

# **ROMANTICISM: A WEAPON OF SATAN**

**They will say, "Our Lord, our miserable  
destiny overpowered us.  
We were misguided people."  
(Qur'an, 23:106)**

**HARUN YAHYA**

First published April 2002  
Millat Book Center, 2002

ISBN:

Printed in India

Distributed by  
Millat Center

All translations from the Qur'an are from "The Noble Qur'an: a New  
Rendering of its Meaning in English"  
by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork, Norwich,  
UK. 1420 CE/1999 AH.

Website: [http:// www.harunyahya.com](http://www.harunyahya.com)  
E-mail: [info@harunyahya.com](mailto:info@harunyahya.com)

Translated by: Ron Evans  
Edited by: David Livingstone

# **CONTENTS**

**FOREWORD**

**INTRODUCTION**

**LEGITIMATE AND ILLEGITIMATE LOVE**

**ROMANTIC NATIONALISM**

**THE VARIOUS IDEOLOGIES OF ROMANTICISM**

**ROMANTICISM IN THE NAME OF RELIGION**

**THE TRUE WISDOM THAT COMES FROM FAITH**

**ROMANTICISM: MISCELLANEA**

**THE IDEA OF ROMANTIC LOVE**

**THE PHYSICAL ILL CAUSED BY ROMANTICISM**

**CONCLUSION: HOW TO ESCAPE THE DISEASE OF ROMANTICISM**

**THE MISCONCEPTION OF EVOLUTION**

**NOTES**

## 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. Harun Yahya is well-known as an author who has written very important works disclosing the forgery of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the author's books has a symbolic meaning linked to their contents. This seal represents the Qur'an as the last Book by God and the last word of Him and our Prophet, the last of all the prophets. Under the guidance of the Qur'an and Sunnah, the author makes it his main goal to disprove each one of the fundamental tenets of disbelieving ideologies and to say the "last word", so as to completely silence the objections raised against religion. The seal of the Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All these works by the author centre around one goal: to convey the message of the Qur'an to people and thus to encourage them to think about basic faith-related issues, such as the existence of God, His unity and the hereafter, and to remind them of some important issues.

Harun Yahya enjoys a wide readership in many countries such as India, America, England, Indonesia, Poland, Bosnia, Spain and Brazil. His books have been translated into many languages, and English, French, German, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Uygur Turkish, and Indonesian versions are available.

Greatly appreciated all around the world, these works have been instrumental in many people putting their faith in God and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style employed give these books a distinct touch which directly strikes any one who reads or examines them. Immune to objections, these works are characterised by their features of rapid effectiveness, definite results and irrefutability. The explanations provided in the books are undeniable, explicit and sincere, and enrich the reader with definitive answers. It is unlikely that those who read these books and give a serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism and any other perverted ideology or philosophy. Even if they continue to advocate, this proves to be only a sentimental insistence since these books refute these ideologies from their very basis. All contemporary movements of denial are ideologically defeated today, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity endowed them by God. The author certainly does not feel proud of himself; he merely intends to serve as a means in one's search for God's right path. Furthermore, the author makes no material gains from his books. Neither the writer, nor those who are instrumental in publishing and making these books accessible to the reader, make any material gains. They merely serve to earn the good pleasure of God.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them in becoming more devoted servants of God, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate books which create confusion in people's minds, lead people into ideological chaos, and which clearly have no strong and precise effects in removing the doubts in peoples' hearts. It is apparent that it is impossible for books devised to put the stress on 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 moral values of the Qur'an. The success, impact and sincerity this service has rendered are manifest in the reader's conviction.

One point needs to be kept in mind: The main reason for the continuing cruelty and conflict, and all the ordeals Muslims undergo is the ideological prevalence of lack of religion. These things can only come to an end with the ideological defeat of lack of faith and by ensuring that everybody knows about the wonders of creation and Qur'anic morality, so that people can live by it. Considering the state of the world today, which forces people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the Harun Yahya series have assumed this leading role. By the Will of God, these books will be the means through which people in the 21st century will attain the peace and bliss, justice and happiness promised in the Qur'an.

The works of the author include The Disasters Darwinism Brought to Humanity, Communism in Ambush, The 'Secret Hand' in Bosnia, The Holocaust Hoax, Behind the Scenes of Terrorism, Israel's Kurdish Card, Solution: The Morals of the Qur'an, The Evolution Deceit, Perished Nations, For Men of Understanding, The Prophet Musa, The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Truth of the Life of This World, Knowing the Truth, The Dark Magic of Darwinism, The Religion of Darwinism, The Qur'an Leads the Way to Science, The Real Origin of Life, The Consciousness of the Cell, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, Children Darwin Was Lying!, The End of Darwinism, Deep Thinking, Never Plead Ignorance.

The author's other works on Qu'ranic topics include: Devoted to Allah, Abandoning the Society of Ignorance, Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of Hypocrites in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, The Nightmare of Disbelief, Prophet Isa Will Come, Beauties Presented by the Qur'an for Life, Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery", The Secret of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Enthusiasm and Vigor in the Qur'an, Seeing Good in Everything, How does the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an.

## **TO THE READER**

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

Another point to be stressed is related to the content of the book. In all the books of the author, faith-related issues are told in the light of the Qur'anic verses and people are invited to learn Allah's verses and live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind.

The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid way of recounting makes the books read quickly. Even those people who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read by individuals or studied in a group at a time of conversation. The reading of the books by a group of readers willing to profit from them will be useful in the sense that readers can relate their own reflections and experiences to one another.

In addition, it will be a great service to the deen to contribute to the presentation and reading of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing. For this reason, for those who want to communicate the deen to other people, one of the most effective methods is to encourage them to read these books

# FOREWORD

**It (the Qur'an) is a Book We have sent down to you, full of blessing, so let men of understanding ponder its signs and take heed. (Qur'an, 38:29)**

In societies where the practise of religion has lapsed, it is often the case that what is true comes to be regarded as false, and, conversely, what is false is regarded as true. While encouraging and promoting an errant belief system disapproved by God, these societies may come to consider the correct belief system as inadequate or even undesirable. The confusion of what is perverse with what is true is common to non-religious societies; a condition which permeates their very structure.

Romanticism is one such falsehood that is erroneously thought to be "true." In a society where people do not live by the true religion, romanticism is portrayed as a favourable quality peculiar to compassionate, good people. However, as will be explored point by point in this book, sentimental longing is a dangerous sentiment to adopt. Essentially, one of the most harmful characteristics of romanticism, and from which we must be on our guard, is that it rejects "reason" as contrary to its philosophy.

The purpose of this book, in dealing with the subject of romanticism, is to draw attention to the fact that, while it may appear harmless, in actuality, it is an attitude that leads to certain surprising dangers. Although romanticism may appear to be an outlook not far out of the ordinary, this book will demonstrate how serious a peril it poses, both to society and the individual. And, of course, this book will show how easy it is to avoid such a pitfall; that is, by turning to the Qu'ran as the only guidance that God has bestowed upon humanity. We will provide numerous examples to make clear the point that when one follows the Qur'an, one cannot abandon reason for the sake of emotionally based principles.

# INTRODUCTION

**Stir up any of them you can with your voice and rally against them your cavalry and your infantry and share with them in their children and their wealth and make them promises! The promise of Satan is nothing but delusion. (Quran, 17:64)**

There is a subtle danger that leads people away from religion, prevents them from submitting to God as their Lord, and ultimately brings numerous other forms of trouble and distress upon them. This danger can be recognised in many different areas of our lives: the clenched fist of a fascist, the rousing anthem of a communist, or in the words of a letter written by a young man expressing his love to his loved-one. All arise from the same pernicious source.

The most disturbing aspect of this danger is that an overwhelming number of people do not see it as a danger at all, nor do they realise either that it is actually a state of mind completely inimical to religion. In fact, many view it, not as a dangerous error, but rather as a virtue to be encouraged and widely propagated.

This danger of which we are speaking is sentimentality that leads people to live, not according to their reason, but according to their emotions; that is, according to their desires, hatreds, their susceptibility to temptation, and their stubbornness.

Sentimentality has become part of a culture of ignorance that has now brought millions of people throughout the world under its influence. In fact, it is one of the weapons that Satan uses to divert people from following the way of God, because someone who has fallen into the clutches of sentimentalism loses the ability to use his reason. And, when he cannot use his reason, then he cannot appreciate the fact that God has created him, nor can he come to recognise His signs and purposes, nor can he live in accordance to the sublime truths of religion. A life lived righteously is dependant on the use of one's reason, for God sent the Qu'ran "**so that men of understanding may ponder its Signs and take heed.**" (Qur'an, 38:29)

More precisely, if not treated, the disease of sentimentalism renders it impossible for a person to understand or experience religion in its true sense. Moreover, unless treated, the disease of sentimentality will make it impossible to bring an end to the pointless disputes, senseless suffering, assaults, distress and cruelty people inflict upon themselves in this world.

This book will deal with the subject of sentimentalism by considering a few examples of this culture of ignorance, both in recent history, and in our own daily lives. No one should consider himself immune from this danger; on the contrary, everyone should be on their guard from the mire in which Satan wishes to trap us.

# LEGITIMATE AND ILLEGITIMATE LOVE

**You who believe! Do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you... (Quran, 60:1)**

Sentimentalism, or in other words, romantic longing, makes itself known most often under the guise of "love." For example, as we will explore in the following pages, the romantic nationalists claim to love their country, for which reason they are hostile or even aggressive towards other nations. Or, we may consider a young man in love with a girl which he turns into the sole focus of his life: what leads him to write her poetry saying "I love you," and to become obsessed with her to the point of suicide, and, in fact, to "divinise" her, is the notion of "love." Then, there are homosexuals, those who fall under God's interdiction, and shamelessly and insistently practise their perversion; they too claim to have found "love."

As for the majority of people, they think that every emotion to which the name of "love" is ascribed is virtuous, pure, and even holy, and that examples of romantic longing, such as what we have mentioned above, are perfectly acceptable.

Love is indeed a wonderful emotion, accorded to humanity by God, but it is important to distinguish whether that love is real or not, and to consider who it is directed to, and what sentiments it is founded on. Such investigation should make apparent the difference between a sentimentalism that leads to perverse love, and real love, as revealed to us by God in the Qu'ran.

These issues we will examine in this book. But first, by way of preliminary information, let us give the meaning of love as it is found in the Qu'ran. According to the Qu'ran, love is to be shown to those who deserve it. Those who do not deserve it are not to be loved. We are even to distance ourselves from them emotionally, or, at least, to not feel inclined towards them. But those who deserve love, deserve it because of their virtue.

The only being who deserves absolute love is God, who created us all. God brought us into existence, proffered us with the countless blessings we enjoy, showed us the way, and promised us everlasting paradise. He helps us out of every anxiety and graciously hears our every call. It is He who feeds us until we are satisfied, cures us when we are ill and then restores our spirit. Therefore, he who understands the mysteries of the universe loves God above all, and loves whom God loves, that is, those devout individuals who conform to His will.

On the other hand, those transgressors who rebel against God, their Lord, are not worthy of love. To harbour love for these people is a grave error, against which God warns the faithful in the following words:

**You who believe! Do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you, driving out the Messenger and yourselves simply because you believe in God your Lord. If you go out to strive in My Way and seeking My pleasure, keeping secret the love you have for them, know best what you conceal and what you make known. Any of you who do that have strayed from the right way. (Quran, 60:1)**

As indicated in above verse, the faithful must not bear any love for the rebellious. There is an important point here that needs to be kept in mind: even though a believer does not feel love in his heart for someone who rejects religion, he will do everything in his power to bring him to faith and submission to God. "Not to nurture love" for such a person does not mean feeling hatred for him, or not desiring what is good for him. On the contrary, one who believes in God will expound the meaning of religion to any person who seeks the true way, and who is disposed to receiving guidance. The believer who reminds that person of the existence of paradise and hell, and warns him of death, the day of Judgement, and of the afterlife, will fulfil his duty with care and compassion.

Moreover, even if a person does not accept faith, despite all efforts, it does not impede the Muslim from dealing justly with him. Unless one tries to hurt the believers, or cause conflict and strife between people, he should nevertheless continue to exercise the same tolerance towards all, because God has given a command to His believers:

**God does not forbid you from being good to those who have not fought you over religion or driven you from your homes, or from being just towards them. God loves those who are just. God merely forbids you from taking as friends those who have fought you over religion and driven you from your homes and who supported your expulsion. Any who take them as friends are wrongdoers. (Quran, 60:8-9)**

**In the above verses, as well as the one cited previously (Qur'an, 60:1)**, God, in His great wisdom, teaches us a matter that is very important to understand. Emotions must not guide a person's behaviour, because they can lead into grave error. A person must act, not according to his emotions, but according to his reason, his free-will, and the commands of God. Moreover, he must train his emotions to conform to his reason and will.

We can recognise this need in all who has fallen into the quagmire of sentimentality. Hundreds of millions of people are enslaved to the desires of their hearts, their ambition, passion, hatred and anger. They do things irrationally, and justify their acts by claiming helplessness, saying for example, "I can't help it. I just like it." or "I can't help it. I want it. I feel like it." But, the fact that a person "feels like" something does not mean that the thing is good or legitimate. Our inner-self is always urging us to do wrong, with Satan instigating us to commit even greater wrongs. When someone acts contrary to the will of God, and says, "I can't help it. I feel like it," his inner-self is actually acting as the tool of Satan. In the Qu'ran, God refers to such people in the following manner:

**Have you seen him who takes his whims and desires to be his god-whom God has misguided knowingly, sealing up his hearing and his heart and placing a blindfold over his eyes? Who then will guide him after God? So will you not pay heed? (Quran, 45:23)**

In the pages that follow, we will examine various examples of excessive romanticism, a kind of sentimentalism. We will discuss the dangers posed to people by this way of thinking, and explain how the disease can be treated.

# ROMANTIC NATIONALISM

**Those who disbelieve filled their hearts with fanatical rage-the fanatical rage of the Time of Ignorance-and God sent down serenity to His Messenger and to the believers, and bound them to the expression of heedfulness which they had most right to and were most entitled to. God has knowledge of all things. (Quran, 48:26)**

Commonly, romanticism is understood as romance or the Romantic movement of the nineteenth century, but besides these forms, romanticism is also closely related to certain political sentiments. Chief among them is "romantic nationalism," which appeared at the end of the nineteenth century, and exercised a great influence in the world until the middle of the twentieth.

First, it must be clearly stated that our criticism is not against nationalism per se, but against "romantic nationalism." There is a great deal of difference between the two.

## Fanatical Rage

Nationalism, in the most common sense of the term, refers to an individual's love for his people and for his country. This is a good and completely legitimate sentiment. Since it does not go against religion, it has no damaging effect for humanity. Just as an individual's love for his mother or father is a legitimate feeling, so also is love for the nation, that nurtured him in a common faith and culture, a legitimate feeling.

Nationalistic sentiments become illegitimate when they become irrational or overly passionate. If a person, out of love for his country, begins, without justification, to harbour feelings of hostility towards another nation, or tramples over the rights of other nations and peoples in the interests of his own-for example, if he seizes their land or confiscates their property-he has exceeded legitimate bounds. Or, when he lets his love for his nation turn into a kind of racism, that is, when he claims that his own nation is inherently superior to another, he has adopted an irrational outlook.

God draws our attention to this irrational nationalism in the Qu'ran. What is described in the following verses as "fanatical rage," is a characteristic feature of societies who are divorced from the religion.

**Those who disbelieve filled their hearts with fanatical rage-the fanatical rage of the Time of Ignorance-and God sent down serenity to His Messenger and to the believers, and bound them to the expression of heedfulness which they had most right to and were most entitled to. God has knowledge of all things. (Quran, 48:26)**

While the above verse speaks of "fanatical rage," it also speaks of the serenity that God bestows upon those who believe in Him. This juxtaposition points to the fact that if a person who loves his kindred, his clan or his community, harbours hatred or aggression towards others as a result of that love, his behaviour is errant. On

the contrary, God desires His servants to enjoy peace, tranquillity and security; in other words, the spiritual state that God desires for His followers is one where reason is foremost.

"Fanatical rage" does not permit such a desirable condition to exist, but pits one group against another, based solely on differences in language, colour, tribe or clan.

God described this "fanatical rage" already 1400 years ago in the Qu'ran, and today it is still possible to witness its effects in every part of the world. There are people in Africa who strangle others to death just because they belong to a different tribe. In Europe, a football match deteriorates into armed combat when "hooligans" beat fans of the opposing team almost to death, just because they belong to the opposing side. In the Western world, there are organisations whose sole purpose is to foster hatred against Africans, Jews, Turks and other minorities, even to the extent of making them targets of terrorist assaults.

The influence of "fanatical rage" pervades not only the lowest classes, but also the highest echelons of some societies. There are many countries that exploit the matter of a simple border dispute as an excuse to carry out open acts of aggression. To satisfy their belligerent tendencies, they throw their countries into a war, persisting stubbornly in their aggression for years, plunging not only the citizens of the enemy country, but even their own people into misery. Those authorities who make such decisions are afflicted with what we are referring to as "fanatical rage." As explained in the above quoted verse, he who "fills his heart with fanatical rage" lives in ignorance.

Among these ignoramuses are also they who instigated the two greatest calamities of the twentieth century: the First and Second World Wars. Moved by such false notions as "German heroism," "English pride" and "Russian courage," they subjected their own people, as well as the whole world, to great suffering, spilling the blood of 65 million people, and leaving tens of millions crippled, widowed and orphaned.

The root cause of these calamities was "fanatical rage." We are now referring to it as "romantic nationalism."

## **The Birth of Romantic Nationalism**

Nationalism as an idea spread throughout Europe in the 18th century. Prior to that, people lived under the power of many feudal lords. Then, they came together under a single nation-state governed by a central administration. European countries such as France and England were among the first to espouse the notion of nationalism and to become a nation-state. By the 19th century, most of the nations of Europe had achieved national unity.

Only two countries did not participate in this development: Germany and Italy. In both these countries, the power of principalities or of small city-states lasted much longer. Italy achieved nationhood only in 1870, and Germany only a year later, in 1871. In other words, both these countries were later than other European countries in adopting and implementing the ideas of nationalism.

However, this particular situation was the cause of the development of a more radical brand of nationalism in these two countries than in the other countries of Europe. According to the widespread opinion of social scientists, the reason for the birth and accession to power in these two countries of the extreme forms of

nationalism, Nazism and fascism, was the spread of fanatic nationalistic sentiments linked with the late formation of national unity.

In these two countries, and especially in Germany, those who promoted the idea of fanatic nationalism were known as "**romantic nationalists.**" The basic features that characterise romantic nationalists are their exaltation of feeling to the detriment of reason, their belief that their nation is endowed with a mystical and mysterious "spirit," and that this spirit makes their nation superior to others. Towards the end of the 19th century, romantic nationalism was influenced by racist theories that were then gaining wide acceptance, and which led to the claim that European races were superior to the other races of the world, and therefore, had the right to rule them.

Romantic nationalism spread quickly, again, especially in Germany, during the first two decades of the 19th century. Writers such as Paul Lagarde and Julius Langbehn supported the idea of a kind of hierarchical world-order which Germans were to administer. They claimed this could be achieved due to the natural superiority of the "German spirit" and "German blood," and that, to this end, Germans must turn their backs on monotheistic religions, such as Christianity, and return to their pagan past.

The growth of mystic (occult) societies in Germany played an important role in the spread of romantic nationalism during this period. The world-view shared by these societies was composed of several shallow ideas, such as these: human beings can attain truth not with their reason but through their feelings and intuitions; every country possesses a national "spirit;" the German national "spirit" is a pagan spirit. These societies prepared the ground for the rise of Hitler and Nazism. The English historian Michael Howard writes that "the rise of a pan-German nationalist movement which drew its spiritual strength from occultism and its ideology from the esoteric philosophies of the secret societies... formed ...the extreme racialist doctrines, which, in the 1920s, spawned National Socialism."<sup>1</sup>

Indeed, romantic nationalism's only contribution to humanity has been to have prepared the foundation for Nazism, one of history's most brutal and bloody regimes.

## **The Schizophrenia of Romantic Nationalism**

Because romantic nationalists believed they were to find truth through "feeling and intuition," and not through reason, they came to adopt a most confused view of the world, one which reflected their poor spiritual condition. The American professor of History, Gerhard Rempel, in his article entitled "Reform, Liberation and Romanticism in Prussia," describes the spiritual state of the romantic nationalists in the following words:

Romanticists sought to escape into fantasy, sentimentality and allegory. Spiritually they toyed with death, with brooding, with the somber, opaque recesses of the night. Novalis [a pioneer of the early German Romantics] said: "Life is a sickness of the spirit." What we have here is the beginning of aesthetic pessimism.... Romanticism uncovered the deeper irrational forces of the human spirit... Novalis believed that all worlds and ages could be united by the magic of imagination... Through the patriotic literature of the war of liberation this "dance of the soul" reached the broad masses of the population.

The German Romanticists developed the cult of aestheticism which was at once a rejection of reason and an attempt to apprehend unity and immediacy in one instantaneous act. In this theory the poetical was the absolutely real.<sup>2</sup>

The foundation of romantic nationalism was based on "feeling." This fanciful ideology produced individuals who were cut off from reality, lost in the confusion of their own minds. Romanticism, by enslaving people to their feelings, leads them to lose touch with reality, and in this manner, can be compared to the psychological disease of schizophrenia. (Those who suffer from schizophrenia are completely cut off from reality and live in a world created by their own imaginations.)

The disease of schizophrenia provides a poignant analogy of the spiritual condition of romantic nationalism, which is based on a number of errant ideas, chief among them being the notion of "blood" and "fatherland," which it then idolizes and turns into obsessions to be pursued blindly. In Germany, at the beginning of the twentieth century, the idea of "*Blut and Boden*" (Blood and Fatherland) gained momentum. According to this notion, German blood and the German fatherland were holy, and those minorities within the country that did not belong to the German race, were seen as polluting German blood and sullyng the German fatherland. This current of thought exercised a great influence on the Nazi ideology, which viewed the spilling of blood as part of a holy crusade. In the course of an unsuccessful coup attempt in 1923, Hitler took a party flag stained with Nazi blood and virtually turned it into an idol of worship. This flag came to be known as "*Blutfahne*" (Blood Flag). It was preserved as it was and became the most holy symbol in all Nazi gatherings. Other, new flags were touched to it, so that it might transmit something of its "sacred" quality.<sup>3</sup>

## **Bloodshed in Romantic Nationalism**

The type of attitude that regards blood and bloodshed as holy has been the cause of the bloodiest conflicts seen in human history. The first and second World Wars were but clashes between romantic nationalists. The current of romantic nationalism was most clearly seen in Germany, but it also had its influence at the same period in English, French and Russian societies, where it was also responsible for drawing those countries into war. It fanned into flames those problems that could otherwise have been solved through diplomacy, and ultimately inflicted the world with the massacre of millions of human lives.

To understand the outcomes of romantic nationalism, it is useful to study the developments of First World War. Although many countries participated in that war, only few of them played a pivotal part. On one side were England, France and Russia; on the other, Germany and the Austro-Hungarian Empire. At the outset of the war, all generals shared a common strategy: through a forceful attack, the enemy lines could be divided and routed and within a few weeks, victory would be attained. However, the war brought victory to no one.

In 1914, Germany suddenly invaded France and Belgium. After an initial advance, forces were engaged in battle, the front-lines of assault were drawn up, and for almost three and a half years, no further ground was gained. Each side attacked the other repeatedly in the hope of dividing the opposing front, but the situation remained unchanged. In the famous Battle of Verdun, initiated by a German attack, a total of 315,000 French and 280,000 German soldiers died, but the front was moved back only a few kilometres. Months later, the English and French launched a counter-attack at the Battle of the Somme and, as a result of the bloody

engagement, 600,000 Germans, more than 400,000 English, and about 200,000 French soldiers died. Nevertheless, the German front was driven back only 11 kilometres. With their enthusiasm enflamed by romantic marching songs, and through moving poetry extolling the "**German spirit**," "**English honour**" and "**French valour**," military strategists and tacticians finally made unwise decisions, causing the slaughter of their own people. Most of those soldiers who survived the three and a half years in the muddy trenches, without being able to even raise their heads because of the continual bombardment, also suffered psychologically as a result of their experiences.

A terrible example of senseless bloodshed brought about by romantic nationalism in the First World War was the attack against German lines led by the French general Robert Nivelle in April 1917. Nivelle promised before the battle that, "within two days he would divide the German lines and within one week gain decisive victory." Although the German army was more advantageously positioned, the French army set out to honour this unreasonable promise, and attacked on April 16. An attack they had hoped would end in two days lasted more than one and a half months, without a result, other than the death of hundreds of thousands of soldiers, and finally, mutiny among the French troops.

The same blood-lust mentality came to the fore again in World War II, but this time with even greater casualties. A total of 55 million people died as a result of the overweening ambition of psychopathic romantics such as Hitler, Mussolini and Stalin.

It is not only in global conflicts that romanticism plays a role; it also lies at the root of war and aggression between various countries, tribes and organisations. Without a clear understanding of the factors involved in the situation in which they were living, millions, influenced by emotional slogans, tales of heroism, stirring marching songs and poems, have taken up arms and shed, not only their own blood, but also the blood of those they considered to be the enemy, plunging with them the world into confusion and strife.

At the beginning of this book, we pointed out that sentimentality is a weapon used by Satan to divert humanity from the way of God, and to lead them into misery. This trap that Satan has set for humanity is clearly evidenced in romantic nationalism. In the Qu'ran, God relates how Satan submits those under his influence to a state of terror, confusion and hostility:

**He (God) said, "Go! And as for any who follow you, your repayment is Hell, repayment in full! Stir up any of them you can with your voice and rally against them your cavalry and your infantry and share with them in their children and their wealth and make them promises! The promise of Satan is nothing but delusion." (Quran, 17:63-64)**

The above verse relates how Satan, using those individuals under his control, will "entice any of them whom he can with his voice" and "rally against them his cavalry and his infantry"-the means to provoke romantic nationalism.

## **Darwinism: The Intellectual Basis of Romantic Nationalism**

Romantic nationalists have resorted to a few philosophical and so-called scientific revelations to help justify their penchant for the shedding blood. The basis of these revelations is Darwin's Theory of Evolution.

Darwin, an English biologist, wrote a book called *The Origin of the Species* which was published in 1859. In this book, he proposed that a merciless struggle occurs in nature and, according to whether or not they gain advantage in the struggle, living things develop and new species come into existence. In other words, according to Darwin, the key to development in nature is conflict. In another book, *The Descent of Man*, published in 1871, Darwin developed his ideas more cogently and proposed, moreover, that some races of humanity were more advanced relative to others, thus laying the foundations of scientific racism. Darwin regarded the white races of Europe as "advanced races," and considered Africans, Asians, and even Turks, as "primitive and half-ape."

With the spread of Darwin's theory, racism and militancy quickly gained support, to the point where they began to be perceived as "scientific fact."

The relationship between Darwinism and romantic nationalism should thus be clear: romantic nationalists founded their lust for conflict, and their obsession with the superiority of their own race over others, on Darwinism.

It is possible to recognise Darwinism's catastrophic influence at work in the extraordinary degree of bloodshed that took place during World War I. Without a moment's hesitation, German, French, English, Russian and Austrian generals sent hundreds of thousands of soldiers to their deaths, for nothing. They adhered to the Darwinian slogan that, "living things develop through conflict and races rise to pre-eminence through war." It was in accordance to this line of thought that they gave the command for war.

For example, the connection between war and the laws of natural conflict was upheld by Friedrich von Bernhardi, a First World War general. "War" declared Bernhardi "is a biological necessity"; it "is as necessary as the struggle of the elements of nature"; it "gives a biologically just decision, since its decisions rest on the very nature of things."<sup>4</sup>

The Commander-in-Chief of the Austro-Hungarian Empire, General Franz Baron Conrad von Hoetzendorff, wrote in his memoirs after the war:

Philanthropic religions, moral teachings and philosophical doctrines may certainly sometimes serve to weaken mankind's struggle for existence in its crudest form, but they will *never* succeed in removing it as a driving motive of the world... It is in accordance with this great principle that the catastrophe of the world war came about as the result of the motive forces in the lives of states and peoples, like a thunderstorm which must by its nature discharge itself.<sup>5</sup>

German chancellor Theobald von Bethmann-Hollweg's advisor and close friend Kurt Riezler wrote in 1914:

Eternal and absolute enmity is fundamentally inherent in relations between peoples; and the hostility which we observe everywhere... is not the result of a perversion of human nature but is the essence of the world and the source of life itself.<sup>6</sup>

Romanticism encourages passionate affiliation between those of its own ranks, but incites anger and hatred against others. This is a spirit very much in accordance with the Darwinian concept of "the struggle for survival of the races." When applied in the social sciences, Darwin's theory is given the name of "Social Darwinism," and has been a major source of justification for romantic nationalism and racism. The American writer Janet Biehl, in her article entitled "Ecology and the Modernization of Fascism in the German Ultra Right," has this to say on this topic:

Social Darwinism has deep roots in the German ultra-right... Like Anglo-American social Darwinism, German social Darwinism projected human social institutions onto the nonhuman world as 'natural laws,' then invoked those 'laws' to justify the human social arrangements as 'natural.' It also applied the maxim 'survival of the fittest' to society. But where Anglo-American social Darwinism conceived the 'fittest' as the individual entrepreneur in a 'bloody tooth and claw' capitalist jungle, German social Darwinism overwhelmingly conceived the 'fittest' in terms of race. Thus, the 'fittest' race not only would but should survive, vanquishing all its competitors in its 'struggle for existence.'<sup>7</sup>

In Germany, the most important representative of Social Darwinism was the biologist Ernst Haeckel (1834-1919). He contributed to Darwinism by proposing the theory, summarised in "Ontogeny Recapitulates Phylogeny," that mammals replicate the process of evolution in their embryonic development. (Years later it was realized that this theory was unfounded and that Haeckel had even falsified his charts and diagrams.)

Haeckel founded the "Monist League," an association whose aim was the propagation of atheism, and which, at the same time, became a centre of racism and romantic nationalism. In the 1920's, the Nazi movement, which was then developing under the leadership of Hitler, was influenced by the ideas of Haeckel and the "Monist League." The historian Daniel Gasman, writing of these developments in *The Scientific Origins of National Socialism: Social Darwinism in Ernst Haeckel and the German Monist League*, said:

...[R]acially inspired social Darwinism in Germany... was almost completely indebted to Haeckel for its creation... His ideas served to unite into a full-bodied ideology the trends of racism, imperialism, romanticism, anti-Semitism and nationalism... It was Haeckel who brought the full weight of science down hard on the side of what were Volkism's essentially irrational and mystical ideas.<sup>8</sup>

Gasman also wrote:

It may be said that if Darwinism in England was an extension of *laissez faire* individualism projected from the social world to the natural world, [in Germany it was] a projection of German romanticism and philosophical idealism... The form which social Darwinism took in Germany was a pseudo-scientific religion of nature worship and nature-mysticism combined with notions of racism.<sup>9</sup>

In the same vein, Janet Biehl wrote that "Haeckel was also a believer in mystical racism and nationalism, so that German social Darwinism was from the beginning a political concept that lent romantic racism and nationalism a pseudo-biological basis." <sup>10</sup>

## Conclusion

All that we have discussed demonstrates once again that romanticism is a psychological disposition and a world-view that is completely outside the bounds of and inimical to religion. This is also clear in the sense that, Darwinism, which has been almost synonymous with atheism ever since it was first proposed, is implicit in romanticism.

The relation of romantic nationalism to Darwinism, and its role in the rise of the Nazi movement, reveals yet another important fact: Romanticism is a highly pernicious influence for both the individual and for societies. Those caught up in it can be easily beguiled into a way of thinking that is completely contrary to reason, common sense, and right conscience. They may be led to believe, for example, that their own race is superior to all others, that they are justified in going to war, in invading and occupying much of the whole world, and that it is legitimate for them to annihilate or enslave other nations.

**Nazi Germany** was the prime historical instance to demonstrate the destructiveness and cruelty of romantic nationalism. When the Nazis came to power in 1933, Hitler and his staff of generals undertook a campaign to "**inculcate romantic sentiments**," and within a short time, German society came to adopt the nonsensical assertions of romantic nationalism. At the end of the 1930's, the overwhelming majority of Germans came to believe that soon a "German Empire" (Third Reich) would be founded that would govern the whole world and last for a thousand years. In order to bring about their awaited destiny, they believed that the German race needed to be "purified" through the elimination of all minorities in the country. They also believed that Hitler was an unassailable and unconquerable "leader" (Führer), possessed of supernatural powers who would lead them to certain victory. Listening teary-eyed to Hitler's angry, belligerent, paranoid and discriminatory speeches, the masses were bewitched and lost all sense of reality.

The famous Nazi Nuremberg rallies were a clear manifestation of "romantic brain washing." The American researchers Michael Baigent, Richard Leigh and Henry Lincoln, describe these meetings in these words:

The notorious Nuremberg rallies were not political rallies of the kind that occur in the West today but cunningly stage-managed theatre of the kind, for example, that formed an integral component of Greek religious festivals. Everything - the colours of the uniforms and flags, the placement of the spectators, the nocturnal hour, the use of spotlights and floodlights, the sense of timing - was precisely calculated. The film-clips depict people intoxicating themselves, chanting themselves into a state of rapture and ecstasy using the mantra 'Sieg Heil!' and doting on the Führer as if he were a deity. The faces of the crowd are stamped with a mindless beatitude... It is not a question of persuasive rhetoric. In fact, Hitler's rhetoric is quite unpersuasive. More often than not, it is banal, childish, repetitious, devoid of substance. But his delivery has a venomous energy, a rhythmic pulse to it as hypnotic as a drumbeat; and this, combined with the contagion of mass emotion, with the pressure of thousands of people packed together in a confined area... produces a mass hysteria... What one witnesses at Hitler's rallies is an 'alteration of consciousness' such as psychologists generally associate with a mystical experience.<sup>11</sup>

More precisely, the Nazi meetings were mass-hypnosis sessions, which completely robbed people of their reasoning faculties, and put them under the spell of romanticism. Triggering the Second World War, this romantic hysteria cost the lives of 55 million people.

Nazism is merely one example of the destructive consequences of romanticism. Because romanticism robs people of their reason, and places them under the power of their emotions, it can lure them into every kind of perversion. For this reason, it is easy to mislead a romantic person. Under the appropriate conditions, and within just a short time, he can become a fervent racist or fascist. In another instance, however, he can become a communist militant, attack innocent people while chanting Leninist marching songs, or even lose sight of his senses to the point of setting himself on fire for what he comes to deem as a just cause. It is possible for a romantic to be cruel and harsh in one instant and sob emotionally in the next. There is no limit to the insanity that can result once wisdom is out of function, and one becomes a captive of his emotions-better to say, the irrational passions Satan provokes in him.

# THE VARIOUS IDEOLOGIES OF ROMANTICISM

**... "I will take a certain fixed proportion of Your slaves. I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change God's creation." Anyone who takes Satan as his protector in place of God has clearly lost everything. (Quran, 4:118-119)**

In the previous section we looked at the effects of romanticism resulting from "romantic nationalism." Now let us look at some of the other manifestations of romanticism to see some of those calamities it has brought upon humanity. The first ideology we must examine is one equally as appalling as romantic nationalism: that is, communism.

## Communist Romanticism

Communism was incepted as a supposed ideology of reason. Its founders, Karl Marx (1818-1883) and Friedrich Engels (1820-1895) had adopted the philosophy of materialism which, they thought, they could apply to the social sciences and explain the "laws of history." Marx distinguished various stages of history: advanced countries of the time, such as England, were living in the "capitalist phase." He predicted that, after this phase, there would inevitably follow a workers' revolution which would begin the socialist phase. He also predicted that this revolution would happen spontaneously, that is, arising from the initiative of the workers themselves, and that it would happen in England and other industrialised countries.

Marx's predictions did not come true, however. The fact that they would not materialise was evident within 30-40 years after his death. There was no revolution in England or in any other industrialised country; on the contrary, the social and economic conditions for workers improved.

## Communism's Claim to Rationality is False

Marx's theory, then, should be considered as one of the many historical errors committed in the name of "social science," and should therefore have been abandoned. But, such was not the case. A group of individuals styling themselves "Marxists" attempted, with difficulty, to actualise Marx's unfounded predictions. Although the revolution Marx said would happen "spontaneously" did not come about at all, Marxists sought to incite the revolution through the establishment of organisations which would bring it about by force of arms. The most important Marxist to have tried to revise the interpretation of Marx, and to make excuses for his unrealised predictions, was Lenin.

Lenin asserted that it was not in advanced countries such as England where the revolution would occur, but in unindustrialised countries like Russia. He said that communism would be successful there, and from there would spread throughout the whole world. To realize his dream, he spent many years, both inside and outside

Russia, making preparations for the revolution. The opportunity for him to come to power arose from the confusion caused by World War I.

Lenin's predictions, like those of Marx, came to nothing. Neither was the system he founded successful, nor did communism spread throughout the world. Today, the Soviet Union that Lenin founded has drifted into history, and the communist system it forced on those countries it occupied has collapsed everywhere. It is accepted that communism was the gravest and most unsuccessful political experiment of the twentieth century.

That Marxism was flawed has been proven, not only by its unfulfilled promises, and the collapse of the system it gave rise to, but also by the failure of the philosophy it was based on. The basic premises of the materialist philosophy, which is the basis of Marxism, have been discredited by the scientific discoveries of the twentieth century. For example:

1. Materialism asserts that the universe has existed forever and that matter, therefore, was not created. But the Big Bang theory, accepted in the twentieth century, indicates that matter and time were created from nothing. This theory proposed that the universe came into being from nothing 10-15 billion years ago, appearing as a sudden and small activity out of nothingness. In other words, the truth that the "Big Bang" theory reveals is that nothing happened by chance; that there was an activity out of nothingness, and after this activity, matter and time appeared. This theory completely discredits materialist claims and proves that matter, time, and the first activity, were created by God.

2. Materialism claims that matter and time are both "absolute;" that is, they are always existent, unchanging and stable. However, Einstein's Theory of Relativity proved that matter and time are not absolute, but merely perceptions subject to change.

3. Materialism claims that human mental functions and capacities can be reduced to a material explanation. However, the discovery of the brain's intricacies has shown the existence of various mental functions which have no corresponding feature in the brain, and has attested to the fact that human mentality exists beyond matter, and belongs to the "spirit."

4. Materialism asserts that living things were not created but, as Darwin's theory of evolution claims, came into being by chance. This claim has been discounted by scientific discoveries in the twentieth century, and it is now understood that there is an undeniable "design" in living things, leading to the fact that it is God who has created all life.

If an ideology claims to be rational, but its claims do not stand up to the scrutiny of reason or science and, furthermore, if the plain facts do not bear witness to its validity, then that ideology's claims must be rejected. Those who have adopted this ideology must subject it to rational inquiry, and would then discover its invalidity and abandon it. If communists were people who used reason, logic and common sense instead of living in a romantic dream-world, communism would have been discredited hundreds of times by now.

Because the foundation of communism rests on romanticism, those who continue to espouse it can do so only contrary to the warrant of reason and science, and can defend it only with their eyes closed to the fact that it is obsolete as an ideology. Already when it was found that the basic predictions of Marxism were not going to be realised, it should have been put aside. However, it was not abandoned. Revolutionary movements have sprung up all over the world, trying to make Marxist dreams a reality by means of revolution, civil war, guerrilla struggle and terror means of attack.

The Soviet Union and the whole of the Eastern Block collapsed, Red China adopted a capitalist economic system. However, communism has still not been abandoned. Even today, throughout the world, communist organizations continue their activities. **Despite the fact that they must know that the "revolution" they speak of is a fantasy, they continue to shed blood, just so as to not have to abandon communism.** They frenziedly set themselves as well as their comrades on fire, as they sing communist marching songs, romantically, blindly and stubbornly holding on to their antiquated ideology.

This shows that communism is not an ideology based on reason, and that those who espouse it do so for reasons arising from something other than from a rational commitment to it. Many would regard the reason for such a commitment to merely be "fanaticism," "bigotry," or obsession called an "idee fixe." Upon further investigation, it becomes apparent that beneath this supposed fanaticism lies the tremendous influence of romanticism.

That is, communism also derives strength from the spell of romanticism.

## Examples of Communist Romanticism

Initially, people are usually not aware of communism's romantic spirit, because communists always speak in terms of science, philosophy and rationality. However, communists develop their ideas out of a romantic outlook. In fact, they blindly reject those scientific findings, which do not fit their purposes, as "bourgeois." Stalin went even to the point of systematising this prejudice by creating an absurd distinction between "bourgeois" and "proletariat" science.

On the other hand, **if we were to look in detail at communist publications, magazines, poetry or marching songs, we would discover that their ideology is bound tightly to romanticism.** They have idolized certain ideas, developing excessive emotional attachment to them. The most important of these is the notion of "**revolution.**" For a communist, revolution is the end of all evil and the beginning of everything good. They are hopelessly enthralled with a fantasy they know will never be realized. They do not attempt to examine their idea of "revolution" rationally, nor ask, for example, "For what purpose should the revolution be sought?" "What is the justification of a revolution in which masses of innocent people will be killed and the whole of society suffer?" "Can the living conditions of the poor not be improved without revolution?" "How will it affect the economy?" "How will the country then be governed, its inner conflicts resolved, and external threats be removed?"

A communist does not see these questions as having any importance; his only goal is revolution. If he is to provide an answer to any of these questions, he will quote the typical and oft-repeated phrases from the books of Lenin, Stalin or Mao, but he will not himself think rationally for answers to these questions. What binds him most dearly to the idea of revolution are the **emotive poems written or passionate marching songs sung of revolution.** Communist literature frequently speaks of "the beautiful country covered in flowers" and "the red sun on the horizon." Actually, the relationship between a communist and his idea of revolution is comparable to a romantic love-story. There are communist booths at universities, book-fairs, and cultural centres; if you go into any of them, or into a communist bar or cafe, there you will see the many symbols used to give fervour to this romanticism. **Posters of a mighty proletariat breaking his chains, figures with clenched fists,**

**revolutionary songs about the struggle to the death for socialism**, are the most common symbols of the romantic communist.

This romanticism is also sometimes reflected in the attire of the communists. A young communist will often be seen wearing a khaki parka and commando cap, identifying himself with the Latin American communist guerrilla Che Guevara, and no doubt in his room, among his personal possessions, you will find a poster of "Che." The only difference between him and a college student romantically obsessed with a Pop star, is the kind of star he has chosen; his is not a musician but a guerrilla fighter.

Another interesting example to consider of communism's romanticism is **the great delight they take in causing themselves pain and in making people feel sorry for them**. For example, a communist militant might begin a "**hunger strike**" in prison, prepared to starve himself to death to achieve some petty goal. On the one hand, he feels pleasure in the pain that it causes him, and enjoys the sympathy others feel for him and his plight, while, on the other hand, he takes pride in being recognised among his friends as "hero."

The romantic pleasure that communists take in their pain can sometimes attain very high levels. Communists have committed some frighteningly savage acts in their demonstrations; for example, they have lit themselves on fire, they have tied one selected from their number to iron bars, poured inflammable liquid over him, set him on fire, and sung communist marching songs as he burned. As discernible from recorded images, the militants who perform these mindless acts of savagery are much like the crowds of Nazi gatherings; they undergo a "lapse of consciousness" and are captivated by an emotional and psychological trance.

It is possible only stubbornly for a communist to remain firmly devoted to his ideology, knowing that its ideals will never be implemented. This blind commitment to ideology is demonstrated in vaunts such as: "I don't care if it's wrong, I don't care if we are successful or not, I am a communist and I will be until I die." Certainly, a rational person would not behave in such a way. This blind dedication is like the kind of madness seen in the obsessive desire of a man for a woman who has deceived and humiliated him, but who, despite it all, refuses to stop loving her.

It has been demonstrated then, that communism is simply an element of the weapon of romanticism used by Satan to rob human beings of their reason, and to alienate them from faith in God. Despite its claim to be a rational philosophy and ideology, communism is rife with ideas that run contrary to simple reason and science. At least a century has now passed during which communists have continued to doggedly defend their ideology, making it clear that their devotion to the cause is a romantic one.

# ROMANTICISM IN THE NAME OF RELIGION

**Whenever they commit an indecent act, they say, "We found our fathers doing it and God commanded us to do it too." Say: "God does not command indecency. Do you say things about God you do not know?" (Qur'an, 7:28)**

Rather than a fully developed ideology itself, romanticism is rather an influence which permeates various other ideologies, proffering them with an emotional quality that allows them to rob people of their rationality. As it has penetrated such entirely irreligious and perverse ideologies as fascism and communism, it also at times makes its influence felt under the guise of religion.

Before broaching this topic, there is an important point that must first be understood. A movement that claims for itself the name of religion may not necessarily be truly religious. On the contrary, in the past, there have been many individuals, groups and ideas which, while operating in the name of God and religion, have intended to do damage to religion and to its followers. God provides us with examples of such instances in the Qu'ran. For example, a criminal was plotting to kill one of God's prophets, the prophet Salih. While devising his plan, he and those with him made an oath in the name of God:

**They said, "Let us make an oath to one another by God that we will fall on him and his family in the night and then say to his protector, 'We did not witness the destruction of his family and we are telling the truth.'" (Qur'an: 27:49)**

Those pagans who opposed the prophets often accused them of "fabricating lies against God," pointing to the fact that they thought of themselves as religious and God-fearing. (Qur'an, 42:24) For example, Pharaoh, who was perverse to the point of claiming himself to be a god, said this about Moses:

**...Let me kill Moses and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land. (Qur'an, 40:26)**

This shows that it is possible to think perversely and to carry out perverse acts under the name and guise of religion, and romanticism is at the top of the list of those perversities that are thought to be religious but, in fact, is not related to religion at all.

To understand how romanticism is confused with religion, it is necessary to fully understand the idea of "**sincerity.**" Sincerity is doing something in order to gain the approval of God only. If the act is truly done with sincerity, it is counted as worship in the sight of God. For example, praying, fasting, giving alms, working in the cause of God, and all other acts of service, are to be regarded as acts of worship, only if they are undertaken to gain the approval of God. Worship performed without the intention of gaining God's approval is invalid according to God's command in the Qu'ran: "**So woe to those who pray, and are forgetful of their prayer, those who show off**" (Qur'an, 107, 4-6) This is also clear in the words of the Prophet Mohammed, who said,

"God accepts those deeds which were performed purely for His sake and which were meant to seek His pleasure."<sup>12</sup>

It is in this manner that romanticism distorts religion. It directs religion towards a purpose other than gaining the approval of God; it represents religion as **an emotional experience, in which people may satisfy their emotional needs, not to be practised for the pleasure of God.**

By obfuscating this subtle but very important distinction, romanticism leads people to a completely false understanding of religion, the end-result being mysticism. When people cease to understand religion as submission to God, and begin to regard it as a means for "psychological exhilaration," then a number of mystical practices are sought, submerging them even deeper in this false approach.

When we compare romanticised religion with the religion that God has revealed to us in the Qu'ran, we can recognise a number of great difference:

1. In the Qu'ran, God commands human beings to use their minds, to think, to consider what God has created and, in this way, to come to faith. However, **the romantic approach to religion excludes reason; it doesn't lead people to use their minds, on the contrary, it encourages them not to think at all.**

2. **According to the romantic notions about religion, it is often deemed commendable for a person to abuse themselves and cause themselves pain.** For example, there are Christians who think they are drawing closer to Jesus by having themselves crucified. In certain Oriental religions, such as Buddhism, starving oneself, sleeping in an uncomfortable place, and other forms of "self immolation," are supposed to make one holy. However, in the Qu'ran, there is absolutely no such idea as that a person should cause himself pain. This verse from the Qu'ran expresses this warped romantic understanding succinctly: **"God does not wrong people in any way; rather it is people who wrong themselves." (Qur'an, 10:44)**

In short, according to the romantic approach, religion is something that encourages one's tendencies to idolize individuals, to be unreflective, nostalgic, self-effacing and self-destructive. It is a counterfeit system, comprised of beliefs and practices totally alien to true religion.

Instead of learning what God wants from them, and living their lives accordingly, people prefer to continue the approach to religion, the behaviour and stereotypical ways of thinking inherited from their ancestors. They do not lead their lives according to a rational assessment of the conditions surrounding them, but hold on to the same old traditional patterns of thought and behaviour. This is a perversity against which God warns strongly in many verses of the Qu'ran. Here are a few examples:

**When they are told, "Come to what God has sent down and to the Messenger," they say, "What we found our fathers doing is enough for us." What! Even if their fathers did not know anything and were not guided! (Qur'an, 5:104)**

**Whenever they commit an indecent act, they say, "We found our fathers doing it and God commanded us to do it too." Say: "God does not command indecency. Do you say things about God you do not know?" (Qur'an, 7:28)**

**When they are told: "Follow what God has sent down," they say, "No, we will follow what we found our fathers doing." What! Even if Satan is calling them to the punishment of the Blazing Fire? (Qur'an, 31:21)**

## **Conclusion**

If a person wants to be able to practise the kind of religion that God wants him to practice, he must first escape the mire of romanticism. As He has commanded in the following verse: "**That is because God is the Real...**" (Qur'an, 22:62), God is the Real, and to understand this it is necessary to be a "realist." Those who are captivated by romantic ideals, on the other hand, are influenced either by perverse ideologies, such as romantic nationalism or communism, or lose touch with the notions of wisdom and sincerity through a romantic interpretation of religion, or are affected by the kind of romantic idea of love that we shall examine in the next chapters of this book.

Even if those individuals affected by this way of thinking were to start practicing religion, they lack the mental stability to persevere, because of the faltering spiritual condition that romanticism leads them to have. There are numerous individuals who begin to practice religion inspired by a few romantic notions, but who quickly give it up and return to a life without religion.

However, God gives this command to human beings:

**He is Lord of the heavens and the earth and everything in between them, so worship Him and persevere in His worship. Do you know of any other with His Name? (Qur'an, 19:65)**

# THE TRUE WISDOM THAT COMES FROM FAITH

**... A Light has come to you from God and a Clear Book. By it, God guides those who follow what pleases Him to the ways of Peace. He will bring them from the darkness to the light by His permission, and guide them to a straight path. (Qur'an, 5:15-16)**

In what is to follow in this book, we will examine the effects of romanticism in our daily lives. Before venturing into this topic, however, we must explain in more detail the meaning of the idea of "wisdom" we have mentioned so often up to this point in the book.

The important difference between a wise person and an intelligent person is often missed. This is a critical error. The word "intelligence" is generally used in our society to refer to the quality of mere mental acuity, and is very different from wisdom.

Wisdom is the quality of a believer who has the ability to recognise the subtle signs of God in everything that He has created, allowing him to understand the world around him. But, any attempt to consider these things that relies only on the brain's ability to calculate cause and effect is bound to end in a mechanistic and narrow perception of reality. Intelligence is a quality of a believer who has a firm faith in God, and who lives his life in accordance with the teaching found in the verses of the Qu'ran. Intelligence is a physical characteristic possessed by all individuals in varying degrees, but wisdom is a quality that belongs only to believers. Those who do not have faith also are not possessed of the "virtue" of wisdom.

Wisdom allows a believer to properly employ his mental abilities, judgement, and logic, thus making the best use of his virtues. An individual without wisdom, no matter how intelligent he may be, is bound at some point to veer into faulty thinking or into bad judgement. If we examine unbelieving philosophers throughout the course of history, we will recognise that they have put forward different and sometimes even diametrically opposed views on the very same subject. Despite the fact that they were people of high intelligence, they had no faith; and because they had no faith, they also were not sufficiently wise and were therefore incapable of arriving at the truth. Some of them, indeed, drew humanity into numberless errors. We can find several such examples in recent history: Many philosophers, ideologues, and statesmen, such as Marx, Engels, Lenin, Trotsky, despite the fact that they were very intelligent, caused disaster to fall upon millions of people, because they were unable to use their minds effectively. Wisdom, however, assures peace, well-being, and happiness, and shows the way to attain them.

Intelligence makes it possible for us, among other things, to think, form perceptions, focus our attention, and engage in practical activities. But, in addition to all these, a wise person also possesses a deep understanding unattainable by mere intelligence, and by means of which he is able to distinguish between truth and falsehood. Therefore, a wise person possesses insight far superior to that of an intelligent person.

The source of wisdom, as we said before, is a deep-seated faith and fear of God. Those who fear God, heed His commandments and proscriptions, become naturally possessed of this superior insight as a blessing from God. But, though this virtue is easily acquired, very few are endowed of wisdom. This condition, that God makes known in the Qu'ran, saying, "**Most of them do not use their reason.**" (Qur'an, 5:103), arises from the fact that most people do not have the proper faith, having left no room for the Qu'ran in their lives.

The wisdom that God has granted to those who fear Him, and who live their lives in conformity with the Qu'ran, renders the devout believer superior to the unbeliever in many ways. The basic components of this wisdom are the believer's knowledge that God controls all things all the time, his consciousness of the fact that everything in its every detail comes into being according to the fate which God has predetermined, and his awareness that he is with God at every moment. In addition, wisdom makes it possible for the believer to adapt himself easily to changing conditions and situations.

The keenness of the believers' insight and understanding, their attentiveness and awareness, their superior analytical ability, good morals, strong character, and their wisdom in word and action, are all natural products of their wisdom. (for detailed information see *True Wisdom According to the Qur'an* by Harun Yahya)

Consider if the extraordinary characteristics we have described as belonging to an individual were to belong to society as a whole. Think of the benefits incurring to a society formed of individuals who use their minds in every thing they say, in every action they take, in every decision they make, and in every problem they undertake to solve; think of the kind of environment that would exist in a society formed of wise individuals... Indeed, we all need people of wisdom around to ensure our comfort, health, security, and peace of mind. Furthermore, the existence of wise individuals is indispensable in order to prevent chaos, confusion and anarchy, and to discover solutions to the problems from which these things arise. Taking these matters into consideration, it is clear that the key to every problem is the recognition of a need tempered with wisdom.

Undoubtedly, wisdom is the most important quality a person can have. With it, he brings benefit to others more than anyone else, because, by the morality that faith instils, there is no greater aim for him than to gain the approval of God. Throughout his life, such a person displays the qualities of the true believer as described in the Qu'ran: he protects the oppressed, he cares for the homeless, the lonely, and the needy, he feels responsibility for the fair application of justice and will not tolerate anyone going hungry. His wisdom allows him to apply what he has learned from the Qu'ran in his own life, and to develop a conscientious sense of social responsibility. We all seek such people, who use their minds to find solutions to problems, to apply the appropriate measures, in giving advice and recommendations, and who show wisdom in what they say and in what they write. Therefore, there is much benefit to be gained from the words and actions of such a person.

Once we recognise the importance of wisdom, it is not difficult to realise the seriousness of the danger posed by its opposite. This danger is a threat to both individuals and to society in general, and it will be helpful to examine the problems occasioned by lack of wisdom.

One of the greatest impediments to wisdom is the spiritual corruption that we spoke of in the previous section of this book: romanticism, otherwise called sentimentality.

## **Common Sentimentality**

We have defined sentimentality as one's acting upon not in accordance to the truths acquired by wisdom and reason, but in accordance to one's emotions. Sentimentality is a spiritual disease latent in every member of atheistic or pagan societies, though it generally tends to affect people differently; some people being more emotional than others. It is not possible for one who has no interest in the Qu'ran, or who does not live by the religion, to save himself from the grip of romanticism. Sentimentality can only be eradicated by acting wisely,

that is, by acting according to the moral teachings of the Qu'ran. For, it is not possible for someone who does not make his life conform to the Qu'ran, as we said earlier, to use his mind effectively.

Despite its actually being a spiritual disease, sentimentality is, nonetheless, a very common measure in ignorant societies towards determining whether or not someone is a "good person." It has affected the majority- albeit the uninformed majority-of society, to such an extent that someone who is not easily moved to romantic feeling is quickly dismissed as heartless and unfeeling.

Can sentimentality be so innocent and harmless as it is thought to be? If we are to look at this question and answer it realistically, we will discover the fact that sentimentality gives rise to some very grave results. In the previous sections of this book, we saw the plain effects of sentimentality in the social sphere but it also has highly damaging effects in everyday life. Sentimentality has been one of the main reasons for the complaints voiced by many people relative to many issues for which they are at a loss to find a solution.

However, because the solution to every problem, and the way out of every difficulty, is presented in the Qu'ran, those individuals or societies that use it as their guide have all the advantages that wisdom affords. In other words, they come to live the benefits of wisdom:

**...A Light has come to you from God and a Clear Book. By it, God guides those who follow what pleases Him to the ways of peace. He will bring them from the darkness to the light by His permission, and guide them to a straight path. (Qur'an, 5:15-16)**

From the time we were children, we are accustomed to seeing people able to cry at anything, from an act of injustice they might read about in a newspaper, to the sight of a hungry person on television. When we see them expressing their sorrow for others, we suppose them to be possessed of a good conscience, whereas such an emotional reaction, if it does not go beyond the mere shedding of tears and the placing of blame, is of no use. What such an emotional reaction does not demonstrate is an active and involved interest in the welfare of those who are suffering. This type of person takes pleasure in crying and feeling sorry for someone who is suffering, but does nothing to solve the problem. Subconsciously, they prefer to live in a state of abstracted sentimentality. Interestingly, such people seem also to be drawn to pessimism, hopelessness, sorrow, despondency, depression and all the other negative feelings, into which Satan has diverted the world by means of sentimentality.

There is still another important aspect to consider in this matter: If one were to suggest to them that, instead of shedding tears in front of the television, they should get up and do something, it would accomplish nothing. They would try to get out of it by making excuses, such as, "What's there to do?" "What can I do all by myself?"

Emotional people contribute in pessimism by suggesting that a problem is too complex to be solved; and this makes others like them adopt the same hopelessness.

Many a good moral quality loses its virtue by being affiliated with sentimentality, to the point of even becoming dangerous. For example, compassion is a moral sentiment encouraged by God in the Qu'ran, but it is abused by an emotional person who may feel sorry for an oppressor, commend his deeds, and tolerate his ruthlessness. On the contrary, a wise person cannot possibly see any justification in any attitude, behaviour or thought associated with sentimentality. That is because as long as this emotional temperament is nurtured in the soul, its more insidious aspects may emerge at any time depending on the circumstances and the environment.

Now, it is necessary to point out the difference between being sensitive and empathetic and being emotional. In the Qu'ran, God makes it clear that to be "sensitive, empathetic and gentle" are qualities best exhibited in a prophet. Sentimentality is the exact opposite of the moral attitude that is recommended in the Qu'ran. Believers are not sentimental, but are empathetic and humane. In other words, they are sober individuals, of superior wisdom, who possess very strong moral qualities. In the Qu'ran, God speaks about the good moral character of the prophet Ibrahim: "**Ibrahim was forbearing, compassionate, penitent.**" (Qur'an, 11:75)

It must not be forgotten that emotional people only feel pity for others; they make no attempt to help them out of difficult situations, or to find solutions to their problems. However, someone who possesses the kind of empathy commended by God will do anything he can to help another person to find solutions to his problems, and take the necessary measures to get him out of his difficulties. This is true compassion and love.

## **How Does Sentimentality Obscure Wisdom?**

Everyone was created with feelings like love, compassion, mercy and fear. To possess these feelings is to be human. What we want to emphasise here is that, in order for a person to have a healthy and balanced spiritual life, it is necessary for him to keep his emotions under control, and direct them according to his faith and wisdom. For example, love has been given to humanity so that it may be shown foremost towards God, who created us from nothing, who provides for us, gives us every blessing, and who promised us an eternal life filled with happiness. Also, love is an emotion that must be directed towards those who love God and whom God loves, that is, to believers. A person is loved for his closeness to God, his fear of God, and his care to protect His prerogatives. All these forms of love are directed toward God, and toward those objects in which His attributes are manifested. In fact, for a believer to feel love for the enemies of God and His religion is forbidden in the Qu'ran.

As well, God has commanded His believers to fear nothing or no one other than Him, because every thing and every person is within His sovereignty. Apart from God, there is no strength or power; therefore, there is no other being worthy to be feared than Him.

We will take the feeling of rage as our next example. Rage is an emotion that awakens a believer's responsibility towards his fellow man, and leads him to take action against injustice, against the enemies of God and religion, and against oppression. However, when a believer acts on his sense of responsibility, it is with intelligence, moderation and a good moral sense. A believer never acts unjustly or mercilessly, nor out of vengeance, or, as the Qu'ran commands, he never returns injustice for injustice, or cruelty for cruelty.

However, a person who acts based on his feelings may become easily infuriated if the slightest thing does not go his way, and if things don't happen according to his wishes, or if someone does not do what he wants, and may suddenly erupt in anger. Because of the anger inside him, his judgement and insight may suddenly become obscured, and he may, at any moment, commit an impulsive act.

As we have seen, **a human being must direct the emotions God has created in him according to God's will.** In other words, he must not harbour within himself fear or anger, or any kind of love, that is not

according to God's will. If he does, he will not be following the way God has revealed, but the way his emotions have directed him to. This is nothing less than idolatry.

When those feelings innate in human beings are not directed by wisdom, the disease of sentimentality sets in and starts to overtake their behaviour, conversation, actions, thoughts and their approach to things in general. When such is the case, one departs from the realm of wisdom and enters the tyranny of emotion. In such people, emotion thwarts intelligence and clouds the mind.

Without any regard for the criteria of the Qur'an, they dote excessively on the person they are in love with, they may be in great fear of their boss, their spouse or someone else, or they may become enraged with anger. Of course, we would not expect anyone in such a spiritual state to be wise in behaviour, because in such people wisdom is superseded by unbounded emotion

Sentimentality robs a person of his sense of reality. One of the most telling signs of an emotional personality is his desire to live in a world divorced from reality; he is like one who lives in a dream world, with only a tenuous connection to reality. Instead of reason and logic, he chooses emotion; and instead of reality, he chooses dreams and fantasies. Therefore, it is impossible to engage in conversation or discourse with him; he can neither offer nor take any guidance or advice. **In actuality, sentimentality is a mild form of the mental disorder that psychiatrists call "schizophrenia."** (People who suffer from schizophrenia are cut off from reality and live in their own world)

An emotional person can be compared to someone crying while watching a film on television: The viewer is so far removed from reality that he can feel sorry and even cry for an actor who suffers in the film, even though that actor receives money for playing his role, and his real life may be filled with all manner of moral depravity. This is a state into which a wise person would never fall, and shows clearly to what extent a sentimental mentality can cut a person off from reality, and how far it can force him into unsound thinking, which is in turn reflected in his day to day life.

We are witnesses to the fact that the majority of emotional people just sit as if their hands were tied. They are content to cry and complain but do nothing to deal with their disgust with the situation. For example, news comes that a relative has had an accident; instead of thinking that there must be a good in it anyway, and determining how he may be of some use and offering his assistance, an emotional person will usually become faint and start to cry. He will not ask what has been done for the victim, if the doctor has been called or if there is enough medicine. He will not try to find out what he can do to help, but will seek to be consoled himself as if he were the one in need of support.

Or, someone near him suddenly becomes ill; instead of performing first aid and calling an ambulance, he will start running around creating panic with his foolishness. If someone asked him what was happening, he would not be able to because his emotionalism prevents him from using his mind, and detaches him from other people.

Or, he himself suffers some illness; he knows there is something wrong, but if he goes to the doctor he is afraid it will turn out to be serious. He does not want to be unhappy, so he is not interested in getting a final diagnosis. By not getting the treatment he could have got if he had acted wisely, he loses the opportunity to be cured of his illness.

We could multiply the examples of this kind of unwise emotional behaviour to demonstrate how such irrationality leads to terribly detrimental results, and which can at times be a matter of life and death. These

individuals are so disturbed, through the influence of Satan, by the things they see happening around them that become debilitated, such that they themselves come to need help and reassurance. However, if they had used their wisdom and taken appropriate decisions in relation to the events they had experienced, they could have found solutions to their problems.

As we can see, emotional individuals are not people who can use their minds to produce solutions to problems; they cannot lead people. On the contrary, because they themselves need to be led or looked after, they become a burden to others. For example, if an emotional person sees someone in need, instead of offering help, he will think to do nothing more than moan and say "Oh, the poor thing!," or some other expression of pity. In this case, wisdom is relegated completely into the background, and it is a mistake to expect any positive benefit from someone such as this.

In the Qu'ran, God reveals the difference between such people and believers:

**God makes another metaphor: two men, one of them deaf and dumb, unable to do anything, a burden on his master, no matter where he directs him he brings no good, is he the same as someone who commands justice and is on a straight path? (Qur'an, 16:76)**

Believers do not react to things according to their emotions, but tempered by their wisdom, and in every situation, as stated in the verse above, they "command justice," that is, they make sure that the right and proper thing is done. Since they believe that everything they experience in their lives is by the consent of God, and that, apart from what God wants for them, they have no power to accomplish anything. So, they never lose the sense of moderation that comes from their submission to and their confidence in God. They never react rashly and they never yield to pessimism or despair. They know that God may bring good for them even out of adversity.

If you wished to inform someone of the danger that sentimentality poses to his spiritual life, he would not listen to you; from the outset he would refuse to consider even such a possibility. The mind of an emotional person is so closed to any contrary suggestion that he would immediately feel unjustly treated and, either feel offended and begin to cry, or get angry and withdraw into himself. So, you cannot criticise an emotional person, much less offer him suggestions or advice.

Emotionalism causes people to become easily offended. As a result, these people fear that there is a hidden meaning in everything that is said to them; they easily misinterpret or exaggerate. Then, in protest and without any explanation, they stop talking, withdraw and pout like a child. Because they are either incapable of thinking rationally, or are afraid to face reality, it is impossible for them to self-criticise themselves, or improve on their mistakes. As we just mentioned, people with this kind of psychology either interpret every word said to them as an injustice and become vexed, as a result of which they despair and withdraw into themselves. God speaks in the Qu'ran of the kind of person who chooses unhappiness for himself:

**He who has fear will be reminded; but the most miserable will shun it. (Qur'an, 87:10-11)**

By not using their reason and following the dictates of their emotions, these people allow their wisdom to be clouded more and more day by day. If they do not correct their condition, they cannot possibly conceive of

the essence of religion, or live their lives according to its principles. An emotional person without wisdom is not possessed of sound judgement or a stable and coherent mind. In a matter that would otherwise be very clear to a believer, the emotional person finds contradiction and confusion. He struggles apprehensively. The emotional person cannot understand the Qu'ran, which is a guide for those of wisdom; he cannot receive advice from it. He cannot measure God according to His true measure and understand the hidden wisdom behind that which takes place in the universe; he cannot conceive of the reasons for the existence of the world, heaven and hell. He does not know what it means to say that there is no other deity besides God. Every idea in the mind of such a person, his every thought, intention and aim, his every act leads him from one act of idolatry to another.

This is one of the methods Satan uses to divert humanity from the way of God. In the Qu'ran, God warns that Satan will use any means at his disposal to lead people to hell:

**Satan whom God has cursed said, "I will take a certain fixed proportion of Your slaves. I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change God's creation." Anyone who takes Satan as his protector in place of God has clearly lost everything. He makes promises to them and fills them with false hopes. But what Satan promises them is nothing but delusion. (Qur'an, 4:118-120)**

He who understands these verses does not let Satan lead him into delusion. He does not get caught up in emotion, but uses his wisdom to see reality clearly, and to then act justly according to what he sees. That which is confused, contradictory, and inexplicable to someone whose mind has been clouded by emotion, is clear, obvious and simple to the mind of a believer. Those who slavishly fall into sentimentality, on the other hand, have thrown aside their reason, delivered themselves to the will and the whim of Satan, and continue to be led toward eternal torment through the bleak mire of idolatry.

# ROMANTICISM: MISCELLANEA

**If We let man taste mercy from Us, and then take it away from him, he is despairing, ungrateful; but if We let him taste blessings after hardship has afflicted him, he says, "My troubles have gone away," and he is overjoyed, boastful – except for those who are steadfast and do right actions. They will receive forgiveness and a large reward. (Qur'an, 11:9-11)**

Sentimentality closes the mind and makes one vulnerable to all of Satan's wiles. Using sentimentality as a tool, Satan can lead people and societies without religion as he wills into all kinds of perversion. We examined a few examples of this strategy of his in the first section of this book, and we have seen how such ideologies as romantic nationalism and communism have exploited sentimentality to lead individuals and societies into destruction.

In our own every-day lives, there are many types of sentimentality. In the following pages, we will look at the basic kinds of sentimentality.

## **Moroseness and Pessimism**

Human beings are created with a nature that takes pleasure in beauty, and with a desire to live in happiness and in well-being. Therefore, it is a completely natural human desire to be rid of unpleasant situations as quickly as possible, or to turn them into pleasant ones. In fact, being of a peaceable of mind and a healthy spirit are important factors for the health of the mind, as well as the body. However, when people act according to their feelings, desires and passions, without regard for the Qu'ran's teaching, they become oppressed by sadness, worry and fear. When one has no understanding of the nature of fate, and of what it means to put one's life in God's hands, and complete submission to His will as taught in the Qu'ran, he is in a state of constant struggle with the anxiety that arises from not knowing what will happen to him or to those close to him at any given time. Whereas, if he lives his life according to the religion that God has chosen for him, and according to the moral canons of the Qu'ran, he will never experience this anxiety or any other such difficulty. God proclaims this truth through His messengers when he says:

**... all those who follow My guidance will not go astray and will not be miserable. But if anyone turns away from My reminder, his life will be a dark and narrow one ... (Qur'an, 20:123-124)**

As stated in the above verse, many people turn away from God's reminder and, as a result, live an anxious and unhappy life. Moreover, since they lead their lives based on the superstition that life is led by chance, they feel regret by regarding as set-backs and bad luck those very things that could be to their future benefit. Their minds are continually agitated by the fear of being fired and ending-up poor, of being cheated or becoming sick. When they hope for adulation they worry they will be ridiculed; when they hope for loyalty, they fear of being confronted with ingratitude. They become pessimistic when they consider the possibility of receiving bad news

at any moment, or that someone might say or do something unpleasant to them. Even in their happiest moments, they live with the anxiety that they cannot make the moment last forever; their life is really a nightmare. In a verse, God reveals the state of anxiety in which those who disregard the Qu'ran live:

**When God 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 God defiles those who disbelieve. (Qur'an, 6:125)**

It is natural that those without religion should feel disturbed and without peace of mind, because they spend their lives in the company of those without the good moral qualities of the Qu'ran, such as love, compassion, mercy, self-sacrifice, loyalty and humility. To live in a system full of deceit and harm, in which people do not help each other without expecting something in return, where friendships are pursued with expectations of profit, where even simple mistakes one commits is met with an angry response, and where everyone treats the other unjustly, gossiping and not saying what they really think, is a cause for unhappiness for a sentimental person.

However, if such a person were to live in an environment that was to their liking, it would change little. Even if there was much happening around them they should feel happy about, such emotional people would find a way to see them in a negative light. Because they view every little thing in such a way, it does not matter if the weather were hot or cold, rainy or windy; they turn whatever it is into something to complain about. We could illustrate, with pages of examples, how these people find excuses to feel dissatisfied at every opportunity. It is a manifestation of what God says in the following verse, **"Let them laugh little and weep much, in repayment for what they have earned." (Qur'an, 9:82)** In another verse, He reveals the behaviour of the disbeliever, who becomes **"Desperate when bad things happen." (Qur'an, 70:20)**

Another essential reason for the unhappiness felt by those without faith is the fact that their plans do not turn out as they expect. For example, an emotional person prepares a meal for her husband and is disappointed when she does not get the reaction she expected. She saves money to buy her friend a present, but again she is sad because she thinks she wasn't as happy with the gift as she had hoped. She buys a house, but again she feels sad because she thinks the painter has not mixed the colours well. The possible reasons for being unhappy are endless. The defeat of a favourite football team, getting a few points less than expected in an examination, being late for work, a traffic jam, breaking a pair of glasses, losing a watch, getting a stain on a favourite suit or dress at a party-everything can become an excuse for being unhappy.

A person who assesses a situation superficially and reacts emotionally to it cannot foresee how, if something were to happen to him that it might in a later stage turn out beneficially for him. Consider, for example, a person dejected because he missed his bus; how does he know that that bus will not be in an accident a moment later? Maybe God determined he miss the bus as part of his fate so that he would escape the accident. Let us consider another example: a driver misses an exit that he is very familiar with and gets on the wrong road. Assessing the situation from his superficial level of understanding, he becomes angry at himself, his joy evaporating because he will have to drive farther. However, it was God who made him take that road; as in every occurrence, this too was his fate.

And again, not getting the job he really wanted is an occasion for an ignorant person, to feel unlucky and dejected. Such a person regards getting the job as definitely the best thing for him, and not getting it as his greatest loss, whereas, a person who has faith that God is his friend and protector will know that God approved the result for his good, and he will submit to it with pleasure and satisfaction. Perhaps the work environment would have damaged his health; perhaps it was necessary for him not to take that job because a greater opportunity was about to come to him.

And finally, if a person were to get into a car in the morning and it didn't work, he will, in his ignorance, regard it as a great misfortune, but actually the car didn't work because God designated it so, and some benefit was to come from the situation. The person in this situation may not see the reason behind the occurrence, but whether he sees it or not, he must be pleased with God.

People call it misfortune when something happens against their wishes, whereas it is best for the event to happen in this particular way because it was determined by fate. If God were to show them the reason behind what they call misfortune, and for which they feel frustrated, and the benefit that ultimately comes from the things that otherwise upset them and make them anxious or angry, they would understand just how misguided they were in being sad, and their feelings would turn to joy and delight. If a person's fate were to be revealed to him in its entirety, and the so-called misfortunes were to be seen for the part they play in it, he would never again feel regret for that which happens to him.

Therefore, the wisest thing to do is to live a life of submission to God. Be that as it may, it remains to be said that everyone already lives in submission to God, whether they realise it or not, but it is necessary that an individual be conscious of this in his life. Believers who are possessed of such a consciousness live secure with peace of mind, observing with a contented spirit the unravelling of the fate that God has determined for them, as peaceably as one might watch a film. They know that, as the Prophet Mohammed said, "Wealth is not in vast riches but wealth is in self-contentment."<sup>13</sup>

Most people think that, apart from birth, death and its appointed hour, and what God has provided for human beings, fate determines nothing; they believe that things happen by accident or inadvertence unconnected to fate. This delusion makes them rebel against the things that have been determined for them according to their fate, and is the reason for their melancholy. They consider every event to be a setback against them, causing them to suffer continuing torment. Therefore, the happy and joyful moments enjoyed by sentimental people are but brief and fleeting. And, just after having experienced a moment of joy, they choose to recall something saddening and revert once again to their depressive melancholy.

These factors are all the natural and inevitable results of living without religion. Without faith, a person becomes enslaved to regret and melancholy. Similarly, those who live in the world neglectfully, wasting their lives without any attention to the commandments of God, or to His proscriptions, will, in the hereafter, face their unhappiness:

**They will say, "Our Lord, our misery has overwhelmed us. We were misguided people." (Qur'an, 23:106)**

It is true that God may test a person in this world with certain difficulties and worries. However, the believer does not give in to melancholy and pessimism when he is faced with such anxieties; he does not react

emotionally. He knows that God is trying him to see how he will behave in difficulty, and that the solution is not to turn to weeping or sorrowful regret. The solution lies in seeking help from God, **"Who responds to the oppressed when they call on Him and removes their distress" (Qur'an, 27:62)**, relying only on Him, and in being certain that God will hear his prayers and grant his requests. This is the promise of God to His servants:

**Yes, the friends of God will feel no fear and will know no sorrow: those who believe and have done their duty, there is good news for them in the life of the world and in the hereafter. There is no changing the words of God. That is the great victory! (Qur'an, 10:62-64)**

Moreover, God creates such trying moments of anxiety and difficulty for a very special reason. When someone looks with the eyes of faith, and sees the reasons behind all the beauty that God has created, he will be moved to compassion, and his contentment will increase. Therefore, submission to God brings a sense of calm to the spirit, and allows one to live with peace of mind.

Emotionalism, on the other hand, completely alienates people from the awareness of being in God's hands, and leads them to react to situations with excessive pleasure, or exaggerated pain and sorrow. God explains in the Qu'ran the wavering of such people between hopelessness and arrogance, and the difference between them and believers:

**If We let man taste mercy from Us, and then take it away from him, he is despairing, ungrateful; but if We let him taste blessings after hardship has afflicted him, he says, "My troubles have gone away," and he is overjoyed, boastful except for those who are steadfast and do right actions. They will receive forgiveness and a large reward. (Qur'an, 11:9-11)**

## **Anger and Irascibility**

Sentimentality shows itself most often in women as sadness, pessimism, weeping and whinniness, while in men it appears generally as anger, irascibility, and aggression. For example, when an emotional man sees that his place in a parking garage has been taken by someone else, he will shout and kick the intruding car. Or, if someone bumps into him on the sidewalk by mistake, he will easily lose his temper. Or, if his son or daughter left the house and forgot the key inside, if a waiter is late bringing the bill, if a secretary makes him wait on telephone, or if he is irritated by traffic, he will say the first thing that comes to his mind. Confronted with problems that a rational person could deal with easily, even without occupying his mind with the hundreds of details involved, an emotional person would react in an unnecessarily exaggerated manner. And, most of the time, he merely harms himself and ends up humiliated.

Emotionalism in men takes the form of anger and irascibility, and is often regarded as the quality of a **"tough-guy"** or **"macho."** This psychology is merely an amalgam of anger and romanticism, while most of those affected by it are unbalanced, and have a tendency to lose their temper, or "go off the handle." As a result of a moment of rashness, they may hurt or injure someone, or even kill; their victim could easily be a total stranger. Pages of newspapers are often filled with the crimes and offences committed by this type of

personality. An evening that might have begun pleasantly could suddenly come to an end when an emotional man becomes irritated and hits a friend or someone near him. Walking in the street he may pull out a knife and stab some unknown person who "looked at him sideways." For that one minute, he may give in to his passions, and then end up spending the rest of his life in prison. More importantly, if he kills, or otherwise harms someone, without just cause, he will have committed a grave sin in the sight of God.

Irascible emotionalism in a person is a potential danger that can erupt out at any time, and have very serious repercussions. An emotional person may become angry if someone makes a wrong move in traffic, or if someone he does not know looks at him in such a way as to make him uncomfortable, or because of some simple misunderstanding, then act in such a way as to only bring upon himself all sorts of trouble and pain.

A clear example of the unreasonableness that emotionalism gives rise to can be seen in the brutish behaviour of some fans after a football match. They assault people they do not know, and nearly kill them with meat cleavers, knives and clubs. Their minds and consciences are blinded by the satanic weapon of emotionalism, truly a grave plague on society. But, God commands human beings to avoid Satan, to establish peace and security, not anger and conflict.

**You who believe! Enter absolutely into peace (Islam). Do not follow in the footsteps of Satan. He is an outright enemy to you. (Qur'an, 2:208)**

The Prophet Mohammed also preached serenity among the believers, saying "The strong is not the one who overcomes the people with his strength, but the strong is the one who controls himself while in anger."<sup>14</sup>

Here, it is necessary to distinguish between sentimentality and rationality. Anger and hate felt in response to acts of cruelty and evil make a person more sensitive to and aware of justice, peace and goodness, and motivate him to strive for the eradication of that cruelty and evil, for its prevention, and for the protection of the rights of the weak and the innocent. If the sense of justice that God gave to humanity is not controlled by the will and wisdom, it can be diverted from its true purpose, and flare up against the fans of an opposing sports club. People who do not have a strong will and wisdom cannot restrain their emotions, and can be led from the true path into whatever direction Satan may desire. In another verse, God warns humanity against Satan:

**You who believe! Do not follow in the footsteps of Satan. Anyone who follows in Satan's footsteps should know that he commands indecency and wrongdoing. Were it not for God's favour to you and His mercy, not one of you would ever have been purified. But God purifies whoever He wills. God is All-Hearing, All-Knowing. (Qur'an, 24:21)**

## **The Satanic Sense of Compassion**

People who are not on guard against the wiles of Satan may be led to use their God-given blessing of mercy in a totally inappropriate manner. The perception of a meaning of mercy that is against God's decrees is a satanic sense of mercy. Sentimental people do not take the Qu'ran as the measure of compassion and mercy, but their own impulses rather, and, as a result, their sense of these matters is misguided.

For example, some people are deeply affected by human pain, and the death of small children, or cute harmless animals. But here, the satanic kind of mercy comes into effect, and leads a person into rebellion against God, and into a blasphemous ascription to God. On the other hand, a person who uses his wisdom to free himself from such an intimation, will be able to see the truth clearly and unsullied. For small children or a believer, death is not an oppressive threat; it is for him a release, and a step towards an eternally beautiful life. It is a door through which God brings His servants into His presence. But, from the point of view of Satan and his friends, death is the end of their unrestrained lusts and passions; it is the moment the door opens to the eternal torment that has been promised them. For this reason, Satan regards death as something vile and abhorrent, and tries to present it as such. From his perspective, it is true, but it is not so for believers and for the innocent. From the point of view of someone who is destined for Hell, death is truly an evil thing; but for those destined for Paradise, it is something that promises pleasure.

The satanic understanding of compassion leads one to exercise compassion in a way that will do no good, but rather only harm to others. People in atheistic or pagan societies close their eyes to everything that others do without considering whether or not those actions will be ultimately to their detriment in the hereafter. For example, they permit immorality, and say nothing when they see someone do something that God has forbidden; in fact, they may even abet the act. Another example is the parents of a child who has come to the age where he is able to fast; they do not permit him to, because they think he will not be able to withstand the hunger, and a second example is one who cannot bring himself to wake up a family member and invite him to morning prayer. Such people actually have a satanic understanding of compassion.

The believer measures the compassion he exercises in terms of the good it will bring another in the afterlife. Sometimes, the love and compassion he feels towards another believer will require him to be critical or correct that person for their own good. He may criticise someone whose behaviour he finds objectionable, he may try to dissuade him from following a certain course, or he may forbid the wrong as it is commanded in the Qu'ran. This is true compassion. When a believer speaks in this way, he is attempting to say something that the other person will seriously take to heart, and to prevent him from pursuing any action that is contrary to the Qu'ran. He does not want to see him risk falling into the torments of Hell in the afterlife, from which there will be no return. For this reason, he will encourage him to live the kind of moral life that is most pleasing to God; this way, he prepares him for Paradise and, in so doing, will actually be acting out of the greatest possible kind of compassion. It must not be forgotten that true lack of pity is to passively observe the wrongs another has done without regard for what awaits him in the afterlife.

Satanic compassion goes hand in hand with injustice. A wise believer makes his decisions in every situation with a view to justice and to the will of God, whereas a person who makes his decisions on the basis of these satanic feelings of sorrow and compassion is quite liable to act unjustly. He will act in the direction dictated by his lower self, his feelings, desires and passions. When he witnesses an event, he will act out of his feelings of pity without knowing who is right and who is wrong, without making a just and wise assessment and, most importantly, without giving any regard to the commands of the Qu'ran. He will act out of his feelings of pity. Generally he will involve himself and others in harmful enterprises by his faulty decisions and methods. Therefore, it becomes clear that the compassion he feels is quite far from the fine moral virtue commanded in the Qu'ran.

One of the most telling characteristics of a sentimental person is their selfishness. This type of person appears on the surface to act out of a spirit of self-sacrifice, but actually, his action was determined in order to satisfy his own emotions. For that reason, we do not expect a sentimental person to act justly or to have a true sense of egalitarianism. When he finds himself in a situation that appears to go against his personal interests, or that of a relative or of someone he loves, instead of acting fairly, makes unfair and biased decisions. In regards to a matter referred to him for his consideration, he may even offer a dishonest opinion in favour of a friend or relative, or even offer false testimony. On the contrary, one of the most important characteristics for a believer to have is for him to act justly. In the Qu'ran, God commands everyone to act in justice, not only towards friends and relatives, but also towards those who may be our enemies:

**You who believe! Be upholders of justice, bearing witness for God alone, even against yourselves or your parents and relatives. Whether they are rich or poor, God is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, God is aware of what you do. (Qur'an, 4:135)**

In another verse, God invites human beings to bear "witness with justice":

**You who believe! Show integrity for the sake of God, bearing witness with justice. Do not let hatred for a people incite you into not being just... (Qur'an, 5:8)**

However, it is not possible for a sentimental person to properly fulfil the commandments in these verses, because such a person's character is rooted in selfishness, and his judgements are not objective. He will first act in his own favour, and then that of his family and friends, then perhaps even giving preference those he is partial to without any particular reason. He closes his eyes to immorality, and even to acts that could be regarded a crime.

## **The Feeling of Gratitude**

One of the strongest emotions a person can feel is "gratitude." A human being is, every moment of his life, from the day he was born, the recipient of a continual flood of blessings. Because most of these blessings are received by him through some means or other, a person tends instead to direct his feelings of gratitude towards these sources. However, the Qu'ran clearly states, in several instances, that the only one to whom true gratitude is due is God. In the Quran, this gratitude is defined as "giving thanks." The giving of thanks refers to the consciousness that all blessings, no matter what their source, come from God, and that He is the only Provider; it is the heartfelt expression of our thanks and gratitude to God alone.

In the Qu'ran, it is stated that, to give thanks only to God and to express gratitude only to Him, is the mark of a true worshipper.

**You who believe! Eat of the good things We have provided for you and give thanks to God if you worship Him alone. (Qur'an, 2:172)**

**So eat from what God has provided for you, lawful and good, and be thankful for the blessing of God if it is Him you worship. (Qur'an, 16:114)**

From what is mentioned in these verses, it should be clear that to give thanks to God, as the only God and not to attribute divinity to anything in creation, is the sign of true worship. A person who renders thanks to God is conscious that all blessings come from Him, that everything is under His control, and that, apart from God, there is no other deity. A person who is aware that all blessings come from God is one who has in his heart a firm faith in the fact that all power and authority belong to Him. This is the ideal human being, as expounded and praised in the Qu'ran.

Emotional people tend to be just the opposite. These people attribute the blessings they have received to the material or personal means employed by God to impart them; and it is to these means that they look for help. To them are they thankful. In short, they erect for themselves countless false gods, to whom they falsely ascribe divine power. Because they do not use their wisdom, they cannot see that God created that which they falsely venerate, and all that they accomplish by Him, and that without His power and command they would have no power or ability to do anything.

This misplaced gratitude is only later a cause of shame for sentimental people. Their grovelling to their bosses, a family elder or a rich relative leads them to become depressed, a feeling which is then reflected in the way they speak and how they act. This kind of behaviour is one of the numerous forms of anxieties that romanticism engenders, and is unbecoming for a believer.

## **Introversion**

In some people, sentimentality takes the form of introversion, or the inability to communicate with others. In this kind of sentimentality, a person lives in his own world, immerses himself in his own problems; he has no interest in what goes on around him, and, therefore, is incapable of taking action. Because he does not have the strength of character commended in the Qu'ran, he is not possessed of the ability to deal with external realities. He does not attempt to solve problems that confront him, feeling only weak, helpless and useless. Because he has not put himself in the hands of God, and does not trust in His unfailing help, he feels that he is all alone in the world and without recourse. For that reason, he is afraid to come out of the dream-world he has created within himself.

This melancholy caused by sentimentality can lead this type of person into depression. The particular conditions naturally experienced by emotional people are loneliness, stress, low-spiritedness, and nervous breakdowns. They always find a reason for their mournfulness, sadness, depression and thoughts of suicide. For example, a girl who had been the butt of a joke made by a friend may think it normal to spend the entire night crying, and obsessing over why her friend would have said such a thing. In another case, greying hair or a physical flaw may be sufficient enough for depression. "Why aren't my eyes a different colour?" "Why couldn't

I be a little taller?"; dozens, or hundreds, of such questions occupy such people's minds, viewed as problems justifying their depression.

You will often find this type of person sitting in the dark doing what appears to be "thinking," writing sad poems, staring at the wall for hours day-dreaming, walking in the rain, sighing deeply, crying secretly, teary-eyed, and speaking with a quivering voice. Some of them will drink or smoke too much in a purported attempt to dispel their sadness. These people experience the depression and discomfort of what they image to be a dark world, needlessly leading a life of both spiritual and physical misery. Important to note, however, is that they have adopted a behaviour and morality disapproved of by God.

Certainly, these people could not spend their whole lives shut up in their rooms. Though they have a social life, they bring their flawed emotional state with them in public. Generally, they are of a fragile disposition and are easily insulted. From every word they take a meaning that was not intended, seeing in it a meaning intended against them. They are easily demoralised and offended. At the least provocation, their eyes well-up with tears, and they may even weep secretly.

In men, a sentimental nature may, with the passing of time, reach further degrees of deviance: it may cause serious mental health problems, effeminate behaviour, sexual impropriety and may give rise to homosexual tendencies. An emotional person may hide the perverse tendencies of his hidden self, or he may boldly proclaim them, depending on his environment. At any moment, he may burst forth with his suppressed tendencies, thus exposing his hidden passions, lack of restraint and moral judgement. For example, these days, we are accustomed to emotional, melancholic, introverted people, coming out in public as aggressive homosexuals or transvestites. In the Qu'ran, God draws attention to the shameful of this sexual deviation in the words Lot said to his people:

**And Lot, when he said to his people, "Do you commit an obscenity not perpetrated before you by anyone in all the worlds? You come with lust to men instead of women. You are indeed a depraved people." (Qur'an, 7:80-81)**

Surely, such scandalous type of behaviour is due to the fact that people have departed from the way of God and, being slaves to their passions and desires, follow in the path of Satan. God issues this warning to humanity in the Qu'ran:

**... And do not follow in the footsteps of Satan. He truly is an outright enemy to you. He only commands you to do evil and indecent acts and to say about God what you do not know. (Qur'an, 2:168-169)**

All the types of emotionalism that we have enumerated so far, are present to a certain degree in all those who have abandoned reason in favour of living as slaves to their emotions. But it takes on different forms depending on the situations and the people involved. For example, an irascible, irritable, unbalanced person, no matter how hard and gruff he may try to appear, still tries to cover his sentimentality and weakness with the guise of irascibility. Such a person may humiliate himself by unexpectedly breaking out in tears or whining. In short, someone who has no faith, or who does not have the wisdom proper to a believer, will be possessed of a

weakness of mind and character that is the result of sentimentality. This sentimentality will manifest itself in various kinds of unbalanced behaviour, depending on the circumstances, the environment and the situation.

Sentimentality is not a vice to be found in believers, who have faith and fear God. Since Satan has no influence over the devout who believe, he cannot use his weapon of sentimentality against them. In regards to Satan, God gives this command in Sura 15, verse 42, as follows: **"You have no authority over any of My slaves except for the misled who follow you."** For this reason, believers possess a character strengthened by faith, wisdom and their commitment to the Qu'ran; they are strong, sound, balanced and perceptive.

One of the most common forms of sentimentality in society today is the notion of romantic love. This sentiment is experienced differently by different people, and is found from family relations, to relations of friendship and camaraderie; but it is most usually found in the relationship between a man and a woman.

Because the idea of romantic love is perhaps the most widespread and perverse kind of sentimentality, we will treat it in a separate section.

# THE IDEA OF ROMANTIC LOVE

**Some people set up equals to God, loving them as they should love God. But those who believe have greater love for God. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to God, and that God is severe in punishment. (Qur'an, 2:165)**

Before we talk about the romantic idea of love, it will be useful to remind ourselves of the believer's true understanding of love. A person of conscience and faith knows that God is the being to whom his faith is bound, and whom he must approach with his heart full of love. After all, God created him out of nothing and gave him his body, his mind, his conscience, his faith and everything that he possesses. God has met his every need and continues to do so. He has created all the blessings of this world for him. What is more, when the believer submits in obedience, God makes him happy with the promise of His abiding pleasure, and the endless blessing of His love. All these things are given freely from His grace and compassion. Therefore, in the true sense, it is God who is worthy above all others to be loved. God warns His believers of this in the Qu'ran, saying "**make your Lord your goal!**" (Qur'an, 94:8)

The love that people feel for one another should have its source in God. The person who loves God feels compassion toward those who obey Him. This is real love, felt for the qualities of God manifested in these people.

Another justification for the feeling of love is the interest and attraction we feel for the noble qualities in the beloved. When this interest and attraction are countered with a similar response from the other person, the relationship turns into a strong bond of love. However, what is important here is to find the original source of these superior qualities, and to focus one's interest, attraction and love toward that being. And that being is God who is the source of all beauty and every excellent quality, and the superior qualities ascribed to His creatures are only a very dim reflection of the eternal qualities that belong to Him. God's servants may temporarily manifest or reflect these qualities.

Therefore, it can be said that **love is felt only for God**. The love felt for the objects in which His attributes are reflected must be nurtured only in His name, and with Him in one's heart and mind. It is one of the surest signs that a person is idolising God's creatures, when he regards a person or a thing as having an existence or potency apart from God, and loves that person or thing as he should love God.

There are many kinds of idolatry perpetrated in society that arise from the nurturing of a false and illegitimate love. Idolising one's father, son, wife, family or ancestors aside from God are all examples of errant and illegitimate forms of love.

In the following verse, Abraham explains how pagans, out of mutual love and regard between each other, abandoned God and adopted idols for worship:

**He said, "You have adopted idols apart from God as tokens of mutual affection in this world. But then on the Day of Rising you will reject one another and curse one another. The Fire will be your shelter. You will have no helpers." (Qur'an, 29:25)**

The Qu'ran is thus telling us how these bonds of love ultimately turn to hate and betrayal on the Day of Judgement. The reason being, that when people establish a bond of inordinate love or adoration between themselves they make idols of each other, which leads only to torment. For those who acknowledge God as the only god, there is no possibility of putting another person or another thing on the same level as God, or of loving that thing or person more than Him. Idolators do the opposite, as discussed in the following verse:

**Some people set up equals to God, loving them as they should love God. But those who believe have greater love for God. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to God, and that God is severe in punishment. (Qur'an, 2:165)**

In the above quoted verse, how much people with faith are to love God is explained to us. So much so, that it is impossible to say that someone has faith if he adores someone or something else more strongly than he loves God. If someone claims the opposite, it is clear either that he is not being sincere, or that he does not understand God and His religion as well as he should. Indeed, the end part of this verse makes it clear that those who worship others aside from God have a wrong and incomplete perception of Him.

Because such people cannot value God the way He should be valued (**Qur'an, 39:64-65**), they direct their feelings of love, either to themselves, or to other people: to their fathers, sons, brothers and sisters, wives, husbands, girlfriends and boyfriends, people they look up to as examples or people they are attracted to. The list can be very long. Some people may even direct their feelings of love toward inanimate objects, or even toward abstract concepts. Things such as money, property, a house, a car or false ideals such as position, rank and power, may be idolised. In short, adoration which is not guided by faith, is part of the sin of idolatry or ascribing divinity to other than God. Because this love is not wisely directed toward God, it is a romantic love. In the Qu'ran, God says that this kind of love will bring no advantage, and that real benefit is to be found in His sight:

**To mankind the love of worldly appetites is painted in glowing colours: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of the life of the world. The best homecoming is in the presence of God. (Qur'an, 3:14)**

We must love all these things as creatures of God, and realise that He has merely bestowed each of them to us as a blessing. Human love is a particularly wonderful feeling that God has created. In the Qu'ran, it says that God created human beings in "the best of forms." Therefore, it is necessary for a believer to nurture an inner love for those who are worthy of it; those who are obedient to God and who have a good character. The true love that a believer feels cannot be compared with the kind of love common in societies that are without religion; it is a sublime, deep inner feeling.

In the following pages, we will look at those people who cannot experience this sublime feeling, which is a blessing given by God, and focus our attention on the relationships between men and women, where love has tended to give rise to the most frequently encountered kind of "idolatry."

## **Idolatrous Love Between Men and Women**

In the relationship between a man and a woman, the establishment of a mutual bond, outside of that approved by God, is one of the most critical factors leading to "idolatry." It may take the form of marriage, or "living together," which has gained an increasingly widespread acceptance.

In this romantic understanding of love, the "lovers" show to each other all the duties that should be directed toward God, and **they show to each other those feelings that should be reserved for God**, as if they had an existence apart from Him. These individuals, instead of keeping God in mind, think only of each other. When they first open their eyes in the morning, instead of thanking their Creator for the new day, they think of each other, seeking to please only each other, not to please God. They are willing to sacrifice themselves for each other, but not for God.

In short, each turns the other into god. Likewise, when we consider various examples of this warped understanding of love, as has become so widespread in the world, we will find that romantic men and women will openly declare to each other, "I worship you," "Wherever I go, I think about you," and other such expressions. However, wherever one looks, and wherever one goes, the only Being who deserves to be adored is God, the Lord of the Universe.

As we have been examining, romantic love appears to be an innocent kind of love, though it is a type of "idolatry," reprehensible in the sight of God. However, Satan blinds people to the truth, and so, in this case, he has again warped the truth to make it seem pleasant, and to make people follow the way he shows them:

**By God, We sent Messengers to communities before your time, but Satan made their actions seem good to them. Therefore today he is their protector. They will have a painful punishment. (Qur'an, 16:63)**

**... Satan made their actions seem good to them and so debarred them from the Way, even though they had been granted insight. (Qur'an, 29:38)**

The Qu'ran calls special attention to the errant passion felt for a woman in this kind of romantic love. The recipient of this love can be any woman: a wife, girlfriend, even a distant "platonic" love. If this kind of love prevents a person from remembering God as he ought, or makes him prefer his beloved in his heart rather than God, it leads that person into idolatry. Of course, this is a threat posed not only for men, but also for women.

People who live absorbed in this romantic man-woman relationship, are often unaware of the dangers into which they have put themselves. Because of the fact that they have followed their cues since childhood from a misguided society, without knowing that the Qu'ran is their only guide to the right path, they are completely unaware that the way they have been living is a wrong in the sight of God. Because they live their lives without cognisance of God, they become trapped in a mire of ignorance, though, as we said before, they believe they are on the right way. However, because they have no faith in God, their wisdom and understanding have become blind.

Being caught in this mindless love, men and women, who have made idols of each other, are sometimes led into acts of self-destruction. For example, two young people in love with each other may be deluded to the point of taking pleasure in the idea of committing suicide. When the circumstances do not permit two young people to be together, they may jump off a bridge, hand in hand, in order to "immortalise" their love, or so that "their souls may be together for eternity," or for some such other irrational motive. However, in committing such an act, they are not aware that they are actually throwing themselves directly into the jaws of hell. In committing such a forbidden act, without seeing the error in it, they believe that they will be reunited not with God but with each other after their death. This they will realise when they see the Angel of Death, at their final moment, but it will be too late. We can read in the newspapers of the deeply-saddened letters left behind by people who have committed suicide because of unrequited love. These are clear examples of how romanticism can completely shut up a person's mind and conscience.

However, when the blindfold is removed, and a person sees that the promise of eternal torment is real, he will finally try to save himself by offering as ransom that partner to whom he had blindly devoted himself, and turned into a god under the influence of romanticism. What these people will ultimately do is described in a verse of the Qur'an as follows:

**Even though they can see each other. An evildoer will wish he could ransom himself from the punishment of that Day, by means of his sons, or his wife or his brother or his family who sheltered him or everyone else on earth, if that only meant that he could save himself. (Qur'an, 70:11-14)**

The same situation is described in another verse:

**The Day a man will flee from his brother and his mother and his father, and his wife and his children: on that Day every man among them will have concerns enough of his own. (Qur'an, 80:34-37)**

The kind of romantic love that leads to idolatry has become acceptable in society as completely "innocent," as "mere romance" and as "true feelings;" it is even praised and encouraged. Usually, it is at a young age that people fall under the influence of romanticism, which prevents the development of their minds and conscience, keeping them ignorant of religion, faith and the purpose of creation. They have forgotten God, and know nothing about loving or fearing Him. Idolatry then becomes the common practise of this misguided generation.

Television and films often impose romantic and emotional subjects on viewers. They contend that sentimentality is merely a natural tendency in human beings. Romance is one of the most consistent and marketable themes in music, poetry and literature. Satan knows very well that sentimentality is a sickness that prevents people from thinking properly, of recognising reality, of being mindful of God, and of contemplating the purpose of creation and the afterlife, and that it lures people away from practising their religion, and leads them ultimately into idolatry. Therefore, he seeks to mislead society at every turn by means of an intense and constant bombardment of sentimental themes.

Consequently, those who think that idolatry simply refers to the worship of false-gods, or statues made of stone or wood, should be careful not to regard themselves as immune from this matter, or to be among those who will say on the last day, **"By God, our Lord, We were not idolators."** (Qur'an, 6:23)

## **The Love of a Believer**

In short, directing one's feelings of adoration to anyone other than God, or to any one of His creatures, is a critical cause leading to "idolatry." As for believers, as we said earlier, they adore only God, though they recognise in their fellow-believers, and in creation, the manifestation of His qualities. They love only for the sake of God. They do not love something independently of Him. The Prophet Mohammed also drew attention to this point and said, "Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise."<sup>15</sup> This is both the proof as well as the necessary condition of faith.

A believer's love is pure and clear as light, and creates a lightness in the heart, because the true object of love is God. For this reason, a believer does not grieve over the death of someone he loves, for his qualities were a reflection of God's, or feel disappointed when he has lost one of his favourite possessions. He knows that the owner of all the material and spiritual good in the object of love, as well as that beauty found in it, was a reflection of God. God is immortal, indestructible, timeless and eternal, and, most importantly, He is closer to a believer than his jugular vein. Therefore, there is no need for concern, because God, in order to test him, has merely temporarily removed that in which He was reflected. If he persists in his faith and right understanding, whatever he wishes for in this world or the next will be given to him in abundance as the beautiful manifestations of God.

Therefore, there is no situation that would cause grief to a believer, or cause his distress, because he has grasped this secret and attained pure faith. God explains the spiritual state of the believer in these words:

**Those who say, "Our Lord is God," and then go straight will feel no fear and will know no sorrow.**  
(Qur'an, 46:13)

# THE PHYSICAL ILL CAUSED BY ROMANTICISM

**God does not wrong people in any way; rather it is people who wrong themselves. (Qur'an, 10:44)**

As romanticism causes mental and spiritual damage, so too does it cause physical deterioration. Most important are those apparent physical changes that a person is unable to hide. It is natural that if one experiences mental distress, tension and worry, these are bound to be reflected in his outward appearance. An emotional person's facial expressions, hand movements and tone of voice, all reveal the fact that his or her personality is governed by sentimentality.

In emotional people, we may recognise the physical traits that a "psychosomatic," or mental illness, can give rise to. When their bodies lose their physical resilience, they become weak, their immune system collapses and they either fall into one illness after another or an existing illness lingers without getting better.

Along with this sickness come many other changes: a person may lose his hair, or it may become prematurely grey and appear lifeless; the skin loses its moisture and elasticity and becomes dry, thickened, wrinkled and cracked, with the result that it becomes prone to infections. Moreover, because the cells are slow to regenerate, the person appears to have a permanent skin condition; his complexion is sallow and his eyes are dull. Therefore, it is evident that people with a tendency towards romantic melancholy, who continually create problems for themselves, become old early. Their bodies cannot stand the years of unrelenting tension, emotional flare-ups and mental unrest. As a consequence, they display signs of early ageing and other forms of serious physical deterioration.

This is not the last of the physical damage that sentimentality can inflict on a person. His inner soberness and melancholy are reflected on his face and in his behaviour; all his dynamism, spirit, zest for life and love are seriously diminished and, consequently, so is his physical health. Because of the dullness of his eyes, the thinning and lifelessness of his hair, and the tension in his facial muscles, his expression is tense, gloomy and unpleasant. These are just a few of the physical changes that might take place. By the same token, people who are joyous, calm and composed, live much longer lives compared to those who are tense, stressed and prone to tears, and it is a scientifically proven fact that they are healthier.

Moreover, confronted with these physical changes, they make the nightmare they are living worse, instead of thinking about the transience of the world, their own helplessness within it, and submitting in faith to God. Because they do not consider the good that may come to them from growing old and its effects, they are despairing and beset by continual anxiety. Caught in this vicious circle, they are fixed in a burden that they are physically unable to eradicate. In fact, doctors have indicated that a number of illnesses are caused by sadness, worry and stress, and that the only cure is in finding joy and becoming more optimistic.

It has been determined that a number of conditions-sleep and eating disorders, high or low blood-pressure, stomach, kidney and heart problems, asthma, allergies, eczema, psoriasis, migraines, cancer and many illnesses-have psychological origins connected to stress and depression. When the body is faced with stress, there is a biochemical reaction in which the consumption of energy is raised to the maximum level, and if this level of stress continues, an imbalance in body functions results.

Experts have written about the connection between stress and pain:

There is a significant correlation between stress and the tenseness and pain it causes. Stress-born tenseness causes the veins to be contracted, therefore preventing blood flow to certain regions in the brain. On the other hand, leaving a tissue bloodless for a while is direct cause for pain, because, possibly, the extra need for oxygen in the tense tissue as well as the lack of blood in the tissue stimulates special pain receptors. Meanwhile, adrenaline and noradrenalin-substances that affect the nervous system during stress-are released. These either directly or indirectly increase the tenseness of the muscles. Thus, pain causes tenseness, which in turn causes anxiety, which then leads to an increase in pain. <sup>16</sup>

Stress and depression-related conditions, such as memory loss, attention deficit, lack of clear judgement and thinking, nervous twitches and uncontrollable behaviour, are recognisable in those people who have no faith, whereas believers are spiritually and mentally sound and well-balanced. This is because, true peace of mind and lasting joy come only from submitting to God and putting one's self in His hands. The believer's joy and peace of mind never abandon him, because he has submitted himself to God, and to the fate that God has created, and lives his life trusting in Him. By God's grace, he is spared this kind of physical deterioration.

The feeling of melancholy that romanticism instils in people is a terrible ailment which can only be removed by the submission and joy that faith brings. Believers, on their way to Paradise, will offer praise to God in these words:

**They will say, "Praise be to God who has removed all sadness from us. Truly our Lord is Ever-Forgiving, Ever-Thankful." (Qur'an, 35:34)**

Sentimentality is one of the most common character flaws of those who have adopted a way of life and morality contrary to religion. It is not, however, as has typically been thought, a trait of character that one is born with and cannot change.

This spiritual condition is one that a person has either adopted consciously or unconsciously. Those who claim that introversion, weepiness, melancholy and irascibility, cannot be controlled by the will, will find, upon sincere reflection, that their contention is untenable. For example, if a melancholy person is offered a large sum of money, or something else of considerable value, he might immediately become overjoyed, this being clear evidence to the fact that if someone wishes, he can very easily abandon his despairing attitude. So, it is clear that sentimental attitude adopted by a person merely represents a lack of consideration for those around him, and is a typical example to a person's wronging himself, as the Qu'ran says:

**God does not wrong people in any way; rather it is people who wrong themselves. (Qur'an, 10:44)**

However, sentimental people cannot grasp this reality, because they are continually in a melancholic and despairing state of mind. No matter what happens, they will always find a reason to feel sad and anxious. Actually, these people wrong themselves. This fact is revealed in the Qur'an as follows:

**When We give people a taste of mercy, they rejoice in it, but when something bad happens to them because of what they themselves have done, they immediately lose all hope. (Quran, 30:36)**

For this kind of person to escape the romantic state of mind, and to be cured of this disease, he must be on his guard, with full state of awareness, of the false promises of Satan and of his deceptions. And only a person's faith can make this possible.

A true believer will find the weakness of romanticism unbecoming for himself. He will behave rationally, bring solutions to problems, and make himself an example to those around him. Moreover, because of his superior moral manner and conversation, he is naturally content. The brightness and light shining forth from his righteous behaviour will make people joyful and happy, even in the most difficult circumstances. Such behaviour will pave the way to a beautiful, peaceful and honourable life in this world, and to a life of joy and bliss in the world to come. Therefore, for the believer, whose behaviour and state of mind are pleasing to God, there can be no cause for sadness or anxiety; there can be nothing to draw him into pessimism. God reveals it in this way:

**God will give security those who have done their duty in their victorious Safe Haven. No evil will touch them and they will know no sorrow. (Qur'an, 39:61)**

Moreover, for the believer, joy, happiness, peace and security are merely earthly reflections of the conditions of life in Paradise. These pleasures begin in this world; and when those who have hoped in God finally attain Paradise, they will find that those pleasures will persist into eternity. The Qu'ran describes the bliss enjoyed by the believers in the life hereafter:

**So God has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy. (Qur'an, 76:11)**

In another verse, God reveals the difference between believers and unbelievers on the Last Day:

**That Day some faces will be radiant, laughing, rejoicing. That Day some faces will be dust-covered, overcast with gloom. Those are the dissolute disbelievers. (Qur'an, 80:38-42)**

Unbelievers, in the hereafter, will come to know with the reality of the life of Hell, earned in this world by succumbing to the temptations of Satan—a life that will continue eternally, but with much greater intensity. On the other hand, the believer's happiness enjoyed in Paradise will go on uninterrupted into eternity.

**On the Day it comes, no self will speak except by His permission. Some of them will be wretched and others glad. As for those who are wretched, they will be in the Fire, where they will sigh and gasp, remaining in it timelessly, for ever, as long as the heavens and earth endure, except as your Lord wills. Your Lord is the Doer of what He wills. As for those who are glad, they will be in the Garden, remaining in it timelessly, for ever, as long as the heavens and earth endure, except as your Lord wills: an uninterrupted gift. (Qur'an, 11:105-108)**

# THE MISCONCEPTION OF EVOLUTION

**Say: "Am I to desire other than God as Lord when He is the Lord of all things?" What each self earns is for itself alone. No burden-bearer can bear another's burden. Then you will return to your Lord, and He will inform you regarding the things about which you differed. (Qur'an, 6:164)**

Darwinism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that the universe was created by God. It is God Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living beings are not created by God, but are products of coincidences, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

This extraordinary design in life invalidated Darwinism at the end of the 20th century.

We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

## The Scientific Collapse of Darwinism

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of science was the book by Charles Darwin titled *The Origin of Species* published in 1859. In this book, Darwin denied that different living species on the earth were created separately by God. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes.

Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties of the Theory,**" the theory was failing in the face of many critical questions.

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

The defeat of Darwinism against science can be reviewed under three basic topics:

- 1) The theory can by no means explain how life originated on the earth.
- 2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.
- 3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.

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 the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept 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. This, however, is a claim inconsistent with even 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, the theory asserting 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, worms developing in meat were assumed to be evidence of spontaneous generation. However, only some time later was it 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 in the period 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, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said, "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."<sup>17</sup>

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. 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 20th Century**

The first evolutionist who took up the subject of the origin of life in the 20th century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession: "Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms."<sup>18</sup>

Evolutionist followers of Oparin tried to carry out experiments to solve the problem of the origin of life. The best known of these experiments was carried out by 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, the atmosphere used in the experiment having been very different from real earth conditions.<sup>19</sup>

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.<sup>20</sup>

All the evolutionist efforts put forth throughout the 20th century to explain the origin of life ended with failure. The geochemist Jeffrey Bada from San Diego Scripps Institute accepts this fact in an article published in *Earth Magazine* in 1998:

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?<sup>21</sup>

## **The Complex Structure of Life**

The primary reason why the theory of evolution ended up in such a big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing inorganic materials 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 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 practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

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

evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.<sup>22</sup>

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

## **Imaginary Mechanisms of Evolution**

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

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

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

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

Natural selection can do nothing until favourable individual differences or variations occur.<sup>23</sup>

## **Lamarck's Impact**

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, 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, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.<sup>24</sup>

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, **natural selection fell out of favour 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 because of external factors such as radiation or replication errors, as the "cause of favourable 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 present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the 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 always cause harm to them.**

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

Mutations are small, random, and harmful. They rarely occur and the best possibility is that they will be ineffectual. These four characteristics of mutations imply that mutations cannot lead to an evolutionary development. A random change in a highly specialised organism is either ineffectual or harmful. A random change in a watch cannot improve the watch. It will most probably harm it or at best be ineffectual. An earthquake does not improve the city, it brings destruction.<sup>25</sup>

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, 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, neither could any imaginary process called evolution have taken place.

## The Fossil Record: No Sign of Intermediate Forms

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

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

Had this been the case, then 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 "**intermediate forms.**"

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

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.<sup>26</sup>

## **Darwin's Hopes Shattered**

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.<sup>27</sup>

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

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.<sup>28</sup>

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

## The Tale of Human Evolution

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

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

Evolutionists call the so-called first ape-like ancestors of men "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, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.<sup>29</sup>

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist 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 most important proponents of the theory of evolution in the 20th century, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."<sup>30</sup>

By outlining the link chain as "*Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*," evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, *Homo habilis* and *Homo erectus* lived at different parts of the world at the same time.<sup>31</sup>

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.<sup>32</sup>

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

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the *robust australopithecines*, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.<sup>33</sup>

Put briefly, the scenario of human evolution, which is sought to be 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 ground.

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible - and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.<sup>34</sup>

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

## **Technology In The Eye and The Ear**

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

Before passing on to the subject of the eye, let us briefly answer the question of "how we see." Light rays coming from an object fall oppositely on the retina of the eye. Here, these light rays are transmitted into electric signals by cells and they reach a tiny spot at the back of the brain called the centre of vision. These electric signals are perceived in this centre of the brain 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 the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it 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 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, 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, coloured, 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 having depth.

For many years, ten of thousands of engineers have tried to make a three-dimensional TV, and reach 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 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 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; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the centre 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 like 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 brain, which is insulated from sound, you listen to the symphonies of an orchestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is 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 this technology and the thousands of engineers and experts who have been working on this endeavour, 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 biggest 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 technology of the human body are extremely sharp and clear. A human ear never perceives a sound accompanied by a

hissing sound or with atmospheric sounds as does HI-FI; 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 visual or recording apparatus produced by man 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 fact lies beyond all this.

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

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

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous 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 about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness 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 give any answer to these questions.

For this consciousness is the spirit created by God. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

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

## **A Materialist Faith**

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the intermediate forms required by the theory 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 pressingly kept on the agenda of science. Some people even try to represent criticisms directed against the theory as an "attack on science." Why?

The reason is that the theory of evolution 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 for the workings of nature.

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.<sup>35</sup>

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. 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; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., 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 God, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

**They said "Glory be to You! We have no knowledge except what  
You have taught us. You are the All-Knowing, the All-Wise."  
(Qur'an, 2: 32)**

## NOTES

1. Michael Howard, *The Occult Conspiracy: The Secret History of Mystics, Templars, Masons and Occult Societies*, Rider & Co Ltd, London, 1989, p. 106.
2. Gerhard Rempel, "Reform, Liberation and Romanticism in Prussia," <http://mars.wnec.edu/~grempe/courses/germany/lectures/07reform.html>
3. Michael Baigent, Richard Leigh, Henry Lincoln, *The Messianic Legacy*, Corgi Books, London, 1991, p. 199.
4. M.F. Ashley-Montagu, *Man in Process*, World Pub. Co., New York, 1961, pp. 76-77; cited in Bolton Davidheiser, W E Lammers (ed) *Scientific Studies in Special Creationism*, 1971, p. 338-339.
5. Hoetzendorff, *Aus Meiner Dienstzeit*, IV, pp. 128-129; cited in James Joll, *Europe Since 1870: An International History*, Penguin Books, Middlesex, 1990, p. 164.
6. J.J. Ruedorffer (pseudonym for K. Riezler), *Grundzüge der Weltpolitik in der Gegenwart*, Stuttgart and Berlin, 1914, p. 23; cited in James Joll, *Europe Since 1870: An International History*, Penguin Books, Middlesex, 1990, p. 164.
7. Janet Biehl, "'Ecology' and the Modernization of Fascism in the German Ultra-right", *Introduction to Ecofascism, Lessons From the German Experience*, by Janet Biehl and Peter Staudenmaier, Ak Press, 1995, Scotland.
8. Daniel Gasman, *The Scientific Origins of National Socialism: Social Darwinism in Ernst Haeckel and the German Monist League*, London, Macdonald & Co., 1971, pp. xxiii.
9. Daniel Gasman, *The Scientific Origins of National Socialism: Social Darwinism in Ernst Haeckel and the German Monist League*, London, Macdonald & Co., 1971, pp. xxii-xxiii.
10. Janet Biehl, "'Ecology' and the Modernization of Fascism in the German Ultra-right", *Introduction to Ecofascism, Lessons From the German Experience*, by Janet Biehl and Peter Staudenmaier, Ak Press, 1995, Scotland.
11. Michael Baigent, Richard Leigh, Henry Lincoln, *The Messianic Legacy*, Corgi Books, London, 1991, p. 199
12. Hadith of Abu Dawud and An-Nasa'i on the authority of Abu Umamah, *Words of the Prophet Muhammad, Selections from the Hadith*, Compiled by Maulana Wahiduddin Khan
13. Narrated by Abu Huraira, Bukhari, Muslim, *Ideal Woman in Islam*, by Imran Muhammad.
14. Sahih Bukhari, vol 8, no. 135
15. Narrated by Abu Dhar, Sahih Bukhari, Book 4, no. 445
16. Acar Baltas, Zuhul Baltas, *Stres ve Basa Cikma Yollari (Stress and Ways to Cope With It)*, Remzi Kitabevi, July 1997, p. 162.
17. Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, W.H. Freeman and Company, San Francisco, 1972, p. 4.
18. Alexander I. Oparin, *Origin of Life*, Dover Publications, New York, 1936, 1953 (reprint), p. 196.

19. "New Evidence on Evolution of Early Atmosphere and Life", *Bulletin of the American Meteorological Society*, vol 63, November 1982, p. 1328-1330.
20. Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7.
21. Jeffrey Bada, *Earth*, February 1998, p. 40
22. Leslie E. Orgel, "The Origin of Life on Earth", *Scientific American*, vol. 271, October 1994, p. 78.
23. Charles Darwin, *The Origin of Species by Means of Natural Selection*, The Modern Library, New York, p. 127.
24. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.
25. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner Of Truth Trust, 1988.
26. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 179.
27. Derek A. Ager, "The Nature of the Fossil Record", *Proceedings of the British Geological Association*, vol 87, 1976, p. 133.
28. Douglas J. Futuyma, *Science on Trial*, Pantheon Books, New York, 1983. p. 197.
29. Solly Zuckerman, *Beyond The Ivory Tower*, Toplinger Publications, New York, 1970, pp. 75-94; Charles E. Oxnard, "The Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, vol 258, p. 389.
30. "Could science be brought to an end by scientists' belief that they have final answers or by society's reluctance to pay the bills?" *Scientific American*, December 1992, p. 20.
31. Alan Walker, *Science*, vol. 207, 7 March 1980, p. 1103; A. J. Kelso, *Physical Anthropology*, 1st ed., J. B. Lipincott Co., New York, 1970, p. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge University Press, Cambridge, 1971, p. 272.
32. Jeffrey Kluger, "Not So Extinct After All: The Primitive *Homo erectus* May Have Survived Long Enough To Coexist With Modern Humans," *Time*, 23 December 1996.
33. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30.
34. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.
35. Richard Lewontin, "The Demon-Haunted World," *The New York Review of Books*, January 9, 1997, p. 28.