

QUICK GRASP OF FAITH

- 3 -

**We sent down Clear Signs to you and the example of those
who passed away before you and an
admonition for the heedful.
(Surat an-Nur, 34)**

HARUN YAHYA

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Is this claim true?

ABOUT THE AUTHOR

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

His penname is a composite of the names *Harun* (Aaron) and *Yahya* (John), in memory of the two esteemed Prophets who fought against their people's lack of faith. The Prophet's seal on the his books' covers is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (peace be upon him), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet), the author makes it his purpose to disprove each fundamental tenet of godless 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, who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

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

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

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

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

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

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

The works of the author include *The New Masonic Order, Judaism and Freemasonry, Global Freemasonry, The Kabbala and Freemasonry, The Knight Templars, Templars and Freemasonry, Israel's Policy of World Domination, Islam Denounces Terrorism, The Black Clan, Terrorism: The Ritual of the Devil, The Disasters Darwinism Brought to Humanity, Communism in Ambush, Fascism: The Bloody Ideology of Darwinism, The 'Secret Hand'in Bosnia, Holocaust Violence, Behind the Scenes of Terrorism, Israel's Kurdish Card, Communist China's Policy of Oppression in East Turkestan, Palestine, Solution: The Values of the Qur'an, The Winter of Islam and The Spring to Come, Islam and Buddhism, The Philosophy of Zionism, Articles 1-2-3, Romanticism: A Weapon of Satan, The Light of the Qur'an Has Destroyed Satanism, Signs From the Chapter of the Cave in the Qur'an to the Last Times, The End Times and the Mahdi, Signs From the Qur'an, Signs of the Last Day, The Last Times and The Beast of the Earth, Truths 1-2, Idealism The Philosophy of Matrix and the True Nature of Matter, The Western World Turns to God, The Evolution Deceit, The Perfect Design in the Universe Is Not by Chance, Why Darwinism Is Incompatible with the Qur'an, Darwinism Refuted, New Research Demolishes Evolution, A Definitive Reply to Evolutionist Propaganda, The Quandary of Evolution I-II (Encyclopedic), The Error of the Evolution of Species, The Blunders of Evolutionists, The Collapse of the Theory of Evolution in 50 Steps, The Errors of The NAS: A Reply to the National Academy of Sciences Booklet Science and Creationism, Confessions of Evolutionists, Perished Nations, For Men of Understanding, Love of Allah, Allah's Art of*

Affection, The Glad Tidings of the Messiah, The Prophet Musa (as), The Prophet Yusuf (as), The Prophet Muhammad (saas), The Prophet Sulayman (as), The Prophet Ibrahim (as) and the Prophet Lut (as), Maryam (as) The Exemplary Muslim Woman, The Golden Age, Allah Exists, Allah's Artistry in Colour, Magnificence Everywhere, The Importance of the Evidences of Creation, The Truth of the Life of This World, The Nightmare of Disbelief, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, Matter: Another Name for Illusion, The Little Man in the Tower, Islam and Karma, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Allah is Known Through Reason, The Qur'an Leads the Way to Science, Consciousness in the Cell, Biomimetics Technology Imitates Nature, The Engineering in Nature, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Mosquito, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormones, The Miracle of the Termite, The Miracle of the Human Body, The Miracle of Human Creation, The Miracle of Protein, The Miracle of Smell and Taste, The Miracle of the Microworld, The Secrets of DNA, The Miracle in the Molecule, The Miracle of Creation in DNA, The Miracle of Talking Birds.

The author's childrens books are: *Wonders of Allah's Creation, The World of Animals, The Glory in the Heavens, Wonderful Creatures, Let's Learn Our Islam, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Constructors: Beavers, Tell Me About Creation, The Miracle in Our Body, A Day in the Life of a Muslim, Children This is for You I-II*

The author's other works on Quranic topics include: *The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, Paradise: The Believers' Real Home, Learning from the Qur'an, An Index to the Qur'an, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Theory of Evolution, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Commonly Disregarded Qur'anic Rulings, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, Perfected Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, Jesus Will Return, Beauties for Life in the Qur'an, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery," The Mystery of the Test, Real Wisdom Described in the Qur'an, The*

Struggle Against the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Zeal and Enthusiasm Described in the Qur'an, Seeing Good in All, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Hopefulness in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Heed the Qur'an, Taking the Qur'an as a Guide, A Lurking Threat: Heedlessness, Sincerity Described in the Qur'an, The Happiness of Believers, Those Who Exhaust Their Pleasures During Their Wordly Lives, A Sly Game of Satan, Passivism in Religion, The Religion of Worshipping People, Agonies of a Fake World, How a Muslim Speaks, The Silent Language of Evil, The Ruses of the Liar in the Qur'an, Loyalty in the Qur'an, The Solution to Secret Torments.

TO THE READER

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 ensure 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 a 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.

1. What does it mean to draw close to Allah?

Drawing close to Allah means to enhance one's love, devotion, awe, and faith for Allah. There is no limit to how near one can draw to Allah. In the Hereafter, people will be repaid in proportion to their nearness to Him and, accordingly, will earn eternal life in Paradise. Therefore, every person should strive to make a sincere effort, as Allah proclaims. The Qur'an points out the believers' efforts in the following terms:

And among the desert Arabs there are some who believe in Allah and the Last Day, and regard what they give as something that will bring them nearer to Allah and to the prayers of the Messenger. It does indeed bring them near. Allah will admit them into His mercy. Allah is Ever-Forgiving, Most Merciful. (Surat at-Tawba, 99)

As a result of such an effort, the love and devotion of people who have drawn closer to Allah become even more intensified. They start to feel a greater contentment in their hearts with our Lord, seek to avoid acting in a way that would not please Allah, and accordingly ward off evil. Their devotion to religion, as well as their eagerness and will to serve religion, grow stronger. The stronger their closeness to Allah, the greater their virtues.

2. What should the believers' target be in terms of getting close to Allah?

In the verse **"You who believe! Heed Allah, seek the means of drawing near to Him, and strive in His Way, so that hopefully you will be successful"** (Surat al-Ma'ida: 35), Allah invites people to seek ways to get close to Him. Hence, the believers' most important target is to conform to what Allah invites people to and to strive to be His nearest servant. The believers take the Prophets as their models, for the Prophets' nearness to Allah comes from their sincerity, heedfulness, righteousness, and the strong awe and love that they feel for Him.

In the verse **"So We forgave him for that, and he has nearness to Us and a good Homecoming"** (Surah Sad, 25), Prophet Dawud's (as) nearness to Allah is given as a model for all believers. Anyone who takes the Prophets' virtuous character and sincerity as their model may hope to attain their closeness to Allah by being in awe of Him as Prophets are, accurately fulfilling the Qur'an's commands, and dedicating their lives to earning His good pleasure. It should also be noted that one can get closer to Allah in only a few seconds by even one sincere intention to do so, for Allah is close to all men and women and answers His servants' calls.

3. How should the believers show their respect for the Prophets?

As the verse **"And Isma`il, al-Yasa`a, Yunus, and Lut. All of them We favored over all beings"** (Surat al-An`am, 86) states, Prophets are those individuals whom Allah has chosen and favored over all human beings. Allah has granted them a special knowledge direct from Him, supported them with His angels, and promised them Paradise. Throughout the ages, they have been responsible for communicating Allah's religion, and thus have conveyed His revelation to people and invited them to live by the religion of truth. No matter what difficulties they encountered, they always were resolute and continued their struggle with eagerness and steadfastness. All believers are attached to the Prophets, who are chosen by Allah and who are known for their strong faith and good morals, with true respect and love. The Prophet Muhammad (saas), whose loyalty to Allah is praised in the Qur'an, is said to be **"closer to the believers than their own selves."** (Surat al-Ahzab, 6)

As a result, all believers have a great respect in their hearts for the Prophets and hold them in high esteem. The Qur'an instructs them to display this respect to His Messenger (saas) as follows:

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

Several verses in the Qur'an tell us how the Prophets should be respected in daily life. Some of them are given here: "not to wait where the Prophet lives while food is being cooked," "not to call out to the Prophet from outside his private quarters," "not to raise one's voice above the Prophet's voice," "not to be as loud when speaking to him as the believers are when speaking to one another," or "not to put oneself forward in front of the Messenger."

Along with those who lived at the time of the Prophet (saas), all believers who lived after him continue to have the same idea of respect in their hearts. As the verse **"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) reminds them, they try to express the deep respect they feel for our Prophet (saas) by taking him as their role models in all of their behavior and by honoring and praising him.

For the other Prophets, the Qur'an says:

Say, "We believe in Allah and what has been sent down to us and what was sent down to Ibrahim and Isma`il and Ishaq and Ya`qub and the Tribes, and what Musa and `Isa were given, and what all the Prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him." (Surat al-Baqara:136)

As we understand from the verses, we are expected to show the same respect to all Prophets. In another verse, Allah says:

You have an excellent example in Ibrahim and those with him, when they said to their people "We wash our hands of you and all that you worship apart from Allah, and we reject you. Between us and you there will be enmity and hatred for ever unless and until you believe in Allah alone." Except for Ibrahim's words to his father: "I will ask forgiveness for you but I have no power to help you in any way against Allah." Our Lord, we have put our trust in You and have repented to You. You are our final destination. (Surat al-Mumtahana:4)

4. What does "revelation" mean?

Revelation is Allah's way of inspiring the person's heart with whatever information He wills to provide. Based on the Qur'an's examples, revelation may be given by means of angels, "from behind a veil," or be placed directly in the person's heart by Allah without any intermediaries. Allah explains this matter as follows:

It is not for any human being that Allah should speak to him, except by inspiration or from behind a veil, or He sends a messenger who then reveals, with His permission, whatever He wills. He is indeed Most High, All-Wise. (Surat ash-Shura, 51)

Prophet Musa (as) is given as an example. The Qur'an relates that when he saw a fire, he went to find out more about it:

Then when he reached it, a voice called out: "Musa! I am your Lord. Take off your sandals. You are in the holy valley of Tuwa. I have chosen you, so listen well to what is revealed. I am Allah. There is no god but Me, so worship Me and establish prayer to remember Me." (Surah Ta Ha, 11-14)

Another verse relates that the Qur'an was revealed to Prophet Muhammad (saas) by means of Jibril:

It is nothing but Revelation revealed, taught to him [the Prophet] by one immensely strong, possessing power and splendor. He [Jibril] stood there stationary—there on the highest horizon. Then he drew near and hung suspended. He was two bow-lengths away or even closer. Then he revealed to Allah's servant what Allah revealed. (Surat an-Najm, 4-10)

Allah's revelation may also come through an invisible voice, as was the case with Prophet Musa (as):

When Musa came to Our appointed time and his Lord spoke to him, he said: "My Lord, show me Yourself so that I may look at You." He [Allah] said: "You will not see Me, but look at the mountain. If it remains firm in its place, then you will see Me." But when His Lord manifested Himself to the mountain, He crushed it flat and Musa fell unconscious to the ground. When he regained consciousness, he said: "Glory be to You! I repent to You and I am the first of the believers!" (Surat al-A`raf, 143)

Allah revealed the following to Maryam, the mother of Prophet `Isa (as), by means of a voice from under a stream:

A voice called out to her from under her: "Do not grieve. Your Lord has placed a small stream at your feet. Shake the trunk of the palm toward you, and fresh, ripe dates will drop down on you. Eat and drink, and delight your eyes. If you should see anyone at all, just say: "I have made a vow of abstinence to the All-Merciful, and today I will not speak to any human being." (Surah Maryam, 24-26)

On the other hand, Prophet Musa's (as) mother was told something in her heart:

We revealed to Musa's mother: "Suckle him, and then when you fear for him, cast him into the sea. Do not fear or grieve, [for] We will return him to you and make him one of the Messengers." (Surat al-Qasas, 7)

5. Are our prayers for other people of any use?

In the verse **"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), Allah invites all people to pray and says that He will answer their calls. Therefore, if someone prays for someone else, it will benefit them, if Allah wills. In another verse, Allah tells the Prophet (saas) to pray for other believers, as follows:

... Pray for them. Your prayers bring relief to them. Allah is All-Hearing, All-Knowing. (Surat at-Tawba, 103)

Each believer desires that all other believers earn Allah's good pleasure and Paradise, and has the same hope for himself or herself. Hence, they pray for their fellow believers at least as much as they do for themselves. Yet whether the prayer is accepted or not, and how it is answered, is completely in Allah's hands. If He wills, He answers that prayer in a different way for a certain purpose and a better cause.

Prophet Muhammad (saas) says in one hadith: *"A prayer by a Muslim for his brother (or sister) in his absence is always answered. An angel stands close to him who is assigned a special task. Every time he (she) says a good prayer for his brother (or sister), the angel says: 'Amen, and may Allah grant you the same.'"* (Al-Bukhari, Muslim, Abu Dawud)

6. What does "praying with hope and fear" mean?

Allah commands people to obey Him, to exhibit good behavior, to race each other to do good, and to perform good deeds in order to earn His good pleasure throughout their lives. However, no one is sure of entering Paradise due to their actions. Thus, no matter how strong their faith and devotion to Allah, they live every instant of their lives in hope and fear. Fearing the punishment of Hell, they ask for forgiveness for their mistakes. On the other hand, since they sincerely believe in Allah, they seek His forgiveness. They always have both the fear of entering Hell and the hope of entering Paradise, until the Day of Judgment, when they will be called to account.

The Qur'an relates that the Prophets prayed to Allah in hope and fear:

We responded to him and gave him Yahya, restoring for him his wife's fertility. They outdid one another in good actions, calling out to Us in hope and fear, and humbling themselves to Us. (Surat al-Anbiya', 90)

7. For what did the Prophets and believers pray?

Allah sets no limits on prayer, invites believers to take refuge in Him, and tells them to ask for help in anything: "Call on Me and I will answer you" (Surah Ghafir, 60). The Qur'an gives some examples of these prayers, as follows:

- To guide them on the Straight Path, the Path of those whom Allah has blessed, and to separate them from the path of those with anger on them, and of the misguided. (Surat al-Fatiha, 5-7)**
- To make the place they live a place of safety and to provide the inhabitants of their city, who have faith in Allah and the Last Day, with crops. (Surat al-Baqara, 126)**
- To make them Muslims submitted to Allah, and their descendants a Muslim community submitted to Allah. (Surat al-Baqara, 128)**
- To show them their rituals of worship. (Surat al-Baqara, 128)**
- To turn toward them. (Surat al-Baqara, 128)**
- To raise up among them a Messenger to recite His Signs to them, teach them the Book and Wisdom, and purify them. (Surat al-Baqara, 129)**

- To give them good both in the world and in the Hereafter. (Surat al-Baqara, 201)
- To safeguard them from the punishment of the Fire. (Surat al-Baqara, 201)
- To pour down steadfastness upon them, make their feet firm, and help them against the unbelievers. (Surat al-Baqara, 250)
- Not to take them to task if they forget or make a mistake. (Surat al-Baqara, 286)
- Not to place on them a load like the one He placed on those before them, and not to place on them a load they do not have the strength to bear. (Surat al-Baqara, 286)
- To pardon them, to forgive them, and to have mercy on them. (Surat al-Baqara, 286)
- Not to make their hearts swerve after He has guided them, and to give them mercy. (Surah Al `Imran, 8)
- To forgive their wrong actions, to erase their bad actions. (Surah Al `Imran, 193)
- To give them what He promised them through His Messengers. (Surah Al `Imran, 194)
- Not to disgrace them on the Day of Resurrection. (Surat Al `Imran, 194)
- To judge between them and their people with truth. (Surat al-A`raf, 89)
- To take them back to Him as Muslims. (Surat al-A`raf, 126)
- To rescue them, by His mercy, from the unbelievers. (Surah Yunus, 86)
- To grant them supporting authority direct from His presence. (Surat al-Isra', 80)
- To make them people who keep up prayer and to accept their prayers. (Surah Ibrahim, 40)

- To forgive them and their parents on the Day of Judgment. (Surah Ibrahim, 41)
- To expand their breasts and to make their task easy for them. (Surat Ta Ha, 25-26)
- To safeguard them from the goadings of the devils. (Surat al-Mu'minun, 97-98)
- To make them a good example for those who do their duty. (Surat al-Furqan, 74)
- To give them right judgment. (Surat ash-Shu'ara', 83)
- To make them among the inheritors of the garden of delight, and not to disgrace them on the Day of Resurrection. (Surat ash-Shu'ara', 85, 87)
- To keep them thankful for the blessing He has bestowed on them and on their parents, and to keep them acting rightly and to admit them, by His mercy, among His righteous servants. (Surat an-Naml, 19)
- To bestow good on them. (Surat al-Qasas, 24)
- To forgive them and their brothers (and sisters) who preceded them in faith and not to put any rancor in their hearts toward believers. (Surat al-Hashr, 10)
- To give them a kingdom from His presence. (Surah Sad, 35)
- To give them decisive speech. (Surah Ta Ha, 27-28)

8. Is it proper to refer to people as "the people of Paradise" or "the people of Hell" while still in this world?

Making such comments is improper, for only Allah knows who will enter Paradise and Hell. People will have such knowledge, if Allah wills, only in the Hereafter. The believers hope for Paradise, but they can never be sure whether they will enter it.

Prophet Yusuf's (as) prayer that he be allowed to die as a Muslim is a good example of this:

... Originator of the heavens and Earth, You are my Friend in this world and the Next. So take me as a Muslim at my death and join me to the righteous. (Surah Yusuf, 101)

9. What does the phrase "leaders who summon to the Fire" mean?

Both the believers and the unbelievers have leaders. The believers' leaders invite them to live by the religion, perform good deeds, and exhibit good behavior. They inform them of Allah's existence and the good morals that they should have, describe how the religion's commands should be fulfilled, and enable them to improve themselves by showing them what they are doing wrong.

In the case of the unbelievers, we should not understand their "leaders" to be the community's leading people. People who do not believe in Allah, and reflect their unbelief in their way of thinking, behaving, and living, call others to the Fire, and so become leaders of unbelief. They do not direct people to believe in Allah; rather, they lead them away from belief in Him. They incite the people to follow Satan and their desires, instead of the Qur'an and their consciences. As a result, these leaders of unbelief draw their followers into the Fire and Allah's punishment:

... See the final fate of the wrongdoers! We made them leaders, summoning to the Fire, and on the Day of Resurrection they will not be helped. (Surat al-Qasas, 40-41)

10. What does the Qur'an mean when it says that people's skin, ears, and eyes will bear witness against them on the Day of Judgment?

This statement means that all of the unbelievers' actions, even the ones that they thought no one knew about, will be revealed when their ears, eyes, and skins start to talk. Allah sees everything, whether hidden or open, but on that day He will make these people bear witness to their own crimes through a personal confession. This is a very easy matter for Him, for since He gave each person's tongue the gift of speech, He can surely bestow it upon each person's skin, eyes, and ears.

This fact is related in the Qur'an, as follows:

On the Day We crowd the enemies of Allah into the Fire and they are driven in close-packed ranks, when they reach it, their hearing, sight, and skin will testify against them concerning what they did. They will ask their skins: "Why did you testify against us?" and they will reply: "Allah gave us speech, as He has given speech to everything. He created you in the first place, and you will be returned to Him. You did not think to shield yourselves from your hearing, sight, and skin testifying against you, and you thought that Allah would never know much of what you did." (Surah Fussilat, 19-22)

11. What does the "Unseen" mean?

The "Unseen" is that of which we can have no knowledge, sight, or hearing unless Allah reveals part of this knowledge to us, for only He knows the Unseen. Only Allah is Transcendent, free from the limitations of time and space, and so only He has full knowledge of the past, the present, and the future. As the verse **"Though you speak out loud, He knows your secrets and what is even more concealed"** (Surah Ta Ha, 7) informs us, He is the One Who possesses the knowledge of the most concealed things, which we can never know. He knows what our hearts contain, what people conceal in their subconscious, and their most secret thoughts, which they do not share with anyone. The Qur'an relates that only Allah knows the Unseen:

The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry, which is not in a Clear Book. (Surat al-An'am, 59)

12. Can anyone relate information about the future?

Knowledge of the future, whether close or remote, belongs only to Allah, the sole possessor of the knowledge of the Unseen. Thus, people cannot relate any information about the future. Allah, however, says in the Qur'an that He may provide some information about the future to His Messengers:

He is the Knower of the Unseen, and does not divulge His secrets to anyone—except a Messenger with whom He is well pleased, and then He posts sentinels before him and behind him. (Surat al-Jinn, 26-27)

13. Is it proper to talk about the future in a definite manner?

No, for only Allah knows what will happen. Whatever one encounters in a week, a minute, or a second later occurs completely by His will. Thus, people cannot possibly make a definite plan even for the following day. Allah may redirect or even end the course of a person's life, send a serious accident or a fatal illness, destroy his or her city by means of an earthquake, or send some other unexpected events. As people cannot know their destiny, which Allah has predetermined, they have no guarantee that they will even be able to execute a given plan in the next second.

Given that all events occur according to Allah's decree, the Qur'an advises people not to talk about anything so definitely, but rather to say: "If Allah wills," as follows:

Never say about anything: "I am doing that tomorrow," without adding: "If Allah wills." Remember your Lord when you forget, and say: "Hopefully my Lord will guide me to something closer to right guidance than this." (Surat al-Kahf, 23-24)

14. How should compliments and praises be proclaimed?

People are praised for their physical beauty or good morals, although the unique and real possessor of all of these admirable features is Allah. Hence, we present all of our compliments to Him, the only One Who creates and shapes everything in its perfect form. For example, if one's physical beauty is praised, we have to remember that Allah has given that beauty as a blessing. Wisdom, intelligence, and all other features are the blessings of Allah on that person. Therefore, all praises find their proper place only when they are made with the intention to praise Allah. The Qur'an proclaims that Allah is the true owner of everything that can be admired, as follows:

And say: "Praise be to Allah, Who has had no son and no partner in His Kingdom, and Who needs no one to protect Him out of weakness." Proclaim His Greatness repeatedly! (Surat al-Isra', 111)

For that reason, when praising a thing's or a person's beauty, we have to realize that Allah created it, that it belongs to Him, and that He may take that blessing back, if He wills to do so.

15. Does Allah accept the repentance of a dying person?

Allah reveals that He will accept repentance, but not at the time of death. Even so, every person has the chance to repent while still alive, for Allah sets no limits on what may be forgiven. Even the worst crimes or the most irreligious acts can be forgiven if the person's repentance is sincere, if he or she proves this sincerity by abandoning such activities and becoming a devoted servant of Allah, and if Allah wills to accept it. However, Allah says the following about those people who do not find it necessary to repent of a long life of unbelief and turn to Him until they find themselves on the point of death and the fear of death overtakes them:

There is no repentance for people who persist in doing evil until death comes to them and who then say: "Now I repent," nor for people who die as unbelievers. We have prepared for them a painful punishment. (Surat an-Nisa', 18)

16. Can one seek forgiveness for another?

It is always possible for a person to ask that other believers be forgiven, regardless of what they have done. The Qur'an mentions that the believers pray to Allah for all believers to be forgiven and for mercy. Since they know that only those with whom Allah is well pleased will be safeguarded from Hell's punishment and will earn Paradise, they desire the wrongdoings of other believers, as well as their own, to be forgiven. Allah's command in this matter is expressed as follows:

Know then that there is no god except Allah, and ask forgiveness for your wrongdoing and for the men and women who believe. Allah knows both your activity and your repose. (Surah Muhammad, 19)

Until the end of their lives, the believers seek forgiveness for other believers. However, whether their prayers are accepted or not is completely within the authority of Allah. The Qur'an gives the following example of such a prayer:

Those who have come after them say: "Our Lord, forgive us and our brothers who preceded us in faith, and do not put any rancor in our hearts toward those who believe. Our Lord, You are All-Gentle, Most Merciful." (Surat al-Hashr, 10)

17. Can anyone know when the Last Hour will come?

No, for such knowledge is unique to Allah. No person, unless Allah wills, can know when it will take place. All we know is that it is coming, for the Qur'an states:

People will ask you about the Last Hour. Say: "Only Allah has knowledge of it. What will make you understand? It may be that the Last Hour is very near." (Surat al-Ahzab, 63)

As revealed in the verse, nobody can have knowledge of the Last Hour unless Allah wills otherwise. However, one can make an estimate as to its century based on the hadith of the Prophet (saas) and signs in the Qur'an, and say "the Last Hour will come when there are no believers left and disbelief reigns." As a matter of fact, the great ahl al-Sunnah scholars al-Barzanji and as-Suyuti state, based on the hadith of the Prophet (saas), that the life span of the Ummah will not exceed the Islamic year 1500, in other words it will end before Islamic 1600s. Bediuzzaman Said Nursi says, again according to the information given in the hadith, that Muslims will remain on Allah's true path and will be victorious until around Islamic year 1506 with the Last Hour probably taking place in 1545 (2120 according to the Gregorian calendar). (Allah knows the truth) For detailed information on the subject, see www.awaitedmahdi.com.

18. Who are the people "with sickness in their hearts"?

This phrase is used in the Qur'an to designate those people whose faith is weak and who lack sincerity toward Allah, religion, and the believers. Their sickness is not physical; rather, it is spiritual. In other words, it indicates a problem with their degree of faith.

People who have a sickness in their hearts generally reveal their true nature through some behavioral deviations, some of which the Qur'an reveals: not remembering Allah, not living by the Qur'an's moral codes, not striving to serve religion, being unwilling and slow to perform prayers, being uncaring and cold toward the believers, being cowardly, and not paying meticulous attention to the limits set by Allah when they encounter a difficulty. Allah says that these signs can be perceived by those of His servants whom He wills to perceive such things:

Or did those with a sickness in their hearts imagine that Allah would not expose their malevolence? If We willed, We would show them to you and you would know them by their mark and their ambivalent speech. Allah knows your actions. (Surah Muhammad, 29-30)

19. What about being persistent in Allah's worship?

In the verse **"He is Lord of the heavens and Earth and everything in between them, so worship Him and persevere in His worship. Do you know of any other with His Name?"** (Surah Maryam, 65), Allah commands people to be persistent in their worship of Allah. All good deeds that are performed to earn His good pleasure will be paid in full in His sight. Nonetheless, Allah tells people to be resolute in this matter to point out that perseverance in worship is the real satisfactory objective:

Wealth and sons are the embellishments of the life of this world. But, in your Lord's sight, right actions that are lasting bring a better reward and are a better basis for hope. (Surat al-Kahf, 46)

20. How should one behave toward one's parents?

Allah commands people to show kindness to their parents. Speaking kind words, showing affection and respect, and being compassionate to one's parents is a requirement of the Qur'an's morals. Allah reminds people not to say even "Ugh" to their parents. Even if their parents do not share their children's belief and do not believe in Allah, the believers still maintain their compassionate and respectful manner toward them. The fact that they do not follow their parents' advice when it conflicts with religion does not affect their idea of respect negatively in the least:

We have instructed man to honor his parents. But if they endeavor to make you associate with Me something about which you have no knowledge, do not obey them. It is to Me that you will return, and I will inform you about the things that you did. (Surat al-`Ankabut, 8)

21. Who is responsible for spreading the message of religion?

Enjoining right and forbidding wrong is everyone's responsibility, anybody who knows the truth is obliged to convey it to others. For that reason, conveying the message of religion and inviting people to believe in Allah is not restricted to Allah's Messengers; every person who believes in Allah must be engaged in this undertaking. Allah informs

the believers that calling people to religion and showing them the right path is the way to endless salvation in the Hereafter:

Let there be a community among you who calls to the good, enjoins the right, and forbids the wrong. They are the ones who have success. (Surah Al `Imran, 104)

22. How does the Qur'an define wrongdoing?

The Qur'an classifies those people who refuse to worship Allah, despite being reminded by His signs, as "those who do wrong," as follows:

Who could do greater wrong than those who lie about Allah and deny the truth when it comes to them? Do the unbelievers not have a dwelling place in Hell? (Surat az-Zumar, 32)

Among the most significant signs of the erroneous path taken by these people is their inability to be grateful to Allah for His innumerable gifts and favors, as well as their lack of reflection on their weakness before His greatness. Besides drawing themselves to Hell by means of their erroneous character, they also call other people to the same evil conduct. Preventing others from living by the religion, they lead them to a great punishment both in this world and in the Hereafter. This is why Allah warns against following such people: **"Do not rely on those who do wrong, thus causing the Fire to afflict you, for you have no protector besides Allah. Then you will not be helped."** (Surah Hud, 113)

23. Is saying "I am a Muslim" sufficient to be considered one of the faithful?

No, because people are considered believers only if they verbally affirm their belief and then live according to it and call others to follow Allah's commands. According to the Qur'an, the believers have the following attributes:

They pay constant attention to living by the values of religion, sacrifice their personal benefits for the common benefits of religion, overcome the selfish passions of their own souls, pardon others, control their rage and are moderate in their behavior, sacrifice for others even when they are in need, spend their wealth in the way of Allah, are steadfast, convey the message of Islam to spread the religion, remember Allah

constantly, perform the prayers meticulously, control their temper even when faced with injustice, are just, and who make sincere efforts in many other such matters.

None of these actions can be fulfilled only by speaking. In other words, it makes no sense to say: "I am doing my best" when no actual effort is being made, or to say: "I will spend my wealth when necessary" and then not doing so. Accordingly, even though saying "I am a Muslim" may be the first step in becoming one of the faithful, it will become true faith only when the person sincerely adheres to Allah's commands to the best of his or her ability. This is explained in the Qur'an, as follows:

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

24. How does the Qur'an explain that unbelievers are also under Allah's control?

All beings in the universe, whether living or nonliving, are under Allah's absolute control. Whether they are aware of it or not, the unbelievers are under His control at every instant of their lives, for as **"all things We created with predestination"** (Surat al-Qamar, 49) reveals, only Allah has the power to determine the destiny of all beings. As He has predetermined their destinies, they live throughout their lives completely dependent on this destiny. Allah relates this fact in the following verse:

Is it other than the religion of Allah that you desire, when everything in the heavens and Earth, willingly or unwillingly, submits to Him, and to Him you will be returned? (Surah Al `Imran, 83)

Given that Allah's existence surrounds the entire universe, He sees and hears the voice of every living being. Everything, from the unbelievers' subconscious to a thought that crosses their mind, from a single spoken word to any act, is known to Allah at every instant. Therefore all people without exception live, always and everywhere, under His control and oversight. As the Qur'an states:

You do not engage in any matter, recite any part of the Qur'an, or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on Earth or in Heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book. (Surah Yunus, 61)

25. How should we love Allah?

Love for Allah, a very deep-rooted affection, is a combination of various emotions. This love contains a feeling of submission to our Creator, Who is the Lord of infinite might, a strong trust in His infinite mercy, a respect for His infinite wisdom, and a great admiration for the infinite beauty He creates. Knowing that Allah is the Lord of all adds loyalty and devotion to this love. Those who are aware of all of these things become devoted to our Lord with a very intense love, which is utterly real and pure. The love that the believers feel for our Lord is expressed in the Qur'an, as follows:

Some people set up equals to Allah, loving them as they should love Allah. But those who believe have a greater love for Allah. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to Allah, and that Allah is severe in punishment. (Surat al-Baqara, 165)

26. What does "being mighty against the unbelievers" mean?

O You who believe. If any of you renounce your religion, Allah will bring forward a people whom He loves and who love Him, humble to the believers and powerful against the unbelievers, who strive in the Way of Allah and do not fear the blame of any censurer... (Surat al-Ma'ida, 54)

Allah commands the believers to conduct themselves according to the Qur'an's morals and, no matter what happens or how they are treated, always to be resolute in this respect. On the other hand, unbelievers exhibit some behaviors that are completely opposed to the believers' good morals. Upon encountering such behavior, the believers do not respond in the same way, but rather respond in a mighty and dignified manner and, by displaying their strong decisiveness, never neglect the Qur'an's morals. They respond to corrupt words with good words, arrogance with humility, injustice with justice, and mercilessness with mercy. They never consider it necessary to adopt attitudes resembling the attitudes of those who reject belief.

The Qur'an gives several examples of believers' maintaining their dignity toward the unbelievers, as follows:

Those who do not bear false witness and who, when they pass by worthless talk, pass by with dignity. (Surat al-Furqan, 72)

The servants of the All-Merciful are those who walk lightly on the land and who, when the ignorant speak to them, say: "Peace." (Surat al-Furqan, 63)

27. Is the person who communicates the religion responsible for someone's decision to believe or not to believe?

No, because each person is responsible only for himself or herself. The believers are responsible only for conveying the message to others in the best way and to call them to believe in Allah.

Nevertheless, the heart of the person to whom the religion is communicated is completely in Allah's hand. If it is that person's destiny to believe, Allah will give him or her the love of Islam and will settle faith in his or her heart. Accordingly, Allah states in the Qur'an that Muslims communicate the religion, but only He guides the person:

You cannot guide those you would like to, but Allah guides those whom He wills. He has best knowledge of the guided. (Surat al-Qasas, 56)

28. Can a Muslim live in isolation from other Muslims?

As long as they do not have sound reasons for being alone, Muslims should live with other Muslims in order to exhibit good morals, generosity, submissiveness to advice, humbleness, love, and loyalty. The believers should be together, because they cannot be loyal to those who are irreligious, yield to the unbelievers' conduct, be submissive to unbelievers or remember Allah with unbelievers. Therefore, the believers must be with other believers in order to live the Qur'anic lifestyle.

Besides this, the believers have to spread the morals of Islam among people so that everyone can live by them, since this is one of the responsibilities that Allah has given to the believers. Such a responsibility requires that the believers support each other as much as possible, for Allah commands them to act **"in ranks like well-built walls."** (Surat as-Saff, 4)

In addition, the believers can be at ease only when they are with other believers who live by the Qur'an's morals. They find pleasure only in the friendship of people who have taken Allah as their Friend. They would like to see people with good morals, who are deeply devoted to Allah, and would wish to live in the world with people whom they desire to be with eternally in the Hereafter.

Allah has related this command in the Qur'an, as follows:

Restrain yourself patiently with those who call upon 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)

29. Can one be happy without religion?

People who do not live by the religion cannot be happy, in the true sense of the word, for in order to be happy, first of all one's conscience needs to be at ease. In other words, nothing should cause them distress or confusion, or make them feel remorse. Ease of conscience can be attained only by living by the religion. One's conscience, which is under Allah's control, always commands a person to believe in Allah, to fulfill the religion's requirements, and to adhere to the Qur'an's values. For that reason, irreligious person, one who has struggled against this command of his or her conscience throughout his or her life, cannot be truly happy. Allah reveals that people can attain ease of heart and true peace only by having faith in Him:

Those who believe and whose hearts find peace in the remembrance of Allah. Only in the remembrance of Allah can the heart find peace. (Surat ar-Ra`d, 28)

30. Is everybody responsible for living by the religion?

Everybody, from the moment one gains consciousness to comprehend Allah's existence, is responsible for fulfilling His commands. Being sick or poor, very rich or very famous, or having a high rank does not hinder a person from living by the religion.

No one can change the fact that people are created to serve Allah. The Qur'an informs us that only physically disabled people will not be held accountable for some of the religion's commands. Apart from this, every person is to worship Allah and fulfill His religion's commands. Allah states that the Qur'an is a binding duty upon humanity:

It [the Qur'an] is certainly a reminder to you and to your people, and you will be questioned. (Surat az-Zukhruf, 44)

31. Can Isa' (as), Musa (as), and other Prophets be referred to as "Muslims"?

All Prophets, including `Isa (as), Musa (as), Sulayman (as), Ibrahim (as), Nuh (as), and Yusuf (as), are referred to in the Qur'an as "Muslims," because Allah's religion is one: Islam. The religion that has been taught since Prophet Adam (as) has always been the same. The essence of the Gospel of Prophet `Isa (as), the Torah of Prophet Musa (as), and the Psalms of Prophet Dawud (as), before they were distorted, conveyed the message of this religion. For that reason, all of Allah's Prophets communicated and belonged to the

religion of Allah—Islam—the religion of truth. This point is explained in the Qur'an, as follows:

Ibrahim was neither a Jew nor a Christian, but a man of pure natural belief—a Muslim. He was not one of the associaters. (Surah Al `Imran, 67)

In another verse, Prophet Musa (as) referred to his followers as "Muslims":

Musa said: "My people. If you believe in Allah, then put your trust in Him if you are Muslims." (Surah Yunus, 84)

Another verse informs us that the disciples of Prophet 'Isa (as) also referred to themselves as Muslims:

And when I inspired the Disciples to believe in Me and in My Messenger, they said: "We believe. Bear witness that we are Muslims." (Surat al-Ma'ida, 111)

32. What does "being pleased with Allah" mean?

This phrase means that people should be content with the destiny that Allah has predetermined for them and with what He gives them, both unconditionally and without any internal resistance. People may not realize the goodness in a given event at that very moment. But whether they realize it or not, they know that Allah wills goodness in a given event at that very moment and in every event. In fact, believers always have infinite trust in Allah in everything that befalls them. They never wonder whether that event will bring them good or bad; rather, they trust in Allah unceasingly and know that they will always find good.

One may become fatally sick, have a serious accident and become physically disabled, lose all of his or her wealth, be wronged by others, or encounter an utterly unexpected event. No matter what happens, one should know that all of these things take place under Allah's complete control, and therefore feel at peace. That person submits completely to Allah's wisdom and mercy and thanks Him, regardless of the circumstances in which they find themselves. This is the behavior exhibited by those who are pleased with Allah, about whom Allah states the following:

Allah will say: "This is the Day when the sincerity of the sincere will benefit them. They will have Gardens with rivers flowing under them,

remaining in them timelessly, forever and ever. Allah is pleased with them, and they are pleased with Him. That is the Great Victory." (Surat al-Ma'ida, 119)

... Allah has inscribed faith upon such people's hearts, and will reinforce them with a Spirit from Him and admit them into Gardens with rivers flowing under them, remaining in them timelessly, forever. Allah is pleased with them, and they are pleased with Him. Such people are the party of Allah. Truly it is the party of Allah who are successful. (Surat al-Mujadala, 22)

33. Is it appropriate to believe in superstitions?

Superstitions are irrational and mistaken beliefs that spread among the people. Some people may become nervous due to their unfounded beliefs, such as believing that some beings bring bad luck. However, no one or thing can bring good or bad luck, for nothing in the universe comes into being by mere chance. Every person, plant, animal, or object has its own destiny. How long they will live, how their life will be, what they will look like, and everything else is already known in Allah's sight, for not a leaf falls without Him knowing it.

Every event that has taken place since the creation of the universe, and that will take place in the future, occurs according to Allah's will. No person, animal, or object has the strength to change this destiny. If a person meets with an unexpected accident, this is due to his or her destiny, which was predetermined even before he or she was created. Achieving success, regaining one's health, or coming across something good is not due to good luck, but to Allah's favor:

The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry, which is not in a Clear Book. (Surat al-An'am, 59)

34. Has the Qur'an been sent to all nations, regardless of time or location?

Yes, for the Qur'an's commands are for every person who lives until the Day of Resurrection. Those who lived 1,000 years ago and those who will live from now on will all be judged by the same book and the same commands. Entering a new century or changing technology or cities do not change humanity's responsibilities to Allah.

Whether a person lives in the midst of a great desert or in an apartment in a skyscraper, he or she must pray and adhere to the Qur'an's values. Allah reveals that the Qur'an is sent to all beings and that all people will be judged from this book:

It [the Qur'an] is certainly a reminder to you and to your people, and you will be questioned. (Surat az-Zukhruf, 44)

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

35. Is it proper to complain about a disease, a disability, a physical defect, or poverty?

Such imperfections are specially created by Allah in order to make people grasp the temporary nature of this world's life and yearn for Paradise, so that they will strive to attain it. Hence, and in fact, these imperfections are blessings that Allah grants to His servants. For those who know how to take heed, situations that seem to be difficulties in the world turn out to be great blessings in respect to the eternal life. Allah promises Paradise to His servants who, when faced with the deficiencies and difficulties of this world's life, trust Allah and are steadfast in order to earn His good pleasure. Furthermore, Allah will remove all imperfections, both spiritual and physical, of those who attain Paradise and will create them in the most beautiful and eternal form.

That is why, when faced with any imperfection, one should remember this fact and utterly yield to Allah, the Lord of infinite wisdom. There is absolute goodness and great wisdom, unknown to any person, in the destiny that Allah has determined for them. It is incompatible with the Qur'an's morals to be displeased with and to complain of situations that people do not like, such as poverty, unattractiveness, or sickness. All men and women should be content with their destiny, for those who complain and are unhappy with a situation are, in fact, displeased with a good thing that Allah has willed for them. Such an attitude displays their ingratitude toward Allah, because He creates every incident in order to test people, and makes it a means for their eternal salvation. The ideal behavior that believers should exhibit is described in the Qur'an, as follows:

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

36. Will we see the Prophets on the Day of Judgment?

All people who have ever lived, including the Prophets, will be gathered on the Day of Judgment. Each Prophet will return to Allah to bear witness to his people. People will be judged in His presence for all of their actions in the world. Hence, it will be possible, by His will, to see Prophets Muhammad (saas), `Isa (as), Adam (as), Yusuf (as), and all of the other Prophets on that day. Allah relates this in the Qur'an, as follows:

And Earth will shine with the Pure Light of its Lord, the Book will be put in place, and the Prophets and witnesses will be brought. It will be decided between them with the truth, and they will not be wronged. (Surat az-Zumar, 69)

37. Who will accompany the believers in Paradise?

In Paradise, all of the believers who have lived since the time of Prophet Adam (as) will be together. Among these people will be the Prophets, martyrs, and sincere believers who affirmed the Messengers and followed the path they showed. The glad tidings are given to the believers in the Qur'an, as follows:

Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the Prophets and the steadfast affirmers of truth, the martyrs, and the righteous. What excellent company such people are! (Surat an-Nisa', 69)

38. What is the place of "boasting of things that one has not done" in the Qur'an?

In the Qur'an, Allah advises humanity to be sincere in every deed and to seek only His good pleasure. On the other hand, any expectation of praise results from seeking the appreciation of other people and trying to please them. Those who have such a point of view attempt to boast about what they have and have not done. However, taking credit for what one has not done and using it to gain other people's esteem is simply lying to Allah, for He knows what each person has and has not done. The Qur'an condemns trying to profit from knowledge unknown to people, whereas Allah knows it, and boasting. Even though such people may seem to be gaining some benefit at that very moment, they are, in fact, losers, for Allah will hold them responsible for every word they utter and will certainly pay them their due in the Hereafter. Their situation is explained in the Qur'an, as follows:

Those who exult in what they have done and love to be praised for what they have not done should not suppose that they have escaped the punishment. They will have a painful punishment. (Surah Al `Imran, 188)

39. How should Muslims understand art?

Allah has created many beautiful things; art is the product of people's activities, those who take beauty as a model and imitate it. Given that art is a favor that Allah grants to humanity, it is part of human nature to appreciate aesthetics and beauty. The believers, especially, are people who can appreciate Allah's blessings, perceive the subtleties in them, and are broad-minded in terms of aesthetics. As a result, the pleasure they find in art multiplies.

The believers consider art as a gift of Paradise. The Qur'an relates that Paradise is furnished with unparalleled elegant art, which deeply impresses the soul. In addition, it relates that Paradise contains gold-embroidered cushions, garments made of rich brocade, jewels, lofty chambers, green garments made of the finest silk, and thrones encrusted with gold and precious stones. All of this beauty, which Allah commends, are blessings for the believers in this world, too.

Besides these, the exquisiteness of Prophet Sulayman's (as) palace, as mentioned in the Qur'an, is noteworthy in terms of revealing the believers' understanding of art and aesthetics. Prophet Sulayman (as) decorated his palace with pools, large basins, and statues, and produced such excellent work of art that everyone was struck with admiration.

Our Prophet (saas) also states that Allah loves beauty in the following hadith: "*Allah is beautiful and loves beauty*" (Muslim).

40. What does "wisdom" mean?

Wisdom is the ability to determine what is right and most appropriate. All speech, decisions, and behavior of people of wisdom are wise and proper. They can explain a subject in the most correct, most concise, and wisest manner; can make the right diagnosis of an event, a person, or a behavior; react to events wisely; and can exhibit the finest behavior. Therefore, people of wisdom are also people of high intelligence.

One can have wisdom only through belief in Allah and following the Qur'an, for the Qur'an is the only source that teaches humanity the truth of events, good and wise behavior, thought, and speech.

Allah gives wisdom as a blessing to His sincere servants who turn to Him. The Qur'an points out that Allah grants this gift to whom He wills:

He gives wisdom to whoever He wills, and he who has been given wisdom has been given great good. But no one pays heed but people of intelligence. (Surat al-Baqara, 269)

41. What is the "decisive speech" that Allah gave to Prophet Dawud (as)?

We made his kingdom strong and gave him wisdom and decisive speech. (Surah Sad, 20)

Decisive speech is the ability to explain the truth in the most concise, most articulate, and most influential way. In other words, it is the ability to talk wisely. The most significant characteristic of such speech is that its very sincerity and fluency moves the conscience of others. Those who have decisive speech deeply influence other people by causing them to alter their thoughts, ideologies, and ways of living, and to adopt the right path.

Remember that decisive speech is not the result of being well-cultured, having read many books, being experienced, knowing the rules of grammar, or making perfect sentences. Rather, it is a gift of Allah to His firmly believing, sincere, and true servants.

42. Does Allah reward the believers in this world for their faith?

Allah provides great rewards to His sincere servants during their lives in this world. He guides them to the right path, provides them with ease in their affairs, sends down serenity and peace upon their hearts, multiplies His blessings to them many times over, and helps

them in return for their services in His way. He may also send them some difficulties to test their faith. However, in addition to all of these, He provides them with a good life. Allah states that He will reward the believers' good deeds:

Anyone who acts rightly, male or female, being a believer, We will give them a good life and will recompense them according to the best of what they did. (Surat an-Nahl, 97)

Say: "O My servants who believe. Be in awe of your Lord. For those who do good in this world there is good, and Allah's Earth is spacious. The steadfast will be paid their wages in full, without any reckoning." (Surat az-Zumar, 10)

So Allah gave them the reward of this world and the best reward of the Hereafter. Allah loves good-doers. (Surah Al `Imran, 148)

43. Does Allah punish the unbelievers in this world?

Allah states: **"As for those who do not believe, I will punish them with a harsh punishment in this world and the Hereafter. They will have no helpers."** (Surah Al `Imran, 56) In this verse, Allah informs us that He will recompense the unbelievers in this world too. The Qur'an points out that these people may experience both a physical and a spiritual punishment. As outlined in the verse **"Do they not see that they are tried once or twice in every year? But still they do not repent. They do not pay heed,"** (Surat at-Tawba, 126) Allah mentions that He sometimes strikes the unbelievers with various afflictions in this world. In addition, the Qur'an contains accounts of past nations that suffered such punishments as earthquakes, drought, scarce crops, flood, lightning, or perishing all together at the same time.

On the other hand, their spiritual punishment continues as long as they are alive. These people, who do not follow the right path to which their consciences guide them, can never escape their remorse. Likewise, since they do not live by the Qur'an's morals, they can never experience true happiness, friendship, love, and loyalty. The people around them also do not adhere to the Qur'an's morals, and so live in a world of disorder, chaos, and anxiety. Although Allah gives them many blessings in this world, the Qur'an points out that they are created only to try them:

Do not let their wealth and their children impress you. Allah merely wants to punish them by them in this world, and for them to die while they do not believe. (Surat at-Tawba, 85)

44. Is it possible to distinguish those people who are more pious? How is piety (taqwa) displayed?

It is impossible to determine who has the most piety in Allah's sight. A person's true piety, sincerity, and faith are hidden in his or her heart, and only Allah knows them, whereas people may only form a strong opinion about somebody's piety.

People form their opinions about others based upon their conduct. For example, a person's sincerity toward Allah, loyalty to the religion, sincere effort to earn Allah's good pleasure, eagerness and resoluteness to serve religion, love for the believers and loyalty allow others to form an opinion about that person's piety. Even so, the final judgment belongs to Allah alone.

People become pious by avoiding sins, forbidden acts, or behavior that does not comply with the Qur'an's morals. Whoever is firmer in living according to good morals, makes more effort to help religion, and is more devoted to adhering to the religion's commands increases his or her piety.

Pious believers also can be identified by their wisdom. Their decisions are right, they find much easier and quicker solutions to problems, and their speech is much wiser and more impressive. They can perceive aspects of events that remain unnoticed by others, and have a much keener awareness. They do not do things to put themselves forward, but display a sincere manner. They do not seek the adulation and praise of other people, but only Allah's good pleasure. Regardless of the situation, they always observe the limits set by Allah. People who possess all of these features may be expected to have a high degree of righteousness. However, one still cannot form a definite opinion concerning another's degree of piety or level of faith in relationship to other people, for all such evaluations are only superficial, being based upon what is seen from the outside. Peoples' true faith, devotion, sincerity, and nearness to Allah is known only by Allah.

45. Can one person bear another's burden and be punished for him or her in the Hereafter?

The Qur'an states that such a situation is not possible, for every person is responsible for his or her actions and will be judged in Allah's presence. This is so because Allah has given each person a conscience that distinguishes between right and wrong and always calls him or her to seek Allah's good pleasure. Furthermore, by sending a book to teach them what is right and wrong, and communicating His religion through His Messengers, He has warned all people against the punishment of Hell. Those

who turn away from the truth after all of these warnings make their individual choices by their free will, reasoning, and desires. Each one of them will be held accountable for their ultimate decision. The Qur'an proclaims this, as follows:

No one can bear another's burden. If someone weighed down calls for help to bear his load, nothing of it will be carried, even if he should be his close relative. You can only warn those who fear their Lord in the Unseen and establish prayer. Whoever is purified, is purified for himself alone. Allah is your final destination. (Surah Fatir, 18)

In another verse, Allah informs humanity that those who drive people to wrongdoing by promising what they cannot deliver are liars, and warns humanity about them, as follows:

Those who do not believe say to those who believe: "Follow our way, and we will bear the weight of your mistakes." They will not bear the weight of a single one of their mistakes. Truly they are liars. (Surat al-`Ankabut, 12)

46. How can Islam and the Qur'an be conveyed to others?

Religion is best conveyed to a person by communicating it both verbally and physically. By explaining the religion's commands and the Qur'an's morals, and then living according to them, those who are not yet believers can grasp the truth's meaning far more accurately. Since sincerity is measured by the consistency of a person's words with his or her actual actions, the sincerity of the conveyor significantly helps the person to perceive the beauty of religion.

For example, if the person explains why self-sacrifice is a virtuous action and, on the other hand, exhibits selfishness, this will diminish the effect of his or her words and raise serious doubts about that person's sincerity. However, if a person displays good morals and invites other people to do the same, they will form a strong opinion about that person's sincerity and observe how the good morals that he or she mentions can be practiced in daily life. Likewise, if the person explaining modesty displays it in his or her actions, it becomes the best way to spread the religion. Allah reminds believers to do what they tell other people to do:

O You who believe. Why do you say what you do not do? It is deeply abhorrent to Allah that you should say what you do not do. (Surat as-Saff, 2-3)

47. Is there any limit to good morals? Can one say "that's enough" after attaining a certain level of good morals?

There are no limits to good morals. For every action and word, there is certainly a better one. One can never say "this is enough" or "this is the best." Furthermore, whenever people deem themselves to have reached a satisfactory level, moral and behavioral corruption sets in. Since they believe that they have no further need to renew themselves, they cannot benefit from any beauty or show any improvement in their characters. Allah points out that those who see themselves as sufficient are arrogant:

No indeed! Truly man is unbridled, seeing himself as self-sufficient. (Surat al-`Alaq, 6-7)

Thus people should always seek to improve themselves, because nobody can be sure of earning Paradise and Allah's good pleasure before Allah's decision about him or her is known.

48. How should Muslims spend their time?

In the Qur'an, the concept of "spare time" does not apply to the believers, for every instant of their lives is occupied. Those who are in awe of Allah and scrupulously abide by His commands strive to perform good deeds continuously in order to be among those closest to Allah. They spend their time worshipping Him according to the guidelines that He has laid out in the Qur'an. Finishing one thing, they embark upon another one in their eternal quest for goodness and beauty. There are no interruptions, pauses, or limits during these efforts, because the believers understand that they should spend every moment working to earn Allah's good pleasure and that they will have to account for every instant of their lives.

The Qur'an refers to these efforts, as follows:

So when you have finished, work on, and make your Lord your goal! (Surat al-Inshirah, 7-8)

49. Can any reward be expected from people in return for conveying the religion's message?

The believers convey this message in order to earn Allah's good pleasure and to fulfill the related Qur'anic command. In return, they expect no worldly wage, but only Allah's good pleasure and Paradise. All Prophets strove with this purpose in mind until the end of their lives; however, they never asked for any worldly recompense from the people and made it clear that they expected none. This greatness of spirit is exemplified in the Qur'an, as follows:

So heed Allah and obey me. I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds. (Surat ash-Shu'ara', 179-180)

50. What does the Qur'an say about orphans?

It is commanded in the Qur'an to be good and compassionate towards orphans, for they have no parents to look after them or to ensure their education:

So as for orphans, do not oppress them. (Surat ad-Duha: 9)

In other verses, Allah commands people to respect their rights, set aside part of their goods and income for them, and to treat them well. Furthermore, He recommends that an orphan's assets be used justly, and that these should be returned when he or she reaches mental maturity.

Allah advises people to be careful and meticulous about an orphan's education so that he or she can be brought up as a good person and have the good morals of the Qur'an. He encourages the believers to provide orphans with protection and material assurance:

... They will ask you about the orphans. Say: "Improvement for them is best." If you mix your affairs with theirs, they are your brothers... (Surat al-Baqara, 220)

The believers always avoid being unjust with an orphan's property, because Allah defines the pitiless behavior of those who covet such property and benefit from it as a serious crime:

Give the orphans their property, and do not substitute bad things for good. Do not assimilate their property into your own, [for] doing that is a serious crime. (Surat an-Nisa', 2)

As a result of these verses, the believers protect the orphans' property carefully until they grow up and can take care of themselves, and then hand over all of their rights to them.

51. Is it proper to argue when one's knowledge of an issue is incomplete?

Allah advises people not to argue about issues of which they have no knowledge, because over everyone with knowledge is someone who knows better. People do not derive any benefit from arguing over things about which they are not knowledgeable. The best behavior in such a case is to consult those who are more knowledgeable in order to learn the correct information. The Qur'an reminds people not to pursue things of which they have no knowledge, as follows:

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

52. What about people who warn others, yet

do not personally practice what they recommend?

The Qur'an advises the believers to enjoin one another to do right and to forbid wrong. This surely pleases Allah. However, the really important thing is to do what they ask others to do, thereby setting an example in their own behavior and good morals. If somebody knows that a particular action is wrong and is disturbed to see someone else doing it, then he or she is equally responsible for abandoning this act and performing the right action. Allah reminds the believers of this, as follows:

Do you order people to devoutness and forget yourselves, when you recite the Book? Will you not use your intellect? (Surat al-Baqara, 44)

53. People, in general, pray only during times of hardship. What does the Qur'an say about this?

People who are far from the Qur'an's morals pray to Allah only when they become sick, or face hardship or some other "disaster." At these times, they understand how helpless they are. However, those who seek refuge in Allah at such times and pray to Him continuously to free them from their troubles and grant them blessings change the minute the situation is resolved.

They forget to pray to Allah and thank Him for His blessings. As soon as they are freed from their difficulties, they immediately reveal their insincerity toward Allah.

Their hypocritical and insincere manner is described in the following terms:

When the waves hang over them like canopies, they call upon Allah, making their religion sincerely His. But then when He delivers them safely to the land, some of them are ambivalent. None but a treacherous, thankless man denies Our Signs. (Surah Luqman, 32)

54. Has Allah sent a warner / Messenger to all nations?

The verse "**There is no community to which a warner has not come**" (Surah Fatir, 24), clearly states that Allah has done so. These Messengers explained Allah's religion to their people, as well as the rituals of worship that they should perform, gave them the glad tidings of Paradise, and warned them about the punishment of Hell. In addition, the Messengers have always been role models for their people, due to their meticulous fulfillment of Allah's religion, their good morals, and the intense awe of Allah that they feel. Another reason why Allah warns humanity through His Messengers is as follows:

Messengers bringing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers. Allah is Almighty, All-Wise. (Surat an-Nisa', 165)

This is a manifestation of Allah's superior justice. On the Day of Judgment, no one will be able to say that he or she was not warned of Allah's punishment or had not been told of his or her responsibilities to Allah. In other words, everybody will be justly paid in full.

55. How does the Qur'an define "suspicion"?

Allah does not approve of people acting on suspicion and conjecture. In fact, He indicates in many verses that this is a characteristic of the societies of ignorance and that it benefits no one. Following His command to avoid suspicion, the believers do not base any of their ideas on unfounded information. All of their words and ideas always comply with the Qur'an's morals, are based on absolute evidence, and are just. They do not arrive at suspicion-based decisions about a person; rather, they ask his or her opinion or gather valid evidence.

The believers' awe of Allah causes them to pay serious attention to this issue. Knowing that they will be judged for each action in the Hereafter and doing their best to earn His Paradise, they are very careful and just in this respect. Allah defines suspicion in these words:

O You who believe. Avoid most suspicion. Indeed, some suspicion is a crime... (Surat al-Hujurat, 12)

56. Is it acceptable to defer one's acts of worship until old age?

Allah holds everybody who has a sound mind and consciousness responsible for living by the Qur'an's morals and for fulfilling the religion's commands. Those who perform acts of worship live a good life in this world and earn eternal life in Paradise. Intentionally deferring these prayers with such thoughts as "I'd better enjoy my youthful years, I can worship when I get older and thus earn the life in the Hereafter" may cause people to lose their lives in the Hereafter, for **"There is no repentance for people who persist in doing evil until death comes to them and who then say: 'Now I repent,' nor for people who die as unbelievers. We have prepared for them a painful punishment."** (Surat an-Nisa', 18) Also remember that no one knows when he or she will die. Thus, it is a great mistake to defer one's worship, for after death there are no more chances, regardless of the level of regret or of the desire to be sent back.

57. Is it acceptable to defer acts of worship, saying: "I have a pure heart"?

The world is a place of testing for everyone. Allah informs humanity of this fact in **"He Who created death and life to test which of you is best in action..."** (Surat al-Mulk, 2). As a requirement of this test, people are accountable for every action and

every act of worship that they actually perform or defer. In such a case, the chastity of one's heart alone cannot be a measure. No doubt this chastity, goodwill, and honest personality are valuable in Allah's sight, but the most significant sign of chastity and sincerity is the meticulous fulfillment of His commands. Therefore, no matter how benevolent they claim to be, people who do not perform the prescribed acts of worship, stand in awe of Allah, and do not take the Qur'an and His good pleasure as their measure will not meet with what they expect in the Hereafter.

Besides these, only the Qur'an can measure the "chastity of heart." In other words, people can say that they are chaste only if they are sincere according to the Qur'anic meaning of the term. Thus, it is senseless for them to claim to have a chaste heart based upon their own code of values or that of the societies of ignorance.

58. How does the Qur'an view the holy books that were revealed before it?

Allah revealed the Torah to Prophet Musa (as), the Psalms to Prophet Dawud (as), and the Gospel to Prophet `Isa (as) before He sent down the Qur'an to Prophet Muhammad (saas). Each of these books were books of truth that conveyed the message of Allah's religion at a particular point in time. However, over time they were distorted by people who held mistaken and false beliefs and became mixed up with false information. Due to this development, humanity had no book of truth that conveyed the true religion, and so Allah sent the Qur'an to inform humanity of His religion once again. The Qur'an is protected until the Day of Resurrection by Allah, for **"It is We Who have sent down the Reminder and We Who will preserve it."** (Surat al-Hijr, 9)

59. Who are the "People of the Book"?

They are the Jews and the Christians, to whom the Torah and the Gospel were sent. But since these books have been distorted over time, Allah sent Prophet Muhammad (saas) to warn them, and the Qur'an as their holy book. Some of the verses related to them are as follows:

They are not all the same. There is a community among the People of the Book who are upright. They recite Allah's Signs throughout the night, and they prostrate. They believe in Allah and the Last Day, enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous. (Surah Al `Imran, 113-114)

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

60. What is the point of not being punished immediately for one's mistakes?

The fact that their punishment is not immediate should not encourage people to be slack, for Allah gives people a specified time and thus tests them. He promises the life of Paradise to those who do good, and the life of Hell to those who do evil. This being the

case, those who are not punished immediately should realize that Allah, out of His love and compassion, has given them time to repent. The Qur'an states:

If Allah were to take mankind to task for what they have earned, He would not leave a single creature crawling on it, but He is deferring them until a specified time. Then, when their time comes, Allah sees His servants! (Surah Fatir, 45)

61. Are people accountable for what crosses their minds?

Satan may fill people with all sorts of false hopes, whisper to them, or sow suspicious thoughts in their minds. If they are deluded by these whispers, believe in Satan, and comply with his whisperings, they may be responsible for their thoughts.

But if they realize that these whispers come from Satan and so seek refuge with Allah and exhibit good behavior, they immediately abandon such evil thoughts and replace them with good thoughts. As a result, the evil thoughts vanish. How the believers behave when Satan whispers to them is related in the Qur'an, as follows:

As for those who guard against evil, when they are bothered by visitors from Satan, they remember and immediately see clearly. (Surat al-A`raf, 201)

But it should also be noted that if people, despite being aware of the above, allow provoking whispers, doubts, and negative thoughts to cross their minds, they may be held responsible for these. Those who always think evil against the believers and seek to cause dissention among them also may be held responsible for their intentions, for **"Say: 'Whether you conceal what is in your breasts or make it known, Allah knows it. He knows what is in the heavens and what is on Earth. Allah has power over all things.' "** (Surah Al `Imran, 29)

62. Is it acceptable to grieve when someone dies?

Allah has predetermined a certain lifetime for each person, and nobody can alter it. Thus, the believers should be pleased with the destiny that Allah has created, submit to this event, and trust Allah. Not doing so implies rebelling against the destiny that Allah has created, something that sincere believers would never do. Furthermore, deceased believers will meet with Allah's good pleasure and Paradise, and so will live a good life in great blessings that cannot possibly be compared with their lives in this world. Thus, there is no need to be sorry for the deceased believers; rather, we should be happy that

they met such an honorable outcome. If the deceased did not use their lives to seek Allah's good pleasure, they will meet Hell in the Hereafter. Yet since this is also due to His will and justice, there is again nothing to be sorry about, for the deceased had knowingly chosen the path of unbelief despite being warned of the consequences of doing so.

In addition, it makes no sense to feel sorrow at one's separation from a loved one, for those who are still alive can strive sincerely for Allah's good pleasure and, as a result, can attain the eternal companionship of their loved ones in the eternal life of Paradise.

Therefore, since the believers hope that their deceased fellow believers will enter Paradise, they are not sorry when their companions die. In fact, the Qur'an advises the believers to be happy and to give one another the glad tidings of entering Paradise after death:

Allah has bought from the believers their selves and their wealth in return for the Garden. They fight in the Way of Allah, and they kill and are killed. It is a promise binding on Him in the Torah, the Gospel, and the Qur'an. And who is truer to his contract than Allah? Rejoice then in the bargain you have made. That is the great victory. (Surat at-Tawba, 111)

63. Is it proper to feel sorry for those who do not believe in Allah?

Those who are sure of Allah's existence and the Hereafter desire that other people grasp the truth and live by the Qur'an's morals, which is the most suitable way of living for human beings. Knowing that each unbeliever will meet with Hell's infinite punishment, the believers put forth their best efforts to lead the unbelievers to belief. But while each believer is responsible for conveying the message and for calling people to the truth, only Allah can guide people to the truth. Even if the believers convey the message all day and night, express themselves in the most impressive ways and give the most convincing examples, all of these efforts will come to naught if Allah does not guide the people being addressed. If Allah wills, He guides anyone He selects at any time. This is only by His will, and Allah is the best of judges because whatever He determines and decides is the best for humanity. For that reason, those people who refuse to believe despite the best efforts of the believers should not be a cause of sorrow. Knowing that submitting to His will is the right conduct, believers place their trust in Allah.

64. Who will bear witness to humanity in the Hereafter?

On the Day of Judgment, each person will meet every action that they performed and every thought that crossed their minds when they were in the world. As **"... Allah is witness of all things"** (Surat al-Hajj, 17) informs us, Allah witnesses everything that each person does in the world. The Qur'an mentions those who will serve as witnesses on that Day and provides some details about them, as follows:

When they reach it, their hearing, sight, and skin will testify against them concerning what they did. (Surat Fussilat, 20)

When all the Messengers are called together at a time appointed [to bear witness for or against those to whom they conveyed Allah's message.] (Surat al-Mursalat, 11)

How will it be when We bring a witness from every nation and bring you as a witness against them? (Surat an-Nisa', 41)

Today We seal up their mouths and their hands speak to us, and their feet bear witness to what they have earned. (Surah Ya Sin, 65)

Earth will shine with the Pure Light of its Lord, the Book will be put in place, and the Prophets and witnesses will be brought. It will be decided between them with the truth, and they will not be wronged. (Surat az-Zumar, 69)

On the Day We raise up a witness from every nation, those who did not believe will not be excused, nor will they be able to appease Allah. (Surat an-Nahl, 84)

On that Day We will raise up among every community a witness against them from among themselves, and bring you as a witness against them... (Surat an-Nahl, 89)

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)

Every self will come together with a driver and a witness. (Surah Qaf, 21)

65. How should one behave toward arrogant people?

One of the believers' most important characteristics is their resolute compliance with good morals and their beliefs, regardless of conditions, people, or environment. For that reason, when they encounter any arrogance in people, they do not fall into the same error as the person committing it; rather, they behave modestly and humbly and try to set an example for that person. Allah states that such behavior pleases Him, and that responding to bad behavior with good will influence that person:

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

66. Do such concepts as impatience and despair have a place in a believer's life?

Allah advises the faithful to be patient in times of difficulty, as follows:

O You who believe. Be steadfast, be supreme in steadfastness, be firm on the battlefield, and heed Allah so that hopefully you will be successful. (Surah Al `Imran, 200)

Allah advises believers to be steadfast when they face hardship. The believers use their intellect, as well as all material and spiritual means, and do their utmost to overcome difficulties. In addition, knowing that hardships are special conditions that Allah creates to test them and that there is an absolute good hidden behind these events, they trust Allah, for this is essential to their continued steadfastness. The believers' explicit trust that Allah creates every event with absolute wisdom, and that He will remove these difficulties by answering their prayers, prevents them from experiencing despair, hopelessness, and similar negative feelings.

In **"Say: 'My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful,'" (Surat az-Zumar, 53)** Allah commands the believers not to despair of His mercy, no matter what happens.

67. What does "being pleased and satisfied with the life of the world" mean?

This phrase means making plans and living only for this world, thereby neglecting the life of the Hereafter. Such people prefer the life of this world, which lasts only some

60 or 70 years on average, compared to the infinite life of the Hereafter. They forget that life in Paradise is perfect and endless, whereas this world is full of imperfection. Seeing the life of this world as near and that of the Hereafter as distant, they desire to enjoy this world and so make their biggest mistake: failing to prepare for the Hereafter. However, those who aim at the Hereafter will enjoy both the gifts of the life of this world and the beauties of Paradise.

On the other hand, those who are satisfied with the life of this world will benefit only from this world, and will receive their punishment in the Hereafter. The Qur'an relates the reward of such people:

As for those who do not expect to meet Us and are content with the life of this world and at rest in it, and those who are heedless of Our Signs, their shelter will be the Fire because of what they earned. (Surah Yunus, 7-8)

68. If a person's close relative or family member performs the prescribed acts of worship, will he or she benefit from such a connection?

In the verse **"Neither your blood relations nor your children will be of any use to you. On the Day of Resurrection He will differentiate between you. Allah sees what you do,"** (Surat al-Mumtahana, 3) Allah informs people that their close relatives will be of no help on that Day. Another verse as **"... he will come to Us all alone"** (Surah Maryam, 80) reminds each person that he or she will be called to account by himself or herself. Given such statements, no one will benefit from the worship of another on the Day of Judgment. Allah gives every person an individual understanding and an individual conscience, and warns each of them in various ways. For that reason, the worship of one's closest relatives or family members will benefit only the person who performs them. If people do not fulfill their religious responsibilities, despite seeing their closest relatives and family members doing so, and thus knowing that these pious ones are on the right path, they will be held responsible by Allah in the Hereafter.

69. Should those who know the religion inform others, or can they keep it to themselves?

Everyone who learns about the religion is responsible to convey its message to others. In the verse **"Let there be a community among you who calls to the good, enjoins the right, and forbids the wrong. They are the ones who have success"**

(Surah Al `Imran, 104) Allah informs the believers of this duty. Therefore, they must strive to persuade others to live by the religion, as well as live in compliance with the Qur'an's morals and perform acts of worship throughout their lives.

The Qur'an points out performing this task is an important attribute of believers, as follows:

The male and female believers are friends of one another. They command what is right and forbid what is wrong, establish 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)

70. Can one refrain from enjoining the right and forbidding the wrong because of one's environment or the people one knows?

Allah commands people to call one another to good and to forbid wrong. When the believers notice a person exhibiting a behavior that Allah does not like, they should obey His command by calling that person to what is right. They should never hesitate to remind people of what Allah says and to invite them to righteousness, because Allah has told the believers to continue to remind people about His commands:

It is a Book sent down to you—so let there be no constriction in your breast because of it—so that you can give warning by it and as a reminder to the believers. (Surat al-A`raf, 2)

71. How are Allah's attributes of Al-Afuw and Al-Ghaffar manifested?

Al-Afuw means "the One Who is all-pardoning"; al-Ghaffar means "the One Who has plenty of mercy and forgiveness." People are prone to error and forgetfulness, and so make countless mistakes and so feel regret countless times while in this world. Yet each time they sincerely repent, they find Allah most merciful and all-forgiving, because He is the most merciful to His servants, and protects and forgives them. Allah informs people of this truth:

Anyone who does evil, or wrongs himself and then asks Allah's forgiveness, will find Allah Ever-Forgiving, Most Merciful. (Surat an-Nisa', 110)

Another verse relates that Allah may forgive all wrongdoing except associating other deities with Him:

Allah does not forgive anything being associated with Him, but He forgives whomever He wills for anything other than that. Anyone who associates something with Allah has committed a terrible crime. (Surat an-Nisa', 48)

72. How is Allah's attribute of Al-Ghani manifested?

O mankind. You are the poor [and thus] in need of Allah, whereas Allah is the Rich Beyond Need, the Praiseworthy. (Surah Fatir, 15)

As indicated by His attribute of "al-Ghani," Allah is rich and free of all wants and needs. All beings, including human beings, are in need of Allah's existence, blessings, mercy, and forgiveness at every instant. They live only by His will and with His blessings. However, Allah is free of all imperfections and is the only owner of everything. This attribute is described in many verses, some are as follows:

- Allah **"cannot be withstood in any way, either in the heavens or on Earth."** (Surah Fatir, 44)

- He is the One **"Who has no partner in His Kingdom and Who needs no one to protect Him out of weakness."** (Surat al-Isra', 111)

- He is the One **"Who created the heavens and Earth and was not wearied by creating them."** (Surat al-Ahqaf, 33)

- **"He has not given birth and was not born."** (Surat al-Ikhlâs, 3)

- **"Everything in the heavens and on Earth, and everything in between them and under the ground, belongs to Him."** (Surah Ta Ha, 6)

- **"It is We Who give life and cause to die, and We are the Inheritor."** (Surat al-Hijr, 23)

73. How is Allah's attribute of Al-Fattah manifested?

Allah manifests this attribute by being **"the One Who resolves difficulties."** The verse **"... Allah desires ease for you; He does not desire difficulty for you..."** (Surat al-Baqara, 185) points out this attribute by stating that He will make things easy for His servants who seek refuge with Him, will help and support them by sending His

serenity and peace down upon them, and will increase their resolution so that their stance will remain firm. He informs people that He will not impose upon them any more than they can stand, and promises to support them with His help if they show steadfastness for Him despite the difficulties that they face. In addition, He states that **"For truly with hardship comes ease"** (Surat al-Inshirah, 5) to let people know that He will deliver ease after difficulties.

74. How is Allah's attribute of ash-Shafi'i manifested?

Ash-Shafi'i means "the One Who heals." Just as Allah creates the illness, only He can remove it and heal the person. Allah has created many medical treatments and medicines; however, these are effective only if Allah wills them to be effective. No doctor or treatment can heal a person on its own. Prophet Ibrahim's (as) words, as narrated in the Qur'an, express this fact: **"and when I am ill, He heals me."** (Surat ash-Shu'ara', 80)

75. How is Allah's attribute of al-Mundhir manifested?

Al-Mundhir means "the One Who warns." Allah informs humanity of what is right and wrong through the books of truth that He sends down, and warns of the punishment of Hell in the Hereafter. The Qur'an was revealed for the following reason: **"This is a communication to be transmitted to mankind so that they may be warned by it, so that they will know that He is One God, and so that people of intelligence will pay heed."** (Surah Ibrahim, 52) Allah sent a Messenger to every nation throughout history for the same reason.

The Qur'an relates that the Prophets show people the right path, warn them against Allah's punishment, and give them the glad tidings of Paradise:

Messengers bringing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers. Allah is Almighty, All-Wise. (Surat an-Nisa', 165)

76. What are the characteristics that earn Allah's good pleasure?

Prophet Shu`ayb's (as) words, **"Ask your Lord for forgiveness and then repent to Him. My Lord is Most Merciful, Most Loving,"** (Surah Hud, 90) informs us that he reminds his people of Allah's love. Anyone who believes in Allah, stands in awe of Him, meticulously fulfills the Qur'an's commands, and strives for the Hereafter with all due respect may expect to earn His love and good pleasure. Some of the verses that inform us of whom Allah loves are as follows:

"... And do good: Allah loves good-doers." (Surat al-Baqara, 195)

"... And be even-handed. Allah loves those who are even-handed." (Surat al-Hujurat, 9)

"No, the truth is if people honor their contracts and are in awe of Him, Allah loves those who guard against evil." (Surah Al `Imran, 76)

"... Allah loves the steadfast." (Surah Al `Imran, 146)

"... Allah loves those who put their trust in Him." (Surah Al `Imran, 159)

"... Allah loves those who purify themselves." (Surat at-Tawba, 108)

"... Allah loves the righteous." (Surat at-Tawba, 7)

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

77. What characteristics displease Allah?

Some of the verses related to this subject are as follows:

"Allah obliterates usury (*riba*) but makes alms grow in value! Allah does not love any persistently ungrateful wrongdoer." (Surat al-Baqara, 276)

"As for those who believe and do right actions, We will pay them their wages in full. Allah does not love wrongdoers." (Surah Al `Imran, 57)

"The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with Allah. Certainly He does not love wrongdoers." (Surat ash-Shura, 40)

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

"Do not avert your face from people out of haughtiness, and do not strut about arrogantly on the land. *Allah does not love anyone who is vain or boastful.*" (Surah Luqman, 18)

"Do not argue on behalf of those who betray themselves. *Allah does not love any evildoing traitors.*" (Surat an-Nisa', 107)

"... *Allah does not love those who go beyond the limits.*" (Surat al-Baqara, 190)

"... They rush about the land, corrupting it. *Allah does not love corrupters.*" (Surat al-Ma'ida, 64)

"Whenever he holds the upperhand, he goes about the land corrupting it, destroying crops and animals. *Allah does not love corruption.*" (Surat al-Baqara, 205)

"... Eat of their fruits when they bear fruit, pay their due on the day of their harvest, and do not be profligate. *He does not love the profligate.*" (Surat al-An'am, 141)

"O Children of Adam. Wear fine clothing in every mosque and eat and drink, but do not be profligate. *He does not love the profligate.*" (Surat al-A'raf, 31)

"Call on your Lord humbly and secretly. *He does not love those who overstep the limits.*" (Surat al-A'raf, 55)

"... *Allah does not love treacherous people.*" (Surat al-Anfal, 58)

"There is no doubt that Allah knows what they keep secret and what they make public. *He does not love people puffed up with pride.*" (Surat an-Nahl, 23)

"Allah will defend those who have faith. *Allah does not love any thankless traitor.*" (Surat al-Hajj, 38)

"... When his people said to him: 'Do not gloat. *Allah does not love people who gloat.*'" (Surat al-Qasas, 76)

78. What is the evolutionist answer to the questions of how a creature innately possesses the characteristics of its own species and how its conscious, planned, and intelligent behaviors emerged?

The evolutionists have no clear or absolute answer to such questions. However, they argue that animals exhibit these behaviors instinctively. Evolutionary scientists use "instinct" to define some innate behaviors of animals. Questions as to how this instinct is gained, how it emerged, and how it is inherited from one generation to another, however, remain unanswered. The evolutionary geneticist Gordon R. Taylor, explains this dilemma in his book, *The Great Evolution Mystery*, as follows:

If in fact behaviour is heritable, what are the units of behaviour which are passed on—for presumably there *are* units? No one has suggested an answer. (London:Sphere Books, 1984, p. 222)

79. How do the evolutionists define "instinct"?

The evolutionists define instinct as any behavior encoded in a living being's genes. For example, migratory animals find the direction for their journey, even if it is the first time that they have undertaken it, by using their instinct. This same instinct enables birds, freshwater eels, or turtles to complete their journey of thousands of kilometers. In other words, all of the necessary information is encoded in their genes.

However, who is responsible for this encoding? Given that every encoding has an encoder, who is the encoder of the instincts of living beings?

The evolutionists' answer to such questions is nothing more than a mere delusion. They claim that all living organisms on Earth gained their existing features because of "Mother Nature." But of what is "Mother Nature" composed: stones, soil, grass, trees, flowers, and so on. Can a tree teach a bee how to build a honeycomb, what angle to make the hive's hexagons, or teach a bird to build a nest? Nothing in nature can make another living thing perform any act that requires intelligence and consciousness. Such a claim is entirely irrational and nonscientific. The existence of a Possessor of Intelligence, One Who makes all beings perform their acts and gives them their features, is a crystal-clear fact. The possessor of this infinite intelligence is Allah, the Lord of all the worlds. All behaviors that the evolutionists define as "instinct" or characterize as "encoding" occur only by Allah's inspiration.

80. How do the evolutionists explain

altruism, cooperation, and affection between living things, for we see many examples of such behavior in nature?

They do not provide any consistent explanations to such questions. Let's go into more detail with some examples: A male horned screamer builds an incredibly well-sheltered nest and then places the female in it, carries food to her, and looks after both the female and the eggs until the young hatch and mature. He never neglects to take care of them. A penguin does not leave her egg during the freezing polar winter; rather, she incubates it during all this time without eating anything. Many fish species painstakingly build nests for eggs and larvae. For example, male sticklebacks gather bits of vegetation, spout a sticky liquid that is secreted by glands near their kidneys, and use it to glue these plant pieces together to build a nest. Then swimming around it, they shape the nest. They ensure that the females lay their eggs in the tunnel that they construct in the nest, and undertake the total care of the eggs. The male's duties include repairing the nest, waving the water in order to provide the eggs with oxygen, keeping watch, and protecting the eggs.

Many similar examples are observed in nature. Explaining the emergence of these behaviors in terms of evolutionary mechanisms is impossible. Therefore, evolutionists cannot answer the question of how such features emerged. Dr. Cemal Yildirim, an evolutionist professor, acknowledges that such behaviors as a mother's love for her offspring cannot be explained by evolutionary mechanisms. He states:

How could the love of the mother to her young be explained by a "blind" mechanism (that is natural selection) which does not include any psychological element? One can hardly say that biologists (and Darwinists) provide satisfactory answers to such questions. (Cemal Yildirim, *Evrin Kurami ve Bagnazlik* (The Evolution Theory and Bigotry), Istanbul:Bilgi Publications, 1989, p. 185)

81. Why are such behaviors as altruism among living things a significant, unsolved problem to the theory of evolution?

Altruism and other cooperative behaviors of living beings clearly reveal that the theory of evolution is invalid. The actual reason for this is natural selection, the mechanism upon which Darwin based this theory. According to this mechanism, those living things that are better adapted to their habitat will survive, whereas those that are unfit and weak will be eliminated. Thus there is no room for cooperation, only competition between organisms. However, we see that nature is not an environment in which only the strong survives and where a merciless struggle for existence continues.

All living beings hunt in order to survive, and fight to protect themselves. Apart from this, however, many organisms also practice unselfish concern to protect their offspring or risk their own lives for the safety of the larger population. Nature provides us with many examples of different species defending the interests of each other.

Since the theory of evolution argues that nature is merely a battleground, it cannot explain such altruistic behaviors. For example, the evolutionists cannot explain why the watcher bird in a flock, who cries out when a predator approaches, risks its own life, or why another bird species attracts the enemy toward itself by faking an injury in order to divert it from its own offspring. Such behavior invalidates the theory of evolution and provides evidence for Allah's creation of living things.

82. Why is natural selection invalid?

Natural selection is a process resulting in the selection of an advantageous change (either structural or behavioral) from others and being permanent in this being and thus being transferred to subsequent generations. This claim makes several very important points that need to be analyzed further. First of all, this thesis attempts to present nature as a power that is conscious, able to distinguish advantageous and disadvantageous behaviors, and make decisions.

However, neither nature nor any being in nature have the power to make such a decision, for such a selection can be made only by the intelligence who designed all of those beings and, as we have shown earlier, all beings are under Allah's control.

According to the natural selection mechanism, the acquired traits need to be inherited by subsequent generations. There is one point, however, that should not be overlooked: Even if living beings learn something by experience, they cannot pass it on to subsequent generations. For example, consider the case of worker ants, who are responsible for carrying out all tasks in the colony. One of their characteristics is that they are sterile. In other words, they cannot possibly pass their qualities on to

subsequent generations. Briefly, it is simply impossible for organisms to acquire increasingly advanced traits and to pass them on to subsequent generations.

83. Every living thing innately exhibits species-specific behaviors. Can these be explained by chance?

No, and just one example is enough to disprove this assertion. Consider a newborn silkworm, a member of the species that can lay the most eggs at one time. Silkworms, which can lay about 450-500 eggs at one time, bind their eggs together with a special thread, which they secrete, in order to protect their eggs and to prevent them from scattering. Caterpillars hatched from eggs initially attach themselves to a twig using the same thread.

Soon after, they begin to spin their cocoons from another silky fiber exuded from their body. A single caterpillar secretes a silk thread that is, on average, about 900 to 1,500 meters long. Innumerable caterpillars are born every day and act in the same way. It is extremely irrational to claim that each caterpillar learned such difficult and complex procedures by chance and taught these to subsequent generations. Allah gives different characteristics to every creature, and these are identical in every new generation and do not change or advance. A caterpillar is always a caterpillar, and always spins the identical cocoon. This is the art of Allah, Who has power over all things.

84. Living things are not altruistic only toward their own offspring. In fact, they care for and look after the offspring of other members of the same species just as they do for their own offspring. How do the evolutionists explain this fact?

This fact completely invalidates the "struggle in nature" claims of the evolutionists, who assert that living things care only for their own offspring in order to transfer their genes to the subsequent generation. This is why the theory of evolution cannot explain why living things help other members of the same species as well as their own offspring. We see many examples of this in nature. Musk oxen herds protect their young members from predators. When in danger, a herd closes ranks and the musk oxen guard the perimeter of the group, facing outward, and move the young to the center. Likewise, dolphins travel in schools and protect one another from danger. When a dolphin gives birth, other dolphins accompany the mother dolphin to help her. African wild dogs live in packs. Both males and females take care of the young. After killing the prey, adults form a circle around the young and let them feed first. Similar "unselfish" behaviors of other animals, such as bees and ants in colonies, invalidate Darwin's thesis that the strong survive, whereas the weak will disappear.

85. Many living things in nature successfully perform quite complex tasks, which no one would ever expect from them. How do the evolutionists explain this evidence of special design?

They remain silent in the face of such sophisticated mechanisms. One evident sign of a special design that invalidates their theory is the so-called bombardier beetle, which defends itself by squirting a special boiling chemical substance through a hole in its hind section toward its enemy. But how does this chemical weapon work?

The findings of scientists studying this animal are exceptionally amazing. The bombardier beetle prepares a concentrated mixture of two chemical substances (hydrogen peroxide and hydroquinone) in its secretory lobes. The mixture combines in the storage chamber, which is connected to a second chamber: the explosion chamber. These two chambers are separated from one another in a system similar to the valvular muscular system of human heart. When the beetle senses danger, it contracts the muscles in the storage chamber and simultaneously relaxes the connection muscles separating this chamber from the explosion chamber. This causes the valve in between to open, which allows the secreted chemical mixture to enter the explosion chamber and mix with the catalyst enzymes that will trigger the explosion. At that very moment, the valve of the explosion chamber shuts off. Hydrogen peroxide decomposes into water and oxygen and, interacting with hydroquinone, the oxygen produces more water and quinone, an irritating chemical. This interaction engenders a blistering heat and, when the chemical substance reaches the boiling point, the mixture is squirted with pressure through a special channel in the beetle's hind section. Thus the beetle scalds its enemy with quinone, a poisonous chemical substance.

This chain reaction, which takes place within the beetle's body, occurs in the blink of an eye. It has to operate perfectly, for any fault in the system would cause the beetle to die, either by its enemy or by exploding. Briefly, in order for this defense system to operate, all parts of the system must exist simultaneously and be complete. To put it in another way, it must have been created.

86. Is a living thing's ability to treat its own diseases, as the evolutionists argue, a trait developed by chance?

Let's consider the following example. When a bezoar goat is bitten by a snake, it eats a plant of the genus euphorbia, such as spurge, and thus counteracts the snake venom thanks to the euphorbone in the plant's sap. Interestingly, the animal does not

even taste spurge during its usual daily grazing. This implies that these bezoar goats know the spurge's chemical structure and that it will heal them if they are bitten by a snake. How did the goat acquire this knowledge? Of course, a goat cannot eat all available herbage when bitten by a snake, hoping to find, by trial and error, which plant will cure it. So how does it know which plant will counteract the snake's venom and how to treat itself? Who teaches it this knowledge? There is only one answer to these questions. These goats act by the inspiration of Allah, as do all other beings in the world. Allah is the One Who reveals how they should behave.

87. The evolutionists argue that a primitive bacterium cell started photosynthesis as a result of natural conditions and evolved into plants over time. Is such an assertion even possible, or could such a complex process have come about by chance?

The evolutionists argue that primitive bacteria started photosynthesis due to food requirements. However, this argument is simply impossible, for although all living things can go without food for various amounts of time, the inevitable end of a living being that cannot find food is death. The evolutionists' claims, when joined with this fact, give rise to an interesting question: How could an organism deprived of food survive for millions of years? Moreover, they claim that as a result of this starvation, bacteria transformed themselves into much more advanced beings and started photosynthesis, a process that is still not fully understood even today and has never been successfully imitated.

Plants could not possibly have evolved from bacteria, for bacterium cells and plant cells are quite different from each other. One merely has to examine the DNA structures to see how different they are. For example, a DNA molecule in a plant cell is packed with a double layered membrane, whereas that of bacterium cell is free within the cell. There are few proteins in the DNA of a bacterium cell, whereas the DNA of a plant cell is attached to proteins from one end to the other. A DNA molecule in a bacterium cell has the information of a single cell, whereas the DNA in a plant cell has the information of the whole plant.

Bacteria have no organelles, while a plant cell has many organelles, each of which possesses quite complex structures. The evolutionists are aware of this fact, and Professor Ali Demirsoy, a well-known evolutionist scientist, acknowledges it quite frankly, as follows:

Complex cells have never come into existence by means of developing from primitive cells in the evolutionary process. (Ali Demirsoy, *Kalitim ve Evrim* (Inheritance and Evolution), Ankara: Meteksan Publishing Co., 1984, p. 79)

88. Evolutionists claim that water moss evolved into land plants. Is this claim true?

This claim, like all others, is baseless. They claim that the sea's tides caused water moss to hang on the shores, where they were transformed, over time, into land plants and then moved over the land. How close is this imaginary assumption to reality?

To begin with, numerous factors make it impossible for water moss to survive on land, even if we were to suppose their transition from water to land to be true. Let's briefly review the most significant factors:

1- Risk of Withering: For a sea-dwelling plant to survive on land, its surface needs to be protected against excessive water loss or else it will wither. To avoid withering, land-dwelling plants are equipped with special systems that are very complex. It is simply impossible to state that such a precise system came into being by chance. A plant cannot wait for millions of years for this system to develop itself, because its absence causes the plant to wither, decay, and die. Moreover, these very special systems are too complex to have been developed by chance, no matter how many millions or billions of years have passed.

2- Nourishment: Sea plants take the water and minerals they need directly from the surrounding water. Therefore, water moss will experience problems when looking for nourishment when it tries to live on land. It cannot survive if this problem is not solved quickly.

3- Reproduction: Water moss cannot reproduce during its brief lifetime on land, because just as it does for all other tasks, it uses water to distribute its reproductive cells.

4- Avoiding oxygen's destructive effect: Water moss used to take in oxygen dissolved in water. Yet according to the evolutionists' claim, once it began to live on land, it should have developed an entirely new way of taking in oxygen: directly from the air. Scientists have shown that under normal conditions, oxygen in the air has a destructive effect upon organic substances. Land-dwelling creatures have systems that were designed specifically to protect them from this effect, whereas water moss, which dwells under water, does not have the necessary enzymes to protect itself from oxygen's negative effects. Given this fact, how could it protect itself while on land? Needless to say, it cannot wait for this system to develop over great stretches of time. Without it, it will soon wither, decay, and die.

As seen, water moss cannot possibly make the transition from water to land and then live on land. In order to live on land like a land-dwelling plant, it has to acquire many mechanisms instantaneously. One can easily conclude that a sea-dwelling plant

cannot evolve into a land-dwelling plant, no matter how many years pass or what the conditions are.

To sum up, the theory of evolution, which asserts that life came into being as a result of countless coincidences, is nothing but an unreasoning superstition. The fact is that Allah created all living beings.

**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)**

Also by Harun Yahya

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ARKA KAPAK

What does it mean to draw close to Allah? Can anyone relate information about the future? Does Allah accept the repentance of a dying person? Can one seek forgiveness for another? Who is responsible for spreading the message of religion? Will we see the Prophets on the Day of Judgment? How can Islam and the Qur'an be conveyed to others? What does the Qur'an say about orphans? Are people accountable for what crosses their minds?

In the verses of the Qur'an Allah has called on people to seek means to draw closer to Him. The most important aim of every individual is to strive to abide by that call. It is therefore necessary to have a very sound knowledge of the religion of Allah. The answers and questions in this book have been prepared with the aim of assisting those who wish to learn about all aspects of His religion.

ABOUT THE AUTHOR

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