

SOLUTION THE VALUES OF THE QUR'AN

HARUN YAHYA (Adnan Oktar)

**Corruption has appeared in both land and sea because of what
people's own hands have brought about so that they may taste
something of what they have done so that hopefully they will turn back.
(Qur'an, 30:41)**

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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 72 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, Uighur Turkish, Indonesian, Bengali, Danish and Swedish.

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

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

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

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

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

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

TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. By means of their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

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

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

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

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

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INTRODUCTION

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

Around the globe, the majority of people are among the oppressed. They are tortured, butchered, and live in abject poverty, are homeless, are forced to live their lives unprotected from the elements and they face disease without adequate medical care. There are those who cannot even afford a loaf of bread. There are the elderly, facing neglect, abandonment and denied medical care. Then there are those who face discrimination, expulsion from their homes and lands, even massacres simply because of their ethnicity, language, race or tribe. Helpless, malnourished, defenseless innocent children are forced to work for money or beg.

Countless people live in fear for their very lives. Millions are anxious about their daily survival, in a world in the midst of whose poverty and oppression, there is also immense extravagance, privilege and wealth. Those blessed with the "good life" pass by the homeless, see pictures in newspapers and magazines, or watch scenes on television of those less fortunate than they. Sometimes they feel a brief moment of pity, but then change the channel, turn away from the image, and in a short time completely erase that fleeting prick of the conscience.

So many who enjoy the bounties and comforts with which they have been blessed, never think of expending even a minimal effort to save others from the conditions in which they live. They believe it is not up to them to save those people, when so many others are richer and more powerful and in a better position to come to the aid of others.

However, prosperity and power alone are not enough to save those people and to make this world a place of justice in which , peace, confidence and the well-being of all prevail. Despite the existence of developed countries around the world, there are still far too many countries, such as Ethiopia, where people still die daily of starvation. It is apparent that the wealth and power of some nations are not enough in themselves to solve the afflictions of drought, poverty and civil warfare.

Only being conscientious will channel resources and power towards the welfare of the poor and desperate. The sole way of being conscientious is by having faith. It is only the believers who constantly live by their consciences.

Ultimately, there is only one solution to the injustice, disorder, terror, massacres, hunger, poverty, and oppression in the world: the values of the Qur'an.

Those adverse conditions were created in the first place by hatred, malice, self-interest, indifference and cruelty and therefore must be undone by love, compassion, mercy, generosity, unselfishness, sensitivity, tolerance, commonsense and wisdom. These traits of compassion are found only in those who fully live by the values taught in the Noble Qur'an, which is our guidance directly from our Creator. In His verses, Allah (swt) refers to the Qur'an's feature of leading mankind out of darkness into light.

... 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)

In another verse, Allah states that everything would be in a state of corruption and confusion if the truth were only according to human desires:

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

As you read this passage, millions of people are suffering, are cold and hungry, or facing expulsion from their homelands. For this reason, people who have consciences need to think about this, and act to solve those troubles as if they themselves, or their loved ones, were facing them. We need to act both spiritually and materially to alleviate the suffering and oppression. In one verse, Allah orders conscientious and faithful people to assume this responsibility:

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

When we consider the Qur'anic commands, it becomes obvious what are our obligations. The most important thing for Muslims is first, to struggle in the intellectual domain so that the values of the Qur'an and the Sunnah prevail over disbelief. The only salvation for the weak, helpless, homeless and destitute is the practice of the guidance of the Qur'an, which is directed to all humankind. Therefore, it is our duty to spread the word and communicate the message, and that is a vital component of worship for all Muslims.

Those who do not follow their consciences, who are indifferent to the suffering of others, who spend their wealth on frivolous and vain things, who fail to show concern for orphans, who look coldly at oppressed woman, children and the elderly, and who are

happy only when there is immorality and ugliness in the world, will certainly have to give an account in the hereafter.

Have you seen him who denies the deen (religion)? He is the one who harshly rebuffs the orphan and does not urge the feeding of the poor. So woe to those who do salat (regular prayers), whose hearts from their salat are remote, those who show off and deny help to others. (Surat al-Ma'un: 1-7)

THE PURPOSELESSNESS OF DISBELIEVING PEOPLE

Leave them to eat and enjoy themselves. Let false hope divert them. They will soon know. (Surat al-Hijr: 3)

In our day, some people seriously lack a purpose in life. Almost everyone adopts a standard way of living. To feed one's self, to find a house in which to reside, to set up a family, and to have a job are the praised values to which one mostly aspires. In this standard way of living, the most important goal in life is to find ways to make a better living and to raise children.

For a better understanding of the purposelessness and meaninglessness permeating the lives of societies remote from religious morality, it will be useful to look at other areas of interest apart from the aforementioned. Some people have a rather limited outlook. Often, not missing a TV series or watching a popular movie is what gives their daily life a meaning. For such people, a better goal in life, if any, might be to belong to a social club.

Another group of people's minds are totally preoccupied with business. All through their lives, they commute between office and home. A person starting his career in his early 20s does the same job for almost 40 years. Meanwhile, he often finds himself waiting for Fridays. His main ambitions amount to closing the tax month without problems, managing to find the rent every month, and to securing his children's future. Hardly any national or world events excite him. Only that which affects his business makes any sense to him. Never pondering over events, he readily accepts the status quo. He feels concerned only when issues challenge his business. To voice his concerns, he participates in discussion programs on TV or talks until the early hours of the morning, arriving at no substantial solutions or conclusions. The next day, he starts a new day the same as the previous one.

Some young people, too, suffer from the same purposelessness, and lack the essential factors that give life meaning. The vast majority of teenagers do not even know the leaders of their country, the political decisions they make, the impact of these decisions on national defense, the economy, or the educational and judiciary systems. Utterly oblivious to major events and developments in the world, they constantly fret over trivial and futile issues. That leaves them deprived of the skills to comprehend the significance of many events of world history. Their conversations are often limited to

computer games, Internet chats, dating, trivial events happening at school, cheating in exams, plans for the weekend, clothes or football games. In magazine surveys which ask teenagers to rank "the greatest goals worth pursuing in life", looking like a famous model or playing the guitar like the guitarist of a famous band come first.

Drifting along, they never think of broadening their horizons. For instance, they do not even think about improving their speaking skills, simply because they have not a single idea of talking to or influencing people. In addition, they do not read. A person having a purpose and a worldview reads to enrich himself as well as to learn about opposing points of view. The purpose in that is to have a better understanding of ideologies likely to challenge one's own ideas and identify their individual weaknesses. Yet, for a person without purpose or an outlook on the world, the existence of certain ideas will surely have no meaning. Moreover, these people are not even aware of current ideas and other people's worldviews. Today in many societies, people have a serious lack of interest in reading books and newspapers while there is a great demand for tabloids, gossip columns in newspapers and magazine programs on TV. Though some people have a lot of spare time, that they tend to spend their days in front of TV sets watching soap operas and programs which add nothing to their intellectual faculties, is an evident result of being bereft of purpose and of degeneration.

Having no purpose in life and being oblivious of other realms of existence is a threat to humanity. However, over and above this, that among people who assume a particular stance in life, the majority advocate views which lack real values and are actually detrimental towards humanity, poses the real threat. That is because the leaders and advocates of these dangerous ideas find masses to hand who are utterly bereft of the intellectual faculties with which to discern danger, and who thus accept any presupposition without subjecting it to independent scrutiny.

Given these circumstances, in their efforts to attract partisans, anarchists and terrorists, harboring deep-seated enmity against their country and nation, they encounter no resistance. For instance, in a college cafeteria, where, to this end, they instill their views subversively, an idle teen watches vaguely while young people right next to him are exposed to indoctrination. Never does he realize that these people will soon start to act under the influence of the anarchists' and terrorists' conditioning, and become merciless criminals who can readily set their hands on weapons to use against the police, soldiers and innocent people of their own country. Even if he realizes this threat, he remains indifferent to the danger. In any case, he hardly has the awareness or a sense of responsibility that would lead him to handle the situation wisely.

In a verse Allah refers to the purposelessness of some people thus:

**Leave them to eat and enjoy themselves. Let false hope divert them.
They will soon know. (Surat al-Hijr: 3)**

An attentive person observes that the reaction shown by particular groups to any new policy adopted in universities, often proves to be more harmful than beneficial. This is a consequence of the group's stance, because the group does not defend what is right and good. Another group, on the other hand, prefers to remain silent and simply ignores these events instead of calling people to the right conduct, and advising them to keep their allegiance to their state and stay away from rebelliousness. Meanwhile, some others appear with malice and hostility, and, marching with slogans, stones and sticks, demonstrate another sort of oppression and horror. However, their efforts are to no avail; they do not advocate the values Allah has communicated, but demonstrate all kinds of behavior not complying with the Qur'an. In one of His verses, Allah describes that unbelievers' efforts in this world are wasted:

The metaphor of those who reject their Lord is that their actions are like ashes scattered by strong winds on a stormy day. They have no power at all over anything they have earned. That is extreme misguidance. (Surah Ibrahim: 18)

There are surely ways for mankind to avoid such a situation: ensuring that they do not become persons who are only interested in leading their own lives and living to meet their needs. To this end, these people should be encouraged to become individuals whose target is to serve other people and deal, not merely with their own problems or of their individual countries but also, with the problems of the world. The religion Allah has chosen for people and revealed in the Qur'an shows this ultimate aim:

So, set your face firmly towards the religion, as a pure natural believer, Allah's natural pattern on which He made mankind. There is no changing Allah's creation. That is the true religion- but most people do not know it. (Surat ar-Rum: 30)

Allah, the Creator of man, also created religion, the religion that most suits him and ensures the utmost peace and security for man. Thus, no philosophy or ideology of any kind except religion can provide the perfection and bliss people seek. For this reason, the advocates of erroneous ideas should be told why they are wrong, and they should be provided with the relevant evidence and guidance in replacing these erroneous ideas with the true ones.

It is essential we tell aimless idle people, and those blindly attached to erroneous ideas, about the Qur'an. Only then, can they see and comprehend that this world is created for a significant purpose. In the Qur'an, Allah informs us of His purpose in creating man: **"I only created jinn and man to worship Me."** (Surat adh-Dhariyat: 56)

Everyone will die one day. Then his real and eternal life will begin. The purpose of this life is to strive to be a person of whom Allah approves and whom He will host in His Garden. The conduct, ideals, and beliefs of every man will determine whether he will

spend his eternal life in the hereafter in the Fire or in the Garden. For this reason, that these people mindlessly spend time on idle and worthless jobs, devoting their lives to them, and behaving as if their existence on earth has no purpose, shows that these people must urgently be warned and awakened from the heedlessness in which they live.

Being aware that our purpose in the world is to earn Allah's approval, favor and the Garden, we cannot remain indifferent or insensitive to any event taking place around us. We know that every event is an opportunity to earn Allah's approval, and thus we will always act accordingly. We feel pangs of conscience whenever we witness injustice or oppression taking place in our vicinity or in the world. For instance, we feel the responsibility of each homeless boy, who lives in difficulty, and has to spend his life on the streets in the cold winter. Complying with the command of Allah in His verses, **"So, as for orphans, do not oppress them, and as for beggars, do not berate them."** (Surat ad-Duha: 9-10), we will treat them kindly. We will strive to find a way to save them from the unfavorable circumstances in which they live. Yet, we are aware that these children cannot be saved by our efforts or those of a few people behaving in compliance with the Qur'an. For this reason, we will strive for the values of the Qur'an and the Sunnah to be spread among people.

Selfishness is Caused by Purposelessness

Purposelessness makes people, and societies alike, selfish and indifferent. They tend to mind only their own interests and show no response or pay interest to events happening around them. A person whose singular aim is to live his life, among all the events taking place around him, only notices those events that relate to his own life and cares for nothing else. For instance, in case of a civil war breaking out in a country with which he trades, he feels concerned only for the money he would lose. He never thinks of the people massacred, the babies violently murdered and the fearful and grievous life in that country. Never do these painful pictures occur to his mind. Only chasing after his money, he never thinks of helping those people in one way or another. This is, however, only one of the examples of the indifference that some people consider reasonable, and take for granted.

Almost everyday, newspapers and television give extensive coverage to stories of people in every corner of the world who are exposed to unbearable hardship and violence. Disorder, whose source is non-adherence to the values of the Qur'an and the Sunnah, and disbelief account for the majority of these ordeals. Be it in Palestine, Indonesia, Kosovo, Chechnya, or any other place in the world, you see the images of people dragged along the ground because of a handful of land, or kicked, shouted at, or

humiliated before the eyes of their children. Similarly, everyone is familiar with seeing little kids desperately hurling stones to defend themselves. Having seen all these horrible scenes, however, some people can still go to sleep and go on with their usual lives since they personally come to no harm. Not being in the habit of thinking "big" and lacking superior values and a conscience, such cruelty simply does not move these people.

Imagining oneself in the shoes of the oppressed will surely show us how these people have no conscience at all about such saddening events. If one of these people were in an environment where innocent people are killed, their wives, children, brothers, and parents starved and exposed to cruelty... What if he was exposed to severe poverty?... What if he had no money and no means of getting medical treatment for his sick child?... What if he was expelled from his homeland for no obvious reason?... Alternatively, what would he think if he encountered someone who did not suffer all this distress and merely worried over the money he could make and who simply thought, "Am I the one who should save these people?" Would he not think that person has no conscience, and that he is indifferent and inhumane?

It is not essential, however, to suffer oppression in order to become a considerate and conscientious person. Seeing the plight of people and considering their situation in terms of the morality of the Qur'an is enough. Yet, the more people become distant from the Qur'an, the more they show insensitivity of conscience. Allah relates the selfish, insensitive and brutal conduct of people who lack religion in His verses as follows;

Truly man was created headstrong - desperate when bad things happen, begrudging when good things come. (Surat al-Ma'arij: 19-21)

In the verse that follows, Allah mentions the existence of people who are not "selfish" and who are concerned about the needy:

Except for those who do prayer and are constant in it; those in whose wealth there is a known share for beggars and the destitute; those who affirm the Day of Judgment, those who are fearful of the punishment of their Lord. (Surat al-Ma'arij: 22-27)

As Allah states in the verses, people who fear Allah assume responsibility for destitute people. Allah shows that there are two ways for people in the life of this world, one of which is right and the other wrong. Allah reveals this truth in the Qur'an as follows:

(Have We not) shown him the two highways? But he has not braved the steep ascent. What will convey to you what the steep ascent is? It is freeing a slave or feeding on a day of hunger an orphaned relative or a poor man in the dust; then to be one of those who have iman (faith) and urge each other to steadfastness and urge each other to compassion. Those are the Companions of the Right. Those who reject Our signs, they

**are the Companions of the Left. Above them is a sealed vault of Fire.
(Surat al-Balad: 10-20)**

The right way shown in the verses above is quite clear. Therefore, it is unlikely that a conscientious person, who aims to gain the approval and mercy of Allah and the Garden, will remain inconsiderate towards oppressive practices in the world, or towards destitute and needy people, and not think of their future.

Every conscientious person has to remember that today, anarchy, oppression and tyranny, prevalent in different corners of the world, are causing millions of people to drift into misery and terror. Some say, "Particular people are responsible for this misery, can I be held responsible for that?" However, these are not the words a conscientious person would say. Ultimately in the hereafter, Allah will take all men endowed with sound health and understanding to account for these poor people. Those who promote ideologies that lay the proper ground for violence and cruelty towards humanity to flourish, remain – whether they accept it or not – in the same class with the oppressors. The same also holds true for those avoiding confronting these ideologies. Not adhering to the principles of the true religion will inevitably lead to the type of society created by irresponsible and heedless people who assume they will be released from it without giving account to anyone. These are actually the sort of people who, more than anyone else, consider their own interests first and make plans for their own survival.

Indeed, at the basis of the theory of evolution that "supposedly" provides scientific support for the materialist philosophy, and materialism which is the basis of disbelief, lies the aspiration to form an irresponsible and heedless model of humanity deprived of all spiritual values. This man feels he is not obliged to give account to anyone. According to the theory of evolution, man is an advanced animal evolved from the ape and formed by coincidence. A view that regards man as such a primitive creature by no means leads one to sacrifice for other people, or saving a suffering human being and feeling mercy and compassion for him. Moreover, according to the theory of evolution, life is a place of struggle where only the strong have the right to live. The poor and the weak, on the other hand, are destined to perish. People all over the world have been receiving this indoctrination for decades from schools, television, newspapers and the people around them. The only way to eliminate this indoctrination and to establish affection, mercy, co-operation and solidarity among people is to communicate to people the values in the Qur'an and the Sunnah and tell them of the losses disbelief will bring both in this world and the hereafter. This is an important duty for all believers. Allah promises a good end to those who assume such an important and honorable responsibility.

Allah has promised those of you who have faith 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)

WHAT HAPPENS IF FEAR OF ALLAH DOES NOT EXIST?

No indeed! You do not honour orphans nor do you urge the feeding of the poor; you devour inheritance with voracious appetites and you have an insatiable love of wealth. (Surat al-Fajr: 17-20)

Think of two men. One of them is aware that every act of his has a recompense and that he will meet Allah. The other, on the contrary, supposes that he will not have to give account to anyone. Surely, there is a great difference between how these two men conduct themselves. Someone bereft of the fear of Allah is likely to commit any evil and ignore all kinds of immorality when he feels his interests are at stake. Someone, who readily kills a human being, for instance, for no apparent reason or for a worldly interest, does this because he does not fear Allah. If he had steadfast faith in Allah and the hereafter, he would never dare to do anything of which he could not give account in the hereafter.

In the Qur'an, the story of the sons of the Prophet Adam, peace be upon him, are given as examples to call our attention to the sharp difference between a person who fears Allah and one who does not:

Recite to them the true report of Adam's two sons when they offered a sacrifice and it was accepted from one of them but not accepted from the other. The one said, 'I shall kill you.' The other said, 'Allah only accepts from people who have fear of Allah. Even if you do raise your hand against me to kill me, I am not going to raise my hand against you to kill you. Truly, I fear Allah, the Lord of all the worlds. (Surat al-Ma'ida: 27-28)

The one who has no fear of Allah dares to kill his brother without batting an eyelid although his brother has no guilt, whereas the victim, despite being threatened with death, says that he would not even attempt to kill his brother. This is the consequence of this person's fear of Allah. Thus, once the individuals of a society have fear of Allah, then murder, oppression, injustice and inequity, of which Allah does not approve, will end.

Covetousness for the world also accounts for people's cruelties and immoralities. The main worry of many people is about becoming poor, or having no guarantee of their future. These concerns essentially explain why bribery, corruption, theft, false witnessing and prostitution become ways of life for many people. For someone who has faith in

Allah, however, the approval of Allah is over and above everything else. Such a person avoids anything that will cause him to lose the approval of Allah. In his heart, he only harbors fear of Allah; neither death, nor hunger, nor any other hardship can divert him from the right path.

Consequently, no matter what the circumstances, a person having fear of Allah, never deviates from the Qur'an. Equally, he is trustworthy. He always acts conscientiously. Having a profound sense that Allah sees and hears everything, he does not attempt to act against his conscience even when alone.

Lack of religion instigates the loss of conscience. To make this point clear, think of somebody who has no hesitation in running away after hitting a man on the street with his car. This is an indication of his being distant from religion. This man, who without conscience, leaves a human being all alone in agony in the middle of the street, who would, otherwise, have an opportunity to survive, thinks that he can avoid people by running away from them. Never does he think, however, that Allah surrounds him, seeing and hearing him every second. One can never run away from Allah's reckoning and the Day of Judgment. Allah will pay everyone back for all injustices, cruelties, and conscienceless acts on the Day of Account. Allah reveals in the Qur'an as follows:

... Those who misappropriate will arrive on the Day of Rising with what they have misappropriated. Then every self will be paid in full for what it earned. They will not be wronged. Is someone who pursues the pleasure of Allah the same as someone who incurs displeasure from Allah and whose refuge is Hell? What an evil destination! (Surah Ali 'Imran: 161-162)

When people are reminded of Allah's verses, and instructed in this important truth, such unscrupulous acts will be prevented.

One example of the unscrupulous attitudes of people distant from the true religion is the people in some societies who provide medical care as if they were doctors despite having no medical background. Being totally ignorant of any field of medicine, such people readily deceive patients, and dare to treat them without concern about the serious threats they pose to their health. Such unscrupulous acts can even end with the death of the patient. Totally ignoring these drawbacks, they only think of acquiring some benefits and making money. However, in one of His verses, Allah commands believers to **"to render back trusts to those to whom they are due"**. (Surat an-Nisa': 58) The health of a person, too, is a precious trust. Hence, in compliance with the aforementioned verse, people should avoid practicing a profession to which they are not entitled and becoming involved in situations that will harm other people.

In all walks of life, one is likely to encounter the unscrupulous acts committed by people who do not fear Allah. Failing to see the closeness of Allah's reckoning and failing to ponder over it, one readily slanders an innocent person. Meanwhile, he merely thinks

of convincing people about his innocence and making them believe in his words. Such a person is utterly devoid of understanding that Allah is witness over all things and, without exception, everything will be reckoned in the hereafter. In this sense, that the innocent undergoes an ordeal, feels distress or is sent to prison does not disturb his conscience. Allah, in the Qur'an, declares the punishment a slanderer will receive as follows:

Anyone who commits an error or an evil action, and then ascribes it to someone innocent, bears the weight of slander and clear wrongdoing. (Surat an-Nisa': 112)

There is a group of you who propagated the lie. Do not suppose it to be bad for you; rather it is good for you. Every one of them will incur the evil he has earned and the one who took it on himself to amplify it will receive a terrible punishment. (Surat an-Nur: 11)

A person who does not fear Allah does not respect and value other people. This lack of fear explains why many restaurant owners do not run their business hygienically, or why the majority of people no longer respect elderly people. Similarly, having no fear of Allah accounts for patients dying in emergency rooms due to lack of care, and despised and poor people and millions of innocent people being massacred for a handful of land, etc.

In societies with members having fear of Allah, nobody engages in any of these, being aware that any misdeed a person commits in this life will meet him in the hereafter. With individuals having a sound conscience, this society is entitled to enjoy peace and a sense of trust. Strict avoidance of debauchery, prostitution and any other form of immorality, together with the sensitivity shown to values such as respect, compassion and mercy ensure unbreakable family ties, which are undeniably essential for a strong society. The society enjoys such reliable bases mainly because people show allegiance to one another.

Doing Good without Expecting a Recompense

A person who has fear of Allah is also someone who listens to his conscience and always acts according to the Qur'an. In the Qur'an, Allah commands people to engage in good deeds without expecting any worldly reward, to provide people help and strive to present them a good life. In the verse "**Do not give out of a desire for gain**" (**Surat al-Muddaththir: 6**), the prohibition stresses that people should not seek worldly gain for services they render intending the good pleasure of Allah. A person who observes Allah's commands and does not expect any worldly gain does all these for a single

purpose; to earn the approval of Allah so that He will accept him as a slave worthy of the Garden.

However, a great number of the favors done in our day are based on seeking a reward to be received in this world. A businessman, for instance, who undertakes to establish a house for the poor with so-called charitable purpose, seemingly derives no material gain from such an undertaking. Yet, the truth is otherwise, mainly because thereby he promotes his name, appearing on the front pages of newspapers and TV news programs, which turns this charity into a form of showing off. Meanwhile, his company saves money since the costs of this charitable work are deducted from his taxes. Besides, often charity work engaged in for similar benefits is far removed from being pertinent to the actual needs of the recipients. A truckload of food sent to an earthquake-stricken province, for instance, fails to meet the needs, either because it is already rotten, or because it is something which is highly inconsistent with the actual needs of the victims.

Politicians' attitudes often serve well to make this issue clear. Throughout their lengthy campaigns, politicians rhetorically repeat slogans expressing that their commitment is to serve. Once these people are not appointed as minister, however, pushing aside all their associations with their party and the purported "goals" set out in their agenda, they can disclose their underlying motives for getting involved in politics and show that they ran for "office" and status. It is incredible how few benefits such a mentality brings to the community.

Briefly, deeds void of sincerity render service fruitless in the next life. Allah reveals this in the following verse:

You who have faith! Do not nullify your charity by demands for gratitude or insulting words, like him who spends his wealth, showing off to people and not having faith in Allah and the Last Day. His likeness is that of a smooth rock coated with soil, which, when heavy rain falls on it, is left stripped bare. They have no power over anything they have earned. Allah does not guide disbelieving people. (Surat al-Baqara: 264)

Favors done with sincerity to help people and to earn the approval of Allah, on the other hand, prove to be profitable and beneficial, as stated in many of Allah's verses. In return for the sincere intentions, Allah leads people to success in all the deeds they become involved in and ensures fertile outcomes for their undertakings. In a verse this is indicated:

The metaphor of those who spend their wealth, desiring the pleasure of Allah and firmness for themselves, is that of a garden on a hillside. When heavy rain falls on it, it doubles its produce; and if heavy rain does not fall, there is dew. Allah sees what you do. (Surat al-Baqara: 265)

Someone who seeks only the pleasure of Allah does not restrict himself to certain areas in engaging in good deeds and making sacrifices. In a society distant from religion, people often tend to believe in the existence of a hidden motive in any sacrifice, which is purely a rationale that disbelief instills in people. In a society where the pleasure of Allah is not pursued, people put their self-interests over everything else. Believers, on the other hand, seek the pleasure of Allah and nothing else:

They fulfill their vows and fear a day whose evil will spread far and wide. They give food, despite their love for it, to the poor and orphans and captives: 'We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks. Truly We fear from our Lord a glowering, calamitous day.' So Allah has safeguarded them from the evil of that day and has made them meet with radiance and pure joy. (Surat al-Insan: 7-11)

The subsequent chapters of this book give extensive coverage of the solutions provided by Allah's verses for the problems that demand immediate solutions. In reading these solutions, remember that just living by the Qur'an will create everlasting solutions to all problems. In our day, addressing the needs of the poor, providing quality care for the elderly, instilling good values in children, disabusing teenagers of degenerate attitudes, providing urgent aid to disaster-afflicted countries, overthrowing the inherently cruel ideologies responsible for causing countries to drift into war and murdering thousands of innocent people, confronting those who rebel against their state and many other issues often sour into stalemate. In this sense, only compliance with the Qur'an, the sole illuminating guide Allah provided to mankind in our age, would secure the unique solution to the various problems encountered in life. Living by the principles of Allah would remove all kinds of evil from the earth. In case the situation turns out to be otherwise, people deliberately commit themselves to a cruel system. In the Qur'an, Allah attracts attention to the harm people give to themselves:

Corruption has appeared in both land and sea because of what people's own hands have brought about so that they may taste something of what they have done so that hopefully they will turn back. (Surat ar-Rum: 41)

Solutions that Appear with Wisdom

Having the traits of wisdom, insight (the power to grasp the essence of things), and sagacity are essential in bringing solutions to the problems polluting the earth and, in all domains of life, bringing good to the humanity. The acquisition of these traits can only be possible by following the Qur'an. In a verse, Allah stresses the wisdom the faith grants man:

You who have faith! If you fear Allah, He will give you a discrimination and erase your bad actions from you and forgive you. Allah's favor is indeed immense. (Surat al-Anfal: 29)

Occasionally, people may feel like launching a quest for solutions to problems they encounter. However, they fail to reach desirable conclusions because they are not solution-providers and are bereft of intuition, sagacity and insight, qualities which are all consequences of faith. Void of faith-inspired zeal, their decisions often end up in delays when it comes down to the stage of implementation. Alternatively, failing to see, or skipping significant details, they face deadlocks at various stages.

For instance, today, all around the world homeless children and orphans left to live on the streets are a major problem lacking a definite solution. Aid-missions and measures addressing the many problems associated with homelessness, especially those designed to prevent homeless children becoming crime-prone individuals or drug-addicts, often prove feeble, thereby pushing these children into a downward spiral of homelessness, onto the streets and into reformatories, or making the conditions ripe for their suicide or death from inadequate care. The situation would definitely be otherwise, however, if these children received training based on the Qur'an coupled with appropriate services. Having fear of Allah, they would not be prone to criminal activity. On the contrary, they would grow into adults striving to render the best services to their country and people.

Those with diseases needing costly treatment also make this point clear. The rich, having no problems in paying their bills, usually have the means to survive them. The poor, on the other hand, with no health coverage, are left to die. Rarely does this situation move anybody, which is confirmed by the fact that nobody thinks of initiating any measures.

Again, lack of fear of Allah and its consequence, having no wisdom, account for this indifference. Those failing to discriminate between right and wrong fail to work out a solution to the problems they encounter. Lack of discrimination is an attribute peculiar to disbelievers. Allah defines how these people behave:

The likeness of those who disbelieve is that of someone who yells out to something which cannot hear - it is nothing but a cry and a call. Deaf - dumb - blind. They do not use their intellect. (Surat al-Baqara: 171)

However, people who live by the Qur'an and the Sunnah, have, by merit of the wisdom they possess, well-developed faculties for finding solutions, developing resources, and organization. Organizations led by these people and contributions of well-to-do people may help a lot to build better lives for these unfortunates. First, people can be alerted about the existing problems and accordingly advised about the solutions. A few businessmen, for instance, may undertake to build or renovate shelters for homeless children and to educate them; this indeed requires a relatively simple organization. In a society living by the Qur'an and the Sunnah, this problem would cease to exist forever

because of these practical solutions. Every family that has adequate means, for instance, may undertake the care of a single child and his or her education. People endowed with the values of the Qur'an and wisdom can handle all sorts of problems with such workable solutions. Similarly, those patients without health coverage can be identified and their treatment costs covered from an allocated fund. In such matters, what is essential is to divert the world's resources to the right areas in the most productive way, without allowing even the slightest extravagance. Allah demands this type of behavior from man in the Qur'an.

People who take control of events by following their consciences and using their intellects can rapidly identify deadlocks and needs, and accordingly produce solutions. Often people fail to spot where the systems fail or simply pretend not to see. Even if circumstances evoke pangs of conscience in them, they fail to know what to do or feel too lazy to start a mission. Reluctant to disturb their peace, they avoid spending time and energy on such matters. However, the efforts of conscientious people and people of wisdom in organizing people according to their power and capabilities will result in rapid solutions to many enduring problems.

Encouraging people for a good cause is an attribute highly praised in the Qur'an:

Those who join forces for good will receive a reward for it. Those who join forces for evil will be answerable for it. Allah gives all things what they deserve. (Surat an-Nisa': 85)

A contrary behavior is mentioned as an attribute of disbelievers and defined as wicked:

No indeed! You do not honor orphans nor do you urge the feeding of the poor; you devour inheritance with voracious appetites and you have an insatiable love of wealth. (Surat al-Fajr: 17-20)

LIVING BY THE QUR'AN BRINGS ABOUT REAL JUSTICE

Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed. (Surat an-Nahl: 90)

Justice is one of the essentials maintaining social order. Every country employs its individual judicial system. However, owing to the persistent difficulties experienced in the contemporary judicial systems, the quest for an ideal model has never ended.

There is one essence of the ideal judicial system aspired to across the world; the establishment of a judicial mechanism in which each and every person is fully repaid for his acts without being subject to any form of prejudicial discrimination. Despite new methods, different approaches, and projects and solutions devised to attain this ideal model, however, exercising justice remains a steep road yet to be taken.

The moral deterioration of society accounts for these unfavorable situations. Deterioration, a simple consequence of non-adherence to the values Allah has commanded, brings harm to societies in all domains of life.

Again, this deterioration accounts for swindling, bribery, cheating, injustice and many social evils. Daily life abounds with examples of this sort. A frequently encountered situation in business life, for instance, is businessmen who cheat on their partners and deceive them by embezzling their money, houses or cars. Meanwhile, a longstanding friendship, and the material and spiritual losses the other party suffers, do not mean anything to the swindler. Primarily concerned about his self-interests, values such as friendship, family ties, spirituality, social cohesion and good morals have no meaning whatsoever to the swindler.

All relations this person establishes with anyone else will be under the influence of such a rationale, since he fails to reflect that Allah is aware of all that he does, and that he will account for every act he commits. Never remembering that swindling is an unfair gain and unjust behavior contributes to this crooked rationale.

The following example will contribute to a better understanding: a person who believes that swindling is a horrible crime, will strictly avoid it throughout his life. Once, however, someone thinks he can derive personal benefit, the same person may bear

false witness against another, or slander him for something of which he is completely innocent. Meanwhile, he may find refuge in some excuse; that unfavorable conditions compelled him, or his responsibilities to his family laid the ground for such a crime. No matter what these excuses are, the fact remains that slander is wicked under all circumstances.

This aforementioned pattern appears particularly at times when people feel their interests are at stake. This rationale also holds true for thieves, swindlers and oppressors. In a society riddled with such people of vested interests, the existence of injustice, conflicts of interest and disorder is unavoidable.

Nevertheless, no matter what compelling forces there are, a person living by the Qur'an would never stoop to these wicked deeds and never display attitudes inconsistent with its values. Someone having a strong fear of Allah never forgets the fact that one day he will meet each and every deed in which he engages and each and every word he utters. Injustice, which is an outcome of moral deterioration such as only pursuing one's own interests, hoarding possessions, ignoring the needy and those in trouble, has a unique solution; the dissemination of the values of the Qur'an among people. That is because in the Qur'an, Allah commands His servants who believe and live by these superior values to be just:

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

Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed. (Surat an-Nahl: 90)

In a society where people have an understanding of justice as described in the aforementioned verse, injustice does not prevail. That is because in an environment where the values of the Qur'an and the Sunnah are observed, the strict exercise of justice is essential. In the practice of this justice, one's kinship, wealth, status or other factors allow for no exceptions. Nevertheless, current implementations of systems of justice around the globe are rather varied. In some cases, in consideration of someone's wealth, status and social environment, his crimes are simply ignored or his punishment is alleviated or minimized. This is unlikely to happen in a society where real justice prevails. Factors such as kinship, wealth or status never become reasons to deviate from justice.

What kind of Problems Emerge in Societies Where Real Justice is not Exercised?

1. Perjury Increases

In finding out the truth and in the establishment of the justice, witnesses have a major role. On the basis of eyewitness testimony, many cases can be quickly illuminated, and thus truth and falsehood is distinguished. In societies in which the values of the Qur'an and the Sunnah are not observed, however, finding the truth through witness testimony is far from reliable. This is simply because, people who do not adhere to the Qur'an and the Sunnah can lie as easily as most people breathe in return for benefit or money. While doing this, they turn their backs on all virtuous conduct such as telling the truth or standing up for the innocent.

Even, in some cases, people refrain from testifying on behalf of a particular case, no matter how crucial it might be to render justice. Some unrealistic thoughts, such as fear of getting into trouble or into an unfavorable situation, usually account for such attitudes. In a verse, Allah stresses the importance of disclosing the truth:

...Do not conceal testimony. If someone does conceal it, his heart commits a crime. Allah knows what you do. (Surat al-Baqara: 283)

Malice and hatred felt towards someone may be the reasons that tempt people to fabricate testimonies. By means of false testimony and distorting the facts, they hinder justice. The importance of truthfulness is also explained in a hadith by Allah's Messenger, the Prophet Muhammad (saas):

Adhere to truth, for truth leads to good deeds and good deeds lead him who does them to the Garden. If a man continues to speak the truth and makes truth his objective, he will be recorded in Allah's Presence as eminently truthful. Avoid falsehood, for falsehood leads to wickedness and wickedness leads to the Fire. If a man continues to speak falsehood and makes falsehood his objective, he will be recorded in Allah's Presence as a great liar. ¹

People who do not live by the values of the Qur'an and the Sunnah do not observe justice, particularly when they give their interests and personal wishes precedence. Never do they consider the consequences of their false testimony. It never occurs to them what a wrongfully convicted innocent person goes through during lengthy imprisonment, nor what his family suffers. They do not put themselves in the shoes of another and imagine how life would be then...

In the Qur'an, Allah gives special consideration to this situation people experience, and He commands us to be just no matter what the circumstances are:

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

To avoid injustice, Allah's Messenger, the Prophet Muhammad (saas) also said: "*None of you should judge between two persons when he is angry.*"²

Driven by fear, money, or greed, some people deviate from what is right and fair. Only acquiring the values of the Qur'an will set them free. Under any circumstances, be it under threat or duress, or in the presence of anything of benefit to them, they never tend toward mischief, being aware that Allah surrounds them at every moment. Believers are aware that, in the hereafter, they will have to give account of any wrong actions they do or evil things they say. In one verse, Allah proclaims that the servants of the All-Merciful do not bear false witness:

Those who do not bear false witness, and who, when they pass by worthless talk, pass by with dignity. (Surat al-Furqan: 72)

One more point concerning those who pursue their own interests rather than observing justice deserves attention; one day the same mischief may befall them. If this happens, injustices will certainly disturb them greatly, and they will go in quest for a reliable witness who will not fabricate testimony. Those who would not like to experience this should then strive to spread the values Allah commanded and strictly adhere to the praised moral principles of the Qur'an.

2. The Criteria for Judging People Becomes Money and Rank

Money and status serve as the main criteria to assess people in societies where the values of the Qur'an and the Sunnah are not adhered to. In these societies, all strata are saturated with this mentality, giving us an abundance of examples to analyze.

The attitudes assumed by a storekeeper towards two different customers provide striking clues about this issue. The storekeeper assumes a polite and attentive attitude towards the one whom, from his appearance, he assumes to be well-off. The other customer, on the other hand, who looks rather poor, is not treated so well by the storekeeper. This attitude does not change although both customers visit the store to buy the same things, and spend the same amount of money. Appearance or status determines the way the storekeeper treats his customers.

These criteria do not hold true for someone who lives by the Qur'an. A believer is well mannered towards another human being simply because he is a "human being". He does not subject people around him to prejudicial discrimination of any kind. To appreciate someone, he does not need "labels". Whether a person is wealthy or poor, whether he

lives in a hut or a mansion does not matter to him. One's costly clothes, pretty face, graduate degree from a prestigious university, social standing, or similar status symbols have no meaning whatsoever to him. Allah, in the Qur'an, mentions one's faith in Allah and closeness to Him as the sole criteria to apply in loving people.

3. Troubles in Education

Every individual is entitled to have access to education. Regardless of religion, language, race or status, every individual has the right to strive for knowledge. Social injustice, however, renders this virtually impossible, introducing many problems demanding immediate solution, the foremost being unavailability of free education for every member of a community. In many countries, due to poverty, huge numbers of children and teenagers are deprived of quality education. Access to a handful of quality schools is reserved for a privileged minority. The ordinary people hardly receive schooling addressing their actual educational needs. In this context, the richer receive better education, while the poorer simply get what the system provides.

The development of children can be fostered by laboratories and many other means provided by schools receiving adequate material support. The limited resources of some schools, on the other hand, hinder young individuals in many ways.

People ought to be allowed to receive education in any field they wish. Indeed, an educational system in which people are given the chance to receive schooling on the basis of their interests, tendencies and skills proves to be more beneficial to the society and more productive. However, in our day, economic and social conditions force many people to terminate their schooling prematurely or continue it in a field in which they are not interested.

Living by the Qur'an addresses such social problems and brings solutions, since the environment these values ensure does not allow for inadequate educational services. Endowed with the wisdom and the faculty of comprehension that adhering to the Qur'an brings, people act as solution-providers in education, as they do in all other spheres of life. Furthermore, in such a society, no prejudicial distinction between poor and wealthy exists. As mentioned earlier, those who love Allah spend what they do not need for the benefit of others. Once these accumulations are channeled into the many fields demanding immediate solution such as public education and health, it takes only a moment for these problems to be solved. If this were adopted around the globe, the distinction between poor and wealthy countries would fade. Rich countries would transfer their excess resources to underdeveloped countries without expecting anything in return.

Providing solutions is surely a major task for which Muslims are responsible since they are held responsible for providing young people the sort of education that will guide them in living according to the Qur'an. This is the type of education that illuminates a

person about his or her actual purpose in life, and shows them the signs of Allah on the earth and in the universe. If this does not happen, new generations, who become the subjects of the indoctrination of irrelevant disbelieving ideologies, will grow into non-productive adults of little use to their country, nation and religion. Improper education provided for young people accounts for their adopting undesirable lifestyles and consequently being devoid of the blessings the true religion presents and going astray. Surely, a man with fear of Allah and conscience would not risk this responsibility.

4. Inequality of Men and Women

In societies devoid of real justice, the inequality of women and men is a serious social issue posing major problems. In many countries around the world, women are often treated as second-class citizens and even outcasts. Perceived as weak and protection-seeking beings, they are often abused. For the same reason, they do not hold a role in society that commands respect or authority.

In societies where such prejudices prevail, a woman with a remarkable career in business life hardly finds acceptance. Generally, women are regarded as people who lack self-confidence and determination, and who have poor intellectual faculties. This rationalization of a "typical woman" stereotype in society wrongly serves as an explanation for every mistake a woman makes. In reality, such mistakes are not peculiar to women but are universal among human beings.

Among candidates applying for job vacancies, men are usually favored over women, even if they possess exactly the same backgrounds, intelligence and skills. This tendency explains why there are such limited opportunities available to women in business life.

On the other hand, the majority of women identify with this image attributed to them. This identification makes them readily assume the inferior roles assigned to them in many societies.

Prejudices in social life towards gender differences have striking consequences in underdeveloped countries. Let alone their entitlement to education and work, they are even deprived of making their own decisions about marriage. All sorts of women's personal decisions rest either with their fathers or husbands.

There is an on-going effort to provide solutions to these flawed implementations, only a few of which have been included here. Associations founded to protect women's rights, concepts such as freedom and equality, or the feminist movement or seminars, panels and discussions have not contributed much towards a workable solution. All these efforts prove that these solutions inherently breed more complications. This is a natural consequence since the real solution, as in all other domains, is unique: adherence to the Qur'an.

In a society adhering to the Qur'an and the Sunnah, no prejudicial distinction is made between the individuals of a society whether women, men, wealthy, poor, young or old. Social standing, profession, wealth, or gender do not make people enjoy particular privileges. The good deeds one engages in and one's fear of Allah distinguish one, as is commanded in the verse **"Take provision, but the best provision is fear of Allah."** (Surat al-Baqara: 197) In the Qur'an, people are not classified prejudicially as men or women. Allah addresses both men and women having faith in Him and engaging in good deeds. Allah stresses the importance of living by the values He commands. In that respect, being male or female has no significance. Some of the verses stressing this are as follows:

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong and establish salat and pay zakat (regular charity), and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. Allah has promised the men and women of the believers. Gardens with rivers flowing under them, remaining in them timelessly, for ever, and fine dwellings in the Gardens of Eden. And Allah's good pleasure is even greater. That is the great victory. (Surat at-Tawba: 71-72)

Men and women who are Muslims, men and women who are believers, men and women who are obedient, men and women who are truthful, men and women who are steadfast, men and women who are humble, men and women who give in charity, men and women who fast, men and women who guard their private parts, men and women who remember Allah much: Allah has prepared forgiveness for them and an immense reward. (Surat al-Ahzab: 35)

Anyone, male or female, who does right actions and is a believer, will enter the Garden. They will not be wronged by so much as the tiniest speck. (Surat an-Nisa': 124)

The Trouble Women Suffer in Social Life

In societies distant from religion, women encounter many difficulties, and, in particular, those experienced after a divorce deserve special mention. A divorce creates many problems for a woman who has been prevented from working by her husband, and hence has come to depend economically upon him.

That the majority of women do not have a profession, that they are not young enough to go to work, or that they are not entitled to any social rights make conditions hard for divorced women. The additional benefits divorcing parties demand from each other and

their insistence on pursuing their own interests contribute to conflicts between the parties and make the situation even worse.

In a society of believers, however, people do not go through such trouble when they adhere to the Qur'an and the Sunnah. The respect and love felt at the beginning of a marriage is not lost when the parties decide to terminate their marriage since it is done by mutual consent. This attitude is consequent upon the rationale that parties do not perceive each another merely as a man or a woman, but as human beings having faith in Allah, and thus Allah's most elevated creation. This attitude maintains courtesy after a divorce.

There are many measures taken in the Qur'an securing a woman's rights after divorce. The ones pertaining to her economic situation maintain the welfare of a divorced woman. The following verses inform us about the benefits and monetary assistance specified by the mutual consent of both parties as well as the treatment due a woman after separation:

Divorced women should receive maintenance given with correctness and courtesy: a duty for all who are righteous. (Surat al-Baqara: 241)

... Give them a gift - he who is wealthy according to his means and he who is less well off according to his means - a gift to be given with correctness and courtesy: a duty for all good-doers. If you divorce them before you have touched them but have already allotted them a dowry, they should have half the amount which you allotted, unless they forgo it or the one in charge of the marriage contract forgoes it. To forgo it is closer to fear of Allah. Do not forget to show generosity to one another. Allah sees what you do. (Surat al-Baqara: 236-237)

He who has plenty should spend out from his plenty, but he whose provision is restricted should spend from what Allah has given him. Allah does not demand from any self more than He has given it. Allah will appoint after difficulty, ease. (Surat at-Talaq: 7)

Again from the verses, we know that, after the divorce, it is not lawful for a man to keep anything he had given to his wife during the marriage. All needs of a divorced woman related to housing are also guaranteed during the waiting period after the divorce. According to the Qur'an, it is also unlawful to inherit women by force.

What has been related so far reveals that adhering to the Qur'an brings solutions. In a society where people live by the Qur'an, women are not subjected to maltreatment and dishonored as in other societies.

5. Equal Allocation of Resources

Today, all individuals around the world do not have equal access to resources. An adult male's basic energy need is around 2,800 calories a day. The nutritional resources available on the planet are adequate to meet every individual's needs. Still, however, much of the world is excluded from these benefits and more than 800 million people on earth suffer from extreme malnourishment. The daily calorie intake of 75% of the world population (estimated at 6.85 billion people as of 2010) is much below the minimum calorie-intake level. The number of malnourished people changes from one country to another, owing to the uneven distribution of food around the world. Another statistic indicates that meeting the basic needs of the populations of developing countries (food, drinking, water, sanitation, health care and education) would cost roughly 40 million Dollars a year. This figure equals a mere 4% of the combined wealth of the 225 richest people in the world.³

As these statistics also indicate, excess resources in some countries are unavailable in others, although of vital importance. In rich countries, some resources no longer in use remain idle even though they could be transferred to poor countries. The misery of some African countries is an example with which everyone is familiar.

Global inequities are not restricted to food and water. The same inequity is also true for health services, and that creates serious problems around the world. Through research and breakthroughs in the domain of medicine, many illnesses can easily be cured and prevented today. This is possible through the medical technology employed by rich countries coupled with their financial means. Hardly the same can be said of underdeveloped and developing countries, however. Minor health problems, with which the wealthy countries easily cope, pose serious threats in poor countries.

For instance, leprosy, also known as Hansen's Disease, is an insidious bacterial disease that flourishes mainly in the 'poverty belt' of the globe. This disease, which has afflicted humanity since time immemorial, can be treated relatively easily in our day. Leprosy poses a major threat in poverty-stricken countries, yet there are only sporadic, or even no, cases reported in the developed world. That the treatment is long and costly is the major reason it has not been eliminated in poor countries. Yet, the fact remains that medical aid provided by rich countries could contribute to the elimination of the problem.

When all health problems are considered in general, leprosy is but the tip of the iceberg. In underdeveloped countries, technology is impotent in the face of many other epidemics. In addition, with the lack of financial means, it is unlikely to treat, let alone be able to eradicate these diseases. However, the solution to all health problems is simple: through rational organization, many methods can be put into practice, such as the transfer of idle medical equipment stored in the warehouses of developed countries to the poor countries.

Global inequities are also apparent in the availability of agricultural and information technology around the globe. To expand agricultural areas, developed countries invest heavily in research on agricultural and irrigation technology, rendering agricultural activities possible in unproductive lands, even in deserts. Today, irrigation systems are being transformed by the power of information technology. Computer-supported irrigation systems, aimed to keep water loss to a minimum, channel water directly into the roots of the plants beneath the soil, saving every single drop for the benefit of agriculture. Projects have been introduced to refine all water resources, such as sea and flood water for use in watering deserts.

These modern agricultural methods render productivity possible even in the deserts. This is all good news. Yet, that these innovations are not accessible to poverty-stricken countries, remains a problem to which one seriously needs to give thought. The poor technology employed by these countries does not yield high productivity even in fertile soils, making hunger a serious threat for their people.

In some cases, the whole population of a country lives under the threat of hunger. The press devotes many pages and television broadcasts to such human misery, making everyone aware of the situation, yet failing to create insight in people to bring solutions. Solutions are sought in temporary measures and short-term projects, yet such feeble measures lacking insight produce no results.

At this point, people really require rapid and workable solutions that address actual needs. Today, poverty-stricken countries receive large amounts of food aid. Yet, most of these serve no good as they are simply made for show-purposes and are inconsistent with the needs of famine sufferers. Alternatively, being delayed, or due to interruptions within the organization, the food rots before reaching its destination. Associations are set up to organize this aid. However, these associations lack credibility, since they are often full of corruption.

Behind the failure to reach concrete solutions lie egoism, vested interests, ambition, heedlessness and other similar moral weaknesses. The only way to end these moral imperfections is to communicate the Qur'an to people and remind them that we will give an account of all our acts in the hereafter.

As in the previous examples of the issues regarding health and education, justice will end many problems around the world. However, one point deserves special mention here: when we say fair distribution, one should not understand that everything will be available to everyone everywhere in the same amounts. What is actually meant is meeting people's needs completely. Surely, a special irrigation system employed in the deserts will not be of use elsewhere. Similarly, one would not expect a nation to send medicine to another country while there is a need for it within that country itself. Furthermore, it is not essential that every citizen should possess exactly the same amount of possessions. What really matters is that there should not be some people

indulging in extravagance while, next to them, there are people suffering from poverty. The avoidance of an unbridgeable gap between poor and rich is essential.

Once the command of Allah, **"They will ask you what they should give away. Say whatever is surplus to your needs."** (Surat al-Baqara: 219) is adhered to, the fair distribution which will lead societies to peace will spontaneously appear.

Peace: The Natural Consequence of Securing Real Justice

Once all these facts are considered, we arrive at the conclusion that only living by the Qur'an will ensure a completely fair social structure. That is because only the morality of the Qur'an brings moral conduct and wisdom. Selfish, egotistical, heedless people will change into merciful, just people who think for the good of others and thus provide solutions. This simply means the end of many problems.

In societies enjoying real justice, people do not stoop to moral weaknesses such as pursuing vested interests, fraud or violating another's rights. The basic Qur'anic teachings command matters such as co-operation and mercy, which are the essence of a just society. In such a society, everyone safeguards each other's interests, and thus the rights and interests of all are secured. This is what brings overall peace and security to society. In this sense, the responsibility of all believers is to communicate the values Allah praised and the just religion to the whole world. This is one of the most important attributes of the believers. Allah reveals in the verses as such:

Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success. (Surah Ali 'Imran: 104)

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

Allah mentions the existence of people who live by these values and accordingly summon people to them. Only those making people avoid wicked deeds will attain salvation:

Then when they forgot what they had been reminded of, We rescued those who had forbidden the evil and seized those who did wrong with a harsh punishment because they were deviators. (Surat al-A'raf: 165)

WHAT IS EXPERIENCED IN POLITICAL LIFE

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

Justice, morality and honesty should permeate every moment of one's life. In our current situation where many of us live in parliamentary democracies, this is especially true for politicians. A politician is responsible for many people; these people turn to him for solutions. Thus, it is essential that he is fair in his decisions, makes no prejudicial discrimination against people, correctly identifies the needy and devises pertinent actions addressing their problems. While rendering his services for the public good, he should co-operate with experts and appoint qualified people who can get results. If he is able to find out the reasons for an interruption in a service, a politician should rapidly find viable solutions and make swift changes in his policies, if necessary. In the public's best interests, he should have the skills to prioritize.

Nevertheless for some, rather than being a public service, politics has turned into a profitable industry. In this sense, in politics, someone is considered successful who keeps power, consolidates and secures it despite all unfavorable circumstances and, if possible, acquires more power. Once this becomes the usual way of politics, it is no surprise that all forms of corruption and fraud are structured into the system.

Everywhere, west and east, in developed as well as developing countries, it is possible to see that politics is fused with business. Thus, it is not uncommon to see examples of those who, abusing politics for personal benefit, risk their political careers or are forced from office following "quid pro quo" scandals. In many authoritarian systems, leaders fund expensive tastes and indulge in extravagance while their people fight hunger and epidemic. Mobutu Sese Seko, the ousted president of Zaire, is a good example. While the Zairian people fought each other for a loaf of bread, each and every month Mobutu was sending his personal plane to France to fetch his coiffeur; he also chartered a Concorde supersonic jet to fly him and his family to France to indulge in shopping trips. He amassed a huge fortune, regarding all the natural resources and diamond mines of his country as his personal assets. Furthermore, he allowed western countries to benefit from this natural wealth of Zaire, while his people experienced deteriorating economic circumstances and civic unrest due to tribal clashes.

No society is immune to such practices unless the Qur'an reigns. In irreligious communities, people hardly attach any meaning to concepts like justice, mercy, love, respect and honesty, since everyone pursues his own interests and shows unquenchable greed. In a verse, Allah stresses the dimensions of the threat such people pose to societies as follows:

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

It is of no avail to expect any change in the aforementioned human characteristics as long as people do not adhere to the Qur'an. However, in a country where people have fear of Allah and where conscience rules, miscarriages of justice and abuses of power are not allowed. The problems of people are diagnosed and treated properly and services work effectively. The rewards for public service rendered only to earn the good pleasure of Allah, the help extended only for His sake, are expected not in this world, but in the hereafter. Throughout history, Allah communicated the divine message to people through His messengers. These messengers only invited them to the religion of truth. However, the reactions of people to these messengers were disbelief and they often suspected hidden purposes behind their sincere efforts. The answers of the messengers to the disbelieving people were the same:

Say: 'I do not ask you for any wage for it, nor am I a man of false pretensions.' (Surah Sad: 86)

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)

Those having faith in Allah follow the example of such conduct, which is praised in the Qur'an. They expect no worldly gain in any form in return for services and aid. In the political life of disbelieving societies, however, political issues, both domestic and foreign, and personal/party interests are intimately linked. This being the case, political life has its fair share of rogues apt to take decisions contrary to the public or national interest. The methods employed to ensure these circles' support are public investments serving the best interests of particular interest groups, making credits available for them or simply ignoring corruption or fraud. The lobbying incorporated into the political system in the United States best explains how the system works. Huge sums of undisclosed donations are made to finance the election campaigns of candidates. The purpose is to secure a seat for someone in the Senate, someone who will steer the type of politics the donors favor. In one of its issues, The Economist dealt with the lavishly funded electoral campaigns in the USA stressing that in 1992 alone contributions amounted to three billion dollars.⁴ Using illegal contributions, lobby groups can even achieve the power of making sanctions against other governments. Striking indeed is the scale of the pressure on politicians, when one considers that politicians never dare to be at variance with the

demands of their contributors. Politicians being "guided" by this fear, adopt policies suiting the best interests of these interest groups or they create artificial crises. Sometimes political parties suffer intra-party clashes. On occasion, various insidious methods are employed to cause unrest within a country, thereby laying the appropriate ground for interest groups to benefit.

Close links between interest groups and those holding power cause countries to drift into disorder, most glaringly in the examples of Latin American dictatorships. For the last five or six decades, leaders of fascist regimes in Latin American countries have lived in obscene extravagance while the masses live on or below the poverty line. Still today, power constantly shifts from dictatorships, to juntas, and vice versa. The military juntas rule with an iron fist, essentially deriving power from the pressure they apply to the masses. In these countries, which are frequently the crossroads of international narcotics trafficking, the clashes of the interests of those in power and of the drug cartels hinder the development of stability. These circles, flourishing only in disorder, maintain their continuity through pressure and terror. Thus, brutality, clashes and civil wars are interminable. In Colombia, 28 thousand murders occurred in 1992 alone. This figure serves well to depict the form of brutality occurring there. As we have seen, not living by the Qur'an and the Sunnah also accounts for the existence of power-holders who shut their eyes to all forms of violence.

Another striking point in political life is that in some countries authority and power are granted to those who, by nature and qualifications, do not deserve them. This is what the disbelieving system is based upon; it is not essential to be qualified in order to be assigned to a particular position. In these issues, the vested interests of some people become the driving forces in decision-making. However, in the Qur'an Allah commands the contrary:

Allah commands you to render back your Trusts to those to whom they are due; And when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing. (Surat al-Nisa': 58)

In a society where people do not live by the Qur'an and, accordingly, duties and responsibilities are not allocated on the basis of skills and qualifications, anyone who fills a vacant senior position primarily practices nepotism and cronyism. For politicians and parties alike, vested interests and political preferences always take precedence. Working for the public good is mere rhetoric for use during electoral campaigns while addressing the voters.

They may work for the interests of circles they imagine will support their campaign, rather than meeting the needs of a poor village that has no water or electricity supply or that has some other urgent requirements. A lack of religious morality is responsible for this distorted understanding and this immorality. People, who do not conduct themselves responsibly and conscientiously, do not fear Allah. They do not show mercy to people

and act fairly for the same reason. Feigning ignorance of the fact that they will give account for every deed they do in this life, they commit all forms of mischief and immorality. Thus, the duty of those who are committed to ending this misery and preparing a promising future is to adhere to the Qur'an and communicate it to people. It is the duty of all believers to inform people about the commands of Allah with respect to moral values, summon them to live by them and warn them against being wicked. Those ignoring this duty, or those postponing it, should fear that, in the hereafter, they may fail to give account for their insensitivity.

THE IMPACT OF DISBELIEF ON THE ECONOMY

Allah obliterates usury but makes deeds of charity grow in value! Allah does not love any persistently ungrateful wrongdoer. (Surat al-Baqara: 276)

The economy occupies most of our daily talk. In rich and poor countries alike, few communities are immune from escalating economic problems. The majority of people in the world live on the poverty line, while many countries depend on foreign 'aid' for survival. Receiving foreign 'aid' adds more to their problems, since, unable to pay even the interest, these countries face great hardship.

From health to education, all issues are kept moving by means of finance. However, whether developed countries or not, economic conditions hit people hard. Wealth, extravagance and their natural consequence, degradation, sit next to impoverishment. Unable to meet their essential needs, people fight with each other. Many reports and studies, programs for improvement, and seminars to raise awareness of the issue flounder for want of viable solutions and the fact remains that, each day adds to the despair and misery of much of the world.

Unemployment is a major global problem. Even if people are employed, their wages are not sufficient to secure good living conditions. Even so, hundreds of candidates apply for a few vacancies in public service, which will bring a rather moderate income. People wait in queues for hours in front of unemployment offices in the hope of finding a job.

What is the solution, then? Why do measures fail to eradicate these problems?

In any country, economic development, productivity, flourishing job opportunities, and a productive workforce are essential to maintain economic stability. Yet, statistics indicate that there are almost 820 million unemployed around the world. When we add the number of dependents to this figure, the dimensions of the problem become even more serious.

In our day, economic systems, especially in underdeveloped countries, rely on bank interest. The high interest rates offered to depositors by banks have a destructive impact on national economies. This becomes the main reason why people put their money in banks rather than investing or using it productively. The wealthy find it easier to live on the interest they receive rather than working and in a society where most people do not

work it is unlikely to boost investment, which is essential for the improvement of the country.

In such systems, newspapers carry bank advertisements giving the following message: "You can stop investing in your business and go on a holiday..." This rationale, albeit seemingly simple and attractive, brings devastation to a country rather than contentment and wealth. An economy that is not nurtured by investments is doomed to ruin. Money accumulated in bank accounts and safes is the main source of such economic problems as inflation. Those who do not contribute to the economy and who put their money in the bank and "go on a holiday" will themselves suffer the consequences in the long term. Their money resting in the bank will constantly lose value since, in the course of time, it will not keep up with the rising rate of inflation.

In an economy resting on production, an overall recovery occurs which benefits everyone. Indeed, Allah commands us to spend our money for the benefit of people. In Surat at-Tawba, Allah gives the news of a painful punishment for those who amass their possessions:

You who have faith! Many of the rabbis and monks devour people's property under false pretenses and bar people from access to the Way of Allah. As for those who hoard up gold and silver and do not spend it in the Way of Allah, give them the news of a painful punishment... (Surat at-Tawba: 34)

In a society where Qur'anic principles are applied, practices which are essentially to the benefit of people keep the system moving. Thus, Allah prohibits usury and thus prevents people suffering under the burden of debts:

Those who practice usury will not rise from the grave except as someone driven mad by satan's touch. That is because they say, 'Trade is the same as usury.' But Allah has permitted trade and He has forbidden usury. Whoever is given a warning by his Lord and then desists, can keep what he received in the past and his affair is Allah's concern. But all who return to it will be the Companions of the Fire, remaining in it timelessly, forever. (Surat al-Baqara: 275)

In another verse, it is stressed that usury does not bring prosperity to man:

Allah obliterates usury but makes charity grow in value! Allah does not love any persistently ungrateful wrongdoer. (Surat al-Baqara: 276)

To improve living standards, stability and order are essential in all domains of social life. This also holds true for the economy. Believers are those who should assume the responsibility of providing solutions. In this respect, nobody has the time to lose waiting for others to take the initiative. That is because Allah gave this responsibility to every believer. To fulfill it, one primarily needs to communicate the religion and the blessings that the religion adds to one's life.

The members of a community having a sincere faith that possessions, unlike usury, spent for the good of people will bring prosperity, will spend the part of their possessions they do not need for a good cause without hesitation. The benefits of such a system are evident to society. However, people should not see such a system as unattainable. The way to prevent this is to teach people the Qur'an.

It is also important to stress that, in the type of social life that is guided by the Qur'an and the Sunnah people strive not only to protect their own welfare, but for the welfare of the public since the values of Islam demand co-operation, solidarity and unity.

Being prohibited by Allah from doing so, people do not violate one another's rights. No one tries to unlawfully take others' possessions or rights. No one commits fraud in measuring and weighing. In a society living by the Qur'an, injustice is never allowed. Consequently, usury-ridden relations end. The wealthy do not exploit the poor and people do not attempt unlawfully to take other's portions.

In a society where religious values apply, nothing is wasted. People consume but avoid extravagance. Co-operation and justice maintain better living standards and welfare. "The Blessed Period" of the first community of Islam, an age of compassion when people in general adhered to the Qur'an and the Sunnah, is one of the explicit examples of this fact.

THE VALUES OF RELIGION COMMANDS US TO PROTECT THE NEEDY AND ORPHANS

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 left their homes 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)

Today, poverty is no longer a problem restricted to some particular countries. The world agenda is dominated by children who make their living on the streets collecting trash, who spend freezing nights out on the streets and have dangerous jobs in return for which they receive little money, risking their lives. So, much of the world is not safe from the child deaths stemming from malnutrition and other poverty-linked problems.

Statistics on poverty and on street children alone reveal the serious dimensions of the situation.

In 1982, UNESCO reported 200,000 street children in Istanbul, 10,000 in Bogota, and 2 million in Rio de Janeiro. In Africa, this figure is estimated to be 5 million and is steadily increasing. Civic dislocations and wars, scarcity, AIDS and rapid urbanization are factors increasing the number of street children. Around the world, 30 to 70 million street children are homeless on any given night.⁵

In America, the young child poverty rate has grown at an alarming pace. Between 1979 and 1994, the number of children under the age of six living in poverty in the United States grew from 3.5 million to 6.1 million. Nearly half of all children under six lived in poor, or nearly poor, families in 1994. In addition to the 6.1 million young children who lived in poverty, another 4.8 million young children lived in near poverty.⁶

As the statistics above suggest, even the developed world is not immune from poverty. The unemployment from economic depressions and inadequacy of social security systems are, by and large, responsible for this poverty.

The values of the Qur'an and the Sunnah, however, demand the protection of the poor and the needy. There are many hadith of Allah's Messenger, the Prophet Muhammad (saas) that bid the believers to protect the poor. One of them reads thus:

Love the poor and be near to them. If you love them, Allah will love you. If you take care of them, Allah will take care of you. If you clothe them, Allah will clothe you. If you feed them, Allah will feed you. Allah will be generous to you if you are generous.⁷

In the former socialist countries we see another dimension of poverty; the living standards of almost all individuals are low, independently of particular conditions unlike those in developed and third world countries. In these countries, there is a general poverty influencing almost all the population. Consequences of poverty have an overall impact over the whole country. The infrastructure of cities and the social security systems prove to be inadequate, for instance. Food is scarce. Unlike most countries, even if you can afford it, food and goods are not available in the marketplace.

It is possible to list many reasons accounting for poverty. However, it would be more helpful to discuss the impact of poverty on society and ways to eradicate it. In the following chapters, problems pertaining to poverty are dealt with under particular sub-topics.

The Destructive Effects of Poverty on Society

No doubt, children suffer the most from the consequences of poverty. Poor children, especially the homeless, are often turned away by public schools because they lack permanent addresses, proof of age and immunization records. They hardly find food to eat. Mostly, they are forced to work under difficult conditions. In some countries, children are even sold by their families to workplaces as "slaves".

For the most part, these children earn little money, in the most unhealthy environments imaginable that can prove lethal in some cases. The population of India is 940 million and there are 44-100 million child workers in the country – more than the total number of working children in the rest of the world. In Pakistan, a country with a population of 120 million, there are approximately 8 million working children.⁸ The sad state of poor children is no different in the rest of the world.

All over the world we are familiar with the situation of underage children forced to work, and the harsh conditions surrounding them in the workplace. Despite this, however, rather than bringing these children the social services and educational support so essential to their development, these countries are concerned about the competitiveness of their economies with the cheap products produced by the child

workforce. In their meetings, they even discuss how to increase their competitiveness, and not how to save these children.⁹

Many countries in the world allocate significant portions of their budgets to defense. India and Pakistan, countries where areas such as education, health and industry all call for urgent reform, are no exceptions. For instance, Pakistan allocates 60% of its budget to armaments and to defense spending. That the majority of the public is blighted by poverty does not alter the situation in Pakistan. Nuclear armament spending in the USA is 35 billion dollars a year. From 1946, the year when programs linked to the atom bomb were initiated, until the year 1996, approximately 5.5 trillion dollars were spent.¹⁰

No doubt, these budgets allocated to defense and armaments could simply be offered to bring relief to the problems of poverty-stricken people. However, despite the fact that the lives of little children are at stake, political concerns and calculations of vested interests have long hindered the development of viable solutions to these problems.

One point deserves special mention here: under the following conditions, defense spending is unavoidable. Because disbelief brings more conflicts, disorder, outrages and violence, it seems that these problems will persist. Therefore, a country will have to rely on her defense to maintain its existence.

However, misery is everywhere. Evidently delivering speeches on problems will not produce any solutions. Nor will merely avoiding side-stepping beggars and giving charity. Co-ordination of regular programs addressing the educational, health, shelter and clothing needs of poor people is essential.

This is only possible, however, through the sensitivity people will develop when living by the Qur'an. Again, Qur'anic values will ensure a peaceful environment which will make countries sensitive enough not to violate other countries' rights. Consequently, defense spending can be limited and the resources allocated to them can be invested in related fields to secure general welfare, peace and quality education for the public.

Surely, defense spending is only an example. Many other similar solutions can be provided. As in all other issues, it is essential to see that the solution lies in living by the Qur'an and the Sunnah. That is because only a person endowed with the values of the Qur'an and the Sunnah could give his own share of food to the needy or an orphan when he, himself, is hungry. By the same token, that person is the one who does not offer things he dislikes to others, and he is the one who offers help without demanding anything in return. Allah explains in Surat an-Nur how wealthy people should conduct themselves:

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 left their homes 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)

Allah, in the Qur'an, explains how the wealthy should address the needs of the poor. For instance, Allah says that some portion of the properties of the wealthy belongs to the poor. Allah says that some people do not disclose their poverty, and that the rights of these people should be protected:

And in their wealth and possessions (was remembered) the right of the (needy), him who asked and him who (for some reason) was prevented (from asking). (Surat adh-Dhariyat: 19)

It (Charity) is for the poor who are held back in the Way of Allah, unable to travel in the land. The ignorant consider them rich because of their reticence. You will know them by their mark. They do not ask from people insistently. Whatever good you give away, Allah knows it. (Surat al-Baqara: 273)

The Suffering of Those who are Forced to Leave their Countries

One of the important consequences of world poverty is the refugee problem. Hope for better job opportunities or better living standards, or struggle and scarcity have produced mass displacements, thereby causing serious conflicts between countries.

The flow of refugees from third world countries was initially favored by many host countries, and was originally arranged through high-level international treaties in order to provide a cheap supply of labor to the west. The low wages paid to foreign workers and their readiness to work under difficult conditions accounted for this ready acceptance. Indeed for a long period, foreign workers contributed enormously to the economies of these countries, but in time, as these countries attained economic stability and security, they no longer required the foreign workforce and tended to employ their own citizens.

Malaysia, for instance, forced veteran foreign workers within her borders to leave. These people, who arrived in Malaysia with the hope of a better life, had to return to their home countries after years of service.

The reasons for dislocation are not restricted to the desire for better living conditions. Struggles between countries also produce dislocations. In a country devastated by post-war poverty, a majority of the population can be uprooted. Witnessing the plight of people fleeing from war, a few countries show some willingness to accept refugees. In freezing cold, refugees in need of resettlement sometimes walk for weeks toward a destination they hope to be secure, but are often not admitted.

In March 1998, the dislocation experienced by more than 300,000 Kosovar refugees left almost all the cities of Kosovo desolate. Meanwhile, the severe cold caused the loss of many lives during the flight.

In November 1990, Chechens who fled from Russian attacks on foot sought shelter in neighboring countries, but these countries tightened border controls and set strict rules of transit, showing their reluctance to host any Chechens. By the time the refugees arrived at the Turkish border where they were finally admitted, many women, children and elderly people had been lost due to the severe cold.

In Africa, conflicts between tribes are responsible for the flight of tens of thousands of people. In Rwanda, the conflict between Hutus and Tutsis is an example. These displaced persons suffered from starvation and epidemics. They tried to take refuge in other countries but they were usually not admitted. (For details see chapter "Racism")

The moral values acquired by adhering to the commandments of the Qur'an, however, lay the foundation for a totally different social structure. In this structure, the rights of the poor and of those forced from their homes are protected. All means are used to prepare better conditions for them and to lessen their pain. For this cause, people do not avoid making sacrifices. During the time of the Prophet Muhammad, may Allah bless him and grant him peace, this value structure was most apparent in the attitude of believers towards those who left their homes for Allah's cause:

Those who were already settled in the abode, and in faith, before they came, love those who have left their homes in the Way of Allah 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)

It is for the poor fugitives (muhajirun) 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)

As is obvious from the verses, the values depicted in the Qur'an are far removed from those experienced today. In the Qur'an, a request for help is always responded to with a generosity and benevolence. Believers render the most thorough help to those in need. While giving assistance to the needy, the Qur'an demands that the provider not display any moral weakness such as expressing his own needs or to setting his eye on the aid provided. These values will bring solutions to many problems.

MORAL DEGENERATION IN DISBELIEVING SOCIETIES

***On the Day when those disbelievers are exposed to the Fire: 'You dissipated the good things you had in your worldly life and enjoyed yourself in it. So today you are being repaid with the punishment of humiliation for being arrogant in the earth without any right and for being deviators.'* (Surat al-Ahqaf: 20)**

Swerving from the real purpose of life is, in a way, losing one's values. Indeed, one does not expect elevated values from those who believe that the world is the one and only place in which to live and that all persons, including oneself, will cease utterly at death. Similarly, one does not expect humane qualities in someone who does not think he is being tested in his deeds in this world and that he will be paid in full according to them in the hereafter.

It is unavoidable that those communities clinging to such distorted philosophies will experience spiritual idleness. In this short life, individuals are mostly concerned about gaining personal benefits and satisfying their own desires, with the basic objective of leading a life for which they do not have to be responsible. Meanwhile, their ambition is never to attain perfection of character, believing that this will not add anything beneficial to their life. On the contrary, on the basis of their distorted outlook on life, they consider helpful, conscientious, compassionate and indulgent people somewhat "foolish." Their rationale commands the strong to exert pressure on the weak and use violence against them, without respecting any of their rights.

Allah, in the Qur'an, stresses that those having no faith in the hereafter and the Day of Judgment see no limits to committing wrong actions:

Woe that Day to the deniers: those who deny the Day of Reckoning. No one denies it except for every evil aggressor. (Surat al-Mutaffifin: 10-12)

These people, who have drifted from the true religion, aspire to possess more and they instill this ambition into the minds of others around them, predisposing them to disobey the limits of Allah.

We are living in a time when those who have entirely abandoned religious values are in the majority. Not content with what they personally do, these people are also willing to

cause others to drift along this dark path. This is the time when all forms of immorality are being revitalized: not seeing any limits in committing wrong actions, violent aggression, spiritual idleness, moral degradation, prostitution, inciting to "avarice" as in the words of one verse, perverted sexual orientations, drug addiction, gambling... In the following pages, we will dwell on the dimensions of moral degradation consequential to disbelief.

Indoctrination of Immorality

A disbelieving person as well as a person who has poor faith in Allah and the hereafter readily commits fornication, gambling or theft deeds Allah made unlawful. Disbelief actually lays the basis of this inclination. This rationale maintains that human beings came into existence as a result of chance and that thus man does not have to feel responsible toward his Creator. The theory of evolution, which ideologically nurtures disbelief, holds human beings to be nothing more than a developed form of animal. In this sense, nothing should be a matter of concern for us, except meeting our own needs. As for meeting the desires of the wicked side of his soul, we do not have to observe any limits; we can act just like animals. In brief, such philosophies, which do not contain any spiritual dimension, utterly fail to recognize moral values.

Indeed, renowned materialists and advocates of Darwinism clearly express how disbelief sees moral values. William Provine, a professor from Cornell University, explains how materialism assesses morality:

Modern science directly implies that the world is organized strictly in accordance with mechanistic principles. There are no purposive principles whatsoever in nature. There are no gods and no designing forces that are rationally detectable... Second, modern science directly implies that **there are no inherent moral or ethical laws, no absolute guiding principles for human society.** Thirdly, human beings are marvelously complex machines. The individual human becomes an ethical person by means of two primary mechanisms: heredity and environmental influences. That is all there is. Fourth, we must conclude that when we die, we die and that is the end of us...¹¹

As this scientist, a materialist himself, puts it, disbelief allows no faith in the hereafter. People simply believe they will perish with death. This perverted belief of disbelievers is related in the Qur'an as follows:

What is there but our life in this world? We die and we live and we will not be raised again. (Surat al-Muminun: 37)

Those not believing in the resurrection from the dead observe no limits and see no harm in immorality. For these people, there is no reason a man should exert his willpower. This is why disbelief is the foremost reason accounting for moral degeneration, as is also affirmed by the aforementioned words of Prof. Provine. The distorted thoughts and moral values of a disbeliever are evident in these words.

It also deserves mention that not everyone engaging in immorality does this having Darwinism or materialism in mind. However, one should remember that these ideologies, and their disbelieving mentors, instill these distorted notions into the minds of people and, consequently the majority of people feel greedily attached to this life rather than leading their lives with the hereafter in mind.

The understanding of those of the '60s generation who seized upon sensual liberation was also a consequence of seeing no limits to behavior. They are remembered for all forms of immorality such as free sex, drugs, arrogant independence and rebellion. Three decades later, today, many of those '60s iconoclasts are either ruling countries or teaching at schools. The parents who raised today's youth also belong to the same generation. Today, we observe an immorality that is almost unprecedented in world history. One cause of this is the existence of a highly degenerate generation, who were raised by disbelieving parents. Allah, in the Qur'an, mentions the community who are unaware of the religion because their fathers were not warned:

(You are one of the Messengers) so that you may warn a people whose fathers were not warned and who are therefore unaware. (Surah Yasin: 6)

As is also stressed in this verse, those generations who are born to disbelieving people become irreligious and devoid of moral values like their parents.

Today, the main cause of moral degeneration pervading the world, from America to Holland, Far East to Russia, is the existence of people who, because of their disbelief, assume themselves to be unanswerable for their actions and to be independent. Because disbelief is so widespread in our day – as never before in world history – homosexuality has become a socially accepted norm; for the same reason prostitution, pedophilia, gambling, fraud and bribery are out of control. The rot in society is self-evident with distrust everywhere – even among immediate family members – evil habits becoming a matter of prestige, pre-marital and extra-marital sex becoming a defining characteristic of "modernism". Again, disbelief accounts for people's loss of virtues such as modesty, shame and good conduct. People are steadily encouraged to adopt behavior as a norm that was morally unacceptable only a few short decades ago.

It is undeniable that disbelief brings immorality. Yet, there may be people claiming to be moral, albeit disbelieving. They assert they do not get involved in any of the aforementioned immoral behavior. Indeed, it is entirely possible that a person having no faith might never become involved in any form of corruption, and that he could be determined to remain so. Yet, this does not indicate that he is a person who possesses moral values compatible with the Qur'an. A person who displays virtuous conduct only because he has fear of Allah remains consistent in his manners, no matter what the circumstances. A disbelieving person, who claims he has never received bribes, can readily lie if it serves his interests. Alternatively, the same person admits to receiving bribes to pay his son's hospital bills. In brief, as conditions change, under the pretext of "compelling circumstances", a disbelieving person may well commit acts he himself

accepts as wrong. For instance, a disbelieving person who deems murder unimaginable may one day give in to his anger and commit it.

Having good values, however, demands patience and willpower. No matter how compelling the circumstances, one has to strive for good character. To display such unyielding patience and willpower, one needs to have a purpose. Believers manage this because they have an ultimate aim in life: to attain the good pleasure of Allah, His mercy and the Garden. They know that as the Messenger of Allah, peace be upon him, said, *"There will be nothing heavier in the balance of the believer on the Day of Rising than good character."*¹² To this end, they take every opportunity to strive for excellence. A disbelieving and purposeless person, on the other hand, has no reason to persevere in patience and willpower. For instance, those earning their living by prostitution claim that it is the only way they can support themselves. If they had faith in Allah and the hereafter, however, they would never stoop to such a shameful way of earning a living. Being aware that they will not be able to give an account for it, they would meticulously avoid it with great fear.

Satan threatens you with poverty and commands you to conduct unseemly. Allah promises you forgiveness from Him and abundance. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara: 268)

As indicated in the verse, because of the fear of impoverishment, a majority of people dare to indulge in all forms of immorality. On the other hand, even the thought of living immorally does not occur to the mind of a person hoping to earn the mercy of Allah. In the Qur'an, Allah stresses that the fear of Allah that believers have makes them strive with good character:

Those who join what Allah has commanded to be joined and are afraid of their Lord and fear an evil Reckoning; those who are steadfast in seeking the face of their Lord, and establish prayer and give from the provision We have given them, secretly and openly, and stave off evil with good, it is they who will have the Ultimate Abode... (Surat ar-Ra'd: 21-22)

People are Encouraged to go into Immorality

Today, under the guise of "modernism", "liberation", "courage" or "freedom", people, especially teenagers, are conditioned towards immorality. Concepts strictly avoided a few decades ago are readily internalized by many societies today. All forms of vice are displayed on TV, in the tabloids and magazines. Forgers, homosexuals, those who sell their bodies, parents pushing their daughters to prostitution, gamblers, the so-called celebrities with deplorable manners are presented to public as role-models. Even if they

are sometimes genuinely abhorred, they become people whose life-style is emulated by the masses. Meanwhile, the dissolute lives they live are offered as a defining value of so-called "courage", "modernism" or "civilization".

In recent years, widespread effeminate behavior, style and clothing among men typifies one consequence of this indoctrination. That some people in the society tend to such attitudes is of course a token of their imprudence. Similarly, some renowned people in the public eye promote extramarital relations and drug use. The ignorant masses imitate attitudes associated with these people – from behaviors to philosophies, clothing styles to use of language. They hardly realize that these people – the objects of adulation to millions – are simply shallow people battling serious psychological, sexual and spiritual problems and are therefore constantly humiliated by their close associates who are aware of their real inner worlds. Yet, many people who live far removed from Qur'anic moral values fail to comprehend this. Allah draws attention to the fact that those having no faith are devoid of wisdom in many of His verses. In one verse, Allah reveals as such:

Anything you have been given is only the enjoyment of the life of this world and its finery. What is with Allah is better and longer lasting. So will you not use your intellect? (Surat al-Qasas: 60)

However, thoughtful, wise, conscientious, intelligent people with strong fear of Allah have to be the ones forming the moral framework of society. They would nurture a healthier social model, pushing all vices out of society. Rather than trifling matters, teenagers could be far more preoccupied with enriching their characters. Obviously, conscientious people are those who would commit themselves to the betterment of society instead of its destruction. These are the open-minded people, who can think freely and independently of society's conditioning. Having dismissed disbelief, they do not become blind and thus can grasp the purpose of life. Being aware that they were created by Allah, these people only feel responsible to Allah and so display excellent character. Since they only adhere to the Qur'an and the Sunnah, they only follow the example of sincere, wise, conscientious people who strive with good character:

You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much. (Surat al-Ahzab: 21)

Praising those striving for excellent character in society and presenting the virtues a good character brings to the human spirit while expressing dislike for moral failings will surely stop people tending to immorality.

A Token of the Lack of Willpower Peculiar to Disbelievers: Drugs

Drug use has had an alarming increase, especially during the last decade. That the majority of teenagers use drugs is a fact confirmed by surveys. Similarly, the number of addicts around the world is in no way negligible. A survey conducted in 1992 concluded that 50% of the teenage population of Britain were drug users. Addicts constituted 30% of British teenagers. Another survey indicates that, between the years 1988 and 1995, Americans spent \$57.3 billion on drugs.¹³

All drugs are detrimental to human health. A drug user ultimately ends up in society's dark corners. He needs substantial sums of money for drugs, yet, paradoxically, drugs physically hinder him from working. At this stage, the addict starts to make his or her living outside the law, stealing, cheating, engaging in heterosexual or homosexual prostitution, etc. Ultimately, the urgency of obtaining money, and the failure to become involved in any decent work reinforce each other in a self-perpetuating spiral.

That a person from his own free will would drift into such an ignoble life is inconceivable. A wise and conscientious person never falls into such a situation. Yet, the lack of willpower, which is purely a consequence of disbelief, may cause one even more harm, as stated in the verse: **"Allah does not wrong people in any way; rather it is people who wrong themselves."** (Surah Yunus: 44)

Those tempting young people into using drugs show another aspect of the effects of disbelief. Drug dealers, who have entirely lost values such as conscience, compassion, mercy and pity, strive to attract more young people just in order to earn more. For instance, in some countries such as Latin America or Russia, drug smuggling for commercial gain is among the most profitable activities. By and large, the State in these countries controls the drug trade or allows networks involved in the drug trade to keep working. If, at least, one of these parties were faithful and had belief in Allah and the hereafter, the world would be rid of such a problem. If, due to fear of Allah, nobody got involved in drugs in any form – neither trading with them nor using them – this problem would end forever.

Today, initiatives against illegal drug dealing and drug use fail to provide lasting solutions. For instance, if addicts lacking the will to overcome addiction are treated in hospital, they soon return to their former habits. In jail, members of drug networks continue to traffic in illegal drugs internationally. The only way to rescue a drug addict, on the other hand, is to give him strong willpower. Only the true religion provides man with unshakeable willpower. Even disbelievers who demonstrate strong willpower have a passion for something, a factor making them weak. Only the fear of Allah and of torment in the Fire provides the sort of willpower no one and nothing can overcome.

Some Shameful but Widespread Acts: Prostitution, Adultery and Homosexuality

Prostitution, as a way of earning a living, is rapidly becoming widespread. With each passing year, the average age of young prostitutes decreases. Even their own families force very young girls and boys to sell their bodies. At an age when they still need protection and care, that children are pushed into such repulsive areas should alarm the countries of the world enough so that they protect them from such damage. On the contrary, however, countries like The Philippines are promoted as popular tourist attractions for obtaining children for sex. In many parts of the world, tourists pour into these locations strictly for this purpose.

Fornication is another indecent but widespread act. According to the National Certified Health Statistics, 32% of all children born in the USA are born extra-maritally, which means, every year, 1,267,383 babies are born to unmarried couples.¹⁴ A concept, which was unimaginable only two or three decades ago, has now become a part of daily life.

The material and spiritual harm fornication gives society are evident. Nor is there any need to point out that children born to unmarried parents or single mothers, who are themselves still children, inherently have a problematic upbringing. The future of these children is often blurred. "A Synopsis of Current World Crisis Reports" (March 9, 1998) remarks on the moral degeneration in family structure as follows:

The last transformation in the early part of this century necessitated the ruin of three societal foundational factors... The first factor this time around was a more complete dissolution of morals and the family as a foundation. This was brought about primarily since the 1960s. The radical elements which now govern the country were called the hippies in those days. Free love was their watchword. Hardly anyone noticed that they were not free since they were always fighting someone, and it wasn't love they had. It was immorality and degeneracy.¹⁵

Fornication is an evil prohibited in the Qur'an. The end of those who commit it is torment in the Fire unless they turn in repentance from it:

Do not go near to fornication. It is an indecent act, an evil way. (Surat al-Isra: 32)

... those who do not call on any other god together with Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment (Surat al-Furqan: 68)

After intense indoctrination, the majority of people see fornication, which is in fact an act leading to the Fire, as "modernity" and many are lured into it.

Homosexuality, which was unacceptable in the moral code of societies until the recent past, is another shameful act that today is regarded as normal, and is spreading with alarming rapidity in many societies. Homosexuals in our day enjoy many social rights, from homosexual marriages to having babies through surrogate mothers. or the right to adopt children. They have access to parties, clubs and congresses organized only for their own purposes. Meanwhile, many magazines and press organs instill into our minds that homosexuality is a popular and acceptable way of life. Homosexuality is, however, a perversion. Nevertheless, with words like "everyone is free to choose his preference or his sexual orientation", an "intellectual" quality is attributed to it and thus it is legitimized. As everyone would agree, there is an absence of moral values in the lives of homosexuals and prostitutes. They are usually aggressive people who are hard to convince on any given subject. They curse a lot. They do not keep their bodies and homes clean. Their hearts are full of rage and hatred towards people to such an extent that, without any feeling of guilt, many of them readily transmit their infectious diseases to other people. They do not observe any limits in any subject and are devoid of honor. Being in poor health psychologically, they are highly prone to suicide or even murder. These people do not have any contribution to make to society at all. Rather, they always become a source of unrest, tension, sickness and immorality in their environment. The reason why the press places the promotion of homosexuality at the top of its agenda is to degenerate public. Since there is a high proportion of homosexuals in the media and the world of entertainment, their active campaigning for homosexuality is extremely effective. Their spreading this propaganda even further weakens the moral values of society forever.

Disbelief is the most essential attribute of a degenerate society. Homosexuality is a form of perversion, for which in return Allah promises torment both in this world and the hereafter, unless the person turns to Him in repentance. Allah, in the Qur'an, proclaims that the cities of the people who disobeyed the Prophet Lot, peace be upon him, were razed to the ground because they practiced homosexuality, a disaster which went down in history. When the Prophet Lot, peace be upon him, told them to give up this perversion and brought them Allah's warning, they denied him and carried on with their perversion. Upon this, his people were destroyed by the disaster of which the Prophet Lot, peace be upon him, had informed them in advance:

Of all beings, do you lie with males, leaving the wives Allah has created for you? You are a people who have overstepped the limits.' They said, 'Lot, if you do not desist you will be expelled.'

He said, 'I am someone who detests the deed you perpetrate. My Lord, rescue me and my family from what they are doing.' Therefore We rescued him and all his family - except for an old woman who remained behind. Then We utterly destroyed the rest and made a rain come

**pouring down upon them. How evil is the rain of those who are warned!
There is certainly a Sign in that, yet most of them are not believers.
(Surat ash-Shu'ara: 165-174)**

The way social institutions and related bodies deal with the problem is highly alarming.

None of these institutions give emphasis to the fact that this perversion is a wrong action, displeasing to Allah, and a reason for pain in this world as well as eternal suffering in the hereafter. The sickness these perverted people give to society should be removed. However, what is more urgent is to save these people from that in which they indulge. Today, there are millions of people around the world living in perversion and depravity, who through intense indoctrination have incorporated immorality, rebellion and all forms of awful behavior patterns into their lives.

On the other hand, in a believing society people strive for what is better, more honorable, more esthetic and honest. Allah informs us about the people who are rightly guided in the following verse:

**... Allah has given you love of faith and made it pleasing to your hearts,
and has made disbelief, deviance and disobedience hateful to you. People
such as these are rightly guided. (Surat al-Hujurat: 7)**

The only force that prevents man from indulging in wicked deeds and perversion, and that makes good values spread in society is religion. In a verse, Allah informs us thus:

**Recite what has been revealed to you of the Book and establish prayer.
Prayer precludes indecency and wrongdoing. And remembrance of Allah
is greater still. Allah knows what you do. (Surat al-Ankabut: 45)**

Gambling is Detrimental to Human Life

In our day, gambling blights entire societies. Nevertheless, gambling continues to be one of the most profitable sectors. However, enormous amounts of money spent for pure pleasure, namely for gambling, could well be channeled to better purpose, i.e., to promote the public welfare.

The influence of gambling over people is entirely malignant. Society cannot afford gambling, which is also evident from the news in the newspapers and on TV. People commit suicide due to debt, they cannot keep their families together, they suffer from depression, and even commit murder, since they can easily gamble away what they've amassed over years in only a few hours. This sector of the economy, established on

broken families, ruined marriages, and money made outside the law, is a significant example of moral degeneration.

It is astonishing that gambling, which does so much harm to society, is extensively promoted. To make money out of gambling and legitimizing it is surely not done by people who are listening to their consciences.

Those who allow gambling to become widespread in society, which is a source of mass suffering, confess to this vice only when they themselves start to suffer from it. Until they meet such an undesirable consequence themselves, however, they cause many people to drift into a gloomy life. Eradicating such conscienceless attitudes is only possible through adherence to the Qur'an. Allah defines gambling as filth and warns man to stay away from it:

You who have faith! Wine and gambling, stone altars and divining arrows are filth from the handiwork of satan. Avoid them completely so that hopefully you will be successful. Evil wants to stir up enmity and hatred between you by means of wine and gambling, and to debar you from remembrance of Allah and from prayer. Will you not then give them up? (Surat al-Ma'ida: 90-91)

What is incumbent on faithful and conscientious people is to raise awareness about the harm gambling brings, and summon people to avoid this vice.

MUDERS CAUSED BY DISBELIEF

... Those who do not call on any other god together with Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment. (Surat al-Furqan: 68)

Being far from the values of Islam inflicts much harm on society. The prevalence of mercilessness, rage and violence are among these woes. Disbelieving people readily commit murder when they feel their interests are at stake, or when they cannot keep the rage they feel for one another under control.

Many are the people who stab another to death for no reason at all, who murder an immediate family member or a stranger out of a spark of jealousy or rage. Add to this picture, serial killers and hired gunmen. Newspapers and TV news abounding with murder stories are indications of the degeneration consequent upon disbelief.

All around the world, tens of thousands of people are killed every day. There are people who kill taxi cab-drivers at midnight for a handful of money. There are numerous hired gunmen who earn their living by murdering people they do not know. These people often take refuge in irrational pretexts like "If I did not take this money, I would die of hunger." All these are the acts of violence occurring as a result of lives bereft of knowledge of the divine purpose.

There are those who kill only for pleasure, or serial killers who engage in the slaughter of innocent people. There are those who kill their own parents, or hire someone else to kill them, only to inherit their fortune. There are those who commit murder out of jealousy, and others who, driven by a desire for vengeance, will wait for years to take their revenge. There are those who kill complete strangers because they do not like the way they look at them. There are those who massacre an entire family, including women and children, because of a blood feud. There are those raiding kindergartens and terrorizing little hearts. The examples are legion and there is no end to the bad news appearing in the press everyday.

One of the reasons why all these happen is because of ignoring the verse below:

Those who do not call on any other god together with Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and

do not fornicate. Anyone who does that will receive an evil punishment. (Surat al-Furqan: 68)

Allah threatens people who kill a person without just cause with a grievous punishment. Allah informs us that killing a single person is as evil as killing all people. However, today, people frequently commit murder because they do not obey these verses, and their hearts are devoid of fear for Allah. Having no faith in the hereafter and feigning ignorance of the fact that they will give account for such violence, people may well behave with such cruelty. It is, however, unlikely that a person observing the limits of Allah will fail to keep his rage under control and thus harm another person. People can escape justice in this world, but this is impossible in the Presence of Allah after one's death. One cannot escape from eternal punishment. Allah draws our attention to this issue in the following verse:

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 Ali 'Imran: 21)

People Who Have Drifted from Religion Raise Cruel Offspring

Murders have recently risen higher on the world agenda because of another saddening dimension, namely violence towards children by other children. Recent school shootings by children clearly show the vulnerability of children to cruelty. Their fresh minds and hearts are deeply influenced by television programs and films full of violence of unprecedented proportions. Especially, murder scenes, which dominate some films, put many children at risk, making the dark side of disbelief apparent.

What actually pushes young people into such a gloomy condition and making them prone to cruelty is the existence of people astray from the religion. These people do not have fear of Allah and, furthermore, they raise cruel offspring having no fear of Allah. They instill in their children wrong actions rather than mercy, compassion, justice and wisdom, in brief, values of disbelief. The prayer of the Prophet Noah, peace be upon him, mentioned in the Qur'an shows that all disbelievers have similar cruel manners:

Noah said, 'My Lord! do not leave a single one of the disbelievers on earth! If You leave any they will misguide Your slaves and spawn nothing but more dissolute disbelievers. My Lord! forgive me and my parents and all who enter my house as believers, and all the men and women of the believers. But do not increase the wrongdoers except in ruin!' (Surat Nuh: 26-28)

WARS ALL OVER THE WORLD

You who have faith! Enter Islam totally. Do not follow in the footsteps of satan. He is an outright enemy to you. (Surat al-Baqara: 208)

The 20th century was a century of wars, of genocide and of conflicts. Unprecedented in world history, that century was marked with bloodshed. It was the period when the images of millions of people losing their lives rolled before our very eyes. Again in that century, tens of millions were forced from their homes, lost their loved ones or became maimed, injured or disabled. New states were established and many others collapsed, and that had tremendous repercussions in world history. That century witnessed two world wars, of truly global dimensions, unlike those in preceding centuries. In the past, only a few countries were involved in wars and a limited number of front lines served as the scenes of these disasters. However, during the First World War alone, nine million people died and more than twenty million people were wounded, and in the Second World war at least fifty-five million people lost their lives.

The reality is that the worst-hit victims are not the combatants but the millions of civilians caught in cross-fires and the women, children and the elderly who were massacred. People became all too familiar with the term "genocide" in the 20th century. Vietnam, Palestine, Kashmir, Rwanda, Bosnia and Chechnya were plagued with conflicts, each taking their own deadly human toll. Tens of thousands of people were tortured, and forced to lead the rest of their shattered lives as displaced people.

In the Qur'an, the period of the Pharaoh is related as a period similar to this era. The cruel massacres, which occurred in Pharaoh's time, were always targeted at the poor, the destitute and the unprotected. That Pharaoh tormented his people is related as follows:

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)

Remember when Moses 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)

In our day, media coverage of these mass murders explicitly shows how removed the perpetrators are from humanity. Completely devoid of every sort of moral sensitivity and humane feeling, usually these people are unaware of what they are fighting for. The same also holds true of wars. Those who are responsible for planning wars, and planting the seeds of war in societies, do this in expectation of the fulfillment of some particular interests. However, often many of those who are actively involved in war do not have any idea of what they are fighting for.

The reason why people become cruel, to the extent of committing violent mass murders or massacres, is actually because of the mentality they imbibe from their leaders. In a system in which a human being is treated like an animal, and torture, torment and violence are rationalized, no values sound meaningful. Viewed from this standpoint, there are parallels between the leaders, the powerful of the Earth constituting the driving forces of violence in our time, and Pharaoh and his soldiers about whom the Qur'an gives an account:

We made them leaders, summoning to the Fire, and on the Day of Rising they will not be helped. We pursued them with a curse in this world and on the Day of Rising they will be hideous and spurned. (Surat al-Qasas: 41-42)

The Roots of Violence

When we scrutinize closely the underlying reasons behind men massacring one another, yet without being consumed with guilt, we encounter materialist thinking, which had a profound impact on the philosophical life of the 19th and 20th Centuries. Materialistic philosophy maintains that there is nothing but matter. Matter has existed for all eternity and will remain so for all eternity. Starting out from this premise, it denies the existence of Allah and all values pertaining to the spiritual life as well as good morals. Again, this distorted rationale argues that man exists to survive, and he is not responsible to anyone for anything. Therefore, materialists say, he should only pursue his own interests.

The theory of evolution advocated by materialist philosophers is the pillar on which this distorted understanding is founded. At the time the theory of evolution was first proposed, it supported the materialist standpoint, and thus it laid the basis for the cold-blooded thinking behind mass murders and massacres. In the concept of the "survival of the fittest", Darwin suggested that the weak would always be eliminated while the strongest would survive. The view called "Social Darwinism" became the basic tenet of the racist views prevalent in 19th Century capitalism. According to this view, the weak,

the destitute and the disabled, and even whole races of people were defined as creatures whose evolutionary status is such that they must serve the interests of the 'fittest'.

This materialist approach attaches no importance to human life. In particular, there is no obstacle to the annihilation of the weak. This lack of appreciation of human life explains why people are killed for only an acre of land, for personal ambitions or to acquire some natural resources. Ascribing the quality of absoluteness to matter, people who deny the existence of the spirit become prone to commit every sort of wrong and foul action, and they also drive others to this cruelty. The Qur'an, however, attaches utmost importance to human life. In the Qur'an, killing a single person is equated with killing all mankind:

... So We decreed for the tribe of Israel that if someone kills another person - unless it is in retaliation for someone else or for causing corruption in the earth - it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind. Our Messengers came to them with Clear Signs but even after that many of them committed outrages in the earth. (Surat al-Ma'ida: 32)

As stated in the verse above, in a society where people adhere to the Qur'an, circumstances do not arise which cost lives and involve the displacement of people. People are not tortured, jailed or mistreated. The Qur'an, as earlier mentioned, commands fair and kind treatment of people and summons man to refrain from violence, cruelty, greediness and going beyond the limits. Denouncing violence and injustice on Earth requires that we assume the responsibility for communicating the existence of Allah, the Day of Judgment and the values of the Qur'an and the Sunnah. Those who abstain from this duty and simply ignore it should fear the wrath of Allah, since Allah puts man to test in this world:

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

Causes of War

Only an analysis conducted on the causes of war would reveal the irrational grounds on which wars are waged. No war has reasons that justify it being worth the cost of thousands of lives and of even more enormous numbers of wounded. The major reason that wars are the source of enduring pain for humanity, and utter ruin for national economies, are the people who are apt to do mischief and violate others' rights. This

character is best described as being merciless and selfish. Totally bereft of all humane qualities such as compassion, mercy and the ability to co-operate, such people only pursue their personal greed and strive to satisfy their cravings for leadership. In the words of the Qur'an, this character is described as follows:

Whenever he holds the upper hand, he goes about the earth corrupting it, destroying (people's) crops and breeding stock. Allah does not love corruption. When he is told to have fear for Allah, he is seized by pride which drives him to wrongdoing. Hell will be enough for him! What an evil resting-place! (Surat al-Baqara: 205-206)

Often, violation of one country's rights by another becomes the reason why a country wages war on another. A war declared for an acre of land usually sets in motion the irreversible momentum towards ruin for every country. During the years of war, all the countries involved invest heavily in armament, to the point of consuming all their material wealth. Meanwhile, budgets originally designated for education and health always prove inadequate for society's welfare. Some vital lobbies, groups and powerful company interests lie at the root of these conflicts. Meanwhile, it is always the public who are afflicted with the painful consequences of war. The net result, however, is always sheer ruin for both parties. That is because those who become involved in insurgent uprisings always meet trouble in this world and never succeed to live in comfort. Allah promises torment to those who do injustice:

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)

Underground and natural resources, mines and water sources are other factors driving countries to war. Conflicts often emerge when countries deprived of these resources start to threaten their neighbors in order to share these resources. These problems could be resolved by the employment of high technology and appropriate planning. This being the case, however, some countries devote all their power to exercise influence and control by means of wars and conflicts, and see nothing wrong in ravaging countries by bombing irrigation channels, for instance, or resorting to any sort of violence. Meanwhile, the death of innocent women and children - "collateral damage" - are of no real concern to them.

The Consequences of not Living by the the Qur'an

As mentioned in Surat an-Nisa', every believer is responsible for assisting the destitute:

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

What needs to be done at this point is to summon people to fear of Allah and remind them that everyone will give account on the Day of Judgment. All other attempts to address this matter are destined to fail since only a person having fear of Allah avoids injustice and use of violence against others. Otherwise, nothing can prevent man's misdeeds; he takes every opportunity to return to his undesirable attitudes. Only someone who comprehends the superiority of the Qur'an can "restore" his life to a state of honour by adhering to the Qur'an, and calling others to do the same. Thus, any serious Muslim has a duty to communicate the religion. Believers should tell all people of the bliss, joy and sense of security and trust the true religion grants man. Thus, no reason will remain for these wars to persist. Every conflict will be settled in peace. Yet, it should also be stressed that this peace remains unattainable if only some people obey the Qur'an. Uninterrupted peace around the world is possible only if the values of the Qur'an and the Sunnah are adopted in general. Otherwise, only particular regions will benefit from the joy the Qur'an grants, and other people would continue to live under dismal conditions and oppression, suffering greatly from poverty and violence.

The Call from Countries Which are in Need of Help

For people having faith in Allah, and adhering to the Qur'an and the Sunnah in every moment of their lives, every incident intrinsically possesses many signs and purposes. That is because Allah creates every incident with a purpose, thereby putting man to the test in his attitudes and behavior. Every person having faith bears responsibilities; to tell of the existence and oneness of Allah, to command the right and forbid the wrong, and to fight with intelligent argument against every movement rooted in denial of the existence of Allah are some of the most important of these. Provided the religion is precisely communicated, conscientious communities having deep fear of Allah will emerge. Then, the solution to all problems rooted in non-adherence to the true religion will spontaneously emerge. Allah reminds us of the responsibilities believers should take on in the following verse:

Fight them until there is no more persecution and religion belongs to Allah alone. If they cease, there should be no enmity towards any but wrongdoers. (Surat al-Baqara: 193)

As stated earlier, in our day priority should be given to the intellectual fight against that materialist philosophy which rejects the religion outright. No doubt, this fight will

take place within the framework of the peaceful and compromising manner depicted in the Qur'an. Once the ideological bases and underlying philosophies are destroyed, all ideologies based on them will, one by one, collapse. Allah informs us in the Qur'an that once truth is revealed, falsehood is doomed to vanish:

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)

That is the reason why we should communicate the true religion to everyone who is far from the Qur'an. For the same reason we should encourage all humanity to abandon the gloomy world that is one of the consequences of irreligion. In the following pages, considerable space will be devoted to some of the troubled countries plagued with conflict. The stress given to these countries, however, does not serve merely informative purposes. For such purposes, there are thousands of books, tens of thousands of reports available. The intention here is to encourage conscientious people to help oppressed people who are desperate for solutions. It is important to remind believers of this honorable duty, and make them ponder the conflicts ravaging countries and the adversities oppressed men, women and children face. Nobody must think that these conflicts, which lay waste to many a country, are far away and that thus, they are incapable of doing anything.

It is obvious that an array of humanitarian, human rights, and development organizations coming forward under the guise of providing protection and aid offer no concrete solutions at all. Some of these organizations, consuming enormous funds and employing numerous staff, have thus far demonstrated inadequate performance, and brought relief to a very limited number of people. People should be made aware that for those who are oppressed in Kosovo, Bosnia, Kashmir or Palestine today, who desperately await a "savior", there is only one solution: living by the Qur'an.

Chechnya

The ongoing Russian-Chechen war is one of the legacies of the 20th Century on the world agenda today. Russia's assaults on Chechnya, killing mostly women and children civilians, adds to the gravity of the situation in this corner of the world. The images of bombs dropped on marketplaces, giving no chance of survival to unprotected Chechen women, children and unarmed civilians, unfold before the eyes of the world. In one bombing alone, targeted at a maternity home, fifteen babies lost their lives. The attitude of the Russian leaders, ordering soldiers to shoot civilians leaving their villages to seek shelter in neighboring countries, shows the striking dimensions of the violence.

A similar massacre in history, the massacre Pharaoh carried out against his people, is recounted in the Qur'an:

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 from your Lord. (Surat al-Baqara: 49)

As stressed in the Qur'an, throughout history, defenseless people have been vulnerable to the cruelty exercised by people of Pharaonic character. A brief historical review of Chechnya, whose populace is under threat, would help us to a better understanding of the violence prevalent in the country.

In the year 1918, the Caucasus, including Chechnya, were under the rule of Soviet Russia. At this time, communist Moscow reigned over a large territory, separating lands populated by ethnic groups by drawing artificial borders. This ethnic separation was even further intensified by compulsory relocations. During World War II, the communist regime conducted midnight operations forcing Caucasian people into trains destined for Siberia and the Middle East. Thousands of people did not reach their destinations alive and, on the order of the communist regime, other ethnic populations settled in the lands they left behind. Caucasians who returned to their homelands after some years encountered other people living in their homes. The policy of "divide and rule" employed by Moscow at that time aggravated the ethnic tensions of today.

The collapse of the Soviet Union lifted the lid on nationalist aspirations and ethnic rivalries, leading a number of ethnic groups within the boundaries of the former Soviet sphere to declare their independence. Some other ethnic groups pursued independence only in their economic relations, and remained under the control of the Russian Federation. Chechnya's 1.2 million people, who had long suffered under severe Russian pressure, started to fight for independence in the leadership of Dzhokhar Dudayev.

The 18 month long Russian-Chechen war ended in 1996 and the Chechens declared independence as the Russian troops withdrew. A 1997 peace agreement signed by Moscow and Grozny formally ended the war and granted Chechnya de-facto independence. A prior agreement, however, allowed Russia to defer making Chechnya's territorial status final until 2001.

Other republics followed in the footsteps of the Chechen people who had struggled for independence. The Council of North Caucasian People gathered in Chechnya's capital, Grozny, in 1998. In the meeting, the people of the North Caucasus agreed not to fight with each other. The conflicts of 1999 had their roots in the decisions taken in this meeting. The Russian forces launched a bombing campaign against several villages in Dagestan. These villages, with 1,500 residents, sought help from the Chechen people. A Chechen veteran, Shamil Basayev answered this call, in the summer of 1999. Under heavy bombing, the Dagestani villages were laid in ruins and only two people survived. The consequences of this operation caused Chechnya to drift into a new war with Russia.

Dagestan is a neighbor of Chechnya, densely populated with Muslims (80%). The main reason why the Dagestanis asked for help from the Chechens against the Russian Federation was the great success the Chechens achieved against them in 1996.

Various interests lie behind Russian's onslaught in Chechnya. Nevertheless, no matter what explains the breakout of war, it is always women, children and the impoverished that suffer most. They are always the ones who have to fight for survival in the face of poverty, starvation and epidemics. The major Russian ambition in Chechnya has always been to force Chechens to emigrate from their homeland, to assimilate them, and open the Chechen lands to inhabitants of other ethnic origins. To this end, the wholesale massacre of thousands of innocent, unarmed and defenseless people is approved and, moreover, the whole world remains indifferent to this monstrous act taking place before their very eyes.

The Unprotected People of Kashmir

Kashmir is a troubled region where violence consistently rages due to the ongoing strife between India and Pakistan. Historically, Kashmir has been a region where innocent civilians suffer heavy losses. India remained under British rule for a long time. Following Britain's withdrawal from India, the Indian Muslims founded a separate Muslim state, Pakistan. A population exchange was made between Pakistan and India by which many Muslims living within the boundaries of India immigrated to Pakistan. However, Jammu and Kashmir, a region with dense Muslim population, remained under Indian rule, through the efforts of New Delhi, and the support the British provided India. Since those days to the present, the tension in Kashmir never eases. Kashmiris do not seek independence and merely wish to join Pakistan. However, the pressure Indians exert on Kashmiri Muslims goes so far as the use of chemical weapons against civilians.

The Muslims of Kashmir wanted to resist the Indian administration and gain independence, as a result of which three great massacres were perpetrated in 1947, 1965 and 1971. Tens of thousands of Kashmiri Muslims were killed, women raped and children slaughtered. The policy of both massacre and assimilation continues today. From what international organizations report, in Kashmir, hundreds of people have lost their lives under torture and thousands of others were disabled. Indians set houses on fire, and closed newspapers and schools with Islamic curricula. The pain has not ended yet; in cave-like shelters, many people currently live under very difficult conditions.

Many people probably think they have nothing to do with these people living in remote parts of the world, hundreds and thousands of miles away from them. However, this is rather an inhumane way of thinking, far removed from the moral values of the Qur'an. As mentioned earlier, the responsibility of a believer is to communicate the religion to everyone, whether immediate family members or someone in a different corner of the world. Below are the lines quoted from a report by a journalist who visited a

refugee camp in Kashmir. Even these descriptions alone would be enough to move one's conscience. The report illustrates the grievous conditions in the camp:

The refugee camp in Ambor was set up in 1990 for Kashmiris fleeing from Jammu and Kashmir. The living conditions here are wretched. People are packed into small mud huts. In a single-story hut we entered, there was only one bed. We asked how many people lived in this single room. The answer was "9". The camp accommodated 214 families, with a total of 1110 members. Only seeing a mud hut provides an accurate picture of the gloomy life here. These huts generally have two rooms...A few obsolete crockery, one or two beds, if one ever can call them a bed. A mother knelt down in the corner with a baby in her arms. A pot boiling on a fire kindled with a few dry branches. I saw nothing around to eat! I did not have the courage to open the pot to see if there was anything inside. In several tents I saw, there was neither food nor anything to sleep on! In one of the tents, there was an old piece of sheet spread in the middle. Apparently, it was used as a bed. When I asked "How many people does this tent accommodate?" they answered: "11 people."...Still only an iron pot boiling outside!

Ethnic Cleansing in Kosovo

Kosovo, a region with a Muslim majority, remained under Ottoman rule until the Balkan War of 1912. To this day, the people of Kosovo remain Muslims, a legacy of the Ottoman Empire and governance. The termination of the Cold War opened a new era in the world marked by drastic changes of borders and regimes, particularly in Balkans. The generation holding to the legacy of the Ottomans remained at the centre of this change. What is happening today in Bosnia and Kosovo is an outcome of this historical development. The vacuum that occurred after the collapse of the Ottoman Empire, which served as a "balancing factor" in the lands it ruled, could not be filled by the new states that emerged after the World Wars. The conflicts taking place in the region today are consequences of this vacuum.

The Inhumane Three Year Long Massacre in Bosnia

The three years of violence perpetrated against Muslims in Bosnia best exemplifies the situation of people suffering persecution around the globe. In the war launched by Serbs on April 1992, the plan was to annihilate Muslims in a few weeks, or force them to emigrate. Yet, the troops of Bosnian Muslims put up unexpected resistance. The war continued until the spring of 1995. The violence raging throughout this war was unprecedented in modern European history. Serbs killed more than two hundred thousand Bosnian Muslims, forced two million people out of their homes and raped more than fifty thousand Muslim women. In Serbian concentration camps, Muslims were

subjected to unbearable torture, tens of thousands became disabled. What is most striking is that the Serbs who committed such cruelty and the Bosnians, the focus of Serbian rage, are of the same race and speak the same language. The only differentiating factor is their religion. To put it another way, what is happening in Bosnia and Kosovo is simply a religious war, thought by many to have been initiated by the undying hatred of the Orthodox Church for Islam.

The Anti-Religious Dictatorship in the Largest Islamic Country: Indonesia

Life is as precarious for Muslims in Indonesia, an archipelago in Far East, as it is for many other people facing war around the globe. This country covering a huge land, an area the size of the European landmass, is the fourth most populous nation in the world, with a population of 210 million (mid 2000). About 87% of the population is Muslim. There are some 300 ethnic groups and the Muslim community, although the largest, has always been the target of severe oppression.

In Indonesia, a former Dutch colony, the rule of the country has always been in the hands of people of Javanese origin, who make up 7% of the population. After seizing power, the Javanese ruling elite struggled to keep complete control of the country and, to this end, have worked hard at the project of building the concept of Indonesian nationality, or Javanese nationality, despite the multi-ethnic texture of the country. Reactionary movements from the Muslims of Ache Sumatra came in 1953 with their declaration of independence. Upon this, the ruling elite declared the Muslims traitors and subjected them to mass executions. Meanwhile in 1968, Suharto, backed by the US, became president and massacred one million people, according to reports by Amnesty International.

By 1998, the year when Suharto became president for the seventh time, corruption was already endemic in Indonesia, with Suharto employing nepotism to maximum advantage. This last betrayal of public trust sparked off riots since the atrocious regime and economic unrest already blighted the masses. The 100% price-rise imposed on consumer products, on the other hand, became the last straw for the public who engaged in heavy clashes on the streets of the capital Jakarta. The military administration endeavored to put down this revolt by gunfire and they massacred thousands of people. But the events refused to stop; the simple objective of the public was to attain better living conditions and to be relieved of cruelty and oppression.

Even the downfall of Suharto did not improve the situation or re-establish order in Indonesia. Despite many succeeding administrations, conflicts in the country never came to a halt.

The only way to ensure an environment free of such unfairness, violence and disorder is, as mentioned repeatedly throughout this book, living by the Qur'an and the Sunnah. That is because, living the Qur'anic way of life removes economic inequalities, dissent due to conflicting ideas, injustice and violence. The absence of such will secure an environment where nobody will receive brutal treatment.

A Muslim Community Whose Ties with the Entire World have been broken: Uigur Turks in Eastern Turkestan

Eastern Turkestan is for many probably a little-known country. It covers an area twice the size of Turkey. The rest of the world is unaware of the human rights atrocities committed by the communist Chinese regime against the Muslim people, who merely wish to fulfill their religious obligations. Right to exit or right of access to the territories of this Turkic Muslim Community are simply denied. The Muslim community are Uigurs, but according to China it is called Xinjiang province. Although unlikely to be the exact figures, the population of the province is 20 to 30 million according to what the relevant institutions and associations report. The Muslims assert that the Chinese deliberately downplay their population, and that there are many more Muslims than the Chinese statistics indicate.

Natural resources explain why China attributes so much importance to Eastern Turkestan. The existence of oil-rich strata within the boundaries of Eastern Turkestan is the main factor of interest, and recent research reveals more oil reserves. Official Chinese sources confirm the existence of 20 to 40 billion tons of oil reserves in the region. Some Western oil companies claim the reserves are rich enough to compare to Saudi Arabian reserves.

Eastern Turkestan has been under the sovereignty of China for about 250 years. China has never admitted the right of the people of Eastern Turkestan to independence, and has met each initiative for independence with widespread repression. China simply recognized Eastern Turkestan, a Muslim territory, as a province annexed to its territories. In 1949, the seizure of power by Mao Zedong in China led to more repression in Turkestan. Muslim people who resisted the assimilationist policies of China were brutally massacred and their rights denied. From 1949 until today, approximately thirty-five million people have been killed. Meanwhile, torture, all forms of violation and violent repression have been the daily life of the people who remained. People were buried alive and women raped. In 1953, Muslims represented 75% of the population, while the Chinese made up 6%. In 1990, however, this state of affairs reversed in favor of the Chinese. The Chinese population constituted 53% while the Muslim population fell to

40%. These figures alone explain the dimensions of the genocide committed against the Muslims in Eastern Turkestan.

What people went through in Eastern Turkestan is certainly no different from what happened to Muslims in Bosnia and Kosovo. The only difference about Eastern Turkestan is, being a region where communication to the rest of the world is entirely blocked, it is highly difficult to obtain any information. China successfully devoted its efforts to keeping atrocities committed in Eastern Turkestan unreported and, to this end, even keeps the Internet under strict control. Many countries in the world, on the other hand, turn a blind eye to the terrible ordeals the innocent and unprotected people undergo in this region, and approach it as a national problem of China. The genocide in Eastern Turkestan explains the "worth" of human life in countries such as China where disbelief prevails. Under the influence of this prevalent system, people do not see any reasons why they should not murder people whose cultures are different to their own, or conduct experiments on them and torture them relentlessly.

A Poor Country Covered with Oases: Chad

After Chad, a country with a Muslim majority, gained its independence in 1960 Christians seized power in the country. Ministries were shared equally between Christians and Muslims. However, there were two million Muslims and only eight hundred thousand Christians in the country.

The first clashes started when the Christian rulers, who already had strong liaisons with former colonists, established diplomatic relations with Israel. The Muslim Chadians were understandably sensitive about this issue, due to incidents taking place in Palestine, and perceived political alliance with Israel as a betrayal of Palestine. Meanwhile, the Muslim cadre in the government assumed a stance against Israel, but this policy cost the Muslim ministers their positions in government. One morning, all of them were ousted. Many were arrested, imprisoned and their properties confiscated. These incidents led to an era of repression of Muslims and a subsequently unsuccessful uprising that claimed the lives of one thousand people and left thousands wounded.

The Philippines

In the early 20th century, the Philippines came under US control and, in 1946, it was granted independence. Following the withdrawal of America from the island, Filipinos who were subservient to the interests of the US came into power and the Muslims came under their rule. Fundamental to the regime of the Filipinos was their policy of

confiscating the lands of Muslims, based on their strategy of consolidating power on the island. To this end, a law was issued regulating the allocation of lands among Filipinos and Muslims. According to this law, a Muslim could receive only one third of the land to which a Filipino was entitled. This policy ensured the settlement of 3.5 million Filipino immigrants on Muslim lands, thereby sparking clashes between Muslims and Filipinos. Muslims, in pursuit of protecting their rights, wanted to compromise with President Ferdinand Marcos but did not succeed. The Marcos regime launched an operation to assimilate Muslims. With pay-rises and selective promotions, Marcos made the armed forces his personal political machine, suspended implementation of the constitutional law and replaced it with martial law.

The Moro National Liberation Front (MNLF) fought on behalf of the Muslims and in bloody clashes more than fifty thousand Muslims, the majority of whom were civilians, lost their lives. Thousands of women, children and the elderly were murdered. Specially trained teams were set up to wipe out Muslims. These were ferocious guerrillas, who went to great lengths in violence, such as breaking the skulls of their victims or drinking their blood. They employed special torture techniques for every victim and, after murdering them, confiscated all their property.

Lebanon

Around the globe, bloody clashes and wars devastate Muslim countries. Palestinian resistance to the occupation initiated by radical Zionist leaders is known to be the longest lasting of all such bloodletting. This invasion carried out by Israel and backed by the leaders of other countries who shared its views was systematic, and left behind hundreds of thousands of dead, refugees and a bloody history. Clashes, wars and massacres reflect much of what civilians suffered throughout the Israeli invasion.

After the 1950s, the Israeli forces commanded by radical Zionist leaders made several interventions in the neighboring country, Lebanon. These leaders ignited conflicts between several groups within Lebanon and these groups, becoming involved in a civil war, maintained links with, and secured support from, Israel. These clashes made the balance of power in Lebanon highly fragile, turning it into a country open to invasion. These radical Zionist leaders provoked the communities inhabiting Lebanon, namely, the Maronites, Christians, Greek Orthodox Christians, Shi'a Muslims, Sunnis and the Druze, and gradually reaped the fruits of her "divide and rule" policy.

A strategy that Israel had planned for twenty-eight years was concluded with the actual invasion of Lebanon in 1982. The civil war divided Beirut into regions for each minority group. It is interesting that each minority received support and arms from radical Zionist leaders. In particular, the Phalangists, who seized power, had very strong ties with these circles.

The civil war in Lebanon seemingly broke out because the Palestinians who had been forced from Jordan by King Hussein were settled in Lebanon. Christians, indoctrinated by radical Zionist leaders about the need to expel Palestinians from Lebanon, waged an all-out war to expel the Palestinians. Christians and Muslims were seemingly parties to this war, yet each of them were also torn apart internally. During the war, Israel, ruled by radical Zionist leaders, started to violate the Lebanese border. Meanwhile, Lebanon's security deteriorated significantly with the US- and Israeli-backed attack of Syria, which appeared to be a Muslim country, against Lebanon.

The Phalange Party's establishment of its political power through the support of Israel was the beginning of a bloody war that was to devastate Beirut. Palestinians and Muslim Lebanese were subject to great pressure. The invasion of 1978 ultimately led to the Israeli invasion of Lebanon in 1982. Lebanon became a war-torn and devastated country. Meanwhile, history witnessed the brutal Phalange massacre of hundreds of Palestinian civilians in the Sabra and Shatilla refugee camps at the instigation of, and under the supervision of the Israeli forces.

“THE FANATICAL RAGE”: RACISM

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 piety of Allah which they had most right to and were most entitled to. Allah has knowledge of all things. (Surat al-Fath: 26)

The rage felt against other races is responsible for the majority of conflicts, clashes and civil wars around the world. In the cases of the aggressive attitude assumed by the white race towards blacks, or the Nazi ideal of achieving a pure race and the subsequent conflict with the Allies that claimed millions of lives in recent history, or tribal clashes in Africa, we always encounter one and the same factor: "fanatical rage."

This misunderstanding suggests that one particular race is, either physically or mentally or both, superior to another and that it is unnecessary for the superior one to have feelings of mercy, compassion and respect for the other. The same rationale, in extreme cases, deems even coexistence of these races as wrong. This is, however, a dangerous mentality, since it further leads to thinking that there is no reason for various nations to exist, thereby making the elimination of "different" races compulsory.

In the Qur'an, Allah reveals that various nations and tribes exist so that "people might come to know each other." The diversity of nations, races, tribes and languages is a beauty peculiar to Allah's creation. That one person incurs the anger of another because he is shorter or has a darker skin is unacceptable. These peculiarities are all the distinctive creation of Allah with countless beauties, purposes and subtle secrets within them. A believer is well aware that the only criteria for nobility is fear of Allah, as is made clear in the following verse:

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

The pseudo-scientific roots of the racist misunderstanding, which manifests itself so brutally, deserve special mention since they are also the bases on which many of today's false ideologies are founded. Materialism, communism and wild capitalism all have roots in this pseudo-scientific basis from which they all derive power.

This pseudo-scientific foundation is the so-called theory of evolution by Darwin. Some who have heard of "the theory of evolution" might assume that it only concerns the field of biology. The theory of evolution, however, represents far more than this. Not merely a biological concept, it is the underpinning of many philosophies that hold the masses under their influence.

The Pseudo-Scientific Basis of Racism

When Darwin first proposed his theory, scientists of the period did not adopt it outright. Palaeontologists, in particular, were aware that the theory was little more than a figment of the imagination. Despite this, however, Darwin gained access to scientific circles since the theory provided an unprecedented ideological foundation for the powers prevalent in the 19th Century.

As the idea of evolution spread fast – through the publication of the book by Darwin, *The Origin of Species* – Europeans continued to colonize continents and other civilizations in remote parts of the world. European countries – England and France being the foremost – concentrated their efforts, partially on South Asia and Latin America and on the African continent as a whole. Meanwhile in North America, the indigenous peoples were brutally slaughtered. In brief, in the second half of the 19th Century, western empires plundered civilizations in other parts of the world. They seized power, to which they were by no means entitled, in other countries by force and terror and confiscated their natural resources. Yet, westerners felt deeply the necessity of legitimizing their illegitimate practices. At this stage, Darwinism offered a great opportunity to imperialists. With this theory, it became possible to provide a "so-called" scientific foundation to the idea that the exploited people were simply "animal species."

Darwin made his views about the origins of human beings clear in his book *The Descent of Man*, published in 1871. In this book, he boldly commented that man evolved from ape-like ancestors. He went further and said that existing human races were located at different rungs of the "evolutionary ladder", that the European races were the most "advanced" of all, and that many other races still bore "simian" features.

Darwin's theory had another significant dimension. Darwin based the development of living beings, including human beings, on the term "the struggle for survival." According to him, there is a fierce struggle, a constant conflict, going on in nature. In this struggle, the strong always defeat the weak and thus progress occurs.

Darwin maintained that this "struggle for survival" is also true for human races. Even the sub-title in his book *The Origin of Species* made his racist outlook apparent:

"The Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle of Life."

According to Darwin, Europeans are the favored race. The native American peoples, Africans and all other races and nations, on the other hand, constituted the primitive races who remained behind in the process of evolution. According to this distorted rationale, domesticating, enslaving and even killing these lower races are legitimate, just as it is legitimate to do the same to apes or other animals. For the same reason, Darwin thought, their property could also be confiscated. In his book, pertaining to lower races, Darwin stated the following:

At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous apes... will no doubt be exterminated. The break between man and his nearest allies will then be wider.¹⁶

As these statements show, Darwin was clearly a racist. He believed that Europeans are superior to other nations and thus entitled to enslave and annihilate them.

This theory, which was an adaptation of the theory of evolution to societies, is called Social Darwinism. It laid the major ground for legitimizing both imperialism and racism. One of the countries where Social Darwinism was warmly embraced was Germany.

The Nazism and Darwinism

It is not a coincidence that Neo-Nazis are inspired by the theory of evolution of Darwin since, from the day it was conceived, Darwinism has always been an inseparable part of Nazi ideology.

Nazism was born in defeated Germany after the First World War. One of the founders and the leader of the German Nazi Party, Adolf Hitler, was an ambitious and aggressive man who based most of his outlook on life on racism. Hitler firmly believed in the superiority of the Aryan "master race", and that this was the race that would lead all other nations. Hitler devoted himself to the establishment of a pan-Germanic "Third Reich," which would last a thousand years. The scientific basis of the racist theories of Hitler was Darwin's theory of evolution.

Hitler was deeply influenced by Heinrich von Treitschke, the German racist historian who also developed his racist views under the influence of Darwin's theory of evolution. He held that nations could only have progress through fierce competition similar to the "struggle for survival" proposed by Darwin. The following words of Treitschke reveal his stance towards other races.

The yellow races have no understanding of artistic ability and political freedom. It is the destiny of the black races to serve the whites and to be the target of the whites' loathing for all eternity...¹⁷

Hitler drew inspiration from Darwin's idea of struggle for survival while formulating his theories. The name of his famous book *Mein Kampf*, was an inspiration Hitler derived

from Darwin's idea of struggle for survival. Hitler shared Darwin's views about races and, just like him, considered non-European races to be ape-like creatures:

Take away the Nordic Germans and nothing remains but the dance of apes.¹⁸

The evolutionist views of the Nazis led to their adoption of the concept of "eugenics", which means "the science of improving the (esp. human) population by controlled breeding for desirable inherited characteristics." However, the Nazis are remembered more for the concept, prevalent throughout Europe at the time, even in so-called liberal societies such as Sweden, that this was best achieved by preventing the disabled and mentally ill from mating, if necessary by sterilization. Darwinists, as one would assume, proposed the theory; Leonard Darwin, the son of Charles Darwin and his cousin Francis Galton.

In Germany, Earnst Haeckel, the renowned evolutionist biologist became the first adherent and propagator of "eugenics." Haeckel, a close friend of Darwin, continuously provided him with views; one of them involved speeding up the process of evolution by killing disabled babies. Another idea of Haeckel's was painlessly killing patients suffering from leprosy and cancer, as well as the mentally disturbed. Otherwise, he thought, these people would continue to be a burden on society.

After Hitler took power, he incorporated these views of Haeckel's into official policy, which resulted in the immediate internment in special centers of the mentally disturbed, the disabled, the blind and those having inherited diseases. From this distorted point of view, these people were considered the factors "polluting" the purity of the Aryan race and hindering its "so-called" evolutionary progress. After keeping these categories of men isolated from society for a while, Nazis arrogated to themselves the right to murder them secretly upon a confidential order promulgated by Hitler, known as Aktion T4.

After its defeat in World War II, the "Third Reich" became history, leaving behind millions of innocent but devastated people. Yet, Social Darwinism, which provided the basis for Nazi ideology, remains.

Many people are familiar with what has been related so far. However, the fact remains that there are very few who realize that these historic events have ongoing repercussions. The violent and merciless execution of people because of their mental or physical state reveals the sick and perverted spirit of its perpetrators. Disbelief accounts for sick and perverted spirits. As long as disbelief prevails, one can expect all forms of abnormal, merciless and perverted behavior. The existence of millions of adherents led astray by these sick-minded people is another token of disbelief.

A person who fears Allah and puts his trust in Him, knows that He is the All-Mighty, and never tends to cruelty and perversity. Furthermore, he also courageously and zealously endeavors to save other people from enslavement to tyrants, and to show them the right path and warn them. For instance, the Prophet Moses, peace be upon him, struggled alone against Pharaoh, who had the same racist and cruel dictatorial

mentality as Hitler and Mussolini, and he saved the Children of Israel from his brutal rule. What made the Prophet Moses (peace be upon him) so courageous was simply his profound faith in Allah and the values and conscience his faith provided him. The way Prophet Moses (peace be upon him) addressed Pharaoh shows clearly his faith in Allah and the way he put his trust in Him:

And then, after them, We sent Moses with Our Signs to Pharaoh and his ruling circle but they wrongfully rejected them. See the final fate of the corrupters! Moses said, 'Pharaoh! I am truly a Messenger from the Lord of all the worlds, duty bound to say nothing about Allah except the truth. I have come to you with a Clear Sign from your Lord. So send the tribe of Israel away with me.' (Surat al-A'raf: 103-105)

The Years of Violence "Racism" Brought to the Africa Continent

For long years, the African continent has been afflicted with clashes, wars, starvation and misery. Due to conflicts of interests arising from non-adherence to the true religion and following unrighteous beliefs, strife is continual in the region. Until the 1950s, the people of this continent suffered from all the forms of violence and racist policies the imperialist countries imposed. In the '50s, throughout the continent, there were only four officially independent countries. This figure soared to thirty in 1962. Finally in 1972, with a few exceptions, the continent had become independent. However, especially for the public, independence was merely a façade, since the former imperialist powers were simply replaced by authoritarian, repressive and cruel dictators, all of whom maintained close links with the former imperialist powers, namely the western countries of today. Therefore, independence did not bring freedom to these countries, but rather made them suffer greater poverty and violence under even more repressive regimes than the colonialist ones. Under these circumstances, people united to fight against the dictatorial regimes. Meanwhile, the dictators provoked some of the ethnic groups, destabilized their respective countries and took advantage of this disorder.

In Rwanda, a war between two of its tribes, the Hutus and Tutsis, is a typical example of the clashes taking place between races in the 20th Century. The two tribes became involved in this war in the spring of 1994. The effect of the clashes extended over a region comprising five countries including Zaire, Rwanda, Uganda, Burundi and Tanzania.

In this region riddled with corruption, the independence of 1960 hardly brought any relief from the political pressure of the imperial western states. Joseph Mobutu Sese Seko, backed by the US, seized power in 1964 and made all the natural resources of his country available to America. Hardly devising anything to contribute to the welfare of his people, Mobutu merely accumulated a personal fortune over the years, and resorted to

despotic measures to suppress the demands of his people. At a time when the inflation rate in the country tended to a peak value of 6000%, great clashes broke out between the two dominant tribes of the region. This tribal war resulted in a major genocide which left behind nearly onemillion dead. Thousands of immigrants underwent gruesome ordeals in the forests, and ultimately the majority lost their lives of hunger and epidemics. Innocent people were slaughtered. Merely because they were from a different tribe, even babies and very young children were killed.

The wars between races, namely the "fanatical rage" mentioned in the Qur'an, often end with haunting scenes of massacre. Allah, in the Qur'an draws our attention to the "fanatical rage" of ignorant people as follows:

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 piety of Allah which they had most right to and were most entitled to. Allah has knowledge of all things. (Surat al-Fath: 26)

Whether in Africa or in other corners of the world, racist movements have exposed this dark expression of disbelief. To remove it outright is only possible by living by the principles of the right religion and making others obey them.

CRUELTY AND DISORDER IN DISBELIEVING SOCIETIES

If Allah were to punish people for their wrong actions, not a single creature would be left upon the earth, but He defers them till a predetermined time. When their specified time arrives, they cannot delay it for a single hour nor can they bring it forward. (Surat an-Nahl: 61)

As we analyzed in the previous chapters, in every corner of the world, Kosovo, Kashmir, Palestine, Chechnya and in many other countries, Muslims are subjected to uninterrupted and merciless cruelty and unending travails. It would be wrong to believe that the ways these proceed do not relate to one another. On the other hand, attributing these clashes to the innate political and geographical traits of individual countries would prove to be a poor understanding. All wars and violence that have occurred in world history, no matter where, indicate the existence of people who seek to take advantage of them. All Muslims should see and be aware of these incidents. Otherwise, one risks seeing world events as spontaneous accidents requiring no solution. In a hadith, Allah's Messenger, the Prophet Muhammad (saas) also referred to oppression, and said that it will be "a darkness on the Day of Resurrection."¹⁹

The 20th Century has especially been a time marked by unprecedented brutality. Among the movements sustaining wars and brutality, communism – which advocates a materialist philosophy and entirely refuses religion, moral values, and family – is the foremost. In countries where communism has control, history provides more than sufficient evidence of how wretched a life disbelief brings to societies. In order to have a clearer insight about this brutal system, only a brief look at the history and the current situation in Russia, a country that remained under communist rule for decades, will be helpful.

The Traces of Communism – a System Based on Disbelief – in History

Karl Marx and Friedrich Engels, the founders of dialectic materialism and mentors of communism, were both devoted atheists. Maintaining that all forms of improvement in

the world are attainable through conflict, they believed they could achieve their goals only through a communist revolution. They both felt a deep-rooted hostility towards religion, and saw the elimination of religion as a necessary condition for their views to prevail. Marx and Engels believed the communist movement could only start once faith in Allah and the obstacle of religion were eliminated. Marx was never able to put his views into practice. After his death, Lenin carried out the revolution.

Vladimir Lenin, who initially seized power after a relatively bloodless coup de etat, and consolidated it after a bloody civil war between his communist militants and the remains of the aristocratic armies, provided hints about the policy that would be pursued following his rule. In his time, those resisting him and the communist system were ruthlessly executed. The civil war lasted for three years, and it brought complete devastation to Russia. Following this bloody war, Lenin founded the first totalitarian single-party dictatorship in the world.

Lenin's time was one of overall ruin for Russia, especially in terms of its economy; additional taxes were imposed on people who were already very poor. Starvation and misery increased steadily. His policy brought extensive nationalization, food rationing, and control over industry, and no one could run the risk of resisting his policies since they well knew the end of those who even attempted it.

By the time Lenin died in 1924, the policies he pursued earned him the intense hatred of people, including some of his closest associates. His successor as the chairman of the Communist party was Josef Stalin, the bloodiest dictator world history has ever known.

People's experiences of the thirty years during which Stalin ruled have revealed, over and over again, the utterly merciless nature of the communist system. There was no end to murder, massacre and torture. His "communism project" became an utter grief-ridden experience for the public; millions drifted into starvation and misery, villagers were used for forced labor and people were severely oppressed. Meanwhile, all forms of religious practices were outlawed. Stalin started by confiscating the fields of villagers, who made up 80% of the total Russian population. As a part of the policy of nationalization, party officials collected all the villagers' crops, causing famine to millions of women, children and elderly people. In Kazakhstan alone, 20% of the population died of hunger. In the Caucasus, the death toll rose to more than one million.

Thousands of people who attempted to resist these policies were interned in labor camps in Siberia. In these camps, where forced labor was extremely arduous, the majority of captives did not escape death. Thousands of people were executed by Stalin's dreaded secret police, the NKVD. Forced emigration became part of the Stalinist policy; millions of people were relocated, leaving their homelands for remote parts of Russia.

Stalin was responsible for at least twenty million deaths throughout Russia. From what historians relate, Stalin derived pleasure from such brutality and, in his Kremlin

office, very much enjoyed examining the reports of the death tolls coming in from the labor camps.

Terror in Stalin's time was not only directed at those who voiced objections to the system or intellectuals. Under the attacks of communist militants, everyone was under threat. Indiscriminately, masses were interned in the "Gulag", a network of forced labor camps, where many were executed. Stalin ensured an absolute power over masses through terror. Thirty years of his dictatorial rule left behind nothing but impoverished masses.

Russia is a clear illustration of disbelieving societies in which a contented and happy life is unlikely to exist. That is because, due to its innate nature, disbelief tempts people into committing all sorts of crimes for personal benefit, including murder, or even subjecting children to violence for pleasure. The Russian society of today bears witness to the destructive effects of the anti-religious system from which people suffered for decades. Degeneration is the legacy of this system. Reversing this situation is only possible through teaching the values of Islam to all people and helping them to regain their spiritual values.

The Ongoing Oppression in Mao's China

Stalin put the project of communist revolution into practice in Russia leaving behind twenty million dead. This bloody regime in Russia was imitated by another communist regime in China.

In 1949, under the leadership of Mao Zedong, communists took power in China after a bloody civil war. Like his close ally Stalin, between 1949 and 1976, he established a repressive and bloody regime. Countless political executions took place in China. The army was composed of communist troops of men and women. In later years, young militants, called the "Red Guards" by Mao, threw the country into even more terror.

Economic deterioration in Russia had its parallels in China, by means of the principles adhered to under the name of "socialist change and equal rights." The same scenario was repeated in China; people were no longer entitled to their rights, and all their property was confiscated for the benefit of the state. In brief, the communist regime in China, which was presented as the refuge and the savior of the masses, seized fields, animals, crops and people's property just as it had in Russia.

Nationalization was presented as a prerequisite of "socialist change." "Social justice" only worked to enrich the people in power and those flattering them. Meanwhile, the public whose "rights were (supposedly) protected" starved to death. Economic problems became more burdensome, requiring fundamental reforms; yet, every reform only added

to the misery and social disorder in the country. Each failure in economic reform claimed thousands, even millions of lives. In this country stretching over a vast geographical area, Mao essentially carried out a genocide of his own people, especially minorities.

The communist party hierarchy and its dictator, Mao who held absolute authority in all domains of life, closed China against all external influences and held the press and communications under strict control. Any criticism or protest brought against government policies ended in "re-education" or execution. Authors, artists and scientists who had worked on the culture, history and language of minorities were gathered and executed by this bloody dictatorial regime. To this day the world, including the UN, cannot collect accurate information about incidents taking place in Red China, such as the case of executed Uigur Turks.

Elimination of religious beliefs is the main goal of every communist regime. To this end, a systematic policy of repression and propaganda is employed. Religious beliefs are replaced by philosophies developed by idolized leaders. This was also the case in China, one of the major anti-Islamic countries in the Far East. Beginning in the period of Mao, the rulers of China prohibited every sort of religious practice. Imams were subject to severe torture and mosques were closed. Religion, considered to be the greatest obstacle to the materialist system, became a subject discussion of which was banned.

People in China were steadily indoctrinated into the infallibility and superiority of the totalitarian leader. In schools and universities, the "Little Red Book", in which Mao extensively explains his bizarre philosophy, was incorporated into the curriculum. Young children and the youth were instructed in the materialist philosophy, which presents the concept of Allah as a major hindrance to human development. People were encouraged to kill one another, even their own mothers, if it was in the interest of the communist system.

Communist ideology sees the concept of family as against its own purposes. To this end, millions of families in China were broken. For the so-called interests of the state economy, families were separated, children were taken to orphanages and family members could only gather once a year.

These are all important issues, since today communism is still propagated around the world. The end of a country in which communism is adopted will not be different from Russia, or one day, China. The only way to protect a nation from this system marked by massacre, violence, hunger and inhumanity, is to make people – especially young people – conscious of religion. Disbelieving people who are unaware of the true religion and consequently do not know the values brought by the religion are prone to communism. This is the reason why materialists consider religion to be the most important and efficient power against them. Explaining the true religion, purified from all bigotry, to them as well as providing the evidence regarding the defects of the philosophy of communism are among the precautions one can take to protect a nation against such a disaster.

The communist regime deceived the masses by presenting communism as "the only way to true salvation." "To attain the goal of communism" it inflicted inhumane torture on millions of people. Amnesty International often reports the continuing brutal treatment and torture of so-called "ethnic communities" and especially Muslim minorities living within the Chinese borders. Prisoners are not allowed to defend themselves and are constantly forced to hold their heads in a bent position. It is known that Muslims are punished with cruel and inhumane methods.

Historians now argue whether Communism killed two hundred million people in total or "only" eighty million.

The Detriments of the Anti-Religionist Systems for People

1. All reasoning based on moral values and conscience are eliminated, and societies are oppressed under totalitarian regimes. Under these regimes, people are not entitled to enjoy their fundamental rights and freedoms. Moral values are entirely refused, and groups with vested interests dominate society. The disbelieving system disallows any activity not serving the interests of the prevalent disbelieving system.

2. People are indoctrinated into believing that the dictator is infallible and that his decisions are relevant. In all anti-religionist regimes (fascism and communism), the perverted practice of idolizing the leader is common.

3. Freedom of thought and religion are entirely curtailed. Entrance to mosques, churches and synagogues is disallowed, and communication of the religion is prohibited. A special fund is allocated from the national budget to combat religion.²⁰

4. The state holds complete control over the economy. Private investment is disallowed. Factories, means of production, manufacturing facilities and banks are nationalized.

5. Communist officials and soldiers confiscate private real estate. The fields and the villagers' crops are nationalized "in the best interests of the country:"

6. Hunger and starvation claim millions of lives, including women, children and the elderly. The system created poor and disadvantaged people, imposing hard lives on everyone. In this life, buying a loaf of bread, for instance, meant waiting in queues for hours.

7. People were interned in labor camps and executed en masse. Those remaining were used for forced labor under very harsh conditions. Those unable to adapt to working conditions were exiled to Siberia.

8. Rebellions were put down bloodily by communist militants. Insurgents were shot dead before the eyes of the public.

9. Those opposing the system or offering criticism, be they politicians or intellectuals, were executed.

10. Those holding power reveled in extravagance, while ordinary people led their lives in misery. For instance, when the Communist Party held power, the difference between the salary of a worker and a member of the Communist Party was between 25 to 30 thousand rubles. The salaries of Communist Party members were 25 to 100 thousand rubles. The majority of the public had only a salary of 150 rubles. Moreover, Communist Party members had mansions, cars and access to free health services. None of these benefits were available to the public whose labor formed the backbone of the national economy.²¹

11. The police forces of the oppressive regime terrorized the public. The public lived under constant threat.

12. The Communist Party committed the country to endless cycles of civil strife, rioting and disorder.

13. The oppressive and totalitarian system also had its influence on schools. According to Lenin, education should not be objective, impartial and isolated from politics. In his address at the First Congress on Soviet Education on the 25th of August 1918, he stated that the main purpose of education is to remove the bourgeoisie. He explicitly declared that there is no education outside of politics and to claim otherwise is sheer lies and hypocrisy.²² The purpose of education is to raise faithless and morally weak generations numbed into serving the interests of communism.

14. Youth were brainwashed with disbelief, and the system raised militants instead of peaceful generations.

15. The concept of the family was eliminated. Babies were separated from their families and raised in orphanages. The concept of the family was considered to be against the "interests of the state." In Communist Party meetings, views such as "The revolution is doomed to remain weak as long as family ties and the concept of the family exist" were expressed.²³

16. Arts and sciences do not find an environment in which to flourish under communist regimes. A major portion of the national budget was allocated to armaments, mostly used for the subjection and execution of the masses.

17. Youth were not provided with any purpose in life and so they ended up with soaring suicide rates. The system itself pushed teenagers to drug and alcohol addiction.

18. Freedom of the press was entirely curtailed. Publishing and broadcasting were only allowed as long as they praised the system and the leader. Otherwise, they were silenced.

CONCLUSION

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

From hunger to poverty, drugs to moral corruption, in this book we dealt with the many problems in the world demanding immediate solutions. No doubt, everyone is familiar with these problems. Yet, the fact remains that the majority of people never assume responsibility for resolving any of them. Furthermore, we even avoid the thought of them. Some, on the other hand, give serious thought to these problems, present them to the attention of the public, and seriously feel an inward disquiet at our being so incompetent in bringing solutions.

The failure of mankind in providing solutions for so long is because of the flawed ideologies and belief systems to which we resort. However, the solution lies in returning to the Qur'an and the Sunnah, the Way which Allah chose for mankind. It would be totally wrong to accept the status quo with all its defects, to remain silent. or to see a world purified of all these imperfections as an unattainable goal. Allah, the Creator of man, also created the way by following which we will feel ourselves secure and peaceful and He communicates this system to us through the Qur'an. As Allah says in the 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), in all domains of life, the Qur'an guides mankind to the truth.

All problems in the world today can end, provided that the values of the Qur'an and the Sunnah, in their original form, purified from all bigotry and innovation, are introduced to mankind.

Another important point that deserves mention is the following: Allah promises man a blessed life both in this world and the next, and this is the secret of adhering to the Qur'an. Consequently, the Qur'an will erase all problems, and Allah, the Most-Merciful to man, will reward him with a beautiful life purified from all forms of trouble and misery in this world:

What is with you runs out but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. 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 al-Nahl: 96-97)

The solution being in the values of the Qur'an, it is a major responsibility for believers with consciences to communicate the Qur'an to all humankind:

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

THE DECEPTION OF EVOLUTION

He Who created the seven heavens in layers. You will not find any flaw in the creation of the All-Merciful. Look again - do you see any gaps? (Surat al-Mulk: 3)

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

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

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

The Scientific Collapse of Darwinism

As **a pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small

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

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

1) The theory cannot explain how life originated on Earth.

2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.

3) The fossil record proves the exact opposite of what the theory suggests.

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

The First Insurmountable Step: The Origin of Life

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

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

Life Comes From Life

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

placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

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

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

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**²⁴

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.*²⁵

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.²⁶

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.²⁷**

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?*²⁸

The Complex Structure of Life

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

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences.

However, there is no need to explain the situation with these details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically "0."

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

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

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

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

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

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.²⁹

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.³⁰

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.¹³

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.**³²

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.³³

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?³⁴

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.**³⁵

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.³⁶

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.³⁷

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."³⁸

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.³⁹

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. ***Homo sapiens neanderthalensis* and *Homo sapiens sapiens* (man) co-existed in the same region.**⁴⁰

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. 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.⁴¹

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.⁴²

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 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]...⁴³

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 (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) 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 (pbuh) 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 (pbuh) to meet with his own magicians. When the Prophet Moses (pbuh) 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 (pbuh) 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.⁴⁴

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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RESİM ALTI YAZILARI

S:18

Except for those who do prayer and are constant in it; those in whose wealth there is a known share for beggars and the destitute; those who affirm the Day of Judgement, those who are fearful of the punishment of their Lord. (Surat al-Ma'arij: 22-27)

S:20

... Freeing a slave or feeding on a day of hunger an orphaned relative or a poor man in the dust; then to be one of those who have faith and urge each other to steadfastness and urge each other to compassion...
(Surat al-Balad: 13-17)

S:21

Remember that today, the oppressions, injustices, tyrannies, and torments prevalent all over the world are issues for which every conscientious person has to seek a solution. However, most likely, a person who approves of oppression will ignore all these cries.

S:25

Being conscienceless is among the gravest detriments for which the lack of fear of Allah accounts. Conscienceless people do not even attempt to help people in distress.

S:26

... Those who misappropriate will arrive on the day of rising with what they have misappropriated. Then every self will be paid in full for what it earned. They will not be wronged. Is someone who pursues the pleasure of Allah the same as someone who incurs displeasure from Allah and whose refuge is Hell? What an evil destination! (Surat Al 'Imran: 161-162)

S:27

Time, 25 March 1996

Newsweek, 17 December 1990

Blindly deluded by their ambition for material gains, there are some people, who exercise power over people's health and thus risk human lives. These are exactly the people who do not have fear of Allah and hence do not consider human life precious.

S:32

Today, thousands of homeless children are on drugs and prone to crimes, a simple consequence of the polluted environments in which they are left. Most probably, these

children will grow into socially handicapped individuals unable to render any beneficial services to the society in which they live.

S:34

Newsweek, 9 July 2001

The Independent, 26 Sep. 2000

Despite all the necessary resources are at hand, failure to organize well and to allocate resources rationally account for the poor-quality care many people receive in hospitals. Some receive no medical treatment at all because of poverty. The caption "No Money, No Meds" ironically serves as the catchphrase about the situation.

Newsweek, 12 July 1999

S:39

Swindling, corruption and theft may become a way of life for a person who does not live by the Qur'an and he may feel no pangs of conscience while engaging in wicked deeds.

Sun, 6 March 2001

Time, 22 June 1998

Time, 7 December 1998

S:43

Education is a major issue around the globe.

The Independent, 6 Oct. 2000

The Independent, 4 Sep. 2000

Time, 10 July 2000

The New York Times, 1 Nov. 1999

S:45

Gender inequality in social life still has striking consequences in many countries today. These are among the ordinary incidents appearing every day in the press.

The Independent, 29 Sep. 2000

In many countries, women are subjected to violence either in their workplaces or at the hands of their spouses.

Time, 23 Dec. 1996

The Daily Telegraph, 17 July 2000

S:46

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong and establish prayer and pay alms, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Surat at-Tawba: 71)

S:50

A leprous 14 year old.

S:51

In our day, dry arid land can be transformed into productive fields, through agricultural technology employed by some countries like the United Arab Emirates and Israel. The same technology should immediately be transferred to drought-stricken countries.

S:52

Today in some countries, truckloads of vegetables and fruits are discharged on to wastelands. Yet, the fact remains that, around the planet, there are millions living on the bread-line. The rational allocation of world resources could prevent extravagance while saving starving people in different areas of the world.

... Eat of their fruits when they bear fruit and pay their due on the day of their harvest, and do not be profligate. He (Allah) does not love the profligate. (Surat al-An'am: 141)

S:53

Newsweek, 18 May 1998

The fact that millions of people still suffer from hunger in the world, is a token of the inefficient use of world resources.

Newsweek, 17 December 1990

Newsweek, 24 February 1997

S:54

They will ask you what they should give away. Say, 'Any wealth you give away should go to your parents and relatives and to orphans and the very poor and travelers.' Whatever good you do, Allah knows it. (Surat al-Baqara: 215)

S:58

Mobutu

S:64

You who have faith! Many of the rabbis and monks devour people's property under false pretenses and bar people from access to the Way of Allah. As for those who hoard up gold and silver and do not spend it in the Way of Allah, give them the news of a painful punishment. (Surat at-Tawba: 34)

S:65

The Daily News Zimbabwe, 3 Apr. 2001

The Middle Path, October 2000

Interest, which is viewed by many as a way to accumulate wealth, influences the economy negatively and ultimately proves to be destructive for individuals and countries alike.

The Economist, 22 Feb. 2001

S:67

The Number of the Poor Increases

World Population

RICH

POOR

20% of the World Population

67% of the World Population

33% of the World Population

80% of the World Population

26% of the World Population

74% of the World Population

World Population

6.852.472.823 (2010 estimate)

1800

World Population

994.000.000

1950

World Population

2.417.000.000

1995
World Population
5.716.000.000

As The Rich Gets Richer...

Estimated GDP (1980 Dollar Rate)

RICH

POOR

20% of the World GDP

83% of the World GDP

80% of the World GDP

17% of the World GDP

44% of the World GDP

56% of the World GDP

1800
World GDP
229.095.000.000

1950
World GDP
2.626.407.000.000

1995
World GDP
17.091.479.000.000

S:70
The Independent, 11 September. 2000

Just a few children, trying to live in poverty.

Newsweek, 25 May 1992

S:71

... They will ask you about the property of orphans. Say 'Managing it in their best interests is best.' If you mix your property with theirs, they are your brothers... (Surat al-Baqara: 220)

S:72

Extravagance is widespread around the world. However, there are people on the streets trying to survive. If we ignore the existence of these people, we will not be listening to our consciences.

S:73

Give your relatives their due, and the very poor and travelers but do not squander what you have. (Surat al-Isra': 26)

Today, thousands of people sleep on the streets. If everyone acted conscientiously, this poverty would end. No one has the right to disclaim responsibility, saying, "Am I the one who must help?"

S:74

Not only Indian children shoulder great burdens. All over the world, many people spend their childhood working.

S:75

Children will be forced to work as long as people do not acquire the wisdom and conscience the Qur'an brings.

S:76

Pakistan and India are only two of the countries where the majority of the people are blighted by poverty.

S:78

Children are often unaware of the misery they suffer. However, as this picture shows, adults do know what they are going through. Yet, they resort to the wrong methods to save themselves. The unique solution, however, lies in the Qur'an.

S:81

The values of the Qur'an and the Sunnah lay the foundation of a totally different social structure. In this structure, the rights of the poor and of those forced from their homes are protected. All means are used to prepare better conditions for them and to lessen their pain. For this cause, people do not avoid making sacrifices.

S:86

Degeneration Brought About by Disbelief

Time, 23 Nov. 1998

S:87

Newsweek, 28 May 2000

The Daily Telegraph, 11 May 2000

The Daily Telegraph, 26 June 2000

Newsweek, 4 June 2001

A person having no inner fear of Allah observes no limits. This accounts for moral degeneration in societies.

Newsweek, 15 May 2000

S:90-91

The Trouble the Elderly Experience

In crowded buses, elderly people stand while seated youngsters avoid eye-contact... Elderly people wait in queues for hours under the hot sun or in heavy rain... Frail aging parents need to be cared for and are thus perceived of as burdens in the house... Elderly women and men with mental and physical weaknesses whose presence no more endears them to their beloved ones.

These are only a few things those who grow old, who definitely deserve respect, not neglect, face in the later years of their lives. In disbelieving countries, people who experience aging-related problems, both physical and spiritual, experience a lot of trouble. Many individual and societal challenges related to the quality of life in old age make life hard for these people. The mistreatment they receive, and the type of places in which they are left, add greatly to their problems.

Protecting the elderly and showing them due respect, however, are commanded in the Qur'an. In the following verse, Allah relates the respect elderly people deserve:

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

The elderly and needy never encounter intolerance, violence or rage in a society with people who have Qur'anic consciousness. For elderly and young alike, believers provide the most peaceful and comfortable conditions. Meanwhile, they only expect their reward for these services from Allah.

If one has faith, whether young or old, one always strives to remain compassionate, respectful and understanding. In societies distant from religion, elderly people annoy people around them because of their touchiness or other unfavorable qualities. This is not the case in an environment where people adhere to the Qur'an and the Sunnah since the elderly, too, strive to display excellent character under any circumstance.

The Unesco Courier, January, 1999

The Independent, 20 September 2000

S:93

Largely, the press and the media are responsible for the incorporation of homosexuality into our societal values, conduct denounced in the Qur'an.

As this 1979 Time magazine story indicates, decades earlier homosexuality was propagated among the masses as a natural phenomena.

The Daily Telegraph, 1 June 2000

Newsweek, 23 November 1998

The Daily Telegraph, 22 July 2000

Time, 23 April 1979

S:94

Each day, the number of drug users soars.

S:95

Time, 22 January 2001

The Daily Telegraph, 4 September 2000

The Daily Telegraph, 25 Feb. 2000

Time, 11 August 1997

Being deprived of the wisdom and conscience the Qur'an grants explains why young people yield to drugs.

S:97

Young people, unaware of chastity, one of the blessings of the values of the Qur'an, see no reason why they should not sell their bodies.

Newsweek, 19 March 2001

Newsweek, 19 March 2001

The Guardian, 23 May 2000

Daily Record, 17 Dec. 1996

The Unesco Courier, November, 1998

The Daily Telegraph, 14 September 2000

The Guardian, 30 May 2000

S:98

... those who do not call on any other god together with Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment (Surat al-Furqan: 68)

S:101

Gambling, an evil act, is becoming more widespread everyday due to the Internet and its wide scale promotion in the media. Regarding gambling as an acceptable practice would be a very conscienceless act.

The Independent, 16 July 2001

The Independent, 23 July 2001

Le Monde Diplomatique, August 2000

S:102

You who have faith! Wine and gambling, stone altars and divining arrows are filth from the handiwork of Satan. Avoid them completely so that hopefully you will be successful. (Surat al-Ma'ida: 90)

S:103

A Perversion Brought About by Disbelief

Some young people think that by obeying Satan, they will be able to continue their perversity with him in Hell. Hell, however, is under the complete control of Allah, and they will suffer the penalty of their deeds in Hell along with Satan.

The Guardian, 13 July 2001

The Daily Telegraph, 28 April 2000

Satanism is an evil that occasionally comes onto the agenda. When the subject comes to the attention of the public, everyone makes a comment according to his own ideas and offers various ways to protect young people from this threat. However, it is obvious that none of these solutions are deep-rooted and permanent, and that there is only one way to protect people from this perversity: having faith in Allah, to appreciate the signs of His existence and power, fear Him, live by the Qur'an and educate the young people. No other way will help to free people from this threat.

S:106

Those failing to observe the limits Allah set readily commit murder.

Time, 25 March 1996

The New York Times, 30 July 1999

The New York Times, 11 May 1994

The Daily Telegraph, 25 July 2000

The New York Times, 3 August 1990

Newsweek, 2 July 2001

Time, 19 March 2001

S:107

In a society where people do not adhere to the Qur'an, it is likely that we will encounter scenes of violence at any time. For peace and security to reign, people should have fear for Allah.

S:108

These children, who are highly influenced by films, are the unavoidable consequence of disbelieving societies.

S:109

This child who looks very innocent, despite his youth carried out a horrible massacre. All the pain these people suffer is because of this child. The end is nigh for any society where children are not provided with values. The soaring number of child murderers has become a human tragedy in every respect.

S:113

At the roots of many acts of cruelty in the modern world lies the Darwinian theory.

S:114

World history abounds with people who lost their lives in wars waged for an acre of land or an ideology.

S:116

In a society where people adhere to the Qur'an and the Sunnah, bloodshed without just cause and massacres are never allowed, especially when innocent and young people are in question. Provided the desire for peace and good conduct guide human relations, the consequences are pleasing.

S:117

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

Those suffering from the consequences of war are not only the soldiers. As well as loss of human life and property, wars do serious psychological damage to civilians.

S:119

Those who adhere to the Qur'an at every moment of their lives, cannot be indifferent to the call of desperate people.

S:120

The expression of happiness is apparent on needy faces when aid arrives.

S:121

The Russian troops en route for a massacre in Chechnya

S:122

Crescent International, May 16-31, 2000

S:123

Time, 2 April 2001

Crescent International, April 16-30, 2001

All the world witnesses ongoing atrocities in Chechnya. However, only a minority of conscientious people extend help, which often proves to be of no avail due to their inadequate resources.

S:124

In a letter to Pope John II, the Chechen President Aslan Maskhadov wrote that 3,265 civilians died and 5,000 were wounded in a month-long air assault by the Russian military forces that began on 5th September.

S:128

For long years, Indian Muslims in Kashmir displayed patience under the violence. The only way to stop such torture is to live by the Qur'an.

S:130

90% of Kosovo's two million population are Muslim Albanians. The territories of the province are only 12% of Serbia. In 1989, the police force consisted entirely of Slavs engaged in acts of repression. Meanwhile, the Serbs forbade an Albanian-language school curriculum. Since the 28th February until today, the Serbs have consistently inflicted violence upon the Kosovars.

S:131

Ten thousand refugees were not allowed to proceed to their destination at the Morina border gate at the Albania-Yugoslavia border. They were taken and locked in strategic buildings, all possible bombing targets. The Albanian Embassy in Rome reported twenty-five thousand Kosovar refugees missing. NATO European Forces (SHAPE) said that the

war in Kosovo made 960,000 people refugees. Based on the information provided by the KLA (the Kosovo Liberation Army), the British Foreign Minister stated there are more than 400,000 Albanian civilians taking refuge in the mountainous areas of Kosovo, who are constantly threatened with starvation and death. According to authorities from the KLA, 40,000 Albanian civilians, seeking protection on the lower slopes of Mount Berisha, became the target of heavy Serbian gunfire.

This is only one of the three hundred thousand families fleeing from Kosovo following the NATO operation launched on the 24th March 1999. The lines of hungry refugees stretched for miles. They regard themselves in a slightly better state compared to those who remained behind in Kosovo only to become the victims of violence and rape or those who could not survive the harsh winter conditions dying on the way.

S:132

After World War II, Serbia perpetrated the greatest genocide ever occurring in Europe. The main intention was to annihilate Muslim Albanians in Kosovo, who accounts for 90% of the total population, and make Kosovo a land of Serbs. The Serbs pursued their policy against Muslims by murdering, looting, and raping. Serbs destroyed homes and villages and deported Muslim Albanians. The Serbian regime embarked on an outrageous campaign of planting Serbian settlers in Kosovo in every possible place in a clear bid to shatter the very fabric of Albanian life here. The intention was to change the demographic structure in favour of the Serbs. As one NATO spokesman said, in order to erase everything related to the cultural identity of Muslims in Kosovo, Serbs even altered marriage papers and title-deed registrations.

S:133

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. In heavy rain and facing severe cold, women, small children and the elderly left everything behind and walked, destination unknown. 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.

In Kosovo, humanitarian organizations in the region also reported that Serbs perpetrated a genocide against the Muslims. Refugees and the public were subjected to all forms of violence and torture. Serbs raped women, killed the pregnant and destroyed buildings and property. More than 100,000 people were killed. The state of the forced migrants was dreadful. Around forty people – 20 of them babies and the rest, the elderly – died on the Macedonia-Yugoslavia border during the extended forced halt there of around 250-300 thousand migrants.

S:134

Slovenia

Croatia

Vojvodina

Bosnja and Herzegovina

Serbia

Kosovo

Macedania

Ethnic Groups

In Sarajevo, all is desolation: scarcely a building in the city has escaped being raked by gunfire. On streets are piles of wrecked buses and vehicles destroyed by rocket attacks. There is not a single house with unbroken windows.

S:135

Serbian soldiers first cordoned off the Bosnian villages, keeping all exits under control. Gradually moving inwards, they intensified their gunfire and terrorized the villagers. Then, they made announcements to the village people demanding that they gather in the village's main square and surrender. Otherwise, they were threatened with death. The decision as to the villagers' fates depended on the whims of the soldiers.

No space left in the cemeteries, people found the system of cemetery seen in this picture.

One of the Serbian concentration camps in Bosnia.

S:136

In villages cordoned off by Serbian soldiers, access to food was only possible through the permission of Serbian soldiers. Everyone faced poverty, sickness, starvation and death. Seeing no way out, some fled the Serb onslaught, streaming across the borders barefoot. These refugees were the token of another aspect of war. Life in the tents was wretched and thousands of children shared the desperation and fear of their families.

S:137

Pharaoh said, 'Have you had belief in him before I authorized you to do so? This is just some plot you have concocted in the city to drive its people from it. I will cut off your alternate hands and feet and then I will crucify every one of you.' (Surat al-A'raf: 123-124)

S:138

By 1968, General Suharto, backed by the US, became president and massacred one million people, according to reports by Amnesty International. In this country, violence

and cruelty have descended on Muslims even though they are in the majority, as the pictures illustrate.

The Muslim News, 30 June 2000

Time, 7 December 1998

S:139

KAZAKHISTAN

MONGOLIA

EASTERN TURKESTAN

INDIA

CHINA

S:141

The genocide in Eastern Turkestan, a country that remains within the territories of China, soars. Women gathering in mosques are taken to security headquarters, beaten and usually tortured to death by Chinese soldiers. Arrests and torture never cease. Between 4-7 February 1997, in only three days, 3,500 Uigurs were arrested and taken to concentration camps. In 1997, there were more than seventy thousand people arrested. Intimidation and violence against Uigurs took various forms: sterilisation, mass abortions, nuclear tests, the unrest caused by new Chinese settlers, unemployment, prohibition on fulfilling religious obligations, obstructing education and imprisonment of teenagers.

Muslim Observer, 22 June 2001

Muslim Observer, 15 June 2001

Amnesty International Briefing

S:142

(left) Gruesome atrocities committed against Chadian civilians.

S:143

Dictator Marcos of Philippines (left). The Marcos regime launched an operation to assimilate Muslims. (right) Muslims subjected to violence.

S:145

In Israeli dungeons, there are still many Palestinian captives suffering extremely brutal and inhumane treatment. After each agreement, Israeli authorities announce the release of these captives yet never fulfil these promises. Some of the captives' efforts to attract

the world's attention by going on hunger strikes often do not succeed since Western countries simply turn a deaf ear to their cries.

The original building in Beirut and its state after the invasion.

Beirut, 1976

Beirut, 1982

S:146

Massacres Are Not Limited to Muslims

Haiti

The history of Haiti, the poorest country in the Western hemisphere, abounds in disorder and misery. Haiti remained under American occupation between 1915 and 1934. Then Haiti declared independence in name only since this was a state established under the shadow of the US with the enforcement of an American-dictated constitution. Between 1957 and 1986, Haiti was ruled by dictatorship.

In this period, first the father Francois Duvalier took office and then his son, Jean-Claude Duvalier, succeeded him. They established monopolies and cartels in all sectors that extracted billions from the Haitian economy. Duvalier established a dictatorial regime like any other country in the vicinity. In this little country, an intelligence unit called the Leopards and, a secret police organization, Tontons Macoutes, terrorized the public, committing horrific mass-murders. As in all other dictatorships, the Duvaliers reveled in extravagance while the public lived in great misery. Under the pretext of the disorder prevalent in the country following the reign of the Duvaliers, the US staged a coup in 1994. This little country is another typical example of the consequences of lack of faith in a society: violence, clashes, and disorder...

S:147

Sri Lanka

An island nation in the Indian Ocean off south-east India, Sri Lanka has sixteen million inhabitants. The majority of the population are Buddhist Sinhalese (74%). 20% are Indian Tamils. The Sinhalese hold power in the country. Tamils, living in northern Sri Lanka, launched a guerrilla war in 1980 against the Sinhalese regime that turned into ongoing bloody civil-war that only nominally ended within the past few years.

In Sri Lanka, even small children are involved in the civil war.

S:151

Not only to the British, but also to other imperialists and racists from other nations, Social Darwinism constituted an ideological foundation. That is why, it flourished so rapidly. One prominent adherent of Darwinism was Theodore Roosevelt, the US President who carried out ethnic cleansing against the indigenous peoples of the Americas.

S:153

The Never-ending Massacre of Blacks and Ku Klux Klan

The Ku Klux Klan, a secret society organized in the USA after the Civil War to reassert white supremacy by means of terrorism, is responsible for the murder of thousands of men, women and children. This group, whose members use violence against people only because they are from other races, is an obvious example of the cruelty and disorder permeating societies in the absence of morals of the Qur'an. That such cruelty is still displayed in the 21st Century is something to ponder upon.

1923

1925

1923

1992

1992

These episodes of violence against blacks took place in 1990's. It would be easy to end it in our day if people will live by the values the Qur'an.

S:155

Hitler was an absolute dictator. This is manifest in his words, "Everyone should know that the one revolting against me should consider himself dead" which appeared in the newspapers of his time.

The name of the book Mein Kampf ("My Struggle" in English), was an inspiration Hitler derived from Darwin's idea of struggle for survival.

S:156

The perverted belief that humanity would improve through clashes and violence became the source of other ideologies. For instance, Benito Mussolini evoked Darwinist concepts in his efforts to found fascist Italy. He evaluated the invasion of Ethiopia in terms of the racial hierarchy proposed by Darwinism.

The camp of Italian troops in Ethiopia.

S:157

The Treatment the Disabled Receive

In the early 1900s, world-wide propaganda was launched. This propaganda, initiated by Ernst Haeckel an evolutionist biologist, aimed to speed up the so-called evolutionary process of societies. According to Haeckel, the immediate killing of disabled children at birth would ensure the rapid evolution of the race. Haeckel went even further to say that

the disabled, cancerous patients and the mentally disturbed should also be executed secretly since their existence was a major burden to society. Consequently, he asserted, they are a hindrance to the evolutionary process of societies. One contemporary repercussion of these views backed by the Darwinian notion of "struggle for survival" is the way the disabled are treated in the society.

In many countries, the disabled are subject to separate treatment. However, everyone deserves due love and respect and this fact does not change when one or two organs of a person are impaired or he is not endowed with a whole body. What makes a human being a person is the way he carries himself in his character, his fear of Allah and his meticulousness in complying with the commands of Allah. Allah relieves the disabled of their responsibilities and holds them responsible only for obedience and virtuous conduct. One needs to approach these slaves of Allah with compassion and understanding, for Allah feels compassion for them and grants them ease in their servitude to Him.

There is no constraint on the blind, nor on the lame, nor on the sick. We will admit all who obey Allah and His Messenger into Gardens with rivers flowing under them. But We will punish with a painful punishment anyone who turns his back. (Surat al-Fath: 17)

In many societies, disabled children are isolated from society. (Above) A disabled child with his hands tied.

S:159

Mobutu paid \$12,000 to each of his ministers while a teacher made only \$8 a month. His personal fortune, excluding his real estate, was about \$5,000,000.

S:160

Due to malnutrition, more than one third of the population of Zaire is dying, while many children suffer from permanent brain damage. A total population of thirty million people, half of them children, live in hunger in mud huts.

For three years, four hundred thousand refugees resisted death in the primitive refugee camps on Zaire border. Hunger has become a part of daily life with the recent cholera threat adding more to the misery of life in these refugee camps. No aid is provided to these destitute people and, if there is any, it is confiscated by soldiers. Meanwhile, one cannot imagine Hutus and Tutsis, two tribes who brutally killed one another, peacefully sharing the incoming aid. A minimum of ten babies died in Goma, a city of Zaire, alone every hour because medical aid was confiscated.

S:161

In Zaire, the dimensions of the corruption are beyond our imagination. Even aid provided to the hunger-stricken people was sold to buy weapons.

The Hutu refugees, fleeing from the conflicts between Zairian government forces and Tutsis, a conflict that also spread to neighbouring countries, took refuge in other countries. This immigration was great human tragedy.

In 1994, fighting between Tutsis, a tribe with strong links to British culture inherited from the colonial period, and Hutus cost some 500,000 lives of Tutsis. In 1996, Hutus fled to Rwanda from the repression of the despotic Zairian rulers and the massacres of Tutsis. Refugees in need of a slice of bread were unaware of the dangers awaiting them on their way to Rwanda.

S:164

Karl Marx and Friedrich Engels

S:165

During the reign of the communist leader Lenin, tens of thousands of innocent people died of hunger. The famine which was prevalent during the time of Lenin and Stalin happened simply because resources for the nourishment of the public were spent on ideological purposes.

Victim of Lenin's famine

S:166

Stalin was responsible for at least twenty million deaths throughout Russia. From what historians relate, he derived pleasure from such brutality and, in his Kremlin office, very much enjoyed examining the reports of the death tolls coming in from the labor camps. Terror in Stalin's time was not only directed at those who voiced objections to the system or at intellectuals. Under the attacks of communist militants, everyone was under threat.

S:167

In communist societies, the inevitable consequences of disbelief are hunger, misery, disorder and violence.

S:169

In an effort to conceal his dark reality, Mao used posters clearly representing him as an idol.

S:170

The new generation was indoctrinated to be hostile towards nation, religion, culture and history, which constitutes part of Marxist state policy.

S:171

The mass executions carried out by the Khmer Rouge in Cambodia, another communist country, reveals the cruel and inhumane nature of communism.

S:174

Massacres by Communist Leaders

Bolsheviks led by Leon Trotsky shooting members of the White Army (above). The massacre known as "Bloody Sunday" (middle-left). Innocent people executed during Stalin's regime (middle-right). Clergy shot dead during the Paris commune. (right)

S:175

The Misery of People in Communist Countries

In communist societies, the daily lives of people are full of difficulty and trouble. For instance, the child in the picture tries to drink muddy water since he cannot find drinking water. In other pictures, the misery and disbelief are clearly seen.

S:178

These occurrences will come to an end if people adhere to the Qur'an and the Sunnah.

S:182

Charles Darwin

S:184

Russian biologist Alexander Oparin

S:186

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.

S:187

According to natural selection, the fittest living things and those best able to adapt to their environment survive, while the others die out. Evolutionists, however, maintain that natural selection evolves living things and gives rise to new species. The fact is, however, that no such consequences result from natural selection, and not a single piece of evidence supports that claim.

S:188

Lamarck

Lamarck believed that giraffes evolved from animals resembling antelopes. In his view, these creatures' necks grew as they stretched up to eat the leaves on trees, and they gradually turned into giraffes. The laws of inheritance discovered by Mendel in 1865 proved that it was impossible for characteristics acquired during the course of life to be handed on to later generations. Thus Lamarck's just-so story was consigned to the wastebasket of history.

S:189

All mutations observed in human beings are harmful. That is because living DNA has a highly complex order. Any random impact on this molecule can only be damaging to the

organism. Changes caused by mutations are always death, handicaps and diseases.
(side) Picture of a fruit fly subjected to mutation.

S:192

LIVING FOSSILS REFUTE EVOLUTION

Fossils are proof that evolution never happened. As the fossil record reveals, living things suddenly appeared together with all the characteristics they possess, and they never undergo the slightest change so long as they remain in existence. Fish have always existed as fish, insects as insects, and reptiles as reptiles. There is no scientific validity to the claim that species emerged gradually.

Sea Urchin

Period: Paleozoic Age, Carboniferous Period

Age: 295 million years

Sun Fish

Period: Cenozoic Age, Eocene Period

Age: 54-37 million years

Crane Fly

Period: Cenozoic Age, Eocene Period

Age: 48-37 million years

S:193

Starfish

Period: Paleozoic Age, Ordovician Period

Age: 490-443 million years

Birch Tree Leaf

Period: Cenozoic Age, Eocene Period

Age: 50 million years

Cicada

Period: Mesozoic Age, Cretaceous Period

Age: 125 million years

Sequoia Leaf

Period: Cenozoic Age, Eocene Period

Age: 50 million years

S:194

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.

S:195

Evolutionists generally interpret fossils in the light of their ideological expectations, for which reason the conclusions they arrive at are for the most part unreliable.

S:196

THE "EVOLUTIONARY TREE" DECEPTION

Evolutionists seek to establish a fictitious evolutionary tree by using extinct species of ape and certain human races. However, the scientific evidence allows them no opportunity of doing so.

S:199

Compared with modern cameras and sound recording equipment, the eye and ear are far more complex and much more flawlessly created.

S:201

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.

Though

Movement

Touch

Speech

Sight

Taste

Smell

Hearing

S:205

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 ignorantly regard chance and lifeless, unconscious atoms as a so-called creative force, and are as devoted to that false belief as if to a religion.

BACK COVER

Around the globe, the majority of people are among the oppressed. They are tortured, butchered, and live in abject poverty, are homeless, are forced to live their lives unprotected from the elements and they face disease without adequate medical care. There are those who cannot even afford a loaf of bread. There are the elderly, facing neglect, abandonment and denied medical care. Then there are those who face discrimination, expulsion from their homes and lands, or even massacres simply because of their ethnicity, language, race or tribe. Helpless, malnourished, defenseless innocent children are forced to work for money or beg.

In order to save those people and to make this world a place of justice in which , peace, confidence and well-being prevail, people must follow their consciences. The sole way of being conscientious is by having faith. It is only the believers who constantly live by their consciences.

Eventually, there is only one solution to the injustice, disorder, terror, massacres, hunger, poverty, and oppression in the world: the values of the Qur'an. This book explains the happy and peaceful world that there can be when people live by the Qur'an.

ABOUT THE AUTHOR

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

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 72 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.