

الله
رسول
محمد

Justice and Compassion

In the
Qur'an

"...if you do judge, judge between them justly. Allah loves the just."
(Surat al-Ma'ida, 42)

HARUN YAHYA
(ADNAN OKTAR)

When we talk about justice, everybody shares essentially the same basic concepts, and these are accepted by the majority of people right away. This justice will include people from all walks of life, with no discrimination between them. It will allocate resources fairly among people, without taking their race, religion and language into consideration and will aim to create a world in which the superior is the one who is right, not the powerful.

What often distances people from justice is their rejection of it. They may concur in principle, but they reject it when it conflicts with their own interests. For due administration of justice over the world, a morality which will enable people to set aside their personal benefits for the sake of justice is needed.

This morality is the values of the Qur'an which Allah commands and instructs us with in the Qur'an. That is because the values of the Qur'an command an absolute justice that makes no discrimination between people, that sides only with what is true and just.

Justice that is carried out with the fear of Allah and with the sole intention of earning Allah's approval is true justice. This form of justice makes no discrimination between people.

The purpose of this book is to describe the justice in the Qur'an.

ABOUT THE AUTHOR



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

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

His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ



JUSTICE AND COMPASSION IN THE QUR'AN

...If you do judge, judge between them
justly. Allah loves the just.

(Surat al-Ma'ida, 42)

HARUN YAHYA-ADNAN OKTAR



ABOUT THE AUTHOR

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

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

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

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

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



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

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

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

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

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

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

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

TO THE READER

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

CONTENTS

INTRODUCTION	8
ALLAH COMMANDS US TO BE JUST	12
THE MESSENGERS HAVE ALL COMMANDED JUSTICE	24
THE PEOPLE OF THE BOOK IN THE QUR'AN	43
PEACE IN SOCIETIES WHERE TRUE JUSTICE PREVAILS	54
HAZRAT MAHDI (AS) WILL POSSESS A HITHERTO UNSEEN CONCEPTION OF JUSTICE	69
CONCLUSION	73
THE DECEPTION OF EVOLUTION	76
NOTES	103

INTRODUCTION



As you read these lines, wars are going on in all corners of the world. People are being forced from their homes, dying and being maimed, injured or disabled. In heavy rain and severe cold, refugees struggling to walk to their destination hundreds of miles away are being threatened with starvation, epidemics and death, while those who are responsible for such misery sleep soundly in their warm beds. These events do not evoke a speck of guilty conscience in them. A look at some of the countries in the world in general today reveals that justice has become a tool which is applied at will by minorities who possess material wealth. If they only "came to reason," they would then extend a helping hand to the desperate, and would exercise justice. In all corners of the world, some people have ended up on welfare because of abuse of power, unjust earnings and exploitation of the poor. While punishment is inflicted on the innocent, the real offenders are awarded respect and admiration. In brief, injustice wins out in many countries all over the world. What is the justification for this? Don't people feel the need for just administrations?

When we talk about justice, everybody shares essentially

the same basic concepts, and these are accepted by the majority of people right away. This justice will include people from all walks of life, with no discrimination between them. It will allocate resources fairly among people, without taking their race, religion and language into consideration and will aim to create a world in which the superior is the one who is right, not the powerful.

What often distances people from justice is their rejection of it. They may concur in principle, but they reject it when it conflicts with their own interests. Everyone, for instance, spurns bribery and in theory agrees that taking bribes is immoral. However, faced with an attractive offer of a bribe, some people fabricate "justifications" and violate the principles they theoretically agree with.

Similarly, everybody knows and agrees that in finding out the truth and in the establishment of justice, the authenticity of witness statements are of major importance. In courts, however, some people whose evidence is given may readily lie and mislead the jury when their own interests or the interests of someone they love are at stake. These people accept justice in principle, yet see no reason not to violate it when the truth and their personal interests turn out to be at odds. Alternatively, everybody agrees that public resources should be shared equally. However, the recipients of an "aid campaign" may attempt to take a greater share and even tread over others to accomplish that. In this case, too, personal interests supersede justice.

The examples are legion. Yet we ultimately face the very same truth: even if some people believe in the necessity of justice, they may violate it when their interests are at stake.

Since some people with such mentalities are in the majority in some societies, justice remains an illusionary concept.

For due administration of justice over the world, a morality which will enable people to set aside their personal benefits for the sake of justice is needed.

This morality is the values of the Qur'an which Allah commands and instructs us with in the Qur'an. That is because the values of the Qur'an command an absolute justice that makes no discrimination between people, that sides only with what is true and just. In Sura Nisa', Allah commands people to rule with justice, even if it works against themselves:

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

As it is maintained in the verse, justice that is carried out with the fear of Allah and with the sole intention of earning Allah's approval is true justice. This form of justice makes no discrimination between people. When such justice is the main goal, neither one's personal interests, kinship, enmity, outlook on life, language, color, nor race will influence his decisions. He will decide only in favor of righteousness. In societies in which people live by the values of the Qur'an, it is certain that people will enjoy true justice, peace and trust. Only someone who fears Allah and knows that he will be questioned on the Day of Judgment can exercise true justice.

Indeed, history confirms this fact. As Allah informs us in the verse, "**Among those We have created there is a**

community who guide by the Truth and act justly according to it." (Surat al-A'raf, 181), throughout history there have been times when justice prevailed. The prophets and numerous just leaders who followed in their footsteps established peaceful societies, thereby creating a role model for the world to emulate. Both the Seljuk Turks and the Ottoman Empire ensured the co-existence of people of different religions and nations under one flag. Muslim Turks were known for their justice in the lands they ruled. Due to their merciful, peaceable and compassionate attitudes, they were received with joy by the natives of conquered lands.

The purpose of this book is to describe the justice in the Qur'an. Yet bear in mind that to attain such a peaceable life and one full of trust, you must also make your own efforts. For a peaceful life which will also secure a just and secure environment for the next generation, you, more than anyone else, must administer your own justice and thus become a role model for others. There is an opportunity ahead to be one of those who **"command justice."** (Surah Al 'Imran, 21) Never forget that **"... Allah loves the just."** (Surat al-Ma'ida, 42)

ALLAH COMMANDS US TO BE JUST



The true justice described in the Qur'an commands man to behave justly, not discriminating between people, protecting others' rights and not permitting violence, no matter what the circumstances, to side with the oppressed against the oppressor and to help the needy. This justice calls for the rights of both parties to be protected when reaching a decision in a dispute, assessing all aspects of an incident, setting aside all prejudices, being objective, honest, merciful and compassionate. In the event one fails to display any of these characteristics or attaches greater importance to a particular one, then it becomes hard to exercise true justice. For instance, someone who cannot assess events in a moderate way, and who is swayed by his emotions and feelings, will fail to arrive at sound decisions and will remain under the influence of those feelings. However, someone who rules with justice needs to set all his personal feelings and views aside. He needs to treat all parties with justice when they ask for help, to side with what is right under all circumstances, and not to diverge from the path of honesty and truthfulness. A person should

incorporate the values of the Qur'an into his soul in such a way that he may be able to consider the interests of other parties before his own and maintain justice, even if this harms his own interests.

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

As it is suggested in the above verse, Allah knows everything a man does. A person who fears Allah and who is aware that he will have to account for his deeds on the Day of Judgment, issues his commands in a just way in order to earn the good pleasure of Allah. He knows that all his words and thoughts will be judged on the Day of Judgment and will be rewarded accordingly.

For this reason, what one has to do to earn the good pleasure of Allah, to be saved from the torment of Hell and to attain the infinite favors of Paradise is to fully live by the Qur'an. In order to attain this morality, everyone must make personal efforts and set aside all his selfish desires and personal interests and adopt the guidance of justice, compassion, love and peace. Allah gives a detailed description of true justice in the Qur'an and informs us that all sorts of disagreements can be solved by the maintenance of justice. In a society made up of righteous administrators and just people, it is obvious that all problems can be readily overcome. In the Qur'an, Allah gives a detailed description of justice and informs believers of the attitude they have to adopt in the face of incidents they encounter and of the ways to exercise justice.

Such guidance is a great comfort to believers and a mercy from Allah. For this reason, those who believe are responsible for exercising justice in an undivided manner both to earn Allah's approval and to lead their lives in peace and security.

Justice Should Be Exercised Equally Among All People, With No Consideration of Language, Race, or Ethnicity

A close examination of developments all over the world reveals that the performance of justice varies according to place, time and people. For instance, in some societies, the color of someone's skin influences decisions. Even under the very same circumstances, the same decision may not apply to a white and a black man. In some societies, race is of great importance to people. In the 20th century, Hitler's annihilation of millions of people solely because he deemed the Aryan race superior to other races is a good example of this. In our day, too, there are people being subjected to cruel and unjust treatment because of the color of their skin or their race. In the United States and South Africa, black people were for many years treated as second-class citizens, and savage disputes raged in many Asian and African countries simply because of racial differences.

The fact is, however, that Allah reveals in the verses of the Qur'an that one of the pieces of wisdom behind the creation of different peoples and nations is to allow them "to come to know one another." Different nations or peoples, all of whom are the servants of Allah, should get to know one another, that is, learn about their different cultures, languages, traditions and abilities. In brief, the purpose of the creation of different

racess and nations is not conflict and war but cultural richness. Such variation is a bounty of Allah's creation. The fact that someone is taller than someone else or that his skin is yellow or white neither makes him superior to others nor is something to feel ashamed of. Every trait a person has is a result of Allah's purposeful creation, but in the sight of Allah, these variations have no ultimate importance. A believer knows that someone attains superiority only by fearing Allah and in the strength of his faith in Allah. This fact is related in the following verse:

Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one with the most taqwa. Allah is All-Knowing, All-Aware. (Surat al-Hujurat, 13)

As Allah informs us in that verse, the justice ordained by Him calls for equal, understanding and peaceable treatment of everyone, with no discrimination.

In his time, the Prophet Muhammad (saas) treated people of different races and places with the utmost justice. He severely criticized subjecting people to different treatment because of their race, and attributed such acts to the "morality of the ignorant."

The Prophet Muhammad (saas) reminded his people that people in ignorant societies may harbour enmity towards other people because of their color or race, and warned all Muslims against such an attitude, which is described as "ugly" in the Qur'an.

1,400 years ago, all these primitive ideas were abolished through the Qur'an, which was sent to mankind as a mercy,

and it was proclaimed that all people, regardless of their color, race and language, are equal. The Prophet Muhammad (saas) criticized the unbecoming practice of people of ignorant societies who assessed others according to their race and color. He cautioned the Arab people in these words in his last address to them:

An Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over white except by piety and good action.

With these words, the Prophet Muhammad (saas) once again reminded all mankind the fact related in Sura Hujurat, verse 13; that superiority among people is attainable only through fear of Allah. Islam, as the Prophet Muhammad (saas) also stresses, completely abolishes all these primitive ideas. In an environment where the values of Islam are established, a man cannot be accused, subjected to discriminatory treatment or oppressed because he is a Jew, a Christian, a black or an Indian. Allah decides what race a person should belong to. He shaped man in the most perfect manner. Man's duty is always to be just, loving, respectful, compassionate to and at peace with everyone.

This aside, the fact that a person is well-off or poor does not pose a hindrance to a believer's provision of justice or the way he makes his decisions. It is utterly unacceptable that someone should oppress other people just because he possesses the financial means, and hence be allowed to get away with committing a crime. However, in our day a look at some of the countries in the world reveals a mentality that

favors the rights of the wealthy and treats the poor as second-class citizens. Accordingly, some wealthy people benefit more from justice and deem it as their right to be favored over the poor. Furthermore, they try to make judicial mechanisms work for their own interests. This mentality causes great injustice in societies where people do not live by religion; while some people struggle to survive in misery, others enjoy the benefits of being wealthy.

However, despite this adverse situation, it is possible to establish justice and social peace. The dominance of the values of the Qur'an and peoples' unyielding insistence on living by the values of the Qur'an can make this possible. Allah issues the following commands in the Qur'an:

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

In compliance with this command of Allah, whether a person is wealthy or poor, he who has fear of Allah, exercises absolute justice, and his attitude never changes in line with peoples' financial status. He knows that being rich or poor is a worldly state of affairs by which Allah tests man. When one dies, nothing will remain from his possessions, and only his fear of Allah will be rewarded. The attitude which pleases Allah is described in the Qur'an: being just, honest and righteous. The reward for this morality is eternal gifts in the Hereafter.

In Matters Related to Orphans, Allah Commands Definite Justice

Another example given in the Qur'an regarding the maintenance of justice relates to the management of the property of orphans. In the Qur'an, Allah commands that the property of orphans be managed in the most just manner until they grow old enough to manage it themselves. In Sura An'am, Allah commands:

And that you do not go near the property of orphans before they reach maturity – except in a good way; that you give full measure and full weight with justice... (Surat al-An'am, 152)

In many other verses, Allah reminds people not to dissipate the assets of orphans quickly before they reach maturity, and to act in a just way. Some of these verses are as follows:

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

Keep a close check on orphans until they reach a marriageable age, then if you perceive that they have sound judgment hand over their property to them. Do not consume it extravagantly and precipitately before they come of age. Those who are wealthy should abstain from it altogether. Those who are poor should use it sensibly and correctly. When you hand over their property to them ensure that there are witnesses on their behalf. Allah suffices as a Reckoner. (Surah an-Nisa', 6)

Do not go near the property of orphans before they reach maturity, except in a good way. Fulfil your contracts.

Contracts will be asked about. (Surat al-Isra', 34)

Those who consume the property of orphans unjustly, in a manner that conflicts with these verses, and spend it unfairly are warned of a punishment which will last for all eternity. In the verse **"People who consume the property of orphans wrongfully consume nothing in their bellies except fire. They will roast in a Searing Blaze."** (Surat an-Nisa', 10), Allah forbids people to commit injustice. As this example also reveals, justice in the Qur'anic sense relates to all domains of life. The meticulousness one shows in performing justice, on the other hand, is an important factor that influences one's rewards in the Hereafter.

The Believer is Responsible for Exercising Justice, Even if its Consequences Work Against Him, His Parents or Relatives

Seeing a definition of justice, you may think how easy it is to act justly, and you might feel quite content because you have always made just decisions. However, would it still be so easy for you to act justly if the consequences of your just decision were to harm you, your parents or loved ones, either physically or spiritually? Would you still manage to be objective, just and honest when judging a loved one who had swerved from the right path?

In the face of such a question, many people vacillate. Indeed, such a decision may be very difficult for some. They may simply be more tolerant to a loved one and ignore the facts. Yet what matters is not to depart from justice, no matter what the circumstances and conditions may be, and to meticulously comply with the verse, **" You who believe! Be**

upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives..." (Surat an-Nisa', 135) What earns peoples' trust is this unwavering commitment to justice they observe. Protecting people because of kinship or friendship creates unease and insecurity.

Someone who acts in conformity with the laws of the Qur'an, however, follows the recommendation of Allah: **"...that you are equitable when you speak—even if a near relative is concerned; and that you fulfil Allah's contract. That is what He instructs you to do, so that hopefully you will pay heed."** (Surat al-An'am, 152). This conduct is the manifestation of one's strong faith in Allah and the moral perfection he displays.

In the Qur'an, one example is related from the life of the Prophet Moses (as). Allah states in the verse:

He entered the city at a time when its inhabitants were unaware and found two men fighting there—one from his party and the other from his enemy. The one from his party asked for his support against the other from his enemy. So Moses hit him, dealing him a fatal blow. He said, "This is part of satan's doing. He truly is an outright and misleading enemy." (Surat al-Qasas, 15)

In this story, the Prophet Moses (as) witnesses two men fighting, one of them from his own tribe. He sides with the one from his party and strikes the man from the other party. He does not intend to kill him, but the man dies from the blow. The Prophet Moses (as) realizes that he has erred. This is an important example clarifying the concept of justice that a believer must adopt. It also conveys to us the message that if someone is in the wrong it is unjust to support him simply because of kinship or friendship. As a matter of fact, Moses

(as), a blessed prophet, in this case immediately realizes the truth and calls his action, as revealed in one verse, "satan's doing".

Indeed, the "feeling of factionalism", which the Prophet Moses (as) describes as "satan's doing", is one of the factors responsible for all the bloodshed throughout history. Man's obsession to prove the righteousness of his family, tribe, ethnic group, followers or his race at all cost, with no consideration of justice, has been the main source of numerous conflicts and wars.

The attitude a believer must assume in the face of such incitement is also related in the Qur'an by referring to the exemplary life of the Prophet Moses (as). When he exercised his conscience, the Prophet Moses (as) readily realized that this unfavorable feeling inspired by satan was a form of cruelty, repented and took refuge in Allah. This exemplary and conscientious conduct is related in the Qur'an thus:

**He said, "My Lord, I have wronged myself. Forgive me."
So He forgave him. He is the Ever-Forgiving, the Most Merciful. He said, "My Lord, because of Your blessing to me, I will never be a supporter of evildoers." (Surat al-Qasas, 16-17)**

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

Hatred and anger are the major sources of evil, and are likely to prevent people from making just decisions, thinking soundly and conducting themselves rationally. Some people can readily inflict all kinds of injustice on people for whom they feel enmity. They may accuse these people of acts they

have never committed or bear false witness against them, although their innocence is known to them. Only on account of such enmity, many people may be subjected to unbearable oppression. Some people avoid bearing witness in favor of people they disagree with, although they know they are innocent, and they keep evidence which would reveal their innocence hidden. Furthermore, they take pleasure in the misery these people face, their encounters with injustice or great suffering. Their greatest worry, on the other hand, is that justice should be done and these peoples' innocence proved.

For these reasons, it is very hard for people in corrupt societies to trust one another. People worry about being harmed by someone else all the time. Having lost mutual trust, they also lose their human feelings, such as compassion, brotherhood and co-operation, and start hating one another.

However, the feelings someone holds in his heart towards a person or community should never influence a believer's decisions. No matter how immoral or hostile the person he is considering may be, the believer sets all these feelings aside and acts and makes his decisions justly and recommends that which is just. His feelings towards that person cast no shadow over his wisdom and conscience. His conscience always inspires him to comply with Allah's commands and advice, and not to abandon good manners, because this is Allah's command in the Qur'an. In Sura Ma'ida, it is related as follows:

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

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

The best example to follow for believers in our day is also the actions of the Prophet Muhammad (saas) as described in the Qur'an. Similar to the Blessed Period of the first community of Islam—an age of well-being when people in general adhered to the Qur'an—in our day, too, people of different beliefs such as Christians, Jews, Buddhists, Hindus, atheists, idolaters and pagans live together. A Muslim is responsible for being understanding, forgiving, just and humane towards people, regardless of whom they may be. It is probable that in time everyone will place his faith in Allah, become a Muslim and surrender himself to Allah. A believer should always bear this fact in mind. The responsibility of a believer is to summon people to Allah's religion with a favorable, peaceful and sevgiyle attitude. The decision to follow divine guidance and have faith rests with another party. Compelling a person to have faith and forcing him to do things are against the Qur'an. Allah states the following about this:

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

THE MESSENGERS HAVE ALL COMMANDED JUSTICE



For the majority of people, an environment where the justice referred to in the foregoing sections prevails seems utopian, an illusory concept that can only exist in the realms of literature. This attitude denies that a society in which there is real justice is possible. Nevertheless, history has witnessed periods when justice ordained in the Qur'an was built up and real peace, love and security pervaded human relations.

In communities to which the messengers of Allah were sent, social relations were marked by great understanding, peace and justice. As Allah informs us, **"Every nation has a Messenger and when their Messenger comes everything is decided between them justly. They are not wronged"** (Surah Yunus, 47). No one was oppressed in their times, and true justice prevailed among people.

Allah commands all His messengers to administer justice with no consideration of race and ethnicity. The books revealed to the Prophet Jesus (as), Moses (as) and David (as) summoned people to good morals, compassion, peace and trust, as did the Qur'an revealed to the Prophet Muhammad

(saas). The following verse makes it clear that one of the reasons why messengers are sent is "to establish justice":

We sent Our Messengers with the Clear Signs and sent down the Book and the Balance with them so that mankind might establish justice... (Al-Hadid, 25)

In the Qur'an, one of the prophets who is told to display exemplary conduct in ruling with justice is the Prophet David (as). Two litigants came to the Prophet David (as) requesting him to judge between them with truth:

Has the story of the litigants reached you? How they climbed up to the Upper Room and came in on Dawud who was alarmed by them. They said, "Do not be afraid. We are two litigants, one of whom has acted unjustly towards the other, so judge between us with truth and do not be unjust and guide us to the Right Path. This brother of mine has ninety-nine ewes and I have only one." He said, "Let me have charge of it," and got the better of me with his words. (Surah Sâd, 21-23)

As stated in the verse, the two litigants asked Allah's Prophet not to be unjust while judging between them and to guide them to the right path. They trusted in his justice and submitted themselves to his verdict. The answer of the Prophet David (as) was as revealed in the verse:

He said, "He has wronged you by asking for your ewe to add to his ewes. Truly many partners are unjust to one another—except those who believe and do right actions, and how few they are!"... (Surah Sâd, 24)

This decision of the Prophet David (as) sets a very good example for believers since he sided with the person who was in the right, rather than the more powerful one, and hence

acted justly. In the 25th verse of the same Surah, the moral perfection displayed by the Prophet David (as) is praised, and he is given the glad tidings of a good homecoming as **"he has nearness to Us and a good Homecoming"**. In the 26th verse, Allah reminds the Prophet David (as) of the importance of justice:

...We have made you a caliph on the earth, so judge between people with truth and do not follow your own desires, letting them misguide you from the Way of Allah. Those who are misguided from the Way of Allah will receive a harsh punishment because they forgot the Day of Reckoning.

The people of Jethro (as), who were sent to Madyan, were a tribe that acted unjustly in commercial life. They manipulated peoples' assets, devalued their goods and defrauded them. The Prophet Jethro (as) warned his people of their unjust attitudes and called them to justice. In one verse Allah states the following regarding this matter:

And to Madyan We sent their brother Shu'ayb who said, "My people, worship Allah! You have no other deity than Him. A Clear Sign has come to you from your Lord. Give full measure and full weight. Do not diminish people's goods. Do not cause corruption in the land after it has been put right. That is better for you if you are believers." (Surat al-A'raf, 85)

In another verse, the Prophet Jethro (as) reminds his people that honest earnings are better for them, and tells them to exercise justice:

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

earth, corrupting it. What endures with Allah is better for you if you are believers. I am not set over you as your keeper. (Surah Hud, 85-86)

In the Qur'an, Allah gives many examples related to the just attitudes displayed by the Prophet Moses (as), the Prophet Jesus (as), the Prophet Joseph (as) and other prophets, and the way they invited their people to do good is explained in detail.

The Prophet Muhammad (saas), too, administered justice among his people in compliance with the verse, "**...Be upholders of justice, bearing witness for Allah alone...**" (Surat an-Nisa', 135). His utmost meticulousness in the administration of justice and his moral perfection were the main reason why people placed unshakeable trust in him and committed themselves to Allah's religion. Furthermore, during the first years of the revelation of the Qur'an, seeing the Prophet Muhammad's (saas) moral perfection and justice, many prominent unbelievers submitted themselves to him and converted to Islam.

Such examples are legion in the life of the Prophet Muhammad (saas), many of which have been conveyed to us in historical accounts and the sayings of the Prophet (*hadith*). His just, loving, compassionate attitudes became very good examples to follow for Muslims in every age. There are divine purposes in his words, attitudes and practices. Allah relates the moral perfection of the Prophet Muhammad (saas) and the great care he showed to believers as follows:

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

The Exemplary Life of the Prophet Muhammad (saas)

Allah commands His messengers to maintain justice among people. The Prophet Muhammad (saas), the last messenger, started to spread the religion of Islam in Mecca, where he received the revelations, with a just attitude.

At that period, the Arabian Peninsula, and especially Mecca, was shaken by social problems. In the period preceding the Age of Bliss, which is called the "The Age of Ignorance," there was severe discrimination between races and religions. Disputes among tribes, an unjust economic order, plundering, intolerant attitudes between members of different religions, differences between the poor and the wealthy and many other injustices were the natural consequences of such discrimination. The maintenance of justice could not be established; the poor were oppressed by those in power and were subjected to violence because of their race, religion or language. People were forced to work under very hard conditions, and were virtually tortured.

In commercial life, under the burden of the interest-ridden system, small-scale businesses disappeared, whereas the wealthy tended to extravagant consumption. Some of these immoral acts became almost like traditions. For instance, the Arabs of the ignorant age who raided and plundered commercial caravans sold their spoils at very low prices and influenced market conditions. Sometimes, they kept these goods deliberately and generated a black market.

In the Qur'an, Allah gives information about the desert Arabs who made up the majority of society before the time of the Prophet Muhammad (saas). This society's disinclination to

comply with the words of the messenger is related in the following verse:

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

The Prophet Muhammad (saas) was sent to such ignorant people to summon them to good morals and the right path. No difficulty could shake his commitment. He communicated Allah's message to a tribe which was particularly inclined to disbelief, and was throughout his life a role model for them. As also stated in the verse below, he called on his people to be just:

Say: "My Lord has commanded justice..." (Surat al-A'raf, 29)

The message of the Prophet Muhammad (saas), coupled with his good morals, had a great impact all over the Arabian Peninsula, and people converted to Islam in great numbers. The just commands of the Qur'an—good morals, compassion, peace and a peaceful social order—prevailed during his time. One of the most important reasons for this is that, in compliance with the verse, the Prophet Muhammad (saas) observed social justice without discriminating between people:

Allah commands you to return to their owners the things you hold in trust and, when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing. (Surat Aan-Nisa', 58)

One example is the contract the Prophet Muhammad

(saas) signed with the people of Najran, who were among the people of the Book. This text reveals an exercise of justice which was unprecedented in that age. The article of the pact of Najran, *"If any one of the people of Najran demands his rights, justice shall be done between the plaintiff and respondent. Neither oppression shall be allowed to be perpetrated on them, nor shall they be permitted to oppress any one"*¹, manifest the kind of justice people enjoyed at that time. Due to this unprecedented administration, people placed strong trust in Allah's messenger, and even his most terrible enemies could not help being impressed by the Prophet's honesty.

These examples of good morals which appeared as a consequence of the Prophet Muhammad's (saas) meticulously observing Allah's commands also reflect the anayışlı, peaceful order Allah's messengers introduced to social life. In a society where people comply with the values of the Qur'an meticulously, it is obvious that a peaceful life will be secured.

The Prophet Muhammad (saas) Opposed All Forms of Racism

The Prophet Muhammad (saas) upheld justice in his time and rejected the ignorant belief which considered some people superior to others because of their language, race, social status or ethnicity. That is because such discrimination is severely condemned in the Qur'an. "Racism," as defined in our day, is an idea Allah prohibits in the Qur'an, but which receives extensive support in ignorant societies. As mentioned earlier, one of the divine purposes in the creation of the different races is **"that they should come to know each other."** In the sight of Allah, all people are equal, and the only superiority anyone

can have over anyone else is his fear of Allah and faith in Him.

The Prophet Muhammad (saas) also declared to his people, who committed racism, that ethnic differences had no importance and that everyone was equal in the eyes of Allah. He repeatedly underlined that all that mattered was having sincere faith. While summoning his people to have faith, the Prophet Muhammad (saas) commanded them not to discriminate in his last sermon:

O people! Your Allah is One and your forefather (Adam) is one. An Arab is not better than a non-Arab and a non-Arab is not better than an Arab, and a red (i.e. white tinged with red) person is not better than a black person and a black person is not better than a red person, except in piety. Indeed the noblest among you is the one who is deeply conscious of Allah.²

The Prophet Muhammad (saas) also told people that Allah created man from nothing, that everyone is created equal and that everyone will give account of his deeds all alone before Allah. For this reason, he added that it would be a great wrong to look for superiority in one's descent.

The Prophet (saas) commanded thus:

(All of) you are children of Adam, and Adam is from dust. Let some men cease to take pride in others.³

The Prophet (saas) stated that no criteria except for heedfulness are acceptable:

Your descent is nothing to be proud of. Nor does it bring you superiority. O people! All of you are the children of Adam. You are like equal wheat grains in a bowl ... No one has any superiority over anyone else, except in religion and heedfulness. In order to consider someone a wicked person, it suffices that he humiliates other people, is mean with money, bad-tempered and exceeds the limits.⁴

Throughout his life, the Prophet Muhammad (saas) advised his people to set aside their ignorant and perverse values and to live by the Qur'an. In the Qur'an, racist attitudes are defined as "fanatical rage," and people's ambitious attitudes are criticized. A related verse reads:

Those who disbelieve filled their hearts with fanatical rage—the fanatical rage of the Time of Ignorance—and Allah sent down serenity to His Messenger and to the believers, and obliged them to respect the formula of heedfulness which they had most right to and were most entitled to. Allah has knowledge of all things. (Surat al-Fath, 26)

Muslims who obeyed Allah's call in the above verse led their lives in peace and security, both during the Blessed Period of the first community of Islam and in succeeding ages when just administrators reigned.

In the Period of the Prophet Muhammad (saas), Contracts Signed with the People of the Book and the Pagans Secured Justice in Society

After the migration of the Prophet (saas) from Mecca to Medina, he encountered many different communities. At that period, Jews, Christians and pagans who held power were all living together. Under such circumstances, the Prophet Muhammad (saas) united the cosmopolitan structure to secure social unity and peace by making social agreements—either by sending letters or holding face-to-face meetings—with more than a hundred communities, and thus achieved social compromise.⁵ Prof. Thomas Arnold stresses the

importance of the social unity established by the Prophet Muhammad (saas) in these words:

Arabia that had never before obeyed one prince, suddenly exhibits a political unity and swears allegiance to the will of an absolute ruler. Out of the numerous tribes, big and small, of a hundred different kinds that were incessantly at feud with one another, Muhammad's word created a nation.⁶

As is related in many verses in the Qur'an, living in peace with people of other religions is perceived as good by Islam. In one verse, Allah commands Muslims to believe in all the holy books revealed by Him and respect their beliefs:

So call and go straight as you have been ordered to. Do not follow their whims and desires but say, "I believe in whatever Allah has sent down [in the form] of a Book and I am ordered to be just between you. Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination." (Surat ash-Shura, 15)

The above verse describes the relations a Muslim should establish with people of other religions. Muslims are also held responsible for adopting the morality of the Prophet and being compassionate and just towards other people. This person can be anyone, a Buddhist, a Jew, a Christian or even an atheist. Such honest and just attitudes will make a very positive impact on their hearts, no matter what or who they believe in—or even if they have no beliefs at all—and they will become a means to make them feel closer to Islam.

The Prophet's (saas) migration to Medina and his administration there were marked by brotherhood and

compassion, and proved that a peaceful life among groups of people of different religions, races and languages is possible. The fact that the first text the Prophet (saas) dictated was a peace agreement provides evidence for the fact that he was committed to the establishment of peace and friendship. Following his conquest of Mecca, the Prophet Muhammad (saas) released even those who had formerly tortured Muslims, and was tolerant towards them. This superior morality of the Prophet Muhammad (saas) was unprecedented in Arab society, and was greatly appreciated by people.

At that time, the Prophet Muhammad (saas) also became a role model for all believers regarding the establishment of true justice in conquered countries. Towards the natives of these lands, he exercised the justice described in the Qur'an and made agreements which pleased the parties involved. The fact that no party suffered even minor injustice was the distinctive feature of these agreements. For this reason, no matter which race or religion they belonged to, the people of conquered countries were always pleased with the justice introduced by Islam.

The Prophet Muhammad (saas) and the companions of the Prophet, peace be upon them all, were people who ensured justice among people, as the verse stresses: **"Among those We have created there is a community who guide by the Truth and act justly according to it."** (Surat al-A'raf, 181)

In the contract made with the Christians of Najran, who lived in South Arabia, the Prophet Muhammad (saas) demonstrates one of the best examples of understanding and justice. The contract included the following article:

The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet.⁷

By means of such contracts, the Messenger of Allah (saas) secured a social order for Muslims and the People of the Book alike, which was marked by peace and security. This order was a total manifestation of the following verse:

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

The examples cited above are only a few of the measures implemented by the Prophet Muhammad (saas) that show the way he exercised justice. However, the most important of these contracts is the Constitution of Medina signed by Jews and pagan communities. This contract is still the subject of many articles today, and is closely examined.

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

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

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

*The Jews of Banu 'Awf are a community along with the believers. To the Jews their religion and to the Muslims their religion.*⁸

This contract granted the right of membership to Jews and the idolater communities as well. Article 16 reads: "The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted."⁹ The companions of the Prophet Muhammad (saas) also strictly adhered to this mentality and granted this right to Berbers, Buddhists, Brahmans and other similar communities. During this period, disputes were easily resolved, everyone respected other people's beliefs, and peace and justice prevailed for a long period of time.

The Prophet (saas) also made contracts with pagans as well as the people of the Book. Pagans were always treated with justice, and when they asked for protection, their requests were readily accepted by the Prophet Muhammad (saas).

This meant that these communities sought the protection of the Prophet (saas) in the face of an attack or a wrongful accusation. Throughout his life, many non-Muslims and pagans requested protection from the Prophet Muhammad (saas), and he took them under his protection and ensured their security. In Sura Tawba, Allah states that requests of pagans seeking protection be accepted by believers. Of this, Allah says the following:

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

... As long as they are straight with you, be straight with them. Allah loves those who do their duty. (Surat at-Tawba, 7)

As Allah states in the verse 1}, He asks believers to assume a just attitude towards pagans and holds them responsible for ensuring their security in the event they seek protection from believers.

The People of the Book In the Period of the Prophet Muhammad (saas)

When we examine the relations of the Prophet Muhammad (saas) with the people of the Book during the first years of Islam, we see that he co-operated with Christians.

When Muslims were subjected to cruelty by pagans in Mecca, the Prophet Muhammad (saas) told them to migrate to Ethiopia, a place where Christians lived at that time. King Negus, the Christian ruler of that country, accepted the migrant Muslims and protected them against oppression.

In the Qur'an Allah also gives the example of Jesus' disciples to other believers for their loyalty to Allah and His Messenger (saas). There are also striking similarities between the first Muslims and the first Christians. The communities who first believed in Allah always remained faithful to Allah's messengers, despite being subjected to difficulty and torture. In the Qur'an, Allah relates that the first Christians in the time of the Prophet Jesus (as) were sincere Muslims who surrendered themselves to Allah:

When Isa' sensed disbelief on their part, he said, "Who will be my helpers to Allah?" The disciples said, "We are Allah's helpers. We believe in Allah. Bear witness that we are Muslims." (Surah Al 'Imran, 52)

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

The compassionate attitude adopted by the Prophet Muhammad (saas) towards Jewish communities also sets a good example for all believers. During the period of the Constitution of Medina, the Prophet Muhammad (saas) treated Jews kindly and compassionately. He encouraged that there be co-operation, counselling and goodness between Muslims and Jews.¹⁰ Indeed, this was put into practice in daily life. This just and compassionate attitude of the Prophet (saas) surely applied to all people from all religions and races.

Despite treachery, attacks and plots, the Prophet (saas) always forgave the perpetrators in compliance with the verse **"those who pardon other people"** (Surah Al 'Imran, 134). And as the verse suggests, **"Call to the way of your Lord with wisdom and kindly instruction, and discuss (things) with them in the politest manner..."** (Surat an-Nahl, 125), he always summoned people to Islam with gracious advice.

In the Period of the Caliphs Justice was Exercised in Compliance With the Qur'an

After the death of the Prophet Muhammad (saas), the caliphs who succeeded him were also very sensitive regarding exercising justice. In conquered countries, both natives and newcomers led their lives in peace and security. Abu Bakr, the first Caliph, demanded his people to adopt just and compassionate attitudes in these lands. All these attitudes were in compliance with the values of the Qur'an. Abu Bakr gave the following command to his army before the first Syrian expedition:

Stop, O people, that I may give you ten rules to keep by heart: Do not commit treachery, nor depart from the right path. You must not mutilate, neither kill a child or aged man or woman. Do not destroy a palm tree, nor burn it with fire and do not cut any fruitful tree. You must not slay any of the flock or herds or the camels, save for your subsistence. You are likely to pass by people who have devoted their lives to monastic services; leave them to that to which they have devoted their lives. You are likely, likewise, to find people who will present to you meals of many kinds. You may eat; but do not forget to mention the name of Allah.¹¹

Umar ibn al-Khattab, who succeeded Abu Bakr, was famous for his justice and made contracts with the indigenous people of conquered countries, just like the Prophet Muhammad (saas) did. Each one of these contracts was an example of understanding and justice. For instance, in his declaration granting protection to Christians in Jerusalem and Lod, he ensured that churches would not be demolished and guaranteed that Muslims would not worship in churches in groups. Umar granted the same conditions to the Christians of Bethlehem. During the conquest of Medain, the declaration of protection given to the Nestorian Patriarch Isho'yab III (650 - 660 AD) again guaranteed that churches would not be demolished and that no building would be converted into a house or a mosque. The letter written by the patriarch to the bishop of Fars (Persia) after the conquest is most striking, in the sense that it depicts the compassion and compassion shown by Muslim rulers to the People of the Book in the words of a Christian:

*The Arabs to whom Allah has given at this time the government of the world... do not persecute the Christian religion. Indeed, they favor it, honor our priests and the saints of the Lord and confer benefits on churches and monasteries.*¹²

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

This is the security which 'Umar, the servant of Allah, the commander of the faithful, grants to the people of Ælia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches and their crosses, and for all that

*concerns their religion. Their churches shall not be changed into dwelling places, nor destroyed, neither shall they nor their appurtenances be in any way diminished, nor the crosses of the inhabitants nor aught of their possessions, nor shall any constraint be put upon them in the matter of their faith, nor shall any one of them be harmed.*¹³

All these are very important examples revealing the understanding of justice and love of true believers.

By means of the conquests made in the period of caliphs, the communities in these regions were saved from violence and had the opportunity to come to know Islam. However, people were never forced to convert to Islam. As the verse, **"To you your religion, and to me, mine"** (Surat al-Kafirun, 6) suggests, everyone practiced their religion freely and never faced any sort of oppression. They learned about the religion of Islam from the practices of Muslim people who observed its principles in their true sense, and thus they were greatly impressed. The majority of these people complied with the sincere call of these pious Muslims, and thus the number of people who converted to Islam increased steadily. For instance, in the time of Abu Bakr, some of the Christians in Kinde and Iyad converted to Islam of their own free will, as did others after the conquest of Damascus.¹⁴

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

Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.¹⁵

In his book *The Prospects of Islam*, Browne goes on to say that the real motive behind the Muslims' conquests was the brotherhood of Islam.

THE PEOPLE OF THE BOOK IN THE QUR'AN



There are many nations in the world with different colors, creeds, and languages. These differences, as mentioned earlier, have been a cause of enmity throughout history in societies that did not live by religious moral values. The perceived wisdom is that people can never manage to co-exist and that disputes arise wherever such differences exist. However, this is a great misconception and the facts are otherwise. In fact, it is Allah Who created human beings in different communities and in the Qur'an, He calls all people to peace and security:

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

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

All divine religions revealed through Allah's messengers summon people to have faith in Allah, recommend them to display moral perfection and warn them against bad morals. Despite the fact that all divine religions—except for Islam—

are distorted, it is evident today that some of their messages are fundamentally the same. That is why these conflicts, which are stirred up artificially, lack reasonable and logical grounds. As stated in the verse above, the main reason for unrest among people is not complying with Allah's summoning but following in the "footsteps of satan."

Believers' harbouring hostile feelings to other people who have faith in Allah is a moral weakness that displeases Allah, who prohibits all believers from displaying such feelings. He calls on people to establish peace, sevgi and friendship. In the Qur'an, revealed to the Prophet Muhammad (saas), the last Messenger of Allah, Allah gives believers explicit commands and recommendations on this subject.

The Status of the People of the Book in the Qur'an

In the Qur'an, Jews and Christians, the members of the religions who abide by the Divine Books revealed by Allah, are called the "People of the Book." What Muslims' views of the People of the Book should be, their relations, and the status of the People of the Book in social life are described in verses and the sayings of the Prophet Muhammad (saas) in detail. The People of the Book, while they rely basically on Allah's revelation, have moral precepts and know what is lawful and what is not. For this reason, if one of the People of the Book cooks some food, it is lawful for Muslims to eat it. In the same way, permission has been

given to a Muslim man to marry a woman from among the People of the Book. On this subject Allah commands:

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

Throughout Islamic history, the People of the Book have been always treated with compassion in Muslim societies. This was particularly evident in the **Ottoman Empire**. It is a well known fact that the Jews, whose rights were denied and were exiled by the Catholic Kingdom of Spain, took refuge in the lands of the Ottoman Empire. As will be dealt with in detail in the following sections, when Sultan Mehmed the Conqueror captured Istanbul, he granted both Christians and Jews all their fundamental rights. Throughout Ottoman history, Jews were regarded as a People of the Book and enjoyed peaceful coexistence with Muslims.

How Should a Muslim Regard Judaism?

As exemplified in the previous pages, throughout his life, the Prophet (saas) treated the People of the Book with the utmost understanding and justice. As a result of this noble attitude, Abdullah ibn Salam, a prominent rabbi,

and his friends converted to Islam and came to believe in his prophethood.

The practices of the Inquisition in European history, which were a consequence of Christian bigotry, or of anti-Semitism that is itself linked to racist views (hatred of Jews) were never observed in the Islamic world. In the 20th century, however, with some Jews embracing atheistic Zionism, the Middle East became the scene of conflict and unrest between Jews and Muslims.

Zionism appeared in the mid-19th century as an ideology espousing a homeland for landless Jews. But as with many ideologies, zionism became corrupted over the course of time, and that legitimate demand turned into a radical conception resorting to terror and violence and allied with extremist forces. Atheist zionism, on the other hand, is a racist, chauvinistic and colonialist ideology.

There are two varieties of zionism today. The first of these is the zionist conception of the devout Jewish people, who wish to live in peace and security in Israel alongside Muslims, seeking peace and wishing to worship in the lands of their forefathers and engage in business. In that sense, Muslims support zionism. We would fully back the devout Jewish people living in peace and security in their own lands, remembering Allah, worshipping in their synagogues and engaging in science and trade in their own land.

The zionist belief held by a devout Jew and based on the Torah does not in any way conflict with the Qur'an. The Jews' living in that region is indicated in the Qur'an,

in which it is revealed that Allah has settled the Children of Israel on it:

Remember when Moses said to his people, "My people! Remember Allah's blessing to you when He appointed prophets among you and appointed kings for you, and gave you what He had not given to anyone else in all the worlds! My people! Enter the Holy Land which Allah has ordained for you. Do not turn back in your tracks and so become transformed into losers." (Surat al-Ma'ida: 20-21)

It is the "irreligious, Godless Zionism" that we as Muslims condemn and regard as a threat. These Godless Zionists, who do not defend the existence and oneness of Allah, but, on the contrary, encourage a Darwinist, materialist perspective and thus engage in irreligious propaganda, are also a threat to devout Jews. Godless Zionism is today engaged in a struggle against peace, security and moral virtue, and constantly produces strife and turmoil and the shedding of blood.

There is no doubt that atheistic zionism is a detrimental and harmful ideology for Muslims and world peace alike. It is therefore the duty of every Muslim and person, no matter what his political stance or belief, to struggle against this harmful ideology on intellectual grounds. However, as in the case of any sphere, it is also of vital importance to establish justice and to avoid prejudice. A Muslim must oppose radical Zionists while ensuring that injustice and oppression are not inflicted on innocent Jews.

As in every form of racism, anti-Semitism is an ideology utterly foreign to Islam. A Muslim opposes all forms of genocide, torture and violence, regardless of religion, race and ethnical origins. A Muslim will never support even the most minor attack on innocent Jews, in the same way he would not approve of any cruel treatment of a member of any other nation. On the contrary, he will denounce it. In the Qur'an, those who make mischief on earth, who subject people to cruelty and those who kill people for no reason are denounced. Some verses on this subject read as follows:

Seek the abode of the Hereafter with what Allah has given you, without forgetting your portion of the world. And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love corrupters. (Surat al-Qasas, 77)

Then, is it to be expected of you, if you were put in authority, that you will do mischief in the land, and sever your ties of kinship? Such are the people Allah has cursed, making them deaf and blinding their eyes. (Surah Muhammad, 22-23)

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

In compliance with these commands of Allah, the intellectual struggle against atheistic zionism should not lapse into a kind of an "antagonism towards Jews," and innocent people should not be subjected to such

unacceptable reactions. This is what being just and tolerant entails.

Anti-Semitism and other kinds of racism (eg. prejudice against blacks) are perversions arising from various ideologies and superstitions. When we examine anti-Semitism and other forms of racism, we see clearly that they promote ideas and a model of society that is totally contrary to the moral teachings of the Qur'an. At the root of anti-Semitism for instance lie hatred, violence, and lack of compassion. An anti-Semite may be so cruel as to support the murder of Jewish people, men, women, children and the aged, and condone their torture. However, the moral teaching of the Qur'an enjoins love, compassion and mercy for all people. It also commands Muslims to show justice and be forgiving even to their enemies. As stated in the verse: **"...if someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind..."** (Surat al-Ma'ida, 32) It is a very serious crime to slay even a single innocent person.

On the other hand, anti-Semites and other racists baulk at living together in peace with people of different races or creeds. (eg. German racists (Nazis) were opposed to Germans and Jews living together. They rejected it, citing concern for the degeneration of their respective races.) However, in the Qur'an, there is not the slightest distinction between races; in the Qur'an Allah advises that people of different faiths live together in the same society in peace and happiness.

In the Qur'an Allah does not even discriminate between those who do not believe in Him and religion and those who are actively hostile to it. Allah commands Muslims to make their position clear to those who are hostile, while He orders them to treat with justice to those who do not show such hostility:

Allah does not forbid you from being good to those who have not fought you over religion or driven you from your homes, or from being just towards them. Allah loves those who are just. Allah merely forbids you from taking as friends those who have fought you over religion and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers. (Surat al-Mumtahana, 8-9)

In the Qur'an, we are commanded not to make judgments about people just because they belong to a particular race, nation or religion. In every community, there are good people as well as wicked people. In the Qur'an, Allah draws attention to this differentiation. For instance, right after mentioning the rebellious nature—against Allah and His religion—of some People of the Book, there is reference to an exception and, said:

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

[Him]. (Surah Al 'Imran, 113-115)

In conclusion, a person who thinks in the light of the verses of the Qur'an and fears Allah can in no way feel hostility towards Jews because of their religion or creed. The moral teachings of the Qur'an exclude all racism. For this reason, a Muslim who follows the Qur'an does not practice racism and does not despise people because they belong to a certain race. It is commanded in the Qur'an that, so long as they show no hostility to Islam or Muslims, an understanding and friendly attitude must be maintained toward other religions. For this reason, a Muslim who follows the Qur'an should assume a compassionate and friendly manner towards people of different religions, and especially towards the People of the Book.

A Muslim's view of Judaism and Holocaust must be based on these basic criteria. Some Jews may be subjected to criticism only because they have a racist attitude, shed blood in the name of zionism and subject other people to cruelty in compliance with the commands of the distorted Torah. A Muslim wishes to see an end to anti-Semitic racist movements and ideologies such as atheistic zionism that practice racism in the name of the Jews, and a peaceable world order established, in which every race and belief can live in peace and justice.

Monasteries, Churches and Synagogues must be Respected

A Muslim must respect and protect the holy places where the People of the Book worship Allah, and protect

them. For Muslims, these places are precious because in these places, people, whether Jews or Christians, remember Allah. In the Qur'an, the places of worship of the People of the Book, such as monasteries, churches and synagogues, are mentioned as places of worship protected by Allah.

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

As a manifestation of his loyalty to Allah's commands, the Prophet Muhammad (saas) was most careful not to destroy the holy places of the People of the Book. Such destruction means, in the first place, opposing Allah's commands. This aside, it means preventing people who have faith in Allah worshipping Him. Indeed, the Prophet Muhammad (saas) promised the Christians, who were the other party to a peace agreement he made, that their churches would not be destroyed and that they would never be harmed. The tax (Jizya) agreements he made with Christians also guaranteed the safety of churches.

The first agreement made after the death of the Prophet (saas) that guaranteed the protection of the temples was a tax agreement Khalid bin al-Waleed signed with the leader of the city of Anat. Ibn Ishaq stated that those agreements made by Khalid bin al-Waleed were also approved by Abu Bakr and the three caliphs following him.¹⁶ This aside, Abu Bakr offered the same

guarantees that had been offered to the people of Najran by the Prophet Muhammad (saas).

The Islamic societies that abided by Islamic morality after the death of the Prophet (saas) also paid special attention to this issue. Muslim leaders who adhered to the Qur'an and the *Sunnah* [the sayings and doings of the Prophet Muhammad (saas)] respected the places of worship of non-Muslims in conquered countries and showed great compassion to the clergy. Christians who lived under Muslim rule for centuries never rebelled for religious reasons. This, there is no doubt, is the result of the just and loving attitudes of Muslim leaders in compliance with Qur'anic rules.

PEACE IN SOCIETIES WHERE TRUE JUSTICE PREVAILS



In the previous sections, we mentioned the type of justice referred to in the Qur'an, the attitude of Muslims towards the People of the Book and the compassionate and just administration of the Prophet Muhammad (saas). Looking at history, we see that the true justice established during the time of the prophets continued to exist under the rule of other leaders who exercised justice. After the period of the Prophet Muhammad (saas), too, just administrators who strictly adhered to the teachings of the Qur'an and followed in the footsteps of the messengers managed to establish societies marked by peace. The true justice described in the Qur'an, righteousness and honesty also prevailed in the time of these administrators, making their reigns an example to follow for their successors.

After embracing Islam, Turkish people, too, made up societies that are documented as having had just, compassionate and honest administrations. As we shall see, this fact is confirmed by many Western historians. Furthermore, this fact was also sincerely expressed by

researchers who were members of communities that lived under Turkish rule for centuries. The Great Seljuk and Ottoman empires, the two great Turkish examples of their kind, spring to mind in this context. Numerous peoples who lived under their rule enjoyed the maintenance of social justice and lived in peace.

Khans of the Great Seljuk Empire who Administered Justice

With the conversion of the Turks to Islam, khans (a title given to the supreme rulers of Turkish tribes and Ottoman sultans) and sultans ruled in the light of the Islamic teachings. The spread of Islam witnessed praiseworthy accomplishments, great conquests and many other important contributions during the reign of these leaders, due to the guidance of justice described in the Qur'an. In his book, *The Spread of Islam in the World*, Sir Thomas Arnold, a British researcher, explains the willingness of Christians to come under Seljuk rule in these terms:

This same sense of security of religious life under Muslim rule led many of the Christians of Asia Minor, also, about the same time, to welcome the advent of the Saljuq Turks as their deliverers... In the reign of Michael VIII (1261-1282), the Turks were often invited to take possession of the smaller towns in the interior of Asia Minor by the inhabitants, that they might escape from the tyranny of the empire; and both rich and poor often emigrated into Turkish dominions.¹⁷

Malik Shah, the ruler of the Islamic Seljuk Empire during its brightest age, was very careful to apply the judgments of

the Qur'an. He approached the people in the conquered lands with great love and compassion, and was thus remembered by them with respect. The Armenian historian Mateos of Urfa describes the Great Seljuk Empire as follows:

*The reign of Malik Shah was blessed by Allah. His sovereignty extended to the remotest countries and gave peace to Armenians. His heart was full of compassion for Christians. He treated the people of the lands he passed through like a father. Many towns and provinces came under his control of their own free will; all Roman and Armenian towns recognized his laws.*¹⁸

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

The situation of the survivors would have been utterly hopeless, had not the sight of their misery melted the hearts of the Muhammadans to pity. They tended the sick and relieved the poor and starving with open-handed liberality. Some even bought up the French money which the Greeks had got out of the pilgrims by force or cunning, and lavishly distributed it among the needy. So great was the contrast between the kind treatment the pilgrims received from [them] ... and the cruelty of their fellow-Christians, the

*Greeks, who imposed forced labour upon them, beat them, and robbed them of what little they had left, that many of them voluntarily embraced the faith of their deliverers.*¹⁹

Odo de Diogilo, narrating the events experienced during the Second Crusade, relates the efficacy of the loving, compassionate and just attitudes of Muslims:

*Avoiding their co-religionists who had been so cruel to them, they went in safety among the infidels who had compassion upon them, and, as we heard, more than three thousand joined themselves to the Turks when they retired... .. though it is certain that contented with the services they performed, they compelled no one among them to renounce his religion.*²⁰

These statements by historians reveal that the morality of the Qur'an commands the establishment of justice in warfare and other difficult times. This superior morality displayed by the Muslim Turks—at a time when the world was ruled by tyrants—is an indication of their commitment to the Qur'an and their superior character. For this reason, no matter how prejudicial a nation or a community may be towards Islam, their hearts will soften when they witness this good morality of Muslims, just like in the case of Crusaders.

The Ottoman Empire Brought Justice to the Conquered Lands

In societies in which people complied with the commands of the Qur'an, social life was marked by peace and tranquillity, which is a phenomenon that is also confirmed by the historical facts. One of these just administrations was the Ottoman

Empire, which was originally a small state that spread rapidly, superseding the Byzantine Empire and which eventually came over a vast swath of land including southwest Asia, northeast Africa, and southeast Europe. Today, we still come across traces of the Ottoman Empire in the Balkans, the Middle East and North Africa. Everywhere in the Ottoman Empire was ruled by Muslim administrators who displayed the noble traits of people who adhered to Islamic tenets. One can understand the influence of the Ottomans from the quotation below, taken from the ten-volume work, *Histoire de la Turquie*, (1854) by Lamartine:

Visit Izmir, Istanbul, Syria or Lebanon. Go to monasteries, holy places, and educational institutions there. Look at the places where religious education is provided and ask people "Was there anything wrong with the attitude of the Ottomans to you, or the protection they provided?" All of them will tell you about "the impartial treatment of the Ottomans and the Sultan"... Indeed, in the administration of these religious places, the Ottoman sultans acted with a profound sense of objectivity, respect and peace...²¹

Starting from the time of Osman Ghazi (a title given to a victorious Muslim military leader), the founder of the Ottoman Empire, Sultan Mehmed the Conqueror, and other emperors became role models for all humanity to follow with their elevated manner and the justice they displayed in their administrations. Under their authority, people of different religions and creeds co-existed in peace. Furthermore, there existed some communities which did not resist at all and of their own free will submitted to the rule of Sultan Mehmed the Conqueror. This alone bespeaks the great satisfaction people derived from his fair treatment.

As is the case with all Islamic states, the Ottoman sultans treated the non-Muslims in the conquered lands with the utmost justice.²² That is because according to the Qur'an, the people of the conquered lands were Allah's trusts to the sultans. The protection of these people and keeping them safe from the cruelty of others were the responsibilities of administrators who ruled with justice. That is why, while European kingdoms subjected native peoples to genocide and cruelty, and exploited all the natural resources in the countries they occupied, the Ottoman sultans made it their main goal to bring welfare to the conquered lands. They never resorted to coercion to convert the natives. On the contrary, they provided them all the means to worship in peace.²³

Muslim Turks never intervened in the language, religion and many of the social and administrative structures of the people living under their rule. In brief, the cultures of these people were kept intact. That is why people whose religions, languages and cultures were completely different could live together in peace and harmony under one roof. Regarding this subject, historian André Miquel states the following:

*The Christian communities lived under a well administered state that they did not have during the Byzantine and Latin periods. They were never subjected to systematic persecution. On the contrary, the empire and especially Istanbul had become a refuge for Spanish Jews who were tortured. People were never Islamized by force; the movements of Islamisation took place as a result of social processes.*²⁴

Turkish lands, which were then ruled in compliance with Islamic justice, provided great comfort for people of all religions. Non-Muslims living in Ottoman territories in

Anatolia and Europe experienced no interruption in their social and religious lives.²⁵ As a result of the strict adherence of Ottoman sultans to the Qur'an, no distinction was made between people because of their race, language and ethnic origins, and people of different descent enjoyed social justice. In his book, *The Ottoman History*, historian İsmail Hakkı Uzunçarşılı stresses that non-Muslim people considered the strong compassion of the Turks as a salvation:

*The respect of the Turks for the religious feelings of non-Muslim communities was the main cause why these people considered the Ottoman administration as a saviour.*²⁶

European historian Richard Peters expresses how Muslim Turks exercised exemplary justice in the countries they conquered:

*For ages, Turks ruled many nations but never attempted to assimilate them. They granted them their freedom and allowed them to live by their religious principles and culture.*²⁷

All these examples evinced the Muslim Turks' unwillingness to exploit conquered lands. They respected the rights of all peoples under their rule. Both Seljuks and Ottomans took it upon themselves to protect every individual living within their territories. Thus it was that people of different nations and religions lived in peace without coming into conflict with one another. If the Ottoman leaders had not adopted a just attitude towards these people, they would certainly have failed to found such well-established empires and keep them intact for so long. However, we see that the elevated values and traits Islam endowed these administrators with helped them attain a high level of culture and civilisation.

Just Administration During the First Periods of the Ottoman Empire

Right from the initial years of its development, the founders of the Ottoman Empire adopted the principle of administering justice. They administered the various communities and disbelievers under their rule with great fairness and never resorted to coercion to make them convert to Islam. The establishment of peace was always their main priority.

Osman Ghazi, the founder of the Ottoman Empire, established strong friendships with the non-Muslims living around his territory. These good relations ensured mutual trust. For example, before Osman Ghazi took his people to the high plateau in springtime, he entrusted his goods to the care of non-Muslims in Bilecik, and months later returned with gifts such as cheese, butter and carpets for them.²⁸ The bazaar in Ilca-Eskisehir, a province within the territories held by Osman Ghazi, attracted non-Muslims from the neighbouring regions because of its security.²⁹ Warm social relations with non-Muslims permeated Osman Ghazi's time. One event the historian Joseph von Hammer relates in his book, *Ottoman History*, exalts Osman Ghazi's just administration for all people, no matter to which religion they belonged:

One day, non-Muslims from Bilecik brought a load of glasses to the bazaar. One Muslim bought glasses but did not pay for them. When the salesman complained, Osman Ghazi called the Muslim who had failed to pay, took the money from him and immediately gave it to the non-Muslim. Following that, Osman Ghazi used his town criers to order his people not to act unjustly towards the non-

Muslims of Bilecik. Osman Ghazi's administration proved to be so fair that even non-Muslim women could come and shop in the bazaar in safety. Under the administration of Osman Ghazi, the non-Muslim community felt safe. When Osman Ghazi was asked the reason for his extreme sensitivity in doing justice to the non-Muslims of Bilecik, he answered: "They are our neighbours. When we first came to this land, they welcomed us. What becomes us now is to respect them."³⁰

This virtuous conduct of Osman Ghazi is simply a manifestation of Allah's command:

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

This behaviour in compliance with the Qur'anic injunctions caused many people to be reconciled to Islam. After the conquests of Yarhisar, Inegol, Bilecik, Yenisehir (towns in Anatolia) and their surroundings, Osman Ghazi treated the native non-Muslims with justice and compassion, and did not confiscate their lands. Indeed, Ottoman rule promoted public welfare and made these lands better places to live in a very short time. Furthermore, these safe lands even attracted other non-Muslim communities, which came and settled in the Ottoman lands.³¹ If Osman Ghazi had not ensured the establishment of that just, compassionate and secure environment which Islam demands, non-Muslims whose lands were conquered by Muslims might well have adopted a hostile manner. However, being a person of faith,

who strictly observed Allah's commands, he administered justice. Osman Ghazi also attended wedding ceremonies of non-Muslims and gave them gifts, which are acts that attest to his love of and respect for non-Muslims.³²

In his book, *The Ottoman History*, Joseph von Hammer relates another example of Osman Ghazi's justice:

*On a Friday, a Muslim, who was a subject of the Germiyan Turk ruler Alishir quarrelled with a Christian who was under the command of a Roman commander of Bilecik. Osman judged between them and found the Christian innocent. Then, throughout the country, everyone started to talk about Osman's justice and honesty.*³³

It is further related that just before his death, Osman Ghazi instructed his son Orhan to protect all his subjects equitably and to please those who obeyed him.³⁴ The reputation of Osman's justice extended even to remote lands. For this reason, Orhan Ghazi did not have to fight to capture Bursa (a town in Anatolia). The commander of the town surrendered the castle to Orhan Ghazi of his own free will. Then Orhan Ghazi asked Saroz, the commander in Bursa, why he had surrendered the castle. Saroz replied that those who obeyed Orhan Ghazi enjoyed peace, and that was what his people also longed for.³⁵ The answer of the Romans in Bursa to the same question also reflects the very same sincere feelings:

*We see that your state is growing stronger each day, surpassing ours; we see that those peasants who came under your father's rule are happy and no longer remember us. This being the case, we also desired to attain such well-being.*³⁶

A letter written by the Archbishop of Thessaloniki, Gregory Palamas, who was captured by the Ottomans in 1355, explicitly reveals the compassion displayed by Orhan Ghazi and his officials towards Christians. In his letter, Palamas stated that Christians enjoyed complete freedom in Ottoman lands, that Solomon Pasha, the son of Orhan Ghazi, asked him questions about Christianity and that Sultan Orhan himself had a discussion with him, as well as Muslim theologians and scholars.³⁷

Orhan Ghazi's compassionate and just administration was not limited to Christian communities. Jewish communities also benefited from the justice stemming from the noble spirit of Islam that manifested itself in Orhan Ghazi's administration. Having lost everything they held dear under the rule of other states, Jews in Edirne and other Thrace towns received the Ottoman conquest with pleasure.³⁸

The Ottoman Emperor's favourable attitude to Jews also continued during the time of Murad I. Byzantine historian Chalcondylas described Sultan Murad's just and tolerant administration as follows:

*Regardless of their religion, the people who obeyed and served him received generous and kind treatment. He was tough on those who were hostile. None of his enemies succeeded in escaping him. He earned the trust of everyone, be he a friend or an enemy, because he kept his promises, even if they later turned out to be against his interests.*³⁹

Gibbon, the British historian, described Sultan Murad's compassion towards Christians by writing that he treated Orthodox people much better than Catholics treated Orthodox people.⁴⁰

All these examples reveal why the Ottoman Empire gained great power so rapidly during its early years. The just attitudes of the rulers had very positive effects on people of different religions, and the Ottomans extended their borders to far-off continents. The most important reason why this expansion continued during the reigns of other sultans is this same understanding and just attitude. The tolerant and just environment established in the time of Sultan Mehmed the Conqueror is an established fact accepted by all historians.

True Justice was Established at the Time of Sultan Mehmed the Conqueror

The conquests during the time of Sultan Mehmed the Conqueror extended the borders of the empire to three continents, and the conquest of Istanbul marked the beginning of a new age. This conquest was a milestone in European history as well as Ottoman. Sultan Mehmed also practiced the justice and compassion of Islam on the people of the lands he conquered.

Sultan Mehmed's compassion towards the People of the Book is documented by the agreements he made. His tolerant administration stemmed from Islamic tenets and included everyone: Jews, Armenians and Syrian Orthodox communities.⁴¹ That is why during his reign, many nations were pleased to be under his rule. A statement by the Grand Duke Lucas Notaras, the Byzantine commander, "I would rather see the Muslim turban in the midst of the city than the Latin mitre"⁴² confirms that fact.

The conquest of Istanbul by Sultan Mehmed was initially a cause of great fear among non-Muslims. The majority of these

feared they would suffer discrimination, oppression and attacks, and so fled from Istanbul or congregated in St. Sophia Church. However, Sultan Mehmed, who treated them with justice and compassion, relieved them of all their fears and allowed them to return to their homes and go on with their daily lives.⁴³ He allowed non-Muslims to live according to their own religions and their own rules, and furthermore, brought in conditions under which people of different creeds could carry out their religious obligations without hindrance.⁴⁴ In the palace, Muslim and Christian scholars lived side by side and discussed issues in an atmosphere of compassion.

Sultan Mehmed the Conqueror tried to learn about Christianity from a Christian,⁴⁵ and granted the Patriarch an imperial edict entitling the Christian community to administer their own law in the conduct of their daily lives. Sultan Mehmed gave the Patriarchate enormous freedom, and thus the Patriarchate received autonomy under Turkish rule.⁴⁶ The historian Hammer published a copy of the imperial edict (*modus vivendi*) compiled from Western and Eastern sources. Hammer quotes the following in the acquittal sent to the Patriarch by the Sultan:

*No one will oppress the patriarch: no one will ever bother him, regardless of his identity. The patriarch and the great priests in his service will be excused from all forms of services for an indefinite period of time.*⁴⁷

Right after the conquest, Sultan Mehmed the Conqueror set about dealing with the judicial rights of minorities, appointed Gennadius as the Greek-Orthodox Patriarch and signed an agreement with them. Another agreement he made with the People of the Book living in Galata (a district of

Istanbul), confirmed that the churches in Galata would not be confiscated or turned into mosques, and that the People of the Book would not be forced to convert to Islam.⁴⁸ Another agreement made in the same period entitled the spiritual leaders known as "metropolitans" to carry out their services as usual.⁴⁹

Apart from the rights of Christians, Sultan Mehmed also paid attention to the rights of Jews. They were also granted the right to have their own synagogues and rabbis and to carry out their religious services freely. Sultan Mehmed invited Rabbi Moses Kapsali to the palace, the first rabbi of the Ottoman period, complimented him and granted him an imperial edict to judge cases involving Jews.⁵⁰

These developments that occurred following the conquest of Istanbul by Sultan Mehmed also characterised the reigns of the succeeding Ottoman sultans. The Ottoman army extended its borders as far as Vienna. They conquered the Balkans entirely. Serbia, Albania, Bosnia-Herzegovina, Wallachia and Moldavia passed to the Ottoman Empire and Hungary was taken under its protection. Ottoman influence was also felt in lands bordering on the sea. The Black Sea became a Turkish lake. Many Aegean islands such as the Mora Peninsula, Rhodes, Crete and Chios, the Caucasus, and places such as Baghdad, Tabriz, the Yemen, Syria, Iraq, Lebanon, Egypt, Palestine, Jerusalem, Morocco, Tunisia, Algeria, eastern Anatolia, the Spice Road, Poland and many other regions were included within the territories of the Ottoman Empire. People of different religions lived in these conquered lands in peace. Nobody was oppressed because of his religion, language or race.

A model in which such justice and understanding prevails is what is most desired in our world today. The only way to attain such a society is to live by the values of the Qur'an. As the examples above confirm, the leaders who adopted the Qur'anic injunctions and the societies they led attained great prosperity. Since the values of the Qur'an were adopted by everyone, from all walks of society, justice, compassion, , love, mercy and honesty pervaded the whole of society and brought peace and harmony to social life.

There is no reason why such a society cannot be established again. The only prerequisite for such a society is a sincere intention to live by the values of the Qur'an and to make serious efforts to spread these values to the whole of society.

HAZRAT MAHDI (AS) WILL POSSESS A HITHERTO UNSEEN CONCEPTION OF JUSTICE



In the Qur'an, Almighty Allah has revealed that He will cause Islamic moral values to prevail on earth. In the hadiths our Prophet (saas), too, has stated that Hazrat Mahdi (as) will be a means whereby this great and holy event duly takes place in the End Times. As a requirement of Qur'anic moral values, and as reported by our Prophet (saas), the rule of Islamic moral values will be brought about with love. When Islamic moral values come to prevail, the world will attain peace and security, and all forms of disorder, conflict, anarchy and terror will come to an end. Distressed by the disorder and oppression of the End Times, people will be delighted with the justice, compassion, generosity, love and interest of the Hazrat Mahdi (as), who will cause Islamic virtues to prevail on earth.

The glad tidings of the inevitable appearance of Hazrat Mahdi (as) in the End Times is revealed as follows in the hadiths of our Prophet (saas):

If just one day of the life of this world remains, Almighty Allah will prolong it and someone from my Ahl al-Bayt will come. His name will be like mine. His father's name will be like my father's name. HE WILL FILL THE WORLD THAT IS FULL OF OPPRESSION AND EVILS WITH JUSTICE AND MERCY.

(Abu Dawud and Tirmidhi, Great Hadith Collection, Rudani, Vol. 5, p. 365)

According to what is revealed in the hadiths of our Prophet (saas), Hazrat Mahdi (as) will appear in Hijri 1400 and cause Islamic moral values to prevail on earth. With the coming of Hazrat Mahdi (as), all oppression and injustice in the world will come to an end and be replaced by justice, peace, love and security. It is perfectly clear from the hadiths in the *Qutub as-Sittah* (The Six Books) and from statement by such great Islamic Scholars as Imam Rabbani, Suyuti, Barzanji and Bediuzzaman Said Nursi that the second coming of the Prophet Jesus (as), the appearance of Hazrat Mahdi (as) and the global dominion of Islamic morality will take place in the Hijri 1400s, in other words, in our own time. (For detailed information on the subject, see www.awaitedmahdi.com)

According to the hadiths of our Prophet (saas) abundance of all products, establishment of security, peace, justice and bliss, the use of all means for the comfort, peace and happiness of humanity and distribution of countless goods to people will take place by means of Hazrat Mahdi (as) in the Hijri 1400s, in other words, in our own day. This environment of justice and

peace to which Hazrat Mahdi (as) will be a means will be very wide-ranging and unique. Some of the related hadiths are as follows:

If there were only one day left for the world, that day would be lengthened until a man [Hazrat Mahdi (as)] from among my Ahl al-Bayt, will be sent; just as the earth is filled with cruelty, HE WILL FILL THE EARTH WITH JUSTICE. (Sunan Abu Dawud, 5/92)

Hazrat Mahdi (as) is one of my people, and HE WILL FILL THE EARTH WITH TRUTH AND JUSTICE, just as it is now filled with cruelty and torture. (Sunan Abu Dawud, 5/93)

This (Amr) [Hazrat Mahdi (as)] WILL FILL THE EARTH WITH JUSTICE, just as people previously filled it with cruelty. (Sunan Ibn Majah, 10/348)

During the time of Hazrat Mahdi (as), justice will prevail to such an extent that every possession taken by force will be returned to his owner. (Ibn Hajar al-Haythami, al-Qawl al-Mukhtasar fi `alamat al-mahdi al-Muntadhar, p. 23)

HIS [HAZRAT MAHDI'S (AS)] JUSTICE WILL COVER ALL PLACES and he will rule among people with the Sunnah of the Prophet (saas). He will even also call for one who is in need to be brought forward, and when that command is obeyed only one person will come. (Ibn Hajar al-Haythami, al-Qawl al-Mukhtasar fi `alamat al-mahdi al-Muntadhar, p. 20)

314 people, including women, will swear allegiance to Hazrat Mahdi (as), and all tyrants will be overthrown before him. HIS TIME WILL BE SO JUST THAT THE DEAD IN THE TOMB WILL ENVY THE LIVING... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 22)

People will be gathered around Hazrat Mahdi (as) as honey bees cluster around their sovereign. HE WILL FILL THE EARTH THAT WAS ONCE FULL OF CRUELTY WITH JUSTICE. HIS JUSTICE WILL BE AS SUCH THAT HE WILL NOT WAKE A SLEEPING PERSON OR EVEN SHED ONE DROP OF BLOOD. THE EARTH WILL RETURN TO THE AGE OF BLISS. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29)

HAZRAT MAHDI (AS) WILL COME AS A JUST JUDGE...
(Ibn Hajar al-Haythami, al-Qawl al-Mukhtasar fi `alamat al-mahdi al-muntadhar, p. 31)

CONCLUSION



Throughout this book, we dealt with what kind of an understanding a person of faith should have regarding justice and the sort of society that will be established once such justice and understanding prevail. There is, however, another point that deserves mention here: Peoples' efforts to maintain justice in society also reflect their meticulousness in living by Allah's religion and observing His commands.

For this reason, Muslims who adhere to the Qur'an must internalize this real understanding of justice. A Muslim is responsible for ruling with justice and showing compassion, in the same way that he displays the greatest care in observing Allah's commands such as fasting, praying five times a day and covering the body. Adopting a contrary attitude would mean believing in some parts of the Qur'an and rejecting others. In the Qur'an, Allah draws attention to this situation that people might fall into:

...Do you, then, believe in one part of the Book and reject the other? What repayment will there be for any of you who do that except disgrace in the world? And on the Day of Rising, they will be returned to the harshest of

punishments. Allah is not unaware of what you do. (Surat al-Baqara, 85)

A Muslim knows only too well how severe this punishment might be. Allah is the al-Adl, the Just, and He renders His servants perfect justice. He will show His justice to His servants in the Hereafter in the same way that He does in this world. People will give account of every deed, whether important or insignificant, they have done all through their lives, every remark they have uttered and every thought that occurred in their minds, and they will be repaid for them. This will take the form of either the endless blessings of Paradise or painful punishment:

Each and every one of you will return to Him. Allah's promise is true. He brings creation out of nothing and then regenerates it so that he can repay with justice those who had faith and did right actions. Those who were disbelievers will have a drink of scalding water and a painful punishment because of their disbelief. (Surah Yunus, 4)

For this reason, a Muslim avoids all kinds of behaviour which will not be pleasing to Allah. The social life marked by peace and compassion during the administration of the Prophet Muhammad (saas), the caliphs succeeding him and other Muslim administrators, depended on commitment to the Qur'an.

As exemplified in this book, Muslims have an honorable past with the justice, mercy, understanding, compassion, conscience they displayed and the noble values they possessed. There is therefore nothing to prevent the Muslims of today drawing lessons from past experiences and re-

establishing justice on earth, and putting an end to cruelty. The only thing that remains to be done is to act in unity and to strive seriously to attain the real justice promised in the Qur'an.

THE DECEPTION OF EVOLUTION



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

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been

stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

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

The Scientific Collapse of Darwinism

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

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

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

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

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

The First Insurmountable Step: The Origin of Life

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

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

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects 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."**¹⁵¹

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living

being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

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

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.⁵²

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.**⁵³

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**⁵⁴

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?*⁵⁵

The Complex Structure of Life

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

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

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

1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.

2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.

3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.

4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible

to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁵⁶

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

Imaginary Mechanism of Evolution

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

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

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

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

*Natural selection can do nothing until favourable individual differences or variations occur.*⁵⁷

Lamarck's Impact

So, how could these "favourable 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.⁵⁸

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

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of

living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

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

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

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.⁵⁹

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

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*⁶⁰

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

*Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?*⁶¹

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.*⁶²

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.*⁶³

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

The Tale of Human Evolution

The subject most often brought up by advocates of the

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

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

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.⁶⁴

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."⁶⁵

By outlining the link chain as Australopithecus > Homo habilis > Homo erectus > Homo sapiens, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis, and Homo erectus lived at different parts of the world at the same time.⁶⁶

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. **Homo sapiens neandarthalensis and Homo sapiens sapiens (man) co-existed in the same region.**⁶⁷

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

*What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.*⁶⁸

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.⁶⁹

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

Darwinian Formula!

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

The theory of evolution asserts that life is formed by

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

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

watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicolored butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

Technology in the Eye and the Ear

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

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

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place

where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

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

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

the camera and the television, there is a loss of image quality.

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

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

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

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is

faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with 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 [intervention]...⁷⁰

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to

reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

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

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

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

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

than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

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

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

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

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

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious

and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

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

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

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

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

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

disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future.** Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.⁷¹

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

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

NOTES

- 1 The Pact of Najran, Article 8, http://www.islamicresources.com/Pact_of_Najran.htm
- 2 Mosnad Ahmad, #22978.
- 3 Narrated by Abu Hurayrah (r.a.), Ahmad, Abu Dawud, 4/331
- 4 Mosnad Ahmad, 4/158, Ibn Qasir, 4/218
- 5 Muhammad Hamidullah, *Introduction to Islam*, Publications of Centre Culture, Paris, 1957, p. 228.
- 6 Prof. Thomas Arnold, *The Spread of Islam in the World*, Goodword Books, 2001, p. 32-33
- 7 The Pact of Najran, Article 6, http://www.islamicresources.com/Pact_of_Najran.htm
- 8 The Constitution of Medina, <http://www.islamic-study.org/jews-prophet-page-2.htm>
- 9 The Constitution of Medina, <http://www.islamic-study.org/jews-prophet-page-2.htm>
- 10 Muhammad Hamidullah, *Al-Vesaiq*, pp. 44-45.
- 11 Tabari, *Ta'rikh*, I, 1850, cited in Majid Khadduri, *War and Peace in the Law of Islam*, Johns Hopkins Press, Baltimore, 1955, p. 102
- 12 W.H.C. Frend, "Christianity in the Middle East: Survey Down to A.D. 1800", *Religion in the Middle East*, Ed. A.J. Arberry, I-II Cambridge, 1969, Volume I, p. 289.
- 13 Prof. Thomas Arnold, *The Spread of Islam in the World*, A History of Peaceful Preaching, Goodword Books, 2001, p. 56.
- 14 Narrated by Ibn Ishaq, Abu Yusuf, 146; Levent Öztürk, *Asr-ı Saadetten Haçlı Seferlerine Kadar İslam Toplumunda Hıristiyanlar* (Christians in the Islamic Society From the Blessed Period to the Crusades), İz Yayıncılık, İstanbul, 1998, p. 55.
- 15 L. Browne, *The Prospects of Islam*, pp. 11-15.
- 16 Levent Öztürk, *Asr-ı Saadetten Haçlı Seferlerine Kadar İslam Toplumunda Hıristiyanlar* (Christians in the Islamic Society From the Blessed Period to the Crusades), İz Yayıncılık, İstanbul, 1998, p. 111.
- 17 Prof. Thomas Arnold, *The Spread of Islam in the World*, A History of Peaceful Preaching, Goodword Books, 2001, p. 96.
- 18 Osman Turan, *Türk Dünyası Nizamının Milli, İslami ve İnsani Esasları* (National, Islamic and Humane Fundamentals of the Turkish World Order), Vol. 2, p. 138.
- 19 Prof. Thomas Arnold, *The Spread of Islam in the World*, A History of Peaceful Preaching, Goodword Books, 2001, pp. 88-89.

- 20 Prof. Thomas Arnold, *The Spread of Islam in the World, A History of Peaceful Preaching*, Goodword Books, 2001, p.89.
- 21 Alphonse de Lamartine, *Histoire de la Turquie*, Paris : Librairie du Constitutionnel, 1854, p. 154
- 22 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 26.
- 23 Prof. Dr. Nejat Göyünç, *Osmanlı İmparatorluğu Hakkında Bazı Düşünceler* (Some Thoughts on the Ottoman Empire), Ayyıldız Matbaası, Ankara, 1973, p. 29
- 24 André Miquel, *L'Islam et Sa Civilisation VIIe - XXe siècle*, Librairie Armand Colin, Paris 1968, p. 244.
- 25 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 24.
- 26 İsmail Hakkı Uzunçarşılı, *Osmanlı Tarihi* (Ottoman History), volume 1, 4. Edition, Türk Tarih Kurumu Basımevi, Ankara-1982, p. 183
- 27 Richard Peters, *Die Geschichte der Türken*, W. Kohlhammer Verlag, Stuttgart, 1961, p. 8
- 28 M. Altay Köymen, *Nesri Tarihi* (Nesri History), Kültür ve Turizm Bakanlığı Yayınları no. 525, Ankara, 1983, p. 45; A. Nihat Atsız, *Aşıkpaşaoğlu Tarihi* (Asikpasaoglu History), Kültür ve Turizm Bakanlığı Yayınları no. 604, Ankara, 1985, p. 22
- 29 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 24.
- 30 Joseph von Hammer-Purgstall , *Histoire de l'empire Ottoman*, J. J. Hellert, Paris, 1836, p. 58
- 31 Nihat Atsız, *Aşıkpaşaoğlu Tarihi* (Asikpasaoglu History), Kültür ve Turizm Bakanlığı Yayınları no. 604, Ankara, 1985, p. 27
- 32 M. Altay Köymen, *Nesri Tarihi* (Nesri History), Kültür ve Turizm Bakanlığı Yayınları no. 525, Ankara, 1983, pp. 51-52; A. Nihat Atsız, *Aşıkpaşaoğlu Tarihi* (Asikpasaoglu History), Kültür ve Turizm Bakanlığı Yayınları no. 604, Ankara, 1985, pp. 24-25
- 33 Joseph von Hammer-Purgstall , *Histoire de l'empire Ottoman*, J. J. Hellert, Paris, 1836, p. 5
- 34 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 26.
- 35 M. Altay Köymen, *Nesri Tarihi* (Nesri History), Kültür ve Turizm Bakanlığı Yayınları no. 525, Ankara, 1983, p. 68
- 36 Osman Turan, *Türk Dünya Nizamının Milli, İslami ve İnsani*

Esasları (National, Islamic and Humane Fundamentals of the Turkish World Order), Vol. 2, p. 187.

37 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 26.

38 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 26.

39 Yılmaz Öztuna, *Osmanlı Devleti Tarihi-1* (History of the Ottoman State), "Siyasi Tarih", Ankara:T.C. Kültür Bakanlığı Yayınları/2068, 1998, Vol. 1, p. 77; Chalcondylas, Paris tab'i, p. 29

40 Yılmaz Öztuna, *Osmanlı Devleti Tarihi-1* (History of the Ottoman State), Vol. 1, p. 77, (Oxford 1916, p. 52)

41 Sadi Bilgiç, *Sızıntı Dergisi* (Sızıntı Magazine), December 1997, no. 227, p. 512

42 Karl E. Meyer, *The New York Times*, March 30, 1997.

43 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 29-30.

44 *Cumhuriyet Gazetesi* (Cumhuriyet Newspaper), Fatih ve Fetih 4 (Conqueror and Conquest

4), Erdoğan Aydın, 31 May 2000, p. 9.

45 *Cumhuriyet Gazetesi* (Cumhuriyet Newspaper), Fatih ve Fetih 4 (Conqueror and Conquest 4), Erdoğan Aydın, 31 May 2000, p. 9.

46 Osman Turan, *Türk Dünya Nizamının Milli, İslami ve İnsani Esasları* (National, Islamic and Humane Fundamentals of the Turkish World Order), Vol. 2, p. 190.

47 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 28.

48 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 29.

49 *Osmanlı Hukukuna Giriş ve Fatih Devri Kanunnameleri* (Introduction to the Ottoman Law and Code of Laws in the Period of Fatih), Fey Vakfı Yayınları, 1990, p.406

50 Prof. Dr. Bilal Eryılmaz, *Osmanlı Devletinde Gayrimüslim Tebaanın Yönetimi* (Administration of the Non-Muslims Subjects in the Ottoman State), Risale Basın-Yayın LTD. March, 1996, p. 31.

51 Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, W. H. Freeman and

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

HARUN YAHYA.TV ON THE INTERNET

<http://en.harunyahya.tv/>



You can watch live lectures of Mr. Adnan Oktar with English simultaneous translation everyday between 22.00-02.00 (GMT+2) on en.HarunYahya.tv. This site also contains the latest interviews given by Mr. Oktar to the Turkish and international media, together with selected highlights from a wide range of earlier interviews covering faith-related, political and other issues. It also provides readers with the opportunity to

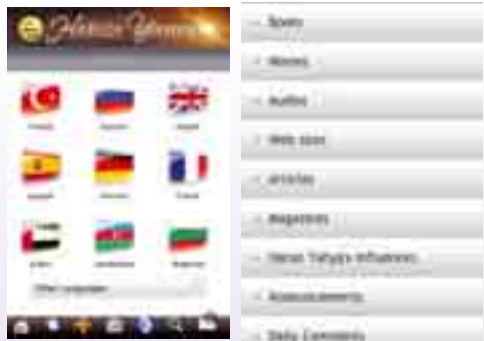
download podcasts by the author for direct listening or transfer to MP3 players and the like. Another feature of the site is that it brings the author's renowned documentaries together for download or easy watching, together with audio recordings. Many of these features are available in a wide range of other languages easily accessible from the main pages.

HARUN YAHYA ON iphone, ipod & ipad

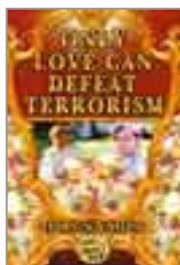
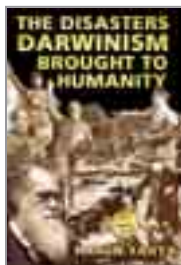
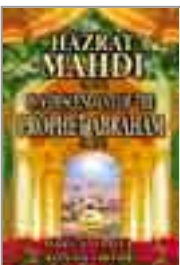
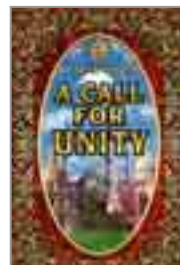
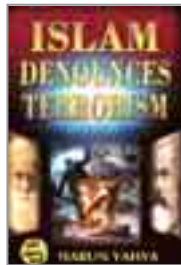
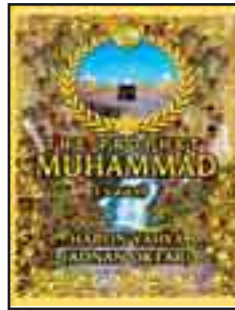


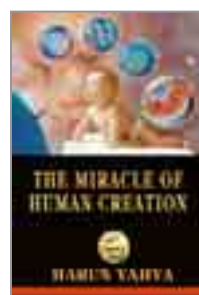
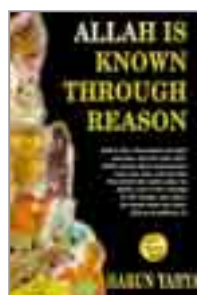
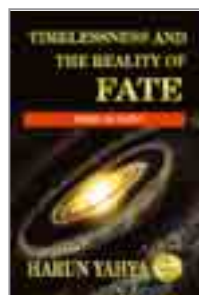
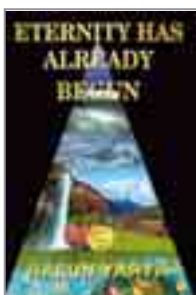
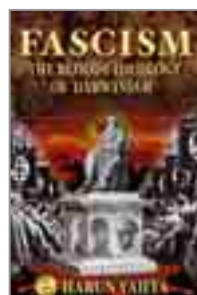
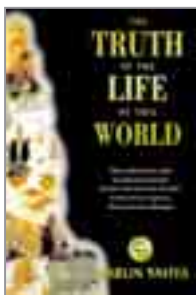
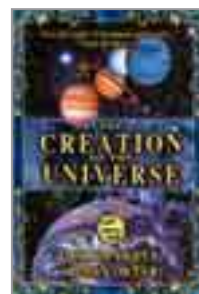
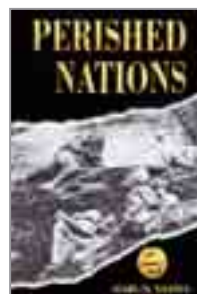
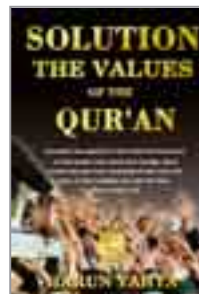
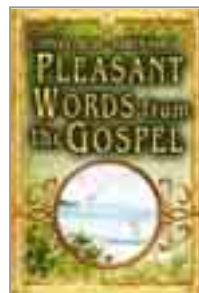
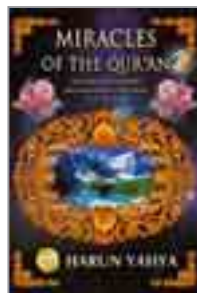
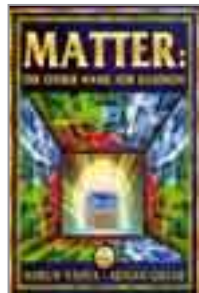
<http://itunes.apple.com/tr/app/harun-yahya/id382003103?mt=8>

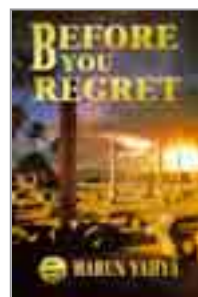
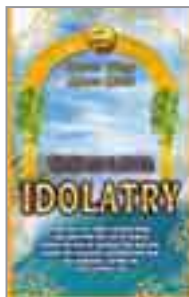
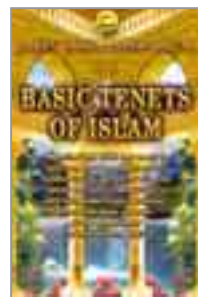
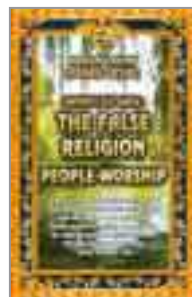
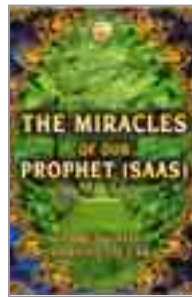
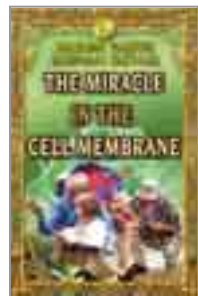
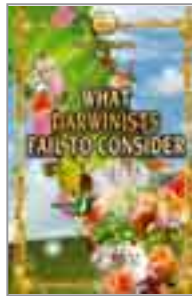
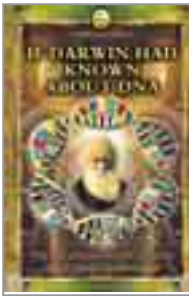
You can review the all works of Mr. Adnan Oktar via this application in many different languages.



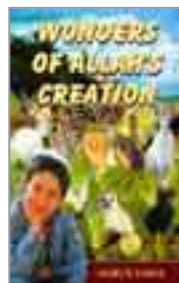
ALSO BY HARUN YAHYA







CHILDREN'S BOOKS



HARUN YAHYA ON THE INTERNET



YOU CAN PURCHASE HARUN YAHYA'S BOOKS FROM THIS SITE!



www.islamdenouncesterrorism.com



www.bookglobal.net



www.turkishislamicunion.com



www.unionoffaiths.com



www.fossil-museum.com



www.jesuswillreturn.com



www.islamdenouncesantisemitism.com



www.awaitedmahdi.com



www.replytowikipedia.com



www.mahdinevershedsblood.com



www.qurandeniesdarwinism.com



www.paradiseinthequran.com

OTHER SITES:

- www.signsofcreation.com
- www.darwinismthegreatestlieinhistory.com
- www.truthofthisworld.com
- www.endoftimes.net
- www.creationofman.net
- www.islamandkarma.com
- www.eastturkestan.com
- www.signsofthelastday.com
- www.darwinistsneverrealize.com
- www.loveofallah.com
- www.adnanoktarinterviews.com
- www.whatisdestiny.com
- www.dailycomments.net
- www.skulldemolishdarwinism.com
- www.returningtofaith.com
- www.religionofdarwinism.com

- www.thestoneage.org
- www.paradiseinthequran.com
- www.dayofjudgment.com
- www.servingislam.com
- www.theprophetjesus.com
- www.theprophetmuhammad.org
- www.palestiniantragedy.com
- www.miraclesofthequran.com
- www.theislamicunion.com
- www.qurandeniesdarwinism.com
- www.truthofthisworld.com
- www.nightmareofdisbelief.com
- www.creationofuniverse.com
- www.darwinism-watch.com
- www.evolutiontale.com
- www.evolutionisnotscientific.com
- www.atheismrefuted.com
- www.antiantichrist.org

HARUN YAHYA DOCUMENTARIES ON DVD & VCD

40 Pcs. DVDs Documentary Film Set



[DVDs]:

- 1- The Creation of the Universe
- 2- The Secret Beyond Matter
- 3- Miracles of the Qur'an
- 4- The Miracle of Man's Creation
- 5- Perished Nations -I
- 6- Allah's Artistry in Color
- 7- Islam Denounces Terrorism
- 8- The Qur'an Leads the Way to Science
- 9- The Signs of the Last Day
- 10- The Truth of the Life of This World
- 11- The Secret of the Test
- 12- The Bloody History of Communism I
- 13- The Bloody History of Communism II
- 14- The Fact of Creation
- 15- The Miracle in the Ant
- 16- The End Times and the Mahdi
- 17- Love and Cooperation in Living Things
- 18- The Miracle Planet - I
- 19- Splendour in the Seas
- 20- Perished Nations -II
- 21- Allah is Known Through Reason
- 22- Deep Thinking
- 23- For Men of Understanding -I
- 24- For Men of Understanding -II
- 25- For Men of Understanding -III
- 26- Miracles of the Brain : Smell and Taste
- 27- The Miracle in the Cell
- 28- Behind the Scenes of the World Wars
- 29- Answers from the Qur'an
- 30- The Collapse of the Theory of Evolution
- 31- The Collapse of Atheism
- 32- The Disasters Darwinism Brought to Humanity
- 33- Altruism in Nature
- 34- The Miracle of Seed
- 35- Biomimetics: Technology Imitates Nature
- 36- The Names of Allah
- 37- Satanism: Satan's Bloody Teaching
- 38- The Miracle of Respiration
- 39- Solution: The Values of the Qur'an
- 40- The Miracle Planet II

10 Pcs. DVDs Multi Language DVD Set



- 1- The Signs of The Last Day
- 2- The Truth of the Life of This World
- 3- Allah Is Known Through Reason
- 4- Deep Thinking
- 5- Allah's Artistry In Color
- 6- The Fact of Creation
- 7- For Men of Understanding-I
- 8- For Men of Understanding-II
- 9- For Men of Understanding-III
- 10- Love and Cooperation in Living Things

20 Pcs. VCDs

For Men of Understanding Documentary Series VCDs



- VCD1: The End Times and Mahdi
Technology in Nature
- VCD2: The Miracle of Seed
Miracles of the Brain: Smell and Taste
- VCD3: Perished Nations-I
Perished Nations-II
- VCD4: The Truth of the Life of This World
Solution: The Values of the Qur'an
- VCD5: Architects in Nature
Allah Is Known Through Reason
- VCD6: Allah's Artistry in Color
Love and Cooperation in Living Things
- VCD7: The Creation of the Universe
The Miracle Planet
- VCD8: Behind the Scenes of the World Wars
The Miracle of Respiration
- VCD9: Signs of the Last Day
The Miracle in the Ant
- VCD10: The Miracle in the Cell
Deep Thinking