

THE WINTER OF ISLAM AND THE SPRING TO COME

Harun Yahya (Adnan Oktar)

Back Cover

Anyone who believes is responsible for all that he sees and hears. In the Qur'an, Allah calls on Muslims using these words:

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

At a time of violent oppression taking place worldwide, it is impossible for a Muslim to sleep unheeding in his comfortable bed, waste his time on empty matters, and think only of his own interests and pleasures. A true believer knows that the fundamental solution to unjust wars, slaughter, cruelty, hunger, moral degeneration and all the problems facing the world is for people to spread Qur'anic morality. That knowledge imposes a great responsibility on a believer: that of telling the world about the religion of Islam and the beautiful things it brings with it, spreading Qur'anic morality, and waging a struggle of ideas against atheism.

Those who take on that honorable responsibility will help lead all those who are oppressed in the world to the light through the guidance of the Qur'an.

By the will of Allah, the long-awaited spring is not far off.

ABOUT THE AUTHOR

Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the

imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

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

Those who were expelled from their homes without any right, merely for saying, "Our Lord is Allah." If Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him - Allah is All-Strong, Almighty. (Surat al-Hajj: 40)

Harun Yahya (Adnan Oktar)

The Winter of Islam and the Spring to Come

About the Author

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

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

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's

seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

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

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

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

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

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

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

All translations from the Qur'an are from The Noble Qur'an: a New Rendering of its Meaning in English

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To the Reader

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

Contents

<u>INTRODUCTION</u>	18
A call to all people of conscience	
<u>DANGER FACING THE ISLAMIC WORLD</u>	32
The anti-Islamic alliance facing Muslims	
<u>CHECHNYA</u>	46
Oppression as the whole world watches	
<u>PALESTINE</u>	70
What should be the Muslim perspective regarding Israel and the Jews?	
<u>KASHMIR</u>	94
The Muslims of Kashmir are waiting for help	
<u>EAST TURKESTAN</u>	106
Savagery hidden by the communist Chinese Government	
<u>BOSNIA, KOSOVO AND MACEDONIA</u>	123
The peoples of the Balkans dragged from one war to another	
<u>ALGERIA</u>	140
The bloody toll of endless cruelty and oppression	
<u>TUNISIA</u>	156
A people oppressed solely for their faith	
<u>ERITREA - ETHIOPIA</u>	162
Muslims want peace and security	
<u>CHAD</u>	174
The Muslim country the colonialist French administration tried to destroy	
<u>SOMALIA</u>	182
A poor nation in the midst of civil wars	
<u>DJIBOUTI</u>	188
Oppression in Africa's smallest country	
<u>SUDAN</u>	192
A country trying to escape fighting and civil war	
<u>UZBEKISTAN</u>	198
Former communists continue to oppress Muslims	
<u>AFGHANISTAN</u>	206
Endless civil wars due to communist savagery	
<u>IRAQ</u>	216
Middle East fascism: Saddam Hussein	

<u>SYRIA</u>	226
The history of terrible oppression hidden from the world	
<u>THE OPPRESSION OF MUSLIM MINORITIES</u>	234
Muslims trying to live by their religion	
<u>CONCLUSION</u>	256
The Spring to come; the Golden Age	
<u>APPENDIX</u>	270
The Evolution Misconception	

FOREWORD

The conditions and some of the information set out in the first edition of this book in 2001 have changed somewhat with the passage of time. However, the fact that there are Muslims all over the world who are oppressed, persecuted, martyred, crippled or forced to flee their homes has not altered. In preparing this edition of the book this has been borne in mind and some of the information has been brought up to date. However, those sections not referring to a specific period of time, that address the conscience of everyone reading this book and that remind Muslims of their responsibility have been kept exactly the same.

The situation of a large part of the Islamic world, described in detail in the course of this book will certainly disturb people of good conscience. But a great many people quickly forget this information they learn on the television, in the papers or over the internet and occupy themselves with their own affairs forgetting all about the ruthless killing of innocent people, the murder of children, the burning and destruction of people's homes and all the people forced to live in refugee camps. Some people sometimes say how distressing they find all this suffering, talk about it for hours on end and even write about it but hang back when it comes to establishing a solution that will put an end to it. Other people look for the solution in the wrong place, imagining that they can find the answer through terror and violence, even though that is totally incompatible with the moral values of the Qur'an and the Sunna of our Prophet (saas).

The fact is, however, that Allah has clearly shown Muslims the path to salvation in the Qur'an and in the hadiths of our Prophet (saas). That path consists of Muslims being

united, in the knowledge that the whole Muslim world are brothers, and of the establishment of Turkish-Islamic Union.

Turkish-Islamic Union is the Solution that will Stop the Bloodshed

Unity lies at the heart of Islamic moral values. As Allah reveals in the Qur'an, **"...If you do not act in this way (do not help one another and become friends) there will be turmoil in the land and great corruption."** (Surat al-Anfal: 73), believers must be friends and allies, united and unified, for the corruption in the world to come to an end. The Turkish-Islamic world must demand this union. Failure to demand union means demanding division instead, and division is of no use to the Turkish-Islamic world. Muslims' strength, power and best interests all lie in unity. As can be seen in detail in the pages that follow, the sufferings in some parts of the Muslim world do not stem from the outside world alone, and there are conflicts between Muslims of different ethnic origins, sects or cultures – in complete violation of Islamic moral values. It is certainly repugnant for Muslims to fight when they should, as Allah commands, be brothers as they all believe in One Allah, one religion, one Book and one Prophet.

But the fact is that as stated in the Qur'an, believers have an obligation to be united. It is revealed in verses:

Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire and He rescued you from it. In this way Allah makes His Signs clear to you, so that hopefully you will be guided. (Surah Al 'Imran: 103)

The believers are brothers, so make peace between your brothers and fear [and respect] Allah so that hopefully you will gain mercy. (Surat al-Hujurat: 10)

Obey Allah and His Messenger and do not quarrel among yourselves lest you lose heart and your momentum disappear. And be steadfast. Allah is with the steadfast. (Surat al-Anfal: 46)

Those who are unbelievers are the friends and protectors of one another. If you do not act in this way there will be turmoil in the land and great corruption. (Surat al-Anfal: 73)

Those who, when they are wronged, defend themselves. (Surat ash-Shura: 39)

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

These are just a few verses dealing with Muslims being united. From these, and from the Qur'an as a whole, it can be seen that it is a religious obligation for;

- Muslims to be united,
- To be bound to one another as brothers in love and affection,
- To avoid disputes,
- To be one another's friends and guardians,
- To protect and watch over one another under all circumstances,
- To counsel one another,
- And to engage in an intellectual struggle against denial, bonded tightly to one another like the bricks of a building.

Therefore, to do the exact opposite, in other words;

- To be divisive instead of unifying,
- Not to treat one's Muslim brothers with love and affection,
- Not to be forgiving, protective and mindful of one's Muslim brothers, and
- Not to be bonded to Muslims in the intellectual struggle against denial is a sin.

If the Islamic world wants to erect a powerful, stable, and prosperous civilization that guides and illuminates the world in every aspect, it must act in union. The lack of such a union is responsible for the Islamic world's discord and separation, the absence of a common voice, and the defenselessness of innocent Muslims. Countless poor women, children, and elderly people are desperately in need of rescue from oppression in Palestine, Kashmir, East Turkestan (home of the Chinese-ruled Muslim Uighur people), the southern Philippines (home of the Muslim Moro people) and many other regions. The responsibility for these people belongs to the Islamic world before anyone else. Muslims must never forget the Prophet's (saas) following words:

"A Muslim is a Muslim's brother. He does not wrong him or abandon him."

The fact that the Muslims have not been able to create a powerful and active Islamic Union is a major contributor to many of today's ills. When a strong Turkish-Islamic Union is formed, such problems will either not arise or will be resolved far quicker than anticipated.

It is perfectly natural for there to be different cultures, traditions and conceptions in the Islamic world. What really matters is that this diversity must be united under the umbrella of faith and on the basis of mutual understanding and solidarity. Differences of thought, practice, or point of view are normal and common in all societies. Islamic morality requires that Muslims never forget that they are all brothers and sisters, irrespective of their differences. Whatever the race, language, nation, or branch of Islam one might follow, all Muslims are brothers and sisters. Therefore, such differences must be appreciated as a source of richness instead of as a source of potential conflict and fragmentation. Such a mistaken view only diverts one's attention from the real issues and delays urgently needed and important preventive action.

In their mutual relations, faith and good character are important, not race, ethnic origin, language, financial means, status, or office. Love between sincere believers develops through their fear and awareness of and true love for Allah, and good deeds and a good character. If people dedicate themselves to the path of Allah, follow it in all their actions and behavior, and do good in the hope of acquiring Allah's good pleasure and mercy, other believers will love and respect them. As a result, their skin color, race, or financial status will be irrelevant and have no bearing on the love others feel for them. The same criteria must be true for relations between Muslim nations, which must be based on the Qur'anic insight.

If situations prevent them from doing so, they should consider the following questions:

"Is this issue more important than the unity of Islam?"

"Is it beyond resolution?"

"Is it acceptable to dispute with another Muslim community instead of working against irreligious ideologies?"

Everybody who answers these questions conscientiously will know that the higher priority is to refrain from endless disputes and to establish a union based on the Qur'an's values.

The Islamic world must put its various disputes aside and remember that all Muslims are "brothers" and "sisters" so that it can provide role models who reflect the true character of Islam and its ideals. This unity of the believers is a gift and grace of Almighty Allah. Sincere Muslims must thank our Lord for these benefits and obey His command "not to separate."

To Abide by the Path Shown by Our Prophet (saas)

Our Prophet (saas) has described the End Times in which we are living in considerable detail. One of the main features of the End Times is that, in that period Muslims will face many difficulties, troubles and pains. That is because, as our Prophet (saas) reveals, this period is one in which irreligion will spread, materialist and Darwinist ideologies will engage in intensive propaganda. During this period many people will abandon religious moral values altogether, true believers will be few in number, Allah will be blatantly denied (surely Allah is beyond that), Islamic countries such as Iraq and Afghanistan will be invaded, Muslims will be besieged in Bayt al-Maqdis, tyrannical rulers will oppress the public in many Islamic countries. In this period disorder and terror will enfold the world, corruption will spring up somewhere else as it dies down in one place and innocent people will be unjustly killed, women and children will be slaughtered, people will live in fear and terror and despite all this Muslims will still be fragmented. (For more detail in this subject, see <http://www.endoftimes.net/>)

However, while warning Muslims in great detail about these problems they will encounter, our Prophet (saas) **has also shown them how they can be saved from these difficulties**. Almighty Allah will free the Islamic world and all mankind from difficulties and troubles of all kinds by sending Hazrat Mahdi (as) when the calamities of the End Times are at their fiercest. Hazrat Mahdi (as) is a holy individual descended from our Prophet (saas), who, according to the hadiths and statements by Islamic scholars, will appear in Hijri 1400, in this century in other words, and will lead people out of the darkness into which they have fallen, towards the light. Rasulullah (The Messenger of Allah) (saas) has described in detail Hazrat Mahdi's (as) physical characteristics, the kind of struggle he will wage, where he will come from and what he will do. He has provided amazing details about all this. According to these details, Hazrat Mahdi (as) will serve in Istanbul, will wage an intellectual struggle against Darwinism and materialism, will neutralize the corruption that turns people from religious moral values, will construct the Turkish-Islamic Union by

uniting the Islamic world, will put an end to all forms of injustice and unfairness, will be instrumental in people growing and becoming very wealthy in both material and physical terms and, together with the Prophet Jesus (as), will make the moral values of Islam rule the world. He will be instrumental in a time like the Age of Felicity taking place across the world, when Allah fully manifests His title of al-Hadi (Who Guides), when people fully abide by the moral values commanded by Allah, when there is plenty and abundance everywhere and when joy and happiness reign. (For more detail, see www.awaitedmahdi.com)

Therefore, these troubles taking place all through the Islamic world and the corruption and disorder all over the world, herald the coming of this holy individual. Each one of the hundreds of events that our Prophet (saas) foretold as signs of the coming of Hazrat Mahdi (as) have taken place one after the other as of Hijri 1400. Just like our Prophet (saas) foretold, the waters of the Euphrates have been stopped, the Iran-Iraq War broke out, a bloody attack occurred at the Kaaba, there have been lunar and solar eclipses at 15-day intervals during the month of Ramadan, Afghanistan has been invaded, all of Iraq has been occupied, Halley's comet has come by, a fire was seen from the East when the oil wells were set on fire during the Iraqi invasion of Kuwait, a corruption of darkness and smoke was seen when the Twin Towers in America were attacked on September 11, the rulers of Sham and Egypt were killed, Azerbaijan was invaded, the comet Lulin, which had two tails and flew in the opposite direction to all other comets, was seen and hundreds of other portents have all come about. These things are all proof we are in the age of Hazrat Mahdi (as).

In this holy age foretold by our Prophet (saas) it is unacceptable for any sincere Muslim who follows our Prophet (saas) not to seek Hazrat Mahdi (as) and prepare the way for him by striving for the unity, union and salvation of the Islamic world. **The whole Islamic world must be united in the fervor and excitement of living in the age of Hazrat Mahdi (as), must seek out Hazrat Mahdi (as) and must strive for the world to attain peace, calm and prosperity with him being instrumental.** It must not be forgotten that the emergence of Hazrat Mahdi (as) and the global dominion of the moral values of Islam is the destiny ordained by Allah. Allah will make Hazrat Mahdi (as) successful whether people support him or not. Through him, He will eliminate all the corruption of denial and will impose the dominion of Islamic morality. Therefore, everyone who intends to be one of Hazrat Mahdi's (as) helpers and strives to become one, who desires the unity of the Turkish-Islamic world and who wages an intellectual struggle for

the salvation of Muslims who are oppressed all over the world, is actually striving for himself. As our Lord reveals in Surat al'Ankabut, "**Whoever strives [in the way of Allah] does it entirely for himself. Allah is Rich Beyond Need of any being.**" (Surat al-'Ankabut: 6)

INTRODUCTION

A Call To All People Of Conscience...

What people come across frequently, they tend to eventually grow used to. This familiarity can so develop over time that things which elicit violent surprise or protest when first witnessed become routine matters just a short while later.

The wars and conflicts taking place in our world are a case in point. When a country is first occupied and a slaughter or genocide first begins, this can lead to violent protests worldwide. Let us, for instance, consider the first days of the Bosnian conflict, or Chechnya, or Palestine... The image of a Palestinian child on his father's lap who will be a target for the bullets of Israeli soldiers, Chechen babies murdered in their nappies, women, the elderly and children alike subjected to a terrible genocide in Bosnia...

When people first see such images, they often talk about their feelings of outrage and say they want to do something. However, over time the never-ending stream of horrific reports ceases to attract their attention anymore. More people die every day, women are raped, and children are shot or lose a foot after stepping on mines... However, people's reactions in the early days are replaced by an odd insensitivity. When they buy a newspaper, they are often more interested in celebrity gossip than stories of war. That is because the deaths of a few people in Palestine, Afghanistan, Iraq,, Kashmir or East Turkestan have become more or less "routine news."

Moreover, propaganda at the same time portrays all this savagery as political developments. Thus it is that many people see the slaughter experienced in Chechnya as an internal Russian affair, what is going on in Palestine as a struggle for land between Israel and Palestine, and the Hindu oppression of the people of Kashmir as a problem rooted in the region's strategic position. Among others, it is true that historical and economic factors do play a role in the emergence of conflict. However, internal or economic problems have not been the only cause of the oppression visited on the

Chechen people in recent years by some Russians, nor the conflicts that go on in the Middle East, nor the violence that Muslim peoples in Africa are subjected to, nor the violent cruelty and ethnic cleansing suffered before the eyes of the whole world by Muslims in the Balkans. As we shall see in later chapters of this book, these people's being Muslim is one of the main reasons for these conflicts.

Since these people believe in Allah and want to live their lives according to the demands of their religion, and want to raise their children to be believers too, they are subjected to various forms of oppression. The existence of strong states upholding spiritual values or a strong union of Islamic nations that would protect the rights of Muslims within a legal framework of justice gives rise to grave concerns among certain circles in the West and poses a threat to the interests of certain others. The fact is, however, that a country or union that fully abides by Qur'anic moral values is the protector of everyone, no matter what their religion or beliefs, and not just of Muslims. The existence of such a union is no threat to anyone. On the contrary, it guarantees the peace and security of all countries and peoples in the world.

Another aspect of the matter is that some people know nothing about the people who live in these countries, and often have never even heard of the countries themselves. The situation of someone who has no idea of the difficulties, oppression and acts of violence, hunger and poverty suffered by Muslims living in Sudan, Algeria, Indonesia, Patani, Myanmar, Djibouti, Tunisia and Bangladesh is certainly food for thought. It is impossible for such a person to extend a helping hand to believers whom he does not know even exist. Other people are aware of this cruelty and injustice. Yet it does not even occur to them that they might be able to help or try to put an end to the oppression. Furthermore, they so convince themselves that they are unable to do anything about it that neither the reports they read nor the images they see on the television screen trouble their consciences in the slightest.

A true believer, however, is responsible for all that he hears and sees. Allah calls on Muslims in the Qur'an:

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

There is no question, of course, of people of conscience who obey the command contained in that verse closing their eyes and ignoring what is going on. It is impossible for a Muslim to sleep irresponsibly in his comfortable bed, fritter away his time, and think only about his own pleasure and interests when such violent cruelty is going on in the world. That is because a believer knows that the fundamental solution to unjust wars, massacres, cruelty, hunger and moral degeneration, in short to all of the world's problems, lies in spreading the morality of the Qur'an. That knowledge places a great responsibility on his shoulders: that of explaining the religion of Islam and the beautiful things it brings with it, propagating the morality of the Qur'an, and waging a war of ideas against atheism...

Those who take on that honorable duty will free all those who are oppressed in the world by the guidance of the Qur'an:

... A Light has come to you from Allah and a Clear Book. By it, Allah 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. (Surat al-Ma'ida: 15-16)

The intention behind this book is to lay bare the plight of innocent Muslims all over the world, and to invite people of conscience to consider this situation and seek a solution. This is not a time to remain silent, behave uncaringly, dedicate ourselves to the petty benefits of this world and kill time with pointless debates and squabbles. At a time when millions of Muslims are suffering such terrible cruelty, it could be an act of the greatest heedlessness to refuse to shoulder any burden for Islam. There is also no doubt but that it will bring with it the gravest consequences in the hereafter.

Muslims Must Struggle through Knowledge and Ideas

REPORTER: Yes, could you talk about terror a bit? There are suicide attacks taking place in Afghanistan. Is that acceptable in Islam? Can one wage jihad by killing oneself?

ADNAN OKTAR: What need is there for suicide? For one thing, suicide is a sin. To kill an innocent person for no reason is something deserving a punishment of eternal hell. Someone who kills himself has killed a human being and thus committed a terrible sin, and since he departs without repenting he risks spending eternity in hell. That is why a Muslim should educate, rather than kill himself, and increase his knowledge, love,

affection, compassion and strength, and should go and preach to people. There is no need to go and bomb people. Go and preach to them, tell them about Islam. There was a period, as you know, in the early years of our Prophet's (saas) coming when he did not reveal himself. They began preaching in secret, and only later openly. They were insulted, oppressed, beaten and sworn at, they were alienated and subjected to sanctions, and they even abandoned their country and migrated to another. They preached amid all these many difficulties, and **Muslims must preach in the same way, preaching and explaining. But they cannot be of any use by bombing and hanging people. That is wrong. It is incompatible with the Qur'an, with the moral values of the Qur'an and with logic and reason.**

If they open madrassas, that is great, masha'Allah. Let them explain faith and the religion and talk about science. They can work against Darwinism and demolish its philosophies and engage in serious intellectual activities against Marxism, Leninism, communism and fascism. **Let them raise their levels of culture, wear spotless clothes and spread moral virtues all around. That is how to spread Islam. But there is no room in Islam for shedding the blood of innocent people with nothing to do with anything, bombing them and tearing them to bits. These are things our Prophet (saas) never encouraged, that have no place in the Qur'an, were introduced subsequently are horribly ugly. And they are sinning through these ugly actions.** The right thing to do is to make those madrassas into gardens of peace. To establish fine, modern madrassas, to teach and enlighten people there, isn't it? To spread love, peace, brotherhood, loveliness, humanity, eagerness to help others, in short, to teach and spread moral virtues. You cannot spread the faith by bombing people, that has the exact opposite effect. Terror is totally harmful. But the faith will snowball through activities of the kind I have described and these will cause Islam to rule the whole world, insha'Allah. (From Mr. Adnan Oktar's interview with Afghanistan Ayna, December 12, 2008)

Muslims' Struggle Should Be Consistent with the Moral Values of the Qur'an

All Muslims should live according to the ethics Allah revealed in the Qur'an. However fair and just Muslims are in their everyday life, their business affairs, or in their personal relationships, they must demonstrate the same values during times of war, while

defending themselves, or even while being driven from their lands. They must still put their trust in Allah, obey His laws, and adhere strictly to His instructions.

The word "Islam" has the same meaning as the word "peace" in Arabic. The Qur'an calls people to the ethics of Islam, through which the world can be made a haven for peace, love and compassion. Allah commands us to rule justly and without discriminating among people, to preserve people's rights, oppose cruelty, support the oppressed in the face of cruelty, and help those in need. This justice requires each Muslim to protect the rights of both parties, evaluate events objectively, and think without bias. It requires justice, honesty, mercy, and compassion.

As the Qur'an states: **"O you who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just, for that is closer to heedfulness. Have fear of Allah. Allah is aware of what you do."** (Surat Al-Ma'ida:8), true Muslims must not let their decisions or practices be tainted by such feelings as resentment, hatred, and rage. Muslims must always conduct themselves according to the Qur'an, behave with patience and restraint, and avoid exaggerated responses. As Allah reminds us: **"We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the steadfast."** (Surat al-Baqara: 155). Thus, this life on Earth is merely a trial. Allah has forbidden the killing of guiltless and defenseless women, children and the elderly in verses from the Qur'an.

A closer examination of the Prophet Muhammad's (saas) life reveals that war was a method resorted to for defensive purposes only in unavoidable situations.

The revelation of the Qur'an to the Prophet Muhammad (saas) continued for a period of 23 years. During the first 13 years of this period, Muslims lived as a minority under a pagan order in Mecca and faced much oppression. Many Muslims were harassed, abused, tortured, and even murdered, their houses and possessions plundered. Despite this, however, Muslims led their lives without resorting to violence and always called the pagans to peace.

When the oppression of the pagans escalated unbearably, the Muslims emigrated to the town of Yathrib, which was later to be renamed Medina, where they could establish their own order in a freer and more friendly environment. Even establishing their own system did not prompt them to take up weapons against the aggressive pagans of Mecca.

Furthermore, the Prophet Muhammad (saas) established a secure and peaceful social environment for Muslims and pagans alike by signing the peace agreement of Hudaibiya which conceded to the pagans most of their requests. The party who violated the terms of the agreement and started hostilities once again were the pagans. With rapid conversions into Islam, the Islamic armies mustered a great force against the pagan Arabs. However, Muhammad (saas) conquered Mecca without bloodshed and in a spirit of tolerance. Our Prophet (saas) did no harm to any one of the pagans who had so persecuted and tortured him and other Muslims in the past. He forgave them and treated them with the utmost tolerance. In the words of John Esposito, a Western expert on Islam, "eschewing vengeance and the plunder of conquest, the Prophet instead accepted a settlement, granting amnesty rather than wielding the sword toward his former enemies."

Pagans, who would later convert to Islam of their own free will, could not help admiring such nobility of character in the Prophet (saas).

Not only during Mecca's conquest, but also in the course of all the battles and conquests made in the time of the Prophet Muhammad (saas), the rights of innocent and defenseless people were meticulously protected. The Prophet Muhammad (saas) reminded believers numerous times about this subject and by his own practice became a role model for others to follow. Indeed, he addressed believers who were about to go to war in the following terms: "Go to war in adherence to the religion of Allah. Never touch the elderly, women or children. Always improve their situation and be kind to them. Allah loves those who are sincere."³ The Messenger of Allah (saas) also clarified the attitude Muslims must adopt even when they are in the middle of a raging battle:

Do not kill children. Avoid touching people who devote themselves to worship in churches! Never murder women and the elderly. Do not set trees on fire or cut them down. Never destroy houses!

Suicide is Forbidden in Islam

Some people are gravely misinformed about Islam, believing that this religion of peace permits suicide bombings; nothing could be further from the truth. In fact, Islam forbids a Muslim from taking his or her life, just as it forbids taking somebody else's life. Allah explicitly condemns suicide: "**do not kill yourselves**" (Surat an-Nisa':29), regardless of

the reason. The Prophet also told his Companions that suicide leads one to eternal damnation:

Whoever purposely throws himself from a mountain and kills himself will be in the (Hell) Fire falling down into it and abiding therein perpetually forever. Whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire, wherein he will abide eternally forever. Whoever kills himself with an iron weapon will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire, wherein he will abide eternally forever. (Sahih Bukhari Hadiths)

As explained in the hadith, committing suicide and engaging in suicide bombings – not to mention killing innocent people thereby – violates the moral values in Qur'an.

There is No Terror in Islam

Those who emerge today and carry out acts of terrorism in the name of Islam and those who back such acts, representing a tiny minority in the world of Islam, stem from Darwinist, atheist and materialist ideologies, not from Islam itself. Failing to understand the essence of Islam, which is essentially a religion of peace and justice, they foolishly make it a tool of barbarism, which is simply an outcome of their social and cultural structure. The origin of this barbarism is Darwinism and materialism, and is the benighted initiatives of people who are devoid of love for their fellow human-beings.

It is a fact that, for the last few centuries, Muslims in all corners of the Islamic world, have been subjected to violence by some Western forces and their allies. The colonialist European states, local oppressive regimes or colonialists backed by certain Western circles have caused great suffering to Muslims at large. However, for Muslims, this is a situation that has to be approached and responded to from a purely Qur'anic stance.

In no part of the Qur'an does Allah command believers to respond to violence with violence. On the contrary, Allah commands Muslims to "respond to evil with goodness":

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

It is no doubt a legitimate right of Muslims to react against this cruelty. However, these reactions should never turn into a blind hatred, an unjust enmity. Allah warns about this in the following verse:

... Let not the hatred of a people [who once] obstructed you from the Sacred Mosque lead you to transgress. Help one another in benevolence and piety, and help not one another in sin and transgression... (Surat Al-Ma'ida: 2)

Consequently, carrying out terrorist acts against the innocent people of other nations under the pretence of "representing the innocent nations in the world", is by no means compatible with Islam.

Another point that deserves a special mention here is that all Western nations and communities cannot be held responsible for the aforementioned violence and oppression by certain circles in the West against Muslims. Actually, the materialist, irreligious philosophies and ideologies that prevailed in the 19th century are in the main responsible for these dismal acts. European colonialism did not originate from Christianity. On the contrary, anti-religious movements opposing the values of Christianity led the way to colonialism. At the roots of the greatest brutalities of the 19th century lies the Social Darwinist ideology. In the Western world today, there are still cruel, mischievous and opposing factors, as well as a culture dominated by peaceful and just elements that have its roots in Christianity. As a matter of fact, the main disagreement is not between the West and Islam. Contrary to the general opinion, it is between the devout people of the West and of the Muslim world on the one hand, and the people opposing religion (materialists, atheists, Darwinists etc.) on the other.

Another indication that those who resort to terror in the name of Islam, at least in their own eyes, have nothing to do with Islam is that, until recently, such actions were identified with communist ideology. As is well-known, similar anti-Western acts of terror were carried out in 1960s and 1970s by Soviet-backed communist organizations. As the impact of the communist ideology faded, some of the social structures which gave birth to communist organizations claimed to have appeared in the name of Islam, at least in their own eyes. This "brutality presented under the guise of religion", which is formulated by the incorporation of some Islamic concepts and symbols into the former communist literature is entirely against the moral values which constitute the essence of Islam.

A last remark about this issue is that Islam is not peculiar to a particular nation or geographical region. Contrary to the dominant Western perception, Islam is not an "eastern culture". Islam is the last religion revealed to mankind as a guide to the true path that recommends itself to all humanity. Muslims are responsible for communicating the true religion they believe in to all people of all nations and cultures and making them feel closer to Islam.

Consequently, there is a unique solution for people and groups who, in the name of Islam, resort to terror, form oppressive regimes and turn this world into a dreadful place instead of beautifying it: revealing the Islamic morality and communicating it so that the masses can understand and live by it.

Darwinism is the Source of Terror, But Islam is the Solution to Terror

ADNAN OKTAR: All those who perpetrated the September 11 attacks were people who had received a Darwinist, materialist and atheist education, who had been educated in Europe and who held materialist views. Their identity papers may describe them as Muslims, but that is irrelevant. There used to be communists in Palestine, there used to be communists in Syria and there used to be communists in Iraq, but Alhamdulillah these countries have now all become very devout. But it makes no difference whether someone who has been raised as a Marxist and who has received a left-wing, Darwinist, materialist education is called Hassan or Mehmet. A materialist is a materialist. An action carried out by a Darwinist, a materialist, is a Darwinist, materialist action. It is a Marxist action. There is therefore no sense in ascribing it to Muslims. In other words, when we look at the people who perpetrate terrorist actions of all kinds, we inevitably see they have had a Darwinist education. We see they have had a materialist education. Can someone who fears Allah, who loves Allah with all his heart, who believes in the Hereafter and who believes in Paradise and Hell possibly bomb innocent women and children? What kind of courage is that? Could someone who fears Allah have the strength to do that? They could not even conceive of such a thing. It would never enter their minds, let alone actually carrying it out. The people who do these things are generally of the kind I have described, people who have had a religious education but who hold Darwinist, materialist views. We cannot put this down to Islam. The cause of terror is Darwinism and materialism. There is Marxism-Leninism. Terror is a precondition in Leninist thinking. Marxism is theoretical communism and Leninism is applied communism. It is communist thought in action. Lenin

says the way to put it into practice is through terror. Lenin cannot imagine a communism without terror. Terror is essential in classical Marxist and Leninist thinking. These people just do what is necessary.

Look, they are former members of the Baath Party and people trained by them. Iraqi and Syrian Baathists all received a Marxist-Leninist and Stalinist education. Iraq in particular is riddled with Stalinists. Violence is one of the main elements of Stalinism. There is no Stalinism without violence. Iraqi head of state Saddam tried to model himself on Stalin and was a great fan of Stalin. He had Marxist-Leninist views. He expressed his admiration for Stalin many times. And his practices were those of Stalinism. Mass slaughter, killing vast numbers of people, is one of Stalin's methods. Because of his admiration for him, he did the same things. Baathist troops, some Baathist people, were dispersed among the public. They are still carrying out these attacks. Saying that they will go to Paradise is a superficial addition. Nobody who fears Allah and believes in Paradise and Hell can kill young children and the like. He cannot kill innocent people. There is a law regarding war in Islam. And this is set out in the Qur'an. It is enshrined in the Sunnah of our Prophet (saas). Wars are defensive and women and children are not to be touched. Never... War to a country has to be declared. War has to be legal, a struggle in a legal framework. Peace agreements with a country one has signed peace treaties with are inviolable; it is unacceptable for three or four people to announce that they have declared war. And attacks on children and the like are particularly unacceptable. Islam can be spread through people's minds with culture, knowledge, love, affection and art. Not through outrages. Not through bloodshed. Our Prophet (saas) would go to the market of 'Ukaz, and people would insult that lovely, radiant individual. They would throw thorns in his path. They threw camel entrails at him. But he still preached the word. He described Islam and the Qur'an. He did it with love, tirelessly and for years. Eventually, as you know, he was unable to withstand the pressure and went on the Hegira. He continued to preach in the places he visited on the Hegira. All the Prophet's (saas) wars were defensive wars. Wars of self-defense. He never went anywhere and took control of it by force of arms. He always fought defensive wars.

DANGER FACING THE ISLAMIC WORLD

The Anti-Islamic Alliance Facing Muslims

Subsequent chapters of this book will examine the Islamic world country by country, and will reveal the oppression and cruelty inflicted on Muslims. Before that, however, we need to look at the roots of the attacks directed at the Muslim world.

The area known as the Islamic world consists of those countries which have a majority Muslim population. It stretches from Morocco and Mauritania in the West and as far as Indonesia in the East. The great majority, some 1,5 billions, of the people living in the region are Muslims. Over the last 200 years, they have come face-to-face with attacks, oppression, and terror and have even been massacred because they are Muslims. That is because many Muslims have been obliged to live under some non-Muslim regimes, which look with hatred at Islam.

When we look at the Islamic world today, we can clearly see that there is an effort to crush, oppress and eliminate Muslims in Bosnia, Algeria, Tunisia, Eritrea, Egypt, Afghanistan, Iraq, Kashmir, East Turkestan, Chechnya, Thailand, the Philippines, Myanmar and Sudan. At first glance, the Muslims in these different regions may seem to be facing different threats. The Serbs in Bosnia, the Hindus in Kashmir, and the oppressive regimes in countries such as Algeria, Egypt and Morocco all target Muslims. Yet these anti-Islamic forces, which appear independent from one another, all act with a similar logic, follow similar strategies and employ similar methods. The singular factor they all have in common is that they act out of religious morals but have materialist and Darwinist natures.

These forces which deny the existence of Allah and see divine religions as the greatest threat for their own systems that oppose religious moral values and so declare violent wars on religion and believers, actually represent atheist ideologies. That is why the real threat facing Muslims and all sincere believers who have faith in one Allah is not actually some nations or various oppressive regimes, but the understanding that affects the world in general while covering atheist, materialist and Darwinist ideologies and also the people who carry these out. The roots of this oppression of Muslim people draw nourishment from atheism and go back a very long way.

Colonialism and Opposition to Islam

The Islamic world was not always in such a position. A few hundred years ago, it was ruled by Muslim empires. At the start of the 1700s almost all of the Islamic world was governed by three great empires. There was the Mogul Empire in India, while the Safavid Empire ruled Iran and its surrounding area. The third and greatest power was the Ottoman Empire, which held sway over the entire Balkan Peninsula as well as Anatolia (modern-day Turkey), Mesopotamia (modern-day Iraq and Syria), the Arabian Peninsula, and North Africa.

However, these three empires gradually disappeared from world maps. The Mogul Empire grew weak, shrank and finally collapsed. The Indian sub-continent then fell into the hands of British colonialism. The area known as Indochina was colonized by the French. The Safavid State in Central Asia came under British and Russian rule. The Ottoman Empire, the third and greatest Muslim empire, was progressively reduced in size beginning in the nineteenth century. Ottoman lands in the West fell into the hands of Russia and the Balkan states encouraged by it. The Middle East, Arabian Peninsula and North Africa were occupied by the British, French and Italians. By the end of the First World War, a large portion of the world's Muslims were ruled by non-Muslim governments.

All of these governments had a colonialist mentality. In the 1920s, Soviet Russia and fascist Italy joined the ranks of such traditional colonialists as Great Britain and France. Each of these countries occupied and colonized a part of the Islamic world. They did not hesitate to inflict the most ruthless slaughter and torture upon the Muslim populations under their rule. Britain and France "administered" the Muslims in the Middle East, North Africa and the Far East. In other words, they reaped and used the Muslim countries' natural resources for their own interests. Soviet Russia took over all of the Caucasus and Central Asia, and the Muslims in those regions were enslaved under the pressure of the communist regime. Italy occupied Libya in 1911, and then set about a bloody invasion of Abyssinia (modern-day Ethiopia) in the 1930s.

One important feature of the Middle East policies of Britain and France was to divide the region to serve their own interests. This artificial order in the Middle East was a poisoned seed of never-ending wars. These two colonialist European powers were forced to abandon the region after the Second World War. However, an environment of disorder and trouble has never left the region and the blood has never stopped flowing.

When we look at the picture whose general outline we have just summarized, we can clearly see that the Islamic world has been a target for foreign powers ever since the beginning of the nineteenth century. Throughout the ensuing 200 years, the world's Muslims have been occupied by these powers, colonized, and subjected to oppression and cruelty. The puppet regimes these powers installed in some of the Muslim countries also greatly oppressed Muslims, and they continue to do so to this very day. Moreover, the outside powers imposed a number of ideologies that were utterly foreign to the Islamic world, such as extreme nationalism, fascism and communism. Then they used those who were duped by these ideologies to work against their own Muslim communities.

The Basis of Ideologies Opposed to Islam

When we analyze the oppressors of the Muslim world, we encounter three basic ideas:

1. **Western imperialism:** For instance, British and French colonialism as described above.
2. **Fascism-extreme nationalism:** Italian fascism and pro-fascist groups that cause civil wars in the Islamic world.
3. **Communism:** Soviet Russia, China, Cambodia under the Khmer Rouge, communists in Afghanistan and various communist groups in the Middle East.

Close inspection reveals that each of these three is based on ideas that emerged in the nineteenth century, and developed in the twentieth. Extreme nationalism and the fascism that came in its wake are ideologies that emerged entirely in the nineteenth century, and were practiced to the greatest extent in the twentieth century. Communism began with the theory of dialectical materialism proposed by Marx and Engels in the nineteenth century, although the first communist regime was not installed until 1917, in Russia.

One can say that only Western colonialism goes back to earlier centuries, although it then consisted of limited economic initiatives and again came to a position of global domination with its philosophy and ideological foundations in the nineteenth century.

This shows us that the enemy of the world of Islam is not this or that nation or civilization (Western civilization, for instance), but the "ideologies" that turned these nations or civilizations into bloody oppressors. These ideologies dominated a great part of the world in the nineteenth century, and brought cruelty and savagery with them wherever they

held dominion. It was actually these ideologies that occupied, divided, plundered, enslaved and slaughtered the Muslim world.

When we look at these three ideologies, we see that what lies behind all of them is keeping Western civilisation from religious moral values. Each of them emerged as the Western world moved away from a belief in Allah and religion and began to take on a materialist worldview.

One important truth confirming this is that each of these three ideologies is based on Darwin's theory of evolution, which was portrayed as the so-called scientific basis of atheism.

The Links between Darwinism, Colonialism and Fascism

Darwinism is the so-called scientific foundation of colonialism. That is because Darwin placed the various categories of the human race at different levels in his imaginary evolutionary process. He foolishly considered the European white race to be the most advanced, and portrayed Asian and African tribes as being almost at the same levels as the apes. Furthermore, although he had no scientific support, he suggested that all of mankind was in a constant state of conflict and a fight for survival, and said that it was a so-called "law of nature" that the West should win this fight and enslave the other races. In his *The Origin of Species*, he wrote:

At some future period, not very distant as measured by centuries, the civilised races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous (human-like) apes... will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as baboon, instead of as now between the negro or Australian and the gorilla.¹

Darwin arrived at this interesting conclusion by means of a lie about the struggle for survival. According to this claim, the weak are eliminated in the fight for survival, and the strong and fit go on to survive. Moreover, he maintained that this was necessary for universal development, in other words that the disappearance of some races was a process that would allow man to progress and move forward.

This unscientific idea, known as "Social Darwinism," saw wide acceptance in the primitive scientific conditions of the time and came to be the basic justification for European colonialism. In short, Darwinism is the "scientific" foundation of colonialism.

Social Darwinism is as much the source of extreme nationalism and fascism as it is of imperialism. All of the nineteenth century theoreticians who are regarded as the founders of fascism (Friedrich Nietzsche, Heinrich von Treitschke, Francis Galton, and Ernst Haeckel, for instance) were strongly influenced by Darwin's theory of evolution, and particularly by the concept of the "fight for survival." Mussolini, the Italian dictator who established the first fascist regime, was a convinced Darwinist in his youth and drew attention with his articles in praise of Darwin. It is quite clear from the writings of Hitler and other senior Nazis that they were also inspired by Social Darwinism. (For further details, see Harun Yahya, *Fascism: Darwinism's Bloody Ideology*, Istanbul, Vural Yayincilik, 2001)

Communist Ideologies' Hatred for Islam

Darwinism also forms the basis of communism. This was clearly stated by its first founders, Karl Marx and Friedrich Engels. Both were convinced atheists, both saw the elimination of religious beliefs as essential for communism, and both fully understood that the theory of evolution served that end.

As soon as Darwin's book was published, Engels wrote to Marx as follows: "Darwin, whom I am just now reading, is splendid."² On December 19, 1860, Marx replied, "This is the book that contains the basis in natural history for our view."³ In a letter to another socialist friend, Lassalle, dated January 16, 1861, Marx wrote, "Darwin's work is important and suits my purpose in that it provides a basis in natural science for the historical class struggle,"⁴ thus revealing the importance of the theory of evolution for communism.

Dictators such as Lenin, Trotsky, Stalin and Mao Tse-tung made their own comments about communism, stating and demonstrating its ideological links to Darwin. The theory of evolution came to be the basis of education and even agricultural policy in communist regimes. All communist movements found the ideological foundation and justification they were looking for in Darwinism.

For communist ideology, so greatly influenced by Darwinism, society is just "a herd of animals." Man is a soulless, dull creature, a "man-animal machine," and quite worthless.

The logic of "There are many in the herd, so it doesn't matter if one is lost" rules the day. The handicapped and those unable to work are cast out of the herd and left to die. They are seen as sick and harmful. There are no feelings of compassion, mercy or loyalty. Since they believe that life stops at death, they cling to life with all their power. Since everyone is seen as an enemy and rival in the fight for survival, everything is held against them, and hatred prevails.

It is natural that communist ideology, which creates a society with no human or spiritual values or morality, should also be inimical to religion. Virtues such as morality, love, affection, compassion, self-sacrifice, cooperation and forgiveness have no place in the model aimed at by communism. When one looks at the writings of Marx, Engels, Lenin, Stalin, Trotsky, Mao and other communist ideologues, one can see this stated quite clearly. Due to his ignorant mentality, Marx described religion as "the opium of the people" and a culture formed by the ruling class to keep the poor asleep. Moreover, he suggested that religious beliefs would have to be eliminated if communism was to be achieved.

In Lenin's article "Socialism and Religion," published in 1905 in the Russian magazine *Novaya Zhizn*, he foolishly described religion as a "fog" that needed to be supposedly dispersed, and set out the atheist propaganda that communists needed to set in motion. In his "The Attitude of the Workers' Party to Religion," published in the magazine *Proletary* in 1909 as leader of the Russian Social Democratic Party (later the Communist Party), Lenin wrote:

The philosophical basis of Marxism, as Marx and Engels repeatedly declared, is dialectical materialism, which has fully taken over the historical traditions of eighteenth-century materialism in France and of Feuerbach (first half of the nineteenth century) in Germany a materialism which is absolutely atheistic and positively hostile to all religions. "Religion is the opium of the people." This dictum by Marx is the corner-stone of the whole Marxist outlook on religion. 5

Those words express Marx's enmity towards religion, and also reveal his ignorance of it. These statements do not reflect the truth. Allah commands people to think and inquire. It is communism and other atheist ideologies that encourage people not to think, and to do what they are told without question. It is clear that people who do not think will also never come anywhere near the truth, and will thus lead lives rife with deception and error. By thinking, man can understand the reason for the creation of the world, and the reason for his own existence. This truth is revealed in the Qur'an thus:

We did not create the heavens and the earth and everything between them as a game. We did not create them except with truth but most of them do not know it. (Surat ad-Dukhan: 38-39)

For this reason, every individual must ponder the reason for first of all his own creation, and then that of every being or object he sees in the universe and will encounter throughout his life. Someone who fails to think will only understand the truth after he is dead, in the presence of Allah, but by then it will be far too late. Thinking while we have the opportunity in this life, and then drawing conclusions, will be of great benefit to us in the life of the hereafter. That is why Allah calls on all people, by means of his messengers and books, to consider their own creation and that of the whole universe:

Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except with truth and for a fixed term. Yet many people reject the meeting with their Lord. (Surat ar-Rum: 8)

People who oppose to the religious morals, however, like communist leaders, make all sorts of unfounded allegations to turn people away from religious moral values, even going so far as to claim, illogically, that religion prevents people from thinking. As we have seen here, which is also very clear in the verses of the Qur'an, though, on the contrary, religion actually commands people to think.

Conclusion

In short, it is evident that the three ideologies hostile to the Islamic world all stem from the Darwinist, atheist and materialist culture that took over the Western world in the nineteenth century.

This demonstrates once again the importance of the intellectual struggle that needs to be waged against atheism, which is not just a force that tries to ruin people's lives in the hereafter by destroying their religious beliefs. Rather it also, at the same time, aims to ruin the world, turning it into a wasteland of disorder and war, and it views Muslims as its most important target.

That is why waging an intellectual struggle for the good is both a service to true belief and also a great "cultural struggle" against the "corruption" pervading the earth. The existence

of large numbers of Muslims who are still being crushed by atheist systems all over the world reminds us how important this intellectual struggle really is. Every ideological victory over atheism (and over philosophies, ideologies and so-called scientific theories such as Darwinism that lie at its foundations) is also a moral victory which helps oppressed Muslims all over the world.

CHECHNYA

Oppression As The Whole World Watches

After the collapse of the Soviet Union over a decade ago now, a difficult period was, and still is being experienced in many of the countries that formerly comprised it. The effects of Russian expansionist policy in Kazakhstan, Turkmenistan, Azerbaijan, Uzbekistan, Kyrgyzstan and Dagestan have not been erased properly, yet. These countries, which believed that they would be able to establish an order of peace and brotherhood after being liberated from the oppression of the Soviet regime, then found themselves confronted by an altered form of oppression. On the other hand, there is also one nation whose courage and yearning for independence has gone down in history. That land is Chechnya.

The origins of the Muslim Chechens' great struggle against the Russians go back to the late eighteenth century with the capture and subsequent death of Imam Mansur, the legendary resistance fighter, in 1791, at the Russians' hands. In 1816, after the Czar appointed General Yermolov to lead the Russian army, the Chechen people in the northern Caucasus were subjected to terrible slaughter. When the Chechen Muslim leader Imam Hamzat was killed, Sheikh Shamil took over the leadership of the Chechen army, and began the struggle for independence, the details of which have come down from generation to generation right down to the present day.

Sheikh Shamil's armies heroically resisted Russian expansionism for fully a quarter century, from 1834 to 1859. In the end, however, Russia conquered the region, and never again left it.

What is the Source of the Problem?

There are a number of reasons, historical and economic ones in particular, behind the violent oppression and cruelty that the Chechen people have been exposed to. Chechnya is in fact of far greater importance to Russia than the other Caucasian republics. The region contains considerable energy reserves, especially oil and natural gas. During the Cold War, communist Russia met all its raw material needs very cheaply from that country, and used them to serve itself. After the collapse of the Soviet Union, however, declarations of independence issued by Chechnya – a huge source of raw materials – and the other ex-Soviet republics placed Russia in a terrible quandary.

In addition to the economic factor, Russia's centuries-old policy of expansionism is a historical cause for the disorder currently being experienced in Central Asia and the Caucasus. After the collapse of the Soviet Union, Moscow experienced a short period of uncertainty, but then pulled itself together, and took a number of wide-ranging initiatives to re-establish its influence over the former republics. The first sign of what Russia is at present doing in these republics was given in 1993 in a speech by then President Boris Yeltsin. In this speech, he said that Russia will again win the status of a superpower by regaining all the positions it has lost.⁶ In other words, Russia refuses to accept these countries' declarations of independence, their winning back their freedom, and their being able to stand on their own two feet. Instead it sees them as "positions to be won back." Of course a country has a perfect right to strive to defend its security, to develop domestic and foreign strategies aimed at establishing economic strength and stability and to strive to be an influential power. It is therefore quite natural for Russia to follow a policy in the light of its own interests. What is wrong and criticized here, however, is to use its rights against another community and ruthlessly oppress them for its own power.

Some Muslim communities were unable to win their freedom during the dissolution of the Soviet Union and remained within the Russian federation. One of these, Chechnya, was the main target for that pressure, and for that reason was exposed to great cruelty.

In order to have a correct grasp of what is going on in Chechnya, we need to concentrate on certain points. The war in Chechnya is not the kind of conflict where two sides resort to arms because the conflict between them has reached such a scale that it cannot be resolved by peaceful means, the kind of war that can be encountered anywhere in the world. The justice of the Chechens' demands for independence is being debated in various international circles, and different views are being expressed. Each one of these views is

debatable. The matter that everyone is agreed on, however, is that the Russians are behaving with absolutely no restraint and targeting innocent civilians, turning the war from one involving solely the soldiers at the front into an attempt to wipe out the whole population of Chechnya. This is unacceptable, and one of the matters we shall be particularly concentrating on in this chapter.

In order to portray itself as in the right in the international arena, Russia suggests that the war in Chechnya is a "domestic matter," believing that it can thus keep the truth of the savagery going on there from the public. Yet that pretext is totally insufficient to account for the way Chechen men are rounded up in the streets and sent off to torture centers, captured prisoners are tied to tanks by their feet and dragged along the ground, babies of cradle age are fired upon and all the people's assets plundered. A great many political scientists and experts are agreed that the Russian administration of the period was practically engaged in genocide in the region and employed the kind of savagery that has seldom before been seen, all in order to keep Chechnya within its own borders.

On the other hand, the attacks by some Chechen circles aimed at Russian civilians also need to be unequivocally condemned. The Chechen people are naturally justified in wishing to live free and honourable lives. Yet actions of that type cast a stain on that justified demand and make it more difficult to defend the Chechen cause. In addition, it must not be forgotten that targeting innocent civilians is a complete violation of Islamic principles. Throughout his life, the Prophet Muhammad (saas) always defended the rights of civilians, even during the fiercest fighting, and ordered all Muslims to be moderate and to avoid all forms of fanaticism. That is what the morality of the Qur'an that Allah requires. In the Qur'an, Allah has commanded Muslims to be forgiving and compassionate and to behave justly, even in war. A Muslim must be someone who first feeds his prisoner even if he himself is hungry, always behaves with moderation even in the middle of a war, defends the rights of the oppressed and never deviates from the path of honesty and justice. For that reason, the Chechen people must never forget Our Lord's stricture "You who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to heedfulness. Allah is aware of what you do." (Surat Al-Ma'ida: 8), even when fighting the oppression that they have been subjected to, and must never, ever target the guiltless and defenceless public.

Our hope is to see a search for a solution to the differences between the Chechens and the Russian administration based on a moderate and peaceful framework, as should also be the case in other regions of the Islamic world.

Moscow's Concerns Over a "United Caucasus"

Chechnya, which has been on the world's agenda for the last decade, is a very small country of some 16,000 square kilometers. Within the Russian Federation, there are presently 19 autonomous republics in the same position as Chechnya. These republics make up 28 percent, over one-fourth, of Russian territory. Moscow still has a very strong influence on them, and is very keen that that influence should never be diminished. The loss of Chechnya would mean breaking the stranglehold of Russian power over the other republics, and would result in this nation setting an example to them. If the Chechens, whose total numbers are only that of the troops in the Russian army, break away from Russia, that could spark off independence movements in the other autonomous republics. The most noteworthy characteristic of the republics within the Russian Federation is the way they greatly influence one another, and how a change in one affects all the others.

Alongside all this, there is another element that makes Chechnya important for Russia. The true horror of the communist mentality which is occasionally influential in Moscow, as in the examples of Bosnia and Kosovo, is the establishment of a Muslim state right on its borders. That is the most important reason for the inhuman war waged against Chechnya by the communist mentality, which has tried for years to eliminate the Chechens' religious identity and so inflicted violent oppression on them, demolished mosques, banned worship and prohibited religious education.

The Chechen people are known for their loyalty to their religion, their determination to struggle to be allowed to live by that religion, and for their Islamic identity with its powerful effect on other Islamic states in the Caucasus. The idea of a "United Caucasus," put forward by the aforementioned Imam Mansur in the 1780s, which aimed at uniting the whole of the Caucasus, greatly alarms communist circles. That is because the outstanding feature of such a union would be its being Muslim, and that represents a serious threat to the interests of some evil circles.

The fact is, however, that the presence of Muslims in Chechnya in no way poses a threat to Russia. Russia is one of the countries with the densest Muslim populations, and that

Muslim presence is a source of wealth and happiness for it. Muslims who truly live by the moral values of the Qur'an make great contributions to Russia through their moral values, industriousness, moderation and justice. It is no threat to Russia for Muslims to be united and act together in those lands under Russian influence. On the contrary. The construction of such a union would be the finest guarantee against terror and the most reliable way of securing underground resources, not just for the members of the union but for all the countries in the region, including Russia, and will permit the rapid cultural and economic growth of the whole region. Because the union will not follow a policy against or that excludes any country and will have no intention to put down or interfere in any country. It will not act with a mentality of „as long as we are rich and enjoy well-being, nobody else is of any interest to us." On the contrary, in the same way that it guarantees the security, comfort and peace of every Muslim, so it will protect and watch over the Armenians, the Russians, the Georgians and all other communities.

The Great Pain Suffered by the Defenseless Chechen People

It has by now become apparent in many instances that Russia's policies favoring violence over peace have always rebounded against it. However, it needs to be made clear that the Russian administration is not in favor of violence as a single block. It would be wrong to hold the whole Russian administration and people responsible for the repressive policies adopted in Chechnya in the 1990s. That policy of repression and violence is the work of certain circles that have still not abandoned the communist mindset, that still long for the days of the Politburo and that espouse a superstitious system that literally regards human beings as animals. Under the influence of these circles Russia worked up a secret plan in Chechnya, especially at the start of the 1990s. There were people who thought they could never destroy the Chechens, with their unbreakable unity, by force of arms alone, and so resorted to undermining them from within and tried a number of means of doing so. The communist deep state worked to destroy that popular solidarity and create disorder in Chechnya by interfering in elections, buying politicians, kidnapping and committing acts of terrorism, using pro-Russian clerics to try and stir up religious differences, as well as through economic and political pressure.

However, these methods failed to lead to the success they had expected.

Russia's occupation of Chechnya in 1991 was ended by Dzhokhar Dudayev. Then the serious harassment in November 1994 turned into war on December 11 of that year. More

than 100,000 Chechens lost their lives in that war, and tens of thousands were forced to flee. The use of banned chemical weapons resulted in a kind of genocide. Furthermore, because Russia had portrayed Chechnya as an "internal matter," no serious reaction came from the outside world. No helping hand except a few European countries was extended to the Chechen people.

The war ended in August 1996 when the Russians admitted defeat. This Chechen success against the Russians deeply affected their fellow republics in the Caucasus. In 1998, the peoples of the northern Caucasus met in the "Northern Caucasus Peoples' Convention" in the Chechen capital, Grozny. All the participating countries agreed on a common position in order to avoid any conflict breaking out between the peoples of the northern Caucasus, and to support each other in the event of a Russian attack. This unity meant the nightmare the communist Russian deep state had feared for so long actually becoming a reality. This was one of the main reasons why a second operation was launched against Chechnya. This time, even more ruthless methods were employed, and inhuman tortures inflicted on defenceless people before the eyes of the world. Yet for some reason, the savagery was generally regarded as a Russian "internal affair."

This second full-scale war between the Chechens and the Russians started when the latter surrounded and bombed a number of villages in Dagestan in the early months of 1999. The 1,500 or so people of these villages asked for help from Chechnya, which they regarded as their natural leader. Shamil Basayev, who had become popular due to his success in war, began to offer assistance to the people of Dagestan in the summer of 1999. Only two of the villages being pounded by the Russians could be saved. There was terrible slaughter in those villages, and innocent people had been viciously murdered. The war between Russia and Chechnya was sparked off yet again by this incident.

Russian forces entered Chechnya on October 2, 1999 and began to ruthlessly kill anyone they came across, making no exceptions for women, children or the elderly. They began to attack civilian targets. Chemical weapons, Scud missiles and napalm were used in the attacks, and hospitals, maternity wards, public shopping areas and refugee camps were deliberately selected as targets.

One of the forms of attack that the civilian targets experienced was to poison the Argun River, a source of water for the populations of a number of Chechen villages. Most of the women and children who drank from the river died, and hundreds of others were left to suffer long-term ill effects. Chechnya lost three-quarters of its population in just two years.

Even now, some of the native Chechens are still trying to survive in neighboring countries under the most difficult conditions.

The massacre of the Chechen people by some Russians who still retain the same old communist mentality resembled the one carried out millennia ago by the Pharaoh. In his own time, he also attacked the weak and defenseless, and brutally slew them. Allah states Pharaoh's cruelty in these terms:

Remember when Musa said to his people, "Remember Allah's blessing to you when He rescued you from the people of Pharaoh. They were inflicting an evil punishment on you, slaughtering your sons and letting your women live. In that there was a terrible trial from your Lord." And when your Lord announced: "If you are grateful, I will certainly give you increase, but if you are ungrateful, My punishment is severe." (Surah Ibrahim: 6-7)

Pharaoh exalted himself arrogantly in the land and divided its people into camps, oppressing one group of them by slaughtering their sons and letting their women live. He was one of the corrupters. (Surat al-Qasas: 4)

The mentality that permits the murder of children, the slitting open of pregnant women's bellies, the crushing old people under tanks and many other atrocities, is far removed from any moral sensitivity, human feelings, compassion, love or sympathy. Many of these people do not even know the reason for the atrocities they carry out, but because of the dark state of the soul that atheism brings with it, they can easily perform all kinds of evil acts. What is expected of Russia is that it should put an end to this dark mentality, left over from the time of the Red Army, which directs its Chechen policy, and for it to adopt a moderate policy that will bring peace and security to both the Russian and Chechen peoples. The hope is that Moscow will abandon its Chechnya policy and this dark mindset left over from the days of the Red Army and that the Russian and Chechnyan peoples will adopt a moderate policy that brings peace and stability.

The Situation Facing Chechen Refugees

A number of human rights organizations conducted studies into the Chechen refugees who fled the Russian slaughter, and their reports show violations on an enormous scale. Some 250,000 Chechens who fled the war are now in Ingushetia, and the rest can be found in

neighboring regions. Chechens are faced with hunger, thirst and contagious diseases. Women and children, young people and old who were forced to migrate, now try to survive in the freezing cold and rain, two or three families in abandoned train carriages, or in stables in the villages where they have taken refuge.

For example, the Chechens in the Znamenskoye refugee camp to the north of Chechnya are unable to send their children to school because they have no winter clothes. Almost half of those taking shelter there have fallen sick because of the dreadful conditions and freezing cold.⁷ Diseases such as tuberculosis and hepatitis are spreading among Chechen refugees, who have nothing hot to eat for weeks at a time and whose bodily constitutions are unable to stand up to the conditions. The Death Toll Is Rising.⁸

Perhaps the most surprising thing is that the majority of the Western nations, which claim to be in the vanguard of the protection of human rights, don't lift a finger to help these people. A significant part of the world's public opinion is not totally aware of the suffering and sometimes insists on ignoring the cruelty inflicted on the hundreds of thousands of Chechens who fled the Russian slaughter. The aid from other countries in the region keeps being cut, and these people who are fighting hunger, thirst and bitter cold are hard put to find even a crust of bread. The terrible plight of these refugees needs to be addressed as a matter of the greatest urgency.

How Can a Solution be Found?

The path to a solution lies in both Russia and the Chechen resistance being called to peace, on the basis of the peace-loving and moderate approach Allah commands. Moscow must abandon regarding the existence and national aspirations of the Muslim peoples of the Caucasus as a threat, and those peoples must reduce the conflict and tension to a minimum by adopting a moderate and peaceful policy. As we have seen in some detail, the Russian terror in Chechnya is unacceptable savagery. On the other hand, however, the Chechen fighters who engage in terror attacks on Russian civilians are also on the wrong path. Both sides must prevent the spilling of any more blood, and make efforts to establish peace.

Extending a helping hand to the Chechen people in the face of the oppression they are suffering is a responsibility of all Muslims in the world. It is clear that nobody with courage who fears Allah and possesses the concept of justice revealed by Him in the Qur'an can

stand idly by in the face of this cruelty being visited on innocent people. A true believer always helps the poor, those in need, and those who have been driven from their homes, and will make any sacrifice for them. The self-sacrificing and loving behavior of believers in the Prophet's (saas) time towards those who had been expelled from or had to leave their homes is described thus in the Qur'an:

It is for the poor of the emigrants who were driven from their homes and wealth desiring the favor and the pleasure of Allah and supporting Allah and His Messenger. Such people are the truly sincere.

**Those who were already settled in the abode, and in belief, before they came, love those who have emigrated to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful.
(Surat al-Hashr : 8-9)**

Naturally, the spread of this superior morality among people is only possible with the dissemination of religion. For that reason, what intelligent people of good conscience need to do as a matter of priority is to find the best ways of communicating the morality of the Qur'an and actually put this into practice. Allah has promised to help those who help His religion:

Those who were expelled from their homes without any right, merely for saying, "Our Lord is Allah." If Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him – Allah is All-Strong, Almighty. (Surat al-Hajj: 40)

PALESTINE

What Should Be The Muslim Perspective Regarding Israel And The Jews?

In this section of the book we shall be examining the oppression and pains our Palestinian brothers have been suffering for the last 60 years or so. However, before looking at the events in Palestine there is one very important point we need to clarify, the attitude that Muslims need to adopt toward Israel, Zionism and the Jews. First and foremost we need to make it quite clear that, in this book as in our other works, the criticisms in it are not directed against the Jewish people or Israel as a whole. It is a known fact that, under the influence of various superstitious traditions, radical thinking or ideologies based on atheism, some Jews support a policy that incites and is based on violence. However, that does not mean that all Jews are responsible for the suffering and conflict taking place. Indeed, devout Jews who believe in the Oneness of Allah also criticize the policy of violence followed by certain circles within the Israeli administration, and are often in fact they become the main target of this oppression.

To summarize, the object of criticism is superstitious traditions that seek to supposedly legitimize violence and ruthlessness by misinterpreting the Bible and a radical world view that regards other people as second class and considers it perfectly normal to inflict oppression and injustice on them on the basis of those traditions. In other words, it is radical, atheist Zionism, a social Darwinist and occupying ideology. Zionism emerged in the 19th century as an ideology that espoused a homeland for the Jews who were then without one. As time passed, however, Zionism underwent a process of degeneration, as happens with many ideologies, and that legitimate demand turned into a radical and irreligious conception that resorted to violence and terror in practice and formed alliances with extremist forces.

There are two varieties of Zionism today. The first of these is the Zionist conception of devout Jewish people, who wish to live in peace and security in Israel alongside Muslims, seeking peace and wishing to worship in the lands of their forefathers and engage in business. Muslims are not opposed to Zionism in that sense. For devout Jews to live in peace and security in the lands holy to them, to remember Allah and worship in their synagogues, to occupy themselves with science and business, in short, to live and settle

freely in those lands, is not something to alarm any Muslim. Indeed, it is a good thing that Muslims would rejoice at. Throughout the course of history it has always been Muslims who have enabled the Jews to survive the hardships and sufferings they have experienced, and who have sheltered and protected them.

The Zionist belief held by a devout Jew and, as described above, based on the Torah does not conflict with Islam. It is revealed in the Qur'an that Allah has settled the Children of Israel in that region:

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

Jews therefore have the right to live freely in these lands, but that right also applies to Muslims, and of course Christians, who have also lived in them for hundreds of years and believe in the sacred character of the region. These blessed lands are sufficiently broad, lovely and fertile for all faiths and communities to live together in peace. The right to life of one does not disqualify others from enjoying the same right.

Therefore, it is the "irreligious, Godless Zionism" that we condemn and regard as a threat to all mankind. These atheist Zionists, who do not defend the existence and oneness of Allah, but, on the contrary, encourage a Darwinist, materialist perspective and thus engage in irreligious propaganda, are also a threat to devout Jews and devout Christians. Atheistic Zionism is today engaged in a struggle against peace, security and moral virtue, and constantly produces strife and confusion and the shedding of blood. Muslims and devout Jews and Christians must join forces to oppose this Godless Zionism and encourage belief in Allah.

Relations between sincere and devout Jews and Muslims must exist within a framework of affection, respect and compassion. That is because this is the moral values and behavior that Allah reveals to Muslims in the Noble Qur'an and that the Prophet (saas) shows us through his own life.

The Exiling of the Palestinian People

In the early 1900s, Jews constituted less than 10 percent of the population of Palestine. The number of Jewish migrants, 100,000 in the 1920s, reached 232,000 in the 1930s according to official figures. By 1939 there were 445,000 Jews out of a total population of 1.5 million. From representing 10 percent of the population just two decades before, they now constituted 30 percent by 1939. Jewish settlement areas were also expanded in line with the rise in population. By 1939 the land owned by Jews had doubled in comparison to the 1920s. By 1947, there were 630,000 Jews in Palestine and 1.3 million Palestinians. Between the partitioning of Palestine by the United Nations on November 29, 1947 and the founding of the state of Israel on May 15, 1948, the Israelis acquired a substantial part of Palestinian lands. At this point, it needs to be stated that Jews have a perfect right to want a homeland belonging to themselves. And there is nothing wrong in that homeland being in Palestine, the historic home of the Jews. However, it is most unjust and cruel for atheist Zionists to believe in and implement a plan intended to exile the Muslim Arabs living in the country or otherwise annihilate them. These lands are wide enough for Arabs and Jews to live together in peace. The existence of one does not depend on the annihilation of the other. There is no reason why these two people, one descended from Hazrat Jacob (as) and the other from Hazrat Ishmael (as), should not live together as brothers.

Yet during the foundation of Israel, atheist Zionists followed a ruthless policy aimed at the elimination of Muslim Arabs, and as a result of pressure and killing in Palestinian villages, the number of Palestinians living in some 500 cities, towns and villages fell from 950,000 to 138,000. A great number of these people had been killed, and others were exiled. The atheist Zionist terror groups attacked Muslim villages at night. Muslims were shot, and everywhere these groups passed through was burned and destroyed. By these means, some 400 Palestinian villages were wiped off the map in 1948 and 1949. The property left behind by the Palestinians was taken over by the atheist Zionists by virtue of the Absentee Property Law. Until 1947, Jewish land ownership in Palestine was some 6%. By the time the state was formally established, it had 90% of the land.⁹ The Palestinian Arabs were left with just two separate areas, the Gaza Strip and the West Bank.

As we have seen, although there was no reason why Jews and Muslims should not live together in peace, atheist Zionists forced the Palestinian people to abandon the lands they had lived on for hundreds of years. Joseph Weitz, the head of the Israeli government's

transfer committee of 1948, wrote in his diary in December 20, 1940: "It must be clear that there is no room for both peoples in this country. No development will bring us closer to our aim, to be an independent people in this small country. After the Arabs are transferred, the country will be wide open for us; with the Arabs staying, the country will remain narrow and restricted. The only way is to transfer the Arabs from here to neighboring countries, all of them. Not a single village, or a single tribe must be left."¹⁰ Heilburn, the chairman of the committee for the re-election of General Shlomo Lahat, the mayor of Tel Aviv, expressed the atheist Zionist view of the Palestinian people in these words: "We have to kill all the Palestinians unless they are resigned to live here as slaves."¹¹

Refugee Camps

By far the greater part of the Palestinian Muslims who were forcibly removed from the places they had lived in for hundreds of years are still living in refugee camps. The number of Palestinians living in refugee camps, and in those in neighboring countries such as Lebanon and Jordan, is some 3.5 million. (This figure is based on statistics completed at the end of the 1990s.)

The conditions faced by the Palestinians in the refugee camps and the regions under Israeli occupation are particularly unpleasant. These people have difficulties in meeting even their most basic human needs. They can enjoy electricity and water only to the extent that the state of Israel gives permission, and have to walk miles to poorly paid jobs in order to make a living. Even journeys of just 10-15 minutes, to go to work or visit relatives in a nearby refugee camp, are not easy for a Palestinian. They are subjected to identity checks at frequent intervals along the road, and to verbal and physical abuse. Sometime Israeli soldiers close roads for "security" reasons, and Palestinians are then unable to go to work, or anywhere, not even to hospital if they are ill.

As well as all this, they survive every day with the constant fear of being killed, injured or detained. That is because the people living in the camps are frequently subjected to armed attacks by some fanatical Jews particularly during the night.

In his book *The Israeli Connection*, Benjamin Beit Hallahmi, a professor of psychology at Israel's Haifa University, describes the situation of the Muslims living in the Gaza Strip and Israel's view of them:

In 1986, the Gaza population stood at 525,000 and the density at 2,150 per square kilometer (in Israel it is 186). Most able-bodied Gazans, starting sometimes at age eight, work in Israel, at wages which are 40 percent below average Israeli pay. They pay income tax - without being entitled to any benefits, since they are defined as nonresidents.

In the Israeli consciousness Gaza has become the symbol of helplessness and squalor, but there is no sympathy for the denizens of Gaza, for they are the enemy.¹²

It will be useful at this point to briefly consider the impressions of a Palestinian-American citizen who visited the refugee camps in order to get a better idea of the conditions there. Yasmine Subhi Ali, a medical student, says this of her 1999 visit to the Shatila Camp:

... passing many damaged remnants of the civil war and the Israeli invasion all along our route. I expected that we would have to stop at some gate signifying the entrance to the camp when we reached it, but I saw nothing of the sort. I didn't need to: the contrast between the camp and the surrounding area (which was not the nicest part of town in the first place) was so striking that there could be no mistaking it. There were piles upon piles of trash, junk, and stones lining both sides of the road... Crowded shops line the street now, but in the distance behind them reminders remain: those bullet-hole-ridden, gunpowder-stained buildings... and a graveyard for which (we were told) the camp inhabitants were not allowed to build any memorials or even tombstones.¹³

Persecution of the Civilian Population

Some circles that enjoy influence within the Israeli administration, have implemented a systematic state terror toward the Palestine people since the beginning. Naturally, the main targets of that terror are the Muslims living in the region. For half a century now, Palestinian Muslims have been ejected from their homes with no justification even being offered, and have been shot and attacked, have seen their homes demolished and their fields and gardens torn up, and been subjected to torture and violence. What is going on in Palestinian lands reveals that there is a terrible oppression and harshness prevailing within the country.

Very few of the attacks on and bombings of women, young people and children in Palestine are reported by the world media.

In Palestine, 70% of whose population consists of young people, children have experienced exile, detentions, imprisonment and slaughter ever since the occupation in 1948. They have been treated as second-class citizens in their own land, and learned to survive, even under the most intolerable conditions. Half of those who lost their lives in the Intifada which started with Ariel Sharon's provocative visit to the Dome of the Rock in October 2000 were under age 16. Sixty percent of those injured were less than 18. At least five children a day still die in those regions where the conflict continues, and more than 10 are injured.

Journalist-writer Ruth Anderson described the inhuman images from the Aksa Intifada in The Palestine Chronicle, published in Palestine:

No one mentions the newly married young man who went off to demonstrate only to die a martyr leaving his young bride a widow. No one mentions the Palestinian youth whose head was crushed by Israelis and whose arms were broken before he was so brutally slaughtered. No one mentions the little 8-year-old boy who was shot to death by Israeli soldiers. No one says how (some) Jewish settlers armed with all sorts of weapons and encouraged by Barak's government, storm Palestinian villages and uproot olive trees and murder Palestinian civilians. No one mentions the Palestinian babies who have died when their homes were bombed by air raids or who were caught in a hail of Israeli bullets while being transported to an envisioned safety. Everyone knows that babies cannot throw stones. Everyone knows but Israelis and Americans.¹⁴

The reply from Ehud Barak, the prime minister of the time, to the inhuman scenes going on in Palestine was particularly interesting. He simply stated that he doesn't mind how the conflict in Gaza, the West Bank and the other zones will ever die down and that the use of all means against Palestinians crowds was justified. He also noted that he is not interested in how many Palestinians die, but he is only concerned with the security of his own people.¹⁵

The response from E. Eytan, a general in the Israeli army, is even more thought-provoking. He stated that they do not regret anything they have done and they are ready to use all means for the security for their people and soldiers. He said that the order was given to

the troops to use weapons against Palestinian demonstrators and that people must be shot in the head and chest to instill fear into the population.¹⁶

The above statements from some Israeli officials are the clearest possible expression of this cruel mentality. The figures show that most Israeli soldiers carried out their orders with the greatest efficiency. According to a Palestine Health Organisation report, 34 percent of the more than 400 people killed during the Aqsa Intifada were under age 18. The important thing, however, is that 47 percent of the dead were people who did not take part in the demonstrations or clashes. Thirty-eight percent of those injured on the West Bank were hit by real bullets, and 75 percent of those in the upper parts of their bodies. In the Gaza Strip, 40 percent were injured by real bullets, and 61 percent of them in the upper body, in other words in the chest. The total number of wounded exceeded 10,000. Some 1,500 people suffered permanent disabilities. The hospitals where these people were being treated were also frequently attacked. A total of 1,450 people were detained, and 750 of these are still in Israeli prisons.

Some 2,760 buildings were seriously damaged. Of these, 773 were the homes of Palestinian civilians, 180 of which were completely destroyed. Among the damaged buildings were 29 mosques, 12 churches and 44 water depots. Forty-one schools were rendered completely unusable, and four of them were actually used as military warehouses by Israeli troops. Thirty school buildings were burned by Israeli soldiers. The situation led to damage totaling around \$400,000.

Finally, 45 students were killed on their way back home from school during the first two months of the al-Aqsa Intifada.¹⁷

All these statistics point to one clear fact: There has been a conscious and systematic policy of the elimination of the Palestinian people. The above figures show that Israeli troops did not use their weapons to remove a threat to public security, but to kill and maim. Most of the children who were killed and crippled were shot in the head or chest, or else from behind. It is obvious that no soldier whose aim is simply to maintain order would shoot people in the head or chest, or from behind as they run away.

It is also completely unacceptable for some Palestinians to perpetrate acts of violence against innocent Israeli civilians. However, Muslims are charged with behaving in the manner commanded by Allah and being guided by the sunnah of the Prophet (saas), at all moments of their lives.

In the verses of the Qur'an Allah calls people to the ethics of Islam, through which the world can be made a haven for peace and love. Allah commands us to rule justly without discriminating among people, to preserve people's rights, not to tolerate cruelty, to support the oppressed in the face of cruelty, and to lend a helping hand to those in need. This justice requires one to face a decision by protecting the rights of both parties, to evaluate events objectively, and to think without bias. It requires justice, honesty, mercy, and compassion.

It is obvious that attacks such as these against civilians cannot be excused. As explained above, such a method is absolutely inconsistent with Islam. When we examine the Qur'anic verses and the actions of the Prophet (saas), it is clear that there is no place in Islam for attacks against civilians. Whether during the conquest of Mecca or during other wars, the Prophet carefully protected the rights of innocent and unarmed people, and prevented them from being harmed. He reminded believers in this regard on various occasions, commanding them to "Set out for war in the name of Allah and for the sake of Allah. Do not lay hands on the old verging on death, on women, children and babies. Do good, for Allah loves the virtuous and pious" (Muslim) Muslims oppose tyranny and barbarism, the unnecessary use of weapons, and all unjust practices.

In any discussion of the attacks on Israeli citizens, another topic which must be examined is the place of suicide in Islam. Some circles are gravely misinformed about Islam, believing that this religion of peace permits the practice of suicide attacks; nothing could be further from the truth. The fact is that Islam forbids the taking of one's own life, just as it forbids the taking of another's. Allah condemns suicide explicitly when he says, "do not kill yourselves." (Surat an-Nisa': 29). No matter what his reason, it is forbidden in Islam for anyone to kill himself. The Prophet (saas) also condemns suicide in one of the hadiths, indicating that those who choose this path will suffer eternal damnation:

Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever. (Muslim)

Consequently, every Muslim should condemn these incidents, which cast a pall on the just cause of the Palestinian people.

It should be bore in mind that any mode of struggle outside of the values of the Qur'an – for example, the "guerilla" tactics envisaged by communist ideology – is not correct, and cannot succeed. For this reason current situation on Palestinian lands must be evaluated sensibly and realistically, and a new strategy consistent with the Qur'an must be determined.

Conclusion

One could say a great deal more, and cite a great many more examples of what is going on in Palestine. Yet what we must above all not forget is the responsibility that falls to every person of conscience in the face of them. The events in Palestine mean much more than an Arab-Israeli war. First of all, the Muslim people who lives under constraint and oppression are engaged on an important quest for justice. Moreover, atheist Zionist oppression also afflicts devout Jews and Christians. It is not only the Palestinians who are trapped behind walls. Everyone in the region, incuding Israeli citizens, has been condemned to live behind walls when they could be travelling and doing business perfectly freely. That is why all believers have a duty to wage a war of ideas with those ideologies used to support the continuing oppression in Palestine, and to try to find a solution to it.

Every person of conscience must consider that fact and look for a way out. As we have said in other sections of this book, that way out lies in spreading Qur'anic morality among people worldwide. That is the only way to bring about peace and brotherhood, whether in Palestine or any of the many other countries experiencing war and conflict. If the justice, cooperation, compassion, love, self-sacrifice and forgiveness that the morality of the Qur'an commands come to prevail in the world, then the result will be a place of justice, peace and security.

With the words, "Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success" (Surat Al 'Imran: 104), Allah draws attention to this honorable duty placed on all believers. What all Muslims therefore need to do is themselves to live by a morality that is pleasing to Him, explain it to other people, and preach the morality of the Qur'an to the entire world.

KASHMIR

The Muslims Of Kashmir Are Waiting For Help

Like many other Muslim peoples on the continent of Asia, the people of Kashmir spent the second half of the twentieth century in a state of war and conflict. The main reason why there has been no peace or stability in Kashmir for some 50 years is the oppression of the occupying Indian administration.

Kashmir is an economically important area of the world, with its gold, emerald and ruby mines. Since this region under Indian occupation lies high up in the mountains, it is a strategic locale that can be used to dominate the whole surrounding area. That is why Kashmir, with its strategic importance and underground wealth, has attracted the attention of many nations throughout history. However, the most important reason why countries in the region are so interested in Kashmir is its being a Muslim country.

It seems that neither India, known with its prejudiced attitude against Islam, nor Russia and China have any intention of allowing Kashmir to achieve its objective of becoming an independent Islamic state, or else to unite with Muslim Pakistan. The fact that the Kashmiri people are Muslim is the fundamental reason for the economic embargo, acts of violence, unjustified detentions and torture that they are subjected to. In this way, the powers in question aim to prevent Muslims from gaining power, both economically and politically. In the same way, they also want embargoes and international pressure to prevent the Muslim Pakistan government from supporting the people of Kashmir.

Maneuvering Over Kashmir

The Indian sub-continent remained under British hegemony until the end of World War II. When the British departed, Indian Muslims wished to have their own state and so established Pakistan. There was an exchange of populations between India and Pakistan. Many Muslims living in India migrated to Pakistan. Jammu/Kashmir, however, with its overwhelmingly majority Muslim population, remained under Indian control, by means of that country's intrigues and support from the British. Kashmir has been living under Indian oppression ever since.

The Kashmiri Muslims wished to resist the oppressive Indian rule and to gain their independence. Indian forces carried out three major massacres in the country, in 1947, 1965 and 1971. Tens of thousands of Kashmiri Muslims were killed. More than 4,000 women were tortured and raped. Schools providing religious education were shut down in order to prevent any Islamic awareness.¹⁸ The killing and assimilation movement took on its most ruthless form after 1990. People were detained for no reason and tortured to death. Homes were looted, defenseless people subjected to all kinds of persecution, and newspapers and schools shut down. Nor was the Indian government content with restricting itself to armed violence. Dams supposedly needed for agricultural purposes were also employed to oppress Muslims. They were filled up to the brim and then suddenly opened when the monsoon rains came. The lower-lying areas, Kashmir and Pakistan, were thus flooded. Thousands of people lost their lives as a result, and the affected areas suffered great damage.

In October, 1993, there was a major attack on the Hazratbal Mosque in the Kashmiri capital, Srinagar. The Indian authorities surrounded the mosque, which they said was being supposedly used as a military base of operations by Muslims, for about a month. More than 100 people were killed during that time. A further 300 innocent people were detained. Electricity and water supplies to the city were cut off.

In addition to the persecution by the Indian government in Kashmir, there is also a serious refugee problem. Below you can read the impressions of Sefer Turan, a television reporter for Turkish channel Kanal 7, of the refugee camps in question. These alone are enough to stir a person's conscience:

The Ambor refugee camp was set up in 1990 for Kashmiris fleeing Jammu Kashmir. Living standards are far below the norm. People are crammed into tiny mud houses. In the one-room house we entered, there was a single bed. When I asked how many people lived there, I was told, "Nine." The camp consists of 214 families, or 1,110 individuals. It is enough to enter one of the mud huts they live in to see how low their standard of living really is. The huts generally consist of two rooms. There are a few unusable pots and pans. Also one or two beds, if they can properly be called that. A mother sits in the corner with a baby on her lap. A pan boils over an earth fire, where a few branches that someone has managed to scrounge up are burning. There's absolutely nothing to eat anywhere! I was too embarrassed to look under the lids off any of the pans. In none of the tents was there anything to eat or to sleep on! A very old piece of cloth was spread out in the middle of the floor in one of

the tents. Maybe that was used as a bed. When I asked how many people lived in that tent, I was told 11. Outside, a single pot was boiling...19

The above example is just one of the refugee dramas experienced all over the world. The living conditions of the millions of refugees in Palestine, the sufferings of the nearly one million Muslim refugees during the Kosovo War, and the hundreds of thousands of Chechen refugees are even worse.

In all these situations there lies wisdom that all people of conscience need to grasp. There is wisdom in all things that happen in the world, as they are intended to be a test. The lesson that believers must learn from the experiences we have been considering is the clear importance of explaining the existence of Allah and the rewarding morality of the Qur'an to the whole world. What they need to do in the face of that truth is to fulfill their duty of waging a war of ideas against all tendencies that deny Allah, and to lead men from doing wrong and command them to do what is right. In this way, people with strong consciences, who fear Allah will emerge, and all cruelty will disappear. Those who oppress others will pay the price for their deeds, both in this world and the next. Allah reveals this truth in the following verses:

Those who oppose Allah and His Messenger will be subdued and overcome as those before them were also subdued and overcome. We have sent down Clear Signs. The disbelievers will have a humiliating punishment. On the Day Allah raises up all of them together, He will inform them of what they did. Allah has recorded it while they have forgotten it. Allah is a Witness of all things. (Surat al-Mujadala: 5-6)

The basis of this struggle is a contest of ideas to be waged against all kinds of cruelty, conflict, and the atheist philosophies that provide the foundation for disorder. In this struggle, the basis of all peace, harmony and love, namely people's consciences, will be stirred into action and innocent people delivered from suffering. Allah has revealed the glad tidings of the outcome of this struggle:

Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end for you for what you portray! (Surat al-Anbiya': 18)

Cruelty Ignored by the World

The fact that India could carry out such a heinous policy of oppression in Kashmir for over 50 years is the result of overt and covert support it has received from some circles in the West. Muslims in Kashmir were abandoned to the oppressive regime of the Hindus as a result of U.N. decisions, which were mostly not even put into practice. The population of Kashmir is overwhelmingly Muslim. Its fight for freedom and the rightful support lent by Pakistan were undermined by the unjust policies of some Western circles.

While some circles in Europe try to ignore the question of Kashmir as much as possible, a certain part of the American media report the issue to the world community subjectively. Close examination shows that some U.S. dailies seldom touch on the savagery in Kashmir. On the rare occasions that they do, the situation is portrayed as one of "putting down an internal rebellion in a part of India." For example, on Jan. 22, 1990, the New York Times carried an opinion piece accusing Pakistan of supporting so-called "separatist" Muslim groups in Kashmir which damaged stability in the country and that this had caused an outrage in Pakistan.²⁰ It is possible to see subjective comments of this kind throughout the Western media.

Indian pressure in the region and moves towards assimilation have grown worse in recent years. There exist "fanatical Hindu groups" that the government says it is unable to control, although everyone knows that the conflict between them is a sham. These organizations aim at eliminating the Kashmiri Muslims altogether, as in the Babur Shah Mosque massacre.

How can we account for this situation? Why do some circles insist on leaving the people of Kashmir to face Indian oppression and also support terrorism from that country? The answer to that question is the intense activities of the anti-Islamic lobbies. These may sometimes be extremely influential over the administrative mechanisms of the West, which casts a shadow over the West's pro-democratic and pro-human rights stance.

In conclusion, the Muslims of Kashmir have not only had to defend themselves against India, or rather radical Hindu organizations, but have also had to wage an ideological war against these lobbies that support such groups behind the scenes.

Anti-Islamic lobbies appear behind what is happening on the propaganda level in particular. The violence faced by Kashmiri Muslims is truly terrible. Just as has happened

throughout history, however, the people of Kashmir are portrayed by propaganda in a very different light. The cruelty and torture inflicted on innocent people is covered up, so the world remains silent in the face of what is going on. People behave as if bitter reports from human rights organizations don't even exist. The people of Kashmir, who oppose Indian oppression and are fighting to live in peace in their own land, are portrayed to the world as "radical groups."

Whereas the only desire of the Kashmiri people, who have been subjected to Indian control for over half a century, is to be able to live by their religion, not to be oppressed simply because they are Muslims, and to own a land where they can raise their children in peace and safety.

The fact that the Kashmiri Muslims are unable to enjoy that most natural right and are subjected to a host of tortures underlines once again how urgent and vital is the need for Islamic morality to be strengthened against atheism and for people of conscience to become aware of what is going on.

Clearly, people of good conscience cannot simply shut their eyes and ears to all this. Putting this enormous injustice in the public spotlight and explaining that living in peace and justice is possible only through following the morality of the Qur'an is one of the most important responsibilities of our times. It is also a duty of all Muslims to tell believers of the good news of Allah's help and also to warn the wrongdoers of the fate that awaits them if they do not desist. In the verses below Allah describes the vastly different rewards that await both the wrongdoers and those who believe:

We will certainly help Our Messengers and those who believe both in the life of this world and on the Day the witnesses appear, the Day when the excuses of the wrongdoers will not help them. The curse will be on them and they will have the most evil Home. (Surah Gafir: 51-52)

EAST TURKESTAN

Savagery Hidden By The Communist Chinese Government

Then we consider ideologies that in the twentieth century spread misery throughout the world, communism comes at the top of this list. Based on the ideas of two German

philosophers, Karl Marx and Friedrich Engels, this belief system was implemented by cruel leaders such as Lenin, Stalin and Mao, and led to the worst slaughter and killing in the history of the world.

No matter how much we agree that communism collapsed as a regime with the breakup of the Soviet Union, communist ideology and practice in fact still continue, whether openly or in secret. The Muslim Turks of East Turkestan still live under the oppression of Maoist Red China. The human rights violations in East Turkestan are such that they cannot be ignored.

Chinese Cruelty in East Turkestan

The Muslim Turks of East Turkestan, known as the Uighurs, have lived under Chinese domination for about 250 years. The Chinese gave this Islamic territory the name "Xinjiang," or "conquered land," and called it their own. Following the 1949 takeover of China by the communists, led by Mao, the oppression in East Turkestan rose to even greater heights than before. The communist regime turned to the physical elimination of the Muslims, a group which refused to be assimilated.

The number of Muslims killed was truly staggering. Between 1949 and 1952, 2.8 million people were either killed outright by the Chinese army or else died of starvation in a famine engineered by the regime. Between 1952 and 1957, over 3.5 million people died, then 6.7 million between 1958 and 1960, and then between 1961 and 1965, an almost inconceivable 13.3 million.

Those Uighurs who managed to survive were subjected to torture and oppression. The late East Turkestan leader Isa Yusuf Alptekin, who spent many years in exile, described this in his books *Dogu Turkistan Davasi* (The East Turkestan Affair) and *Unutulan Vatan Dogu Turkistan* (East Turkestan: The Forgotten Land). According to these volumes, the oppression of the people of East Turkestan was no different from that of the Muslims in Bosnia, or the Albanian majority in Kosovo by the Serbs. The "punishments" meted out by the Chinese courts in the country are exceedingly ruthless and savage. These include burying people alive, beating people almost to death and then stripping them and leaving them to die in the snow, and tying oxen to people's legs in order to literally tear them apart limb-from-limb.

Assimilation Practices Aimed at the Wholesale Destruction of a Culture

Ever since 1949, the communist regime has set about eliminating the Muslim population, and has systematically moved Chinese immigrants into the region. The effects of this campaign, initiated by the Chinese government in 1953, are particularly striking. In 1953, fully 75 percent of the population was Muslim, and just 6 percent Chinese. By 1982, the ratio had changed to 53 percent Muslim and 40 percent Chinese. The 1990 census, which reported a population of 40 percent Muslim to 53 percent Chinese, began to lay bare the full dimensions of ethnic cleansing in the region.

Currently, the Uighurs are being made to stay in the villages, and Chinese are being installed in the cities. Thus, some cities now have populations which are as much as 80 percent Chinese. The aim is to establish a Chinese majority in the cities. The Chinese government's policy encouraging intermarriage between the local people and the Chinese is another part of this assimilation policy.

The Chinese administration has also used the Muslims of East Turkestan in nuclear tests. These tests began on Oct. 16, 1964, and as a result, people in the region have developed deadly illnesses, and some 20,000 handicapped children have been born. The number of Muslims who have lost their lives as a result of the tests is known to be in the area of 210,000. Thousands of others contracted cancer or were left crippled.

From 1964 to the present, China has detonated approximately 50 atomic and hydrogen bombs in East Turkestan. Swedish experts measured the effect of tremors set off by a 1984 underground test as registering 6.8 on the Richter scale.

The Real Reason for the Cruelty: Hatred of Islam

The one critical reason behind China's oppression of the people of East Turkestan is that they are Muslims, because communist China sees Islam as the biggest obstacle to its tightening its grip over the region.

Chinese intolerance resorts to all possible methods of oppression in order to turn the people from their religion, and went through its most fanatical period during the communist dictator Mao's Cultural Revolution of 1966-76. Mosques were torn down, mass

worship was banned, Qur'anic courses were shuttered, and the Chinese moving into the area harassed the Muslim population however they could. Schools were used to spread atheist propaganda. All available means of communication were marshaled in a concerted effort to turn people away from their religion. People were banned from learning about their faith, and religious leaders were prohibited from teaching about it. However, in the face of all this oppression, the people still held fast to Islam.²¹

One of the methods of intimidation and pressure still used today shows itself in the schools. University education in the region is given in Chinese, and Muslims allowed to study in these universities make up only 20 percent of the student body. Economic difficulties are another barrier keeping the level of education low among the Muslim population. Schools that teach in Chinese enjoy advanced facilities, but Uighur schools lack such advantages. So-called religious education in schools is built upon a pillar of atheism.

The fact that the alphabet has been changed four times in the space of 30 years is another part of the assimilation policy aimed at local Muslims. Despite the Cultural Revolution, Mao left the Chinese script unchanged, but changed the Uighur alphabet from Roman letters to Russian-type Cyrillic. After that alphabet had been used for a while, the system went back to the Roman. Then, however, it changed over to Arabic script in order to block any cultural bridges from being established with Turkey. The difficulty in simply understanding each other faced by generations whose alphabets have been switched around so many times is all too clear.

Communist China's Anti-Islamic Role in the Far East

The savage oppression of Muslim Uighur Turks in East Turkestan continues unabated today. Chinese officials round up young Uighur Turks who have committed no offense, just because they see them as potential enemies of the regime. To escape this persecution, young people flee to the mountains or the deserts.

Since 1996, tens of thousands of Uighur Turks have been held in camps where it is known that many of them are subjected to severe torture. As one international human rights organization detailed in an official report, suspects are tried in mass hearings and either sentenced to hard labor or executed by firing squads in public squares. Courts operate under orders from the Communist Party. Perhaps more terrible yet, pregnant women are

taken from their homes and forcibly sterilized under unhygienic conditions, and children born outside the government's quotas are killed, their families' wishes in the matter swept aside and unlistened to.

The events of February 1997 summed up this Chinese persecution. On the Night of Power (Lailat-ul Qadr) during Ramadan, which occurred on Feb. 4, more than 30 women who had gone to a mosque to celebrate this important night for Muslims, were burst in on while they were reading the Qur'an, beaten by members of the Chinese militia and then dragged to security headquarters. Local residents went to the headquarters and asked for the women's release. In response, the bodies of three women who had been tortured to death were hurled in front of them, and fighting broke out between the outraged locals and the Chinese. Some 200 East Turkestan natives lost their lives between Feb. 4 and 7, and more than 3,500 ended up imprisoned in camps. On the morning of Feb. 8, people who had gathered in mosques were blocked by security forces from carrying out their prayers. Fighting broke out again, and as a result the number of people detained, which had been 58,000 in April-May 1996, suddenly shot up above 70,000. Up to 100 young people were publicly executed, and 5,000 Uighur Turks were stripped naked and put on public display in groups of 50.

Despite all this, it is noteworthy that the people of East Turkestan still do not receive the support from the West that they expect.

The United Nations' official definition of genocide fits exactly the situation in Chinese-occupied East Turkestan. Despite this, the people of East Turkestan are unable to benefit from U.N. protection. All their applications to the U.N. are rejected. Twenty-five million East Turkestan Muslims are still suffering under Chinese oppression, and the world closes its eyes or turns away from this cruelty. There are thousands of political prisoners, and many have "disappeared" in prison. The torturing of detainees has become a routine matter.

In order to bring an end to this persecution in East Turkestan, the world must first of all be told in no uncertain terms what is taking place there, and then international sanctions must be applied to make China feel the heat. China is engaged in a massacre behind closed doors, and the oppressed people of East Turkestan lack any means of making their voices heard. The people of the world have to act in unison on this vital matter.

It must not be forgotten that at the root of this savagery and persecution in East Turkestan lies the atheist philosophy of communist China. This inhuman war being waged against a defenseless people is the result of materialist and atheist communist thinking. The ruthless communist leaders of the twentieth century left a bloody ideology and millions of dead in their wake. East Turkestan is but one example. The only way of stopping this nightmare from ever harming mankind again is to wage a war of ideas against atheist ideologies such as communism. The removal of the fundamental bases of communist ideology will be the first step in putting an end to communist oppression.

As was stressed in the first chapter of this book, the fundamental basis of communism is Darwinism. Karl Marx, the founder of communism, dedicated his *Das Kapital* to Darwin, a figure whom he greatly admired. In his book *Ever Since Darwin*, the world-famous Marxist-evolutionist scientist Stephen Jay Gould writes:

...Marx and Darwin did correspond, and Marx held Darwin in very high regard...
Darwin was, indeed, a gentle revolutionary.²²

The communist Chinese leader Mao said in one address, "Chinese socialism is founded upon Darwin and the theory of evolution," thus clearly identifying the ultimate source of the violence he inflicted.²³

These statements laying bare Marxism's roots show clearly that Darwinism is the ideology lying behind the ruthless cruelty practiced in past years in countries such as Russia and China, and which is today still inflicted on Chechens and the Muslims of East Turkestan. (For details of Darwinism's scientific and ideological collapse, see the appendix on the evolution deception.)

The Sinister Maneuvers of Those Who Want to Establish Ethnic Conflict in East Turkestan Will Never Achieve Their Aim

The Uighur Turks are a noble people, known for their good manners, honesty, fortitude, reconciliatory natures, obedience to the state, loyalty and devotion. These fine people possess excellent virtues, such as forgiveness, loving, peace, loveliness, respect for different ideas and beliefs and judging people according to their moral values rather than their race. There has therefore never been any conflict based on ethnicity with the other peoples living in the region, especially the Han Chinese, and neither will there be any in

the future. The Uighur Turks want a climate in which everyone can live together in peace and security, respecting the right to life of everyone in East Turkestan, no matter what their religion or ethnic origin. Some of the main ways in which this can be brought about are as follows:

1. It is obvious that the Uighur Turks favor peace and security. But peace in the region can only be ensured if the security of our Uighur brothers is guaranteed. The international community has important responsibilities in that respect. The support of international societies and organizations is essential for our Uighur Turk and Chinese brothers to be able to live in peace. Democratic pressure from these organizations, especially the UN, on the Chinese government, will ensure that the administration follows a line that is more peaceable toward the problems and legitimate demands of our Uighur brothers, and respects their human rights. When the necessary encouragement and direction is provided, when the international community acts as a guarantor, it will be easier to establish peace in the region.

2. It is natural for China to be keen to protect its national and economic interests. But this cannot be established through oppression and aggression. The path that will make China prosperous and strengthen its economic and social regeneration lies in a conception that respects human rights, is democratic and loving, and that defends freedom of ideas and belief. The only solution that can calm Chinese fears, such as lack of access to energy resources, economic losses, loss of territory or fragmentation is the foundation of the Turkish-Islamic Union. The Turkish-Islamic Union will establish an environment in which borders are lifted, there is freedom of trade and investment and in which all communities have equal access to energy resources. In this way, China will be able to spread its investments over a wide area from Tanzania to Indonesia and sell its good across a wide territory, and Muslims will be able to invest in China on a large scale. China will regenerate rapidly with the establishment of the Turkish-Islamic Union, will be spared from having to use its citizens as a cheap labor force and will enjoy abundance and plenty all over.

3. Islam is a religion of peace. All forms of violence are sinful in Islam. In the Qur'an, Allah commands Muslims to be forgiving. A Muslim who abides by the Qur'an and follows our Prophet (saas) has a duty to be peace-loving, affectionate, loving, compassionate, patient and moderate. The moral values of the Qur'an oblige Muslims to control their anger, to respond to evil with good, to always speak and behave in a pleasant manner, to forgive under even the most difficult circumstances and to behave justly, even if that conflicts with their own interests. The spread of and learning about Islamic moral values is a great

benefit for China. If the Chinese government is concerned about the Han Chinese taking in action in terror attacks in its own country and wishes to avoid anarchy and violence, then it must encourage the teaching and dissemination of Islamic moral values. In a China inhabited by people who live by the moral values of the Qur'an there will be no need for military occupation and security measures. The unrest and unease will come to a complete stop. The result will be a society made up of individuals who trust and respect one another, treat one another with understanding, are loyal to and respectful of the state and who all live in peace, that spends its money on the wealth of its own citizens instead of military investment, without investing millions of dollars in armaments and employing thousands of security personnel. And the order and equilibrium sought by China will be established naturally.

4. Our Uighur brothers' demands for humane conditions, to live freely according to their religion, to be able to worship as they wish, to protect their own culture and maintain their own existence are all justified and human ones. The most effective way of bringing these about is for the Uighur people to make a cultural leap forward, to improve themselves with an anti-materialist and anti-Darwinist education, to increase their economic strength, and strengthen themselves both materially and spiritually. The Turkic Uighur people must not forget that they are the most important representatives of Muslims and Islam in China. They must act as models to the Chinese people with their good manners, nobility, modesty, balance and moderation. An Uighur people who are culturally advanced and materially stronger will clearly have wide opportunities to defend their own rights and also to describe and spread the moral values of Islam. By Allah's leave, the future of an Uighur society that loves Allah, protects its own national culture, is anti-Darwinist and anti-materialist, whose members love one another, which perfectly implements Qur'anic moral values and supports peace, love, understanding and compassion, will be a very bright and excellent one.

BOSNIA, KOSOVO AND MACEDONIA

The Peoples Of The Balkans Dragged From One War To Another

Towards the end of the twentieth century, the world witnessed a huge and terrible genocide. It began in 1992, and over its course hundreds of thousands of people were thrown out of their lands, killed, thrown in concentration camps, and subjected to inhuman

torture. The most striking and singular feature of this genocide, which began in Bosnia and then moved to Kosovo, was that it took place before the eyes of the whole world, right next door to the countries of Europe.

The savagery in Bosnia which began in 1992 lasted until the spring of 1995. Throughout its course there was violence the likes of which has seldom been equaled in history. The number of Bosnian Muslims killed by the Serbs was more than 200,000. Fully 2 million people were exiled from their homes, and some 50,000 Muslim women were raped. The same things happened later in Kosovo.

Destroying All Traces of the Ottomans

In order to understand this savagery inflicted on the innocent Muslims of Bosnia, we first need to take a look at the history of the region. It is well known that after the dissolution of the Yugoslavian Federation, some countries became uneasy at the way a number of regions with majority Muslim populations were heading towards independence. The setting up of independent Muslim states in the middle of Europe, and the possibility that these might form a union amongst themselves, meant Islamic civilization coming uncomfortably close to Western states. For that reason, the Muslims in the Balkans were subjected to genocide by the Serbs, with secret encouragement by the effective anti-Islamic lobbies in certain Western countries and under the security umbrella of those lobbies.

Even before people had forgotten the terrible atrocities in Bosnia-Herzegovina, a second wave of Serbian savagery began, this time in the Yugoslavian republic of Kosovo. Looking at these events from a historical perspective, it seemed that the Serbs were trying to avenge the pain of their defeat some 600 years previously. The Serbs in Kosovo see the Muslim Albanians as a "continuation of the Ottoman Empire," for which reason they are set on a policy of assimilation, or more accurately, are trying to do away with all traces of the Ottomans.

The hatred of the Serbs for the Ottomans goes back over 600 years. During the First Kosovar War, in 1389, Sultan Murat I was stabbed and seriously injured in the northwest of Pristina by a Serb disguised as a messenger. Murat eventually died after witnessing the Ottomans' victory. The second great Ottoman victory in Kosovo took place in 1448, when Sultan Murat II found himself facing a crusader army led by the Serbians, and he defeated

them. Following the Second Kosova War, Muslim Turks settled in the Balkans in large numbers.

Throughout the centuries that the Balkans remained under Ottoman rule there was no ethnic problem of any magnitude, but rather a general air of peace and security. However, certain international powers stirred up feelings of nationalism in the Ottoman territories, which led to the Balkan wars. When these came to an end, those same powers reshaped the region. This new order turned the Balkans into a battleground in the making.

The Fear of a "Greater Albania" and Kosovo

The new map of the Balkans which was agreed upon at the Treaty of Versailles at the end of World War I highlights one interesting fact: Instead of uniting the Albanians – a key segment of the population of the Balkans – in a single state, they were left scattered over a number of countries. Why were the Albanians not brought together within common borders when the map was drawn up?

In the answer to that question lies the fundamental cause of all the conflict there up to our day. **The prospect of the formation of a "Greater Albanian" state, one made up of Muslim Albanians, is regarded by certain international powers as not being in their interests.** The reason why no solution could be found to this decade-long problem lies in yet the same idea. If Kosovo is recognized as independent, a "Greater Albania" could again be established in the southern Balkans.

Albanians make up more than 95 percent of the population of Albania. Moreover, there is an important Albanian population of 35 percent within the borders of Macedonia, and some 50,000 Albanians live in Montenegro. Within Yugoslavia, the region of Kosovo also has a large Albanian population.

What if these neighboring countries were to unite, thus forming a "Greater Albania" in the heart of Europe? That is one fear of the Western powers.

It should be made clear that this fear has more to do with religion than ethnicity. Just as with Bosnia, a state here consisting mainly of Muslims is seen as "undesirable." The fact is, however, that the presence in the Balkans of a strong Muslim state that fully abides by the moral values of the Qur'an will guarantee justice, well-being, peace and security for the people of the whole region.

But, this calculation, which still applies today, played an important role in the drawing up of the map of the Balkans after World War I. That is why the Albanians have lived as an unwillingly divided nation ever since.

After World War II, the Albanians were ruled by communist regimes. The Albanians of Kosovo and Macedonia remained within the borders of Tito's Yugoslavia, and Albania itself fell into the hands of Enver Hoxha's more oppressive regime.

Following the collapse of communism over 40 years later, the powers which perceived a potential "Greater Albania" as a threat due to its Muslim nature again moved into action. It was the former communist and new fascist Slobodan Milosevic who began using savage methods to carry out this anti-Islamic policy.

As soon as Milosevic came to power, he ended the autonomy that had been granted to Kosovo in Tito's time. He began holding fascist-style meetings to fan the flames of Serbian nationalism. Places of higher education in Kosovo were barred from teaching in Albanian, newspapers publishing in that language were closed down, and the people were oppressed. It was intended that the Albanians should leave the region, and in fact some 400,000 did so during that time. At the same time, there was an attempt to change the demography of the region by moving in Serbs. They wanted to "Serbianize" the region by getting rid of the Muslim Albanians who made up fully 90 percent of the population. They even tore up property deeds and marriage documents in order to erase the Muslims' cultural identity. In 1989, Kosovo's autonomy was revoked altogether. Every day, Milosevic imposed new sanctions on the region.

The Albanians continued their peaceful resistance in the face of all the measures being used against them, and under the leadership of Ibrahim Rugova they began a constitutionally based campaign to win back their rights. The Albanian people, who had lived for many years under an oppressive system possessing no rights at all and as targets of assimilation, began to attract the attention of the world when they were subjected to ethnic cleansing. The Serbs poured police and troops into the region. These forces attacked the population, which lacked any means of self-defense, using heavy weapons. It was Feb. 27-28, 1998 when the systematic ethnic cleansing campaign began. Serbian aggression was halted by the NATO operation on March 24, 1999. However, the fact that this operation came late meant huge suffering being inflicted on the Kosovar Albanians.

Bosnia: A Massacre Before the Eyes of the World

When Sarajevo became part of Ottoman territory in 1463 it also came into contact with the religion of Islam, and it remained an Ottoman domain for some 400 years. Throughout that long time the Slavs, linked to a Christian sect called the "Bogomils" and living in the area of Bosnia-Herzegovina, turned to Islam of their own free will. A Muslim people thus emerged in Bosnia, in the middle of the Balkan Peninsula. With the 1878 Treaty of Berlin, Bosnia was given over to the Austro-Hungarian Empire, although in effect it still remained part of the Ottoman territories. But the empire occupied it in 1908, and Bosnia was no longer under Muslim rule. The Bosnians bade farewell to the withdrawing Ottomans with much regret, as they guessed the persecution they would suffer under their new rulers. Indeed, no sooner had the Ottomans withdrawn than attacks on and harassment of Muslims began.

After World War I the "Kingdom of Serbia, Croatia and Slovenia" was established, thus bringing together all the Slav communities in the region. Bosnia-Herzegovina also became part of the kingdom. In 1929, the running of the state, now called the Kingdom of Yugoslavia, fell into the hands of Orthodox Christian Serbs. Until World War II, Bosnian Muslims had their goods and property stolen and were kept under close watch.

During World War II the region was occupied by the Germans. The war years saw 100,000 Muslims killed in attacks on Bosnian towns and villages by ultra-nationalist Serbian partisans (Chetniks). The communists played an important role in the resistance against the Nazis, and when the war ended they took over the country's administration. The policy of oppression of Muslims began anew when the communists came to power. Islamic foundations were taken over, mosques and religious schools were seized, and an intensive campaign of atheist propaganda began. As a result of this pressure, one part of the Muslim population of Bosnia-Herzegovina was forced to migrate to Turkey and other European countries.

Following the collapse of the Cold War Warsaw Pact, a referendum was held on March 1, 1992, and Bosnia-Herzegovina declared its independence. However, the Serbs then occupied the country and began three years of slaughter. The number of Bosnian Muslims killed by the Serbs in just those three years totalled more than 200,000. Some 2 million Muslims were forced from their homes. Fifty thousand Muslim women were raped. Muslims sent to Serbian concentration camps were subjected to unbelievable torture, and tens of thousands of them were crippled.

Some of the cases of torture inflicted on the Muslims were taken up by the United Nations' International War Crimes Tribunal. Statements given by Muslims there show the extent of the persecution they were subjected to. For example, according to a statement by 46-year-old Sulejman Besic, a Chetnik called Dusan Tadic went up to a Muslim woman one day and shouted at her to tell him where her husband was. He later told the woman to undress, threatening to kill her if she refused. In tears, she began to strip, at gunpoint. In less than a minute, however, Tadic shot her in the head. That same Chetnik then brought her son, who during this horrific scene had been lying a short distance away with his hands tied, and ordered him to rape his dead mother. The young man then gave out a terrible cry, and was immediately shot dead by Dusan Tadic.

Bodies lay at the scenes of their murders for long periods. Such a thing was nothing extraordinary in the concentration camps. According to Sulejman Besic, many injured Muslims were in a truly terrible situation. Some of them lay unconscious as maggots crawled in their open wounds. The stench given off by the corpses lying in the open and the maggot-infested flesh was truly dreadful.

Besic witnessed these things during internment in the Trnopolje camp, and he spoke of his experience to the International War Crimes Tribunal in the Hague, which was set up to investigate war crimes in the former Yugoslavia and try the suspects. These terrible things he both witnessed and experienced were just a few examples out of thousands of the systematic torture and slaughter inflicted on Muslims by the Serbs in Bosnia.

The long savagery and ethnic cleansing in Bosnia may have come to an end, but it left behind it a great human tragedy. The Serbs carried out their threats, and responded to the rise of Islam in Bosnia with an enormous slaughter, carried out before the eyes of the entire world.

Our fervent wish is that the people of Bosnia, who were subjected to that savage genocide simply because they were Muslims, will be actively and practically supported by people of good conscience in all societies, and particularly the Islamic world on their path to recovery.

ALGERIA

The Bloody Toll Of Endless Cruelty And Oppression

Algeria enjoys an important place in the spread of Islam in North Africa, but has been wracked by social and political disorder for many years now. The roots of the conflict in Algeria, which the world has grown used to hearing about over the last decade, go back a long way.

The French Occupation of Algeria

Algeria lived in peace and security under Ottoman rule from the sixteenth to the nineteenth centuries. However, as the Ottoman Empire began to fall apart, colonialist powers divided up the Islamic world. One of these lands was Algeria. In 1827, French armies with 37,000 men invaded the country. In the three years of fighting that ensued, the whole country came under French rule. Algeria was of great importance to the French with its rich oil reserves and strategic position as a port on the Mediterranean. The country officially became part of France in 1830, and remained under the French colonialist thumb for the next 132 years.

In line with the colonialist view, the French saw the people of nations besides themselves as second-class human beings, and so established a system based on pressure and violence, as in all the other lands they occupied. A campaign of cultural assimilation was begun. Firstly, speaking and teaching Arabic was banned. French became the only official language. This policy was aimed at destroying the people's national identity and cultural heritage. Later on, Algeria was made totally economically dependent on France, and the country's political structure was reshaped in line with French interests.

The first Algerian resistance to French occupation came from Abd-el-Kader, the governor of Mascara, in 1832. Thousands of Muslim Algerians were killed in the struggle, and the French took over the whole of the country. Throughout the period that followed the uprising, there was no force able to coordinate the anger that people felt towards the colonizers. A number of moves for independence inspired by the policies of violence and repression were savagely put down. That remained the state of affairs in the country until the mid-twentieth century.

With the outbreak of World War II, a new era dawned in Algeria. Nazi Germany first occupied France and then Algeria. Many Algerian patriots were detained by the Germans, most of whom were either killed or sent to concentration camps. When the Allies put an end to the German occupation in 1942, those Algerian intellectuals who had imagined that this would be the start of a new and democratic dawn in Algeria quickly realized that they were mistaken. In 1943, a group led by Ferhat Abbas proposed to the Allies that colonialism be ended in favor of an independent state being founded at the war's end, with a new Constitution, as well as that Algerians should run the country and all those imprisoned for their beliefs should be released. The Algerians, who had fought alongside the Allies against the Germans, thought that their just demands would be accepted. However, they were instead, rejected. Furthermore, a new wave of killing was just around the corner.

When a large crowd of people unfurled the Algerian flag on May, 8, 1945, during celebrations to mark the end of the war, this action was met with terrible bloodshed. French troops opened fire on those carrying Algerian flags, and 40 people were ruthlessly slain. This met with considerable reaction from other Muslims in the area. The protest grew, and France decided in favor of an even greater show of force. Army units began opening fire on civilians at random. As a result, according to figures from American sources, some 45,000 Muslims died in the ensuing slaughter. Many more were wounded. This incident, known as the Setif Massacre, was followed by other acts by the oppressive French regime. All political activity was banned. Thousands of Algerians were detained with no justifications given. The Algerians were getting another painful taste of the colonialists' cruelty.

During the decade that followed the Setif Massacre, independence movements matured. A notice published by resistance forces on Nov. 1, 1954, urged the Algerian people to rise up for freedom and independence. The National Liberation Front (FLN) and the National Liberation Army (ALN), founded that same year, led the independence movement. The FLN was not a homogenous movement, and people of diverse political persuasions gathered under its umbrella. It met in Cairo in September 1958 and formed the Temporary Government of Algeria.

France, of course, had no wish to lose Algeria with its rich reserves of oil and natural gas. The potential emergence of a Muslim country with rich natural resources made France and other anti-Islamic forces uneasy. The French administration calculated that such a development would have a domino effect on other Muslim countries in Africa, and so it

turned to further killing. Many villages were burned by the French, and schools and mosques were demolished, until Algeria declared independence. During this period, which saw thousands of people lost their lives, the French did not shrink from ruining the Algerian people's harvests and killing their animals as well. Some 400,000 vines were uprooted and thousands of animals were slaughtered.

However, France finally accepted the Algerians' desire for independence, although French forces had never hesitated to kill innocent people, women, children and the elderly. In 1959, French President de Gaulle announced in a speech given to the United Nations that he would recognize Algeria's independence. The FLN and France declared a ceasefire with the Evian agreements, and Algeria finally gained its independence in 1962. The seven-and-a-half-year struggle for independence from colonialist France left behind it 1.5 million Algerian dead.

This violence carried out by the French government of that time is a sad confirmation of the disbelieving and corrupt character revealed to us in the Qur'an. Destroying defenseless peoples' ability to make a living in time of war, causing famines which make it impossible for them to survive, and leaving them in poverty and want are all methods that cruel regimes have resorted to throughout history:

Whenever he holds the upperhand, he goes about the earth corrupting it, destroying (people's) crops and animals. Allah does not love corruption. (Surat al-Baqara: 205)

We must not forget, however, that people who implement such policies in this world will pay the price in the next. In the Qur'an Allah gives Muslims the following good news:

That abode of the hereafter - We grant it to those who do not seek to exalt themselves in the earth or to cause corruption in it. The successful outcome is for those who believe. (Surat al-Qasas: 83)

Tortures the Algerian People Suffered at the Hands of the French

The oppressive and ruthless policy adopted by France throughout the Algerian war of independence was savagely criticized by a great many French intellectuals, and civilian initiatives were taken to put a halt to the oppression. This violence, believed to have been consigned to the dusty pages of history when Algeria finally gained independence, has

recently been placed back on the agenda by recent statements by commanders who served in Algeria at the time.

The French administration's policy in Algeria was very frankly and succinctly set out by Jacques Massu, emergency rule commander at the time:

Torture? Of course we torture. Some of the press have made it very difficult for us. But how can you expect us to behave differently? 24

Even more hair-raising were the impressions of Jacques Duquesne, a La Croix correspondent at the time:

The questions of torture and disappearances constantly weigh on your mind. Men and sometimes women are detained, and nothing is heard of them ever again. The practice of tying bodies to rocks and throwing them into the sea is well known. The number is generally put at around 3,000, although Algiers Mayor Jacques Chevallier speaks of a figure closer to 5,000. Among the methods of intimidation carried out by French troops were rape and the destruction of entire villages. One soldier told how as a medical orderly every morning he had to treat people who had been tortured by his unit throughout the night. The most popular technique most everywhere was to apply electric shocks all over the body, sometimes even to women's sexual organs. Other torture methods were intended to kill. Victims had rubber pipes placed in their mouths and then the water was turned on, or fingernails were pulled out, or people were held head-down in baths full of water, or they were hung for hours at a time by their wrists in such a way that their feet could barely touch the floor. There were still other methods. It is not easy to write of these things. I have only repeated a part of what I know. 25

What Changed With Independence?

Algeria won its independence in 1962, although very little actually changed for the Muslim people. With the declaration of independence, the FLN assumed power and turned into an organization intimately tied to colonialist France. Following a tradition frequently witnessed in the Islamic world in the twentieth century, the party set up an oppressive regime. The leaders of that regime exploited the country's rich natural reserves during their time in power. As the FLN leaders and their backers made fortunes, the people grew

ever poorer. In the 1990s, unemployment levels rose to around 70 percent. However, all the pressure and exploitative policies directed at the Muslim population carried the seeds of the regime's own destruction.

All these developments in Algeria led to popular demonstrations, boycotts and protests through which the people expressed the wrongdoings being committed. More and more voices called for a free, multi-party system to replace the single-party one. Eventually, in 1989, a multi-party system was formed.

General elections were held on Dec. 26, 1991. It was to be a two-round ballot, and the results of the first round were announced on Dec. 30. The Islamic Salvation Front (FIS) had secured an overwhelming majority, winning 188 out of the 232 seats in the parliament. The ruling FLN only managed to win 15 deputies. The second round was seen as just a formality. It was certain that the FIS would emerge victorious.

However, the oppressive regime in the country did not allow that to happen. The army, led by Chief of General Staff Khalid Nezzar, took power in a military coup. A number of provocations and blatantly false news items were produced to "justify" the coup. Before the results of the first round had been announced, the prime minister said that the vote had taken place calmly, peacefully and securely. After the results became clear, on the other hand, he made a statement that the polls had "not been sufficiently free and honest," hinting that the FIS had either cheated or resorted to force.

The development of the coup was also interesting. The events that unfolded were showing that the whole thing had been planned beforehand. Following the coup, and contrary to the impression that was being given to the rest of the world, Muslims did not begin a "civil war." It was those who carried out the coup who began the conflict. The FIS called on all sides to abandon the use of force and to use peaceful methods. The government's answer was to detain thousands of FIS members and supporters and inflict the most terrible torture on them in prison.

The years that followed brought no change in the pressure put on the Algerian people. Following provocations blamed on Muslims, special courts with extraordinary powers were set up. At first, the FIS and its supporters tried to keep a level head and stick to peaceful methods, but eventually they began to change their attitude. One group resorted to arms to respond to the armed attacks on it by security forces. In the end, Algeria found itself in a state of civil war.

Who Directed the Civil War in Algeria?

The civil war had but one aim: to destroy the Muslims' power, if necessary by means of physical elimination. That is why death squads were set up, under the name of "anti-terrorist teams." Muslims targeted by these squads were murdered, and these cases were never solved. According to the description of one Algerian police officer, who admitted what had gone on, special teams would knock on the doors of Muslims they had targeted and then fire their weapons when the door was opened.²⁶ Professor Abdelhamid Brahimi, Algeria's prime minister of 1984-88, spoke of the methods employed in the war that was declared against Muslims:

The Algerian people have been hurt in their dignity since the coup d'etat of January 1992. Mass and arbitrary arrests of innocent people, including teachers, engineers, doctors, lawyers, merchants, and students; people sent without trial to internment camps or thrown into prison in inhuman conditions of detention. Furthermore, young Algerians are killed everyday without any evident reason by death squads, only because they represent a potential danger for the regime.²⁷

In his Nov. 16, 1997 article entitled "We Accuse 80,000 Times," John Sweeney, a reporter for British daily The Observer, lent support to Brahimi's words. Sweeney was particularly interested in Algeria and expressed his views on the slaughter in the country after interviewing people who had witnessed the savagery with their own eyes:

... [T]he weight of evidence indicts the state of Algeria. Around 80,000 people have been killed since the generals cheated the people by scrapping elections in 1991. The government – le pouvoir – is corrupt, hated and stays in power by a reign of terror. Consider the evidence from Amnesty International, Human Rights Watch, the International Federation of Human Rights, Reporters Without Frontiers; evidence from Algeria's own state-controlled media...²⁸

Sweeney's received a worldwide reaction from his interview with an Algerian secret policeman, an interview which fingered a number of Western countries, France in particular, as being responsible for the ruthless killing of innocent people. His reports and firsthand impressions showed that the terror in Algeria was actually backed by the state. Although the whole world is aware of this, nobody said it had to stop, preferring instead to avoid speaking about it all whenever possible. In other words, "The Algerian state and its Western friends preferred to act under cover of darkness."

Those Really Responsible for the Murders

Sweeney gave the examples of three separate killings in that article, revealing precisely who was responsible for the murders attributed to the Muslims. The first of these happened in July 1994. On the day that the Western G-7 leaders met in Naples, seven Italian sailors had their throats cut while at an Algerian port, allegedly by "Muslim extremists." The Western press immediately and fiercely condemned the "radical Muslims" who had carried out the attack.

However, Joseph, the Algerian secret policeman used by Sweeney as a source, had a different view of the attack than most in the West. He said that the killers were his colleagues in the secret police. The interesting thing was that at the time of the attacks the port concerned was within a military area, and a well-protected naval base. Sweeney drew attention to the extraordinary nature of the events:

Jenjen was, at the time of the massacre, a heavily guarded naval dockyard, in a military zone, with a naval barracks a few yards from the ship where the Italians were butchered. If extremists were the killers, they had to pass the military control, tiptoe by the barracks, slit the throats of the Italian crew, unload 600 tones of cargo, which was found to be missing, and tiptoe back without being spotted.²⁹

The second example provided by Sweeney in his article was no less fascinating:

In 1995, a series of bombs went off in Paris. Islamic extremists were blamed and the West agreed. Joseph told us the men who planned the bombs were Generals Tewfik and Smain, commanders in the Algerian secret police, and the operation was controlled from the Algerian embassy in Paris. After the bombings, the then French Interior Minister, Jean-Louis Debre, was asked at an off-the-record lunch whether it was possible the Algerian secret police had been behind the bombings. He said: "The Algerian security military would like us to go up the wrong trail so that we can eliminate people who annoy them."³⁰

The third example in the article also took place in a mysterious fashion:

In 1997, three huge massacres took place south of Algiers. All three happened in a heavily guarded zone, surrounded by army barracks. It takes a long time to slit the throats of 200 people. No one has been brought before the Algerian courts for any of the big massacres. The killers, the regime admits, "left undisturbed."³¹

An incident similar to those described by John Sweeney was also reported in a Turkish magazine. This contained statements from witnesses of a massacre in Algeria's Seydi Musa region which ended in the deaths of 300 people. The incident is most important if one wishes to see the truth of what is taking place in Algeria:

The fact that there was no military intervention in the Seydi Musa massacre, which happened right next to a military headquarters and lasted five hours, is clearly the most noteworthy aspect of the whole affair. Survivors' statements that "We shouted for help, the security forces were right nearby, yet the first people to come in the early hours of the morning were the fire brigade," and of the flames and smoke issuing from the houses, and that fact that the sound of the attackers' automatic weapons failed to attract the attention of the security forces are sufficient to demonstrate who is behind the killing in Algeria.³²

Abdelhamid Brahimi and John Sweeney are not alone in their views of what is going on in Algeria. Many experts monitoring developments in the country agree that the Algerian government, supported by the junta, is behind the killing and acts of terrorism. One of these experts is the Rand Corporation's Graham Fuller, a former CIA agent. Fuller identifies military units as being responsible for the terrorist actions in Algeria, as well as the bombs in Paris, and describes their intention as manipulating world public opinion. He maintains that western intelligence agencies know all about that and that they try to influence world public opinion with misinformation.³³

Another fact providing important clues is that most of the generals in the junta held responsible for the killing served at one time or another in the French army. These people were serving in the French army during Algeria's War of Independence, in other words they were collaborating with the French. Chief of General Staff Mohammed Amari, for example, was an officer in the French army. He joined the Algerian army shortly before independence was won. Also among the officers in the French army were the head of the Intelligence Branch, General Tewfik, and the leader of the coup and former minister of defense, General Khalid Nezzar.³⁴

Added to all of this, former Prime Minister Abdelhamid Brahimi's explanation that all acts of terrorism are blamed on the Muslims, whereas the Muslims know they cannot achieve their aims by killing, draw attention to another aspect. After saying that, Brahimi stressed that it was former members of the OAS, a counter-guerilla

organization set up to oppose Algerian independence in 1962 and actually run by the French administration, that was behind the state terror in Algeria.³⁵

Alongside all this, the fact needs to be made clear that those Muslim groups in Algeria who engage in terrorist attacks against civilians are on the wrong path. As we have already stated, such methods are incompatible with Islam. Islam requires Muslims to always prefer peaceful methods, and if war becomes a final resort Islam requires the lives and rights of innocent civilians not involved in the fighting to be protected. Outside this, all methods of "struggle" which resort to unjustified violence are a violation of Islam. The Muslims in Algeria need to be sensitive to this fact and to wage their struggle not with arms but with their culture, knowledge and reason. In that event it may be hoped that the blood and tears in Algeria can be replaced by welfare and security.

TUNISIA

A People Oppressed Solely For Their Faith

North Africa was another of the regions thrown into disorder in the post-Ottoman period. The Ottoman Empire had taken over control of much of North Africa in the sixteenth century and established a stable administration there. Colonialism destroyed peace and security there as well as Ottoman administration, however. The entry of the colonialists into Africa began with the Dutch in the seventeenth century. The Portuguese, British and French then established themselves in various regions of the continent. In order to take over the North African territories belonging to the Ottomans, however, they had to wait until the nineteenth century. Tunisia was one of the countries that went through this process.

Tunisia's encounter with Islam took place with the conquest of the Muslim armies under the command of Abdallah ibn-abi-Sarh in 648 A.D. Within a short time the country became an Islamic nation, and by the end of the seventh century the whole population was Muslim. It changed rulers many times after that, but real peace and security in Tunisia began in 1547 with Ottoman rule. Tunisia was a province of the Ottoman Empire and maintained that status until 1881. Contrary to the dictatorial mode of administration in Western civilizations, Ottoman rule was based on peace and compassion, both features of Islam. Alongside the Muslim Arabs who made up the majority of the population, various

ethnic and religious groups such as Berbers and Jews lived together in peace and brotherhood during this tranquil time in Tunisia. This peaceful era continued until the French occupation of 1881.

The Bloody History of French Colonialism

France governed Tunisia by means of governors known as "senior commissars." Just like in Algeria, a policy of great cruelty thus began. All opposition movements and activities in support of independence were bloodily suppressed. Leaders of Islamic movements which favored independence, and those who supported them, came under violent pressure, and a great many of them were detained and subjected to torture.

France did not find it easy to halt the protests and put down the rebellions of the Tunisian people, with their powerful Islamic awareness. Just like all other colonialist countries, it therefore resorted to puppet governments. It brought over the Destour Party, originally set up to fight for independence, to its own side. It installed one of its most reliable men to head it: Habib Bourguiba.

At the beginning, Bourguiba, who had received a French education since his childhood, seemed to follow an Islamic line to attract popular support. During his youth he opposed the French colonialist administration and planned to gain popular support that way. He even went to prison a number of times, and tried to present the image of a popular hero by fleeing from Tunis to Cairo.

When he returned to Tunisia he encouraged the people to rebel without a cause, thus preparing the ground for a bloody French intervention. When the French occupation came to an end in 1956 he came to be France's representative in the country. When the colonialist French regime abandoned the country, it left behind it administrative teams exceedingly loyal to it. These teams were part of the Bourguiba administration, and they defended France's interests and were crueller to the native population than even the French themselves.

Bourguiba took sole and indefinite power in the country in 1959, and later declared himself "president for life." He ruled Tunisia single-handedly for the next 31 years, until on Nov. 7, 1987 he was removed from office by Prime Minister Zein al-Abidin on the grounds of

mental instability. Throughout this period he made the country culturally, economically and politically dependent on France, and transferred Tunisia's wealth to that country.

One of the striking features of this anti-Islamic dictator was that like many similar figures, he was a senior freemason.³⁶ For Bourguiba, freemasonry was more important than Islam or being Tunisian. He gave priority not to the Muslim people of Tunisia, but to the interests of the French Great Lodge. He demonstrated that by waging a great war against Islam in the country.

Bourguiba's first act was to set up a legal and education system similar to those in France. The main feature of that system was that it was shaped by hatred of Islam. He placed mosques under close watch and forbade the performance of prayers outside certain times. He had all Muslims who opposed the regime in favor of an Islamic society arrested and severely tortured. He had all Islamic education institutions closed down beginning with Zaytuna University, the symbol of Tunisia. Zaytuna was an important center, on a par with Al-Azhar University in Cairo, which kept Islamic life alive in North Africa and raised religious figures who enlightened the people. Bourguiba's pressure went so far that during the holy month of Ramadan he appeared on television with a drink in his hand and forbade people to fast, on the pretext that it "slowed down the country's development and pace of work." He said he wanted pilgrims to go to Kairwan, the holy city of the Maghrib, instead of Mecca, because going to the latter was very expensive.

The Tunisian administration at all times followed a policy in stark contrast and opposition to other Islamic countries. Tunisia suspended relations with Sudan, stood by the French government against Algeria, and forbade Tunisians to pray for martyred Palestinians or even discuss the Intifada.

As the years go by, the oppression has decreased slightly and a process of democratization has emerged. The experiences of Muslims in Tunisia and Algeria recall a cruel method employed by the deniers as revealed in the Qur'an. One of these is the destruction of holy sites to prevent people from living their religion. Allah declares the position of those who wish to prevent His name from being recalled, both in this world and in the hereafter:

Who could do greater wrong than someone who bars access to the mosques of Allah, preventing His name from being remembered in them, and goes about destroying them? Such people will never be able to enter

them except in fear. They will have disgrace in the life of this world and in the hereafter they will have a terrible punishment. (Surat al-Baqara: 114)

The great torment promised in the verse is what awaits all those tyrants who attempt to destroy Islam in their own lands unless they repent and change their ways. Muslims must be aware of this, consider the condition of their oppressors in the hereafter in the face of the persecution they are subjected to, and know that they will be the eventual victors.

The Status After Bourguiba After Bourguiba had lost credibility in Tunisia, France tried to increase its influence over the country by having Tunisian Ambassador to Paris Hadi Mebruk appointed foreign minister. At the same time, Prime Minister Zein al-Abidin Bin Ali granted a number of freedoms to Muslims, who had suffered years of political oppression under the Bourguiba regime, in order to attract their support. The Bin Ali regime, which had removed Bourguiba from power through a civilian coup, released a number of political detainees. Those in exile were allowed to return. Sadly however, the new regime, which Muslims had such high hopes for, proved to be not much different from the Bourguiba administration. Bin Ali began by promising that he would initiate a process of reform in the country, but after fully consolidating his rule he began implementing the same oppressive policies against the Muslim population as Bourguiba.

The only thing that changed in Tunisia after Bourguiba was the repressive policies' reappearance on the agenda which Muslims had suffered under for so long. Bin Ali was no better than his predecessor, and his latest actions have made even Bourguiba pale in comparison. Tunisia today still has an extremely anti-democratic structure in the whole region, as a result of Bin Ali's oppressive ruling. 37 Muslims, who represent a wide spectrum of society, are waiting to take over the running of the country by democratic means, without harming other Islamic countries or their own people.

ERITREA - ETHIOPIA

Muslims Want Peace And Security

War and have continued on the African continent for scores of years, their ferocity tragically undiminished. After the colonial powers such as Britain, France and the Netherlands withdrew in the 1950s and '60s, most African countries fell into the hands of communist or fascist dictatorships. Most of these post-colonial regimes followed a policy of

systematic intimidation of Muslims, and indeed are still doing so. One of the countries where war and have reigned uninterrupted for many years due to such policies is Eritrea, which spent nearly two centuries under Ottoman rule from the middle of the sixteenth century.

Eritrea: Africa's Strategic Point

Eritrea lies to the north of Ethiopia, along the straits where Africa comes closest to the continent of Asia. It has been a key location for thousands of years, both commercially and militarily. As with much of Africa, this country too emerged as the result of colonialist European nations dividing it up between themselves, with no heed for the needs or wishes of the local population.

Anyone holding Eritrea controlled the southern entrance to the Red Sea, and thus all traffic between the Mediterranean and the Indian Ocean. Moreover, Eritrea represented a port opening onto the sea for Ethiopia.

On account of Eritrea's strategic importance, the British rented it to the Americans as a communications base during World War II, and the United States used it for the next 25 years, based on a defense agreement between itself and Ethiopia. This was one of the most important such bases in the world and played a major role in forwarding information to Washington during the Korean War. Alongside its strategic importance, its rich reserves of gold and minerals, and likely oil and gas reserves, made Eritrea even more valuable for those powers interested in the region.

Before World War II, the population of Eritrea was around 1 million. According to Western sources it is now in the area of 2.5 million, although according to resistance organizations active in the area a figure of 3.5 million would be more accurate. Most of the population consists of Muslims.

The Struggle of Eritrean Muslims

After the end of Ottoman rule Eritrea was occupied by Italy, and by a U.N. decision of 1952 it became a federal state linked to Ethiopia. However, the people refused to accept that situation, which ended in widespread public uprisings. On Nov. 14, 1962, the Emperor

Haile Selassie announced that he had assimilated Eritrea, using the internal in Ethiopia as an excuse. With the Selassie period, there began a policy of oppression and torture of Muslims. Many Muslims who opposed the Ethiopian regime were killed.

As a result of Ethiopia's campaign of violence and terror, hundreds of thousands of Eritreans were forced to leave their lands between 1967 and the early 1970s. These women, children and old people, who formed one of the largest refugee groups in history, were abandoned and left to die. This followed the death of some 200,000 people from famine, itself the result of wrongheaded agricultural policies.

As a result of all this, Haile Selassie's regime was overthrown by a coup in 1974. The administration was taken over by a junta with Marxist views, although this made no difference to the Muslims. A Marxist dictatorship was set up to replace a fascist one. Muslims continued to suffer oppression, torture, arrests and hardships.

Haile Selassie's successor, the Marxist Mengistu Haile Mariam, followed a policy of violence throughout his own period of rule. He did not limit himself to murdering those whose views differed from his own, but eliminated a large part of the population at large during his 17 years in power. The anti-Islamic line pursued in the region was continued by Mengistu, who spread terror through the whole country. During Mengistu's rule, 10,000 mosques were demolished, and a half-a-million Muslims were forced to seek shelter in neighboring Sudan. A similar number sought asylum in Somalia. In May 1991, power again changed hands in Ethiopia, although Mengistu had left a terrible toll in his wake:

- Sixty thousand children were left crippled and 45,000 orphaned.
- Some 750,000 people became refugees, of whom 500,000 are still living on the edge of hunger in Sudan.
- Some 80 percent of the population were living in malnourishment or near-famine, in need of food aid.
- There was but one doctor per 48,000 people, and the average life expectancy in the country was 46.

Israeli Support for the Ethiopian Regime

One of the reasons for the endless conflict, anarchy and war in Eritrea, one of the poorest regions in the world despite its socio-economic and geo-strategic importance, is the

strategy of countries that dominate regional policies there, which is based on their own interests, totally ignoring the needs and demands of the people living in this region. Israel comes first among these countries.

In his book *The Israeli Connection: Who Arms Israel and Why?* Professor Benjamin Beit-Hallahmi of Israel's Haifa University characterizes the activities by his country all over the world as "Israel's world war." As prominent Israeli newspaper columnist Nahum Barnea has noted, "Israel will become the Western vanguard in the war against the Islamic enemy."³⁸

Israel still has two exceedingly important strategic bases in Eritrea, one in the Dahlak islands, the other in the Mahel Agar mountains near the Sudanese border. Israel's close relations with Ethiopia began in the 1950s. The Israeli-Ethiopian alliance began in 1952 with civilian trade relations, and developed into a dialogue at the highest levels when an Israeli representative began meeting Emperor Haile Selassie and his most senior officials in 1956. Israel began to provide military aid, intelligence and training to the Selassie regime and its army, in order to put down radical movements in the region and Muslims who rise up and attack Christian Ethiopians. Professor Hallahmi describes the ideological basis of the Ethiopian-Israeli alliance in these terms:

The ideological basis for this alliance was the perception of the Israelis "as a brave people surrounded by hostile Muslim forces that seek to seize their historic homeland, a situation the Ethiopian Christians consider analogous to their own history in the midst of a threatening Muslim sea."³⁹

According to Hallahmi's book, the 3,100-man counter-insurgency team, known as the "Emergency Police," set up by Selassie to put down uprisings in Eritrea was specially trained by Israeli experts. Following a military trip to Ethiopia led by Gen. Haim Bar-Lev in 1971, Halep and Fatima two strategically important Ethiopian islands, were opened to use by the Israeli Navy.

The Eritrean Muslims were well aware of the alliance they were facing, of course. Abu Halid, leader of the Muslim Eritrean forces, discussed it during an interview in 1970 which was covered by the Turkish press:

Ethiopia and Israel have combined their destinies. Israeli officers train the Ethiopian soldiers who cut Muslims' throats... The war of June 5, 1967 broke out on the pretext of the closure of the Gulf of Aqaba by Egypt. Israel wants to see the port of Eilat and the gulf kept open, since they are the doors to its trade with the Eastern

world. If we in Eritrea manage to achieve independence, we could close this waterway to Israel in cooperation with southern Yemen south of the Red Sea. That is why Israel is helping the Ethiopians. 40

The Israeli officers who trained the Ethiopian commandoes and anti-terrorist teams were also important in keeping Haile Selassie in power. According to Gen. Matityahu Peled, formerly the most senior official in the Israeli army, Selassie was saved from three attempted coups by Israeli agents who were particularly influential in the Addis Ababa secret police.

The Israeli agents did little to intervene against the Marxist coup staged to overthrow Selassie in 1974. That was because the new regime would be one entirely in accordance with their own standards, and would continue to wage the war against the Eritrean Muslims. As Professor Hallahmi puts it, "The continuing ties with Israelis were explained by the common stance of the two countries against Islamic groups in the region."⁴¹

The work of the Israeli experts on Ethiopian territory continued apace under the Marxist Mengistu regime. They continued to train the Ethiopian anti-insurgency teams and to provide weapons for the regime. This alliance, founded on an enmity towards Islam, was strengthened further in 1990 when Israel sent fragmentation bombs to the regime to be used against "separatist militants."

Eritrean Independence Failed to End the Oppression

The collapse of the Eastern Bloc showed that the communist Mengistu regime in Ethiopia had also run its course. In 1991, the opposition led by such figures as Isaias Afewerki and Meles Zenawi overthrew the communist government. Zenawi took power, but was unable to stand against the Eritrean peoples' demands for independence, and as the result of a referendum on April 25, 1993, Eritrea ceased to be a part of Ethiopia and won its independence.

Afewerki emerged as the new Eritrean leader in the wake of independence, although new internal and foreign policy problems arose at the same time. Afewerki called to mind the cruel Mengistu regime as he initiated a wave of terror against believers. The pressure from Afewerki, who assumed the posts of head of state and parliament speaker, spurred the

Eritrean opposition to take up arms. Fierce conflict began between Eritrean troops and the opposition forces, particularly in mountainous areas.

The severity of the oppression, particularly of Muslims, took on terrible dimensions during the Afeworki period. Non-judicial detentions and executions followed one after the other. Islamic schools were closed down and mosques demolished. Arabic ceased to be the official language, and hundreds of thousands of people fled their homes and took shelter in Sudan. Anyone who criticized the Afeworki regime felt its wrath.

Not only did Afeworki implement oppressive policies against his own people, but he also acted hostilely towards neighboring countries. He brought Eritrea to the brink of war with its neighbors Yemen and Djibouti, and was also hostile to Sudan, another neighbor. He even adopted the same attitude towards Ethiopia, which shared many of the same political and strategic policies, and eventually occupied Ethiopian soil. Until the ceasefire of June 18, 2000, the invasion of Ethiopia resulted in hundreds of thousands of people losing their homes and land, tens of thousands of deaths, and in thousands of people living at starvation levels due to an economic embargo.

The Latest Situation in Eritrea

The border conflict between Eritrea and Ethiopia that began in 1999 ended in a ceasefire a year later with the intervention of the Organization of African Unity. However, despite the fact that both sides were in terrible economic difficulties and their peoples were living on the edge of starvation, it is astonishing that they still spent millions of dollars on arms. Essential infrastructure elements such as ports, electric power stations and airports were utterly destroyed, millions of people were forced to migrate, and damage totalling millions of dollars was inflicted in the fighting. Up to a million dollars, desperately needed by the people of the region, was squandered on weapons. In this way both sides, both allies of Israel, formed a profitable market for U.S. and Israeli arms manufacturers and were able to distract the world's attention from their oppression of Muslims by turning it in the direction of the war instead.

The violence continues even today. Muslims in Eritrea are still arrested for no reason, sentenced to death by unjust courts, murdered by death squads, and all forms of opposition are prohibited. Muslims are thus unable to live freely according to their religion, their freedom of worship is restricted, the losses among the population grow day by day

and policies of oppression, fear and intimidation continue unabated. Schools that might teach Muslim children about their religion are closed down, and mosques where people might pray are demolished. Tens of thousands of Muslims are forced to migrate, and the million or so refugees who have fled the persecution of the regime are trying to survive in conditions of hunger and famine.

These cruel practices call to mind the unfair and unjust measures that have been inflicted on Muslims throughout history. In the Qur'an Allah reveals that the character of cruel rulers has been the same down the ages. These, their wicked natures, and their persecution of women, children and the elderly have never changed. As Allah says in the Qur'an, "How many generations before them We destroyed who had greater force than them ...?" (Surah Qaf: 36), generally speaking those of the past were even worse than those of the present when it comes to cruelty. One of the cruel rulers referred to in the Qur'an is the ancient Egyptian Pharaoh:

Pharaoh exalted himself arrogantly in the land and divided its people into camps, oppressing one group of them by slaughtering their sons and letting their women live. He was one of the corrupters. (Surat al-Qasas: 4)

As Allah informs us in the verse, Pharaoh oppressed and inflicted severe torments on his people. We must not forget, however, that it is revealed in the Qur'an that those who grow arrogant, who commit cruelties, will be despised in this world and face terrible suffering in the next. In the same way that they received their just deserts for their cruelty in the past, the cruel of today will also face the justice of Allah, Who reveals the fate of those Who deny Him in these words:

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

CHAD

The Muslim Country The Colonialist French Administration Tried To Destroy

In the first chapter of this book, we stressed how the "plundering" of the colonialist powers had sucked dry the natural resources of all the nations of Africa and brought them to the edge of terrible poverty. Due to their distorted mentality, Western nations, which saw the peoples of Africa as "a primitive race which had not yet completed the process of evolution" and believed they had the right to exploit those countries, were particularly repressive towards Muslim peoples. This oppression was carried out openly between the fifteenth and nineteenth centuries, after which it was carried on secretly in the twentieth.

Colonialist powers such as Britain and France abandoned the region when they could no longer hold onto their colonies in Africa, although they turned over the running of the state to "puppet regimes" close to them. This policy allowed the colonialist system to carry on in a new guise. Governments with close links to the former colonialist powers are running some African countries today, and the cruelty is carried out by these people. These puppet administrations are usually members of Christian or other minorities in mainly Muslim countries. With the support these minority governments receive from the West, they have been able to continue to repress Muslims. As a result of this, large-scale civil wars have erupted between Muslim majorities and minority administrations, and nations have been plunged into . These conflicts are still continuing in many countries today.

Another method employed by the colonialist powers was to bring to power leaders who won public sympathy by wearing a mask of religious belief but who in reality were deeply anti-religion. No matter how much these governments may claim to be Muslim, they have nevertheless oppressed the Muslim population and prevented them from carrying out their religious obligations. The most obvious examples of this can be seen in countries such as Algeria and Tunisia.

The history of Chad is similar to that of Algeria and Tunisia. It won independence after long years of colonialism, after which there began another long period of civil war and unending .

The History of Colonialism in Chad

Chad became Muslim when the King of Kanem turned to Islam in 1086, and by the sixteenth century it was one of the wealthiest and most powerful countries in the region. However, the kingdom was weakened by internal divisions in the nineteenth century, was occupied by the French in 1900, and became tied to France's other colonies.

From that moment on, colonialist French forces waged war against the Muslim people and the religion of Islam. The war witnessed the use of the full battery of inhumane practices, cruelty, oppression and violence. The first aim was to destroy the Islamic identity of the people of Chad and replace it with a more materialist and non-religious one. To that end all mosques, Qur'anic courses, centers of religious education and libraries were either closed down or demolished. The occupying French forces prevented Muslims from learning about their religion by banning Islamic education. They closed down all religious foundations and associations. Most teachers, imams and students were convicted of crimes. Some were killed in the ongoing oppression, and others were forced to flee to the deserts or mountains. Those religious figures who were detained were either strangled or tortured to death. Only the children of French soldiers were able to study in the schools that were opened, and health and recreation centers were also established for them. Nobody was interested in the slightest in the local population's health problems.

Muslim intellectuals in Chad and those who wished to escape the persecution had to flee to various other countries. Some Muslim religious figures were paraded naked around town centers, women's honor was mocked, and they were then executed. All forms of worship and religious meetings were considered crimes against the state. In 1917, the French administration in Chad carried out an enormous massacre. Announcing that a conference was to be held to re-establish religious life in the country, the French authorities invited all the Muslim scholars remaining in Chad, many of whom turned up. However, a French commissioner had brought in and readied hundreds of killers with knives and daggers. The surrounding area had been cleared of its civilian population, and the military units were ready and in position. By the time anybody realized that there was a plot, it was too late. In the end, everywhere was covered in savagely mutilated bodies. The barracks were flowing with blood. Those who brought about the savagery were waving their cleavers and shouting war-cries, after they were done.

The conflict between the local population and French troops went on for years. Chad finally gained independence as a result, in 1960. However, just like in other African

countries, independence did not mean peace and security for the population. That is because a Christian from the Progressive party, with close links to the former colonialist power France, was brought in to lead the country with its Muslim majority.

He followed the French line in terms of cruelty and oppression. There was a huge outcry from the Muslim population to François Tombalbaye being made both president and prime minister, and when Chadian intellectuals who voiced that protest were killed, there were uprisings all over the country. Following that, a harsh crackdown began, again aimed at Chad's Muslims. The Iraqi writer Imaduddin Khalil describes the events in his book *Afrika Dramı* (The Drama of Africa):

On March 22, 1963, the Chad Cabinet was restructured, with all Muslims being removed from their posts, and non-Muslims were brought in to replace them. The former foreign minister was exiled, and that same day the president gave the order for the arrest of the chief justice, the minister of justice, the head of the Motherland Association and many other prominent figures. They were brought before the courts 35 days later. The court decided that the chief justice should be removed from his post and exiled on the pretext that he was not a citizen of the country. His goods were also to be seized. The other detainees were to be kept in prison. The president then began to use force and repression against the Islamic movement. That in turn gave rise to a popular revolt in which a thousand people were killed and many thousands injured. So-called special courts were then established, and leaders of the Islamic movement and former ministers were tried by these. Sentences ranging between 15 years to life in prison were handed down. This atmosphere of unrest and intolerance in Chad has survived down to the present day.⁴²

Israel's Role in Chad's Civil War

Political instability in the country grew when François Tombalbaye, the head of state, was killed during a military coup in 1975, and the civil war that began in 1980 took on ever more serious dimensions. There were two sides in the conflict: the Muslims in the north of the country, and Christians and other tribes with their own local religions in the Bantu area to the south. As in most Third World countries, however, this was not actually a "civil" war at all. Foreign powers actively supported the combatants. Israel, always opposed to Islam, headed the list of these foreign powers by backing the Bantus in the south.

The leader of the northern Muslims was Goukouni Oueddei. The interesting thing though is that at the head of the southern Christian-animist alliance was a so-called Muslim, or rather a man of Muslim origins, Hissène Habré .

Israel, together with the CIA, supported Habré's forces and gave them Soviet-manufactured weapons. In 1983 it emerged from a number of sources that Israel had military advisors in Chad, and that they had gone there in August of that year together with 2,500 Zairois troops to support Habré's forces. Ariel Sharon, the "Butcher of Lebanon" and one of the main players in the oppression of the Palestinians, played an important role in the war in Chad as well. He had paid a visit to Chad in January 1983 just prior to leaving his post at the Ministry of Defense. According to Hallahmi's account, this visit by Sharon was an indication that Israel was ready to play a greater role in Chad.

As we have seen, Israel tried all it could in terms of military and political support to prevent Muslims from growing stronger.

There was still no peace and security in Chad after the civil war. External intervention by France and Israel increased the violence of the clashes every day, and Chad turned into a nation of military coups. The government left thousands of dead and tens of thousands of refugees behind in its killing spree to eliminate the opposition.

The situation in Chad today is one of the clearest examples of what anti-Islamic forces can do to a country. All its wealth has been destroyed, stability is but a dream, a population which lived together peacefully for many years is now riven by hostility, and Chad has become a by-word for poverty.

What we must not forget, however, is that this is still no cause for despair. There is a very easy solution to that negative picture. That consists of the practice of undiluted Islamic morality. When this happens, all those problems that have proved insoluble for centuries will be resolved one by one, and peace and security will replace war and conflict. In an environment where Islamic morality prevails, unfairness and injustice will have no place.

All the cruelty witnessed in Chad reveals once again the wrongs suffered by the Islamic world, together with the urgency and importance of a war of ideas to rectify the situation. Muslims in a country of Africa are suffering oppression simply because they are Muslims, and that is something that concerns every Muslim worldwide.

We must realize that the unbelieving leaders, who have oppressed Muslims down through history, and their supporters, have actually gained nothing. Even if they die at the helm of great world powers, they will suffer eternal torment in the hereafter. Allah's infinite justice will be visited on them, and each individual will be called on to account for his deeds. That is a promise Allah has made to believers, and is at the same time the most wondrous news. Allah says in the Qur'an:

Those who persecute men and women of the believers, and then do not repent, will have the punishment of Hell, will have the punishment of the Burning. (Surat al-Buruj: 10)

If every self that did wrong possessed everything on earth, it would offer it as a ransom. They will show remorse when they see the punishment. Everything will be decided between them justly. They will not be wronged. (Surah Yunus: 54)

SOMALIA

A Poor Nation in the Midst of Civil Wars

Whenever Somalia is mentioned, most people think of a familiar list of terrible calamities gleaned from newspapers or television reports: famines suffered by millions, epidemics such as cholera, drought, civil conflict, tribal wars, political instability – all these ills are part of the daily lives of the Somali people. Aid from humanitarian organizations is far from resolving the terrible situation facing the people of the country, and only offers short-term relief. The political interventions made on the pretext of re-establishing peace and security actually only serve to increase the and conflict.

The fundamental cause of the in Somalia goes back to the days of colonialism. Somalia first encountered Islam when Muslims migrated to Abyssinia in order to be protected from the idolaters in Mecca. It was colonized by the British in the nineteenth century. After that period the Somalis were condemned to never-ending wars, conflict, famine and disease. In 1884, the British occupied northern Somalia, and the Italians the south in 1887, and as in so many other Muslim countries, this ushered in a period of great cruelty and oppression.

Following a long period of colonialism, Somalia became independent in 1960, and Aden Abdullah was made president. However, the establishment of a just and stable administration in Somalia was not permitted. Gen. Mohammed Siad Barre took over the country in a military coup in 1969, and all political parties were closed down. Barre saw Muslims as the major obstacle to the socialist order he hoped to impose, and so he banned all Islamic books, magazines and newspapers. Numerous Muslim intellectuals and scholars who opposed this policy were executed on his orders.

Barre fled the country when fighting broke out in the country in 1991, and there followed a huge civil war. One million or so mainly Muslim Somalis were forced to migrate to a number of other African countries.

Under a 1992 United Nations General Assembly resolution, 30,000 U. N. troops under United States command set up a base in the country. The United Nations came in for intense popular protest from the native population, and had to withdraw from the country in 1994. They left more than 7,000 dead behind them, and an even worse state of in Somalia.

Today, the civil war between various domestic tribes continues by a number of means, and people are still dying every day. The worst problem facing this country of some 8 million people is hunger and poverty. According to the U.N. Food and Agriculture Organization (FAO) report for 2000, 75 percent of Somalis are malnourished, and the endless floods affecting the country are bringing it to the brink of a terrible famine.

It must not be forgotten that contrary to general world opinion, the problem of hunger is not an insuperable one. A fair distribution of world resources, the technological resources of wealthy nations being placed at the service of the whole world, and preventing wasteful use of surplus production to instead use it for aid purposes are only a few of the things that could be done. However, what lies behind the failure to find a solution to problems such as hunger and disease in our day is again moral deficiencies such as selfishness, overbearing personal interests, greed and apathy.

The atheist culture that dominates the world today drives people towards selfishness instead of sacrifice and striving to help others. This culture produces excessive poverty and excessive wealth in both individual societies and in the world in general. In the Qur'an Allah describes the kind of people who do not feed the hungry and needy in these terms:

Have you seen him who denies the religion? He is the one who harshly rebuffs the orphan and does not urge the feeding of the poor. (Surat al-Ma'un: 1-3)

For that reason, the salvation of the world lies not in those who deny religion, but in government by people who sincerely believe in religion and rule accordingly. If Islam can grow stronger and come to prevail in the world, this will be the salvation not just of oppressed Muslims, but of all oppressed people in the world.

DJIBOUTI

Oppression In Africa's Smallest Country

Djibouti is a small though little-known country lying between Somalia, Ethiopia and Eritrea. Wars and massacres have gone on there for hundreds of years, and the Muslim population have been condemned to conflict from the colonialist period right up to the present day.

Islam came to what is now Djibouti in the seventh and eighth centuries. Until the beginning of the sixteenth century, Muslims were the sole power in the region, which then came under the sphere of influence of Portugal, a major commercial and political power at that time. When Egypt came under Ottoman rule, the Horn of Africa where Djibouti lies also became part of the Ottoman Empire.

The bloody history of Djibouti actually began when the Suez Canal was opened to international maritime traffic and European states began competing to colonize Asian and African countries and dominate them economically, politically, militarily and religiously. As the major powers in the nineteenth century, Great Britain and France engaged in a great race to colonize and expand. Britain entered Aden in 1839 and Somalia in 1869, and was thus able to establish control of the Red Sea trade route. Djibouti acquired considerable importance at this time with its strategic position from the point of view of the Suez Canal. In order to compensate for Britain's advantageous position, France built a wharf on the Djibouti coast. By 1884 it had dominated the whole area by means of agreements and treaties.

The years that followed were dark times for the people of Djibouti. There was a wide difference of opinion on the future of the country among the Muslim population. The Isas

of Somali descent felt it should join with the Republic of Somalia. The second major ethnic community, the Afars, supported dependence on France. Between these two views and French encouragement, the fighting grew fiercer. Although the Muslims who supported unification with Somalia were numerically greater, a referendum in the country on March 16, 1967 decided that it should remain a French dependency. However, there was intense conflict after the referendum as a result of French pressure and electoral fraud. French troops then occupied the country, on the pretext of intervening in the bloody incidents between the two ethnic groups in the country; the majority of the natives were killed and hundreds of thousands were exiled. The Ishas were weakened during the operation, and the Afars took over the running of the country.

Djibouti became independent in 1977, with 97 percent of the population voting in favor. It has since become a nation of military coups. Between 1977 and 1991, 2,000 Muslims were subjected to inhumane and humiliating treatment. Amnesty International reports describe terrible forms of torture and degradation inflicted on people in Djibouti. Some 7,000 people were arrested for no reason and tortured by forces of the state.⁴³

Some 3,500 French troops are still based in Djibouti, which remains under French economic and military domination.⁴⁴ Djibouti has no national army of its own and has bowed its head to the French military presence. France has been responsible for internal security for many years since the nominal establishment of independence. There are also many French advisors and officials in the administration. The government is at the edge of bankruptcy, kept on its feet only by the support of European states.

In addition to this longstanding colonial rule, Djibouti now faces very real poverty. Droughts have led to the losses of large numbers of livestock, and many people have perished from malnutrition.

SUDAN

A Country Trying To Escape Fighting And Civil War

One of the country's most important problems is the longstanding conflict between its north and south. This conflict is both religious and ethnic in nature. Muslim Arabs live in the north, whereas Christian Africans form the majority in the south. This ethnic and religious split is a legacy of the British colonial administration that drew up the frontiers of

the country. The legacy is a bloody one. Ever since the 1960s, the southern Christians have been in a state of organized rebellion against the Khartoum administration run by the Muslim Arabs in the north. This rebellion is organized by a Christian organization calling itself the "Any-Nya."

In 1989, the rebellion in the south gathered momentum with the establishment of a Muslim regime in the country. That is because "some people" constantly incite rebellion against the administration in Khartoum.

As can be imagined, Israel heads the list of those backing the Anya-Nya uprising. In his book *The Israeli Connection*, Benjamin Beit-Hallahmi reveals that Israel has supported the southern rebels since the 1960s. Ever since that time, Israel has given the Anya-Nya movement arms and military training. Israeli intelligence organization the Mossad established links with the southern rebels via its stations in Uganda, Chad, Ethiopia and the Congo, and some 30 Anya-Nya guerrillas were given special training at Mossad headquarters in the city of Torit. In 1970 Israel reached an agreement with Uganda, to the south of Sudan, thus expanding its ability to use the Uganda-Sudan border and to support Anya-Nya. According to the mercenary Rolf Steiner, who fought with the Anya-Nya, Israel was the southern rebels' most important backer.⁴⁵

Sudan went through a period of political upheaval until 1989, when the Muslim Brotherhood organization led by Hasan al-Turabi took over the administration. Since then, there has been an Islamic state in the country, led by al-Turabi. Following the introduction of Islamic laws by the Sudanese Parliament, the Anya-Nya began a new uprising, under the name of the Sudan People's Liberation Army (SPLA). Before sitting down to negotiate with the administration, SPLA leader John Garang laid down as a precondition the revocation of Islamic laws. When the parliament refused to accept this, the violence increased. This uprising against the Islamic regime was supported by a number of countries.

Once again, the most important of these was Israel. Dr. Ahmed Abdel-Halim, the Sudanese ambassador to Egypt, told the Egyptian *Al-Ahram Weekly* that, "The (SPLA) gains on the battlefield are primarily due to Israeli and Eritrean military assistance."⁴⁶ Facts that emerged over time revealed that Israel was the real source of the Christian rebels' arms, smuggled in by the Protestant and Catholic churches hidden in coffins.

The Hunger Ploy and "Terrorist State" Deception

There is currently a war raging against the present administration in Sudan. This war has two separate dimensions: One is the hunger ploy, and the other the concept of "terrorist states."

From the point of view of its natural resources, Sudan is actually a quite wealthy nation. There are uranium, gold and oil reserves, and the land is very fertile. Yet because of the civil war of recent years, Sudan is currently very impoverished.

Despite all its troubles, however, Sudan took a serious step in the direction of redevelopment with the coming to power of a regime in 1989. That administration, led by Sorbonne graduate Hasan al-Turabi with the slogan "Religion is the true engine of progress," made thousands of hectares of agricultural land arable again. Two major dam projects on the river Nile were initiated to use Sudan's rich water resources for the irrigation of 1.5 million acres along its banks and to make Sudan a major electricity-producing country. However, the country was unable to sell what it produced as a result of these efforts because it was branded a "terrorist nation" by obvious circles as well as the subsequent economic embargo placed on it.

In this way, development in Sudan was and is still being prevented. On the other hand, the Western press frequently carries news reports of starvation in Sudan. The only region of the country experiencing hunger is in fact certain parts of the south, itself in revolt against the central authority.

The main aim behind these reports is this: Firstly to portray the government as responsible by engaging in propaganda about "famine in the Sudan," and then to try to gain influence in the country by saying that humanitarian aid is being supplied to the starving people of the country. Of course the sending of humanitarian aid to the people of Sudan is an important humane duty, and one which should be supported. Yet events generally show that such aid does not reach its intended destination or that such initiatives are not being taken with help in mind. The fact that the aid sent is of poor quality and unfitted to the task at hand is an important indication of this. Those who have seen this aid in its original place say that the food is of such poor quality that it is fit only for animals. One observer reported the following:

I saw with my own eyes the wheat that was sent to Sudan as food aid. The Sudanese government decided to feed its livestock with this wheat both because it was past its expiration date and was of very poor quality besides. I wonder what ...would be done with this wheat had it not been sent to Sudan? I believe they would have either destroyed it or fed it to their own animals. This is the truth behind the aid sent by the ... other Western countries, aid which is constantly used as fodder for propaganda. Sudan's new government is no longer knocking on the door of the oppressive countries and asking them for food aid.⁴⁷

On the other hand, propaganda to the effect that Sudan is a "terrorist state" and supports terrorism still goes on. This is certainly a serious accusation that needs to be investigated. It is entirely natural that great sensitivity should be shown in matters such as terrorism that concern peoples' security. Yet no measure must be taken in the name of preventing terrorism that could lead to people who have nothing to do with terrorism being harmed in any way. The measures taken can only succeed to the extent to which they establish peace and justice. So there must be no departure from the dictates of good conscience.

****As has frequently been stressed throughout this book, the sole cause of what is occurring in Sudan is the country's strong Islamic belief. However, in fact the government of Omar Hassan al-Bashir, which came to power after al-Turabi, is taking various steps in line with the wishes of the West and the fact that Al-Bashir, who is accused of importing Arab nationalism into the Sudan, wishes to arrest a figure like al-Turabi who enjoyed the support of all Muslim countries is a sign that unwelcome developments are taking place in the country.***

UZBEKISTAN

Former Communists Continue To Oppress Muslims

The Muslim Turkic republics that began to gain their independence after the collapse of the Soviet Union soon found themselves up against Russian expansionism. During the above-mentioned period, Russia was still being run by people from communist times who retained the same old mentality, and the country continued to regard Central Asia as its own "back yard." In order to supposedly "tidy" that back yard up, it elected to form alliances with the circles opposing Islam.

Following Azerbaijan, Dagestan, Chechnya and , another country where tensions have been experienced is Uzbekistan.

Important positions and bodies in the Uzbek state are known to be occupied by atheist Zionists and atheist masons. These circles that have installed themselves inside the Uzbek administration are trying to influence Mr. Kerimov with various tricks and stratagems.

Pressure on Muslims in Uzbekistan

Uzbekistan has been struggling with domestic problems for years. The country's economy is in a serious recession and the public are facing grave shortages. The Kerimov administration, which refuses to allow even the most moderate opposition breathing space, is following the path of increasing these problems instead of settling them.⁴⁸

If Islam Kerimov follows a moderate policy of allowing differing opinions to be expressed in the country, there is no doubt that this will be right road, not only for the Uzbek people but also for his own rule. Yet he has preferred to go for harsh measures. The country's prisons currently hold more than 50,000 people as a result of his oppressive policies. After bombs exploded in city centers, the Uzbek administration had thousands of people arrested nationwide, identified everyone with religious sympathies as a terrorist, and established an administration that completely ignores human rights and freedoms. Yet this policy of oppression actually encouraged fighting instead of preventing it, and ended up strengthening the opposition. In order for Uzbekistan to enjoy peace and stability, it is essential for dialogue to be established between the Kerimov administration and the opposition, and for the opposition to pursue a moderate policy to that end.

Communist Mentality Uneasy Over the Islamic Revival in Central Asia

The religious re-awakening that began in the Turkic states in the 1980s alarmed the Kremlin. The Mikhail Gorbachev administration in particular was greatly concerned at the growth in religious feeling. That was something frequently reflected in the newspapers of the time, and all the measures to be taken by the Kremlin were set out. According to the Uzbek daily Pravda Vostoka, in a speech Gorbachev gave to local party officials he called for a "firm and uncompromising struggle against religious phenomena." Then he said, "We

must be strict above all with Communist and senior officials, particularly those who say they defend our morality and ideals but in fact help promote backward views and themselves take part in religious ceremonies."⁴⁹

On Gorbachev's firm stand against faith, Time reports:

Indeed, it is rare for a Soviet General Secretary to attack religion so directly; that is usually left to underlings. Beyond that, the critique suggested that Kremlin is concerned that the state's struggle against religion has not been going well. Finally, the fact that Gorbachev chose Tashkent as the place to attack religion indicated that the Soviet leadership is specifically fearful about the currents ...sweeping the Islamic world, which might eventually infect the fast-growing Muslim nationalities of Soviet Central Asia.

[Since 1918], the regime has placed rigid limits upon churches, synagogues and mosques and waged a campaign of oppression against believers. The training of religious leaders is tightly restricted, and religious education of children under the age of 18 is illegal. At the same time, all schoolchildren are indoctrinated in atheism.

Islam has become a special problem, and a special concern. Soviet Muslims are concentrated in the U.S.S.R.'s strategic southern border regions and maintain ties with Islamic people in neighbouring countries... There are no reliable statistics on how many Soviet Muslims practice their faith. But a political report adopted last year by the 16th Congress of the Kazakhstan Communist Party noted that Islam is "still strong and growing." ...[I]nformal gatherings suggest that the number of believers far exceeds the capacity of the country's 300 to 500 legally registered mosques (there were 24,000 before the Communist takeover).⁵⁰

Sadly, this mentality, left over from the Soviet period, is still influential, both in one section of the Russian bureaucracy and in some bodies in the Turkic Republics. Tension is developing between devout sections of society and central authority. The fact that one out of every 500 people in Uzbekistan is in prison because of his religious identity is one of the most striking examples of this.

The tension in Uzbekistan is rising every day, showing that unless a moderate policy is adopted, the disorder will continue for a long time yet. When we consider such phenomena as terror, water shortages, internal , economic difficulties, extra legalities and violations of human rights as a whole, it is clear the situation can only be put right by radical changes. At the head of this radical change come giving the opposition in the

country the right of free expression, putting an end to political detentions and imprisonment, and lowering the tension in an atmosphere of mutual understanding.

Heading these deep-rooted changes in the country the opposition in the country being given the freedom to express itself, an end to political detentions and convictions and a lowering of tensions in a spirit of mutual understanding.

The most important way for Uzbekistan, which was crushed for years beneath the oppression and ruthlessness of the communist regime, to achieve wealth, enlightenment and development, is for it to take its place under the umbrella of the Turkish-Islamic Union. The Turkish-Islamic Union is not an idea that Uzbekistan needs to be wary of or imprison its advocates and repress moves made in that blessed direction. It is entirely inappropriate and unnecessary for the Uzbek administration to be concerned by the idea of the Turkish-Islamic Union. Turkishness and Islamic moral values are the soul of the Uzbek people. Almost all the Uzbek people want the Turkish-Islamic Union and support it with all their hearts. It is obvious that the establishment of that union will be in the interests of the Uzbek state. The loving and democratic nature of the Turkish-Islamic Union is a great blessing for an Uzbekistan that wants well-being, peace and security. The efforts to distance Uzbekistan from the union, even though it will clearly bring enlightenment, wealth, development and strength to the country, are obviously a ruse.

The Cause of the Oppression: The Move away from Islamic Values in the Administration

Where religious morality is absent, there can be no safety or peace. In a society where empty communist and materialist ideologies are propagated rather than the blessings of religion, the end result can only be collapse, as we have seen from past examples. That is because in an environment lacking religious morality, rulers prefer their own private interests, advantage, selfishness and an oppressive regime over justice, peace and a philosophy of mutual aid. In the Qur'an Allah reveals the danger represented by people following such a misguided path:

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

As we have seen, such people as mentioned in the above verse will continue to exist so long as Allah's book is not put into practice. Whereas a country run by people who fear Allah will see cooperation, justice, and great mutual assistance. No one will be permitted to perpetrate injustice against another, everyone's needs will be met, and new services and solutions will spring forth. Every possibility will be mobilized for the peace and well-being of the people. People living in accordance with Islamic morality will provide all kinds of service with no expectation of any worldly reward, but for the good pleasure of Allah and the rewards in the hereafter.

The very best example of this is the messengers that Allah has sent down to mankind throughout history. Allah reveals in His verses how those messengers reminded his people to worship Allah and live according to religion:

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

AFGHANISTAN

Endless Civil Wars Due To Communist Savagery

Ninety-nine percent of the population of Afghanistan is Muslim. The country encountered Islam during the caliphate of Osman. It fell into the hands of the Samanids during the second half of the ninth century, then came to be ruled by the Ghaznavids in the tenth. Afghan territory was then occupied by India's Moguls, and then frequently changed hands until the beginning of the eighteenth century.

Nadir Shah, who ascended to the Iranian throne in 1736, added Afghanistan to his territories within a few years. After he was killed in an uprising, the state that he had established was quickly torn apart by internal conflict. Guard commander Ahmad Abdali was then chosen as shah by a number of tribes, and eventually managed to get the whole country to accept his rule under the name Ahmad Shah Durrani. His territories extended from Kashmir to Delhi and the Amu Darya (Oxus) River to Oman, and were so extensive that the Afghan Empire was the second-largest Islamic state in the world in the second half of the eighteenth century, after the Ottomans.

The empire did not last long though, and was soon drawn into a great civil war. British forces took advantage of the confusion to occupy Afghanistan. For a long time afterwards the country was unable to form a long-lasting government due to outside interventions by Britain and Russia, and suffered periodic internal conflicts. Muhammad Nadir Khan, who came to power in 1929, was able to provide a brief period of stability, yet Russia still continued to interfere in Afghanistan's internal affairs and tried to dominate the administrations that came to power. Their relationship was so close that Afghanistan was the first country to recognize Russia's communist Bolshevik regime.

In 1973, the Soviet Union brought about a coup in Afghanistan. The pro-Western Zahir Shah was overthrown and Daoud Khan (Muhammad Daoud) came to power in his place. After that, Marxist officials and officers began to be influential in the Afghan administration and were appointed to key posts. Daoud Khan wished to be free of Russian influence and to draw closer to Islamic nations. The agreements he reached with Pakistan caused the increasingly powerful domestic communist organizations to join forces. It was already clear that this policy of drawing closer to Islamic nations would provoke a Russian reaction. In 1978, Marxist generals in the army and a number of communist civilians staged a Russian-backed coup. All of Daoud Khan's family and close associates were slaughtered. The organizers of the coup announced that they would run the country with a communist regime, and they also began a fierce war against religion. The Black Book of Communism describes the communist regime's hatred of religion:

Shortly afterward the government began an antireligious crusade. The Koran was burned in public, and imams and other religious leaders were arrested and killed. On the night of 6 January 1979 all 130 men in the Mojaddedi clan, a leading Shiite group, were massacred. All religious practices were banned.⁵¹

The Afghan communists were purely and simply the hired tools of the Soviet Union. They operated in accordance with the directives of "advisors" from Moscow, and carried out massacres of their own people, as these figures showed them. In the short time they stayed in power they wreaked frightful terror:

[Afghanistan scholar] Michael Barry describes one such incident: "**In March 1979... 1,700 adults and children, the entire male population of the village [of Kerala], were all assembled in the town square and machine-gunned at point-blank range.** The dead and dying were thrown into three mass graves and buried with a bulldozer. For a while afterward the women could still see the earth

move slightly as the wounded struggled to escape, but soon all movement stopped. All women fled to Pakistan..." At the same time, terror reigned in Kabul. The Pol-e-Charki prison, on the eastern outskirts of the city, became a concentration camp. As Sayyed Abdullah, the director of the prison, explained to the prisoners: "You're here to be turned into a heap of rubbish."⁵²

In his book *Le Résistance Afghane* (The Afghan Resistance), Michael Barry describes other brutal practices of the prison governor:

Torture was common; the worst form entailed live burial in the latrines. Hundreds of prisoners were killed every night, and the dead and dying were buried by bulldozers. Stalin's method of punishing entire ethnic groups for the actions of some of its members was adopted, leading to the arrest on 15 August 1979 of 300 people from the Hazaras ethnic group who were suspected of supporting the resistance. "One hundred fifty of them were buried alive by the bulldozers, and the rest were doused with gasoline and burned alive." In September 1979 the prison authorities admitted that 12.000 prisoners had been eliminated. The director of Pol-e-Charki told anyone who would listen: "We'll leave only 1 million Afghans alive – that's all we need to build socialism."⁵³

All of these practices were directed from Moscow. In fact, all the in Afghanistan had been planned beforehand by the Soviet Union. The Soviet regime had decided to have the communists in Afghanistan stage a coup and then occupy the whole country under the pretext of defending that so-called "democratic" regime. As many historians now agree, it was the fact that the communists saw the rapid rise of Islam at the time as a threat which prompted Moscow to take those measures.

Finally, on Dec. 27, 1979, the Red Army used the resistance by the Muslim mujahadeen to the communist regime in Afghanistan as a pretext to occupy the country. The savagery meted out to the people of Afghanistan grew in scope still further.

The Red Army remained in the country as an occupying power for exactly 10 years. It tried to put down the entirely justified resistance of the mujahadeen groups by employing the most ruthless and savage methods imaginable. One Afghan fighter describes the methods employed by the Red Army:

The Soviets attacked every single house, looting and raping the women.

The barbarism was worse than instinctive, and appeared to have been planned.

They know that in carrying out such acts they were destroying the very foundation of our society.⁵⁴

The Soviet Army used the most cowardly methods possible against the Muslim Afghans: mines were made in the shape of toys to encourage unwitting Afghan children to pick them up, captured guerrillas were horribly tortured, and civilians deliberately bombed. Instead of pursuing individuals one by one, they preferred to massacre entire villages at a time.

In an interview, Felix Ermacora, special rapporteur for Afghanistan for the U.N. Human Rights Commission, maintained that the United Nations was covering up the Russian savagery in Afghanistan. By referring to the Laghman massacre committed by the Russian administration, Ermacora stated that all the villages of this pretty city to the northeast of Kabul were wiped off the face of the map. Almost the entire population was wiped out. In the Karga district alone 1,500 people were killed, mainly women and children. All the animals there were killed too, right down to the dogs. All the houses were pillaged, and the tea and sugar stolen right out of the kitchens. Red Army soldiers drove over homes in their tanks, knowing full well there were women and children taking refuge within. Parts of bodies were visible between the tank tracks.⁵⁵

By the end of the decade-long Soviet occupation, tens of thousands of people had been killed, and as many again crippled. Afghanistan today imports more artificial limbs than any other country on earth. Red Army landmines robbed tens of thousands of Afghans of their arms and legs.

After the Soviets finally withdrew, Afghanistan collapsed into disorder and a bloody civil war began.

The Taliban administration which seized power in 1998 actually increased the social tension and poverty in the country by implementing a very strict regime. We hope that the new regime established after the collapse of the Taliban can put an end to the violence and poverty that rose to terrible heights with Moscow's provocations in the 1970s followed by the Soviet occupation.

IRAQ

Middle East Fascism: Saddam Hussein

Various religious sects and ethnic groups make up Iraq's population of 25 million. Some 95 percent are Muslims, and they have experienced oppression, torture and fear for many years. The most important factor in the killing and poverty inflicted on the Muslim population has been Saddam Hussein's "fascist" dictatorship.

Saddam Hussein took power in 1979, and after that refused to allow religious circles to enjoy any kind of political or social activity. Saddam was the architect of the martyrdom of 5,000 Muslim Kurds by chemical weapons at Halabja, inflicted terrible suffering on his own people and those of their neighbor by starting the Iran-Iraq war, and tried to conquer Kuwait in 1990. Although he has sometimes spoken in religious terms in order to try and win Muslim support, that is nothing but a hypocritical policy.

A brief look at Saddam's past will let us see the foundations of the regime he established.

The events that brought Saddam to power in Iraq began with a coup. In February 1963, a group of army officers and street activists calling themselves the Baath (Resurgence) Party overthrew General Abdul Karim Kassem, who was in power at the time. Among these militants one man, a member of a six-man team charged with killing Kassem, stood out: Saddam Hussein al-Takriti, in other words Saddam Hussein from Takrit. Although not a soldier, Saddam was seen frequently in uniform and immediately after the coup, he was brought in by the Baath regime and tasked with committing acts of terror and murder. His first action was to develop effective new torture methods with which to interrogate those opposed to the coup. This Baath administration which began with a palace coup came to an end in November of the same year. Saddam's torture center then came to light, full of pain-inflicting devices of his own invention.

The Baath administration of less than 10 months' duration had also been ended by a coup. However, the party staged another coup on July 17, 1968, and this time it was to last. The deputy leader of this second coup was none other than torture specialist Saddam Hussein himself. By appointing his own relatives to key posts and doing away with his political rivals, he soon held all political power in his own hands. The pitiless torturer had become dictator of Iraq.

Despite all his ruthlessness and cruelty, one of the main factors which allowed Saddam to stay in power was the support he received from outside the country. The most fascinating alliances were established to keep Saddam in power. Heading the list of these was the alliance he formed with Mossad, one of the darkest intelligence organizations in the world. Mossad regarded Saddam as an important pawn in Israel's Middle East strategy and occasionally used Saddam in the directing of the course of events which might turn out in Israel's interests.

In his second book, written after the Gulf War, the former Mossad agent Victor Ostrovsky would write in describing this interesting view of Saddam in Israel that that country wished the Iraqi dictator to remain in power because he was totally irrational in terms of international policy and was likely to engage in useful stupidity which might be able to be used by Israel.

This provides most important information about the true face of Saddam Hussein. Saddam never followed a policy aimed at the good of Muslims and attempting to defend the people's interests. All the measures he has taken up until today, directed by certain circles opposed to religion, have been aimed at harming Muslims and his people. The fact that throughout Saddam's administration the lives of the Iraqi people were full of war and conflicts, and that most of these were aimed at other Muslim countries, is an important indication of this fact.

After securing power, Saddam constantly sought out war and conflict. In 1980 he suddenly invaded Iran for no reason, thus starting a war that over the next eight years took the lives of hundreds of thousands of Iraqis and Iranians alike. Two years after the war finally ended, he then invaded Kuwait without cause and thus brought about the 1991 Gulf War. Yet Saddam's terror was not only aimed at neighboring countries but at his own people, too. Throughout his reign those seen as opponents of the regime and various political and ethnic groups were subjected to all kinds of savagery. In 1990, Newsweek carried the following description of Saddam's fascist character:

His detractors call him a bloodthirsty tyrant - the Butcher of Baghdad. Saddam Hussein rules Iraq with an iron side a steel glove, backed by a million-man Army and a legion of informers, assassins and torturers. Saddam, as he is known throughout the Middle East, is utterly ruthless in the pursuit of glory for himself and his country. He has not hesitated to use poison gas on enemies both foreign and domestic.⁵⁶

Saddam shed the blood of many Iraqis. By the end of the war with Iran, 1 million out of a population of 17 million Iraqis had been killed or wounded. More than a million people fled the country for political or economic reasons. Washington-based human rights organization Middle East Watch states that forced exile, arrest and punishment for no crime as well as torture and "mystery" killings are some of the methods frequently employed. According to Amnesty International, torture, even of children includes such methods as roasting victims over flames, amputating noses, limbs, breasts and sexual organs, and hammering nails into bodies.⁵⁷

Saddam demonstrated his fascist attitude towards people of different ethnic origins with the 1988 Halabja massacre. Nerve gas was used against the civilian Kurdish population, and many innocent people died in agony, with no distinction made between infants, the elderly, men and women. Amnesty International reported that 5,000 Kurds died in that massacre, and several thousand more in similar attacks elsewhere in the country.⁵⁸

The tortures inflicted on political detainees by the fascist regime in Iraq are even more terrible. A doctor who fled the country describes them in these terms:

I was an intern in a hospital in the south. Only doctors could see those people brought in from prison. Most of them were just lumps of flesh and soon died. Not one political detainee lived through the torture. I fled when I realized I was going to be arrested.⁵⁹

Even Saddam's own family and close colleagues were not spared his cruelty. Saddam's stepbrother Barzan Takriti and his son Uday fled to the United Arab Emirates out of fear he might have them killed. Two of his sons-in-law, Hussein and Saddam Kamel, fled to Jordan in 1995 out of similar fears. Saddam then guaranteed that their lives would not be threatened and asked them to return. When the two brothers returned to Baghdad, however, they were immediately put to death, along with their father. Their mother's savaged body was found later.

The Iraqi leader intimidated opponents of his regime who fled the country using the most terrible methods. For instance, General Najib Salihi fled to Jordan in 1995. He revealed that videotapes of his family and friends being raped had been sent to him, and that this had happened to many other opposition figures.

Saddam's Hypocritical Appeals to Religion

The most important feature of the mass hypnotism Saddam cast over the people of Iraq is that he operated under a false religious mask. Saddam always employed a religious style, aimed at the people, in his domestic and foreign policies, and engaged in actions designed to pull the wool over their eyes. That is why he sometimes resorted to portraying himself as the defender of the Islamic world, and tried to take advantage of the people's religious sensitivities, as when the words "Allahu Akbar" were added to the Iraqi flag during the Gulf War.

Looking at all the cruelty that is inflicted makes it quite clear that this has nothing whatsoever to do with the religion of Islam or the values of the Qur'an. Allah reveals the situation of such people in a verse:

They swear by Allah that they are from among you while they are not from among you... (Surat at-Tawba: 56)

Obviously, Saddam was nothing like a true Islamic leader. He was a leading militant of the communist and Stalinist Baath Party. As a member of the party he received military training based on Darwinism and materialism. He adopted the social Darwinist Jamal Abdul Nasser as a model and described himself as a socialist revolutionary. It is clear that his actions are forbidden in the Qur'an, and strongly condemned. For instance, racism played a prior role in Saddam's actions within the country. Many innocent people were savagely slain, just because of their ethnic origins. With the Halabja massacre, Saddam went down in history as the murderer of 5,000 people. Like many other racist leaders, Saddam claimed that his own ethnic roots were superior. In the Qur'an, however, Allah makes it clear that superiority lies not in race, color or any other such feature, but rather in godliness or closeness to Allah, faith and morality. Racism, on the other hand, is described in these words in the Qur'an:

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

Allah has created people with different races and colors. Man is a helpless creature, fully dependent on Allah, so nobody has any right to claim to be superior to any other person or nation. At the moment of death, on the Day of Judgment or in the hereafter, such things as race will be of no importance. On that day, nobody will be able to hold anyone else to account for their race or origins. Those who are now behaving savagely because of their race, killing people and even burning them alive, will on that day realize how helpless and needy they are, no matter their race. In one verse Allah reveals the following about the Day of Judgment:

Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be able to question one another. (Surat al-Muminun: 101)

In addition to racism, Saddam also believed in fascism. He inflicted fascist repression on his own people, and just like Hitler and Mussolini, he believed that war a sacred virtue with a perverted mentality. Whereas apart from certain causes set out in the Qur'an, starting wars is a great evil and a grave sin. What Allah says about the unbelieving sons of Israel applies to all wicked people: "... **Each time they kindle the fire of war, Allah extinguishes it. They rush about the earth corrupting it. Allah does not love corrupters.**" (Surat al-Ma'ida: 64)

In short, since the 1970s, the Muslims of Iraq were subjected to the cruelty of a dictator who was far removed from the morality set out in the Qur'an, but one who believed instead in racial and tribal bigotry, had no hesitation about killing hundreds of thousands of innocent people to satisfy his own desires, and who took great pleasure in cruelty and torture. Even after Saddam, Iraq has still not achieved stability and well-being. The conflict in the country continues and security has not been fully established. It is to be hoped that Iraq will soon attain an enlightened order that will bring peace and security to all ethnic and religious groups.

SYRIA

The History Of Terrible Oppression Hidden From The World

Syria, with its 75 percent Muslim, 11 percent Nusayri, and 9 percent Christian population, has a long Islamic past and a deep-rooted cultural heritage. Many Islamic scholars have come from this land.

Syria was conquered during the time of Khalif Omar, and came to be ruled in turn by Umayyads, Abbasids, Seljuks and Ayyubids. The lands of Syria became part of the Ottoman Empire in 1517, and they lived in peace and security until the first part of the nineteenth century. In 1831 Syria fell into the hands of Muhammad Ali Pasha, who rebelled against the Ottomans and set up his own government. Syria then returned to Ottoman rule until it was occupied by French forces in 1920. The French occupation was the beginning of a time of disorder and violence for the Syrian people. The French tore Syria from Lebanon, which the latter had historically been a part of, and made it into a separate state.

The 26-year policy of oppression that lasted until independence in 1946 was similar to those inflicted by the French government in Algeria, Tunisia and many other Muslim countries. The Syrian people began an important campaign of resistance in the wake of occupation. The French savagely killed tens of thousands of people and bombed large cities. The uprising was put down violently, but France realized that its days in Syria were numbered.

The French had to withdraw from Syria after World War II, and they accepted Syrian independence in 1946. The Syria that they left behind them, however, was a most unstable one, wide open to conflict. The French mandate imposed on Syria after the end of World War I benefited the Nusayris more than any other group. The French administration placed minority Nusayris in key state posts, creating great unease among the majority Sunni Muslims and planting the seeds of an artificial enmity between the two communities. Many experts on the Middle East believe that the Nusayris' climb to the country's highest political and military levels actually began with Syria's declaration of independence in 1946. Following independence, the most important event was the Nusayris' taking over the country's administration, displacing the long-established Sunni

families who were in the forefront of the political and economic spheres. Artificial conflicts such as this dragged the newly independent Syria into.

Following independence, Syria became a nation of coups. They began in 1949 and continued until 1970 with the one carried out by the dictatorial Hafez Al-Assad. His regime put an end to the coups but brought with it a repressive administration. The Baath government ushered in a difficult time for Syrian Muslims. The country fell into the hands of the Nusayri minority, who represented only 11 percent of the population, and all other sects were removed from positions of influence. In a very short time the Assad regime, which described itself as a "Socialist Popular Democracy," imposed despotic rule on the country. All political parties were closed down, and it was forbidden to support any other political view than the socialist ideology favored by the Baath Party. Restrictions were imposed on all Islamic movements. The leaders of those movements were arrested and savagely tortured to the point of death. International human rights organization reports described how Syrian Muslims were subjected to great oppression and suffering during the Assad era, and how Muslim women were raped and unimaginable tortures inflicted on the men.

Cruelty and Oppression, Hallmarks of the Assad Era

The first aim of the Baath regime was to eliminate the country's Islamic identity. To that end, tens of thousands of Muslims were arrested without cause and tortured. Most were then executed, and others simply disappeared. The Assad regime employed such measures as raping women, beating them to death and hanging them by their heels. It also attempted to wear down the Muslim population by raiding houses, attacking mosques, and inflicting insults and endless harassment, and indeed it enjoyed considerable success in doing so.

The worst example of the savagery of the Assad regime was the massacre carried out in the city of Hama. The sole reason for the destruction of that city was that Islamic movements were particularly powerful there. Rifaat Assad, the brother of Hafez and chief of the General Staff, directed a land and air attack on Hama one February night in 1982. The majority of those soldiers who declined to take part in the attack were killed on the spot. The city was left in ruins. As a result of 27 days of slaughter, some 40,000 Muslims lost their lives.

There were many other massacres and killings during Assad's three decades of dictatorship. Many Syrian Muslims who fled the Assad killings are still living abroad as refugees. There are approximately 1 million Syrian Muslims in Saudi Arabia alone.

As on other subjects, the policies of Bashar Assad, who took over the running of the state after the death of his father, maintain a positive attitude to religious communities in the country. We hope these positive results grow day by day and that Syria becomes a free, peaceful and just country where nobody is oppressed because of his beliefs or ethnic origins.

We must not forget, however, that none of the social problems in the Middle East and in other regions of the Islamic world are insoluble. At first sight, the problems in these regions may appear so complex as to be completely intractable. However, the solution has been sought for hundreds of years in the wrong places. The solution lies in living by the values of the Qur'an which Allah has revealed to humanity. Being helpless in the face of events is an unacceptable situation for any Muslim. That is because Allah, the Creator of all, has created a system wherein humanity can live in peace, well-being and security, and has revealed this to humankind by means of the Qur'an. In the Qur'an Allah shows us the true way in all matters, as is revealed in this verse, **"... We have sent down the Book to you making all things clear and as guidance and mercy and good news for the Muslims." (Surat an-Nahl: 89)**

If the superior morality described in the Qur'an is understood and followed, then all the problems currently facing the world can begin to be solved with great ease. Since the solution lies in living by Qur'anic morality, then all people of good conscience have a large and important responsibility to explain the Qur'an to others. In the Qur'an, the ambassadors sent down by Allah speak of their own responsibility in this manner:

We are only responsible for clear transmission. (Surah Ya Sin: 17)

THE OPPRESSION OF MUSLIM MINORITIES

Muslims Trying To Live By Their Religion

In the previous chapters of this book we have considered countries with majority Muslim populations, and have examined the suffering inflicted on them by occupying powers or

the oppressive administrations placed over them. However, there are also many countries in the world with minority Muslim populations. Many millions of Muslims are also suffering in such places as Myanmar, the Philippines, Cambodia and Thailand.

The cruelty that goes on in these countries is generally even more bloody and savage than that in other places. These people are unable to make their voices heard to the outside world, and are trying to survive despite the fact that in many cases they have lost all their means and had their land and goods stolen from them. Great efforts are being exerted to stop them from living by their religion, and the authorities are trying to assimilate them by means of pressure and despotism.

This chapter will provide details of the suffering inflicted in some of these countries, and will try to help these Muslims as they cry out for help.

MYANMAR

Arakan Muslims Facing Violence

Myanmar (formerly known as Burma) has a population of 48 million, 15 percent of whom are Muslims. Most of the rest are Buddhists. The Muslims live in the Arakan region of the country.

Arakan is the country's richest region in terms of oil and natural gas deposits, and its people first came to Islam by means of Arab merchants. This turning towards Islam culminated with the establishment of an Islamic state in 1430. This state survived for 350 years, until the Buddhists put an end to it by conquering Arakan.

Immediately after the Muslims lost political power in 1783, the Burmese Buddhist administrators embarked on a policy of oppressing and even physically eliminating them. The country was then colonized by the British towards the end of the nineteenth century.

The anti-Muslim campaign waged among the Myanmar people gained momentum in the twentieth century, and there was a terrible massacre in Arakan in 1942 which resulted in the deaths of 100,000 Muslims, and left hundreds of thousands either crippled or forced to flee their land.

Burma gained independence in 1948 with the end of British rule. Yet, the new rulers made life even more intolerable for Muslims. The communist general Ne Win, who came to

power in a military coup in 1948, mobilized all the forces of the state to wipe out the Muslims. The "Burmese Socialist Party Program" aimed at using all possible means to turn Muslims away from their religion.

This meant Muslims being stripped of all their political rights. All Islamic educational facilities, mosques and similar places were also closed down. Mosques were turned into places of entertainment or Buddhist temples. Going on the pilgrimage (hajj), sacrificing animals, group prayer and other such forms of religious observance were all banned. On account of all this pressure, some of the Muslim population had to flee the country. Yet despite this emigration, the majority of the population of Arakan was still Muslim. Gen. Ne Win therefore stepped up the pressure, and turned to illegal arrests and torture towards this end. As a result of these ruthless practices, more than a million Muslims were obliged to leave Burma. In order to conceal the savagery that was being carried out, the Burmese government for many years refused to allow in foreign journalists and even tourists.

According to reports from international human rights organizations, some 20,000 Arakan Muslims were killed by this repressive regime between 1962 and 1984. Hundreds of women were raped and all the Muslims' belongings were confiscated. State communications were used to spread lies and slander about Islam. In 1978, the ravages of the army led to more than 200,000 Muslims having to flee to Bangladesh under the most difficult conditions. They returned under U.N. protection in 1979.⁶⁰

Following the resignation of Ne Win in 1988, various military and civilian administrations came and went, and more than 3,000 people were killed in the uprisings that broke out during this period. In 1992 it emerged that 700 members of the Muslim minority living by the border with Bangladesh had been drowned. More than 1,000 people were the victims of extra-judicial killings in 1994.

The rape and torture inflicted on Muslim women in Myanmar still appear in human rights reports every year. Yet for some reason, the West's response is one of silent indifference.

One of the greatest problems facing the defenseless Muslim population in Myanmar is that they are unable to communicate with the outside world to make known what is being done to them. That is because the government forbids anyone to enter the country by land, and even though one can enter it by air, many regions are closed to foreigners. It is a most difficult task to establish the details of the suffering being inflicted on the Muslims of Myanmar.

Another wave of mistreatment took place in the 1990s, during which another 200,000 people had to flee to Bangladesh.⁶¹ Refugees fleeing the oppression in Myanmar find themselves facing terrible human dramas. Bangladesh is a very poor Muslim nation, and finds it difficult to feed and shelter refugees from Myanmar, although it does let them in.

All Muslims must hear the cries for help rising up from Myanmar and Bangladesh. In the Qur'an, Allah commands people to help the poor, those who are driven from their homes and those in need. It is the duty of all Muslims to prepare an environment in which those forced from their countries can be made comfortable, to make sacrifices in order to help them, and to show them support and love. Examples of this are given in the Qur'an, which reveals the proper attitude to be adopted by Muslims towards those driven from their homes:

It is for the poor of the emigrants who were driven from their homes and wealth desiring the favor and the pleasure of Allah and supporting Allah and His Messenger. Such people are the truly sincere. (Surat al-Hashr: 8)

Those who were already settled in the abode, and in belief, before they came, love those who emigrated to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful. (Surat al-Hashr: 9)

As in the Qur'an Allah reveals, believers are those who offer the hand of friendship to those whom they love. When this praiseworthy morality comes to be widely practiced throughout the world, then the poverty and other problems facing the refugees will all be solved.

THE PHILIPPINES

The Muslims of Bangsa Moro and Marcos' Cannibals

Most people may not be aware that the Philippines have a large Muslim population, and that these people have been fighting oppression, torture and inhumane policies for many years. Yet Muslims in the Philippines have been savagely slaughtered for years, and are waiting for help from the Muslims of the world to allow them to survive.

Some 90 percent of Filipinos are Catholic, although the situation is very different in the southern islands, where the population is 70 percent Catholic and 30 percent Muslim. The latter consist of the Moros of the island on Mindanao and the Muslims on the island of Sulu. Muslims make up 97 percent of the people of Sulu.⁶²

The origins of the conflict in the Philippines go back to 1946, when the country gained independence after years of U.S. rule. Unlike the Muslims on Mindanao and Sulu, the majority Christian population of the Philippines offered no resistance to the colonialist American administration and accepted the governors imposed on them. The Americans educated Filipino leaders in order to establish a pro-U.S. administration. When the United States finally withdrew, it therefore left power in the hands of the Filipinos, and accepted Mindanao and Sulu as parts of a single unitary state. So the Muslims on those islands were subjected to Filipino rule.

The Filipinos embarked on a policy of reinforcing their supremacy, and in particular of taking away the lands of the Muslim Moros. A new law allowed a Filipino to take over 24 hectares of land, but this was limited to 10 hectares in the case of the Moros. The result was a wave of Filipino migration towards land populated by Muslims. That in turn had the effect of reducing the size of the Muslim majority. In the decade between 1966 and 1976, 3.5 million Filipino immigrants settled in Muslim lands.

On May 1, 1968, Cotabato Governor Datu Udtog Matalam set up the "Muslim Independence Movement" (MIM), which sought to compromise with the central authority under President Ferdinand Marcos. However, it failed to gather much support, and soon faded from the scene. The central government did not underestimate the importance of this development, and saw it as an opportunity to increase the pace of its anti-Moro policies. At the same time, Marcos declared himself head of the Philippines' Armed Forces. A short while later he announced martial law, justifying this by citing the terrorist movement set up by communists in the country, together with the Muslim resistance. He then suspended the Constitution, and finally became dictator over the whole country.

From that moment on, Marcos initiated mass killings against the Muslims, who had begun a struggle for independence. Some 50,000 Muslims were slaughtered, including perhaps 10,000 women and children. The Muslim resistance to Marcos was organized by a number of young people who had received training in the Middle East in the 1960s. The sudden and widespread emergence of the Moro National Liberation Front (MNLF) under the

leadership of Nur Misuari took the Marcos regime by surprise. There followed bloody fighting between government forces and members of the MNLF.

Marcos set up specially trained terror teams to put an end to the popular support for the opposition in the country, particularly that of the MNLF. These teams, the most ruthless of which was called Ilaga, resorted to the most terrible methods. Turkish magazine Nokta had the following to say in an article entitled "Marcos' Cannibals":

They were stamping on Mrs Kassam's husband. Bits of brain were spurting out from his skull. Other armed militiamen were falling over themselves to grab the bits. Members of Ilaga think that drinking the blood and eating the flesh of their enemies makes them invincible. What a terrible invincibility!.. The members of Ilaga, which was set up in the 1970s during the Muslim uprisings, tortured thousands of Muslims to death during that time. They believed that they acquired supernatural powers by drinking the blood or eating the flesh of those they killed ... They would raid villages and slaughter people. The attacks then just turned into looting and pillaging. A bottle full of human ears was recently found in a village on Mindanao, the owners of which have yet to be identified.⁶³

Muslim villages were burned during these raids, and the Moros' belongings plundered. Yet very little changed for the Muslims when Marcos was overthrown in a popular revolt in 1986. His successor, Corazon Aquino, planned to intimidate and eliminate them by other means. During Aquino's rule, the insurgents and military operations were intensified and the administration openly declared war against the Muslim movement. A "total war policy" was adopted by President Aquino, resulting to a displacement of more than a million Filipinos. School buildings and churches were used as venues for the fleeing families.⁶⁴

The oppression of the Muslims continued after Aquino. Relations then improved for a short while, before growing tense again when mosques were bombed in 1994. On the other hand, the fact that a radical, pro-terror organization put down roots among Muslims at the same time worsened the problem. A solution to the problems in the Philippines will only be possible if the Manila administration abandons its decades-old policies of oppression and recognizes the rights of the Muslims in the south, and if the terrorist movements which have emerged claiming to represent the Muslims but which actually only do them harm are stopped.

CAMBODIA

Years-old Hatred of Islam

The tiny, impoverished country of Cambodia lies in Asia, between India and China, in a region known as Indochina. Most of the country's people are illiterate and have for centuries relied on agriculture to survive. The most important element of that agriculture is the rice paddies stretching from one end of the country to the other.

By far the greater part of the population consists of Khmers, the oldest ethnic group in the area, with substantial Chinese and Buddhist minorities. Muslims form yet another minority.

Islam came to Cambodia by sea, carried by Muslim merchants and travelers. Most of the Muslims in Cambodia are of Thai origin, from a kingdom which was destroyed in wars and uprisings. Although, until 1975, there were still some 75 historic mosques.

We have already examined communism's hatred of religion and the terrible slaughter communists have wreaked on Islamic lands. The fiercely Maoist Khmer Rouge regime in Cambodia, which came to power with Chinese support, was one example of this. During the regime's days in power, there was an attempt to break all the Muslims' links with Islam.

The Khmer Rouge was a communist group formed and led by a Maoist called Pol Pot. They spent years in the jungles of Cambodia dreaming of coming to power, and in 1975 it finally happened. After taking over the country, they set up a cruel and totalitarian regime, the like of which had never before been seen. The Khmer Rouge regime decided that the sole national duty of a communist was to work to death in the rice paddies, and so began to force the whole population of the country to labor in them. Tens of thousands of people living in the cities – politicians, civil servants, teachers and intellectuals – were sent off to villages and made to work in collectives under truly terrible conditions.

Stopping to rest during working hours, eating even a tiny part of what was harvested without permission, or practicing any form of religion at all were all considered "activities against the state," and thus the killing began. Between 1975 and 1979, the rice paddies turned into the infamous "killing fields." Some 3 million people out of the total population of 9 million were killed by being shot, or axed in the head, or suffocated, or else left to starve.

As in all communist countries, a savage policy of repression was implemented against the Muslim population. War was declared on the people's religious values, and the regime resorted to violence in an effort to turn people away from their religion. Hundreds of thousands of Muslims were killed. The figures speak for themselves: Some 200,000 Muslims live in Cambodia today. The figure was more than 800,000 before the communist revolution, when Muslims represented 7 percent of the population.

The Black Book of Communism describes the savagery the Khmer Rouge employed against the Muslim Cham people:

In 1973, mosques were destroyed and prayers banned in the liberated zones. Such measures became more widespread after May 1975. Korans were collected and burned, and mosques were either transformed into other buildings or razed. Thirteen Muslim dignitaries were executed in June, some for having gone to pray rather than attending a political rally, others for having campaigned for the right to religious wedding ceremonies... The more fervent were all but wiped out: of the 1,000 who had made the pilgrimage to Mecca, only 30 survived these years. Unlike other Cambodians, the Cham frequently rebelled, and large numbers of them died in the massacres and reprisals that followed these uprisings. After mid-1978 the Khmer Rouge began systematically exterminating a number of Cham communities, including women and children... Ben Kiernan calculates that the overall mortality rate among the Cham was 50 percent.⁶⁵

Some 70 percent of the Muslims living in the capital, Phnom Penh, abandoned the country because of the terrible savagery of the Khmer Rouge and were forced to seek shelter in neighboring countries such as Thailand, Malaysia and Laos. When the Vietnamese occupied Cambodia in 1979, the Khmer Rouge regime came to an end, although the repression of Muslims continued unabated. The Vietnamese government, supported by the Soviets, carried on with the cruelty of the Khmer Rouge. They employed the most repressive policies in order to eliminate Islam entirely. The few places of worship left to the innocent Muslims subjected to Vietnamese assaults were torn down, and religious figures were killed. Most of them were horribly tortured in prison and used as forced labor.

Even today, it is still forbidden to spread Islam or to communicate with Cambodians in other countries. Like many other features of Islamic religious life, group worship is banned. The Vietnamese also destroyed all the historic artifacts they came across. There are currently only 20 small mosques still standing in Cambodia.

Tens of thousands of human bones and skulls of people killed by the Khmer Rouge, including Muslims, are now on display in a museum in Phnom Penh. Just as with Chechnya and East Turkestan, the events in Cambodia expose to the world the true face of communist savagery.

TANZANIA

Pressure Cannot Halt the Rise of Islamic Consciousness

Muslims came to the central-southeastern African country of Tanzania from the Indian subcontinent. As a result of their missionary activities, the local population abandoned paganism and accepted Islam. There are Muslims in all 120 tribes in Tanzania.

Although more than half the population is Muslim (some 55 percent), Muslims are still treated as a minority. Christians form a minority of the population but hold the reins of power. Only six out of 23 government ministries are held by Muslims. Muslims may represent more than half of the population, but the country is still described as half Christian and half "local religions." The 9 million Muslims are also facing a systematic policy of Christianization. Students who fail to abide by Christian rules in middle schools are expelled. In the same way that Islamic bodies and organizations are forbidden, so too is spreading Islam. The government has also banned the learning of Arabic and going on the hajj. Despite this policy of the Tanzanian government, however, the number of Muslims in the country is growing every day.

One of the government's policies aimed at Christianizing the population is the attempt to establish a mixed Islamic/Christian belief system under the name of the Islamic Renewal Movement. The people are tools, and as part of this policy they are told that there is no need to carry out many of the basic tenets of Islam. Those who oppose these twisted beliefs are either thrown into prison, or killed, or made to leave the country.

SRI LANKA

Terrorism Aimed at Muslims

Sri Lanka is an island nation in the Indian Ocean with a Muslim population of some 2.6 million Muslims. The Tamil guerillas waging war against the administration sometimes also

attack Muslim villages and kill innocent civilians. One recent massacre took place in the village of Mawanella, which was completely destroyed on May, 3, 2001. The Sri Lankan Muslims have prepared a website to try to have their voices heard by the outside world, and in it they describe the suffering they are subjected to in these terms:

... We Muslims are, basically, a trading and business community, with a recent incursion to the various professions in many fields. Our contribution to the development and progress of Sri Lanka have always been positive and we have, since ancient times, maintained a very cordial and friendly relationship with all of the other communities amongst whom we live.

The Tamil Tiger separatist issue has brought about much hardship and torment to many Muslims living in the affected areas of the North and the East. Of late a small sector of the Sinhalese community has also taken up arms against Muslims, attacking our businesses, mosques, and personal lives.

We are a minority community that seeks to live and let live and maintain a peaceful co-existence between all other communities, ensuring that we are allowed to practice our religion and maintain our social standing in the way it has been throughout history... We are not a community that is interested in separatism and terrorism like the Tamils. We do not seek to antagonize and shower hatred between the various communities... **All we seek is a decent life where we can live peacefully and comfortably, continue our worship of the Almighty, carry out our businesses and professions, and educate and raise our children honorably.** 66

The above extracts are a statement of the strong Islamic awareness of the Sri Lankan Muslims. Yet for many years they have been unable to find the peace and security they have sought. In the latest attacks, for instance, racist Sri Lankan Buddhists gathered up copies of the Qur'an and other Islamic writings, including a number of rare, centuries-old texts, and burned them all in front of a mosque. Two mosques were burned down and more than 90 Muslim-owned buildings were destroyed.

Ali Sahir Moulana, a Muslim opposition parliamentarian, says that three mosques, 60 houses, 80 shops and two gas stations all belonging to Muslims were burned by the mobs. He also claims that the attacks were carried out in order to inflict economic damage on the Muslims of Mawanella.

PATANI

Inhumane Violence Meted Out to Muslims by the Thai Government

The mountainous and forested region of Patani is the richest in Thailand, and the origin of fully 35 percent of the country's exports. Patani's Muslims, however, who make up 10 percent of the nation's total population of 55 million, have been oppressed for the last 200 years, and now face a policy of genocide.

The suffering of the Patani Muslims first began in 1782 when the Rama Dynasty came to power in Patani. The dynasty moved its capital to Bangkok and set up a modern administrative system. At just that time, fighting broke out between the Patani Muslims and local people known as the Siamese, and it continued for several days. Many Patani cities were burned, its military headquarters was destroyed, and some 4,000 Patani Muslims were taken prisoner by the Siamese during the course of the fighting.

The Siamese savagely tortured those prisoners, bringing them to Bangkok bound to each other with rope threaded through their ears and legs with a needle, and putting them to work digging a canal with no tools or equipment.⁶⁷ Patani's sultan was also brutally killed by the Siamese. Thailand was divided into seven regions after the war, and Patani made to pay taxes, spending the next 70 years under Siamese rule. The Patani Muslims claim that they are not of the Siamese race, and that they are not Thai but rather Indonesian and Malaysian. In fact they speak Malay, the language of the Malaysian Muslims. Although that language has been written in the Arabic alphabet for hundreds of years, they have been obliged to use Roman letters by the Thai government.

In 1909, the Siamese granted Patani so-called independence, although the repressive policies of the Thai government continued without change. The Muslims of Patani rose up to demand true independence many times, but were always brutally put down, resulting in a wave of migration to Malaysia.

The Thai rulers followed a policy of repression and assimilation aimed at doing away with Patani's Islamic identity. The first such measure came in 1932, when Muslim educational organizations were banned from carrying out any activities. A wide-ranging policy of extermination was initiated in 1944, and leading Patani Muslims and their families were brutally murdered by Buddhists. It was forbidden to abide by the tenets of Islam, and Buddhism began to be imposed on the people. The teaching of Buddhism became

compulsory in schools, and Muslim students were even forced to behave according to Buddhist teachings.

Over the years Thai rulers have perpetrated terrible massacres of the Patani Muslims. In 1944, 125 Muslim families were burned alive in the village of Belukar Samak alone. The assimilation policies imposed by the Thais were seen and felt in all aspects of daily life. Many minarets were torn down in Patani.

As part of this policy of assimilation, the demographic balance in the Patani region was also changed as Buddhists were encouraged to migrate there. The largest Buddhist statue in Thailand was erected in Patani, and Muslims were forced to worship it. Those who refused were killed or thrown into the Kota River.

During that same time, Patani freedom fighters' shelters were destroyed by the Thais and thousands of innocent Patanis were tortured. Prominent Muslim scholars died under suspicious circumstances in health centers set up by the Thai administration, and unsolved killings and disappearances became part of everyday life.

The struggle for independence of the Patani Muslims, who have experienced such great suffering, began after World War II and continues to this day.

CONCLUSION

The Spring To Come; The Golden Age

In earlier chapters of this book we have discussed the internal disarray in Islamic lands all over the world and the ever-increasing conflict. We have seen how defenseless people try to survive in the shadow of armed clashes, the suffering experienced in the refugee camps, and the suffering of those who are denied religious freedom. The general impression emerging from all of this may at first sight strike the reader as being rather like a chill, gloomy winter. A person who fails to think deeply enough about the matter may commit the error of believing that it will be very difficult to find a solution, and that whatever is done will probably fail to produce any concrete results. Yet, to the contrary, the picture actually points to great good news, and every single detail is a sign of the coming of that holy period announced by the Prophet Muhammad (saas), in other words the End Times.

Events In Muslim Lands Are a Sign of the End Times

The concept of the "End Times," may not be familiar to many people, so it will be useful to offer a brief explanation. Islamic sources describe the End Times as being a time close to the Day of Judgment, a time when the morality of the Qur'an will rule over the entire world. All the necessary conditions will be satisfied to allow people to live in peace and security. Bountifulness, growth and justice will replace all the problems that have been faced in earlier periods. All forms of immorality, deceit and degeneracy will disappear. This will be a joyous time, one longed for so long, when Qur'anic morality predominates.

Hadiths (sayings) of the Prophet (saas) contain detailed explanations of what the End Times will be like. Many prominent Islamic scholars have also made valuable statements on the subject. These indicate that the world will first go through a period of terrible confusion and tribulation, to be followed by a time when it is saved by turning to the true religion, a time of plenty, when the benefits of technology can be enjoyed by all, a time of great medical and scientific advances, a time of superior art.

In the early days of the End Times, there will be a general degeneration caused by a number of philosophical systems that deny the existence of Allah. People will turn away from the true purpose behind their creation, which will lead to a spiritual and psychological collapse. Terrible disasters, such as wars, conflict and famine, will follow one after another, and people will cry out, desperate to be saved from them. The same thing applies to the conflicts taking place in Islamic lands. Muslims who seek to live freely by their religion and abide by its tenets are trying to survive in the face of great oppression, and women, children and the elderly are being ruthlessly murdered. Anti-Islamic forces which are terrorizing Muslims and trying to prevent the unification of the Islamic world are increasing their levels of violence with every day. However, this period of war and conflict will not last for long. Allah has promised to free people from this terrible disorder of the End Times and lead them to a happier time by means of Hazrat Mahdi (as).

This new age will begin with the return of the Prophet Jesus, peace be upon him, and the coming of Hazrat Mahdi (as) will mean the end of winter for Muslims and the coming of spring. This age is referred to as the time when "guns will fall silent" in hadiths, and when peace will rule. Some of the hadiths of Allah's Messenger (saas) concerning the great good news of the new age are:

... Grudge and mutual hatred will be lifted (removed)... The earth will be filled with peace just as a vessel is filled with water. (Sunan Ibn-i Majah)

The battle would put down its weapons. (Sunan Ibn-i Majah)

As the hadiths reveal, in the Golden Age there will be great fellowship between different peoples, especially those who had previously been in conflict, and friendship and love will replace all forms of conflict.

The Spring Awaited by Muslims Is Coming in This Century

One hadith handed down from our Prophet (saas) makes it perfectly clear that Hazrat Mahdi (as) will come in the year 1400 (Islamic calendar),

In his collection Master Said Nursi, the greatest Islamic scholar of the last 1000 years, also says that Hazrat Mahdi (as) will appear in 1400:

The portents of the End Times revealed by our Prophet (saas) all began taking place one by one and one after the other as of 1400.

Hazrat Mahdi (as) is described as appearing in 1400 (Islamic calendar) in many hadiths handed down from our Prophet (saas), in the famous Letters of the great Islamic scholar Imam Rabbani, in the al-Kutub as-Sitta, the most important six Sunni works on the hadith, and also in the Barla and Kastamonu addenda by Master Said Nursi and in his sermon preached by him in 1327 (Islamic calendar) in front of the Omayyid Mosque in Damascus.

And also the existence of hadith handed down from our Prophet (saas) and contained in the works of such great Islamic scholars as Imam Rabbani, Jalaladdin as-Suyuti, Ahmad Ibn Hanbal and Master Said Nursi which put the life of the Ummah of Islam as being up to the 1500s, is crystal clear:

Said Nursi also says the Ummah will live until 1506:

In page 33 of the Kastamonu Addendum, the Master says that Doomsday will take place in 1545. (Allah knows the truth.)

It is perfectly clear in the light of these authentic sources that the time of the second coming of the Prophet Jesus (as), the appearance of Hazrat Mahdi (as), and that the global

dominion of Islamic moral values will not be in a century subsequent to 1400 (Islamic calendar). In Hijri 1400, Islamic moral values will rule the world under the leadership of the Prophet Jesus (as) and Hazrat Mahdi (as), following which there will be terrible corruption again, at the end of which will come the Day of Reckoning.

All Muslims must absolutely attach credence to authentic hadith handed down from our Prophet (saas) and the accounts of great Islamic scholars. By contrast, to ignore these portents that have all come about one after the other is equivalent to maintaining that one should expect them to happen again, one after the other. The fact is that these portents have already happened once, and in a given order. And this is sufficient for Muslims to realize that they are living in the End Times foretold by our Prophet (saas). To say, in the face of the hundreds of portents in question that have taken place, "the same portents must happen all over again" is definitely irrational and illogical. It is enough for a genuine Muslim to see that these portents have taken place once in the manner foretold by our Prophet (saas) to believe that we are living in the End Times and that, insha'Allah, Hazrat Mahdi (as) has come, that the Prophet Jesus (as) will come during this time and that Islamic moral values will rule the world in this century.

Muslims Have Experienced Similar Difficulties in the Past

Throughout this book we have seen many detailed descriptions of the suffering inflicted in Muslim countries, including the bombing of maternity hospitals in Chechnya, the savage killing of pregnant women in Bosnia, and the slaughter of little children in Palestine. Yet it must not be forgotten that similar and even worse examples of cruelty have been suffered by many Muslim societies in the past as well. Atheist rulers or prominent members of various nations have tortured prophets and communities of the faithful, exiled defenseless people from their lands and continually repressed them. One of the most clear-cut examples of this was the Pharoah. While he enjoyed a life of great plenty and wealth, this ancient Egyptian ruler inflicted great suffering on the Muslims of the time, in other words the children of Israel. Allah describes the suffering of the children of Israel in these terms:

Remember when We rescued you from the people of Pharaoh. They were inflicting an evil punishment on you - slaughtering your sons and letting your women live. In that there was a terrible trial for you from your Lord. (Surat al-Baqara: 49)

One very important secret is indicated in this verse: Pharoah's cruelty was a means of testing the faithful. In the same way, Allah tests the Muslims who are subjected to similar cruelty all over the world today. These tests regarding a Muslim's efforts to win Allah's pleasure in this world and gain the infinite blessings of His paradise all serve the purpose of building up a rich store in the hereafter. The infinite blessings in paradise are a recompense for what believers go through during the short life of this world. Many Muslim communities have experienced similar difficulties in the past, and that is now a criterion for believers of today. Allah announces the following:

Or did you suppose that you would enter the Garden without facing the same as those who came before you? Poverty and illness afflicted them and they were shaken to the point that the Messenger and those who believed with him said, "When is Allah's help coming?" Be assured that Allah's help is very near. (Surat al-Baqara: 214)

As we see in that verse, believers have always been tested by difficulties and problems, yet Allah has always assisted His servants. Furthermore, as in the verse Allah says, that help has always been swift.

When Islamic Morality Holds Sway Over All the World in the Present Century, Cruelty Will Come to an End

In many verses of the Qur'an Allah promises the dominion of the morality of Islam all over the world. The promise of our All-Mighty Lord is true and Allah never fails to keep His promise. Those who believe in Allah also believe that Allah's promise will absolutely come true. Because our All-Mighty Allah gives the news of the dominion of the morality of Islam over the world and promises it, what befalls to sincere believers is to pray for its realization by heart, demand it and strive for it with all their might. Believing that morality of Islam will reign and making effort for the realization of this blessed event is obligatory for every Muslim who abides by the Qur'an.

In one verse our All-Mighty Allah says:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He

is pleased and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who disbelieve after that, such people are deviators. (Surat an-Nur: 55)

Some other verses in which Allah promises the dominion of the morality of Islam over the world are as follows:

Allah has written, "I will be victorious, I and My Messengers."Allah is Most Strong, Almighty. (Surat al-Mujadala: 21)

They desire to extinguish Allah's Light with their mouths but Allah will perfect His Light, though the disbelievers hate it. It is He Who sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion, though the idolaters hate it. (Surat as-Saff: 8-9)

Allah confirms the Truth by His words, even though the evildoers hate it. (Surah Yunus: 82)

We destroyed generations before you when they did wrong. Their Messengers brought them the Clear Signs, but they were never going to have iman. That is how We repay evildoers. Then We appointed you after them to be khalifs on the earth so We might observe how you would act. (Surah Yunus: 13-14)

It is also a Divine law, revealed in the Qur'an, that those who truly believe that there is no other god than Allah will inherit the earth:

We wrote down in the Psalms, after the Reminder came: "It is My honorable servants who will inherit the earth." (Surat al-Anbiya': 105)

We will leave you the land to live in after them. That is the reward of those who fear My station and fear My threat. They asked for Allah's victory, and every obdurate tyrant failed. (Surah Ibrahim: 14-15)

Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end for you for what you portray! (Surat al-Anbiya': 18)

There Will be Hitherto Unseen Plenty in the Golden Age

As well as peace and security, the Golden Age will be a time of great plenty in terms of products and goods. Everyone will enjoy much more than he needs, and there will be no hunger or poverty. Believers, and those who serve the way of Allah, will receive all kinds of just recompense for what they have done, both in this world and in the hereafter. The plenty that will be experienced at every moment will be a beauty that Allah gives to those faithful who live by Qur'anic morality. Each of their good deeds will be returned to them as great wealth. In one verse, Allah describes the plenty that will be enjoyed by those believers who sacrifice their own goods in His service:

The metaphor of those who spend their wealth in the Way of Allah is that of a grain which produces seven ears; in every ear there are a hundred grains. Allah gives such multiplied increase to whoever He wills. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara: 261)

Many hadiths also describe how at that time there will be such a plentiful supply of goods and products that they will be able to be handed out to those who want them with no need even to count them:

During this (period), my ummah (people) would lead such a comfortable and carefree life which they never led like that. (The land) would bring forth its yield and would not hold back anything and the property at that time would be a stack. (Sunan Ibn-i Majah)

... The dwellers of the heavens and the earth will be pleased. The earth will bring forth all that grows, and the heavens will pour down rains in abundance. From all the good that Allah will bestow on the inhabitants of the earth, the living will wish that the dead would come to life again. (Mukhtasar Tazkirah Qurtubi, p. 437)

The earth would turn like the silver tray growing vegetation... (Sunan Ibn-i Majah)

When Qur'anic morality prevails, all sections of society will enjoy an environment full of true justice, peace and security. As a result, people will turn away from falsehoods, evil, deception and sin. Hadiths speak of the days full of justice at this time in these terms:

The earth will be filled with equity and justice as it was previously filled with oppression and tyranny. (Abu Dawud)

Justice will prevail to such an extent that every possession taken by force will be returned to his owner; furthermore, some other person's thing, even if it rests within one's teeth, will be given back to its owner... Security will permeate all over Earth and even a few ladies will be able to fulfil their hajj without the company of men. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar, p. 23)

The Good News of the Golden Age

This age will, as revealed by the Prophet (saas) be a small version of paradise, a blessing from Allah to the faithful. This age, with its plenty and comforts of all kind, longed for by all Muslims, will be a wonderful reward in this world for all those following the path of Allah. It will of course be a great honor for all Muslims to spread the good news of this wonderful time.

Yet a responsibility goes hand-in-hand with that honor. Since this is the End Times, all Muslims need to have the necessary maturity and determination to wage a war of ideas in the extraordinary conditions that accompany it. The situation of suffering Muslims reminds of that fact each and every day. It is impossible to turn away when the innocent and defenseless, who have limited means at their disposal, are the targets for the bullets of wild-eyed assassins, when millions are condemned to live in hunger and poverty in refugee camps, when large numbers of Muslims are subjected to torture and ill-treatment.

It is wrong to say, "There is nothing I can do about it." It must not be forgotten that at the bottom of the wickedness in the world today lies atheism, and everybody is able to help in the war of ideas being waged against it. Telling people of the existence of Allah, learning to fear Him, reminding people what will happen on the Day of Judgement and communicating the purpose behind our existence in this world are all important steps that can be taken to put an end to all that wickedness. If justice, cooperation, compassion, love, sacrifice and forgiveness all come to prevail in the world, then it is natural that a world full of justice, peace and security will follow. That can never come about, however, unless all people of good conscience act together.

Every effort made to help do away with the destructive effects of atheism and replace these with positive ones will at the same time help the Muslims of the present day. This struggle, based on peace, compromise and love, will spur people's consciences into action and prevent the innocent from suffering. Allah reveals the end result of such a struggle:

**Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end for you for what you portray!
(Surat al-Anbiya': 18)**

Another important point which must be stressed is that among those countries we have been discussing that are now suffering so much, the great majority of these in the past enjoyed peace and stability under the banner of Muslim empires. Just as in the past, Muslims will play a crucial role in establishing the peace and security for which all the people of the world are longing, and the next age will be one of great enlightenment for all people.

By the will of Allah, the long-awaited spring is at hand.

APPENDIX

The Evolution Misconception

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

Yet this propaganda cannot conceal the truth. The fact that the theory of evolution is the greatest deception in the history of science has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in

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

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

The Scientific Collapse of Darwinism

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

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

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

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

The First Insurmountable Step:

The Origin of Life

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

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

"Life Comes From Life"

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

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

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

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."⁶⁸

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

Inconclusive Efforts of the Twentieth Century

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

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.⁶⁹

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

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.⁷⁰

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁷¹

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

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?⁷²

The Complex Structure of Life

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

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in 10⁹⁵⁰ for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10⁵⁰ is considered to be impossible in practical terms.

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁷³

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

Imaginary Mechanism of Evolution

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

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

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

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

Natural selection can do nothing until favourable individual differences or variations occur.⁷⁴

Lamarck's Impact

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

as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁷⁵

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

Neo-Darwinism and Mutations

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

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

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

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.⁷⁶

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed...

Consequently, evidence of their former existence could be found only amongst fossil remains.⁷⁷

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

Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.⁷⁸

Darwin's Hopes Shattered

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

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.⁷⁹

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

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.⁸⁰

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.⁸¹

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary

because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."⁸²

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.⁸³

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neanderthalensis* and *Homo sapiens sapiens* (present-day man) co-existed in the same region.⁸⁴

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

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.⁸⁵

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

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

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.⁸⁶

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

Darwinian Formula!

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

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

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 in 10⁹⁵⁰—as they like. Let

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

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

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

Technology in the Eye and the Ear

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

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

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by

light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

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

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

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

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these

vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

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

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

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

To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

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

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

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

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

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

A Materialist Faith

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

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...87

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

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

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

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

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

them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

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

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

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

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

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

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

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

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

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

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.⁸⁸

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

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

the All-Wise." (Surat al-Baqara: 32)

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RESIMALTI

34

Colonialist nations such as Britain, France and Italy inflicted the most terrible tortures on the Muslims living in the Islamic lands they conquered, and carried out mass killings.

36

THE CONTINUING 200 YEARS OF CRUELTY IN THE ISLAMIC WORLD

For nearly half a century Palestinian Muslims have been forced from their homes for no reason, shot, and subjected to torture and violence. Yet the whole world is silent in the face of the occupying power: Israel.

37

It is no particular nation or society that is the enemy of the Islamic world, but rather "ideologies" that have turned those nations and societies into oppressors. These ideologies came to dominate much of the world in the nineteenth century, and everywhere they prevailed became scenes of cruelty and violence in the twentieth.

39

Darwin's lie about the struggle for survival was an important source of inspiration for racism, communism and fascism, as well as imperialism.

42

Communist powers that continued to inflict suffering on Muslim lands always targeted the defenseless: men, women, children, and even babies in arms.

43

COMMUNIST OPPRESSION IS STILL TAKING PLACE...

In the eyes of communist ideology, influenced by Darwin's theory of evolution, society is nothing but a "herd of animals." Man himself is a soulless automaton, lying somewhere between human being, animal and machine. The savagery perpetrated in Chechnya is evidence that reveals all these was carried out under the influence of this ideology.

47

Caspian sea

Russia

Chechnya

North Ossetia

South Ossetia

Dagestan

Abkhazia

Georgia

Azerbaijan

48

Sheikh Shamil's forces heroically resisted the Russian armies and were the predecessors of the Chechen resistance fighters of today.

52

In the 1990s, when the attempts to tear down Chechnya from the inside failed, a policy of savage violence was started. Methods no less terrible than those employed by Stalin and Lenin, which themselves cost millions of lives, were employed.

53

Those who persecute men and women of the believers, and then do not repent, will have the punishment of Hell, will have the punishment of the burning. (Surat al-Buruj: 10)

54

Newsweek, Feb.2000

Al Talip, Sep.2001

BBC News, 24.Oct.1999

Newsweek, 01.Jan.1999

Newsweek, 06.Dec.1999

The genocide campaign waged against the defenseless people of Chechnya was reported in the foreign press, yet Western nations did no more than issue toothless condemnations of these actions.

55

SOME RUSSIAN TROOPS TORTURE PEOPLE TO DEATH

56

Russian troops generally aim at civilian targets, bombing markets, maternity clinics and refugee convoys..

Those who were expelled from their homes without any right, merely for saying, "Our Lord is Allah." If Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him. Allah is All-Strong, Almighty) (Surat al-Hajj: 40)

57

Newsweek, October 14, 2002

CHECHNYA

Human Rights Watch 2000

59

Place: Grozny, the Chechen Capital

Date: December 16, 1999

Place: Grozny, the Chechen Capital

Date: March 16, 2000

60

Date: March 16, 2000

BBC News, 23 February 2000

Washington Report, vol. 29

BBC News, 27 February 2000

BBC News, 20 December 2000

Guardian Unlimited Special Reports

Newsweek, 11, 2000

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

63

The world ignores the deplorable situation as hundreds of thousands of Chechens fleeing persecution are forced to contend with harsh winter conditions, hunger, thirst, and infectious diseases.

64

TIME, April 2, 01

STPInternational, November 18, 99

HRW Press Release, Feb 18, 00

TIME, April 2, 01

Kavkaztsentr, December 6, 99

Newsweek, May 27, 2002

68

Turkistan News, October 8, 99

STPInternational, November 18, 99

ISCA, April 1999

Phoblacht/Republican News, March 2, 00

BBCNews, November 16, 99

69

Washington Report, July-August 95

Muslim Observer, February 1, 2003

Amnesty International Leaflet

Ludwig von Mises Institute, March 95, vol. 13

Amnesty International Leaflet

Ludwig von Mises Institute, March 95, vol. 13

71

SYRIA

PALESTINE

West Bank

Jerusalem

Gaza

PALESTINE

ISRAEL

JORDAN

EGYPT

72

Population change between the occupation of East Jerusalem in 1967 and 1997. The Jewish population is shown in blue and the Arab population in red.

1967 POPULATION

1997 POPULATION

74

For a Palestinian, setting out on what should be a 15-minute trip to go to work or visit a relative living in a nearby refugee camp becomes a true ordeal. He will suffer verbal and physical abuse from Israeli soldiers at the regular security checkpoints along the road.

75

Refugee Destinations

REGION	IN CAMPS	OUTSIDE CAMPS	TOTAL
JORDAN	238.188	1.050.009	1.288.197
WEST BANK	131.705	385.707	517.412
GAZA STRIP	362.626	320.934	683.560
LEBANON	175.747	170.417	346.164
SYRIA	83.311	253.997	337.308
TOTAL	991.577	2.181.064	3.172.641

76

Der Spiegel, July 9, 01

Newsweek, April 29, 02

Washington Report, December 02

Muslim Observer, March 21, 02

77

Most Palestinians, forced by Jews off lands they had lived for thousands of years, are still struggling to survive in refugee camps. The current number of those living in such camps totals some 3.5 million. These camps are frequently subjected to abuse, oppression and bombing by the state of Israel.

78

Palestine Chronicle, November 13, 02

In addition to attacks by Israeli forces, the Palestinian people are also struggling with economic difficulties, hunger and drought.

79

Washington Report, August-September 97

Disproportionate force inflicted on the defenseless costs many harmless people their lives.

80

THE CHILDREN WERE ALSO SUBJECTED TO ATTACKS

IAP News, January 9, 02

81

The Muslim News, November 29, 2002

Jerusalem Post, October 16, 02

Washington Report, Dec. 01

Whenever he holds the upper hand, he goes about the earth corrupting it, destroying (people's) crops and animals. Allah does not love corruption.

(Surat al-Baqara: 205)

South Review, January 10, 02

IAPNews, October 2, 02

82

A PHOTOGRAPH FROM THE ARCHIVES

The Israelis carry out their killings before the eyes of the world.

84

Bahrain Tribune, December 3, 01

The Namibian, November 22, 00

bu resmi kapat

Scoop Media, July 23, 02

CNN, November 21, 00

The defenseless, including young Palestinians no more than children were often shot at.

85

Age distrubution of those killed	Number	%
under 15	60	14.9
16-18	75	18.7
19-29	176	43.8

30-39	50	12.4
40-49	18	4.5
over 50	23	5.7

Wound Sites	Number	%
Head and neck (including 9 people shot from behind)	154	41.8
Chest (including 12 people shot from behind)	117	31.8
Stomach	32	8.7
General entire body	61	16.6
Arm	4	1.1

A chart showing the numbers of people killed in the al-Aqsa Intifada, and where they were hit. It shows that the children and the young in particular were targeted and shot in the head and chest to be sure of killing them..

86

During the events sparked off by Israel's opening a tunnel near the Jerusalem Mosque that had been kept closed for centuries, the Palestinian minister of finance was attacked by Israeli troops wielding sticks (top left).

The sufferings of the Palestinians, one which has been going on for more than half a century now, were countered with bombs, bullets and truncheons.

Al Jamiat, October 02

87

The Guardian, July 21, 01

The Muslim News, October 25, 2000

On Feb. 25, 1994, Muslims praying at the Ibrahim Mosque in the city of Hebron were sprayed with bullets by a Jewish extremist. A total of 67 Muslims died and more than 300

were wounded. The attack, which received great Israeli public support, was the result of careful planning. The bottom two pictures show people who lost their lives in the attack.

The world has been watching what has been going on in Palestine for half a century now. This savage oppression is covered by newspapers all over the world every day, and read about by billions of people.

TIME, March 7, 94

The Muslim News, December 20, 02

88

PRAYERS AT GUNPOINT

Have you seen him who prevents a servant when he goes to pray? (Surat Al-'Alaq: 9-10)

95

KASHMIR

CHINA

PAKISTAN

New Delhi

BHUTAN

BANGLADESH

INDIA

MYANMAR

BAY OF BENGAL

97

There is a terrible human tragedy being played out in the refugee camps of Kashmir. Up to 10 people are squeezed into single-room, one-bed tents. The Muslim people of Kashmir are battling famine, drought and contagious disease, and all they can find to eat are a few dry branches thrown into a well.

99

After the 1980s in particular, anti-Islamic Hindu forces in India grew in strength and carried out major attacks on the Muslim population. These groups want to erase all trace of Islam in India and are carrying out policies of forced assimilation as well as killings. Despite this, and the fact that Islamic education, reading the Qur'an and praying in prisons are all forbidden, and that the names of Muslim villages have been changed into Hindu ones, the Muslim people's religious feelings are increasing every day. The burning of the Qur'an seen in the picture is an example of Indian troops' hostility towards Islam.

100

Fully 90 percent of the population of Kashmir are Muslim. A total of 700,000 Indian troops are ranged against the population of 4 million. In 1990-99 alone, the number of women, children and soldiers killed as a result of Indian attacks reached more than 65,000. An average of 20 Muslims are killed every day, women are subjected to gang rapes, mosques and hospitals are bombed and schools set on fire.

KMS, January 1, 2003

101

Muslim Observer, June 12, 2002

BBCNews, Aug. 7, 2000

Muslim Observer, August 7, 2002

Alamaliyan, 2002

An article entitled "Anti-Muslim Groups Unite Through Internet" published in the New York Times on June 2, 2001, revealed the relationship between Hindu and Jewish groups. A website run by militant Hindus in the United States was closed down following complaints that it fostered hatred of Muslims and supported violence. A few days later, however, the site was opened again by fanatical Jews living in the country. The newspaper described the basis of the relationship in these terms:

103

THE ANTI-ISLAMIC ALLIANCE OF HINDUS AND JEWS

"The unusual alliance brings together two extreme religious philosophies from different parts of the world that, at first glance, have little in common. But living elbow-to-elbow in the ethnic mix of New York, the small groups of Hindus and Jews have discovered that sharing a distant enemy is sufficient basis for friendship. So tight is their anti-Muslim bond... 'We are fighting the same war,' said Rohit Vyasmaan, who helps run the Hindu Web site, HinduUnity.org, from his home in Flushing, Queens."

The Muslim News, Aug 31, 2001

New York Times, June 2, 2001

Washington Report, January, 1994

104

BBCNews, Jan 21, 2002

Crescent International, Feb. 1-15, 2003

Washington Report, January, 1994

107

RUSSIA

KAZAKHSTAN

MONGOLIA

KIRGIZSTAN

EAST TURKESTAN

TADJIKISTAN

CHINA

KASHMIR

PAKISTAN

NEPAL

INDIA

BHUTAN

BANGADESH

108

NUCLEAR TESTS ON MUSLIMS

Since 1964, China has conducted 44 nuclear tests on East Turkestan which have resulted in the deaths of 210,000 people and left thousands afflicted with such diseases as cancer. Moreover, thousands of children have been born deformed.

Taipei Times, 11-14 October, 1999

111

TORTURE IN THEIR OWN LAND

Radio Netherlands, February 13, 2001

After 1949, Mao's communist regime murdered some 35 million Uighur Turks. Some Muslims were burned alive or else beaten almost to death and then stripped and left to die in the snow. Others were tied to oxen and then literally torn apart limb-from-limb. None of the people were allowed to practice their religion freely.

Today Red China is still following Mao's policy and perpetrating the same cruelty. No human rights organizations are allowed into East Turkestan, and control of communications lies entirely in the hands of the Chinese state, leaving Muslims to suffer dreadful oppression.

In just two years, 1995-1997, more than 500,000 Uighur Turks were arrested without cause by the Chinese authorities.

During the same period more than 5,000 people died as the result of torture by the Chinese, or else simply disappeared.

113

MAOIST RED CHINA FORCES UIGHUR WOMEN TO HAVE ABORTIONS, AND BABIES ARE KILLED AS SOON AS THEY ARE BORN

Taipei Times, 11-14 October, 1999

CNN, June 11, 1998

CNN, November 14, 2000

Salvation International, Aug 25, 1995

Red China forbids the Uighur Turks to have more than one child. Special units identify women who are pregnant with children over the dictated limit, and they are then taken from their homes by the police, even if in the ninth month of pregnancy. They are then forced to have abortions in health centers woefully deficient in both hygiene and technical equipment. As a result of this inhuman abuse, many of the women die.

In August 1997, one Uighur woman was forced to have an abortion, and her husband had to pay a large fine. The woman was taken from her home but found a way of escaping from the health center. She then brought her baby into the world by herself, in a cemetery. Someone helped her to leave the cemetery and return home, although the woman was then arrested as the result of a tip-off and taken to a police station, where the baby was subsequently drowned. This is just one example of the killings of thousands of mothers and babies. (<http://www.otuken.net/dt/4/4.html>)

114

The cruelty inflicted by communist China on the Uighur Turks of East Turkestan is still continuing today, and will do so as long as the Darwinist-materialist philosophy underlying it is not vanquished on the scientific front. It is not enough to read about these inhumane policies in newspapers, look at the pictures of these desperate, helpless people, and sigh. Scientific and cultural steps must be taken to destroy the ideologies that this repression is based on, and every believer must take his place in the intellectual war.

115

Newsmax, Sept 5, 2002

The Guardian, April 21, 1999

BBC News, March 22, 2002

Newsweek, February 24, 1997

Newsweek, March 4, 1991

117

Society for Threatened People (GfbV) Website

Amnesty International, March 1, 1995

Crescent International, Sept 15, 2000

TIME, Xinjiang Cover Story

123

AUSTRIA

HUNGARY

SLOVENIA

ROMANIA

BOSNIA HERZEGOVINA

YUGOSLAVIA

KOSOVO

BULGARIA

MACEDONIA

ALBANIA

GREECE

125

Time, June 28, 1999

Newsweek, October 12, 1998

We will certainly help Our Messengers and those who believe both in the life of this world and on the Day the witnesses appear, the Day when the excuses of the wrongdoers will not help them. The curse will be on them and they will have the most evil Home. (Surah Ghafir: 51-52)

The Muslim News, August 31, 2001

Newsweek, April 30, 1999

Newsweek, Oct 12, 1998

126

Sights such as this became a normal part of daily life in the Balkans.

127

The 1 million or so Kosovar Muslims who fled Serbian oppression had to contend with cold, hunger, thirst and disease. Tens of thousands lost their lives, and many more disappeared.

128

ETHNIC CLEANSING IN THE BALKANS

Crescent International, February, 2002

BBCNews, July 6, 1999

BBC News, September 30, 1998

Human Rights Watch World Report 2001

Washington Report, June, 1999

129

Al Talip, September, 2000

BBC News, April 28, 1999

CNN, April 30, 1999

CNN, April 23, 1999

Forced to leave their homes because of threats or attacks, by March 1999 the Muslim population of Kosovo started to flee, leaving their villages desolate. Approximately three months later, when they returned, nothing was the same. Houses burnt and in ruins, relatives lost, children sick and properties plundered... War and migration threw every Muslim Kosovar's life, rich or poor, into complete disarray.

130

BOSNIA, KOSOVO AND MACEDONIA

Photographs of what was going on in Kosovo were published in newspapers all over the world, yet the world was determined to ignore it. Mass graves, burned-out houses, and babies murdered in their cradles meant nothing to most people.

132

The Serbs continued their pillaging and murder even as they withdrew from Kosovo. The 1 million Kosovar Muslims who fled lived through a human tragedy of enormous proportions.

133

Some 200,000 Bosnian Muslims were killed by the Serbs in three years, and another 2 million Muslims who were forced to flee their homes had to struggle to survive under terrible conditions.

135

A PICTURE OF SERBIAN CRUELTY...

Terrifying pictures of the 1992 killing of a defenseless Muslim by a Serbian police officer....

136

During the Bosnian War, the streets were literally turned into cemeteries. The mass graves that were unearthed one-by-one after the war laid bare the tragic dimensions of the genocide.

(Right) A mass grave found in Srebrenica in 1996.

137

Serbian troops attacked the innocent civilian population and murdered children. Mostar Hospital witnessed such awful scenes throughout the conflict (below).

138

Serbian troops first tortured the Muslim Bosnians they caught, and then killed them. The bombed houses where innocent people had been taking shelter became their tombs.

139

After Karadzic and Miladic, the responsibility for the Srebrenica massacre lay with Serbian commander Gen. Obrenovic. He and his men bombed the town for five days and killed 7,500 Bosnian civilians trying to flee. They buried the bodies in mass grave in order to stop the news from getting out and destroy the evidence. However, after the war the mass graves that Obrenovic and the other generals were so keen to conceal were unearthed one by one.

141

SPAIN

Gibraltar

TUNISIA

MOROCCO

ALGERIA

LIBYA

MALI

NIGER

142

French troops carried out bloody massacres of the Muslim people of Algeria for 132 years.

143

Muslim Algerians who resisted the French occupation were wiped out with tanks, guns and torture. The seven-and-a-half-year struggle for independence from colonialist France left a tragic toll in its wake: French forces killed 1.5 million Algerians dead in their heavily armed attacks on defenseless people. After independence, the Algerian state took up where the French left off.

145

French troops were proud of the massacres they carried out, and felt not the slightest unease about smilingly documenting their cruelty. These pictures were taken in front of murdered Algerians in the Ain Beida region, and were later published in the world press.

Amnesty International Press Release, May 3, 2001

"Services Speciaux, Algerie, 1955-1957 (Special Services, Algeria, 1955-1957)," a book written by French General Aussaresses, again exposed the massacres perpetrated by the French in Algeria. The 83-year-old Aussaresses devoted copious space to the killings, torture, executions without trial, and murders made to look like suicide that he either ordered or witnessed. In the report to the side printed in Le Monde, Aussaresses said that the French police units known as "death squads" carried out systematic torture, and that these torture and killings were carried out under order and with the full knowledge of the political authorities. Perhaps most interestingly, he said that he felt absolutely no pangs of conscience.

Le Monde, May, 2001

Associated Press, January 3, 1997

Middle East, June, 2001

BBCNews, May 14, 2001

In 1997 alone, eight mosques and the Muslims praying in them were bombed. Thirty-three people were killed and 211 injured (right).

In the Sidi-Hamed massacre of Jan. 11. 1998, some 350 people lost their lives (bottom right and center).

Some 300 people were killed as the result of an attack by unidentified assailants in the Moussa region in 1997. The picture below shows relatives trying to identify bodies laid out in the street.

The oppression of Muslims by the Algerian police state has been going on non-stop for decades. As of 2001, there were 1 million political prisoners in the country's jails. The detainees are not brought to court as there are no charges for them to face, so their periods in custody are extended again and again. The authorities try to make the killings

in jails look like suicides, or claim that prisoners attacked their guards, or else suggest that the prisoners murdered each other.

150

THE CIVILIAN POPULATION WAS AGAIN THE TARGET...

Massacres similar to the one shown in these pictures were carried out in surprise raids on Algerian houses. People were torn out from their beds and brutally murdered, and babies were shot.

Nothing changed for the Muslim people of Algeria after the country secured independence in 1962. The new administration, close to France, continued with the killings.

157

SICILY

MEDITERRANEAN SEA

ALGERIA

TUNISIA

LIBYA

158

Throughout his years in power, Habib Bourguiba, a high-level freemason, always put the interests of the French High Lodge before those of the Muslim Tunisian people.

160

THEY ARE TRYING TO SILENCE THE ISLAMIC MOVEMENT IN TUNISIA

The Islamic movement in Tunisia is represented by the Islamic Tendency Movement (NAHDA), which was set up by Professor Rashid al-Ghannouchi and Abdul Fattah Moro. When it was seen that the movement was beginning to gain strength, there began moves to put it down, and over 100 people were detained, including much of its leadership. The movement was rendered fragmented in a single night. The leaders were finally brought to court after months of detention, and were sentenced either to death, or to prison terms ranging from 20 years to life. Ghannouchi, who lives in exile in London, was sentenced to life. The death sentences were carried out post haste. In addition to the leaders, thousands of other people were also detained on less serious grounds.

161

BIN ALI'S POLICE STATE

The Bin Ali regime turned Tunisia into a true police state. There is one policeman for every 100 people, an extraordinary ratio. The public is reluctant to criticize the government or to express their Islamic sensitivities, even in the privacy of their own homes. They are trying to survive under terrible psychological pressure.

The Bin Ali regime considers all methods aimed at destroying the religious movement justified. Not just NAHDA, but all Islamically-minded organizations and parties come under fierce pressure. Some 10,000 Muslims are currently in prison in Tunisia, living under appalling conditions. All Islamic activities and publications have been banned. As a result of this pressure, everyone is keen to avoid anything with Islamic connotations.

163

SUDAN

RED SEA

ERITREA

YEMEN

ETHIOPIA

ERITREA

SUDAN

GULF OF ADEN

DJIBOUTI

ETHIOPIA

SOMALIA

KENYA

164

Ha ile Se las sie

165

Mosques headed the Marxist Mengistu regime's list of targets. Eighty percent of the population of Ethiopia is in need of humanitarian aid, tens of thousands of children have been crippled, and hundreds of thousands of people have been forced to become refugees.

167

The state of Israel has one thing in common with past Ethiopian and Eritrean regimes: Its anti-Islamic line.

169

Israeli experts who trained Ethiopian commandos and anti-terrorist teams were of great assistance in allowing Haile Selassie to hold onto power.

171

MILLIONS SPENT ON WEAPONS WHILE PEOPLE STARVE

The border conflict between Ethiopia and Eritrea ended in 2000. Yet despite the fact that both sides have terrible economic problems and their populations are living on the edge of starvation, they surprisingly both spent millions of dollars on the war.

175

LIBYA

NIGER

CHAD

SUDAN

NIGERIA

CENTRAL AFRICAN REP.

176

The French occupation, which lasted from 1900 to 1960, witnessed inhumane policies of all kinds, cruelty, oppression and violence. French forces waged war on the people of Chad and Islam using tanks, rifles and bombs. After independence, the pro-French regime continued the oppression.

178

Hissène Habré

179

Archaeologists, botanists, geologists and other experts from France came to Chad in large numbers and carried out surveys and studies. The underground resources thus identified were transferred to France. As a result the local population, which had lost all its wealth, fell to fighting among themselves after living in peace for many years, and Chad was turned into a nation of abject poverty.

180

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

183

GULF OF ADEN

DJIBOUTI

SOMALIA

ETHIOPIA

KENYA

INDIAN OCEAN

184

FAMINE ON ONE HAND ...

Famine, epidemics of diseases such as cholera, drought, internal conflict, tribal wars and political instability suffered by millions of people have become a normal part of daily life in

Somalia. The help provided by humanitarian aid organizations is far from resolving the people's difficulties, offering nothing more than a stopgap measure. Fully 75 percent of Somalis suffer from malnutrition.

185

... CIVIL WAR ON THE OTHER

TIME, March 23, 1992

186

... AND UN AID

UN troops who went to take aid to Somalia turned over time into despots, opening fire on the populace and torturing them. The Somali people lost all faith in the foreign troops who attacked them instead of lending a helping hand.

189

ERITREA

GULF OF ADEN

SUDAN

DJIBOUTI

ETHIOPIA

SOMALIA

KENYA

190

A Djiboutian woman who was first raped, then tortured, and then burned alive by having gasoline poured over her. (<http://www.liberte-aref.com/francais/tortu.htm>)

From 1991 to the present, Djibouti National Army security forces have carried out large attacks in the north of the country. Not content with just torturing people, they have also burned schools and medical dispensaries, destroying all stocks of medical supplies. They attacked water supplies, committed rape, and set about to commit total genocide. These pictures show the situation after attacks in 1992.

191

THE DJIBOUTI REGIME'S METHOD OF TORTURE

In addition to years of internal conflict, the people of Djibouti have also been subjected to torture. One of these is known as the "Poste." The method was first employed in the Lac Assal deportation camp in 1993, and victims were placed facedown and their arms stretched out. They were then hung upside down, their faces level with a hole in the ground, although their faces did not touch the ground. Two stones were then placed on their shoulders, so that their shoulders were taking on their whole weight. As a result of this torture, people would be unable to lift their arms. This method of torture is employed by the army against opponents of the regime. The victim in the photograph is just one of the thousands of Djiboutians who have been subjected to that horrible form of torture.

193

EGYPT

LIBYA

SUDAN

CHAD

ERITREA

ETHIOPIA

CENTRAL AFRICAN REP.

KENYA

UGANDA

195

ANTI-ISLAMIC FORCES SUPPORT SEPARATISTS IN SOUTHERN SUDAN

Another claim made by the United States when it declared Sudan to be a "terrorist state" was that of human rights violations in the south of the country. What was really happening, however, was a struggle being waged against the violent actions perpetrated by rebels opposed to the Islamic regime. The rebels are still waging their fight with support from the West, and despite a statement from President al-Bashir that the rebels would be allowed to go if they gave up their arms, all calls for peace have been ignored.

Yet the United States declared Sudan to be a terrorist state in August 1993, although it had no concrete proof. Following that, economic sanctions were imposed, IMF and World Bank aid was cut off, and an arms embargo was imposed on the region. Food aid for Sudan was also cut off. The pictures show Christian rebels in southern Sudan.

196

Separatist guerrillas supported by Israel.

Fully 83 percent of the 25 million population of Sudan are Muslim, with 10 percent animist and 7 percent Christian. The animists and Christians live in the south and the Muslims in the north. The fertile land in the north disproves the propaganda claims that "there is famine in Sudan."

199

KAZAKHSTAN

UZBEKISTAN

TURKMENISTAN

TADJIKISTAN

AFGHANISTAN

200

Islam A. Karimov

202

ISRAEL'S CUNNING CALCULATIONS IN CENTRAL ASIA

Muslim Uzbekistan, March 21, 2002

Human Rights News, October 20, 2001

National Jewish Post, January 7, 2000

Inter Press Service, September 13, 1998

The significance of the way that Islamic republics in Central Asia gained their independence one after another following the dissolution of the USSR was understood by Israel before most other nations. The Jewish state realized that this development carried with it an important strategic significance, and believed that the emergence of a powerful Islamic union would not be in its interests. For that reason, Israel's presence in the region has been growing rapidly since the beginning of the 1990s. Israeli leaders carried out visits to the republics in question, especially Uzbekistan, and some of those countries' leaders went to show off in Israel. Israel drew close to those republics, and presented itself as a friend by such means as "agricultural cooperation," "military training" and "technological assistance."

Uzbekistan's Karimov administration has always been close to Russia and Israel. In league with those two powers, it began a violent anti-Islamic campaign which in recent years has picked up speed. The above news reports demonstrate the truth of that deep relationship.

203

One out of every 500 people of the 25 million population of Uzbekistan is in prison for religious devotion.

Muslim Uzbekistan, January 30, 2003

Muslim Uzbekistan, January 18, 2003

Muslim Uzbekistan, January 21, 2003

204

Who could do greater wrong than someone who bars access to the mosques of Allah, preventing His name from being remembered in them, and goes about destroying them? Such people will never be able to enter them – except in fear. They will have disgrace in the world and in the hereafter they will have a terrible punishment. (Surat al-Baqara: 114)

207

UZBEKISTAN

TURKMENISTAN

TADJIKISTAN

IRAN

Kabul

AFGHANISTAN

PAKISTAN

209

The Red Army invaded Afghanistan in 1979, and remained in the country as an occupying force for a decade. For the people of Afghanistan, the occupation was synonymous with massacre, oppression, violence and torture.

Newsweek, February 11, 1979

211

RED ARMY MINES ARE STILL CASUALTIES

As for those who reject Allah's Signs, and kill the Prophets without any right to do so, and kill those who command justice, give them news of a painful punishment. (Surah Al 'Imran: 21)

212

AFGHAN REFUGEES

1979: A total of 600,000: 400,000 fled to Pakistan and 200,000 to Iran.

1980: 1.9 million to various countries

1983: 9 million: 5.6 million to Pakistan, 3.4 million to Iran

1990: 6.2 million: 3.3 million to Pakistan, 2.9 to Iran

213

THE LEGACY OF COMMUNIST SAVAGERY

Throughout the communist occupation, houses were plundered, women raped, and houses with children inside either burned or crushed by tanks. These are some images of those 10 years of occupation.

214

The increasing violence in the wake of the Soviet occupation which began with Moscow's provocations in the 1970s inflicted terrible suffering on Afghanistan. The Taliban regime which took power in 1998 was unable to establish political order and social peace, and the internal conflict in the country increased.

215

The Muslim News, November 30, 2001

South Review, December 9, 2001

TIME, December 10, 2001

"For the last two years the drought has left animals hungry and dried up rivers. People have used up their last remaining food reserves. According to humanitarian aid organizations more than 700,000 people – some 4% of the people of Afghanistan – have migrated in despair to the big cities and crossed the Iranian and Pakistani borders. More than 1 million people are battling against starvation. The Afghans have been at war for the last 24 years. Even when hunger has not been prevalent one out of every four children under the age of five dies and the average life expectancy is 44. When temperatures start to rise, the cold will give way to water and health problems. We will face cholera, tuberculosis and other such diseases." (Barry Bearak, Courrier International, 22.03.2001, No. 542)

217

TURKEY

SYRIA

IRAN

IRAQ

JORDAN

SAUDI ARABIA

KUWAIT

218

THE IRAN-IRAQ WAR

One million people out of a total Iraqi population of 17 million were either killed or wounded as a result of the war with Iran, started by the fascist Saddam regime. Another 1 million were forced to flee the country for political and economic reasons. The nearly-decade-long war effectively ruined Iraq.

219

Saddam's fascist methods were no better than those of Hitler and Mussolini, and he spread terror to neighboring countries. The sudden invasion of Kuwait after the war with Iran is just one example. That invasion inflicted huge physical and psychological damage on Kuwait, and brought about an embargo on Iraq that has been causing great suffering to its people for years.

220

Terrible images of Saddam's massacre at Halabja.

221

ABCNews, October 4, 2000

News Max, Sept 25, 2000

The embargo imposed on Iraq after the invasion of Kuwait has only increased the suffering of Iraq's people. Saddam himself remained untouched by it.

People Daily , Jan 12, 2000

223

Like all fascist leaders, Saddam also tried to bolster his support by playing on people's religious feelings.

AFP, September 24, 2000

DAWN International, Sept 24, 2000

227

TURKEY

CYPRUS

SYRIA

LEBANON

ISRAEL

IRAQ

JORDAN

SAUDI ARABIA

228

Hafez Al-Assad

229

The Hama people, known for their strong attachment to Islam, were savagely slaughtered in a massacre that lasted 27 days, led by Syrian leader Hafez al-Assad's brother Rifat.

230

George Khoury LCCC Foreign Affairs Chairman, September 19, 2001

Wall Street Journal, June 12, 2000

The Washington Times, June 13, 2000

231

Syrian Human Rights Committee, Feb 18, 1999

Freedom Fighter, 2002

Hafez al-Assad's brother Rifaat commanded the 27-day Hama massacre that began on Feb. 2, 1982. Rifaat was given complete authority by his president brother, and he commanded 12,000 soldiers, including special forces. One-third of the city of Hama with a population of 350,000 was destroyed. Some 30-40,000 civilians were killed, and nothing was heard of another 15,000. Thousands of residents had to flee. Mosques and historical buildings were torn down. The Syrian government took all necessary measures to ensure that news of the massacre didn't reach the foreign press. All communication with the city was cut off, and nobody was allowed in or out. Even so, they were still unable to cover up this vile massacre.

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

235

INDIA

CHINA

MYANMAR

LAOS

Arakan

BAY OF

BENGAL

THAILAND

237

The military regime in Myanmar began a full-scale war against the Muslims, with mosques, imams and devout believers particularly singled out for attack. Muslim students were forced to receive Buddhist education in the capital of Arakan. Muslim women were taken to camps, under the pretext of being given "professional training," and were then raped. Those who became pregnant were forced to marry members of the Buddhist security force. Villages were destroyed, houses turned into police stations, and those who were thus left homeless faced hunger and poverty.

238

In order to portray Arakan as a Buddhist province, the Ne Win government began a refugee operation under the name of "King Dragon." People living in small villages were

herded into camps. Villages and mosques were destroyed, and there were many murders, rapes, arrests and incidents of torture. In 1978, some 200,000 Muslims abandoned Arakan and fled to Bangladesh. Yet the refugee camps in that country simply brought them poverty, hunger and disease. These pictures give an idea of the human suffering being lived out in the Rohingya refugee camps.

THE DIMENSIONS OF CRUELTY (1942-1996)

SETTLEMENTS DESTROYED	10-15,000
MIGRATION	AROUND 2 MILLION
MASSACRE	200,000
RAPE	20,000
MURDER	20,000
DETENTIONS	40,000
MOSQUES BURNT AND DESTROYED	5,000
DISAPPEARED	50,000
UNEMPLOYED OR WITH NO MEANS OF SUPPORT	1 MILLION

Alongside the terrible poverty in the Rohingya refugee camps (below), Buddhists in Myanmar enjoy a life of plenty.

240

PHILIPPINE

SEA

SOUTH CHINA SEA

PHILIPPINES

MALAYSIA

242

The history of the Moro Muslims in the Philippines is rife with savagery and massacres. During the Marcos regime villages were burned, mosques with people inside bombed, and mass rapes perpetrated. Even today attacks and abuses still occur, and the conflict has

been going on for years. All the Moro Muslims want is peace and security, and to set up an independent state in which they can live freely according to their religion.

243

Western media organizations are today giving biased coverage of the events in the Philippines, and the terrible suffering being inflicted on defenceless Muslims is being ignored. Yet those suffering the real violence and cruelty are Muslim Filipino women, children and the elderly.

245

LAOS

THAILAND

CAMBODIA

VIETNAM

247

Muslims in Cambodia are not allowed to live by their religion, use the Arabic alphabet, or perform their prayers. Those who violate these prohibitions are severely punished or executed. The people are growing ever poorer: Their personal belongings have been confiscated by the state and their rights taken away. They have no means of resisting the oppression of the Cambodian government. The only option left for them is to flee. This picture shows Muslims fleeing that oppression under very difficult conditions.

248

UGANDA

KENYA

RWANDA

BURUNDI

TANZANIA

ZAMBIA

MALAWI

MOZAMBIQUE

249

The Christian regime in Tanzania employs harsh violence against the majority Muslim population. The only reason for the fighting shown in the pictures is that the people are Muslims. Some people are assaulted by the police just for having a copy of the Qur'an in their cars or for performing group prayers. Young people who wish to live by their religion are prevented from studying it. Disseminating Islam, learning Arabic and going on the hajj are banned in Tanzania, although the number of Muslims in the region is increasing, despite the government's policies.

250

INDIAN

OCEAN

INDIA

SRI LANKA

251

The Muslims of Sri Lanka suffer fresh attacks, abuses and pillaging every day. On a website they set up to make their voices heard to the outside world, they say that the only thing they want is to be able to live by their religion in freedom, to bring their children up in that faith, and to live a life of peace and security. Despite that, however, daily assaults have become a regular feature of their lives.

253

MYANMAR

LAOS

THAILAND

CAMBODIA

PATANI

254

More than 36,000 Muslims have been killed so far in the slaughter in Patani. The number of people injured and crippled is even higher. The Patani Muslims are still fighting to defend their Islamic identity.

258

"People will gather around Hazrat Mahdi (as) in the year 1400." (Risalat al-Huruj al-Mahdi, p. 108)

(The Companions)... SUPPOSE(D) A FACT THAT WOULD OCCUR ONE THOUSAND FOUR HUNDRED YEARS LATER to be close to their century...(The Words / Twenty-Fourth Word - Third Branch - p.353)

259

"THE LIFE OF MY UMMAH WILL NOT EXCEED THE YEAR 1500."(Suyuti, Al-kashf `an (fi) mujawazat hadihi l-umma al-alf, al-hawi lil Fatawi, Suyuti, 2/248; commentary by Ismail Hakki Bursevi in Ruhul Beyan; (Arabic) 4/262, Ahmad Ibn Hanbal, Kitab al-`Ilal, p. 89.)

"...The first sentence indicates with the figure one thousand five hundred (1500) the final times of a group of fighters of Islam (people who work for Islam) in the end of time; and the second sentence indicates with the figure one thousand five hundred and six (1506) the date of the victory for Islam.

(...) it implies that it will continue apparently and evidently and perhaps victoriously until this date (i.e. 1506)" (The Ratifying Stamp of the Unseen, p. 46)

260

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

261

"A group from my community will remain in truth until Allah's command."

The abjad calculation of the clause "A group from my community..." which is 1542 (2117) implies its (the community's) time of survival. The abjad calculation of the clause "will remain in truth" (when the gemination mark is counted) gives 1506 (2082); it indicates until that date (2082) it will continue its work of enlightenment evidently and obviously, and maybe victoriously; then until 1542 (2117) in secrecy and defeat. The abjad calculation of the clause "until Allah's command" (when the gemination mark is counted) suggests that DOOMSDAY WILL BEFALL the unbeliever in 1545 (2120). (Kastamonu Addendum, p. 33)

271

Charles Darwin

272

Through his experiments, Louis Pasteur invalidated the idea that “life can emerge from inanimate matter,” on which the theory of evolution is based.

273

Alexander Oparin's attempts to offer an evolutionist explanation for the origin of life ended in a great fiasco.

274

One example of evolutionists' attempts to account for the origin of life is the Miller experiment. It was gradually realized that this experiment, initially heralded as a major advance on behalf of the theory of evolution, was invalid, and Miller was even forced to admit that very fact himself.

275

As accepted also by the latest evolutionist theorists, the origin of life is still a great stumbling block for the theory of evolution.

276

One of the facts nullifying the theory of evolution is the incredibly complex structure of life. The DNA molecule located in the nucleus of cells of living beings is an example of this. The DNA is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result

in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.

278

French naturalist Lamarck

279

Since the beginning of the century, evolutionists have been trying to produce mutations in fruit flies, and give this as an example for useful mutation. However, the only result obtained at the end of these efforts that lasted for decades were disfigured, diseased, and defective flies.

280

antenne

leg

eye

mouth

Since the beginning of the twentieth century, evolutionary biologists have sought examples of beneficial mutations by creating mutant flies. But these efforts have always resulted in sick and deformed creatures. The top picture shows the head of a normal fruit fly, and the picture on the left shows the head of a fruit fly with legs coming out of it, the result of mutation.

281

LIVING FOSSILS

Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.

A 54-to-37-million-year-old fossil sunfish

A 295-million-year-old fossil sea urchin

A 125-million-year-old fossil cicada

A 50-million-year-old fossil sequoia leaf

285

FALSE

Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.

289

Despite their dozen of years of efforts, people have not been able to provide vision which has the same sharpness and high quality as the vision of an eye.

291

Compared to sound recording devices, the ear is much more complex, much more successful and possesses far superior features to these products of high technology.

294

Movement

Thought

Touch

Speech

Sight

Taste

Hearing

Smell

We live our whole life in our brains. People we see, flowers we smell, music we hear, fruit we taste, the moisture we feel with our hands-all these are impressions that become "reality" in the brain. But no colors, voices or pictures exist there. We live in an environment of electrical impulses. This is no theory, but the scientific explanation of how we perceive the outside world.

295

In the same way that the beliefs of people who worshipped crocodiles now seem odd and unbelievable, so the beliefs of Darwinists are just as incredible. Darwinists regard chance and lifeless, unconscious atoms as a creative force, and are as devoted to that belief as if to a religion.