

الله
رسول
محمد

Harun Yahya Adnan Oktar

ISLAM DENOUNCES TERRORISM



As Muslims, we strongly condemn the terrorist attacks on two major cities of the United States of America on September 11, 2001, which caused the death and injury of thousands of innocent people.

This book maintains that the source of the terror that we condemn is definitely not from a divine religion, and that there is no room for terrorism in Islam. This is made clear in the Qur'an, the main source of Islam, and in the practices of all true Muslim rulers, the Prophet Muhammad (saas) being the foremost of them.

We need to keep in mind that, among those who were killed in New York and Washington, there were people who loved the Prophet Jesus (as) (Christians), the Prophet Moses (as) (Jews) and the Prophet Muhammad (saas) (Muslims).

Unless forgiven by Allah, murdering innocent people is a great sin that leads to torment in Hell. No one who is religious and fears Allah would do such a thing.

Religion commands love, mercy and peace. Terror, on the other hand, is cruel, merciless and demands bloodshed and misery. This being the case, the origins of terrorist acts should be sought in disbelief rather than in religion. The name or the identity of the triggerman is not important. If he can kill innocent people without blinking an eye, then he is a nonbeliever, not a believer. For this reason, "Islamic terror," "Christian terror" or "Jewish terror" are all erroneous concepts which contradict the message of divine religions.

True religion can by no means countenance terrorism. On the contrary, terror (i.e. the murder of innocent people) in Islam is a great sin, and Muslims are responsible for preventing these acts and bringing peace and justice to the world. This book reveals, in the light of the verses of the Qur'an and with examples from history, that Islam forbids terrorism and aims to bring peace and security to the world.



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

To The Reader

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

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

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

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

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

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

ISLAM DENOUNCES TERRORISM

**The Mercy-giving will grant affection
to those who believe and perform
honorable deeds.
(Surah Maryam, 96)**



**HARUN YAHYA
(ADNAN OKTAR)**



About The Author

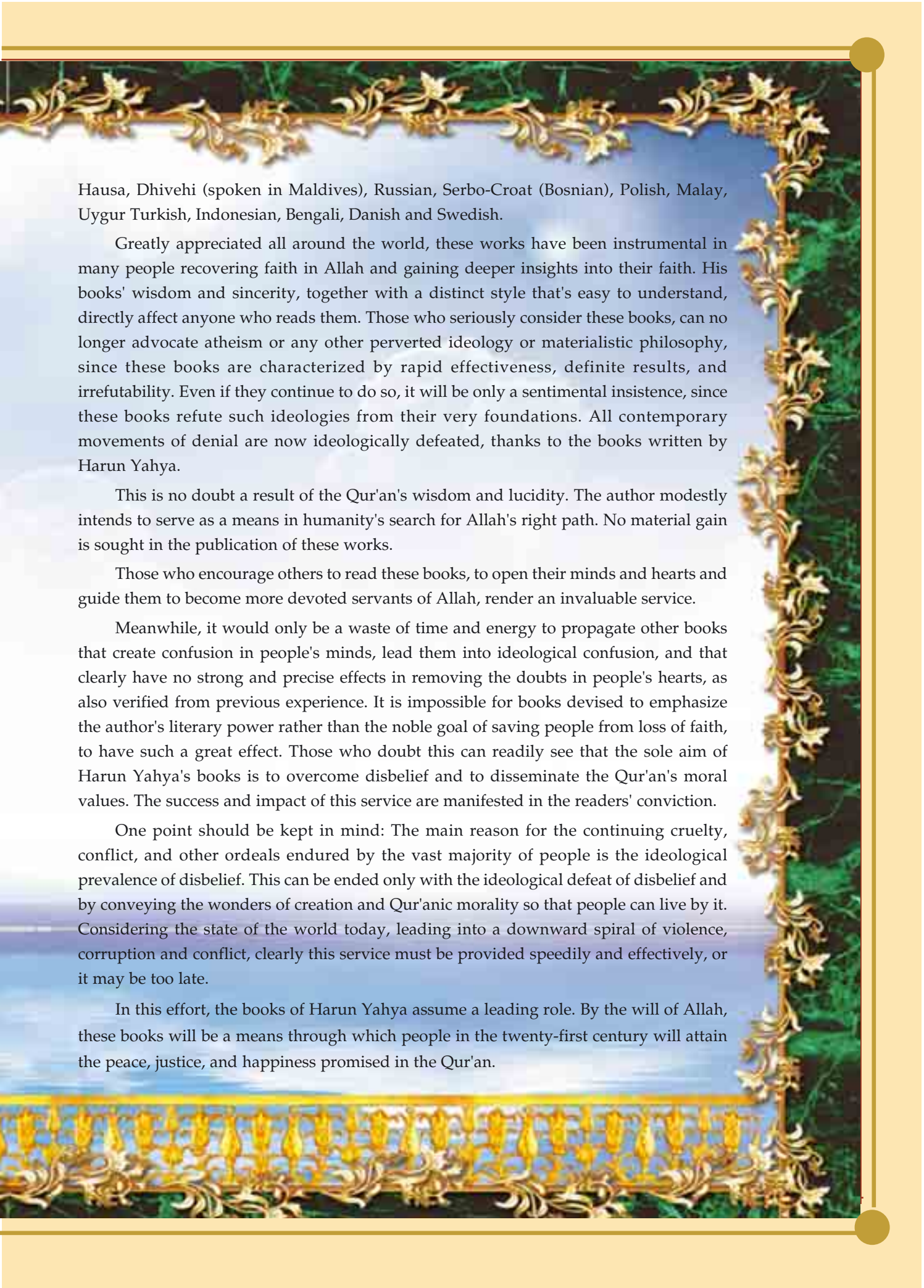
Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, 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 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

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

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

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



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

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

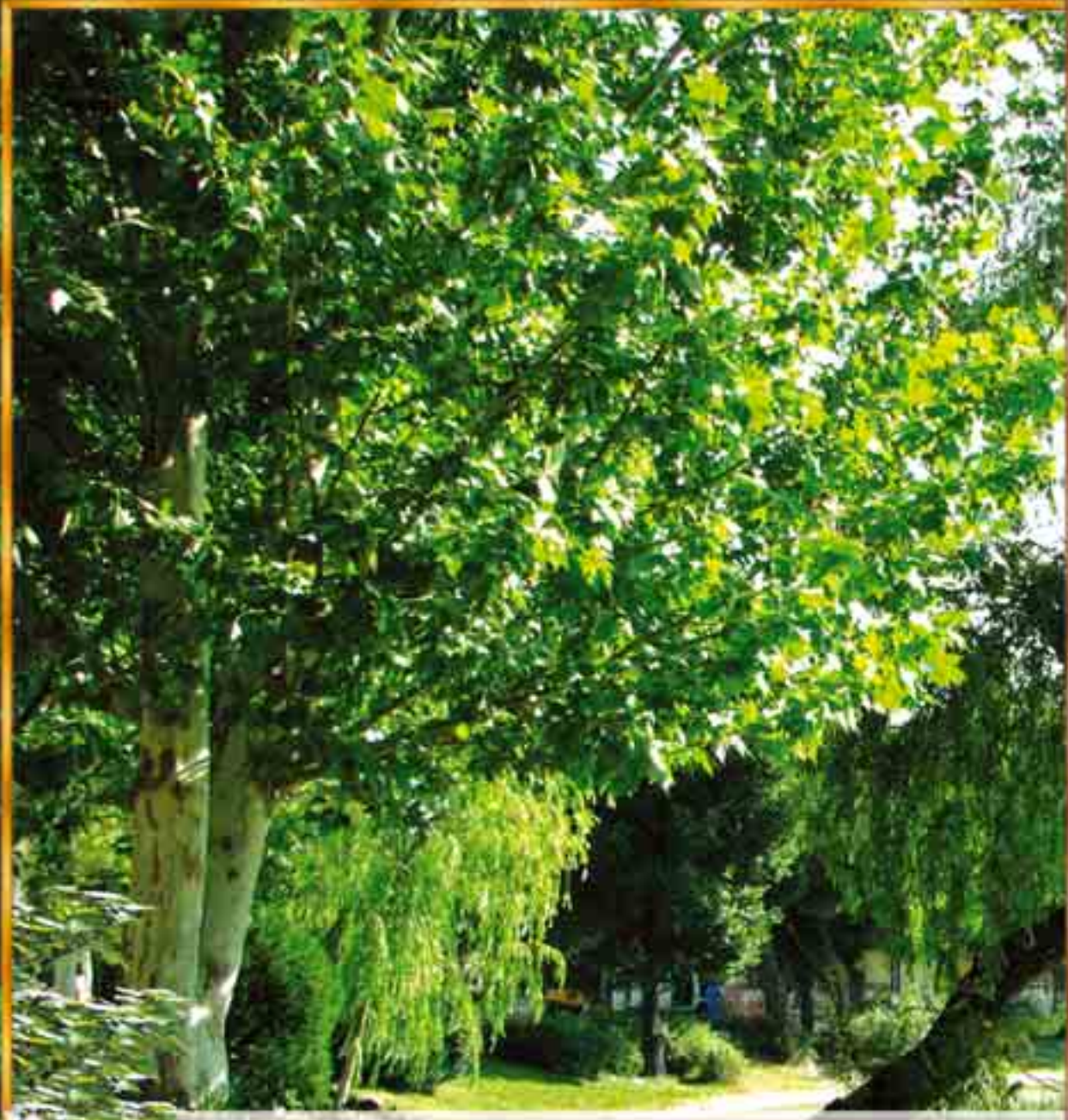
This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

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

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

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

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



ISLAM DENOUNCES TERRORISM

HARUN YAHYA (ADNAN OKTAR)



First English Edition published in January 2002
Second English Edition published in March 2002
Third English Edition published in March 2002

Published by
ARAŞTIRMA PUBLISHING
Merkez Mahallesi Cumhuriyet Caddesi
No:40 Güneşli-İstanbul/Turkey
Tel: (+90 212) 6555822

Printing Press
Kelebek Matbaacılık
İstanbul/Turkey
Tel: (+90 212) 6124835

www.harunyahya.com

By Harun Yahya
Translated by: Carl Rossini and Ron Evans
Edited by Aftab A. Malik

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

Website:
www.harunyahya.com
www.en.harunyahya.tv
www.islamdenoucesterrorism.com



Introduction 11

*Islamic Morality: The Source of Peace
and Security* 17

The Qur'anic View of War 47

*The Real Face of the
Terrorists Who Act in the Name of Religion* 67

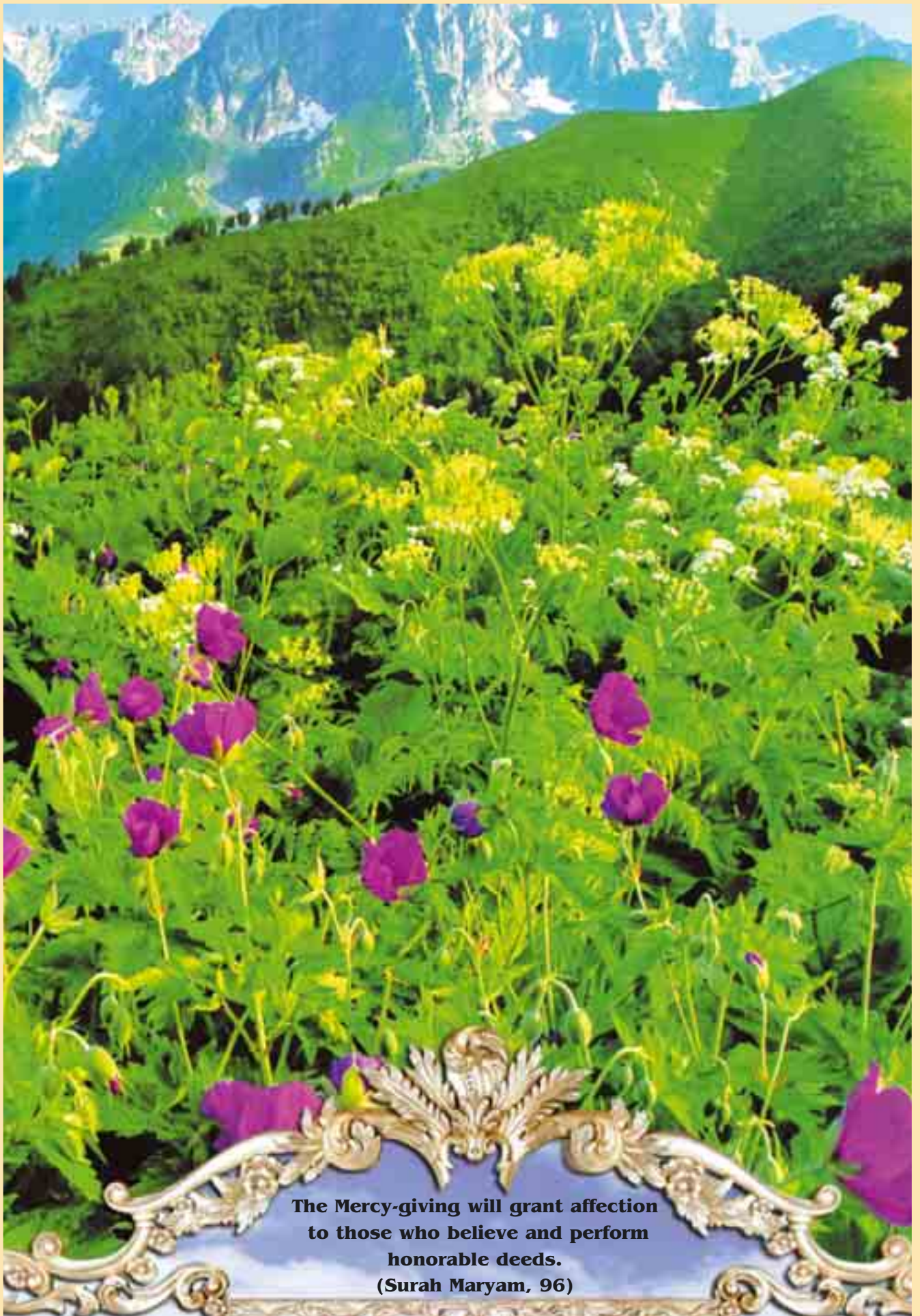
*The Outlook of Islam on the People
of the Book* 93

*Islam Has Brought Peace and Harmony to
the Middle East* 119

*The Real Roots of Terrorism:
Darwinism and Materialism* 133

*Conclusion: Recommendations to the Western
World and Muslims* 161

The Misconception of Evolution 165

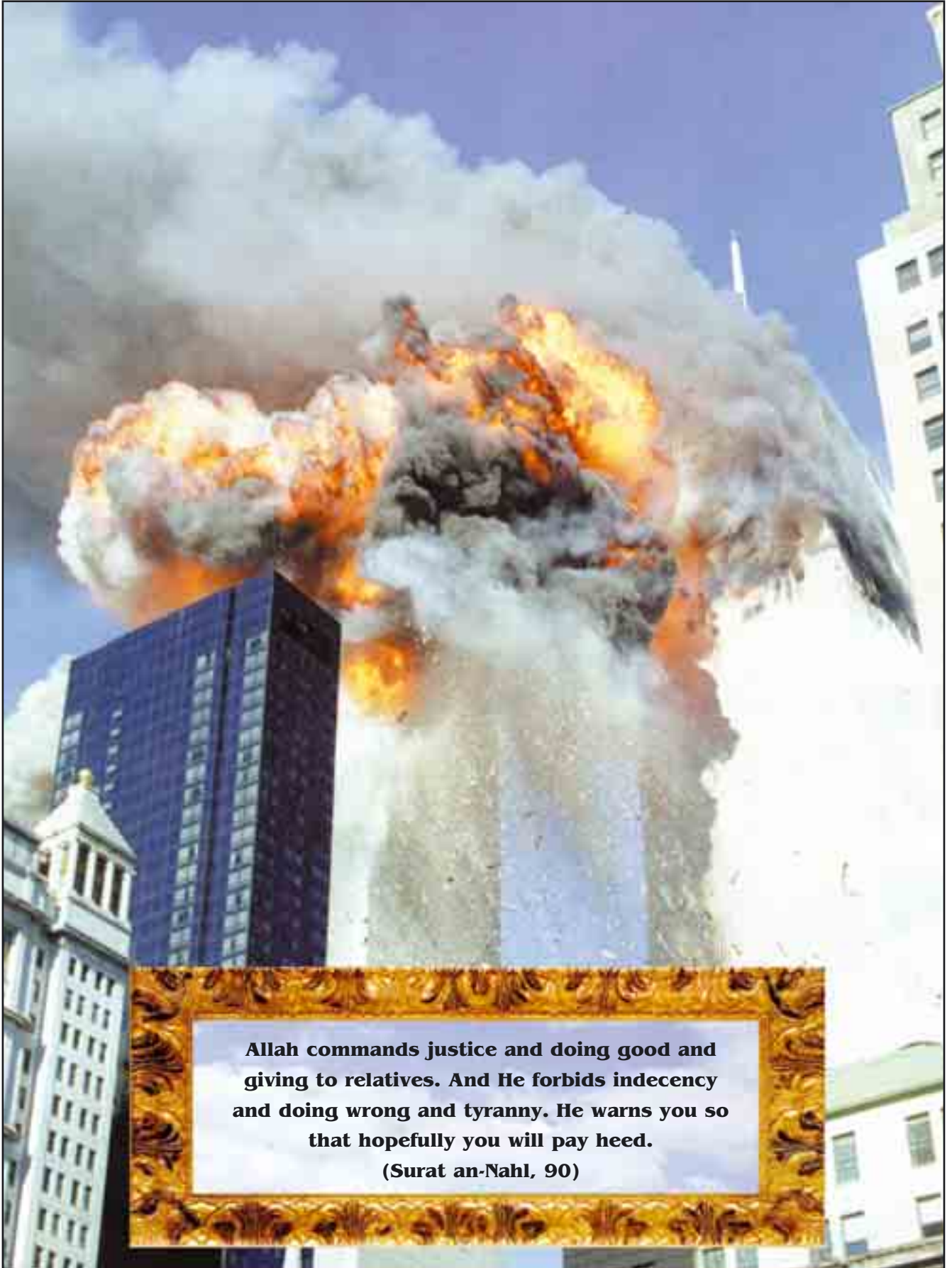


**The Mercy-giving will grant affection
to those who believe and perform
honorable deeds.
(Surah Maryam, 96)**



INTRODUCTION

As Muslims, we strongly condemn the terrorist attacks on two major cities of the United States of America on September 11, 2001, which caused the death and injury of thousands of innocent people, and we offer our condolences to the American nation. These attacks propelled the important issue of the true source of terrorism to the top of the world agenda. Thus, it has been announced to the entire world that Islam is a religion of peace and love that summons individuals to compassion and justice. Many world leaders, leading media organizations, television and radio stations said that in true Islam the violence is forbidden, and



**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)**

peace between people and between nations is encouraged. The Western circles that have come to a full grasp of the religion of Islam and are well-informed about Islam as commanded by Allah in the Qur'an noted clearly that the words "Islam" and "terror" cannot stand side by side, and that no divine religion permits violence.

This book maintains that the source of the terror that we condemn is definitely not from a divine religion, and that there is no room for terrorism in Islam. This is made clear in the Qur'an and the hadiths, the main sources of Islam, and in the practices of all true Muslim rulers, the Prophet Muhammad (saas) being the foremost of them. This book reveals, in the light of the verses of the Qur'an and the practices of our Prophet Muhammad (saas) with examples from history, that terrorism is forbidden and bringing peace and security to the world is aimed in Islam.

As is known, for centuries, various acts of terrorism have been carried out in different parts of the world by different groups for a variety of purposes. Sometimes a communist organisation, sometimes a fascist group, and sometimes radical and separatist factions assume responsibility for these acts. While countries like America often became the target of attacks by racist and marginal terrorist groups, the European countries have been centre stage for violent acts carried out by terrorist groups. 17 November in Greece, RAF (Red Army Faction) and Neo-Nazis in Germany, ETA in Spain, Red Brigades in Italy and many other organisations seek to make their voices heard through terror and violence by killing innocent and defenceless people. The nature of terrorism changes with changing world conditions and increases its impact and power with the new means made possible by developing technology. In particular, mass communication tools such as the Internet extend the scope and influence of the terrorist activities considerably.

Besides the Western organizations, there are also other terror organizations of Middle East origin. Terrorist attacks are carried out by these groups in all corners of the world. Sadly, the fact that the perpetrators of various terrorist acts carry Christian, Muslim or Jewish identities cause some people to put forward claims which do not concur with divine religions. The truth is that even if terrorists have Muslim identities, the terror they perpetrate cannot be labeled



If one is looking for the cause of an act of terrorism, one must look for its source in antireligious ideologies. Religion enjoins love, compassion, forgiveness, peace and living according to high moral standards. Terrorism, on the other hand, is on the side of cruelty and violence, causing pain, bloodshed and committing murder.

"Islamic terror", just as it could not be called "Jewish terror" if the perpetrators were Jews or "Christian terror" if they were Christians. That is because, as will be examined in the followings, **murdering innocent people in the name of a divine religion is unacceptable.** We need to keep in mind that, among those who were killed in New York and Washington, there were people who loved the Prophet Jesus (as) (Christians), the Prophet Moses (as) (Jews) and the Prophet Muhammad (saas) (Muslims). Unless forgiven by Allah, murdering innocent people is a great sin that leads to torment in Hell. No one who is religious and fears Allah would do such a thing.

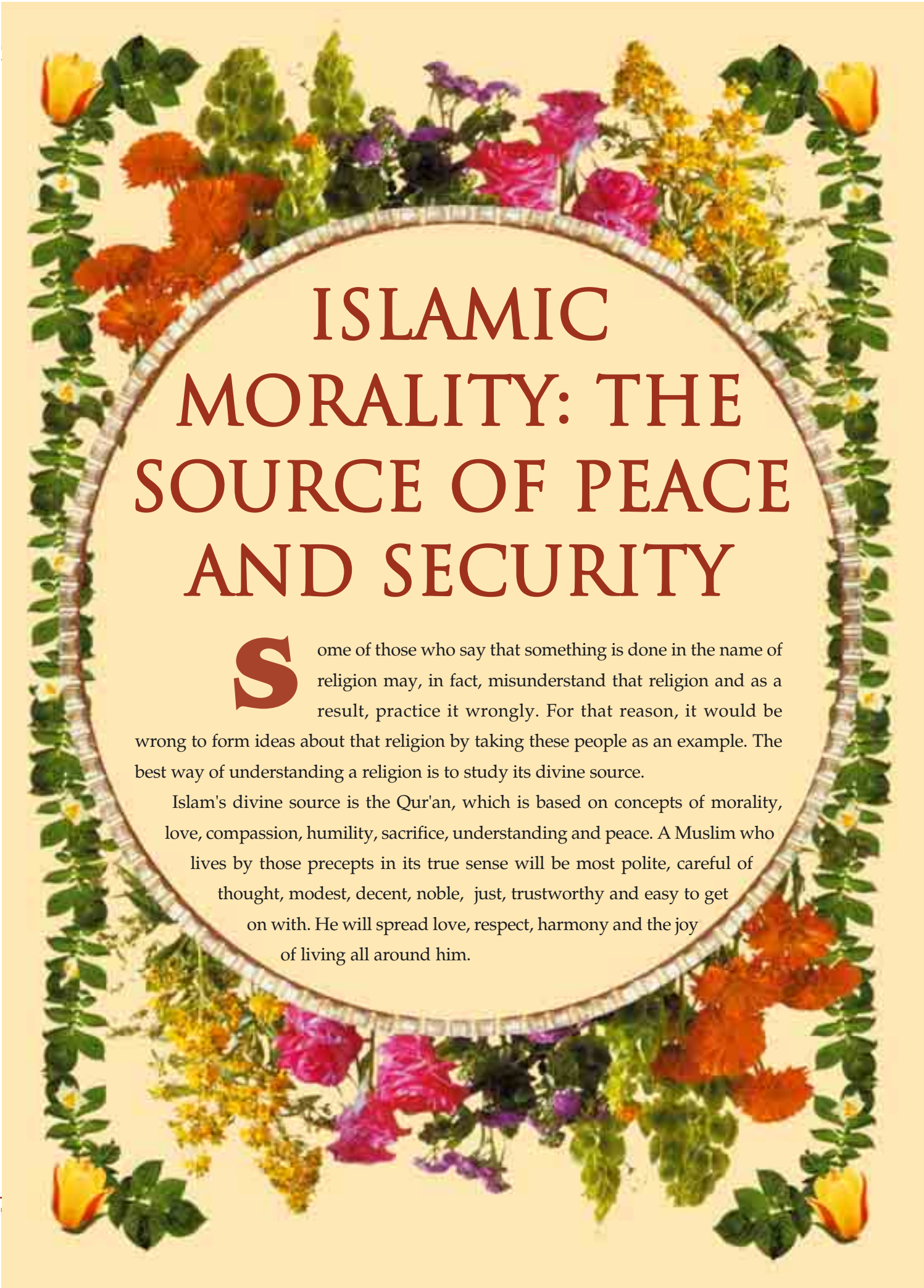


The aggressors can commit such violence only with the intention of attacking religion itself. It may well be that those who carried out this violence did so to present religion as evil in the eyes of people, to divorce people from religion and to generate hatred towards those who are religiously inclined. Consequently, every attack on American citizens or other innocent people having a religious facade is actually an attack made against religion.

Religion commands love, mercy and peace. Terror, on the other hand, is the opposite of religion; it is cruel, merciless and demands bloodshed and misery. This being the case, the origins of a terrorist act should be sought in disbelief rather than in religion. People with a fascist, communist, racist or materialist outlook on life should be suspected as potential perpetrators. The name or the identity of the triggerman is not important. If he can kill innocent people without blinking an eye, then he is a nonbeliever, not a believer. He is a murderer with no fear of Allah, whose main ambition is to shed blood and to cause harm. For this reason, "Islamic terror" is an erroneous concept which contradicts the message of Islam. The religion of Islam can by no means countenance terrorism. On the contrary, **terror (i.e. murder of innocent people) in Islam is a great sin, and Muslims are responsible for preventing these acts and bringing peace and justice to the world.**



**Eat and drink of Allah's provision
and do not go about the earth corrupting
it. (Surat al-Baqara, 60)**



ISLAMIC MORALITY: THE SOURCE OF PEACE AND SECURITY

Some of those who say that something is done in the name of religion may, in fact, misunderstand that religion and as a result, practice it wrongly. For that reason, it would be wrong to form ideas about that religion by taking these people as an example. The best way of understanding a religion is to study its divine source.

Islam's divine source is the Qur'an, which is based on concepts of morality, love, compassion, humility, sacrifice, understanding and peace. A Muslim who lives by those precepts in its true sense will be most polite, careful of thought, modest, decent, noble, just, trustworthy and easy to get on with. He will spread love, respect, harmony and the joy of living all around him.

A Perfect Civilization Will Emerge As People Live by Islamic Moral Values

Adnan Oktar: Yes. The Christian world has the Pope, but the Islamic world has no leader. The Turkish-Islamic world must have a leader and be united. When that union is established, when the Turkish-Islamic world is united, those moral values will come about immediately, on the spot, and will spread around. Nobody will reject them. **If the religion remains in the hands of the ignorant, or people of weak faith, of people who do not read books and understand the world, then there may be terror, disorder, murders, poverty, opposition to science and everything. But Islam is a religion people must abide by in unity. When the Turkish-Islamic Union is established, when there is spiritual leadership, that spiritual leadership will at once eliminate these deficiencies. They will be replaced by love, affection, compassion, friendship, brotherhood and friendship. A very, very perfect civilization will result. That is why I want to see the Turkish-Islamic Union established right away. (Associated Press of Pakistan, 6 September 2008)**



A society in which Islamic moral values are truly honoured is a society characterised by peace, forgiveness, love, compassion and mutual support and joy.

Islam is the Religion of Peace

Terror, in its broadest sense, is violence committed against non-military targets for political purposes. To put it another way, targets of terror are entirely innocent civilians whose only crime, in the eyes of terrorists, is to represent "the other side".

For this reason, terror means subjecting innocent people to violence, which is an act bereft of any moral justification. This, as in the case of murders committed by Hitler or Stalin, is a crime committed against mankind.



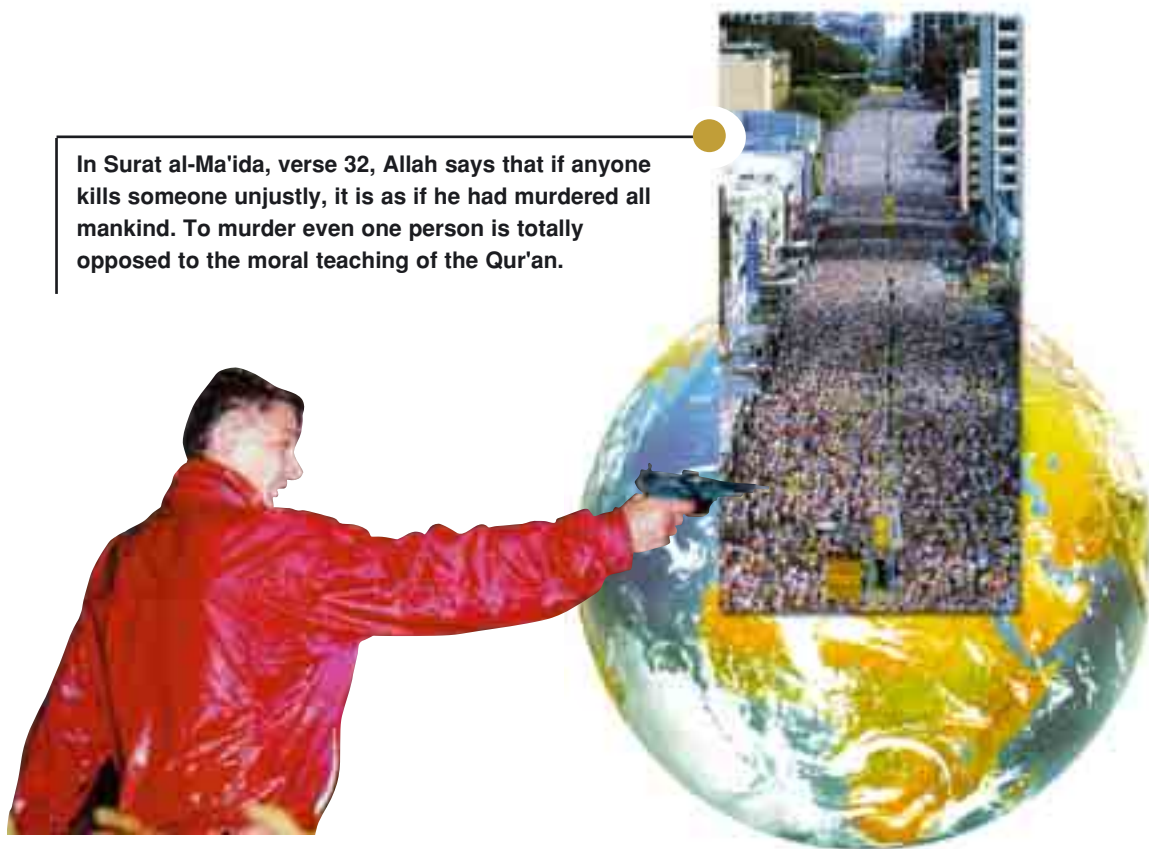
Terrorists aim to create a world of violence, conflict, disorder, and fear.

The Qur'an is a true Book revealed to people as a guide to the true path and in this Book, Allah commands man to adopt good morals. This morality is based upon concepts such as love, compassion, understanding and mercy. The word "Islam" is derived from the word meaning "peace" in Arabic. Islam is a religion revealed to mankind with the intention of presenting a peaceful life through which the infinite compassion and mercy of Allah manifest on earth. Allah calls all people to Islamic morals through which compassion, mercy, peace and love can be experienced all over the world. In Surah Baqara, verse 208, Allah addresses believers as follows:

O You who believe! Enter absolutely into peace (Islam). Do not follow in the footsteps of satan. He is an outright enemy to you.

As the verse makes clear, security can only be ensured by "entering into Islam", that is, living by the values of the Qur'an. The values of the Qur'an hold a Muslim responsible for treating all people, whether Muslim or non-Muslim, kindly and justly, protecting the needy and the innocent and "**preventing the dissemination of mischief**". Mischief comprises all forms of anarchy and

In Surat al-Ma'ida, verse 32, Allah says that if anyone kills someone unjustly, it is as if he had murdered all mankind. To murder even one person is totally opposed to the moral teaching of the Qur'an.



terror that remove security, comfort and peace. As Allah says in a verse, "**Allah does not love corruption**". (Surat al-Baqara, 205)

Murdering a person for no reason is one of the most obvious examples of mischief. Allah repeats in the Qur'an a command He formerly revealed to Jews in the Torah thus:

...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)

As the verse suggests, a person who kills even a single man, "unless it is in retaliation for someone else or for causing corruption in the earth", commits a crime as if he had murdered all mankind.

This being the case, it is obvious what great sins are the murders, massacres and attacks, popularly known as "suicide attacks", committed by terrorists. Allah informs us how this cruel face of terrorism will be punished in the hereafter in the following verse:

There are only grounds against those who wrong people and act as tyrants in the earth without any right to do so. Such people will have a painful punishment. (Surat ash-Shura, 42)

All these reveal that organizing acts of terror against innocent people is utterly against Islam and it is unlikely that any Muslim could ever commit such crimes. On the contrary, Muslims are responsible for stopping these people, removing "mischief on earth" and bringing peace and security to all people all over the world. Islam cannot be reconciled with terror. Just the contrary, it should be the solution to and the path to the prevention of terror.

Allah has Condemned Wickedness

Allah has commanded people to avoid committing evil: oppression, cruelty, murder and bloodshed are all forbidden. He describes those who fail to obey this command as "**following in satan's footsteps**" and adopting a posture that is openly revealed to be sinful in the Qur'an. A few of the many verses on this matter in the Qur'an read:

There are apparently many reasons for the acts of terror which have now claimed perhaps hundreds of thousands of lives. Those who perpetrate such acts have no fear of Allah. To them, the morality enjoined by religion is completely alien.



But as for those who break Allah's contract after it has been agreed and sever what Allah has commanded to be joined, and cause corruption in the earth, the curse will be upon them. They will have the Evil Abode. (Surat ar-Ra'd, 25)

Eat and drink of Allah's provision and do not go about the earth corrupting it. (Surat al-Baqara, 60)

Do not corrupt the earth after it has been put right. Call on Him fearfully and eagerly. Allah's mercy is close to the good-doers. (Surat al-A'raf, 56)

Those who think that they will be successful by causing wickedness, upheaval and oppression, and by killing innocent people are committing a great

error. Allah has forbidden all acts of wickedness involving terrorism and violence, condemned those who engage in such acts and said "Allah does not uphold the works of those who cause mischief." in one of His verses. (Surah Yunus, 81)

In the present age, however, acts of terrorism, genocide and massacres occur all over the world. Innocent people are being savagely killed, and countries where communities are being brought to hate each other for artificial reasons are drowning in blood. These horrors in countries with different histories, cultures and social structures may have causes and sources peculiar to each. However, it is evident that the fundamental cause is a moving away from morality based on love, respect and compassion that is commanded in the Qur'an. As a result of lack of religion, communities emerge that have no fear of Allah and that are deceived by the lie that they will not be called to account in the hereafter. Since they falsely believe that, "I will not have to account for my actions to anyone," they can easily act with no compassion, morality or conscience.

The existence of hypocrites who emerge in the name of Allah and religion, but actually organise themselves to commit wickedness condemned by Allah, is indicated in the Qur'an. One verse talks about a gang of nine men who planned to murder the Prophet (saas) by swearing in the name of Allah:

There was a gang of nine men in the city causing corruption in the land and not putting things right. They said, "Let us make an oath to one another by Allah that we will fall on him and his family in the night and then say to his protector, We did not witness the destruction of his family and we are telling the truth." They hatched a plot and We hatched a plot while they were not aware. (Surat an-Naml, 48-50)

As this incident described in the Qur'an reveals, the fact that people do things "in the name of Allah" or even swear in His name, in other words that they use the kind of language designed to show themselves as very religious, does not mean that what they do is in conformity with religion. On the contrary, what they do can be quite against the will of Allah and the morality of religion. The truth of the matter lies in their actions. If their actions are "**causing corruption and not putting things right**", as the verse reveals, then you can be

sure that these people cannot be truly religious, and that their aim is not to serve religion.

It is quite impossible for someone who fears Allah and has grasped the morality of Islam to support violence or wickedness, or to take part in such actions. That is why Islam is the true solution to terrorism. When the sublime morality of the Qur'an is explained, it will be impossible for people to connect true Islam with those who support or join groups that aim at hatred, war and disorder. That is because Allah has forbidden wickedness:

Whenever he holds the upperhand, he goes about the earth corrupting it, destroying (people's) crops and breeding stock. Allah does not love corruption. When he is told to have fear of Allah, he is seized by pride which drives him to wrongdoing. Hell will be enough for him! What an evil resting-place. (Surat al-Baqara, 205-206)

As can be seen from the above verses, it is out of the question for someone who fears Allah to turn a blind eye to even the smallest action that might harm mankind. Someone who does not believe in Allah and the hereafter, however, can easily do all kinds of evil, since he thinks he will not have to account to anyone.

The first thing that needs to be done to rid the world of the present-day scourge of terrorism is to use education to do away with deviant irreligious beliefs that are put forward in the name of religion, and to teach people true Qur'anic morality and to fear Allah.

Islam Cannot Be Equated with Terror

Adnan Oktar: America and Europe are only now being freed from atheism. This is just happening now. Of course, even if we make haste, there is Allah's destiny, and there will be developments in that sense. We will get clear results in the next 10-20 years, developments are showing that. There is a constant rise. Events are heading in one direction. If things continue at that pace, there will be clear results within the next 15-20 years. The global dominion of Islamic moral values looks certain, in other words. America's regarding (Muslims) as terrorists; there are two reasons. For one thing there

is no terror in Islam. That is absolute. Islam means love, affection, compassion and forgiveness. Allah even tells us to forgive those who commit murder. There is a well-known reference to murder in the Qur'an. Allah says it will be more auspicious for you to forgive. **It would be totally irrational to look for terror in a religion that says that. Almighty Allah tells us even to forgive an assassin; this is a complete religion of peace and love. Forgiveness is everywhere and in everything in Islam. Be forgiving, command what is good and turn away from evils. We must tell people of love, affection, compassion and solidarity.** But there are also Muslims who commit terror, of course, people who behave ignorantly, who bomb civilians, for instance. They throw a bomb somewhere with lots of children around. Of course it is questionable whether these are Muslims at all. I do not know whether such types are Muslims at all. **For one thing, it is illogical to say these people are Muslims and that Muslims mean terror. You first have to establish whether these people are Muslims.** If they are shamelessly capable of killing children, then in my view they are not Muslims. That is unacceptable. **Darwinist, materialist, Marxist young people gradually find Islam more interesting and love it more, though they remain Marxists. They remain Darwinists. They commit communist terror in the name of Islam.** They do there what they did under communism. And they imagine it is thus more justified. But they still have that lust for terror in their souls. The desire for violence. I mean, even if a person does not say he is a Muslim he will still do it as a Marxist. If he does not do it as a Marxist, he will do it as a fascist. But he will inevitably do it. His soul is diseased. **That is why to say that there is terror in Islam is to disrespect Islam. And that is a huge error. Islam is known as a religion of peace. The name itself means peace. So no rational person can sign up to such a thing.** (Denge TV, 9 December 2008)

Allah Commands Us to Do Good Deeds

A Muslim is someone who abides by the commands of Allah, tries scrupulously to live by Qur'anic morality, peace and harmony, which make the world a more beautiful place and lead it to progress. His aim is to lead people to beauty, goodness and well-being. In the Qur'an it is revealed thus:

... And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love corrupters. (Surat al-Qasas, 77)

Someone who adopts the Islamic faith wishes to earn Allah's pleasure and compassion and to enter heaven. He has to make strenuous efforts to do this, and to adopt a morality acceptable to Allah while he is in this world. The clearest manifestations of this morality are compassion, pity, justice, honesty, forgiveness, humility, sacrifice and patience. The believer will behave well towards people, try to perform good deeds and spread goodness. In His verses, Allah commands:

We did not create the heavens and earth and everything between them, except with truth. The Hour is certainly coming, so forgive [men's failings] with fair forbearance. (Surat al-Hijr, 85)

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

... **Help one another in benevolence and piety. Do not help each other to wrongdoing and enmity. And fear Allah. Allah is severe in retribution.**



In the moral teachings of Islam, the most important qualities are love, compassion, mutual support, self-sacrifice and forgiveness. In a society where this morality is lived as it should be, it is impossible to find the foundations of violence and conflict.

The Responsibility of Believers

Those who have no concern for events unless they directly affect them are bereft of the insight that espouses unselfishness, brotherhood, friendship, honesty and the service that religion bestows upon people. Throughout their lives, such people try to satisfy their own egos by merely wasting their means, totally unaware of the threats humanity faces. In the Qur'an however, Allah praises the morals of those who strive to bring good to their surroundings; those who are concerned about the events that take place around them and who call people to the right way. In a verse from the Qur'an, a metaphor is given for those who offer no good to others and those who always act on the path of goodness:

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

As it is stated in the Qur'an, it is obvious that those who are "on a straight path", are those who are devoted to their religion; fear and heed Allah, hold spiritual values in high regard, and are filled with eagerness to serve people. In general, such people are there to serve humanity and bring with them great benefits to mankind. For this reason, it is very important for people to learn about the true religion and live by the morals explained in the Qur'an – the final Revelation from Allah. In the Qur'an, Allah defines those people who live by such high morals:

Those who, if We establish them firmly on the earth, will keep up prayer and pay the welfare due, and command what is right and forbid what is wrong. The end result of all affairs is with Allah. (Surat al-Hajj, 41)

As it is made clear in the verses, Allah wishes those who believe in Him to behave well towards people, to cooperate with each other when it comes to goodness, and to avoid wickedness. In Surat al-An'am, verse 160, Allah promises that **"anyone who comes with a fine deed will have ten more like it. But those who produce a bad action will only be repaid with its equivalent and they will not be wronged."**

In the Qur'an, Allah describes Himself as He Who knows "the secrets of men's hearts", and warns people to **"avoid all kinds of evil."** A Muslim therefore, which means **"one who surrenders himself to Allah"** must evidently be someone who does his best to fight terrorism in intellectual and ideological terms..

A Muslim does not remain indifferent to what goes on around him, and never adopts the mentality that nothing matters as long as it does not harm him. That is because he has surrendered himself to Allah. He is His representative, and an ambassador of good. He cannot, therefore, remain indifferent in the face of cruelty and terrorism. In fact, the Muslim is the greatest intellectual enemy of terrorism, which kills people who have done no wrong. The Qur'anic morality is against all forms of terrorism, and tries to prevent it right from the beginning, in other words on the level of ideas. It demands peace between people and for justice to prevail, and commands people to avoid discord, conflict and wickedness.

Allah Commands Us to Be Just

The true justice described in the Qur'an commands man to behave justly, making no discrimination between people, to protect peoples' rights, not to permit violence no matter what the circumstances, to side with the oppressed against the oppressor and to help the needy. This justice calls for the rights of both parties to be protected when reaching a decision in a dispute, assessing all aspects of an incident, setting aside all prejudices, being objective, honest, full of love, merciful and compassionate. For instance, someone who cannot assess events in a moderate way, and who is swayed by his emotions and feelings, will fail to arrive at sound decisions and will remain under the



influence of those feelings. However, someone who rules with justice needs to set all his personal feelings and views aside. He needs to treat all parties with justice when they ask for help, to side with what is right under all circumstances, and not to diverge from the path of honesty and truthfulness. A person should incorporate the values of the Qur'an into his soul in such a way that he may be able to consider other parties' interests before his own and maintain justice, even if this harms his own interests.

Allah commands in Surat an-Nisa', verse 58: "... **when you judge between people, to judge with justice...**" In another verse, Allah commands believers to act justly even if it is against themselves:

O 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)

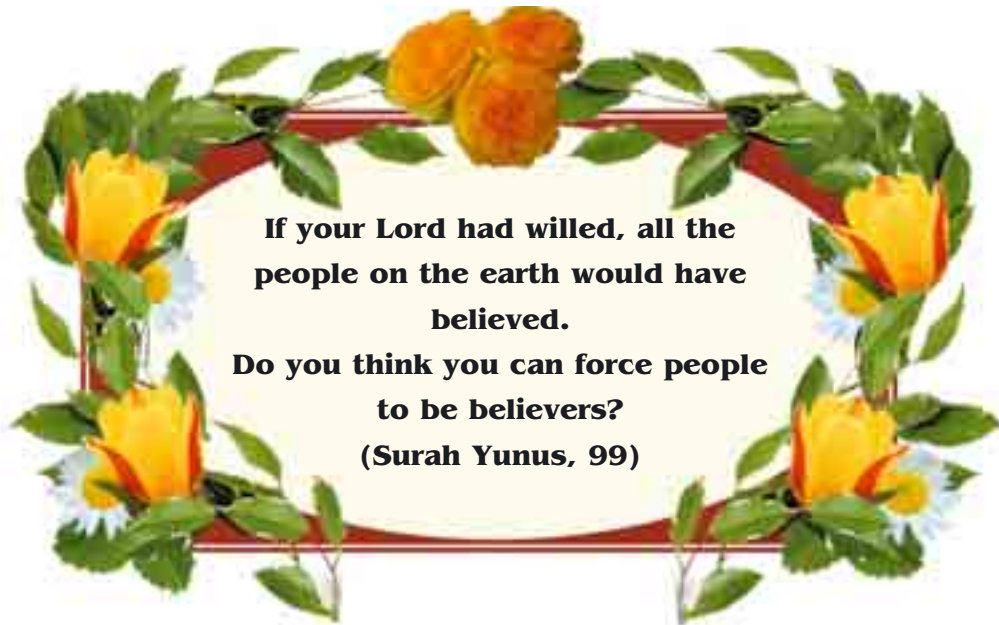
In the Qur'an, Allah gives a detailed description of justice and informs believers of the attitude they have to adopt in the face of incidents they encounter and of the ways to exercise justice. Such guidance is a great comfort to believers and a mercy from Allah. For this reason, those who believe are responsible for exercising justice in an undivided manner both to earn Allah's approval and to lead their lives in peace and security.

The justice Allah commands in the Qur'an is the justice that is exercised equally among all people, with no consideration of language, race, or ethnicity. The justice in the Qur'anic sense does not vary according to place, time and people. In our day, too, there are people being subjected to cruel and unjust treatment because of the colour of their skin or their race in all corners of the world.

However, Allah informs us in the Qur'an that the purpose in the creation of different tribes and peoples is "**that they should come to know each other**". Different nations or peoples, all of whom are the servants of Allah, should get to know one another, that is, learn about their different cultures, languages, traditions and abilities. In brief, one of the purposes of the creation of different races and nations is not conflict and war but cultural richness. Such variation is a bounty of Allah's creation. The fact that someone is taller than someone else or that his skin is yellow or white neither makes him superior to others nor is it something to feel ashamed of. Every trait a person has is a result of Allah's purposeful creation, but in the sight of Allah, these variations have no ultimate importance. A believer knows that someone attains superiority only by having fear of Allah and in the strength of his faith in Allah. This fact is related in the following verse:

O 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)

As Allah informs us in the verse, the understanding of justice



recommended by Him calls for equal, compassionate and peaceable treatment of everyone, with no discrimination between them.

Hatred Felt Towards a Community Does Not Prevent Believers From Exercising Justice

Hatred and anger are the major sources of evil, and are likely to prevent people from making just decisions, thinking soundly and conducting themselves rationally. People can readily inflict all kinds of injustice on people for whom they feel enmity. They may accuse these people of acts they have never committed, or bear false witness against them although their innocence is known to them. On account of such enmity, people may be subjected to unbearable oppression. Some people avoid bearing witness in favor of people they disagree with, although they know they are innocent, and they keep evidence which would reveal their innocence hidden. Furthermore, they almost take pleasure in the misery these people face, their encounters with injustice or great suffering. Their greatest worry, on the other hand, is that justice should be done and these peoples' innocence proved.

For these reasons, it is very hard for people in corrupt societies to trust one another. People worry that they can fall victim to someone else at any time. Having lost mutual trust, they also lose their human feelings such as compassion, brotherhood and co-operation, and start hating one another.



No matter what another person's religion or belief may be, be they Jew, Christian, Buddhist or Hindu, Muslims are called on in the Qur'an to be forgiving, and to act justly and humanely towards them.

However, the feelings someone holds in his heart towards a person or community should never influence a believer's decisions. No matter how immoral or hostile the person he is considering may be, the believer sets all these feelings aside and acts and makes his decisions justly and recommends that which is just. His feelings towards that person cast no shadow over his wisdom and conscience. His conscience always inspires him to comply with Allah's commands and advice, and never to abandon good manners, because this is a command Allah gives in the Qur'an. In Surah Ma'ida, it is related as follows:

O 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 faith. Heed Allah (alone). Allah is aware of what you do. (Surat al-Ma'ida, 8)

As is related in the verse, displaying a just attitude is what most complies with having fear of Allah. A person of faith knows that he will attain the pleasure of Allah only when he acts justly. Every person who witnesses his or her good manners will trust this person, feel comfortable in their presence and trust them with any responsibility or task. Such people are treated with respect even by their opponents. Their attitude may even lead some people to have faith in Allah.

Islam Defends Freedom of Thought

Islam is a religion which provides and guarantees freedom of ideas, thought and life. It has issued commands to prevent and forbid tension, disputes, slander and even negative thinking among people. In the same way terrorism and all acts of violence are determinedly prohibited in Islam, even the slightest ideological pressure to be put on them is also forbidden:

There is no compulsion in religion. True guidance has become clearly distinct from error. (Surat al-Baqara, 256)

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

Forcing people to believe in a religion or to adopt its forms of belief is completely contrary to the essence and spirit of Islamic morality. According to Islam, true faith is only possible with free will and freedom of conscience. Of course, Muslims can advise and encourage each other about the features of Qur'anic morality. All believers are charged with explaining Qur'anic morality to people in the nicest manner possible. They will explain the beauties of religion in the light of the verse, **"Call to the way of your Lord with wisdom and fair admonition..."** (Surat an-Nahl, 125), however, they must also bear in mind the verse, **"You are not responsible for their guidance, but Allah guides whoever He wills."** (Surat al-Baqara, 272)



In 1492, the Jews who refused to convert were exiled from Spain by King Ferdinand and Queen Isabella (above). The Jews were accepted by the Ottoman Empire, a haven of Islamic justice and compassion.

They will never resort to compulsion, nor any kind of physical or psychological pressure. Neither will they use any worldly privilege to turn someone towards religion. When they receive a negative response to what they say, Muslims will reply along the lines of: **"To you your religion, and to me, mine"** (Surat al-Kafirun, 6)

The world we live in contains societies with all kinds of beliefs: Christian, Jewish, Buddhist, Hindu, atheist, deist and even pagan. Muslims living in such a world must be compassionate towards all beliefs they come up against, no matter what they may be, and behave forgivingly, justly and humanely. This responsibility placed on believers is to invite people to the beauty of the religion of Allah by means of peace and compassion. The decision whether or not to implement these truths, whether or not to believe, lies with the other party. Forcing that person to believe, or trying to impose anything on him, is a violation of Qur'anic morality. In fact, Allah issues a reminder to believers in the Qur'an:

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)

We know best what they say and you [O Muhammad] are not a compeller over them. But warn by the Qur'an whoever fears My warning. (Surah Qaf, 45)

A model of society in which people are forced to worship is completely contradictory to Islamic morality. **Belief and worship should be directed to Allah by the free will of the individual.** If a system imposes belief and worship on people, then they will act as if they are religious out of fear of that system. This will mean the encouragement of hypocrisy and no Muslim would approve that. From the point of view of Islamic morality, what really counts is that religion should be lived for Allah's good pleasure in an environment where peoples' consciences are totally free.

The history of Islam is full of the compassionate and understanding practices of Muslim rulers who have respected all religions and built religious freedom with their own hands. For example, Thomas Arnold, a British



missionary employed in the service of the Indian government, describes that Islamic morality favors freedom in these words:

But of any organised attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France, or the Jews were kept out of England for 350 years. The Eastern Churches in Asia were entirely cut off from communion with the rest of Christendom, throughout which no one would have been found to lift a finger on their behalf, as heretical

Islamic Morality Envisions a Life Filled With Peace, Well-being, Love and Joy For All People...



communions. So that the very survival of these Churches to the present day is a strong proof of the generally tolerant attitude of the Muhammadan governments towards them.¹

Islam Espouses Freedom of Thought and Belief

Adnan Oktar: Democracy and laicism dominate the essence of Islam. That is because laicism is a system that eliminates hypocrisy. In other words, someone can openly and honestly reveal that he is not religious, can say that he is an atheist, or if he is a member of another religion or holds different beliefs he can say that, too. It is laicism that makes this possible, and that is something that already exists in Islam. Democracy is also something existing within Islam. So if democracy wishes to learn anything,

...While terrorism longs for a society where violence, fear, anxiety and disorder reign.



it must learn it from Islam. In other words, democracy stems from Islam. As you know, Islam is a very old faith. It comes from the Prophet Adam (as). Democracy is something, an idea, that appeared subsequently. It again stems from Islam. So both democracy and laicism already exist in Islam. **Culture, knowledge and love are the greatest weapons. The moral values of Islam will rule the world through culture, knowledge and love, and is doing so now;** this is continuing now. People see that, but are not yet that consciously aware of it. But this is going ahead, step by step, and actually at a fast pace. (Indonesia's Antara News Agency, September 2008)

Islam Will Spread through Love, Science and Reason

Adnan Oktar: Darwinists are continuing to apply the ideas of Lenin, Stalin, Hitler and even Mussolini. Stalin, Lenin, Mussolini and Hitler were Darwinists and explicitly stated that they drew their ideas and philosophies from Darwinism. They maintained in their books and works that there is constant conflict in the universe, that man can only progress through war, that war in the world is essential, and that anarchy and terror are indispensable. They have also injected uninformed Muslims with the same idea. They have taught them that conflict, anarchy and terror are essential. They have educated them in America, Britain and European countries and given them a terrorist, anarchist spirit. **But Islam is to be spread through love, brotherhood, peace, reason and science.** It is Hazrat Mahdi (as) and the Prophet Jesus (as) who will do that. The advent of Hazrat Mahdi (as), together with the Prophet Jesus (as), is imminent, insha'Allah. The Messiah (as) will return in 15-20 years' time, insha'Allah. We will see the Messiah (as). (ABN Radio, 15 November 2009)

Allah Forbids the Murder of Innocent People

Killing a person for no reason is one of the greatest sins related in the Qur'an:

... if someone kills another person – unless it is in retaliation for



Islamic morality commands Muslims to protect the rights of orphans and those in poverty and need, to mutually support one another, and to be well-disposed towards one another.

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

... those who do not call on any other deity together with Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment. (Surat al-Furqan, 68)

As the verse suggests, a person who kills innocent people for no reason is threatened with a great torment. Allah informs us that killing even a single person is as evil as murdering all mankind on earth. A person who observes Allah's limits can do no harm to a single human, let alone massacre thousands of innocent people. Those who assume that they can avoid justice and thus punishment in this world will never succeed, for they will have to give an account of their deeds in the presence of Allah. That is why believers, who know that they will give an account of their deeds after death, are very meticulous to observe Allah's limits.

Allah Commands the Faithful to be Compassionate and Merciful

Islamic morality is described in verses as:

Then to be one of those who have faith and urge each other to steadfastness and urge each other to compassion. Those are the Companions of the Right. (Surat al-Balad, 17-18)

As we have seen in this verse, one of the most important features of the morality that will lead believers to salvation on the Day of Judgement and to enter into paradise is **"being one of those who urge each other to compassion"**.

The true source of compassion is love of Allah. A person's love of Allah gives rise to his feeling love for the things He has created. Someone who loves Allah feels a direct link and closeness to the things He has created. This strong love and closeness he feels for the Lord, who created him and all mankind, leads him to display a pleasing morality, as commanded in the Qur'an. True compassion emerges as he lives by this morality. This morality, full of love,



In societies where Islamic morality is followed, churches, mosques and synagogues co-exist peacefully. This view of three sanctuaries in an institution for the homeless shows the justice and striving for peace inculcated by the teaching of Islamic morality.

compassion and sacrifice, is described in these verses:

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 made emigration 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-Nur, 22)

Those who were already settled in the abode and in faith before they came, love those who have migrated to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful. (Surat al-Hashr, 9)

... those who have given refuge and help, they are the true believers. They will have forgiveness and generous provision. (Surat al-Anfal, 74)

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

Charity (zakat) is for: the poor, the destitute, those who collect it, reconciling people's hearts, freeing slaves, those in debt, spending in the Way of Allah, and travellers. It is a legal obligation from Allah. Allah is All-Knowing, All-Wise. (Surat at-Tawba, 60)

This high level of morality that is demanded from believers, described in the Qur'an, stems from their deep love of Allah. Thanks to their devotion to Him, they scrupulously abide by the morality revealed by Him in the Qur'an. Believers never try to make people feel indebted because of the compassion they demonstrate and the help they offer people, and do not even expect to be thanked. Their true aim is to try to gain Allah's good pleasure by means of the morality they exhibit, because they know that they will be called to account for that morality on the Day of Judgment. In the Qur'an, Allah has expressly revealed that hell will be the outcome for those who knowingly refuse to live by the morality of the Qur'an:

"What has brought you into hell-fire?" They will say, "We were not

among those who prayed and we did not feed the poor." (Surat Al-Muddaththir, 42-44)

Seize him and bind him, and then expose him to hell-fire, then fasten him with a chain seventy cubits long! For he did not believe in Allah Almighty, nor did he urge the feeding of the poor. (Surat al-Haqqqa, 30-34)

Have you seen him who denies the religion? He is the one who harshly rebuffs the orphan and does not urge the feeding of the poor. (Surat al-Ma'un, 1-3)

...nor do you urge the feeding of the poor (Surat al-Fajr, 18)

As we have seen in these verses, the Muslim described in the Qur'an possesses a most loving and compassionate nature. Nobody who possesses this morality can of course consent to terrorism or acts of violence directed at innocent people. Terrorists' characters are the exact opposite of Qur'anic morality. A terrorist is a ruthless person who looks with hatred on the world, and wants to kill, destroy and shed blood.

A Muslim raised in the morality as revealed in the Qur'an, however, approaches everyone with the love expected by Islamic morality, respects ideas of all kinds, always tries to bring harmony where there is discord, lower tensions, embrace all sides and behave with moderation. Societies consisting of people like this will be ruled by a more developed civilization, and enjoy greater social morality, harmony, justice and plenty than can be seen in even the most modern nations today.

Allah has Commanded Forgiveness and Compassion

The concept of forgiveness and compassion, described in the words, "**Make allowances for people**" (Surat al-A'raf, 199) is one of the most fundamental tenets of Islam.

When we look at the history of Islam, the way that Muslims have translated this important feature of Qur'anic morality into the life of society can be seen quite clearly. As we shall be considering in later parts of the book,

Muslims have always brought with them an atmosphere of freedom and understanding wherever they have gone. They have enabled people whose religions, languages and cultures are completely different from one another to live together in peace and harmony under one roof, and provided peace and harmony for its own members. One of the most important reasons for the centuries-long existence of the Ottoman Empire, which spread over an enormous region, was the atmosphere of compassion and understanding that Islamic morality brought with it. Muslims, who have been known for their understanding and loving natures for centuries, have always been the most compassionate and just of people. Within this multi-national structure, all ethnic groups have been free to live according to their own religions, and their own rules.



Those who threaten the lives of civilians, and especially those of children, must ask themselves: What crime did these children commit? Is committing cruel acts against innocent people something that will go unaccounted for in the presence of Allah?

True compassion and understanding can only bring peace and well-being to the world when implemented along the lines set out in the Qur'an. This fact is revealed in a verse which reads: **"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)

In the verses of the Qur'an, Allah has always described forgiveness as a superior quality, and in one verse, He has given the good news that such behavior will be rewarded: **"The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with Allah. Certainly He does not love wrongdoers."** (Surat ash-Shura, 40) In another verse, some features of the believers are stated as: **"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) Allah has revealed in the Qur'an that it is virtuous behavior to forgive someone even if he has done wrong. One verse on the subject reads:

... 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. (Surat al-Ma'ida, 13)

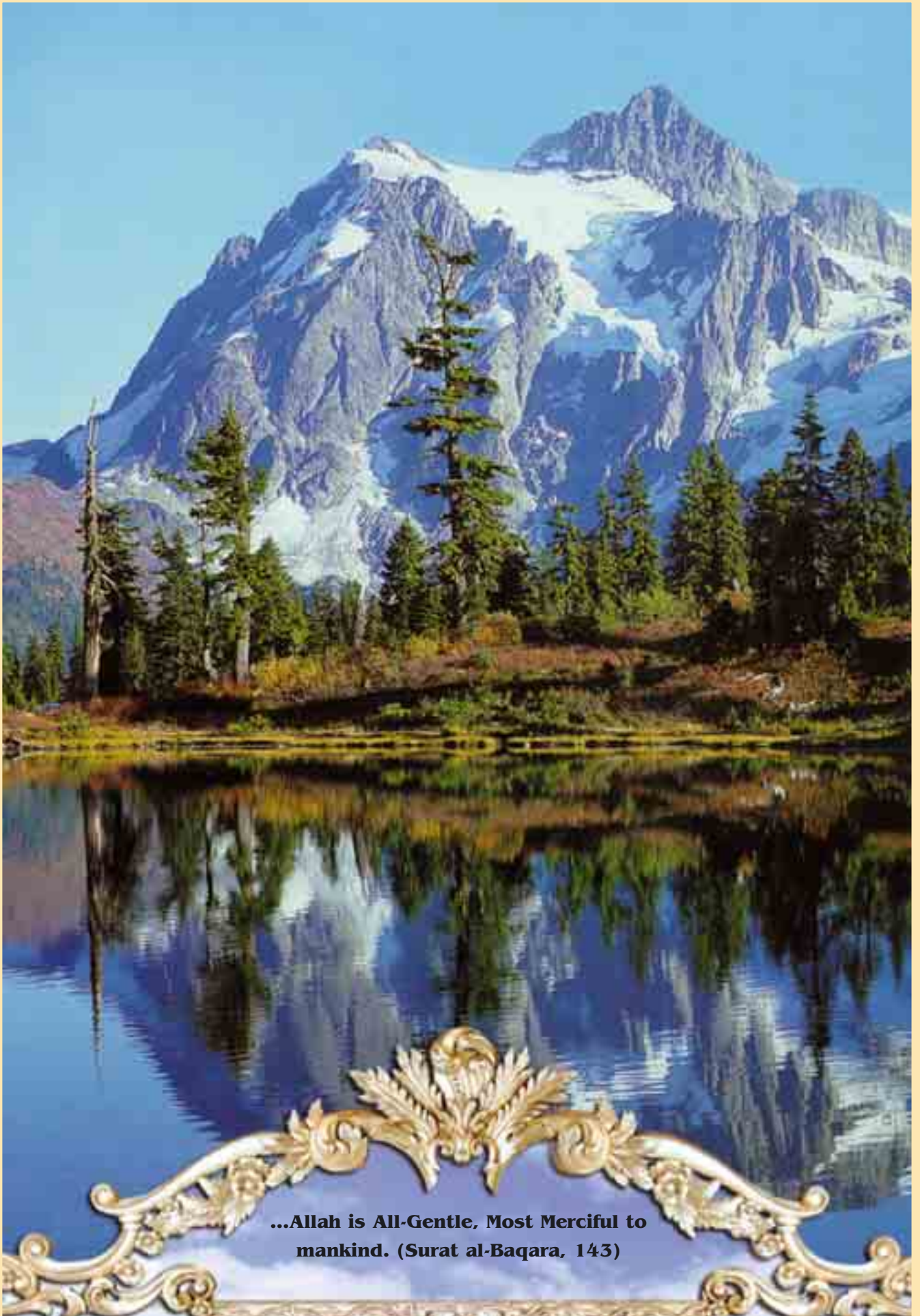
All of this shows that the morality that Islam recommends to mankind brings to the world the virtues of peace, harmony and justice. The barbarism known as terrorism, that is so preoccupying the world at present, is the work of ignorant and fanatical people, completely estranged from Qur'anic morality, and who have absolutely nothing to do with religion. The solution to these people and groups who try to carry out their savagery under the mask of religion is the teaching of true Qur'anic morality. In other words, Islam and Qur'anic morality are solutions to the scourge of terrorism, not supporters of it.



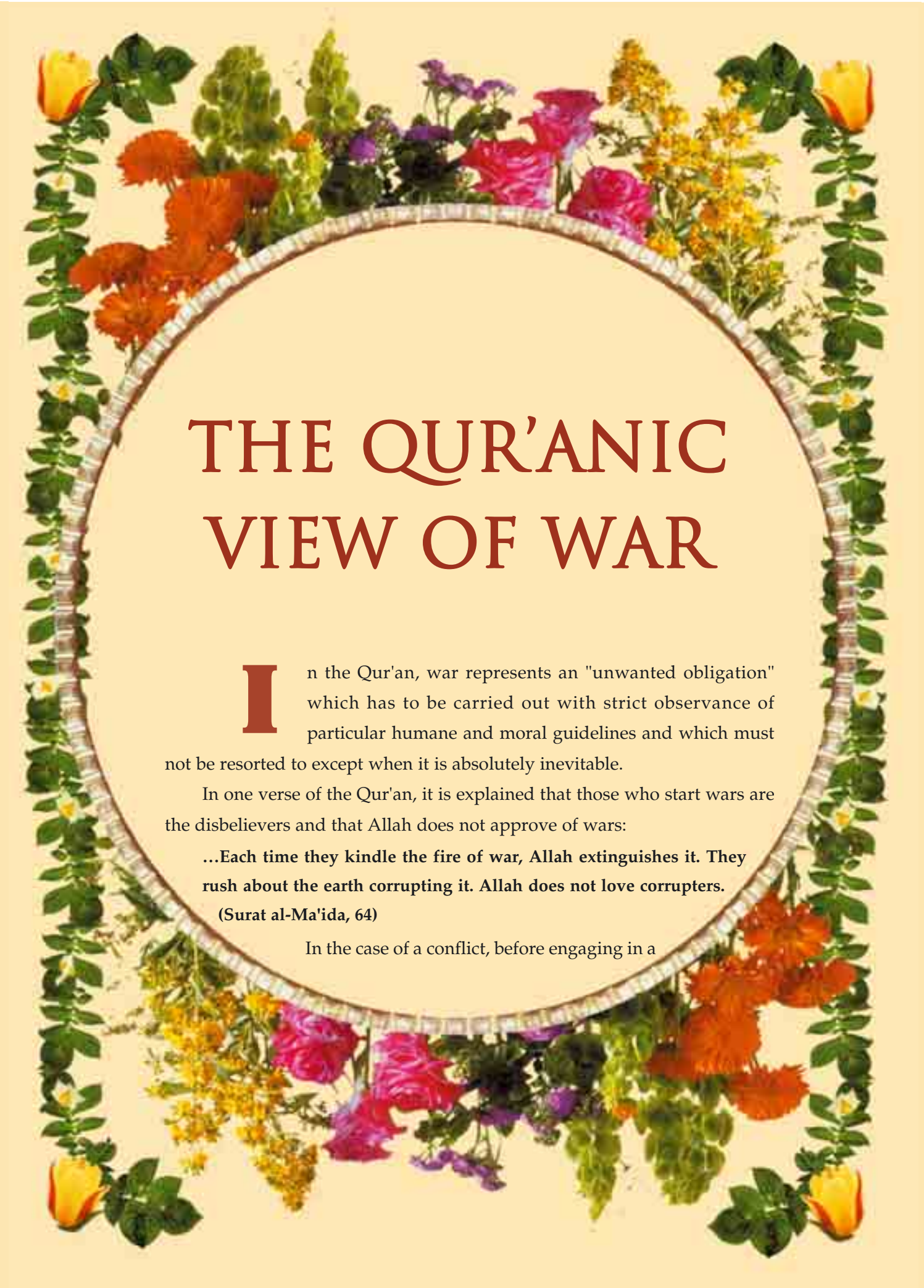
Muslims are Affectionate and Compassionate

Adnan Oktar: Of course it is a sin to bomb and murder, to kill innocent people, women and children. These are not things a Muslim will do. Muslims are affectionate and compassionate, and the preconditions for war are set out in the Qur'an. It was also set out how these things were to be done in the time of our Prophet (saas). Our Prophet (saas) never accepted the mass slaughter of innocent people or any hostilities in the absence of a climate of war and of defensive aims. Neither is that anywhere in the Qur'an. Therefore, the best and most effective struggle in these days is to talk to people who are open to knowledge and suggestion rationally. We obtained excellent results after sending this Atlas of mine to Europe. We did not bomb anyone. We explained things to them properly. We sent them books. They should spend their money on books, rather than on bombs. It would be much more useful for them to spend their money on books instead of bombs.

The best way is suggestion. Convincing people. Talking to them. We know that our Prophet (saas) walked through the Ukas market, preaching. We know he moved through the markets. We know that thorns were thrown in his path and camel entrails were cast at him. That holy Prophet (saas) preached the word despite being mocked under very difficult conditions, despite being pressurized and insulted. And he was never worn down. fHe sent letters and envoys to many places. He sent Hazrat Dihye to Istanbul, for instance. And he came and preached here. Preachers travelled as far as Spain. And they never used force in preaching the word. The described the religion by making people love it, by living by it, with love and fervor. Philosophy is very important in our day, Darwinism and materialism as described by Said Nursi, the idea of naturalism, this is the greatest idol of our day. That greatest idol had to be smashed. What we did was to shatter that great idol. There has been a complete shock in Europe. All the papers in Europe, in France and Italy, reported it with astonishment and amazement. And very clear results were obtained. We see in surveys that Darwinism has collapsed in Europe. Thanks be to Allah, He brought about such a success. That means that Allah bestows success if people strive using moderate activities and suggestion. We see this, insha'Allah. (Al Baghdadia TV, June 2008)



**...Allah is All-Gentle, Most Merciful to
mankind. (Surat al-Baqara, 143)**



THE QUR'ANIC VIEW OF WAR

In the Qur'an, war represents an "unwanted obligation" which has to be carried out with strict observance of particular humane and moral guidelines and which must not be resorted to except when it is absolutely inevitable.

In one verse of the Qur'an, it is explained that those who start wars are the disbelievers and that Allah does not approve of wars:

...Each time they kindle the fire of war, Allah extinguishes it. They rush about the earth corrupting it. Allah does not love corrupters.

(Surat al-Ma'ida, 64)

In the case of a conflict, before engaging in a

war, believers must wait until fighting becomes compulsory. Believers are allowed to fight only when the other party attacks and no other alternative except war remains:

**But if they cease (fighting), Allah is Ever-Forgiving, Most Merciful.
(Surat al-Baqara, 192)**

A closer examination of the Prophet Muhammad's (saas) life reveals that war was a method resorted to for defensive purposes only in unavoidable situations.

The revelation of the Qur'an to the Prophet Muhammad (saas) continued for a period of 23 years. During the first 13 years of this period, Muslims lived as a minority under a pagan order in Mecca and faced much oppression. Many Muslims were harassed, abused, tortured, and even murdered, their houses and possessions plundered. Despite this, however, Muslims led their lives without resorting to violence and always called the pagans to peace.

When the oppression of the pagans escalated unbearably, the Muslims emigrated to the town of Yathrib, which was later to be renamed Madinah, where they could establish their own order in a freer and more friendly environment. Even establishing their own system did not prompt them to take up weapons against the aggressive pagans of Mecca. Only after the following

A view of present-day Madinah, the city to which the Prophet Muhammad (saas) and the Muslims emigrated and established their own polity.



revelation, the Prophet (saas) commanded his people to prepare for war:

Permission to fight is given to those who are fought against because they have been wronged – truly Allah has the power to come to their support – those who were expelled from their homes without any right, merely for saying, "Our Lord is Allah"... (Surat al-Hajj, 39-40)

In brief, Muslims were allowed to wage war only because they were oppressed and subjected to violence. To put it in another way, Allah granted permission for war only for defensive purposes. In other verses, Muslims are warned against the use of unnecessary provocation or violence:

Fight in the Way of Allah against those who fight you, but do not go beyond the limits. Allah does not love those who go beyond the limits. (Surat al-Baqara, 190)

After the revelation of these verses, several wars occurred between the Muslims and the pagan Arabs. In none of these wars, however, were the Muslims the inciting party. Furthermore, the Prophet Muhammad (saas) established a secure and peaceful social environment for Muslims and pagans alike by signing the peace agreement of Hudaibiya which conceded to the pagans most of their requests. The party who violated the terms of the agreement and started hostilities once again were the pagans. With rapid conversions into Islam, the Islamic armies mustered a great force against the pagan Arabs. However, the Prophet Muhammad (saas) conquered Mecca without bloodshed and in a spirit of compassion. The Prophet Muhammad (saas) did not take revenge on pagan leaders in the city. Yet, he did not do harm to any one of them, forgave them and treated them with the utmost understanding. Pagans, who would later convert to Islam of their own free will, could not help admiring such nobility of character in the Prophet (saas).

Not only during Mecca's conquest, but also in the course of all the battles and conquests made in the time of the Prophet Muhammad (saas), the rights of innocent and defenseless people were meticulously protected. The Prophet Muhammad (saas) reminded believers numerous times about this subject and by his own practice became a role model for others to follow. Indeed, he addressed believers who were about to go to war in the following terms: **"Go to war in adherence to the religion of Allah. Never touch the elderly, women or children.**

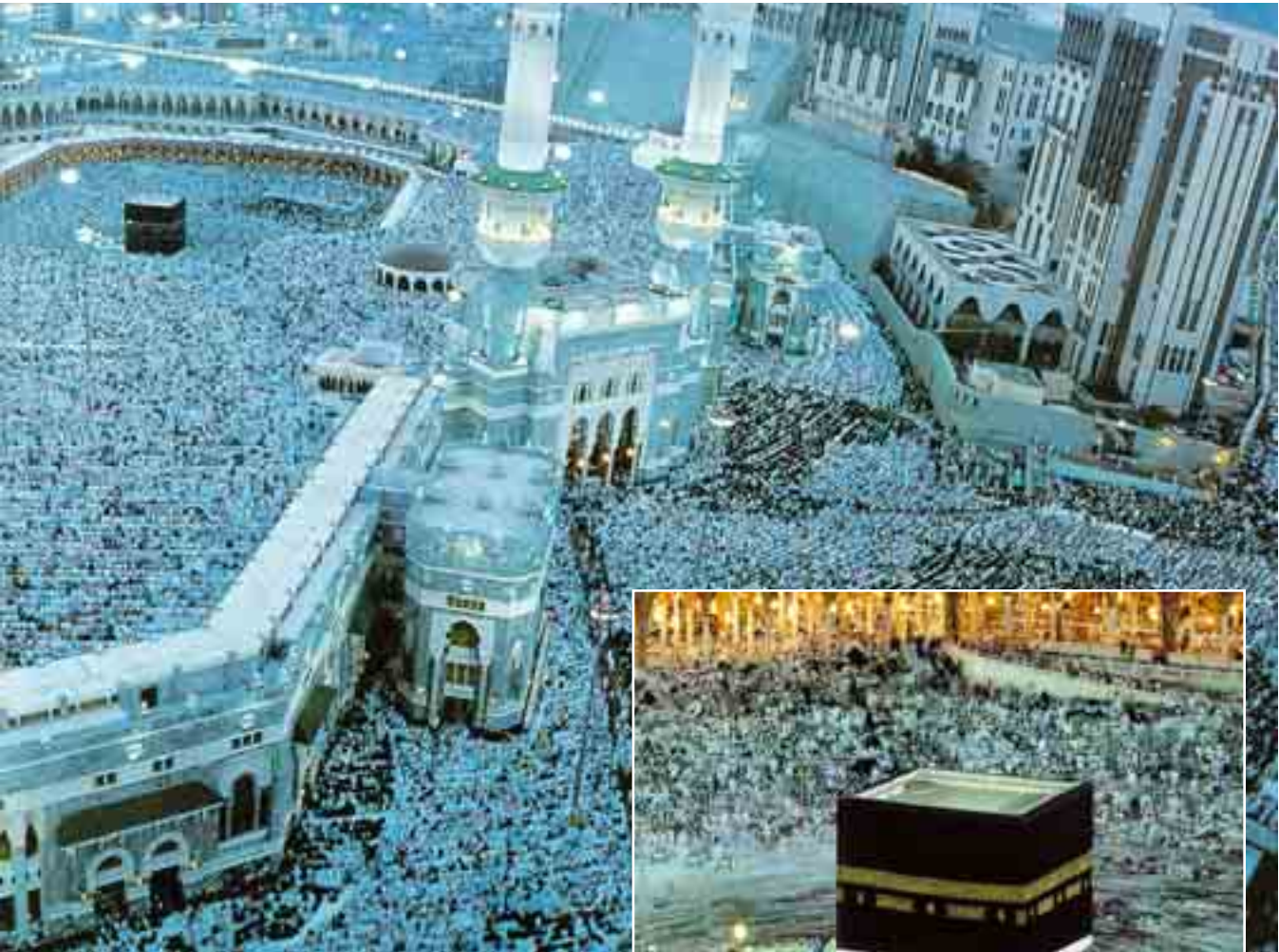


Always improve their situation and be kind to them. Allah loves those who are sincere."² The Messenger of Allah (saas) also clarified the attitude Muslims must adopt even when they are in the middle of a raging battle:

Do not kill children. Avoid touching people who devote themselves to worship in churches! Never murder women and the elderly. Do not set trees on fire or cut them down. Never destroy houses!³

The Islamic principles Allah proclaims in the Qur'an account for this peaceful and temperate policy of the Prophet Muhammad (saas). In the Qur'an, Allah commands believers to treat the non-Muslims kindly and justly:

Allah does not forbid you from being good to those who have not fought you over religion or driven you from your homes, or from being just towards them. Allah loves those who are just... (Sura al-Mumtahana, 8-9)



The Ka'aba, to which almost two million Muslims come every year from the four corners of the world, is a symbol of the peace and compassion that are an integral part of Islamic teaching.



In the above verses, how Muslims should behave towards non-Muslims is stated: A Muslim should treat all non-Muslims kindly. In a case where this enmity causes violent attacks against Muslims, that is, where they wage a war against them, then Muslims should respond to them justly by considering the humane dimensions of the situation. All forms of barbarism, unnecessary acts of violence and unjust aggression are forbidden by Islam. In another verse, Allah warns Muslims against this and explains that no condition should not cause them to fall into injustice:

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 (alone). Allah is aware of what you do. (Surat al-Ma'ida, 8)

Only Defensive Wars Are Permissible in Islam

Adnan Oktar: She emphasizes that there is violence in Islam. On the contrary, there are only defensive wars in Islam. There are no offensive wars for attack, and no sudden wars of conquest. There is no such thing as saying, "Come on, let's seize our enemy's country or grab that piece of land." If someone attacks you, then you defend yourself for saving your life. And that is what happened. All the wars in the time of our Prophet (saas) were defensive ones. In Trench (Hendek) War, as understood from its name, they built trenches in case they were attacked. Why else surround oneself with trenches? The only purpose is to defend oneself. People of the time, those opposed to our Prophet (saas), were ignorant, bloodthirsty psychopaths involved in killings. And there were no police in those days, no judges, no prosecutors, no courts, no nothing.

They hanged and butchered as they pleased. What was the Prophet (saas) to do? There were those pure young Muslim girls, children and their mothers, sisters. Their enemies turned up and said, "We are going to kill them all. We are going to rape and dishonor them all." And so they came and killed. What were he [the Prophet (saas)] expected to do? Of course he defended them all. That is a religious obligation. But she asks, "Why did he defend himself?" What kind of a question is this? If someone attacked her, will she not defend herself? Let us see what she would do if approached by a psychopath? Of course she would also defend herself. What could be more legitimate than that? Every country and every individual will defend itself against attacks as right of self-defence. It is therefore a very primitive act of this woman to try and attack Islam, the Qur'an and the religion so ignorantly, taking advantage of the ignorance of some members of the public. (Adiyaman Asu TV, 5 April 2010)

The Meaning of the Concept of "Jihad"

Another concept that deserves clarification due in the context of our discussion is that of "jihad".

The exact meaning of "Jihad" is "effort". Thus, in Islam, "to carry out jihad" is "to show effort, to struggle". The Prophet Muhammad (saas) explained that "the greatest jihad is the one a person carries out against his lower soul". What is meant by "lower soul" here is selfish desires and ambitions.

Assessed from the Qur'anic point of view, the word "jihad" can also mean a struggle carried out on intellectual grounds against those who oppress people, treat them unjustly, subject them to torture and cruelty and violate legitimate human rights. The purpose of this struggle is to bring about justice, peace and equality.

The use of the concept of "jihad" for acts of aggression against innocent people, that is for terror, is unjust and a great distortion of the true meaning of the term.



One of the main purposes of terrorist bombings, arson attacks and other such vicious acts is to create fear, anxiety, insecurity and a sense of panic in people.





**And
do not kill yourselves.
Allah is Most Merciful to you.
(Surat an-Nisa', 29)**

Killing Oneself (Committing Suicide) is Forbidden in the Qur'an

Another important matter that arose in the wake of the latest terrorist assaults against the United States is that of suicide attacks. Some people who are ill-informed on Islam have made utterly erroneous statements to the effect that Islam, the religion of love and peace, allows suicide attacks, whereas in Islam killing oneself and killing other people are both prohibited. In the words, "**Do not kill yourselves.**" (Surat an-Nisa', 29) Allah has declared suicide to be a sin. In Islam it is forbidden for anyone to kill himself or herself, for no matter what reason.

Committing suicide, and thus carrying out suicide attacks, and causing the deaths of thousands of innocent people while doing so, is a total violation of Islamic morality. Allah says in the Qur'an that it is a sin to put an end to one's own life. For that reason, it is quite impossible for someone who believes in Allah and says he abides by the Qur'an to do such a thing. The only people who can do such things are those who have a very mistaken perception of religion, have no idea of true Qur'anic morality, fail to use their reason and conscience, are under the influence of atheist ideologies, and who have been brainwashed with feelings of hatred and revenge. Everybody must oppose such actions.

Muslims Must Struggle through Knowledge and Ideas

REPORTER: Yes, could you talk about terror a bit? There are suicide attacks taking place in Afghanistan. Is that acceptable in Islam? Can one wage jihad by killing oneself?

Adnan Oktar: What needs is there for suicide? For one thing, suicide is a sin. To kill an innocent person for no reason is something deserving a punishment of eternal hell. Someone who kills himself has killed a human being and thus committed a terrible sin, and since he departs without repenting he risks spending eternity in hell. That is why a **Muslim should educate, rather than kill himself, and increase his knowledge, love, affection, compassion and strength, and should go and preach to people. There is no need to go and bomb people. Go and preach to them, tell them about Islam.** There was a period, as you know, in the early years of our Prophet's (saas) coming when he did not reveal himself. They began preaching in secret, and only later openly. They were insulted, oppressed, beaten and sworn at, they were alienated and subjected to sanctions, and they even abandoned their country and migrated to another. They preached amid all these many difficulties, **and Muslims must preach in the same way, preaching and explaining. But they cannot be of any use by bombing and hanging people. That is wrong. It is incompatible with the Qur'an, with the moral values of the Qur'an and with logic and reason.**

If they open madrassas, that is great, masha'Allah. Let them describe faith and the religion and talk about science. They can work against Darwinism and demolish its philosophies and engage in serious intellectual activities against Marxism, Leninism, communism and fascism. **Let them raise their levels of culture, wear spotless clothes and spread moral virtues all around. That is the way to spread Islam. But there is no room in Islam for shedding the blood of innocent people with nothing to do with anything, bombing them and tearing them to bits. These are things our Prophet (saas) never encouraged, that have no place in the Qur'an, were introduced subsequently are horribly ugly. And they are sinning through these ugly actions.** The right thing to do is to make

those madrassas into gardens of peace. To establish fine, modern madrassas, to teach and enlighten people there, isn't it? To spread love, peace, brotherhood, lovableness, humanity, eagerness to help others, in short, to teach and spread moral virtues. **You cannot spread the faith by bombing people, that has the exact opposite effect. Terror is totally harmful.** But the faith will snowball through activities of the kind I have described and these will cause Islamic values to rule the whole world, insha'Allah. (Afghanistan Ayna, 12 December 2008)

Compassion, Affection and Humanity in the History of Islam

To sum up the facts we have seen so far, Islam is a religion of peace, love and compassion. This truth is accepted by many non-Muslim historians and theologians. One of these is the British historian Karen Armstrong, a former nun and an expert on Middle East history. In her book *Holy War*, which examines the history of the three divine religions, she makes the following comments:

... The word 'Islam' comes from the same Arabic root as the word 'peace' and the Qur'an condemns war as an abnormal state of affairs opposed to Allah's will... Islam does not justify a total aggressive war of extermination... Islam recognizes that war is inevitable and sometimes a positive duty in order to end oppression and suffering. **The Qur'an teaches that war must be limited and be conducted in as humane a way as possible.** Mohammad had to fight not only the Meccans but also the Jewish tribes in the area and Christian tribes in Syria who planned on offensive against him in alliance with the Jews. Yet this did not make Mohammed denounce the People of the Book. His Muslims were forced to defend themselves but they were not fighting a 'holy war' against the religion of their enemies. When Mohammad sent his freedman Zaid against the Christians at the head of a Muslim army, he told them **to fight in the cause of Allah bravely but humanely.** They must not molest priests, monks and nuns nor the weak and helpless people who were unable to fight. There must be no massacre of civilians nor should they cut down a single tree nor pull down any building.⁴

The Caliphs who succeeded the Prophet Muhammad (saas) were also very sensitive in exercising justice. In conquered countries, both the indigenous people



Jerusalem, which is sacred to Muslims, Jews and Christians, must be a place where all believers can remember Allah with joy and love.

and the newcomers led their lives in peace and security. Abu Bakr (ra), the first Caliph, demanded his people adopt just and compassionate attitudes in these lands. All these attitudes were in compliance with the values of the Qur'an. Abu Bakr (ra) gave the following command to his army before the first Syrian expedition:

Stop, O people, that I may give you ten rules to keep by heart: Do not commit treachery, nor depart from the right path. You must not mutilate, neither kill a child or aged man or woman. Do not destroy a palm tree, nor burn it with fire and do not cut any fruitful tree. You must not slay any of the flock or herds or the camels, save for your subsistence. You are likely to pass by people who have devoted their lives to monastic services; leave them to that to which they have devoted their lives. You are likely, likewise, to find people who will present to you meals of many kinds. You may eat; but do not forget to mention the name of Allah.⁵

Omar ibn al-Khattab (ra), who succeeded Abu Bakr (ra), was famous for the

way he exercised justice and made contracts with the indigenous people of the conquered countries. Each one of these contracts proved to be an example of compassion and justice. For instance, in his declaration granting protection to Christians in Jerusalem and Lod, he ensured that churches would not be demolished and guaranteed that Muslims would not worship in churches in groups. Hazrat Omar (ra) granted the same conditions to the Christians of Bethlehem. During the conquest of Medain, the declaration of protection given to the Nestorian Patriarch Isho'yab III (650 - 660 AD) again guaranteed that churches would not be demolished and that no building would be converted into a house or a mosque.⁶ The letter written by the patriarch to the bishop of Fars (Persia) after the conquest is most striking, in the sense that it depicts the understanding and compassion shown by Muslim rulers to the People of the Book in the words of a Christian:

The Arabs to whom Allah has given at this time the government of the world... do not persecute the Christian religion. Indeed, they favour it, honour our priests and the saints of the Lord and confer benefits on churches and monasteries.⁷

The following document by Omar (ra) shows us the kind of love and compassion Allah grants to man, provided that he adopts the character traits described in the Qur'an:

This is the security which 'Umar, the servant of Allah, the commander of the faithful, grants to the people of Ælia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches and their crosses, and for all that concerns their religion. Their churches shall not be changed into dwelling places, nor destroyed, neither shall they nor their appurtenances be in any way diminished, nor the crosses of the inhabitants nor ought of their possessions, nor shall any constraint be put upon them in the matter of their faith, nor shall any one of them be harmed. ⁸

All these are very important examples revealing the understanding of justice and understanding of true believers. In a verse Allah commands the following:

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)

Canon Taylor, one of the mission leaders of the Anglican Church, expresses the beauty revealed by the Islamic morality in one of his speeches as follows:

It [Islam] brought out the fundamental dogmas of religion – the unity and greatness of Allah, that He is merciful and righteous, that He claims obedience to His will, resignation and faith. It proclaimed the responsibility of man, a future life, a day of judgment, and stern retribution to fall upon the wicked; and enforced the duties of prayer, almsgiving, fasting and benevolence. It thrust aside the artificial virtues, the religious frauds and follies, the perverted moral sentiments, and the verbal subtleties of theological disputants... It gave hope to the slave, brotherhood to mankind, and recognition to the fundamental facts of human nature.⁹

The false assertion that people in conquered countries converted to Islam under threat has also been disproved by Western researchers, and the justice and compassionate attitude of Muslims has been confirmed. L. Browne, a Western researcher, expresses this situation in the following words:

Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.¹⁰

In his book *The Prospects of Islam*, Browne goes on to say that the real motive behind the Muslims' conquests was the brotherhood of Islam. The vast majority of Muslim administrators who have reigned over the Muslim lands throughout history continued to treat the members of other religions with the utmost



Many crusaders were surprised at the just and compassionate attitude displayed by Muslims even on the battlefield. Later, they openly expressed their admiration in their memoirs. In the picture above we see the Second Crusade inaugurated by Louis VII.



compassion and respect. Within the borders of all Islamic states, both Jews and Christians lived in safety and enjoyed freedom.

The reign of the Seljuk Turks and that of the Ottoman Empire were also marked by the just and compassionate outlook of Islam. In his book, *The Preaching of Islam*, Thomas Arnold explains the Christians' willingness to come under Seljuk rule because of this attitude:

This same sense of security of religious life under Muslim rule led many of the Christians of Asia Minor, also, about the same time, to welcome the advent of the Saljuq Turks as their deliverers... In the reign of Michael VIII (1261-1282), the Turks were often invited to take possession of the smaller towns in the interior of Asia Minor by the inhabitants, that they might escape from the tyranny of the empire; and both rich and poor often emigrated into Turkish dominions.¹¹

Malik Shah, the ruler of the Islamic Seljuk Empire during its brightest age, approached the people in the conquered lands with great compassion and justice and thus was remembered with respect and love by them. All objective historians refer to the justice and compassion of Malik Shah in their works. His compassion also kindled feelings of love towards him in the hearts of the People of the Book. For this reason, unprecedented in history, many cities came under Malik Shah's rule of their own free will. Sir Thomas Arnold also mentions Odo de Diogilo, a monk of St. Denis, who participated in the Second Crusade as the private chaplain of Louis VII, refers in his memoirs to the justice administered by Muslims regardless of the subjects' religious affiliation. Based on the graphic account of Odo de Diogilo, Sir Thomas Arnold writes:

The situation of the survivors would have been utterly hopeless, had not the sight of their misery melted the hearts of the Muhammadans to pity. They tended the sick and relieved the poor and starving with open-handed liberality. Some even bought up the French money which the Greeks had got out of the pilgrims by force or cunning, and lavishly distributed it among the needy. So great was the contrast between the kind treatment the pilgrims received from [them] . . . and the cruelty of their fellow-Christians, the Greeks, who imposed forced labour upon them, beat them, and robbed them of what little they had left, that many of them voluntarily embraced the faith of their deliverers. As the old chronicler [Odo de Diogilo] says: "Avoiding



Muslim rule in Spain came to an end in 1492 when Granada was conquered by the armies of King Ferdinand and Queen Isabella. In the picture above, the surrender of the city is depicted.

their co-religionists who had been so cruel to them, they went in safety among the infidels who had compassion upon them, and, as we heard, more than three thousand joined themselves to the Turks when they retired."¹²

These statements by historians reveal that Muslim administrators who truly adopted the morality of Islam always ruled with compassion and justice. Likewise, the history of the Ottoman Empire which ruled lands on three continents for centuries abounds with examples of justice.

The way the Jews settled in Ottoman lands during the time of Sultan Beyazid II, after being subjected to massacre and exile in the Catholic kingdoms of Spain and Portugal, is a fine example of the compassion that Islamic morality brings with it. The Catholic monarchs who ruled much of Spain at the time brought grave pressure to bear on the Jews who had formerly lived in peace under Muslim rule in Andalusia. While Muslims, Christians and Jews were able to live side by side in peace in Andalusia, the Catholic monarchs tried to force the whole country to become Christian, and declared war on the Muslims while oppressing the Jews. As a result, the last Muslim ruler in the Granada region of southern Spain was overthrown in 1492. Muslims were subjected to terrible slaughter, and those Jews



Sultan Beyazid II was a devout Muslim. He welcomed the Jews who were fleeing from Spanish persecution, and afforded them the freedom to practise their religion in Muslim lands.

who refused to change their religion were sent into exile.

One group of these Jews without a homeland sought shelter in the Ottoman Empire, and the state allowed them to do so. The Ottoman fleet, under the command of Kemal Reis, brought the exiled Jews, and those Muslims who had survived the slaughter, to the land of the Ottomans.

Sultan Beyazid II has gone down in history as a most pious believer, and in the spring of 1492 he settled these wronged Jews who had been expelled from Spain in certain parts of his empire, around Edirne, and Thessalonica in present-day Greece. Most of the 25,000 Turkish Jews living in Turkey today are the ancestors of those Spanish Jews. They have practiced their religion and customs, which they brought from Spain some 500 years ago and continued to live most comfortably with their own schools, hospitals, old people's homes, cultural associations and newspapers. In the same way that they have traders and businessmen, they also have representatives in numerous professions, from technical subjects to advertising, with increasingly developing intellectual circles. While Jewish communities in many countries in Europe have for centuries been exposed to the fear of anti-Semitic racist attacks, those in Turkey have lived in peace and security. This example alone is enough to demonstrate the compassion that Islam brings with it and its understanding of justice.



The conquest of Istanbul by Sultan Mehmet the Conqueror meant freedom for Jews and heterodox Christians who had been subjected to oppression for centuries by Roman and Byzantine rulers.

The compassion and affection exhibited by Sultan Beyazid II applied to all the Ottoman sultans. When Sultan Mehmet the Conqueror conquered Istanbul, he allowed the Christians and the Jews to live freely there. André Miquel, who is known for the valuable works he has written about the just and compassionate practices of Muslims and the world of Islam, says:

The Christian communities lived under a well administered state that they did not have during the Byzantine and Latin periods. They were never



Sultan Mehmet the Conqueror granted many concessions to the Patriarchate. The Patriarch enjoyed autonomy for the first time in history, under Turkish rule. In the picture we see Sultan Mehmet the Conqueror receiving the Patriarch.

subjected to systematic persecution. On the contrary, the empire and especially Istanbul had become a refuge for Spanish Jews who were tortured. People were never Islamized by force; the movements of Islamization took place as a result of social processes.¹³

The non-Muslims were granted many rights also in the pre-Ottoman Islamic states. Georgetown University's Professor of Religion and International Relations John L. Esposito describes how Jews and Christians who came under the administration of Muslim states met with enormous understanding:

For many non-Muslim populations in Byzantine and Persian territories already subjugated to foreign rulers, Islamic rule meant an exchange of rulers, the new ones often more flexible and tolerant, rather than a loss of independence. Many of these populations now enjoyed greater local autonomy and often paid lower taxes... Religiously, Islam proved a more tolerant religion, providing greater religious freedom for Jews and indigenous Christians.¹⁴

As is clear from these facts, Muslims have at no time in history been oppressive. On the contrary, they have brought peace and security to all nations and beliefs wherever they have gone. They have abided by Allah's verse which says: "**Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travellers and your slaves. Allah does not love anyone vain or boastful.**" (Surat an-Nisa', 36) and have behaved well to all people.

In short, friendship, brotherhood, peace and love are the bases of Qur'anic morality, and it is to these superior virtues that Muslims try to adhere. (For further details, see Harun Yahya's *Justice and Compassion in the Qur'an*)

Muslims Must Adopt the Affection of Our Prophet (saas) as a Model

Adnan Oktar: The People of the Book is a subject explicitly set out in the Qur'an. It is not something unknown. Some ignorant people think of the People of the Book as meaning "they should be killed wherever they are,

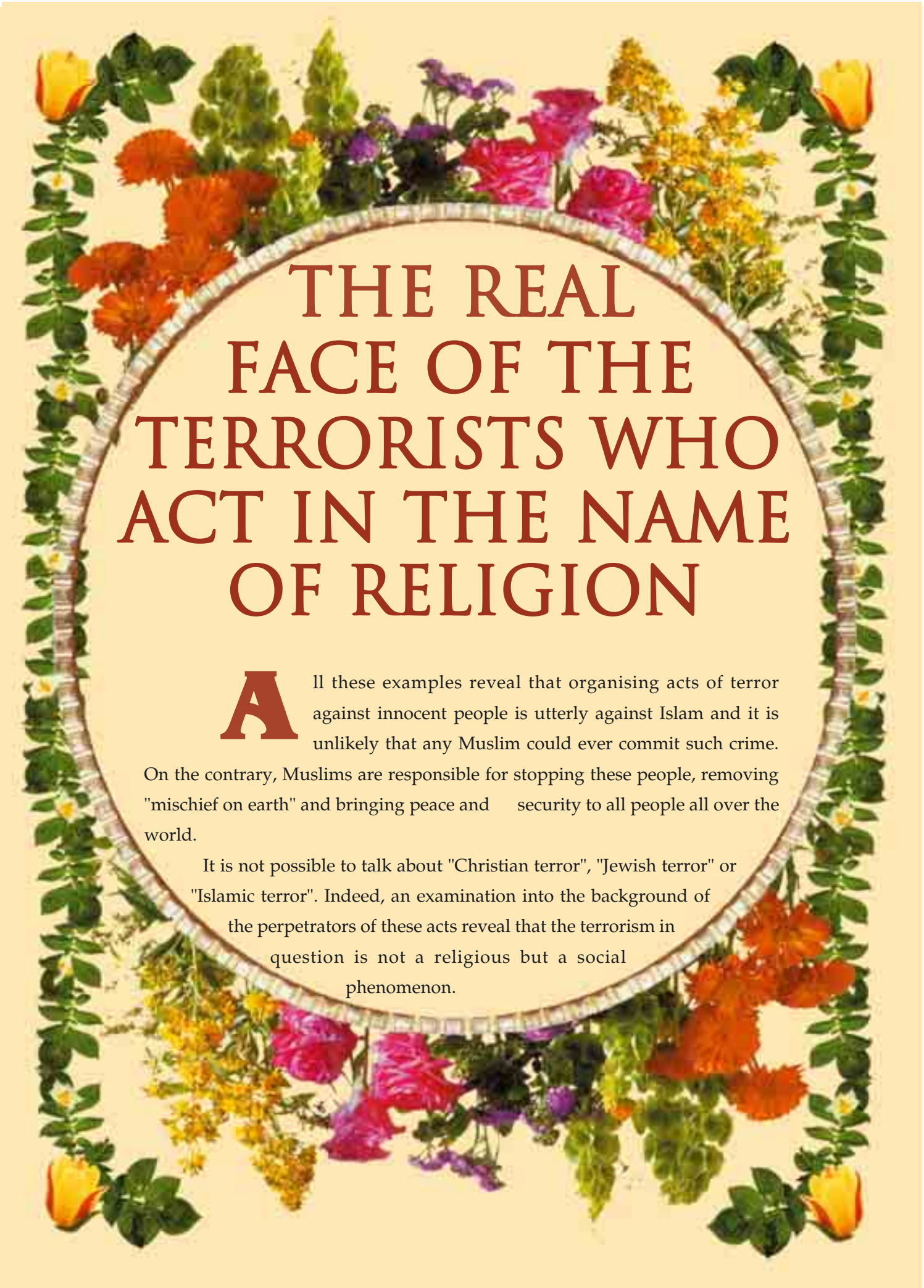
bombed wherever they are found. Their weddings should be stormed and everyone killed, women or children regardless." But that is a sin. There is no room for that in Islam. **Islam involves affection and compassion. They are entrusted to us. Insha'Allah, they will be under our protection in the time of the Turkish-Islamic Union.** Look at this, from the text of an agreement between Christians and Muslims in the time of Hazrat Omar (ra). The treaty between Muslims and the Christians of Hira says; "if one of them is weakened – any one of the Christians – or grows old or suffers because of sickness, or becomes poor when once he was rich, then he or his family will receive help from the Public Treasury for so long as they live in Islamic lands." **There is no talk there of killing, slaughtering, bombing or hatred, is there?**

In other words, **if they base themselves on the time of the Messenger of Allah (saas) and the Qur'an, then what they are doing is wrong.** According to the Qur'an and the Sunna of and methods employed by the Messenger of Allah (saas) , the practice was this, look, "if one of them is weakened – any of the Christians – or grows old or suffers because of sickness, or becomes poor when once he was rich..." in other words, this is something extraordinary, isn't it? It was also applied to his own citizens, but was carefully implemented for the Christians. "... then he or his family will receive help from the Public Treasury for so long as they live in Islamic lands." The surrender document drawn up for Christians, Jews and Zoroastrians living in Debil – an Armenian city – during its capture in the time of Hazrat Uthman (ra), guaranteed that places of worship would be protected. Damaged churches were allowed to be repaired, and permission was always given for new synagogues and monasteries to be built. One monastery that had been burned was rebuilt by Patriarch Mar Amme in the time of Hazrat Uthman (ra). There is no bombing there, is there? No killing and slaughter. Their goods and lands were also guaranteed. They could not be compelled to convert. Nobody could come between them and their laws. (Gaziantep Olay TV, 23 January 2010)





**Those who believe and do not mix
up their belief with any wrongdoing, they are
the ones who are safe... (Surat al-An'am, 82)**



THE REAL FACE OF THE TERRORISTS WHO ACT IN THE NAME OF RELIGION

All these examples reveal that organising acts of terror against innocent people is utterly against Islam and it is unlikely that any Muslim could ever commit such crime. On the contrary, Muslims are responsible for stopping these people, removing "mischief on earth" and bringing peace and security to all people all over the world.

It is not possible to talk about "Christian terror", "Jewish terror" or "Islamic terror". Indeed, an examination into the background of the perpetrators of these acts reveal that the terrorism in question is not a religious but a social phenomenon.

Crusaders: Barbarians Who Trampled Their Own Religion

The true message of a religion or a system of belief can be at times distorted by its own pseudo-adherents. The Crusaders, whose period constitutes a dark episode in Christian history, are an example of this type of distortion.

The Crusaders were European Christians who undertook expeditions from the end of the 11th century onwards to recover the Holy Land (Palestine and the surrounding area) from the Muslims. They set out with a so-called religious goal, yet they laid waste each acre of land they entered spreading fear wherever they went. They subjected civilians along their way to mass executions and plundered many villages and towns. Their conquest of Jerusalem, where Muslims, Jews and Christians lived under Islamic rule in peace, became the scene of immense bloodshed. They massacred all the Muslims and Jews in the city without mercy.

In the words of one historian, "**They killed all the Saracens and the Turks they found... whether male or female.**"¹⁵ One of the Crusaders, Raymond of Aguiles, in his own eyes boasted of this violence:

Wonderful sights were to be seen. Some of our men (and this was more merciful) cut off the heads of their enemies; others shot them with arrows, so that they fell from the towers; others tortured them longer by casting them into the flames. **Piles of heads, hands and feet were to be seen in the streets of the city.** It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are normally chanted ... in the Temple and porch of Solomon, **men rode in blood up to their knees and bridle reins.**¹⁶

In two days, the Crusader army killed some 40,000 Muslims in the barbaric ways just described.¹⁷

The Crusaders' barbarism was so excessive that, during the Fourth Crusade, they plundered Constantinople (present-day Istanbul), a Christian city, and stole the golden objects from the churches.

Of course, all this barbarism was utterly against the essence of Christianity. Christianity, in the words of the Gospel, is a "message of love". In the Gospel according to Matthew, it is said that the Prophet Jesus (as) said to his followers,



Under Muslim rule, Muslims, Jews and Orthodox Christians had lived together in peace in Jerusalem. When the Crusaders invaded Jerusalem (as seen above) they carried out terrible acts of slaughter. The Crusaders continued to ransack many more towns and murdering civilians as they went.

"Love your enemies and pray for those who persecute you" (Matthew, 5:44). In the Gospel according to Luke, it is said that the Prophet Jesus (as) said, **"To him who strikes you on the cheek, offer the other also."** (Luke, 6:29) In no part of the Gospels is there any reference to the legitimacy of violence; thus murdering innocent people is unimaginable. You can find the concept of "murdering the innocent" in the Bible; but only in the cruel King Herod's attempt to kill the Prophet Jesus (as) while he was a baby.



On September 12, 1204, the Crusaders entered Constantinople, which was held by their fellow Christians. They ransacked and looted the city even to the extent of ripping the gold out of the churches.

If Christianity is a religion based on love that accommodates no violence, how did Christian Crusaders carry out some of the most violent acts in history? The major reason for this was that the Crusaders were mainly made up of ignorant people who could better be defined as "rabble". These masses, who knew almost nothing about their religion, who had probably never read or even seen the Bible once in their lifetime, and who were for the most part completely unaware of the moral values of the Bible, were led into barbarism under the conditioning of Crusaders' slogans which presented this violence falsely as "Allah's Will". Employing this fraudulent method, many were encouraged to commit dreadful acts strictly forbidden by Allah.

It is worth mentioning that in that period, Eastern Christians – the people of Byzantium, for instance – who were culturally far ahead of Western Christians, espoused more humane values. Both before and after the Crusaders' conquests, Orthodox Christians managed to live together with Muslims. According to Terry Jones, the BBC commentator, with the withdrawal of the Crusaders from Middle East, "civilized life started again and members of the three monotheistic faiths returned to peaceful coexistence."¹⁸

The example of the Crusaders is indicative of a general phenomenon. The more the adherents of an ideology are uncivilised, intellectually underdeveloped

and ignorant, the more likely they are to resort to violence. This also holds true for ideologies that have nothing to do with religion. All communist movements around the world are prone to violence. Yet the most savage and bloodthirsty of them were the Red Khmers in Cambodia. This was because they were the most ignorant.

In the same way ignorant people can carry every idea espousing violence to the point of madness, so they can also involve violence in the Divine religions, which are absolutely opposed to violence. Examples of this have also taken place in the Islamic world.

The Bedouin Character in the Qur'an

In the period of the Prophet Muhammad (saas), there existed two basic social structures in Arabia. City-dwellers and Bedouins (desert Arabs). A sophisticated culture prevailed in Arab towns. Commercial relations linked the towns to the outer world, which contributed to the formation of "good manners" among Arabs dwelling in cities. They had refined aesthetic values, enjoyed literature and especially poetry. Desert Arabs, on the other hand, were the nomad tribes living in the desert who had a very crude culture. Utterly unaware of arts and literature, most of them developed an unrefined character.

Islam was born and developed among the inhabitants of Mecca, the most important city of the peninsula. However, as Islam spread to the rest of the peninsula, all the tribes in Arabia embraced it. Among these tribes were also desert Arabs, who were somehow problematic: their cultural background prevented some of them from grasping the profundity and noble spirit of Islam. Of this Allah states the following in a verse:

The desert Arabs are the worst in disbelief and hypocrisy, and more fitted to be ignorant of the limits which Allah has sent down to His Messenger. But Allah is Knowing, Wise. (Surat at-Tawba, 97)

Some social groups among the desert Arabs who were "worst in disbelief and hypocrisy" and prone to disobey Allah's commands, became a part of the Islamic world in the Prophet's (saas) time. But in subsequent periods, due to erroneous interpretations and attitudes, some of them have given rise to bodies incompatible with the moral values of Islam.



Bedouins were nomadic tribes of the desert at the time of the Prophet Muhammad (saas). Because of the harsh conditions in which they lived, they came to possess a hard and rough culture.



The sect called "Kharijis" that emerged among the Bedouins was an example. The most distinctive trait of this perverse sect (which was called "Kharijis", the "rebels", because they greatly deviated from Sunni practices), was their wild and fanatical nature. The "Kharijis", who had little understanding of the essence of Islam or of the virtues and the values of the Qur'an, waged war against all other Muslims basing this war on a few Qur'anic verses about which they made distorted interpretations. Furthermore, they carried out "acts of terrorism". Hazrat Ali (ra), who was one of the closest companions of the Prophet (saas) and was described as the "gate of the city of knowledge", was assassinated by a Kharijite.

In later periods, "Hashashis", another brutal organisation, emerged; this was a "terrorist organisation" made up of ignorant and fanatical militants bereft of a profound understanding of the essence of Islam and thus who could be readily influenced by simple slogans and promises.

In other words, just as the Crusaders distorted and misinterpreted Christianity as a teaching of brutality, some perverted groups emerging in the Islamic world misinterpreted Islam and resorted to brutality. What is common to these sects and the Crusaders was their ignorant, unrefined and uncultivated nature, lacking a true understanding of their religion. The violence they resorted to resulted from this lack of understanding, rather than from the religion they claimed to espouse.

A Terrorist is Without Pity Whose Only Purpose is to Destroy

The founder of Russian Anarchism, Michael Bakunin and his disciple Nechayev define an ideal terrorist in this way:

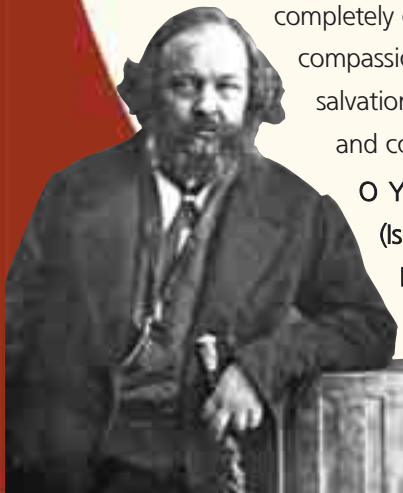
The whole work of his [a revolutionist's] existence, not only in words, but also in deeds, is at war with the existing order of society, and with the whole so-called civilized world, with its laws, morals and customs, he is an uncompromising opponent... He knows only one science; the science of destruction. (*The Alarm Newspaper Article, "Bakunin's Ground-Work for the Social Revolution," 1885 Dec. 26, p. 8*)

As understood from these words of Bakunin and Nechayev, terrorists are people who sever their relationship with every material and spiritual institution thereby rejecting every moral value, and who view these institutions as impediments to their designs. Bakunin also said, "Day and night dare he [a revolutionist] have only one thought, one aim: the unmerciful destruction; while he, cold-blooded and without rest, follows that aim, he himself must be ready to die at any time and ready to kill with his own hands any one who seeks to thwart his aims." In his *Ground-Work for the Social Revolution*, there is this description of what kind of person a terrorist must be:

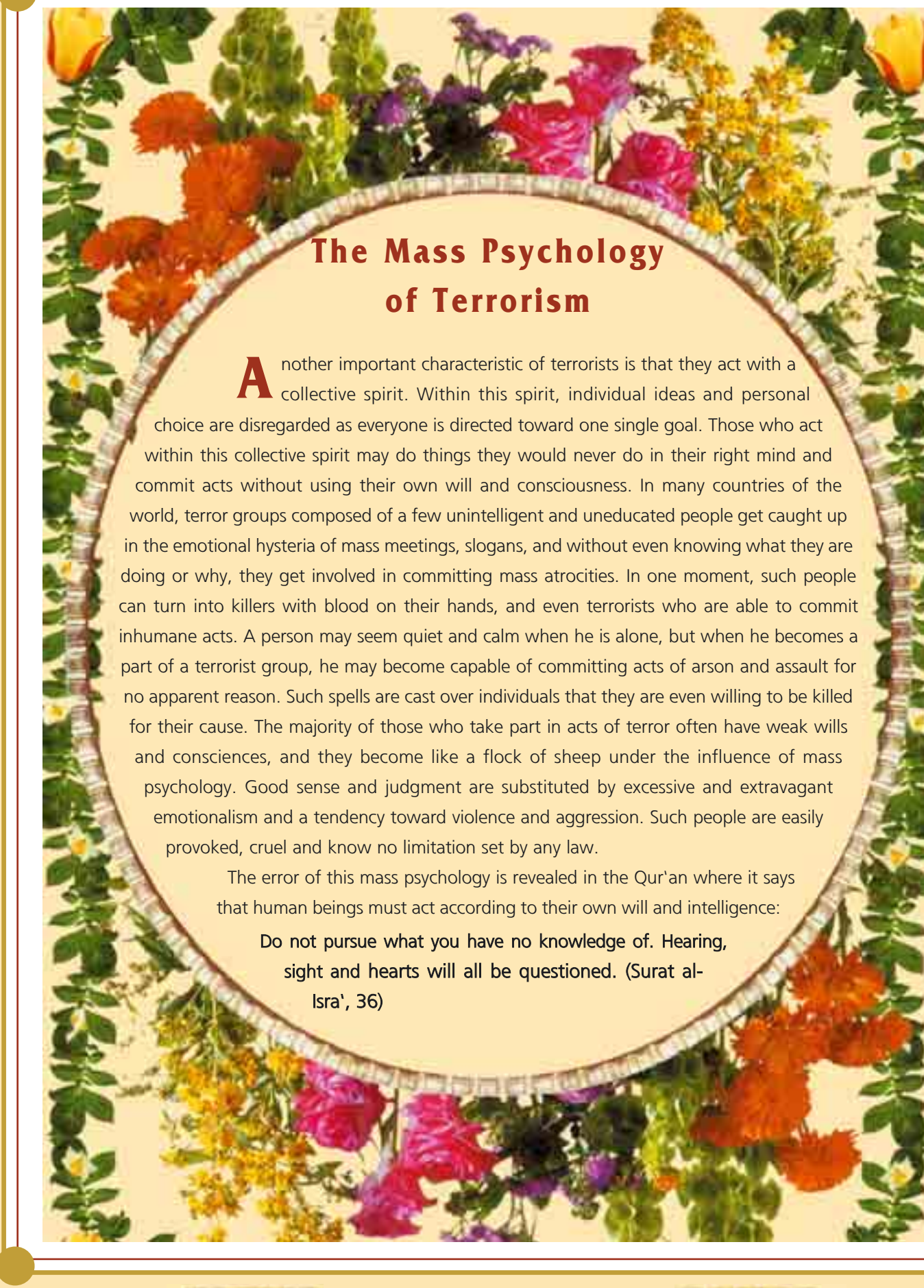
Stringent with himself he must also be to others. All weak sentiment towards relation, friendship, love and thankfulness must be suppressed through the only cold passion of the revolutionary work. (*The Alarm Newspaper Article, "Bakunin's Ground-Work for the Social Revolution," 1885 Dec. 26, p. 2*)

These words lay bare the dark face of terrorism and show that it is completely opposed to the religion of Islam which is founded on peace, compassion and love. In this verse, Allah reveals that peace is the real salvation of humanity and that pursuing the opposite, that is war and conflict, is to walk in the steps of Satan:

O You who believe! Enter absolutely into peace (Islam). Do not follow in the footsteps of Satan. He is an outright enemy to you. (Surat al-Baqara, 208)



**Michael
Bakunin**



The Mass Psychology of Terrorism

Another important characteristic of terrorists is that they act with a collective spirit. Within this spirit, individual ideas and personal choice are disregarded as everyone is directed toward one single goal. Those who act within this collective spirit may do things they would never do in their right mind and commit acts without using their own will and consciousness. In many countries of the world, terror groups composed of a few unintelligent and uneducated people get caught up in the emotional hysteria of mass meetings, slogans, and without even knowing what they are doing or why, they get involved in committing mass atrocities. In one moment, such people can turn into killers with blood on their hands, and even terrorists who are able to commit inhumane acts. A person may seem quiet and calm when he is alone, but when he becomes a part of a terrorist group, he may become capable of committing acts of arson and assault for no apparent reason. Such spells are cast over individuals that they are even willing to be killed for their cause. The majority of those who take part in acts of terror often have weak wills and consciences, and they become like a flock of sheep under the influence of mass psychology. Good sense and judgment are substituted by excessive and extravagant emotionalism and a tendency toward violence and aggression. Such people are easily provoked, cruel and know no limitation set by any law.

The error of this mass psychology is revealed in the Qur'an where it says that human beings must act according to their own will and intelligence:

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

One of the Sources of Terrorism: Third World Fanaticism

These examples from history may help us gain better understanding of the present phenomenon, the so-called "Islamic terror", which is nowadays at the top of the international agenda. That is because those who emerge and carry out acts of terrorism in the name of Islam and those who back such acts, representing a tiny minority in the world of Islam, stem from this "character peculiar to Bedouins" and Darwinist, atheist and materialist ideologies, not from Islam itself. Failing to understand the essence of Islam, which is essentially a religion of peace and justice, they try to make it a tool of barbarism, which is simply an outcome of their social and cultural structure. The origin of this barbarism, which may well be called "Third World Fanaticism", is the benighted initiatives of people who are devoid of love for their fellow human-beings.

It is a fact that, for the last few centuries, Muslims in all corners of the Islamic world, have been subjected to violence by some of the Western forces and their allies. Some European states with colonialist understanding, local colonialists backed by some Western forces or local oppressive regimes have caused great suffering to Muslims at large. However, for Muslims, this is a situation that has to be approached and responded to from a purely Qur'anic stance.

In no part of the Qur'an does Allah command believers to respond to violence with violence. On the contrary, Allah commands Muslims to "respond to evil with goodness":

A good deed and a bad deed 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)

It is no doubt a legitimate right of Muslims to react against this cruelty. However, these reactions should never turn into a blind hatred, an unjust enmity. Allah warns about this in the following verse:

... Let not the hatred of a people [who once] obstructed you from the Sacred Mosque lead you to transgress. Help one another in benevolence and piety, and help not one another in sin and transgression... (Surah al-Ma'ida, 2)

Consequently, carrying out terrorist acts against the innocent people of other nations under the pretence of "representing the innocent nations in the world", is by no means compatible with Islam.

Another point that deserves a special mention here is that all Western nations and communities cannot be held responsible for the aforementioned violence and oppression against Muslims. Actually, the materialist, irreligious philosophies and ideologies that prevailed in the 19th century are in the main responsible for these dismal acts. European colonialism did not originate from Christianity. On the contrary, anti-religious movements opposing the values of Christianity led the way to colonialism. At the roots of the greatest brutalities of the 19th century lies the Social Darwinist ideology. In the Western world today, there are still cruel, mischievous and opposing factors, as well as a culture dominated by peaceful and just elements that have its roots in Christianity. As a matter of fact, the main disagreement is not between the West and Islam. Contrary to the general opinion, it is between the devout people of the West and of the Muslim world on the one hand, and the people opposing religion (materialists, atheists, Darwinists etc.) on the other.

Another indication that Third World Fanaticism has nothing to do with Islam is that, until recently, this fanaticism had been identified with the communist ideology. As is well-known, similar anti-Western acts of terror were carried out in 1960s and 1970s by Soviet-backed communist organisations. As the impact of the communist ideology faded, some of the social structures which gave birth to communist organisations have turned their attention to Islam. This "brutality presented under the guise of religion", which is formulated by the incorporation of some Islamic concepts and symbols into the former communist literature is entirely against the moral values which constitute the essence of Islam.

A last remark about this issue is that Islam is not peculiar to a particular nation or geographical region. Contrary to the dominant Western perception, Islam is not an "eastern culture". Islam is the last religion revealed to mankind as a guide to the true path that recommends itself to all humanity. Muslims are responsible for communicating the true religion they believe in to all people of all nations and cultures and making them feel closer to Islam.

Consequently, there is a unique solution for people and groups who, in the name of Islam, resort to terror, form oppressive regimes and turn this world into a dreadful place instead of beautifying it: revealing the Islamic morality and communicating it so that the masses can understand and live by it.

A Muslim Spreads Beauty All Around

Adnan Oktar: Of course a Muslim will be very tranquil, someone who thinks very deeply, who is forgiving, affectionate, considerate of those around, who strives for their happiness, is clean and well groomed and who makes his surroundings pleasanter. At home, he beautifies his house. He strives to ensure his body is well maintained, that his hair and clothing are well groomed, to speak nicely, to have pleasant facial expressions, to have a pleasant voice, for his home to have a pleasant atmosphere, to have good food and music around, and for everything to be agreeable. **Because the believer's soul cries out, "Paradise! Paradise!" It desires it. And it constantly seeks it in this world.** When the believer desires that, Allah makes everywhere a Paradise for him. Constant perfection is a Muslim's ideal. His shoes, for instance, will be immaculate and shiny. They will have not a speck of mud on them. There will be no mud on his trousers; his socks and teeth will be spotless. His mouth, nose, ears and everything will be immaculately clean. His hair will be bright and attractive. His perfume or scent or whatever he uses will be very lovely. It will not be discomforting. But the most important thing is for believers to regard one another with love when they step outside. It is for them to feel delight when they look at one another. That is the ideal thing. But that will happen in Hazrat Mahdi's (as) time, of course. I see that very seldom now, only very rarely. But this will be very powerful and intense in the End Times, in the time of Hazrat Mahdi (as), insha'Allah. (Cay TV, 4 March 2009)



One of the Methods of Terrorism is to Cause Fear and Panic in Society

One of the most important characteristics of terrorism is that it selects its targets indiscriminately. The fact that it determines these targets without discrimination is one of the most important reasons for the spread of fear, because no one can feel secure. If people know that they are possible targets for no reasons, no one will feel safe from the terrorists. There is nothing potential targets can do to protect themselves, since terrorists act according to their own rules, in a time and place of their own choosing. Thus acts of terror in society are arbitrary and unpredictable.



Terrorist organisations attack their targets indiscriminately which means that innocent and defenceless individuals are killed or wounded. A typical example of this was the nerve gas attack in the Tokyo Metro on March 20, 1995.

The Error of Radicalism

There is another idea that we must examine together with that of terror; that is, the phenomenon of radicalism.

Radicalism means supporting sudden revolutionary destructive changes in any sphere and applying a strict uncompromising policy in order to achieve them. Radicals are characterised by their desire for revolutionary change and the stern, sometimes aggressive attitude they adopt.

In this, as in every sphere of life, the guide for the Muslim is the Qur'an and the life of our Prophet Muhammad (saas). When we look at radicalism in the light of the Qur'an, we see that it has nothing to do with the way in which Allah commands the believers to behave. When Allah describes a believer in the Qur'an, He depicts him as a loving, soft-spoken person, shunning conflicts and arguments, approaching even the most hostile people with warmth and friendship.

An example to guide us in this matter is the command given by Allah to the Prophets Moses (as) and the Prophet Aaron (as) to go to the Pharaoh and speak gently to him:

Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that hopefully he will pay heed or show some fear. (Surah Ta Ha, 43-44)

Pharaoh was one of the most cruel and rebellious unbelievers of his time. He was a despot who denied Allah and ignorantly worshipped idols; moreover, he subjected believers (the Israelites of the time) to terrible cruelties and murder. But Allah commanded His prophets to go to such a hostile man and speak to him gently.

You will notice that the way shown by Allah was the way of friendly dialogue, not the way of conflict with sharp words, angry slogans and agitated protests.

There are a few other examples to show Muslims how to behave in the dialogue between the Prophet Jethro (as) and the deniers. This dialogue is related in the Qur'an in this way:

And to Madyan their brother Jethro. He said, "My people, worship

Allah! You have no deity apart from Him. Do not give short measure and short weight. I see you prospering and I fear for you the punishment of an all-encompassing Day.

My people! Give full measure and full weight with justice; do not diminish people's goods; and do not go about the earth, corrupting it.

What endures with Allah is better for you if you are believers. I am not set over you as your keeper."

They said, "Jethro, do your prayers instruct you that we should abandon what our fathers worshipped or stop doing whatever we want to with our wealth? Yet you are such a lenient, normal person!"

He said, "My people! What do you think? If I do possess a Clear Sign from my Lord and He has given me His good provision, I do not want to oppose you in what way I am forbidding you. I only want to put things right as far as I can. My success is with Allah alone. I have put my trust in Him and I turn to Him." (Surah Hud, 84-88)

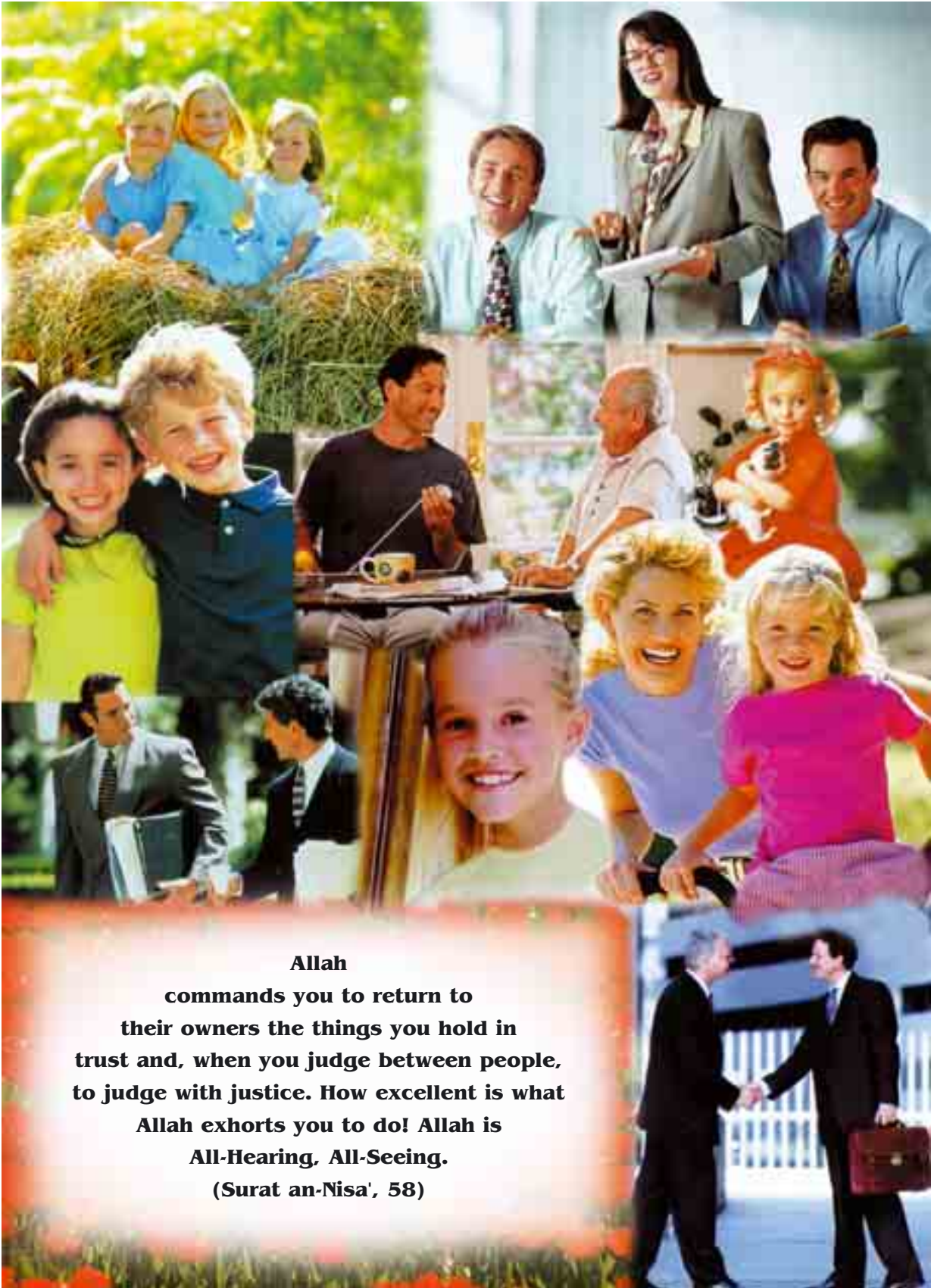
When we examine what he says, we see that the Prophet Jethro (as) invited the people to believe in Allah and to adopt high moral principals and he did this with friendliness and humility. We can explain some of the reasons behind the things said in these verses:

* When the Prophet Jethro (as) says **"I am not set over you as your keeper."** to the people, he does not want to dominate them; his only intention is to inform them of the truth that Allah has revealed.

* **"You are clearly the forbearing, the rightly-guided"**: These words of the deniers to the Prophet Jethro (as) show his warm, gentle and courteous character and that this was particularly appreciated by the deniers.

* **"My people! What do you think?"** This expression used by the Prophet Jethro (as) shows that he calls on the deniers to use their intelligence and conscience. In other words, he does not use insistent pressure, but questions their ideas from an opposing stance and invites them to consider and come to a conclusion based on their own free conscience.

* **"I do not want to oppose you in what way I am forbidding you"**. The Prophet Jethro's (as) prohibition here is not actually a prohibition. He explains



Allah
commands you to return to
their owners the things you hold in
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)

that some acts are sinful and invites the people to abandon them. Moreover, when the Prophet Jethro (as) says **"I do not want to oppose you"**, it is not his purpose to dispute with the people; he does not want to make them uncomfortable and incite a quarrel; he wants only to invite them to faith and the practice of high moral principles.

If you examine the Qur'an you will see that a warm, gentle and compassionate disposition characterized all the prophets. Allah reveals that the Prophet Abraham (as) was **"tender-hearted and forbearing."** (Surat at-Tawba, 114) and in another verse, the Prophet Muhammad's (saas) moral principles are described in this way:

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. (Surah Al 'Imran, 159)

An obvious characteristic of radicalism is its anger. This disposition can be clearly seen in the speeches, writings and demonstrations of radicals. However, anger is not an attribute of Muslims. When Allah describes believers in the Qur'an, he describes, **"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)

There is no situation in which a Muslim displays anger. The only thing a Muslim wants from other people is that they believe in Allah and live according to moral principles, but this is possible only by the grace of Allah. No matter what we do, no matter how much we try to explain the truth to people, human hearts are in Allah's hands. Allah reminds Muslims of this very important fact in this verse, **"... Do those who believe not know that if Allah had wanted to He could have guided all mankind? ..."** (Surat ar-Ra'd, 31)

There is another verse that emphasises this same fact;

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)

Therefore, it is the duty of a Muslim only to explain the facts and to invite people to accept them. Whether or not people accept the invitation is completely up to their own conscience. Allah reveals this truth in the Qur'an when He says that there is no compulsion in religion.

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

Therefore, there is no coercion to make people believe and become Muslims, or to make Muslims perform prayers and beware of sin. There is only advice. Allah reveals in a few verses addressed to the Messenger of Allah (saas) that Muslims are not oppressors:

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)

Say: "Mankind! The truth has come to you from your Lord. Whoever is guided is only guided for his own good. Whoever is misguided is only misguided to his detriment. I have not been set over you as a guardian." (Surah Yunus, 108)

Muslims are responsible only for explaining the religious morality, they apply no pressure or coercion on anyone and are enjoined to speak gently to even the most tyrannical deniers. Such persons cannot be radicals, because radicalism stands for the opposite of those qualities we have enumerated. Indeed, radicalism is an unIslamic current of thought and a political stance that came into the Islamic world from outside. When we examine social phenomena described in terms of radicalism, it will be seen that these are **basically a collection of methods and pronouncements used by communists in the past**, or an expression of the "**fanatical rage**" that has no place in true Islam. (Surat al-Fath, 26)

All Muslims must totally reject an angry, unbending argumentative attitude which goes against the very nature of the Qur'an and in its place adopt a friendly, gentle, affectionate, calm and compassionate one. Muslims must set an example to the world and be admired for their maturity, compassion, moderation, modesty and peacefulness. Muslims must live Islam in the best



For terrorists, killing people, wreaking destruction and havoc is a way of life. For them, bloodshed is a deliberate act. They can shoot innocents, throw a bomb at children or blow up a house without any feeling of compassion.

possible way and introduce to the world the Islamic morality, not only in these things, but also by their achievements in the fields of science, culture, art, aesthetics and social order and others.

Explaining Islam to others and defending Islam against ideas alien to it are included in what we have listed above. In the verse below, Allah clearly reveals what attitude a Muslim must assume with regard to others:

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)

Muslims Are People Who Delight in Love and Beauty and Who Support Peace

Adnan Oktar: For one thing, Islam is a religion of peace, as the name suggests. It is a religion of peace, love, affection, compassion, friendship, solidarity and everything good. But if you leave it in the hands of the ignorant they will kill and bomb and create a state of disorder. If you ask why they are doing it, they will say they are doing it for Allah's sake. That is what happens in the hands of the ignorant. The Christians took the Gospels and set about applying them in a different way. They staged the Crusades



and wreaked terrible slaughter. They hanged and slew. The same with the Jews. There is no end to the slaughter they carried out with the Torah. Yet the Torah commands one to love and protect one's neighbor, any neighbor, no matter what his faith. That applies to Christianity, too. Judaism and Christianity are religions of love. Islam is also a religion of love. But if you put the Qur'an into the hands of people whose hearts are hardened, who have received a Darwinist education in Europe, who have received guerrilla training and communist education, then that is the result. Because such people deliberately use the Qur'an in order to act out the hatred in their heads. Yet in the Qur'an, when someone commits a murder they bring the murderer in. Allah then tells us to forgive the murderer. There are verses to that effect. What more? In the Qur'an we are told to forgive even people who have deliberately committed murder in cold blood. So how can they possibly find violence in such a faith? Bombing and shooting and killing. They plant bombs where there are women and children. And they are all suddenly blown into pieces. And if you ask why, they will say they did it for Allah. Why not tell the truth and say you received a Darwinist, materialist education and are a great admirer of Stalin? Say you tried to square this with the Qur'an in your own mind and deceive the public. They should openly say they know that such things do not exist in Islam. Such people will say they are ill. Let them tell the truth. There is no such thing in the Qur'an. Our Prophet (saas) was exceedingly affectionate and compassionate. A cat was sleeping in his lap, so he cut his robe in order not to waken and disturb the animal. That is the kind of Prophet (saas) we have. Where does all this bombing, the

bombing of innocent children, and violence come from then? They are deprived of spirit. They do not know how to eat and drink, they have no art, no science, no technology and no love. These people have nothing to do with religion. They are people who attempt to apply the darkness in their souls, polytheism in their souls, to the Qur'an. The life of our Prophet (saas) is an open book. He loved beauty and art, kept everything around him clean and lovely and spoke in a most pure manner. He was always affectionate, witty and modest. His surroundings were always spotless. He planted roses with the means available at the time. Just think, in the desert environment of Mecca and Medina. Just think, he even grew roses there. We can see his propensity toward love and beauty from that. The mighty Prophet (saas) even joked with his grandchildren. They chased him and he chased around after them. That was the kind of person the Prophet (saas) was. But look at the faces of those people and you can read the murder in them. Can such people be Muslims? That is why it is the freemasons who are behind attempts to depict Islam as something abnormal. And these are all people who have had a Darwinist, materialist, Stalinist education. Their devilish idea was to try to portray Islam as something terrifying. Muslims supposedly carried out the September 11 attacks. What Muslims? Look beneath the surface and you will see people who received a Darwinist education, who knew all about Marxism and the policies of Stalin. Why call these people Muslims? That is why every attack on Muslims is an attack by Satan. We must not fall into the trap. Islam and the life of the Prophet (saas) are plain to see. The love-filled words of the Qur'an, the words of Allah, are also plain to see. The verses of the Qur'an are crystal clear. Just like Darwinism, this is a deception, but we have exposed it and will further expose it in the future, insha'Allah. (*Crimean Newspapers Interview, 14 November 2008*)

Terrorist Methods and Psychology

The concept of terror has a wider meaning in today's language. Generally it refers to the armed conflict carried on by radical ideological groups. In general, terror means intimidation. But this intimidation encompasses a broad field including the whole lives of people who feel the intense threat of fear and



Terrorists aim to damage people both physically and psychologically to attain a certain goal. The morality of religion, however, is opposed to terrorism in that it aims to foster love, well-being, compassion, joy and hope in society.



In the moral teaching of the Qur'an, to kill an innocent person is an act of immense cruelty. Allah forbids terrorist acts and condemns those who commit them.

violence. Terror includes intense and systematic intimidation designed to make people adopt a certain way of thinking and behaviour, as well as every kind of violent act carried out to produce this intimidation. But in every situation, the target of terrorism is directly or indirectly the citizens themselves.

Terror organisations use terror to rally support. The intimidation they use is calculated to increase their strength and so to gain the support of some or all the citizens.

The first thing that people think of when we mention the word "terror" is generally the kind known as "leftist terror", but there is also a kind of terror found in Third World countries and practiced by dictatorial regimes. Actually the reality here is nothing other than a massive implementation of leftist terror tactics. A dictator or a group in power is oppressive, using their power only for personal gain and for this reason they experience various kinds of social opposition. In this situation, the dictatorial regime always resorts to the same formula to show that it is stronger than the opposition; they inaugurate the use of terror so that citizens will be afraid and their own power is consolidated.

Terror organisations, on the other hand, in accordance with the ideologies they espouse, claim that their aim is to remove a government and its administrators which they regard as illegitimate and cruel and, in so doing, that they will reach their goal of establishing a happier and more just way of life. However, this is not a realistic claim. In the Qur'an, in the first verses of Sura Baqara, Allah issues this command to those who think in this way:

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

For terrorists, killing people is a way of life. They may shoot innocent people without pity and throw bombs at children. For them shedding blood is a pleasure. They have ceased to be human beings and turned into raving savage beasts. If there is anyone among them who shows the least feeling of compassion, they brand him as a coward or a traitor and demote him. Often they use their guns against one another and carry out bloody purges against internal factions in their own organisation.

It can be seen that terrorism is nothing other than a totally diabolical source of bloodshed. Whoever supports this cycle of savagery is defending a satanic system. If a terrorist uses religious language and symbols, this must not deceive anyone. Terrorists who hide under the cloak of false religion are doubly guilty, both of the blood they have shed and for the anti-religious propaganda they have spread while committing these crimes in the name of religion.

Terror and religion are completely opposed to each other. Terrorism adopts the way of aggression, murder, conflict, cruelty and misery. But according to the Qur'an, all these things are kinds of oppression. Allah enjoins peace, harmony, goodwill and compromise. He forbids terror and every kind of act that does not promote peace, and, condemns those who commit such acts:

But as for those who break Allah's contract after it has been agreed and sever what Allah has commanded to be joined, and cause corruption in the earth, the curse will be upon them. They will have the Evil Abode. (Surat ar-Ra'd, 25)

The basic quality that terror and those who are infected by its cruelty have in common is that the fear and love of Allah is something completely alien to them. Their hearts have become hardened and they are spiritually ill. In the Qur'an, Allah speaks about the character of such people:

But do not obey any vile swearer of oaths, any backbiter, slandermonger, impeder of good, evil aggressor, gross, coarse and furthermore, despicable. (Surat al-Qalam, 10-13)

To rebel for no cause and to commit acts of assault are forbidden by Allah. In Islam, acts of what we call terror and anarchy today are forbidden. In the Qur'an it is said:

Say: "My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority, and saying things about Allah that you do not know." (Surat al-A'raf, 33)

Acts of Violence- One of the Most Important Methods of Terrorist Propoganda

Terrorists regard acts of violence as propaganda for their organisations. For them, killing innocent people, robbing banks, assassinating people, kidnapping and planting bombs all act as propoganda for their struggle. To the terrorist who is bent on wreaking disorder, what publicity a single act of violence can generate in one day is much more publicity than what millions of brochures could do.

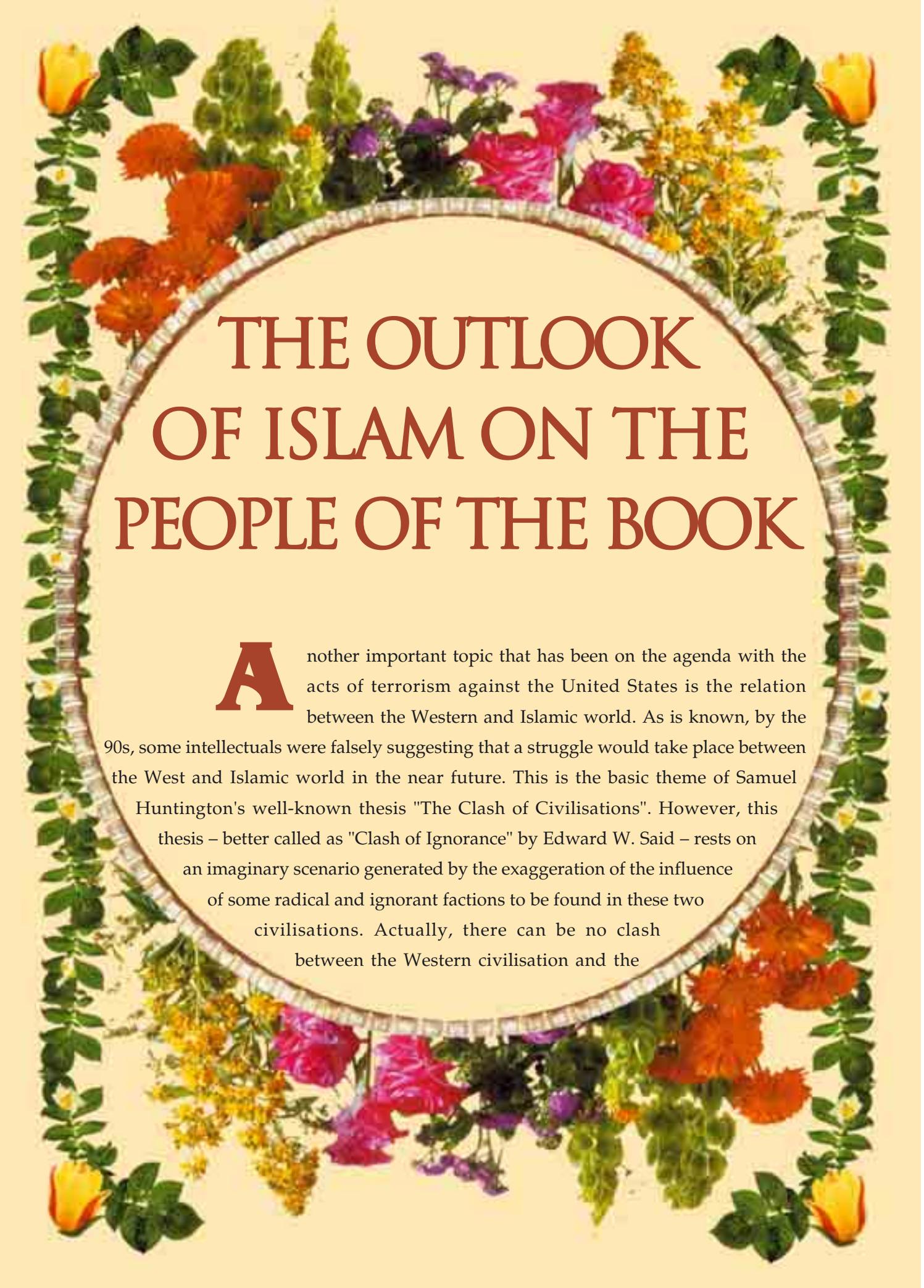
This idea is totally foreign to every kind of human feeling of compassion, mercy, concord and affection; it is alien to the moral teaching of the Qur'an and can gain a following only in those societies in which anti-religious ideologies hold sway. For this reason, the only possible solution that can save humanity from this benighted way of thinking is the widespread acceptance of the moral teachings found in the Qur'an and taken as a way of life.



Terrorists see their destructive acts as a means of propoganda; they hope to spread fear by destroying people and property.



**Allah calls to the Abode of Peace and
He guides whom He wills to a
straight path. (Surah Yunus, 25)**



THE OUTLOOK OF ISLAM ON THE PEOPLE OF THE BOOK

Another important topic that has been on the agenda with the acts of terrorism against the United States is the relation between the Western and Islamic world. As is known, by the 90s, some intellectuals were falsely suggesting that a struggle would take place between the West and Islamic world in the near future. This is the basic theme of Samuel Huntington's well-known thesis "The Clash of Civilisations". However, this thesis – better called as "Clash of Ignorance" by Edward W. Said – rests on an imaginary scenario generated by the exaggeration of the influence of some radical and ignorant factions to be found in these two civilisations. Actually, there can be no clash between the Western civilisation and the

Islamic civilisation, because the beliefs of Judaism and Christianity, the tenets upon which Western civilisation is based, are in perfect harmony with Islam.

In the Qur'an, Jews and Christians are called the "People of the Book". This is because the members of these two religions abide by the Divine Books revealed by Allah. The outlook of Islam on the People of the Book is extremely just and compassionate.

This attitude towards the People of the Book developed during the years of the birth of Islam. At that time, Muslims were a minority, struggling to protect their faith and suffering oppression and torture from the pagans of the city of Mecca. Due to this persecution, some Muslims decided to flee Mecca and shelter in a safe country with a just ruler. The Prophet Muhammad (saas) told them to take refuge the Christian king of Ethiopia. The Muslims who went to Ethiopia found a very fair administration that embraced them with love and respect. The King refused the demands of the pagan messengers who had travelled to Ethiopia and asked him to surrender the Muslims to them, and announced that Muslims could live freely in his country.

These Christian attitudes of compassion, mercy, and justice, are referred to in a verse of the Qur'an which 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)

Muslims Must Be Pleasant toward the People of the Book

Adnan Oktar: First, aggression, shouting and screaming are no solution, neither are cowardice or quailing. A Muslim must be rational and act according to the Qur'an and behave according to how the Messenger of Allah (saas) behaved. He must base his behavior on what the Messenger of Allah (saas) did, on how things were in the time of the Companions. The Companions were very pleasantly behaved people. And our Prophet (saas)



In the Qur'an, Christians and Jews are defined as the People of the Book, and there is a command to show respect, mercy and kindness to them. Both Christians and Jews believe in Allah and share the same moral values as Muslims.

was the finest man of all. His moral values and behavior were perfect and highly consistent. **He was very loving and protective toward the People of the Book.** They were also highly impressed by our Prophet's (saas) moral values and became Muslims in whole groups, entire communities. How could Christians and Jews see his moral values if he never met with them? How could they ever develop such a desire if he did not treat them well? Therefore, as I have already described, every Muslim must learn the perspective adopted toward the People of the Book in the time of the Companions, and it would be a good thing for me to produce a book on that subject. Let me write such a book, insha'Allah. We will print it and my brothers can make use of it. What was the position of the People of the Book in the time of the Messenger of Allah (saas) ? Let me write a book like that. I had better write it quickly as there is a real need, insha'Allah. (Kral Karadeniz TV, 25 January 2010)

Common Beliefs and Values Shared by Muslims and the People of the Book

Christian and Muslim beliefs have many aspects in common. Judaism too shares many beliefs with Islam. In the Qur'an, Allah relates that Muslims share the same faith with the People of the Book and that they say to them **"We have faith 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)

All true adherents of these three great religions:

* believe that Allah has created the entire universe out of nothing and that He dominates all that exists with His omnipotence.



Today both the Muslims and the People of the Book are engaged in a broadening struggle against immoralities such as sexual perversions or drug addiction. Each of these three religions accepts chastity, honesty and self-sacrifice as the greatest virtues.

* believe that Allah has created man and living things in a miraculous way and that man possesses a soul granted him by Allah.

* believe in resurrection, Heaven and Hell and angels, and that Allah has created our lives with a certain destiny.

* believe that Allah sent many prophets such as the Prophet Noah (as), the Prophet Abraham (as), the Prophet Isaac (as), the Prophet Joseph (as) and the Prophet Moses (as) throughout history, and they love all these prophets.

In one verse, that Muslims make no distinction among prophets is related as follows:

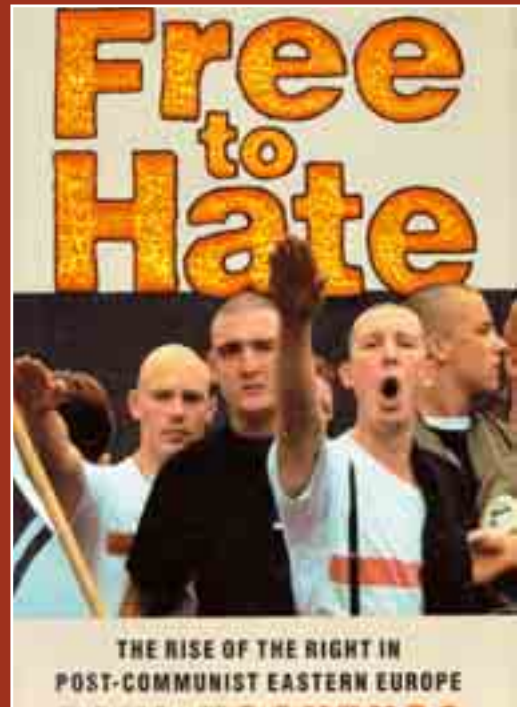
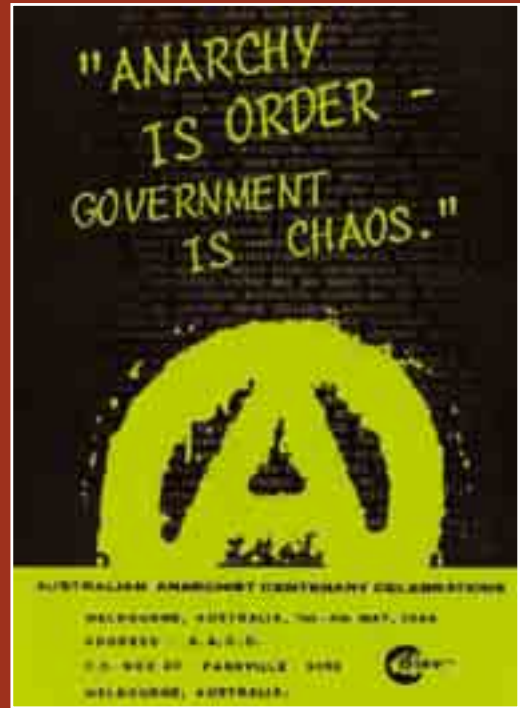
The Messenger believes in what has been sent down to him by his Lord, and so do the believers. Each one believes in Allah and His angels and His Books and His Messengers. We do not differentiate between any of His Messengers. They say, "We hear and we obey. Forgive us, our Lord! You are our journey's end." (Surat al-Baqara, 285)

The beliefs of the People of the Book are in harmony with Muslims, not only in terms of faith-related issues, but also of moral values. Today, in a world where such immoralities as adultery, homosexuality, drug addiction and a model of egoism and self-seeking cruelty have grown widespread, the People of the Book and Muslims share the same virtues: Honour, chastity, humility, self-sacrifice, honesty, compassion, mercy and unconditional love.

The Common Opponents of the Muslims and the People of the Book

Another important fact that draws Christianity, Judaism and Islam together is the atheist philosophies that are so influential in our time.

Among the best-known and most harmful philosophies of our age can be cited materialism, communism, fascism, anarchism, racism, nihilism and existentialism. Many people who believed in the false diagnoses, deceptive descriptions and explanations of these ideas on the universe, society and man, have lost their faith or doubted it. What is more, these ideologies have dragged people, societies and nations into great crises, conflicts and wars. Their share of the blame for the pain and troubles that humanity suffers from today is immense.



Godless ideologies such as fascism, communism, racism and anarchism have brought destruction upon humanity and have encouraged hatred within societies.



Darwinism proposes a society in which conflict and violence are seen as means of development. But a study of its effects on society reveals that the Social Darwinist project has only brought pain and destruction.

While they deny Allah and creation, all the above-mentioned ideologies are based on a common framework, a so-called scientific basis; Charles Darwin's theory of evolution. Darwinism constitutes the basis of atheist philosophies. This theory briefly claims –without having any scientific basis– that living beings have evolved as a result of coincidences and by means of a struggle for life. Therefore, Darwinism sends this deceptive message to people:

"You are not responsible to anyone, you owe your life to coincidences, you need to struggle, and if necessary to oppress others to succeed. This world is one of conflict and self-interest".

The social messages put across by Darwinist concepts such as "Natural



The persecution of Jews throughout history was basically a consequence of racist prejudices, which are definitely contrary to Islam. No Muslim should condone unjust or cruel treatment of innocent Jewish people and children.

selection", "struggle for life", "survival of the fittest" are a means of dangerous indoctrination. This evil morality advises people to be egoistical, self-seeking, cruel and oppressive. It destroys such virtues as mercy, compassion, self-sacrifice and humility, the moral values of the three great monotheistic religions and presents this as if it is a necessity of "the rules of life."

This Darwinist indoctrination is just the opposite of the beliefs of the People of the Book and the morality of the Qur'an. Consequently, the Darwinist indoctrination constitutes the foundation of a world which inherently opposes all the three divine religions.

This being the case, it is necessary for the People of the Book and Muslims to co-operate, since they believe in Allah and accept the morality that He teaches. The followers of these three religions should expose to the world the fallacy of Darwinism, which has no scientific basis, but which people are trying to preserve for the sake of materialist philosophy. They should co-operatively carry out an intellectual struggle against all other deceptive ideas (communism, fascism, racism) that serve atheism. Once this is realized, the world will, in a very short time, embrace peace, tranquillity and justice.

Antisemitism is a Racism Totally Contrary to Islam

In our times, antisemitism is an ideology which threatens world peace and targets the well-being and security of innocent people. This is racist hatred felt by some for the Jews.

In the 20th century, antisemitism signed its name to great disasters, one of the most horrible being the cruelty and murder inflicted on the Jews by the Nazis. In addition to this, in many countries authoritarian regimes have targeted Jews and subjected them to cruel treatment. Fascist organisations have harassed Jews and carried out bloody attacks against them.

So how should a Muslim regard antisemitism?

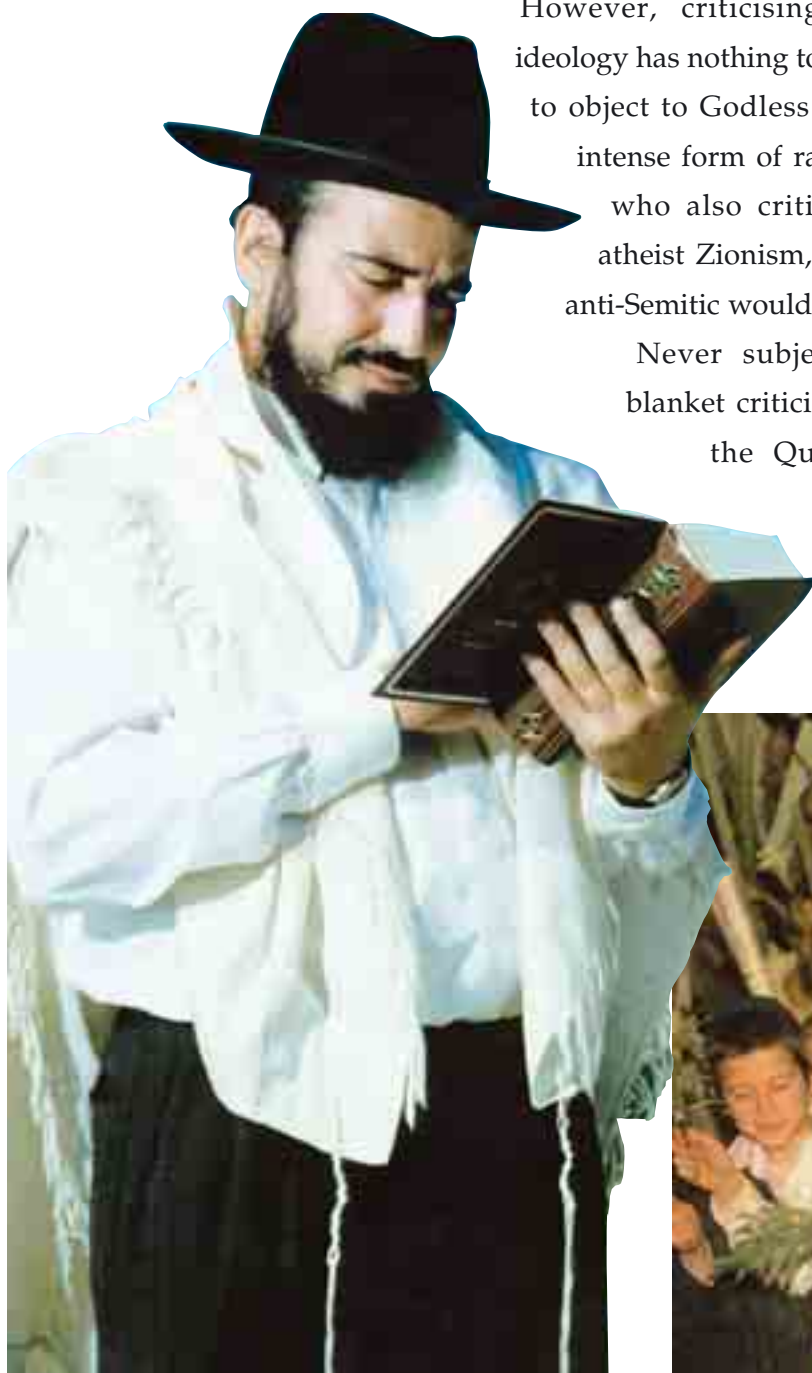
The answer is obvious. **Every Muslim must oppose anti-Semitism as he would oppose every other racist ideology. He must fight this hateful ideology and protect the rights of Jews, as of everyone else in the world.**

Every Muslim must recognize and defend the rights of all Jews in the world, be they in Israel or the diaspora, to live and worship in freedom, to protect their own identity and to self-expression.

Muslims justly condemn some aggressive policies of the State of Israel. But innocent Jews cannot, of course, be criticized on these grounds.

However, criticising official atheist Zionist ideology has nothing to do with antisemitism, since to object to Godless Zionism is to object to an intense form of racism. There are many Jews who also criticise the racist policies of atheist Zionism, and to label them as being anti-Semitic would be absurd.

Never subjecting a community to a blanket criticism is a command stated in the Qur'an, there is a need to distinguish between the righteous and the wicked, the cruel ones and the innocent. In the





Muslims want Jews, Christians and themselves to live in peace and contentment, treating each other with understanding, friendship, respect and compassion.

Qur'an the moral perfection displayed by sincere Jews and Christians is stated as follows:

[However] They are not all alike. Among the People of the Book there is an upright community who recite the revelation of Allah during the night and fall prostrate before Him. They believe in Allah and the Last Day, enjoy what is right and forbid what is evil, and vie with one another in good works. They are of the righteous. And whatever good they do, its reward will not be denied them. Allah knows those who fear [Him]. (Surah Al 'Imran, 113-115)

Antisemitism is an anti-religion ideology that has its roots in neo-paganism. Therefore, it is unthinkable that a Muslim would espouse antisemitism or feel sympathy for this ideology. Anti-Semites have no respect for the Prophet Abraham (as), the Prophet Moses (as) or the Prophet David (as) who were blessed prophets chosen by Allah to be examples for humanity.

Antisemitism and other kinds of racism (eg. prejudice against blacks) have no place in true religion; they are perversions arising from various ideologies and superstitions.

Furthermore, when we examine antisemitism and other forms of racism, we see clearly that they promote ideas and a model of society that is totally contrary to the moral teachings of the Qur'an, for example, at the root of antisemitism lie hatred, violence, and lack of compassion. An anti-Semite may

be so cruel as to support the murder of Jewish people, men, women, children and the aged, and condone their being subjected to torture. However, the moral teaching of the Qur'an enjoins love, compassion and mercy for all people. It also commands Muslims to show justice and be forgiving even to their enemies.

On the other hand, anti-Semites and other kinds of racists are opposed to living together in peace with people of a different race or creed. (eg. German racists (Nazis) were opposed to Germans and Jews living together) However, in the Qur'an, there is not the slightest distinction between races; the Qur'an advises that people of different faiths live together in the same society in peace and happiness.

Muslims Must Adopt the Attitudes of Our Prophet (saas) as Role Models

Adnan Oktar: This stems from a difference of interpretation. Someone who has fully internalized the Qur'an, who fully understands the Qur'an, who loves Allah and has a huge passion for Allah is literally drunk on love. He loves Allah and looks at everything with love. He will never want to destroy, bomb or tear anything apart. Islam is based on winning people over. You win the other person over, and if you do not, he is free to persist in his own beliefs. It is clear there can be no compulsion in the religion. If you force someone to convert, he will become a hypocrite. A hypocrite is someone who will go to the lowest level of hell, the vilest creature possible. He is someone who has turned into a machine producing the vilest entities. So one must encourage people to be honest. If he does not believe, he must honestly say he does not believe, and that person is to be respected. All people are to be respected, because that is how Allah has created them and that is their destiny. You tell them the truth, and if he can understand he will understand, and if not, then he will not.

A person must defend himself in the same way that our Prophet (saas) did, as Allah sets out in the Qur'an. But to go and bomb women and children and leave them covered in blood, that is the vilest thing in my view,



At the time of the Prophet Muhammad (saas), a just and compassionate policy was practised in relation to the People of the Book.

dishonest and a violation of good conscience. It is vile, nothing else. What kind of victory is it to leave women and children covered in blood? It is nothing more than wickedness. Because war has its own rules. You declare war and the other side say they are at war with you. States declare war and you go to war, and whomever Allah bestows the victory on wins. The defeat are made captive and regarded as being under the control of the other side. Apart from that, you come to an agreement with the other side to live in peace, you make an agreement as a state, but if you then suddenly say I am going back on that agreement and am going to bomb you, to bomb women and children, then that is a violation of conscience, reason, faith and the Qur'an, obviously. Did our Prophet (saas) do any such thing? No. (Azerbaijan Ayna, 8 August 2008)

According to the Qur'an, Muslims, Jews and Christians Must Live in Friendship

In the Qur'an, there is a significant difference between the People of the Book and those who have no belief in Allah. This is especially emphasised in the area of social life. For example, it is said concerning those who associate

others with Allah: **"(they) are unclean, so after this year they should not come near the Sacred Mosque."** (Surat at-Tawba, 28) Those who associate others with Allah are people who know no divine law, have no moral precepts and who can commit every kind of degrading and perverse deed without hesitation.

But the People of the Book, while they rely basically on Allah's revelation, have moral precepts and know what is lawful and what is not. In the same way, permission has been given to a Muslim man to marry a woman from among the People of the Book. On this subject Allah commands:

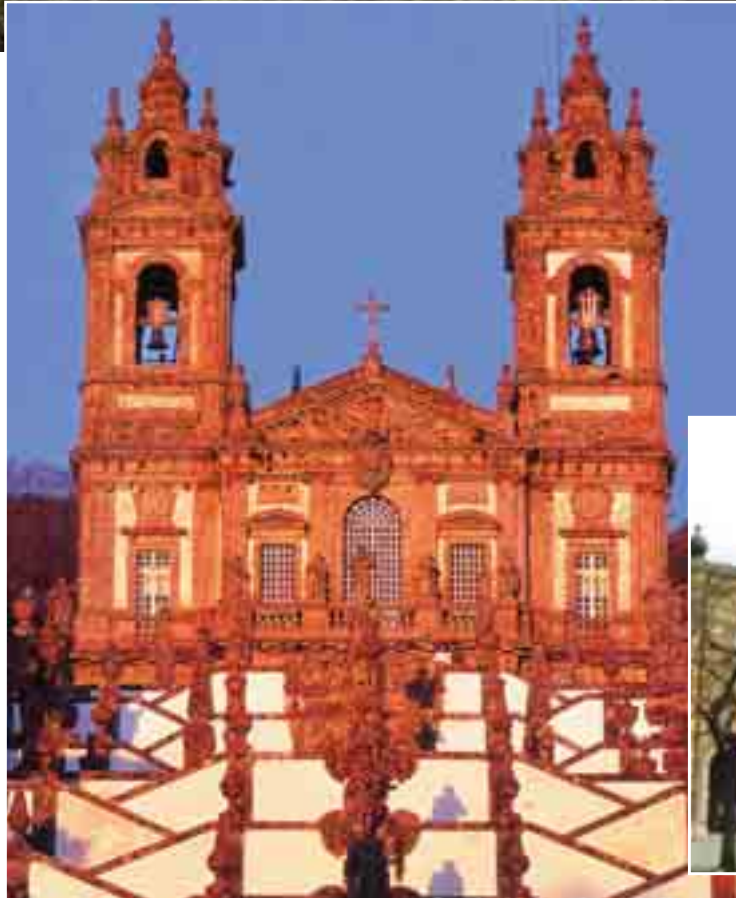
Today all good things have been made lawful for you. And the food of those given the Book is also lawful for you and your food is lawful for them. So are chaste women from among the believers and chaste women of those given the Book before you, once you have given them their dowries in marriage, not in fornication or taking them as lovers. But as for anyone who disbelieves, his actions will come to nothing and in the hereafter he will be among the losers. (Surat al-Ma'ida, 5)

These commands show that bonds of kinship may be established as a result of the marriage of a Muslim with a woman from the People of the Book and that those on each side of the union can accept an invitation to a meal. These are the fundamentals that will ensure **the establishment of equitable human relationships and a happy communal life.** Since the Qur'an enjoins this equitable and compassionate attitude, it is unthinkable that a Muslim could take an opposing view.

The just and compassionate practices of the Prophet Muhammad (saas) towards the people of the Book set very good examples to Muslims. In the contract made with the Christians of Najran, who lived in the south of Arabia, the Prophet Muhammad (saas) demonstrates one of the best examples of compassion and justice. The contract included the following article:

The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet.¹⁹

By means of such contracts, the Messenger of Allah (saas) secured a social



Mosques, churches and synagogues are special places of prayer where the name of Allah is revered. In the Qur'an, Allah says that all these sanctuaries must be respected and preserved.

order for Muslims and the People of the Book alike, which was marked by peace and security. This order was a total manifestation of the following verse:

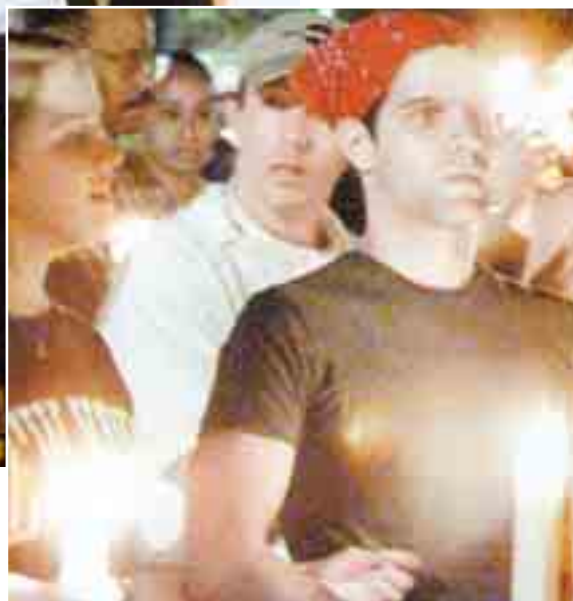
Those who believe, those who are Jews, and the Christians and Sabaeans, all who believe in Allah and the Last Day and act rightly, will have their reward with their Lord. They will feel no fear and will know no sorrow. (Surat al-Baqara, 62)

The Constitution of Madinah is the most important contract that secured justice and peace among Christians, Jews and pagan communities.

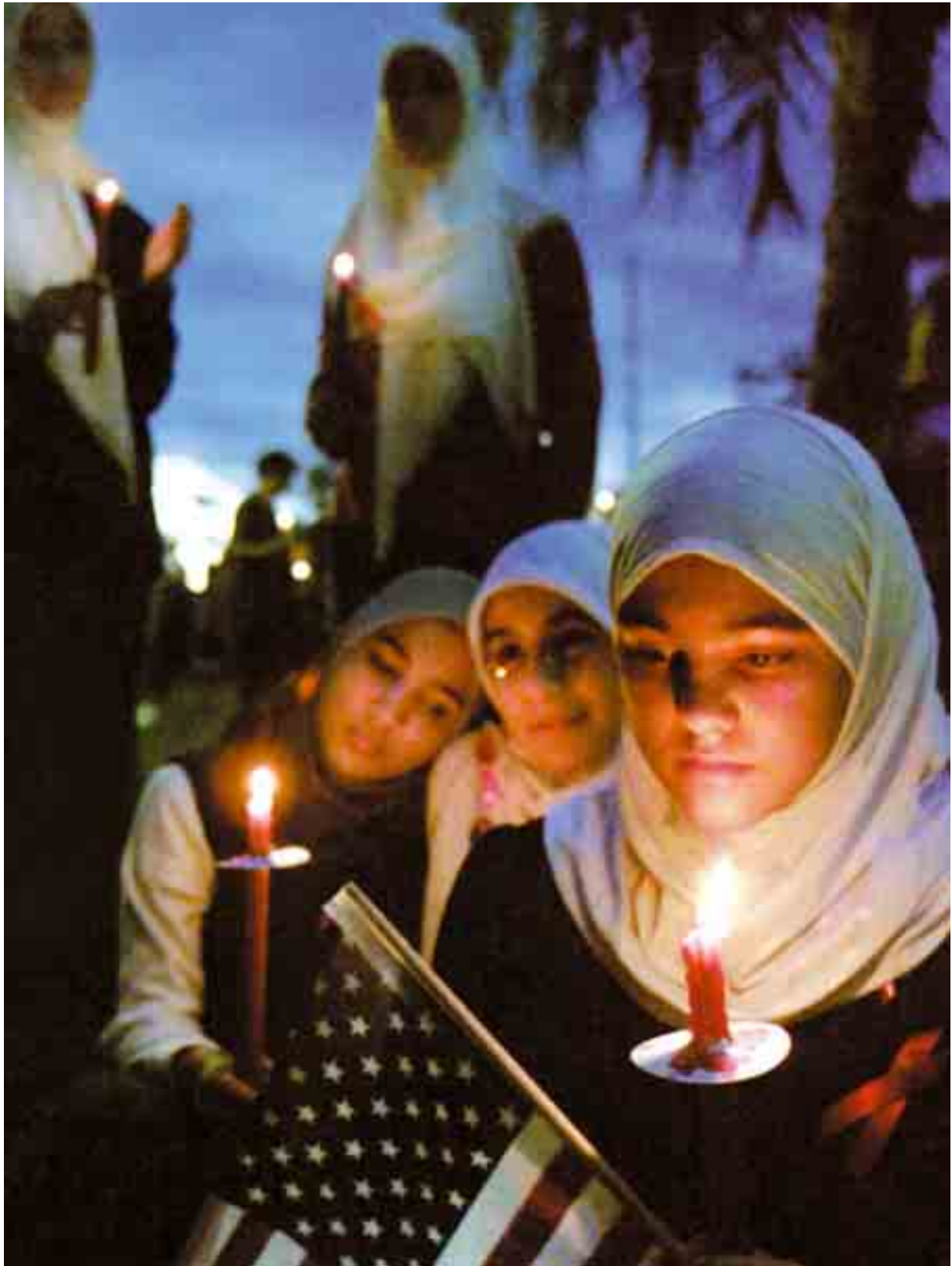
The Constitution of Madinah was prepared under the leadership of the Prophet Muhammad (saas) 1,400 years ago, that is in 622 AD, to meet the needs of people of different beliefs, and was put into practice as a written legal contract. Different communities of different religions and races that had harboured deep-seated enmity towards one another for 120 years became parties to this legal contract. By means of this contract, the Prophet Muhammad (saas) showed that conflicts between those societies, who had been enemies and quite unable to reach any form of compromise, could come to an end, and they could actually live side by side.



The evils in the world will come to an end when Muslims, Christians and Jews all worship Allah in unity, tolerating their differences of faith.



All Believers Must Pray For One Another And Be At Unity





Muzammil Siddiqui, the President of the Islamic Society of North America, recited verses from the Qur'an at the Washington National Cathedral memorial service held in the aftermath of September 11.



Bush's visit to the Islamic Center in Washington.



Side: President Bush prayed next to a Muslim imam during a prayer service at the Washington National Cathedral. Above: Muslims and non-Muslims prayed together in a service in Dallas.

After the attacks of September 11, people of every language and religion prayed to Allah in empathy and solidarity with the victims.



TIME, OCT, 1, 2001

PLANET EASTON, NOV, 2001

TERRORISM AND ISLAM ARE NOT THE SAME
 Extremists representing a tiny fraction of Islam's 1.2 billion members are the architects of the inevitable cycle of retaliation. Muslims should never believe there is an

LET US MOURN An interreligious ceremony at Bremen's Faith Mosque brings together leaders and adherents from Islam and Christianity to remember the victims of U.S. terror

TIME, OCT, 1, 2001

Q-NEWS, OCT, 2001

Bush and Blair: Islam is peace, not terror
 A common enemy has united the two world leaders, who are...
 The English government is not as disingenuous as the original article...
 The fact of Islam is not the work of Allah...
 Muslims are not the cause of terrorism...
 Their message is not to be feared...
 Their message is to be followed...

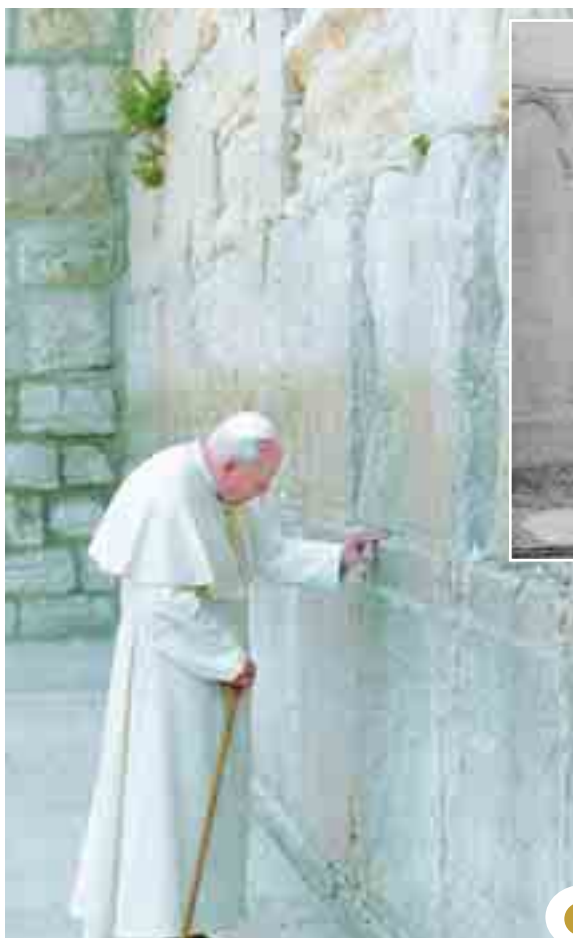


Muslims in London's Hyde Park pray for victims of the attacks

TIME, OCT, 1, 2001

Karen Armstrong
The True, Peaceful Face of Islam
 THERE ARE 1.2 BILLION MUSLIMS IN THE WORLD, AND ISLAM | an end as quickly as possible and must cease the min

According to the Constitution of Madinah, everyone was free to adhere to any belief or religion or to make any political or philosophical choice. People sharing the same views could come together and form a community. Everyone was free to exercise his own justice system. However, anyone who committed a crime would be protected by no one. The parties to the contract would engage in co-operation with one another, provide support for each other, and would remain under the protection of the Prophet Muhammad (saas). Conflicts between the parties would be brought to the Messenger of Allah (saas).



Scenes of Respect: The Pope in a visit to the Wailing Wall in Jerusalem; European Union Commissioner Romano Prodi making a speech at the Islamic Centre in Brussels.



This contract was in force from 622 to 632 AD. Through this document, the tribal structures which had formerly been based on blood and kinship were abolished, and people of different cultural, ethnical and geographical backgrounds came together and formed a social unity. The Constitution of Madinah secured absolute religious freedom.

Treating the People of the Book with Compassion and Affection is the Sunnah of Our Prophet (saas)

Adnan Oktar: The People of Israel are descended from the prophets, they are the grandchildren of our own prophets. And they follow the law of the Prophet Moses (as) and have preserved that law and faith from that day to this. Therefore, it is incompatible with reason and good conscience to leave these immaculate people without a state, to deprive them of their nation, to seek to exile them from their lands or deny them the right to life.

Muslims are affectionate, compassionate and full of love. The Jews are our brothers and have the right to life. They are first-class human beings, who live, trade, make art and do science as they wish in the region. So why should they be forced from their lands or deprived of the right to a quite life? That is unacceptable to anyone. And unacceptable to me. Of course they will live in peace and happiness, and their lives will be guaranteed. They will live in plenty and abundance in the Turkish-Islamic Union. The words of the Qur'an are plain to see, as are the Sunnah and practices of our Prophet (saas). The People of the Book, the People of Israel, lived in complete ease in the time of our Prophet (saas). They also lived in Jerusalem at that time, in the region of Israel. They were happy and prosperous and were treated with love and affection. One can marry Jewish girls, sit down at their tables, eat food they have prepared, visit their homes and be friends with them. That was the practice in the time of the Prophet (saas) and his Sunnah. And it also applies to Christians. As you know, one of our Prophet's (saas) concubines was a Christian. She is our mother, someone we remember with the greatest respect. I am not talking about Judaism alone. Christians are also people we must regard as having a right to live in peace and happiness and plenty and abundance and the joy thereof. (The Gulf Today, November 2008)

Monasteries, Churches and Synagogues Must Be Respected

Another important fact we learn from the Qur'an is that Muslims must respect Jewish and Christian places of worship. In the Qur'an, the places of worship of the People of the Book, ie. monasteries, churches and synagogues, are mentioned as places of worship protected by Allah.

... if Allah had not driven some people back by means of others, 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)

This verse shows every Muslim the importance of respecting and protecting the holy places of the People of the Book.

Indeed, the Prophet Muhammad (saas) also made contracts with pagans as well as the people of the Book. Pagans were always treated with justice, and when they asked to be taken under protection, their requests were readily accepted by Muhammad (saas). This meant that these communities sought the protection of the Messenger of Allah (saas) in the face of an attack or a wrongful accusation. Throughout his life, many non-Muslims and pagans requested protection from the Prophet Muhammad (saas), and he took them under his protection and ensured their security. In Sura Tawba, Allah advises that requests of pagans seeking protection be accepted by believers. Of this, Allah says the following:

If any of the idolaters ask you for protection, give them protection until they have heard the words of Allah. Then convey them to a place where they are safe... (Surat at-Tawba, 6)

Jews and Christians, due to their shared commonalities with Muslims are much closer to Muslims than those who have no faith in Allah. Each of these religions has its book, that is, they are subject to a book sent down by Allah. They know what is right and what is wrong, what is lawful and what is unlawful according to their scriptures, and all revere the prophets and messengers that accompanied them. They all believe in a hereafter, and afterlife where they will have to give an account to Allah for all their actions. So, there is a shared foundation from where we all can unite upon.

Rallying to a Common Formula

Concerning the People of the Book, Allah gives Muslims a command in the Qur'an; to rally to a common formula:

Say, "O People of the Book! Let us rally to a common formula to be binding on both us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." (Surah Al 'Imran, 64)

This is indeed our call to Christians and Jews: As people who believe in Allah and follow His revelations, let us rally to a common formula – "faith". Let us love Allah, Who is our Creator and Lord, and follow His commands. And

let us pray to Allah to lead us to an even straighter path.

When Muslims, Christians and Jews rally to a common formula this way; when they understand that they are friends not enemies, when they see that the real enemy is the rejection of Allah, then the world will become a very different place. The wars in many parts of the world, enmities, fears and terrorist attacks will come to an end, and a new civilisation based on love, respect and peace will be established upon this "common formula".

There are important facts to consider for Muslims. What Allah teaches us in the Qur'an about different peoples and creeds is clear:

* The morality of the Qur'an excludes every kind of racism.

* It is commanded in the Qur'an that a moderate and friendly attitude must be maintained toward other religions.

It is evident that some of the Jews who lived in the past have committed many errors which are stated and criticized in the Qur'an. But all this must not be taken by Muslims as a cause to feel hostility against all Jews. The crime committed by some Jews because of atheist ideologies cannot be ascribed to Judaism and the Jewish nation.

Again a basic vantage point prescribed in the Qur'an is not to make judgements about people just because they belong to a particular race, nation or religion. In every community, there are good people as well as wicked people. This differentiation is stated in the Qur'an. For instance, right after mentioning the rebellious nature – against Allah and His religion – of some people among Jews and Christians, there is reference to an exception and, said thus:

[However] They are not all alike. Among the People of the Book there is an upright community who recite the revelation of Allah during the night and fall prostrate before Him. They believe in Allah and the Last Day, enjoin what is right and forbid what is evil, and vie with one another in good works. They are of the righteous and whatever good they do, its reward will not be denied them. Allah knows those who fear [Him]. (Surah Al'Imran, 113-115)

In another verse, Allah commands:

We sent a Messenger among every people saying: "Worship Allah and keep clear of all false gods." Among them were some whom Allah guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers. (Surat an-Nahl, 36)

Allah revealed to all messengers that He is the Unique and that there is no one but Him Whom people must worship, serve and obey. The divine message, conveyed to the people by Allah through His messengers, has been communicated to people since the creation of man. Some societies have accepted the message and followed the right path while others have denied and swerved from it. This also holds true for the present day. Some people will side with the righteous, whereas some others will plunge into mischief. This is the law of Allah. Those who believe should also adopt such an outlook and never forget that there may be sincere, pious people who have fear of Allah among the members of all religions as well as those who are far removed from the religious tenets.

Our hope is that a world will be established in which people will be able to live together in peace, no matter what race or religion they belong to, in which every racist perversion will be rejected, everyone's rights will be safeguarded and everyone will be respected. The struggle that will have to take place on intellectual grounds against all anti-religious ideologies will hopefully establish the peace that has been longed for. Of this Allah relates the following in the Qur'an:

Those who disbelieve are the friends and protectors of one another. If you do not act in this way (be friends and protectors of one another) there will be turmoil in the land and great corruption. (Surat al-Anfal, 73)

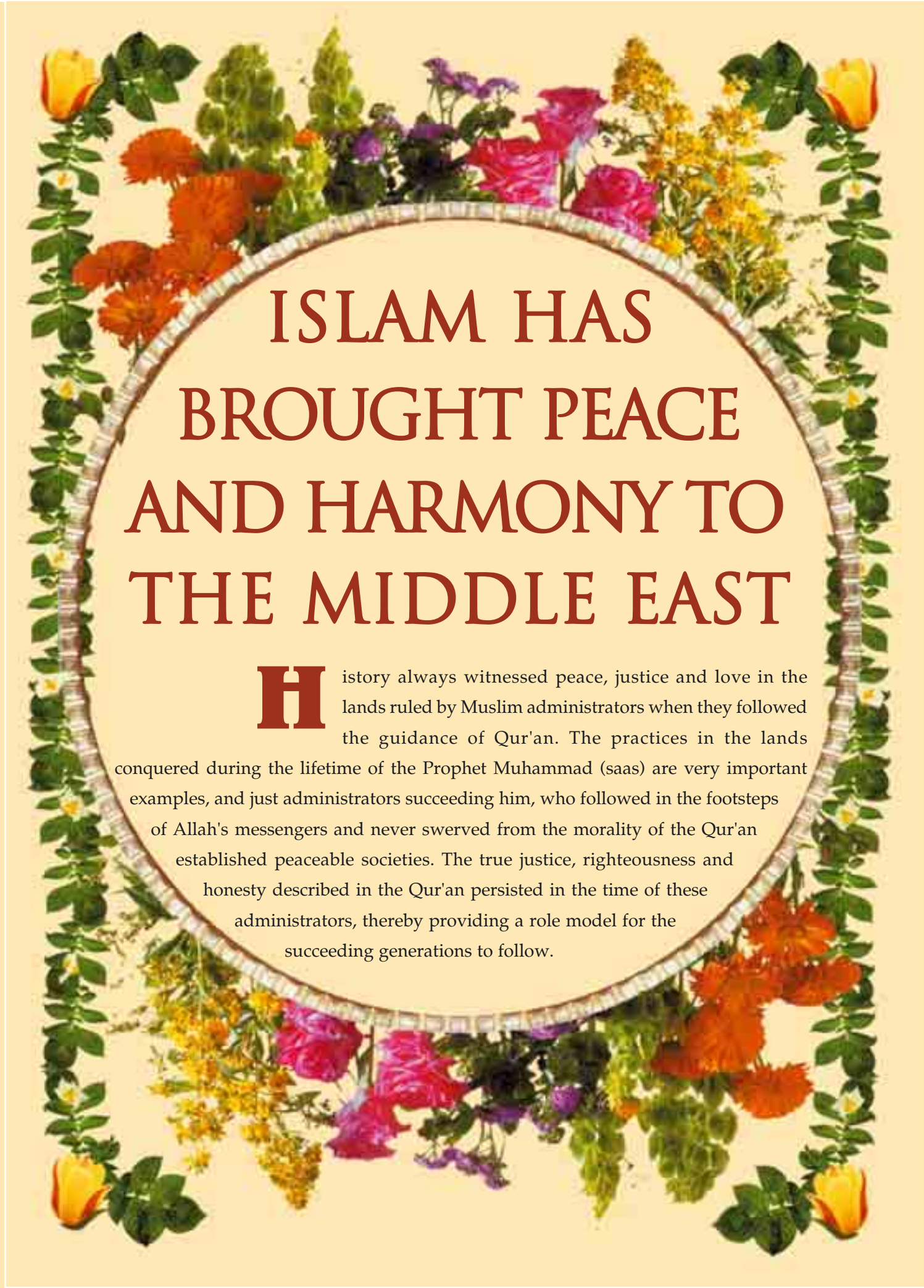
Would that there had been more people with a vestige of good among the generations of those who came before you, who forbade corruption in the earth, other than the few among them whom We saved. Those who did wrong gladly pursued the life of luxury that they were given and were evildoers. (Surah Hud, 116)



**...Heed Allah (alone). Allah is aware of what you do.
(Surat al-Ma'ida, 8)**

**Those who perform good actions will receive
better than them...
(Surat an-Naml, 89)**





ISLAM HAS BROUGHT PEACE AND HARMONY TO THE MIDDLE EAST

History always witnessed peace, justice and love in the lands ruled by Muslim administrators when they followed the guidance of Qur'an. The practices in the lands conquered during the lifetime of the Prophet Muhammad (saas) are very important examples, and just administrators succeeding him, who followed in the footsteps of Allah's messengers and never swerved from the morality of the Qur'an established peaceable societies. The true justice, righteousness and honesty described in the Qur'an persisted in the time of these administrators, thereby providing a role model for the succeeding generations to follow.

The land of Palestine and its capital Jerusalem, where members of the three divine religions reside together, are important in the sense that they show how Muslims bring peace and stability to the lands they rule. Indeed, for most of the last 1400 years, Muslim rule has brought peace to Jerusalem and Palestine.

The Peace and Justice Brought to Palestine by the Caliph Omar (ra)

Jerusalem was the capital of the Jews until A.D. 71. In that year, the Roman Army made a major assault on the Jews, and exiled them from the area with great savagery. As the time of the Jewish diaspora began, Jerusalem and the surrounding area was becoming an abandoned land.

However, Jerusalem once again became a centre of interest with the acceptance of Christianity during the time of the Roman Emperor Constantine. Roman Christians built churches in Jerusalem. The prohibitions on Jews settling in the region were lifted. Palestine remained Roman (Byzantine) territory up until the 7th century. The Persians conquered the region for a short time, but the Byzantines later reconquered it.

An important turning point in the history of Palestine came in the year 637, when it was conquered by the armies of Islam. This meant new peace and harmony in Palestine, which had for centuries been the scene of wars, exile, looting and massacre, and which saw new brutality every time it changed hands, a frequent occurrence. The coming of Islam was the beginning of an age when people of different beliefs could live in peace and harmony.

Palestine was captured by Hazrat Omar (ra), the second Caliph after the Prophet (saas) himself. The entry of the Caliph into Jerusalem, the compassion, maturity and kindness he showed towards people of different beliefs, introduced the beautiful age that was beginning. Karen Armstrong describes the capture of Jerusalem by Hazrat Omar (ra) in these terms in her book *Holy War*:

The Caliph Omar entered Jerusalem mounted on a white camel, escorted by the magistrate of the city, the Greek Patriarch Sophronius. The Caliph

asked to be taken immediately to the Temple Mount and there he knelt in prayer on the spot where his friend Mohammed had made his Night Journey. The Patriarch watched in horror: this, he thought, must be the Abomination of Desolation that the Prophet Daniel had foretold would enter the Temple; this must be Antichrist who would herald the Last Days. Next Omar asked to see the Christian shrines and, while he was in the Church of the Holy Sepulchre, the time for Muslim prayer came round. Courteously the Patriarch invited him to pray where he was, but Omar as courteously refused. **If he knelt to pray in the church, he explained, the Muslims would want to commemorate the event**



Mosque of Omar

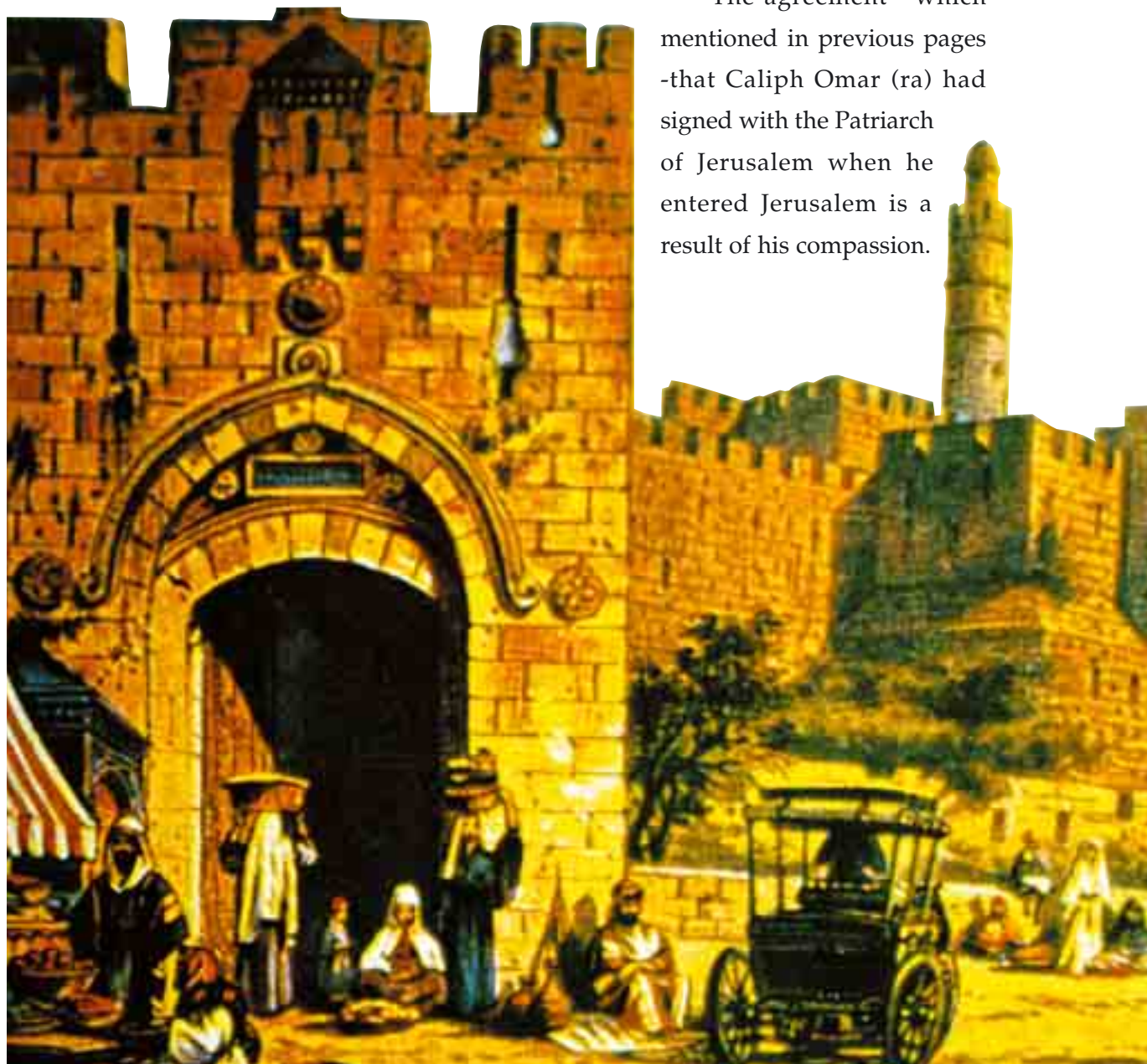
by erecting a mosque there, and that would mean that they would have to demolish the Holy Sepulchre. Instead Omar went to pray at a little distance from the church, and, sure enough, directly opposite the Holy Sepulchre there is still a small mosque dedicated to the Caliph Omar.

The other great mosque of Omar was erected on the Temple Mount to mark the Muslim conquest, together with the mosque al-Aqsa which commemorates Mohammed's Night Journey. **For years, the Christians had used the site of the ruined Jewish Temple as the city rubbish dump. The Caliph helped his Muslims to clear the garbage with his own hands and there Muslims raised their two shrines to establish Islam in the third most holy city in the Islamic world.**²⁰

With the Muslim conquest of Jerusalem, the city became a safe haven in which all three religions could co-exist in peace. John L. Esposito writes:

When the Arab armies took Jerusalem in 638, they occupied a center whose shrines had made it a major pilgrimage site in Christendom. Churches and the Christian population were left unmolested. Jews, long banned from living there by Christian rulers, were permitted to return, live, and worship in the city of Solomon and David.²¹

The agreement - which mentioned in previous pages - that Caliph Omar (ra) had signed with the Patriarch of Jerusalem when he entered Jerusalem is a result of his compassion.



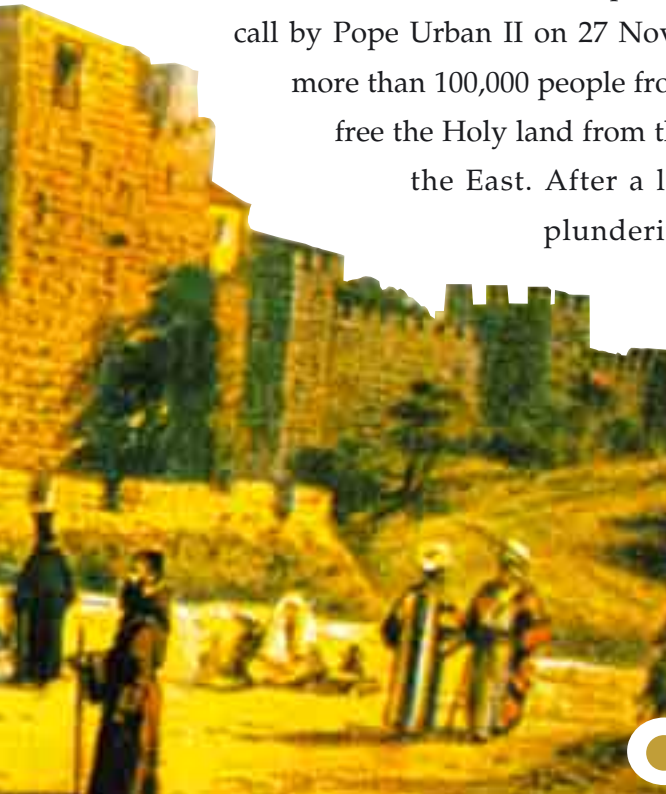
In short, Muslims brought civilisation to Jerusalem and all of Palestine. Instead of beliefs that showed no respect for other peoples' sacred values, and which killed them simply out of differences of faith, there reigned the just, tolerant and moderate culture of Islam. After its capture by Hazrat Omar (ra), Muslims, Christians and Jews lived together in peace and harmony in Palestine. Muslims never tried to use force to make people convert, although some non-Muslims who saw that Islam was the true religion did so of their own free will.

The peace and harmony in Palestine lasted as long as Muslim rule in the region. However, at the end of the 11th century, a conquering force entered the region from abroad, and the civilised land of Jerusalem was barbarically and savagely plundered, in a way never before seen. These barbarians were the Crusaders.

The Savagery of the Crusaders

While members of all three religions were living peaceably together in Palestine, the Christians in Europe decided to organise a crusade. Following a call by Pope Urban II on 27 November 1095 at the Council of Clermont, more than 100,000 people from all over Europe set out for Palestine to free the Holy land from the Muslims and find the fabled wealth of the East. After a long and wearying journey, and much plundering and slaughter along the way, they reached Jerusalem in 1099. The city fell after a siege of nearly five weeks, and the Crusaders moved in. And they carried out a savagery the like of which the world has seldom seen. All Muslims and Jews in the city were put to the sword.

Under Muslim rule, Muslims, Christians and Jews lived together in Jerusalem in contentment and peace.





The Muslims and Jews of Jerusalem were brutally massacred by the Crusaders

The peace and harmony in Palestine, which had lasted since Hazrat Omar (ra), ended in terrible slaughter. The Crusaders violated all the ethical laws of Christianity, a religion of love and compassion, and spread terror in the name of Christianity.

The Justice of Saladin

The barbaric Crusader army made Jerusalem their capital, and established a Latin Kingdom whose borders stretched from Palestine to Antioch. However, the Crusaders who brought savagery to Palestine did not last long. Saladin gathered all the Muslim kingdoms, and defeated the Crusaders at the battle of Hattin in 1187. After the battle, the two leaders of the crusader army, Reynald of Chatillon and King Guy, were brought into Saladin's presence. Saladin executed Reynald of Chatillon, who had become infamous for the terrible savagery he had committed against Muslims, but he let King Guy go, as he had not committed the same crimes. Palestine once again saw the true meaning of justice.

Immediately after Hattin, and on the very same day that the Prophet Muhammad (saas) had been taken from Mecca to Jerusalem in one night, the

day of the Ascent, Saladin entered Jerusalem and freed it from 88 years of Crusader occupation. When the Crusaders had taken the city 88 years earlier, they had killed all the Muslims inside it, and for that reason they were afraid that Saladin would do the same thing to them. However, he did not touch even one Christian in the city. Furthermore, he merely ordered the Latin (Catholic) Christians to leave it. The Orthodox Christians, who were not Crusaders, were allowed to live in the city and worship as they chose. In the words of John L. Esposito, "The Muslim army was as magnanimous in victory as it had been tenacious in battle. Civilians were spared; churches and shrines were generally left untouched... Saladin was faithful to his word and compassionate toward noncombatants."²²

Karen Armstrong describes the second capture of Jerusalem in these words:

On 2 October 1187 Saladin and his army entered Jerusalem as conquerors and for the next 800 years Jerusalem would remain a Muslim city. Saladin kept his word, and conquered the city according to the highest Islamic ideals. **He did not take revenge for the 1099 massacre, as the Qur'an advised (16:127), and now that hostilities had ceased he ended the killing (2:193-194).** Not a single Christian was killed and there was no plunder. The ransoms were deliberately very low... Saladin... released many of them freely, as the Qur'an urged.... His brother al-Adil was so distressed by the plight of the prisoners that he asked Saladin for a thousand of them for his own use and then released them on the spot... All the Muslim leaders were scandalised to see the rich Christians escaping with their wealth, which could have been used to ransom all the prisoners... [The Patriarch] Heraclius paid his ten-dinar ransom like everybody else and was even provided with a special escort to keep his treasure safe during the journey to Tyre.²³

In short, Saladin and the Muslims in his command treated the Christians with great mercy and justice, and even showed them more compassion than their own leaders had. Not only the Christians but also Jews attained peace and security with the conquest of Jerusalem by Muslims. The well-known Spanish-Jewish poet Yehuda al-Harizi expressed his feelings thus in one of his works:

God ...decided that the sanctuary would no longer rest in the hands of the sons of Esau... Thus in the year 4950 of Creation [AD 1190] God aroused the spirit of the prince of the Ishmaelites [Salah al-Din], a prudent and courageous man, who came with his entire army, besieged Jerusalem, took it and had it proclaimed throughout the country that he would receive and accept the race of Ephraim, wherever they came from. And so we came from all corners of the world to take up residence here. We now live in the shadow of peace.²⁴

After Jerusalem, the Crusaders continued their barbarity and the Muslims their justice in other cities in Palestine. In 1194, Richard the Lionheart, who is portrayed as a great hero in British history, had 3,000 Muslims, among whom were many women and children, basely executed in Castle Acre. Although the Muslims witnessed this savagery, they never resorted to the same methods. They abided by Allah's command "**Let not the hatred of a people [who once] obstructed you from the Sacred Mosque lead you to transgress...**" (Surat al-Ma'ida, 2) and never used violence against innocent civilians. They never employed unnecessary violence, not even against the Crusader armies they defeated.

The savagery of the Crusaders and the justice of the Muslims once more revealed a historic truth: **An administration built on the principles of Islam allowed people of different faiths to live together.** This fact continued to be demonstrated for 700 years after Saladin, particularly during the Ottoman period.

The Ottoman Empire's Just and Compassionate Rule

In 1514, Sultan Selim captured Jerusalem and the surrounding area, and some 400 years of Ottoman rule in Palestine began. As in other Ottoman states, this period would enable Palestine to enjoy peace, stability, and the living together of different faiths.

The Ottoman Empire was administered under what is known as the "**nation (millet) system**", the fundamental feature of which was that people of



King Richard ruthlessly executed 3000 Muslim civilians in the Castle of Acre, among whom were many women and children.

different faiths were allowed to live according to their own beliefs and even legal systems. Christians and Jews, described as the People of the Book in the Qur'an, found compassion, security and freedom in Ottoman lands.

The most important reason for this was that although the Ottoman Empire was an Islamic state administered by Muslims, it had no desire to force its citizens to adopt Islam. On the contrary, the Ottoman state aimed at providing peace and security for non-Muslims, and governing them in such a way that they would be pleased with Islamic rule and justice.

Other major states at the same time had much cruder, oppressive and intolerant views of government. The Kingdom of Spain could not tolerate the existence of Muslims and Jews on the Spanish peninsula and inflicted great violence on both communities. In many other European countries, Jews were oppressed just for being Jews (for instance they were imprisoned in ghettos), and were sometimes the victims of mass slaughter (pogroms). Christians could not even get on with one another: the fighting between Protestants and Catholics in the 16th and 17th centuries turned Europe into a bloodbath. The 30-Years War between 1618 and 1648 was one result of this Catholic-Protestant



Although the Ottoman Empire was a Muslim state, it granted its subjects religious freedom. Thus a peaceful multi-cultural mosaic was to be found in Ottoman lands. As seen in this picture, the state protected its citizens in accordance with Muslim moral teaching, providing for its poor no matter what religion they practised.





The mutual intolerance of Catholics and Protestants in the 16th and 17th centuries still continues in some countries. The most innocent sufferers of these conflicts have always been the children.

conflict. As a result of that war, central Europe became a battleground, and in Germany alone, one-third of the population of 15 million people was killed.

In such an environment, it is an indisputably important truth that Ottoman rule was exceedingly humane.

Many historians and political scientists have drawn attention to this fact. One of these is Columbia University's world-famous Middle East expert Professor Edward Said. Originally from a Jerusalem Christian family, he continues his research far from his homeland in American universities. In an

Kudüs'e Osmanlı çözümü

Nostalgia for the Ottomans in the Balkans



We Miss the Ottomans



TÜRKİYE, 15.4.95

Osmanlı gitti terör başladı

Terrorist kaynağı Bulfour deklarasyonuna uzanıyor. Osmanlı'nın yıkılmasından ardından bölgede birçok aile devleti kuruldu. Daha sonra İsrail devleti kuruldu. Filistin İsrail arasındaki çatışmalarla 35 bin masum Filistinli öldü. Bizim Amerika'ya çıktığımız için büyük dindaki huzur insana soğarsanız.

Ottomans Departed and Terror Started

The model for peace in the Middle East is the Ottoman one of multi-culturalism, with its conciliatory, just and tolerant attitude based on the moral teaching of the Qur'an. Above are some news clippings from Turkish newspapers and journals about the peaceful nature of Ottoman rule.

interview in the Israeli newspaper Ha'aretz he recommended the "Ottoman nation system" if a permanent peace is to be built in the Middle East. What he said was:

A Jewish minority can survive the way other minorities in the Arab world survived. ...it worked rather well under the Ottoman Empire, with its millet system. What they had then seems a lot more humane than what we have now.²⁵

History reveals that Islam is the only system of belief to offer a just, tolerant and compassionate way of government in the Middle East. The Pax



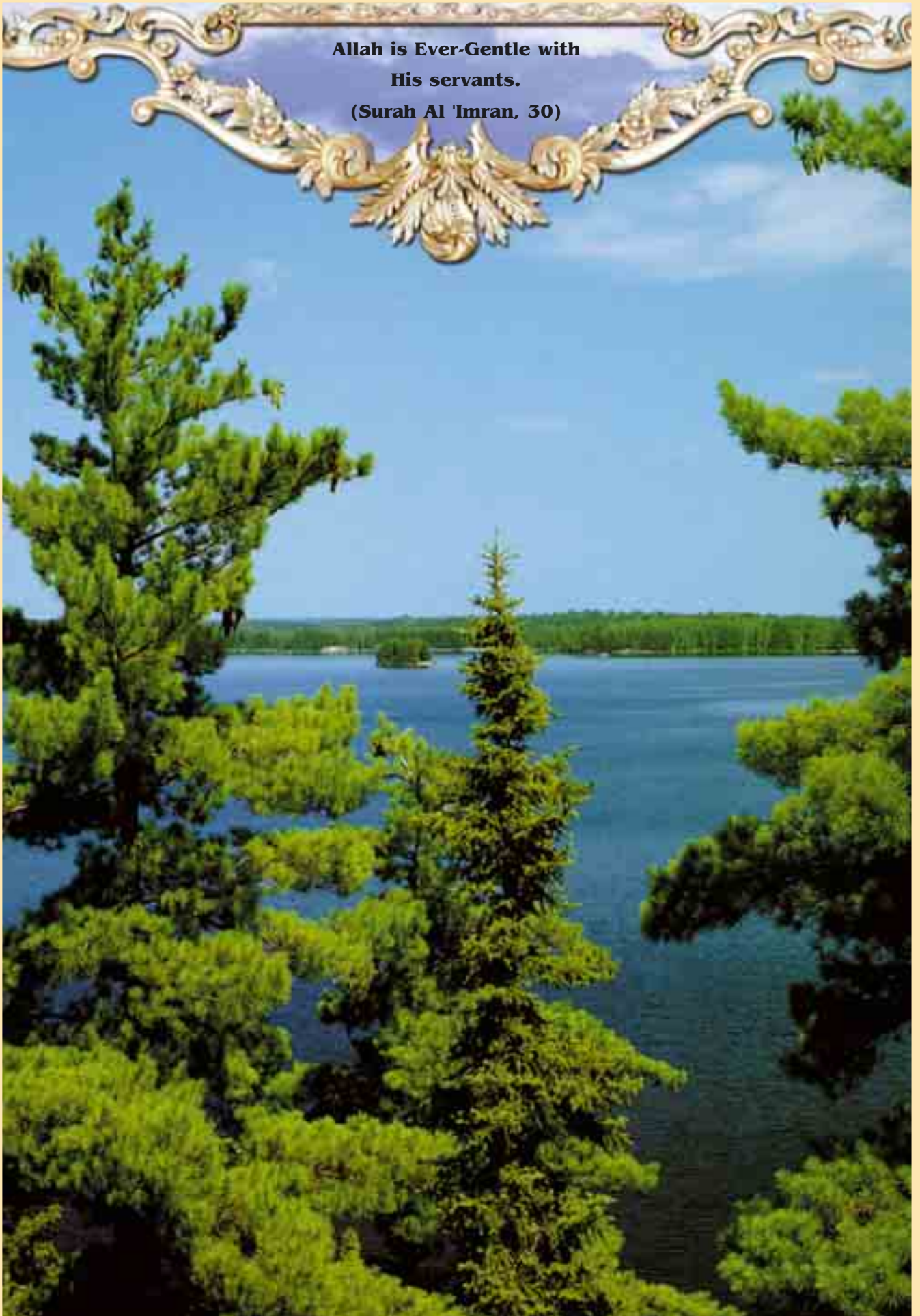
A widely-recognized expert on the Middle East, Edward W. Said

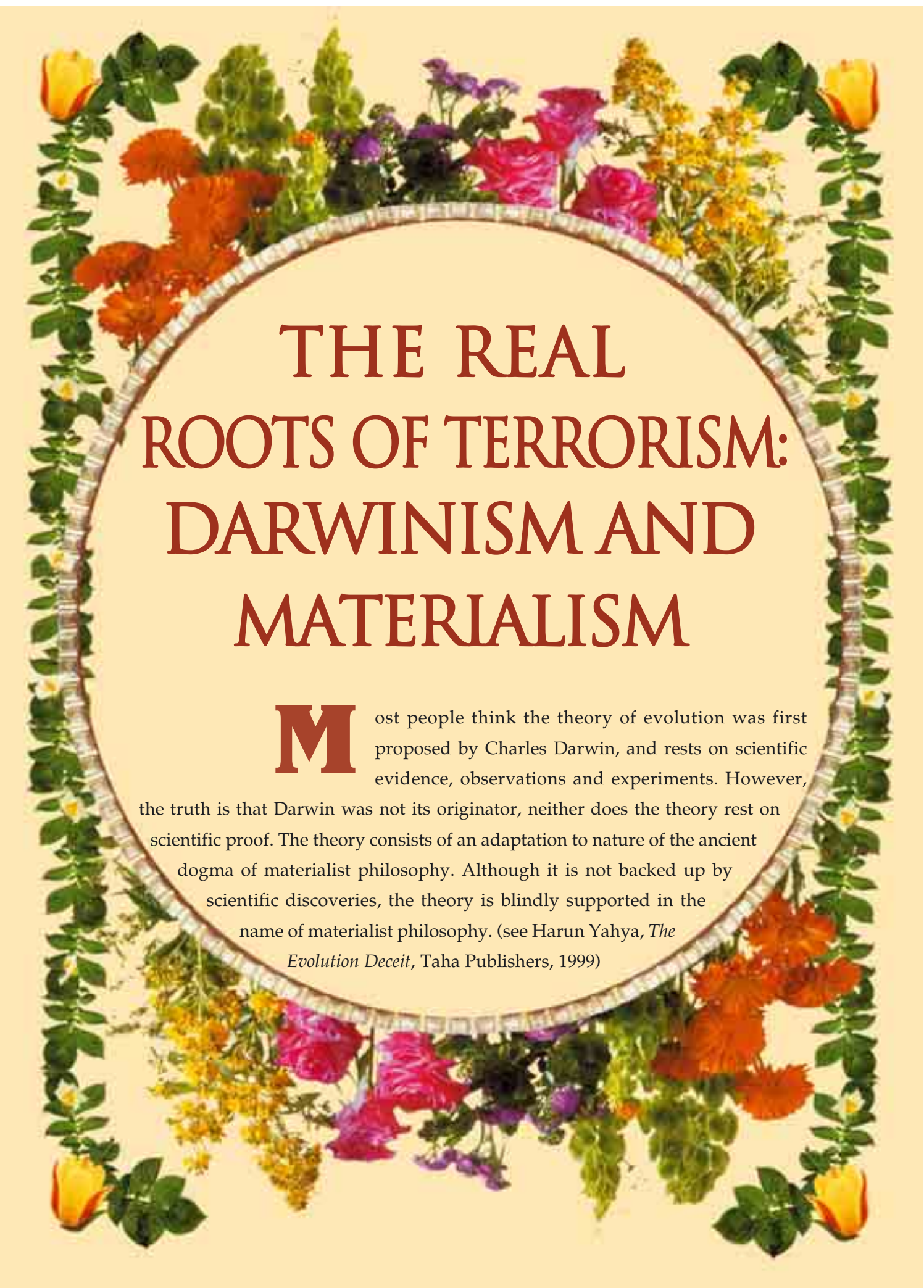
Ottomana, which came to an end with the withdrawal of the Ottoman Empire from the region, has still not been replaced.

For this reason, the way to attain peace in the Middle East is to introduce the Ottoman model characterised by compassion and compromise, the two fundamental teachings of the Qur'an. Islam, truly followed, is the solution to all sorts of violence, conflicts, wars and terror and a guarantor of peace, justice and compassion.



**Allah is Ever-Gentle with
His servants.
(Surah Al 'Imran, 30)**





THE REAL ROOTS OF TERRORISM: DARWINISM AND MATERIALISM

Most people think the theory of evolution was first proposed by Charles Darwin, and rests on scientific evidence, observations and experiments. However, the truth is that Darwin was not its originator, neither does the theory rest on scientific proof. The theory consists of an adaptation to nature of the ancient dogma of materialist philosophy. Although it is not backed up by scientific discoveries, the theory is blindly supported in the name of materialist philosophy. (see Harun Yahya, *The Evolution Deceit*, Taha Publishers, 1999)

This fanaticism has resulted in all kinds of disasters. Together with the spread of Darwinism and the materialist philosophy it supports, the answer to the question "What is a human being?" has changed. People who used to answer: "Human beings were created by Allah and have to live according to the beautiful morality He teaches", have now begun to think that "Man came into being by chance, and is an animal who developed by means of the fight for survival." There is a heavy price to pay for this great deception. Violent ideologies such as racism, fascism and communism, and many other barbaric world views based on conflict have all drawn strength from this deception.



Thomas Malthus

This part of the book will examine the disaster Darwinism has visited on the world and reveal its close connection with terrorism, one of the most important global problems of our time.

The Fight against Terror Will Succeed by Telling People of the Invalidity of Darwinism

Adnan Oktar: If there is no rational campaign against Darwinists, then PKK activity in Turkey will grow, may Allah forbid. They will engage in serious activities aimed at splitting that part of the country off. They will also have strengthened the ground for the alleged organization Ergenekon. **The sole solution is for Darwinism to be eliminated from Turkey and the region and the entire Middle East, with state support, through intellectual and cultural activity and with genuine evidence and genuine science. But the devastation will persist so long as that is not done.** Reluctance to engage in argument or make a fuss is no use to anyone. They removed an article from Bilim ve Teknik magazine just the other day and immediately replaced it

with a lengthy piece about evolution, a piece supporting evolution. They literally boasted about evolution, and that is terribly humiliating, very bad. It is very wrong to make such concessions and fall into such a condition, it is totally inappropriate. The right thing would have been to bring out special issue about Darwinism, 30 or 40 pages, and to have talked about Darwinism in that. Then they could have devoted another 40 pages to genuine science, to anti-Darwinist accounts setting out the lies of Darwinism. That would be real science. But you cannot get anywhere if you are timid in the face of Darwinists, if you say these people produce reports in the press, and if you say we should produce Darwinist accounts in the same way they do. Next will come Marxist dialectics, then Lenin's ideas about killing soldiers and the police, and the end result will be hugely damaging. I have already said this before, **Marxism and Darwinism go hand in hand, as well as with fascism. If a person or an institution or a government wants to put a stop to terror and work honestly then they must put a complete end to Darwinism in the region. Not by banning Darwinism, but by describing it at length. Because we cannot get across to the people what is wrong with them in any other way.** We must first describe Darwinism at length so that it can be seen how twisted it is. Their tricks and lies then have to be exposed one by one. For example, one has to point to the fossils produced by Darwinists and then explain how there are no transitional form fossils. How they are all perfect, regular and symmetrical life forms. How Darwinists depict extinct life forms as transitional ones, and then one must show people the truth, the fossils proving Creation. That would be honest work. But to be timid in the face of Darwinists and say they are right and never to mention Creation, to say one will keep one's mouth firmly shut, that is just to admit defeat. It is a defeat in the name of science and a most dishonest impression... Because that would be acting out of fear. One should act honestly. **Do I tell anyone not to discuss Darwinism? It should in fact be described at great length. Darwinism could even be taught in schools as a special lesson. As a philosophy course in high school. We had it at high school in my day. It should be a philosophy in high school years 1, 2 and 3. It should even be taught in middle school.**

One of the main subject in philosophy class should be Marxist thought, capitalist thought and Darwinism. These should be discussed at length. One then has to set out their lies, insoluble dilemmas and frauds, in the same book, in the philosophy course book, in a manner that is completely free and open to debate and based on scientific evidence. We say things cannot come about by chance, for example. They say, yes they can. They say that they are not in any case talking about chance. So what are you talking about, we ask. They say it is not chance, but if we press them, they will admit that it is. Please! You are wasting our time and everyone's time and encouraging the ignorant to rebel. I mean, what kind of education do those who throw stones at the police, who wreak havoc, who follow Marxism and Leninism receive? If you teach Darwinism there is no other alternative. If a person is a Darwinist he will be either a fascist or a communist. There is no other way. That is generally how it goes across the world. (Kanal Urfa TV, 5 December 2009)



The implementation in the 19th century of Malthus's thesis of the necessity of the struggle for life brought misery to the helpless and poor children in England. Religion, however, ensures the protection of children. A life of goodness and virtue, without any misery and suffering, is only possible if the moral teachings of religion are practiced.

The Darwinist Lie: "Life is Conflict"

Darwin set out with one basic fallacy when developing his theory: **The development of living things depends on the fight for survival. The strong win the struggle. The weak are condemned to defeat and oblivion.**

According to Darwin's unscientific ideas, there is a ruthless struggle for survival and an eternal conflict in nature. The strong always overcome the weak, and this enables development to take place. The subtitle he gave to his book *The Origin of Species*, "*The Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life*", encapsulates his deviant and unscientific view.

Furthermore, Darwin proposed the lie that the "fight for survival" also applied between human racial groups. According to that mythical claim, favoured races were victorious in the struggle. Favoured races, in Darwin's view, were white Europeans. African or Asian races had lagged behind in the struggle for survival. Darwin went further, and suggested that these races would soon lose the struggle for survival entirely, and thus disappear:

At some future period, not very distant as measured by centuries, the



Europe Since 1870 by the English professor of history, James Joll.

civilised races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous apes ... will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, **even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian and the gorilla.**²⁶

The Indian anthropologist Lalita Vidyarthi explains how Darwin's theory of evolution imposed racism on the social sciences:

His (Darwin's) theory of the survival of the fittest was warmly welcomed by the social scientists of the day, and they believed mankind had achieved various levels of evolution culminating in the white man's civilization. **By the second half of the nineteenth century racism was accepted as fact by the vast majority of Western scientists.**²⁷

Darwin's Source of Inspiration: Malthus' Theory of Ruthlessness

Darwin's source of inspiration on his unscientific, dark and dangerous ideas was the British economist Thomas Malthus' book *An Essay on the Principle of Population*. Left to their own devices, Malthus calculated that the human population increased rapidly. In his view, the main influences that kept populations under control were disasters such as war, famine and disease. In short, according to this brutal claim, some people had to die for others to live. Existence came to mean permanent war.

In the 19th century, Malthus' deviant ideas were widely accepted. European upper class intellectuals in particular supported his cruel ideas. In the article "**The Scientific Background of the Nazi "Race Purification" Programme,**" by T.D. Hall, the importance 19th century Europe attached to Malthus's views on population is described in this way:

In the opening half of the nineteenth century, throughout Europe, members of the ruling classes gathered to discuss the newly discovered "Population problem" and to devise ways of implementing the Malthusian mandate, to increase the mortality rate of the poor: **"Instead of recommending cleanliness to the poor, we should encourage contrary habits. In our towns we should make the streets narrower, crowd more people into the houses, and court the return of the plague. In the country we should build our villages near stagnant pools, and particularly encourage settlements in all marshy and unwholesome situations," and so forth and so on.**²⁸

As a result of this cruel policy, the weak, and those who lost the struggle

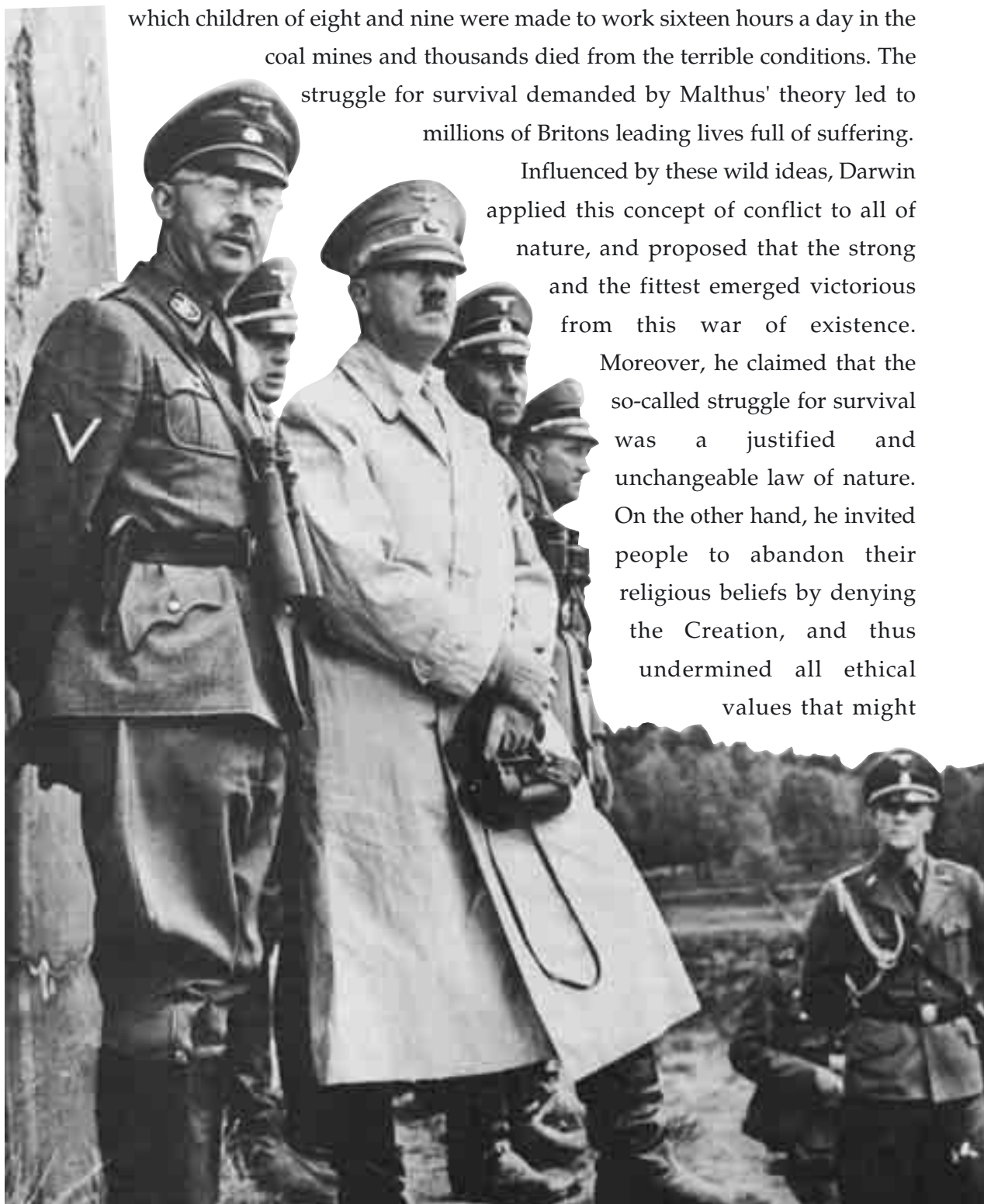


European philosophers and political leaders of the first decade of the 20th century were obsessed with the Darwinist notion of "the struggle for existence". Hence their enthusiasm for starting the Great War, a terrible cataclysm that destroyed more than 10 million lives.

for survival would be eliminated, and as a result the rapid rise in population would be balanced out. This so-called "oppression of the poor" policy was actually carried out in 19th century Britain. An industrial order was set up in which children of eight and nine were made to work sixteen hours a day in the coal mines and thousands died from the terrible conditions. The struggle for survival demanded by Malthus' theory led to millions of Britons leading lives full of suffering.

Influenced by these wild ideas, Darwin applied this concept of conflict to all of nature, and proposed that the strong and the fittest emerged victorious from this war of existence.

Moreover, he claimed that the so-called struggle for survival was a justified and unchangeable law of nature. On the other hand, he invited people to abandon their religious beliefs by denying the Creation, and thus undermined all ethical values that might





Fascism, which has Darwinist concepts at its heart, caused the death of millions of innocent people. This dreadful ideology drew many countries of the world into a maelstrom of destruction and misery.

prove to be obstacles to the ruthlessness of the struggle for survival.

Humanity has paid a heavy price in the 20th century for the dissemination of these callous views which led people to ruthlessness and cruelty.

The Role of Darwinism in Preparing the Ground for World War I

As Darwinism dominated European culture, the effects of the fallacy of struggle for survival began to emerge. Colonialist European nations in particular began to portray the nations they colonized as so-called "evolutionary backward nations" and looked to Darwinism for justification.

The bloodiest political effect of Darwinism was the outbreak of World War I in 1914.

In his book *Europe Since 1870*, the well-known British professor of history James Joll explains that one of the factors that prepared the ground for World War I was the belief in Darwinism of European rulers at the time.

...it is important to realise how literally the doctrine of the struggle for



existence and of the survival of the fittest was taken by the majority of the leaders of Europe in the years preceding the First World War. The Austro-Hungarian chief of staff for example, Franz Baron Conrad von Hoetzendorff, wrote in his memoirs after the war:

Philanthropic religions, moral teachings and philosophical doctrines may certainly sometimes serve to **weaken mankind's struggle for existence** in its crudest form, but they will never succeed in removing it as a driving motive of the world... **It is in accordance with this great principle that**

Nazism, a blend of Social Darwinism and neo-paganism, has killed millions and spread horror into the hearts of many others.



World War II caused the deaths of 55 million people, leaving many others wounded and homeless, their lives in ruins. The war devastated cities and caused economies to collapse.



the catastrophe of the world war came about as the result of the motive forces in the lives of states and peoples, like a thunderstorm which must by its nature discharge itself.

Seen against this sort of ideological background, Conrad's insistence on the need for a preventive war in order to preserve the Austro-Hungarian monarchy becomes comprehensible.

We have seen too how these views were not limited to military figures, and that Max Weber for example was deeply concerned with the international struggle for survival. Again Kurt Riezler, the personal assistant and confidant of the German chancellor Theobald von Bethmann-Hollweg, wrote in 1914:

Eternal and absolute enmity is fundamentally inherent in relations between peoples; and **the hostility which we observe everywhere...** is not the result of a perversion of human nature but is **the essence of the world and the source of life itself.**²⁹

Friedrich von Bernhardi, a World War I general, made a similar connection between war and the laws of war in nature. "**War**" declared Bernhardi "**is a biological necessity**"; it "is as necessary as the struggle of the elements of nature"; it "gives a biologically just decision, since its decisions rest on the very nature of things."³⁰

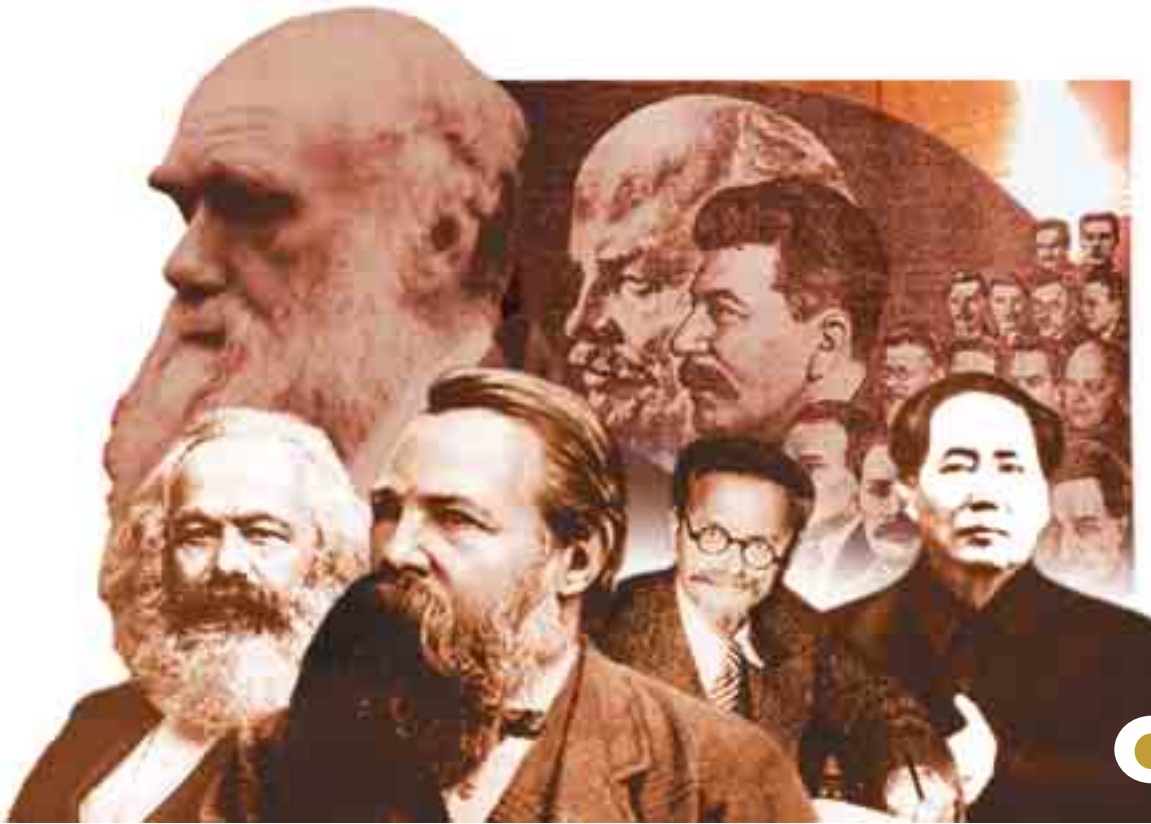
As we have seen, World War I broke out because of European thinkers, generals and administrators who saw warfare, bloodshed and suffering as a kind of development, and thought they were an unchanging law of nature. The ideological root that dragged all of that generation to destruction was nothing else than Darwin's concepts of the "struggle for survival" and "favoured races."

World War I left behind it 8 million dead, hundreds of ruined cities, and millions of wounded, crippled, homeless and unemployed.

The basic cause of World War II, which broke out 21 years later and left 55 million dead behind it, was also based on Darwinism.

What "The Law of the Jungle" Led to: Fascism

As Darwinism fed racism in the 19th century, it formed the basis of an ideology that would develop and drown the world in blood in the 20th century: Nazism.



Communist leaders, whose ideas of human society were also based on Darwinism, will go down in history as having caused terrible suffering with their cruel policies.

A strong Darwinist influence can be seen in Nazi ideologues. When one examines this theory, which was given shape by Adolf Hitler and Alfred Rosenberg, one comes across such concepts as "natural selection," "selective mating," and "the struggle for survival between the races," which are repeated dozens of time in the works of Darwin. When calling his book *Mein Kampf* (My Struggle), Hitler was inspired by the Darwinist struggle for survival and the principle that victory went to the fittest. He particularly talks about the struggle between the races:

History would culminate in a new millennial empire of unparalleled splendour, based on a new racial hierarchy ordained by nature herself.³¹

In the 1933 Nuremberg party rally, Hitler proclaimed that "a higher race subjects to itself a lower race... a right which we see in nature and which can be regarded as the sole conceivable right".³²

That the Nazis were influenced by Darwinism is a fact that almost all



Communism applied the Darwinian idea of conflict to the class conflict, and thus accepted murder and bloodshed as legitimate methods of control.

historians who are expert in the matter accept. Peter Chrisp, the author of the book, *The Rise of Fascism*, expressed this fact as follows:

Charles Darwin's theory that humans had evolved from apes was ridiculed when it was first published, but was later widely accepted. The Nazis distorted Darwin's theories, using them to justify warfare and racism.³³

The historian Hickman describes Darwinism's influence on Hitler as follows:

(Hitler) was a firm believer and preacher of evolution. Whatever the deeper, profound, complexities of his psychosis, it is certain that [the concept of struggle was important because] ... his book, *Mein Kampf*, clearly set forth a number of evolutionary ideas, particularly those emphasizing struggle, survival of the fittest and the extermination of the weak to produce a better society.³⁴

Hitler, who emerged with these views, dragged the world to violence that had never before been seen. Many ethnic and political groups, and especially the Jews, were exposed to terrible cruelty and slaughter in the Nazi concentration camps. World War II, which began with the Nazi invasion, cost 55 million lives. What lay behind the greatest tragedy in world history was Darwinism's concept of the "struggle for survival."

The Bloody Alliance: Darwinism and Communism

While fascists are found on the right wing of Social Darwinism, the left wing is occupied by communists. Communists have always been among the fiercest defenders of Darwin's theory.

This relationship between Darwinism and communism goes right back to the founders of both these "isms." Marx and Engels, the founders of communism, read Darwin's *The Origin of Species* as soon as it came out, and were amazed at its dialectical materialist attitude. The correspondence between Marx and Engels showed that they saw Darwin's theory as "containing the basis in natural history for communism." In his book *The Dialectics of Nature*, which he wrote under the influence of Darwin, Engels was

full of praise for Darwin, and tried to make his own contribution to the theory in the chapter "The Part Played by Labour in the Transition from Ape to Man."

Russian communists who followed in the footsteps of Marx and Engels, such as Plekhanov, Lenin, Trotsky and Stalin, all agreed with Darwin's theory of evolution. Plekhanov, who is seen as the founder of Russian communism, regarded Marxism as **"Darwinism in its application to social science."**³⁵

Trotsky said, **"Darwin's discovery is the highest triumph of the dialectic in the whole field of organic matter."**³⁶

Darwinist education had a major role in the formation of communist cadres. For instance, historians note the fact that **Stalin was religious in his youth, but became an atheist primarily because of Darwin's books.**

Mao, who established communist rule in China and killed millions of people, openly stated that **"Chinese socialism is founded upon Darwin and the theory of evolution."**³⁷

The Harvard University historian James Reeve Pusey goes into great detail regarding Darwinism's effect on Mao and Chinese communism in his research book *China and Charles Darwin*.

In short, there is an unbreakable link between the theory of evolution and communism. The theory claims that living things are the product of chance, and provides a so-called scientific support for atheism. Communism, an atheist ideology, is for that reason firmly tied to Darwinism. Moreover, the theory of evolution proposes that development in nature is possible thanks to conflict (in other words "the struggle for survival") and supports the concept of "dialectics" which is fundamental to communism.

If we think of the communist concept of "dialectical conflict," which killed some 120 million people during the 20th century, as a "killing machine", then we can better understand the dimensions of the disaster that Darwinism visited on the planet.

Darwinism is the Cause of Terror, But Islam is the Solution to Terror

Adnan Oktar: All those who perpetrated the September 11 attacks were people who had received a Darwinist, materialist and atheist education, who



It is natural that disagreements occur, but they should not be the cause of conflict and wars between people. Mutual respect and compassion can ensure agreement and co-existence between parties in disagreement. The moral teaching of the Qur'an offers to people a life of contentment and joy, whereas the dialectical struggle always brings unhappiness, destruction and death.



had been educated in Europe and who held materialist views. Their identity cards may describe them as Muslims, but that is irrelevant... There used to be communists in Palestine, there used to be communists in Syria and there used to be communists in Iraq, but Alhamdulillah these countries have now all become very devout. **But it makes no difference whether someone who has been raised as a Marxist and who has received a left-wing, Darwinist, materialist education is called Hassan or Mehmet. A materialist is a materialist. An action carried out by a Darwinist, a materialist, is a Darwinist, materialist action. It is a Marxist action. There is therefore no sense in ascribing it to Muslims. In other words, when we look at the people who perpetrate terrorist actions of all kinds, we inevitably see they have had a Darwinist education. We see they have had a materialist education. Can someone who fears Allah, who loves Allah with all his heart, who believes in the Hereafter and who believes in Paradise and Hell possibly bomb innocent women and children? What kind of courage is that? Could someone who fears Allah have the strength to do that? They could not even conceive of such a thing. It would never enter their minds, let alone actually carrying it out. The people who do these things are generally of the kind I have described, people who have had a religious education but who hold Darwinist, materialist views. We cannot put this down to Islam. The cause of terror is Darwinism and materialism. There is Marxism-Leninism. Terror is a precondition in Leninist thinking. Marxism is theoretical communism and Leninism is applied communism. It is communist thought in action. Lenin says the way to put it into practice is through terror. Lenin cannot imagine a communism without terror. Terror is essentials in classical Marxist and Leninist thinking. These people just do what is necessary.**

Look, they are former members of the Baath Party and people trained by them. Iraqi and Syrian Baathists all received a Marxist-Leninist and Stalinist education. Iraq in particular is riddled with Stalinists. Violence is one of the main elements of Stalinism. There is no Stalinism without violence. Iraqi head of state Saddam tried to model himself on Stalin and was a great fan of Stalin. He had Marxist-Leninist views. He expressed his admiration for Stalin many times. And his practices were those of Stalinism. Mass slaughter, killing vast

numbers of people, is one of Stalin's methods. Because of his admiration for him, he did the same things. Baathist troops, some Baathist people, were dispersed among the public. They are still carrying out these attacks. Saying that they will go to paradise is a superficial addition. Nobody who fears Allah and believes in paradise and hell can kill young children and the like. He cannot kill innocent people. There is a law regarding war in Islam. And this is set out in the Qur'an. It is enshrined in the Sunnah of our Prophet (saas). Wars are defensive and women and children are not to be touched. Never... War to a country has to be declared. War has to be legal, a struggle in a legal framework. Peace agreements with a country one has signed peace treaties with are inviolable; it is unacceptable for three or four people to announce that they have declared war. And attacks on children and the like are particularly unacceptable. They must be left alone. **Islam can be spread through people's minds with culture, knowledge, love, affection and art. Not through outrages. Not through bloodshed.** Our Prophet (saas) would go to the Ukaz market, and people would insult that lovely, radiant individual. They would



There may be disagreement between states or societies, but conflict and war can never solve the problems. As we are told in the Qur'an, all disagreements must be solved by mutual patience, compassion and understanding.



throw thorns in his path. They threw camel entrails at him. But he still preached the word. He described Islam and the Qur'an. He did it with love, tirelessly and for years. Eventually, as you know, he was unable to withstand the pressure and went on the Hegira. He continued to preach in the places he visited on the Hegira. All the Prophet's (saas) wars were defensive wars. Wars of self-defense. He never went anywhere and took control of it by force of arms. He always fought defensive wars. (Azernews, 23 October 2008)

Dialectical Conflict Does Not Foster the Development of Societies, It Destroys Them

As we learned earlier, Darwinism proposed that the struggle between living things is the cause of their development and gained so-called scientific currency for the philosophy of dialectical materialism.



The only way for future generations to ensure for themselves a virtuous and contented life is the moral teachings of the Qur'an.

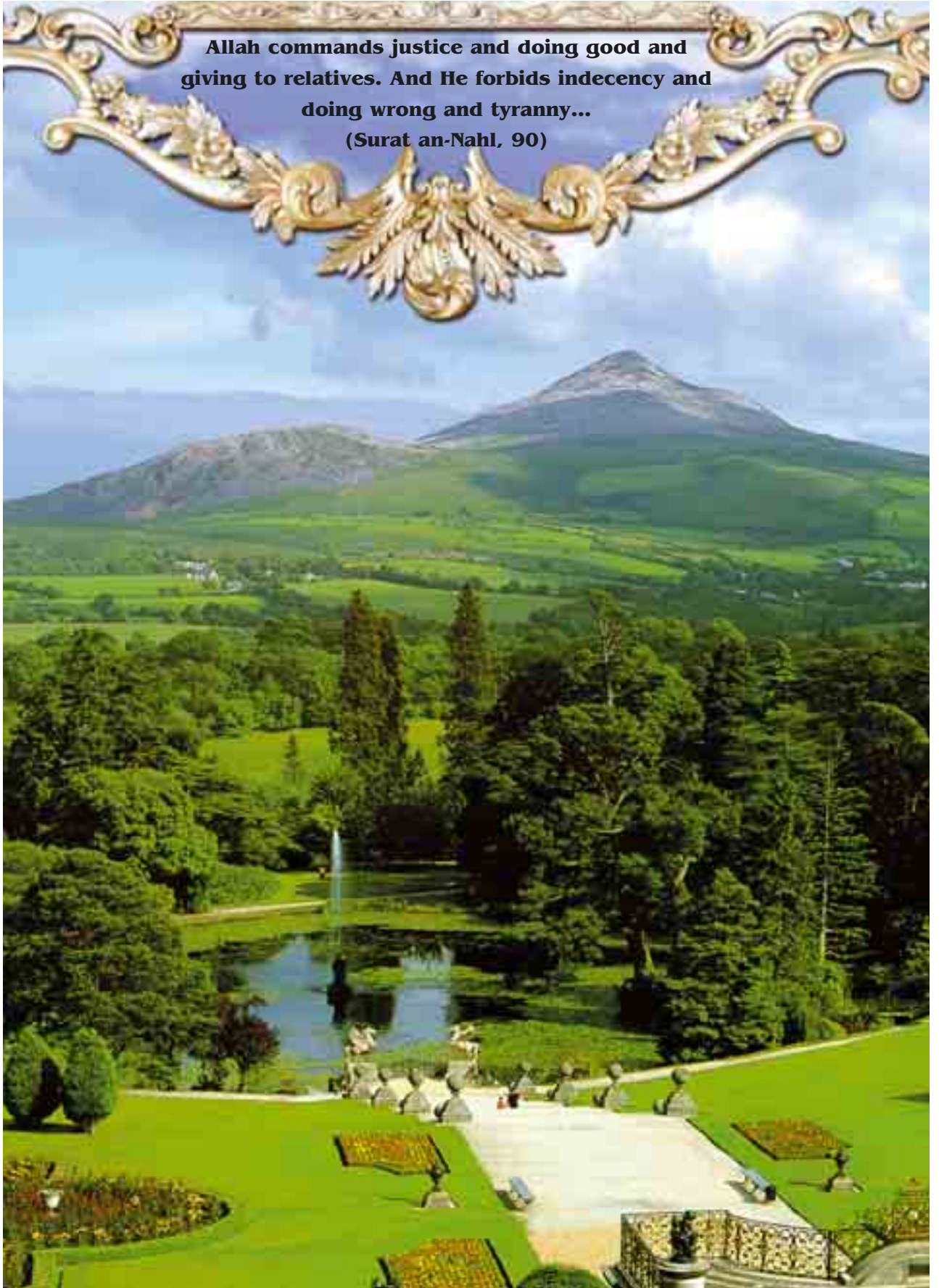
As can be understood from its name, dialectical materialism rests on the idea of "conflict". Karl Marx, the founder of this philosophy, propagated the idea that **"if there were no struggle and opposition, everything would stay as it is."** In another place he said, **"Force is the midwife of every old society pregnant with a new one."**³⁸ By saying this, he called people to violence, war and bloodshed in order that they could develop.

The first to apply Marx's theory in the realm of politics was Lenin. Fostering the idea that **"progress comes about as a result of the conflict of opposites"**, Lenin advocated that people with opposing ideas should be in constant conflict. Lenin also repeatedly stated that this conflict would require bloodshed, that is, terrorism. A piece by Lenin titled "Guerrilla Warfare" which was first published in *Proletary* in 1906, eleven years before the Bolshevik Revolution, shows the terrorist methods he had adopted:

The phenomenon in which we are interested is the armed struggle. It is conducted by individuals and by small groups. Some belong to revolutionary organisations, while others (the majority in certain parts of Russia) do not belong to any revolutionary organisation. Armed struggle pursues two different aims, which must be strictly distinguished: in the first place, **this struggle aims at assassinating individuals, chiefs and subordinates in the Army and police; in the second place, it aims at the confiscation of monetary funds both from the government and from private persons.** The confiscated funds go partly into the treasury of the party, partly for the special purpose of arming and preparing for an uprising, and partly for the maintenance of persons engaged in the struggle we are describing.³⁹

In the twentieth century, one of the most well known ideologies to oppose communism was fascism. The interesting thing is that, although fascism declared itself opposed to communism, it believed just as much as communism in the concept of struggle. Communists believed in the necessity of the class struggle; the fascists simply changed the arena of the struggle concentrating on the idea of the struggle between races and nations. For example, the German historian Heinrich Treitschke, one of the most important sources for Nazi ideas and a prominent racist, wrote, **"nations could not prosper without intense**

**Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny...
(Surat an-Nahl, 90)**



competition, like the struggle for survival of Darwin.⁴⁰ Hitler also said that he had taken inspiration from Darwin's understanding of struggle:

The whole world of Nature is a mighty struggle between strength and weakness—an eternal victory of the strong over the weak. There would be nothing but decay in the whole of nature if this were not so. He who would live must fight. He who does not wish to fight in this world where permanent struggle is the law of life, has not the right to exist.⁴¹

These two social Darwinist ideologies believed that, for a society to grow strong, struggle and bloodshed are necessary; what they created in the 20th century is well known. Countless numbers of innocent people died; countless others were wounded or maimed; national economies crumbled; money that used to be spent on health, research, technology, education and art was spent on arms, on bandages to bind the wounds caused by those arms and to restore ruined cities. It became evident as time went on that struggle and terror did not to promote human development but rather destruction.

Certainly there are contradictions in the world. Just as in nature there are light and darkness, day and night, hot and cold, so there are also contradictions in putting ideas into practice. But a contradiction in ideas does not necessitate conflict. On the contrary, if contradictions are approached with peace, understanding, love, compassion and mercy, good results may be achieved. Everyone who compares his own idea with another's may develop his own or see its deficiencies and remedy them. Those who defend opposing opinions could have an exchange of ideas in conversation or engage in a constructive critique. Only the kind of sincere, forgiving, peaceful and humble person who conforms to the moral teaching of the Qur'an can develop this approach.

To kill a person or do him harm because he has different ideas, believes in a different religion or belongs to a different race is an immense act of cruelty. For this reason only, throughout history and all over the world, sons and daughters of the same fatherland have struggled with one another to the death, murdering one another without pity. Or people of different race or nationality, women and children included, have been indiscriminately slaughtered. The only person who could do such a thing is someone who has no respect for a

human being, and who regards the person in front of him just as an intelligent animal; it is someone who does not believe that he will have to give an account to Allah for what he has done.

The best and truest attitude to have towards opposing ideas is revealed in the Qur'an. Clashes of ideas have arisen throughout history and one of the most well-known examples of this is the opposition between Moses (as) and his contemporary Pharaoh. Despite all Pharaoh's cruelty and aggressiveness, Allah sent the Prophet Moses (as) to invite him to Allah's religion, and He explained the method the Prophet Moses (as) was to use:

Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that hopefully he will pay heed or show some fear.
(Surah Ta Ha, 43-44)

The Prophet Moses (as) obeyed Allah's command and explained true religion to him at great length. In order to stop Pharaoh's denial of Allah and his cruelty to people, the Prophet Moses (as) patiently explained every matter. However, Pharaoh showed a hostile attitude toward the Prophet Moses' (as) noble character and patience, threatening to kill him and those who shared his ideas. But it was not Pharaoh's attitude that prevailed; on the contrary, he and his people were drowned. The Prophet Moses (as) and his people were victorious.

As this example shows, the victory of an idea or the struggle for development does not come about by hostility or aggression. The meeting between the Prophet Moses (as) and Pharaoh offers a lesson from history: it is not those on the side of contention and cruelty who are victorious, but those who are on the side of peace and justice. The exercise of fine moral principles receives its reward both in this world and in the hereafter

Darwinism and Terrorism

As we have so far seen, Darwinism is at the root of various ideologies of violence that have spelled disaster to mankind in the 20th century. The fundamental concept behind this understanding and method is **"fighting whoever is not one of us."** There are different beliefs, worldviews and philosophies in the world. It is very natural that all these diverse ideas have

traits opposing one another. However, these different stances can look at each other in one of two ways:

1) They can respect the existence of those who are not like them and try to establish dialogue with them, employing a humane method. Indeed, this method conforms with the morality of the Qur'an.

2) They can choose to fight others, and to try to secure an advantage by damaging them, in other words, to behave like a wild animal. This is a method employed by materialism, that is, irreligion.

The horror we call "terrorism" is nothing other than a statement of the second view.

When we consider the difference between these two approaches, we can see that the idea of "**man as a fighting animal**" which Darwinism has subconsciously imposed on people is particularly influential. Individuals and groups who choose the way of conflict may never have heard of Darwinism and the principles of that ideology. But at the end of the day they agree with a view whose philosophical basis rests on Darwinism. What leads them to believe in the rightness of this view is such Darwinism-based slogans as "In this world, the strong survive," "Big fish swallow little ones," "War is a virtue," and "Man advances by waging war." Take Darwinism away, and these are nothing but empty slogans.

Actually, when Darwinism is taken away, no philosophy of conflict remains. The three divine religions that most people in the world believe in, Islam, Christianity and Judaism, all oppose violence. All three religions wish to bring peace and harmony to the world, and oppose innocent people being killed and suffering cruelty and torture. Conflict and violence violate the morality that Allah has set out for man, and are abnormal and unwanted concepts. However, Darwinism sees and portrays conflict and violence as natural, justified and correct concepts that have to exist.

For this reason, if some people commit terrorism using the concepts and symbols of Islam, Christianity or Judaism in the name of those religions, you can be sure that those people are not Muslims, Christians or Jews. They are real Social Darwinists. They hide under a cloak of religion, but they are not genuine believers. Even if they claim to be serving religion, they are actually enemies of

religion and of believers. That is because they are ruthlessly committing a crime that religion forbids, and in such a way as to blacken religion in peoples' eyes.

For this reason, the root of the terrorism that plagues our planet is not in any of the divine religions, but in atheism, and the expression of atheism in our times: Darwinism and materialism.

Every Person Who Desires Peace Must Recognise the Danger of Darwinism

The solution in the fight against a particular problem lies in doing away with the ideas this problem fundamentally depends on. For instance, no matter how hard one endeavours to keep the surroundings of a stinking garbage bin clean, the garbage will keep on stinking. All solutions will prove to be short-lived. The real solution lies in a thorough cleaning of the garbage's source, removing the trash altogether. Otherwise, it is like spending years raising poisonous snakes on a farm, then letting them go, wondering why they start to bite people and trying to round them all up again. The important thing is not to breed them in the first place.

Consequently, in the fight against terrorism, searching for terrorists one by one and trying to render them ineffectual does not provide a viable and permanent solution. **The only way of totally eradicating the scourge of terrorism from the face of the earth is to identify the basic sources that breed terrorists and remove them. The main source of terrorism, on the other hand, is erroneous ideologies and the education received in the light of these ideologies.**

In our day, in almost all countries of the world, Darwinism is incorporated into school curricula and is considered to be scientific fact. Young people are not taught that they are created by Allah, that they are endowed with a spirit, wisdom and conscience. They are not told that they will have to give account of their deeds on the Day of Judgement and accordingly be punished in hell or rewarded with paradise for all eternity. On the contrary, they are taught the lies that they are creatures whose forefathers were animals that somehow came into existence by some random coincidences. Under such indoctrination, they

assume themselves to be stray beings who are not answerable to Allah and see their future – that is their survival – in being victorious through struggle. After this stage, it becomes rather easy to brainwash these people,

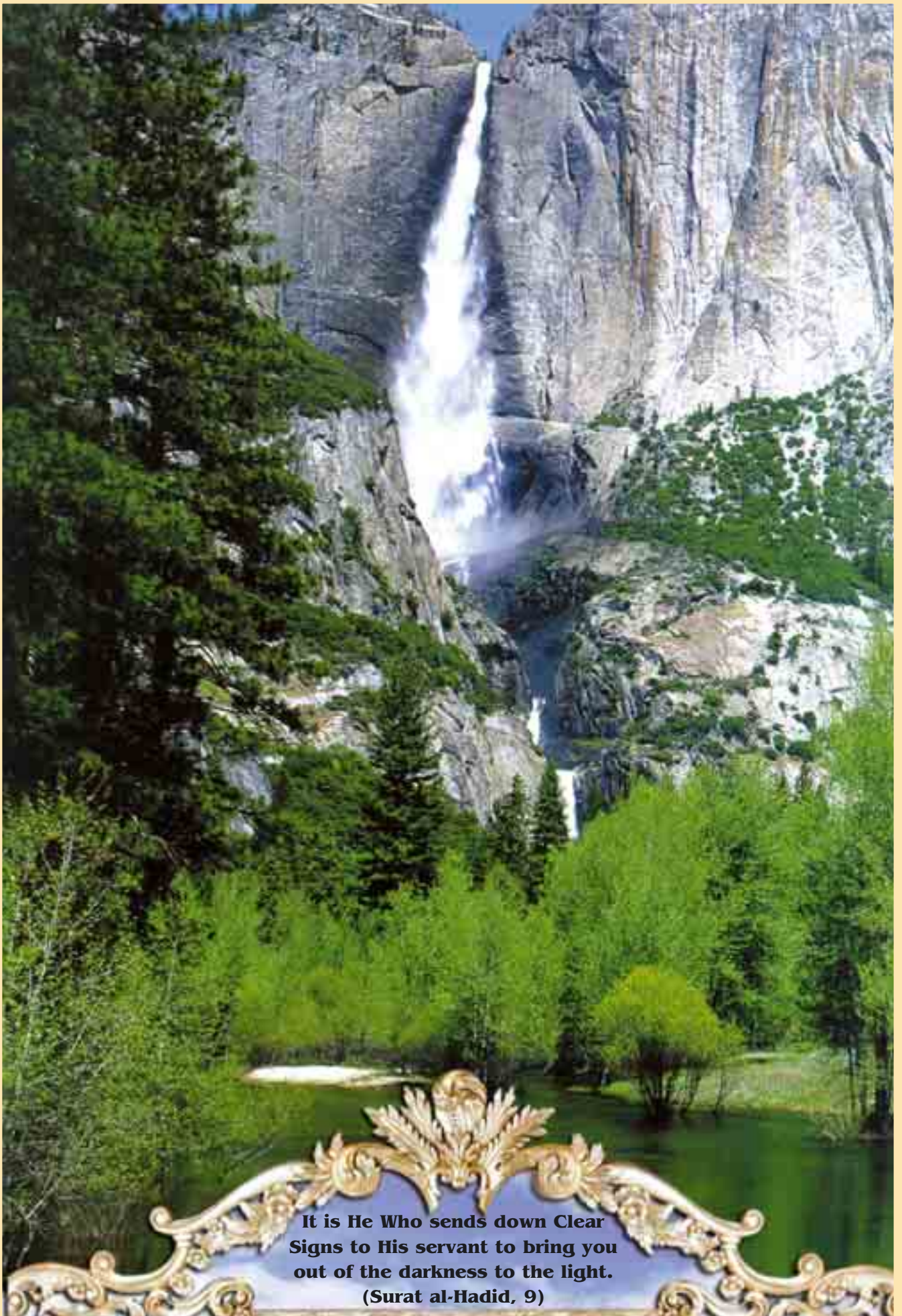


who have been already indoctrinated all through their school lives, and to turn them into enemies of humanity cruel enough to murder innocent children. Such young people can be readily attracted by any strayed ideology; they can act under the influence of the terrorists' conditioning and engage in inconceivably cruel and violent acts. The communist, fascist and racist terrorist groups that have been in existence since the 19th century are the products of this kind of education system.

The second great harm this education system does is to entirely distance education from religion, thereby limiting the sphere of religion to the world of uneducated people. Thus, while those who have access to education are totally removed from religion thanks to Darwinist-materialist instillation, religion becomes something peculiar to the uneducated. This causes the development of superstitious and erroneous ideas and allows those who put forward ideas totally contrary to religion in the name of religion to take control easily.

The recent events of September 11 are the most obvious examples of this. No one who fears Allah, loves Him and expects to give an account of his deeds in the hereafter can commit any act that will leave thousands of innocent people dead or wounded and orphan thousands of children. Such a person knows that he will give an account to Allah for every person he subjected to cruelty and each one of them will become a source of anguish for him in hell.

To conclude, the way to stop acts of terrorism is to put an end to Darwinist-materialist education, to educate young people in accord with a curricula based on true scientific findings and to instil in them the fear of Allah and the desire to act wisely and scrupulously. The fruits of such an education will be a community made up of peaceable, trustworthy, forgiving compassionate, kind and humane people.



**It is He Who sends down Clear
Signs to His servant to bring you
out of the darkness to the light.
(Surat al-Hadid, 9)**



CONCLUSION: RECOMMENDATIONS TO THE WESTERN WORLD AND MUSLIMS

Today, the Western world is concerned about the organisations that use terror under the guise of Islam and this concern is not misplaced. It is obvious that those carrying out terror and their supporters should be tried according to international judicial criteria. However, a more important point to consider is the long-term strategies that have to be pursued to discover viable solutions to these problems.

The assessments above reveal that terror has no place in Islam and that it is a crime committed against humanity.

They further show the inherently

contradictory nature of the concept of "Islamic terror". This provides us with an important vantage point:

1) The time ahead requires all countries to act with caution, sensitivity and wisdom. The bleak scenario that unfolds with the "Clash of civilisations", is one to the detriment of the whole world, and from which no one benefits. The world community at large must take the opportunity to learn to live side by side in peaceful interchange, learning from each other, studying each other's history, accomplishments in religion, art, literature, philosophy, science, technology, and culture, all of which mutually enrich one another's lives.

2) **The activities serving the presentation of true Islam must be widespread.** The solution to combat radical factions in Islamic countries should not be "compulsory secularisation". On the contrary, such a policy will incite more reaction from the masses. The solution is the dissemination of true Islam and the appearance of a Muslim model which embraces the values of the Qur'an such as human rights, democracy, freedom, high morality, science, spirituality, aesthetics, and which offers happiness and bliss to humanity. Muslims must explain and live by the moral values commanded by the Qur'an and as exemplified by Muhammad (saas), the Messenger of Allah. Muslims have the responsibility to take Islam out from the hands of those who misapply it, (which leads to further misunderstanding of Islam) and place it back into the hands of those who live by the teachings of Islamic virtue and by the example of Muhammad (saas), the Messenger of Allah.

3) The source of terrorism lies in ignorance and bigotry and the solution to terrorism is education. To the circles who feel sympathy with terror, it should be made clear that terror is utterly against Islam and that it only serves to harm Islam, Muslims and humanity at large.

4) Long-term cultural solutions must be devised to combat terrorism which has its roots in communist, fascist and racist ideologies. Today in countries all over the world, Darwinist precepts form the basis of the education system. However, as we have stressed earlier, Darwinism is an erroneous ideology that sees man as an animal who developed only by fighting for survival – something which constitutes the likely basis of all forms of terrorism. An ideology that predicts only those holding power will survive and considers war as a virtue is

like a huge morass that will never cease to visit disaster on the world. This being the case, beside the judicial and other measures that will be introduced to combat terrorism, there is also a need for a vigorous education campaign to be launched all over the world. Disclosure of the real face of the deception of Darwinism and materialism and instruction in the good values Allah has revealed for people must be the fundamentals of this education. Peace and stability are attainable only through living by the good values of true religion. Without draining the morass, it is not possible to rid the world of disaster.

Our hope is that these measures will help to the world get rid of terrorism and all other bigoted, brutal, barbarous structures. With the Christian culture it represents, since the United States defines itself as "a nation under Allah", it should be a friend of the Muslims. In the Qur'an, Allah draws attention to this fact and informs us that Christians are those who are **"most affectionate to those who believe"**. (Surat al-Ma'ida, 82)

In history, some ignorant people (for instance, the Crusaders) failed to understand this fact and caused conflicts between these two religions. To prevent the repetition of this scenario, which is propagated with mottos like "Clash of Civilizations" or "Holy War against the West", true Christians and Muslims need to come together and co-operate.

Indeed, the developments which took place in the aftermath of these grievous events indicate that the seeds of this co-operation has already been sowed. This grave act of terrorism, which has drawn the Christian and Muslim communities closer, led many Christians come to know more about the religion of Islam and encouraged Muslims to make greater efforts to communicate true Islamic morality described in the Qur'an.

All these developments are the glad tidings that people will understand Islamic values better and be able to rid themselves of any prejudices they had held. By the Will of Allah, the 21st century will be the time when people will truly acknowledge that the dissemination of the values of Islam is the unique way of achieving much longed-for peace on the planet

He is Allah – the Creator, the Maker, the Giver of Form. To Him belong the Most Beautiful Names. Everything in the heavens and earth glorifies Him. He is the Almighty, the All-Wise. (Surat al-Hashr, 24)

**He is Allah - the Creator, the Maker,
the Giver of Form...
(Surat al-Hashr, 24)**



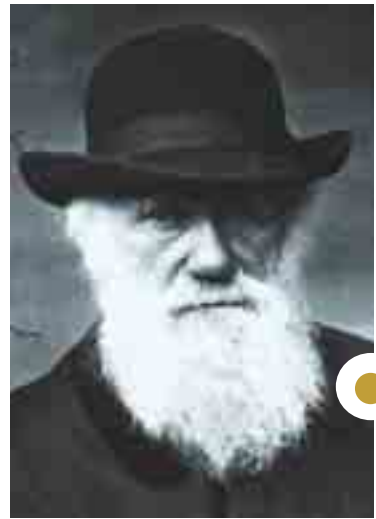


THE MISCONCEPTION OF EVOLUTION

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

Yet this propaganda cannot conceal the

truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many 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.



Charles Darwin

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

The Scientific Collapse of Darwinism

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

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

Darwinism in the face of science can be reviewed under three basic topics:

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

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

The First Insurmountable Step: The Origin of Life

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

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

"Life Comes From Life"

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



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

structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

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

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

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

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



Alexander Oparin's attempts to offer an evolutionist explanation for the origin of life ended in a great fiasco.

Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by

coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

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

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

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

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

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



One example of evolutionists' attempts to account for the origin of life is the Miller experiment. It was gradually realized that this experiment, initially heralded as a major advance on behalf of the theory of evolution, was invalid, and Miller was even forced to admit that very fact himself.

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

The Complex Structure of Life

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

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

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

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a



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



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 encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.

deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

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

No doubt, if it is impossible for life to have originated spontaneously as a

result of blind coincidences, then it has to be accepted that life was "created." This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

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

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

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

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

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

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the



French naturalist Lamarck



The theory of evolution claims that living species gradually evolved from one another. The fossil record, however, explicitly falsifies this claim. For example, in the Cambrian Period, some 550 million years ago, tens of totally distinct living species emerged suddenly. These living beings depicted in the above picture have very complex structures. This fact, referred to as the "Cambrian Explosion" in scientific literature is plain evidence of creation.

traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

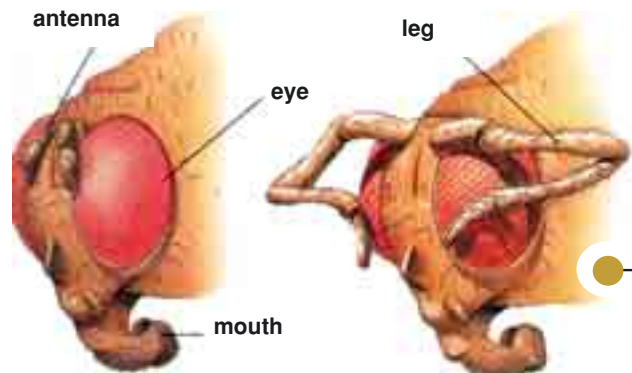


Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

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

Neo-Darwinism and Mutations

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



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.

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

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

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

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

The Fossil Record: No Sign of Intermediate Forms

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

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into

something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

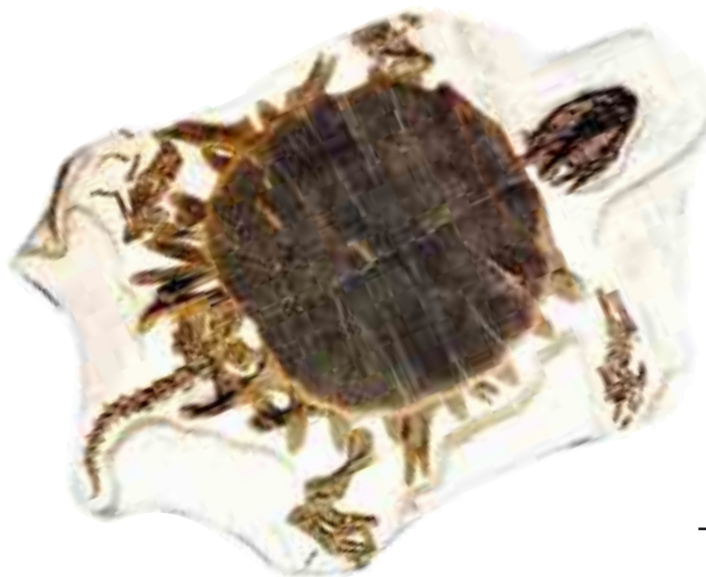
Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

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

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

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

However, **Darwin was well aware that no fossils of these intermediate**



The fossil record is a great barricade in front of the theory of evolution. The fossil record shows that living species emerged suddenly and fully formed without any evolutionary transitional form between them. This fact is evidence that species are created separately.

forms had yet been found. He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

Why, if species have descended from other species by insensibly fine gradations, **do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?** Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.¹¹

Darwin's Hopes Shattered

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

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

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

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

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



A 410-million-year-old fossil coelacanth (above) and a present-day specimen (left)

The fossil record is a great barricade in front of the theory of evolution. The fossil record shows that living species emerged suddenly and fully-formed without any evolutionary transitional form between them. This fact is evidence that species are created separately.

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

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

The Tale of Human Evolution

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

1. *Australopithecus*

2. *Homo habilis*

3. *Homo erectus*

4. *Homo sapiens*

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

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the *Homo* series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."¹⁵

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

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

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

What has become of our ladder if there are three coexisting lineages of

hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.¹⁸

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

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

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-



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.

sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

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



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

Darwinian Formula!

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

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

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 in 10950—as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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



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

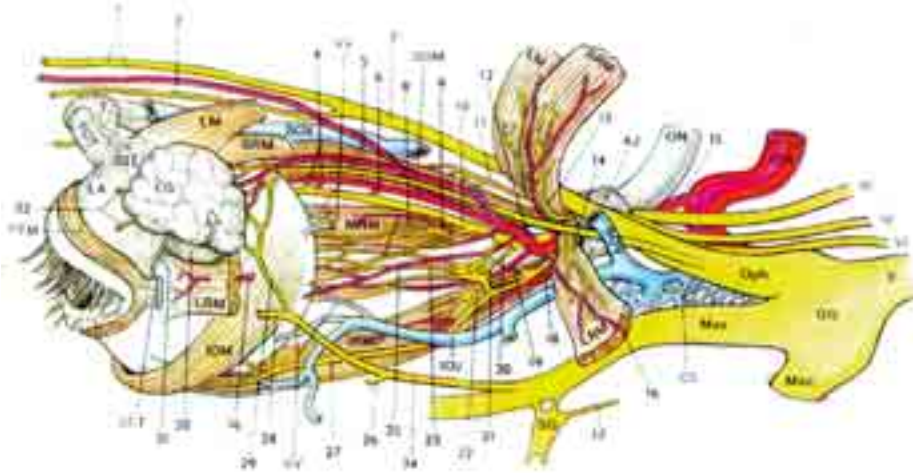
Technology in the Eye and the Ear

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

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

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

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



All its components need to function together and perfectly if the eye is to see at all.

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

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

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

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

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

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



Compared to sound recording devices, the ear is much more complex, much more successful and possesses far superior features to these products of high technology.

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

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

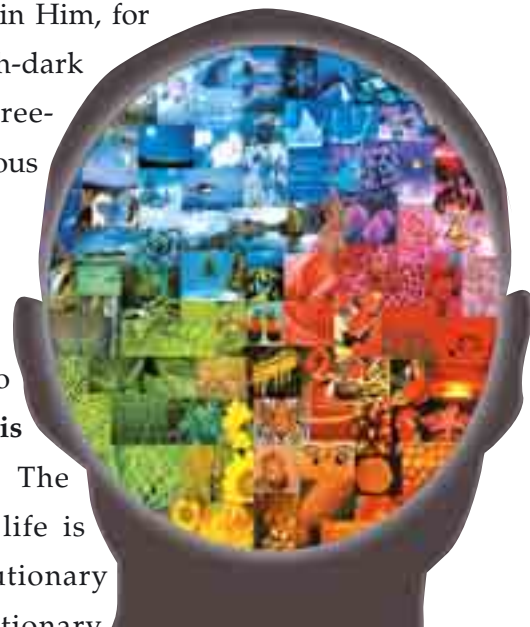
The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives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

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

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

A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings.** The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary



power, and fossils demonstrate that **the required intermediate forms have never existed**. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

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

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

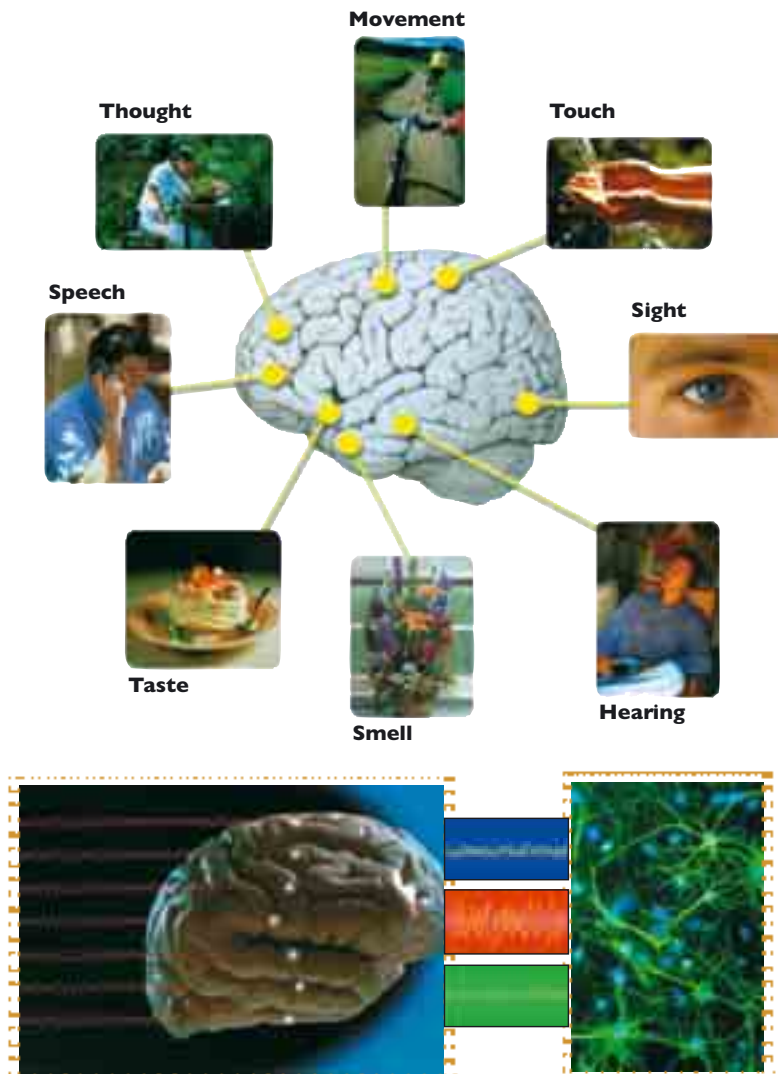
Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

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

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

Anyone who does not look at the origin of living beings with a materialist

prejudice sees this evident truth: **All living beings are works of a Creator, Who is All-Powerful, All-Wise, and All-Knowing. This Creator is Allah, Who created the whole universe from non-existence, in the most perfect form, and fashioned all living beings.**



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

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

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

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

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

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

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

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is



In the same way that the beliefs of people who worshipped crocodiles now seem odd and unbelievable, so the beliefs of Darwinists are just as incredible. Darwinists regard chance and lifeless, unconscious atoms as a creative force, and are as devoted to that belief as if to a religion.

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

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

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

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

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

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

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

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



FOOTNOTES

1. Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, W. H. Freeman and Company, San Francisco, 1972, p. 4.
2. Alexander I. Oparin, *Origin of Life*, Dover Publications, New York, 1936, 1953 (reprint), p. 196.
3. "New Evidence on Evolution of Early Atmosphere and Life," *Bulletin of the American Meteorological Society*, vol 63, November 1982, 1328-1330.
4. Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7.
5. Jeffrey Bada, *Earth*, February 1998, p. 40.
6. Leslie E. Orgel, "The Origin of Life on Earth," *Scientific American*, vol. 271, October 1994, p. 78.
7. Charles Darwin, *The Origin of Species by Means of Natural Selection*, The Modern Library, New York, p. 127.
8. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.
9. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner of Truth Trust, 1988, p. 7.
10. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, p. 179.
11. Charles Darwin, *The Origin of Species*, p. 172.
12. Derek A. Ager, "The Nature of the Fossil Record," *Proceedings of the British Geological Association*, vol 87, 1976, p. 133.
13. Douglas J. Futuyma, *Science on Trial*, Pantheon Books, New York, 1983, p. 197.
14. Solly Zuckerman, *Beyond The Ivory Tower*, Toplinger Publications, New York, 1970, 75-14; Charles E. Oxnard, "The Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, vol 258, 389.
15. "Could science be brought to an end by scientists' belief that they have final answers or by society's reluctance to pay the bills?" *Scientific American*, December 1992, p. 20.
16. Alan Walker, *Science*, vol. 207, 7 March 1980, p. 1103; A. J. Kelso, *Physical Anthropology*, 1st ed., J. B. Lipincott Co., New York, 1970, p. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge University Press, Cambridge, 1971, p. 272.
17. Jeffrey Kluger, "Not So Extinct After All: The Primitive Homo Erectus May Have Survived Long Enough To Coexist With Modern Humans," *Time*, 23 December 1996.
18. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30.
19. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.
20. Richard Lewontin, "The Demon-Haunted World," *The New York Review of Books*, January 9, 1997, p. 28.
21. Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43.

Islam Denounces Terrorism

NOTES

1. Prof. Thomas Arnold, *The Spread of Islam in the World, A History of Peaceful Preaching*, Goodword Books, 2001, p. 79-80
2. John L. Esposito, *Islam: The Straight Path*, Oxford University Press, 1998, p. 10
3. Ahmad Diya'al-Din al-Kamushkhanawi, *Ramuz al-Ahadith*, Vol 1, 84/8
4. Ahmad Diya'al-Din al-Kamushkhanawi, *Ramuz al-Ahadith*, Vol 1, 76/12
5. Bukhari (5778) and Muslim (109 and 110), Reported by Muslim - Eng. Trans, Vol. 1, p.62, No. 203
6. Karen Armstrong, *Holy War*, MacMillan London Limited, 1988, p. 25
7. Tabari, *Ta' rikh*, 1, 1850, cited in Majid Khadduri, *War and Peace in the Law of Islam*, Johns Hopkins Press, Baltimore, 1955, p. 102
8. W.H.C. Friend, "Christianity in the Middle East: Survey Down to A.D. 1800", *Religion in the Middle East*, Ed. A.J. Arberry, I-II Cambridge, 1969, Volume I, p. 289
9. Prof. Thomas Arnold, *The Spread of Islam in the World, A History of Peaceful Preaching*, p. 71-72
10. L. Browne, *The Prospects of Islam*, p. 11-15
11. John L. Esposito, *Islam: The Straight Path*, p. 33-34
12. Bernard Lewis, *The Middle East*, Weidenfeld & Nicolson, London, 1995, p. 210
13. Prof. Thomas Arnold, *The Spread of Islam in the World, A History of Peaceful Preaching*, p. 96
14. Prof. Thomas Arnold, *The Spread of Islam in the World, A History of Peaceful Preaching*, p. 88-89
15. André Miquel, *L'Islam et Sa Civilisation VIIe - XXe siècle*, Librairie Armand Colin, Paris 1968, p. 244
16. *Gesta Francorum, or the Deeds of the Franks and the Other Pilgrims to Jerusalem*, translated by Rosalind Hill, London, 1962, p. 91
17. August C. Krey, *The First Crusade: The Accounts of Eye-Witnesses and Participants*, Princeton & London, 1921, p. 261
18. August C. Krey, *The First Crusade: The Accounts of Eye-Witnesses and Participants*, p. 262
19. Alan Ereira, David Wallace, *Crusades: Terry Jones Tells the Dramatic Story of Battle for Holy Land*, BBC World Wide Ltd., 1995.
20. The Pact of Najran, Article 6, http://www.islamicresources.com/Pact_of_Najran.htm
21. Karen Armstrong, *Holy War*, p. 30-31
22. John L. Esposito, *Islam: The Straight Path*, p. 58
23. Prof. Thomas Arnold, *The Spread of Islam in the World, A History of Peaceful Preaching*, p. 56
24. John L. Esposito, *Islam: The Straight Path*, p. 59
25. Karen Armstrong, *Holy War*, p. 185
26. Francis E. Peters, *Jerusalem: Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets from the Days of Abraham to the Beginnings of Modern Times*, Princeton, Princeton University Press, 1985, p. 363
27. An Interview with Edward Said by the Israeli Newspaper *Haaretz*, Friday, August 18, 2000
28. Charles Darwin, *The Descent of Man*, 2nd edition, New York, A L. Burt Co., 1874, p. 178
29. Lalita Prasad Vidyarthi, *Racism, Science and Pseudo-Science*, Unesco, France, Vendôme, 1983. p. 54
30. Theodore D. Hall, "The Scientific Background of the Nazi "Race Purification" Program", <http://www.trufax.org/avoid/nazi.html>
31. James Joll, *Europe Since 1870: An International History*, Penguin Books, Middlesex, 1990, p. 164
32. M.F. Ashley-Montagu, *Man in Process*, New York: World. Pub. Co. 1961, pp. 76, 77 cited in Bolton Davidheiser, W E Lammers (ed) *Scientific Studies in Special Creationism*, 1971, p. 338-339
33. L.H. Gann, "Adolf Hitler, The Complete Totalitarian", *The Intercollegiate Review*, Fall

- 1985, p. 24; cited in Henry M. Morris, *The Long war Against God*, Baker Book House, 1989, p. 78
34. J. Tenenbaum., *Race and Reich*, Twayne Pub., New York, p. 211, 1956; cited by Jerry Bergman, "Darwinism and the Nazi Race Holocaust", <http://www.trueorigin.org/holocaust.htm>
 35. Peter Chrisp, *The Rise Of Fascism*, Witness History Series, p. 6
 36. Hickman, R., *Biocreation*, Science Press, Worthington, OH, pp. 51–52, 1983; Jerry Bergman, "Darwinism and the Nazi Race Holocaust", *Creation Ex Nihilo Technical Journal* 13 (2): 101–111, 1999
 37. Robert M. Young, *Darwinian Evolution and Human History*, Historical Studies on Science and Belief, 1980
 38. Alan Woods and Ted Grant, *Reason in Revolt: Marxism and Modern Science*, London: 1993
 39. K. Mehnert, *Kampf um Mao's Erbe*, Deutsche Verlags-Anstalt, 1977
 40. Karl Marx, *Das Capital*, Vol. I, 1955, p. 603
 41. Vladimir Ilich Lenin, *Collected Works*, 4th English Edition, Progress Publishers, Moscow, 1965, Volume 11, p. 216
 42. L. Poliakov, *Le Mythe Aryan*, Editions Complexe, Calmann-Lévy, Bruxelles, 1987, p. 343
 43. Robert Clark, *Darwin: Before and After*, Grand Rapids International Press, Grand Rapids, MI, 1958., s. 115-116; cited by Jerry Bergman, "Darwinism and the Nazi Race Holocaust", <http://www.trueorigin.org/holocaust.htm>
 44. Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, New York: Marcel Dekker, 1977. p. 2
 45. Alexander I. Oparin, *Origin of Life*, (1936) New York, Dover Publications, 1953 (Reprint), p.196
 46. "New Evidence on Evolution of Early Atmosphere and Life", *Bulletin of the American Meteorological Society*, vol 63, November 1982, p. 1328-1330.
 47. Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7
 48. Jeffrey Bada, *Earth*, February 1998, v. 40
 49. Leslie E. Orgel, "The Origin of Life on Earth", *Scientific American*, vol 271, October 1994, p. 78
 50. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 189
 51. Charles Darwin, *The Origin of Species*, p. 184.
 52. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner Of Truth Trust, 1988.
 53. Charles Darwin, *The Origin of Species*, p. 179
 54. Derek A. Ager, "The Nature of the Fossil Record", *Proceedings of the British Geological Association*, vol 87, 1976, p. 133
 55. Douglas J. Futuyma, *Science on Trial*, New York: Pantheon Books, 1983. p. 197
 56. Solly Zuckerman, *Beyond The Ivory Tower*, New York: Toplinger Publications, 1970, ss. 75-94; Charles E. Oxnard, "The Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, vol 258, p. 389
 57. J. Rennie, "Darwin's Current Bulldog: Ernst Mayr", *Scientific American*, December 1992
 58. Alan Walker, *Science*, vol. 207, 1980, p. 1103; A. J. Kelso, *Physical Antropology*, 1st ed., New York: J. B. Lipincott Co., 1970, s. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge: Cambridge University Press, 1971, p. 272
 59. *Time*, November 1996
 60. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30
 61. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19
 62. Richard Lewontin, "Billions and billions of demons", *The New York Review of Books*, 9 January, 1997, p. 28.