



HARUN YAHYA

THE  
**IMPORTANCE**  
OF FOLLOWING THE

*Good  
Word*

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(Surah Fussilat, 33)

# THE IMPORTANCE OF FOLLOWING THE GOODWORD

By “the good word,” most perceive it to mean being complimentary, expressing love or speaking in an inspiring manner. However, the type of “good word” Allah refers to in the Qur’an means something quite other, and is more comprehensive, although it also includes the above-mentioned meanings. Allah describes what the good word is with the verse; Who could say anything better than one who summons to Allah, and acts rightly and says, “I am of those who submit to Allah”? (Surah Fussilat, 33)

In other words, the “good word” is that which summons people to Allah and the Qur’an. And, those who utter this good word, that is, those who call to Allah, are the believers.

This book, rather than merely describing what the good word is, also focuses on the loss upon those who avoid it, in the light of the verses of the Qur’an. Unlike those who resist the call, however, those who adhere to it will be rewarded generously. This truth may be recognized in this world, but will become apparent in the Hereafter. Witnessing the ultimate futility of one’s efforts once in Allah’s presence will surely be a profound disappointment, incomparable to any other form of grief. The only way to avoid this disappointment is to adhere to the Qur’an, and every good word offered to remind us of its verses, before it is too late.



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 readers' perspective by encouraging them to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



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**I M P O R T A N C E**  
**of F O L L O W I N G**  
**the G O O D**

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**HARUN YAHYA**

**January, 2004**

## 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: Headlessness, 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

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of God, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style 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.



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# INTRODUCTION

*Who could say anything better than one  
who summons to Allah, and acts rightly,  
and says, "I am of those who submit  
themselves to Allah"?*  
(*Surah Fussilat, 33*)

**B**y "the good word," most perceive it to mean being complimentary, expressing love or speaking in an inspiring manner. However, the type of "good word" Allah refers to in the Qur'an means something quite other, and is more comprehensive, although it also includes the above-mentioned meanings. Allah describes what the good word is with the verse;

**Who could say anything better than one who summons to Allah, and acts rightly and says, "I am of those who submit to Allah"? (Surah Fussilat, 33)**

In other words, the "good word" is that which summons people to Allah and the Qur'an. And, those who utter this good word, that is, those who call to Allah, are the believers.

Conveying Allah's religion, guiding people by the light of the Qur'an, enjoining the good and condemning the wrong, reminding people of Allah's verses; each are manners of calling to Allah, and the best and most beneficial words that can ever be said to another. These words uttered by the believers,

to lead people to the Qur'an's morality, are neither aimed to please them, or gain some worldly benefit. All such words have a single goal; to earn Allah's good pleasure, and assist the other to attain a quality of character with which Allah will be pleased. This being so, remembering Allah, explaining the ideals of morality, encouraging another to become one worthy of Paradise, while from time to time also criticizing him by the light of the Qur'an, to allow him to become aware of his flaws that he may correct them, and reminding him to heed Allah, are all examples of the good word.

The reader may better be able to understand the meaning of the good word, in its true sense, if he considers the following example: assume for a moment that you are right next to the eternal fire of Hell, where you see people dragged from one form of punishment to another; they mourn in regret, feeling the terror of being unable to save themselves from that fire. They are offered boiling water or tied to towering columns. Having seen such things, you would focus all your attention in earning Allah's good pleasure, so as to avoid any mistake that would lead you into such punishment. What you would most fear and seek to avoid would be losing Allah's good pleasure. At that moment, someone admonishing in light of the Qur'an, warning you against some error, or reminding you of Allah, would be the best and most helpful words that you could ever hear. As one who feels the punishment of Hell as if it were right next to you, you would neither react adversely against these remarks, nor make up any excuses to deny them, nor feel prideful. Being sincere in the conviction that correcting your mistakes is of vital importance, you would be open to any form of admonition or criti-

cism. The moment you would hear these remarks, which are explained to you solely for your own benefit, you would humbly accept them, feel thankful towards the person who offered these admonitions, and most probably would want him or her to continue providing you with such advice.

As is stated in the previous example, one who finds himself at the edge of the Hellfire regards every word as an opportunity to reform himself. Similarly, every word uttered in this world, that calls to Allah, and to abide by the Qur'an, are all opportunities not to be missed. While there is still time, in this life, every admonition given, every call made to good, and every warning about the coming of the Day of Judgment, will be a means of attaining Paradise and security from the fire of Hell. The following verses make clear that all may at any time come face to face with the fire of Hell, though only the faithful will be saved from it:

**... Then We will assemble them around Hell on their knees. (Surah Maryam, 68)**

**Then We will rescue those who guarded against evil and We will leave the wrongdoers in it on their knees. (Surah Maryam, 72)**

Of the ways that lead to avoiding the punishment of Hell, an eternal punishment, are these admonitions and recommendations made in the light of the verses of the Qur'an. For this reason, answering a call to faith in Allah, to abiding by the Qur'an, and to adopting moral excellence, will be to the benefit of all. In order to attain true sincerity and submission, it is not necessary to be at the edge of the fire of Hell. Prior to that, one should set out to comply with every good word he hears.

In this book, rather than merely describing what the good word is, we will detail the loss upon those who avoid it, in the light of the verses of the Qur'an. Because, for billions of people living in this world today, there is the dire possibility of their being condemned to Hell, and being passed from one punishment to another for all eternity. All will be faced with Allah's punishment, unless they comply with the good word, though they might otherwise be enjoying a beautiful life, in this world, as well as being destined for one in the next.

The Qur'an describes the bitter day of punishment as follows:

**And warn them of the Day of Immediacy when hearts rise choking to the throat. The wrongdoers will have no close friend nor any intercessor who might be heard. He knows the eyes' deceit and what people's breasts conceal. Allah will judge with truth; and those you call upon apart from Him will not judge with anything at all. It is Allah Who is the All-Hearing, the All-Seeing. (Surah Ghafir, 18-20)**

# THE GOOD WORD IS CALLING TO ALLAH

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

**I**n the previous section, we stated that the true good word is the one which calls to Allah's religion, and is a reminder of the Hereafter. This call is a very important responsibility, which Allah has imparted on all people of conscience. With the verse, "**Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success.**" (Surah Al `Imran, 104), Allah makes believers aware of this responsibility. However, the majority of people fail to recognize that summoning others to faith in Allah is an important responsibility and a form of worship. Essentially, they are unaware of this responsibility.

The most evident sign of this ignorance is people's failure to adopt moral excellence, and encouraging it among others.

Those who have moral failings, who earn their living through illicit means, who strive to spread immorality and see compassion, mercy, charity and respect as weakness, are in the majority. Even though there are those among them who are aware of what is good, they avoid the responsibility of enjoining it. Instead, they turn a blind eye to the facts, preferring to abstain from involvement.

Yet, it should be noted here that what we have said above holds true for those who do not "believe with certainty," and fail to heed the word of Allah, for true believers are conscious of the importance of this important responsibility described in the following verse, "**They believe in Allah and the Last Day, and enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous.**" (Surah Al `Imran, 114). For this reason, believers summon all around them to nurture consciousness of Allah, and to become of those of moral excellence. The Qur'an draws our attention to the need to enjoin the good, as an attribute of believers as follows:

**The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and establish prayer and pay 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)**

As this verse also makes clear, every person of faith is responsible for communicating moral excellence, throughout his life, to live by it, to enjoin the right and forbid the wrong. If one wants to lead a good life, then he must encourage others to good. Similarly, anyone who wants good to happen to

him has to expend the effort to spread such good; the one who wants to encounter conscientiousness has to encourage conscientiousness; or, the one who dislikes cruelty must admonish the cruel. As well, he needs to keep in mind that it is Allah alone Who guides a person and renders the good word effective.

### **It is Allah Who Guides to the Truth**

Believers may not always encounter a favorable response or amiable compliance when they call others around them to the good. The caller may at times be met with indifference, or become the target of derisiveness or even belligerence. For responses to such a call vary often, since they depend on the other's sincerity and consciousness of Allah.

On hearing the call, for instance, a person may immediately come to have faith in Allah, while another may react with hostility. Another still may exercise his conscience and decide to devote his life to Allah. However, some may disbelieve, and choose to respond to the good word with evil. Yet this denial of theirs by no means daunts or deflects a believer. No matter what the reaction, what is important for him is to retain the morality which is pleasing to Allah, to not swerve from moral excellence under any circumstance, and to put his trust in Allah. For, whether important or minor, each incident that takes place in this world is preordained by Allah, and it is Allah alone Who can guide a person to the truth.

For this reason, the reactions and responses of disbelievers never demoralize the believers. In the Qur'an, Allah provides many examples of this. In the verse, **"But would you, perhaps, torment yourself to death with grief over them if**



**they are not willing to believe in this message?"** (Surat al-Kahf, 6), Allah addressed our Prophet (saas), informing him that he should not grieve over the disbelief of people. In another verse Allah says, **"You cannot guide those you would like to but Allah guides those He wills. He has best knowledge of the guided."** (Surat al-Qasas, 56) Consequently, a person's effort to admonish, the good words he speaks, will have an effect on the people only if Allah so wills.

The believers' only responsibility is to summon others to the Qur'an. They are not responsible for the disbelievers' insistence on denial, and their deserving the fire of Hell. Our Lord also stated this fact to our Prophet (saas) as follows:

**We have sent you with the Truth, bringing good news and giving warning. You shall not be called upon to answer for the companions of the Blazing Fire. (Surat al-Baqara, 119)**

### **Throughout History, All Messengers Called Their People through the Good Word**

In every age, messengers of Allah communicated His message to as many people as they could reach. When calling people through the good word, all messengers were modest, compassionate and merciful, as was our Prophet (saas):

**It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. (Surah Al `Imran, 159)**

For years, these messengers patiently answered their people's queries, instructed them on various issues, and explained to them the meaning of Allah's verses.

During those times when there was no prophet, Allah's faithful servants undertook the task and, took as an examples for themselves the moral excellence particular to the prophets. However, despite the moral perfection of the believers, the disbelievers were persistently averse; instead of complying with what they were called to, the disbelievers reacted with disrespect, derision, even belligerence. In return, the believers never altered their approach or composure; as is commanded by Allah, they continued to choose the best words in speaking, and assumed a disposition that was moderate. For, responding to evil with good words and conduct is a command from Allah upon His servants. In the Qur'an, Allah commands His faithful servants to behave in this way, and explains its divine purpose as follows:

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

**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)**

The conversation between the messengers and their people, as quoted in the Qur'an, also reveals many examples of what is explained above. The manner in which the Prophet Nuh (as) warned his people, who had been antagonistic towards him, is only one such example. The Qur'an recounts one of his lectures, through which he summoned his people to the way of Allah, as follows:

**We sent Nuh to his people, [saying]: "I am a clear**

**warner to you. Worship none but Allah. I fear for you the punishment of a painful day. (Surah Hud, 25-26)**

**He said: "My people! What do you think? If I were to have clear evidence from my Lord and He had given me a mercy direct from Him, but you were blind to it, could we force it on you if you were unwilling?"**

**My people! I do not ask you for any wealth for it. My wage is the responsibility of Allah alone. I will not chase away those who believe. They are surely going to meet their Lord. However, I see you as ignorant people.**

**My people! Who would help me against Allah if I did drive them away? So will you not pay heed?**

**I do not say to you that I possess the treasures of Allah; nor do I know the Unseen; nor do I say that I am an angel; nor do I say to those who are vile in your eyes that Allah will not give them any good. Allah knows best what is in their hearts. If I did, I would certainly be one of the wrongdoers." (Surah Hud, 28-31)**

The resolve of the Prophets in summoning to Allah's religion, despite the insolence and ignorance they faced from their people, was founded in specific reasons. The Prophets and their followers are those who are very well aware of the punishment of Hell, as described in the Qur'an, possessing a sure faith in it. For this reason, as the verse quoted above about the Prophet Nuh (as) exemplifies, believers expend much effort to warn the heedless and to save them from severe punishment. However, they turn away from those who ignore their warnings, who persist in denial, despite all efforts, for this is what is commanded by our Lord:

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

Though recognizing there is little possibility that the disbelievers will heed their advice, still they persist, offering them the good word, in hope that maybe this last attempt will be the opportunity for the disbelievers to accept faith:

**[The man who believed said,] "My people! How is it that I call you to salvation while you call me to the Fire?**

**You call me to reject Allah and to associate something with Him about which I have no knowledge, while I call you to the Almighty, the Endlessly Forgiving.**

**There is no question that what you call me to has no foundation either in this world or the Hereafter, that our return is to Allah, and that the profligate will be Companions of the Fire.**

**You will remember what I say to you. I consign my affair completely to Allah. Truly Allah sees His servants." (Surah Ghafir, 41-44)**

The primary reason for which the believers responded in each instance in a forgiving, kind and positive manner towards disbelievers, despite their being averse, is our Lord's demand of such moral excellence. Expecting no other reward in return, believers perform this act of worship only to earn Allah's good pleasure.

### **Believers Call to Allah Without Expecting Anything in Return**

As we also stated earlier, throughout history, prophets sent by Allah, and the believers who followed in their foot-

steps, have called people through the good word, to warn them of the Day of Judgment, to give the good news of the sublime beauty of Paradise, to urge them to prepare themselves for the Hereafter, and to adopt the moral excellence commanded by the religion. As in all things, they fully exercised their conscience when calling people to Allah, regardless of the situation. Nothing would daunt them from communicating Allah's message to those who were heedless, far removed from the just religion, and headed on a path that was leading to Hell. Despite the resistance and arrogance of the people, they sought ways to lead them to the path of righteousness, making a concerted effort to this end.

However, when fulfilling this command of Allah, believers expect no reward. While enjoining the good, and forbidding the wrong, thus carrying out a command of Allah, they aim only for Allah's good pleasure, definitely not the approval of people. For this reason, those who are conscientious, who call to Allah's path, speaking the good word, never expect a material benefit. Their purpose is to fulfill an act of worship that is commanded by Allah, and be one of His true servants. They act in the knowledge that, in the words of our Prophet (saas), *"a good word is a charity"* (Muslim and Bukhari). Allah refers to this sincere effort, made by the believers, in calling others to the Qur'an and His religion, as follows:

**But most people, for all your eagerness, do not believe. You do not ask them for any wage for it. It is only a reminder to all beings. (Surah Yusuf, 103-104)**

Several times, Allah's messengers reminded their people that they were not asking for a reward in return, but that

their efforts were sincere. The Qur'an gives the following examples:

... Say, "I do not ask you for any wage for it. It is simply a reminder to all beings." (Surat al-An`am, 90)

[Hud said,] "My people! I do not ask you for any wage for it. My wage is the responsibility of Him Who brought me into being. So will you not use your intellect?" (Surah Hud, 51)

[Salih said,] "I am a faithful Messenger to you. 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', 143-145)

Thus far, we have emphasized that the believers call others through the good word, no matter what the circumstance, and that they expect no reward in return. But, here we should note that the Muslims' sole responsibility is to admonish people. As verse 256 of the Surat al-Baqara informs, "**There is no compulsion where the religion is concerned....**" Responding to these admonitions can benefit only those who conform to them; yet, if these people insist on persisting in denial, and reject this sincere advice, then they are doomed to loss. This fact is related in the Qur'an as follows:

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

When calling the people to Allah's way, through the good

word, believers recognize this action as a form of worship. For this reason, they confidently pronounce whatever they know will bring them good in Allah's sight, and are enthused in performing such an act of worship. In return for such sincere and noble efforts, Allah gives them the good news of salvation:

**Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who command the right, those who forbid the wrong, those who preserve the limits of Allah: give good news to the believers. (Surat at-Tawba, 112)**

# COMPLYING WITH THE GOOD WORD

*Those who listen well to what is said and follow the best of it, they are the ones whom Allah has guided, they are the people of intelligence. (Surat az-Zumar, 18)*

## Only Those Who Believe in Allah and the Hereafter Comply with the Good Word

**T**he life in this world is a time during which Allah distinguishes those who engage in good deeds, and those who do evil. During this period, some may commit mistakes. The responsibility upon the faithful is to purify themselves of these shortcomings and weaknesses, in order to earn Allah's good pleasure and to attain a level of morality rewarded with Paradise.

Those who are sincere and conscientious eagerly respond to every admonition, for it is their wish to purify themselves of all forms of evil and other defects. Adhering to the good word is not merely a matter of personal preference for the be-



lievers. Rather, this is a matter related to a life that is eternal, being either in Hell or in Paradise. Aware of this fact, believers, who fear of Allah and are certain of the Hereafter, carefully avoid all behavior and language that may put into jeopardy this eternal destination, and abide immediately by every cautionary advice and warning they receive. This attribute, which is a fundamental trait of Muslims, is referred to in the Qur'an as follows:

**[Believers are] those who, when they are reminded of the Signs of their Lord, do not turn their backs, deaf and blind to them. (Surat al-Furqan, 73)**

Remaining arrogant, despite all admonitions and reminders, and rejecting them, is a response peculiar to disbelievers. Believers, on the other hand, as the verse above maintains, pay careful attention to every reminder guided by the light of Allah's verses, and obey them. Aware that every admonition is intended to keep them from the infinite punishment of Hell, the faithful respond submissively. The answers, expressing this submission, are recounted in the Qur'an as follows:

**[Believers say,] "Our Lord, we heard a caller calling us to faith: 'Believe in your Lord!' and we believed. Our Lord, forgive us our wrong actions, erase our bad actions from us and take us back to You with those who are truly good." (Surah Al `Imran, 193)**

As the above verse maintains, those who comply with the good word, without becoming arrogant, are sincere and conscientious believers. According to the verse, **"And remind them, for truly the believers benefit from being reminded."** (Surat adh-Dhariyat, 55), Allah informs us of this fact.

Another verse reminds us about those who will benefit from admonishments and reminders:

**Remind, then, if the reminder benefits. He who fears [Allah] will be reminded; but the most miserable will shun it, those who will roast in the Greatest Fire and then neither die nor live in it. He who has purified himself will have success, He who invokes the Name of his Lord and prays. (Surat al-A`la, 9-15)**

According to a verse in Surat an-Nazi`at, Allah relates that only those who fear the Day of Judgment will heed these admonitions:

**You are only the warner of those who fear it [the Hour]. (Surat an-Nazi`at, 45)**

These statements make it clear that faith in Allah and the Hereafter are at the root of the modesty and submissiveness of believers. Believers ponder about the reality of the Hereafter throughout their lives, never forgetting that any sin could be a cause of shame for them in Allah's sight, and cause them great regret. Cognizant of the severity of the punishment of Hell, as related in the Qur'an, they avoid meticulously any action contrary to Allah's good pleasure, causing them to deserve Allah's punishment, and seek to quickly purify themselves of any faults or shortcomings. In order to best live by the moral excellence described in the Qur'an, they make the greatest effort. In one verse, Allah describes those believers, who consider carefully every admonition they receive with such concern, following the good word, as the "people of intelligence."

**Those who listen well to what is said and follow the best of it, they are the ones whom Allah has guided, they are the people of intelligence. (Surat az-Zumar, 18)**

As mentioned in the verse above, a telling attribute of a believer is his turning to that which he recognizes as just. Surely, this is the best response to an admonition and reminder. In the following verse, Allah relates that the quality of considering what is reminded, and being compliant, is a criterion of superiority:

**Is he who knows that what has been sent down to you from your Lord is the truth like him who is blind? It is only people of intelligence who pay heed. (Surat ar-Ra`d, 19)**

As the verse maintains, those who fail to see the truth, and, thereby, cannot heed admonitions, are described as "the blind." Surely, no one would like to be blind when they could be of those who can see. Therefore, they would not wish to be blind either in the spiritual sense of the term.

For this reason, a person of conscience would regard a warning while still in this world as a great blessing, especially if the admonition issues from a believer, who warns him in the light of Allah's verses. A conscientious person does not offer any excuses, or strives to exonerate himself. For as the verse "... **The self indeed commands to evil acts—except for those my Lord has mercy on..**" (Surah Yusuf, 53) informs, he is aware that the lower-self dislikes being purified.

In everyday life, people are confronted with many such examples. For instance, a person may act in a way that is offensive towards someone else, and a believer witnessing his error may remind him that his behavior is inappropriate, and that he ought to maintain his composure under all circumstances, as this is a command from Allah. In such a situation,

through the evil insinuations of the lower-self, the person in question might have actually thought that he was acting correctly. However, the faithful, being aware of this tendency of the lower-self, do not heed these evil suggestions. Relying always on their conscience, they recognize the truth and comply with it. Even if they are in the right, they do not try to exonerate themselves. Thinking that there is always a better and more perfect way of behaving, they aim to do better at the next opportunity. One who is faithful knows very well that the excuses issuing from his lower-self will be of no avail in the Hereafter, and that disregarding its insinuations and instead obeying the good word, is what will bring him benefit. For, as the Qur'an refers to the Day of Judgment as **"the Day when the excuses of the wrongdoers will not help them."** (Surah Ghafir, 52)

In this way, that is, through awareness of the Day of Judgment, thereby being willing to adhere to one another's counsel, believers address one another's shortcomings, and thus advance towards perfection in their morality. Something that goes unnoticed by one is recognized by another. Most importantly, no believer shows the slightest adverse reaction to such warnings. Indeed, in the Qur'an, believers are described as those who **"... do not knowingly persist in what they were doing."** (Surah Al `Imran, 135)

Contrary to the reactions of those who are ignorant of the religion, the faithful never respond to an admonition with haughtiness, arrogance, or such deviant mindsets issuing from the lower-self. Both the one who enjoins it, and the one who complies with it, submit to the good word, without hesitation, for they fear Allah and seek His good pleasure. Such

moral excellence is a blessing, granted by Allah only to His modest and obedient servants. As a result, believers benefit also from the blessings brought about by mutual friendship, brotherhood, modesty and sincerity.

It is not only the weaknesses, shortcomings or mistakes which believers warn one another about. Their common goal is to earn Allah's good pleasure. They already possess admirable qualities like good morality, spiritual profundity, and sincerity. However, they are not self-satisfied with these; they still aim to better themselves, and encourage one another to this end. And, no matter what the issue, believers heed advice with submission every time they receive it, for they know that these words and solutions are from the Qur'an, and are means to help them attain Paradise.

Another factor which makes these admonitions beneficial is the believers' aim of seeking Allah's good pleasure, rather than the approval of others, and their determination in telling the truth. This is also the case with those matters which go against one's lower-self. What is important is the benefit their words will bring; they aim to be instrumental in the correction of the other person's mistakes, and allowing him to draw nearer to Allah. To this end, believers state frankly what is good, without hesitation. Yet, behind this frankness, there is always respect, compassion and mercy. Before offering some advice with regard to some weakness or failure, stated in the light of the Qur'an, they first consider how they are to say such things so as to be most effective and beneficial. When speaking, they try to be easy on the believers, though through with the "best words," they reflect, and plan, striving always to be helpful to other believers.

Surely, none except sincere believers, who seek Allah's good pleasure, show forth such sensitivity. As long as their personal well-being is not in detriment, those who do not live by the religion never aim to correct others' mistakes and weaknesses. The faults of others, despite the regret and shame they will entail on the Day of Judgment, do not concern them. For, they pursue nothing but the mundane things of this world. If they are required to admonish another for some reason, they are not careful of the words they use, but say whatever comes to their minds, thereby causing anxiety for the other party. However, their normal course is to not interfere with anyone. For, to criticize someone, to admonish them, telling them that they need to reform a particular mode of behavior, are difficult tasks, since such attempts will often entail a negative reaction from the other.

As we explained in detail, in the previous sections, believers accept all such risks, and, without expecting anything in return, enjoin the good and forbid evil, only because it has been commanded in the Qur'an. Allah describes this attribute of the believers as follows:

**You are the best nation ever to be produced before mankind. You enjoy the right, forbid the wrong and believe in Allah. (Surah Al `Imran, 110)**

As recompense, to those who comply with the Qur'an, Allah has made it easy for them to offer advice, and made it a blessing. In a verse of the Qur'an, Allah advised our Prophet (saas) that believers should not fear giving advice, but encouraged them, by informing them that it was for this very reason why the Qur'an was sent down:

**It is a Book sent down to you—so let there be no con-**

**striction 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)**

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

Being aware of the significance of these verses, believers warn one another, merely to earn Allah's good pleasure. And, towards those believers who offer them advice, thereby summoning them to the truth, they respond in the best way.

### **Disbelievers Do Not Heed the Good Word**

When they are summoned by the good word to Allah, His just Book, and the path of messengers, disbelievers do not obey it. As is stated in the following verse, **"If you call them to guidance they will not follow you. It makes no difference if you call them or stay silent."** (Surat al-A`raf, 193), they react negatively. Behind every word said to them, they are suspicious of some crooked intention. They often assume that the one giving counsel is doing so for some personal motive, and found their denial on such suspicions.

The fact is, however, as we mentioned earlier, Muslims who call through the good word do not do so for personal gain; their only aim is to fulfill Allah's command. Reacting negatively to such a sincere call is a type of response that results only in harm to one's self. Yet, the disbelievers fail to grasp this fact; they fail to realize that the matter concerns the outcome of that life they will live in eternity. Furthermore, they falsely feel relieved, wrongly assuming that ignoring

such advice will be of benefit to them. In one verse, the end of those who oppose to the reminders made to them is declared as follows:

**But if anyone opposes the Messenger after the guidance has become clear to him, and follows other than the path of the believers, We will hand him over to whatever he has turned to, and We will roast him in Hell. What an evil destination! (Surat an-Nisa', 115)**

Then, why do people not comply with the words that will save them from spiritual darkness, purify them of their faults, and help them to attain good, beauty, and most importantly, Allah's approval? We can cite several reasons to explain this; the absence of the fear of Allah, and concern for the Hereafter, their thinking themselves self-sufficient, assuming themselves to be infallible. As the verse maintains, "...**What you call the idolaters to follow is very hard for them....**" (Surat ash-Shura, 13)

In the following pages, we will explore the reasons for which the disbelievers do not act in accordance with these reminders.

### **They Have No Faith in Allah or Certainty of the Hereafter**

If you were to ask anyone around you, "Do you heed Allah?," they most probably will answer, "Yes." Yet, mere words do not suffice to prove one's awareness of Allah. Only Allah knows whether one truly heeds Him that is, what he harbors in his heart. However, believers may also ascertain this from both the speech and behavior of a person. A person's actions must not contradict his words. If a person fails



to fully comply with his responsibilities towards our Lord, has no qualms about transgressing His limits, or has no will to adhere to Allah's verses when he is reminded of them, then there is no reason to believe that such a person heeds Allah's commands.

In the Qur'an, Allah recounts the condition of those who turn their faces when they are reminded:

**What is the matter with them that they run from the Reminder like panicked donkeys fleeing from a lion? In fact each one of them wants to be given an unfurled scroll. No indeed! The truth is they do not fear the Hereafter. No indeed! It is truly a reminder to which anyone who wills may pay heed. (Surat al-Muddaththir, 49-55)**

As the above verses also reveal, the reason why disbelievers turn their faces away when they receive a reminder, or even flee from it, is their having no fear of Allah or concern for the Hereafter. Yet, they ought to be aware that, on the Day of Judgment, they will be called to give an account of every time they had received a reminder, to which they had turned their faces, and every good word about which they feigned ignorance, and will be rewarded with a terrible punishment. Every time they pretend to not understand the facts conveyed to them, and reject lessons they ought to take from the many reminders offered to them, they take further step towards the fire of Hell. Allah has granted them a certain period of respite, and sends them messengers so as **"they would hopefully pay heed."** (Surat al-A`raf, 130) The time that has been granted to them often deceives those who do not heed Allah, nor believe in the Hereafter. Wrongly assum-

ing that they have still many years ahead of them, they do not listen to the reminders, and see nothing wrong in their obstinacy. Furthermore, in a manner that is extremely disrespectful and rebellious, they maintain, "**Why does Allah not punish us for what we say?**" (Surat al-Mujadala, 8) One would not expect such people, who are so far from any awareness of Allah, and thought of the Hereafter, to heed the call of believers.

These people will only come to understand the loss they are to suffer, because of their rebellion against the good word, at that moment when they meet their demise. Only then will they feel the fear of Allah in their hearts, as they ought to have. At that time, though, they will taste the severity of the punishment of Hell as they are made to enter into it. In the Qur'an, Allah informs us of what they will encounter in Hell:

**On the Day when disbelievers are exposed to the Fire, they will be asked, "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for having been disbelievers." (Surat al-Ahkaf, 34)**

### **They Follow Not Their Conscience, But Their Lower-Selves**

When disbelievers are summoned to the path of Allah, one of the reasons why they do not heed this call is their inclination towards their lower-selves, rather than to their conscience. When faced with a trying situation, or when one of them needs to make an important decision, or choose between right and wrong, one hears specific inner suggestions.

While one of these voices guides him to the truth and to the good, the other one leads him to that which is wrong and wicked. Every soul knows this voice. When a helping hand ought to be extended to another in need, for instance, one of these voices will suggest that he should do the best he can for him. The other voice, however, whispers to him that if he were ever to extend such a helping hand, then he will place himself in detriment, or diminish his own means, and that there are others better disposed to provide such assistance, etc. The voice that whispers the truth and the more honourable option is the conscience, while the lower soul whispers that which is evil, and is actually the voice of Satan. In Surat ash-Shams, Allah commands to avoid the wicked tendencies of the lower-soul.

**And the self and what proportioned it and inspired it with depravity or heedfulness, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams, 7-10)**

As these verses also maintain, Allah inclined the human soul to both depravity and to the ways to avoid it. Conscience is that which inspires avoidance of evil, and consistently leads the soul to that which will please Allah. Compliance to this voice brings about a life of good and contentment, which can lead to earning Allah's approval. The conscience inspires adherence to the good word, to submission to Allah, and being more meticulously observant of His limits, whereas the lower-self commands evil, disbelief and disregarding the reminders. If a person does not follow his conscience, then he will conform instead to the inclinations

of his lower-self, which can lead only to great loss. In a verse of the Qur'an, Allah explains the tendency of the lower-self to command evil as follows:

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

Conscience is one of the greatest blessings granted by Allah to man, that he may avoid the evil of his lower-self, for Allah puts man to various tests throughout his life. When confronted with certain events in his life, or instances when he is admonished or given certain reminders, he must be able to distinguish between right and wrong. It is his responses to these situations that will determine his state in the Hereafter. No matter what a man is doing, or wherever he may be, his conscience commands him to act in the most honourable way. Whether one wishes it or not, or even if he were to strive to suppress the voice of his conscience, he could never silence it; it persistently insists on what is just. What is incumbent upon him is to follow this voice, and submit to Allah, and answer the call of those who summon to the truth, enjoin what is right and forbid what is wrong.

Every person, through his conscience, recognizes the sincerity of the advice he receives when he is called to Allah's guidance, moral excellence, compliance with the true religion, worship, to prepare himself for the next life and purify himself of mundane ambitions. Yet, the disbelievers ignore the voice of their conscience, being led astray by the evil of their lower-selves.

Let us consider the example of an atheist who denies

Allah's existence. This person is one who has turned a deaf ear to the voice of his conscience, and who has been overcome by his lower-self. For each person is endowed with a conscience and understanding to enable him to recognize the signs of Allah's creation around him, and the existence of the Creator Who has created everything with a superior wisdom. If this person were asked to believe that spilled paint had formed itself into a work of art by pure accident, that it was not the result of some intelligent effort, he would certainly not believe it. Ironically, the same person, neglecting the use of his logical abilities, his conscience or his wisdom, would claim that a tree came into being accidentally, and that it was not created. This is truly a clear example of rejecting one's conscience, and insisting instead on denial by obeying one's lower-self.

Indeed, we encounter many such people today, who continue to exemplify this warped way of thinking. Every effort to counsel them proves futile. They insist on not believing in the signs presented to them, do not follow the good word, for they do not adhere to their conscience. Yet, they ought to remember that, on the Day of Judgment, they will regret not having complied with the reminders, and failed to appreciate Allah's infinite might.

### **They Regard Themselves Superior to Others**

One of the causes that hinders a disbeliever from complying with the good word, and following the path set out by the believers is his arrogance and pride. As Allah also informs us in the following verse, "**And they repudiated them wrongly and haughtily, in spite of their own certainty about**

**them...**" (Surat an-Naml, 14), arrogance is one of the primary causes of unbelief. A surge of arrogance and pride must immediately put one on guard against Satan. In fact, it was for this very reason that Satan was expelled from Allah's sight. The Qur'an relates the incident as follows:

**We created you and then formed you and then We said to the angels, "Prostrate before Adam," and they prostrated—except for Iblis. He was not among those who prostrated.**

**He [Allah] said, "What prevented you from prostrating when I commanded you to?" He [Iblis] replied, "I am better than him. You created me from fire and You created him from clay."**

**He [Allah] said, "Descend from Heaven. It is not for you to be arrogant in it. So get out! You are one of the abased." (Surat al-A`raf, 11-13)**

As is described in these verses, for Satan, who claimed himself superior to the Prophet Adam (as), it was a matter of pride to not prostrate himself. It was for this reason that he was expelled from Allah's sight. Indeed, the state of those who follow in Satan's footsteps share much with him; they also do not follow the good word, because they are vulnerable to Satan's insinuations, and respond to reminders arrogantly. For instance, if such a person is warned against some mistaken way of thinking, and called to that outlined in the Qur'an, his pride would hinder him from obeying. Consequently, he would not heed the reminder, nor ever correct his mistake. In another verse, Allah relates how arrogance misleads a person into sin:

**When he is told to have fear of Allah, he is seized by**

**pride which drives him to wrongdoing. Hell will be enough for him! What an evil resting-place! (Surat al-Baqara, 206)**

In another verse, Allah states that what the believers call the idolaters to is hard for them. It is again arrogance that is behind this obstinacy:

**... What you call the idolaters to follow is very hard for them. Allah chooses for Himself anyone He wills and guides to Himself those who turn to Him. (Surat ash-Shura, 13)**

The Qur'an relates that another excuse put forward by the disbelievers for not following the right path they are summoned by those who enjoin them what is right and forbid what is wrong is their being merely human beings of flesh and bones like themselves. Disbelievers of all ages have put forward this excuse. Allah recounts the instances of this deviant ploy of disbelievers in several verses:

**They said, "You are nothing but human beings like ourselves. The All-Merciful has not sent down anything. You are simply lying." (Surah Yasin, 15)**

**The ruling circle of those of his [Nuh's] people who were disbelievers said, "We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, unthinkingly. We do not see you as superior to us. On the contrary, we consider you to be liars." (Surah Hud, 27)**

**The ruling circle of those of his [Nuh's] people who were disbelievers said, "This is nothing but a human being like yourselves who simply wants to gain ascendancy over you. If Allah had wanted He would**

**have sent angels down. We never heard of anything like this among our ancestors, the earlier peoples." (Surat al-Muminun, 24)**

According to this errant logic, as mentioned in these verses, for one to summon another to faith, he ought to be endowed with certain superior qualities, far beyond any human frailties or flaws. Messengers responded to these excuses offered by the disbelievers as follows:

**Their Messengers said to them, "We are nothing but human beings like yourselves. But Allah shows favor to any of His servants He wills. It is not for us to bring you an authority except by Allah's permission. So let the believers put their trust in Allah." (Surah Ibrahim, 11)**

Another consequence of arrogance is failure to accept that the other may be more intelligent, and better able to make appropriate decisions. Still though, such people consider themselves more intelligent than all others. However, those who possess this evil trait, which we may define as, "adoring their own minds," are obviously steeped in ignorance. They resist every opinion, even though they may be beneficial. They cannot even bear some minor criticism. Because they adore their own way of thinking, they remain deaf and blind to every reminder. However, as Allah says, "... **We raise the rank of anyone We will. Over everyone with knowledge is one more knowing.**" (Surah Yusuf, 76)

Considering that there are others who may be more intelligent than he, a person ought to remain open to other opinions. However, such criticisms and warnings must be in full agreement with the Qur'an. Because, comments offered by those who are ignorant of the religion will necessarily be in



accordance with their errant criteria, and their baser morality, and thus, far from true guidance. However, the call of those who abide by the Qur'an, the sole criterion that can lead to righteousness, sent down by Allah to mankind, is of benefit to the people. The believers are people of discernment, who are best able to assess matters in the light of the Qur'an. The way they perceive things that take place, the analyses they make, are always apt, for they are all founded on the fundamentals of the Qur'an. This also holds true for solutions they provide to problems. This being the case, that which would be most rational would be to submit to the advice, warnings and admonitions given by the believers.

However, those who are contented with their level of intelligence, and are pleased with their situation, feel no need to improve themselves. For this reason, they cannot find the truth and the good, and consent to live in their shallow lives, persisting in their many flaws and errors. They are those who are in great loss, as a result of their pride. Merely due to their arrogance, they deny that which will lead them to what is good and honorable, and what will help them attain happiness and peace of mind. Yet, once they will taste the punishment in Hell, their pride and arrogance will cease. Only then will they bow to Allah, and plead with Him, for all of eternity. Though, they will be addressed, "**Taste that! You are the mighty one, the noble one!**" (Surat ad-Dukhan, 49)

### **Disbelievers Respond to the Good Word With Evil**

**They said, "We see an evil omen in you. If you do not stop we will stone you and you will suffer a painful punishment at our hands." They said, "Your evil omen**

**is in yourselves. Is it not just that you have been reminded? No, you are an unbridled people!" (Surah Yasin, 18-19)**

The above verses tell of the reaction of the inhabitants of a city to which Allah sent messengers, with the mission of warning them against a painful punishment. As this example reveals, disbelievers openly threatened those believers who summoned them to the true religion through the good word. Ironically, the only reason behind their offering of this threat was the believers' invitation to Allah and His religion. Their call led them into great hatred and rage. Indeed, this rage and hatred become discernable in their eyes. In the Qur'an, Allah relates this fact as follows:

**Those who disbelieve all but strike you down with their evil looks when they hear the Reminder and say, "He is quite mad." But it is nothing less than a Reminder to all the worlds. (Surat al-Qalam, 51-52)**

As the above verses call our attention to, disbelievers feel such animosity towards Allah's messengers only because they call them to what is just, and remind them of the Day of Judgment and the Hereafter. However, theirs and similar reactions are signs of their desperation in the face of the religion of truth. Without any valid refutation against the true religion, they strive instead to silence the believers through these methods, and feign ignorance of the truth. However, the believers are not inhibited by such actions; they continue to communicate Allah's message with the same persistence.

In the Qur'an, the call made by Prophet Ibrahim (as) to his father, and his father's reaction to his message, reveals the opposition typical of these two camps:

Remember when he [Ibrahim] said to his father, "Father, why do you worship what can neither hear nor see and is not of any use to you at all?

Father, knowledge which never reached you has come to me, so follow me and I will guide you to the right path.

Father, do not worship Satan. Satan was disobedient to the All-Merciful.

Father, I am afraid that a punishment from the All-Merciful will afflict you, and turn you into a comrade of Satan."

He said, "Do you forsake my gods, Ibrahim? If you do not stop, I will stone you. Keep away from me for a good long time."

He said, "Peace be upon you. I will ask my Lord to forgive you. He has always honored me.

I will separate myself from you and all you call upon besides Allah and I will call upon my Lord. It may well be that, in calling on my Lord, I will not be disappointed." (Surah Maryam, 42-48)

There is only one reason why his father became so antagonistic towards Ibrahim, otherwise a prophet of great moral excellence, mentioned in the Qur'an as tender-hearted and forbearing: Prophet Ibrahim's (as) summoning him to become a servant of Allah, that is, his call through the good word... Prophet Ibrahim (as) addressed his father respectfully and in a beautiful manner, but his father nevertheless reacted against him with furious anger. Despite this, the Prophet Ibrahim (as) never altered his tone, and departed honorably from his father.

## **Those Who Feign Not to Hear the Good Word**

Among the disbelievers, who reject compliance to the advice of the believers, there are those who will have various reactions, become aggressive, turn their faces, or those who have more severe responses like rage and hatred. Other than these rather extreme reactions, however, there are also those who will pretend not to hear such admonitions at all, and remain unresponsive. In the Qur'an, Allah introduces us to these people. In the words of one verse, they are described as "**... those whose hearts are hard...**" (Surat al-Hajj, 53) The sincere and well thought-out explanations offered by the believers do not produce any effect on such people. In the Qur'an, Allah explains the reason for this indifference, as follows:

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

**Among them there are some who listen to you. But can you make the deaf hear even though they cannot understand? Among them there are some who look at you. But can you guide the blind, even though they cannot see? Allah does not wrong people in any way; rather it is people who wrong themselves. (Surah Yunus, 42-44)**

**Say: "I can only warn you through the Revelation." But the deaf cannot hear the call when they are warned. (Surat al-Anbiya', 45)**

These whose eyes would otherwise seem to be able to see, and whose ears can hear, are, in actuality, blind and deaf, in the Qur'anic senses of the terms. Specifically, with the verse, **"It is not their eyes which are blind but the hearts in their breasts which are blind."** (Surat al-Hajj, 46), Allah declares the spiritual blindness of their hearts. This is, however, a grave incapacity brought about by Allah in those who deny His religion. In return for their arrogance and disbelief, Allah has disabled their intelligence and taken away their ability to comprehend. For this reason, they can never understand the message, despite being able to hear it. In another verse, Allah relates this condition of the disbelievers as follows:

**Some of them listen to you but We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though they see every Sign, they still have no faith...(Surat al-An`am, 25)**

For this reason, Allah has announced that calling such people to moral excellence is little different from calling one who is dead:

**You will not make dead men hear and you will not make deaf men hear the call when they turn their backs in flight. You will not guide blind men out of their error. You will not make anyone hear except for those who believe in Our Signs and so are Muslims. (Surat an-Naml, 80-81)**

Being incapable of seeing what is in front of him, failing to hear and comprehend what he sees and listens to, in other words, being sealed of heart, is the ultimate recompense for disbelief. However, disbelievers persist in their aggressiveness, rebellion and insolence, without recognizing that such

behavior will only be to their detriment. Their heedlessness is referred to in the Qur'an as follows:

**They say, "Our hearts are covered up against what you call us to and there is a heaviness in our ears. There is a screen between us and you. So act—we are certainly acting." (Surah Fussilat, 5)**

As their words also reveal, disbelievers are blind and heedless in real sense. Surely, all ought to fear becoming as those described in these verses. For, the one who falls into such a condition is doomed to lead his life in confusion. For not listening to the verses of Allah, nor even heeding them, he will not live by the morality of the Qur'an, and fail to observe Allah's commands and prohibitions. One day, he will meet death, while in disbelief, for he has turned his face from Allah's commands and admonitions. The punishment the disbelievers are to face once they meet with death is described in the Qur'an as follows:

**If only you could see when the angels take back those who were disbelievers at their death, beating their faces and their backs: "Taste the punishment of the Burning! That is for what you did. Allah does not wrong His servants." (Surat al-Anfal, 50-51)**

Before that day, all must remember that those excuses put forward on the Day of Judgment will not be able to save them. Their insistence on remaining in denial, in following in the footsteps of Satan, and disobedience of the good word, are all but their personal prerogative. As the above verse also highlights, Allah does not wrong His servants. This fact is related in other verses as follows:

**We have never destroyed a city without giving it prior**

**warning as a reminder. We were never unjust. (Surat al-Shuara, 208-209)**

### **Those Who Do not Comply With the Good Word Follow in the Way of Satan**

As we mentioned in the previous sections, in every period, Allah called people to the morality of the Qur'an, and being mindful of His good pleasure, through His faithful servants. Yet, except those who sincerely believed, the great majority failed to heed this call, but responded with evil, rebelliousness, denial and derision. We may discover several such examples in the stories related about the prophets in the Qur'an, and in the exchanges the believers had with those ignorant of the religion.

What has been related in the Qur'an are examples of the negative reactions offered by the unbelievers of the time. However, it would be wrong to assume that such behavior was a thing only of the past. The same responses are discovered in our day, as in the past. For this reason, when reading of the accounts of past generations, all should learn a lesson from the punishment afflicted upon them, so as not to repeat their mistakes.

However, he who does not heed such warnings should not maintain that he did not say what others of previous generations had already said, as mentioned in the Qur'an, and, therefore, that he is not like them. Because, what really matters is the intention behind the words. Today, some may intend to offer exactly the same responses, as those communicated in the Qur'an, or harbor the same thoughts, but disguised as different language. For, disbelief, which is

distinguishable by its non-adherence to the right path, its turning a deaf ear to reminders, and persistent arrogance, continue to remain the same although the time have changed. A time difference, extending to hundreds of years, does not alter the facts revealed in the Qur'an.

Indeed, many nations followed in the footsteps of the people of Prophet Nuh (as) who had denied the truth:

**The people of Nuh denied the truth before them, and the Confederates after them. Every nation planned to seize its Messenger and used false arguments to rebut the truth. So I seized them, and how was My retribution! (Surah Ghafir, 5)**

The messengers sent to these nations, and the Muslims who followed them, openly warned these people against the Fire, and made them aware of the punishment and disappointment to be faced by those who prefer their own man-made false religion over Allah's, for the way they were adhering to was not the path of Allah but of evil. Satan, on the other hand, calls people, not to salvation, but to the Fire. This fact is related in the Qur'an as follows:

**Satan is your enemy so treat him as an enemy. He summons his party so they will be among the people of the Searing Blaze. (Surah Fatir, 6)**

By turning their faces from the call of the believers, who summoned them to Allah's pleasure, mercy and the promised Garden, these people have, instead, answered Satan's call. Surely, none would readily admit that he does not abide by the Qur'an but follows Satan's call. Yet, whether they are willing to admit it or not, by not following the good word, they have essentially made their choice.



Those who renounce the call of the believers, and are deceived by Satan's incitements, will face utter disappointment in the Hereafter. Satan, whom they pursue, will abandon them. The condition of those who follow Satan is related in the Qur'an as follows:

**When the affair is decided Satan will say, "Allah made you a promise, a promise of truth, and I made you a promise but broke my promise. I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me with Allah before." The wrongdoers will have a painful punishment. (Surah Ibrahim, 22)**

As part of the test of this world, every man was made vulnerable to whispers of Satan, while, on the other hand, he is also summoned to Allah's path by believers. In the end, the decision rests with the person himself. One has to remember that this decision will determine the way he will lead his life in the world to come. Those who follow Satan will be the people of Hell, whereas those who obey the good word will be rewarded with eternal Paradise. Giving due consideration and complying to the good word, is each person's individual responsibility:

**... Such people call you to the Fire whereas Allah calls you, with His permission, to Paradise and forgiveness. He makes His Signs clear to people so that hopefully they will pay heed. (Surat al-Baqara, 221)**

# SPEAKING THE GOOD WORD

*... A good word is like a good tree whose roots are firm and whose branches are in Heaven. It bears fruit regularly by its Lord's permission...  
(Surah Ibrahim, 24-25)*

**I**n the previous sections, we mentioned that the good word is a call made to Allah's way, and we discussed the mindset of those who follow the good word, and those who do not. But, in addition, Allah also commands people, in the Qur'an, to speak well and address everyone kindly. This is a requirement for the morality of the Qur'an. Believers, who carefully observe this commandment of Allah, speak to one another with respect, take care to choose the best words, and speak about the good qualities of others. Following the advice of Allah's Messenger (saas), "*Do not belittle even the smallest act of kindness*" (Muslim) they pay great attention this subject. Believers never humiliate others by pointing out their errors and shortcomings, for Allah prohibits such behavior:

**You who believe! People should not ridicule others**

**who may be better than themselves; nor should any women ridicule other women who may be better than themselves. And do not find fault with one another or insult each other with derogatory nicknames. How evil it is to have a name for evil conduct after coming to faith! Those people who do not turn from it are wrongdoers. (Surat al-Hujurat, 11)**

Another example is found in the verses regarding the proper manner of speaking towards one's parents. One verse reads:

**Your Lord has decreed that you should worship none but Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say "Ugh!" to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. (Surat al-Isra', 23)**

As seen, Allah also teaches believers how to speak well, and the need of being good towards one's parents. Indeed, the example stated in the above verse is one of the clearest in this regard. Those do not live by the religion will also tend to speak to their parents with respect. But, once their personal well-being is at stake, or when they encounter something they dislike, they may suddenly change their disposition. A believer, however, who lives by the morality of the Qur'an, is tender and respectful towards his parents, to the extent of not even grunting in impatience. And, he remains dutiful throughout his life, and under all conditions, for this is the noblest way to attain Allah's good pleasure. The importance of saying the good word in all circumstances is emphasized by our Prophet (saas) in the following way:

*And anyone who believes in Allah and the Last Day should say what is good or keep quiet. (Bukhari)*

We should also state that as another requirement from Allah, believers not only speak well towards one another, but also show proper regard for anyone they meet. One of the finest examples of this was the manner Allah advised the Prophet Musa (as) to address Pharaoh. Surely, Pharaoh was one of history's cruelest tyrants. Despite this fact, Allah commanded the Prophet Musa (as) as follows:

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

Of course, the Prophet Musa's (as) gentleness towards Pharaoh, though he was a clear enemy of the religion and the Muslims, was an important example, in that it reveals the ideals expected in Islam. As the example shows, believers select the finest words in calling others to Allah. In the following example in the Qur'an, Allah explains that good words are of benefit to all:

**Have you not considered how Allah makes a metaphor? A good word is like a good tree whose roots are firm and whose branches are in Heaven.**

**It bears fruit regularly by its Lord's permission. Allah makes metaphors for people so that hopefully they will pay heed.**

**The metaphor of a corrupt word is that of a rotten tree, uprooted on the surface of the earth. It has no staying-power.**

**Allah makes those who believe firm with the Firm Word in the life of this world and the Hereafter. But**

**Allah misguides the wrongdoers. Allah does whatever He wills. (Surah Ibrahim, 24-27)**

As these verses relate, one who says the good word, and is compliant with it, will attain to great blessings, both in this world and in the world to come. However, both those whose words are corrupt, and those who adhere to them, are on the threshold of doom, leading ultimately to Hell. For this reason, what is incumbent upon believers is that they follow the good word, and strive to attain the abode of Paradise, with the blessings that ensue from such morality.

**Satan Aims to Impede People From Speaking the Good Word to one Another**

It is Satan who seeks to corrupt a great majority of humanity into not speaking the good word nor to follow it. The Qur'an informs us that, in this way, Satan aims to make people enemies of one another:

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

Satan rebelled against Allah and, out of arrogance, refused to prostrate before the Prophet Adam (as). He then swore to mislead humanity, whom he despised, from the straight path. For this reason, Allah informs us, in many verses of the Qur'an, that Satan makes a concerted effort to hinder people from the straight path, and that he exercises his influence over a great majority of them, except the believers. His ruse of making the life of this world appealing to people, his planting vain desires and deviance in their hearts, and his leading them into immorality, such as pride, jealousy,

selfishness and arrogance, are some of the Satan's efforts against man. Arrogance when called to faith in Allah, and to abide by the morality of the Qur'an, and putting forth instead excuses, are also among the effects of Satan. In this way, he strives to interfere in people's consciences and prevent them from submitting to Allah.

What Satan demands from people is that they not obey the voice of their conscience, and do just the contrary. He pursues this furtive goal in various ways, and tries to make people perceive amoral behavior as just and appealing. His deceitful ruses take effect on many, ultimately making them followers of Satan. Though, Satan does not actually exercise any power over the believers. In Surat an-Nahl, Allah informs us of this fact as follows:

**He [Satan] has no authority over those who believe and put their trust in their Lord. He only has authority over those who take him as a friend and associate others with Allah. (Surat an-Nahl, 99-100)**

Those who follow their vain desires, and make Satan their friend value mundane pleasures above all else. For instance, some, although their consciences would tell them to be forgiving towards another who had wronged them, or to speak politely to one who had spoken harshly to them, prefer not to forgive, and instead to answer the insult with a greater one. According to this perverse way of thinking, to speak peevishly, to ridicule another arrogantly with insulting language, and to respond with insolence and disrespect, is to them a sign of their own superiority. Such people do not listen to the voice of their conscience, for they are arrogant, following the way of Satan, and fail to obey the good word. Allah states this

fact in the Qur'an as follows:

**And they repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters. (Surat an-Naml, 14)**

Those prone to such immorality fail to recognize that the real life is that of the Hereafter, and thus, prefer to waste the time granted to them by complying with the whims of their lower-selves. Seeking appeasement of their lower-selves, by being cruel towards one who asks for help, or in responding impudently to the good word, are only some of the wicked ways those who follow the path of Satan little hesitate to adopt.

The fact is, however, as part of their nature, people are inclined to derive great pleasure from what is beautiful, from self-sacrifice, cooperation, love, respect and addressing others in a gentle manner. On the contrary, what is actually difficult is following the desires of the lower-self, and pursuing iniquity, for such behavior invariably results in difficulty, problems and chaos. To rid oneself of these inclinations, the only solution is to turn a deaf ear to the insinuations of Satan, and follow the voice of one's conscience.

For one who is aware of this fact, summoning others to the morality of the religion, and answering such a call, as well as speaking the good words, are recognized as forms of worship with rewards to be expected from Allah. One who enjoins the good, in the best manner possible, has found the way to draw both himself and others closer to Allah, to keep evil at bay, and render himself deserving eternal life in the Hereafter. Essentially, being invited through the good word, is like receiving a great gift, an invitation that should be accepted by believers with enthusiasm and great pleasure.

# THE FATE OF THOSE WHO DO NOT FOLLOW THE GOOD WORD

*He who has fear will be reminded; but  
the most miserable will shun it, those  
who will roast in the Greatest Fire and  
then neither die nor live in it.  
(Surat al-A`la, 10-13)*

**T**hose who are called through the good word, admonished by the light of the Qur'an, warned of the Day of Judgment, and reminded that they will be called to give an account of every deed they had done, are then responsible themselves for adhering to the straight path. Unless they do so, inevitably, they will face a deep regret, and ultimately punishment. For, one who has been duly warned has been made aware of what is right and wrong, and, thereby, will be held responsible for living by the ideals imparted to him.

However, throughout history, the great majority of people disregarded the responsibilities placed upon them. As we



mentioned earlier, they ignored Allah's verses, as if they had never heard them. In the words of the Qur'an, they "**... have forgotten a good portion of what they were reminded of.**" (Surat al-Ma'ida, 13)

If people were to follow those who summon them to Allah's religion, and the morality of the Qur'an, Allah would grant them a good life, both in this world, and in the world to come. However, they insist on not submitting themselves to our Lord, Who is continuously granting blessings, and instead feign ignorance about warnings. However, the purpose of man's existence is to serve Allah. The one who denies this purpose, and fails to listen to those warnings made to him, is doomed to a life filled with trouble and difficulty, likewise, both in this world, and in the world to come. For, true happiness and peace of mind can only be attained by living a life that is in compliance with one's nature. That is, he should not set out to do anything that will only distress him or lead him to regret.

If one were to fail to adhere to the path shown to him by Allah in the Qur'an, it would distress him. Essentially, neither his material wealth, nor any other thing of value in this world, can save him from spiritual torment, and bring him true happiness. Whether it is evident to him or not, he will suffer from abandoning the religion with which Allah is pleased, and of following his earthly desires. Allah informs us in the Qur'an that those who do not abide by the Qur'an, but persist in wickedness, cannot be judged in the same way as those who have faith and engage in good. Such people will be repaid for what they did, both in this world, and the next to come:

**This is clear insight for mankind and guidance and mercy for people with certainty. Or do those who perpetrate evil deeds suppose that We will make them like those who have faith and do right actions, so that their lives and deaths will be the same? How bad their judgement is! (Surat al-Jathiyya, 20-21)**

Surely, it is effectively impossible to lead a good life in societies composed of such people. In several verses, Allah warns of great impending punishment those nations who have not heeded the warnings, but turned away from the good word, and refused to follow that which is pleasing to Him. Examples of these verses are as follows:

**"Our people, respond to Allah's caller and believe in Him. He will forgive you some of your wrong actions and save you from a painful punishment. Those who do not respond to Allah's caller cannot thwart Allah on earth and have no protectors apart from Him. Such people are clearly misguided." (Surat al-Ahqaf, 31-32)**  
**When Our Signs are recited to such a person, he turns away arrogantly as if he had not heard, as if there was a great weight in his ears. So give him news of a painful punishment. (Surah Luqman, 7)**

The great majority of those who do not answer the call made to them in this world, but insist on remaining in denial, will only comprehend the significance of that call when they are confronted with the Day of Judgment, when they will regret not having followed the good word in the life of the world. Clearly, however, it will then be of no avail to them; this reality is related in a verse as follows:

**What are they awaiting but for the Hour to come upon**

**them suddenly? Its Signs have already come. What good will their Reminder be to them when it does arrive? (Surah Muhammad, 18)**

As Allah informs us in the Qur'an, there is no escape from His punishment once one is doomed to it. Those who live their lives heedlessly will feel great regret when they will meet angels of death, already then recognizing their error. At that moment, none will any longer be self-satisfied in the kind of life he had led, pleased for not having obeyed the good word, and followed the whims and vain desires of his lower-self. Whether he were an atheist, or an avowed enemy of the religion, still, he would not then dare to think such things, for these people will witness the reality of what they disregarded during their lives, and feel an immense regret for not having listened those warnings they received. By the time they meet the angels of death, they will fully grasp the futility of all they preferred in the life of this world. Their lot in the Hereafter is related in the Qur'an as follows:

**On the Day they see the angels, there will be no good news that Day for the evildoers. They will say, "There is an absolute ban." We will advance on the actions they have done and make them scattered specks of dust. (Surat al-Furqan, 22-23)**

It should also be remembered that, everyone possesses insight into what is right and what is wrong. Those who turn from the call they receive, pretend not to have heard the admonitions and reminders made to them, actually know that their only recourse is to comply with this call. However, these people do not have faith, because they falsely deem the Hereafter and the Day of Judgment to be remote. They follow

their personal whims and vain desires, and, thus, simply refuse to listen to Allah's verses. Indeed, the latter part of the above verse informs us of the ultimate regret to be felt by those who do not follow the good word, despite their knowing the truth:

**The Day when a wrongdoer will bite his hands and say, "Alas for me! If only I had gone the way of the Messenger!"**

**"Alas for me! If only I had not taken so-and-so for a friend!"**

**"He led me astray from the Reminder after it came to me." Satan always leaves man in the lurch. (Surat al-Furqan, 27-29)**

For those who had been caused great regret with the appearance of the angels of death, what is related in the above verse is only the beginning. Throughout their lives, they had preferred their own whims and desires, friends, possessions, business, careers and prestige over Allah's good pleasure, and never obeyed the summoning of the believers. On the Day of Judgment, however, they will be held accountable for everything they had selected over Allah's good pleasure:

**They will be told, "Call on your partner-gods!" They will call on them but they will not respond to them. They will see the punishment. Oh if only they had been guided!**

**On the Day when He summons them He will say, "How did you respond to the Messengers?"**

**That Day the facts will be unclear to them and they will not be able to question one another. (Surat al-Qasas, 64-66)**

Those who do not answer the call of messengers and believers, and insist on disbelief, will fall into great despair on the Day of Judgment. However, this despondency of theirs is not comparable to any such misery they will know in this world; it will be utterly unbearable. There is always a way out from difficulties and problems faced in this world; ultimately, the severest hardship and suffering is merely temporary. However, for those disbelievers who will taste the eternal punishment of the Hereafter, there will be no way out, or even the dimmest hope of salvation.

After having been questioned in Allah's presence, those who turned their faces from warnings made in this world, and failed to take advantage of their opportunity to have become a beloved servant of Allah, will be sent to Hell, a place of eternal punishment. As the verse informs us, before they enter Hell, fear will seize the hearts of disbelievers when they see the extent of punishment they will suffer. Once they are cast into the fire, they will converse with its custodians as is described here:

**When they are flung into it they will hear it gasping harshly as it seethes.**

**It all but bursts with rage. Each time a group is flung into it its custodians will question them: "Did no warner come to you?"**

**They will say, "Yes indeed, a warner did come to us but we denied him and said, 'Allah has sent nothing down. You are just greatly misguided.'"**

**They will say, "If only we had really listened and used our intellect, we would not have been Companions of the Blaze."**

**Then they will acknowledge their wrong actions. Away with the Companions of the Blaze! (Surat al-Mulk, 7-11)**

While they were in this world, the disbelievers failed to consider in advance that they would meet that day, and wasted their lives being heedless of the reminders given them, out of arrogance and pride. Once they meet the punishment, on the other hand, they will plead to return to the world, to engage in good deeds, to obey what they were called to, that is, to follow the good word. Allah will respond to their plea as follows:

**They will shout out in it, "Our Lord! Take us out! We will act rightly, differently from the way we used to act!" Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you? Taste it then! There is no helper for the wrongdoers. (Surah Fatir, 37)**

The Qur'an also reveals that this insufferable punishment will not even abate for an instant. The punishment of the Fire will be so severe that the disbelievers will pray for the alleviation of it for even a single day:

**Those in the Fire will say to the custodians of Hell, "Call on your Lord to make the punishment less for us for just one day." They will ask, "Did your Messengers not bring you the Clear Signs?" They will answer, "Yes." They will say, "Then you call!" But the calling of the disbelievers only goes astray. (Surah Ghafir, 49-50)**

However, the mourning, calling out and pleading of the disbelievers will be to no avail, for, as the verse informs, each person is granted sufficient time in the life of this world to take notice.

Those who do not follow what they are invited to in this world, and persist in denial, will be taken from one form of punishment to another. Aside from the unbearable pain they suffer physically, seeing in Paradise those believers who had summoned them to the religion, benefiting from its eternal blessings, adds to their regret. Their distress reaches such dimensions that they would choose to be annihilated. But, this wish is not granted:

**The evildoers will remain timelessly, for ever, in the punishment of Hell. It will not be eased for them. They will be crushed there by despair. We have not wronged them; it was they who were wrongdoers. They will call out [addressing the keeper of Hell], "Malik! Let your Lord put an end to us!" He will say, "You will stay the way you are." We brought you the truth but most of you hated the truth. (Surat az-Zukhruf, 74-78)**

**When they are flung into a narrow place in it, shackled together in chains, they will cry out there for destruction. [They will be told] "Do not cry out today for just one destruction, cry out for many destructions!" (Surat al-Furqan, 13-14)**

We have to remember that each reminder, each warning and notice given comes actually from Allah. Allah summons people to His religion through His messengers and faithful servants. Again, through the believers, He enjoins what is right and forbids what is wrong, and through the Book He sent down to mankind, He grants them the criterion to distinguish between right and wrong. If they fail to obey this summons, the moment they meet death will be too late to

then grasp the truth of these facts and take action:

**When they saw Our violent force, they said, "We believe in Allah alone and reject what we associated with Him." But when they saw Our violent force their faith was of no use to them. That is the pattern Allah has always followed with His servants. Then and there the disbelievers were lost. (Surah Ghafir, 84-85)**



# WHAT THE BELIEVERS GAIN BY FOLLOWING THE GOOD WORD

*They have been guided to speak good words and guided to the praiseworthy path. (Surat al-Hajj, 24)*

## The Good News Given to Believers in this World

**I**n the previous section, we discussed that those who do not comply with the good word will suffer immense regret in the Hereafter, and plead to be among those who had heeded the good word. Those who followed the good word, listened to the reminders given them, and prepared themselves for the Hereafter, on the other hand, will, by the grace of Allah, be purified of their mistakes and errors, and lead a sublime existence for the rest of eternity. Believers, who act in compliance with the admonitions they receive, behave humbly, are God-fearing, and, thereby, act conscientiously throughout their lives, will be brought before Allah's presence

with an unblemished heart. Allah gives this good news to the believers in His book, as follows:

**Those who shun the worship of false gods and turn towards Allah will have good news. So give good news to My servants.**

**Those who listen well to what is said and follow the best of it, they are the ones whom Allah has guided, they are the people of intelligence. (Surat az-Zumar, 17-18)**

In another verse, Allah gives the good news of a glorious welcome, bestowed upon His servants at the gates of Paradise, on that day, for those who guarded against evil:

**And those who have heeded their Lord will be driven to Paradise in companies and when they arrive there, finding its gates open, its custodians will say to them, "Peace be upon you! You have done well so enter it timelessly, for ever."**

**They will say, "Praise be to Allah Who has fulfilled His promise to us and made us the inheritors of this land, letting us settle in Paradise wherever we want. How excellent is the wage of those who work!" (Surat az-Zumar, 73-74)**

Also in a hadith, we are reminded of the reward of saying the good word in the words of Allah's Messenger (saas) who said that one of the deeds which will take one to Paradise is *"never to utter a word except a good one."* (Ibn Kathir)

These are the glorious tidings he who follows the good word can receive in this world: Being a servant with whom Allah is pleased, who will be welcomed by the gracious words of angels at the gates of Paradise, and be worthy of residing

there for all eternity, and the many further rewards awaiting in return for his good deeds.

However, the good news given to Muslims does not relate to the afterlife alone. To those who heed Allah, exercise their conscience, and summon people to the morality of the Qur'an, Allah also promises blessings in this world. In fact, great rewards promised to believers are also shown to them when they are still in this world. Those believers who strive to attain a morality worthy of Paradise benefit from the kind of blessings that remind them of greater things in Paradise while they are still in this world. In the following verse, **"Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did."** (Surat an-Nahl, 97) Allah relates this good news.

Due to their obedience, modesty, humility and submission to Allah, believers are removed from distress, difficulty or anxiety for much of their lives. Allah sends down His serenity over them, and leads them to attain what is best, for they know that every call and reminder is from our Lord.

Unlike the disbelievers, the believers, who adopt the good word in this world, will be greeted with the most gracious words and glad tidings from the angels, their souls will be extracted in a virtuous state, and thus, their life of the Hereafter will begin:

**[Those who guard against evil are] those the angels take in a virtuous state. They say, "Peace be upon you! Enter the Garden for what you did." (Surat an-Nahl, 32)**

All of the above represent the promises of Allah to His submitting servants. Surely, the infinite life in Paradise will be a

great reward, granted by Allah to those who act conscientiously, and follow the good word.

### **Eternal Life in Paradise**

The believers, who throughout their lives expend effort so as to be deserving of Paradise, observe Allah's limits, and adhere to the Qur'an. In Paradise, they will be conferred with countless blessings, such as no eye had ever seen, no ear ever heard. (For further reference, please see, *Paradise: The Believers' Real Home* by Harun Yahya) For the rest of eternity, they will have whatever they wish:

**... They will have whatever they wish for with their Lord... (Surah ash-Shura, 22)**

**But those who heed their Lord will have Gardens with rivers flowing under them, remaining in them timelessly, for ever: hospitality from Allah. What is with Allah is better for those who are truly good. (Surah Al `Imran, 198)**

**What is the Garden promised to those who guard against evil like? It has rivers flowing under it and its foodstuffs and cool shade never fail. That is the final fate of those who guard against evil. But the final fate of the disbelievers is the Fire. (Surat ar-Ra`d, 35)**

As the verse, "... And Allah's good pleasure is even greater. That is the great victory." (Surat at-Tawba, 72) maintains, the greatest spiritual pleasure enjoyed by believers who will have attained Paradise is Allah's good pleasure. Knowing that Allah is pleased with them, that He loves them, and that they will remain His friend for all eternity, is their greatest happiness. Attainment of Allah's good pleasure is a form of bliss in-

comparable to that derived from any material reward. Indeed, the fate of those who exhibit moral excellence is related in the Qur'an as follows:

**"O self at rest and at peace, return to your Lord, well-pleasing and well-pleased! Enter among My servants! Enter My Garden." (Surat al-Fajr, 27-30)**

# THE LAST WORD

*If anyone wants power, all power belongs to Allah. All good words rise to Him and He raises up all virtuous deeds...  
(Surah Fatir, 10)*

**T**hroughout the book, we have stated that the good word is a call to Allah. For anyone who reads this book, it is time to reconsider his actions and reform. Thus far, you might have complied to some extent with calls to the good or perhaps even rejected them outright. However, what matters is the decision that you will make today, and the steps you will take to put this decision into practice. For this call offers the possibility to be a turning point, an opportunity for a very important decision that will affect, not merely a life that is limited to seven or eight decades, but eternal life.

While deliberating upon this decision, it is important to remember that, unlike those who resist the call, those who adhere to it will be rewarded generously. This truth may be recognized in this world, but will become apparent in the Hereafter. Witnessing the ultimate futility of one's efforts once in Allah's presence will surely be a profound disap-

pointment, incomparable to any other form of grief. The only way to avoid this disappointment is to adhere to the Qur'an, and every good word offered to remind us of its verses, before it is too late.

Failing to have yet contemplate this matter, or taken the necessary measures, should not make one despair or sink into hopelessness. What matters is not what was done in the past, but the present moment. The decision you make right now may be the key, a way to eternal blessings. The important thing is to let the word of the righteousness and justice to be your guide, and to turn a deaf ear to the whispers of the lower-self. This is the time to follow the good word.

**Turn to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped. Follow the best that has been sent down to you from your Lord before the punishment comes upon you suddenly when you are not expecting it. (Surat az-Zumar, 54-55)**

# THE DECEPTION OF EVOLUTION

**D**arwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of creation, but is in truth nothing but failed, unscientific nonsense. This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of clear "design" in the universe and in living things. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

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

We have examined the collapse of the theory of evolution



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

### **The Scientific Collapse of Darwinism**

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

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

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

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

general outlines:

## **The First Insurmountable Step: The Origin of Life**

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

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

## **"Life Comes From Life"**

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

cloth, and it was believed that mice would originate from it after a while.

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

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

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

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

### **Inconclusive Efforts in the Twentieth Century**

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

confession:

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

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

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

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

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

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

## **The Complex Structure of Life**

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

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

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

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

the *Scientific American* magazine:

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

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

### **Imaginary Mechanism of Evolution**

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

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

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

and transform themselves into another living species, for instance, horses.

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

Natural selection can do nothing until favourable individual differences or variations occur.<sup>7</sup>

### **Lamarck's Impact**

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

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

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

an evolutionary mechanism.

### **Neo-Darwinism and Mutations**

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

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

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

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



the building which, in all probability, would not be an improvement.<sup>9</sup>

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

### **The Fossil Record: No Sign of Intermediate Forms**

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

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

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

For instance, some half-fish/half-reptiles should have

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

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

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

### **Darwin's Hopes Shattered**

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

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we

find—over and over again—not gradual evolution, but the sudden explosion of one group at the expense of another.<sup>11</sup>

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

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.<sup>12</sup>

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

### **The Tale of Human Evolution**

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that modern man evolved from ape-like creatures. During this alleged evolutionary process,

which is supposed to have started 4-5 million years ago, some "transitional forms" between modern man and his ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.<sup>13</sup>

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the *Homo* series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."<sup>14</sup>

By outlining the link chain as *Australopithecus* > *Homo ha-*

*bilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.<sup>15</sup>

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.<sup>16</sup>

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution, although he is an evolutionist himself:

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.<sup>17</sup>

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

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

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible—and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.<sup>18</sup>

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

### **Darwinian Formula!**

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

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

horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

### **Technology in the Eye and the Ear**

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

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

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

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

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground



appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

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

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

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

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

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

## **To Whom Does the Consciousness That Sees and Hears Within the Brain Belong?**

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

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find

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

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

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

### **A Materialist Faith**

The information we have presented so far shows us that the theory of evolution is incompatible with scientific findings. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the required intermediate forms have never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how

many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.<sup>19</sup>

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers,

whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

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

### **The Theory of Evolution is the Most Potent Spell in the World**

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

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

logically and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the Egyptians worshipping the Sun God Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of Prophet Ibrahim (as) worshipping idols they had made with their own hands, or the people of the Prophet Musa (as) worshipping the Golden Calf.

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

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

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

**Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)**

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogi-

cality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

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

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

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

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

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell,

believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge also stated this:

I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.<sup>20</sup>

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

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*They said, "Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise."*

*(Surat al-Baqara, 32)*

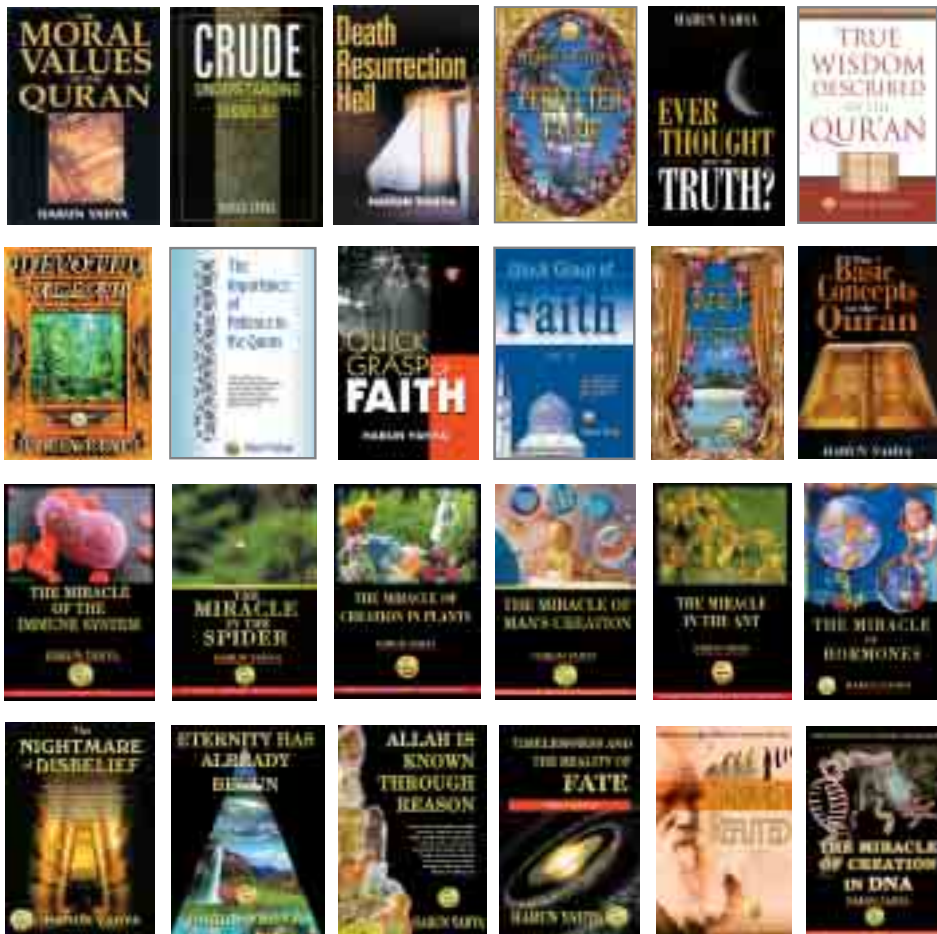
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## NOTES

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## Also by Harun Yahya



## Children's Books

