



PASSIVITY *in* RELIGION

Among you there are people who lag behind, and if you encounter a setback then they say, "Allah has blessed me in that I was not there with them."

(Qur'an, 4:72)

اللہ
رسول
محمد

HARUN YAHYA

When one refers to another as a "passive person," he means someone who lacks zeal, who is not concerned with the outside-world, or with the problems and trials of others, and who makes no effort to seek solutions to their problems. One who is passive lives unto himself, immersed in his own little world. This book explores the nature of this human type, one who consciously adopts this lack of commitment, a degree of moral depravity which he then tries to impart to the rest of the community. Such people, who aim to demoralize the Muslims, while living amongst them, may maintain they believe, but exhibit the attitudes of the hypocrites and those with a sickness in their hearts. Or, they may be of weak faith, and have not properly grasped its meaning, and failed to justly assess Allah.

Those who give priority to their own interests over the Muslims' and that of Islam use Allah's name only to further their own interests, falsely assuming that they can build their agenda on this false piety. In consequence, after becoming aware of the detrimental results of the indoctrination efforts of the passive, it is of vital importance that Muslims remain attentive to such attempts and take the necessary measures.

Devout Muslims, who make the Qur'an and the Sunnah of our Prophet (saas) their guide, will not, by the grace of Allah, fall under the influence of these suggestions, but continue their efforts in the way of Allah with fervent optimism. Allah has promised the sincere believers that He will grant them success, as He did to those who came before them, a promise which greatly strengthens their zeal and determination.

ABOUT THE AUTHOR



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



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Abbreviations used:

(saas-sall-Allahu 'alayhi wa sallam): May Allah bless him and
grant him peace (following a reference to Prophet Muhammad)
(as-'alayhi's-salam): Peace be upon him (following a reference
to the prophets)

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HARUN YAHYA

June 2005

ABOUT THE AUTHOR

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

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

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to

Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

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

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

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

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological chaos, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people

from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

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

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

Passivity in Religion

Among you there are people who lag behind, and if you encounter a setback then they say, "Allah has blessed me in that I was not there with them."

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June 2005

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 140 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 chance to read only one of our book, 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 ensure that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

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

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

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

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

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Introduction

The dictionary defines passive as "not active or not participating perceptibly in an activity, organization, etc." and "inert." When one refers to another as a "passive person," he means someone who lacks zeal, who is not concerned with the outside-world, or with the problems and trials of others, and who makes no effort to seek solutions to their problems. One who is passive lives unto himself, immersed in his own little world. This book explores the nature of this human type, one who consciously adopts this lack of commitment, a degree of moral depravity which he then tries to impart to the rest of the community. When commenting on this sort of character, we will refer to him as a "passive" person, that is, "one who advocates passivity."

Some, among the Muslims, are of a temper that is contrary to the zeal and enthusiasm expected of the believers. Far from feeling the motivation endowed by faith, and believers' inner contentment and peace, these people lead dull and selfish lives. They are loath to involve themselves in any attempt to live according to the morality of Islam, but watch such efforts instead from a distance, being reluctant to grasp Allah's greatness, and to adopt the higher principles espoused in the Qur'an. Vitality is found neither in that which they do, nor in their understanding of faith.

They are devoid of those attributes of moral perfection that please Allah, such as loving-kindness, sincerity, and loyalty. With

their lack of enthusiasm and passivity, which they deliberately make apparent, they are aloof, insensitive and overly formal, and are those with whom it is impossible to establish close bonds. Above all else, they are lacking in fear of Allah, being instead highly prone to treachery. Allah informs us about these character traits in the following verse;

Among you there are people who lag behind, and if you encounter a setback then they say, "Allah has blessed me in that I was not there with them." (Surat an-Nisa', 72)

In several other verses, Allah introduces us to these people, as those who strive to wreak the zeal of the Muslims, in communicating the morality explained in the Qur'an, by "lagging behind." These verses provide important information that will help us perceive the real intentions behind their suspect aloofness.

Such people, who aim to demoralize the Muslims, while living amongst them, may maintain they believe, but exhibit the attitudes of the hypocrites and those with a sickness in their hearts. Or, they may be of weak faith, and have not properly grasped its meaning, and failed to justly assess Allah. Despite being among believers, these people are deficient in their understanding of the morality of Islam, and how to live by it, and wish too for other Muslims to behave as they do. Apart from these, among the unbelievers and those who are ignorant of religion, there may also be found such who make every effort to undermine the Muslims' resolve and morale. These people will act openly or furtively to accomplish their aims. For instance, the hypocrites, and those with a disease in their hearts, may cooperate with the unbelievers against the believers. Their goal, ultimately, is to harm the believers. And, through devious insinuations, by being negative in speech or in action, they may aim deceptively to demoralize the believers.

Nevertheless, these people often have certain characteristics in

common. Whether they are amongst the believers, or elsewhere, these people mentioned above consistently exhibit these characteristics—it is inevitable. Effectively, poor wisdom, lack of insight, indolence, fearfulness, treachery, deceptiveness, greed, negativity, lack of love, pride, jealousy, all vices the sincere believers carefully avoid become their salient features. Whether they are together or apart, it is these common traits that allow them to ally themselves against the believers.

Basically, this book will examine both the overt and subtle methods employed by those who live amongst the Muslims, but who strive to demoralize them. And, it will deal with the attributes of those unbelievers who are prone to ally themselves with such people. In this regard, this book will expose all those character-types who aim to deflate the zeal of the Muslims. Finally, it will explain that what is incumbent upon the Muslims is to further the intellectual struggle, as mentioned in the Qur'an, against these ill-willed people, who strive to promote passivity and idleness among the Muslims.

The Passive

Among the Muslims

Muslims are sincere people who devote their lives to earn Allah's good pleasure, in hope of attaining Paradise. This goal instills them with vitality and zealously and keeps them vividly alert throughout their lives. No matter what conditions they find themselves in, their zeal never abates; they are continually sincere and submissive towards Allah, and scrupulously observe Allah's commands and prohibitions. One who sincerely believes in Allah believes with all certainty that each of the myriad of systems in the universe is under Allah's control, and that He creates ease after each hardship. This fact is related in the Qur'an as follows:

For truly with hardship comes ease; truly with hardship comes ease. (Surat al-Inshirah, 5-6)

... Allah does not demand from any self more than He has given it. Allah will appoint after difficulty, ease. (Surat at-Talaq, 7)

Muslims believe with certainty that Allah's promise is true. They remain conscious that every aspect of that which happens is pre-determined according to a plan and purpose, and thus is to lead to some ultimate good. This is the sort of faith unique to people who

believe in Allah with certainty, and know that the Qur'an is the true revelation. As a result of this conviction, Muslims remain energetic and eager. As Allah informs us in the Qur'an, they "compete in doing good."

Race each other to forgiveness from your Lord and a Garden as wide as the heavens and the Earth, prepared for those who do their duty. (Surah Al 'Imran, 133)

You who believe, be steadfast; be supreme in steadfastness; hold yourselves ready; and heed Allah; so that hopefully you will be successful. (Surah Al 'Imran, 200)

They believe in Allah and the Last Day, and enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous. (Surah Al 'Imran, 114)

True Muslims are distinguished from others by their zeal and enthusiasm for earning Allah's good pleasure and adopting moral perfection. But, what some who call themselves "Muslims" say, and what they actually harbor in their hearts, may differ greatly. One who claims to be a Muslim may in actuality be of poor faith; furthermore, at some future time, he may develop serious doubts about the existence of Allah and the Hereafter. In Surat al-Hajj, verse 53, Allah informs us of these people as "**those whose hearts are hard**" and "**those with sickness in their hearts.**" In spite of their bearing witness to Allah's signs, they fail to show even the faintest desire to achieve sincere zeal or to attain moral perfection. Still, they may pretend to experience the qualities of Islam by imitating Muslims.

While, on the one hand, they aim to present themselves as true Muslims, they may, otherwise, attempt to impart their misguided opinions to the true Muslims. They aim to promote as acceptable a manner of life distant from the religion; they may also, through various means, endeavor to lead the believers astray. However, no matter what they scheme, they cannot damage Allah's reli-

gion, harm His sincere servants, or deviate them from the right path. In due time, Allah will make known the sickness that was in their hearts:

Or did those with sickness in their hearts imagine that Allah would not expose their malevolence? (Surah Muhammad, 29)

As we will explain in detail in the following sections, these people, who scheme secretly to bring about passivity and idleness among the believers, will never accomplish their goals. In any case, when they finally make known their real intentions, the Muslims are not taken by surprise, for, by Allah's will, long before they had revealed their insincerity, out of insight and wisdom, the Muslims would have recognized their poor faith and the sickness in their hearts. Their passivity never affected them; on the contrary, they admonish them, in the light of the verses. In compliance with the command of the Qur'an, "**Allah knows what is in such people's hearts so turn away from them and warn them and speak to them with words that take effect**" (Surat an-Nisa', 63), they talk to these people in an influential manner.

However, despite the good intentions and best efforts of the Muslims, most of these people continue in their unbelief. Allah informs us about the condition of these people as follows:

Who could do greater wrong than someone who is reminded of the signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided. (Surat al-Kahf, 57)

It is incumbent upon the sincere believers to alert others to this serious threat. In one verse, Allah says, "... **Do not let those who have no certainty shake your firmness**" (Surat ar-Rum, 60). For this

reason, Muslims must refrain from passivity and all acts that give such an impression, and warn those who encourage others to adopt such reprehensible disposition. For Allah informs us that the end of those who strive in preventing others from living by the values of the Qur'an is as follows:

But people who strive against Our signs, trying to nullify them, such people will be summoned to the punishment. (Surah Saba', 38)

But as for those who strive against My signs and try to thwart them, they will be the Companions of the Blazing Fire. (Surat al-Hajj, 51)

What the Passive Aim to Do Among the Muslims

One of the primary dangers caused by passivity is the condition which those who advocate it strive to foster among Muslims. The covert message which those who give priority to their own interests over the Muslims' and that of Islam strive to convey, with their acts and opinions, particularly to those who are weak in character, is something for which Muslims of conscience must be careful. To understand the meaning of this message, one needs to make a thorough examination of the character traits and mentality of the advocates of passivity, for they may be using Allah's name only to further their own interests, falsely assuming that they can build their agenda on this false piety. In consequence, after becoming aware of the detrimental results of the indoctrination efforts of the passive, it is of vital importance that Muslims remain attentive to such attempts and take the necessary measures. People of such deviance also lived in our Prophet's (saas) time, and not only did they not avoid fight but also made every effort to hinder Muslims from striving in Allah's way. Allah informs us about these people as follows:

Allah knows the obstructers among you and those who say to their brothers, "Come to us," and who only come to fight a very little. (Surat al-Ahzab, 18)

The most telling characteristic of this character, as described in many verses, is the tendency to ardently avoid the struggle carried out against disbelieving ideologies, and also to hinder other believers from engaging in such an effort. Both by their manner of speaking and attitudes, such people try to belittle the importance of the intellectual struggle, and distract the attention of the believers from it. Rather than involving themselves in this intellectual struggle, they prefer to "lag behind." They maintain that they will face loss if they strive for Allah's cause, or show zeal and enthusiasm. They only collaborate with the Muslims if they believe it is in their own interest. However, the struggle undertaken by Muslims against the ideologies of those who have no faith in Allah and the Hereafter, and are far from the morality of Islam, to summon them to the right way, and to defeat their deviant ideologies on an intellectual basis, has a long history. Such an intellectual struggle is best exemplified among the prophets mentioned in the Qur'an.

For one who believes in Allah's existence and unity, and who is conscious that he will be held accountable for his deeds on the Day of Judgment, it is truly a great responsibility for him to communicate these facts to other people. Some, out of ignorance, or still others, out of misinformation, do not live by the morality expounded in the Qur'an, which explains essentially why bribery, corruption, immorality, and so on, become normal ways of life for many people. As well, Muslims in many parts of the world suffer from various problems and tribulations. There are Muslim women and men who are subjected to violence only because they say "**Our Lord is Allah.**" There are innocent children who become the victims of bullets, or thousands of Muslims who suffer desperate conditions in refugee camps. What is incumbent, in light of such misery, is to immediately extend a helping hand, not only to Muslims, but also to all those who are in need. Though, all these problems demand

long-term solutions. When we consider the fact that these problems arise from the implementation and practice of irreligious ideologies, it becomes obvious that the solution lies in the immediate proliferation of the Qur'an's morality. One verse reads:

What reason could you have for not fighting in the way of Allah—for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!"? (Surat an-Nisa', 75)

This being the case, if people who are passive attempt to provoke believers into lethargy, to hinder them from taking part in the very important intellectual struggle, or instill in those of weak-character the false notion that this struggle is unimportant, then they must be considered as a very serious threat. For these reasons, it is necessary to expose their methods, both overt and covert. Against their misleading insinuations, their laziness and ineptitude, the best response is to nurture positivity in oneself and in other Muslims, and to work with zeal, enthusiasm and goodwill. The command stated in the verse, "... **spur on the believers**" (Surat an-Nisa', 84) expresses an important responsibility upon the believers, which will be one of the most effective hindrances against the wicked machinations of the people in question.

In the following pages we will analyze the real aims of those who prefer to remain passive.

They Want to Disseminate Their Deviant Interpretation of Religion Throughout the Society

Those who strive to mislead the believers into passivity are afflicted with a deviant understanding of religion, one which is entirely removed from the morality in the Qur'an. A telling attribute of

this understanding is their tendency to observe some commands of the religion but disregard others. That is, as the verse, "**Among the people there is one who worships Allah right on the edge.**" (Surat al-Hajj, 11) maintains, they do not have true faith. Consequently, they fail to fully live by the commands of the religion.

In every instant of their lives, the sincere Muslims live by that which Allah describes in the Qur'an. From their understanding of the necessity of the cleanliness of the food they prefer, to the love and respect they show to other believers, to their loyalty and selflessness, they share a common moral code and lifestyle that consists of hundreds of attributes unique to believers. Though a true believer can make mistakes, he nevertheless aims to perfect all of these values, without exception. However, those who advocate passivity assert that one can still be a Muslim without living by all the commands of the religion as Allah describes in the Qur'an. Due to this deviant belief, which is utterly incompatible with the Qur'an, they are devoid of many of the attributes unique to the sincere believers.

They do not fully commit themselves to the deeds they take up; they do them simply not to stand out among the Muslims. It is rare to see them show forth the attributes of moral perfection, such as unconditional obedience to Allah and His messenger, modesty, sincerity, the profound love and respect felt for believers, loyalty, self-sacrifice, devotion and so on. For instance, they find it hard to make self-sacrifices, one of the true attributes of believers, for it demands renouncing one's own interests but giving priority to those of others. For those who have little fear of Allah, or who are totally devoid of it, it is difficult, and even distressing. For this reason, if they are required to perform a self-sacrifice, they do the minimum they can, and only for show. These people do not exercise their conscience as sincere believers do, but live self-centeredly. When their

life is compared to that of a sincere believer, who conforms to the guidance of his conscience at all times—from the most trivial to the most important—their condition is deficient.

The criterion for a person of faith is Allah's consent. The purpose of the passive people, however, is to deceive others without detriment to their own interests. Merely to be seen as a religious person, who pays attention to a number of responsibilities, is sufficient for such people. To this end, they may fulfill their salat (prayers), fast, give alms to the needy from time to time, or comply with other social obligations. However, they at no time participate in the intellectual struggle for the sake of Allah, and avoid activities that require them to exercise their wisdom and insight.

They devote themselves to deriving the maximum benefit by exerting the minimum effort. They also promote this type of thinking of theirs to others around them. Undoubtedly, what they consider as benefit is truly trivial. Rather, one who is willing to engage in good deeds for Allah's sake conducts himself with conscience. Allah informs us that those who think it of benefit to themselves to deceive others, and take advantage of them, are in a great self-delusion. Our Lord says:

**They think they deceive Allah and those who believe. They deceive no one but themselves but they are not aware of it.
(Surat al-Baqara, 9)**

The sincere believers, on the other hand, devote all their resources to spread the moral perfection described in the Qur'an. One of the most significant criteria of sincere faith and obedience to the messenger is one's zeal, enthusiasm and ability to render self-sacrifices. Aware that pleasing Allah is the real goal, Muslims are guided by their conscience; they exercise their conscience in their jobs or schools, when shopping, eating or chatting. This careful attention enhances their wisdom, compassion, mercifulness and modesty.

They continually put their trust in Allah, and pay attention to the needs of others. It is, on the contrary, very rare to recognize these features in those who are indolent in their embrace of the morality explained in the Qur'an. Their choices are often based on personal preferences rather than their conscience.

They Aim to Wreak the Muslims' Strength and Demoralize Them

One of the primary aims of those who are hypocritical in character, though living amongst the Muslims, is to damage the religion and harm the Muslims. In compliance with the verse, "... **their scheming will not harm you in any way. Allah encompasses what they do.**" (Surah Al 'Imran, 120), even though they can never harm the believers, they nevertheless expend every effort to do so.

Their engaging continually in good deeds is an important feature of the believers. With the hope of attaining Paradise and earning Allah's consent, believers embark on a good task immediately after completing another. Those who try to demoralize the believers, on the other hand, procrastinate as long as they can, hoping to impede the Muslims. By taking their time, and thus being distracting, they assume they can at least delay the good deeds in which the believers engage. At first sight, it may seem that this procrastination may prove a loss of time for believers and thereby accomplish the intended aim of such people. However the truth is otherwise when considered in light of the Qur'an. For the faithful, it is the intended purpose of a deed which is important, rather than its method. In other words, because a believer expends effort only to earn Allah's consent, by Allah's will, he still earns rewards while he tries to remove the impediments set on his way by the passive. In the Hereafter, also,

he hopes to attain the best of rewards from Allah.

In order that they may take their time and promote lethargy among the Muslims, passive people aim to involve Muslims in their own issues. For this reason, they often bring their personal problems, most of which are artificially contrived, to the attention of believers. They distract the believers' attention with their immorality, attitudes that are incompatible with the Qur'an, and heedlessness. They strive to retard the progress of the believers' efforts through various means. Feigning ignorance of the issues they actually understand, pretending not to hear, wasting time by harping on needless details when working on an urgent project, idling hours away, and being unenthusiastic, represent some of their methods. They put forward many excuses, and postpone the completion of a task that needs immediate attention, and spend time on projects of secondary importance. They repeat the same question, as if they did not know the answer, or when they are asked to do something, they demand explanation several times over. The purpose underlying all these forms of behavior is to exhaust the believers' time, postpone the completion of good deeds, and set a bad example to others who have sickness in their hearts.

While creating difficulties for the believers, these people also want others in Muslim society to behave as themselves. They try to lure them into inactivity. Some, of weak-character, who are negatively influenced by their indolence, may intend to cause difficulties for the believers and take up their time. Failing to assess that which happens around them in light of the Qur'an, they find nothing wrong with the negativity of those who try to demoralize the believers. On the contrary, they may find it even reasonable to act as they do. However, the intentions and efforts of those who have become passive, and those who are influenced by them, can in no way bring any harm to the religion. On the contrary, it is good for the religion. Both the presence and

activities of such people add to the zeal of true believers, make them more committed to their cause, and thereby make them successful. As is said in the Qur'an, it is impossible that those who deviate from the right path cause harm to the guided:

You who believe! You are only responsible for yourselves. The misguided cannot harm you as long as you are guided. All of you will return to Allah and He will inform you about what you were doing. (Surat al-Ma'ida, 105)

Clearly, one of the worst important delusions these people are guilty of is their failure to see that those around them recognize them for who they are. Believers easily discern such people, for the Qur'an provides a detailed account of their character and attitudes, so take the most careful precautions against them. In compliance with the following verse, "**Allah commands you to render back your trusts to those to whom they are due and, when you judge between people, to judge with justice.**" (Surat an-Nisa', 58), when it comes to the trusts, they only give them to those who are capable of safeguarding them, and never impart important tasks to those who are passive. However, due to their lack of wisdom, the passive consider this as a result of their cleverness and are pleased. Because their goal is not earning Allah's pleasure, they consider it as a benefit to not have to work. It is, though, a great loss to them. Moreover, little do they know that, they do not actually demoralize the Muslims, and these evil efforts of theirs benefit the believers, since it renders them highly vigilant and experienced in recognizing specific types of human characters. Muslims persist in admonishing them, and try to hinder them from engaging in such evil, because it is incumbent upon them. Allah has charged believers with the task of enjoining the good, forbidding the wrong, and reminding of the truth.

They Exercise an Evil Influence on Those of Poor Faith

Another effect caused by those who have chosen indolence in living by the Qur'an's morality, is to take those of poor faith under their influence, and draw them to their side. But, these people, who are guided by Satan, can only negatively influence those who adopt a similar depraved morality. They can have no influence whatsoever on true Muslims. This is a fact Allah proclaims in the Qur'an, that He protects sincere believers from the deceptive suggestions of Satan and those who follow him:

He said, "My Lord, because You misled me, I will make things on the Earth seem good to them and I will mislead them all, every one of them, except Your slaves among them who are sincere." (Surat al-Hijr, 39-40)

Though, those who are hypocritical, those with sickness in their hearts, or of poor faith, may be influenced by such methods of indoctrination. The passive give forth certain signs: Their failure to complete their tasks in time, their lack of zeal and enthusiasm in engaging in the intellectual struggle, their failure to remember Allah, their avoidance of self-sacrifice and effort, their laziness, preference for easy tasks, their shallow perspective, their dull and soulless appearance, their lacking the zeal and joy that derives from piety, and their unkemptness, are among these signs. Through this deviance, they aim to mislead others into idleness, indoctrinate them into the same thinking, thereby demoralizing as many as possible. The passive, recognizing the weak-willed from their comportment and their manner of speaking, concentrate their efforts first on these people. They select those they think share the same attitudes, convey to them covert messages, which they falsely believe will go unrecognized, and communicate with them through a deceptive language.

Doing something that is indulgent, instead of engaging in work that will benefit Muslims, is a form of behavior that suggests: "There is no sense in expending so much effort; this is how I enjoy myself, you can also do as I do." Being selfish, instead of making self-sacrifices, keeping the best of everything for oneself and disregarding others' needs, conveys the message; "always think of yourself before others." Contrary to a respectful and humble manner, employing disrespect and mockery means "this is how you humiliate others and prove yourself to be superior." However, contrary to this misguided thinking, self-sacrifice, honesty or modesty ensures a life that is peaceful and content. The lifestyle advocated by those who are not sensitive to the subtleties of the religion, on the other hand, in contrary to the morality of believers.

Indeed, the aim of those who are the promoters of passivity is the prevalence of base morality based on selfishness, laziness, pride and perversion, rather than the moral perfection that comprises patience, modesty, submission, diligence and self-sacrifice. Some, who are of poor faith, on the other hand, having been influenced by this indoctrination, assume that there is honor in pride or wisdom in avoiding self-sacrifice. However, those who are truly intelligent and wise are those who can appreciate the glory of Allah, and live by the morality our Lord has commanded. It is Allah Who grants a person the peace and honor he seeks. Those who assume that they can attain peace and happiness by refraining from the morality prescribed by the Qur'an are in a great error. Our Lord gives the news that man can lead an honorable life only by being a Muslim, living by the principles of the true religion as follows:

If the truth were to follow their whims and desires, the heavens and the Earth and everyone in them would have been brought to ruin. No indeed! We have given them their Reminder [dignity and honor], but they have turned away from it. (Surat al-Muminun, 71)

On the other hand these people are prone to indulge in profane talk. When they are alone, they talk openly against Muslims, the prophets and Islam. They often criticize Muslims and claim that their rights have been violated by them. They mock sincere Muslims and that which they undertake. While pretending to praise their qualities, they, in actuality, despise them and regard them as inferior. In this way, though appearing to be speaking positively, they, in reality, are harboring negative thoughts. A verse informs us of their mocking of the giving of alms by the Muslims, and other efforts in the way of Allah, as an example of this. Allah informs us about this base morality of the hypocrites, and that those who will truly be subject to mockery are hypocrites themselves:

As for the people who find fault with those believers who give alms spontaneously, and with those who can find nothing to give but their own effort, and deride them, Allah derides them. They will have a painful punishment. (Surat at-Tawba, 79)

Throughout history, there have been people of this character among the believers. Another case, wherein these people share secretive opinions, though never daring to express their true inner-thoughts, is with regard to the messengers. When they are with the messengers, these people pretend to approve of their message. Yet, in secret talks with their fellows, they speak against the messengers. Those who embodied such wickedness were also around at the time of our Prophet (saas), and held secret meetings against him, and hatched plots against him and true believers. However, all such plots were thwarted by Allah, and in compliance with our Lord's command, they will continue in failure into the future. This fact is related in a verse as follows:

Conferring in secret is from Satan, to cause grief to those who believe; but it cannot harm them at all, unless by Allah's permission. So let the believers put their trust in Allah. (Surat al-Mujadala, 10)

In the time of our Prophet (saas), there existed people of poor faith and hypocrites who resisted against his commands and admonitions, and dared to make disrespectful pronouncements against such admonitions. They pretended to have never heard that which they had been told several times over, and when they were reminded so, they claimed to have never been told such things. And, throughout that time, they continued to make evil oaths. In one verse, Allah warns believers against these people:

They made their oaths into a cloak and barred the way of Allah, so they will have a humiliating punishment. (Surat al-Mujadala, 16)

In another verse Allah commanded our Prophet (saas) with regards to hypocrites as follows:

O messenger! Do not be grieved by those who rush headlong into disbelief among those who say "We believe" with their tongues when their hearts contain no faith. And among the Jews are those who listen to lies, listening to other people who have not come to you, distorting words from their proper meanings, saying, "If you are given this, then take it. If you are not given it, then beware!" If Allah desires misguidance for someone, you cannot help him against Allah in any way. Those are the people whose hearts Allah does not want to purify. They will have disgrace in the world and in the Hereafter they will have a terrible punishment. (Surat al-Ma'ida, 41)

Employing elaborate and ambiguous language when speaking, and saying, "We meant nothing but good," are of the deceptive tactics often used by hypocrites. They try to cover their hypocrisy through such means and falsely assume that their deviance will go unnoticed. Or, even if it were to be noticed, they believe, they could easily explain it away. Though their disapproval of the messengers' decisions is clearly apprehended by the believers, still they strive to conceal

their immorality. In this way, they try to demoralize the Muslims, and impress those of poor faith with their wicked insinuations, and draw them nearer to themselves. However, Allah informs us that these efforts will never prove successful:

Those who disbelieve and obstruct the way of Allah and are entrenched in hostility towards the messenger after the guidance has become clear to them, do not harm Allah in any way and He makes their actions come to nothing. (Surah Muhammad, 32)

They Desire for Ignorance to Take Hold of Muslim Society

Those who aim to lead a life far from the religion, yet among Muslims, harbor a perverted understanding of the religion, far removed from the original religion Allah revealed to mankind. This deviant interpretation of the religion, which includes the observable acts of worship, is entirely stripped of the Qur'an's true morality. However as the verse, "**Say: 'My prayer and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds'"** (Surat al-An'am, 162) states, every moment of a Muslim's life is lived in accordance with Allah's commands. In other words, the morality of religion permeates a believer's life.

Those who are passive, on the other hand, utterly disregard the moral principles that make up the essence of religion, while to some extent fulfilling the observable acts of worship. They base their judgments on this errant thinking, rather than Allah's consent and the Qur'an's morality. They determine events according to the criteria of those ignorant of religion. The condition of such people is described in the Qur'an as follows:

Do they then seek the judgment of the time of ignorance? Who

could be better at giving judgment than Allah for people with certainty? (Surat al-Ma'ida, 50)

Because they rely on an errant outlook, rather than the Qur'an, their entire thinking is corrupt. Believers know that the real abode is the Hereafter, and that this life is only temporary, and thus, dedicate all their efforts for Allah's cause. Their purpose is to earn Allah's consent, mercy and Paradise. For this reason, they give importance to things of this world only to the extent they ought to, aspiring above all to the Hereafter. Those who are taken over by passivity, on the other hand, give excessive value to this worldly life.

Those who harbor such ignorance in their hearts, which they want to impart to the Muslims, are overly concerned about mundane matters. For instance, when they become sick, they fail to put their trust in Allah, succumbing instead to excessive fear. Because they are overly concerned about their own selves, the possibility of any harm to their persons or to their interests leads them to over-exaggerated reactions. Diseases frighten them terribly, for they attach too much importance to this world, and are not aware of the ultimate good in every aspect of the divine plan decreed by Allah. They are not relieved even if after being given a clean bill of health by several physicians, for they are consumed with unjustified concerns. For relief, they invest their hopes in medicine and doctors. Of course, one who is sick must receive professional help from experts, and follow the treatment recommended by medical care providers. However, in doing so, he must be aware that neither the most effective medicine, nor the best doctors, can bring about a recovery unless Allah wills, for medicine, health care providers, or technology cannot be effective unless Allah wills so. Aware of the fact that it is Allah Who has ordained diseases as well as their cures, believers put their

trust in Allah and are submissive to Him.

The lack of composure and trust in Allah typical of those prone to passivity negatively influences those who have sickness in their hearts. Their doubts and volatile tempers also lead those around them to make foolish comments and show the same lack of trust when faced with similar circumstances. Indeed, the major aim of these people is to foment chaos among the Muslims, and lead the impressionable or those of poor faith into confusion and needless agitation.

Another attribute of those who are lethargic when abiding by the principles of the religion, is the deep admiration they feel for the ways of the ignorant. That which ignorant societies value—property, power and status—also impress them greatly. Moreover, they expend every effort to resemble those who are popular or prestigious; they imitate their way of living, dressing, speaking or social activities. Surely, there is nothing wrong with emulating the good qualities in other people. However, what these people yearn for is not attaining such good qualities, but the mindset of the ignorant. Their outlook is molded on practices of the ignorant. However, the Qur'an makes clear what is right and what is wrong, and what is important or insignificant. However, due to their desires, rather than becoming true Muslims, they aim to acquire those attributes esteemed by ignorant societies.

When referring to an issue, their comments convey the mindset of a person utterly unaware of Allah's existence. Nevertheless, they assume they will gain prestige by adopting the values of the ignorance, which they believe are superior, and wrongly assume that they will also be prestigious among believers. However, sincere believers do not value such worldly criteria. If a person uses his knowledge and education for the cause of Islam, and for the benefit of Muslims, this would surely be a praiseworthy en-

deavor, that would, by Allah's will, be rewarded in the Hereafter. But, the attributes sought by those who fail to seek Allah's consent, and for which they feel proud, will bring no benefit, either in this world or the one beyond. As the verse also maintains, for a believer, **"the best provision is doing your duty"** (Surat al-Baqara, 197). In another verse, Allah informs us that the sole criterion is fear of Allah, and the esteem gained in this world is worthless in Allah's sight:

... The noblest among you in Allah's sight is the one of you who best performs his duty. Allah is All-Knowing, All-Aware. (Surat al-Hujurat, 13)

Believers' respect and love for another person develops in proportion to the other's faith in Allah and heedfulness of Him, for they abide by the Qur'an's morality. They never consider the criteria of ignorance. Only those who do not take the Qur'an as a guide can be influenced by the advocates of passivity, for it is only they who are prone to follow their example and imitate them. Their common attribute is their belief in the implausibility of a life characterized by fear of Allah, sincerity and love for Allah. Of a certainty, such disbelief will only mislead them into a grievous torment.

How Do They Aim to Demoralize Muslims?

Those who try to demoralize Muslims resort, either furtively or overtly, to that same particular methods, through which, they assume, they can break Muslims' resolve and enthusiasm. As we read in the Qur'an, such people will not cease in their efforts to mislead the believers from the right path:

... They will not stop fighting you until they make you revert from your religion, if they are able. (Surat al-Baqara, 217)

In the following pages, we will deal with some of the stratagems employed by these people. However, in order to do so, we need to keep in mind one important point. Whether through efforts that are covert or perceptible, by Allah's will, they will never succeed in demoralizing the Muslims. These people, who cannot, for some reason or other, fully grasp that it is Allah Who predestines everything, also fail to understand that they cannot accomplish anything unless otherwise willed by Allah. In addition, they are oblivious of the fact that Allah protects the believers, and that He will make them successful. Moreover, they falsely assume that none recognizes their true intent. Allah informs us that He will with certainty expose the mischief of those with sickness in their hearts:

That is because they followed what angers Allah and hated what is pleasing to Him. So He made their actions come to

nothing. Or did those with sickness in their hearts imagine that Allah would not expose their malevolence? (Surah Muhammad, 28-29)

They Aim to Divert the Muslims by Involving Them in Futile Pursuits

Time, for a believer, is very dear; he strives to spend every moment of his life to earn Allah's consent. Throughout his life, there are many responsibilities a believer must fulfill; attaining a more profound faith and strengthening it, attaining moral perfection of which he is capable, making an effort to communicate the Qur'an's morality, carrying out the intellectual struggle against those ideologies hostile to religion, extending a helping hand to those in need, and continuously engaging in other good deeds. In other words, believers have to refrain from all sorts of vain works that will potentially impede their efforts. Our Lord has referred to this quality of the believers as follows:

[Believers are] those who keep away from what is vain. (Surat al-Muminun, 3)

In another verse, Allah relates that believers turn away from all futile pursuits as follows:

When they hear vain talk they turn away from it and say, "We have our mission and you have your mission. Peace be upon you. We do not desire the company of the ignorant." (Surat al-Qasas, 55)

Those who try to demoralize the Muslims aim to waste the time of the believers by keeping them occupied with vain and worthless tasks, so as to draw their attention away from their higher responsibilities. By introducing matters that distract believers from the remembrance of Allah, and that they are answerable to Him in the Hereafter, they aim to preoccupy the believers. The Qur'an mentions

this vice of the advocates of passivity in the following verse:

But there are some people who trade in distracting tales to misguide people from Allah's way knowing nothing about it and to make a mockery of it. Such people will have a humiliating punishment. (Surah Luqman, 6)

These people tend to initiate meaningless discussions, that by no means are of benefit to the Muslims; they prefer to talk about matters that makes reference instead to the transient values of this world, rather than issues that, by Allah's will, are instrumental in strengthening the believers' faith (the signs of creation, for instance). Recent trends in fashion, popular songs, cars, holiday destinations etc. is what their talks mostly consist of, because it is the lifestyle of the ignorant they yearn for. Of course Muslims also talk about these matters, and are interested in certain social activities. However, in doing so, they never forget the temporary nature of the life of this world. Aware that Allah creates the finest clothing, best cars or the most beautiful holiday resorts, they are grateful to Allah, if He so grants them these. Conscious that everything that they see of beauty around them are but products of His grace, they turn to Allah alone and render thanks to Him for all the good that He grants.

With the subjects they refer to and the manner they employ in doing so, those who strive to demoralize the Muslims ignore the Day of Judgment, and act as if this life will never end. In this way, they believe, Muslims will also indulge in worldly affairs. However, this scheme can never prove efficacious, for one of the attributes of believers is, as our Lord informs us in the Qur'an, to turn away from vain issues. By the inspiration of his conscience, a sincere believer immediately discriminates between vain and useful works, and takes measure accordingly. We are informed in the Qur'an that Paradise, the believers' true destination, is a place entirely purified of vain and immoral talk:

They shall not hear therein any vain words nor lying. (Surat an-Naba, 35)

**They will not hear any prattling there—nothing but "Peace."
(Surah Maryam, 62)**

People of faith, who prepare themselves for Paradise throughout their lives, always act with this knowledge in mind; they are not deceived by the life of this world, or give in to idle talk. Another fact they continually keep in mind is that Allah will render unsuccessful the efforts of those who aim to impede the believers from Allah's way. One verse reads:

As for those who disbelieve and bar others from the way of Allah, Allah will make their actions go astray. (Surah Muhammad, 1)

They Aim to Render the Muslims Vulnerable by Hindering Them from Taking Appropriate Measures

The intellectual struggle between the faithful and the disbelievers has existed throughout history. The Qur'an informs us that, while struggling to communicate Allah's message, the prophets and their followers have always been subjected to slander, arrests, exile and even murder. The life of our Prophet (saas) and his followers is an important example of such a struggle. When summoning the disbelievers of Mecca to believe in Allah, our Prophet (saas) was threatened with assassination, faced vile accusations on the part of the disbelievers and, as a result of these pressures, was forced to emigrate to Medina.

Those who lived in our Prophet's (saas) time, and strove to demoralize the Muslims, by their behavior and manner of speaking, tried to hinder the believers from adopting necessary measures. They made no preparations whatsoever to support the Prophet (saas) and the other believers. On the contrary, they attempted to misinform the believers about the true nature of the dilemma they faced. As Allah made explicit in the verse, **"If they had really desired to go forth, they would**

have made proper preparations for it.." (Surat at-Tawba, 46), these people, whose real intention was to avoid struggle, intended to suggest that there was no such situation that demanded preparation, in order both to break believers' morale and to render them vulnerable.

Taking precautionary measures and being prepared for every sort of condition is one of the attributes unique to believers. Because, when they approach any task, they consider all possibilities likely to cause them harm, either to themselves and to their communities, and consider all necessary precautions, without procrastinating to implement them. Those who attempt to demoralize the Muslims, however, try to hinder the believers from taking these precautions, by misleading them or influencing them by their corrupted mentalities. One method they may employ is to present some who have not sincerely embraced the morality of religion as trustworthy, and thus, expose the believers to compromising situations.

According to the corrupt beliefs of the passive, one can be regarded as a believer merely for saying, "I believe." This is, however, incorrect. Surely, such a phrase is significant, but it has also to be reinforced by one's outlook and behavior, as it is necessary that his words be sincere. In a verse in reference to desert Arabs, "... **You do not believe. Say rather, "We have become Muslim," for belief has not yet entered into your hearts.**" (Surat al-Hujurat, 14), our Lord indicates that one cannot embrace faith only by saying, "I believe." Furthermore, Allah states that He will surely test the believers, and that they would not be let off so easily as to just say "We believe":

Do people imagine that they will be left to say, "We believe," and will not be tested? (Surat al-'Ankabut, 2)

A sincere believer reveals his piety and the profoundness of his faith through his careful attention to what is lawful and unlawful, as prescribed by the religion, his obedience to all commands related in the Qur'an, his commitment, patience, trust and submission to Allah,

his loyalty, faith in destiny, gratitude and modesty. On the contrary, the passive base their thinking on entirely other criteria. The foremost among these criteria are their own personal interests. They will gladly consider one from whom they can derive some benefit as a believer, even though this person shows none of the above-mentioned traits. Furthermore, they attempt to impose this opinion on the other Muslims. They have their own criteria for determining goodness and badness. According to these invalid criteria, they may deem someone "promising," in terms of the benefits he will provide them in the future, as a "good person," without considering his level of morality. On the other hand, they may readily say someone is corrupt, simply because that person is an impediment to their own future gain. For this reason, they see no reason why they should not make friends with or protect those who do not observe Allah's limits.

For instance, they do not admit that someone who says "he is Muslim," but gambles, or someone who says he has faith, but fails to observe his prayers, is on the wrong path. They do not believe that one who establishes his prayers, but is in pursuit of illicit gain, or someone who fasts, but fails to help those in need and is greedy for material goods, are errant. Rather, they try to defend such people. A person may well fail to embrace or show forth the morality expounded in the Qur'an in its true sense, because of lack of knowledge, or because he or she fails to exercise her conscience. But, once he or she is properly reminded, he will reform himself. A sincere person abandons his mistaken perspective or practices as soon as he sees the right. What is meant here are not those who are sincere and make mistakes. Those who are defended by the passive are those who do not comply with what is right, although they know it, or those who do not change their way of thinking, although they have a good comprehension of Allah's commands, but claim that they are Muslims.

One frequently encounters such people in societies of ignorance.

These people do not reject the religion outright, despite the fact that they do not comply with its commands as they ought to. They establish their prayers, or fast now and then, and say that they do not mean any ill-intent, yet when it comes to observing Allah's commands, they find nothing wrong in disregarding many of them. From time to time, they will commit unlawful acts, and claim that Allah will forgive them because they have good intentions. At times missing prayers, regularly failing to observe morning prayers, gambling, taking interest when one feels it is compulsory, or failing to fast on certain days although they do not have a legitimate excuse, such as health problems, are all acceptable to them. These transgressions, which stem from a corrupt mentality, are not compatible with the Qur'anic morality. Nevertheless, they are very confident of their thinking, and maintain that it is habits they have inherited from their forefathers, and that they are merely following these traditions. This thinking is related in the Qur'an as follows:

**When they are told, "Follow what Allah has sent down to you,"
They say, "We are following what we found our fathers doing."
What, even though their fathers did not understand a thing
and were not guided! (Surat al-Baqara, 170)**

Their rejection of the true religion communicated by prophets, on the basis that they are incompatible with their own customs and unfounded beliefs, is the most deviant aspect of their thinking. Maintaining that this is what they inherited from their forefathers, they persist in their indecency, even claiming that it is what has Allah revealed to them (Surat al-A'raf, 28). They insist that it is merely the way of their forefathers, and is just, and reject following the path they were summoned to by the prophets (Surat al-A'raf, 70).

Although they know, according to their own conscience, that the religion communicated to them by the prophets is right and just, they persist in their indecency, asserting that they "**never heard anything**

like this among our earlier forefathers" (Surat al-Qasas, 36). For this reason, although they claim that they are Muslims, they oppose the sincere Muslims. They neither live by the religion revealed by Allah, nor want others to do so. To this end, they strive to demoralize the Muslims through various methods. We may refer to these people as "Muslims against Muslims."

Against sincere Muslims, advocates of passivity collaborate with those who call themselves Muslims, for, just as the advocates of passivity, they do not openly make known that they reject the religion; they abide partially by its principles, so as to certify their supposed faith. As well, the existence of such a condition is also a good opportunity for them to camouflage their immorality. Ultimately, they strive to propagate this perverted perspective among the Muslims.

As we said earlier, the intellectual struggle carried out against anti-religious ideologies is one of the most important responsibilities upon the believers. Because the advocates of passivity will even accept one who is far from the Qur'an's morality as a "friend," such a condition is not affirmed by them to exist.

Indeed, our Lord informs us of the real intent of those who claim they are Muslims though they have no faith. They are those who say, "We are Muslims," when they meet the Muslims **"but then when they go apart with their satans, they say, "We are really with you. We were only mocking"** (Surat al-Baqara, 14). It is clear that the believers must never trust such hypocrites, for they will seem friends to the believers, as long as they do not feel their interests are in detriment. Though, once they feel their personal interests are at stake, they turn their backs on the believers, even as far as hatching plots against them. This is similar evil to that of the unbelievers, who lived in the time of our Prophet (saas); some of the unbelievers in Mecca took every opportunity to violate the conditions of the agreement they concluded with our Prophet (saas). One verse reads:

How indeed! For if they get the upper hand over you, they will respect neither kinship nor treaty. They please you with their mouths but their hearts belie their words. Most of them are deviators. (Surat at-Tawba, 8)

The true aim of those who try to please the believers with their words, while resisting the true religion in their hearts, is revealed "once a matter is resolved upon." One verse reads; "**Once the matter is resolved upon, being true to Allah would be better for them**" (Surah Muhammad, 21). Those who do not fear Allah, in the way He should be feared, those who fail to comprehend that they will be called to give account of their deeds on the Day of Judgment, make themselves known in such instances. Consequently, it is easy for the sincere believers to recognize them. Although the advocates of passivity try to defend these people, who are much like themselves, maintaining that they are truly sincere but have failed to live according to the religion because of a lack of proper knowledge of it, the believers know the truth. That is because, these people do not live by the true religion, and not because they lack knowledge, but because they reject it. As one would expect, the believers approach with caution these people, who reveal their morality and true mentality through the way they behave, and therefore do not feel an inner love and respect for them. The ones who try to demoralize the Muslims are those who harbor love for they who do not observe Allah's limits, who do not live by the Qur'anic morality, and who are not eager to follow the true religion. From the Qur'an, we know that Muslims never show affection towards those who are opposed to Allah and His messenger:

You will not find people who believe in Allah and the Last Day having love for anyone who opposes Allah and His messenger, though they be their fathers, their sons, their brothers or their kindred. Allah has inscribed faith upon such people's hearts and will reinforce them with a Soul from Him and admit them into Gardens with rivers flowing under them, re-

maining in them timelessly, for ever. Allah is pleased with them and they are pleased with Him. Such people are the party of Allah. Truly it is the party of Allah who are successful. (Surat al- Mujadala, 22)

They Aim to Demoralize the Believers Through the Unbelievers

As we mentioned above, those who are not eager to adopt the Qur'an's morality, and strive to demoralize the Muslims, are happy to ally themselves with those who do not live by the Qur'an's morality. However, this is a friendship they usually try to keep hidden from the believers. When this friendship is suspected, they find excuses to explain to the Muslims, saying that it is not a true friendship, and that they are with these people only for some practical purpose. Allah informs us that their habit is to lie in the following manner:

Do you not see those who have turned to people with whom Allah is angry? They belong neither to you nor to them. And they swear to falsehood and do so knowingly. (Surat al-Mujadala, 14)

In social situations, the believers may have relations with people of different beliefs, all of whom they treat kindly. This there is nothing wrong with. However, they show true love and respect only to those of faith. The sole friend, guardian and helper of the believers is Allah, His messenger and the believers who are sincere in their devotion to Allah. One verse reads:

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

Those with a sickness in their hearts, however, "**turn away completely**" when they are summoned to Allah and His messenger (Surat an-Nisa', 61). Rather than maintaining friendship with the

messenger and the believers, they feel closer to unbelievers. Behind this fondness there exists various devious intents. As we learn from these verses, these people are those who have not determined whose side they are on. When with the believers, they long to participate in the activities of the disbelievers. They never abandon their relationships with the unbelievers because they always keep in mind that they will someday turn their back on the believers. Another reason is that they lack resolve. It is obvious that one who believes sincerely will never think of living apart from the believers.

Indeed, Allah reveals these people's indecisiveness in the following verse:

They vacillate between the two—not joining these or joining those. (Surat an-Nisa', 143)

Another reason why these people feel anxious is that they collaborate secretly with the unbelievers in fomenting plots against believers. In this way, they assume that they can harm the believers and impede their intellectual struggle. The hypocrites, who lived in the time of our Prophet (saas), and erected another mosque from where to plot against believers with the help of the unbelievers, is an example of this. The relevant verse reads:

As for those who have set up a mosque, causing harm and out of disbelief, to create division between the believers, and in readiness for those who previously made war on Allah and His messenger, they will swear, "We only desired the best." But Allah bears witness that they are truly liars. (Surat at-Tawba, 107)

As the above verse also maintains, another telling attribute of these people is their claim to mean no harm. However, their purpose is just the contrary. It is obvious that one who truly "desires the best" follows the path of Allah and His messenger. Aware that the promise of Allah and His messenger is true, believers take only other believers into their confidence. However, though also leading

their lives with believers, those who are the subject of this book secretly maintain warm relations with unbelievers, failing to grasp that nothing is hidden from Allah. They never come to understand that Allah knows every detail of their secret plans, even their innermost thoughts. While they conduct their secret discussion with their co-conspirators, Allah witnesses every moment, and the angels record everything they do:

They try to conceal themselves from people, but they cannot conceal themselves from Allah. He is with them when they spend the night saying things which are not pleasing to Him. Allah encompasses everything they do. (Surat an-Nisa', 108)
Or do they imagine that We do not hear their secrets and their private talk? On the contrary Our messengers are right there with them writing it down! (Surat az-Zukhruf, 80)

We need to remember that the love and curiosity they show for the unbelievers, rather than for the believers, will likely cause them great regret in the Hereafter. These are the false bonds that lead one to stray from the straight path, leaving him ultimately in the lurch. Those who stubbornly refuse recognizing this fact will confess their regret on the Day of Judgment, but there will then be no opportunity for them to return and make up for their misdeeds.

The Day when a wrongdoer will bite his hands and say, "Alas for me! If only I had gone the way of the messenger! Alas for me! If only I had not taken so-and-so for a friend! He led me astray from the Reminder after it came to me." Satan always leaves man in the lurch. (Surat al-Furqan, 27-29)

They Strive to Divert the Believers by Stirring Up Phony Crises

Apart from preventing Muslims from taking necessary measures against potential threats, those who advocate passivity stir up sham

crises, and thereby, cause unnecessary anxiety for the believers.

Another important attribute of these people is their cowardliness and failure to put their trust in Allah. These people, who fail to comprehend the eminence of Allah's authority and His eternal might, also have difficulty attaining a full grasp of the meaning of destiny. They do not see the ultimate perfection in every instant of the divine plan decreed by Allah. The fact is, however, everyone will encounter unforeseen events in the course of his life. He may be treated unjustly, slandered or insulted... Faced with such a situation, a Muslim who trusts in Allah does not forget that everything has been predetermined, and for that reason feels no distress. Aware that this moment is also part of his destiny, as every other moment of his life, he confronts what happens to him with serenity. Furthermore, he may at times experience circumstances that would otherwise be hard to bear for one who fails to put his trust in Allah; he may, for instance, all of a sudden lose all his fortune, or a child, or have to quit his job or schooling, or he might learn that one of his close friends is on his deathbed... Yet, a Muslim never feels distressed in such cases. Aware that Allah encompasses him from all around, and at every moment, he trusts in Him and relies on Him. In such and similar circumstances, he is submissive and obedient to Allah unstintingly. Never forgetting that nothing happens to someone except for what Allah has decreed, he is pleased with what has been predestined for him. In many verses of the Qur'an, Allah informs us that everything a person experiences is recorded in a book, and that nothing happens to him or her except what is recorded in that book. One of these verses is the following:

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

These people, who do not fear Allah as they should fear Him, feel intense fear instead for other people. This is also stated in the verse; **"You are a greater cause of terror in their breasts than Allah! That is because they are people who do not understand"** (Surat al-Hashr, 13). For this reason, as the verse, **"... They imagine every cry to be against them. They are the enemy, so beware of them."** (Surat al-Munafiqun, 4) calls attention, they assume everything to be arranged against them.

From another verse, we understand that they experience fear and anxiety, although they live in a Muslim society:

They swear by Allah that they are of your number, but they are not of your number. Rather, they are people who are scared. (Surat at-Tawba, 56)

By stirring up phony crises and conflicts, they also try to impart the same anxiety upon the Muslims. Even a minor issue may seem grave to them, disregarding the fact that everything is predestined. Through their volatile temperaments, they may also influence others of poor faith. They want especially to impart intense panic and fear, the prevailing feelings they suffer, hoping to create the impression that there really exists such a situation for which there should be fear or panic.

As Allah states in the verse, **"... You made trouble for yourselves and hung back and doubted and false hopes deluded you until Allah's command arrived. The Deluder deluded you about Allah."** (Surat al-Hadid, 14), they are consumed with doubts. Because they fail to believe with their hearts that Muslims will prevail by Allah's will, they try to create the impression that they are faced with insurmountable problems, by exaggerating those incidents that seem at first sight to represent adversity. Because they consider chaos and conflict as conditions that will diminish Muslims' strength, these they want to instigate among the Muslims, by overstating something that would appear negative, though in fact it is insignificant, as a great

tragedy. However, aware that a seemingly adverse situation may ultimately be good, just as apparently favorable situations may be bad, Muslims believe that, no matter how difficult these may seem, all is created by Allah, according to a divine plan. They submit themselves to their destiny, and lead a life purified of all mundane concerns. In compliance with the verse, "**... Allah always confounds the schemes of the disbelievers.**" (Surat al-Anfal, 18) they know that all plots hatched with the aim of misleading them into passivity are doomed to failure.

They Try to Wreak the Enthusiasm of the Believers through Scaremongering

Another characteristic of those who are reluctant to live by religious values, and who strive to mislead the believers into laxity, is their negativity in talking. A person, however, who has well grasped the values of Islam, and incorporated the Qur'anic mentality into his life, never thinks negatively nor despairs of Allah's mercy. This is an important quality of the believers, as stated in the Qur'an:

... Do not despair of solace from Allah. No one despairs of solace from Allah except for people who disbelieve. (Surah Yusuf, 87)

Say: "My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful." (Surat az-Zumar, 53)

Hopelessness is a trait peculiar to unbelievers, one which weakens them both materially and spiritually, deprives them of their zeal and enthusiasm, and diverts them into pessimism and malcontent. As well as being sinking into despondency themselves, those who advocate passivity in the religion try also to make other Muslims lose their hope and enthusiasm. However, they are never able to grasp why the Muslims see good in all that happens.

They can never understand that what they view as distressing may

have been brought about by Allah for some reason, and therefore, may result in something positive. For this reason, they are always expecting the worst, trying to make the Muslims afraid of others and abandon the intellectual struggle. The Qur'an tells of similar things said in the time of the prophets, to cause Muslims to fall into despair. For example, while our Prophet (saas) was alive, there were those who tried to make the believers lose hope and give up their struggle, by announcing that a certain people had gathered against them:

[Believers are] those to whom people said, "The people have gathered against you, so fear them." But that merely increased their faith and they said, "Allah is enough for us and the Best of Guardians." (Surah Al 'Imran, 173)

We can see in this verse that these people presented themselves as doing the believers a favor, supposedly giving them a friendly warning. But, their main objective was to intimidate the believers, by making them frightened. Though, devout believers would never fall for such a ruse. Because of their faith, they are not influenced by these groundless warnings, as in the quoted verse, but say, in all sincerity **"Allah is enough for us and the Best of Guardians."** These believers submitted to Allah, and trusted in Him, and, in the following verse, our Lord reveals the wonderful reward He has given them in return for their faith:

So they returned with blessings and bounty from Allah and no evil touched them. They pursued the pleasure of Allah. Allah's favor is indeed immense. (Surah Al 'Imran, 174)

Contrary to what the proponents of passivity think, nothing can harm those who have faith and seek Allah's good pleasure; they are granted blessings by our Lord. One of the main reasons why these people mistakenly believe that the believers are at a disadvantage, is that those who are ignorant of religion are in majority, while devout believers are very few in number. These individuals wrongly think that their being greater in number will be the deciding factor. But,

Allah tells us in the Qur'an how wrong their assessment is:

... How many a small force has triumphed over a much greater one by Allah's permission! Allah is with the steadfast. (Surat al-Baqara, 249)

Such people try to make the believers lose their hope, deterring them from every act of service, by making it seem too burdensome. For example, before carrying out a task for the purpose of disseminating Islamic morality, they insist that no one will appreciate it, therefore claiming there is no need to engage in such an effort. By this, their aim is, first of all, to dampen the zeal of the believers. Or, to impede their efforts in disseminating the moral teachings of the Qur'an, they propose that, instead of reaching as many people as possible, it is enough for believers to advance slowly, and to reach only those in their inner-circle. Their hope is to weigh them down and prevent them from gaining further strength. They put forward these proposals to feign as if they intend only to help the believers or to give them advice. Their real intention, however, is to nip the believers' every action in the bud, hoping to lead them into despair and weaken their determination.

But believers cannot be caused to despair by such deceptive means; on the contrary, they are instead emboldened by them; they realize that it is Allah Who creates everything even though it may appear to be an obstacle. And, for a devout believer, there is no difficulty that cannot be surmounted with the help of Allah, Who it is Who can also bring about that which is good. It is this knowledge that inspires a believer with his unwavering hope, whatever the circumstances. Therefore, he will never be negative in his outlook, and believes that the service he performs will always turn out for the best. Sincere believers, and those who walk in the way of the prophets, are aware that the Lord has promised them assistance towards victory. The Lord has made this promise to those who believe:

Our Word was given before to Our servants, the messengers, that they would certainly be helped. (Surat as-Saffat, 171-172)

The Characteristics of the Passive

They Are Passive in the Exercise of Their Discernment

One of the main characteristics of the Muslims is that they possess the power of discernment. This quality is different from intelligence, in that only sincere believers have the ability to conclude appropriate decisions based on the Qur'an. But, the passive have no such ability of discernment, no matter how hard they may try to pretend to such a quality, for their understanding of morality is far removed from the teachings of the Qur'an.

From their behavior one can see that most of them are in confusion, and that clearly they cannot understand the significance of outcomes as one sound in reason. When confronted by something that has happened, they draw very different conclusions than would a Muslim, whose understanding is shaped by his knowledge of the Qur'an. Unlike the sincere believers, they do not have clear consciousness and, therefore, do not possess the power of discernment to determine the meaning of that which happens with reference to the Qur'an.

One of the clearest indications of those who are passive is the empty, dull and vague expressions they often have on their faces.

No one with good consciousness would want to wear such an expression, but these people are often found with this deadened look because their minds are inactive.

The unclear consciousness of the passive, who live among Muslims, can be noticed by those they speak with. For example, their responses to questions are often ambiguous; their comments seem either irrelevant or even incomprehensible. Moreover, it becomes immediately apparent that they cannot concentrate on the question in hand. In the Qur'an, Allah refers to this state of undiscerning individuals:

**Do you suppose that most of them hear or understand?
They are just like cattle. Indeed they are even more astray!
(Surat al-Furqan, 44)**

Because these people are deprived of the ability to grasp the real meaning of events, they look constantly surprised or alarmed. If you ask them to complete a very simple task, they feel panic, which ultimately prevents them from accomplishing it. Because they cannot concentrate properly on even an ordinary task, they are easily prone to harm themselves, as well as other people and objects around them. In the Qur'an, Allah speaks of the confusion of those who are insolent:

... We will abandon them to wander blindly in their excessive insolence. (Surat al-An'am, 110)

Those who do not pray to Allah, and have no desire to be sincere Muslims, cannot engage in meaningful conversations at length with believers. They have a very limited attention span, and soon begin to feel unease and discomfort. Allah describes the state of mind of those who do not truly believe:

When Allah desires to guide someone, He expands his breast to Islam. When He desires to misguide someone, He makes his breast narrow and constricted as if he were climbing up into the sky. That is how Allah defiles those

who have no faith. (Surat al-An'am, 125)

Those who tend to passivity, will attempt to change the subject when it comes to the Qur'an or Allah, and try to move on to another topic. They also find it hard to find a conversation topic, for they cannot grasp the truth of Allah's absolute control over all things. However, a Muslim recognizes the many signs of Allah's wisdom in all he sees. Because his power of discernment is sound, he can more easily enter into sincere dialogue with others; he sees all the blessings that Allah has created, and is eager to speak of them. By the light of the verses of the Qur'an, he can speak concisely and with wisdom. But, the people in question can choose and speak only of shallow subjects, for their discernment is inhibited. For example, they have no difficulty speaking about fashion, music, magazines, and politics, and can parrot what they have read in newspaper columns, for instance, about issues of government policy. But, they are reluctant to remember Allah, to speak of the meaning of the verses of the Qur'an, and the signs of Allah's creation. Of course, it is pleasant to talk to someone about social, or political matters, or current affairs, but it is not normal to opt for these topics in order to avoid speaking about Allah.

**They Are Passive in Applying the Qur'an
in Their Own Lives**

Those who try to inculcate a passivity among the Muslims, and who are known for this penchant, know what Allah has decreed in the verses of the Qur'an. But, unlike the Muslims, it is mere information to them. They do not adopt the faith of a Muslim, or live according to same high moral standards.

The fact that these people do not practice a morality that agrees with the Qur'an is the reason why their debased morality

and character always stand out so plainly among Muslims. Persistent in their passivity, these people, from the outset, never intended to live according to the pure and sincere religious morality, and this has prevented them from accepting the decrees of the Qur'an, and adopting the moral qualities of a believer. Even if they appeared to be conforming to the commands and prohibitions of Allah, they could never banish their deeply ingrained ignorant mentality from their lives. They are even so perverse as to interpret the Qur'an according to these ignorant tenets. For this reason, they have developed an understanding that is very different from the actual meaning of faith that the Muslims understand. If they are confronted by something that goes against their own personal interests, or threatens to upset their situation, they do not put their trust in Allah, but become impatient, fearful and stricken with panic. Unlike true Muslims, they are not content to live the kind of life the Qur'an enjoins. In fact, if one examines their morality and way of living, one would clearly see that they differ widely from the Muslims. They have no trace of the sincerity, resolve, energy, discernment or wisdom of a Muslim, who is close to Allah and conforms his life to the Qur'an. On the contrary, such a person imparts those around him a feeling of coldness, officiousness, insincerity, affectation and anxiety, that would never be seen in the character of one of religious moral conviction.

The Qur'an indicates that there were people in the company of our Prophet (saas) afflicted with such a character. Although they were very close to our Prophet (saas), spoke with him, and were witnesses to his revelations, they were passive when it came to living according to the moral teachings of the Qur'an. They did not even feel any compunction in lying to such a man as blessed a person as our Prophet (saas). Allah tells us that the character of these hypocrites will be exposed:

When the hypocrites come to you they say, "We bear witness that you are indeed the messenger of Allah." Allah knows that you are indeed His messenger and Allah bears witness that the hypocrites are certainly liars. (Surat al-Munafiqun, 1)

In spite of the fact that these people were close acquaintances of the Prophet (saas), and knew the Qur'an, they did not believe in their hearts that he was Allah's messenger. But, in order to hide what they really thought from the Muslims, and to seek to derive material advantage from them, they felt no qualms in lying to the Prophet (saas).

These people are always the last in patience, humility, self-sacrifice, generosity, loyalty, and other such Muslim traits. Their character, reactions and habits reflect their remoteness from the religion. For example, even though they know the meaning of humility, they are arrogant, content in their own ways, and those with whom one would rarely be able to engage in sincere dialogue. They know they ought to be patient, but act superficially and impatiently, unwilling to wait and always expecting immediate gratification of their demands. Likewise, although they know how one ought to be who trusts in Allah, and know that they are to be submissive to destiny, they are constantly apprehensive about it, unwilling to await the outcome of an event, and unable to see the positive aspects in that which they experience. They easily become panic stricken and overwhelmed with doubt and fear. It is clear from these reactions of theirs that they do not understand that Allah holds absolute control over everything that happens.

In all things, the basis of a proper moral character is obedience of one's conscience, this being a characteristic of Muslims. Those who are passive and live among Muslims, however, do not prop-

erly exercise their conscience. They obey their conscience when it is easy for them, but not in times of difficulty, or that which conflicts with their interests, or when they lack the motivation to expend a certain effort. For example, these people can tell you about kindness and forgiveness, and refer to the pertinent verses in the Qur'an, but, when it comes to acting on them, they follow their baser urges. For example, while their conscience inspires them to be fervent and to feel the zeal unique to Muslims, they prefer to approach a task hesitantly and try to impede it. However, a true Muslim always suppresses the demands of his lower-self in favor of the demands of his conscience. In the Qur'an, Allah tells us about this moral quality possessed by Muslims:

And among the people there are some who give up everything, desiring the good pleasure of Allah... (Surat al-Baqara, 207)

A Muslim overcomes his anger and does not become vindictive. He takes delight in conquering his baser urges, and is happy to be tolerant and forgiving. This is because Allah has commanded in the Qur'an:

Those of you possessing affluence and ample wealth should not make oaths that they will not give to their relatives and the very poor and those who have migrated in the way of Allah. They should rather pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, Most Merciful. (Surat an-Nur, 22)

Those who are passive in the practice of religion give no thought to these things; in situations that are contrary to their own interests, they quickly become angry and blame others. In certain situations, they are totally ambivalent, reacting neither positively nor negatively, giving the impression that they are not interested in those things that matter to the Muslims. They do not even feel that anger they should justly feel when religious values are ver-

bally assaulted. Their aim is disingenuous; by their lack of concern, they want to make those around them who are weak that sometimes insensitivity can be a legitimate response. Through these methods, they believe they are able to mislead others into their type of passivity. However, Muslims who are insightful know quite well what these types of responses are intended to achieve; and, when they see hypocrites around them shunning the practice of religious morality, they proceed with caution.

It is important to stress, at this point, that these people try their utmost not to exhibit moral character. As we said earlier, they are not entirely ignorant about matters like compassion, sacrifice, faithfulness, mercy, patience, and all the other qualities that a good moral character is comprised of; indeed, they all know very well what these things are, and if you were to ask them, they could quote the relevant verses of the Qur'an. But, they deliberately refuse to conform to these qualities, both because their faith is weak, and because they want to show that they do not esteem other Muslims. But, if these people knew that they would derive some material reward for acting morally, they would offer every sort of self-sacrifice, and carry out to the full what was required of them. For example, if the one through whom they were to receive this gain were a high-level manager of a factory, they would comply with everything he said, and be subservient in every way towards him. This does little to prove the morality of their character. On the contrary, they knew how they should have behaved, but refused to do so; this is a clear sign of their deceitfulness.

Although these people are far removed from the morality of the Qur'an, it is interesting to note that, when confronted with a difficult situation, they try to defend themselves to the Muslims by employing the Qur'an. They claim that what they had done

was fated, that they did not mean to act wrongly, and that they must not be thought ill of. Their aim is to prevent the other from saying anything against them, and from using the Qur'an as a criterion to judge their behavior. Actually, Muslims are already well aware that everything is fated, and occurs through Allah's permission. However, to succeed in the trial that is this earthly life, they must evaluate events in light of the Qur'an. Therefore, they must be continually careful and take every measure against the hypocrisy that aims to make Muslims passive.

In the Qur'an, Allah reveals that these people "**strive against His signs, trying to nullify them**" (Surah Saba', 5) in their aim of obfuscating the truths and impeding the efforts of Muslims, and to ultimately make them passive.

These people listen to and consider the words of the Qur'an but with the intention of finding justification to later exonerate themselves. However, because of their base moral character, this satanical endeavor of theirs is to no avail. The Qur'an tells us that these people try to interpret the Qur'an according to their own corrupt way of thinking:

It is He Who sent down the Book to you from Him: Verses containing clear judgments—they are the core of the Book—and others which are open to interpretation. Those with deviation in their hearts follow what is open to interpretation in it, desiring conflict, seeking its inner meaning. No one knows its inner meaning but Allah. Those firmly rooted in knowledge say, "We believe in it. All of it is from our Lord." But only people of intelligence pay heed. (Surah Al 'Imran, 7)

They Have No Desire to Perform Good Deeds

In the Qur'an, Allah reminds us often of the importance of doing good. Some examples are as follows:

Those who believe and do right actions will have a wage which never fails. (Surah Fussilat, 8)

As for those who believed and did right actions, their Lord will admit them into His mercy. That is the clear victory. (Surat al-Jathiyya, 30)

But those who believe and do right actions—they are the best of creatures. (Surat al-Bayyina, 7)

One of the most noticeable traits of those who do not practice religious morality to the full, is their reluctance to do good. In verse, "**Among you there are people who lag behind**" (Surat an-Nisa', 72), Allah calls our attention to this kind of person among the Muslims. These individuals are strongly averse to doing good works. Because it is not to their own advantage, they do not undertake something that will be for the good of Muslims. In the Qur'an, Allah tells us the difference between those who do good and those who avoid doing it:

As for those who believe and do right actions, He will pay them their wages in full and will give them increase from His favor. As for those who show disdain and grow arrogant, He will punish them with a painful punishment. They will not find any protector or helper for themselves besides Allah. (Surat an-Nisa', 173)

These people regard doing good deeds as a waste of time, for at any time, they may abandon the believers and return to the life of ignorance. They become very lax and unwilling to perform acts of service, with the false idea in mind that they would only later regret having in that way expended so much time and effort.

But, one who truly believes in Allah will want to do everything he can, and more, to gain His pleasure and mercy, and to attain Paradise. He goes from one good deed to the next, without hesitation, does so completely and as best as he can. He does his very best to show his loyalty to Allah in performance of his service of good

works. He always considers the good of Islam and of Muslims, and offers ideas and seeks to encourage others to implement them, that all may enjoy peace, friendship and security. Therefore, one of the most evident signs of the piety of a person is his eager desire to fulfill acts of service to win the pleasure of Allah.

But, those who are sick in heart do not pursue acts of service to others, if they are not to be rewarded immediately. They do not have the love or fear of Allah in their hearts that would lead them to perform such acts. So, expending effort with no possibility of immediate reward, in addition to losing sleep, and performing other acts of self-sacrifice, are hard for them. They are reluctant, and think, "If there is no worldly gain in it for me, why should I exert myself?" They would stay awake day and night, sacrificing themselves through tireless effort, giving no regard to their fatigue, if there were a possibility of material gain. But, they would consider performing an act of service for the sake of Allah as a great burden, and would expect the believers to feel obliged towards them. Though, of course, this does not mean that they do not expend any efforts at all. These obsequious persons complete certain acts of service so as not to draw attention to themselves, and to display their supposed piety, but only through minimum effort. Often, they will resort to various manner of intrigue to hide their true nature. They tend to remain in the background, using excuses such as sickness, lack of ability, skill or understanding. In this way, they aim to make Muslims believe that they actually want to do good works, but that they do not have the skill or the mental ability required. Allah tells us about such disingenuous people, by showing us how those hypocrites living during the Blessed Period avoided engaging in battle alongside our Prophet (saas):

And [it is] so that He would know the hypocrites. They

were told, "Come and fight in the way of Allah or at least help defend us." They said, "If we knew how to fight, we would certainly follow you." They were closer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah knows best what they are hiding. (Surah Al 'Imran, 167)

The love these people of hypocritical character have for the lifestyle of ignorance is far greater than their love for Allah. This is the reason why they are enthusiastic and happy when they are in the company of those with moral character reflecting their ignorance of religion, but saddened and despondent when among believers. The Qur'an tells us that those with this bent of character feel anger when the name of Allah is mentioned, and happy when He is not thought of:

When Allah is mentioned on His own, the hearts of those who do not believe in the Hereafter shrink back shuddering, but when others apart from Him are mentioned, they jump for joy. (Surat az-Zumar, 45)

On the other hand, those who are truly religious are always eager and willing to do all they can in their hope of winning Allah's favor and mercy and of attaining Paradise. In the Qur'an, Allah commands believers:

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

In another verse, Allah commands the believers to "**race each other to the good**" (Surat al-Baqara, 148). Believers who obey this command are never idle, but spend every hour in the search for good deeds they can perform. They give priority to one another's needs, never with any sense of rivalry, except competing with one another in doing good. They do not miss any opportunity to do a good deed that will bring a reward for them in the Hereafter, never feeling lax or procrastinating when the occasion presents it-

self. Even if they are tired, they do not mention it, but, when one task is completed, they go on to the next. They never make anyone feel indebted to them, but instead make it appear as if it had been a minor effort. Indeed, they know that they must gain the favor and mercy of Allah, and accumulate their good deeds before they die; they are humble and content with what they have, not expecting even a "thank you" for anything they have done.

We can see that there is a great difference between those **"who worship Allah right on the edge"** (Surat al-Hajj, 11), namely, the type of individual who does not practice the religious morality, and the attitude and behavior of a true, devout Muslim. On the surface, each one appears to be religious and Muslim; they say they believe in Allah and the afterlife. But, if you were to assess them in light of the Qur'an, there would be an apparent difference between one who has submitted wholeheartedly to Allah, and who lives by the essence of his religion, and one whose religion is disingenuous.

They Do Not Become Involved in Trying Matters but Avoid and Offer Excuses

Those who favor passivity avoid issues that are of importance to Islam and Muslims. They prefer to observe developments from outside, and without comment. They never employ their minds to become more involved in an issue, in order that they might help to mitigate the harm or danger that might result. They do nothing to protect the interests of Islam. They lurk on the sidelines, observing without comment when a person is losing his faith and the eternal life of Paradise. They witness the important efforts put forth by the Muslims, but prefer to sit by doing nothing. Instead, they opt to do that which does not require much effort, or offer a few empty

excuses to do nothing at all. Allah warns Muslims against this ignorance, and announces that, in His sight, they have nothing in common with those Muslims who implement to the fullest every project they undertake:

Do you make the giving of water to the pilgrims and looking after the Sacred Mosque [Masjid al-Haram] the same as believing in Allah and the Last Day and struggling in the way of Allah? They are not equal in the sight of Allah. Allah does not guide wrongdoing people. (Surat at-Tawba, 19)

Those believers who stay behind—other than those forced to by necessity—are not the same as those who strive in the way of Allah, sacrificing their wealth and themselves. Allah has given those who strive with their wealth and themselves a higher rank than those who stay behind. Allah has promised the Best to both, but Allah has preferred those who strive over those who stay behind by an immense reward. (Surat an-Nisa', 95)

These people hope that their ignorant ploys will deceive the Muslims, and are overjoyed by even the slightest gain or benefit they attain through them. They think they have something to gain by either sitting around idly, doing less, taking more time doing so, or doing what they do carelessly. They think they are being smarter than sincere Muslims, by not exhausting themselves, and by not employing their attention or energy to the full in the service of Islam.

Their basic goal is to foment passivity in Muslim society, showing forth every kind of moral weakness in the pursuit of this aim. For example, Muslims will expend every effort to communicate the morality of the Qur'an to others, to ignite the flame of Islamic morality in their hearts, but the others see nothing wrong with offering far-fetched excuses in the search of ways to avoid participating in such efforts. Allah tells us that the greatest differ-

ence separating these two groups is the following:

Those who believe in Allah and the Last Day do not ask you to excuse them from striving with their wealth and themselves. Allah knows the people who guard against evil. Only those who do not believe in Allah and the Last Day ask you to excuse them. Their hearts are full of doubt and in their doubt they waver to and fro. (Surat at-Tawba, 44-45)

We can understand from these verses that these people, unlike Muslims, have no intention of putting forth a sincere effort, but immediately provide excuses to avoid doing so. The Qur'an tells us of such excuses, put forward in the days of our Prophet (saas), by certain individuals of weak character:

Those who were left behind were glad to stay behind the messenger of Allah. They did not want to strive with their wealth and themselves in the way of Allah. They said, "Do not go out to fight in the heat." Say: "The Fire of Hell is much hotter, if they only understood." (Surat at-Tawba, 81)

Some of them asked the Prophet to excuse them, saying, "Our houses are exposed," when they were not exposed; it was merely that they wanted to run away. (Surat al-Ahzab, 13)

"Had we been able to, we would have gone out with you..." (Surat at-Tawba, 42)

These people, who cannot abandon their lives of ignorance, or break their attachment to the life of this world, cannot openly admit that they prefer this world to the world to come. For this reason, with their various excuses, they make known their real intention to the believers. As is mentioned in the above verses, those who shirked their faith pretend that their health is not as sound as that of other Muslims; others say that they cannot bear the hot weather; while others still claim that their standing in society prevents them from putting forth the effort to practice Islamic morality.

These people choose their excuses or statements they make to be deceptive, thinking they can delude the Muslims into believing them. And, for one who is not familiar with the teachings of the Qur'an, these excuses may appear legitimate. However, for those Muslims able to recognize the character of the hypocrite, as described in the Qur'an, their excuses merely expose them for their real intentions. Allah tells us about this aspect of their character in the Qur'an, so, for Muslims, their attempt to appear sincere, in speaking the name of Allah, and their frequent oaths are proofs of their intentions.

In the time of our Prophet (saas), the hypocrites resorted to similar tactics. They tried to make Allah's Messenger (saas) believe they were sincere and that their approach was correct:

If it had been a case of easy gains and a short journey, they would have followed you, but the distance was too great for them. They will swear by Allah: "Had we been able to, we would have gone out with you." They are destroying their own selves. Allah knows that they are lying. (Surat at-Tawba, 42)

When the hypocrites come to you they say, "We bear witness that you are indeed the messenger of Allah." Allah knows that you are indeed His messenger and Allah bears witness that the hypocrites are certainly liars.

They have made their oaths into a cloak and barred the way of Allah. What they have done is truly evil. (Surat al-Munafiqun, 1-2)

We can see from these verses that the hypocrites use their oaths and subtle language to make themselves appear to be good-intentioned believers. But, Allah has given these examples to reveal to all Muslims what their real intentions were.

Passivity in Showing Love and Respect

Another factor to help in recognizing these individuals, who, though living among Muslims, try to create their own faction according to their own interpretation, is that they do not mingle with the believers.

Believers hope to live with one another into eternity in the world to come; this expectation unites them, and fills their spirits while in this world. Allah tells us that believers are "**those who fight in His way in ranks like well-built walls**" (Surat as-Saff, 4) and that, among those of faith, there is fondness, sincerity and true friendship. In the Qur'an, Allah describes this strong bond between Muslims:

The believers are brothers. (Surat al-Hujurat, 10)

Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing... (Surah Al 'Imran, 103)

This strong bond between Muslims, arising from their faith in Allah, unites them to one another in love and respect. But, this attachment between them is not like the temporary and ill founded love found among the unbelievers. The Muslims' love is founded solely on their love and fear of Allah, and it is through this love and faithfulness, that they feel towards Allah, that they love one another. If they see signs of a deep-felt faith in another person, they respond to that person with equally deep-felt trust, love and respect. Allah advises us in the Qur'an that being affectionate is a very noble quality:

We gave him [Yahya] affection and purity from Us... (Surah Maryam, 13)

But, those who do not assess others in the light of faith, and who cannot appreciate a Muslim's sincere desire to win Allah's

favor, cannot feel love or attachment to them. This type of individual can see no purpose in allying himself with another who will bring him no material good.

No matter how hard these individuals try to hide their lack of affection behind their lies, their cold and detached expressions, and their refusal to enter into sincere dialogue with Muslims, reveal their real intentions. Indeed, their coldness, insensitivity and remoteness give Muslims an important clue as to their real character. Instead of warm, loving and sincere friendship, commonly found among Muslims, these individuals are of a personality that is cold, contrarian and remote. Because they are unable to show love; they do not understand the warmth and friendliness in others. On the contrary, they look at Muslims with suspicion and condescension, with strange, formal and unfeeling expressions, that reveal their lack of understanding. There were examples of these in the days of Prophet Muhammad (saas), in the way some people looked at him while they were listening to the Qur'an:

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

Because of their coldness of character, such people are unable to establish close bonds with the Muslims, and have no one they can call a true friend. Later in this book, we will examine the friendships established by these people, and will see that they seek out people as weak as themselves, trying to get on their good side, ultimately, to influence them into passivity. Allah informs us in the Qur'an that those with a sick heart know and protect one another:

When they passed by them, they would wink at one another. When they returned to their families, they would make a joke of them. (Surat al-Mutaffifin, 30-31)

For devout Muslims, whose understanding of true morality is based on the Qur'an, love, sincerity and friendship, with a view to the afterlife, are all extremely important, and they are able to read fondness and love in the face of a sincere individual. However, they rightly look with suspicion on those who are cold, distant, and from whom they cannot sense love. They suspect that, behind this aloofness, lies a malevolence and antagonism against Muslims. Allah commands Muslims not to trust these people, or take them into their confidence, explaining that the treachery they hide in their breast is even greater than it appears to be on the surface:

You who believe! Do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the signs clear to you if you use your intellect. (Surah Al 'Imran, 118)

They Do Not Remember Allah

One of the most telling characteristics of Muslims is that they always remember Allah. In their discussions, they continually praise and exalt Him with heartfelt respect. But, those who want to propagate passivity among the Muslims, speak as little as they can of Allah. Even, they will try to avoid as much as possible those places where Allah is remembered. In one verse, it is said:

We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs and run away. (Surat al-Isra', 46)

As Allah says in this verse, Satan has ensnared these individuals and made them forget the remembrance of Him (Surat al-

Mujadala, 19). These people are delighted to speak of trivialities like food, drink, clothing, fashion, music and sport, but are not as eager to remember Allah in their conversations. Though sullen and reserved, they do not remain totally silent; they are hesitant, and seem to speak as if rehearsed, and passing quickly from one topic to another. It is almost impossible to ever hear such people praise Allah, or speak of His majesty in a sincere way. They differ from Muslims in that their conversations are insincere, and that they tend to philosophize about religious topics. They refrain from praising the name of Allah, and deliberately refuse to talk about topics of faith or moral perfection. This is because they are too proud to uphold a faith that they have not accepted in their heart. For this reason, when they speak of Allah, they will merely derive information stored in their memories, or express certain formulas they have heard from others, and without sincerity.

However, Muslims' thoughts and words about Allah are always sincere, because He is always in their hearts and minds. Allah tells us in the Qur'an about the way Muslims think:

[People with intelligence are] those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the Earth: "Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire." (Surah Al 'Imran, 191)

And, another verse says that the hearts of believers are satisfied only when they remember Allah.

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

The love that Muslims feel towards Allah is too great to compare to the obsessive devotion that passive people feel for their

businesses, spouses, friends, family or anything else. For this reason, praise of Allah is always in their thoughts and on their lips. In one verse of the Qur'an, Allah tells us about the intensity of the love that those who are truly devout feel towards Him:

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

Contrary to this, those of passive character want also to prevent others from remembering Allah. Allah tells us of this in the Qur'an:

Who could do greater wrong than someone who bars access to the mosques of Allah, preventing His name from being remembered in them, and goes about destroying them?... (Surat al-Baqara, 114)

As the verse, "**you would know them by their ambivalent speech**" (Surah Muhammad, 30) maintains, we can recognize these people by the way they speak to others, while the Muslims are known for the completely different way they converse. From the way in which they speak, passive individuals give the impression that they do not share the Muslim moral qualities. Unlike the Muslims, they speak in a way that shows they place too much importance on trivial matters, and that they have forgotten that Allah is in control of everything that happens. They read a few books or newspapers, and relay the knowledge they obtain to others with calculated, pseudo-intellectual language, that has none of the warmth or humility that faith can provide. Even if they regard these methods as means to show they are superior to Muslims, they foster no contentment in their hearts; it does not remove the deep malaise in their souls. On the contrary, it is the reason they continually live in fear and apprehension.

They Are Open to Negative Suggestions and Insinuations

Those who shrink from practicing the morality of religion are of weak faith and, as a result, are open to suggestions from those who do not believe. If they are presented with a perverted suggestion, and told that religion is not necessary, and that it is enough to live a life that conforms to values of this world, they totally agree. If someone comes to them and says, "I don't believe in Allah; I don't believe any more that religion and worship are important; I am going to live as an atheist," it will influence them. When faced with such suggestions, their resolve is broken, and they easily follow those who are not religious. It would be naïve to think that this kind of individual is a Muslim, just because he says he performs his prayers and certain acts of worship; rather, he appreciates such temptations towards secularism.

Out of his devotion to tradition, an individual may hesitate to completely abandon the religion. For this reason, he may not accept the invitation of someone who calls him to live his life without regard for the moral teachings of the Qur'an. But, if he abandons what he had performed as custom, and is presented with the practices of ignorance, he approves of it. He feels an intense desire to live a worldly life, and, even if he does not openly declare that he has no faith in Allah, religion or the Qur'an, he looks positively on the morality of those who live the kind of life ignorant of religion, and accepts their disgraceful behavior and superstitions. He is not disturbed when people around him deny the afterlife, because of their attachment to this world. Or, when he sees that they prefer to live empty lives, without purpose, and devoid of charity; he is not disturbed by their greedy accumulation of worldly possessions, the disgraceful things they do to earn

respect, or their desire to live in a way that seeks the pleasure of other human beings rather than that of Allah. Those who are sick in their hearts imply, through various means, to those ignorant of the religion that they tacitly approve of their corrupted way of life and thinking. In the Qur'an, Allah describes the condition of this kind of person:

Those who reject Allah after having believed—except for someone forced to do it whose heart remains at rest in its faith—but as for those whose breasts become dilated with disbelief, anger from Allah will come down on them. They will have a terrible punishment. That is because they prefer the life of this world to the Hereafter and because Allah does not guide disbelieving people. (Surat an-Nahl, 106-107)

Allah tells us that in every age there have been those living in close contact with Muslims, but who have abandoned their faith, and been deceived by Satan into returning to ways of ignorance. One of the groups mentioned in the Qur'an in this regard were weak-willed individuals living among the people of Prophet Musa (as). These people learned the noble moral teachings and received spiritual training from Prophet Musa (as), a person beloved and blessed by Allah, and witnessed the miracles performed by him. Prophet Musa (as) saved these people from the horrible punishment inflicted on them by Pharaoh, through the will of Allah, as well as relating Allah's words to them and guiding them. But, when Prophet Musa (as) temporarily left his people, in order to receive a revelation from Allah, his absence was the occasion for their becoming ensnared by the satanic temptation into the perverse beliefs of a person named Samaritan. Samaritan had until that point been regarded as a religious man, but his corruption influenced several among them, and led them to deify others along with Allah.

With the following verse, Allah told Prophet Musa (as) what

was happening among his people, "He said, 'We tried your people after you left and the Samaritan has misguided them.'" (Surah Ta Ha, 85), at which point Prophet Musa (as) returned to them. In the Qur'an, Allah then tells us what happened:

... He [Musa] said, "My people, did not your Lord make you a handsome promise? Did the fulfillment of the contract seem too long to you or did you want to unleash your Lord's anger upon yourselves, so you broke your promise to me?" They said, "We did not break our promise to you of our own volition. But we were weighed down with the heavy loads of the people's jewelry and we threw them in, for that is what the Samaritan did." Then he produced a calf for them, a physical form which made a lowing sound. So they said, "This is your god—and Musa's god as well, but he forgot." (Surah Ta Ha, 86-88)

As we can see, the people answered that they did not willingly break their promise, but acted under the influence of Samaritan. Led by his perverse suggestions, they abandoned their faith, and made for themselves a statue of a calf. We can read in the Qur'an that this Samaritan was a man who obeyed his base inner desires:

He [Samaritan] said, "I saw what they did not see. So I gathered up a handful from the messenger's footprints and threw it in. That is what my inner self urged me to do." (Surah Ta Ha, 96)

Because this group was not sufficiently conscientious, they allowed themselves to be influenced by the suggestions of one man; as a result, they renounced their devotion to Allah, and lapsed into the perversity of worshipping the statue of a calf which they had fashioned themselves. But, when Prophet Musa (as) returned, he helped them understand what they had done.

Another transgression committed by the people of Prophet Musa (as) took place after Allah brought them across the sea,

drowning Pharaoh in it; again they strayed from the true path, and began to imitate those who were ignorant of the religion. When they saw the idol worship of these people, their desire to imitate them was so strong that they showed the temerity and moral depravity to ask Prophet Musa (as) to shape such an idol for them. The Qur'an tells us of this episode:

... They came upon some people who were devoting themselves to some idols which they had. They said, "Musa, give us a god just as these people have gods." He said, "You are indeed an ignorant people. What these people are doing is destined for destruction. What they are doing is purposeless." He said, "Should I seek something other than Allah as a god for you when He has favored you over all other beings?" Remember when We rescued you from Pharaoh's people who were inflicting an evil punishment on you, killing your sons and letting your women live. In that there was a terrible trial from your Lord. (Surat al-A'raf, 138-141)

When those of weak faith saw the others worshipping idols, it was enough to lure them away from the true path, and to result in an inclination in them towards this perverted belief. Throughout history there have been those who chose to remain passive, having fallen under the influence of suggestions intended to make them abandon religious morality.

In verse 14 of Surat al-Ahzab, Allah tells us how they are prone to rebellion.

If they had been overrun from every side, and had then been asked to revert to disbelief, they would have done so and hesitated very little about it.

In another verse, Allah says, "**... Each time they are returned to corruption they are overwhelmed by it...**" (Surat an-Nisa', 91).

At heart of their propensity for rebellion lies their vulnerability to the intimations of Satan. As Allah reveals, in the 3rd verse of

Surat al-Hajj, **"Among people there is one who argues about Allah without knowledge, and follows every rebellious Satan."** The expression employed in this verse, "follows every rebellious Satan," should be noted; these people live among Muslims, whose one goal in life is to win Allah's favor, mercy and to attain Paradise; they resemble Muslims, but, although they are disposed to obey the moral teachings of the Qur'an, they consciously choose rebellion. Allah describes them in the Qur'an:

... If they see every sign, they will not believe in it. If they see the way of right guidance, they will not take it as a way. But if they see the way of error, they will take that as a way. That is because they denied Our signs and paid no attention to them. (Surat al-A'raf, 146)

For this reason, their minds are constantly consumed with the insinuations and suggestions of Satan. Allah tells us in the Qur'an that the promises of Satan lead people away from the His path, and lure them into a way of life remote from the morality of religion:

He [Satan] makes promises to them and fills them with false hopes. But what Satan promises them is nothing but delusion. (Surat an-Nisa', 120)

So, merely due to their attachment to certain worldly concerns, they are deceived by the promises of Satan into adopting a life ignorant of the religion, and stop practicing religious morality. Allah tells us plainly about this in the following verse:

Those who have turned back in their tracks after the guidance became clear to them, it was Satan who talked them into it and filled them with false hopes. (Surah Muhammad, 25)

Because they are easily overtaken with apprehension, when they hear a suggestion from those ignorant of religion, misleading them to believe it will bring them some gain in employment,

better marriage prospects, or education, they then easily accept it, and forget about Allah and the morality of religion. Actually, if these offers are compatible with Allah's approval, they can accept them as a Muslim ought to. However, because they are looking for a way to escape from being imposed upon by religious morality, they use such occasions as a means by which they can remove themselves from the company of Muslims. In matters such as vacations, shopping and entertainment, they are also very vulnerable to the influence of societies that are ignorant of the religion. They too easily choose entertainment over worshipping Allah, or doing something else that would gain His favor. These people are very much like those in the days of our Prophet (saas) who, when they saw the opportunity to amuse themselves, left him to indulge themselves in the meaningless activities peculiar to people who are ignorant of the religion. Allah tells us in the Qur'an about such people:

But when they see a chance of trade or entertainment they scatter off to it and leave you standing there. Say: "What is with Allah is better than trade or entertainment. Allah is the Best of Providers." (Surat al-Jumu'a, 11)

Certainly, the fact that these people are so open to ideas inculcated by Satan, reflects part of a divine purpose, as well as there being an important lesson in it for Muslims. It is a means by which those who are sincere, and who fear Allah, recognize and separate themselves from those with sickness in their hearts. Allah reveals this truth in the Qur'an:

[It is] so that He can make what Satan insinuates a trial for those with sickness in their hearts and for those whose hearts are hard—the wrongdoers are entrenched in hostility. (Surat al-Hajj, 53)

In another verse, He says, "[It is] so that Allah can sift the bad out from the good, and pile the bad on top of one another, heap-

ing them all together, and tip them into Hell. They are the lost." (Surat an-Anfal, 37) and tells us that this is, for Muslims, a purging to lead to their reformation.

Their Speech and Attitude Is Founded on Imitation Rather Than Sincerity

One of the most noticeable characteristics of those who live among Muslims passively is their lack of sincerity. This is something easily noticeable in their behavior and speech. They perform certain acts of worship to show Muslims they are pious, and behave and speak like Muslims. However, they do none of this because they believe, but rather, they pretend to believe, in order to gain the esteem of the Muslims. Because of their ability to imitate the behavior of Muslims, those looking in from outside would at first think that they were merely ordinary Muslims. As Allah tells us in the Qur'an, they perform their prayers, as is stated in the verse, **"So woe to those who perform prayer, and are forgetful of their prayer, those who show off"** (Surat al-Ma'un, 4-6) and, though for the purpose of impressing others, they may also sometimes give money or some other form of material contribution (again as a pretense) to people in need:

Nothing prevents what they give from being accepted from them but the fact that they have rejected Allah and His messenger, and that they only come to prayer lethargically, and that they only give reluctantly. (Surat at-Tawba, 54)

But the Qur'an is quite clear in stating that Allah will not accept their prayers, because of their insincerity.

They are able to imitate Muslims in many ways: from the way they say their prayers, to the way they speak and behave; from the manner in which they respond to a subject, to the way they

carry out certain tasks. Allah tells us in the Qur'an about the character of these hypocrites:

When you see them, their outward form appeals to you, and if they speak you listen to what they say. But they are like propped-up planks of wood... (Surat al-Munafiqun, 4)

However, sincerity is one thing that cannot be imitated. A person's outer aspects can be imitated, but sincerity cannot; it can only be found in a person who nurtures it in his heart. For this reason, a person's true character can be seen only by Muslims, in using the Qur'an as their guide. In the Qur'an, Allah tells us that there were people in the days of our Prophet (saas), who were deliberately indolent in their practice of religious morality. They imitated Muslims, and were even able to find their way into the inner-circle of Prophet Muhammad (saas). Allah has stated that, when He willed, He would make these people known to the Prophet (saas):

If We wished, We would show them to you and you would know them by their mark and know them by their ambivalent speech... (Surah Muhammad, 30)

While they try to falsely put themselves forth as sincere Muslims, a tempest is unleashed inside of them. It is torturous for them to have to constantly pretend to live a truth they do not acknowledge in their hearts. It is trying indeed for those, who harbor a deep resentment of the Muslims, to say their prayers, even for show, to speak edifying words and appear humble, to feign love, or to desire to do good works on behalf of Muslims and Islam. Yet, because they think it is to their advantage, they will not abandon the false pretenses they have imparted upon themselves until it conflicts with their own self-interests. But, when they encounter a difficulty that challenges these interests, they are no longer able to pretend, and their character comes to light. When they see that they have not gained what they had hoped for, they

put an end to their pretense and openly display their resentment.

These people, who are passive in practicing the religion, sometimes use their ability to deflect attention from themselves. For example, when Muslims recognize their insincerity, these people draw attention away from themselves by assuming a character accordingly. Sometimes, when required, they will pretend to be naïve and innocent, with no understanding of the importance of a situation; at other times, they show their violent, belligerent, contrarian and aggressive side. Through this behavior they think to deceive Muslims. However, anyone who thinks he is deceiving Allah or Muslims is only deceiving himself:

The hypocrites think they deceive Allah, but He is deceiving them. When they get up to pray, they get up lazily, showing off to people, and only remembering Allah a very little. (Surat an-Nisa', 142)

Their Faces Have No Glow

Although they present themselves as Muslims, they are full of resentment against them and against religion; and, their faces do not have the bright glow of those of Muslims. Allah says about the Muslims in the Qur'an, "... **You see them bowing, prostrating, seeking Allah's good favor and His pleasure. Their mark is on their faces...**" (Surah Fath, 29) and that you can tell they are Muslims by their faces. In another verse, it says that Muslims in Paradise will have an expression of brightness and light in their faces:

You will recognize in their faces the radiance of delight. (Surat al-Mutaffifin, 24)

Others, on the contrary, will have a strange, dark expression, without a hint of sincerity, trustworthiness or light, because what

they have in their souls is darkness. Because they plot evil and lie to Muslims, Allah has created a darkness, filled with anxiety, unhappiness and stress, to consume their hearts. And, this heavy oppressiveness in their hearts is reflected in the darkness of their faces. Allah speaks of the darkness on the faces of these people:

But as for those who have earned bad actions—a bad action will be repaid with one the like of it. Debasement will darken them. They will have no one to protect them from Allah. It is as if their faces were covered by dark patches of the night. Those are the Companions of the Fire, remaining in it timelessly, for ever. (Surah Yunus, 27)

Our Prophet (saas) has drawn our attention to the dullness in these people, saying that their hearts have become blackened by their lies:

When a person commits a sin, a black spot forms on his heart; when he sincerely repents, it is removed, otherwise it remains. When he again commits a sin another spot forms [and so on], until his heart becomes completely black. Then nothing good can enter his heart. (At-Tirmidhi, Ibn Majah)

As is mentioned in the Qur'an, the aspect of a true Muslim is always bright, and showers happiness on those around him:

Those who do good will have the best and more! Neither dust nor debasement will darken their faces. They are the Companions of the Garden, remaining in it timelessly, for ever. (Surah Yunus, 26)

As the above verse states, there is a reward for people commensurate to the good they have done. But, as for the others, their reward is commensurate to their lack of morality. Allah tells us in the Qur'an that these people, whose faces were darkened because of the things they had done in this world, will be the same in the Hereafter:

On the Day when faces are whitened and faces are black-

ened. As for those whose faces are blackened, [to them it will be said]: "What! Did you disbelieve after having believed? Taste the punishment for your disbelief!" (Surah Al 'Imran, 106)

One example of an instance when the dull expression on their faces becomes evident is when they are asked to do something in the service of Islam, or when they think their comfort will be placed in detriment. When people of similar moral character, living in the time of Prophet Muhammad (saas), were asked to engage in battle alongside him, such an expression was seen on their faces. The Qur'an says:

Those who believe say, "If only a sura could be sent down." But when a straightforward sura is sent down and fighting is mentioned in it, you see those with sickness in their hearts looking at you with the look of someone about to faint from fear of death... (Surah Muhammad, 20)

Their Desire for "Wealth and Sons" and Their Compromise of Religious Morality

In this world, Allah tests His servants in many ways. One such method is through wealth and children. In the Qur'an, Allah tells us that possessions and sons are but adornment of the worldly life:

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

In one of his sayings, our Prophet (saas) alludes to this fact: *In the past, all followers of prophets were tested with various instigations. Collecting property and money will be the instigation of my followers. (Mishkat al-Masabih)*

Our Lord has revealed that wealth and children are a cause of trial for human beings (Surat al-Anfal, 28). For this reason, believers know that Allah has granted all such blessings in this world as a test, and they therefore behave accordingly. When Allah bestows upon them a blessing, they are glad, give Him thanks, and try to make use of the blessing as best as they can, as they seek to follow His way. If Allah gives them material possessions, they find ways in which they can make them of benefit for Islam. And, if Allah grants them a child, they will do all they can to bring up the child as a devout believer. In all these instances, they try to win the favor of Allah, and act in the best interest of Islam. And if, for some reason, that which things Allah has given them are taken away, they react with humility, showing submission, knowing that there is good in all Allah decrees.

But, those who are reluctant to practice the moral teachings of the Qur'an behave quite differently with regard to the wealth and the children that Allah has granted them. The strong desire they feel for this wealth is reflected in the way they interpret that which happens to them. They do not appreciate that which Allah has given them in this world, as temporary adornment, and, as a result, try jealously to protect what they believe to be theirs. Ultimately, this possessiveness attains the level of avarice. It never enters their mind that it is Allah Who has given them all that they possess, while they resort to every device they can think of to keep these things for themselves. In the Qur'an, Allah tells us of their greed:

Here you are then: People who are called upon to spend in the way of Allah and then some of you are tight-fisted! But whoever is tight-fisted is only tight-fisted to himself. Allah is Rich and you are poor... (Surah Muhammad, 38)

They are very careful in looking after what is theirs, but do not

take as much care with the possessions of other believers. Indeed, they misuse the possessions of others, and make no attempt to ensure they are well-maintained and in good repair.

They behave in the same way in other matters that are of interest to them. They are very careful about what they eat, drink, and about their own health; but, they do nothing to help believers who are in need. For them, it is considered perfectly normal to look after their own health, and to be careful of what they eat and drink, and to do all they can to not get sick. But, because they fear Allah and are of good conscience, believers show just as much, and even more, care in looking after their brothers, as they do in caring for themselves. In the Qur'an, Allah tells us about how the believers act in this regard:

... Those who do not find in their hearts any need for what they [their brothers] have been given and prefer them to themselves even if they themselves are needy... (Surat al-Hashr, 9)

But, the passive always take care first of their own interests; and, even to the point of being willing to endanger the health of a believer in doing so.

The concern and regard these people show towards their children can approach the blasphemy of putting creations before the Creator. If Allah grants a child to a Muslim, that Muslim must provide the child a life filled with goodness and purity, and do everything he can to lead him to become a sincere believer. However, those who are passive in living by the values of the religion do not care about making their children into good Muslims, but instead use them as an excuse for their lagging in the struggle. In the Qur'an, Allah tells us about the hypocrites in the time of our Prophet (saas), who referred to their social positions in a similar way:

Those Arabs who remained behind will say to you, "Our wealth and families kept us occupied, so ask forgiveness for us." They say with their tongues what is not in their hearts... (Surat al-Fath, 11)

... Some of them asked the Prophet to excuse them, saying, "Our houses are exposed," when they were not exposed; it was merely that they wanted to run away. (Surat al-Ahزاب, 13)

They Are Jealous and Arrogant

Allah grants everyone certain qualities and abilities they are born with. Like everything else, these qualities are created according to a pre-determined fate. Everyone possesses beauty, intelligence, talents and other qualities to the extent that Allah wills. Despite this evident fact, some want to claim their abilities as of their own making. As the verse "**They have become arrogant about themselves.**" (Surat al-Furqan, 21) says, they are ignorant to the point of becoming proud and arrogant of the qualities they possess.

Forgetting that they are so helpless as to even be unable to finish a sentence because of losing their train of thought, and, that they could never recall what they had intended to say without the will of Allah, these people believe that the knowledge they have accumulated over the years is an achievement of their own doing. Or, they may become obsessed over aspects of their character which appear to them deficient in comparison to others. So, they forget that Allah is the Creator and Ruler of all things, and think of themselves as independent creatures (Surely Allah is beyond what they claim). At the heart of this warped thinking is their pride. However, like all creatures, Allah created them too from nothing and, like all creatures, they are weak and helpless. And, their Lord

is Allah, the Lord of all the worlds. Whether they know it or not, they too are in subject to Him; they cannot take even one step, or speak a single word without His consent. Allah knows every thought they think, everything they keep hidden or reveal, every pain and anxiety they suffer, every inclination that comes into their heart, every prayer they pronounce, every enjoyment they experience, their every moment of happiness and peace, because He created them all. As it says in verse 56 of Surah Hud, "...**There is no creature He does not hold by the forelock.**"

Allah informs us why these people pretend not to know this truth:

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

In spite of the fact that Muslims are always inviting these people to see the truth, they turn their faces away:

When Our signs are recited to such a person, he turns away arrogantly as if he had not heard, as if there was a great weight in his ears... (Surah Luqman, 7)

They so elevate themselves in their own eyes, that Allah calls them arrogant and jealous of those who are sincere believers:

They said, "Are we to follow a human being, one of us? Then we would truly be misguided, quite insane!" (Surat al-Qamar, 24)

Those who want to make Muslims become passive are proud and envious. As we have said from the beginning of this book, they are individuals who harbor anger in their hearts against Muslims, and who want to hinder every good to do. They become frustrated when they see a Muslim's blessings increase; their jealousy reaches such a degree that it causes them real anxiety if a Muslim beautifies his home, or increases in wealth. This increase in blessings enjoyed by a Muslim so disturbs them that they even

develop physical symptoms in response to their distress.

In the Qur'an, Allah tells believers of the anxiety these people feel when they hear of the increase in the number of a Muslim's blessings:

If good happens to you it galls them. If a mishap occurs to you, they say, "We made our preparations in advance," and they turn away rejoicing. (Surat at-Tawba, 50)

Every increase in blessings, whether small or great, material or spiritual, is welcomed by a Muslim as an occasion to give thanks; for these others, however, it is an occasion for an increase of their jealousy. As Allah says in the verse, they **"do not like anything good to be sent down to you from your Lord. But Allah selects for His mercy whomever He wills. Allah's favor is truly vast"** (Surat al-Baqara, 105).

They do not desire good for the Muslims. Worse still, even though they live among them, they wish them to be struck by misfortune.

If something good happens to you, it galls them. If something bad strikes you, they rejoice at it. But if you are steadfast and guard against evil, their scheming will not harm you in any way. Allah encompasses what they do. (Surah Al 'Imran, 120)

This spiritual corruption of theirs is clear proof of their real intentions.

Conclusion

Those who seek to wreak the Muslims' zeal, and inhibit their efforts for the sake of their religion, ought to be aware that they will never succeed. The universe, and every creature in it, live according to a fate that Allah has determined. Everything, from a grain of sand on the bottom of the sea, to a meteor hurtling through space; the past, present and future of all things, great and small, has been pre-determined according to a specific decree. Therefore, everything these people have planned, together with those devices they have invented to put their plans into effect, are held in the knowledge of our Lord, and He has promised that, "He will not give the disbelievers any way against the believers" (Surah Al Imran, 141). By the grace of Allah, there is no way that these people can complicate or worsen the situation of the Muslims. According to the promise of our Lord's, the moral teachings of the Qur'an will be disseminated throughout the world, and the peace, well-being and security that come from those moral teachings will prevail. Those who try to make Muslims become passive, by their furtive schemes, will never achieve the results they are aiming for.

As our Prophet (saas) said:

Whoever causes a harm to believers, Allah harms him. Whoever causes difficulty to them, Allah makes his way difficult. (at-Tirmidhi)

As a recompense for their evil, Allah will cause them to bring harm instead upon themselves.

It must be remembered that there is a good reason why these peo-

ple do not participate in the Muslims' intellectual struggle. Contrary to what they think, their passivity will never impede the spread of religious morality, or hinder the efforts of Muslims in this regard; on the contrary, it will accelerate their efforts, and open the way before them.

Allah refers to this truth in the Qur'an:

If they had gone out among you, they would have added nothing to you but confusion. They would have scurried about amongst you seeking to cause conflict between you... (Surat at-Tawba, 47)

So, Allah protects Muslims from all evil, harm or mischief that may come to them through these people. In another verse, Allah has stated that He protects the sincere Muslims from every plot.

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

However, Muslims must nevertheless be on their guard against the suggestions and insinuations of those who want to make them passive and wreck their enthusiasm and determination. It must be remembered that this kind of person usually does not make his intentions known, but offers deceptive suggestions, in the attempt to give the impression that he is actually doing a favor. But, devout Muslims, who make the Qur'an and the Sunnah of our Prophet (saas) their guide, will not, by the grace of Allah, fall under the influence of these suggestions, but continue their efforts in the way of Allah with fervent optimism. Allah has promised the sincere believers that He will grant them success, as He did to those who came before them, a promise which greatly strengthens their zeal and determination.

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who disbelieve after that, such people are deviators. (Surat an-Nur, 55)

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 clear "design" in the universe and in living things. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

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

intelligent design to account for the origin of life. This "intelligent design" is a scientific expression of the fact that Allah created all living things.

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

The Scientific Collapse of Darwinism

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

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

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

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

The First Insurmountable Step: The Origin of Life

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

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

"Life Comes from Life"

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

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

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

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

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

Inconclusive Efforts in the Twentieth Century

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

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

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

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

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

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

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

The Complex Structure of Life

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

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

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

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

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

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

Imaginary Mechanism of Evolution

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

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

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

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

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

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumu-

lated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

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

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

Neo-Darwinism and Mutations

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

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

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

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

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

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

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.¹¹

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.¹²

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

The Tale of Human Evolution

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

1. *Australopithecus*
2. *Homo habilis*

3. *Homo erectus*

4. *Homo sapiens*

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

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."¹⁴

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.¹⁵

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

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

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

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.¹⁸

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

Darwinian Formula!

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

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

tions, but they think as necessary. Let them add in this mixture as many amino acids—which have no possibility of forming under natural conditions—and as many proteins—a single one of which has a formation probability of 10^{-950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope. They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary the-

ory is the excellent quality of perception in the eye and the ear.

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

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

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

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

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

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

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

complete silence would be found to be prevailing there.

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

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

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

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

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never

come across the most important fact: Who perceives these electrochemical nerve impulses as images, sounds, odors, and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose. To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

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

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

A Materialist Faith

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

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

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

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

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

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

Anyone who does not look at the origin of living beings with a materialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise, and All-Knowing. This Creator is Allah, Who created the whole universe

from non-existence, designed it in the most perfect form, and fashioned all living beings.

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

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

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

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

of these verses are as follows:

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

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

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

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and 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, the Qur'an relates the incident of Prophet Musa (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 Prophet Musa (as) to meet with his own magicians. When Musa (as) did so, he told them to demon-

strate their abilities first. The verses continue:

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

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

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

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge also stated this:

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

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 evo-

lution 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

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