

# **LOVE OF**

# **ALLAH**

**HARUN YAHYA (ADNAN OKTAR)**

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.

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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.

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

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

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

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

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

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

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

#### To the Reader

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

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

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

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

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

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

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## INTRODUCTION

Love is one of the greatest blessings that Allah gives to people. Throughout their life, everyone wants to be with those who they love, rely on, and are close to. Many of Allah's blessings and their true meanings can only be found in an environment where true love and friendship exist. For example, a person who is enjoying a magnificent view naturally wants to share his feelings of awe and happiness with someone whom he loves. In the same way, the most magnificent feast or the most beautifully furnished house may not seem very attractive if you are alone. Allah has created people in such a way that they enjoy being loved and loving others, and are pleased with friendships and closeness. To be with those who live by the Qur'an's morals, and to have fulfilling friendships and love with them is, for each believer, more enjoyable than many other blessings.

This is why Paradise, which Allah promises to those faithful servants whom He loves and with whom He is pleased, is an extraordinarily beautiful place where true love, friendship, and closeness are lived with great exuberance. In the Qur'an, Allah informs us of how believers will live in Paradise: It will be a life of constant joy, friendship, love, peaceful discussions, kind words, and overall peace. Its inhabitants will encounter none of the obstacles to love and friendship that they knew on Earth. For example, it is revealed in one verse in the Qur'an that all malice and hatred will be removed from the hearts of those who enter Paradise (**Surat al-A'raf, 43**). In other words, whatever prohibits love and friendship (e.g., jealousy, enmity, rivalry, anger, getting cross, or being offended) will not be found in Paradise.

One of the most important characteristics of the Muslims living in Paradise will be their ability to love, just as they did on Earth, all of the prophets, those pious believers who strove in the path of Allah, and all of the Muslims who lived in the past.

All believers feel very close to other pious believers who strive to please only Allah, and so choose them to be their close friends and guardians. Under all circumstances and unconditionally, they derive great pleasure from being in the company of other Muslims. This great love emanates from their fear and awe of Allah, and, as a reward for their internal

closeness to our Lord, they will be rewarded with Paradise, the most beautiful abode of love and truthfulness.

The true source of love in the believers' hearts is their profound love of Allah. Believers love Allah greatly and, at every moment, strive to gain His love and good pleasure.

Allah has created everything from nothing. While a person was still in a state of "nothingness," Allah granted him or her life as a blessing. Our Lord, the Most Merciful, the Most Gracious, and the possessor of infinite mercy, has provided everything for His servants: a vast variety of foods, fruits, and flowers; lovely creatures and landscapes in which we take pleasure; and all other things, from the Sun to water, from the air we breathe to the vitamins we need. He created all of this perfectly on our world, which travels thousands of kilometers per hour in outer space, and maintains it in absolute safety. Believers who think about the blessings bestowed upon them, who are aware that He can do all things and is the sole sovereign of the universe, the Creator of everything in the best possible form, will feel their love for Allah strengthen. Those who love and fear Allah, and hold Him in awe, will faithfully observe the boundaries that He has established for humanity, show great sensitivity when implementing His rules, and do their best to win His good pleasure, love, mercy, and Paradise.

Every believer who loves and respects Allah and who strives to please Him, enriches the world with goodness. Whoever loves Allah also loves His creations, feels compassion and mercy for them, and wants to protect them by bringing more goodness and beauty into the world. Allah's messengers, the most excellent and moral people in the world, always invited their people toward love and closeness to each other and to Allah.

Allah gives the following glad tidings to these people:

**That is the good news that Allah gives to His servants who believe and do right actions. Say: "I do not ask you for any wage for this—except that you love your near of kin. If anyone does a good action, We will increase the good of it for him. Allah is Ever-Forgiving, Ever-Thankful." (Surat ash-Shura, 23)**

Some people, who are not aware of the Qur'an's morality and who, as a result, cannot properly acknowledge and appreciate Allah, are deprived of love and friendship and live a life characterized by pain and punishment. Among these people, even the ones who lead the apparently most successful lives cannot find true happiness and peace. Those who lead a solitary life that has no room for love and friendship, and who do not live by the Qur'an, find no moment that is truly good or enjoyable. Such a state is a punishment for those who are characterized by spiritual and temporal cruelty toward others and a lack of belief. They will never truly love or be loved. The love experienced by these people (ascribing partners to Allah) is not true love and will only bring them pessimism, hopelessness, and pain.

As Allah informs us, loneliness and a lack of friendship are specific to Hell:

**He did not believe in Allah the Magnificent, nor did he urge the feeding of the poor. Therefore, here today he has no friend. (Surat al-Haqq, 33-35)**

This book seeks to remind believers of the importance of feeling love toward our Lord, Who possesses infinite mercy, and the importance of Allah's love toward His creations and the believers, as well as to demonstrate that the lack of love, which is a sign of those who deny His existence, is a great catastrophe and punishment. Believers must do their best to avoid this situation by leading a life full of love with the hope of attaining Paradise and binding oneself with love and loyalty to our Lord, humanity's true Friend and Guardian, and to the believers.

## LOVE OF ALLAH

People naturally like to express their happiness toward those who show them a little courtesy or kindness. For example, he would be very happy if a person welcomes him to his home and offers him whatever he likes, especially if the host is a sensitive person who offers whatever is needed before being asked to do so. Similarly, a person who is suffering from a serious illness and who regains his health by means of a doctor's treatment will be very grateful to him. The same is true for a pedestrian who is rescued by a stranger from an oncoming car, for he will do whatever he can to show his gratitude.

Someone who is sick and dependent upon others will constantly thank his care-taker, who ensures that his needs are being met. In recognition of this service, he will show his love and appreciation by treating him in a very respectful manner. Every person loves those who are good to them, and will try to treat them in the same manner.

However, some people forget that only Allah can make people happy, treat them with respect, offer them good sustenance and blessings, create pleasing views for them, grant them a new lease on life every morning, protect them from all dangers, cure them when they are ill, ease their pain and suffering through medicine, and that He owns everything that exists. Therefore, as all of the blessings and goodness that people experience come only from Allah, they should direct all of their love, respect, sense of obligation, loyalty, and thanks to Him. While thanking others for their help, we should never forget that our Lord has inspired them to show us mercy and help us. Allah informs us that:

**To Allah belongs the kingdom of the heavens and Earth. He gives life and causes to die. You have no protector or helper besides Allah. (Surat at-Tawba, 116)**

The Prophet Abraham's (as) supplication to Allah, which highlights His mercy upon humanity, is related in the Qur'an:

**"He Who created me and guides me, Who gives me food and drink. When I am ill, He heals me. He will cause my death and then give me life." (Surat ash-Shu'ara', 78-82)**



# THE JOY OF A FERVENT LOVE OF ALLAH

**ADNAN OKTAR:** One must love Allah with a mad, passionate soul. **With fervor. When we first wake up in the morning, Allah, Whom we love with that great passion, must immediately come to our minds, and we will start the day with this joy and happiness, in that festival spirit and joy. Because we are under the control of an infinite mind, an infinite power and an infinite compassion, as we are His servants.** This is an extraordinary reason for rejoicing, and we see His blessings at all times and in all places. And our lovely Allah has prepared eternal Paradise for us. Of course the joy of this will enfold people's hearts, and we must never forget it, not even for a moment. **We must live each moment, from morning until night, in a festive spirit of rejoicing, and must even experience the joy of Allah in our dreams. If we live by that joy, it will even affect us in our dreams.**  
(Tempo TV, December 24, 2008)

**ADNAN OKTAR:** Of course we do not know whether we will go to Paradise or Hell, but how terrible to say one will just rot back into the ground. One must say one has a passionate love of Allah, and one will even love Him in Hell, as a passionate lover, and wander round in Hell with the words "Allah, Allah" on one's lips. Why should I wish to cease to exist? What does non-existence mean? It means severing the link between Allah and me. It means forgetting Allah. **The passionate lover will recite the taqbir and remember Allah with all his might, out of love of Allah, whether he is in Paradise or Hell. One cannot abandon Allah.** The Companions call on Allah as their arms are cut. **A Muslim burns with the love of Allah.** He may go to Hell or the fire. But one can never abandon Allah. (Kocaeli TV, January 23, 2009)

## Allah is the Source of Each Person's Beauty

Allah provided life to everybody from nothing, and created the world in the most beautiful and beneficial form possible. For example, people can breathe with ease, for, out of His mercy, He created the correct proportion of atmospheric gases needed for people to breathe. We all know that it is very hard to breathe in a closed environment, and that as the amount of available air decreases, the resulting pain felt by a person increases. We could have been born into a world where breathing was difficult. However, due to Allah's will and mercy, this was not the case. In fact, the air on our planet relaxes and pleases us.

Allah has filled the world with unlimited varieties of vegetables, fruits, grain cereals, and plants. If He had willed, He could have created just one type of very unpleasant-tasting food and made it vital to our survival, so that we would be forced to continue producing and consuming it.

However, as part of His infinite mercy and love, Allah created a wide variety of fruits and vegetables with different flavors. Allah has created people in such a way that they must eat in order to survive, and, because of His mercy, has made eating an enjoyable experience.

In addition, all animals have some hidden beauty. Such domesticated animals as horses, camels, and dogs are able to help people, while other house-bound animals like birds and cats have characteristics that make them loveable. For example, He has given parrots the ability to mimic human speech and has clothed them in aesthetically pleasing feathers of blue, yellow, green, and other varied tones, and made them able to respond to human affection. In other words, Allah created this little creature as a source of love and amusement for people.

From the air we breathe to the rain that falls, from the products that grow on top of the land and beneath it, from the animals we like to water, the cornerstone of our survival, everything in nature reaches us without us exerting any effort. For people to live and continue to live, the most detailed workings take place and the most sensitive ratios are continuously maintained throughout the universe.

Non-human creatures are unaware of their specific characteristics. A rabbit lives without knowing how loveable it is; a butterfly has no awareness of its wings' symmetry, patterns, and coordination; and a peacock, a most exquisite example of color, and symmetry, remains unaware of why it has been created and cannot comprehend beautiful things. In fact, the patterns and colors of a peacock's tail, one of the world's most beautiful spectacles, is enough to remind people to thank Allah and is just one of the blessings that shows His power and ability to create.

Allah presents all of these beautiful creatures as a blessing to humanity. Thus people who see the aesthetics, symmetry, and colors of these animals should acknowledge Allah's power and thank Him, the Creator of all of these beauties.

Allah's creations are beyond numbering. For example, there is an unmatched aesthetic beauty in each rose. Its petals have an absolute symmetry and have been arranged with particular care. The top of each petal resembles a very expensive material that is almost as soft as velvet. Despite being planted and raised in muddy black soil, its lively colors are never dirtied or distorted. On the other hand, people using the most advanced technology available still cannot reproduce the specific characteristics of its perfume. Even the most expensive perfume becomes unbearable over time; however, each rose constantly delivers the same magnificent

fresh aroma. And yet it is totally unaware of any of its remarkable characteristics, and no other plant or creature was created to enjoy its pleasures. But Allah has allowed people to enjoy each rose as a blessing.

Every beauty is a blessing from our Lord and a reflection of His infinite beauty. For this reason, every conscious, thinking person should thank Allah with great gratitude and love, for He owns all of this beauty. Allah informs us that all of His creations contain many proofs on which people should reflect:

**And also the things of varying colors He has created for you in the earth. There is certainly a sign in that for people who pay heed. (Surat an-Nahl, 13)**

We have mentioned only a few of the blessings He has bestowed on people. However, reflecting on just one of these examples is enough to understand Allah's mercy on all people. Those people who, due to Allah's will, have some degree of understanding and can therefore make decisions, should use this capacity to understand and love Allah properly. By using their conscience, people who acknowledge this magnificent system of creation will see that the world is full of reasons for increasing their love for Allah.

In many verses of the Qur'an Allah calls upon people to reflect on the many blessings bestowed upon them and reminds them of some of these blessings:

**He created humanity from a drop of sperm, and yet it is an open challenger! And He created livestock. There is warmth and various uses for you in them, and some you eat. There is beauty in them for you in the evening when you bring them home, and in the morning when you drive them out to graze. They carry your loads to lands you would never reach except with great difficulty. Your Lord is All-Gentle, Most Merciful. And horses, mules, and donkeys both to ride and for adornment. And He creates other things you do not know. The way should lead to Allah, but there are those who deviate from it. If He had willed, He could have guided every one of you. He sends down water from the sky. From it you drink, and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you, as well as olives, dates, grapes, and fruit of every kind. There is certainly a sign in that for people who reflect. He has made night and day subservient to you, and the Sun and the Moon and stars, all subject to His command. There are certainly signs in that for people who use their intellect. And also the things of varying colors He has created for you in the earth. There is certainly a sign in that for people who pay heed. He made the sea subservient to you so that you can eat fresh flesh from it and bring out from it ornaments to wear. You see the ships sailing through it so that you can seek His bounty, and so that, hopefully, you will show thanks. He cast firmly embedded mountains on the Earth so it would**

**not move under you, and rivers and pathways so that, hopefully, you would be guided. (Surat an-Nahl, 4-15)**

These blessings are only a sample of the blessings given to humanity, for in a following verse, Allah proclaims: **"If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful"** (Surat an-Nahl, 18). Even if a person reflected on the blessings recalled in these verses, this would be enough for him to understand Allah's infinite benevolence, compassion, and mercy. Allah endowed us with life, ensured our livelihood, made us happy, and created every creature and event that makes us happy. For this reason, we must continually thank Him for these blessings and feel a great love for Him.

## **Fortitude in the Face of Hardship is One of the Finest Manifestations of Love of Allah**

Allah is the Lord and Creator of all things. Allah loves and protects His servants, and may from time to time create different environments for them. He may sometimes cause them to live in wealth, abundance and prosperity, and at other times may test them with shortages, troubles, sickness and various difficulties. The stories of the prophets narrated in the Qur'an show that Allah put the prophets, His most beloved servants, through various tests. Throughout their lives, the Prophets Job (as), Joseph (as), Moses (as), Abraham (as), Muhammad (saas) and all the others both struggled against the traps set by the unbelievers and against the pagans and hypocrites among their own peoples, and were also tested by various hardships such as sickness, poverty and exile. At everything that befell them, the prophets would say, "Allah is enough for us and the Best of Guardians," and they represent the finest examples of the fortitude to be shown in times of difficulty. Every hardship and difficulty they experienced increased their love of and devotion to Allah many times over, and deepened their faith. They experienced the joy and happiness of encountering an environment specially created by Allah with which to test them.

True believers who follow in the path of the prophets and adopt their lives and moral virtues as role models will also encounter similar difficulties and tests. Believers confronted by such events must first display a sincere joy, enthusiasm and excitement in the face of them. They must feel a great joy in the knowledge that Allah has created this special situation in order for them to see their love of and closeness to Allah, the depth of their faith and submission, and to witness their own belief. This opportunity that arises in order for them to show their devotion to Allah must produce a great joy in them, with which they must behave in the finest manner.

# Allah Created All People from Nothing and Gave Them Life

People will see Allah's grace upon them, as well as His eternal mercy and compassion, when they reflect on how they were created, received life, and have been carefully protected from the moment of their birth until this very moment. Allah calls upon people to reflect on their creation in the following verse:

**Does not humanity recall that We created it when it was nothing? (Surah Maryam, 67)**

Allah places the fetus in the most protective situation, thereby preventing the resulting child from becoming disabled or experiencing pain and suffering. Whatever a baby needs was created billions of years ago. From the air that he breathes to his mother's milk that contains every nutrient he requires, everything is ready for him.

Every person's body is protected throughout their life within the faultless system that Allah has created. For example, each person's heart beats without stopping, even though a person does nothing to ensure this. If he had to ensure that his heart beat every second of his life, his life would become unbearable, for he would be unable to sleep, eat, or do anything else but think about his heart beating. However, Allah has ordered each person's heart to beat from the moment of life to the moment of death. As a result, He ensures that each person's heart will never stop beating, even for a second.

A person has no final control over his or her body, despite asserting the opposite. Our Most Glorious Lord is the sole controller of each part of a person's body. A person cannot independently control and manage the blood traveling with great speed, how much blood the heart pumps, how long it takes to coagulate, and all of the various systems (e.g., respiratory, digestive, immune, nervous, and so on) existing within his body.

A person is dependent upon Allah for everything, as Allah reveals:

**O humanity. You are the poor in need of Allah, whereas Allah is the Rich Beyond Need, the Praiseworthy. (Surah Fatir, 15)**

Every morning when you wake up, you see that your body works perfectly so that you can live. You breathe with ease, and see a colorful world without exerting the slightest effort.

You will hear noises clearly, sense all the smells with ease, and eat whatever you desire. You do not have to focus and dwell on where the vitamins that you consume in your food are sent, how your immune system operates and interacts with microbes and viruses, how your brain produces images of a piece of furniture, or any other details.

Without any exertion, you can recall what you did yesterday or many years ago and store all of this information in your memory. Most importantly, despite having a body that operates according to sensitive balances, you will be in good health, for Allah is constantly controlling all

of your systems. This is why people should reflect on the faultless systems and innumerable blessings that our Lord has bestowed upon them. As Allah reminds us in the Qur'an:

**O humanity. What has deluded you in respect of your Noble Lord—He Who created you, formed you, proportioned you, and assembled you in whatever way He willed? (Surat al-Infitar, 6-8)**

Therefore, if a person were to look at his body, a great deal of evidence could be found to lead him to acquire a profound and great love of Allah. In addition, the universe contains many details, all of which represent innumerable blessings bestowed on people. All of these extraordinary blessings are created and protected by our one and only friend: Allah.

Those who reflect on these details see that they are constantly dependent upon Allah, Who has created them and enabled them to live. Without His consent, they could not even breathe. Thus, they can understand that Allah is their closest friend and guardian. Allah informs us of this reality in the following verse:

**[Say:] "There is no way out for you in Earth or heaven. You have no protector or helper besides Allah." (Surat al-'Ankabut, 22)**

## Everything That Allah Has Created Is the Most Beautiful and Beneficial

Whatever our Lord, the possessor of infinite justice and mercy, has created, as well as every judgment that He has made, is the most beneficial and beautiful for all people. Even seemingly unimportant incidents possess great goodness, wisdom, and beauty. Allah informs us of this reality in the verses:

**It may be that you hate something when it is good for you, and it may be that you love something when it is bad for you. Allah knows, and you do not know.**

**(Surat al-Baqara, 216)**

**We guided him on the way, whether he is thankful or unthankful. (Surat al-Insan, 3)**

Those believers who lead their lives knowing this fact will be content with whatever confronts them and whatever they hear, and always turn to Allah to thank him for all that He has created. Thus, they remember Allah with love and praise.

# Allah Wills Ease for People

Our Lord, the possessor of infinite mercy and compassion, has called people to the easiest and most beautiful path through His books and messengers. The religious morals to which He summons us are the easiest to follow, and the prescribed prayers are within reach of every person's ability. Those who cannot fulfill their religious obligations have been informed of the many easy ways that they can use to change this situation and earn our Lord's good pleasure. As we read in the following verses:

**We will ease you to the easy way. (Surat al-A'la, 8)**

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

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

In another verse, Allah says that He will not burden people beyond what they can bear:

**Allah does not impose on any self any more than it can bear. For it is what it has earned; against it is what it has brought upon itself. "Our Lord, do not take us to task if we forget or make a mistake. Our Lord, do not place on us a load like the one You placed on those before us. Our Lord, do not place on us a load we have not the strength to bear. Pardon us, forgive us, and have mercy on us. You are our Master, so help us against the unbelievers." (Surat al-Baqara, 286)**

This ease is a manifestation of His mercy, forgiveness, and compassion. Allah has established an easy religion for His servants, and, at the end of this temporal test, He offers the glad tidings of unprecedented beauty and unimaginable perfection full of blessings in the eternal life of Paradise:

**Their Lord gives them the good news of His mercy and good pleasure, and of Gardens in which they will enjoy everlasting delight, remaining in them timelessly, forever and ever. Truly, there is an immense reward with Allah. (Surat at-Tawba, 21-22)**

Allah needs nothing and is free of all deficiencies. On the other hand, people need to worship, pray, and display good morals. Even the world's most brutal, violent, and faithless person cannot harm Allah in any way, for He is the sole owner and sovereign of all that exists. Still, Allah says that He will reward those who display moral excellence. This is one of many signs of Almighty Allah's forgiveness and mercy.

The revelations contained within Allah's true books brought people into the light from their darkness, and His sending prophets and messengers to guide everyone to the true path is yet another manifestation of our Lord's mercy.

Allah has made the Qur'an a source of light that informs people of the right and wrong paths and reveals all things. Our Lord has told us about all forms of worship, belief, and behaviors for which we will be held accountable in the Hereafter.

**We have brought them a Book elucidating everything with knowledge, as guidance and a mercy for people who believe. (Surat al-A'raf, 52)**

Allah states in the Qur'an that none of its letters will ever be corrupted:

**We have sent down the Reminder and will preserve it. (Surat al-Hijr, 9)**

**Falsehood cannot reach it [the Qur'an] from before it or behind it—it is a revelation from One Who is All-Wise, Praiseworthy. (Surah Fussilat, 42)**

The Qur'an will be protected and remain valid until the Day of Judgment. In its faultless and complete manner, it is a great blessing and ease for all humanity. Allah informs the believers of these facts, as follows:

**We have sent down the Book to you making all things clear, and as guidance, mercy, and good news for the Muslims. (Surat an-Nahl, 89)**

Furthermore, Allah has sent His messengers and prophets throughout history to all people. These blessed people, whom Allah has selected, are very dependable, pious, just, and possessed of good morals. They sought only Allah's good pleasure, even at the risk of death, and spent their lives calling people to the true path. In addition, they were very compassionate, for they constantly thought of the believers, protected them, and were sensitive and self-sacrificing toward them. For Allah to select all of these special people with such excellent characteristics, and then send them to humanity, is yet another example of His kindness to believers.

A further manifestation of His mercy and protection is that He has informed all things to people, and has sent true books, as well as reliable messengers and prophets, to invite people to an easy path. Allah has ensured ease for all people throughout history, provided for them in the best possible form, and vowed to guard and protect those who adhere to His call. And, above all, He has promised Paradise with all of its beauty to the believers. Allah, the Most Merciful, is the protector and provider of all people in both this world and the Hereafter, and possessor of infinite compassion.



# ALL PATHS ARE DELIGHTFUL WHEN FOLLOWED WITH LOVE OF ALLAH

**REPORTER:** How excellent. That has even consoled people then. "My dear Hodja. First of all, my deepest respects. You concentrate on sincerity a great deal in your writings. My humble request of you is could you provide some examples of this subject? You gave an example once before, and that served as a really good guide for me." Mete Tasci from Afyon asks.

**ADNAN OKTAR:** Let me have a look at Mete's letter. Mete seems to have liked it. It attracted his attention, masha'Allah. As an example of being genuine. For example, we are taking an example from the mental hospital and talking about it. A sincere Muslim knows that it is a scenario specially created by Allah, because Allah displays His creative artistry there. He shows the mental patients, people shouting and screaming. The most ancient mattresses. Allah could show us the most perfect images if He so wished, and that is another piece of artistry. The images are highly detailed because you have to display fortitude in the face of the sounds of the mental hospital. You have to have fortitude in the face of all the abnormal things that happen. You have to have fortitude in the face of the filth and unpleasantness there. He shows it all as a kind of feature of Hell. **What does having fortitude in the face of it all mean? "O Lord," you say, "I love You very much. I will never forego my love of You, my passion for You, no matter what happens." Isn't that right? "Even if I die." You say they can take my possessions and tear my body into pieces, but I will never forsake You.** What is this? This is being madly in love. That is what Allah exactly wants from us. This world and Hell are of no account once love of Him does not exist. Nowhere is of any importance, Allah forbid. Everywhere the lover goes is pleasurable and delightful. Otherwise, a man can go to Paradise and in a mansion of Paradise he may be devastated by troubles, may Allah forbid. If you take someone in this world and put him in Paradise, he will do very wrong things and oppress others even there if they go with that mindset, that logic, with that classic greed. They will hurt other people and be rude to them even there. Paradise will then turn into a kind of Hell, may Allah forbid, won't it? He will inflict suffering on others. In that case Paradise turns into a kind of Hell, Allah forbid, doesn't it? It inflicts suffering on people. But with love of Allah, Paradise is delightful. With the passion felt for Allah it becomes very beautiful. That is what makes Paradise beautiful. Otherwise, a house, buildings, flesh and bones do not make people happy. **It is love of Allah that makes a person happy. That is why people are unable to be happy.** (Adiyaman ASU TV, November 30, 2009)

# Allah Accepts Repentance and Forgives Those Who Feel Remorse

Allah, Who possesses infinite forgiveness, reveals that:

**If Allah were to punish people for their wrong actions, not a single creature would be left on Earth. However, He defers them until a predetermined time. When their specified time arrives, they cannot delay it for a single hour, nor can they bring it forward. (Surat an-Nahl, 61)**

Even while you are reading this book, Allah has allotted a specific period of time for you and all other people. This is a most beneficial period for the believers. Every person who fears, respects, and obeys Allah and then turns to Him in repentance for every sin that he or she has committed will receive forgiveness, as long as they are sincere. Allah's infinite compassion is revealed in the following verse:

**Were it not for Allah's favor to you and His mercy... and that Allah is Ever-Returning, All-Wise. (Surat an-Nur, 10)**

Since Allah is the possessor of infinite mercy, there is always the hope of forgiveness. Our Lord gives the opportunity of salvation to each person as long as he or she is alive, and has made everyone aware of this fact. Despite all of Allah's blessings and mercy, those who forget Him or lead a life without thinking about their reliance upon Allah are, in reality, in a state of absolute heedlessness. Unable to appropriately acknowledge Allah's mercy, love, and blessings in this life, they will be punished in the Hereafter.

## Allah Protects and Helps Those Who Follow His Path

Those who sincerely turn to Allah and follow His path will sense His protection and presence. Allah will clear the path for those who sincerely believe in Him, avoid the unlawful and engage in the lawful, by providing ease for them in all that they do. Allah informs us in many verses that He will help, protect, and raise them to high levels, for:

**... it is Our duty to help the believers. (Surat ar-Rum, 47)**

One of the best examples of Allah's help and support can be seen in the life of the Prophet Moses (as), who departed from his city, turned to Allah, and made the following supplication: **"My Lord, I am truly in need of any good You have in store for me"** (Surat al-Qasas, 24).

Allah accepted his supplication, enabling the Prophet Moses (as) to find a community of people with whom he could stay and on whom he could depend.

Following the revelation of the Prophet Moses' (as) prophethood, Allah appointed his brother, the Prophet Aaron (as), to support and help him in his mission to Pharaoh. Allah assisted both of them when Pharaoh and his armies set upon them. He split open the sea, thereby enabling the Prophet Moses (as) and the Children of Israel to escape to freedom while Pharaoh and his army drowned. Allah relates the following information about this event:

**We showed great kindness to Moses and Aaron. We rescued them and their people from their terrible plight. We supported them, and so they were the victors. (Surat as-Saffat, 114-116)**

Allah assisted the Prophet Noah (as), by inspiring him to build an ark to protect him and his followers from the impending flood; rescued the Prophet Jesus (as) from certain death by raising him to His Presence; and protected the Prophet Joseph (as) by freeing him from the Egyptian vizier's dungeon and then raising him to high rank and power. Our Lord constantly assisted our Prophet (saas) by lightening his burden. Allah informs us that He was our Prophet's (saas) guardian, protector, and source of help, which enabled the believers' hearts to be in a state of total peace and trust:

**Ask: "Who is going to shield you from Allah if He desires evil for you or desires mercy for you?" They will find no one to protect or help them besides Allah. (Surat al-Ahzab, 17)**

**Our word was given before to Our servants, the Messengers, that they would certainly be helped. Our army will be victorious. (Surat as-Saffat, 171-173)**

**O you who believe. If you help Allah, He will help you and make your feet firm. (Surah Muhammad, 7)**

People rely on Allah every moment, for there is no other helper but Him. Whenever you are faced with any form of distress, Allah is the only One Who can offer any help. As a mercy, Allah created many blessings for people to use when they are confronted with hardship. While people benefit from these blessings, it would be a grave mistake to assume that these blessings are a source of independent strength. Given that Allah has created all of these blessings, they should be seen as manifestations of His favor and mercy upon humanity. For example, if someone visits a doctor, only Allah can cure him. And, the doctor can only cure a person with His consent. By the same token, if a person hires a solicitor as his guardian to protect what is rightfully his, his true guardian is Allah. A solicitor can only protect a person's rights or ensure legal representation by Allah's will. In reality, Allah brings all issues to an end and provides for a person's blessings in the best possible way.

For people who seek Allah's help and who view our Lord as their true guardian, only true friend, and helper, Allah guarantees that His help will reach them from many different paths. Those who are conscious of these facts will never seek such guarantees from other people or sources, for they know that all help is from Allah and so seek everything from Him. When people attain success, are victorious, or benefit from an unexpected source, they immediately turn to Allah and thank Him. As a result of this Divine help, they regard our Lord with deep love and overflowing respect. Allah reminds us that He is each person's true guardian and source of help in the following verse:

**Whenever We abrogate a verse or cause it to be forgotten, We bring one better than it or equal to it. Don't you know that Allah has power over all things? Don't you know that Allah is He to Whom the kingdom of the heavens and Earth belongs and that, besides Allah, you have no protector and no helper? (Surat al-Baqara, 106-7)**

## **Allah Accepts Supplications**

None of us has any independent strength. At every point of our life, we depend upon Allah to offer us His mercy, bestow some of His kindness and blessings, and protect and ensure our safety. Our Lord, the possessor of infinite mercy, informs people that He will respond to their supplications and prayers.

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

**Your Lord says: "Call on Me, and I will answer you. Those who are too proud to worship Me will enter Hell abject." (Surah Ghafir, 60)**

The fact that Allah, the sole sovereign and owner of everything that exists, whether spiritual or temporal, Who hears every prayer, knows everything that goes through a person's mind, and responds to each prayer is a great blessing and mercy.

While making a supplication, we can ask for anything that we want, provided that we adhere to Allah's will and observe the limits that He has set for humanity. The Qur'an contains many of the prophets' supplications and reveals how He responded to them:

**And Job, when he called out to his Lord: "Great harm has afflicted me, and You are the Most Merciful of the merciful," We responded to him, removed the harm that was afflicting him, and restored his family to him, and the same again with them, as a mercy direct from Us and a Reminder to all worshippers. (Surat al-Anbiya', 83-84)**

**And Zachariah, when he called out to his Lord: "My Lord, do not leave me on my own, though You are the Best of Inheritors." We responded to him**

**and gave him John, restoring for him his wife's fertility. They outdid one another in good actions, calling out to Us in yearning and in awe, and humbling themselves to Us. (Surat al-Anbiya', 89-90)**

**Noah called out to Us, and what an excellent Responder We are. We rescued him and his family from the terrible plight, and made his descendants the survivors (Surat as-Saffat, 75-77)**

Moreover, He accepts the supplications of everyone in distress and the needy:

**He Who responds to the oppressed when they call on Him and removes their distress, and has appointed you as inheritors of the land. Is there another deity besides Allah? How little you pay heed! (Surat an-Naml, 62)**

A person who sees his or her supplications answered experiences great joy. To know that Allah is always with you, constantly seeing, hearing, and knowing everything connected with you causes you to hope that Allah will help you in every task that you undertake and accept every request that you make as long as you are sincere. This increases a believer's love, submission, and closeness to Allah.

## Allah Possesses Infinite Justice

Throughout our lives, each of us has perhaps experienced and witnessed many people acting unjustly. Such behavior is routinely witnessed at work, while testifying, or making a decision. They constantly protect their own interests, or, at least, do not consider being just. Justice is one indication that the person possesses moral excellence, as well as honesty and sincerity. Such people who practice justice even at their own personal loss will earn their community's love and respect and, despite having different opinions on various matters, will be respected and even declared to be heroes.

Allah, the source of infinite justice, makes all of His judgments with precise justice. All people have received their portion of justice, and will continue to do so in the future. Every person will fully receive the reward of their deeds with Allah. We are told in the Qur'an how His justice will be implemented perfectly in the Hereafter:

**On the Day We summon every people with their records, those who are given their book in their right hand will read their book and will not be wronged by even the smallest speck. (Surat al-Isra', 71)**

**Say: "Our Lord will bring us all together and then will judge between us with the truth. He is the Just Decider, the All-Knowing.'" (Surah Saba', 26)**

Being sure of receiving Allah's justice, a person submits to Allah with boundless love and absolute trust. Subsequently, in all situations he knows that Allah's justice is manifest in that incident and thus welcomes with absolute love and happiness any incident that our Lord creates.

# THE BELIEVER IS PLEASED BY ALLAH'S TEST

**Reporter:** What do you advise for those wishing to progress down that path?

**Adnan Oktar:** **To be very genuine, to love and fear Allah profoundly, to have a very strong faith, to be pleased with Allah's test, to rejoice when Allah tests them,** not to always seek the easy path, for merit lies in what is difficult, in the harshest places. A Muslim will never be worn down by harsh environments, and will actually regard them as a blessing. Avoiding them means avoiding the test. **The lover reveals his love of Allah amid difficulties. Everyone can do the easy thing.** *(CRT TV, September 2008)*

FEAR, RESPECT, AND LOVE OF ALLAH MUST BE TOGETHER

Some people assume that love of Allah is enough for those who seek to live according to religious morals and earn Allah's good pleasure. However, Allah informs us that His servants who possess superior morals and love Him also have a genuine fear and respect for Him. Every person who acknowledges Allah with all of His attributes and appreciates His greatness, as well as those who have intelligence and a conscience, will fear and respect Allah to the utmost degree. Allah enables such servants, who also abide by His will, to distinguish good from evil and to observe the limits that He has set for humanity. Allah informs us of the blessings He gives the believers in the following verse:

**O you who believe. If you fear [and respect] Allah, He will give you discrimination, erase your bad actions, and forgive you. Allah's favor is indeed immense. (Surat al-Anfal, 29)**

For example, such people do not lie. Even if their self-interests suffer a loss, they will worry about not earning Allah's good pleasure and thereby earning His retribution. Therefore, they will act in an honest manner. If they indulge in even a moment's heedlessness and say something that is not right, they will immediately repent and undertake never to repeat that action in the future. Similarly, despite being in great need, they will not try to earn a living through unlawful means because they fear (and respect) Allah.

Every person who does not appropriately fear and respect Allah has his own private boundaries. Even if he is true and honest up to that boundary, he will act according to his own interests beyond it. Those who fear and respect Allah, on the other hand, will never stray from the straight path, regardless of how difficult their situation is. When confronted with any hardship, they immediately turn to Him in complete trust and ask Him to show them a way out.

Allah loves His servants, wills the good for them, is oft-forgiving and merciful, helps them in every instance, and bestows kindness upon His servants without seeking recompense. The

idolaters and unbelievers are far away from Allah's mercy. Our Lord, the possessor of infinite justice, provides for His pious servants who possess a genuine heart and true belief in Allah, and will reward them in this world and the Hereafter. Those who insist on unbelief will suffer the pains of Hell.

Those who comprehend our Lord's infinite strength and ability to punish in the Hereafter hold Allah in complete awe and respect. As a result, they are careful not to adopt an attitude that does not earn our Lord's good pleasure. However, on the other hand, as a result of their genuine and faithful love of Allah, hoping Allah will forgive their sins and accept their repentance, they do their best to earn His good pleasure and be rewarded with Paradise for their striving in His path. The Qur'an mentions the believers' morals, as follows:

**Those who fear [and respect] their Lord in the Unseen will have forgiveness and an immense reward. (Surat al-Mulk, 12)**

**O you who believe. Fear [and respect] Allah the way He should be feared [and respected], and do not die except as Muslims. (Surah Al 'Imran, 102)**

Every believer who genuinely loves Allah will feel a great awe for Allah's punishment and, by trying not to lose His love and consent, will strive to earn His good pleasure. Allah says of those believers, who have these morals:

**But as for anyone who desires the Hereafter and strives for it with the striving it deserves, being a believer, their striving will be gratefully acknowledged. (Surat al-Isra', 19)**

## THOSE WHO LOVE

### ALLAH LOVE THE PROPHETS AND THE BELIEVERS

Due to their strengthened love and genuine closeness, those who have faith love all of Allah's creations and see the manifestation of His attributes in every creation. As the Qur'an declares: **"Your friend is only Allah, His messenger, and those who believe: those who perform prayer, give alms, and bow [in prayer]"** (Surat al-Ma'ida, 55). Therefore, those who have faith harbor a deep respectful love toward sincere believers as well as His prophets, all of whom He sent to guide humanity to the true path. Prophets are role models of the Qur'an's morality, and serve as examples of superior faith and superior morals. Allah says: **"You have an excellent model in the messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much"** (Surat al-Ahzab, 21). Our Prophet's (saas) life and morals contain many beautiful examples and wisdom for the believers, such as his deep loyalty to Allah, piety, patience, tenderness, compassion, intelligence, bravery, cleanliness, mercy and fidelity to Allah.

The Prophet Muhammad (saas) has reminded us of the importance of loving Allah and His messengers, as follows:

None of you believes until I [the Messenger of Allah] am dearer to him than his father, his child, and all of humanity. (Sahih Bukhari and Sahih Muslim)

Anas (ra) narrates that: "Allah's Messenger (saas) said: 'Whoever has the following three qualities will have the sweetness of faith: The one who loves Allah and His Messenger (saas) more than anything else; the one who loves a person purely and solely for Allah's sake; and the one who hates to return to unbelief after Allah has saved him, as he would hate to be thrown into the Fire.'" (Sahih Bukhari and Sahih Muslim)

All of Allah's prophets and messengers, who were selected by Allah, have earned our Lord's good pleasure and have superior morals. In the Qur'an, Allah gives examples of their beautiful morals and mentions them with praise. Our Prophet Muhammad (saas), the Prophets Moses (as), Jesus (as), Abraham (as), Aaron (as), John (as), Joseph (as), Jonah (as), Jacob (as), Ishmael (as), Solomon (as), David (as), and all other prophets and messengers have all been fine role models of sincere faith in Allah, respectful fear, piety, and beautiful morals. Through these exalted people, who used the Qur'an as a guide, believers learned of their splendid characteristics and have sought to reach the same level of morality so that they also may earn His good pleasure and join them in Paradise. Therefore, they strive to excel in adhering to the limits that He has set for humanity and to fulfill their obligation to Him. The believers' profound love for the prophets shows their understanding of love. Their love for other people stems from their faith, good morals, and piety. To know a person's such characteristics, even if you never meet that person, serves as a means for that person to be profoundly and enthusiastically loved.

Even if those who possess faith never see, meet, or come into contact, they will feel an internal love, respect, and a binding closeness to Allah's messengers. Allah sent all of the prophets as a mercy, and the fact that He mentions with love and praise in many verses heightens the believers' love for them. Those believers always mention Allah's prophets and messengers with respect, love, and praise, and always keep them in front of and above themselves. At every opportunity, they tell people of these great people's submission to Allah, their closeness, love, and good morals, and call others to emulate the path of the prophets.

Allah reveals the believers' love for the prophets and informs us that they always put the prophets ahead of themselves:

**The Prophet has a greater claim on the believers than they have on themselves; his wives are [as] their mothers; and blood relations have the better claim in respect of one to the other, according to the Book of Allah, than other believers and the emigrants, except that you should act in a proper manner toward your close associates. That is inscribed in the Book. (Surat al-Ahzab, 6)**



Many verses relate the prophets' good morals and superior characteristics. Some of these are given below:

**And left the later people saying of him: "Peace be upon Abraham." That is how We recompense good-doers. He truly was one of Our believing servants. We gave him the good news of Isaac, a prophet, one of the believers. We showered blessings upon him and Isaac. Among their descendants are good-doers and also people who clearly wrong themselves. (Surat as-Saffat, 108-113)**

**And left the later people saying of them: "Peace be upon Moses and Aaron." That is how We recompense good-doers. They truly were among Our servants who believe. (Surat as-Saffat, 119-122)**

**We left the later people saying of him: "Peace be upon the family of Elias." That is how We recompense good-doers. He truly was one of Our servants who believe. (Surat as-Saffat, 129-132)**

**We gave him Isaac and Jacob, each of whom We guided. And before him We had guided Noah. And among his descendants were David and Solomon, Job and Joseph, Moses and Aaron. That is how We recompense the good-doers. And Zachariah and John, Jesus and Elias. All of them were among the believers. And Ishmael and Elisha, Jonah and Lot. All of them We favored over all beings. And some of their forebears, descendants, and brothers; We chose them and guided them to a straight path. (Surat al-An'am, 84-87)**

In the Qur'an, Allah sends His salutations to the messengers:

**And peace be upon the messengers. And praise be to Allah, the Lord of all the worlds. (Surat as-Saffat, 181-82)**

Prophets are Allah's most loved people, His closest friends, and the most pious believers. As a result, they are also the believers' most dearly loved ones. They manifest this love, in turn, by sending salutations to them (as in the verses given above), following their path, and adopting their morals.

# Those Who Love Allah Also Love the Believers

Those who are loved by Allah are also loved by believers; those who befriend Allah also befriend the believers; those who earn His good pleasure also earn that of the believers; and whoever loves Allah should also love His servants. Those pious believers who follow His path are among those people most loved by Allah. For this reason, believers love one another and are very concerned about each other. Many verses relate the believers' love for one another, their closeness to each other, their mercy to each other and their attachment to each other. Some of these verses are as follows:

**Restrain yourself patiently with those who call on their Lord morning and evening, desiring His face. Do not turn your eyes from them, desiring the attractions of this world. And do not obey someone whose heart We have made neglectful of Our remembrance, who follows his own whims and desires, and whose life has transgressed all bounds. (Surat al-Kahf, 28)**

**Allah loves those who fight in His way in ranks like well-built walls. (Surat as-Saff, 4)**

**Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire, and He rescued you from it. In this way Allah makes His signs clear to you, so that, hopefully, you will be guided. (Surah Al 'Imran, 103)**

## **OUR PROPHET (SAAS) RECOMMENDED MUTUAL LOVE**

Al-Miqdam ibn Ma'di Karib relates that:

The Messenger of Allah (saas) stated: "When a man loves his brother (for Allah's sake), let him tell him that he loves him." (At-Tirmidhi and Sunan Abu Dawud)

The Messenger of Allah (saas) said: "Shake hands, and rancor will disappear. Give presents to each other and love each other, and enmity will disappear." (Sahih Muslim)

The Prophet (saas)said: "Give present to one another, and you will then have love for one another." (Imam al-Ghazzali, Ihya' `Ulum ad-Din)

Good conduct is the root of love for one another, and bad conduct is the root of hatred, envy, and enmity. (Imam al-Ghazzali, Ihya' `Ulum ad-Din)

The Prophet (saas)said: "If two brothers meet with each other, they are like two hands, one of which wipes the dust off the other." (Imam al-Ghazzali, Ihya' 'Ulum ad-Din)

Do not envy one another, do not hate one another, do not turn your back on one another (in discontent), and be the servants of Allah like brothers. (Sahih Bukhari and Sahih Muslim)

Love Allah, because He nourishes and sustains you. Love me, because Allah loves me. (At-Tirmidhi)

The Prophet (saas)said: "Allah raises him up who humbles himself for Allah. He humbles the one who is insolent. Allah loves one who remembers Him much." (Imam al-Ghazzali, Ihya' 'Ulum ad-Din)

## TO LOVE FOR THE SAKE OF ALLAH

Believers, whose sole objective in this life is to earn Allah's good pleasure, mercy, and Paradise, and who have a heartfelt submission to Allah, will lead their entire lives for His sake. As outlined in **"Say: 'My prayer and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds.'"** (Surat al-An'am, 162), they aim to earn Allah's good pleasure in whatever they do and in every instance. They use whatever they possess in their struggle to realize this goal. People who acknowledge all of Allah's attributes; who constantly witness His power, greatness, mercy, love, and compassion; who sense the love of Allah at every moment—their love cannot be compared with any other type of love. Allah describes this love as a "greater" love, while the idolaters' distorted love is described as:

**Some people set up equals to Allah, loving them as they should love Allah. But those who believe have greater love for Allah. (Surat al-Baqara, 165)**

As mentioned in the above verse, some people associate partners with Allah, and love other creatures with the love that they should give only to Him (Surely Allah is beyond this). The believers, on the other hand, know that no person or any part of creation has any innate strength or beauty, for it is Allah Who created all of them from nothing. No living creature can design or prepare its own beauty. The beauty possessed by a person's face or the loveable nature of an animal, their expected life span and time of death, as well as everything else about them is created by Allah, and every beauty is only at His behest. So the believers will love that beauty as it is reflected in people, animals, and nature, being aware of this fact. Subsequently, a believer's love is directly solely toward Allah, Who provides all of these things and Who possesses all things.

Our Prophet (saas) also reminded us that the love we feel among ourselves should be for the sake of Allah:

The best action is to love for the sake of Allah and to hate for the sake of Allah.  
(Sunan Abu Dawud)

Whoever loves and hates for the sake of Allah, and whoever seals a friendship or declares enmity for His sake, will receive, because of this, Allah's protection. (Sahih Muslim)

Those who associate partners with Allah assume that each person owns his or her own beauty, and so praise that beauty. This is like a person who attends an art show and associates the beauty of the pictures to the artwork, even though the person who deserves this praise is the

artist who painted the pictures. Given this truth, people who are confronted with a beautiful view, a pleasant sound, or delicious food should immediately think of our Lord, the Creator of all these beautiful things, and channel the resulting love, pleasure, and thanks to Him. Those who have true faith and, therefore, do not associate partners with Allah, have a strong loving bond with Allah, because they know that everything they own belongs to Him.

Allah informs us that the Prophet Abraham (as) warned his idolatrous community in the following terms:

**He [Abraham] said: "You have adopted deities apart from Allah as tokens of mutual affection in this world. But on the Day of Resurrection, you will reject and curse one another. The Fire will be your shelter. You will have no helpers." (Surat al-'Ankabut, 25)**

Thus, the "affection" between those who associate partners with Allah will ultimately turn into great hatred in the Hereafter. By forgetting His existence, they cause each other to lose their lives' entire objective. In response, Allah turns their idolatrous love and closeness into eternal disgust and malice in the Hereafter.

The Qur'an mentions those people who put worldly gains and the approval and love of others before earning His good pleasure:

**Say: "If your fathers or your sons or your brothers or your wives or your tribe; any wealth you have acquired; or any business you fear may fall into a slump; or any house that pleases you, are dearer to you than Allah and His messenger and striving in His way, then wait until Allah brings about His command. Allah does not guide people who are deviators." (Surat at-Tawba, 24)**

Those who have faith acknowledge that all worldly goods belong to Allah and, therefore, love them because they are a manifestation of Him. For example, the greatest love, closeness and friendship they feel will be towards other believers, who display the good morals that Allah is pleased with. This love does not depend on race, nationality, or any other self-interest. Nor does it depend on money, status, culture, or even material worth, for all of these have no real value. Allah describes the love between believers, as follows:

**Those who were already settled in the abode [Madinah], and in faith, before they came, love those who have migrated to them; 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. The people who are safeguarded from the avarice of their own selves are successful. (Surat al-Hashr, 9)**

As mentioned, believers will accept all other believers as their brothers and sisters. Subsequently, to ensure the believers' well-being, other believers will gladly make the

necessary sacrifices to achieve this goal. Such a mutual love is only possible through having faith and living by the Qur'an's morality.

Our Beloved Prophet (saas) stressed the importance of such love and the superior ranking of those believers who live a life with genuine love:

The Prophet (saas) said: "Allah said: 'Those who love one another for My glory will have minbars of light, and the prophets and martyrs will wish that they had the same.'" (At-Tirmidhi)

Allah bestows love, a very significant blessing, upon the believers. We see this in the case of the Prophet John (as), of whom the following is revealed in the Qur'an:

**John, take hold of the Book with vigor. We gave him judgment while still a child, and affection and purity from Us—he had fear [and respect]. (Surah Maryam, 12-13)**

In another verse, Allah proclaims that He will bestow true love upon the believers who undertake good deeds:

**As for those who believe and do right actions, the All-Merciful will bestow His love upon them. (Surah Maryam, 96)**

Here we must focus on one other important point: A person who loves for the sake of earning Allah's good approval must love the person who possesses the highest moral qualities, is closest to Allah, and has the highest degree of piety. For this reason, for all believers our Prophet (saas) is the most lovable and closest friend.

## Genuine Love Can Only Be Lived Together with the Qur'an's Morality

People who devote themselves wholeheartedly to Allah feel within themselves a sense of love and excitement when confronted with all of the beautiful things He has created: a flower, a butterfly, a bird, a cat, or even a beautiful landscape. Similarly, people who adhere to the Qur'an's morals or a person with a face pleasing to look at will stir sincere amazement, because whatever they see they regard as Allah's manifestation. The ebullient love felt toward Allah will bring forth a natural affection and love in their souls for anything His eternal beauty, masterpiece, wisdom and power are manifest. Only such people experience "true" love in the spiritual sense.

Qur'anic moral values form the basis of true love, for only they can inspire a person to love someone else deeply with his or her morals, personality, and all individual characteristics. By leading such a life, which earns them Allah's good pleasure, they will acquire many loveable, beautiful characteristics. Knowing that **"In your Lord's Sight, right actions which are lasting are better both in reward and end result"** (Surah Maryam, 76), they persevere in all of these beautiful moral characteristics. Such qualities as faithfulness, truthfulness, respect, love, humbleness, sacrifice, honesty, tolerance, forgiveness, mercy, a soft nature, and bravery can be constant only through living a life of awe and respect for Allah and adhering to the Qur'an's moral values. The same applies to love. The basis for this love is having faith and respect for

Allah and internalizing the Qur'an's morals, both of which will cause them to love others for the sake of Allah with a strong and deep love. The resulting friendships with other believers will, in the Hereafter, lead to eternal friendships.

A sincere believer's superior level of moral values will ensure his or her high regard in Allah's Presence and in the sight of fellow believers. Such believers will expect and hope only for Allah's love and good pleasure. In return, Allah will ensure that these believers are loved by Him, as well as other believers, that they will be granted a light and beauty, and that other people will have warm feelings for them.

## Misunderstandings about Love's True Nature

People who do not follow the Qur'an's morals have an incorrect understanding of love. No matter how much they believe that they are leading a life full of love and respect toward others, these interactions are, in general, based on inappropriate and misleading bases. We will now examine some of these below.

### Idolatrous Love between a Man and a Woman

Examples of love based on idolatrous thinking are easily found in relationships between men and women. Some people channel their love and devotion toward other people who are, in essence, weak, instead of channeling it toward Allah. Sometimes, they make another person their life's aim, mention their name whenever possible, and try to gain their love. This person will be the focus of their attention for the whole day. Or, they think about this person all night and thus cannot sleep. Instead of seeking Allah's good pleasure, they will struggle to please only that particular person, even if this means that they have to do something that violates the Qur'an's morals and the limits that Allah has established for humanity. They will make any sacrifice for that person, but exert no effort to gain Allah's good pleasure. In other words, they transform the objects of their attention into little deities. This is why some romantic poems, writings, or even discussions claim that the author "worships" the object of his or her affection. Such an erroneous understanding of love, which associates others with Allah, is prohibited, for one's love of Allah is a much stronger and superior type of love:

**Remember Allah as you used to remember your forefathers—or even more. (Surat al-Baqara, 200)**

If someone loves anything else, whether a person, a thing, or an idea, more than he or she loves Allah, he or she will fall into idolatry and draw near to Hell. Surprisingly, many people do not see the truth of this statement and so continue in their idolatry.

Obviously, loving other people, being concerned about their welfare, and lovingly protecting their families and relatives are admirable deeds and are blessings bestowed upon people by Allah. Such love, when it is based upon love for Allah, ensures that person will attain happiness in both worlds. If such love is not based upon love for Allah, the people will experience pain and agony in both worlds. Allah informs us that this second group of people will, in the Hereafter, try to ransom their way out of Hell by offering each other in payment:

**An evildoer will wish he could ransom himself from the punishment of that Day by means of his sons, his wife, his brother, or his family who sheltered him, or everyone else on Earth, if that only meant that he could save himself. (Surat al-Ma'arij, 11-14)**

**The Day a man will flee from his brother, his mother, his father, and his wife and children. On that Day, every man among them will have concerns enough of his own. (Surah 'Abasa, 34-37)**

## TRUE LOVE IS A BLESSING ALLAH BESTOWS ON BELIEVERS ALONE

**ADNAN OKTAR:** Allah knows the truth, of course. But if a person's heart is muddy and dirtied in this world, then he becomes unable to take pleasure in anything. The beauty of a flower, of a piece of fruit or a woman, all become technical beauty for him, meaning that his soul loses the profundity of passion. And this is a terrible affliction. There is a huge difference between love and real love. I mean, one person says he is in love with another, but the next day they break up in a great scuffle. These loves are all imitations. None is real love. They are all based on self-interest, on tactics, on imitation, on a copy of romanticism. **Whereas in real love there is depth, passion and love of Allah. And since a person sees that as a manifestation of Allah, he experiences an ineffably intense desire. This can sometimes become quite unbearable, in proportion to a person's strength, faith and intelligence. In other words, it turns into a delight that rocks the soul. We call this passion. It is a very, very great blessing for people to experience it. It can only be achieved with love and fear of Allah, honesty and profundity.** The Qur'an refers to those who lose that love, passion and beauty in the absence of those things. (*Ekin TV; 26 January 2009*)

### Friendships Based on Self-Interest



Some relationships, whether consciously or subconsciously, are based on self-interest. Some people, who feel an excitement when they meet a person whom they hope to benefit from, interpret this excitement as "love." However, in truth it is no more than an "affected desire" for what that person has. In fact, such love often depends on the level of the "loved" person's wealth and status. Wealth excites people, and thus the most excitement is felt towards the wealthiest person. As mentioned above, this type of excitement is nothing but an attachment to worldly interests. Rich people are not "loved" primarily for their morals and characteristics, and thus always seem to have many "friends" even if they are easily angered, rude, selfish, illogical, merciless, always looking for gain, insincere, or even thoughtless.

Some people want to be with those who entertain them: "A person who likes me should be able to make me laugh." As a result, any resulting closeness is based on a deluded self-interest, for enjoying to be with a person who makes you laugh and feel happy is not the same as loving that person. However, because many people mistake the relief they feel for having gained something for love, they claim that they love that person very much.

Other people assume that being around good people will raise their esteem. As a result, they will select "good" people to befriend, considering their physical features such as height, the color of their eyes and hair. Often, such people can see only the other person's physical beauty, not their intelligence, conscience, or characteristics. They do not consider these aspects important because they claim that their love has "blinded" them. However, this "love" means "I love the esteem this person's beauty earns me." Apart from that person's beauty, his or her spirit does not mean anything to them. Just because he or she is beautiful, many inappropriate and undesirable particularities such as being merciless, insensitive, or scornful may totally be ignored.

Another important type of self-interest is trying to secure one's future by getting married. Many people fear living alone, being unable to support themselves, or of having no one to look after them when they are sick. Some people seek to abolish all such fears by getting married. For this reason, they attach themselves to the most promising person in this regard and convince themselves that they have fallen in "love."

For the rest of their lives, they share their pains and complaints about their spouse with their neighbors and relatives. But when asked why they stay with that person, they claim to love them very much. However, the Qur'an and its value system say that love should expect nothing in return. People should love other people sincerely, which involves personal sacrifice and expecting nothing in return, for that person is a manifestation of Allah. They should never backbite, but, as a result of this sincere love, should only speak well of them. They don't

obligatorily "tolerate" the others for they treat one another with compassion and mercy, cover up their misgivings, try to make them feel at ease, and respond to every need as best as they can. Sincere love, friendship and closeness are best demonstrated through these actions.

## Short-Term, Temporal Love

Love that is not based on the Qur'an will inevitably be short-term in nature. For example, it is quite normal for people to dislike or feel upset with others when they realize that they cannot attain any benefit from that person. Similarly, those whom some people formerly claimed to love become people that they have to tolerate if they have experienced some physical problem. For example, they might no longer love a person if he or she somehow becomes disfigured by an accident or an illness. A "perfect" couple's marriage might collapse overnight when one spouse becomes terminally ill, experiences some personal or professional disaster, or is no longer as beautiful or as rich as before. Sometimes, despite the spouse's physical beauty or wealth, the couple divorces because they no longer "love" the other person after witnessing his or her weakness during the illness. Similarly, although they seemed to get along well in the days when they possessed wealth and riches, some people inevitably lose the love and closeness they used to feel towards each other when their respective wealth and riches is dwindled away.

In essence, true love should never diminish, but should only increase with the passage of time. A person who values another person for his moral values finds that her love for him will increase as his good characteristics become ever more apparent. Even if this same person is left crippled, broke, or physically repellant, her love for him does not diminish. These hardships may, in effect, increase a person's modesty and maturity and thereby make him a better and more moral person. As a result, their love for each other only grows stronger. These hardships have no effect on true love because true love is based on the Qur'an's morals and the desire to earn Allah's good pleasure by obeying the limits that He has established for humanity.

# THE LACK OF LOVE IN THE WORLD IS A CONSEQUENCE OF IRRELIGION

**ADNAN OKTAR:** That is why there is a lack of love in the world. I watch foreign channels, and all these models and artists and the like. I follow them all very closely and look at their lives to a greater or lesser extent. I see that not a single one has known true love. That emptiness, meaninglessness on those women's faces. He says how happy they are to have found one another, while the woman looks like stone. Is that how it should be? And they fight over the slightest things. They split up over the slightest things. But the worst thing of all is the prenuptial agreement. If you divorce me, they say, you will have to pay me this much and do this and that. But if there is the slightest possibility of divorce, why get married in the first place? Why divorce someone one loves? You intend to stay together for ever. She is a manifestation of Allah. How can one leave one's beloved? You can only leave her, may Allah forbid, if she abandons faith and the religion or commits a gross immorality and you cannot control her, and you have no other alternative. May Allah forbid. Otherwise, one can never abandon one's spouse. They are the manifestation of Allah. Allah has punished the whole world. Or 99% of the world. He has inflicted this punishment on at least 99% in this world. **Allah has taken love away from people.**

**Those who get married perform marriages of convenience. They cannot enjoy marriages based on passion, love and love of Allah.**

**REPORTER:** What is the reason for this punishment?

**ADNAN OKTAR:** They have forgotten Allah, and turned to Darwinism and materialism. They look at the women they marry as a kind of ape, an animal descended from the apes, and as an animal that will one day cease to exist. They regard them as apes with a bit of hair on their heads, with hands and feet. As a kind of more advanced ape. They think of them as two apes living in the same house. They say that they are living in a house in the same way that apes used to live in caves, but that they are slightly more advanced. Can there be any love, passion or depth in such a situation? Is that possible? And I see fine young people behaving like robots. I look at girls and women and they are completely mechanical. I look at the fashion models. There is not the slightest spark of passion in their faces. **They say, let's get married. What job do you do? How nice. Do you have a car? Yes, comes the answer. Then they suddenly say they feel love for the other person, an ineffable love. The depth of that love grows with the list of their possessions. They now say they feel a mad love. Then the man says he is awfully sorry, but he has gone bust. Three days later she will suggest they**

**go their separate ways. Easy come, easy go. They go where the money is, where the flesh is.**

**REPORTER:** These are the effects of materialism.

**ADNAN OKTAR:** Of course. **They get married on the basis of people's looks. Then they find someone better looking. They get married for money, but then they find someone a bit richer, and when he winks at them, off they go. Or for someone's work. The man may be an engineer, but when she finds a chief engineer she goes off with him. Whatever they get married for, that is who they go off with. That is why no real love can develop, no real passion.** Allah has inflicted a terrible scourge on the world. I mean, the world is meaningless without love. In that event, all that is left is the daily grind; eating, watching TV, going to bed, getting up again, having a bath, eating again, going to bed, getting up again and going off to work. Work is like a prison for them. A mass of concrete; the office, concrete to right and left and over their heads. They put a computer in front of them. And they slave away from 8 in the morning until who knows when in the evening. They then come home, to another concrete box. There they eat, wash the dishes and clothes, then they fight and go to sleep. Then in the morning they eat once again and go back to those concrete boxes. This goes on for 30 years. Then they retire. Then once they have retired they just spend their time in one cardboard box. What life is that? Is that why we come into this world? That is just sheer misery.

**REPORTER:** This applies to the whole world at the moment, but...

**ADNAN OKTAR:** It is another way of saying misery. **One cannot live like that. One must burn with love, burn with passion, with a mad passion.** But once one has that, then even a really tiny place can be utterly delightful with a mad passion. You look at a frog for example, and you feel affection for it, **you see an ant and watch it with a deep love as a manifestation of Allah.** Because those tiny little legs move about so, and then it starts cleaning its own head. Where did that tiny creature learn to groom itself? And they shine as if covered in lacquer. All the features of its body and all the generations to follow are encoded in a tiny space at the end of its feet. There are ants that have been preserved in amber and that date back 100 or 120 million years, and that are identical to ants today and have never changed. **But these things are only beautiful if looked at with a love of Allah.** (*Tempo TV, September 21, 2009*)

## THE QUR'ANIC UNDERSTANDING OF LOVE

People who do not live according to the Qur'an's morals cannot love or be loved in the true sense of the word. For real love to be mutual, both people must love Allah with deep respect and should demonstrate those morals that gain Allah's good pleasure. Allah will place love in the hearts of His beloved servants and ensure that other people will love them. It should not be forgotten that Allah is the real source and owner of love. To enable someone to live with true love, which is of great value and a great blessing, a person should seek to be worthy of this blessing by adhering to the Qur'an's morals, and should pray that Allah bestows true love. People who do not adhere to the Qur'an's morals live a life bereft of true knowledge, hope, and true friends in both worlds.

Allah informs us that love is a blessing that He bestows upon us:

**And affection and purity from Us—he had fear [and respect]. (Surah Maryam, 13)**

**As for those who believe and do right actions, the All-Merciful will bestow His love upon them. (Surah Maryam, 96)**

**Among His signs is that He created spouses for you of your own kind so that you might find tranquility in them. And He has placed affection and compassion between you. There are certainly signs in that for people who reflect. (Surat ar-Rum, 21)**

Given below are some of the characteristics Allah considers to be worthy of true love:

## To Be Self-Sacrificing

Some people who do not believe in Allah and the Hereafter judge this world to be a place of great struggle, and therefore believe that the strong will inevitably overcome the weak. This superstitious view, the product of a completely mistaken way of thinking, is based on driving people away from good morals and seeking to protect their own gains and interests. A community that is ruled according to such claims sees no need to help those who need assistance; to be self-sacrificing or concerned about another person's welfare, happiness, and ease; to put his or her interests above their own. Subsequently, such activities are avoided because they bring no benefits to those who engage in them.

Thus, these people cannot really love one another, for people cannot truly love those who think of their own welfare before they think of somebody else's. For example, people who

experience another person's selfishness feel their love for that person die slowly. If a person only thinks about his own comfort, keeping a delicious meal or a comfortable bed for himself, and not thinking about his or her neighbors, this will inevitably shatter the love felt for that person. Since people regularly witness this type of behavior, they subconsciously hold a negative view point toward such people.

Some people who are far removed from the Qur'an's morality cannot ask even their closest friends to make any sacrifice. For example, a mother who has to take care of her sick child cannot ask her coworker to do her work while she is meeting her child's needs. Even if one helps his own parents, some trouble will probably arise among his siblings. On the other hand, most people, when asked, say that they love their parents dearly. However, if self-sacrificing is required and there is no real gain in sight for that person, most people will seek to avoid such obligations. However, those who truly love somebody else will make all sorts of sacrifices, and will never tire or get sick of such sacrifice.

One of the sincere believers' most identifiable characteristics is that they will freely put their own interests below those of other believers. Allah gives one such example in the Qur'an, when recounting the Makkan Muslims' emigration to Madinah, and how the Muslims in Madinah welcomed them.

The Qur'an informs us of the beautiful morals of the believers in the following verse:

**Those who were already settled in the abode [Madinah], and in faith, before they came love, those who have migrated to them; 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. The people who are safeguarded from the avarice of their own selves are successful. (Surat as-Hashr, 9)**

The Makkan believers emigrated so that they could live their religion. They left behind all of their belongings, relatives, homes, vineyards, gardens, and their places of work in order to gain Allah's good pleasure. This demonstrates their superior morals and indicates the fact they have chosen Allah as their guardian and are trustworthy people. Their beautiful morals caused Madinah's Muslims to welcome them in the best possible manner with deep love, respect, and mercy.

Without considering their own needs and interests, they provided for the interests and needs of their brethren when it came to eating and living. Their self-sacrificing actions were based on their strong and sincere love for Allah and all other believers. Their beautiful morals also drew the love of other believers toward them. Allah mentions these believers in the Qur'an with love and praise, and for the past 1,400 years they have left an indelible impression in every believer's heart.

Another example is given in the following verses:

**They give food, despite their love for it, to the poor, the orphans, and the captives: "We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks. Truly, We fear from our Lord a glowering, calamitous Day." (Surat al-Insan, 8-10)**

Despite being in need themselves, those who offer their food to the hungry will naturally be loved and respected. Let's expand upon this with the following example. Let's pretend that you and two other people are very tired and hungry. In front of you is enough food for just one person and only one bed. One of them decides to eat the food and use the bed without asking you for permission, while the other person, despite being hungry, offers his food to you and insists that you sleep in the bed. In this situation, you would feel quite cold toward the selfish person, but quite warm and loving toward the one who placed his needs below yours. Allah created human soul so as to be pleased with good morals and feel love and affection for such people.

## POWER OF LOVE IS DIRECTLY RELATED TO DEPTH OF FAITH

**ADNAN OKTAR:** Above all else, a Muslim woman must have a great fear of Allah. She must love Allah and be devoted to Him with a mad passion. She must be scrupulous with regard to the commands and moral values of the Qur'an, and she must be chaste. Allah produces a radiance, a special attraction and a predisposition to passion in such a woman. There is a feminine power in her soul, and this then comes out. Flesh and bone do not make a woman. In that case, she is just a piece of flesh. But if she acquires depth with proper moral values, profundity, piety and closeness to Allah, then Allah brings out the woman in her soul. Allah has created her in such a way as to have a profound impact on a rational, devout, male believer with his own unique characteristics and who also fears Allah. Because the male believer has a special masculine soul that will also have an impact on her. And Allah ensures a most extraordinary effect on her. Otherwise, it is not flesh and bone that make a man. He will otherwise just be a piece of flesh, and nothing else. Like those big chunks of meat you see down at the butcher's. **It is proper moral values, depth and passion for and love of Allah that make human beings human. Allah has revealed the secret of this. Devout men address devout women, and vice versa. Allah brings the true passions in their souls together. They enter an ineffable 6<sup>th</sup> sense. Only believers can know this.** If you tell someone who is unacquainted with religion and Allah about this he will never understand. But this is instinctively present in everyone. That is why films always deal with love, but the great majority or a great many people cannot understand it. I mean, they have a great wonder in their brains, but they cannot find it, cannot find what it is. For example, a woman looks for certain criteria when she gets married. First of all it is money, most important of all. They want someone who is well educated, with a

good job and a summer house and lots of other things. But when people seek these things, they cannot use the passion given them by Allah. But in that case that fine house is of no use to them, either. That house seems utterly empty to them. It has no effect. Their car is just a piece of tin, of metal, that takes them from one place to another. These only acquire significance with love of and passion for Allah. That is why our Prophet (saas) says that people who marry for possessions will be deprived of them, and those who marry for beauty will be deprived of beauty. Because the other person may one day catch a cold or the flu and lose their beauty in a moment. A person can even be repelled by what he least expected. He may be disgusted to see her weakness and helplessness there, and can then never escape that feeling for the rest of his life. Human beings are weak creatures. But when they love with love of Allah, when they love the manifestation of Allah, when they look at the other person as a manifestation of the infinite might and beauty of Allah and wonder in the face of that infinite perfection, then they possess a love that can never weaken and a passion that grows deeper all the time. That is what can make a person happy and deeply affected. Otherwise, the house just becomes unpleasant and the person they marry becomes unpleasant, and they can never escape that feeling. This is a law appointed by Allah. It is a characteristic unique to those who love deeply. And this emerges when one loves another person with the love of Allah, and in no other way. Money also just depresses such people, because one has to take so many precautions to hold onto it. Someone worries because his checks have not been honored. He puts his money in the bank but then worries what will happen if the bank folds. So he hides it under the mattress, but that is no good, either, as he is always worried about people finding it. He is constantly stressed and uneasy. **But a person can find peace, ease and submission through love of Allah.** In other words, the more money people have the more restless and unhappy they are. *(Kackar TV, January 29, 2009)*

## To Be Forgiving

Some people who do not live according to the Qur'an's morals easily become angry and dissatisfied with others, and get upset with those who do not live up to their expectations. Many people end long-term friendships with their "closest friends" and become their worst enemy in an instant due to relatively minor matters. This is because they do not live by the Qur'an's morals and thus cannot forgive, be patient or loving toward others, and they lead a life that is far removed from superior morals and the resulting characteristics.

Believers, who are very patient and forgiving, will not become angry and end their friendships just because of some minor mistakes and misgivings. Instead, they will give the other person another opportunity, remind them of the truth, and help them change their behavior. Instead of feeling anger and animosity toward their friends in public, they attempt to fix their mistakes and



misgivings by giving examples from the Qur'an. In sincere love, feelings of great understanding and tolerance reign supreme. Every situation will be resolved with love, understanding, and in peace.

Allah reveals that believers should be forgiving:

**Those of you who are affluent and rich should not make oaths that they will not give [anything] to their relatives, the very poor, and those who have migrated in the way of Allah. Rather, they should pardon and overlook. Wouldn't you love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful. (Surat an-Nur, 22)**

**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)**

The Qur'an places no limitations on how believers are to forgive others. Thus, even those people who constantly harm the believers should be forgiven. Believers will quite easily forgive another person, even if they suffer a great loss as a result of that person's actions. By forgiving a gossip, a trouble maker, or someone who causes him a serious material loss, and thus by being an excellent example of high morals, that same person may become a close friend. In fact, when a believer is forgiven, he or she will feel great love and gratitude toward the forgiver. Allah reveals in the Qur'an that one has to be able to forgive in order to develop true love:

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

## To Be Humble

One can acquire genuine love only after conquering selfishness, working for gain, insincerity, haughtiness, and similar behaviors. On the other hand, modesty is one of the most important aspects of love, for those who see themselves as superior to others only value themselves. Viewing other people as without value and inferior, they believe that they are the most intelligent, conscious, and worthy of respect. In other words, they turn their selves into little deities. Such people find it impossible to associate with those who are "inferior," and so cannot sacrifice for them or put their needs first. As a result, they can feel no true and sincere love for them. Thus, love and haughtiness are mutually exclusive. A person who is haughty can neither be loved nor feel a deep and sincere love towards anyone.

There are many reasons why haughty people lead a loveless life. They generally have characteristics that are conducive to making fun of people in order to increase their value in their own eyes. They think that publicizing other people's shortcomings will display their own superiorities. No one will feel a sincere love in their hearts for those who constantly ridicule and degrade others.

On the other hand, modest people are always loved, for they value the person in front of them and, because of their adherence to Qur'anic values, other people will feel at ease with them. Such people listen intently and sincerely to any advice given to them, and never argue and assert that they know better. Rather than becoming haughty, they will display a good and positive attitude. They will not dispute the truth nor repel the wrong with anger. They answer all questions with great sensitivity, and never demand that other people show him love or respect first. Even when dealing with a haughty and argumentative person, they will respond by being modest, value other people's opinions, reply to everyone's greetings in the best possible manner, and be full of love and respect toward everyone. In short, the modesty brought about by the Qur'an's morals will develop into a model person who is very harmonious, open to different views, and not haughty. In fact, they will be models of honor, care for others, and value others. For this reason, modest people are usually loved very much. Allah informs us of this, as follows:

**The servants of the All-Merciful are those who walk lightly [without arrogance] on the land, and who, when the ignorant speak to them, say: "Peace." (Surat al-Furqan, 63)**

In another verse, He relates that:

**Your god is One god, so submit to Him. Give good news to the humble-hearted. (Surat al-Hajj, 34)**

Moreover, as a result of his modesty and soft nature, people gathered around our Prophet (saas):

**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, ask forgiveness for them, and consult them about the matter. 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)**

## To Be Straightforward

Some unbelievers feel very comfortable when telling lies. If such people do not admit their lies and stop engaging in this deceitful behavior, no one will love them. Liars often lose sight of the truth, and therefore are very undependable and untrustworthy people. People cannot love those whom they don't trust.

Believers, however, never lie, regardless of the consequences to their own interests. Thus, they are completely reliable and trustworthy, for they do not hide or distort the truth, or make promises they cannot possibly keep. For believers, there are no such things as white lies. As a result, they do not resort to lying in order to be seen as doing good, or to protect their esteem in the eyes of others, to show off, to ensure their material gain, or to cause any sort of loss to other people.

This beautiful moral value is one of the factors that turns a person's soul toward love, for soul will form feelings of true love toward a person who displays honesty and truthfulness. Our Prophet (saas) emphasized the importance of love between believers and stated that before this love could be developed and strengthened, sincerity and trust had to be established first:

Abu Hurayrah reported: "The Messenger of Allah (saas) observed: 'You shall not enter Paradise so long as you do not affirm belief (in all those things that are the articles of faith), and you will not believe as long as you do not love one another. Should I direct you to a thing that, if you do, will foster love among you: (the practice of paying salutation to one another by saying) as-salamu alaikum.'" (Sahih Muslim)

## To Be Patient

The Qur'an reminds us that **"people are prone to selfish greed"** (Surat an-Nisa', 128). Thus, we must strive to protect ourselves from such negative character traits so that we can attain the high morals befitting Paradise. However, despite this, people make mistakes. People who are trying to live lives of genuine love and friendship should not forget this fact. They must be very patient and forgiving toward those who they love, be patient when their friends do something wrong, and attempt to compensate for their shortcomings, for only those who are patient and unselfish can love and be loved. Patience strengthens and develops mutual love and tolerance. Believers rely on each other and, because they are believers and respect one another, bear each other's mistakes with tolerance and forgiveness. To compensate for these mistakes, they redouble their efforts to live according to the Qur'an's morals in the best possible manner, which only draws them closer to their fellow believers. For this reason, they are always patient with other people, regardless of the magnitude of their mistake.

Our Prophet (saas) directs the believers to cover their fellow believers' mistakes and to support them:

Every Muslim is a brother to a Muslim, neither wronging him nor allowing him to be wronged. If anyone helps his brother in need, Allah will help him in his own need. If anyone removes a calamity from [another] Muslim, Allah will remove from him some of the calamities of the Day of Resurrection. If anyone shields [another] Muslim from

disgrace, Allah will shield him from disgrace on the Day of Resurrection. (Sahih Bukhari and Sahih Muslim)

The patience of a person who loves Allah and is constantly pleased with Him differs significantly from the understanding of patience of unbelievers. Unbelievers attempt to "endure" in some situations if they think that they will gain something from another person, or if they fear the repercussions of their community. They consider that they have the right to sulk, complain, or act badly. They will think: "I am putting up with this much trouble, so I am entitled to do as I like," or other similar statements. For example, an unbeliever who is looking after his sick friend will at some stage begin to be bored, become angry, and start to complain. He will complain that he cannot sleep, is very tired, that the job at hand is very hard, or even that nobody could possibly be as self-sacrificing as he is. These feelings will become noticeable and will cause his sick friend to feel obliged, for he will remind him all the time that he is doing him a favor.

A patient person however, responds to all of these needs with pleasure and does whatever is necessary to help him. He will never make that person feel obliged. Allah tells all believers to be patient with others, for it is one of their most beautiful character traits:

**O you who believe, be steadfast. Be supreme in steadfastness and firm on the battlefield, and fear [and respect] Allah, so that, hopefully, you will be successful. (Surah Al 'Imran, 200)**

## To Be Faithful

One other characteristic that attracts the love of other people is faithfulness. Allah informs the believers that He will reward them for their faithfulness. For this reason, all believers implement this characteristic without reserve. As Allah tells us in the Qur'an:

**So that Allah might recompense the truthful for their truth and punish the hypocrites, if He wills, or turn toward them. Allah is Ever-Forgiving, Most Merciful. (Surat al-Ahzab, 24)**

Even under the most difficult of circumstances, believers will never compromise their faithfulness toward Allah and the believers. Allah mentions the Prophet Moses (as) and his young followers as role models for all believers:

**No one had faith in Moses, except for a few of his people, out of fear that Pharaoh and the elders would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. Moses said: "O my people. If you believe in Allah, then put your trust in Him, if you are Muslims." (Surah Yunus, 83-84)**

Throughout history, the believers and prophets have led lives whereby they have been killed, lost their wealth or esteem, and have been accused of various misdeeds. The believers, who have never left each other, as a result of their love for Allah and their fear, respect, and closeness to Him, have endured all of these dangers and have not yielded to them. Their heartfelt and unconditional loyalty to Allah is reason enough for the believers to feel love for one another. Allah informs us of this in the following verse:

**The believers are only those who have believed in Allah and His messenger, and then have had no doubt and have striven with their wealth and themselves in the way of Allah. They are the ones who are true to their word. (Surat al-Hujurat, 15)**

## To Be Merciful

Mercy is one part of love. Therefore, one cannot have sincere love if he has no mercy for others. Our Prophet's (saas) mercy is an excellent example for all believers. As Allah states in the Qur'an, the Prophet Muhammad (saas) displayed the most superior morals possible:

**A messenger has come to you from among yourselves. Your suffering is distressing to him. He is deeply concerned for you, and gentle and merciful to the believers. (Surat at-Tawba, 128)**

Merciful people do not wish for the people living around them to lead miserable lives no matter how important their own lives are, how well they are doing, for those people are just the same, even more important, than their own needs. For this reason, one of the most obvious characteristics of a merciful person is that he is concerned with the issues of others and does his best to resolve their problems.

Our Prophet (saas) directs all believers to act mercifully toward all other people:

Those who have mercy will receive the mercy of the Most Merciful. Have mercy on those who are on Earth, and the One in Heaven will have mercy on you. (At-Tirmidhi)

## A Person Will Think of the Hereafter of Someone He Sincerely Loves

A person's real life, the eternal life of the Hereafter, only begins after death, for this world is no more than a temporary residence in which all people are tried. The believers, who are conscious of this reality, demonstrate their love for one another by preparing for the Hereafter.

As much they would like to attain Allah's good pleasure, mercy, and Paradise, they would like their loved ones to share the same blessings and beauties as themselves. Knowing that one could face eternity in Hell, they behave in a manner designed to lead others toward the true path. Whenever they see a mistake in each other's behavior, they immediately will do their best to help their beloveds alter their behavior and morals so that they will gain Allah's good pleasure. They invite one another to what is good and beautiful, and withdraw from what He has proclaimed to be unlawful. Their eagerness and sincere love for one another is one of their best characteristics. Allah informs us of the believers' understanding of the strengthened love:

**Believing men and women are friends of one another. They command what is right and forbid what is wrong, perform prayer and give alms, and obey Allah and His messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Surat at-Tawba, 71)**

## In Sincere Love, the Other Person's Peace and Ease Always Take Precedence

For many people, the most important thing in their life is their own welfare. However, those who love other people sincerely forget their own desires and put those of their beloved's first. They do whatever is necessary to make that person comfortable and meet his or her needs. For example, if two people successfully complete a topic, he would rather see the person that he loves complimented. He will gain great satisfaction if his beloved is in the right, instead of himself, and would rather do the work himself instead of seeing his beloved become tired. He would never confound, belittle, or hurt his beloved, because his sole desire is to gain Allah's good pleasure and love, as well as His Paradise. As a result, he will be able to demonstrate a sincere love and understanding for the other person.

## CONCLUSION

We have written this book on love because love has a significant role in the morals of Paradise. Those believers who possess faith and want to enter Paradise and to reside there forever with all the prophets, the affirmers of truth, and the righteous must, while they are in this world, learn to love others and acquire characteristics that are loved by others. One of Paradise's greatest beauties is the infinite friendship between those people who love each other and possess beautiful morals.

The path to Paradise is to love Allah completely and to become a person whom Allah loves very much. Such people fear (and respect) Allah (Surat at-Tawba, 4; Surah Al 'Imran, 76), purify themselves (Surat at-Tawba, 108; Surat al-Baqara, 222), are even-handed (Surat al-Hujurat, 9) and steadfast (Surah Al 'Imran, 146), are good-doers (Surat al-Baqara, 195), turn from wrongdoing (Surat al-Baqara, 222), and put their trust in Him (Surah Al 'Imran, 159). The supplication for love mentioned by our Prophet (saas) is a significant example of understanding the love felt for Allah and the believers: The Prophet said: "One of the supplications of the Prophet David (as) was: 'Allah, I beg of You Your love, the love of those who love You, and such conduct as should lead me to Your love. Allah, make Your love dearer to me than my soul and my family, and dearer than cold water.'" (At-Tirmidhi)

## THE DECEPTION OF EVOLUTION

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as**

**by the discovery of about 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.**

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

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

## The Scientific Collapse of Darwinism

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

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

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

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



# The First Insurmountable Step: The Origin of Life

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

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

## "Life Comes From Life"

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

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

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

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

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

# Inconclusive Efforts of the Twentieth Century

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

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

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.**<sup>3</sup>

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

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

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

## The Complex Structure of Life

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

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

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

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

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

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.<sup>7</sup>

## Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

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

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

## Neo-Darwinism and Mutations

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

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

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

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather 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.**<sup>9</sup>

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a

genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature**. Since no evolutionary mechanism exists, no such imaginary process called "evolution" could have taken place.

## The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

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

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

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

**them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?** Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.<sup>11</sup>

## 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.**<sup>12</sup>

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

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

**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.<sup>14</sup>

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."<sup>15</sup>

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.<sup>16</sup>

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

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.<sup>18</sup>

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

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied *Australopithecus* fossils for 15 years,

finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

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

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

**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  $10^{950}$ —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's



formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

## Technology in the Eye and the Ear

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

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

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

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

TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

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

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

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

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

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

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

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

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

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

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

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

## A Materialist Faith

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

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

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

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

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

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

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

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

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

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse

and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (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 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 who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

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

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

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

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10

Your friend is only Allah, His messenger, and those who believe: those who perform prayer, give alms, and bow [in prayer]. (Surat al-Ma'ida, 55)

11

As for those who make Allah their friend, and His messenger, and those who believe: It is the party of Allah who are victorious! (Surat al-Ma'ida, 56)

20-21

He sends down water from the sky, from which We bring forth growth of every kind, and from that We bring forth the green shoots. From them We bring forth close-packed seeds, and from the spathes of the date palm date clusters hanging down, and gardens of grapes and olives and pomegranates, both similar and dissimilar. Look at their fruits as they bear fruit and ripen. There are signs in that for people who believe. (Surat al-An'am, 99)

23

And also [He provides] animals for riding and for haulage, and animals for slaughtering and for wool. Eat what Allah has provided for you, and do not follow in the footsteps of satan. He is an outright enemy to you. (Surat al-An'am, 142)

25

We built seven firm layers above you. We installed a blazing lamp. We sent down cascading water from the clouds so that by it We might bring forth grains, plants, and luxuriant gardens. (Surat an-Naba', 12-16)

29

And [in it are] grains on leafy stems and fragrant herbs. So which of your Lord's blessings do you both then deny? (Surat ar-Rahman, 12-13)

30

Humanity. Remember Allah's blessing to you. Is there any creator other than Allah providing for you from heaven and earth? (Surah Fatir, 3)

31

Any blessing you have is from Allah. Then when harm touches you, you cry to Him for help. (Surat an-Nahl, 53)

32

And also the things of varying colors He has created for you in the earth. There is certainly a sign in that for people who pay heed. (Surat an-Nahl, 13)

34-35

PROVING LOVE OF ALLAH

REPORTER: Mr. Oktar, there is something I am curious about, but first, there is a point to be clarified. We began this week's program with the words of Said Nursi. I see a common point among so many people who seek to represent Islam or who preach the deen, and when we look at the process that begins with our Prophet (saas), who was matured by a great many troubles, we see that all the prophets have had troubled lives. The Prophet Joseph (as) was pulled out of the well, our Prophet (saas) suffered various forms of persecution, and they shared other troubles, such as life imprisonment in the case of Bediuzzaman, or solitary confinement. There is a verse of the Qur'an that reads, "Or did you suppose that you would enter the Garden without facing the same as those who came before you?" I want to ask the reasons behind this. You always say, and it is in your books, that a believer will lead a peaceful and positive life. That is the essential theme. So how are we to interpret this process experienced by people representing Islam at the highest level, and even the prophets?

ADNAN OKTAR: This is a sign of love. Allah created the angels, but the angels have no means of making any sacrifice for Allah; they do not suffer hardships, they have to show



no courage, there is no need for them to display free will, as everything is given to them in an obligatory form. But that is not the case with human beings. Human beings have the strength to show the intensity of their love of Allah. For example, if they are determined in their love for Him, then no matter what Allah does, no matter what hardships He creates, the result is still a state of affairs that expresses that love. For example, a person wants her beloved to be loyal to her under all circumstances, doesn't she? She wants him to show fidelity, and to show courage under a difficult situation and show himself. She wants him to protect her even at the cost of his life. This is an excellent thing. And it is the same with Allah. Allah wants us to experience that joy. Giving up our lives for Allah, being wounded for Allah, going hungry for Allah or suffering imprisonment for Allah are all signs of love. In other words, the lover is satisfied by this. It eases his soul. Because he wants to show his love. The thing for a person to do is to support his beloved, even at the most difficult times. That is the lover's law. Never to leave the beloved, even under the most trying circumstances, always to remain loyal and never to permit the slightest decrease in one's love, but rather to increase it. Allah thus gives us this opportunity in this world. And we use it as an opportunity to reveal our love of Allah. (Tempo TV, January 20, 2009)

36

He splits the sky at dawn, and appoints the night as a time of stillness, and the Sun and the Moon as a means of reckoning. That is what the Almighty, the All-Knowing, has ordained. (Surat al-An'am, 96)

37

He has appointed the stars for you so that you might be guided by them in the darkness of the land and the sea. We have made the Signs clear for people who have knowledge. (Surat al-An'am, 97)

43

Allah is pleased with them, and they are pleased with Him. (Surat al-Mujadala, 22)

46

In this way We have sent it down as an Arabic Qur'an, and We have made various threats in it so that, hopefully, they will guard against evil or it will spur them into remembrance. (Surah Ta Ha, 113)

53

We will certainly help Our messengers and those who believe both in the life of this world and on the Day the witnesses appear. (Surah Ghafir, 51)

54

Help comes from no one but Allah, the Almighty, the All-Wise. (Surah Al 'Imran, 126)

55

Allah was their Protector. Let the believers put their trust in Allah. (Surah Al 'Imran, 122)

58

Call on your Lord humbly and secretly. He does not love those who overstep the limits [that He has set for humanity]. 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, 55-56)

59

Our Lord! You know what we keep hidden and what we divulge. Nothing is hidden from Allah, either on Earth or in heaven. (Surah Ibrahim, 38)

63

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

66

So fear [and respect] Allah as much as you are able to, and listen and obey. (Surat at-Taghabun, 16)

67

Spend in the way of Allah. Do not cast yourselves into destruction. And do good: Allah loves good-doers. (Surat al-Baqara, 195)

70-71

#### FEAR OF ALLAH BESTOWS BEAUTY OF FAITH

Adnan Oktar: The fear of Allah is the fear of a crazed lover who refrains from displeasing Allah, who fears to be deprived of Allah's consent. A lover refrains from displeasing the beloved because he fears that this will destroy her love: this is what the fear of Allah is like. There is no other meaning in this. He may go to Hell and burn in its fire but what in fact makes him uncomfortable is his failure to express his love for Allah. So, this is how Allah tells the lover what the lover needs. If a person has a deep fear of Allah, he will be very meticulous to obey His commands; he will love Him and behave very respectfully. For example, he will not be self-centered or selfish, but compassionate and caring. He will not give rein to his lower-self or seek his own ends, but he will be forgiving; he will fear Allah and be forgiving to others. For instance forgiveness is a force that fosters love, compassion is a force that fosters love. For the sake of Allah's approval you take care of your beloved, take pains about what he eats and drinks and about the exercises that person should do. This is all a manifestation of one's love for Allah. But the person who does not fear Allah becomes self-centered and selfish thinking only of himself; he becomes unforgiving and reacts harshly when his own interests are at stake. For instance such person would be skeptical, unaltruistic; he would not be generous and would not be able to put his life for Allah when he should. That is to say, lots of negative attitudes piles up on him. But in the case of fear of Allah, every sort of goodness comes

upon him; that is to say every sort of goodness that ensure love and beauty fit perfectly on fear of Allah. (Ekin TV, March 2, 2009)

Adnan Oktar: All the beautiful aspects and details of the love for Allah come from fear of Allah. For example, patience comes from the fear of Allah and the roots of self-sacrifice, courage, compassion and all favorable attributes come from fear of Allah. Also fear of Allah is at the root of wisdom. That is to say, the minds of people are opened because of their fear of Allah; otherwise they remain closed and become atrophied. The fear of Allah opens the mind, ignites love for Allah and raises it to the heavens insha'Allah, it opens the love of Allah toward eternity. It is a great blessing and creates a passionate love for Paradise and for Allah. In other words, the more one fears Allah, the more intensively he loves Allah and the more of a spirit of a lover fills his soul. When one does not fear Allah, he loses his foresight, his perception, his benevolence, stability. All of his (positive) attributes begin to corrupt, or, Allah forbid, they corrupt entirely. (Kackar TV, March 12, 2009)

72

But those who have fear [and respect] of their Lord will have Gardens with rivers flowing under them, remaining in them timelessly, for ever: hospitality from Allah. What is with Allah is better for those who are truly good. (Surah Al 'Imran, 198)

78

Allah showed great kindness to the believers when He sent a messenger to them from among themselves. (Surah Al 'Imran, 164)

79

We made them leaders, guiding by Our command; revealed to them how to do good actions, perform prayer, give alms; and they worshipped Us. (Surat al-Anbiya', 73)

81

Allah is pleased with them, and they are pleased with Him. (Surat al-Mujadala, 22)

82

O Humanity. The messenger has brought you the truth from your Lord, so it is better for you to believe. (Surat an-Nisa', 170)

83

(Allah has sent down) a messenger reciting Allah's clear signs to you to bring those who believe and do right actions out of the darkness and into the light. (Surat at-Talaq, 11)

88

Believing men and women are friends of one another. They command what is right and forbid what is wrong, perform prayer and give alms, and obey Allah and His messenger. (Surat at-Tawba, 71)

89

Those who believe and have emigrated and striven with their wealth and themselves in the way of Allah, and those who have given refuge and help, they are the friends and protectors of one another. (Surat al-Anfal, 72)

93

Do not strut arrogantly about the land. You will certainly never split Earth apart, nor will you ever rival the mountains in height. All of that is evil action and hateful in the Sight of your Lord. (Surat al-Isra', 37-38)

94

Do you not see that Allah has subjected to you everything in the heavens and Earth, and has showered His blessings upon you, both outwardly and inwardly? Yet there are people who argue about Allah without knowledge, guidance, or any illuminating Book. (Surah Luqman, 20)

95

Fear (and respect) Allah, and know that He has knowledge of all things. (Surat al-Baqara, 231)

98

.... He to Whom the kingdom of the heavens and Earth belongs. He does not have a son, and He has no partner in the Kingdom. He created everything, and determined it most exactly. (Surat al-Furqan, 2)

100

Who is better: Someone who establishes his building on the fear (and respect) of Allah and His good pleasure, or someone who establishes his building...

101

...on the brink of a crumbling precipice so that it collapses with him into the Fire of Hell? Allah does not love wrongdoers. (Surat at-Tawba, 109)

102

Giuseppe  
Castiglione, The  
"Salon Carré," at  
the Louvre Museum,  
1865

106

Those who submit themselves completely to Allah and do good have grasped the Firmest.....

... Handhold. The end result of all affairs is with Allah. (Surah Luqman, 22)

## 108-109

## THE FALSE LOVE OF THOSE WHO DO NOT LIVE BY THE MORAL VALUES OF THE QUR'AN

Adnan Oktar: "I think more that I am living the perfect destiny ordained for me by Allah. In that way, I am always at ease." True. "Dear Hodja. If something extraordinary and unexpected happens and the results appear to be unwelcome on the surface, how can we still maintain our submission to destiny?" That is exactly where the full beauty and delight lies. In one way, in other words. They are all beautiful through and through, but now [when there is difficulty] it is even more beautiful. In the time of the Messenger of Allah (saas), for instance, and there is a verse of the Qur'an about this, his enemies were coming at them from both sides. They were stuck between them. Some of them began to doubt Allah, may He forbid, when they came under pressure. This is the test. Do you see the test of Almighty Allah? They have faith at first, but when the pressure is on they start to doubt Him. Some start to doubt the Messenger of Allah (saas). They began wondering whether he had deceived or lied to them, may Allah forbid. But some believers say that this is a promise of Allah and the Messenger of Allah (saas) and their faith increases still further. And that is the proper thing. That is where the wheat is distinguished from the chaff. It means that people are tested by adversity. You can take gold and put it in the fire, or silver. The impure part rises to the surface. That part you throw away. But underneath it is pure gold. Allah tests people like that, with fire, with hardship. High-quality, rational, heroic, honest and genuine people are unaffected, and they continue to give thanks to Allah. They give thanks to Allah, and think the best. He is their friend. He is loved madly, passionately, and never abandoned till the end of time. No matter what. They can cut your arms off, your legs off, pluck your eyes out or whatever, but you still call on "Allah" with great love. That is faith. That is love of Allah. There can be no other faith outside this. Insha'Allah. If one loves, then one is completely devoted. We see this in people's lives. They say they are dying of love, and they marry. They say this is love... The man then announces he has gone bankrupt. And things immediately turn in the other direction. The other party then goes off, towards a villa or whatever belonging to someone else. But this is acting in very bad faith. A person does not abandon the beloved until death. Never. How could I ever leave my beloved? Never. Not even under the worst circumstances. You would passionately call Allah and still never abandon. Insha'Allah. Anything else is disloyalty and betrayal. Some women are finished as soon as their man sees them without make-up. Just that alone. They catch cold or flu and the man sees them in that state, and that is enough to end it. Or she gives birth, and the birth changes her. Note that there are a great many post-birth divorces. Divorces always crop up after birth or after accidents. Something happens to her face, for instance. What kind of conscience is that, to leave someone like that? She is a part of you. Allah entrusted her to you. Isn't that right? You can never, ever leave her. She will come to your side in the finest form in Paradise. And how long can a person, a woman stay attractive, in any case? She will in any case grow old. The beauty of old age will come, but those womanly qualities will depart, and that human beauty will come instead. And

you will love her like that. Anything else is cruelty. She is also a servant of Allah. You cannot expect her to stay bolt upright for 24 hours a day. She is only human. That would be disloyalty. Someone who loves with the love of Allah loves no matter what. The love of Allah is a profound love. It is a love without end. No matter what. Your hand and face may burn, but you love still more strongly. See how people always get divorced after injury or their loved ones becoming disabled. What kind of conscience is that? How can a person do that? For example, you have devoted 10 or 20 years of your life to someone. It would break one's heart. I cannot even conceive of it. It is truly terrible. The only way is with love and fear of Allah and with profound faith... No such thing can happen in real love and passion. The mad lover never thinks of such things. He never engages in minor calculations. He merely loves as a manifestation of Allah, with passion, and never abandons the object of that love, ever. Not until death. They talk about it, if only they knew real love and passion. But I can tell from the way they talk they do not know it. One can tell from the content of their writings. Because they never mention Allah. How can you love if you never mention Allah? For example, the man drives a Jaguar. He gets out and he looks like Clark Gable. His pockets are stuffed with cash. He says there is a storm raging in his heart. Then he suffers a traffic accident, his car is written off and his hands and face are injured. Love then flies out of the window. Because that love is false. Things are much more fervent with love of and passion for Allah. Imagine that someone's spouse has been crippled or lost an arm... One will love her many times more. Because sympathy then enters the equation, too. Affection then dominates. (Cay TV, October 1, 2009)

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.... Allah's guidance, that is true guidance. We are commanded to submit as Muslims to the Lord of all the worlds. (Surat al-An'am, 71)

111

Do those who do not believe imagine that they can take My servants as protectors instead of Me? We have prepared Hell as hospitality for the unbelievers! (Surat al-Kahf, 102)

113

They worship besides Allah something for which no authority has come down, something about which they have no knowledge. There is no helper for the wrongdoers. (Surat al-Hajj, 71)

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We do not associate anything with Allah. That is how Allah has favored us and all of humanity, but most do not give thanks. (Surah Yusuf, 38)

116-117

PATIENCE IS ONE OF THE  
MANIFESTATIONS OF LOVE OF ALLAH

ADNAN OKTAR: Masha'Allah, people normally think of religious statements as moral statements about very plain issues, and there are various aspects they don't concentrate on much. The fact is there are many secrets in religion. One of these is patience. Thanks to patience people live extremely comfortably and, patience totally eliminates all the obstacles to true love. Without patience, human beings are very sensitive entities, they will finish friendships in just 15 minutes, not even half an hour, when they become fixated with something someone said, a lack of concern on their part or any answers they may have given on any subject. That is enough for them to finish it. They can come up with the most terrible distortions. They can misunderstand something perfectly reasonable or the other party, who may actually be open to real love, can really behave unreasonably, doing it once or twice. They can lose such people in an instant. For that reason it seems almost impossible to maintain the bonds of true love among people, and this can be seen only very, very rarely. In other words, many people in the world face this problem. If you ask, as I was saying just yesterday, they will say they have one real friend, or maybe two, that is all. One needs great care and attention for true love to flourish, because unless people are very wise, very careful and attentive, and unless they know the other person really well, they will constantly clash and begin to behave in a way that they find repulsive. Ignorance, for instance, has a very negative effect on people, but a wise person avoids ignorance, and knows that if he loves the other person he can educate that ignorance and increase their store of knowledge. But people do not regard ignorance as important. Yet it has a huge negative effect. Irrationality has a negative effect, but one can educate ignorance out of people if one loves. The important thing is to decide to love. If you educate someone, their ignorance can vanish, irrationality can vanish, because once one follows the Qur'an one also becomes highly rational. One has to educate them patiently, and direct them in such a way that they will love Allah. It is very dangerous to try and make someone love you; that is always futile in the end. That is how it is. But someone who causes another to love Allah also makes them love him. In other words, one needs to direct people to the source of true love, not to insist that they love us. Once they love Allah, they will love the other person as a manifestation of Allah. (Kayseri TV, November 22, 2009)

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

119

And among the people are some who give up everything, desiring the good pleasure of Allah. Allah is Ever-Gentle with His servants. (Surat al-Baqara, 207)

121

Do not sell Allah's contract for a paltry price. What is with Allah is better for you, if you only knew. (Surat an-Nahl, 95)

123

You consider them united, but their hearts are scattered wide. That is because they are people who do not use their intellect. (Surat al-Hashr, 14)

132  
Allah expands and restricts provision to anyone He wills. They rejoice in the life of this world. Yet the life of this world, compared to the Hereafter, is only fleeting enjoyment. (Surat ar-Ra'd, 26)

133  
As for anyone who desires this fleeting existence, We hasten in it whatever We will to whoever We want. Then We will consign him to Hell, where he will roast, reviled and driven out. (Surat al-Isra', 18)

137  
Do not direct your eyes longingly to what We have given certain of them to enjoy. Do not feel sad concerning them. And take the believers under your wing. (Surat al-Hijr, 88)

140  
You will not attain true goodness until you give of what you love. Whatever you give away, Allah knows it. (Surah Al 'Imran, 92)

141  
[The people who guard against evil are] 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)

147  
O you who believe. Fear [and respect] Allah, and speak words that hit the mark. He will put your actions right for you and forgive you your wrong deeds. All who obey Allah and His messenger have won a mighty victory. (Surat al-Ahzab, 70-71)

151  
Your god is One god, so submit to Him. Give good news to the humble-hearted. (Surat al-Hajj, 34)

153  
[The steep ascent is] then to be one of those who believe and urge each other to steadfastness, and urge each other to compassion. (Surat al-Balad, 17)

158  
Allah reinforces with His help whoever He wills. There is instruction in that for people of insight. (Surah Al 'Imran, 13)

163  
Allah is the protector of those who believe. He brings them out of the darkness and into the light. But those who do not believe have false deities as protectors. They take them



from the light into the darkness. Those are the Companions of the Fire, remaining in it timelessly, forever. (Surat al-Baqara, 257)

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In Darwin's time nothing was known about the complex structure of the cell.

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Charles Darwin

168

The fossils unearthed in Cambrian rocks belonged to complex invertebrate species like snails, trilobites, sponges, worms, jelly fish, starfish, marine crustaceans and sea lilies. Most interestingly, all of these distinct species emerged all of a sudden. For that reason, this miraculous phenomenon is referred to as the "Cambrian Explosion" in geological literature.

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Louis Pasteur

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Alexander Oparin

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One of the evolutionists' gravest deceptions is the way they imagine that life could have emerged spontaneously on what they refer to as the primitive Earth, represented in the picture above. They tried to prove these claims with such studies as the Miller experiment. Yet they again suffered defeat in the face of the scientific facts: The results obtained in the 1970s proved that the atmosphere on what they describe as the primitive Earth was totally unsuited to life.

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If, as materialists claim, matter had the ability to cause life to form spontaneously in nature, then it should have been much easier to perform this under controlled conditions in laboratories. To date, however, not a single cell organelle has been artificially reproduced in laboratories, let alone a whole cell.

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

175

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

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Accidental mutations develop into defects in humans as well as other living beings. The Chernobyl disaster is an eye-opener for the effects of mutations.

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The larger picture belongs to a 100-million-year-old Nautilus fossil. On the left is a Nautilus living in our day. When we compare the fossil with today's Nautilus (on the right is the cross section of the creature's shell), we see that they both have the same identical characteristics.

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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

Crane Fly

Period: Cenozoic Era, Eocene epoch

Age: 48 to 37 million years old

A 295-million-year-old fossil sea urchin

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Starfish

Period: Ordovician

Age: 500 to 440 million years old

A 125-million-year-old fossil cicada

Birch Leaf

Period: Eocene

Age: 50 million years old

A 50-million-year-old fossil sequoia leaf

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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.

FALSE

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A person who is observing a particular view supposes that she is watching the view before her eyes. However, that view actually forms in the center of vision at the back of the brain. The pertinent question is this: Who is it that takes pleasure from watching this view, if it cannot be the brain, which is made of lipid and protein?

#### BACK COVER

Love is one of the greatest blessings that Allah gives to people. Allah has created people in such a way that they enjoy being loved and loving others. The true source of love in the believers' hearts is their profound love of Allah. Believers love Allah greatly and, at every moment, strive to gain His love and good pleasure. Whoever loves Allah also loves His creations, feels

compassion and mercy for them.

This book seeks to remind people of the importance of feeling love toward our Lord, and the importance of Allah's love toward His creations and the believers, as well as to demonstrate that the lack of love, which is a sign of those who deny His existence, is a great catastrophe and punishment.