

الله
رسول
محمد

**ONLY
LOVE CAN
DEFEAT
TERRORISM**



**HARUN YAHYA
(ADNAN OKTAR)**

In 2001, jet planes were crashed into the World Trade Center and the Pentagon, injuring and killing thousands. In the days following these attacks, the world began debating the concept of terrorism that lay behind them. An atmosphere of fear and panic grew, especially in the United States. But that did not last long: soon the entire world began wondering how best to combat terrorism.

As soon as America recovered from the shock of 9/11, it joined a large number of other countries to launch a worldwide war on terrorism. Right from the beginning, however, quite a few number of officials of this powerful coalition declared openly that it would not be enough for them to fight on the military battlefield alone. Thus, how should the struggle against terrorism be pursued?

This book concentrates on the only way it can be eradicated: by means of peace, tolerance and love. This book offers examples from the Qur'an as well as from the Bible to show how each of the three divine religions forbids the use of unjust violence. It also gives examples to show that the only way to fight terrorism is to heal the root causes through the love, affection, compassion, humility, forgiveness, understanding and concept of justice that religious morality instills in people--who, follow the verse from the Qur'an (Surah Yunus: 25): "Allah calls to the Abode of Peace..." Such fortunates will do their utmost to build a world full of peace and love.



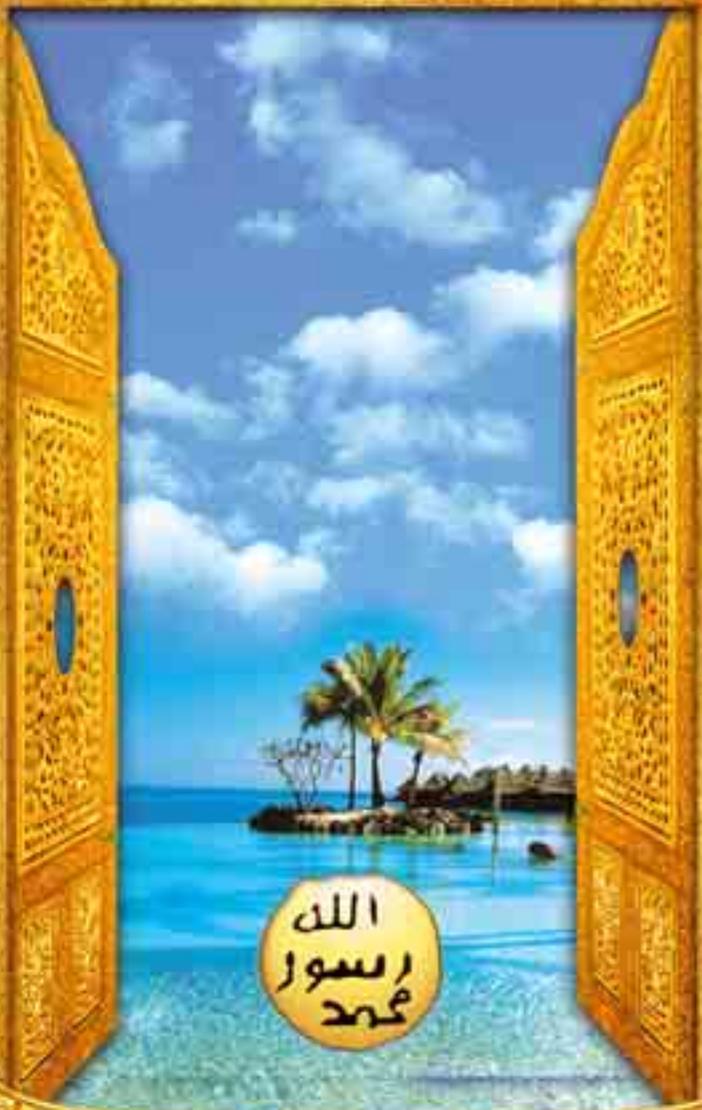
About the Author

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

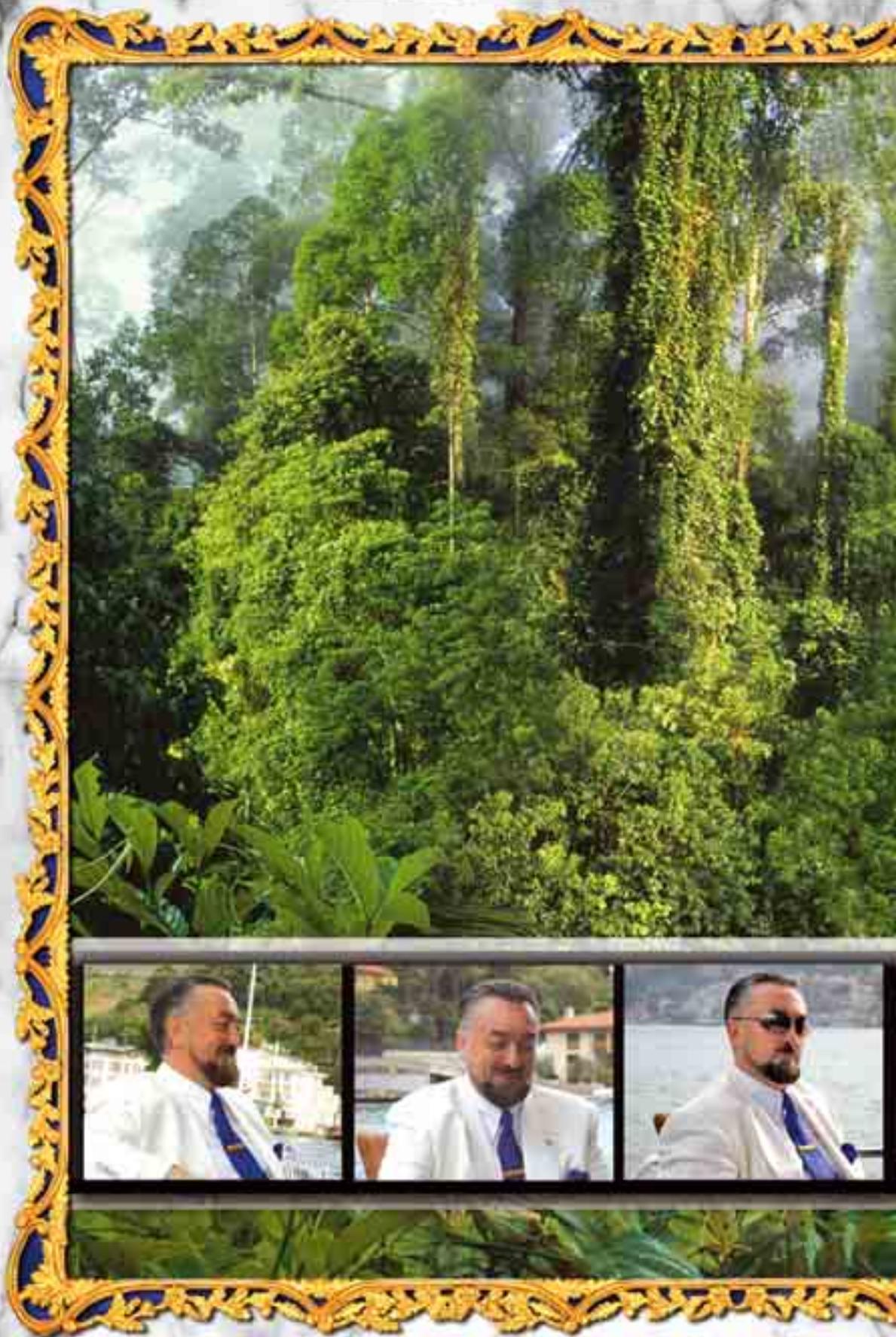
All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



اللَّهُ
رَسُولُ
مُحَمَّدٍ



ONLY LOVE CAN DEFEAT TERRORISM

HARUN YAHYA
(ADNAN OKTAR)





About the Author

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

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

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

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

Harun Yahya enjoys a wide readership in many countries, from India to America,

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

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

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

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

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

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

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

To the Reader

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

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him) UNDERSTANDING AND LOVING MORALITY
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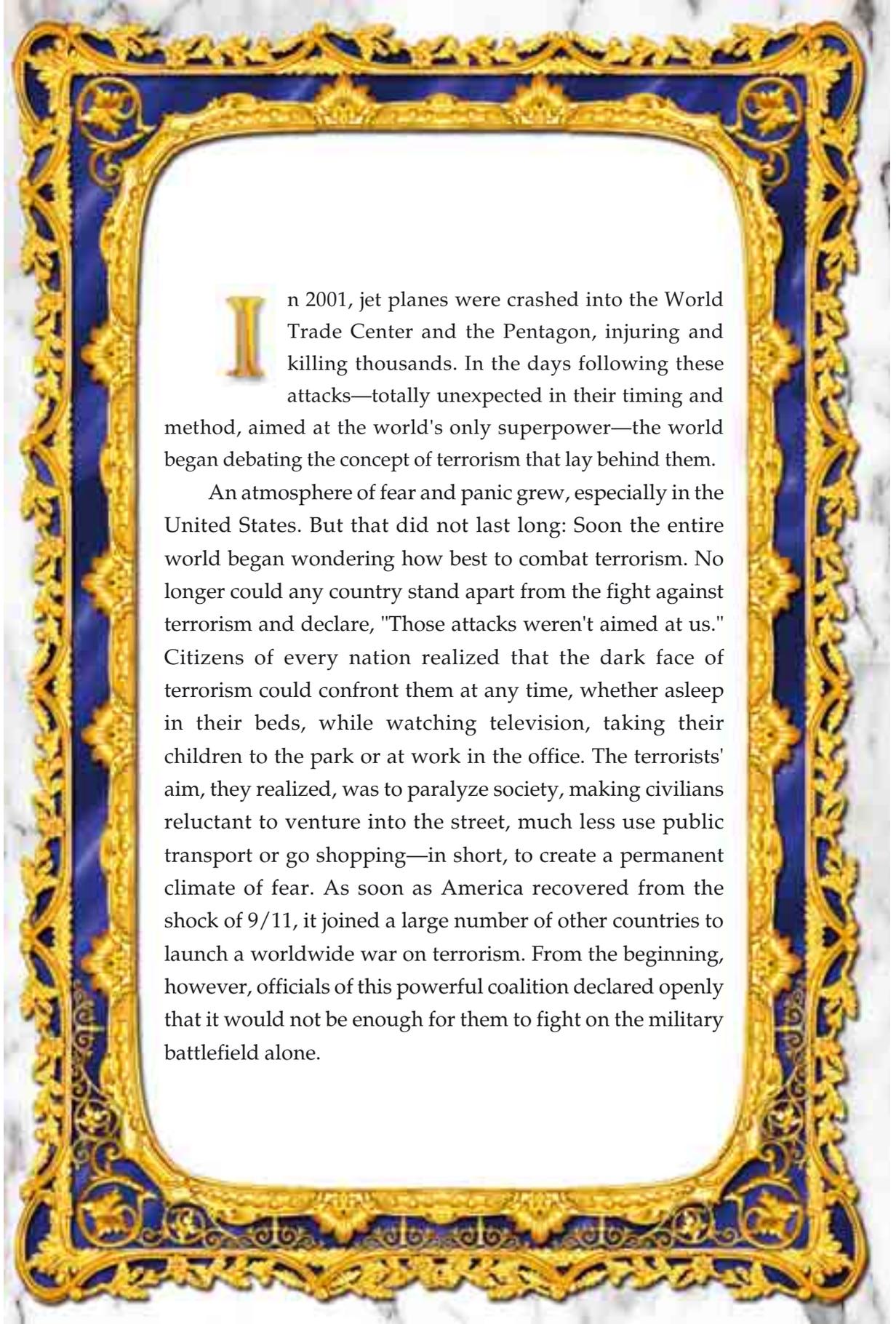
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INTRODUCTION





In 2001, jet planes were crashed into the World Trade Center and the Pentagon, injuring and killing thousands. In the days following these attacks—totally unexpected in their timing and method, aimed at the world's only superpower—the world began debating the concept of terrorism that lay behind them.

An atmosphere of fear and panic grew, especially in the United States. But that did not last long: Soon the entire world began wondering how best to combat terrorism. No longer could any country stand apart from the fight against terrorism and declare, "Those attacks weren't aimed at us." Citizens of every nation realized that the dark face of terrorism could confront them at any time, whether asleep in their beds, while watching television, taking their children to the park or at work in the office. The terrorists' aim, they realized, was to paralyze society, making civilians reluctant to venture into the street, much less use public transport or go shopping—in short, to create a permanent climate of fear. As soon as America recovered from the shock of 9/11, it joined a large number of other countries to launch a worldwide war on terrorism. From the beginning, however, officials of this powerful coalition declared openly that it would not be enough for them to fight on the military battlefield alone.

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How should the struggle against terrorism be pursued? To answer that question, we need to identify terrorism's roots. To do so, we must examine the course of the past century, during which terrorism first emerged as a major threat.

The 20th century's two World Wars, along with many regional conflicts and various acts of local violence, made it the most bloody century ever. In addition, toward the end of the millennium, constant technological advances only helped terrorists broaden their reach. Now, just one touch of a button could kill hundreds of innocents. High-tech terrorism could inflict billions of dollars in damage on any nation's economy and shape world politics without ever emerging into the daylight. Clearly, after the attacks on New York and Washington D.C. in the United States—the world's greatest



September 11 resulted in the deaths of thousands of people, and in injuries to many more.



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technological power no other country can consider itself safe from terrorism or beyond its deadly grasp. Worse still, if the necessary countermeasures are not taken, 21st-century terrorism will grow even more powerful, until one single chemical, biological or even nuclear attack can slaughter tens of thousands.

THE TRUE DEFINITION OF TERRORISM

With terrorism dominating the world agenda, the definitions of terror, terrorist and terrorism assume a whole new importance. Many countries define terrorism, draw up terrorist profiles and publish lists of terrorist organizations in the light of their own national interests. "Terrorist organizations" to some countries are freedom fighters to others. What one country sees as "terrorist nations," another welcomes as "loyal allies." Therefore, who defines terrorism? Who decides—and how do they decide—what a terrorist is? To establish a criterion, one can point to two distinct characteristics of terrorism:

1) Targeting civilians: Any occupied country has the right to resist an army occupying its territory. But if that resistance includes attacks on civilian targets, any justification ceases to apply, and terrorism begins. As we shall see later on in this book, this definition is entirely in accordance with Islamic rules of war. The Prophet Muhammad (may Allah bless him and grant him peace) commanded his followers to do battle against those who declared war on them. But he also ordered them to never regard civilians as targets. On the

TERROR'S VENUE



Time, 05.08.96

Tired of Terror
By the Reagan country, a kidnapping produces the silent majority

A ...



Newsweek, 27.09.93

More Pain In Spain
A wave of ETA violence leaves the nation pessimistic on longer terrorism

A ...



TANZANIA

Time, 17.08.98

Time, 21.08.2000

TERROR IN AFRICA

TOTAL ANARCHY



Time, 29.04.96

Terror Hot Spots

Kids in the Cross Hairs

S ...



Newsweek, 04.02.2002

Terrorism is currently costing lives in many countries across the world. In the fight against it, terrorism's ideological foundations must be torn down. To this end, everyone who believes in peace must pull together.

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contrary, it was on order for every single Muslim and that obligation still stands, to take great care to ensure the safety of non-combatants. In the Qur'an, only war for defensive purposes is lawful. A Muslim exposed to an active assault can defend himself against it, but he can never use that as an excuse to attack anyone else apart from the parties engaged in that assault. He cannot attack civilians. Under the laws of Islam, anyone doing such a thing has committed a crime.

2) Destroying Peace: If no state of war exists, then terrorism can also include attacks on military or official targets. Attacks intended to break down peaceful relations between countries or communities are also acts of terrorism, even when aimed at military targets.

All attacks that threaten peace, or that are aimed at civilian targets, even in a state of war, are terrorism. There can be no question of defending, approving or justifying such attacks. However, such violence is very widespread in the modern world. That is why any war on terrorism needs to be wide-ranging. Its every stage should be carefully planned, with its final aim the total eradication of the entire concept. That, in turn, requires individuals in every nation to totally distance themselves from terrorism. Every form of terrorism must be unequivocally condemned, whatever its causes or aims, no matter what its targets, where it arises or how it is carried out. A devout Muslim opposes both individual and state terror. Similarly, anyone sincerely opposed to terrorism

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should show the same empathy for the thousands of innocent people it has slaughtered—not only at the World Trade Center, but in attacks in Japan, Spain, East Turkestan, and Indonesia, in the massacre of more than half a million Hutus in Rwanda, in the murder of defenseless people in Palestine, Israel and all across the globe.

Once every form of terrorism is fiercely condemned, then no longer will its perpetrators receive support from any country or be allowed to seek shelter inside its borders. Quite literally, terrorists will have nowhere to hide.

THE IDEOLOGICAL FOUNDATION OF TERRORISM

Before the war against terrorism can come to any definitive conclusion, its underlying philosophy must first be identified, along with the means to be employed. This book, therefore, deals with terrorism's basic starting point, as well as the disasters to which it leads. Its starting point is the assumption that violence is a virtue in itself and a powerful means to solve social or political problems. When killing innocent people, damaging public order and disrupting peace, a terrorist acts under the influence of ideas that have been imposed on him, encouraging him to believe that he is engaged in a justified struggle. Terrorism can be resolved only when such people understand the mistaken logic of any ideology that inspires terrorism and incites to violence, and when they realize that going along with it can never get them

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anywhere. Until those ideologies' errors and contradictions are exposed, all measures taken against terrorism can be short-term only. Soon terrorism will emerge again, in different places and under different circumstances and wearing a different mask.

We can put an end to terrorism only by destroying its ideological infrastructure. In later chapters, you will see that modern terrorism's ideological foundations in fact go back to Social Darwinism and the materialist tendencies derived from it. Due to a distorted mentality, people exposed to this indoctrination believe that life is a field of struggle and that only the strong survive. Due to that perverse mentality, the

**Make allowances for people,
command what is right,
and turn away from the ignorant.
(Surat al-A'raf: 199)**



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weak are condemned to be eliminated as man and, in fact, the entire universe, are both products of chance. Therefore, no one is responsible for his actions to anyone else. These and similar ideas inevitably encourage people into leading an animalistic form of life, where ruthlessness, aggression and violence are regarded as acceptable or even virtuous.

Anyone who resorts to terrorism, maintaining that violence is the only way to achieve his aims, is actually under the influence of Social Darwinism and materialist thought, no matter what his religion or race, or what group he belongs to. Modern terrorist groups that claim to act in the name of religion are also under the influence of Darwinism and materialism, even though they claim to carry out their terroristic acts in the name of religion. This is because it is impossible for anyone who lives by the morality of religion revealed by Allah to approve of violence of any kind, much less achieve a "higher" aim by murdering others. Those who resort to such methods are therefore pursuing the exact opposite of the moral values upheld by religion, carrying out their actions under the influence of materialist ideologies.

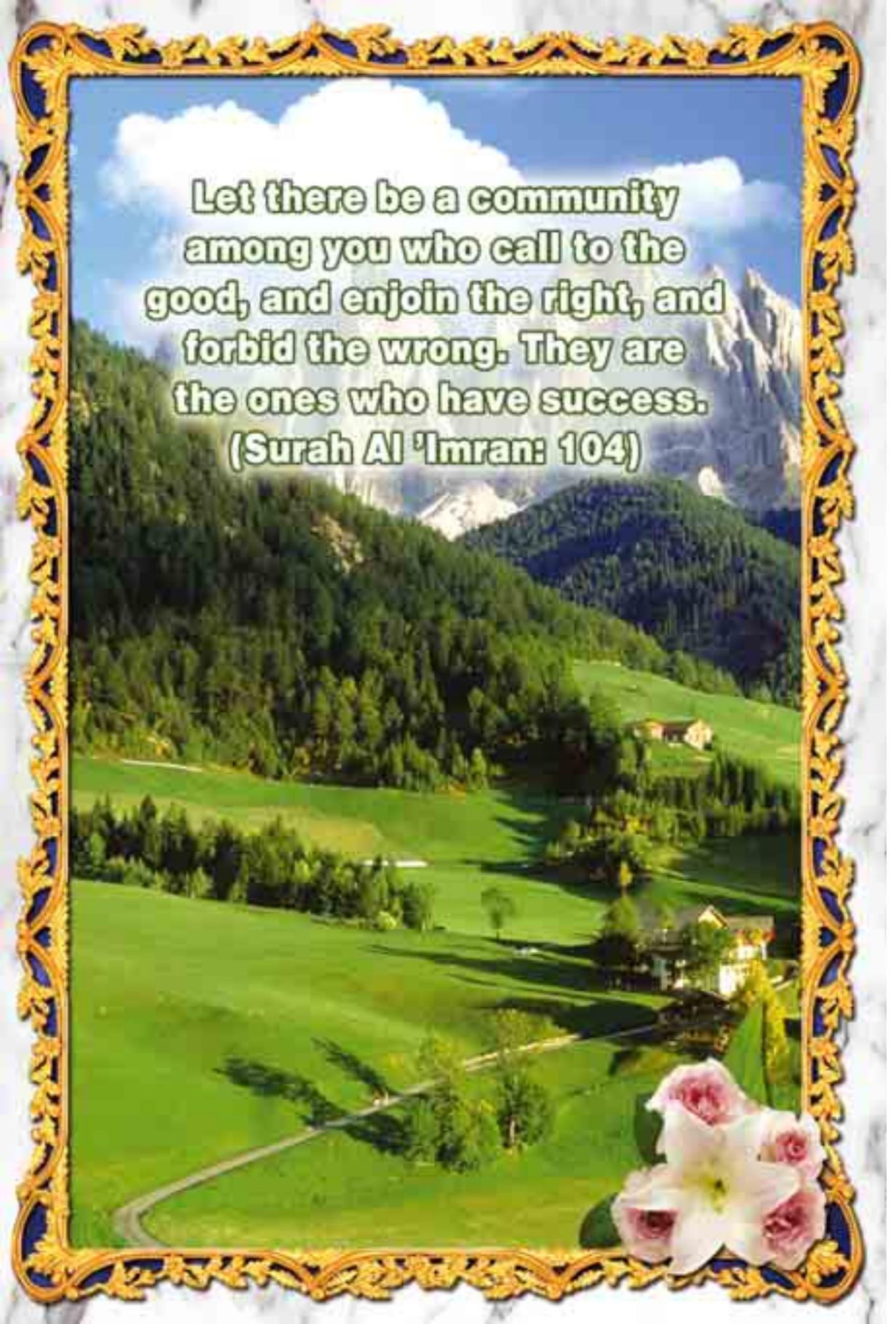
In *Islam Denounces Terrorism*, it was made clear that Islam fiercely rejects all forms of terrorism, no matter whom it may be directed against. In the light of verses from the Qur'an by Allah, it was explained how religious morality calls people to peace, understanding and convenience. Also stressed was the dishonesty of condemning only those acts of terrorism directed against one's own side: such an attitude only

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weakens the fight against terrorism; and anyone living by Islamic morality needs to fight terror in all its all forms. The foundation of that intellectual struggle is based on revealing the true morality of religion.

Today's politicians, political commentators and academics agree that by itself, military force is not enough to root out terrorism. This book concentrates on the only way it can be eradicated: by means of peace, compassion and love. All the divinely inspired religions that Allah sent down by means of His messengers are helpful guides. This book offers examples from the Qur'an as well as from the Bible (The Torah and The Gospel gradually became corrupted. But various sections compatible with the moral values of Islam were still preserved.) to show how each of the three divine religions forbids the use of unjust violence. It also gives examples to show that the only way to fight terrorism is to heal its root causes through the love, affection, compassion, humility, forgiveness, understanding and concepts of justice that religious morality instills in people—whom, following the verse from the Qur'an: "**Allah calls to the Abode of Peace...**" (Surah Yunus: 25) Such people will do their utmost to build a world full of peace and love.



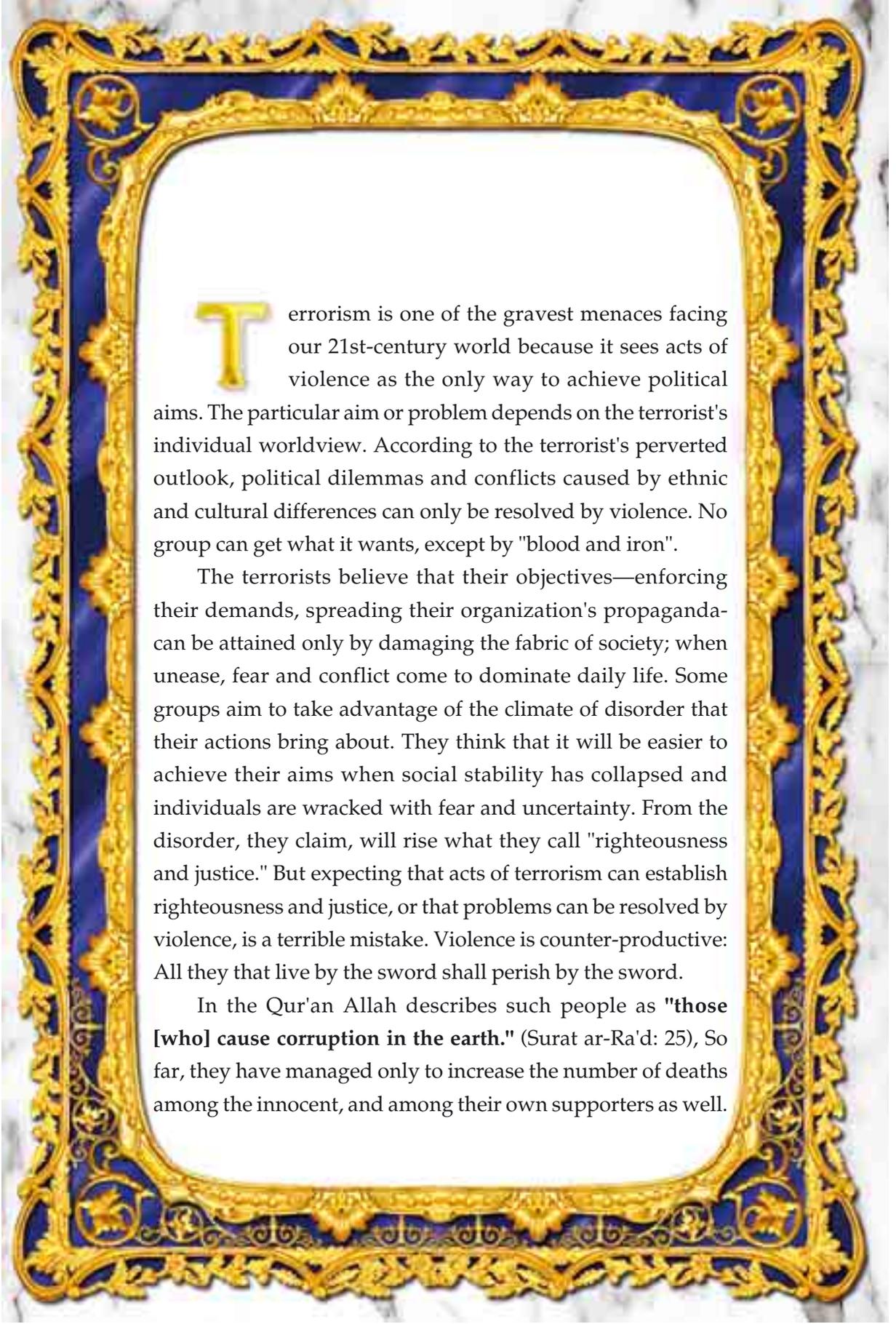


**Let there be a community
among you who call to the
good, and enjoin the right, and
forbid the wrong. They are
the ones who have success.
(Surah Al 'Imran: 104)**



**THE BLOODY
TOLL OF
TERROR**





Terrorism is one of the gravest menaces facing our 21st-century world because it sees acts of violence as the only way to achieve political aims. The particular aim or problem depends on the terrorist's individual worldview. According to the terrorist's perverted outlook, political dilemmas and conflicts caused by ethnic and cultural differences can only be resolved by violence. No group can get what it wants, except by "blood and iron".

The terrorists believe that their objectives—enforcing their demands, spreading their organization's propaganda—can be attained only by damaging the fabric of society; when unease, fear and conflict come to dominate daily life. Some groups aim to take advantage of the climate of disorder that their actions bring about. They think that it will be easier to achieve their aims when social stability has collapsed and individuals are wracked with fear and uncertainty. From the disorder, they claim, will rise what they call "righteousness and justice." But expecting that acts of terrorism can establish righteousness and justice, or that problems can be resolved by violence, is a terrible mistake. Violence is counter-productive: All they that live by the sword shall perish by the sword.

In the Qur'an Allah describes such people as **"those [who] cause corruption in the earth."** (Surat ar-Ra'd: 25), So far, they have managed only to increase the number of deaths among the innocent, and among their own supporters as well.

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Every year, terrorist attacks cause thousands to live in fear and anxiety and suffer economic harm, not to mention those who are wounded or killed. Terrorism threatens all of mankind, its toll so very terrible that fighting it has become urgently essential.

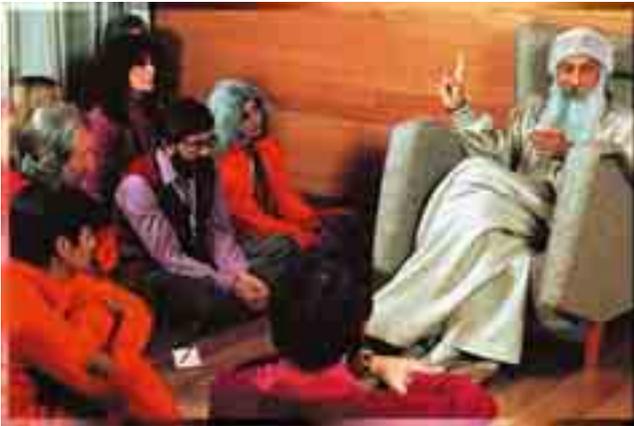
TERRORISM IS CLOSE TO HOME!

There are an estimated 500 terrorist groups in the world. These include international cartels controlling trade in drugs, arms and prostitution, as well as underground organizations, marginal movements, various radical ideological groups and deviant cults that stage actions allegedly in the name of religion. Many terrorist organizations do operate within their own countries' borders, but a number target what they have decided are "enemy" countries, through attacks on prominent sites and individuals that, they calculate, will elicit a huge public reaction. From the reaction, they seek to achieve fame, in fact notoriety, which they hope that will add to their power.

Though terrorism has existed since the earliest times, through esoteric organizations like the Sicarii or Assassins, and flourished in the modern times through revolutionary bodies such as the sans-culottes of the French Revolution or the Russian nihilism of the 19th century, its threat really came to the fore in the 20th century, which saw an explosion in acts of terror and in the number of terrorists who committed them. Weapons of mass destruction and the rapid advance of technology made terrorist attacks much easier and vastly increased their destructiveness.

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By the 1960s, people began to seriously wonder what might happen if a terrorist group managed to acquire some kind of nuclear weapon that could result in the deaths of tens of thousands. A biological or chemical attack could wipe entire populations off the map. No such attack happened, fortunately. But by the 1990s, the opportunities of such attacks increased. These concerns only heightened with the collapse of the Soviet Union and the weakening of control over its nuclear arsenal. The development of the internet and the facilitation of all forms of information increased these worries still further.¹ Fear of terrorism became the subject of hundreds of films and books. Reports were written about the possible consequences and much research was carried out. Now, all too obviously, terrorists could go beyond familiar, limited actions like bombings, armed robberies, skyjackings



Bhagwan Shee Rajneesh, leader of a perverted cult that poisoned 750 people in Oregon, here seen with his followers.

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and kidnappings, to attack entire communities. Such attacks could be carried out by remote control or computer, with no direct human intervention.

A number of recent fears in the US involving biological weapons like the anthrax bacterium revealed the scale of the threat posed by bio-terrorism and biological weapons. With the help of an experienced chemist in a simple laboratory, terrorists can now threaten the lives of thousands. One of the first examples of this occurred in 1984, when 750 people were poisoned in four restaurants in a small town in Oregon.² Later, it was revealed that a Hindu-inspired New Age cult under the leadership of Baghwan Shree Rajneesh was responsible. Disciples had grown salmonella bacteria on their farms and placed them in salad bars in area restaurants. In 1995, the Aum Shinrikyo ("Higher Truth") cult released the poison gas sarin in the Tokyo underground subway system, leading to the deaths of 12 people and another 5,500 being injured. Subsequent inquiries revealed that the cult had tried to construct biological weapons in its own laboratories, revealing just how severe a threat terrorism poses to the public.³

In the 21st century, computer technology is expected to play an important role in terrorist attacks. Meanwhile, more "conventional" forms of terrorism, like bombings, arson attacks, skyjackings and kidnappings are still going on all over the world, from Europe to America, from Asia to Africa. Since 1962, for example, members of the ETA (Euskadi Ta

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The Oregon attack was an important sign of the threat posed by terrorist groups who possess biological weapons.

Askatasuna) terrorist organization, fighting for independence for the Basque region of Spain, has carried out many terrorist attacks in the country, resulting in the deaths of more than 800.⁴ For years, the Irish Republican Army seized world headlines with its bloody attacks intended to gain independence for Northern Ireland. The central aim of the IRA was to end British control of Northern Ireland and to achieve the reunification of the island of Ireland. It generally operated in Northern Ireland and London, but was also involved in bombings in various European countries, such as Germany. Since 1969, IRA terrorist attacks and Britain's methods of "counter-terrorism" caused the deaths of more than 3,200 on both sides of the conflict.⁵ Millions of dollars' worth of damage was caused by IRA bombings of airports and



Aum Shinrikyo



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underground stations, again aimed at civilians. During a European Football Championship match on June 15, 1996, an IRA car bombing in a Manchester shopping center resulted in some 200 injuries.

Currently, no country can feel safe from this kind of threat. The few examples just cited show just how deeply terrorism has come to influence people's lives. No longer the problem of just a few specific nations, it is a threat that faces all mankind. Because no one can tell when, where or how terrorists will strike, the fight against them can no longer be considered the duty of a handful of countries or organizations. Terrorism, threatening the entire world, can be resolved only if well-intentioned people support each other in search of peace, friendship and brotherhood.

TERRORISM'S DARK FACE

Terrorism is currently inflicting suffering and physical damage all over the world, not only in the United States, but in the African countries of Uganda, Angola and Nigeria; in the European nations of Great Britain, France and Spain; in Asian countries like Japan, and throughout the Middle East and Latin America. At any moment, civilians can find themselves facing a terrorist attack, whether sitting at home

For years, the militants of the ETA and the IRA murdered many civilians and caused great physical damage in Spain and the UK.

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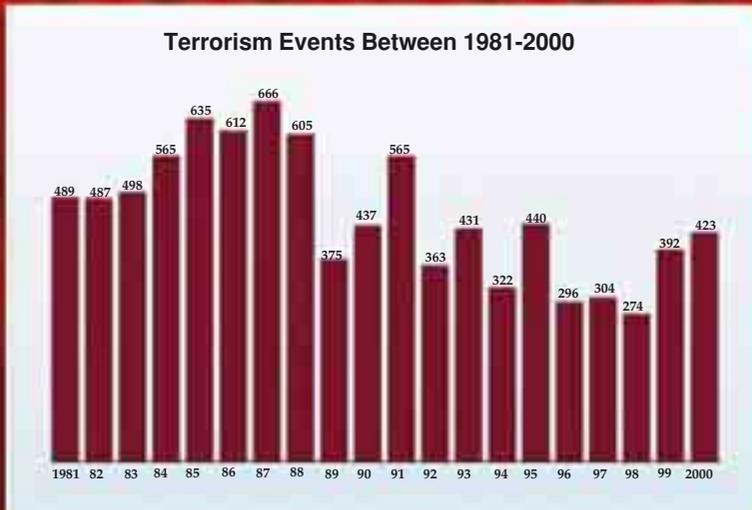
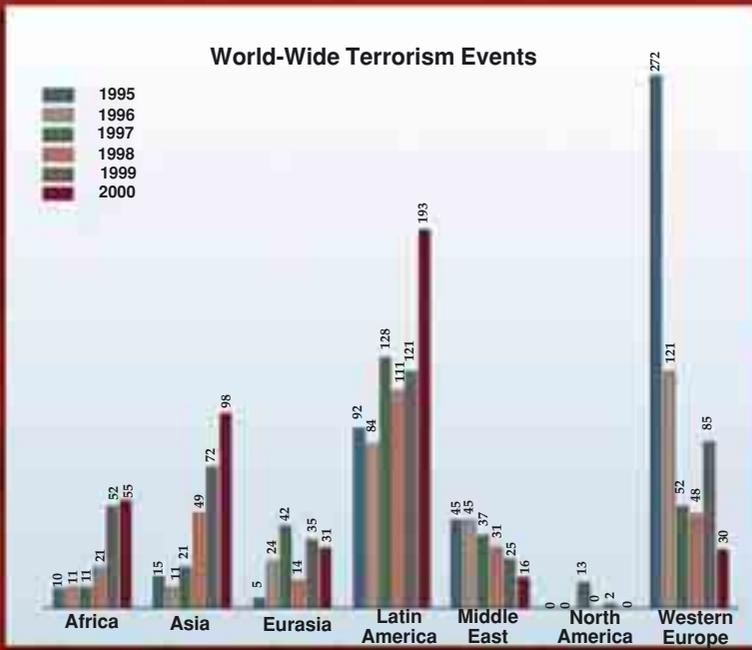
or at a movie theater, in a shopping center, riding a bus or at their workplace. Naturally, terrorism's ability to enter people's homes has led to considerable anxiety and alarm. People are hesitant to enter crowded areas or use public transport, and their daily lives are becoming intolerable. But that is exactly what terrorism wants to see, whole communities living in fear and alarm.

The evidence from terrible attacks throughout the world certainly confirms that concern. In 1996, there were 296 incidents with 314 people killed and 2,912 injured. In 1997, terrorism's scope began to expand. There were 439 attacks, 398 were aimed at workplaces or non-official premises, leading to the loss of 139 civilian lives, 39 of them civil servants or military personnel.⁶

According to the U.S. State Department, the number of terrorist attacks in 2000 saw an 8% rise over 1999, with 423 deaths and 791 injured. Between 1981 and 2000, the total number of deaths resulting from terrorist attacks was 9,184.⁷ These figures do not include all the people who died in all terrorist attacks across the globe. The report considered only attacks by international terrorist organizations, not those inflicted by local terrorist groups. In Turkey alone there were 21,866 terrorist attacks between August 15, 1984 and October 31, 2001, costing the lives of 5,605 security personnel and 4,646 civilians. A further 16,562 members of the security forces and 5,091 civilians were injured.⁸

The physical damage and economic harm resulting from

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Graphs prepared by the U.S. State Department. The top one shows the regional distribution of terrorist incidents between 1995 and 2000. The bottom graph gives the chronological distribution of such incidents from 1981 through 2000.

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On August 10, 2001, more than 250 died in an attack on a train by UNITA guerrillas fighting for Angolan independence .

terrorist actions add yet another sobering dimension to the picture. The disorder and anarchy provoked by such incidents prevents investment in the affected regions. Attacks aimed at the economic infrastructure does not just hold back development. Existing resources are also destroyed, creating economic difficulties that impede social life across a wide spectrum of areas, particularly education. Military costs of the struggle against terrorism impose yet another burden. This diversion of resources that should be spent on raising standards of living affects not just the nation in question, but the entire global economy.

This summary reveals the grim picture that terrorism represents, bringing destruction all over the world and causing untold harm to people's lives.



On August 30, 1996, 300 people died when a bomb exploded on a train in the Assam region of India. The attack is believed to have been carried out by separatist Bodo guerrillas.



As a result of bomb explosions at the U.S. embassies in Kenya and Tanzania on August 7, 1998, 224 people were killed and hundreds were injured.



On October 21, 1999, a rocket attack on a crowded shopping center in the Chechen capital of Grozny resulted in 110 deaths and 400 injuries.



THE BLOODY TERROR OF THE SHINING PATH

This Marxist-Leninist-Maoist guerrilla group operates in Peru. Founded in the 1960s by Abimael Guzman, a professor of philosophy, the organization was originally regarded as just another political movement. In the 1970s, however, the Shining Path turned into a savage guerrilla group that is now one of the bloodiest terrorist organizations in the world.

Guzman's statements in support of violence are particularly striking. In an April 19, 1980 address, the Shining Path's leader declared, "The future lies in guns and cannons."⁹ One of his guerrilla followers praised the use of violence: "Blood makes us stronger ... and if it is flowing, it is not harming us, but giving us strength." The organization openly stated that its struggle was built on the use of violence and debated how this could be increased in Peru. As a result, some 30,000 Peruvians were killed in the conflict.

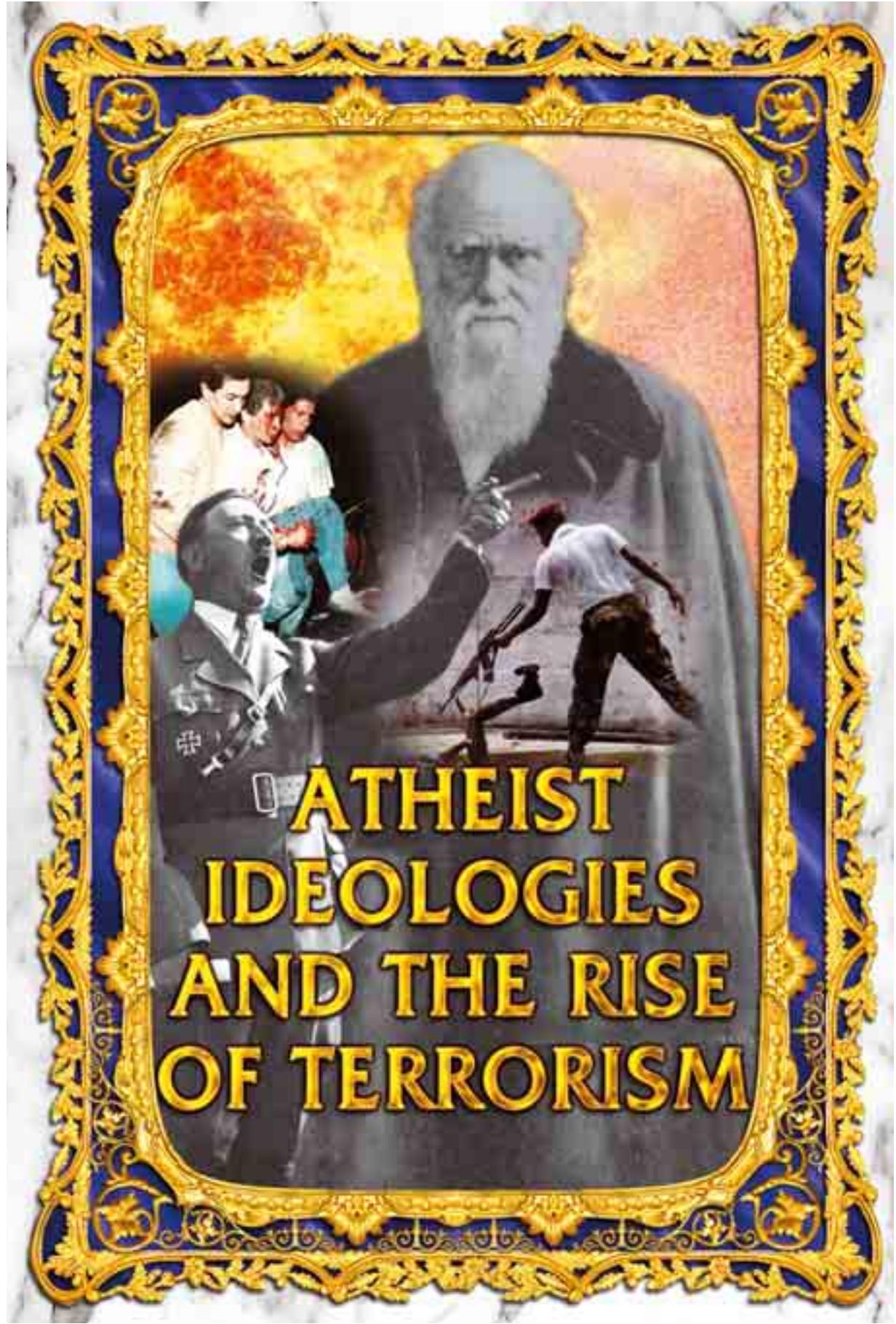
The 1980s saw the end of Guzman's teaching career and the beginning of ongoing terrorism all over Peru. Like the Japanese kamikazes during World War II, Guzman and the Shining Path romanticized death. They believed it was a small price to pay for the rewards awaiting them beyond what Guzman called the "river of blood." Many innocent civilians were abducted, raped, tortured and killed; over one percent of the population died brutal deaths related to political violence. To further their cause, Guzman--then

commonly known as "President Gonzalo"--and his Shining Path sought out and killed people of especially modest means, including teachers, mayors and civic leaders.¹⁰

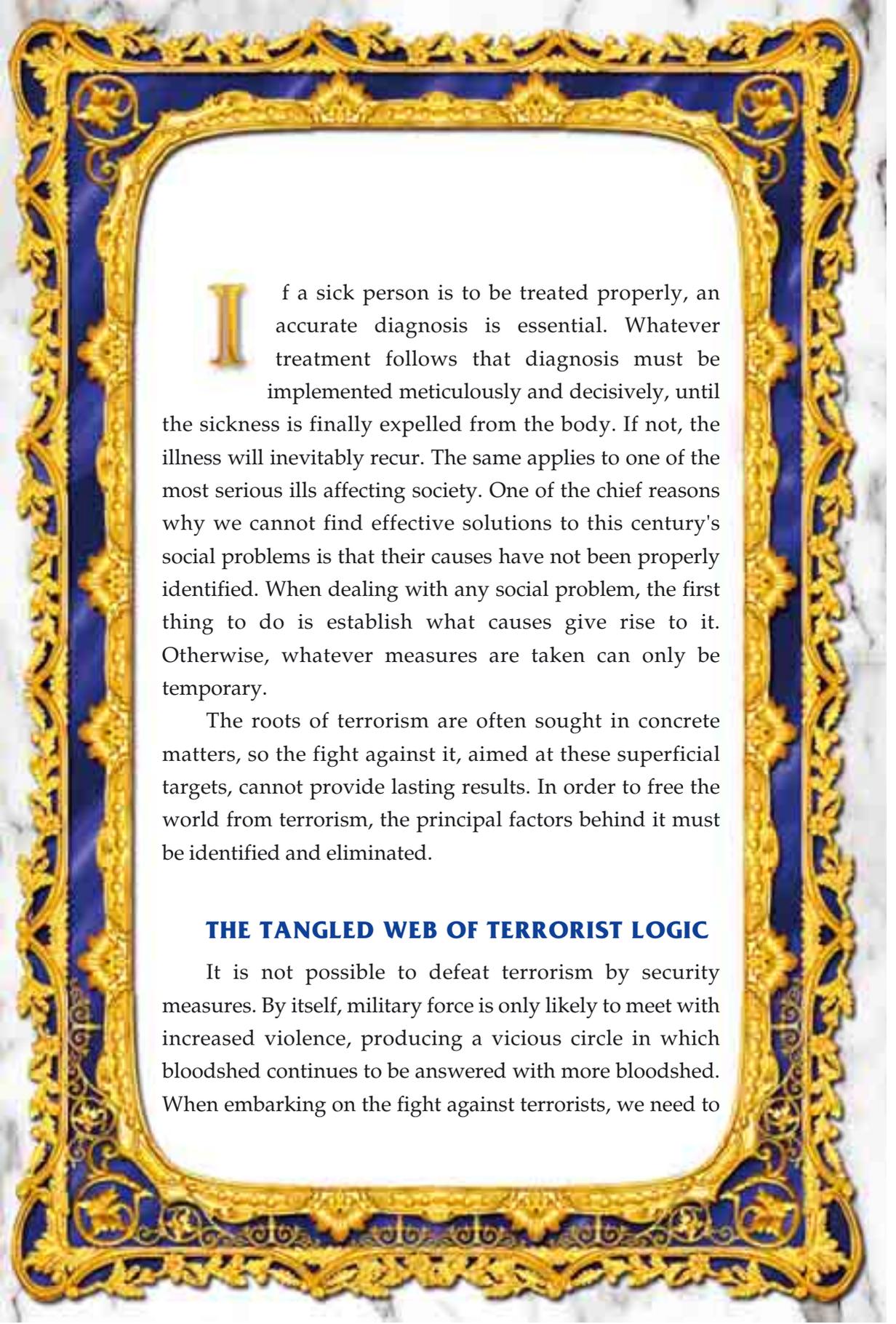
For years, the Shining Path inflicted physical and psychological damage, forcing the Peruvian public to live in fear. That is a natural consequence of terrorism and, as will be emphasized throughout this book, love is the only way of defeating its root causes. Such a love for humanity will overcome the blind hatred and political necrophilia that terrorism is fed from.



Peru's Shining Path, a Maoist terrorist organization, caused the deaths of more than 30,000. The picture at top right shows Abimeal Guzman, the organization's leader.



**ATHEIST
IDEOLOGIES
AND THE RISE
OF TERRORISM**

The page is framed by a highly ornate, golden border with intricate scrollwork and floral patterns. The background within the border is a deep blue color. The text is centered on a white rectangular area.

If a sick person is to be treated properly, an accurate diagnosis is essential. Whatever treatment follows that diagnosis must be implemented meticulously and decisively, until the sickness is finally expelled from the body. If not, the illness will inevitably recur. The same applies to one of the most serious ills affecting society. One of the chief reasons why we cannot find effective solutions to this century's social problems is that their causes have not been properly identified. When dealing with any social problem, the first thing to do is establish what causes give rise to it. Otherwise, whatever measures are taken can only be temporary.

The roots of terrorism are often sought in concrete matters, so the fight against it, aimed at these superficial targets, cannot provide lasting results. In order to free the world from terrorism, the principal factors behind it must be identified and eliminated.

THE TANGLED WEB OF TERRORIST LOGIC

It is not possible to defeat terrorism by security measures. By itself, military force is only likely to meet with increased violence, producing a vicious circle in which bloodshed continues to be answered with more bloodshed. When embarking on the fight against terrorists, we need to

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understand, and then combat, their way of thinking, the way they view life and other human beings and how they justify their use of violence.

A terrorist believes that he can only succeed by using violence. He wants people around to fear him, and cloaks himself in pitilessness, ruthlessness and aggression to bring that fear about. Anyone opposing his ideas is an enemy, whom he regards as an object that needs to be eliminated. In his article, "Terrorists View us as Targets, not as Humans," psychotherapist and Journal Sentinel writer Philip Chard examines the terrorist mindset and how they justify violent

Terrorists believe they can achieve their aims only by violence. Through violence they spread fear in society, which they hope to add to their power.





attacks aimed at defenseless people:

"Researchers have glimpsed aspects of [the terrorists'] psyches. Most prominent among these is their capacity to view **their victims as things, as objects, as statistics that, they hope, will show up on a casualty list.**

"They don't want to experience their victims as human beings, as they would a friend or loved one. Rather, they strive to view them as pawns on a political chessboard. Consequently, from their own vantage point, terrorists don't perceive themselves as killing 'people.' **In order to slaughter with ease and callous indifference, they mentally dehumanize us into 'targets'** ... Their 'cause,' whatever it may be, is sufficiently sacred, noble or desperate that it justifies the carnage they instigate ... For most terrorists, their chief interest resides in effects, not persons ... They are after ... the impact of the massacre, not the experience of the massacre itself. Terrorists want to murder hope, or a way of life, or the spirit of a group of people or an entire nation. **They destroy human beings because they believe doing so is the fastest and most direct route to that goal.**"¹¹

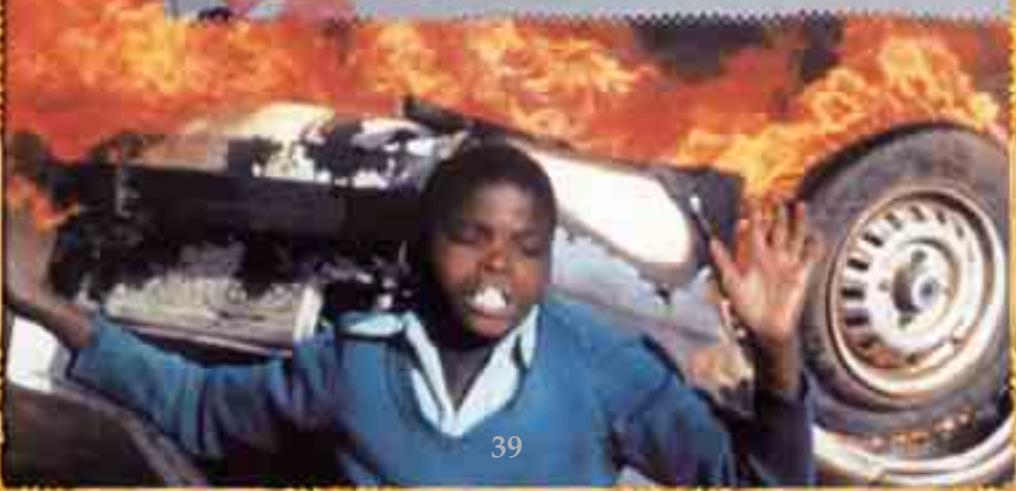
Philip Chard draws our attention to a most important matter; that terrorists feel not the slightest pang of remorse at the death of others. On the contrary, the more they can kill, the more successful they foolishly consider themselves to be, and they rejoice in that fact. Such ill minds can quite happily shoot innocent people and bomb small children. For them,

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shedding blood becomes a source of pleasure due to their perverted logic. They cease to be human and turn into savage monsters. If one of them does evidence the slightest remorse, he is immediately branded a traitor by his more radical comrades. Being more radical and more bloody is regarded as being more devoted to the cause, so the zeal to kill increases constantly. Since any dispute can easily be defined as betrayal, terrorists invariably use guns against each other, and carry out attacks on other splinter groups within their own ranks.

This passionate attachment to violence goes deeper than political ideologies and in fact stems from an underlying misconception about human nature. The terrorist mindset draws its inspiration from materialist philosophy and Darwinist thought. Darwinism regards human beings as animals and maintains that living things evolve through a struggle for survival in nature. Eliminating the weak, so that the strong can emerge victorious, forms the essence of any terrorist's twisted thinking.

The savagery of terrorism is felt in almost every country in the world. According to U.S. State Department figures, the year 2000 saw an 8 percent increase in terrorist incidents over 1999.



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THE TERRORIST MINDSET WAS BUILT BY DARWINISM

According to the error that is Darwinism, there is constant conflict in nature, and ruthless competition for survival. The strong always defeat the weak, thus enabling progress. Out of that concept came the idea of the "struggle for survival" and such terms as "the favored races" (European whites) and "inferior" ones (Asian or African races). This distorted and racist logic laid the groundwork for hatred and conflicts all over the world. In turn, Darwin's idea of "the survival of the fittest" justified a great many movements that led to hatred, enmity, conflict and war.

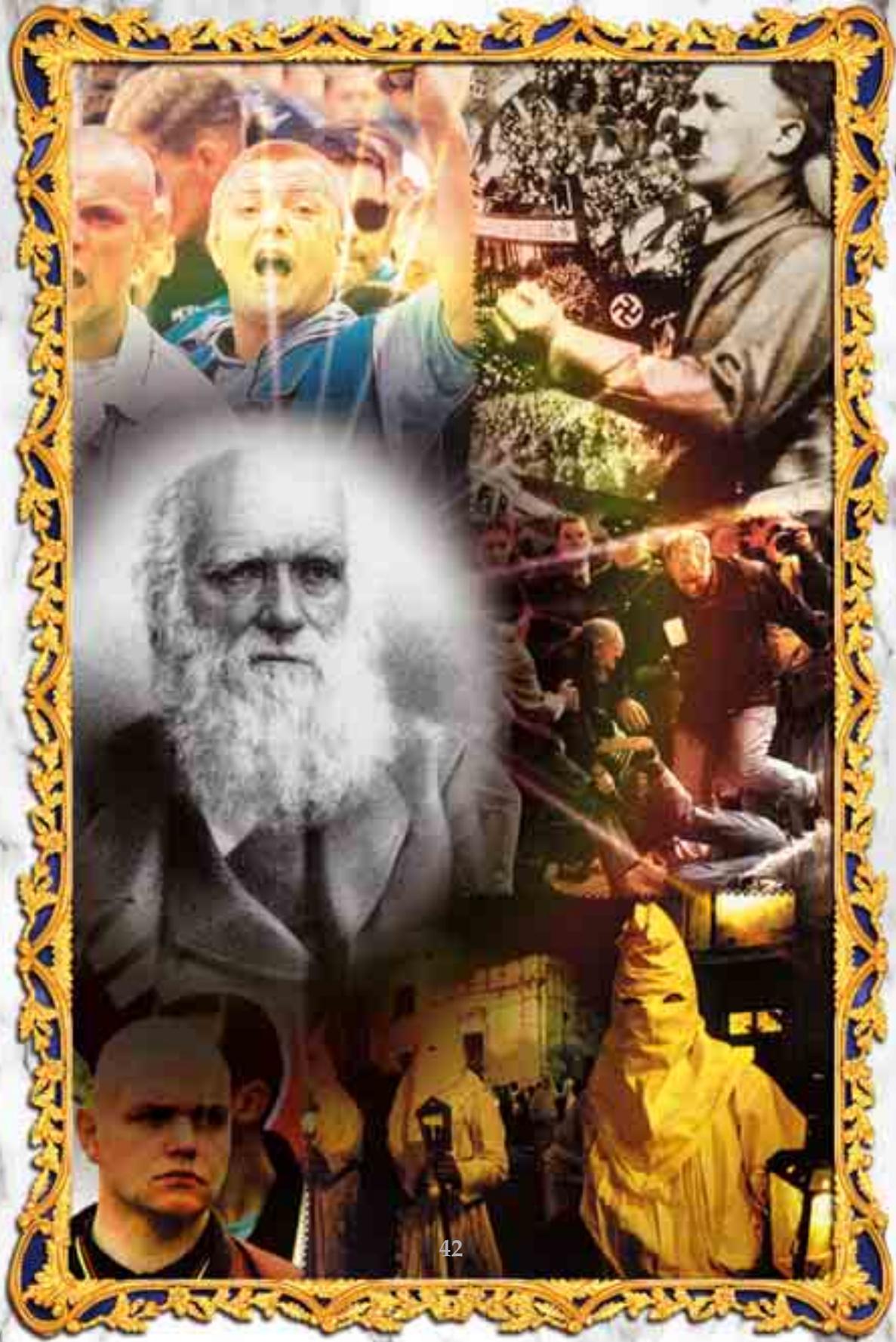
Darwinism still indoctrinates people with the deception that humans are no more than a highly developed animal species, the result of blind chance, and that they have no Creator. This ill theory maintains that the world once consisted of nothing but inanimate rock, soil and gasses. By sheer coincidence, life emerged as a result of the effect of natural forces like wind and rain and lightning on organic molecules. The theory illogically goes on to explain all life on earth, including human beings, as a product of the blind forces of nature and mere chance. Yet this theory of evolution is a huge deception that violates the most basic laws of chemistry and biology and defies all reason and logic. (For more on this subject, see Chapter 7, The Evolution Deception). However, the theory is imposed on modern society with enormous propaganda, and people indoctrinated with this

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idea foolishly believe themselves to be the products of chemical and biological accidents, free of all responsibility to the Creator and His moral code. Moreover, those under the spell of Darwinist logic, who regard life as a battlefield that therefore justifies all kinds of wickedness in the struggle for survival, are brainwashed with the terrible idea that it is normal to treat other people like animals, and even to exterminate them.

People educated with such ideas transformed the 20th century into one of savagery, supported conflict as part of Darwinism and even regarded war as the most important means of furthering their aims. "Dialectical conflict" became the so-called justification for the massacres carried out by Communist ideologues. Over the course of the century, Communist terror cost the lives of some 120 million people. Darwin's nonsensical "struggle for survival between the races" and "natural selection" laid the foundations for Nazism. Adolf Hitler claimed that only the superior races could, or should, survive. The fascist terror he inspired unleashed a wave of slaughter across the entire world. Some 55 million people died in World War II, which began as a result of the Nazis' policies of war and occupation. Those people in the 21st century who still follow those ideas regard violence as the only way and want this century to go down in history as one of terror.

Darwinism's theory that man is a warring animal, with which so many are subconsciously indoctrinated, has



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wreaked dreadful harm on mankind. Terrorist attacks are echoes of that. Darwinist slogans that maintain that only the strongest can survive, praise violence, support conflict and see war as a virtue need to be thrown, once and for all, into the dustbin of history. Darwinism's overthrow can undermine all of those ideologies that support conflict and violence.

On the other hand, the definition of human nature by the monotheist faiths is much different. Christianity, Judaism and Islam the three religions believed in by most people in the world, all oppose the Social Darwinist value called conflict. As we will see in greater detail in subsequent sections, each of these religions aims at bringing peace and security to the world, while opposing the oppression, torture, and killing of the innocent. Conflict and violence, they agree, are abnormal and unwanted concepts, violating the morality that Allah has set out for Man. Darwinism, on the other hand, perversely regards violence and conflict as essential, and therefore justified. In short, the source of the world's terrorist nightmare lies in atheism and its contemporary equivalents: Darwinism and materialism.

Since schools in many countries teach Darwinism as established scientific fact, new generations of terrorists are inevitable. From that point of view, it is a most urgent matter to prevent young people from being taught that they are the result of chance, descended from animals, totally unfettered with no duties towards Allah and can survive only by emerging victorious in the struggle for survival. Anyone



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brought up to believe such concepts will inevitably be selfish, aggressive, ruthless and prone to violence. Such young people are easily susceptible to anarchic and terrorist indoctrination. Following such ideologies, they can become cruel enough to kill children and murder their own brothers and sisters, without batting an eyelid. The communist, racist and fascist terror groups that have plagued the world for the last hundred years are the products of just such an educational system.

In light of these facts, we need to expose the true rottenness of terrorist logic. People need to be awakened to the fact, as effectively as possible, that all those who support and believe in Darwinism are mistaken. Man is not unfettered and irresponsible. We do have a Creator, Who watches us at all times, knows even our innermost thoughts and Who, in the hereafter, will call us to account for all our deeds. Our Lord has created Man different from the animals, in that we possess a soul, reason, free will, judgment and powers of discrimination. If a weak-willed person, easily angered, regards himself and others as mere animals, he can act in a totally ruthless manner and easily do them harm. It makes no

Modern schools teach Darwinism as if it were a scientific fact. This dissemination of Darwinist philosophy helps the rise of social violence, including terrorism. Indoctrinated with the idea that conflict and struggle are a part of life, young people slowly begin to regard violence as perfectly normal and even take pleasure in it.

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difference if those others are totally innocent children. But anyone who possesses reason and conscience and knows that he bears a soul, given him by Allah, holds his anger in check, no matter what the circumstances. His judgment and conscience will always prevail. Never will he do the slightest thing for which Allah might one day call him to account.

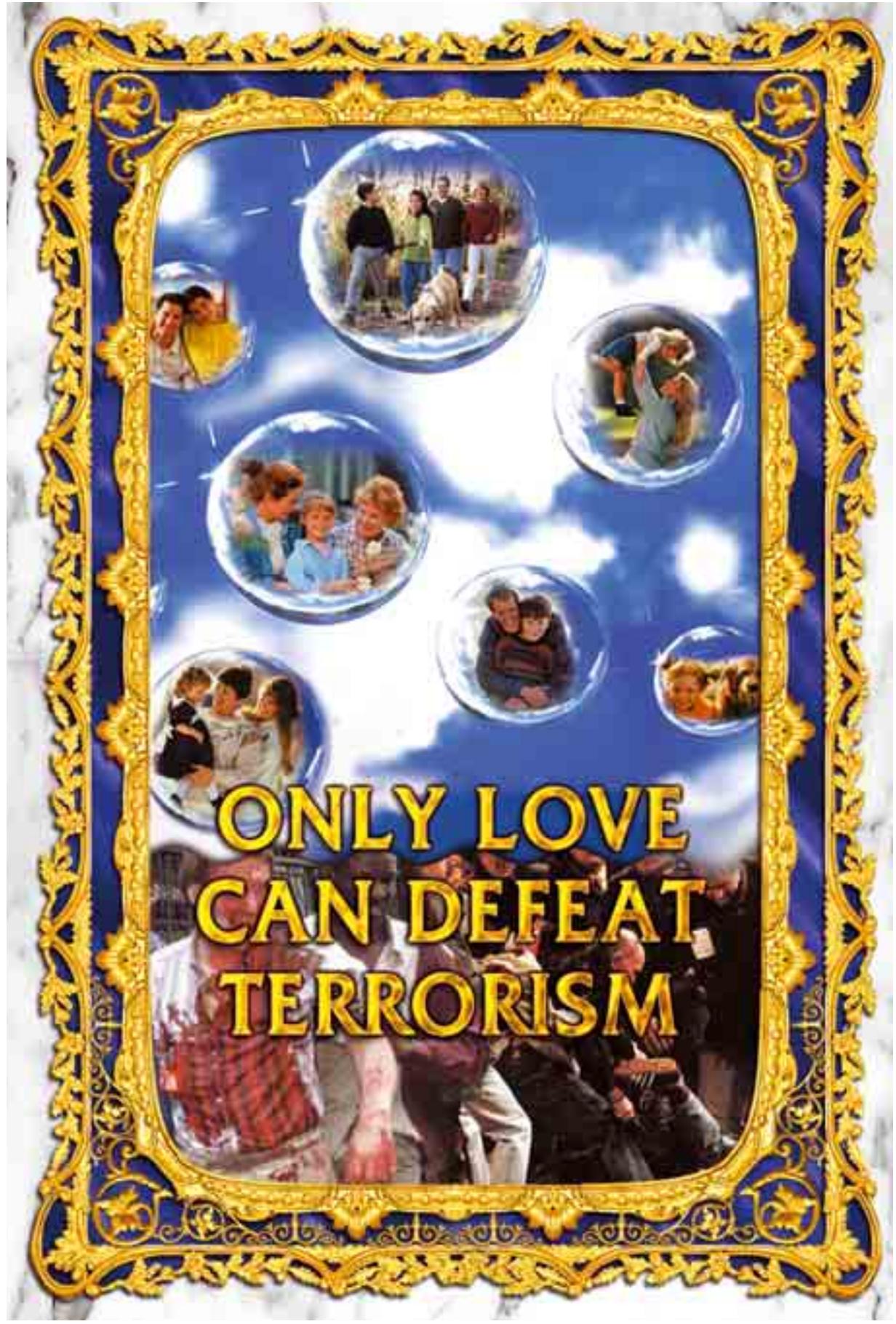
In the Qur'an (Surat ash-Shams: 7-10), Allah reveals that Man is inspired by both evil and the will to avoid it. Therefore, it is not some imaginary evolutionary process that underlies moral degeneration and the commission of crimes. Immorality and crime come from the evil side of human nature, which can only be defeated by personal devotion to the moral values that Allah has taught to humanity through religion. If people have no faith in Allah and do not believe they must ever account to Him for their actions, they have no reason to avoid committing evil in the forms of personal greed and dishonesty or social evils like wars, racist killings, gang wars or ruthless skinhead assaults. On a less dramatic level, it accounts for why people are left to starve, and for the rampant injustice and ruthlessness in the world today. There is no end to the cruelties of those who regard Man as only an animal species, illogically believing that they, like animals, are engaged in a struggle for survival. Not believing in Allah and the hereafter, they induce others to forget about them too.

Every human being bears a soul breathed into him by Allah, and is responsible to the Creator Who created him out of nothing. In the Qur'an, Allah reminds those who think of

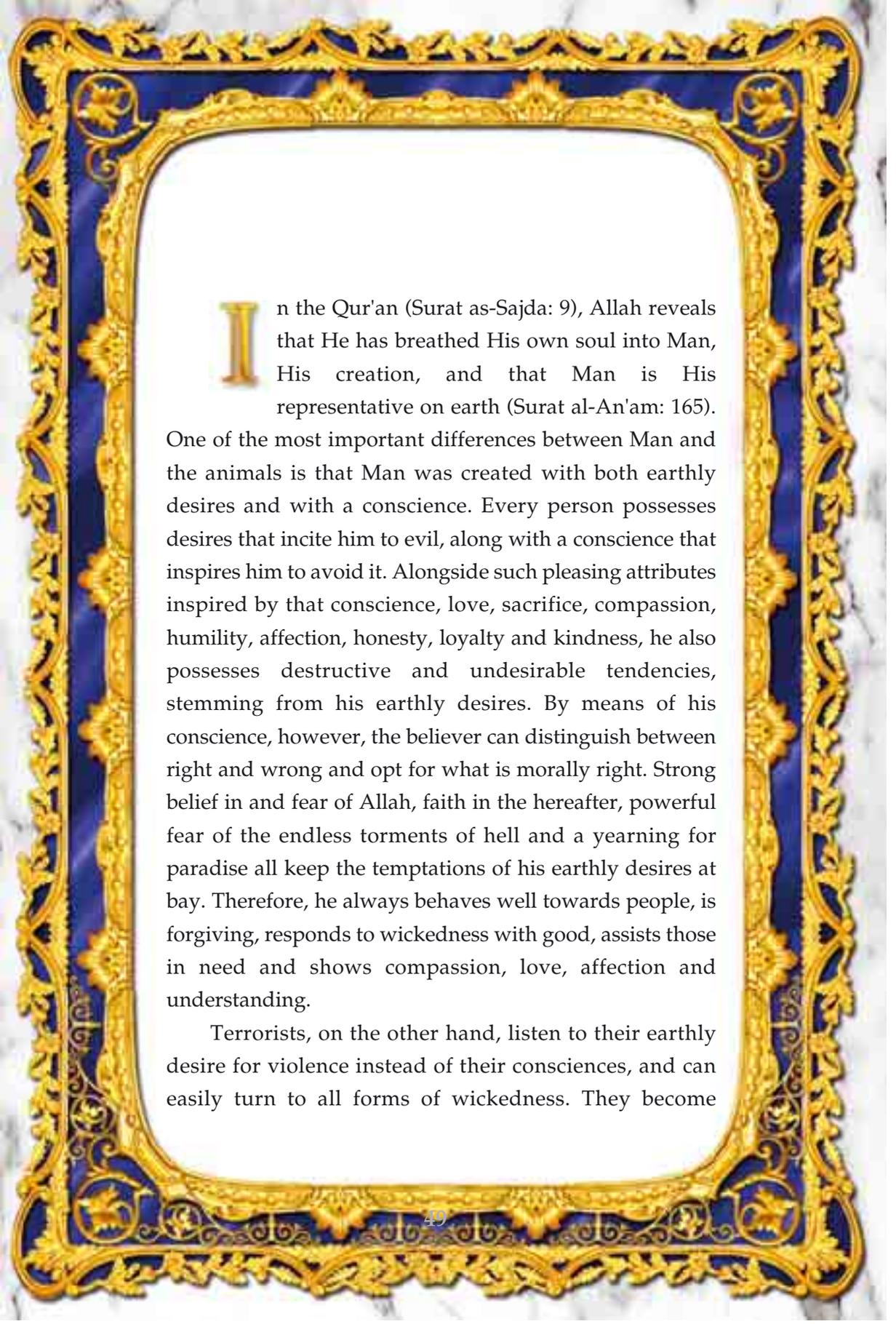
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themselves as totally unfettered that they were created and will be resurrected after death: **"Does Man reckon he will be left to go on unchecked? Was he not a drop of ejaculated sperm, then a blood clot which He created and shaped, making from it both sexes, male and female? Is He Who does this, not able to bring the dead to life?"** (Surat al-Qiyama: 36-40),

So far, we have concentrated on how Social Darwinism, believing that violence is the solution to every problem, encourages violence and is the foundation of terrorism. That is why demolishing the Darwinist theory which teaches that man is an animal, that only the physically powerful can survive, and that human life is a battleground will also demolish one of terrorism's mainstays. The most effective means of protecting people from the nightmare of terrorism is spiritual education. Societies can achieve permanent peace only when their individuals learn to live by proper morality. Beyond that, other measures, rules and precautions to regulate the life of society can go only so far, but can never eradicate the scourge of terrorism.



**ONLY LOVE
CAN DEFEAT
TERRORISM**



In the Qur'an (Surat as-Sajda: 9), Allah reveals that He has breathed His own soul into Man, His creation, and that Man is His representative on earth (Surat al-An'am: 165).

One of the most important differences between Man and the animals is that Man was created with both earthly desires and with a conscience. Every person possesses desires that incite him to evil, along with a conscience that inspires him to avoid it. Alongside such pleasing attributes inspired by that conscience, love, sacrifice, compassion, humility, affection, honesty, loyalty and kindness, he also possesses destructive and undesirable tendencies, stemming from his earthly desires. By means of his conscience, however, the believer can distinguish between right and wrong and opt for what is morally right. Strong belief in and fear of Allah, faith in the hereafter, powerful fear of the endless torments of hell and a yearning for paradise all keep the temptations of his earthly desires at bay. Therefore, he always behaves well towards people, is forgiving, responds to wickedness with good, assists those in need and shows compassion, love, affection and understanding.

Terrorists, on the other hand, listen to their earthly desire for violence instead of their consciences, and can easily turn to all forms of wickedness. They become

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loveless, aggressive people who easily hurt others without the slightest pang of conscience. Having no fear of Allah, they do not know the morality of religion, nor do they practice it. Nothing can stop them from committing crimes.

In restraining its citizens, society's prevailing rules can go only so far. As a result of its law enforcement units, the state may be able to partially protect streets and public spaces, and, by means of a powerful system of justice, may be able to take the necessary means to maintain public order and ensure that the crime rate drops. But since it is impossible to keep watch on every individual, 24 hours a day, it is essential that people's consciences enter the equation at some stage. Someone who does not heed the voice of his conscience can easily turn to crime when on his own or surrounded by people of like mind. The result is a society of individuals who gladly lie when they feel it necessary, have no compunction against enjoying unfair profits and feel no qualms about oppressing and exploiting the weak. In a society that has lost all spiritual values and has no fear of Allah, purely physical measures are clearly not going to solve every problem. The morality of religion, on the other hand, commands a person to avoid evil deeds, even when on his own and when he knows that nobody in his community will ever punish him for his misdeeds. The person who knows that Allah will call him to account for his every deed, his every decision and his every word, and will reward him for them accordingly in the hereafter, will always avoid evil.

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Terrorist organizations cannot possibly have any place in a society whose people avoid evil of their own free will. Where religious morality prevails, problems that give rise to organizations supporting the use of violence will disappear naturally. If the whole of society possesses superior virtues like honesty, sacrifice, love and justice, there can be no place for such things as poverty, unequal distribution of income, injustice, the oppression of the weak or limitations on freedoms. On the contrary, a social order will emerge that meets the wants of the needy, where the wealthy protect the poor and the strong protect the weak, and where everyone can enjoy the very best health care, education and transport systems. Compassion and understanding will dominate the relationships between different ethnic groups, religions and cultures.

For these reasons, proper morality is the key to solving so many social problems. The source of that key, in turn, is the Qur'an, which Allah has revealed as a guide for mankind.

MODERATE ISLAM - IN OTHER WORDS, TRUE ISLAM

For half a century after the first verse was revealed to the Prophet Muhammad (may Allah bless him and grant him peace), Islam underwent such an expansion as has seldom been seen. It spread from the Arabian Peninsula to the



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whole of the Middle East, North Africa and even Spain, drawing the attention of many in the West. In the words of the famous Islamic expert John L. Esposito, "*What is most striking about the early expansion of Islam is its rapidity and success. Western scholars have marveled at it.*"¹² Over the next centuries, Islam reached all corners of the world, from Indonesia to Latin America. Today, Islam is accepted as the fastest growing religion, and its roughly one billion followers represent about one-fifth of the world's population. Interest in Islam particularly increased after the terrorist attacks of September 11, 2001. (For more details, see *The Rise of Islam* by Harun Yahya).

Looking at today's Islamic world, we see a wide range of religious practices, depending on societies' different customs and traditions, their cultural heritage and world views. This has led some individuals researching or trying to understand Islam to form mistaken impressions. Those differences may symbolize only the traditional values of the society under examination, not Islam itself. The only way of arriving at an accurate opinion of Islam is to put aside these differences and turn to the Qur'an, where the essence of Islamic morality is set out, and to the actions of our Prophet (may Allah bless him and grant him peace).

Even if Muslims comprise the majority in a community, that does not mean that a community's behavior, views and judgments will necessarily be Islamic, nor that they need be defended in the name of Islam. When evaluating an

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individual's, or community's, view of Islam, that must always be borne in mind. Differences may stem from prevailing conditions. The only way to ascertain whether those views are correct is by turning to the Qur'an, the most accurate source of truth about Islam, and to the actions of our Prophet (may Allah bless him and grant him peace).

It is most unfair to pass judgment on Islam and Muslims without studying the Qur'an to learn whether a particular practice appears in it. Examining the lifestyle of a single community only can seriously mislead anyone who tries to understand Islam and form opinions about it. First, what needs to be done is to learn about Islam from its true source. Then, once the various models in different parts of the world are considered in the light of those criteria, many who only imagined they knew about Islam will actually come to do so for the first time and can free themselves from the errors they have been laboring under so far.

Islam Forbids the Killing of Innocents

In the Qur'an, Allah reveals that it is a great sin to kill an innocent person, and anyone who does so will suffer great torment in the hereafter:

... If someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind. Our Messengers came to

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them with Clear Signs, but even after that, many of them committed outrages in the earth." (Surat al-Ma'ida: 32)

This verse equates the killing of one innocent person to slaughtering all of humanity! In another verse Allah expresses the importance that the faithful attach to life:

Those who do not appeal to any other deity besides God [alone]; nor kill any soul whom God has forbidden [them to] except with the right to do so; nor fornicate. Anyone who does so will incur a penalty. (Surat al-Furqan: 68)

In yet another verse, Allah issues the following commandment:

Say: "Come, and I will recite to you what your Lord has forbidden for you": that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty—We will provide for you and them; that you do not approach indecency – outward or inward; that you do not kill any person Allah has made inviolate – except with the right to do so. That is what He instructs you to do, so that hopefully, you will use your intellect. (Surat al-An'am: 151)

Any Muslim who believes in Allah with a sincere heart who scrupulously abides by His holy verses and fears suffering in the hereafter will avoid harming even one other person. He knows that the Lord of Infinite Justice will

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suitably reward him for all his deeds. In one of the hadiths, our Prophet (may Allah bless him and grant him peace) listed the kinds of people who are not pleasing to Allah:

"Those who act cruelly and unjustly in the sacred lands, those who yearn for the ways of the ignorant, and those who wrongly shed human blood."¹³

Terrorism targets the innocent, although Allah forbids the killing of even one innocent person.



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Islam Commands People to Behave Justly

Islamic morality commands believers to behave justly and morally in making a decision, speaking or working, in short, in every area of their lives. Allah's commandments in the Qur'an and the Sunna of our Prophet (may Allah bless him and grant him peace) describe that concept of justice in great detail. With their warnings, all the messengers revealed to us in the Qur'an brought peace and justice to all the communities where they were sent. The prophets helped lift cruelty and despotism from the shoulders of the community of the faithful. As Allah has revealed in one verse:

Every nation has a messenger, and when their messenger comes, everything is decided between them justly. They are not wronged. (Surah Yunus: 47)

A most important feature of Islamic understanding of justice is that it commands justice at all times, even if one is dealing with a person who is near and dear. As Allah commands in another verse:

You who believe! Be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do. (Surat an-Nisa: 135)

In that verse Allah clearly states that to a believer, the wealth or social status of whomever one deals with is of no

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importance. What is important is fairness, no one should be treated unjustly, and to scrupulously implement the holy verses of Allah. In another verse, it is commanded:

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

In that verse, Allah orders the faithful to always act justly, even toward their own enemies. No Muslim can make a spontaneous decision based on the fact that the person he is dealing with has once harmed him or left him in a difficult situation. Even when he is a personal enemy, if the other side is genuinely in the wrong, every Muslim has a duty to respond with good will and to display the morality Allah has commanded.

Allah has issued the following commandment to believers: **"Allah does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. Allah loves those who are just."** (Surat al-Mumtahana: 8) Here, He informs Muslims how their relationships with other people should be. These verses are the very foundation of a believer's attitude toward others, formed not by the nature of the people he is dealing with, but by Allah's revelations in the Qur'an. That is why Muslims with pure hearts always support what is right. Their determination on this matter is revealed in these

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terms: **"Among those We have created, there is a community who guide by the Truth and act justly according to it."** (Surat al-A'raf: 181)

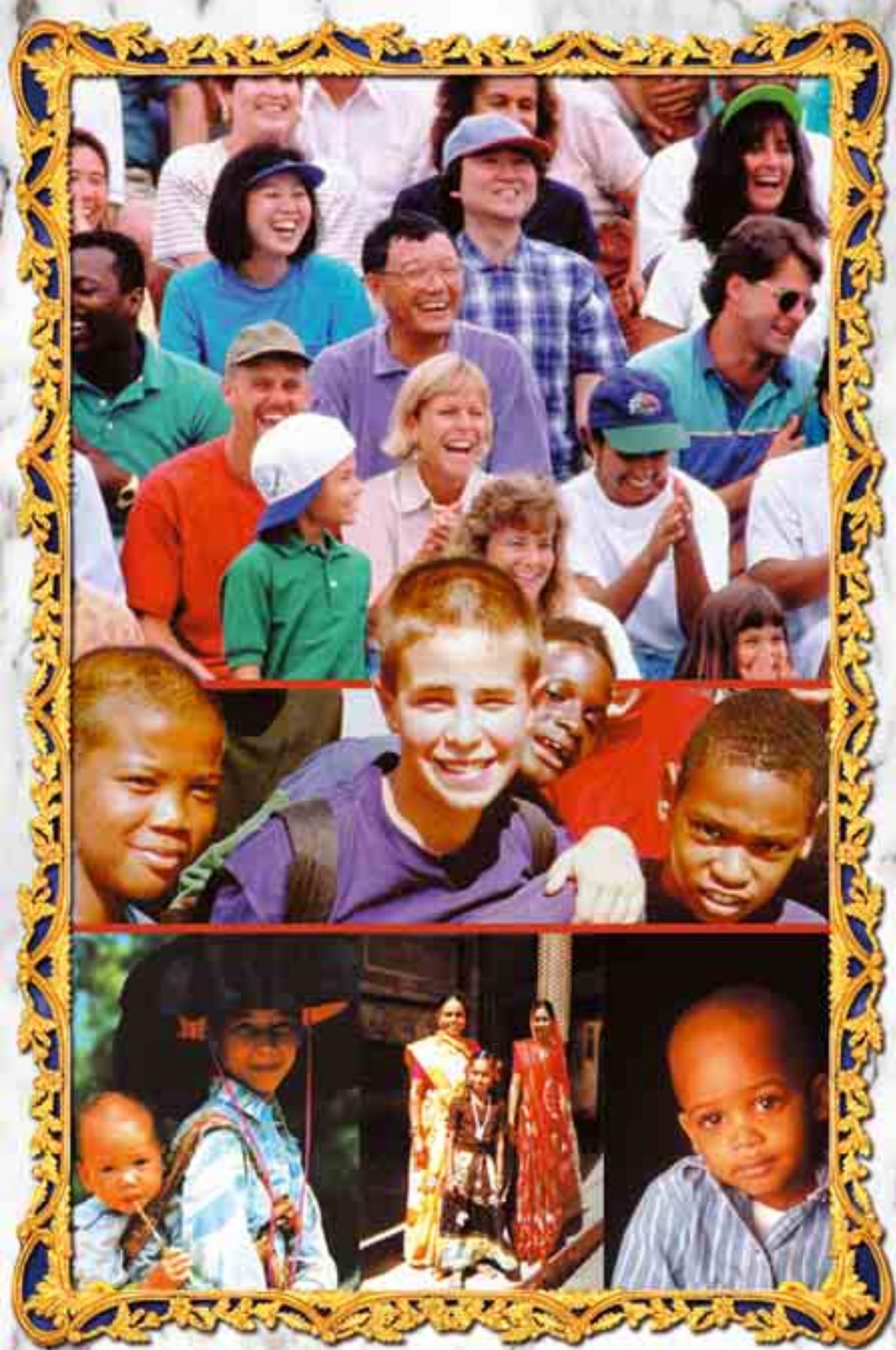
Other verses in the Qur'an on the subject of justice read:
Allah commands you to return to their owners the things you hold on trust and, when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing. (Surat an-Nisa: 58)

Say: **"My Lord has commanded justice. Stand and face Him in every mosque and call on Him, making your religion sincerely His. As He originated you, so you will return."** (Surat al-A'raf: 29)

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

All over the world, people are subjected to cruel treatment because of their race, language or skin color. Yet according to the view of justice as set out in the Qur'an, a person's ethnicity, race or gender are of no

Racial and national differences between people are not an element of conflict, but a source of cultural wealth.



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importance, because Islam maintains that all people are equal. Our Prophet's (may Allah bless him and grant him peace) words, "*All of you belong to one ancestry of Adam, and Adam was created out of clay,*"¹⁴ stress that there is no difference between people. Skin color, social status and wealth confer no superiority on anyone.

According to the Qur'an, one reason why different tribes, peoples, and nations were created is so that they "might come to know one another." All are servants of Allah and must come to learn one another's different cultures, languages, customs and abilities. One intent behind the existence of different nations and races is cultural wealth, not war and conflict. All true believers know that only godliness—in other words, the fear of Allah and faith in Him—can impart superiority. As Allah has revealed in the Qur'an:

Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's Sight is that one of you who best performs his duty. Allah is All-Knowing, All-Aware. (Surat al-Hujurat: 13)

In another verse, Allah has revealed that:

Among His Signs is the creation of the heavens and earth and the variety of your languages and colors. There are certainly Signs in that for every being. (Surat ar-Rum: 22)

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History offers many examples of the faithful behaving with complete justice towards other peoples, helping Islam grow with incredible speed over a wide area, taking in North Africa, the whole Middle East and even the Iberian Peninsula. By means of these conquests, the civility and compassion of Islamic morality was spread to many races, nations, communities and individuals, bringing together millions in a bond of mutual understanding, the likes of which had never been seen before. The renowned researcher Joel Augustus Rogers has examined the various races and the relationship between the black race and other countries. In his book *Sex and Race*, he describes Islam's influence on the world in these terms:

One reason why Islam was able to survive so brightly for centuries is the almost complete absence in this religion of value-judgements based on race and class, the disregarding of the colour of an individual's skin or his social class and the fact that promotion to the highest levels of a community is based on ability alone... Islam established the greatest and at the same time the freest racial melting-pot in history, and the mixing of these races took place within the body of the most extensive empire the world has ever seen. At the height of its power the Islamic Empire stretched from Spain and central France in the West to India, China and the Pacific Ocean in the East, including Central Asia. The rulers of these extensive territories were of various colours. The colour of peoples' skins was even less important for

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Muslims than the colours of the flowers in a garden is to the flowers themselves.¹⁵

Professor Hamilton Alexander Rossken Gibb is one of the world's foremost experts on Islam. In his book *Whither Islam?* he describes the Islamic view of other races:



Joel Augustus Rogers

No other society has such a record of success uniting in an equality of status, of opportunity, and of endeavors so many and so various races of mankind... Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition.¹⁶

Islamic morality aims at a society built on brotherhood and peace, freedom and security. That is why all communities that come into contact with Islam have given up their oppressive, cruel and aggressive ways and have, instead, built peaceful and civilized societies. (For further details, see *Justice and Compassion in the Qur'an* by Harun Yahya.) In their works, many Western historians have documented Islam's deep and positive effects on communities that came into contact with it. In *The Making of Humanity*, Professor Robert Briffault discusses the relationship between Western society and Islam:

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The ideas that inspired the French Revolution and the Declaration of Rights, that guided the framing of the American Constitution and inflamed that struggle for independence in the Latin American countries [and elsewhere] were not inventions of the West. They find their ultimate inspiration and source in the Holy Quran.¹⁷

These extracts indicate how, down through the centuries, Islamic morality has taught people about peace, understanding and justice. Nowadays, nearly everyone is seeking just such a model, and there is no reason why such a culture should not come about once again. All that is needed is people's desire to live by the morality of the Qur'an, starting with themselves and later, making efforts to convey it to others. When everyone, from the highest ranks to the very lowest, begins to implement the morality commanded in the Qur'an, they will become just, compassionate, understanding, full of love, respectful and forgiving. That, in turn, will bring peace to all of society.

The Muslim Should Use Soft Words to Call People to the Morality of Islam

Every Muslim has a duty to call others to the morality of Islam and to inform them of the existence of Allah and the proofs of His creation. Allah Himself has revealed that responsibility in the Qur'an "**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.**"

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(Surah Al-'Imran: 104) Allah also reveals how that invitation is to be made:

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

Correct and courteous words accompanied by forgiveness are better than charity followed by insulting words. Allah is Rich Beyond Need, All-Forbearing. (Surat an-Nahl: 263)

True believers know the importance of this responsibility, described in the

Qur'an: **"They believe in Allah and**

the Last Day, and

enjoin the right and

forbid the wrong,

and compete in

doing good. They

are among the

righteous." (Surah Al-

'Imran: 114) Therefore,

they call on all those

around them, friends,

relatives, everyone

they can reach, to

believe in Allah, fear

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Him and display a proper morality. This pleasing characteristic of Muslims is described in the Qur'an:

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and perform prayer and pay charity tax, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Surat at-Tawba: 71)

It is clear from this verse that all believers, throughout the course of their lives, are charged with explaining that proper morality, living by it themselves, recommending good deeds to others and advising them to avoid evil. Allah commands believers to use soft words, **"Say to My servants that they should only say the best..."** (Surat al-Isra: 53)

Allah describes good words and bad in this analogy in the Qur'an

Do you do not see how Allah makes a metaphor of a good word: a good tree whose roots are firm and whose

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branches are in heaven? It bears fruit regularly by its Lord's permission. Allah makes metaphors for people so that hopefully they will be reminded. The metaphor of a corrupt word is that of a rotten tree, uprooted on the surface of the earth. It has no staying-power. Allah makes those who believe firm with the Firm Word in the life of this world and the hereafter. But Allah misguides the wrongdoers. Allah does whatever He wills. (Surah Ibrahim: 24-27):

Anyone who wishes to lead a virtuous life should encourage others toward virtue. Anyone who wants to see good should make an effort to help spread it. Anyone who wants to see others behave according to their conscience should encourage them to do so, and anyone who opposes cruelty should warn those who engage in it. In short, anyone who wants right to prevail should call on all others to abide by it. When issuing that call, however, it is most important to keep in mind that only Allah can inspire people to become Muslims and cause words pleasing to them to have any effect. Allah has revealed that our Prophet (may Allah bless him and grant him peace), as a result of his noble character and superior morality, always treated people well, and has recommended him as a role model for all mankind.

Islam Commands Solidarity and Cooperation Among People

In the Qur'an Allah has issued this command:

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... help each other to goodness and Allahliness. Do not help each other to wrongdoing and enmity. Have fear of Allah. Allah is severe in retribution. (Surat al-Ma'ida: 2)

As that verse makes clear, the faithful struggle only for what is good. They consider the words of Allah in the Qur'an: **"Whatever good you do, Allah knows it."** (Surat an-Nisa: 127) They never forget that they will be recompensed for all they do in the Sight of our Lord, but Allah reveals that pleasing mutual aid needs to be in a framework of "good and Allahliness." The meaning of goodness is also explained in the Qur'an :

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

True goodness, therefore, is rather different from the way society in general perceives it. Those who do not live by the morality of the Qur'an view good deeds as favors they

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confer, whenever they happen to feel like it. Usually they restrict such good deeds to giving money to a beggar, or giving up their seat on the bus to an elderly person.

Yet as we have seen from the above verse, in the Qur'an Allah describes goodness as a concept encompassing the whole of a believer's life, as an obligation that must be fulfilled throughout the course of his life, not only when he feels like it or happens to remember it. As a servant, any Muslim possesses true sincerity and helps the poor and needy, even if he himself is in need, even giving up the things he loves (Surat al-Insan: 8). In Surat adh-Dhariyat: 19, which reads, "**And beggars and the destitute received a due share of their wealth,**" Allah has revealed that rendering assistance, helping others and doing good are all incumbent upon Muslims. They give help unconditionally, and believers are ready to make any sacrifice to encourage others towards what is good. They expect nothing in return, apart from winning the pleasure of Allah. In the Qur'an, Allah describes such behavior by believers:

We feed you only out of desire for the Face of Allah. We do not want any repayment from you nor any thanks. Truly We fear from our Lord a glowering, calamitous Day. (Surat al-Insan: 9-10)

Muslims know that Allah is the Lord of infinite justice, and never forget that their good behavior will be suitably rewarded in the hereafter. Nor do they forget that life in this world is only temporary, and that their true home lies in the

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sight of Allah. In the Qur'an, He warns people of their inevitable end, and calls on them all to behave in a manner pleasing to Him:

We did not create the heavens and earth and everything between them, except with truth. The Hour is certainly coming, so turn away graciously. (Surat al-Hijr: 85)

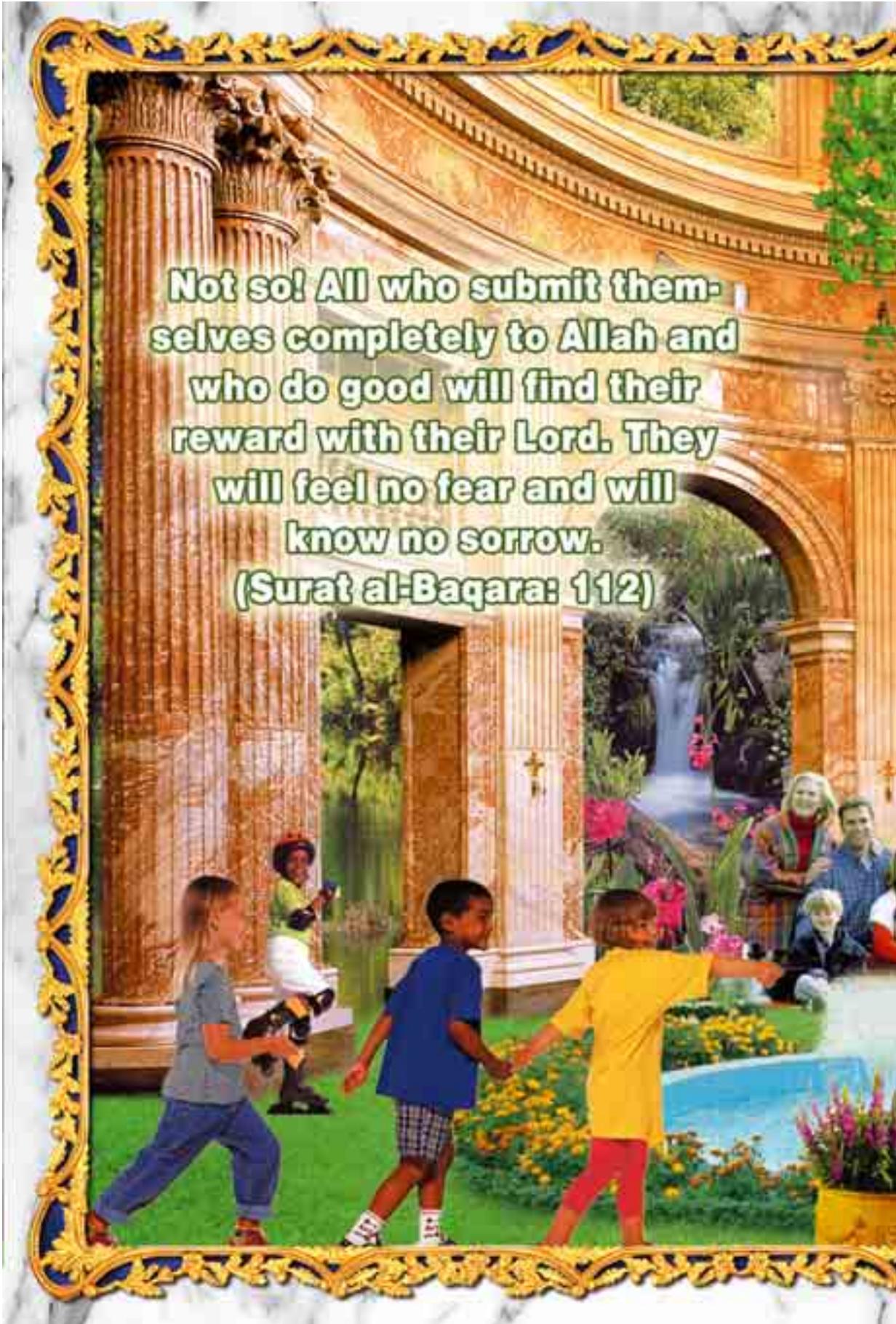
Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travelers and your slaves.

Allah does not love anyone vain or boastful. (Surat an-Nisa: 36)



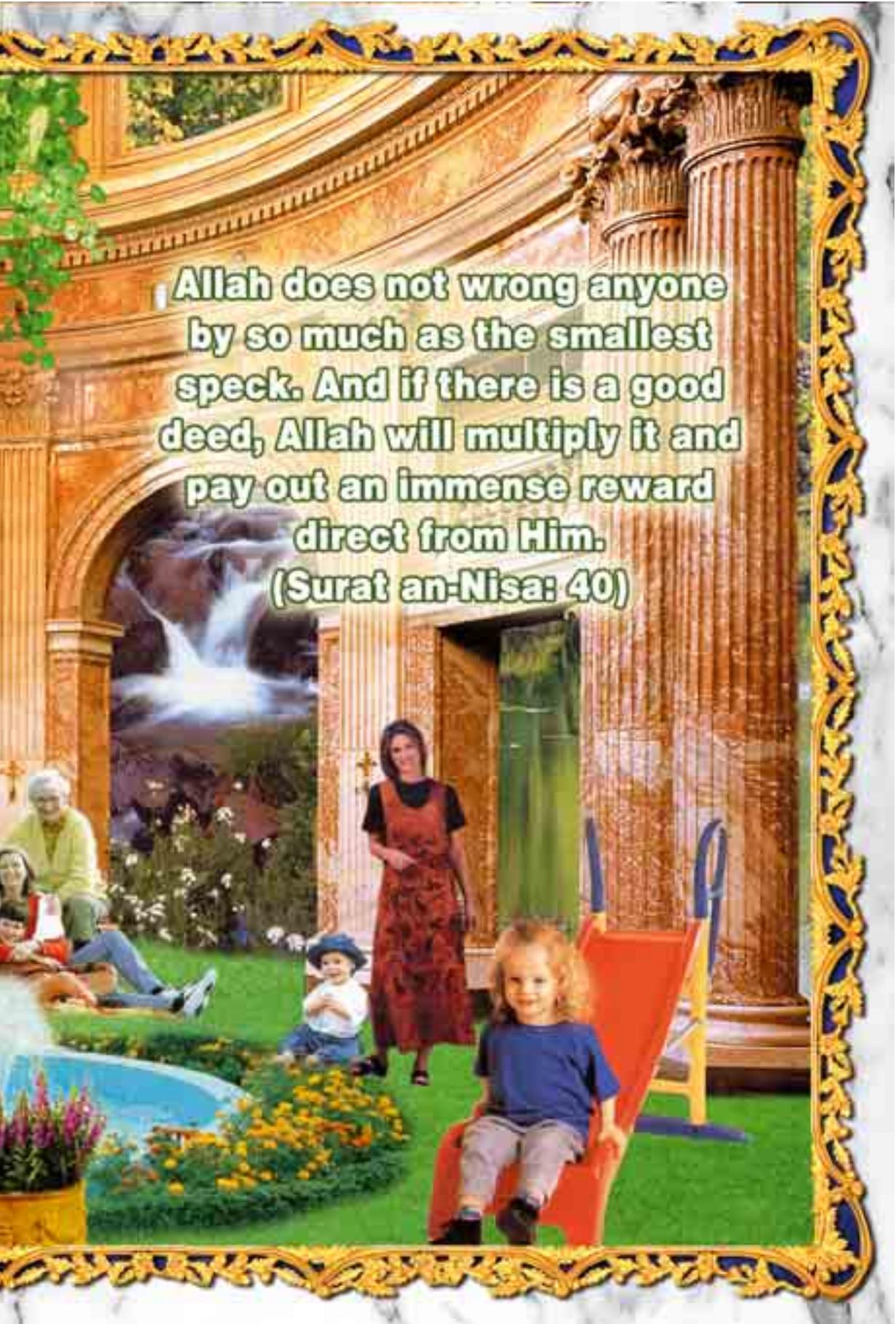
Qur'anic morality demands humility, tolerance, and kindness. Peace and security reign in societies which live by these virtues.





Not so! All who submit themselves completely to Allah and who do good will find their reward with their Lord. They will feel no fear and will know no sorrow.

(Surat al-Baqara: 112)

A composite image depicting a heavenly garden. At the top, a golden archway with intricate carvings frames a view of a lush landscape. In the background, a waterfall cascades over rocks. In the foreground, a woman in a red dress stands near a doorway. To the left, an elderly woman sits on a bench with a child. In the center, a young child sits on a red slide. The scene is set on a green lawn with yellow flowers and a blue pool of water. The entire image is enclosed in a decorative golden border with blue and white floral patterns.

**Allah does not wrong anyone
by so much as the smallest
speck. And if there is a good
deed, Allah will multiply it and
pay out an immense reward
direct from Him.
(Surat an-Nisa: 40)**

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The recompense for those who exhibit pleasing behavior is of great good news for all of mankind, and is revealed in these verses:

But as for those who believe and do right actions, We will not let the wage of good-doers go to waste. (Surat al-Kahf: 30)

When those who have done their duty are asked, "What has your Lord sent down?" their reply is, "Good!" There is good in this world for those who do good, and the abode of the hereafter is even better. How wonderful is the abode of those who guard against evil: Gardens of Eden which they enter, with rivers flowing under them, where they have whatever they desire. That is how Allah repays those who guard against evil. (Surat an-Nahl: 30-31)

Islam Commands Us to Do Good and Avoid Evil

Believers learn the true meaning of good and evil from the Qur'an, a book revealed by Allah as the standard by which to discern the true from the false." Concepts such as good and bad, right and wrong, are elucidated in the Qur'an with examples that everyone can understand. Believers' fear of Allah gives them light and understanding to help them distinguish between good and bad. (Surat al-Anfal: 29)

Muslims spend their whole lives implementing their

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awareness of the good and evil, as described in the Qur'an. Yet they also assume another important responsibility, inviting others to see the truth, to avoid evil and to live by the morality of the Qur'an. Believers spend their lives telling people about the difference between good and evil, because to the faithful, Allah has given the following command:

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)

In the Qur'an, Allah stresses how those who abide by this commandment are much more auspicious than others:

You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong and believe in Allah. If the People of the Book were to believe, it would be better for them. Some of them are believers, but most of them are deviators. (Surah Al'Imran: 110)

The faithful perform that Qur'anic duty not only in respect of those ignorant of the difference between right and wrong and with no knowledge of religion, but also in respect of the faithful themselves. People fall into error not only out of ignorance, but sometimes out of forgetfulness, by mistake or when driven by earthly desires. Thus, the faithful encourage good and prevent evil by reminding one another of the Qur'an's commandments. They warn each other that in this world, those who fail to avoid evil will suffer the torments of hell, and that only those who do good and devoutly carry out

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their religious obligations will be rewarded with paradise. That delightful responsibility means that they never need feel wearied or discouraged while continuing to warn others compassionately and affectionately, no matter what mistakes they might have made. In many verses, Allah reveals that He loves those who have patience, and calls on the faithful to be patient when practicing the morality of the Qur'an:

You who believe! Seek help in steadfastness and prayer. Allah is with the steadfast. (Surat al-Baqara: 153)

... Those who are steadfast and do right actions. They will receive forgiveness and a large reward. (Surah Hud: 11)

Islam Commands Us to Repay Evil with Good

A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend. (Surah Fussilat: 34)

Ward off evil with what is better. We know very well what they express. (Surat al-Muminun: 96)

In these verses, Allah promises the faithful that they can secure positive results, so long as they adopt a pleasant attitude in the face of wrongdoing. The Qur'an emphasizes that even when a believer is dealing with an enemy he can still

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establish a warm friendship. Responding to evil with good is also an essential part of compassion. When any believer sees others adopting an attitude that will not be pleasing to Allah, he considers first of all how that will affect them in the hereafter. Then he approaches them with understanding and humility, refusing to let himself become puffed up with pride.

Over the course of their lives, believers may come across people of very different characters. Yet they will not change their view of morality according to the people they meet. Others may speak mockingly, use ugly words, become angry or even behave in a hostile manner. Yet the true believer never ceases to be polite, modest and compassionate. He will not respond to ugly words with more of the same. He will not laugh at those who mock him, nor answer anger with anger, but remains patient and compassionate. In the face of insulting behavior, he will respond with proper morality, and with such affection and compassion that the other party will feel ashamed.

That is the morality our Prophet (may Allah bless him and grant him peace) recommends to us. In one of the hadiths, he says, "*You do not return evil for evil, but excuse and forgive.*"¹⁸ In another hadith, he calls on the faithful in these terms: "*None of you must be the kind of weak person who says, 'He who has no compassion will receive none.'*"¹⁹

In the Qur'an (Surat al-Ma'ida: 13), our Prophet (may Allah bless him and grant him peace) was told to be forgiving when betrayed by some of the children of Israel:

... They have forgotten a good portion of what they

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were reminded of. You will never cease to come upon some act of treachery on their part, except for a few of them. Yet pardon them, and overlook. Allah loves good-doers.

As in this verse Allah shows, poor morality displayed by someone else is no justification for displaying the same thing. Each individual is solely responsible to Allah for his actions. According to the Qur'an, acting with compassion, affection and proper morality in the face of someone else's bad behavior is a sign of superior morality that reveals the extent of a believer's devotion to Allah. In one verse Allah reveals the reward that such a pleasing attitude will bring:

**Those who do good will have the best, and more!
Neither dust nor debasement will darken their faces.
They are the Companions of the Garden, remaining in
it timelessly, forever. (Surah Yunus: 26)**

Islam Commands The Faithful to be Forgiving, Always

One important sign of compassion is a person's ability to forgive. In the Qur'an, Allah calls upon His servants to **"make allowances for people, command what is right, and turn away from the ignorant."** (Surat al-A'raf: 199)

Some may find this attitude difficult, but in the Sight of Allah, it will be well rewarded. Those caught up in anger may well refuse to forgive mistakes. But to the faithful, Allah has revealed that it is better to forgive and, in Surat ash-Shura: 40,

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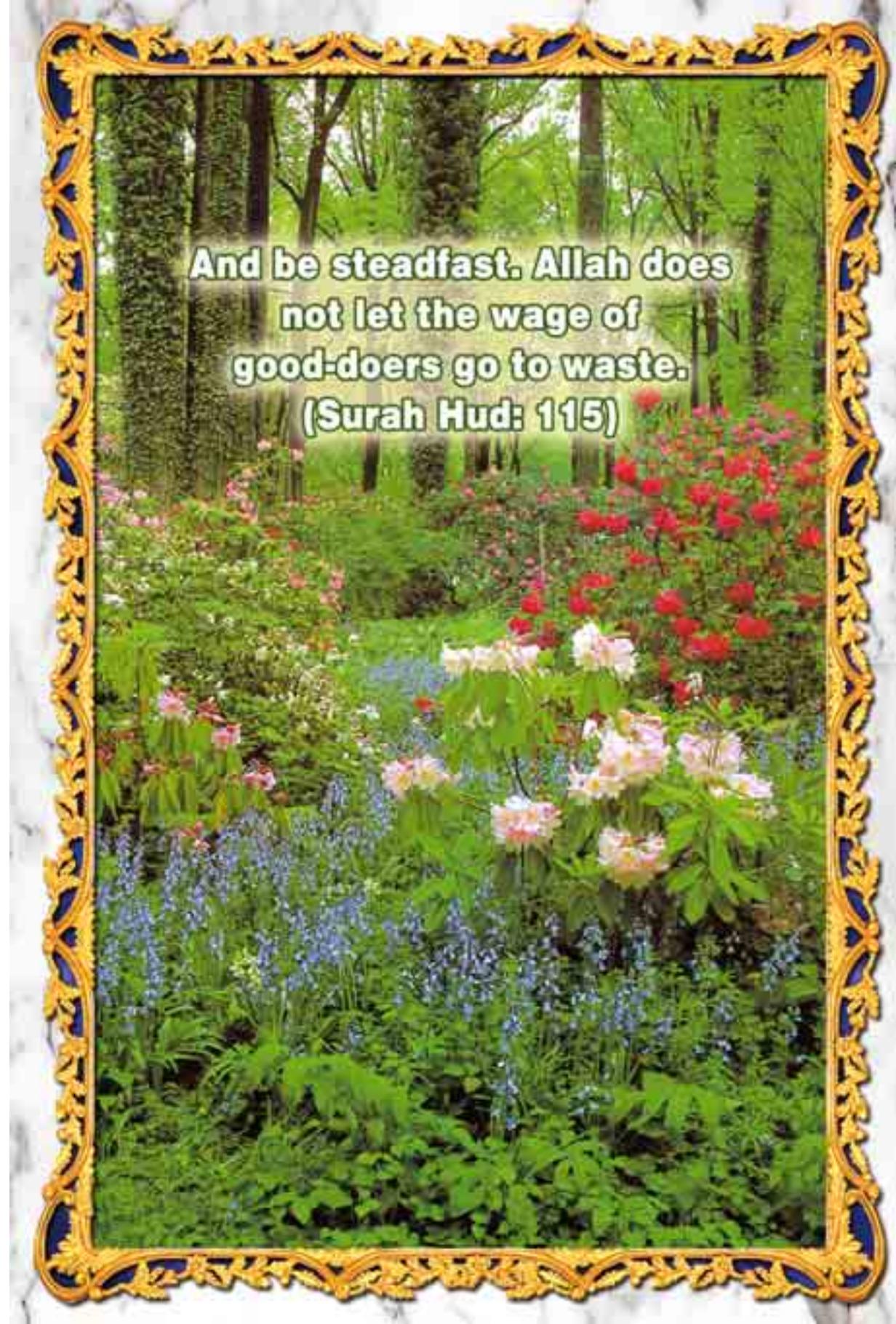
has recommended this morality:

**The repayment of a bad action is one equivalent to it.
But if someone pardons and puts things right, his
reward is with Allah...**

In another verse), Allah reveals, "**But if someone is steadfast and forgives, that is the most resolute course to follow.**" (Surat ash-Shura: 43) and emphasizes that this is a very superior form of morality:

"Those of you possessing affluence and ample wealth should not make oaths that they will not give to their relatives and the very poor and those who have emigrated in the way of Allah. They should rather pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful."
(Surat an-Nisa: 22)

In these words, He encourages the faithful to consider their own positions when it comes to forgiveness. Because everyone wants Allah to forgive him, to protect and show him mercy, so do we hope that all others will excuse and forgive our mistakes. Therefore, Allah has commanded the faithful to treat others in the same way they would like to be treated themselves. That important responsibility encourages the faithful to be forgiving towards one another. Our Prophet (may Allah bless him and grant him peace) encouraged them in these words: *"That person is nearest to Allah, who pardons, when he has someone in his power, one who would have injured him."*²⁰

A vibrant garden scene with a path, flowers, and trees, framed by an ornate gold border. The garden is filled with various flowers, including red and pink roses, white and pink peonies, and blue hydrangeas. The path is made of light-colored stones and leads through the garden. The background is a dense forest of tall trees with green foliage. The entire scene is enclosed in a decorative gold frame with intricate scrollwork and a blue inner border.

**And be steadfast. Allah does
not let the wage of
good-doers go to waste.
(Surah Hud: 115)**

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Knowing that at any moment they may make a mistake, believers are understanding towards others. In those verses in the Qur'an dealing with repentance Allah makes it clear that never making mistakes is not as important as the determination never to repeat them. Allah reveals in the Qur'an as:

Allah accepts only the repentance of those who do evil in ignorance and then quickly repent after doing it. Allah turns towards such people. Allah is All-Knowing, All-Wise. (Surat an-Nisa: 17)

Under conditions that reveal an individual's sincerity, the faithful behave forgivingly and compassionately towards one another. If someone who has committed error sincerely repents having done so, they cannot judge him for his past deeds. Even when the faithful are totally in the right and the other party completely in the wrong, still they have no compunction about forgiveness, because Allah recommends such behavior as an example of proper morality:

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

When it comes to forgiving, the faithful do not distinguish between great and small errors, nor do they tailor their view of forgiveness accordingly. Someone may have committed an error inflicting severe harm on others, great financial loss or even loss of life. Yet the faithful know everything happens by the permission of Allah, as part of His

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destiny. When it comes to such things, they therefore place themselves in the hands of Allah and feel no personal anger.

Alternatively, if someone transgresses this Qur'anic rule and exceeds the bounds set by Allah, only Allah can judge that person's behavior. It is never up to the faithful to judge, or refuse to forgive, anyone on any matter. The truly sorry and repentant person will have his reward only in the Sight of Allah. In many verses, Allah has revealed that apart from "associating partners to Him," He will forgive the errors of the faithful who repent sincerely. Since one man cannot know another's repentance, the faithful simply forgive in the manner Allah revealed to them. If the Qur'an has anything to say on a particular subject, they treat the person who has committed error in that light.

Islam Commands People To Behave Gently

Allah has infinite compassion, and is forgiving, protective and gentle toward believers. The Compassionate and Merciful has placed all the blessings in the universe at Man's disposal, supporting him with messengers to reveal the true path. He directs all men to be His sincere servants by means of His revelations, each of which is a guidepost to that path. Our Lord is the *Halim* (the Clement), *Adl* (Lord of Infinite Justice), *'Afuw* (the Pardoner), *Asim* (the Protector), *Barr* (the Source of All Goodness), *Ghafir* (the Forgiver), *Hafiz* (the Protector), *Karim* (the Generous One), *Latif* (the Subtle One), *Muhsin* (Lord of Infinite Kindness), *Ra'uf* (the

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Compassionate), *Salam* (the Author of Safety), *Tawwab* (the Acceptor of Repentance) and *Wahhab* (the Bestower).

Believers know that they are under our Lord's protection and are aware of His infinite goodness and kindness. For that reason, they are eager to become the kind of servants that are pleasing to Him, who merit His mercy, and paradise. As we have seen, one characteristic distinguishing believers is they are full of love and compassion. A believer behaves very gently, always treating others kindly. Allah has offered our Prophet's (may Allah bless him and grant him peace) gentle nature as an example to all believers (Surah Al'Imran: 159):

It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them, and consult with them about the matter. Then when you have reached a firm decision, put your trust in Allah. Allah loves those who put their trust in Him.

In that verse Allah describes how our Prophet's (may Allah bless him and grant him peace) gentle, moral nature exerted a positive influence on people, whereby they grew even more devoted to him. In the Qur'an Allah gives the gentle natures of other loving prophets as role models. As revealed in one verse, the Prophet Jethro (peace be upon him) was sent by Allah to the people of Midian, they told him, "... **You are clearly the forbearing, the rightly-guided!**" (Surah Hud: 87) The superior morality of the Prophet Abraham

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(peace be upon him) is another example for everyone. In the Qur'an Allah tells us that he was sensitive, gentle and full of love. In the verses Allah reveals as:

Abraham would not have asked forgiveness for his father, but for a promise he made to him, and when it became clear to him that he was an enemy of Allah, he renounced him. Abraham was tenderhearted and forbearing. (Surat at-Tawba: 114)

Abraham was forbearing, compassionate, penitent. (Surah Hud: 75)

Allah has commanded his believers always to behave in a pleasant manner, to speak kindly, and to treat others well. His prophets behaved accordingly. For example, when the Prophet Moses (peace be upon him) was about to go to Pharaoh, one of the most repressive and cruel rulers of all times, Allah called on the Prophet Moses (pbuh) in these terms:

Go, you and your brother, with My Signs, and do not slacken in remembering Me. Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that hopefully, he will be reminded or show some fear. (Surat Ta Ha: 42-44)

These verses are an important reminder that everyone has a duty to live by the morality that Allah reveals, and to adopt the morality of the prophets. In the Qur'an Allah proposes the following ideals for mankind: love of all

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creatures Allah created, being kind and gentle in the best possible ways, always favoring compromise and understanding, never speaking harshly, even under the most trying circumstances, making sacrifices happily and willingly, always desiring and seeking the best for others, relegating one's own personal desires to the background, wishing for others exactly what one wishes for oneself, being always quick to offer assistance in cases of need and rejecting all forms of cruelty. That, no doubt, is exactly the ethical model that mankind is searching for.

Islam Supports Freedom of Belief

In matters of belief, Islam offers people complete freedom, and in the very clearest language. That has been so ever since Islam was first revealed, and forms the basis of today's Islamic morality. The verses on the subject are perfectly clear:

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

According to Islam, people are free to choose whatever beliefs they wish, and nobody can oblige anyone else. Yes, a Muslim has a duty to communicate Islam and explain the

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existence of Allah, to state that the Qur'an is the book of His revelation, that the Prophet Muhammad (may Allah bless him and grant him peace) was His messenger and to speak of the hereafter and the Day of Judgment and of the beauty of Islamic morality. Yet that duty is restricted to explaining the religion only. In one verse, Allah informs our Prophet (may Allah bless him and grant him peace) that he is only a messenger:

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

In another verse Allah states, "... **It is the truth from your Lord; so let whoever wishes believe and whoever wishes disbelieve...**" (Surat al-Kahf: 29) And, our Lord warns the Prophet (may Allah bless him and grant him peace) as, "**Perhaps you will destroy yourself with grief because they will not become believers.**" (Ash-Shu'ara': 3,) He also issues this reminder:

We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat. (Surah Qaf: 45)

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People are free to choose correctly or wrongly. When Islam, the true path that Allah has revealed, is explained, they come to believe of their own free will, reaching this decision with no pressure being put on them. If they make wrong choices, they will face the consequences in the hereafter. On this subject, the Qur'an contains the clearest command and reminder by Allah:

"If your Lord had willed, all the people on the earth would have believed. Do you think you can force people to be believers?" (Surah Yunus:99)

When one of the faithful explains matters, one person might come to believe straightaway whereas another might adopt a mocking and aggressive attitude. One who follows his conscience might decide to devote his life to pleasing Allah, even while another, doing as the deniers did, might respond to those same kind words with wickedness. Yet his denial will not lead whoever issued the invitation to suffer or despair as Allah has stated, **"But most people, for all your eagerness, are not believers. You do not ask them for any wage for it. It is only a reminder to all beings."** (Surah Yusuf: 103-104)

What is important is that no matter what reaction he meets with, the person who abides by the Qur'an keeps on displaying the kind of morality that is hoped will please Allah, refuses to make any concessions on it and puts his trust in Allah. Allah has told us that His religion is to be explained in the most pleasing manner as revealed in the Qur'an:

Argue with the People of the Book only in the kindest

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way—except in the case of those of them who do wrong—saying, "We believe in what has been sent down to us and what was sent down to you. Our Allah and your Allah are one and we submit to Him." (Surat Al-Ankabut: 46)

We must not forget that every event, large or small, takes place according to a destiny created by Allah. He reveals the true path to anyone invited to believe in Him. For that reason, the faithful feel no distress at the behavior of those who reject Him. In the Qur'an, Allah tells our Prophet (may Allah bless him and grant him peace) not to be distressed when those whom he calls on to believe refuse to do so: **"Perhaps you may destroy yourself with grief, chasing after them, if they do not believe in these words."** (Surat al-Kahf: 6). Also in another verse Allah commands: **"You cannot guide those you would like to, but Allah guides those He wills. He has best knowledge of the guided."** (Surat al-Qasas: 56)

That means that whatever invitations an individual issues, all his pleasant words, and every detail he goes into can only have an effect by the will of Allah.

A believer's only responsibility is to call people to the Qur'an. He cannot be blamed for atheists' refusal to amend their ways, nor with how they will earn the torments of hell for themselves. Our Lord told our Prophet (may Allah bless him and grant him peace), **"We have sent you with the Truth, bringing good news and giving warning. Do not ask about the inhabitants of the Blazing Fire."** (Surat al-Baqara: 119)

**Correct and courteous words
accompanied by forgiveness
are better than charity
followed by insulting words.
Allah is Rich Beyond Need,
All-Forbearing.
(Surat al-Baqara: 263)**



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Allah has given mankind both reason and a conscience. His messengers and the Divine books revealed to them have shown the true path, and people are responsible for their own choices. Islamic morality can be lived only by a sincere decision to do so, by surrendering oneself to Allah and listening to one's conscience, which always commands one to do what is right. It is a total violation of Islamic morality to force anyone to believe, because what matters is an individual's surrendering himself to Allah with all his heart and believing sincerely. If any system obliges people to have faith, then those "converts" will become religious only out of fear. This means preparing the ground for hypocrisy to flourish, which is totally undesirable. The only acceptable way to live by a religion is within an environment that leaves one's conscience completely free. This is what Allah revealed to our Prophet (may Allah bless him and grant him peace):

So remind them! You are only a reminder. You are not in control of them. But as for anyone who turns away and disbelieves, Allah will punish him with the Greatest Punishment. Certainly it is to Us they will return Then their Reckoning is Our concern. (Surat Al-Ghashiyya: 21-26)

It also needs to be emphasized that Islam leaves people free to make their own choices regarding religion and commands them to respect other religions. Even if someone believes in what the Qur'an describes as superstition, he can still live in peace and security in Muslim lands and freely

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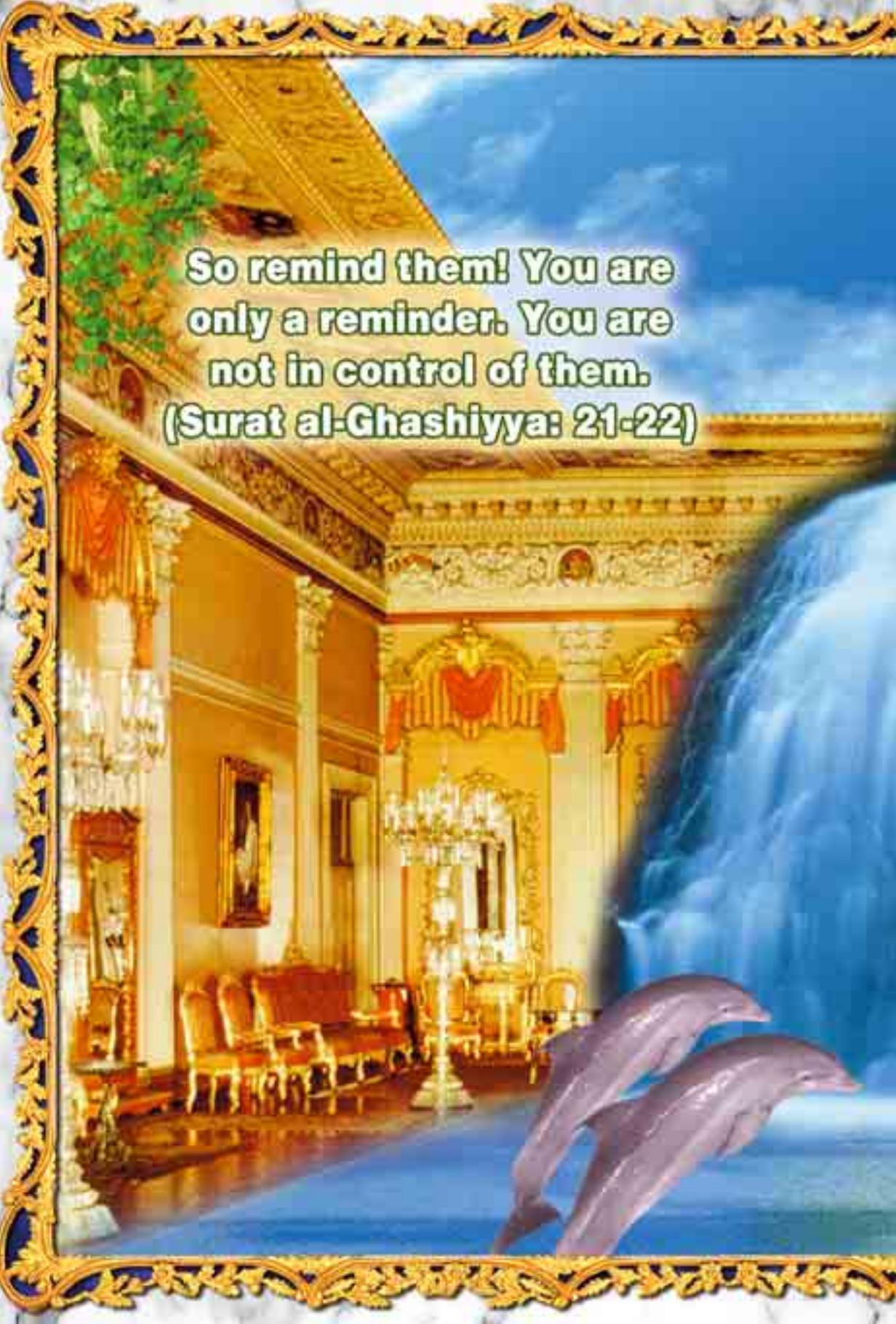
perform his own religious obligations. In the Qur'an, Allah commanded our Prophet (may Allah bless him and grant him peace) to tell those who denied Him:

"I do not worship what you worship, and you do not worship what I worship. Nor will I worship what you worship, nor will you worship what I worship. You have your religion, and I have my religion." (Surat al-Kafirun: 2-6)

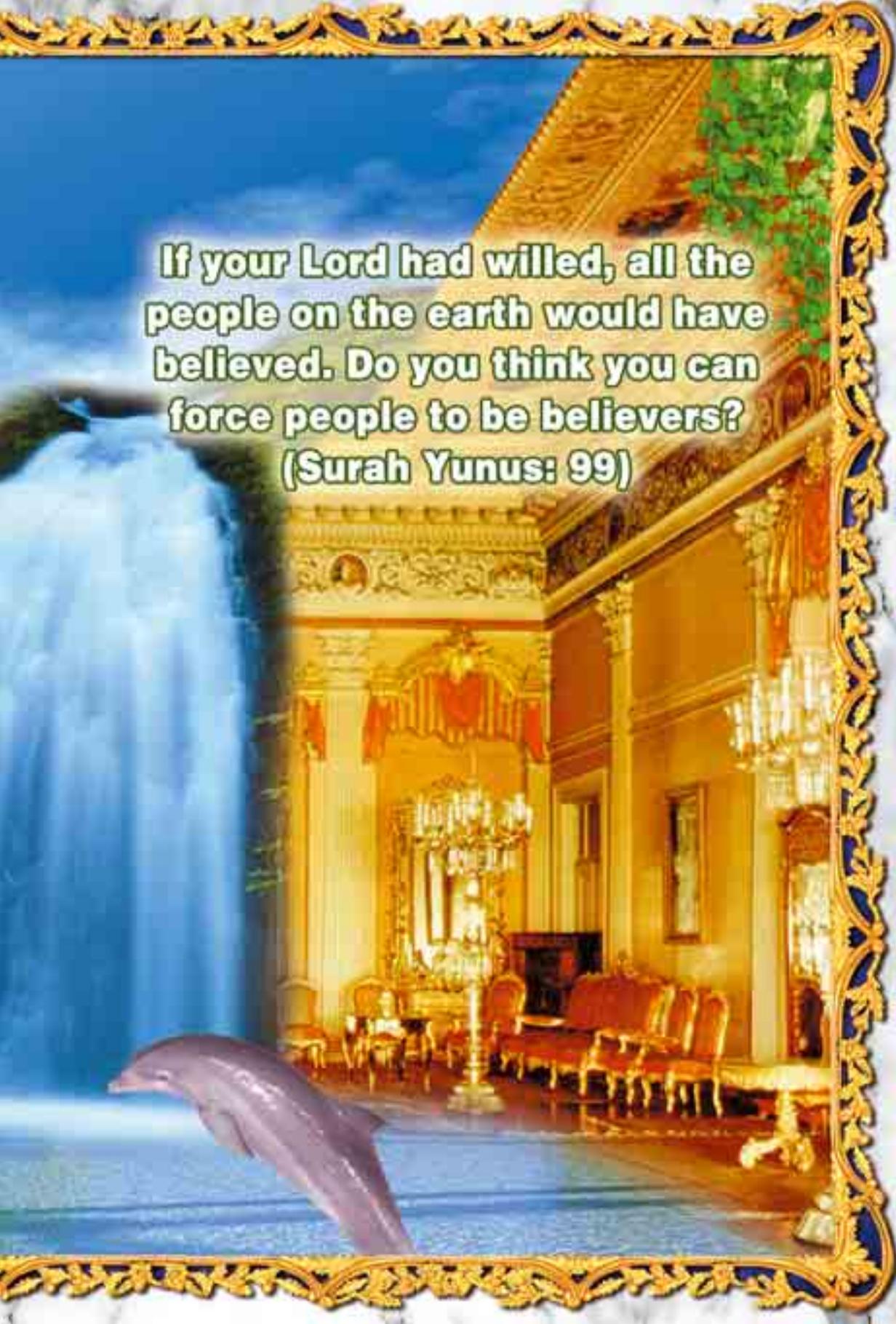
Under the morality of Islam, everyone is free to carry out the obligations in accord with his own particular belief. Nobody can prevent anyone else from performing their particular religious duties, nor can he oblige them to worship in the manner he desires. That violates the morality of Islam, and is unacceptable to Allah. In Islamic history, a model of society emerges in which everyone is free to worship and perform the obligations attendant upon his particular chosen beliefs. In the Qur'an Allah describes monasteries, churches, synagogues, and the places of worship of the Peoples of the Book as all under His protection:

... If Allah had not driven some people back by means of others, [then] monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him—Allah is All-Strong, Almighty. (Surat al-Hajj: 40)

Our Prophet's (may Allah bless him and grant him peace) life is full of such examples. When Christians came to



**So remind them! You are
only a reminder. You are
not in control of them.
(Surat al-Ghashiyya: 21-22)**



**If your Lord had willed, all the people on the earth would have believed. Do you think you can force people to be believers?
(Surah Yunus: 99)**

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



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see him, he left his own mosque for them to use and pray in.²¹ That kind of compassionate understanding was maintained during the times of the Four Rightly Guided Caliphs who succeeded the Prophet (may Allah bless him and grant him peace). After Damascus was captured, a church that had been turned into a mosque was divided into two, so that Christians might worship in one half and Muslims in the other.²²

Islam Commands That Oppression Be Abolished

Muslims should never remain silent in the face of oppression that they witness, or even hear about secondhand. Their compassion, stemming from the morality of the Qur'an, directs them to oppose all tyranny, wickedness and oppression, to defend the oppressed and to wage a war of ideas on their behalf. Whether dealing with their closest friends or with strangers with whom they share no interests in common they behave in a manner determined to prevent any such oppression. Rather, they seize on this opportunity to win the good pleasure of Allah and implement the morality of the Qur'an. Because a believer's conscience is so very sensitive, his compassion never lets him turn a blind eye to the slightest injustice or cruelty. He will take his place in the vanguard of that morality by avoiding any actions that might be unfair to or oppress anyone else. Whenever he sees anyone else behaving that way, his conscience gives him no peace until he has done everything possible to right matters. True

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compassion has no room for forgetting about oppression, ignoring it or underestimating it.

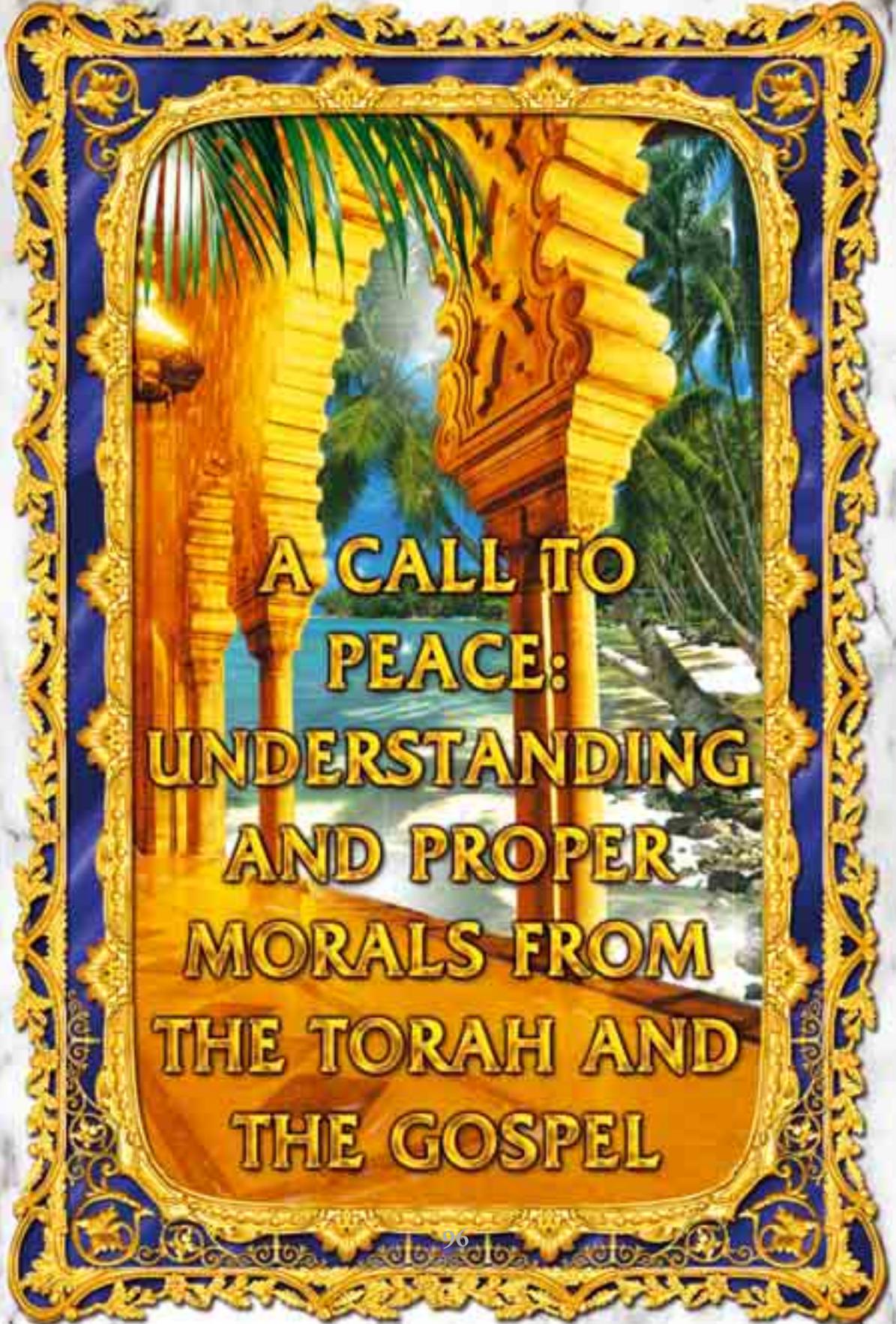
The ignorant seldom act until oppression stands at their own gate. This stems from their forgetting or denying that in

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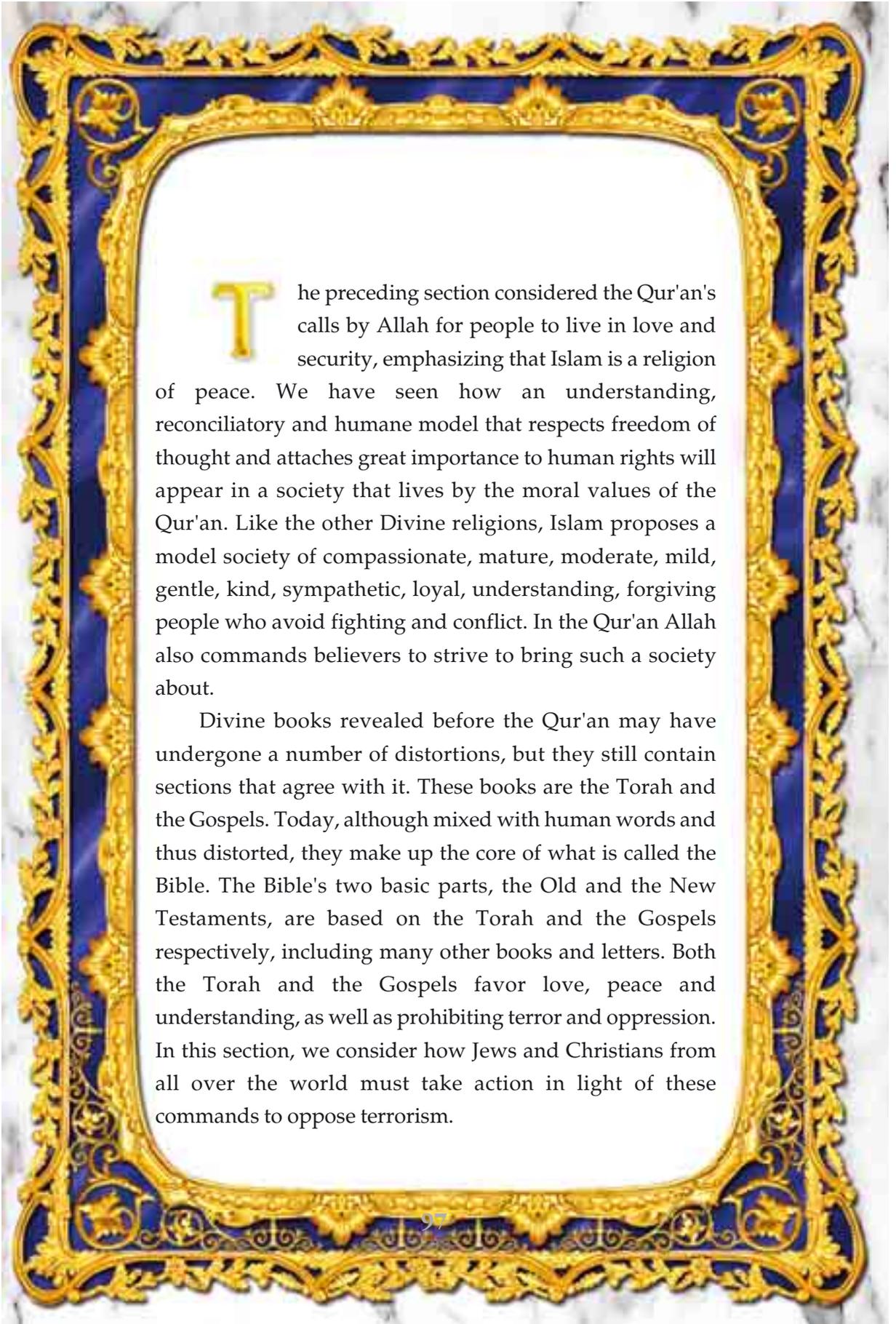
the hereafter they will be brought face to face with all the good and bad deeds that they encountered in this world. But the faithful, well aware of this, will treat even total strangers they have never met with great compassion and seek to rescue them from oppression. Even if no one else supports them they will muster all their strength to forestall wickedness. Even though the majority may behave differently, their lack of conscience never rubs off on the true believer. In the hereafter, Muslims know they will be called to account for what they did to prevent evil. They will not be able to get away with excuses like, "I didn't see it," or, "I didn't hear it," or "I never knew what was going on."

As revealed in the Qur'an, "... he [man] will come to Us all alone," every human being will return to his Creator on his own" (Surah Maryam: 80). People will be brought into the Presence of Allah, put to the trial and called to account for their deeds in this world. Only those who followed the dictates of their conscience will come out of that questioning at all well. Those who have behaved well, opposed all forms of cruelty, fought evil and remained on the path of Allah can expect a suitable reward. Allah mentions this matter in another verse:

All who submit themselves completely to Allah and are good-doers will find their reward with their Lord. They will feel no fear and will know no sorrow. (Surat al-Baqara: 112)



**A CALL TO
PEACE:
UNDERSTANDING
AND PROPER
MORALS FROM
THE TORAH AND
THE GOSPEL**



The preceding section considered the Qur'an's calls by Allah for people to live in love and security, emphasizing that Islam is a religion of peace. We have seen how an understanding, reconciliatory and humane model that respects freedom of thought and attaches great importance to human rights will appear in a society that lives by the moral values of the Qur'an. Like the other Divine religions, Islam proposes a model society of compassionate, mature, moderate, mild, gentle, kind, sympathetic, loyal, understanding, forgiving people who avoid fighting and conflict. In the Qur'an Allah also commands believers to strive to bring such a society about.

Divine books revealed before the Qur'an may have undergone a number of distortions, but they still contain sections that agree with it. These books are the Torah and the Gospels. Today, although mixed with human words and thus distorted, they make up the core of what is called the Bible. The Bible's two basic parts, the Old and the New Testaments, are based on the Torah and the Gospels respectively, including many other books and letters. Both the Torah and the Gospels favor love, peace and understanding, as well as prohibiting terror and oppression. In this section, we consider how Jews and Christians from all over the world must take action in light of these commands to oppose terrorism.

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The Old Testament consists of five books comprising the Torah given to the Prophet Moses (peace be upon him), the Book of Psalms, and other writings by Jewish prophets and accounts of their lives. Jews believe in the Old Testament. Christians also believe in the New Testament, an addition to the Old. The New Testament consists of the four Gospels, the Acts of the Apostles following Jesus' death and a number of

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letters. According to the Qur'an, however, the Divine books of the Bible were distorted after being revealed to mankind. That means that both the Old and New Testaments are no longer the uncorrupted word of Allah. We should regard them as containing Divine elements that agree with the Qur'an, but also various human errors. When making use of the Torah and the Gospels, therefore, we need to consider whether their contents are in harmony with the Qur'an.

STATEMENTS FROM THE TORAH COMDEMNING TERROR AND ENCOURAGING LOVE AND PEACE

Seek good and not evil, that you may live; so the Lord Allah of hosts will be with you, as you have spoken. Hate evil, love good... (Amos 5, 14-15)

As emphasized earlier, the Divine books sent down by Allah to guide His servants describe an ideal society full of love, peace, understanding and justice. In the Qur'an, for example, Allah describes the Torah revealed to the Jews as a guide:

We sent down the Torah containing guidance and light, and the prophets who had submitted themselves gave judgment by it for the Jews—as did their scholars and their rabbis, by what they had been allowed to preserve of Allah's Book to which they were witnesses... (Surat al-Ma'ida: 44)

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Today, we can find part of the Torah's divine commandments in the Old Testament, directing people to avoid evil, tyranny, theft, corruption, falsehood and cruelty and to display proper morality. In fact, Allah states in the Qur'an that:

He [Allah] said, "Moses, I have chosen you over all mankind for My Message and My Word. Take what I have given you and be among the thankful." We wrote about everything for him on the Tablets as an admonition and making all things clear. "Seize hold of it vigorously and command your people to adopt the best in it. I will show you the home of the deviators!" (Surat al-A'raf:144-145)

ALL FORMS OF VIOLENCE AND OPPRESSION ARE FORBIDDEN

The Torah describes in considerable detail the fate awaiting those who commit evil and want to spread it, and warns people against going down that road. Flying into a rage and harming others, trying to turn them away from the true path, shedding blood and quarrelling are all described as forms of behavior displeasing to Allah and which He has forbidden. He condemns all those who go down the path of evil and oppression, revealing that such people will never be saved. Some Torah accounts emphasize this:

Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. Let not my soul enter their council; let not my honor be united to their assembly; for in their anger

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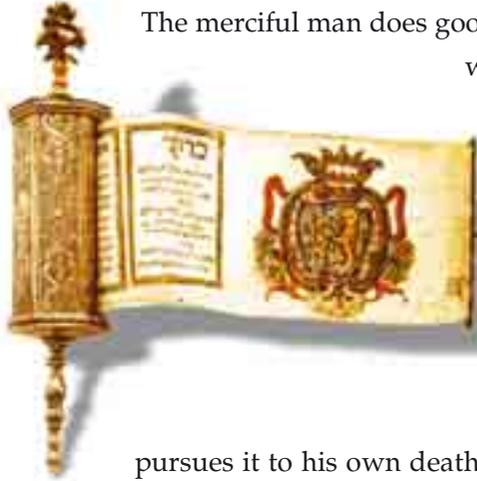
they slew a man, and in their self-will they hamstrung an ox. Cursed be their anger, for it is fierce; and their wrath, for it is cruel! (Genesis 49, 5-7)

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. "There is no peace," says my God, "for the wicked." (Isaiah 57, 20-21)

You children of Israel... "There is no truth or mercy or knowledge of God in the land. By swearing and lying, killing and stealing and committing adultery, they break all restraint, with bloodshed upon bloodshed. Therefore the land will mourn; and everyone who dwells there will waste away with the beasts of the field and the birds of the air; even the fish of the sea will be taken away. " Now let no man contend, or rebuke another; for your people are like those who contend with the priest. (Hosea 4, 1-4)

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Gilead is a city of evildoers and defiled with blood. As bands of robbers lie in wait for a man, so the company of priests murder on the way to Shechem; surely they commit lewdness. (Hosea 6, 8-9)



The merciful man does good for his own soul, but he who is cruel troubles his own flesh... But he who sows righteousness will have a sure reward. As righteousness leads to life, so he who pursues evil pursues it to his own death... The wicked will not go unpunished; but the posterity of the righteous will be delivered. (Proverbs 11, 17-21)

An ungodly man digs up evil, and it is on his lips like a burning fire. A perverse man sows strife, and a whisperer separates the best of friends. A violent man entices his neighbor, and leads him in a way that is not good... He who is slow to anger is better than the mighty. . . (Proverbs 16, 27-32)

The Lord is far from the wicked... (Proverbs 15, 29)

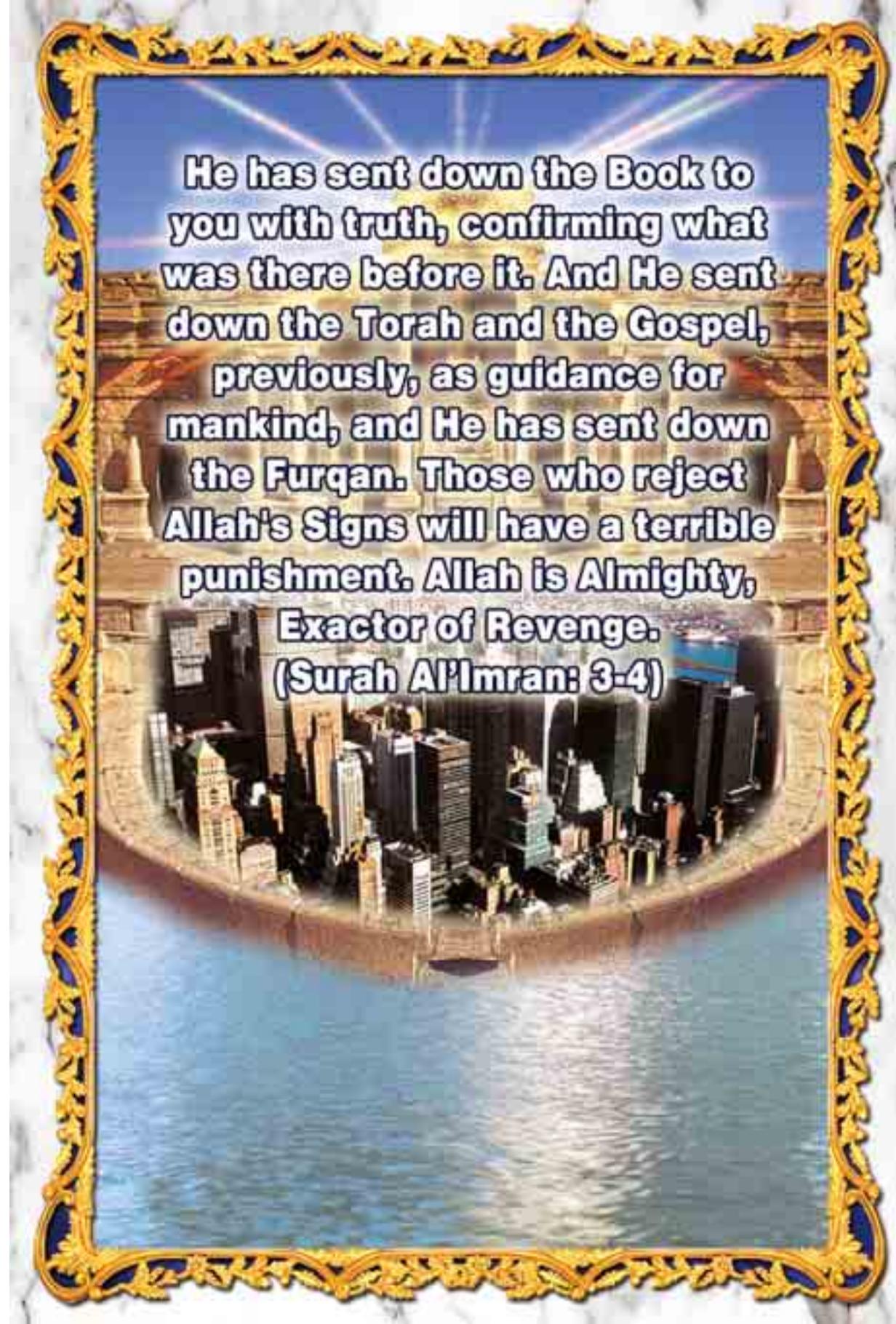
The Torah describes in considerable detail the deeds of people who did evil and acted tyrannically, making it clear that the wicked will receive their just deserts. But it also states

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that those who repent will be accepted as good, if they abide by Allah's religion:

Yet the house of Israel says, "The way of the Lord is not fair." O house of Israel, is it not My ways which are fair, and your ways which are not fair? When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. Yet the house of Israel says, "The way of the Lord is not fair." O house of Israel, is it not My ways which are fair, and your ways which are not fair? Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord God. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin. Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies," says the Lord God. "Therefore turn and live!" (Ezekiel 18, 25-32)

... Thus says the Lord: "... I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good." And they said, "That is hopeless! So we will walk according to



**He has sent down the Book to you with truth, confirming what was there before it. And He sent down the Torah and the Gospel, previously, as guidance for mankind, and He has sent down the Furqan. Those who reject Allah's Signs will have a terrible punishment. Allah is Almighty, Exactor of Revenge.
(Surah Al'Imran: 3-4)**

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our own plans, and we will every one obey the dictates of his evil heart." (Jeremiah 18, 11-12)

Do not be like your fathers, to whom the former prophets preached, saying, "Thus says the Lord of hosts: 'Turn now from your evil ways and your evil deeds.'" But they did not hear nor heed Me," says the Lord. (Zechariah 1, 4)

IT IS FORBIDDEN TO HARM OTHERS

Many Torah commandments prohibit doing harm to others, killing, ruling without justice, or behaving unfairly.

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house... (Exodus 20, 13-17)

You shall do no injustice in judgment ... nor honor the person of the mighty. In righteousness you shall judge your neighbor. You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord... You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord. (Leviticus 19, 15-18)

Lest innocent blood be shed in the midst of your land which the Lord your God is giving you as an inheritance, and thus guilt of bloodshed be upon you. (Deuteronomy 19, 10)

Deliver those who are drawn toward death, and hold back

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those stumbling to the slaughter. If you say, "Surely we did not know this," Does not He who weighs the hearts consider it? He who keeps your soul, does He not know it?.. (Proverbs 24, 11-12)

DO GOOD TO OTHERS

The Torah contains a number of statements commanding brotherhood and love, sacrifice and humility. Just like Muslims, Jews and Christians have been ordered to treat others well, to do good deeds, never to deviate from the path of righteousness and to be mild-mannered, understanding and forgiving. Some examples include:

Sow for yourselves righteousness; reap in mercy... You have plowed wickedness; you have reaped iniquity. You have eaten the fruit of lies, because you trusted in your own way, in the multitude of your mighty men... (Hosea 10, 12-13)

They hate the one who rebukes in the gate, and they abhor the one who speaks uprightly. Therefore, because you tread



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down the poor and take grain taxes from him, though you have built houses of hewn stone, yet you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink wine from them. For I know your manifold transgressions and your mighty sins: Afflicting the just and taking bribes; diverting the poor from justice at the gate. Therefore the prudent keep silent at that time, for it is an evil time. Seek good and not evil, that you may live; so the Lord God of hosts will be with you, as you have spoken. Hate evil, love good; establish justice in the gate... (Amos 5, 10-15)

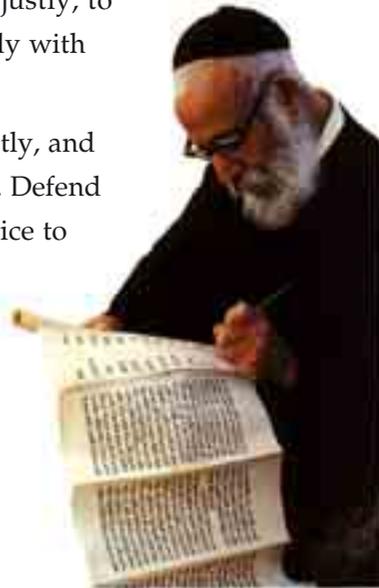
PEOPLE ARE INVITED TO CONDUCT THEMSELVES WELL

He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God? (Micah 6, 8)

How long will you judge unjustly, and show partiality to the wicked?.. Defend the poor and fatherless; do justice to the afflicted and needy.

Deliver the poor and needy; free them from the hand of the wicked. (Psalms 82, 2-4)

The integrity of the upright



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will guide them, but the perversity of the unfaithful will destroy them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless [man] will direct his way aright, but the wicked will fall by his own wickedness. The righteousness of the upright will deliver them, but the unfaithful will be caught by their lust. (Proverbs 11, 3-6)

The desire of the righteous is only good, but the expectation of the wicked is wrath. (Proverbs 11, 23)

He who earnestly seeks good finds favor, but trouble will come to him who seeks evil. (Proverbs 11, 27)

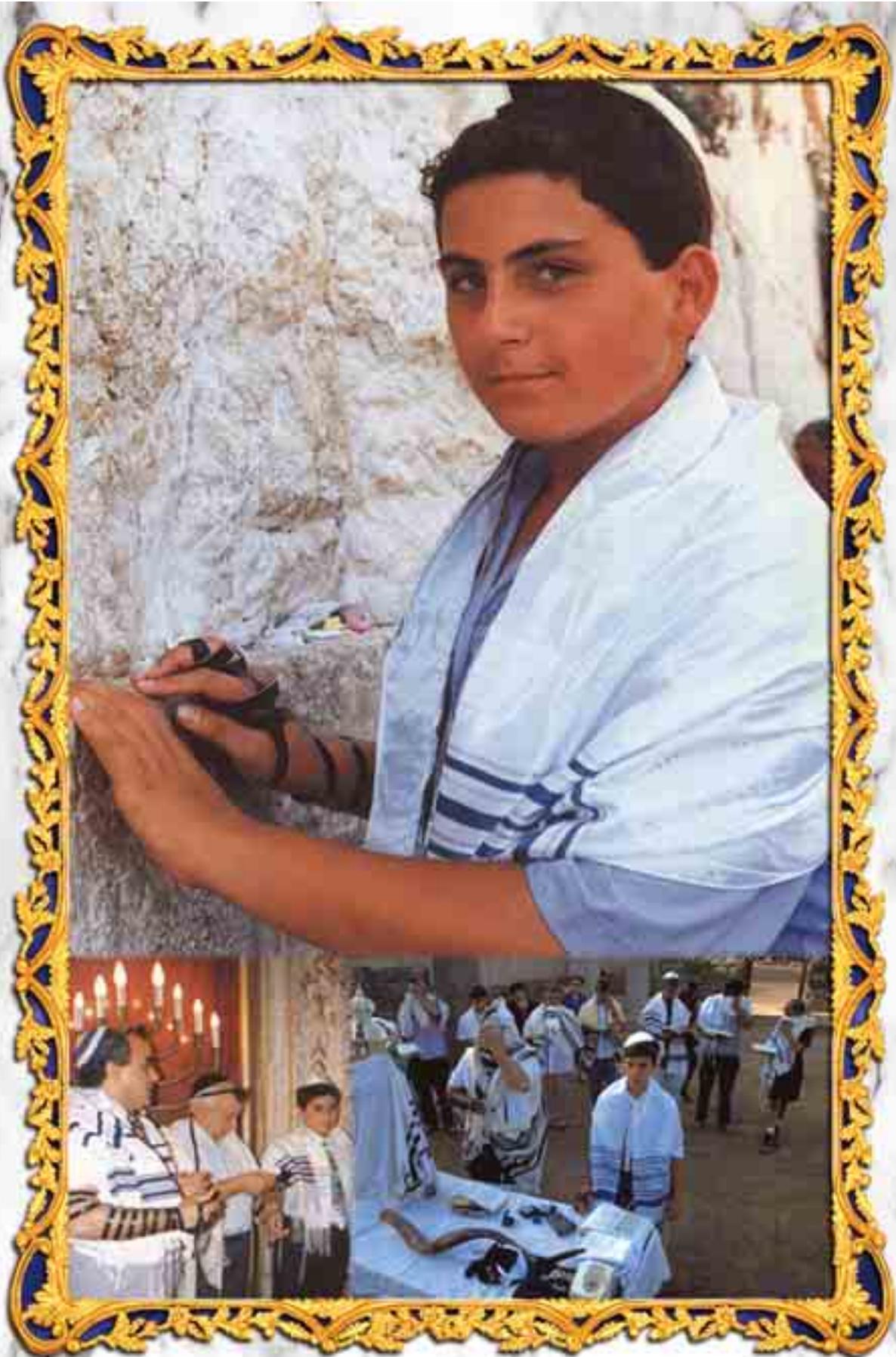
The way of the wicked is an abomination to the Lord, but He loves him who follows righteousness. (Proverbs 15, 9)

In mercy and truth atonement is provided for iniquity; and by the fear of the Lord one departs from evil. When a man's ways please the Lord, he makes even his enemies to be at peace with him. Better is a little with righteousness, than vast revenues without justice. (Proverbs 16, 6-8)

The highway of the upright is to depart from evil... (Proverbs 16, 17)

Do not be envious of evil men, nor desire to be with them; for their heart devises violence, and their lips talk of troublemaking. (Proverbs 24, 1-2)

Just like Christians and Muslims, Jews have a duty to behave well towards others and to do good.



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Do not lie in wait, O wicked man, against the dwelling of the righteous; do not plunder his resting place; for a righteous man may fall seven times and rise again, but the wicked shall fall by calamity. Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; lest the Lord see it... Do not fret because of evildoers, nor be envious of the wicked; for there will be no prospect for the evil man... (Proverbs 24, 15-20)

MAN IS COMMANDED TO BE ON THE SIDE OF PEACE

Just like Muslims, Jews and Christians are commanded to avoid war and, in particular, to build peace. The book *Hristiyan Ahlaki* (Christian Morality) describes the kind of behavior a Christian should display, according to the Torah and Gospel, and sums this situation up in these terms: "The conflicts mentioned in the Holy Book are for the purposes of self-defense."²³ It is forbidden to harm non-combatants, such as children, in the event of war.

Now it happened, as soon as the kingdom was established in his hand, that he executed his servants who had murdered his father the king. But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the Lord commanded, saying, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers..." ... (2 Kings 14, 5-6)

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WHEN THE MORALITY OF RELIGION PREVAILS, ACCORDING TO THE TORAH

In the same way as Islam, Judaism and Christianity propose an exemplary model for society. With their strong faith, proper morality and scrupulous adherence to His verses, the messengers whom Allah sent as guides to Man are the very finest examples. For this reason, it is most important for believers to try to adopt the prophets' morality of as their own and to live similarly. If features of proper religious morality can spread throughout all mankind, the resulting atmosphere will closely resemble paradise. In such a society, the nightmares of anarchy and terror will disappear. Scrupulously adhering to Allah's commands, those who fear and believe in Him will eagerly avoid all forms of wickedness and mischief. The world will come to be filled with peaceful, moderate and understanding people. The Torah describes with a number of examples the life style that will emerge once the morality of religion prevails:

Then justice will dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever. My people will dwell in a peaceful habitation, in secure dwellings, and in quiet resting places. (Isaiah 32, 16-18)



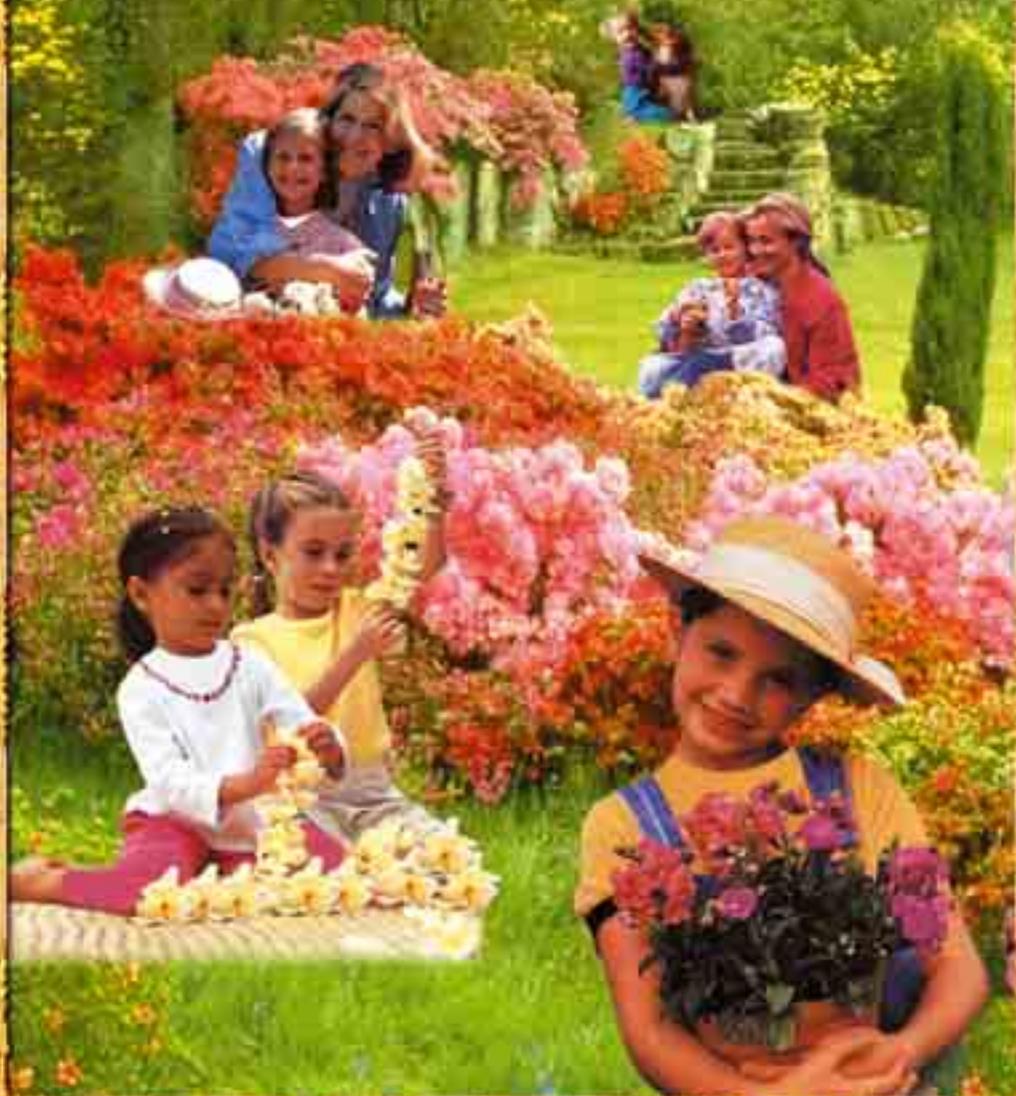
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The wilderness and the wasteland shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly and rejoice, even with joy and singing... They shall see the glory of the Lord, the excellency of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are fearful-hearted, "Be strong, do not fear!.." Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongues of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert. (Isaiah 35, 1-6)

He who walks righteously and speaks uprightly, he who despises the gain of oppressions, who gestures with his hands, refusing bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil: He will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure. (Isaiah 33, 15-16)

... To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh? Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and He will

**Whether you reveal a good
act or keep it hidden, or
pardon an evil act, Allah is
Ever-Pardoning, All-Powerful.
(Surat an-Nisa: 149)**



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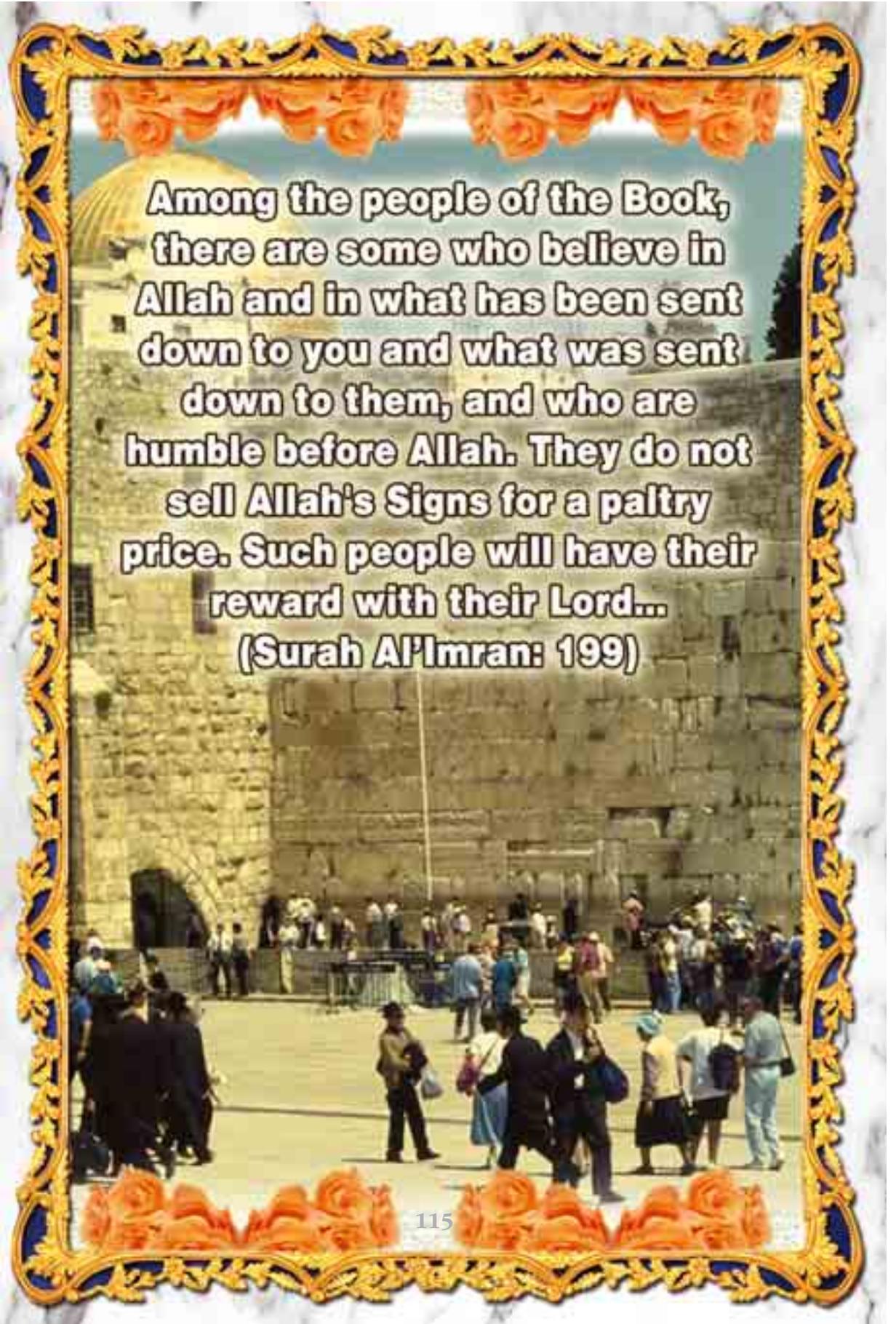
say, "Here I am." If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, if you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday. (Isaiah 58, 6-10)

THE GOSPEL'S RECOMMENDATIONS FOR A WORLD OF LOVE AND PEACE

"... You shall love the LORD your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: "You shall love your neighbor as yourself." (Matthew 22, 37-39)

The Christian Gospel also contains many sections forbidding evil and oppression. People are called on to be forgiving, peaceful, understanding and compromising at all times. For these reasons, Christianity expects people to be understanding and joyful, and to refrain from conflict. Christians who abide by the religion revealed by the Prophet Jesus (peace be upon him) and who take his morality as their own are described in these terms in the Qur'an:

Jews, Christians and Muslims who live by the morality commanded by Allah can live together in peace and security.



**Among the people of the Book,
there are some who believe in
Allah and in what has been sent
down to you and what was sent
down to them, and who are
humble before Allah. They do not
sell Allah's Signs for a paltry
price. Such people will have their
reward with their Lord...
(Surah Al'Imran: 199)**

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Then We sent Our Messengers following in their footsteps and sent 'Isa (Jesus) son of Maryam (Mary) after them, giving him the Gospel. We put compassion and mercy in the hearts of those who followed him . . . (Surat al-Hadid: 27)

In another verse, Allah states, "... You will find the people most affectionate to those who believe are those who say, 'We are Christians.' That is because some of them are priests and monks and because they are not arrogant," (Surat al-Ma'ida: 82) and praises Christians who turn to Allah with a sincere heart.

This positive morality of Christians is based on the commandments in the Bible that are compatible with the Qur'an. They are commanded to return good for evil, to love their fellow human beings unconditionally and to help the needy in the same manner. In fact, the Gospel uses a special word for the "unconditional love" that believers have for Our Lord and the faithful. One work dealing with Christianity describes the situation in these terms:

The word 'agape' is used 116 times in 105 verses of the Gospel. It is a very high form of love. Agape Enterprises simply means "Love Enterprises." Our ministry reaches out to those who need, and have nothing to repay.²⁴

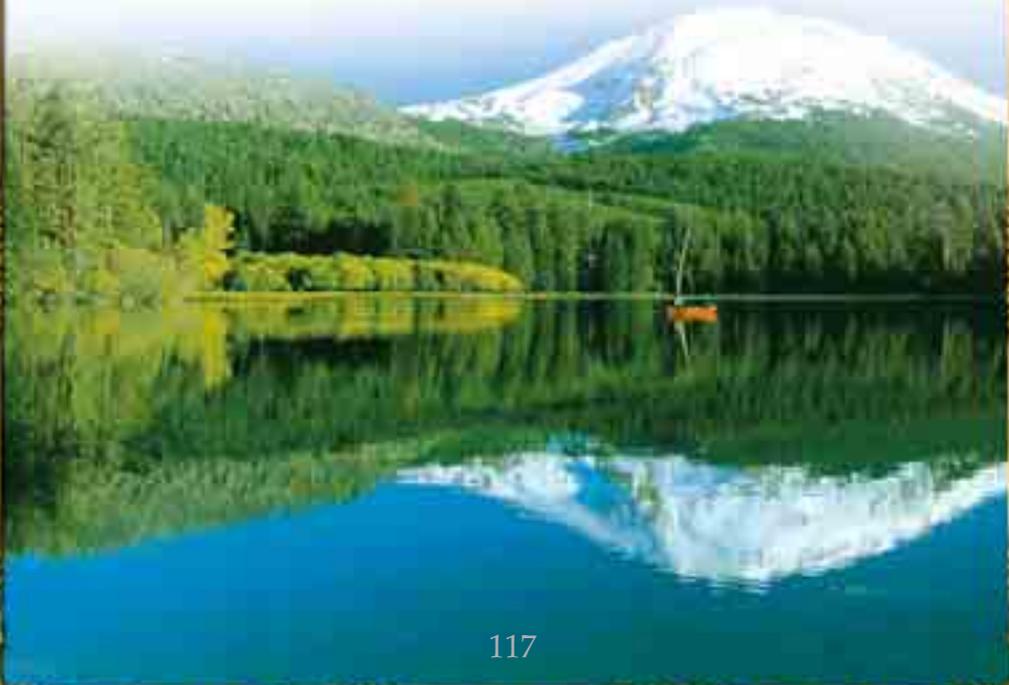
A number of extracts from the Gospel command people to avoid evil and bloodshed and encourage them to display proper morality.

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UNCONDITIONAL LOVE AND COMPASSION

"A new commandment I give to you, that you love one another; as I have loved you, that you also love one another."
(John 13, 34)

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse. (Romans 12, 9-14)



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Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of the law. (Romans 13, 8-10)

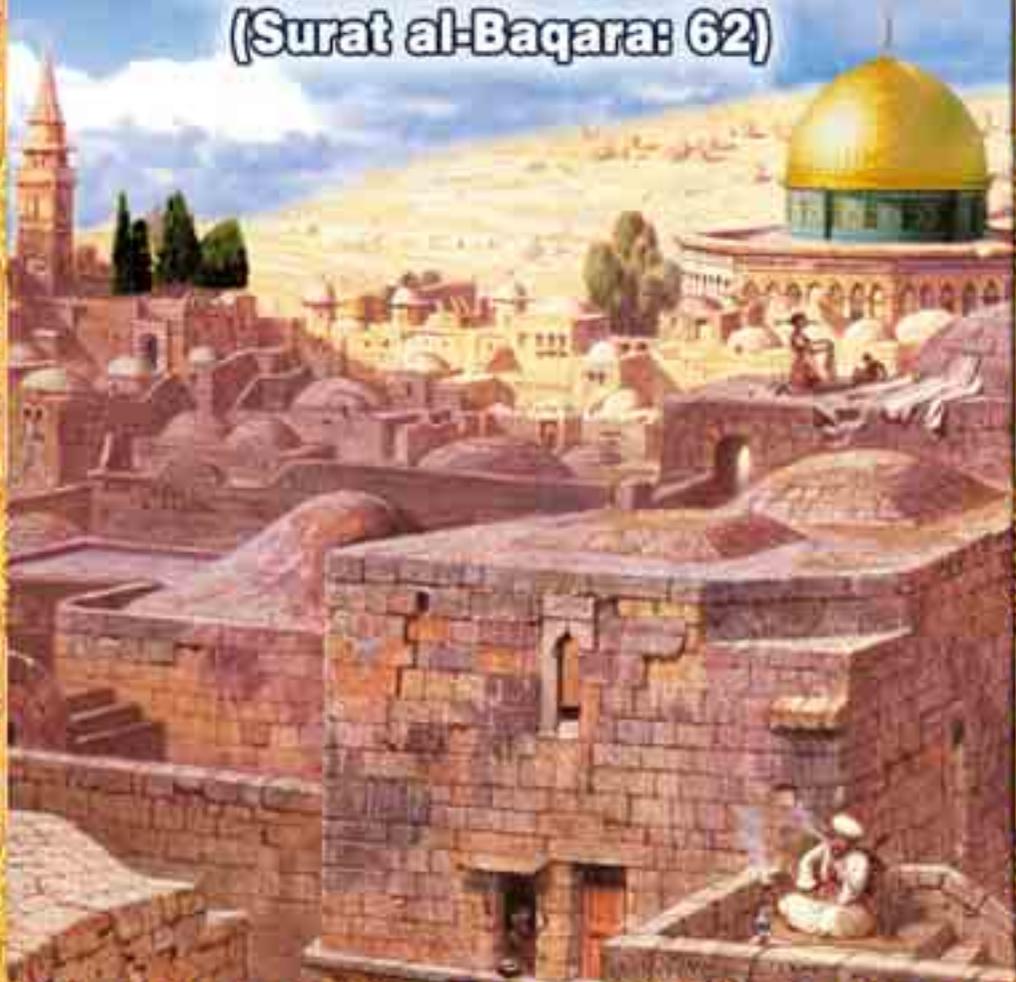
And may the Lord make you increase and abound in love to one another and to all, just as we do to you. (1 Thessalonians 3, 12)

Then one of the scribes came... and asked him, "Which is the first commandment of all?" Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' ... And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

So the scribe said to him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. And to love Him with all the heart, with all the



**Those who believe, those who are
Jews, and the Christians and
Sabeans, all who believe in Allah
and the Last Day and act rightly,
will have their reward with their
Lord. They will feel no fear
and will know no sorrow.
(Surat al-Baqara: 62)**



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understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices." (Mark 12, 28-33)

Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart... (1 Peter 1, 22)

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tender hearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing... (1 Peter 3, 8-10)

And above all things, have fervent love for one another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. (1 Peter 4, 8-10)

LOVING ONE'S ENEMY

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. (Matthew 5, 43-44)

"But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer the other also. And from him who takes

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away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods, do not ask for them back. And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great..."

(Luke 6, 27-35)

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A PROPER MORALITY

"Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers..." (Matthew 5, 7-9)

"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you." (Luke 6, 37-38)

And why do you look at the speck [of sawdust] in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, "Brother, let me remove the speck that is in your eye," when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye. (Luke 6, 41-42)

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another... But above all these things put on love, which is the bond of perfection. (Colossians 3, 12-14)

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of

The people of the Gospel should judge by what Allah sent down in it. Those who do not judge by what Allah has sent down, such people are deviators. (Surat al-Ma'ida: 47)

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good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. (Philippians 4, 8)

"... God resists the proud, but gives grace to the humble." Therefore submit to God. Resist the devil, and he will flee from you. Draw near to God, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up. Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another? (James 4, 6-12)

HELPING THE NEEDY AND DOING GOOD DEEDS

"For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks." (Luke 6, 43-45)

But as for you, brethren, do not grow weary in doing good. And if anyone does not obey our word in this epistle, note

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that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. (2 Thessalonians 3, 13-15)

So the people asked him, saying, "What shall we do then?" He answered and said to them, "He who has two tunics, let him give to him who has none; and he who has food, let him do likewise." Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than what is appointed for you." Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages." (Luke 3, 10-14)

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of Jesus, that He said, "It is more blessed to give than to receive." (Acts 20, 35)

Or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (Romans 12, 7-8)

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men - as free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God... (1 Peter 2, 15-17)

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For "He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil." (1 Peter 3, 10-12)

AVOIDING EVIL AND ADVOCATING PEACE

Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. (James 4, 1-4)

Let all bitterness, wrath, anger, clamor, and evil speaking be

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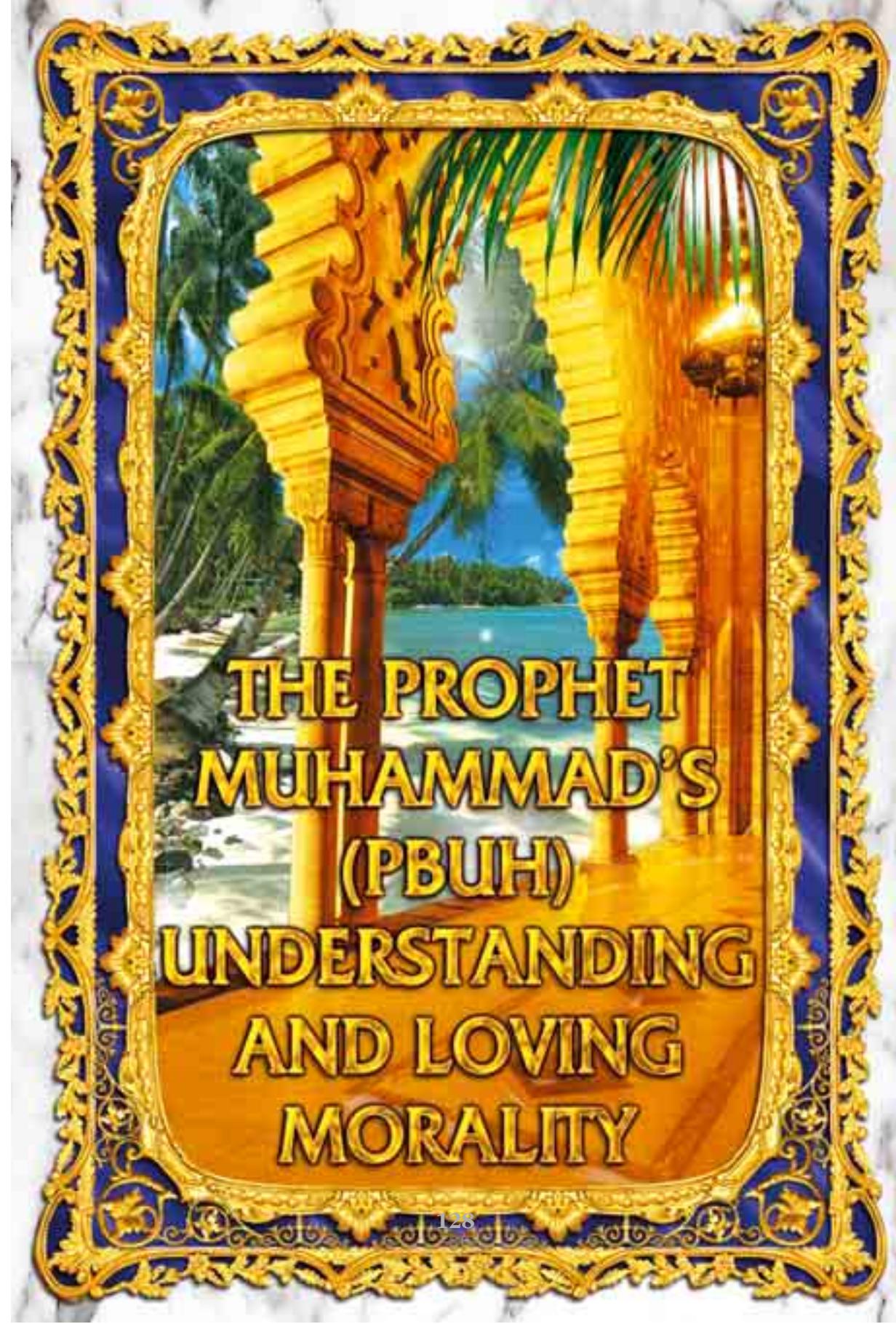
put away from you, with all malice. And be kind to one another, tender hearted, forgiving one another, just as God forgave you. (Ephesians 4, 31-32)

"Blessed are the peacemakers..." (Matthew 5, 9)

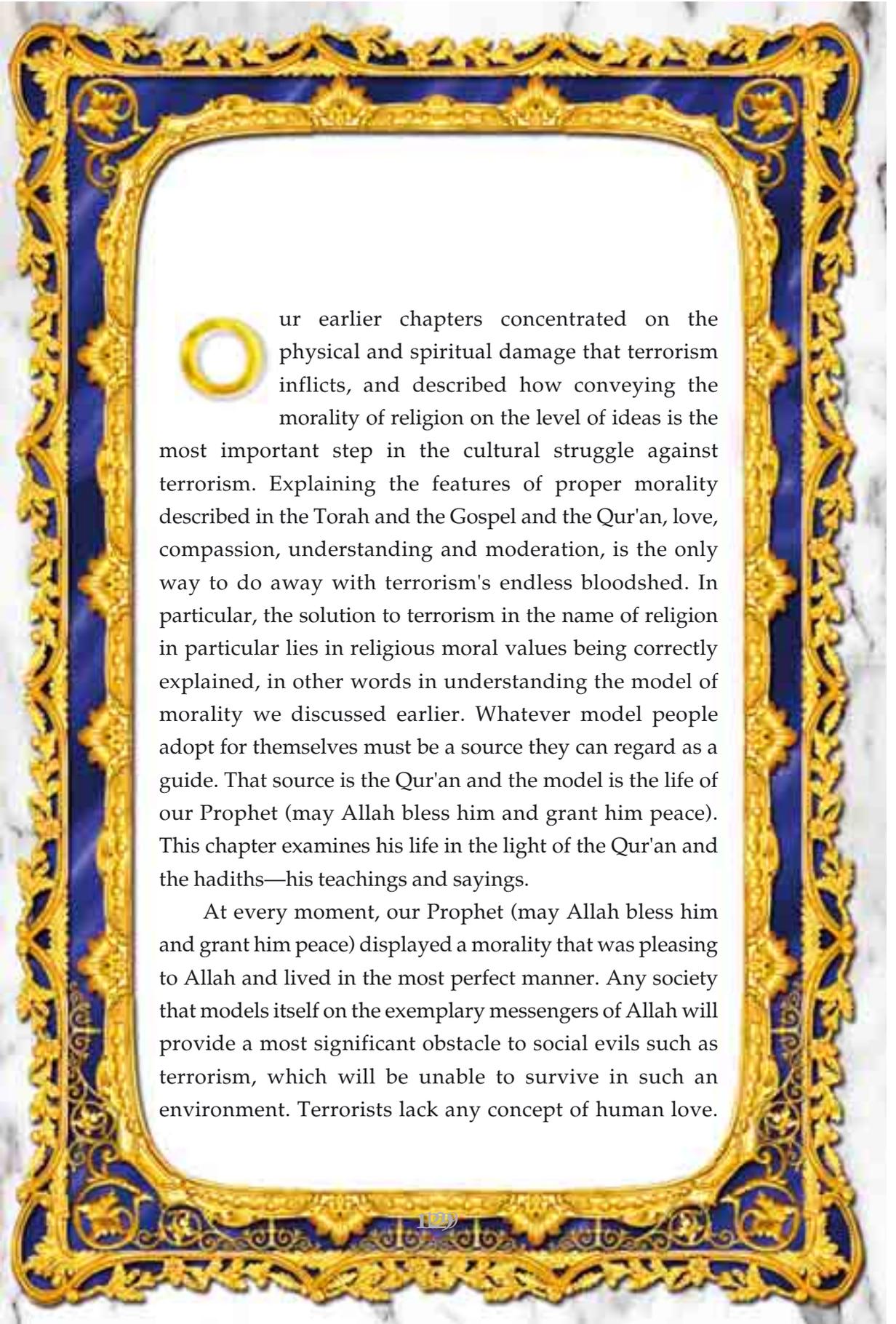
If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves... for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore "If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in so doing you will heap coals of fire on his head." (Romans 12, 18-20)

Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. (Luke 17, 3)





**THE PROPHET
MUHAMMAD'S
(PBUH)
UNDERSTANDING
AND LOVING
MORALITY**



ur earlier chapters concentrated on the physical and spiritual damage that terrorism inflicts, and described how conveying the morality of religion on the level of ideas is the most important step in the cultural struggle against terrorism. Explaining the features of proper morality described in the Torah and the Gospel and the Qur'an, love, compassion, understanding and moderation, is the only way to do away with terrorism's endless bloodshed. In particular, the solution to terrorism in the name of religion in particular lies in religious moral values being correctly explained, in other words in understanding the model of morality we discussed earlier. Whatever model people adopt for themselves must be a source they can regard as a guide. That source is the Qur'an and the model is the life of our Prophet (may Allah bless him and grant him peace). This chapter examines his life in the light of the Qur'an and the hadiths—his teachings and sayings.

At every moment, our Prophet (may Allah bless him and grant him peace) displayed a morality that was pleasing to Allah and lived in the most perfect manner. Any society that models itself on the exemplary messengers of Allah will provide a most significant obstacle to social evils such as terrorism, which will be unable to survive in such an environment. Terrorists lack any concept of human love.

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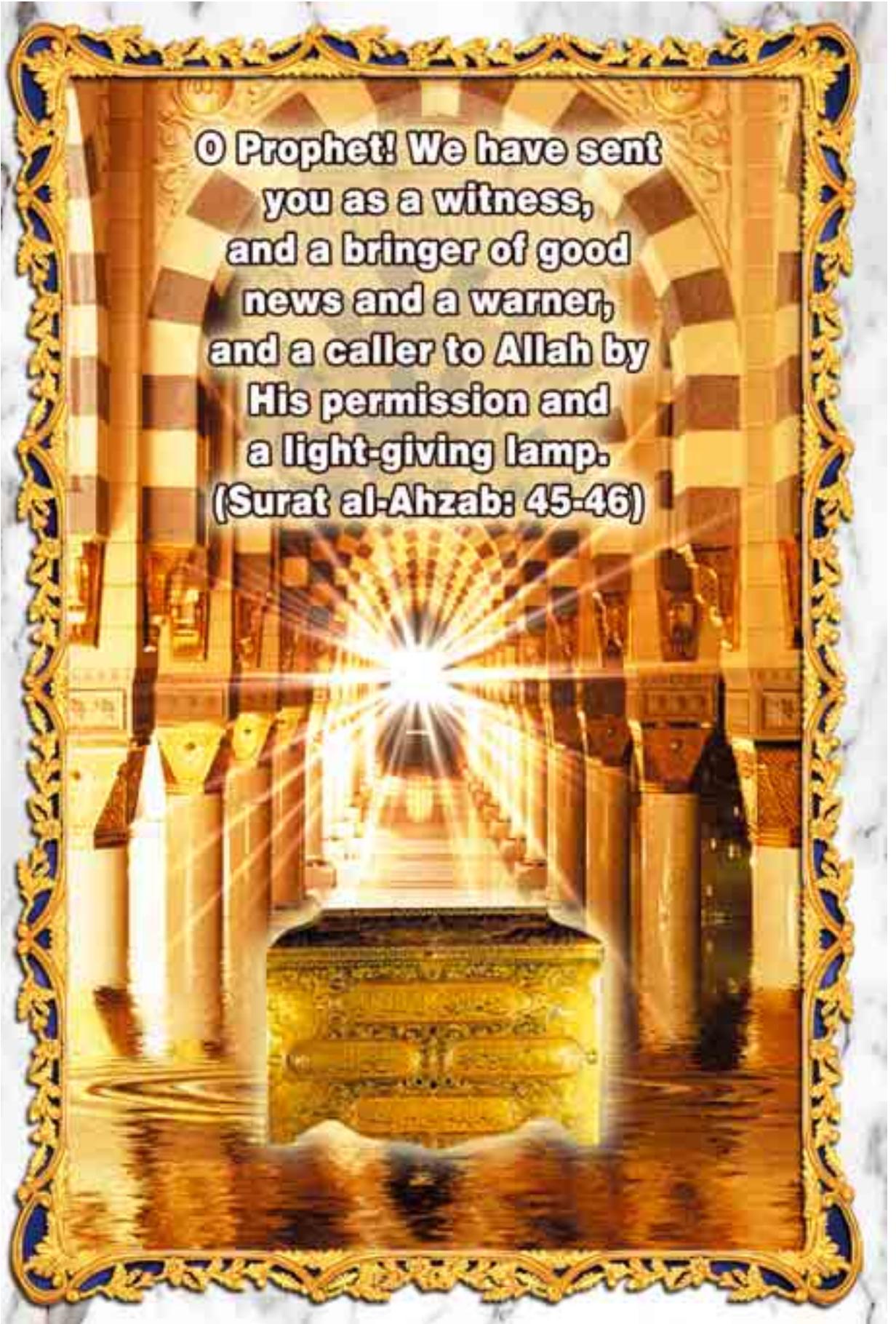
Aggressive, uncompromising, intolerant, incapable of entering a dialogue with those who think differently, seeing no value in other people's ideas, they try to resolve every argument through violence. In any social morality built on love and compassion, they can never achieve their aims.

OUR PROPHET (may Allah bless him and grant him peace) WAS A MAN OF UNDERSTANDING AND LOVE

In the time of the Prophet Muhammad (may Allah bless him and grant him peace), Arabia was home to communities of different religions, cultures and ideas. Jews, Christians, Sabaeans, Zoroastrians and idol worshippers all lived side by side, together with many different tribes hostile to each other. Yet no matter what their tribe or beliefs, our Prophet (may Allah bless him and grant him peace) called people to religion with affection, patience, compassion and love. In the Qur'an Allah describes his pleasing attitude to those around him:

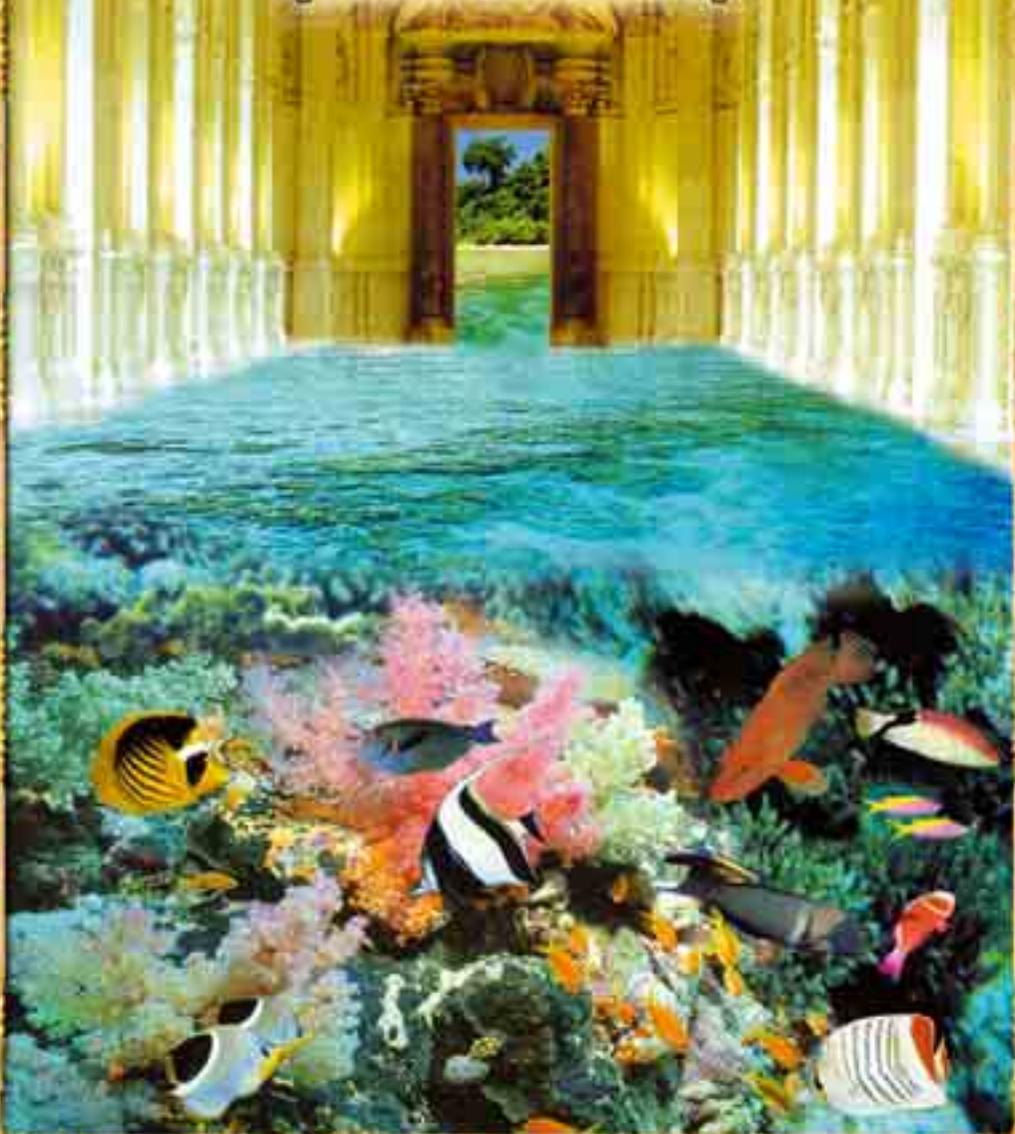
It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them... (Surah Al 'Imran: 159)

As pointed out earlier, in the Qur'an Allah reveals that no one should be pressured to embrace Islam. Muslims are charged only with explaining the religion of Allah. No one can force anyone else to believe or worship. Only by the will of Allah can another find the true path and come to believe.

The image features a highly decorative golden border with intricate floral and geometric patterns. Inside the border, the background is a perspective view of a mosque's interior, showing a series of arches and columns receding into the distance. A brilliant, multi-pointed starburst of light emanates from the far end of the hallway, casting long, shimmering rays across the floor. In the foreground, a large, ornate golden chest or sarcophagus sits on a reflective surface, which creates a clear reflection of the chest and the light rays above. The overall color palette is dominated by warm golds, yellows, and browns, with a deep blue in the innermost part of the border.

**○ Prophet! We have sent
you as a witness,
and a bringer of good
news and a warner,
and a caller to Allah by
His permission and
a light-giving lamp.
(Surat al-Ahzab: 45-46)**

**So that you might all believe
in Allah and His Messenger
and honor Him and respect
Him and glorify Him in the
morning and the evening.
(Surat al-Fath: 9)**



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Our Prophet (may Allah bless him and grant him peace) always scrupulously abided by that prohibition and stated frequently that a man could live by religion only when, in his heart, he really wanted to. Allah told our Prophet (may Allah bless him and grant him peace) in one holy verse how he should behave towards those around him:

We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat. (Surah Qaf: 45)

Our Prophet (may Allah bless him and grant him peace) once told the faithful, *"I have been sent to show mercy."*²⁵ The key to his noble morality is also described in these terms:

Those who have mercy will receive the mercy of the Most Merciful.²⁶

A great many hadiths concern our Prophet's (may Allah bless him and grant him peace) compassion, affection and understanding. For example, he once said, *"Those who show no mercy will be shown no mercy."*²⁷ Other words of his include:

My Cherisher has ordered me nine things: To reverence Him, externally and internally; to speak true, and with propriety, in prosperity and adversity...²⁸

I swear by whom my soul is in his hand, you will not enter paradise until you believe, and you will not believe until you love each other. Do you want me to guide you to something which if you practice, you will love each other? Spread greeting with peace among of you.²⁹

In his collection of information from the world of the

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hadiths, the great Islamic scholar Imam Ghazali sums up our Prophet's (may Allah bless him and grant him peace) attitude to those around him in these terms:

... Everyone thought that the Prophet (may Allah bless him and grant him peace) honored him more. Whoever came to him could see his face.

... He used to call his companions by their surnames with honor and he used to give one surname who had no surname.

... He was very affectionate and kind in dealing with the people.

... Nobody could speak loudly in his assembly.³⁰

Our Prophet's (may Allah bless him and grant him peace) love of his fellow man, his consideration and affection, tied those around him and encouraged them to believe. His superior example of morality is one that all Muslims should dwell on. In one verse Allah describes the features of our Prophet (may Allah bless him and grant him peace) that set an example to all mankind:

A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. (Surat at-Tawba: 128)

Love and affection, understanding and compassion are common traits of the messengers whom Allah has sent as leaders to the true path. In the Qur'an Allah states that the other prophets have been honored with "loving sensitivity"

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and gives the Prophet John (peace be upon him), to whom He gave wisdom, as an example in this regard to all mankind. Allah describes that holy personage in these terms:

... and tenderness and purity from Us – he was conscientious. (Surah Maryam: 13)

OUR PROPHET'S (may Allah bless him and grant him peace) GENTLE CONSIDERATION

Our Prophet (may Allah bless him and grant him peace) was in constant contact with all sections of society and spoke to everyone, from those at the very pinnacle of power to prisoners of war, children and orphans. With people of all different social standings, lifestyles, natures and customs, he established positive dialogues, winning their affection and treating them all with kind patience and pleasant understanding.

As reported by those companions who were close to him, our Prophet (may Allah bless him and grant him peace) was "most kind, morally above reproach, graceful, amiable and considerate." His words, "*I have been sent to perfect good qualities of character*"³¹ are an expression of his lofty nature. Aisha, who knew him very well, described his pleasant morality in the following words: "The Prophet's (may Allah bless him and grant him peace) nature was the Qur'an."³²

Anas, who was brought up in the Prophet's (may Allah bless him and grant him peace) house and served him for years, describes his courtesy in these terms:

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Allah's Messenger (may Allah bless him and grant him peace), when he shook hands with anyone, he did not withdraw his hands till the other man withdrew his. Similarly, he did not turn away his face from anyone till that man turned his face to the other side. And he was never seen to put forward his knees in front of one with whom he was sitting.³³

Whenever one spoke to him the other would keep quiet and listen till he would finish.³⁴

Anas bin Malik ("may Allah be pleased with him") says, 'I remained in the service of the Rasulullah (may Allah bless him and grant him peace) for ten years. He never once spoke me a word of contempt. When I did something, he never asked me. "Why did you do so?" When I did not do a certain task, he never asked me why I did not do it.'³⁵

Throughout his life, our Prophet (may Allah bless him and grant him peace) educated thousands of people. Through

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his influence, people who knew nothing about religion came to be considerate, willing to make sacrifices, have a pleasing attitude and possess a superior morality. Even now, centuries after his death, our Prophet (may Allah bless him and grant him peace) remains the very best guide and teacher, whose words and morality continue to inspire billions.

OUR PROPHET (may Allah bless him and grant him peace) ADVISED THE FAITHFUL TO BE FULL OF LOVE

Our Prophet (may Allah bless him and grant him peace) declared it was particularly important for the faithful to love one another with sincere affection, taking no account of personal interests, and never to harbor negative emotions like hatred, anger or jealousy.

In the Qur'an (Surat ash-Shura: 23), Allah commands His Prophet (may Allah bless him and grant him peace) to say the following:

That is the good news which Allah gives to His servants who believe and do right actions. Say: "I do not ask you for any wage for this—except for you to love your near of kin. If anyone does a good action, We will increase the good of it for him. Allah is Ever-Forgiving, Ever-Thankful."

Some hadiths regarding our Prophet's (may Allah bless him and grant him peace) affection, friendship and brotherhood read:

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A believer loves for others what he loves for himself.³⁶

Allah's Apostle (may Allah bless him and grant him peace) used to accept gifts and used to give something in return.³⁷

He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odor. ³⁸

Don't hate one another, don't envy one another don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of Allah are brethren to one another.³⁹

The habits of earlier generations have attacked you—envy and hatred. Hatred is shaving. You will not enter Paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you.⁴⁰



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The strong man is not the one who is strong in wrestling, but the one who controls himself in anger.⁴¹

Beware of envy, for envy devours good [deeds] as fire devours firewood.⁴²

Muslims are brothers to one another. They should neither cheat, lie, nor humiliate each other.⁴³

OUR PROPHET (may Allah bless him and grant him peace) COMMANDED JUSTICE

With the rules he gave to the Muslims; with his just and understanding attitude towards other religions, languages, races and tribes and in his equal treatment of everybody, rich and poor, our Prophet Muhammad (may Allah bless him and grant him peace) is a great example to all of mankind. In one verse, Allah tells him **"But if you do judge, judge between them justly. Allah loves the just."** (Surat al-Ma'ida: 42). The Prophet (may Allah bless him and grant him peace) never made the slightest concession on that justice, not even under the most difficult conditions.

Many incidents from his life bear witness to the Prophet's (may Allah bless him and grant him peace) exemplary attitude. In the land where he lived, a variety of religions, races and tribes all lived together. These communities found it very difficult to live together in peace and security, much less restrain those who wanted to sow dissent. However, our Prophet's (may Allah bless him and grant him peace) justice was a source of peace and security, as much for these non-

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believers as it was for Muslims. During his lifetime, everyone on the Arabian Peninsula— Christian, Jew or pagan—was treated justly, with no discrimination.

Our Prophet's (may Allah bless him and grant him peace) pleasing attitude, in conformity with the Qur'an, sets an example for those of different religions and shows how they should behave to one another. His justice brought about compromise between people of different races. In many of his addresses, even in his Farewell Sermon, he made it known that no one's race or class endowed him with any superiority. This lay only in godliness, as Allah has revealed in the Qur'an: Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's Sight is the one with the most piety. Allah is All-Knowing, All-Aware. (Surat Al-Hujurat:13) The hadiths on this subject say:

You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors.⁴⁴

These genealogies of yours are not a reason to revile anyone. You are all children of Adam. No one has any superiority over another, except in religion and taqwa [Allahliness].⁴⁵

OUR PROPHET (may Allah bless him and grant him peace) ALWAYS FAVORED PEACE

Our Prophet (may Allah bless him and grant him peace)



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never desired war and over the years he made great efforts to spread Islam by peaceful means. He was patient in the face of severe assaults and pressure,. Only when dealing with such pressure became imperative did he give permission for war, in the light of a revelation from Allah. He never declared war so long as there was still the slightest possibility of peace, and as long as an enemy's attacks and pressure represented no mortal danger.

During our Prophet's (may Allah bless him and grant him peace) lifetime, the Mu'tah Expedition was the bloodiest and most difficult waged by the Muslims. He appointed Zayd ibn Harithah to command the army and admonished the troops:

Wage war in the name of Allah, on the path of Allah, against those who deny Allah. Engage in no treachery. Do not cut off ears and noses and other parts of the body. Do not kill women and children, the elderly, and men of religion in their places of worship. Do not cut down date and other trees, and do not tear down buildings.⁴⁶

Based on the prophetic orders on war, the following principles, which may be called "The Islamic Principles of Combat", are outlined by Muslim scholars:

1. War is to be waged only against those who encourage and engage in it.
2. Priests in churches, children, women and the elderly must never be harmed.

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3. Sown fields must not be damaged.
4. Treaties and agreements must not be broken.
5. Animals must not be harmed.
6. There must be no cruelty and torture.
7. Towns must not be destroyed.⁴⁷

The Treaty of Medina, signed by our Prophet (may Allah bless him and grant him peace) and the Jewish and polytheist communities in the city, was also an important example of justice and mutual respect between different communities. The treaty, drawn up to establish a kind of constitution between communities of different beliefs and allowing each one to observe its own principles, brought peace to those who for years had been hostile to one another. One of its most striking features was how it enshrined freedom of belief. The

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article on that subject reads:

The Jews of Banu 'Awf are one nation with the Muslims; the Jews have their religion, and the Muslims have theirs...⁴⁸

Article 16 of the Treaty of Medina reads, "*The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted.*"⁴⁹ The Prophet's (may Allah bless him and grant him peace) successors stayed loyal to that rule he agreed to, extending it even to Berbers, Buddhists, Hindu Brahmans and those of other beliefs.

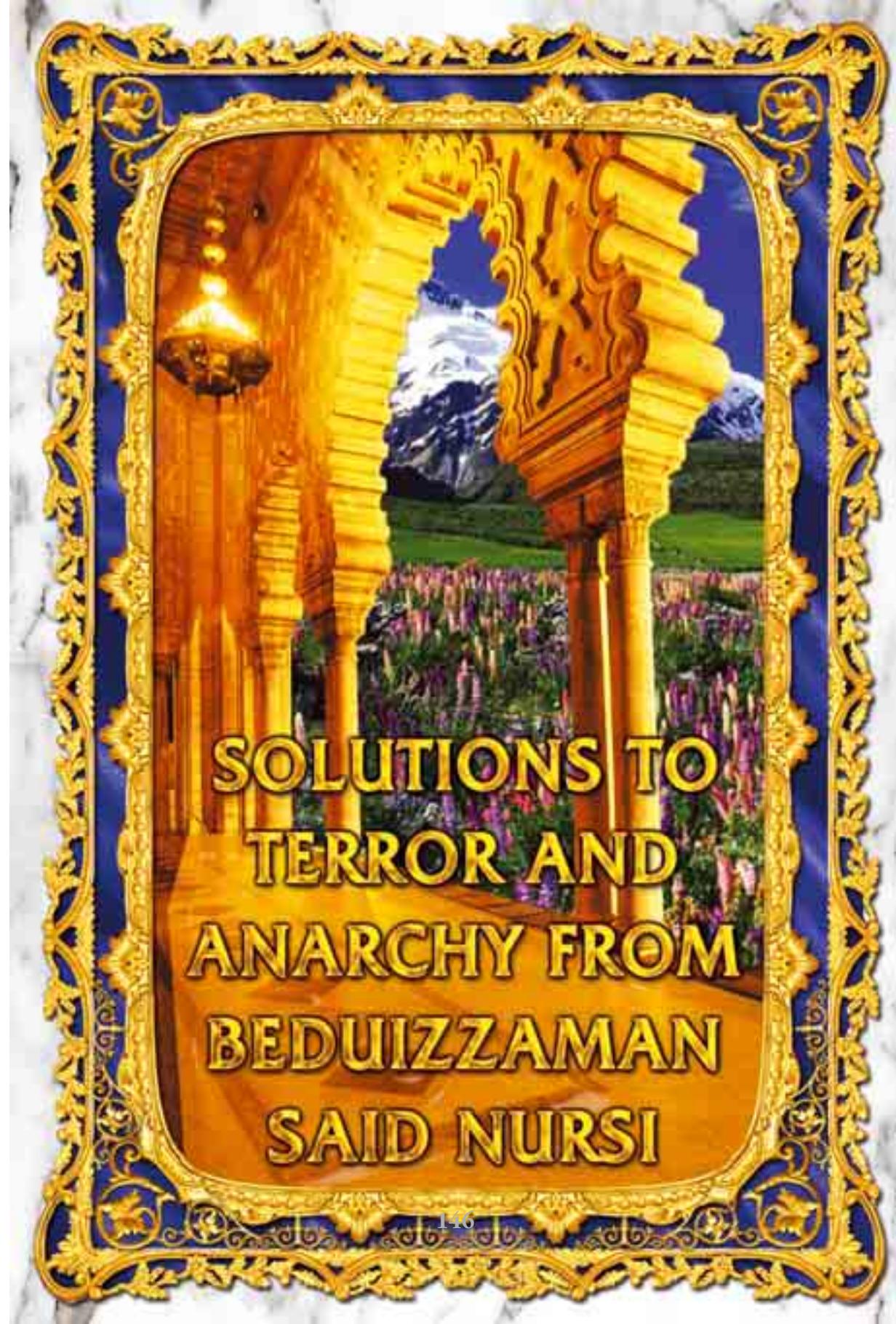
One reason why the time of the Prophet (may Allah bless him and grant him peace) was blessed with peace and security was his position of justice, so in line with the morality of the Qur'an. Foreign writers, too, have been impressed by his superior character and praise our Prophet's (may Allah bless him and grant him peace) morality in their works. In *The Genuine Islam*, George Bernard Shaw described these superior traits:

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him ... he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness...⁵⁰

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In our own time as well, abiding by the Qur'an's morality is the only answer to all the conflicts, fighting, and instability of the world. Like our Prophet (may Allah bless him and grant him peace), never we should depart from the path of justice, and should always respect the rights of different communities and individuals, whatever their beliefs and identities may be.





**SOLUTIONS TO
TERROR AND
ANARCHY FROM
BEDUIZZAMAN
SAID NURSI**



Throughout history, there have been periods when the scourges of terror and anarchy have intensified, posing a threat to entire populations. Numerous solutions have been proposed. One of those who stressed the importance of an all-out struggle against terror and anarchy was the great Turkish Islamic scholar, Bediuzzaman Said Nursi (1877-1960). He said that the first thing people must do is spread the morality of the Qur'an and made a number of recommendations.

At the time Bediuzzaman lived, the world was going through radical changes. The First World War had a particular impact on his life. During the war, he had led the Ottoman militia forces on the Caucasian Front against the invading Russians for which he was later awarded a medal. He was taken prisoner in March 1916 and held in Russia for two years. In early 1918, he escaped from prison and made his way back to Istanbul via Warsaw, Berlin and Vienna.

Thus he had a front-row seat to witness the collapse of the Ottoman Empire and the establishment of the Turkish Republic. He also saw the Russian Revolution bring Communism to power, the conflict between the great European powers and the difficulties that both World Wars inflicted on the Turkish Republic. As can be

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seen in his writings, he made a detailed analysis of all these events, evaluating all political developments in the light of the verses of the Qur'an. He always emphasized how any society that turns its back on religious morality will suffer great damage and that only if Muslims joined forces could they enjoy great success against atheist ideologies.

Bediuzzaman knew that terror and anarchy would emerge in his own time, and afterwards. He therefore tried to alert people to a number of possible solutions for these terrible problems. In his words, "*... Religion fiercely condemns strife and anarchy. Anarchy recognizes no rights. It turns human morality and the works of civilization into the morality of animals,*"⁵¹ This was the best possible expression of Islam's views on terror and violence, which Bediuzzaman spent his life expounding. As he once said, "*Patience and endurance to put a stop to anarchy and maintain public order are necessary, with all sincerity in the service of the faith. I am therefore perfectly content to sacrifice my repute to that end.*"⁵² He stated that in the fight against anarchy and terror—a fight that required patience and endurance—believers bore a great responsibility.

His experience and guiding words are of great value today. We should carefully consider every statement made by this worthy individual, who spent his life trying to build a world of love and wisdom, based on the morality of the Qur'an.

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ONLY BY LOVE, BEDIUZZAMAN ALWAYS SAID, CAN TERRORISM BE OVERCOME

The most noteworthy aspect of his statements is the importance he attaches to human love and life, inspired by the morality of the Qur'an. As he once said,

The true lesson from the Qur'an is this: If there are ten monsters and one innocent person in a house... is it permissible to burn that house... even though the morality of the Qur'an forbids such a thing... [to] ruin ten innocent people for the sake of one monster? Would not burning that house down be the greatest possible cruelty and betrayal? ... the morality of the Qur'an forbids the endangering of the lives or the harming of the 90 percent of innocent people for the sake of the ten percent of monsters who threaten security. We must be aware that we are bound by religion to preserve security and abide by that lesson from the Qur'an...⁵³

In these words, Bediuzzaman revealed the great importance of human life, that every possible sacrifice should be made to save the life of just one individual and that doing the opposite means committing great cruelty. Muslims should work to establish peace and security. Because that responsibility is a command from Allah, believers use all means at their disposal to help spread the morality of religion. Where terror and anarchy become terrible scourges, an environment in which Islamic morality is lived resembles heaven. Bediuzzaman said as much in a number of statements:

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If a Muslim departs from the Muslim community, he turns from the religion and becomes an anarchist and has a poisonous effect on society. Because anarchy recognizes no rights, and turns the proper nature of mankind into the morality of savage animals.⁵⁴

A true Muslim, a sincere believer, never supports anarchy and wickedness... the religion fiercely condemns strife and anarchy. Because anarchy

recognizes no rights, and turns the proper nature of mankind and the works of civilization into the morality of savage animals.⁵⁵

He made it clear that conveying the morality of religion would open up a great dialogue, even in the hearts of the insensitive people, the uncompromising and aggressive. The love of Allah would keep people from all forms of tyranny. He stressed that every Muslim's duty is to relate the beauties of religion and the truths of the Qur'an, so as to bring that love into peoples' hearts. Bediuzzaman once stressed that his



Bediuzzamna Said Nursi

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Risale-i Nur ("Letters of Light", a collection of all his writings) fulfilled that function:

Yes, the *Risale-i Nur* and faith based on truth and proof and the truths of the Qur'an, explains and elucidates matters in a manner appropriate to the times and in such a way that the community can accept them, has led to millions of people examining faith and belief, awoken Islamic love and dialogue in their souls, and built a spiritual wall against atheism and immorality, the signs of anarchy. Yes, the union of the sacred ideal and purpose form an invincible force, an impassable wall, a spiritual power in peoples' souls, hearts and minds.⁵⁶

THE IMPORTANCE OF QUR'ANIC MORALITY IN THE CASE AGAINST TERROR

At every opportunity, Bediuzzaman reminded people that in the fight against terror and anarchy the most important weapon was the spread of religious morality. As he commented,

Towns are also households for their inhabitants. If belief in the hereafter does not govern the members of that large family, vices like malice, self-interest, false pretences, selfishness, artificiality, hypocrisy, bribery, and deception will dominate—displacing sincerity, cordiality, virtue, zeal, self-sacrifice, seeking Allah's pleasure and the reward of the hereafter, which are the bases of good conduct and morality. Anarchy and savagery will govern under the

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superficial order and humanity, poisoning the life of the town. Children will become troublemakers, the youth will take to drink, the strong will embark on oppression, and the elderly start to weep.⁵⁷

In societies that turn their back on religion, deceit, oppression, anarchy, violence and terror emerge. Virtues like cooperation, sacrifice and honesty go by the board. People think only of their own self-interests, desiring only their own comforts and working only for themselves. Yet when a society lives by religion, then cooperation, friendship and brotherhood prevail. Later in this same statement, Bediuzzaman gives examples of the advantages that religious morality can bring to family and social life:

By analogy, the country is also a household, and the fatherland, the home of the national family. If belief in the hereafter rules, then true respect, earnest compassion, disinterested love, mutual assistance, honest service and social relations, unhypocritical charity, virtue, modest greatness, and excellence will all start to develop. It says to the children, "Give up messing around; there is paradise to be won!" and teaches them self-control through instruction in the Qur'an. It says to the youth, "There is Hell-fire; give up your drunkenness!" and brings them to their senses. To the oppressor, it says, "There is severe torment; you will receive a blow!" and makes them bow to justice. To the elderly it says, "Awaiting you in the hereafter is everlasting happiness, far greater than all the happiness you have lost



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here, and immortal youth; try to win them!" It turns their tears into laughter. It shows its favorable effects in every group, particular and universal, and illuminates them. Sociologists and moralists, who are concerned with the social life of mankind, should take special note. If the rest of the thousands of benefits and advantages of belief in the hereafter are compared with the five or six we have alluded to, it will be understood that only belief is the means of happiness in this world and the next, and in the lives of both.⁵⁸

As these examples suggest, once people live by religious morality, it is easy to advise them, forbid them to commit evil and turn them to the true path. Bediuzzaman often said that terror and anarchy could be destroyed only if people live by the morality of the Qur'an, commanding love, understanding, peace, forgiveness, affection and compassion and standing against all forms of evil and wickedness. These words of his call on Muslims to embrace the truths of the Qur'an, again emphasizing that only prevailing religion can end anarchy in the world:

The only solution to the ruin and destruction caused by anarchy, which menaces and has wreaked terrible calamities on mankind, is the eternal and timeless truths of a sacred and divine religion.⁵⁹

Bediuzzaman frequently stressed that the morality of the Qur'an, and its interpretation in the *Risale-i Nur* made a great contribution in eliminating terror and anarchy, and would

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continue to do so in future. Every effort to explain Qur'anic morality and invite people to the path of true Islam helps fulfill that duty and plays an important role in the struggle against terrorism. Bediuzzaman drew attention to the importance of that: *"The Risale-i Nur definitely has no connection with politics. But since it has smashed absolute disbelief, it destroys and repulses anarchy, which underlies absolute disbelief, and absolute despotism, which overlies it."*⁶⁰

In another statement, he sets out some essentials to get rid of anarchy: *"Respect, compassion, refraining from sin, security, the giving up of lawlessness and being obedient to authority."*⁶¹ Later in the same statement, he describes how the Risale-i Nur fulfills the duties it has assumed:

When the Risale-i Nur looks to the life of society, it establishes and strengthens these five principles in a powerful and sacred fashion and preserves the cornerstone of public order... Over the last twenty years, the "Risale-i Nur" has made one hundred thousand people into harmless, beneficial members of this nation and country.⁶²

ART, WISDOM AND UNANIMITY OF PURPOSE

In his works, Bediuzzaman Said Nursi offers a detailed description of the form that struggle against terror, atheism, anarchy and the problems of the Islamic World should take: *"Our enemies are ignorance, poverty and inner conflict. We shall*

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fight these three foes with the weapons of wisdom, skill and unanimity of purpose."⁶³ These vital words draw attention to three grave dangers: ignorance, poverty and conflict.

It is essential to warn the public against the first of these, ignorance. In today's Islamic world, the great majority has some a knowledge of religion and belief in Allah. Yet seldom does that same majority deeply examine religion and spiritual values. Because their knowledge is generally superficial and picked up secondhand, it is impossible for them to translate religion's proper morality, in its true sense, into life. It is essential, therefore, to do away with that lack of knowledge.

The poverty of the Muslim world is the second danger Bediuzzaman cites. That poverty prevents people having a proper education and thus feeds ignorance. It also makes Muslims feel weak and thus feeds both frustration and radicalization. The third danger is the internal conflict over so many issues in the Muslim world. When parties can reach no agreement on basic values, their debate over ideas usually degenerates into hostilities, conflict and even civil wars. Compassion and mutual respect are not only inter-civilization, but also intra-civilization necessities.

But the truth is that a constructive attitude can resolve these problems and conflicts. The paths of reason and conscience are one and the same. For that reason, truth needs to be stated openly, in the face of the disorder and strife that conflict brings with it. Against these three dangers, Bediuzzaman also stressed the measures needed to be taken.

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The first of these, art, occupies an important place and means several things: First, that people should be taught to understand beauty and esthetics. These blessings from Allah will turn human souls away from brute force. Knowing that art is a blessing from Allah, and giving thanks for it, increases people's spiritual depth. For that reason, it is most important to show the full beauty of the Allah's art all around us. Artists should act in that knowledge, and the devout need to turn to art with that same awareness. Every explanation of the



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morality of religion must bear artistic values in mind. It is highly important to demonstrate the believer's superior artistic understanding in all written works, with colored pictures, simple and clear language and high-quality printing.

Wisdom embodied in the written word is equally a form of art. The words employed, the examples used, and the striking, effective means of expression all make a very important impression on the reader. When it comes to explaining the beauties of religion, easy means of expression, as opposed to unclear, confusing and abstruse language, make it much easier to grasp the truth and understand it.

The "wisdom" Bediuzzaman refers to means the possession of knowledge. Muslims need to be the masters of knowledge in the age in which they live. That, of course, includes science and the social sciences. Because a Muslim is an earthly representative of the religion that Allah has chosen for Man, he needs to be well versed in the sciences, cultures, thought and technology of his time, as well as being able to employ that knowledge efficiently.

The final method Bediuzzaman recommends, unanimity of purpose,



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needs to be brought about by every Muslim who wants to achieve security and well being and to see the Islamic world flourish again. History shows that unification and harmony in the Islamic world have always brought success. The golden age of the Prophet (may Allah bless him and grant him peace) and the first caliphs, the Abbasid Empire, the empire of Saladin or the Ottoman Empire; all these examples indicate that unification among the Muslims themselves created powerful and victorious, yet fair and compassionate states. In times of turmoil, both Muslims and non-Muslims suffered.

Thus, a revival of the Islamic world depends on the unification of Muslims all around the globe, transcending ethnic, sectarian or social disputes. Once this is achieved, the formation of a political unity — in terms of an Islamic Union — will also be at hand. Such a Union will resolve the disputes both among the Muslims themselves and among the Muslims and non-Muslims; heal the radical elements in the Islamic world by means of education and persuasion; and establish good relations between Islamic civilization and other civilizations.



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CONCLUSION

Unless necessary measures are taken, unless deep-rooted solutions are brought in, the 21st century will continue to be a time of terror and violence, just as the 20th was before it.

The ideological struggle against terrorism, therefore, must be initiated as a matter of urgency and must include very great numbers of people. This struggle will be fought on the level of ideas, between people who believe in the true religious morality, who are loving, forgiving, compassionate and in full possession of their conscience, and those who draw their strength from ignorance, arrogance and violence.

In one holy verse, our Lord asks, "**Would there had been more people with a vestige of good among the generations of those who came before you, who forbade corruption in the earth...**" (Surah Hud: 116). Believers should possess the virtue that Allah describes in that verse. While terrorists hope to achieve their aims by violence, believers should know that true success can be achieved only by clinging tightly to the religion of Allah, and acting accordingly. If Jews, Christians, and Muslims join together in that struggle, in a spirit of respect for all beliefs and ideas and, by the will of Allah, they will enjoy definitive success.

A terrorist may learn by heart all the fundamental sources behind his beliefs. Yet such a person will still be

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unaware of the one evident truth that will bring him happiness and inspiration, both in this world and the next. Because all his life, he has been educated in radical ideologies, in the context of the idea that life is a battleground in which only the strong survive, where violence and oppression are the only means of survival. Anyone resorting to terrorism, no matter what his religion, race, or nation, must understand that he is acting under the influence of a misleading philosophy, that in the final analysis stems from materialist and Darwinist thinking, though it sometimes masquerades as a religious idea.

Those who resort to secular terrorism are unaware that Allah and the hereafter really do exist, that this world is merely a place of trial and that only those who believe and carry out their religious obligations devoutly will be saved. Those who resort to allegedly "religious" terrorism are far from understanding Allah's commandments against evil and the value of human life, such as that "**... If someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind.**" (Surat Al-Ma'ida: 32)

At this point, a great responsibility falls on all true believers, no matter what their religion. Jews must not ignore the statements of the Torah, calling mankind to peace and love, and they must call on all other Jews to oppose terrorism,



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including the state terrorism employed by Israel in the occupied territories. So should Christians call on all other Christians, taking as their guide the morality most pleasing to Allah. They should also stress that "the war on terror" must not turn into violent revenge, and a peaceful "counter-terrorism" should be preferred, since the Christian faith proclaims that "*blessed are the peacemakers*". (Matthew, 5: 9) One should not forget that terrorism stems from wrong ideas and that the basic struggle against terrorism should be on the level of ideas. Believers must explain that these ideas are wrong in terms of both theory and practice. No idea can prevail by means of violence, oppression and cruelty, and despotism can never triumph.

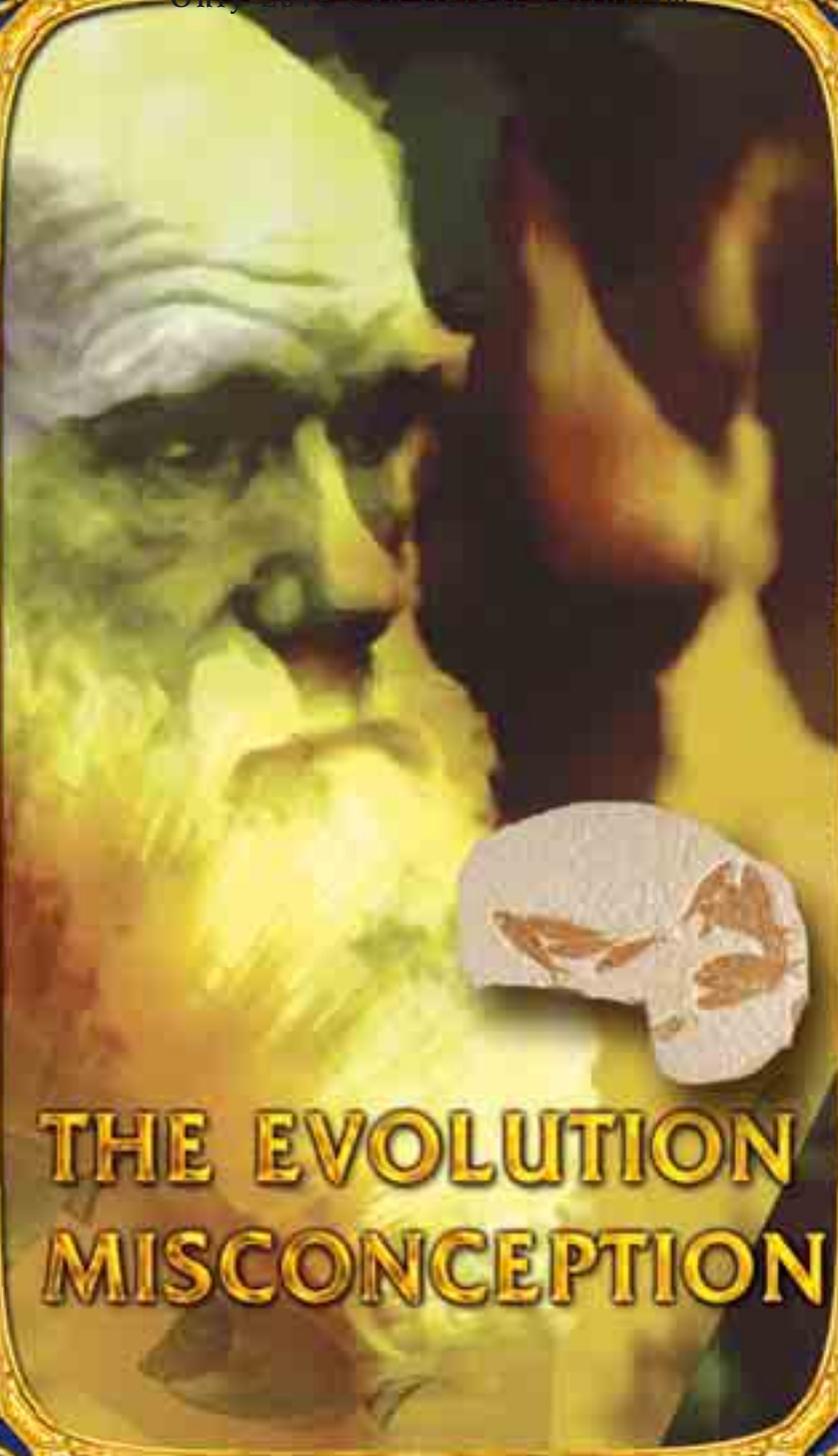
Terrorist ideology is built on rotten foundations, which we have been concentrating on in this book, and these can easily be eliminated through mass education. Devout believers across the world can oppose terror and prevent ignorance by coming up with solutions, through various educational initiatives and through a cultural legacy. The

dominion of the compassion, peace of mind and security commanded by Allah will irrevocably consign terror to the waste bin of history.





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**THE EVOLUTION
MISCONCEPTION**

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

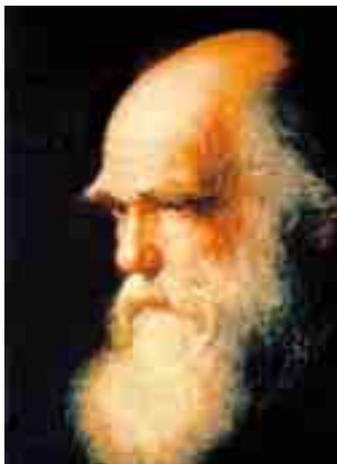
Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims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

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

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The Scientific Collapse of Darwinism

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



Charles Darwin

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.

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

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

The First Insurmountable

Step: The Origin of Life

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

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

"Life Comes From Life"

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

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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.**



Louis Pasteur

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.**"⁶⁴

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:



Alexander Oparin

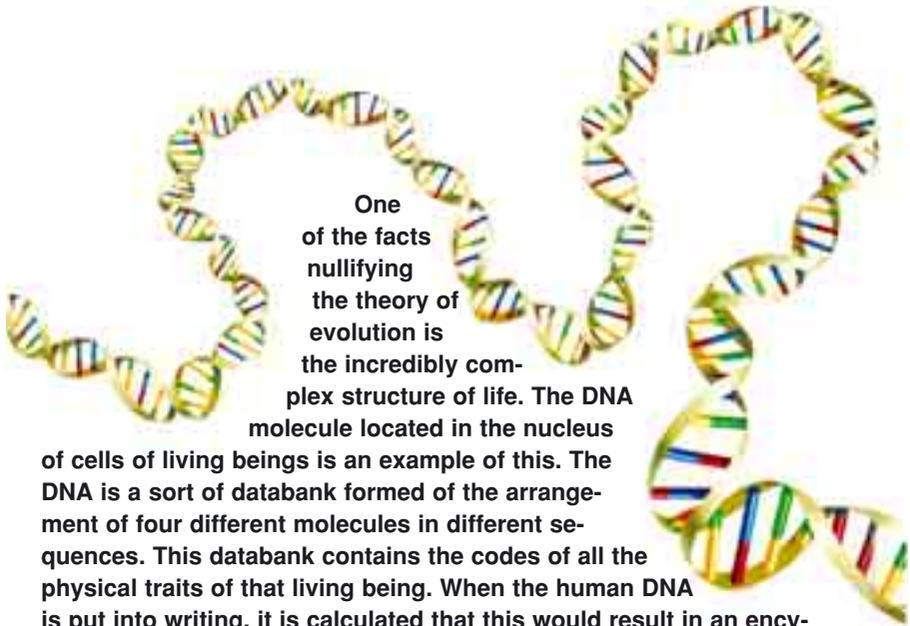
Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.⁶⁵

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

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**⁶⁶

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁶⁷

All the evolutionists' efforts throughout the twentieth cen-



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

tury 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?⁶⁸

The Complex Structure of Life

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

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

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

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



Natural selection only selects out the disfigured, weak, or unfit individuals of a species. It cannot produce new species, new genetic information, or new organs.

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁶⁹

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

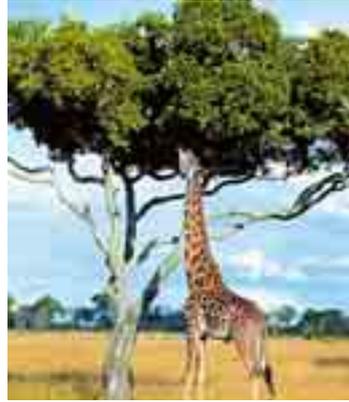
Imaginary Mechanism of Evolution

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

Darwin based his evolution allegation entirely on the mech-

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anism 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.

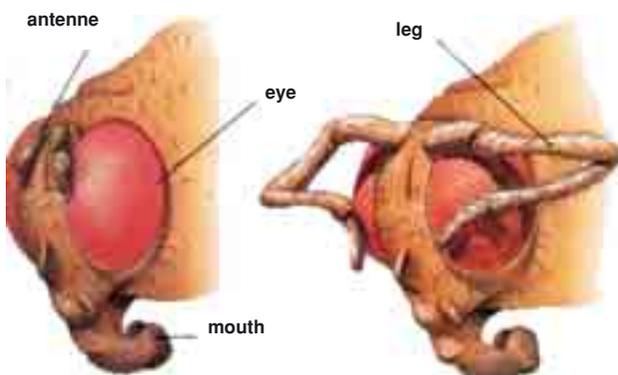
Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

Natural selection can do nothing until favourable individual differences or variations occur.⁷⁰

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

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Since the beginning of the twentieth century, evolutionary biologists have sought examples of beneficial mutations by creating mutant flies. But these efforts have always resulted in sick and deformed creatures. The top picture shows the head of a normal fruit fly, and the picture on the left shows the head of a fruit fly with legs coming out of it, the result of mutation.

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.⁷¹

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,

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Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

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

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

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, **if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.**⁷²

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

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mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

LIVING FOSSILS REFUTE EVOLUTION

Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.



A 54-to-37-million-year-old fossil sunfish



A 295-million-year-old fossil sea urchin



A 125-million-year-old fossil cicada



A 50-million-year-old fossil sequoia leaf

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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.⁷³

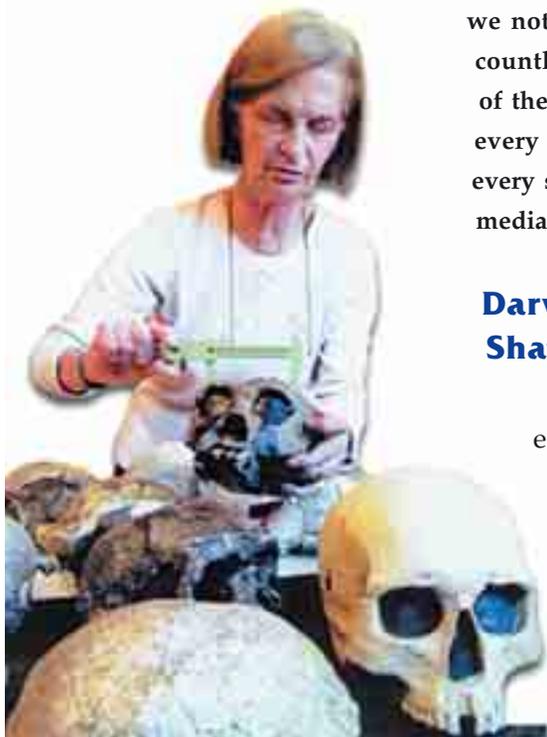
However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this

theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?⁷⁴

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the



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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.⁷⁵

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate



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

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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.⁷⁶

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

The Tale of Human Evolution

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

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

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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.⁷⁷

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."⁷⁸

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.⁷⁹

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. **Homo sapiens neandarthalensis and Homo sapiens sapiens (man) co-existed in the same region.**⁸⁰

This situation apparently indicates the invalidity of the

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

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.⁸¹

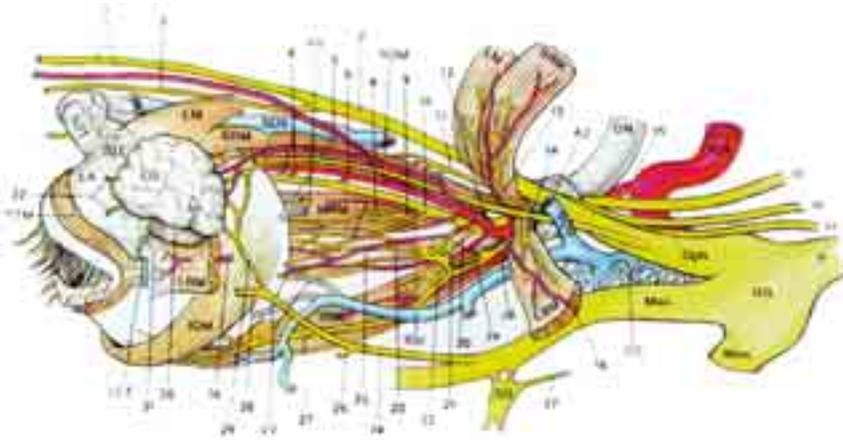
Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

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

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Darwin did not even want to think about the eye. It is impossible for the eye to happen by coincidence because the eye is perfect and yet so complex. It is the obvious truth that Allah has created the eye.

fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.⁸²

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

Darwinian Formula!

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

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When

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we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "**Darwinian formula**":

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

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

Technology in the Eye and the Ear

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

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

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

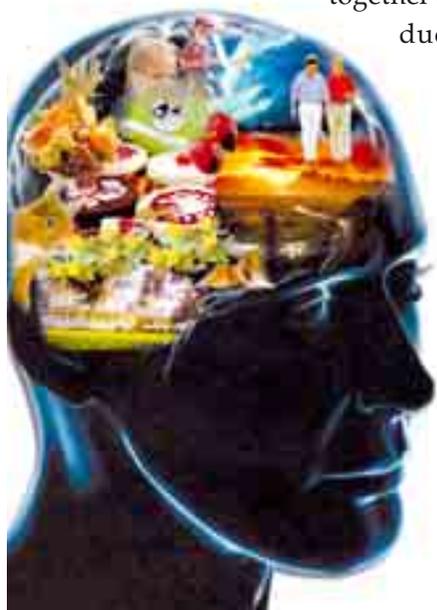
The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were estab-

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lished, 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?



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

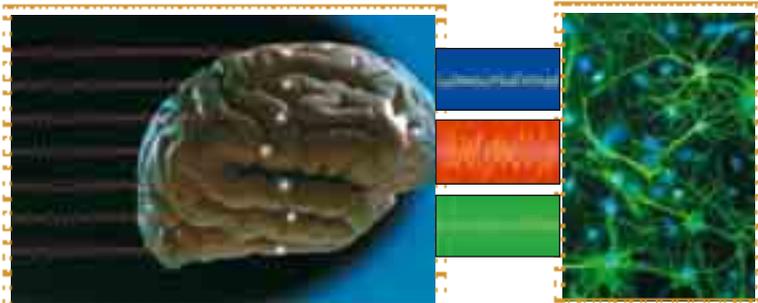
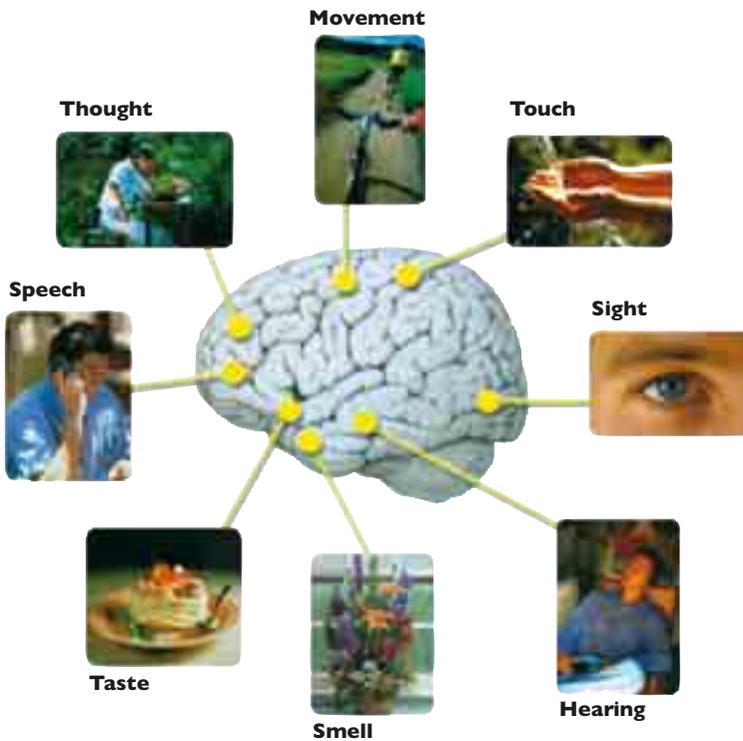
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If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The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

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

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man ear never perceives a sound accompanied by a hissing sound or with atmospheric sounds as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man**.

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

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

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

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

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

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for

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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

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counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...⁸³

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

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

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

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

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

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

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

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

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

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only

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say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr: 14-15)

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

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

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

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

We revealed to Moses: "Throw down your staff." And it

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immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf: 117-118)

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

I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.⁸⁴

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)*

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