

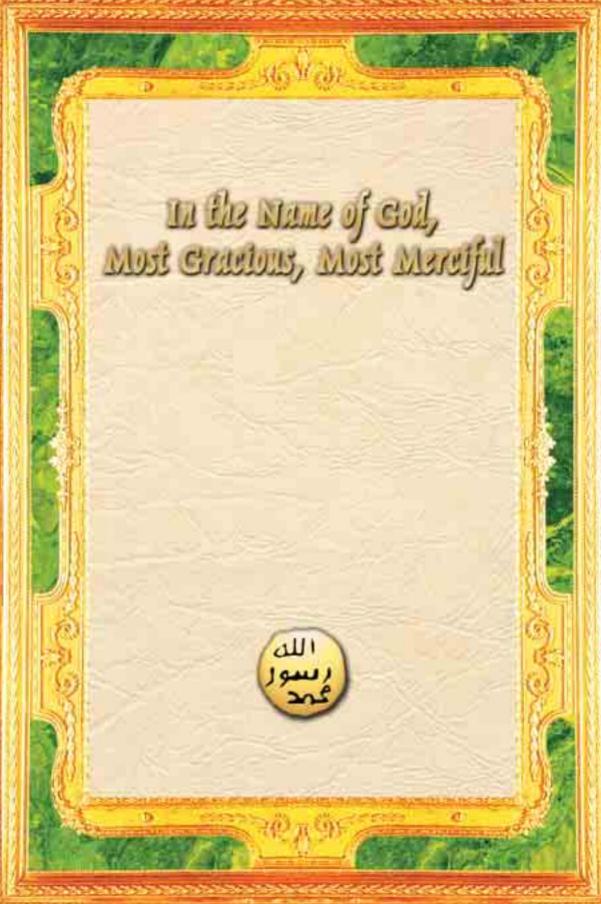
his book is compiled from articles by Harun Yahya on different issues and published in various newspapers and periodicals between the years 1999 and 2003. Distinctively, the author provides a deep analysis of the issues he deals with. In each article, the arguments that are put forward are grounded in concrete sources and the rationales underlying the concepts under focus are provided. Consequently, each article addresses the wisdom and common sense of the reader and explains the facts, which he has probably never realized or thought about before. Some of the articles in this volume are: "The Creation of the Universe and the Equilibrium in the Explosion," "The Hidden Power in Lightning," "Time and Relativity," "A Miracle of the Qur'an: Mother's Milk," "The Fall of Atheism and the Rise of Faith," "Crusaders, Templars and Freemasonry," "Behind the Scenes of the Iraq War," "The Call for An 'Islam Union'," "Solution to Economic Crisis from the Our'an."

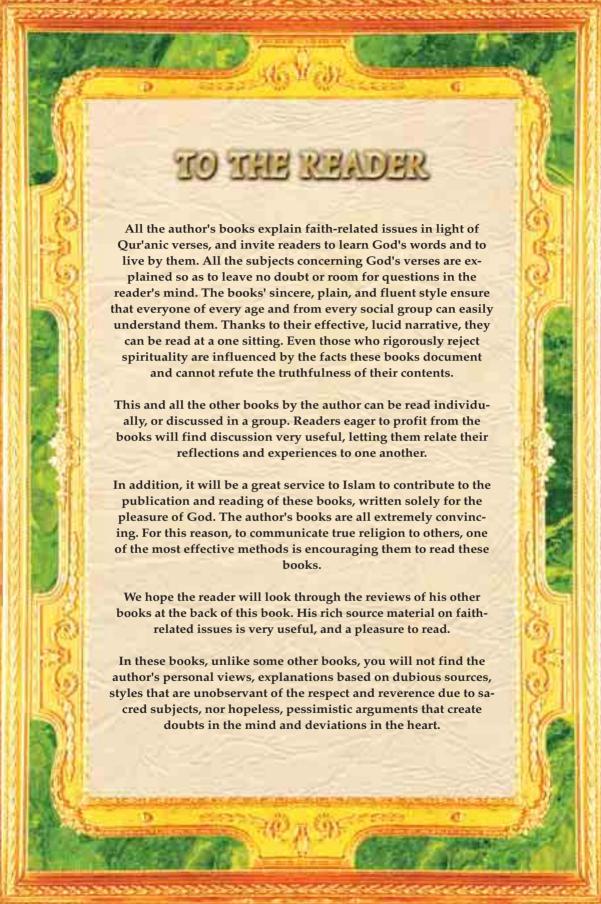
ABOUT THE AUTHOR



The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980's, the author has published many books on political, faith-related and scientific issues. His main focus has been the refutation of Darwinism and materialism, two modern myths presented under a scientific guise. Harun Yahya's books appeal to all kinds of readers, Muslims and non-Muslims alike, regard-

less of their age, race, or nationality, for they focus on one objective: to broaden the readers' perspective by encouraging them to think about a number of critical issues, such as the existence of God and His unity, and to display the decrepit foundations and perverted works of godless systems.





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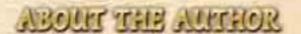
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Selected fine writings by

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September 2003

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

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

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in God and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who

seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for God'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 God, render an invaluable service.

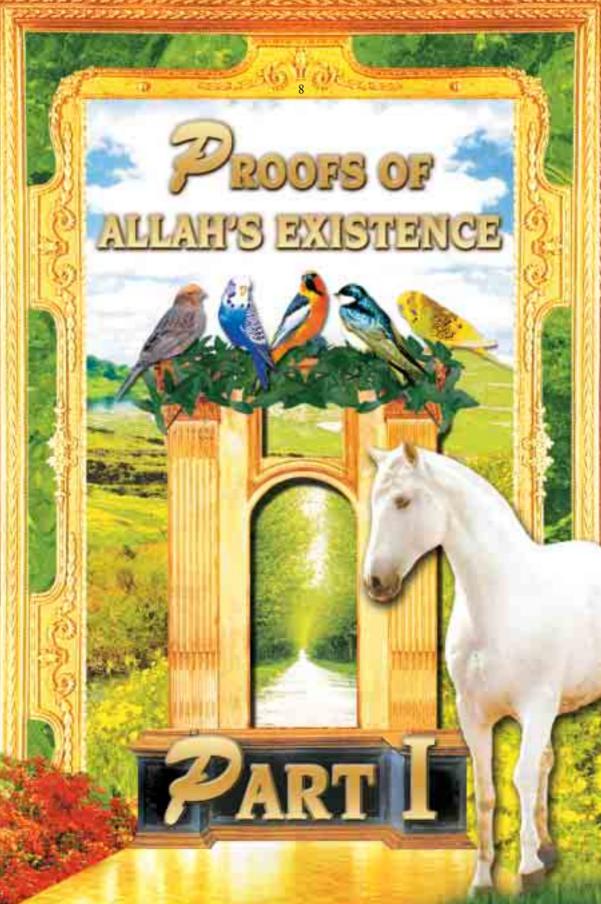
Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological chaos, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible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

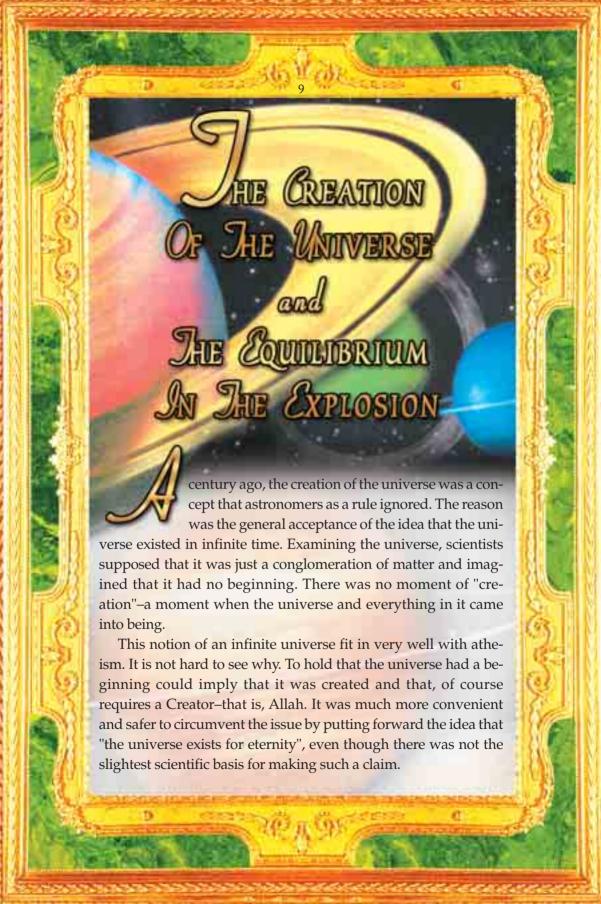
One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic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

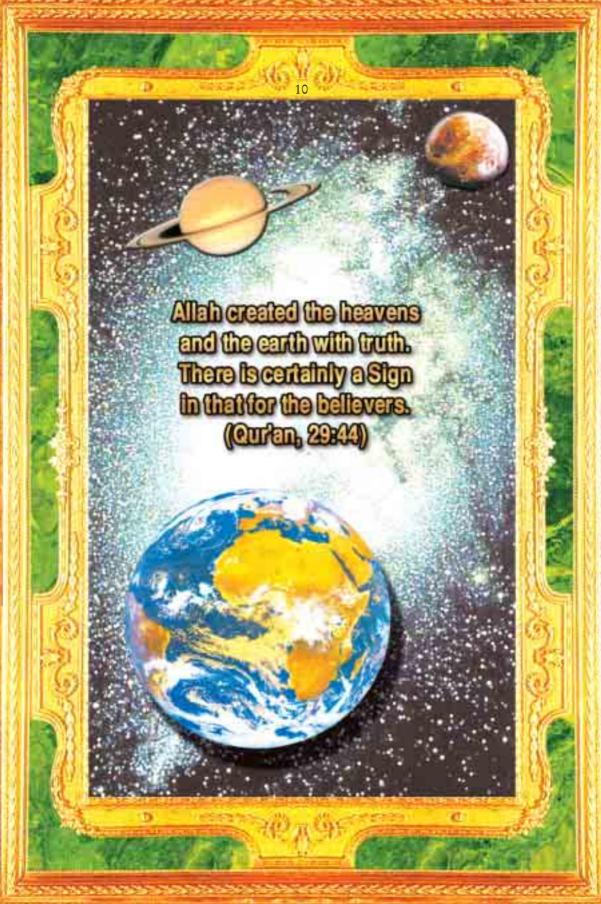
In this effort, the books of Harun Yahya assume a leading role. By the will of God, these books will be a means through which people in the twentyfirst century will attain the peace, justice, and happiness promised in the Qur'an.

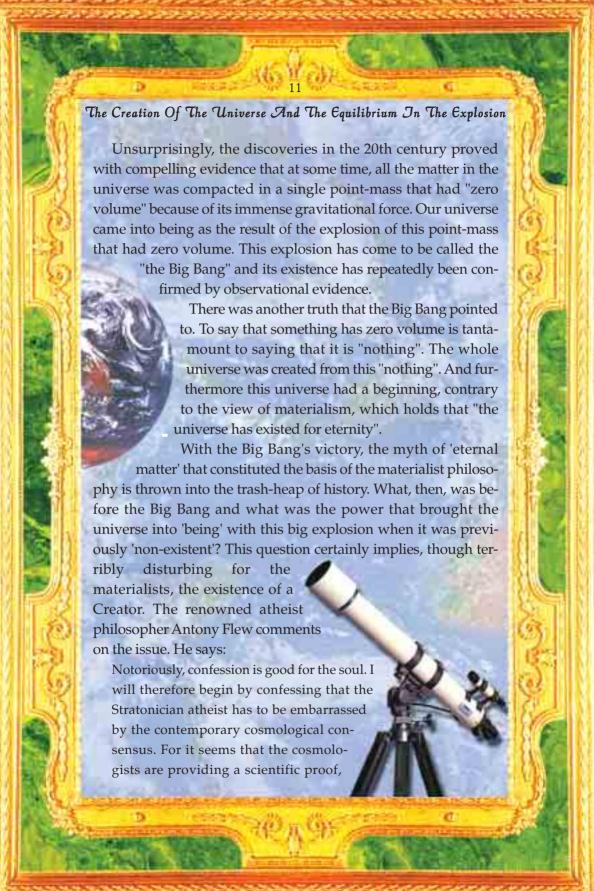


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that the universe had a beginning. So long as the universe can be comfortably thought of as being not only without end but also without beginning, it remains easy to urge that its brute existence, and whatever are found to be its most fundamental features, should be accepted as the explanatory ultimates. Although I believe that it remains still correct, it certainly is neither easy nor comfortable to maintain this position in the face of the Big Bang story.¹

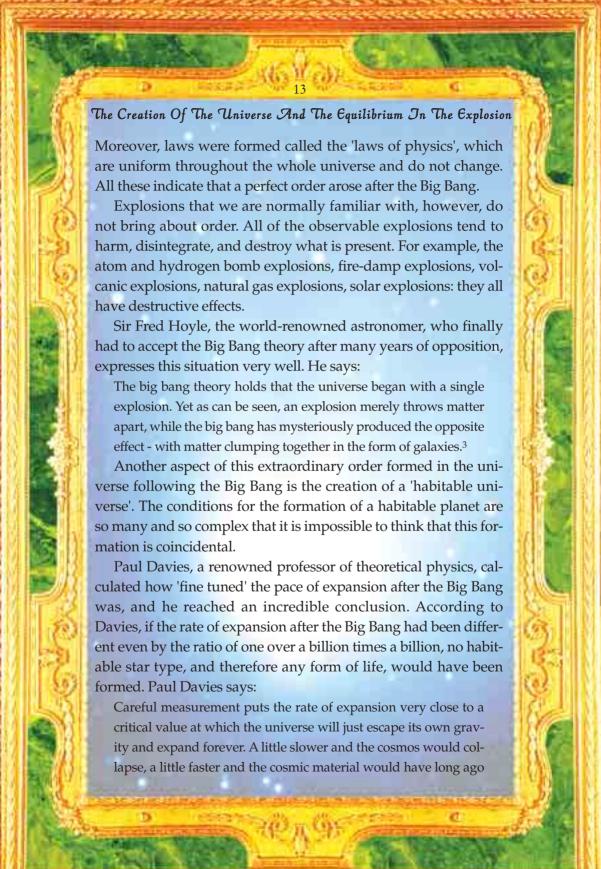
Many scientists who do not blindly condition themselves to be atheists have admitted the role of an almighty Creator in the creation of the universe. This Creator must be a Being Who has created both matter and time, yet Who is independent of both. Well-known astrophysicist Hugh Ross has this to say:

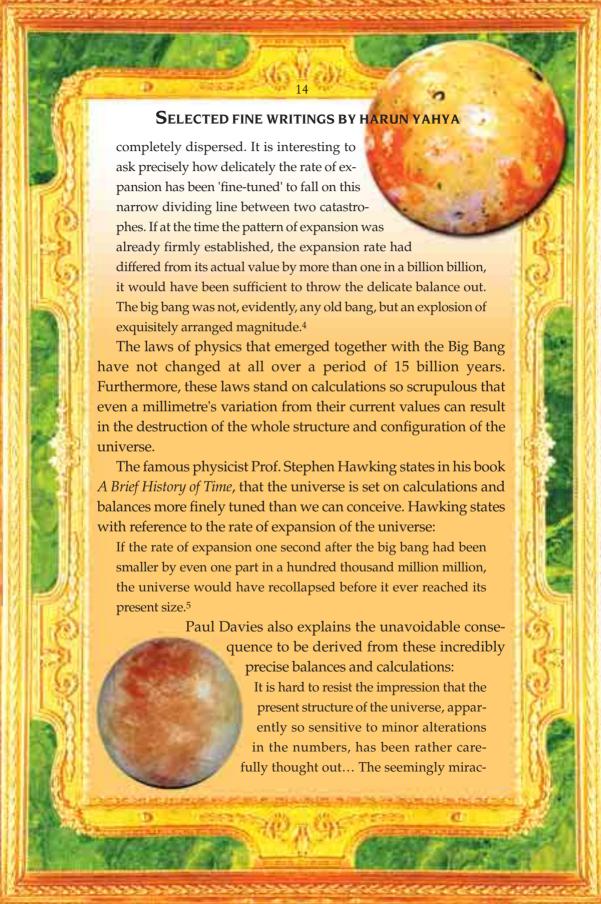
If time's beginning is concurrent with the beginning of the universe, as the space-theorem says, then the cause of the universe must be some entity operating in a time dimension completely independent of and preexistent to the time dimension of the cosmos. This conclusion tells us that God is not the universe itself, nor is God contained within the universe.²

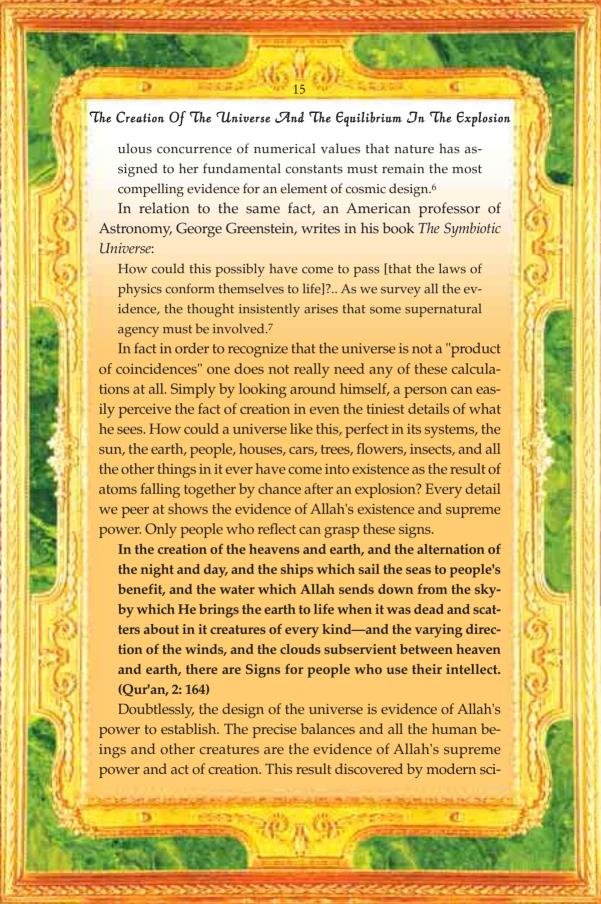
Yes, matter and time are created by the almighty Creator Who is independent of all these notions. This Creator is Allah, Who is the Lord of the heavens and the earth.

In truth, the Big Bang caused much greater trouble for the materialists than the above confessions of the atheist philosopher, Antony Flew. For the Big Bang not only proves that the universe was created out of nothing, but also that it was brought into being in a very planned, systematic and controlled manner.

The Big Bang took place with the explosion of the point which contained all the matter and energy of the universe and its dispersion into space in all directions with a terrifying speed. Out of this matter and energy, there came about a great balance containing galaxies, stars, the sun, the earth and all other heavenly bodies.







ence is just a reworking of a truth revealed fourteen centuries ago in the Qur'an:

Your Lord is Allah, Who created the heavens and the earth in six days and then settled Himself firmly on the Throne. He covers the day with the night and, each pursuing the other urgently; and the sun and moon and stars are subservient to His command. Both creation and command belong to Him. Blessed be Allah, the Lord of all worlds. (Qur'an, 7:54)

Notes:

1 Henry Margenau, Roy Abraham Vargesse, Cosmos, Bios, Theos,
La Salle IL: Open Court Publishing, 1992, p. 241
2 Hugh Ross, The Creator and the Cosmos: How Greatest
Scientific Discoveries of The Century Reveal God,
Colorado: NavPress, revised edition, 1995, p. 76
3 Fred Hoyle, The Intelligent Universe, London, 1984, pp.
184-185

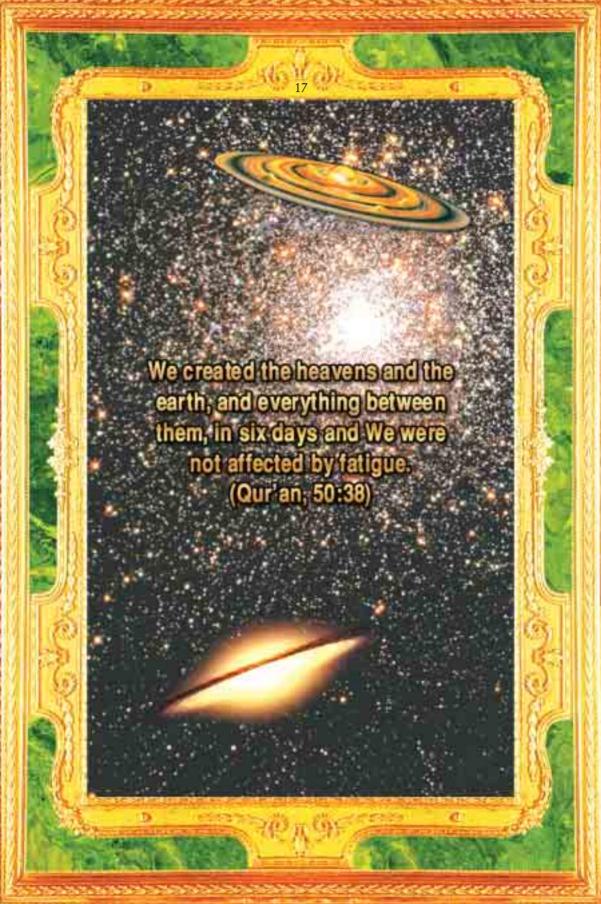
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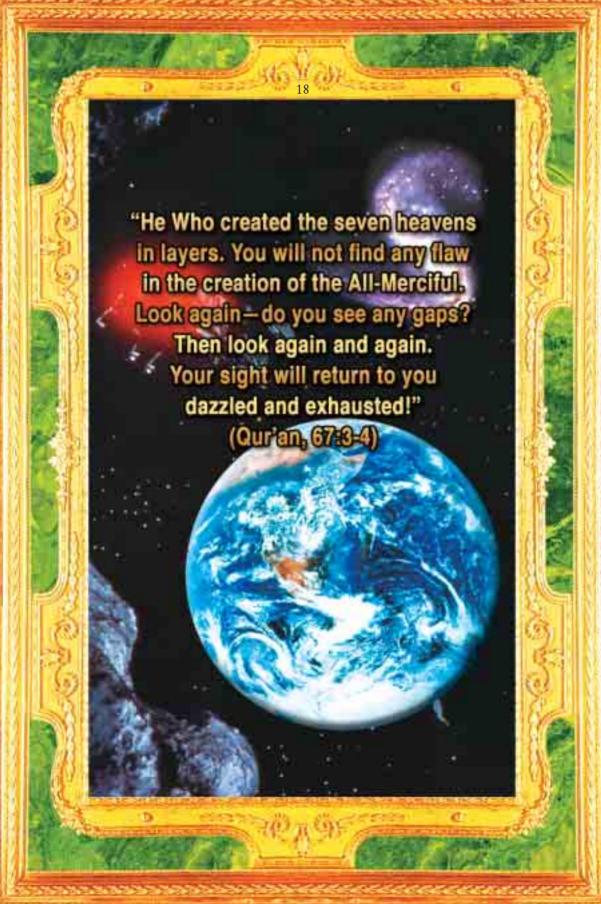
4 Paul Davies, Superforce: The Search for a Grand Unified Theory of Nature, 1984, p. 184

5 Stephen Hawking, *A Brief History Of Time*, Bantam Press, London: 1988, pp. 121-125

6 Paul Davies, *God and the New Physics*, New York: Simon & Schuster, 1983, p. 189

7 George Greenstein, The Symbiotic Universe, p. 27







GREATEST DESIGN: UNIVERSE

here are unchangeable fundamental laws in the universe, which affect all animate and inanimate beings alike. These laws are proofs that illustrate the perfection in the creation of the universe just as are the flawless creatures that live therein. Today, these hints are presented to us as laws of physics as discovered largely by physicists. The laws ordinarily accepted as 'laws of physics' are nothing but the evidence of the perfection in creation of Allah. (For detailed information refer to: Harun Yahya, *The Creation of the Universe*).

Let us give just a few examples of the perfection of design in the universe.

For instance, let us examine one of a dozen crucial properties of rainwater: the 'viscosity of water'.

Different liquids have different degrees of velocity. However, the viscosity of water is perfect for the use of all creatures. If it was a little higher than it is, plants could not have used it for transporting the nutrients vitally important for survival within their capillary tubes.

If the viscosity of water were lower than it is, the flow of rivers would have been a great deal different, hence the moun-

tain formations would have changed, valleys and plateaus would not have formed, and rocks could not have disintegrated to form soil.

Water also facilitates the circulation of the red blood cells that defend our bodies against microbes and dangerous substances. If water's viscosity were greater, the movement of these cells within the vessels would have been totally impossible, the heart would have been overwhelmed in pumping the blood and would possibly have failed to obtain the energy necessary for this job.

Even these few examples sufficiently illustrate that water is a fluid that has been especially created for living beings. Allah, in reference to water, states in a verse:

It is He Who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in that for people who reflect. (Surat an-Nahl: 10-11)

Balance of Forces

What would happen if the gravitational force were greater than it is today? Running or walking would be impossible. Humans and animals would spend much more energy moving about, which would diminish the energy resources of the earth. What if gravity were less powerful? Light objects could not maintain their state of balance. For instance, dust particles picked up by breezes would float in the air for long periods. The speed of raindrops would decrease, and they possibly would evaporate before reaching the ground. Rivers would flow more slowly and hence electricity would not be generated

Greatest Design: Universe

at the same rate.

All this is rooted in the property of the gravitational pull of masses. Newton's law of gravitation states that the force of the gravitational attraction between objects depends on their masses and the distance between them. Hence, if the distance between two stars is increased three times, the gravitational force is decreased by a factor of nine, or if the distance is decreased to half, the force of gravity is increased four times.

This law helps explain the current positions of the earth, moon and planets. If the law of gravitation were different, for example, if the gravitational force were increased as the distance increased, the orbits of the planets would not be elliptical and they would collapse into the sun. If it were weaker, the earth would be set on a course steadily away from the sun. So, if the force of gravity did not have precisely the value it does, the earth would either collide with the sun or be lost in the depths of space.

What If Planck's Constant Were Different?

We encounter different forms of energy all the time. For instance, even the heat that we sense in front of the fire has been created with intricate balances.

In physics, energy is assumed to radiate not as a wave but in small particular amounts called 'quanta'. In calculating the radiant energy, a certain unchanging value called Planck's Constant is used. This number is generally small enough to be considered negligible. This number is one of the fundamental and unchanging indices in nature, which is approximately expressed as 6.626×10^{-34} . In any situation involving radiation, if the energy of a photon is divided by its frequency the result will always equal this constant. All forms of electromagnetic energy,

i.e. heat, light, etc. are governed by Planck's Constant.

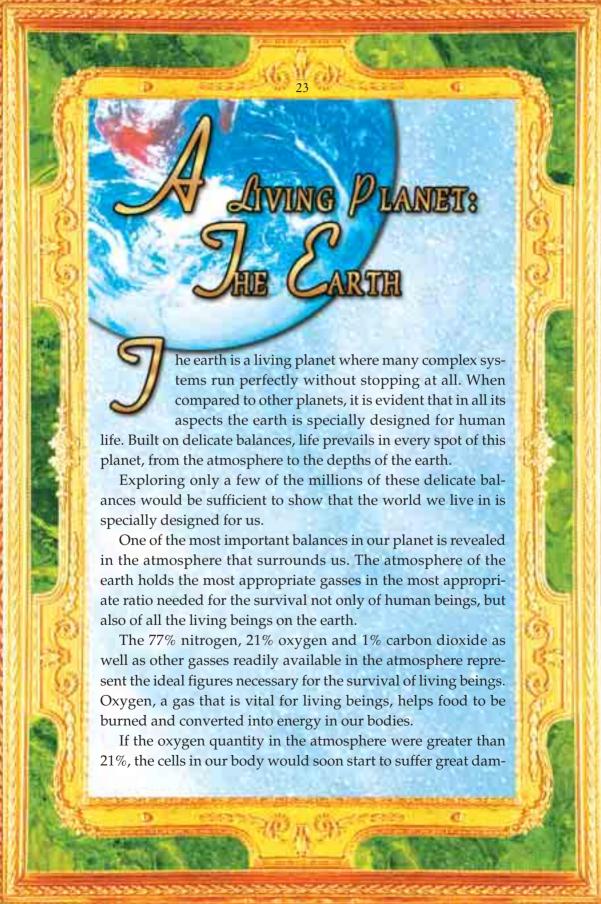
If this minute number were a different size, then the heat we sense in front of a fire would have been much stronger. Either, at one extreme, the smallest fire could have contained enough energy to burn us up or at the other extreme, even a giant fireball the size of the sun would not have been sufficient to warm the earth.

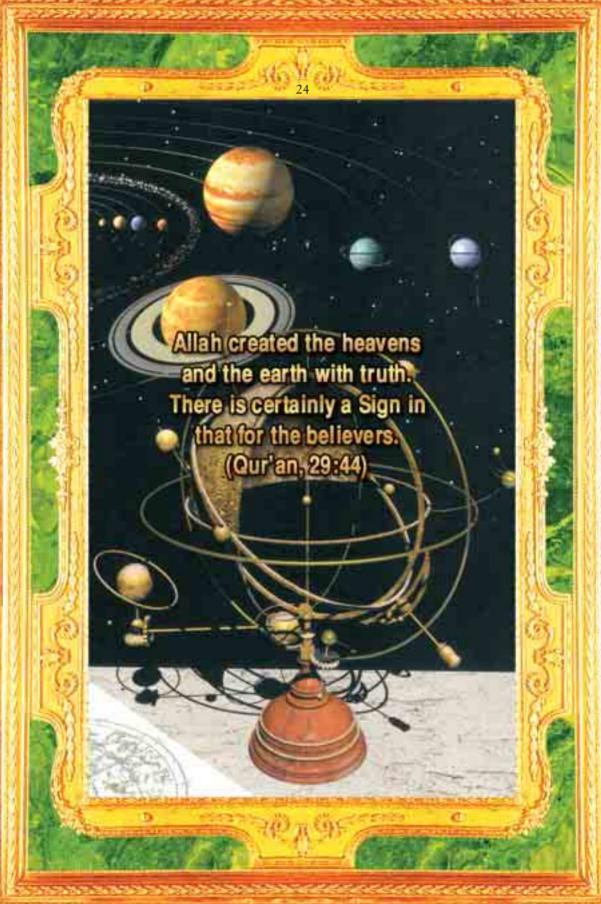
Frictional Force

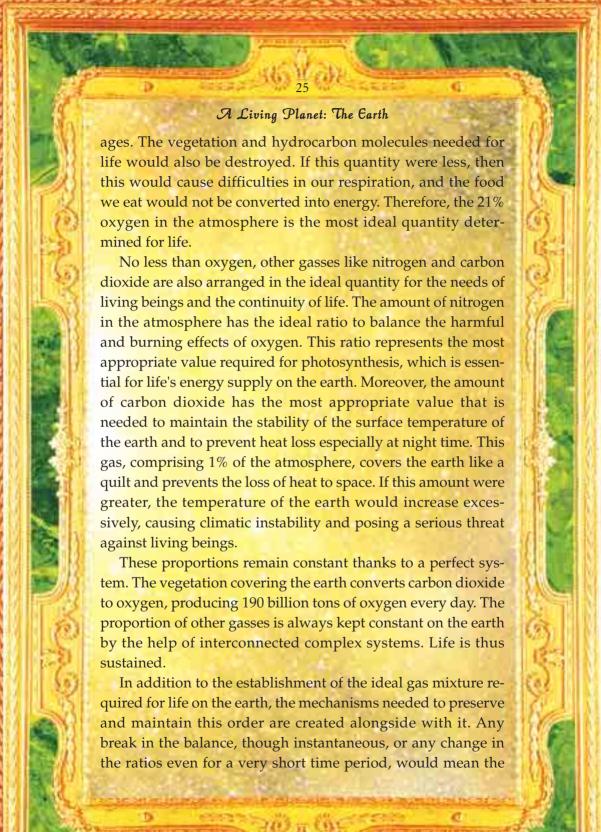
Frictional forces are generally considered inconveniences, as they are encountered especially while moving things in our daily lives. However, what would the world be like if frictional forces were completely eliminated? Pens and papers would slip out of our hands and fall down from the table to the floor, tables would slide to the corners of rooms, and in short all objects would fall and roll until everything finally came to a stop at the lowest point. In a frictionless world, all knots would untie, screws and nails would come off, no cars could ever brake, while sounds would never die but echo endlessly.

All of these laws of physics are clear proofs that the universe, just like all the creatures within it, is a product of divine design. In fact, the laws of physics are nothing but human explanations and descriptions of the divine order that Allah has created. Allah has created the unchanging laws of order in the universe and put them in the service of humans so that man will reflect upon and understand the Sovereignty of Allah and give thanks for His blessings.

One can continue giving countless examples in illustration of the order in the creation of Allah. Every created thing since the formation of the universe millions of years ago has been brought into existence by nothing other than the Omniscience and Sovereignty of Allah.







total destruction of life. Yet, this does not happen. The formation of these gasses in the atmosphere just in the amount people need, and the constant preservation of these ratios indicate a planned creation.

At the same time, the earth has the ideal size in terms of magnitude to possess an atmosphere. If the mass of the earth were a little less, then its gravitational force would be insufficient and the atmosphere would be dispersed in space. If its mass were a little greater, then the gravitational force would be too much and the earth would absorb all gasses in the atmosphere. There is an incredibly high number of conditions required for the formation of an atmosphere such as the one our world currently has and all of these conditions should exist altogether to be able to talk of life.

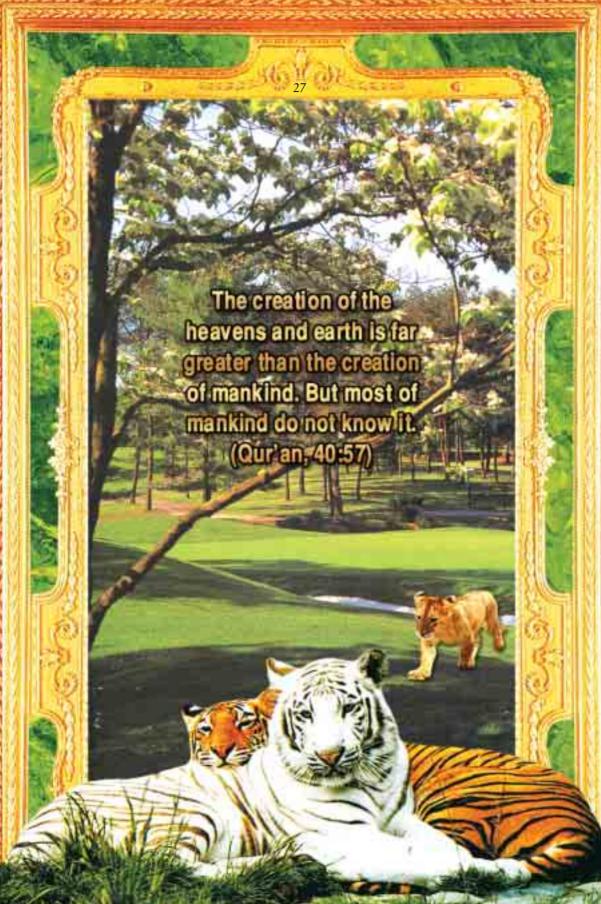
The creation of these delicate proportions and balances in the sky is mentioned in the 7th verse of Surat ar-Rahman:

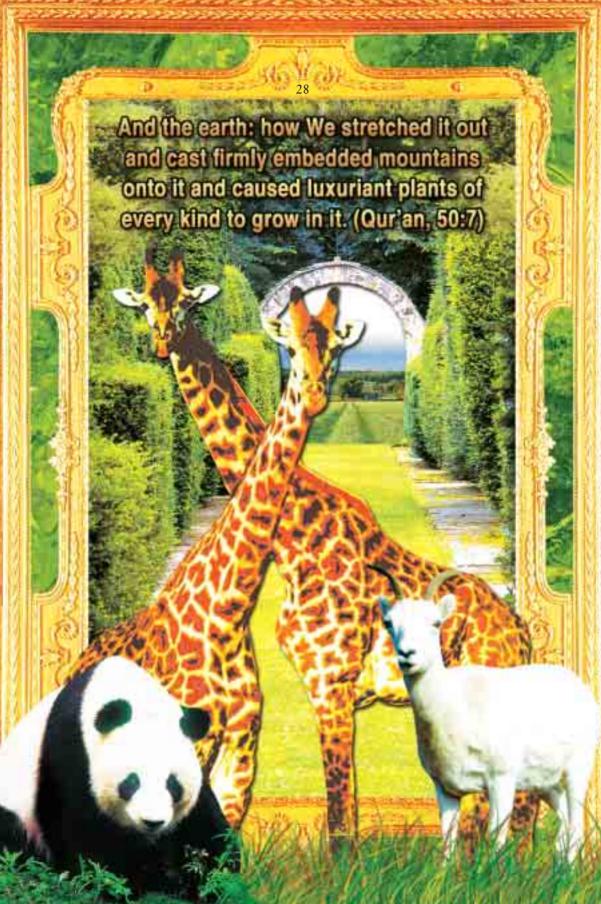
He erected heaven and established the balance. (Qur'an, 55:7)

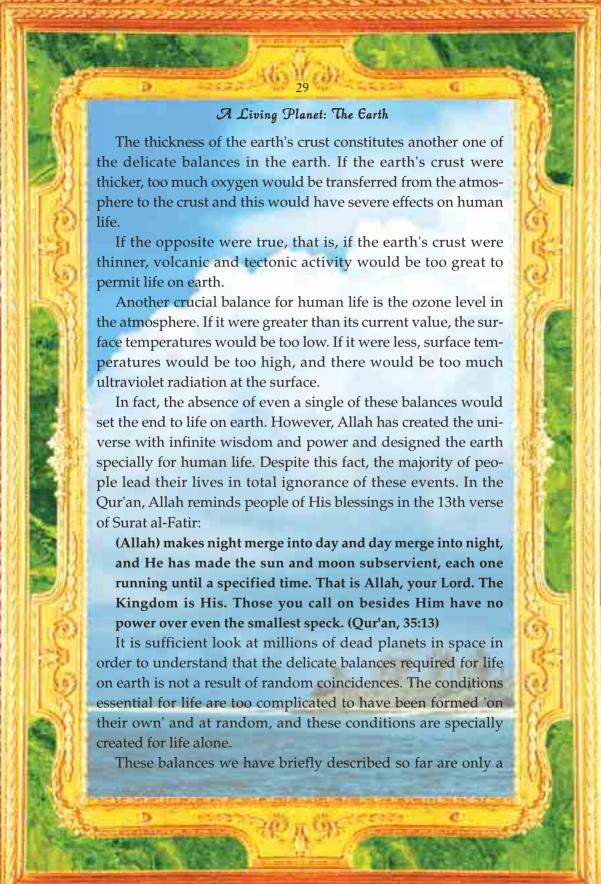
The majority of people spend their lives without being aware of the delicate balances and subtle adjustments in the gas composition of the atmosphere, the distance of the world to the sun or the movements of planets. They are ignorant of the great significance of these balances and adjustments to their own lives. However, even a minor deviation in any one of these arrangements would create very severe problems regarding the existence and survival of humankind.

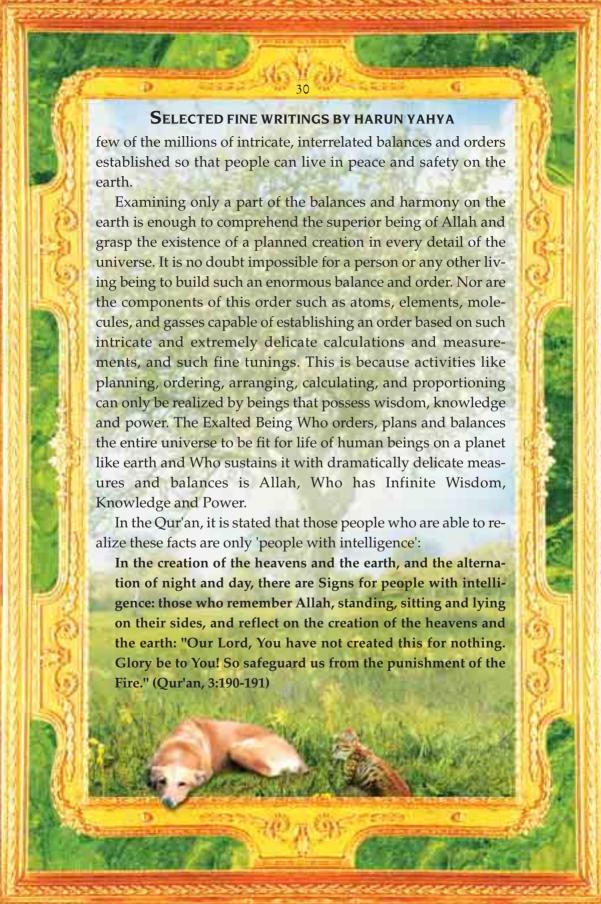
There are many other balances established on earth for the continuity of life:

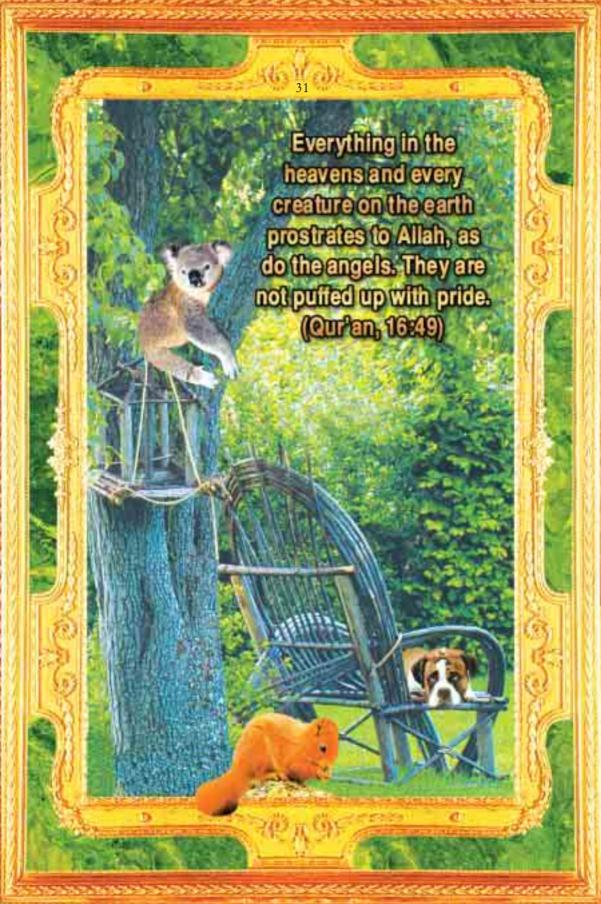
For instance, if the surface gravity were stronger than its current value, the atmosphere would retain too much ammonia and methane gasses, which would mean the end of life. If it were weaker, the planet's atmosphere would lose too much water, and life on earth would be impossible.













THE ADDEN POWER AN AGHTNING

One Bolt Of Lightning Produces More Electricity Than The USA

At night, in heavy rain, the sky is suddenly lit up, followed shortly after by a violent noise. Do you know how the magnificent lightning that so illuminates the sky comes about? Do you know how much light it emits? Or how much heat it gives off?

A flash of lightning is the bright light which forms during the release of the electricity in the atmosphere during rainstorms. But when does this bright light form? Lightning can happen when electrical tension in two separate points in the atmosphere—within a single cloud, or between a cloud and the ground, or between two grounds—reaches a high level.

Light bolts happen in the form of at least two strikes. In the first release a negative (-) charge flows from the cloud to the ground. This is not a particularly bright flash. A number of branches can generally be seen spreading out from the main channel. As this first strike reaches the ground, an opposite charge forms at the point it will hit and a second positive charge-bearing current forms from within that same channel directly to the cloud. The two flashes generally meet about 50 metres above the ground. A short circuit forms at the conjunction between the cloud and the ground, as a result of which a very bright strong electric current heads from inside the channel to the cloud. The

The Hidden Power In Lightning

potential difference in this current between the cloud and the ground is greater than several million volts.

More Electricity Production Than Thousands of Generating Stations

The energy given off by a single bolt of lightning is greater than that produced in all the electricity generating stations in America. The temperature in the channel where the lightning forms can be as high as 10,000 degrees Celsius. The temperature in kilns for melting iron is between 1,050 and 1,100 degrees. The heat given off by the smallest bolt of lightning is ten times this. This terrible heat means that lightning can easily burn and destroy all the elements on Earth. To make another comparison, the surface temperature of the Sun is as much as 700,000 degrees. In other words, the temperature of lightning is 1/70th of that of the surface of the Sun. The light emitted by lightning is greater than that given off by 10 million 100-watt bulbs. For purposes of comparison, a single lightning bolt illuminates its surroundings more than if one bulb is lit in every house in Istanbul. Allah draws attention to this wondrous brightness of lightning in the Qur'an,

... The brightness of His lightning almost blinds the sight. (Surat an-Nur: 43)

The bolt which forms descends to earth very rapidly, at 96,000 kmph. The first strike reaches the conjunction or surface in 20 milliseconds, and the return strike returns to the cloud in 70 microseconds. Lightning lasts a total of up to half a second. The reason for the thunder which accompanies it stems from the sudden heating of the air around the channel. As a result of this, the air expands at a speed greater than that of sound, al-

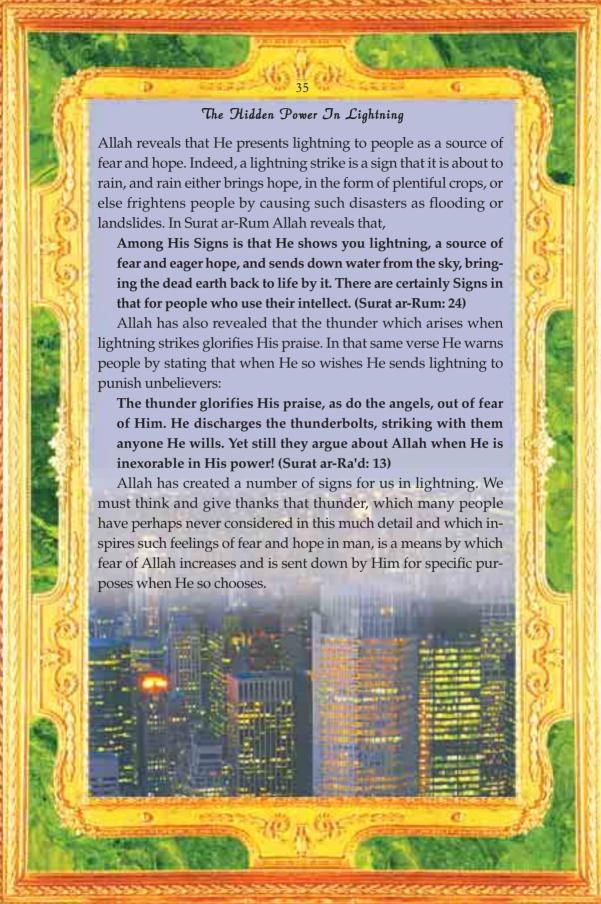
Splendour Which Arises In Half A Second

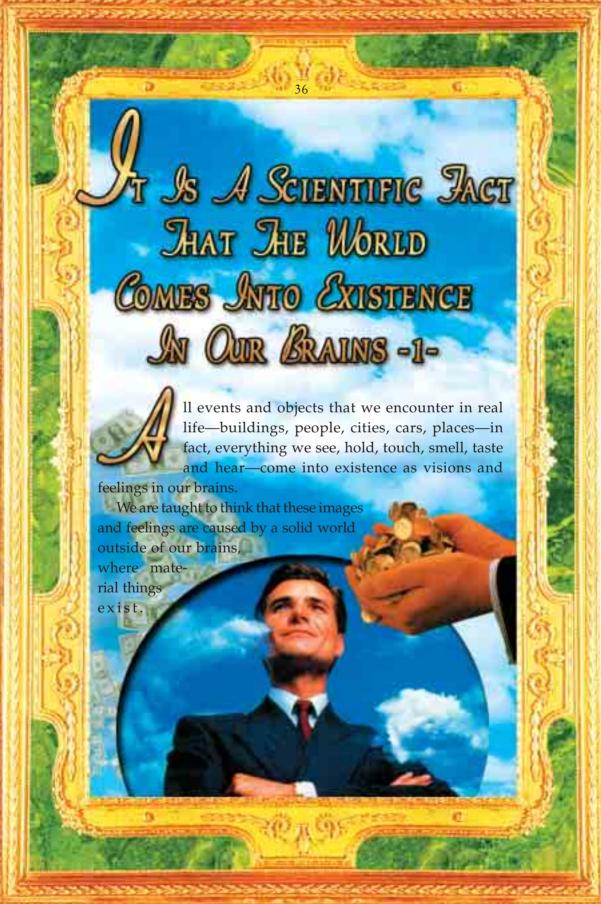
- An average streak of lightning can power a 100-watt bulb for more than 3 months.
- The air temperature where lightning strikes rises by as much as 25,000 degrees.
- •It travels at 150,000 km/second. Lightning's average thickness is 2.5-5 cm.
- Lightning produces nitrogen molecules, which are important for the survival of the Earth's vegetation cover.
- An average lightning strike contains an electrical force of 20,000 amps. A welder uses 250-400 amps to weld steel.
- Lightning moves at 150,000 km/second, or half the speed of light, and 100,000 times faster than sound.

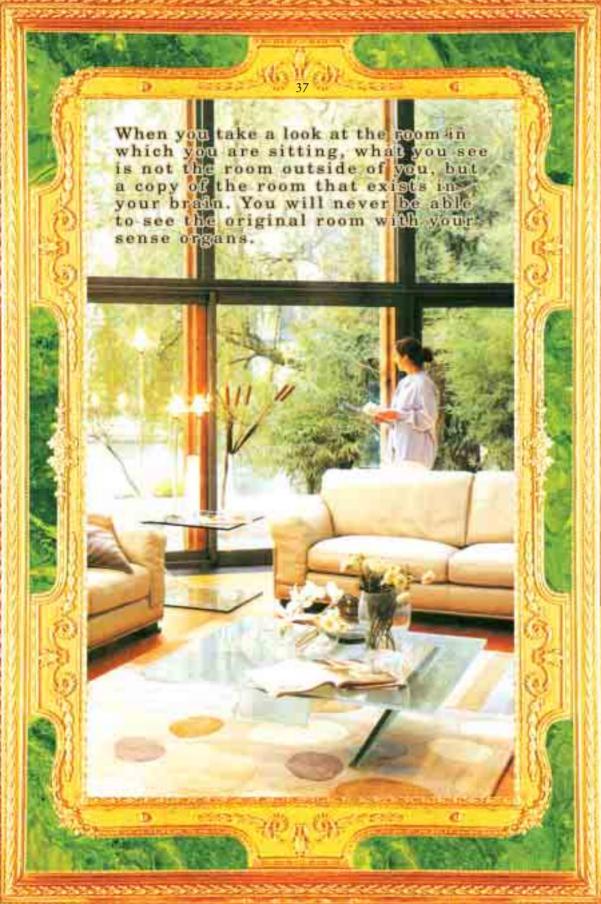
though the shock wave returns to being a normal sound wave within a few metres. The sound waves are formed according to the later atmospheric air and surface shapes. That is the reason for consecutive thunder and lightning.

When we bear all of these properties of lightning in mind we can see that this phenomenon is a miraculous one. The way that such a tremendous force emerges from positively and negatively charged particles, invisible to the naked eye, shows that lightning is consciously created. Furthermore, the fact that nitrogen molecules, so beneficial to plants, emerge from this force again proves that lightning was created with a particular wisdom. (For details see Harun Yahya, *Design in Nature*, Taha Publishers, UK, 2001.)

Allah specifically draws our attention to lightning in the Qur'an. The meaning of Surat ar-Rad, one of the Suras of the Qur'an, is actually 'Thunder.' In those verses regarding lightning







However, in reality we never see real existing materials and we never touch real materials. In other words, every material entity which we believe exists in our lives, is, in fact, only a vision which is created in our brains.

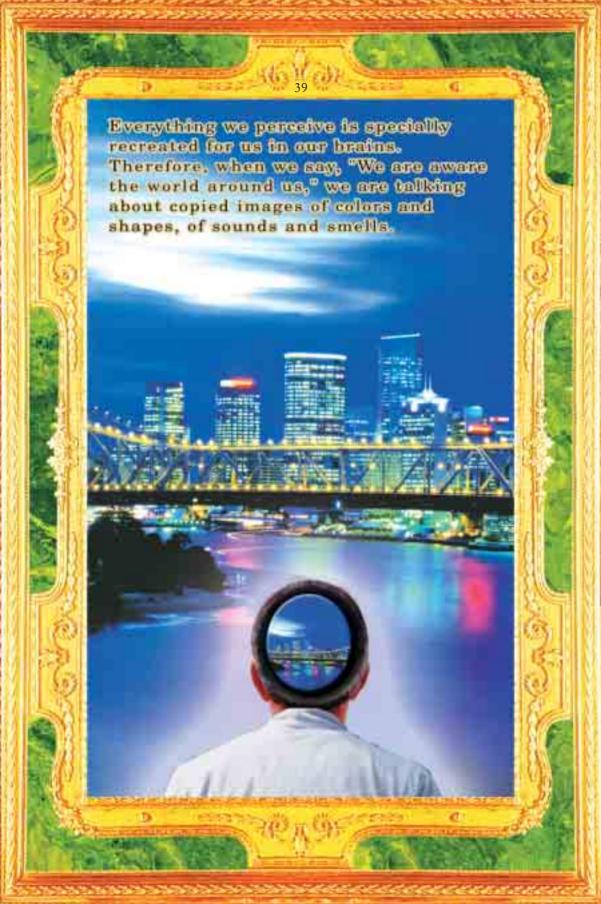
This is not a philosophical speculation. It is an empirical fact that has been proven by modern science. Today, any scientist who is a specialist in medicine, biology, neurology or any other field related to brain research would say, when asked how and where we see the world, that we see the whole world in the vision center located in our brains.

We acknowledge that all the individual features of the world are experienced through our sense organs. The information that reaches us through those organs is converted into electrical signals, and the individual parts of our brain analyze and process these signals. After this interpreting process takes place inside our brain, we will, for example, see a book, taste a strawberry, smell a flower, feel the texture of a silk fabric or hear leaves shaking in the wind.

We have been taught that we are touching the cloth outside of our body, reading a book that is 30 cm (1 ft) away from us, smelling the trees that are far away from us, or hearing the shaking of the leaves that are far above us. However, this is all in our imagination. All of these things are happening within our brains.

At this point we encounter another surprising fact; that there are, in fact, no colors, voices or visions within our brain. All that can be found in our brains are electrical signals. This is not a philosophical speculation. This is simply a scientific description of the functions of our perceptions. In her book *Mapping The Mind*, Rita Carter explains the way we perceive the world as follows:

Each one [of the sense organs] is intricately adapted to deal with its own type of stimulus: molecules, waves or vibrations. But the



answer does not lie here, because despite their wonderful variety, each organ does essentially the same job: it translates its particular type of stimulus into electrical pulses. A pulse is a pulse is a pulse. It is not the colour red, or the first notes of Beethoven's Fifth—it is a bit of electrical energy. Indeed, rather than discriminating one type of sensory input from another, the sense organs actually make them more alike.

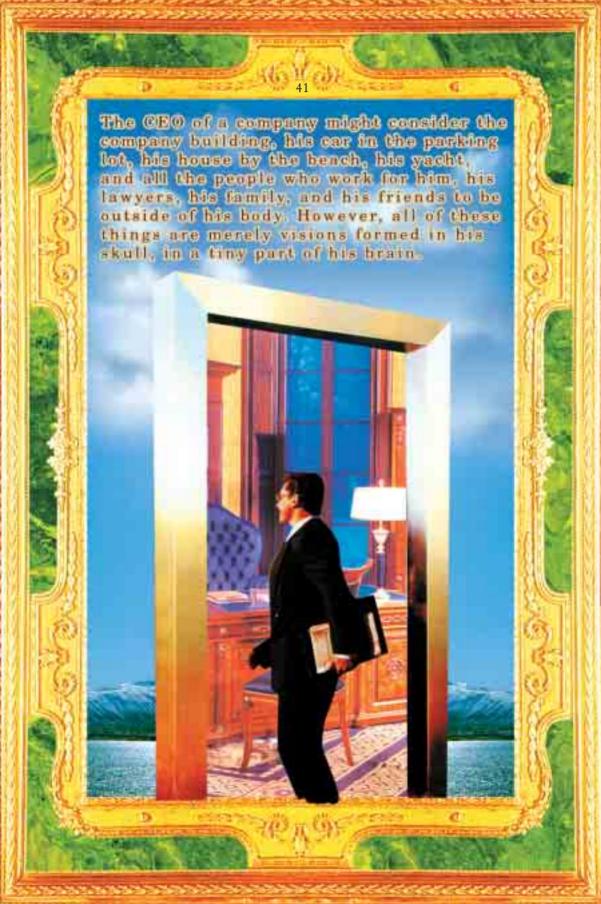
All sensory stimuli, then enter the brain in more or less undifferentiated form as a stream of electrical pulses created by neurons firing, domino-fashion, along a certain route. This is all that happens. There is no reverse transformer that at some stage turns this electrical activity back into light waves or molecules.

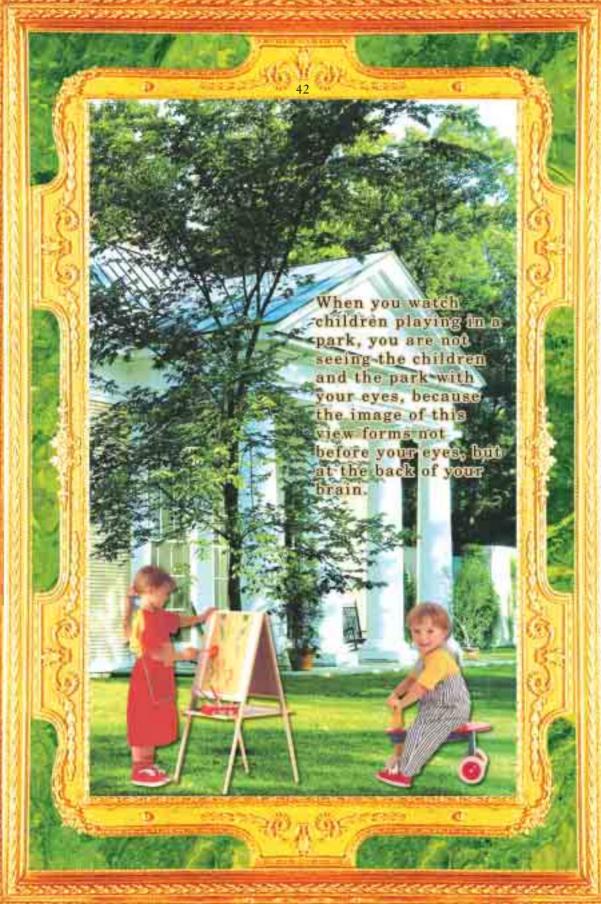
What makes one stream into vision and another into smell depends, rather, on which neurons are stimulated.¹

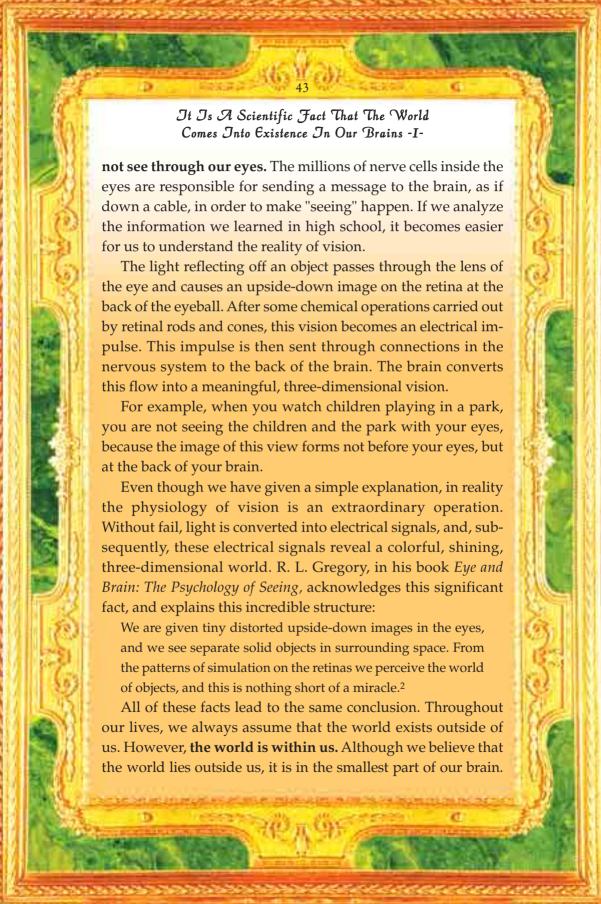
In other words, all of our feelings and perceptions about the world (smells, visions, tastes etc.) are comprised of the same material, that is, electrical signals. Moreover, our brain is what makes these signals meaningful for us, and interprets these signals as senses of smell, taste, vision, sound or touch. It is a stunning fact that the brain, which is made of wet meat, can know which electrical signal should be interpreted as smell and which one as vision, and can convert the same material into different senses and feelings.

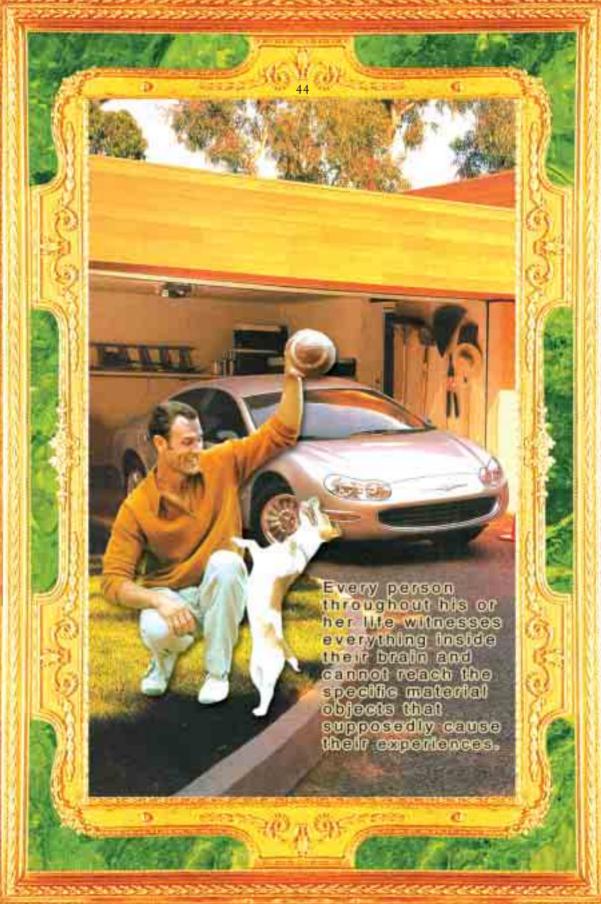
It's Not Our Eyes That See, It Is Our Brain

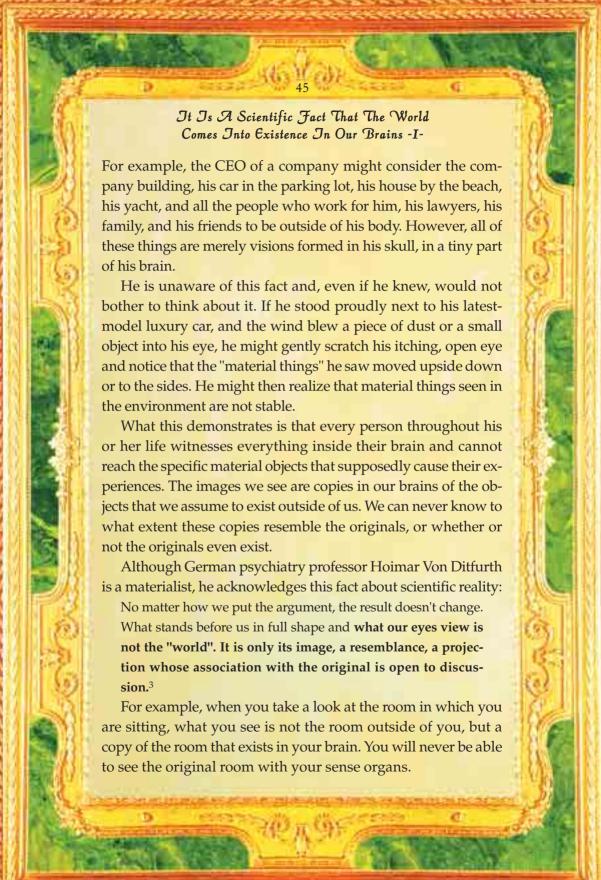
Because of the indoctrination that we receive throughout our lives, we imagine that we see the whole world with our eyes. Eventually, we usually conclude that our eyes are the windows that open up to the world. However, science shows us that **we do**











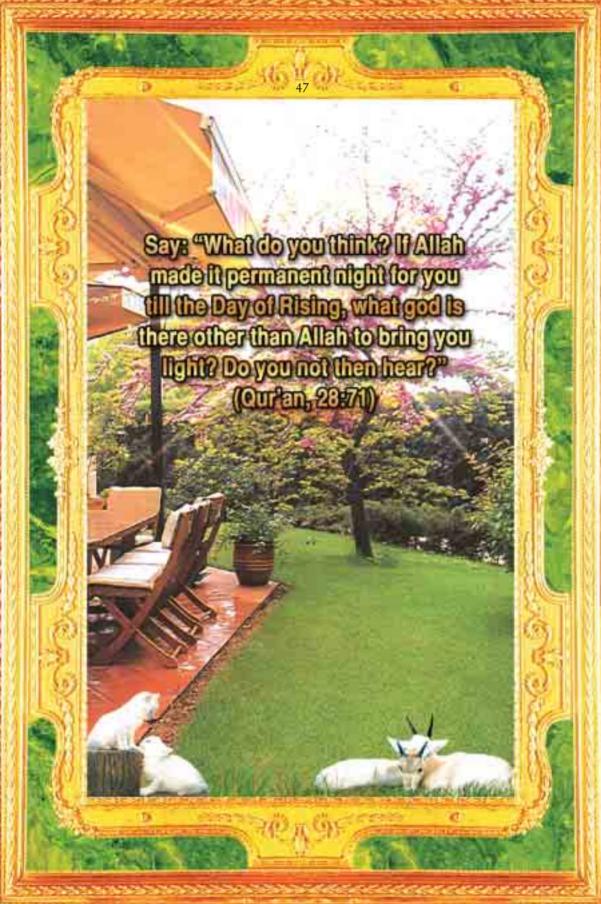
How Can A Bright And Colorful Image Appear In Your Dark Brain?

There is another point that should not be neglected; light cannot pass through the skull. The physical area in which the brain is located is completely dark, and light cannot possibly penetrate it. However, incredible as it may seem, it is possible to observe a bright and colorful world in this total darkness. Colorful natural beauty, bright sights, all the tones of the color green, the colors of fruits, the designs of flowers, the brightness of the sun, people walking on a busy road, fast cars in traffic, clothes in a shopping mall—are all created in the dark brain.

Imagine a barbecue burning in front of you. You can sit and watch the fire for a long time, but throughout this entire time, your brain never deals with the original of light, brightness or heat from the fire. Even when you feel its heat and see its light, the inside of your brain remains dark and maintains a constant temperature. It is a profound mystery that, in the darkness, the electrical signals turn into colorful, bright visions. Anyone who thinks deeply will be amazed by this wondrous occurrence.

Light Is Also Composed In Our Brain

While discussing what science has discovered about vision, we mentioned that the light we receive from the outside gives rise to some movements of the eye cells, and these movements form a pattern from which our visual experience emerges. However, there is another point that we need to make: Light, as we perceive it, does not reside outside of our brain. The light we know and understand is also formed within our brain. What we call light in the outside world, which is supposedly outside our brains, consists of electromagnetic waves and particles of energy called photons. When these electromagnetic waves or photons reach the





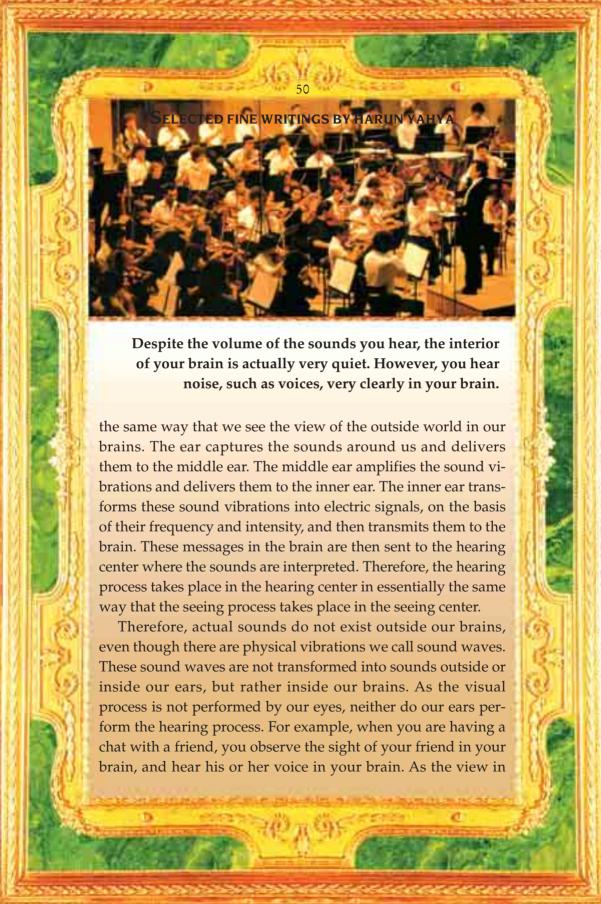
The Ascientific Jact That The World Comes Into Existence In Our Brains -2-

hat a human being would refer to as "my life" is a collection of all perceptions being put together in a meaningful way and watched from a screen in the brain, and one can never come out of one's brain.

When you look out of the window, you think that you see an image with your eyes, as this is the way that you have been taught to think. However, in reality this is not how it works, because you do not see the world with your eyes. You see the image created in your brains. This is not a prediction, nor a philosophical speculation, but the scientific truth. Everything we perceive takes place in our brains, and that we have no need for the outside world or material beings to experience these perceptions.

We Hear All Types Of Sound In Our Brains

The hearing process also operates in a similar manner to the visual process. In other words, we hear sounds in our brains in



It Is A Scientific Fact That The World Comes Into Existence In Our Brains -II-

your brain is formed, you will have a deep feeling of three dimensions, and your friend's voice is also heard with a similar feeling of depth. For example, you could see your friend as being a long way from you, or sitting behind you; accordingly you feel his voice as if it is coming from him, from near you or from your back. However, your friend's voice is not far away or behind you. It is in your brain.

The extraordinariness about the real nature of the sound you hear is not limited to this. The brain is actually both light-proof and soundproof. Sound never in fact reaches the brain. Therefore, despite the volume of the sounds you hear, the interior of your brain is actually very quiet. However, you hear noise, such as voices, very clearly in your brain. This is an extraordinary fact. The electrical signals that reach the brain are heard in your brain as sound, for example the sound of a concert in a stadium filled with people.

All Smells Occur In The Brain

If someone is asked how he senses the smells around him, he would probably say "with my nose". However, this answer is not the right one, even though most people would instantly conclude that it was the truth. Gordon Shepherd, a professor of neurology from Yale University, explains why this is incorrect:

We think that we smell with our noses, [but] this is a little like saying that we hear with our ear lobes.¹

Our sense of smell works in a similar mechanism to our other sense organs. In fact, the only function of the nose is its ability to act as an intake channel for smell molecules. Volatile molecules such as vanilla, or the scent of a rose, come to receptors located on hairs in a part of the nose called the epithelium

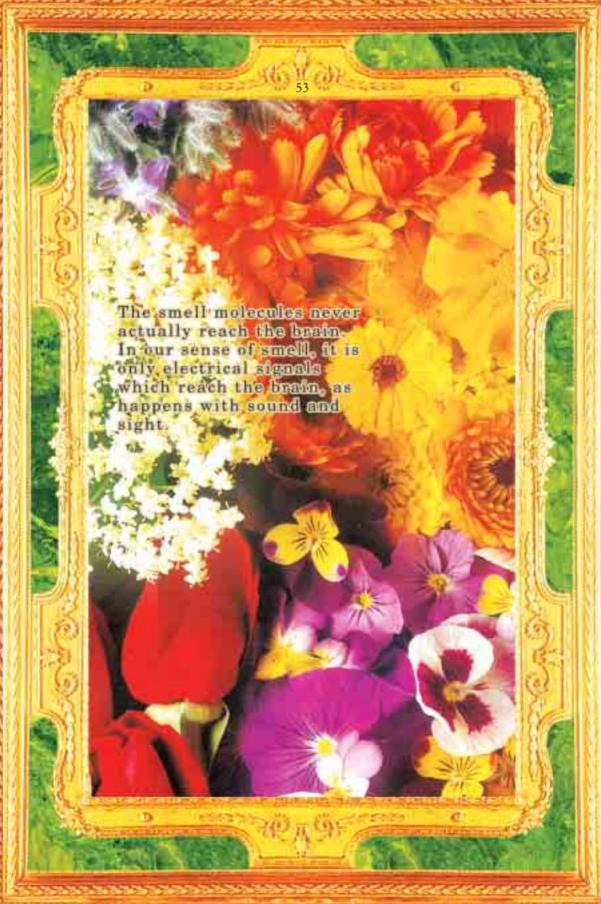
and interact with them. The result of the interaction of the smell molecules with the epithelium reaches the brain as an electric signal. These electric signals are then perceived as a scent by the brain. Thus, all smells which we interpret as good or bad are merely perceptions generated in the brain after the interaction with volatile molecules has been transduced into electric signals. The fragrance of perfume, of a flower, of a food which you like, of the sea—in short all smells you may or may not like—are perceived in the brain. However, the smell molecules never actually reach the brain. In our sense of smell, it is only electrical signals which reach the brain, as happens with sound and sight.

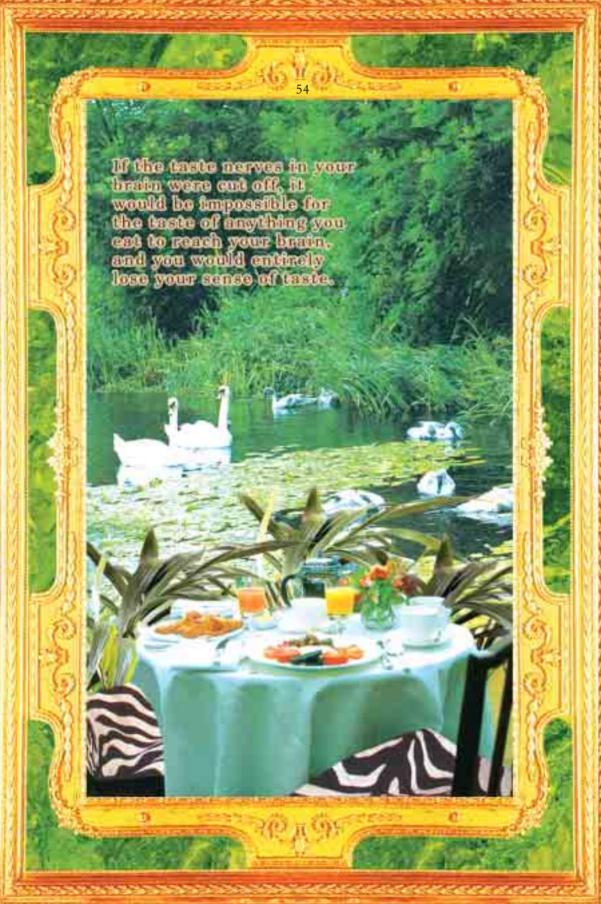
George Berkeley, a philosopher who has realized the importance of this truth, says "At the beginning, it was believed that colors, odors, etc., 'really exist,' but subsequently such views were renounced, and it was seen that they only exist in dependence on our sensations."²

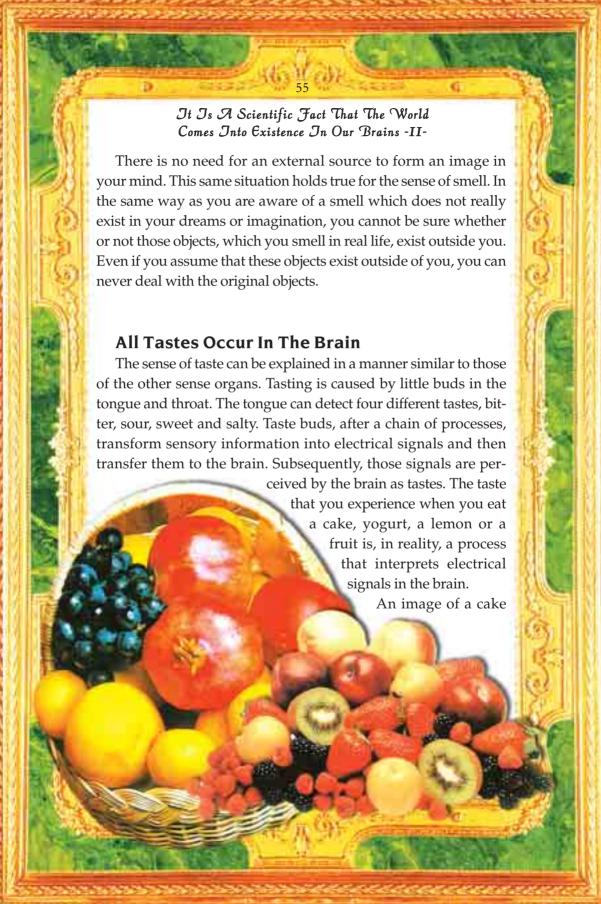
Michael Posner, a psychologist and Marcus Raichle, a neurologist from Washington University comment on the issue of how sight and other senses occur, even in the absence of an external stimulus:

Open your eyes, and a scene fills your view effortlessly; close your eyes and think of that scene, and you can summon an image of it, certainly not as vivid, solid, or complete as a scene you see with your eyes, but still one that captures the scene's essential characteristics. In both cases, an image of the scene is formed in the mind. The image formed from actual visual experiences is called a "percept" to distinguish it from an imagined image. The percept is formed as the result of light hitting the retina and sending signals that are further processed in the brain.

But how are we able to create an image when no light is hitting the retina to send such signals?³





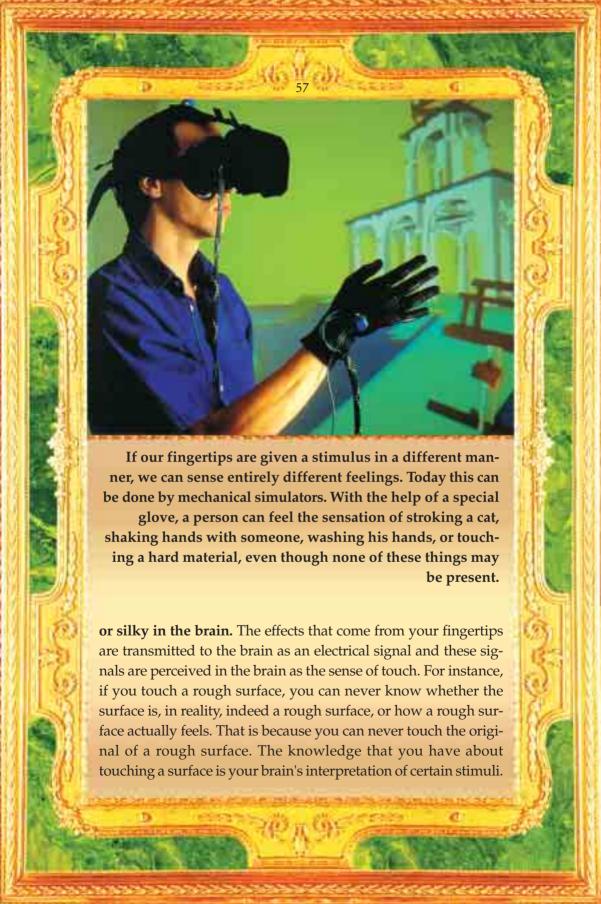


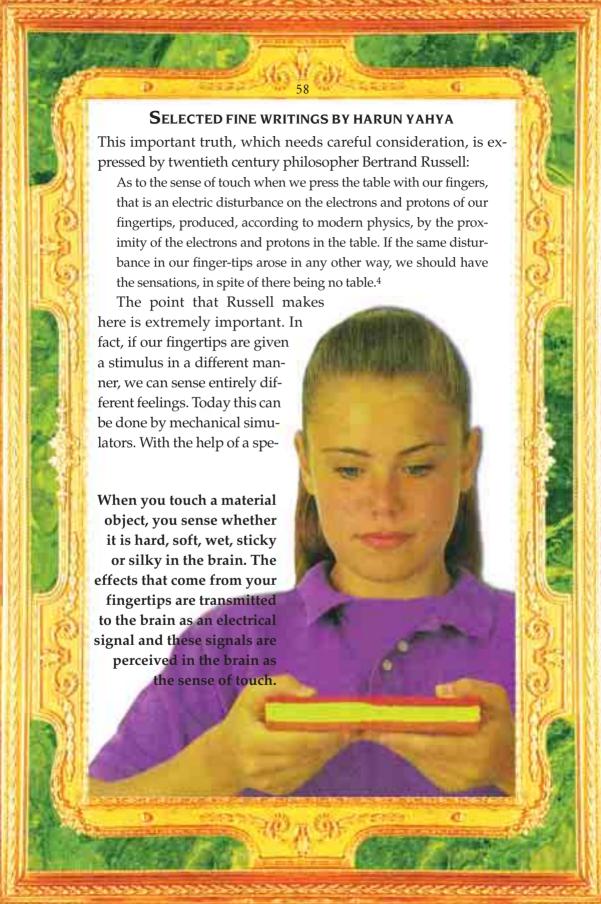
will be linked with the taste of the sugar, all of which occurs in the brain and everything sensed is related to the cake which you like so much. The taste that you are conscious of after you have eaten your cake, with a full appetite, is nothing other than an effect generated in your brain caused by electrical signals. You are only aware of what your brain interprets from the external stimuli. You can never reach the original object; for example you cannot see, smell or taste the actual chocolate itself. If the taste nerves in your brain were cut off, it would be impossible for the taste of anything you eat to reach your brain, and you would entirely lose your sense of taste. The fact that the tastes of which you are aware seem extraordinarily real should certainly not deceive you. This is the scientific explanation of the matter.

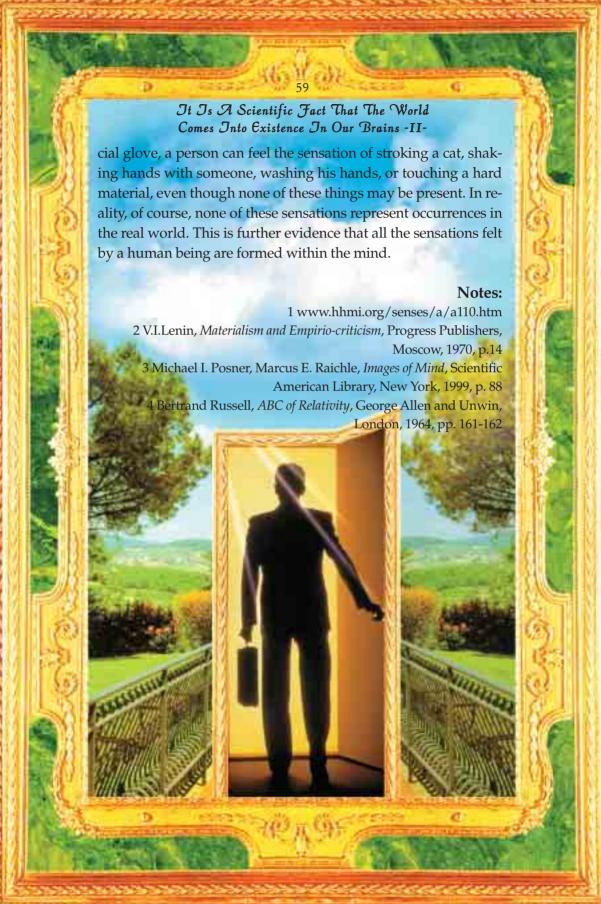
The Sense Of Touch Also Occurs In The Brain

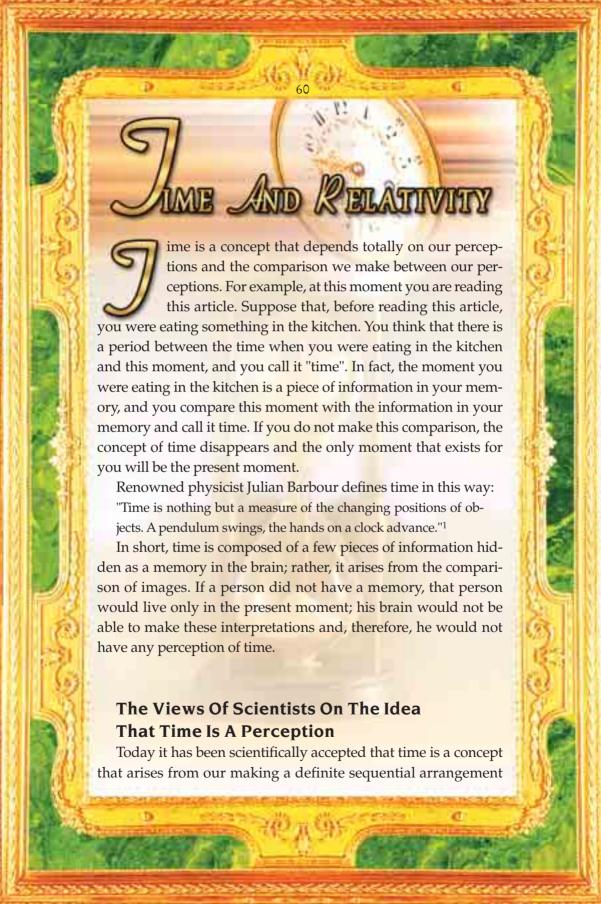
The sense of touch is one of the factors which prevents people from being convinced of the aforementioned truth that the senses of sight, hearing and taste occur within the brain. For example, if you told someone that he sees a book within his brain, he would, if he didn't think carefully, reply "I can't be seeing the book in my brain—look, I'm touching it with my hand". Or, if we said "we cannot know whether the original of this book exists as a material object outside or not", again the same superficially minded person might answer "no, look, I'm holding it with my hand and I feel the hardness of it—that isn't a perception but an existence which has material reality".

However, there is a fact that such people cannot understand, or perhaps just ignore. The sense of touch also occurs in the brain as much as do all the other senses. That is to say, when you touch a material object, you sense whether it is hard, soft, wet, sticky









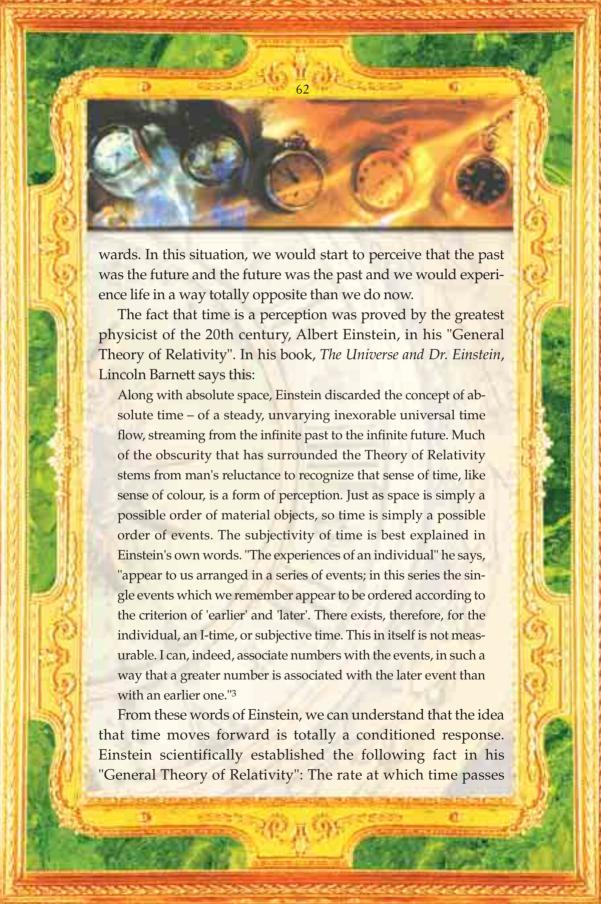
Time And Relativity

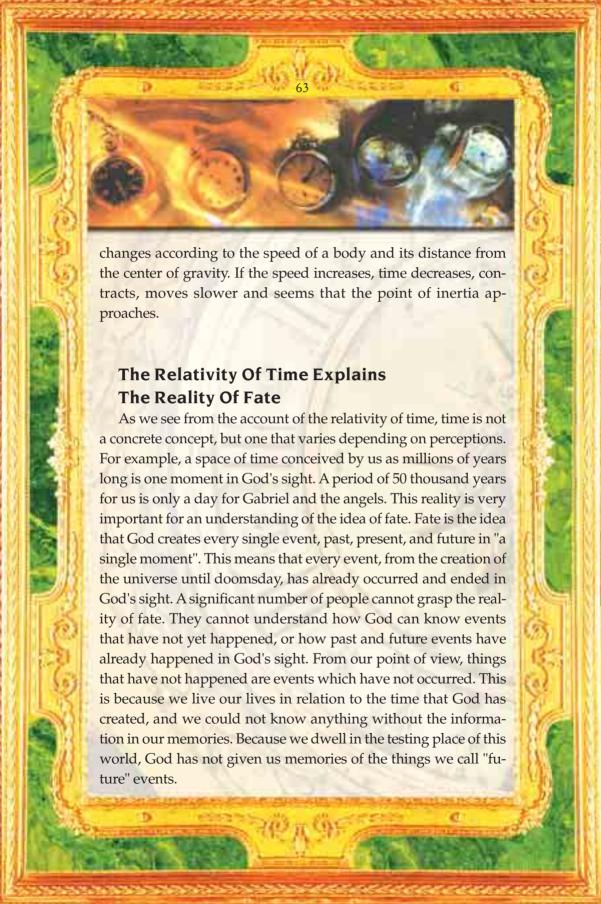
among movements and changes. We will try to make this clearer by giving examples from those thinkers and scientists who have established this view. The physicist Julian Barbour caused a great stir in the scientific world with his book entitled *The End of Time* in which he e x a m i n e d the ideas of timelessness and eternity. In an interview with Barbour, he said that any idea we have of time being absolute is false, and that research done in modern physics has confirmed this.

Time is not absolute; it is a variously perceived, subjective concept depending on events. François Jacob, thinker, Nobel laureate and famous professor of genetics, in his book entitled *Le Jeu des Possibles* (The Possible and the Actual) says this about the possibility that time can move backwards:

Films played backwards make it possible for us to imagine a world in which time flows backwards. A world in which milk separates itself from the coffee and jumps out of the cup to reach the milk-pan; a world in which light rays are emitted from the walls to be collected in a trap (gravity center) instead of gushing out from a light source; a world in which a stone slopes to the palm of a man by the astonishing cooperation of innumerable drops of water which enable the stone to jump out of water. Yet, in such a world in which time has such opposite features, the processes of our brain and the way our memory compiles information, would similarly be functioning backwards. The same is true for the past and future and the world will appear to us exactly as it currently appears.²

Because our brain works by arranging things in a sequence, we do not believe that the world works as described above; we think that time always moves forward. However, this is a decision our brain makes and is therefore totally relative. If the information in our brains were arranged like a film being projected backwards, time would be for us like a film being projected back-





Consequently, we cannot know what the future holds. But God is not bound to time or space; it is He Who has already created all these things from nothing. For this reason, past, present and future are all the same to God. From His point of view, everything has already occurred; He does not need to wait to see the result of an action. The beginning and the end of an event are both experienced in His sight in a single moment. Besides, for God there is no such thing as remembering the past; past and future are always present to God; everything exists in the same moment.

If we think of our life as a filmstrip, we watch it as if we were viewing a video cassette with no possibility to speed up the film. But God sees the whole film all at once at the same moment; it is He Who created it and determined all its details. As we are able to see the beginning, middle and end of a ruler all at once, so God encompasses in one moment, from beginning to end, the time to which we are subject. However, human beings experience these events only when the time comes to witness the fate that God has created for them. This is the way it is for the fates of everyone in the world.

The lives of everyone who has ever been created and whoever will be created, in this world and the next, are present in the sight of God in all their details. The fates of all living things are written together with the fates of millions of human beings in God's eternal memory. They will remain written without being lost or diminished. The reality of fate is one of the manifestations of God's eternal greatness, power and might. This is why He is called the Preserver (al-Hafiz).

Notes:

1 'From Here to Eternity", *Discover*, December 2000, p.54
2 François Jacob, *Le Jeu des Possibles*, p. 111
2 Lincoln Pornett, *The Universe and Dr. Finstein*, pp. 52-52

3 Lincoln Barnett, The Universe and Dr. Einstein, pp. 52-53



ELIGION MELPS SCIENCE TO BE RIGHTLY GUIDED

cience is the investigation of the material world we live in through observation and experiment. Accordingly, in conducting such investigation, science will lead to various conclusions based on the information collected through observation and experimentation. In addition, however, every discipline of science also has certain norms that are simply taken for granted, or accepted without further verification. In scientific literature, this set of norms is called a "paradigm".

This initial outlook charts the "course" of all related scientific investigation. As is known, the first step in scientific investigation is the formulation of a "hypothesis". To begin with, for their research topic, scientists must form a hypothesis. Then, this hypothesis is tested through scientific experimentation. If observations and experiments verify the hypothesis, the "hypothesis" is called an "established principle or law". If the hypothesis is disproved, then new hypotheses are tested, and the process continues.

The formulation of the hypothesis, which is the first step of the process, is often dependent on the scientists' basic viewpoint. For instance, scientists, if committed to a certain outlook, could base their work on a hypothesis that "matter has a tendency to self-organize without the involvement of a conscious

agent". Then, they would conduct years of research to verify that hypothesis. Yet, since matter has no such capability, all these efforts are bound to fail. Furthermore, if scientists are overly obstinate about their hypothesis, the research may well last for years, and even for generations. The end result, though, would be but a huge waste of time and resources.

However, had the point of assumption been the idea that "it is impossible for matter to self-organize without conscious planning", that scientific research would have followed a more expeditious and productive course.

This issue, that is, the issue of establishing a proper hypothesis, requires an entirely different source than mere scientific data. Correct identification of this source is critical, because, as we explained in the above example, an error in the identification of a source may cost the science-world years, decades, or even centuries.

The source sought is God's revelation to mankind. God is the Creator of the universe, the world and of living things, and therefore, the most accurate and indisputable knowledge about these subjects derives from Him. In accordance, God has revealed to us important information about these matters in the Qur'an. The most fundamental of these are as follows:

- 1) God created the universe from nothing. Nothing came into being as a result of random occurrences, or of its own accord. It follows that there is not a chaos of chance-happenings in nature or the universe, but a perfect order created with an intelligent design.
- 2) The material universe, and predominantly, the Earth we live in, is specially designed to allow for human life. There is a certain **purpose** in the movements of stars and planets, in geographical landmarks, and in the properties of water or the atmosphere, that makes human life possible.

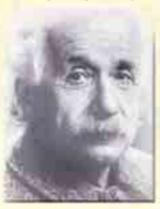
Religion Helps Science To Be Rightly Guided

3) All forms of life have come into being by God's creation. God created all living things. Moreover, these creatures act through the inspiration of God, as quoted in the Qur'an in the example of the honeybees, with the verse that begins with, "Your Lord inspired the bees..." (Qur'an, 16:68)

These are absolute truths communicated to us by God in the Qur'an. An approach to science based on these facts will inevitably lead to remarkable progress and serve humanity in the most beneficial manner. We find numerous examples of this in history. It was only possible with the placement of science on a proper foothold that Muslim scientists, who were then helping to forge the greatest civilization in the world, contributed to major achievements in the 9th and 10th centuries. In the West, the pioneers in all fields of science, from physics to chemistry, astronomy to biology and palaeontology, were great men of science who believed in God, and who conducted research for the sake of exploring what He created.

Einstein also maintained that scientists must rely on religious sources when developing their objectives:

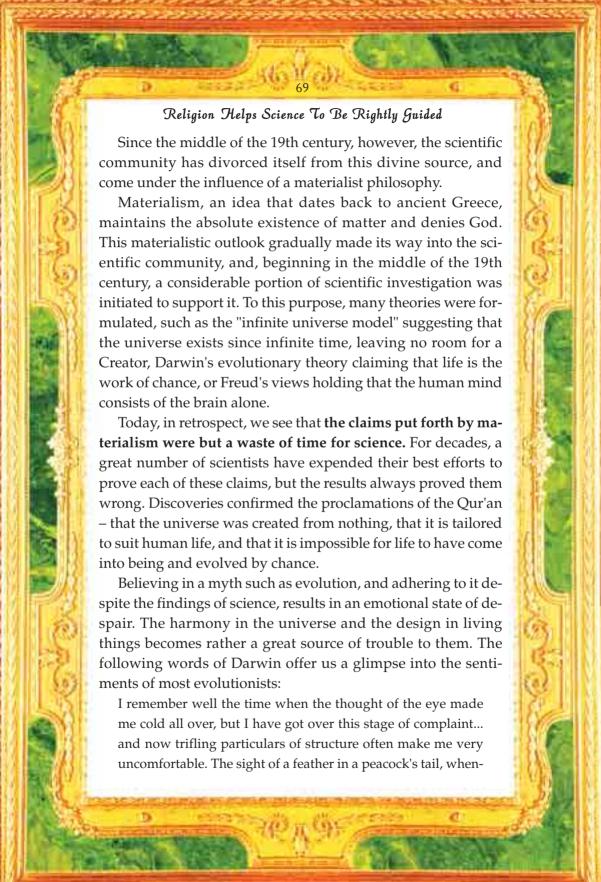
Though religion may be that which determines the goal, it has,



Albert Einstein

nevertheless, learned from science, in the broadest sense, what means will contribute to the attainment of the goals it has set up. But science can only be created by those who are thoroughly imbued with the aspiration toward truth and understanding. This source of feeling, however, springs from the sphere of religion... I cannot conceive of a genuine scientist without that profound faith.¹





The feathers of a peacock, as well as countless other signs of creation in nature, continue to discomfit evolutionists. Turning a blind eye to such apparent miracles, they develop an ambivalence to such truths, accompanied by a mental state of denial. A good case to this point is the prominent evolutionist Richard Dawkins, who calls upon Christians not to assume that they have witnessed a miracle, even if they see the statue of the Virgin Mary waving to them. According to Dawkins;

Perhaps all the atoms of the statue's arm just happened to move in the same direction at once—a low probability event to be sure, but possible.³

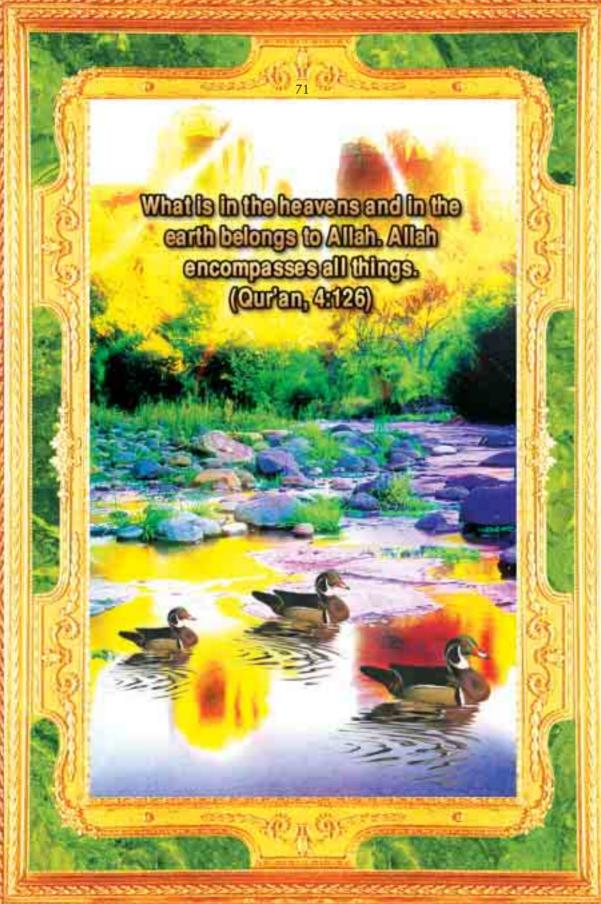
On the other hand, our immediate surroundings, and the universe we live in, teem with numerous signs of Creation. Implicit in the fascinating system of a mosquito, the glorious artistry in the wings of a peacock, a complex and perfectly functioning organ like the eye, and millions of other forms of life, are signs of the existence of God, and His supreme knowledge and wisdom, for people who believe. A scientist who maintains that creation is a fact views nature from this perspective, and derives great pleasure in every observation he makes, and every experiment he conducts, gaining inspiration for further studies.

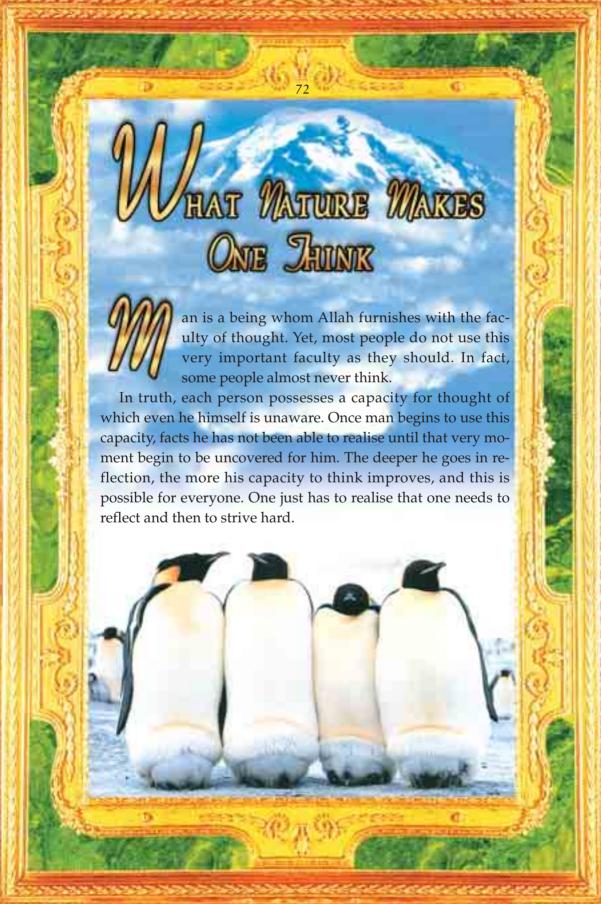
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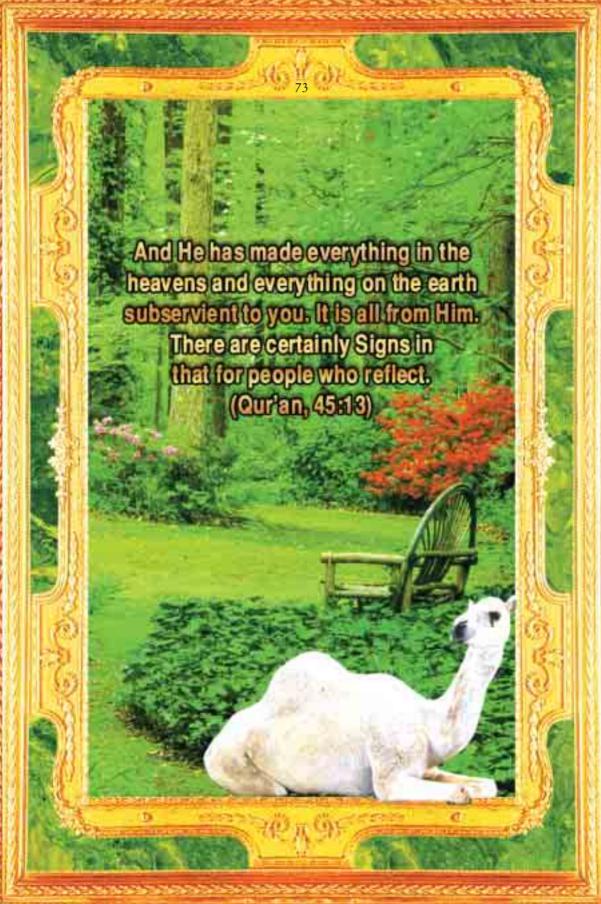
1 Albert Einstein, *Science, Philosophy, And Religion: A Symposium,*1941, ch1.

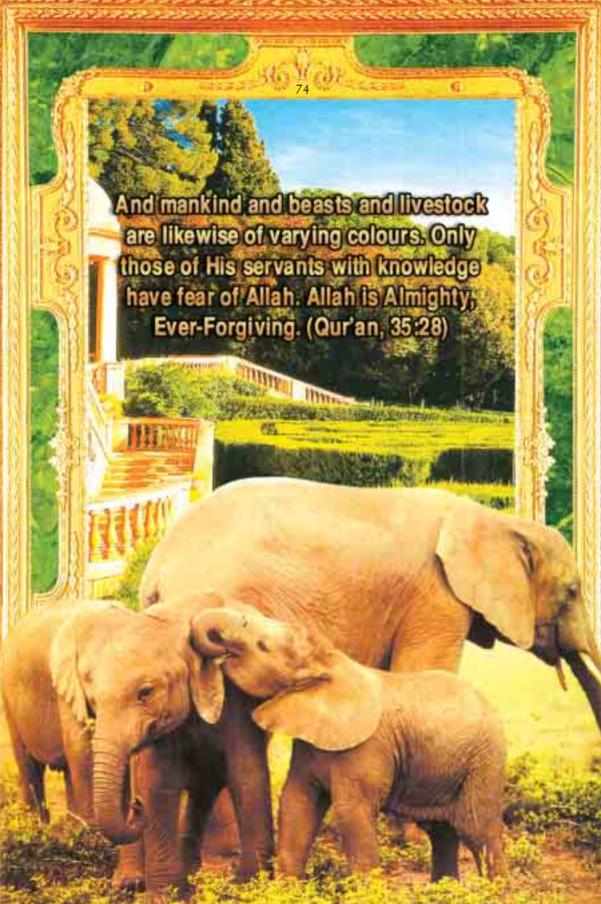
2 Norman Macbeth, *Darwin Retried: An Appeal to Reason*, Harvard Common Press, 1971, p. 131.

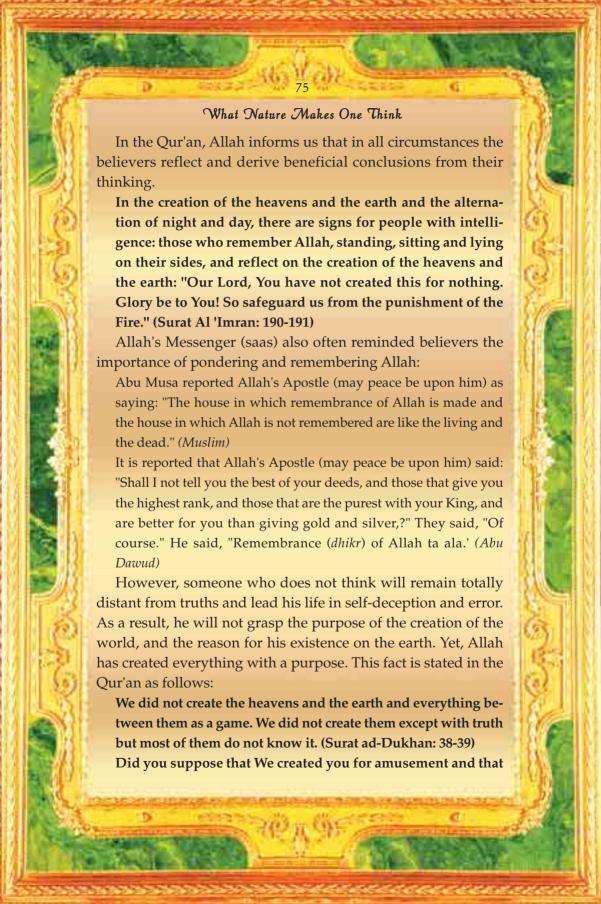
3 Richard Dawkins, *The Blind Watchmaker*, London: W. W. Norton,1986, p. 159.

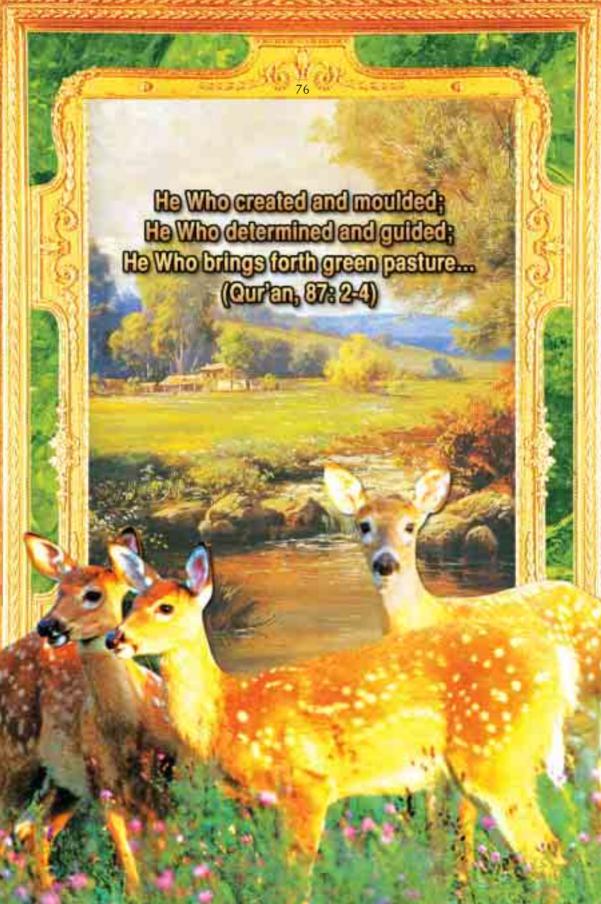


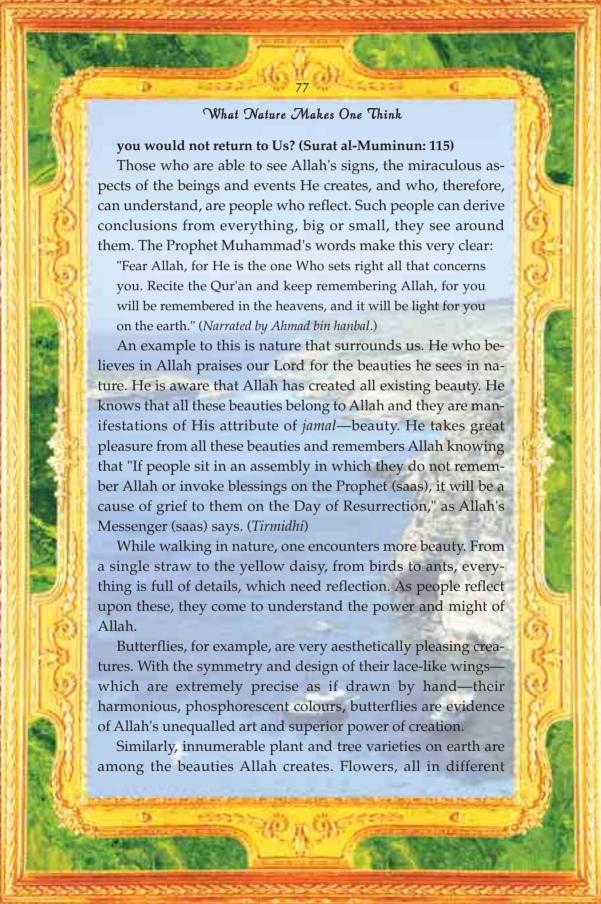


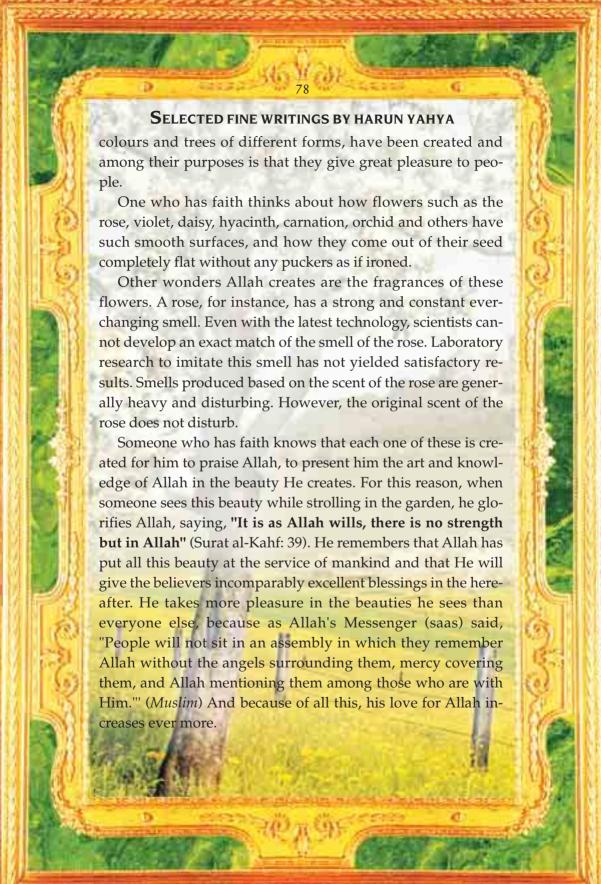


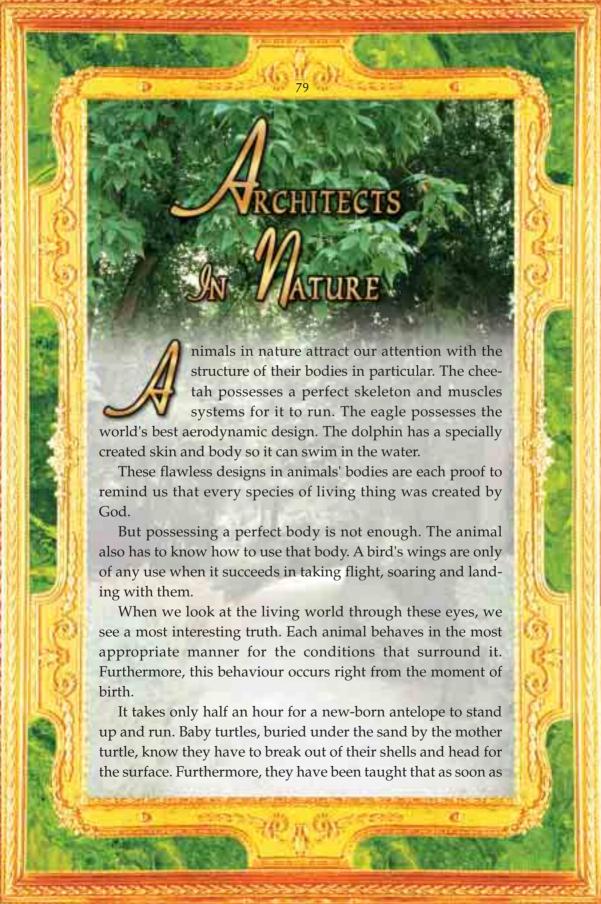


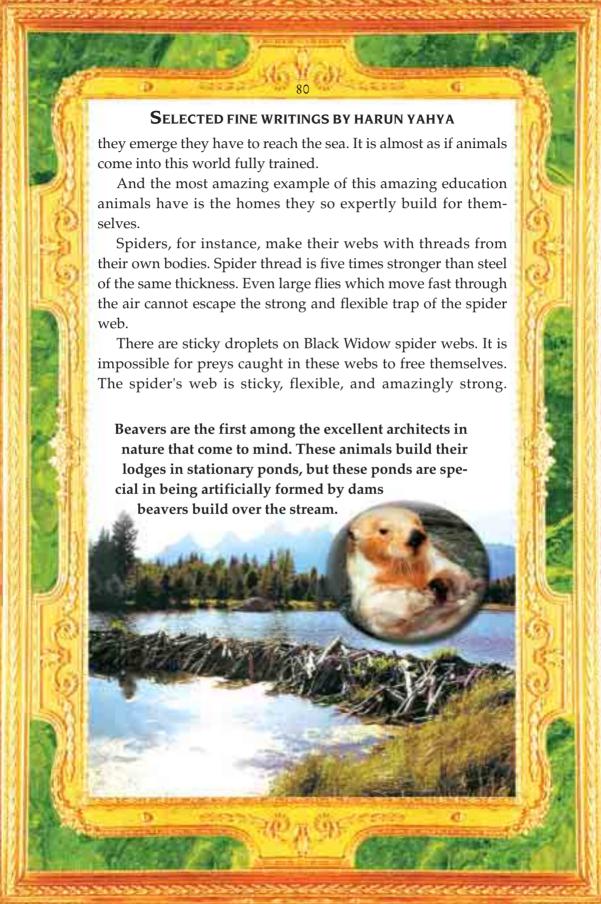


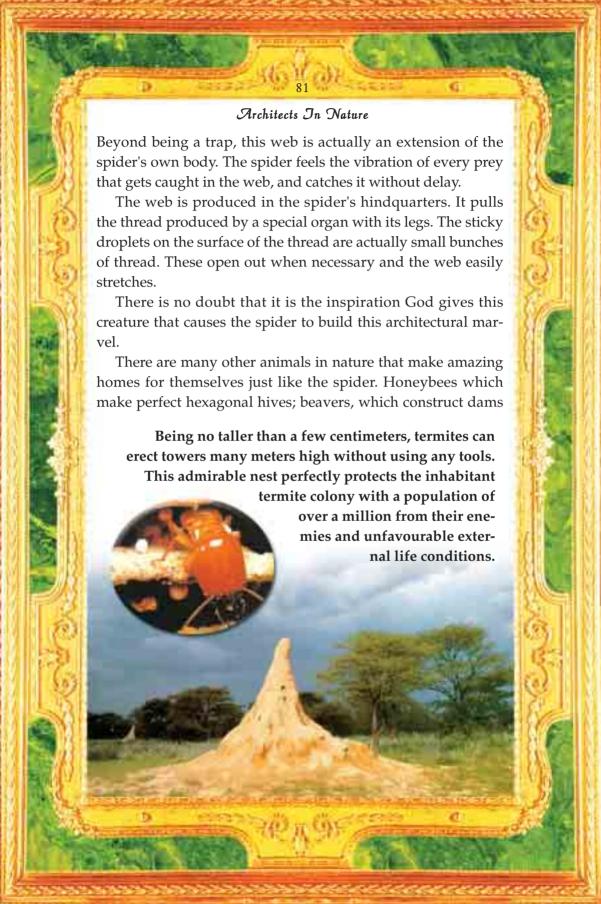


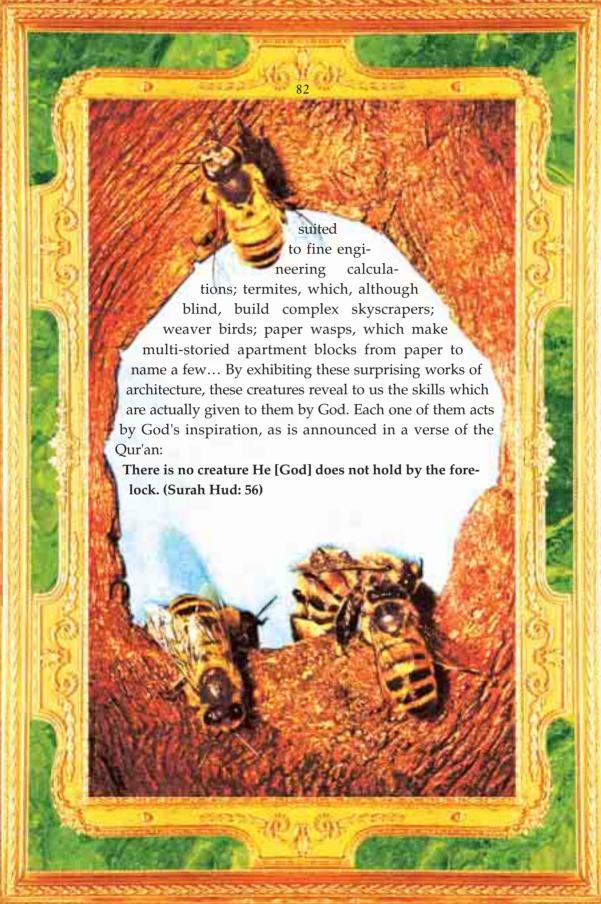


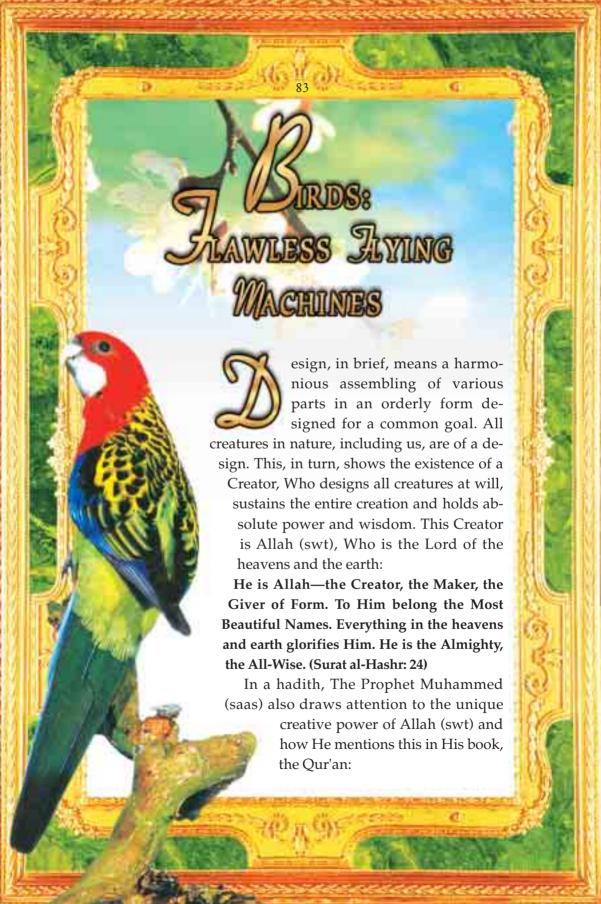












SELECTED FINE WRITINGS BY HARUN YAHYA

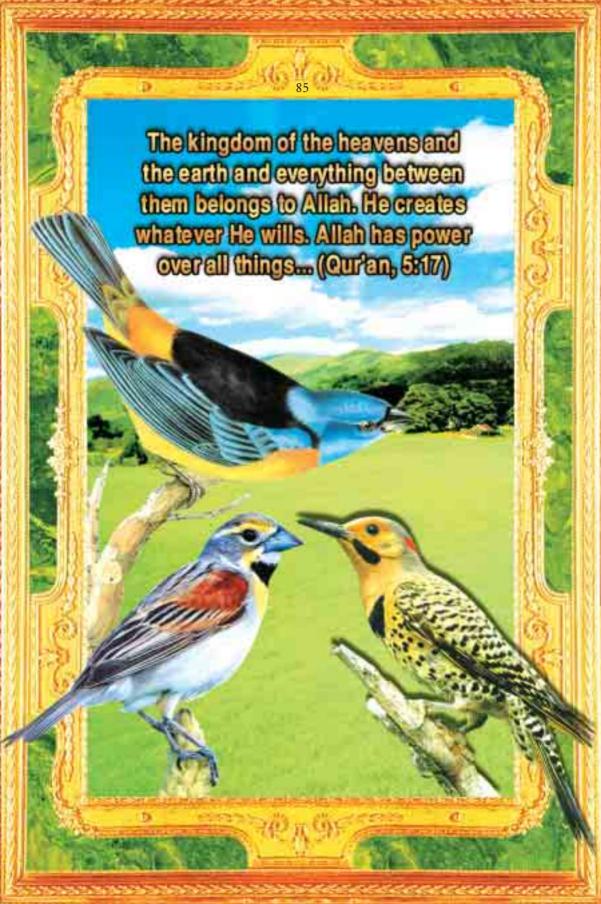
When Allah created the Creation, He wrote in His Book—and He wrote (that) about Himself, and it is placed with Him on the Throne. (*Al-Bukhari*)

Let us consider birds as an example: A close examination of birds reveals that they are designed specifically for flying. The body has been created with air-sacs and hollow bones in order to reduce body mass and overall weight. Wings are formed aerodynamically, and the metabolism is in tune with the bird's need for high levels of energy. It is obvious that the bird is a product of a certain design.

Allah (swt) has created birds without flaw just as He has the rest of the creation. This fact is manifest in every detail, as we will examine below:

The Skeleton: The strength of a bird's skeleton is more than adequate even though the bones are hollow. Better "organised" than mammals, the shoulder, hip and chest bones of birds are fused together. This design improves the strength of the bird's structure. Another feature of the skeleton of birds is that it is lighter than in all other mammals. For instance, the skeleton of the dove weighs only about 4.4% of its total body weight.

Respiratory System: The respiratory system of mammals and birds operate on completely different principles, primarily because birds need oxygen in much greater quantities than do land-dwelling animals. In land-dwelling animals, airflow is bidirectional: air travels through a network of channels, and stops at the small air sacs. Oxygen-carbon dioxide exchange takes place here. Used air follows a reverse course in leaving the lung and is discharged through the windpipe. On contrary, in birds, air flow is unidirectional. New air comes in one end, and the used air goes out the other end. This provides an uninterrupted supply of oxygen for birds, which satisfies their need for high levels of energy.





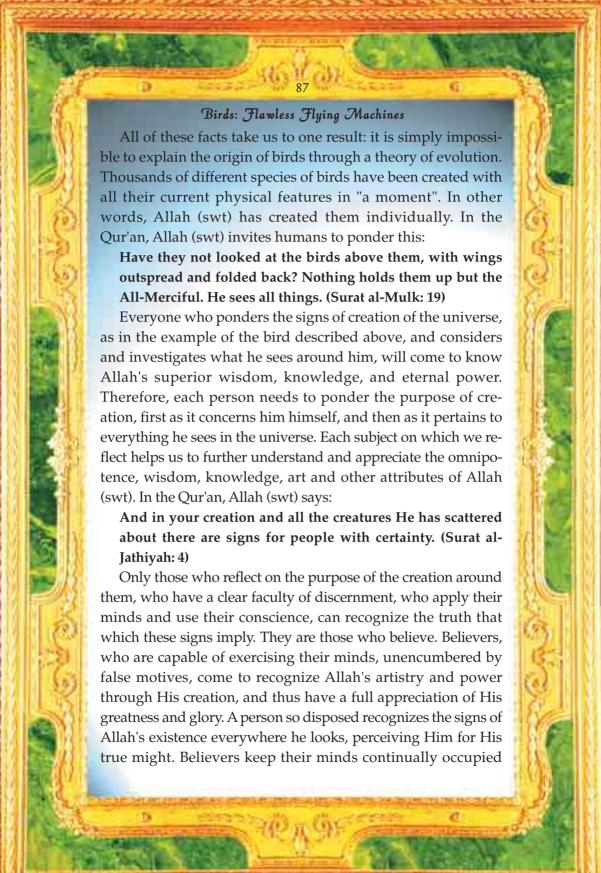
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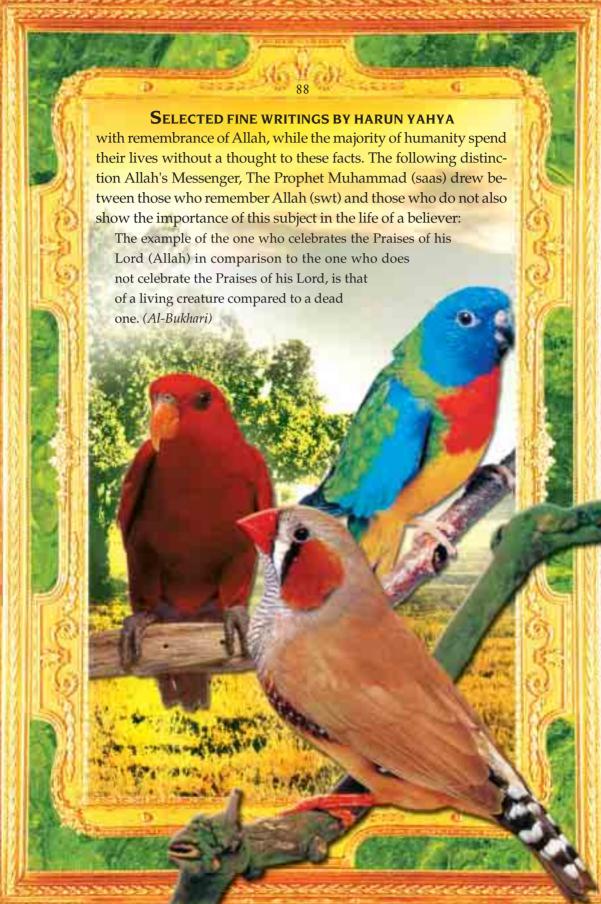
The System of Balance: The bodies of birds have been created to a special design that removes any possible imbalance in flight. The bird's head has been deliberately created light in weight so that the animal does not lean forward during flight: on average, a bird's head weight is about 1% of its body weight.

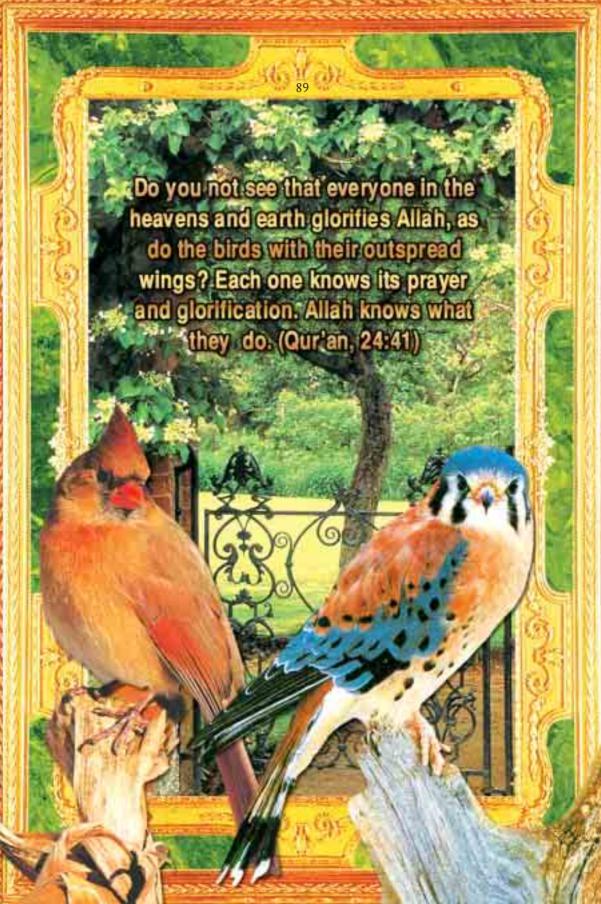
The aerodynamic structure of the feathers is another property of the system of balance in birds. The feathers, especially in the wing and tail, provide a very effective system of balance for the bird.

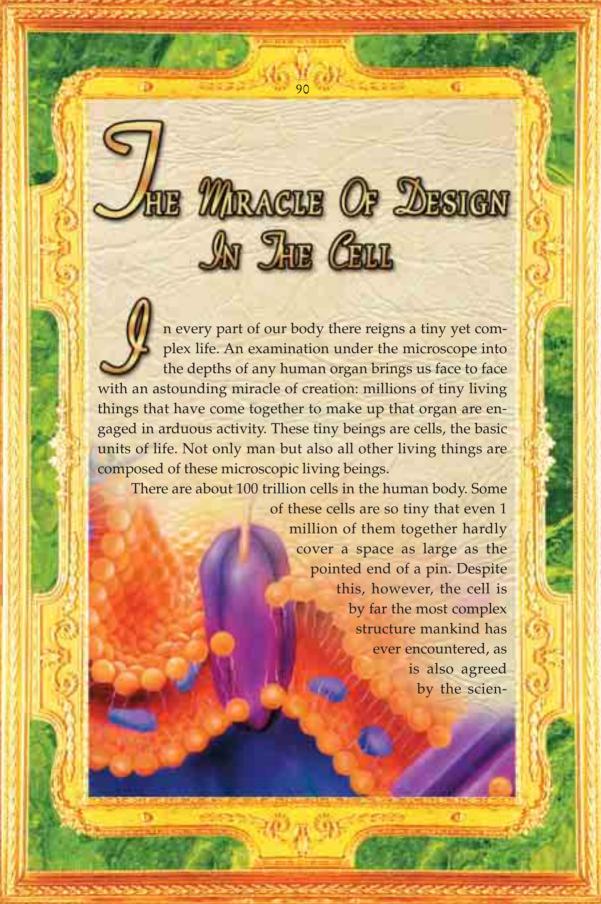
The Power and Energy Problem: Migrating birds have to store enough energy to take them through their trip. On the other hand, another necessity in flight is being as light as possible. In the meantime, the fuel has also to be as efficient as possible. In other words, while the weight of fuel has to be at a minimum, the energy output from it has to be at a maximum. But all of these problems have been solved for birds: The birds do not fly haphazardly but in a flock. They follow a certain order and form a "V" shape in the air. Every bird takes advantage of the slipstream set up by the one in front of it. This V formation also reduces the air resistance that they encounter and help them to save a considerable amount of energy.

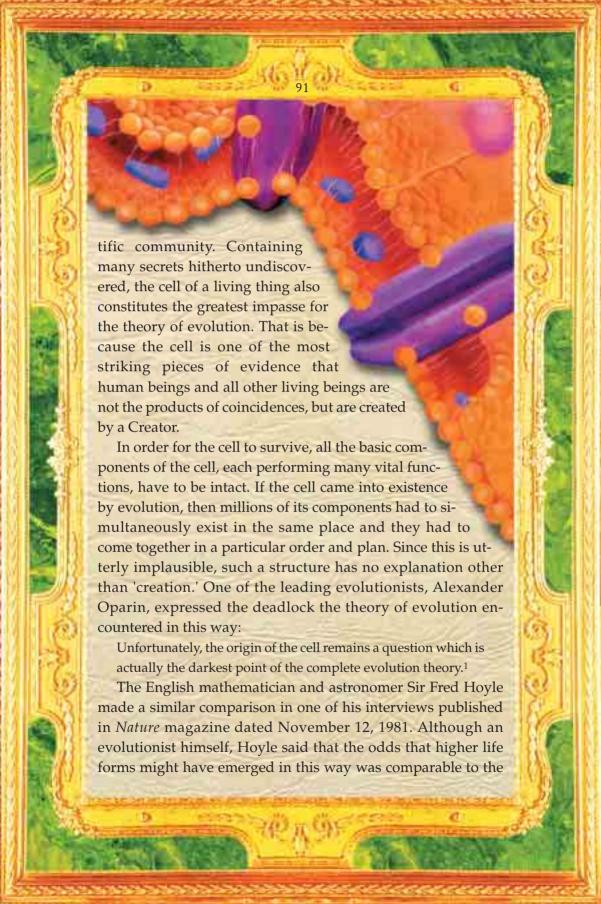
Digestion System: Due to their need for a lot of energy, birds also have a body that digests the food they eat in an optimum fashion. Birds' digestive systems enable them to make the best use of the food they eat. The circulatory system of birds has also been created in harmony with their high energy requirements. While a human's heart beats 78 times a minute, this rate is 460 for a sparrow and 615 for a humming bird. Similarly, blood circulation in birds is very fast. The oxygen that supplies all of these fast working systems is provided by special avian lungs.

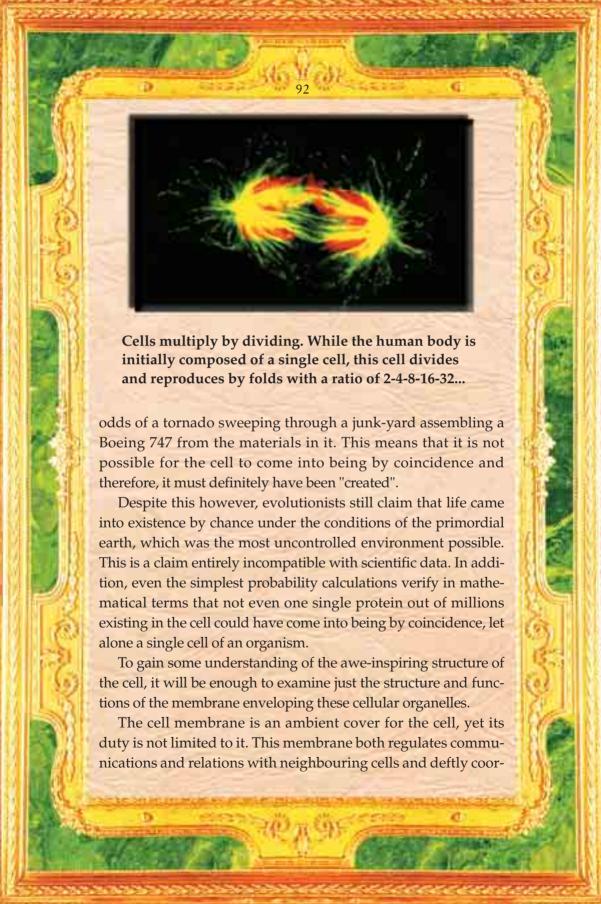












The Miracle Of Design In The Cell

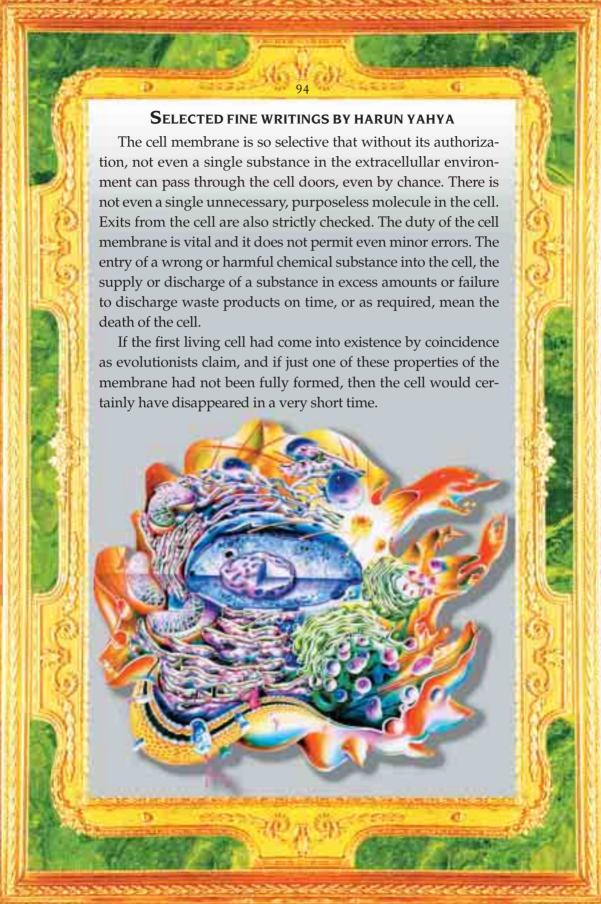
dinates and supervises the entries and exits to the cell.

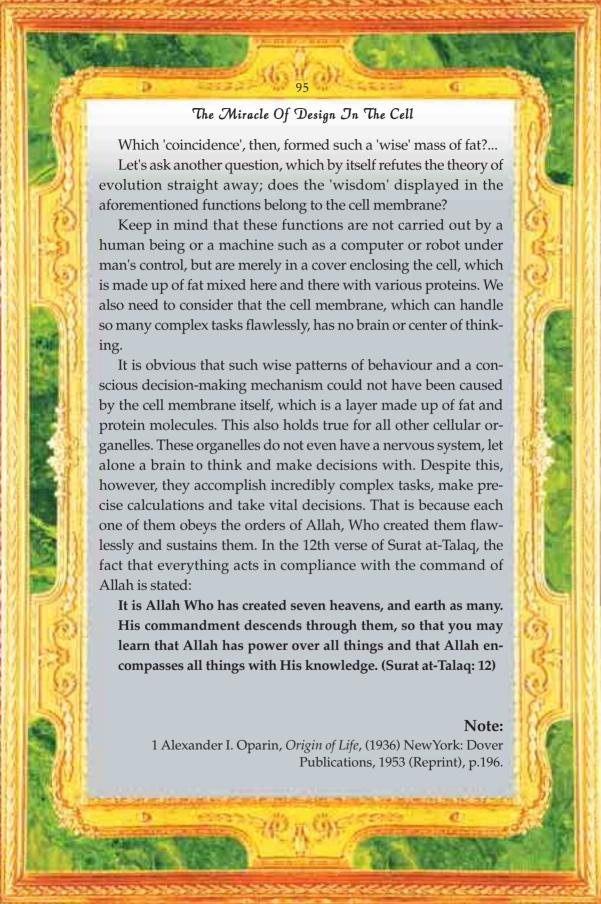
The cell membrane is so thin, at just one hundred thousandth of a millimetre, that one can detect it only under an electron microscope. The membrane resembles a double-sided endless wall. On this wall, there are doors making entry to and exit from the cell possible and receptors allowing the membrane to recognise the extracellular environment. These doors and receptors are made of protein molecules. They are located on the cell wall and meticulously check all the entries and exits to the cell.

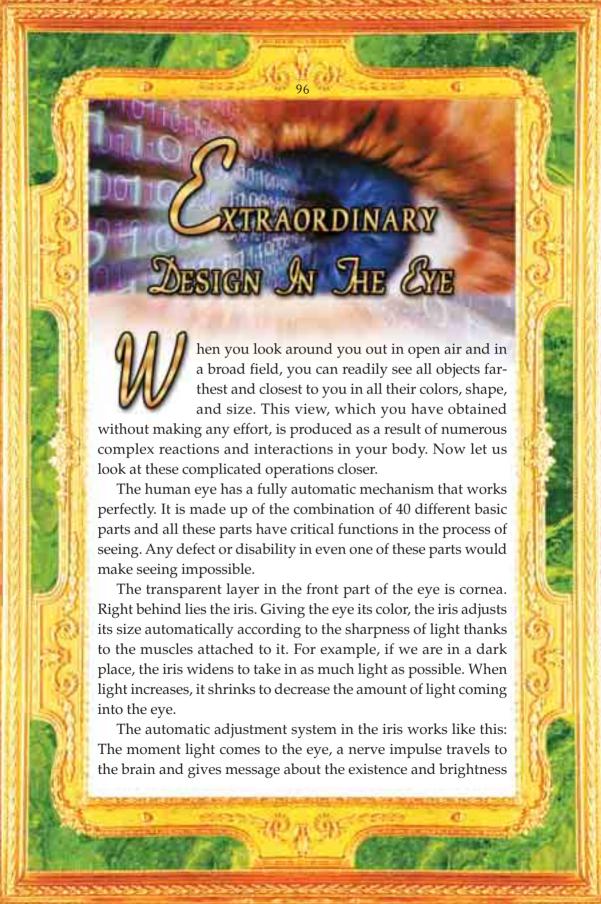
What are the accomplishments of this thin structure made up of unconscious molecules such as fat and protein? That is, which features of the membrane lead us to call it 'conscious' and 'wise'?

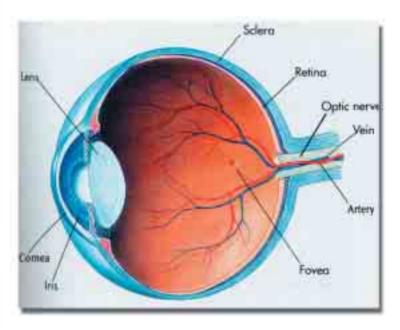
The primary duty of the cell membrane is to enclose the cellular organelles so as to keep them intact. However, it has a far more complex function than this. It supplies the substances vital for the continuity of the cell and its functions from the extracellular environment. Outside the cell, there are countless chemical substances. The cell membrane recognises the substances essential for the cell and only lets them in. It acts very economically and never allows in more than what the cell needs. Meanwhile, it detects harmful wastes in the cell right away and, without losing any time, discharges them from the cell.

Another function of the cell membrane is to instantly transmit the messages, which are received from the brain or any other part of the body via hormones, to the center of the cell. To perform these functions, it has to know all the activities and developments taking place in the cell, keep a list of required or excess substances, keep stocks under control and act under the guidance of a superior memory and decision-making skills.







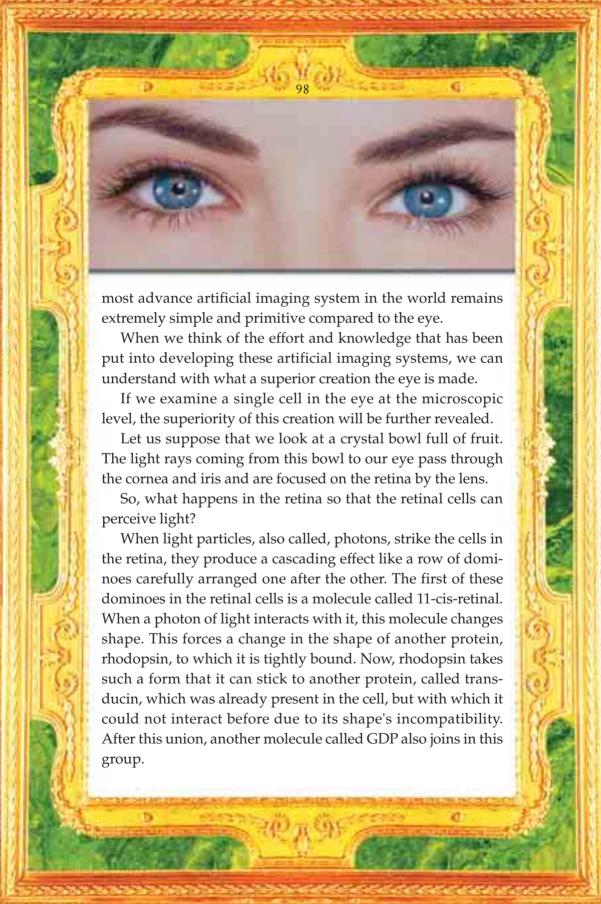


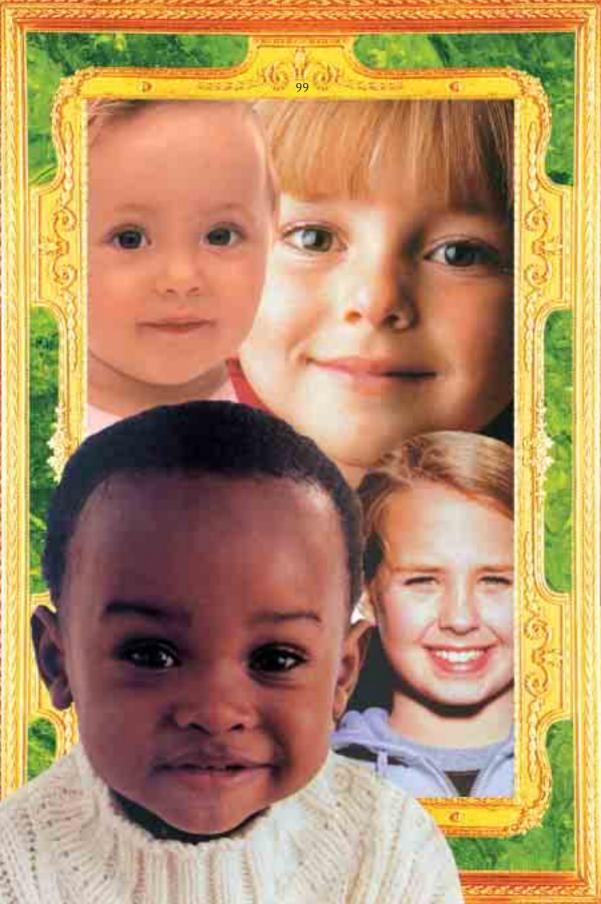
The human eye has a fully automatic mechanism that works perfectly. It is made up of the combination of 40 different basic parts and all these parts have critical functions in the process of seeing. Any defect or disability in even one of these parts would make seeing impossible.

of the light. The brain immediately sends back a signal and orders how much the muscles around the iris will contract.

Another eye mechanism working parallel to this structure is the lens. The duty of the lens is to focus the light coming to the eye onto the retina layer at the back of the eye. Thanks to the movement of the muscles around the lens, light rays coming to the eye from different angles and distances can always be focused on the retina.

All the systems we have mentioned are far smaller yet far more superior to the mechanical devices designed by the use of the latest technology in order to imitate the eye. Even the





SELECTED FINE WRITINGS BY HARUN YAHYA

Now, two proteins–rhodopsin and transducin–and a chemical molecule called GDP have bound together.

However the process has just begun. The compound called GDP now has the proper form to bind to another protein called phosphodiesterase, which always exists in the cell. After this bonding, the shape of the molecule that is produced will trigger a mechanism that will start a series of chemical reactions in the cell.

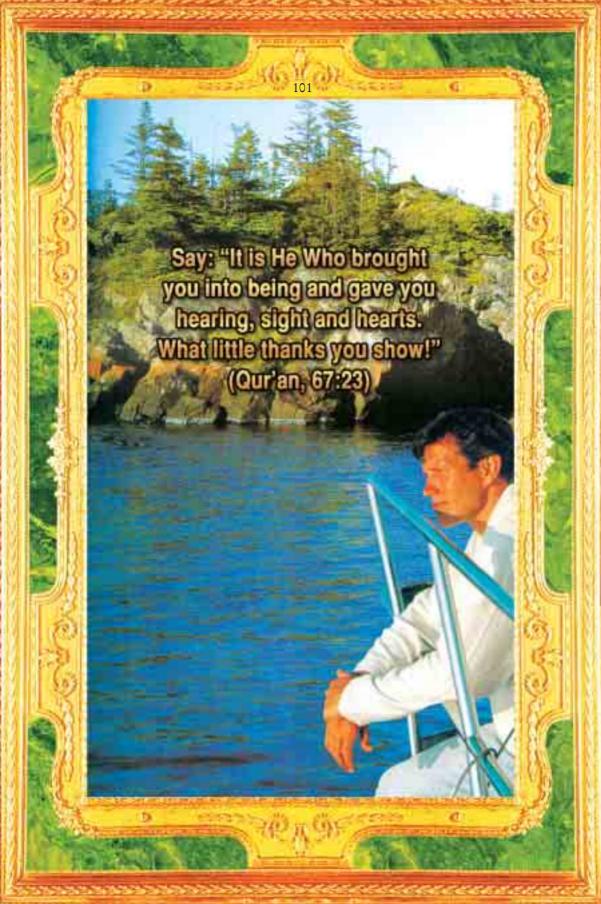
This mechanism changes the ion concentration in the cell and produces electrical energy. This energy stimulates the nerves lying right at the back of the retinal cell. Consequently, the image that came to the eye as a photon of light sets on its journey in the form of an electrical signal. This signal contains visual information about the object outside.

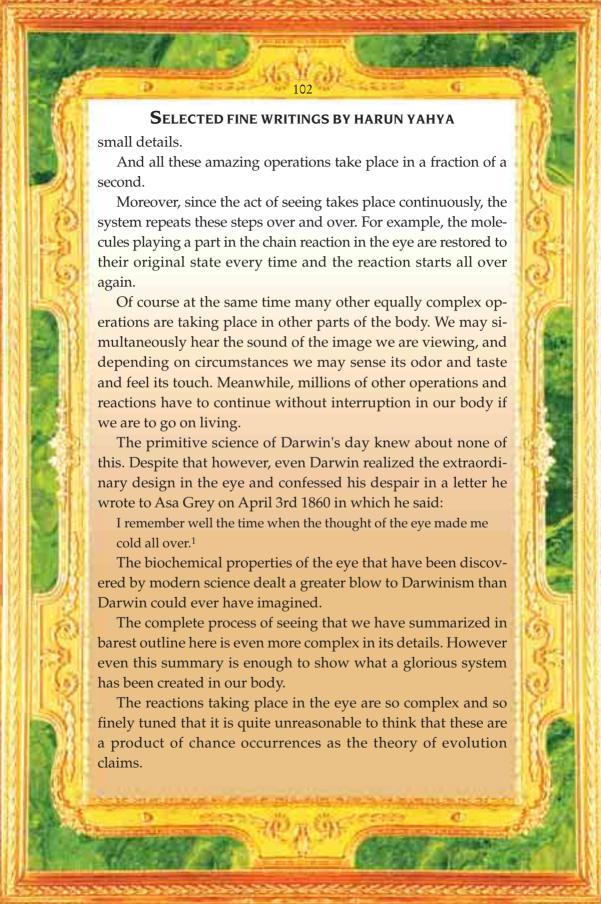
In order for seeing to take place, the electrical signals produced in the retinal cell have to be transmitted to the center of vision in the brain. Nerve cells however are not directly connected to one another: there is a tiny gap between their junction points. How then does the electrical stimulus continue on its way?

At this point, another set of complex operations takes place. The electrical energy is transformed into chemical energy without any loss of the information being carried and in this way the information is transmitted from one nerve to the next. The chemical carriers located at the junction points of nerve cells successfully convey the information contained in the stimulus coming from the eye from one nerve to another. When transferred to the next nerve, the stimulus is again converted into electrical signal and continues its way until it reaches another junction point.

Making its way to the center of vision in the brain in this way, the signal is compared to the information in the center of memory and the image is interpreted.

Finally, we see the bowl full of fruit, which we viewed before, by virtue of this perfect system made up of hundreds of





Extraordinary Design In The Eye

Michael Behe, a recognized professor of biochemistry, makes this comment on the chemistry of the eye and the theory of evolution in his book *Darwin's Black Box*:

Now that the black box of vision has been opened, it is longer enough for an evolutionary explanation of that power to consider only the anatomical structures of whole eyes, as Darwin did in the nineteenth century. Each of the anatomical steps and structures that Darwin thought were so simple actually involves staggeringly complicated biochemical processes that cannot be papered over with rhetoric.²

But as we have seen, the theory of evolution is unable to account for a single system in a single living cell, much less explain life as a whole.

Having utterly demolished the hypothesis that life is 'simple', science demonstrated to humanity a very important fact.

Life is not the product of unplanned happenings. It is the result of a perfect creation.

The perfect creation of a superior Creator, Who brought life into being, Who is God, the Lord of all the Worlds.

It is He Who created both humans and all other living beings. And man is responsible to our Lord Who created him.

God reminds man of this truth in the Qur'an:

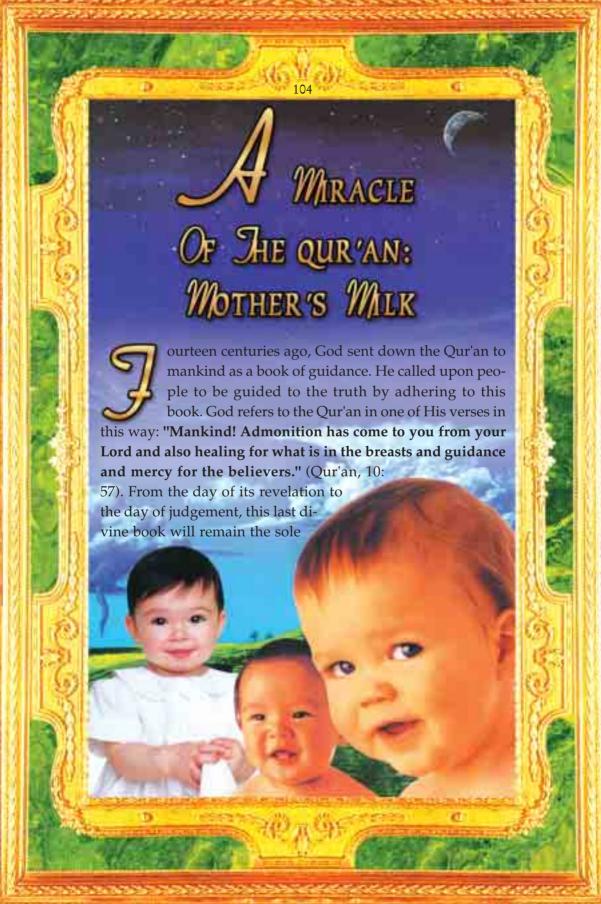
It is He Who has created hearing, sight and hearts for you. What little thanks you show! (Surat al-Muminun: 78)

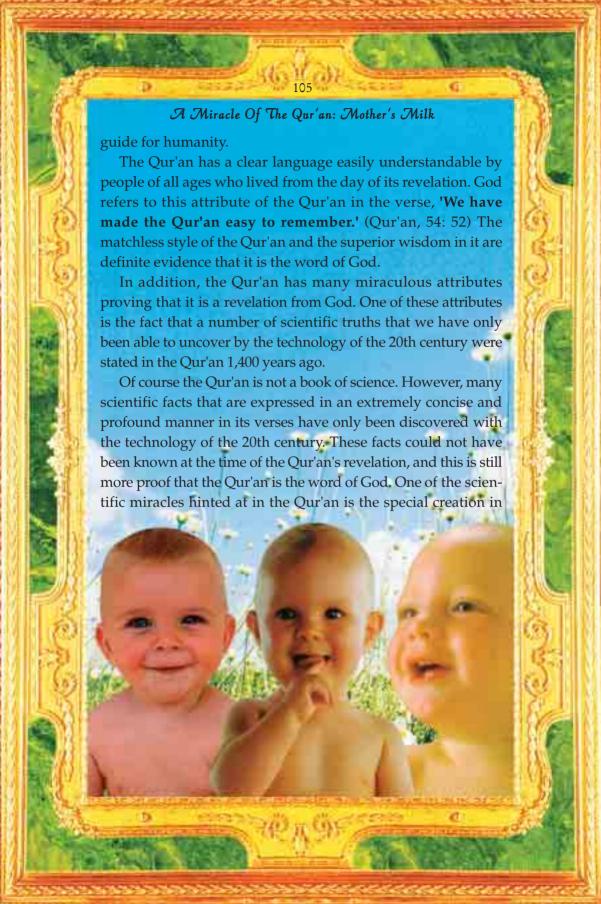
They said, 'Glory be to You!' We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise. (Surat al-Baqara: 32)

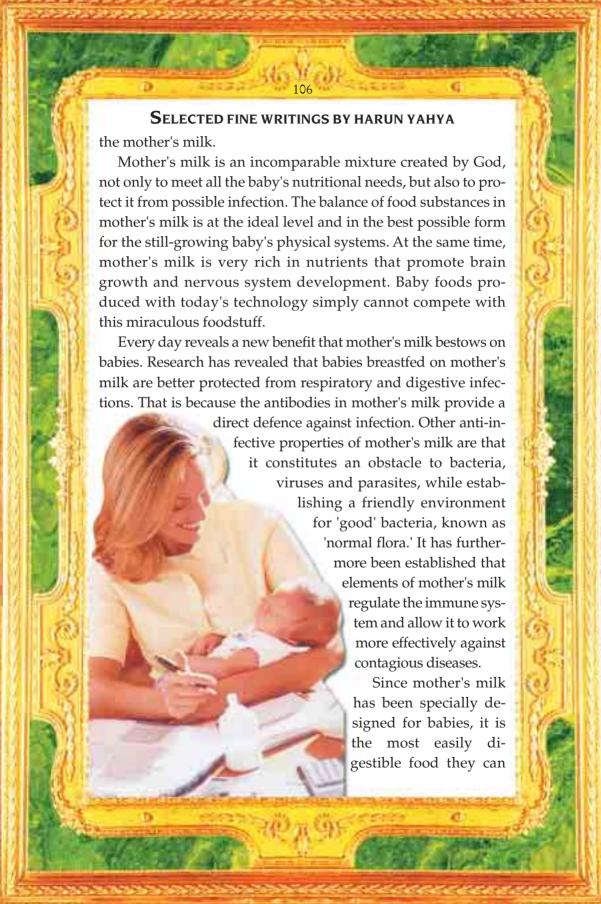
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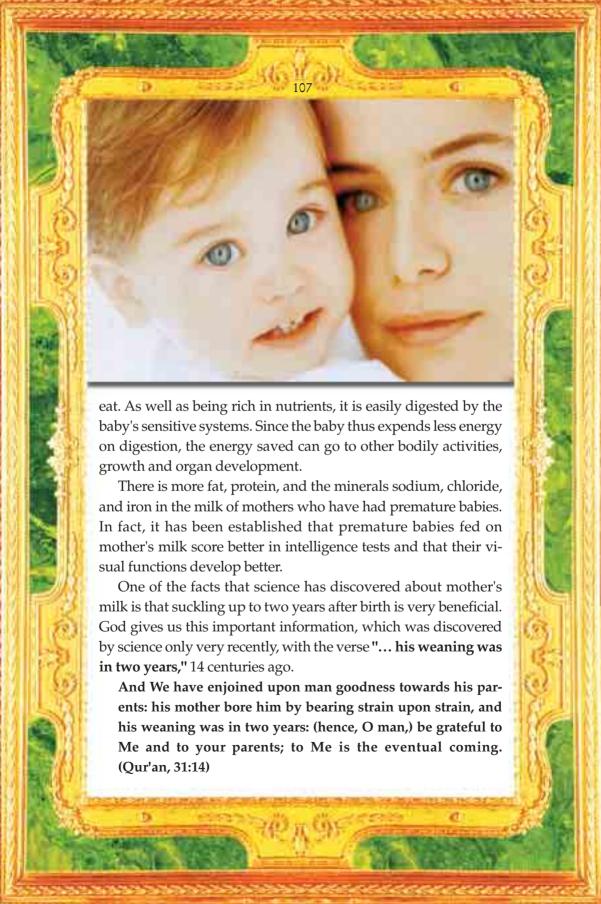
1 Norman Macbeth, *Darwin Retried: An Appeal to Reason*, Harvard Common Press, 1971, p. 131.

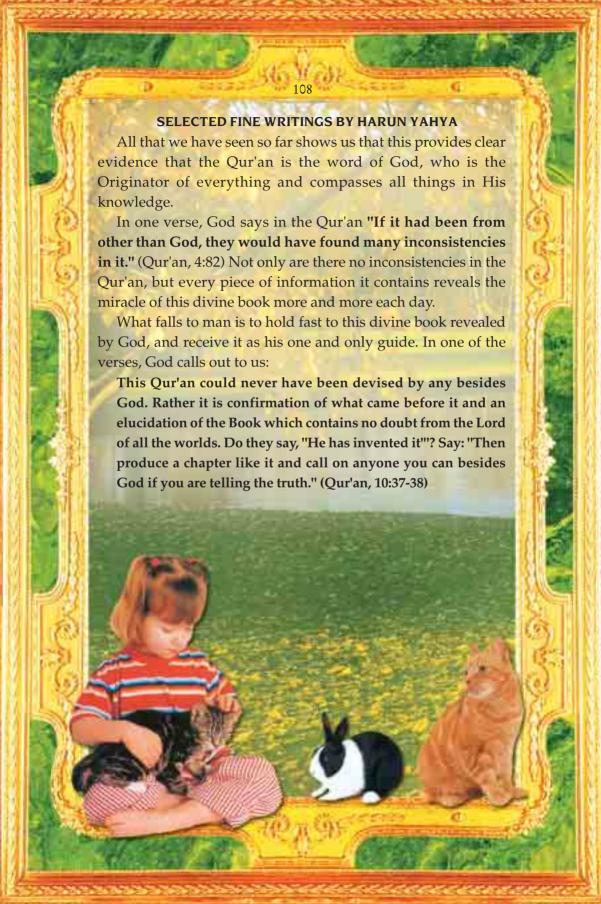
2 Michael J. Behe, Darwin's Black Box, p. 22

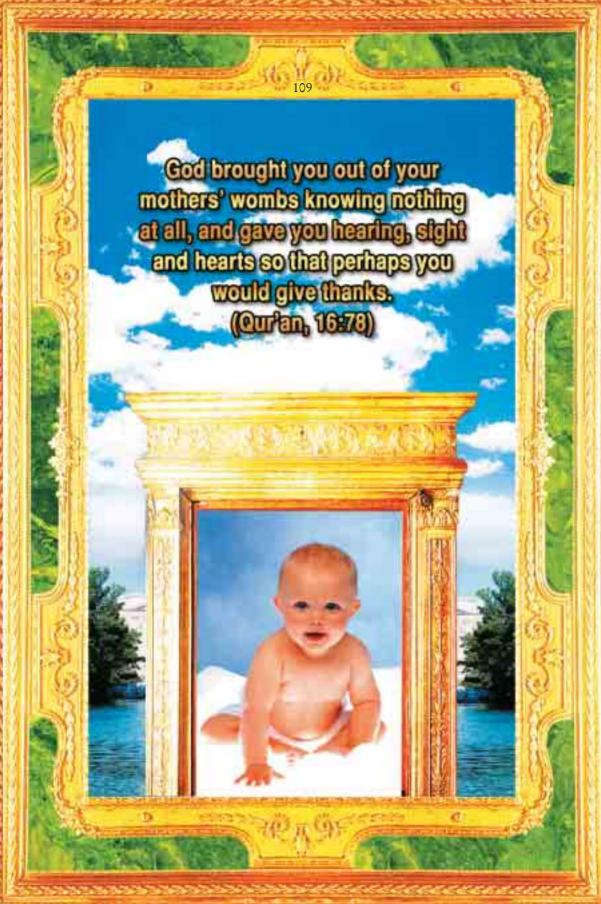


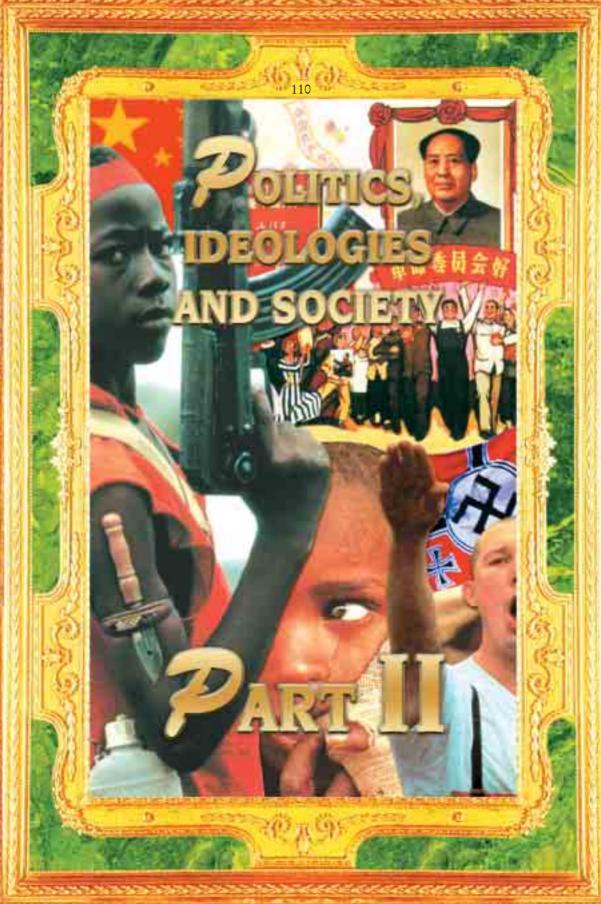


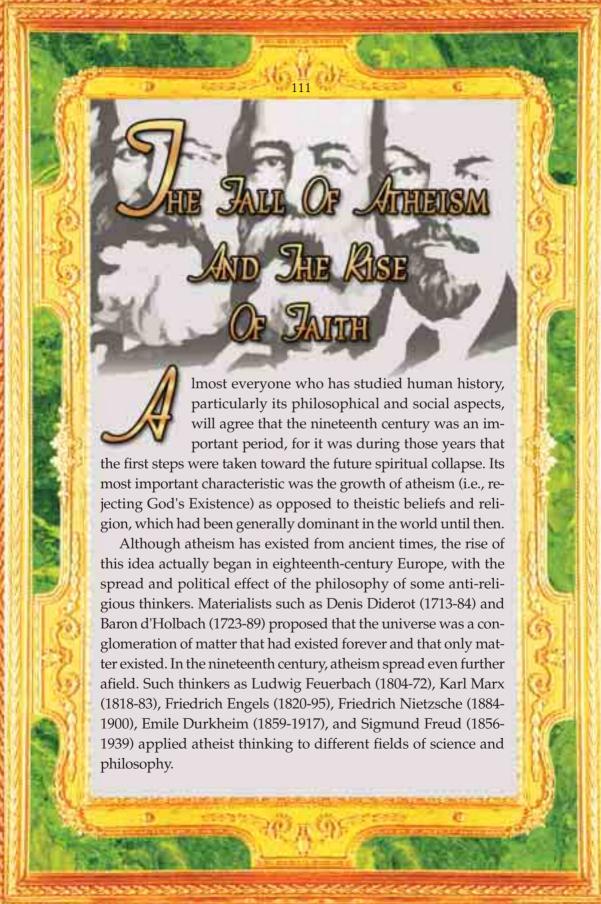


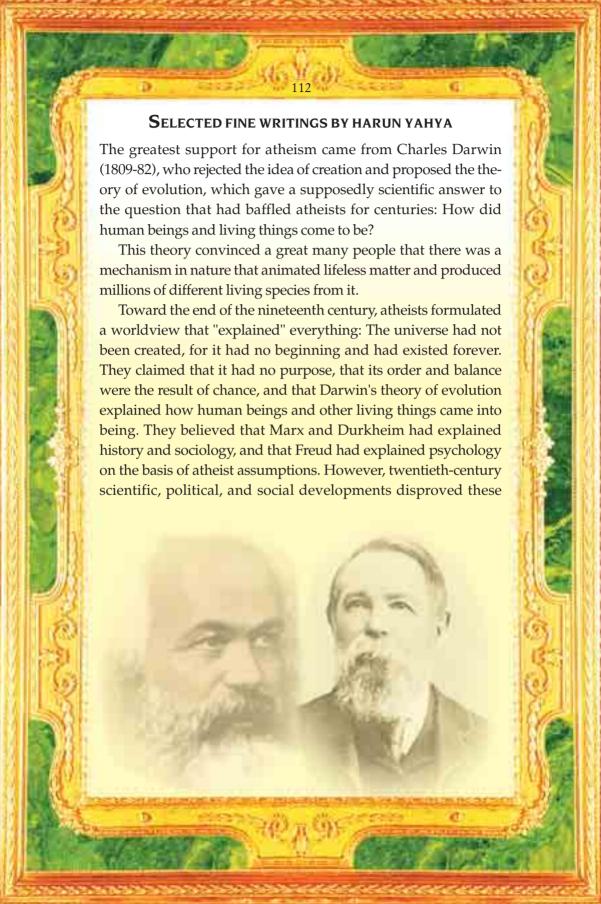


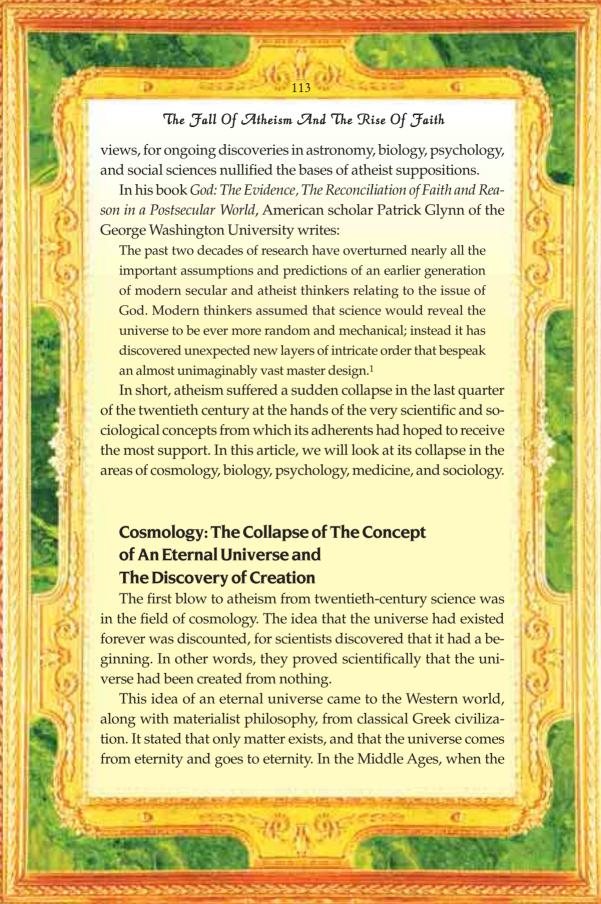


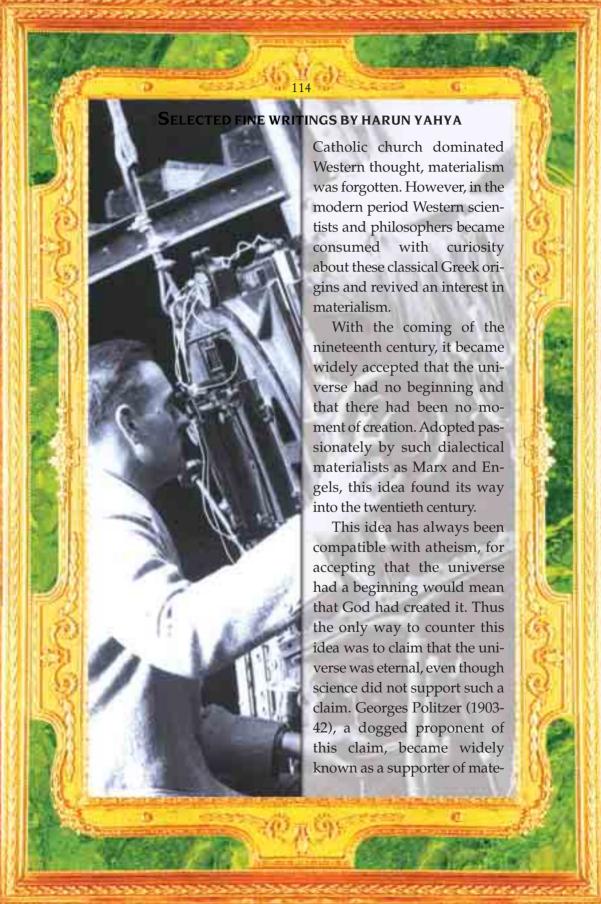


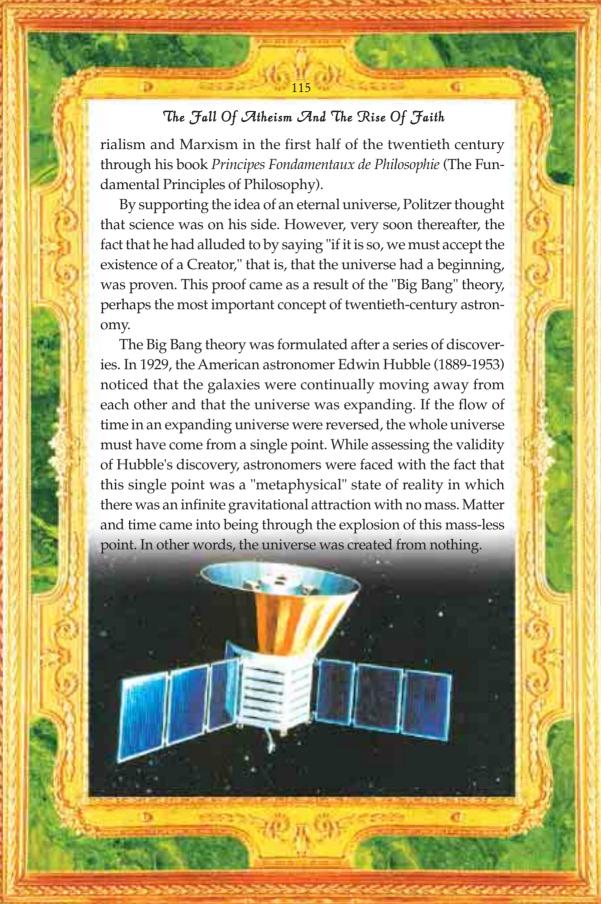












In their observations made in the 1960s, Arno Penzias and Robert Wilson detected radioactive remains of the explosion (cosmic background radiation). These observations were verified in the 1990s by the COBE (Cosmic Background Explorer) satellite.

Confronted with all of these facts, atheists have been squeezed into a corner.

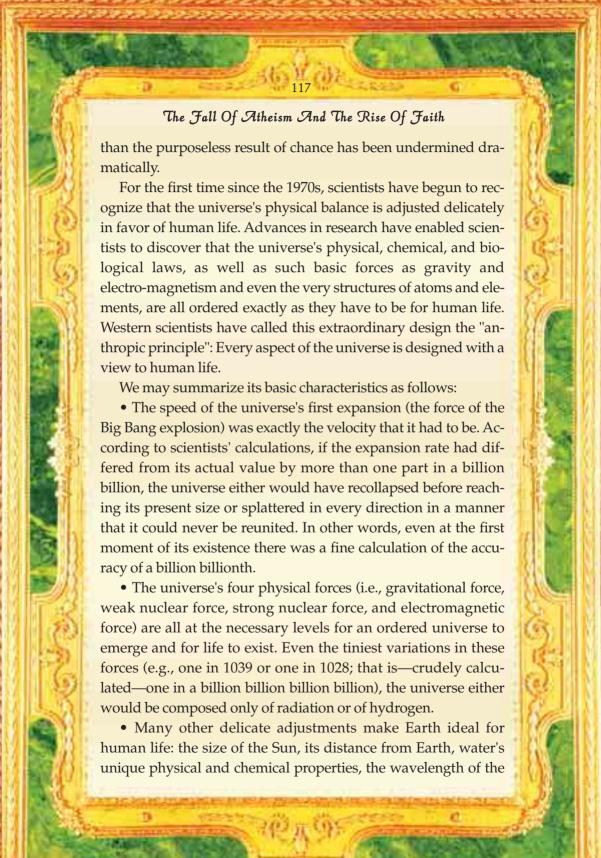
An example of the atheists' reaction to the Big Bang theory is seen in a 1989 article by John Maddox, editor of *Nature*, one of the best-known materialist-scientific journals. In his article, entitled "Down with the Big Bang," Maddox wrote that the Big Bang is "philosophically unacceptable," because "creationists and those of similar persuasions ... have ample justification in the doctrine of the Big Bang." He also predicted that it "is unlikely to survive the decade ahead."²

However, despite Maddox' hopes, the Big Bang theory continues to gain credence, and new discoveries continue to prove that the universe was created.

Thus, modern astronomy proves and states that time and matter were brought into being by an eternally powerful Creator, Who is independent of both of them. The eternal power that created the universe in which we live is God, the possessor of infinite might, knowledge, and wisdom.

Physics And Astronomy: The Collapse of The Idea of A Random Universe and The Discovery of The Anthropic Principle

A second atheist dogma rendered invalid by twentieth-century discoveries in astronomy is the idea of a random universe. The view that all matter in the universe, the heavenly bodies, and the laws that determine the relationships among them is no more



sun's rays, the way that Earth's atmosphere contains the gases necessary for respiration, and Earth's magnetic field being ideally suited to human life. (For more information on this topic, see Harun Yahya's *The Creation of the Universe*, Al-Attique Publishers, 2001)

This delicate balance is among the most striking discoveries of modern astrophysics. Paul Davies, the well-known astronomer, writes in the last paragraph of his *The Cosmic Blueprint*:

The impression of Design is overwhelming.3

In short, the idea of a random universe, perhaps atheism's most basic pillar, has been proved invalid. Scientists now openly speak of materialism's collapse.⁴ God reveals the falsity of this idea in the Qur'an: "We did not create heaven and Earth and everything between them to no purpose. That is the opinion of those who disbelieve..." (Qur'an, 38: 27), and science confirmed that truth in the 1970s.

Quantum Physics and The Discoveryof Divine Wisdom

One area of science that shatters the materialist myth and gives positive evidence for theism is quantum physics.

Quantum physics deals with matter's tiniest particles, also called the "sub-atomic realm." In school, everyone learns that matter is composed of atoms. Atoms are made up of a nucleus and several electrons spinning around it. One strange fact is that all of these particles take up only some 0.0001 percent of the atoms. In other words, an atom is something that is 99.9999 percent "empty."

Even more interestingly, further examination shows that the nuclei and electrons are made up of much smaller particles called

"quarks," which are not even particles in the physical sense; rather, they are simply energy. This discovery broke the classical distinction between matter and energy. It now appears that only energy exists in the material universe, and that matter is just "frozen energy."

There is a still more intriguing fact: Quarks, those packets of energy, act in such a way that they may be described as "conscious." Physicist Freeman Dyson, when accepting the Templeton Prize for Progress in Religion (2000), stated that:

Atoms are weird stuff, behaving like active agents rather than inert substances. They make unpredictable choices between alternative possibilities according to the laws of quantum mechanics. It appears that mind, as manifested by the capacity to make choices, is to some extent inherent in every atom.⁵

In other words, there is information behind matter, information that precedes the material realm.

John Archibald Wheeler, professor of physics at Princeton University and recipient of the Einstein Award (2003), explained the same fact when he said that the "bit" (the binary digit) of information gives rise to the "it," the substance of matter.⁶ According to Schroeder, this has a "profound meaning":

The matter/energy relationships, the quantum wave functions, have profound meaning. Science may be approaching the realization that the entire universe is an expression of information, wisdom, an idea, just as atoms are tangible expressions of something as ethereal as energy.⁷

This wisdom is such an omniscient thing that it covers the whole universe:

A single consciousness, a universal wisdom, pervades the universe. The discoveries of science, those that search the quantum nature of subatomic matter, have moved us to the brink of a startling realization: all existence is the expression of this wisdom. In

the laboratories we experience it as information that first physically articulated as energy and then condensed into the form of matter. Every particle, every being, from atom to human, appears to represent a level of information, of wisdom.⁸

This means that the material universe is not a purposeless and chaotic heap of atoms, as the atheist/materialist dogma assumes, but instead is a manifestation of a wisdom that existed before the universe and that has absolute sovereignty over everything that exists. In Schroeder's words, it is "as if a metaphysical substrate was impressed upon the physical."

This discovery shatters the whole materialist myth and reveals that the visible material universe is just a shadow of a transcendent Absolute Being.

Quantum is really the point at which science and theology meet. The fact that the whole universe is pervaded by a wisdom was revealed in the Qur'an fourteen centuries ago. One verse reads:

Your god is God alone, there is no god but Him. He encompasses all things in His knowledge. (Qur'an, 20:98)

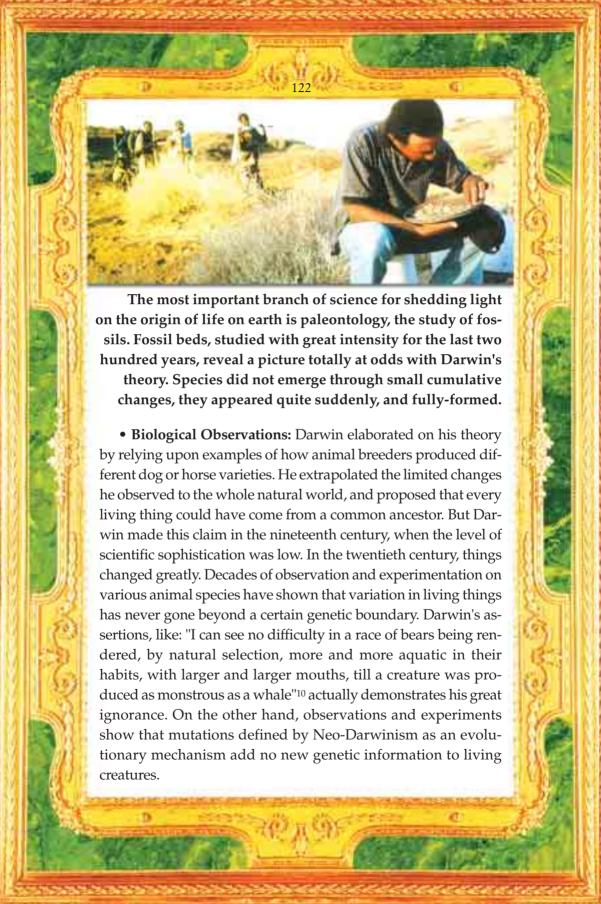
The Natural Sciences: The Collapse of Darwinism And The Victory of "Intelligent Design"

As stated earlier, one of the main supports for atheism's rise to its zenith in the nineteenth century was Darwin's theory of evolution. By asserting that the origin of human beings and all other living things lay in unconscious natural mechanisms, Darwinism gave atheists the scientific guise they had been seeking for centuries. That time's most passionate atheists adopted his theory, and such atheist thinkers as Karl Marx and Friedrich Engels made its elucidation the basis of their philosophy. The relation-

ship between Darwinism and atheism born at that point in time has continued until our own time.

But, at the same time, this core belief of atheism is the very one that has received the greatest blow from twentieth-century science. Discoveries in paleontology, biochemistry, anatomy, genetics, and other scientific fields have shattered the theory of evolution (See Harun Yahya's *Darwinism Refuted*). We have dealt with this fact in far more detail elsewhere. However, in short, we can say the following:

• Paleontology: Darwin's theory rests on the assumptions that all species come from a single common ancestor and that they diverged from one another over a long period of time by means of small gradual changes. Supposedly, the required proofs would be discovered in the fossil record or the petrified remains of living things. But fossil research conducted during the twentieth century presents a totally different picture, for no fossil of a single undoubted intermediate species, one that would substantiate this theory of gradual evolution among species, has been found. Moreover, every taxon (an animal or plant group having natural relations) appears suddenly in the fossil record, and no trace has ever been found of any previous ancestors. The phenomenon known as the Cambrian Explosion, which scientists classify as a period of time that occurred 540 to 490 million years ago, is especially interesting. In that early geological period, nearly all of the animal kingdom's phyla (major groups with significantly different body structures) appeared suddenly. The sudden emergence of many different categories of living things with totally different body structures and extremely complex organs and systems (e.g., mollusks, arthropods, echinoderms, and, as recently discovered, even vertebrates) rendered the theory of evolution invalid and proved creation, for as evolutionists also agree, a taxon's sudden emergence implies purposeful design, and this means creation.



- The Origin of Life: Darwin spoke about a common ancestor, but never mentioned how this person came to be. His only conjecture was that the first cell could have formed as a result of random chemical reactions "in some small warm little pond." But those evolutionary biochemists who sought to close this hole in Darwinism were frustrated by the fact that all of their observations and experiments showed that no living cell could arise within inanimate matter by means of random chemical reactions. Even the English atheist astronomer Fred Hoyle expressed that such a scenario "is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein."
- Intelligent Design: Scientists who study cells and their molecules, along with the cells' remarkable organization within the body, and the bodily organs' delicate order and plan are faced with proof that evolutionists strongly wish to reject: The world of living things is permeated by designs too complex to be found in any technological equipment. Intricate examples of design, including our eyes that are far superior to any camera, the wings of birds that have inspired flight technology, the complexly integrated system of the cells of living things, and the remarkable information stored in DNA have vitiated the theory of evolution, which regards living things as the product of blind chance.

By the end of the twentieth century, all of these facts had squeezed Darwinism into a corner. Today, in the United States and other Western countries, the theory of intelligent design is gaining ever-increasing acceptance among scientists. Those who defend it say that Darwinism has been a great error in the history of science, and that it came to be so by imposing materialist philosophy on the scientific paradigm. Scientific discoveries show that there is a design in living things, which proves creation. In short, science proves once more that God created all living things.

Psychology: The Collapse of Freudianism and The Acceptance of Faith

The representative of nineteenth-century atheism in psychology was the Austrian psychiatrist Sigmund Freud (1856-1939). Freud's greatest assault was against religion. In his *The Future of an Illusion*, originally published in 1927, Freud proposed that religious faith was a kind of mental illness (neurosis) that would disappear completely as humanity progressed. Due to the primitive scientific conditions of the time, his theory was proposed without either the requisite research and investigation or any scholarly literature or possibility of comparison. Therefore, its claims were extremely deficient.

After Freud, psychology developed on an atheist foundation. Moreover, the founders of other schools of psychology were passionate atheists. A 1972 poll among the members of the American Psychological Association revealed that only 1.1 percent of psychologists in the country had any religious beliefs. ¹³

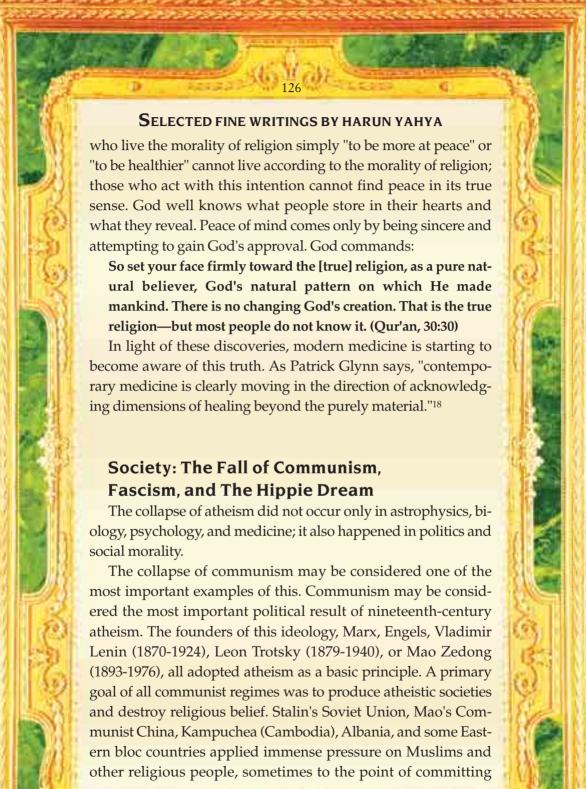
But most psychologists who fell into this great deception were undone by their own psychological investigations. The

basic suppositions of Freudianism were shown to have almost no scientific support. Moreover, religion was shown not to be a mental illness, as Freud and some other psychological theorists declared, but rather a basic element of mental health.

As Glynn says, "modern psychology at the close of the twentieth century seems to be reacquainting itself with religion," and "a purely secular

Sigmund Freud





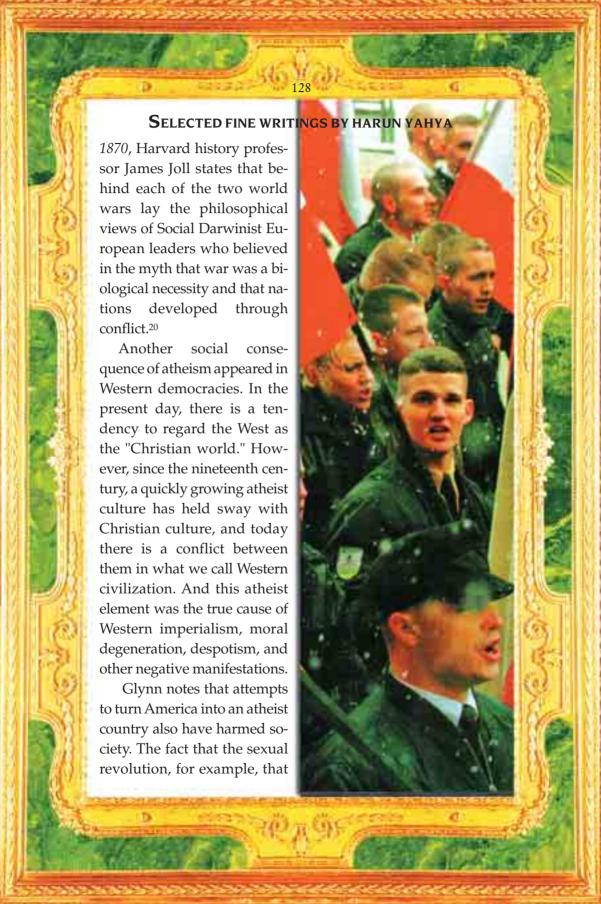
mass murder.

Yet, amazingly, at the end of the 1980s, this bloody atheist system collapsed. When we examine the reasons for this dramatic fall, we see that what collapsed was actually atheism. Patrick Glynn writes:

To be sure, secular historians would say that the greatest mistake of Communism was to attempt to defy the laws of economics. But other laws, too, came into play ... Moreover, as historians penetrate the circumstances of the Communist collapse, it is becoming clearer that the Soviet elite was itself in the throes of an atheistic "crisis of faith." Having lived under an atheistic ideology—one that consisted of lies and that was based on a "Big Lie"— the Soviet system suffered a radical demoralization, in every sense of that term. People, including the ruling elite, lost all sense of morality and all sense of hope. 19

The twentieth century documented not only the fall of communism, but also that of fascism, another fruit of nineteenth-century anti-religious philosophy. Fascism is the outcome of a philosophy that may be called a mixture of atheism and paganism, and is intensely hostile to theist religions. Friedrich Nietzsche (1844-1900), who may be called the father of fascism, extolled the morality of barbarous idolatrous societies, attacked Christianity and other monotheistic religions, and even called himself the "Anti-Christ." His disciple, Martin Heidegger (1889-1976), was an avid Nazi supporter, and the ideas of these two atheist thinkers gave impetus to the terrifying savagery of Nazi Germany. The Second World War, which caused the death of 55 million people, is another example of the calamity that such atheist ideologies as fascism and communism have brought upon humanity.

At this point, we must recall Social Darwinism, another atheist ideology that helped cause both world wars. In his *Europe Since*



spread during the 1960s and 1970s caused immense social damage in terms of traditional moral values is accepted even by secular historians.²¹

The hippie movement was a demonstration of this social damage. A world without religion actually brought them to an unhappy end. The hippy leaders of the 1960s either killed themselves or died from drug-induced comas in the early 1970s. Many other young hippies shared a similar fate.

Members of the same generation who turned to violence found themselves on the receiving end of violence. The 1968 generation, which turned its back on God and religion and imagined they could find salvation in such concepts as revolution or selfish Epicureanism, ruined both themselves and their own societies.

The Movement Toward Religious Morality

The facts given above clearly show that atheism is undergoing an inevitable collapse. In other words, humanity is—and will be—turning toward God, and not only in the scientific and political communities. From prominent statesmen to movie stars and pop artists, those who influence opinion in the West are far more religious than they used to be. Many people have seen the truth and come to believe in God after having lived for years as atheists.

Interestingly, the developments contributing to this result also began in the second half of the 1970s. The anthropic principle first appeared in the 1970s, and scientific criticism of Darwinism started to be loudly voiced at the same time. The turning point against Freud's atheist dogma was M. Scott Peck's *The Road Less Traveled*. For this reason, Glynn, in the 1997 edition of his book, writes that "over the past twenty years, a significant body of evidence has emerged, shattering the foundations of the long-domi-

nant modern secular worldview."22

Surely, the fact that the atheist worldview has been shaken means that another worldview is rising, which is belief in God. Since the end of the 1970s (or, from the beginning of the fourteenth century according to the Muslim calendar), the world has seen a rise in religious values. Like other social processes, because this develops over a long period of time instead of all at once, a majority of people may not notice it. However, those who evaluate the development a little more carefully see that the world is at a major turning point in the realm of ideas.

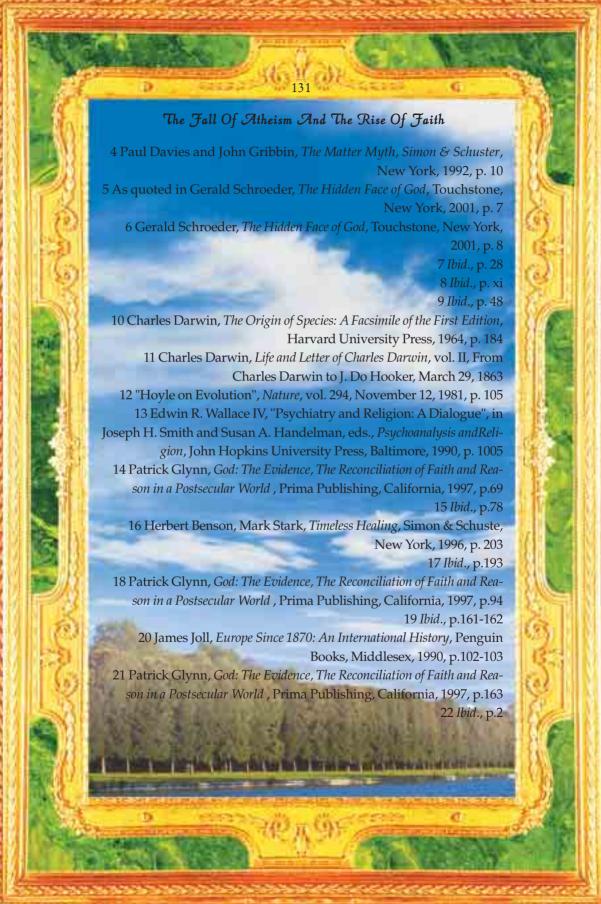
Conclusion

We are living at an important time. Atheism, which people have tried for hundreds of years to portray as the "way of reason and science," is proving to be mere irrationality and ignorance. Materialist philosophy, which sought to use science for its own ends, has been defeated by science. A world rescuing itself from atheism will turn to God and religion. But, to what religion will it turn? With God's permission, that religion will be Islam.

The time is fast approaching when many people who are living in ignorance with no knowledge of religious morality will be graced by faith in the impending post-atheist world.

Notes:

- 1 Patrick Glynn, *God: The Evidence, The Reconciliation of Faith and Reason in a Postsecular World*, Prima Publishing, California, 1997, pp.19-20
- 2 John Maddox, "Down with the Big Bang", *Nature*, vol. 340, 1989, p. 378
 - 3 Paul Davies, *The Cosmic Blueprint*, London: Penguin Books, 1987, p. 203



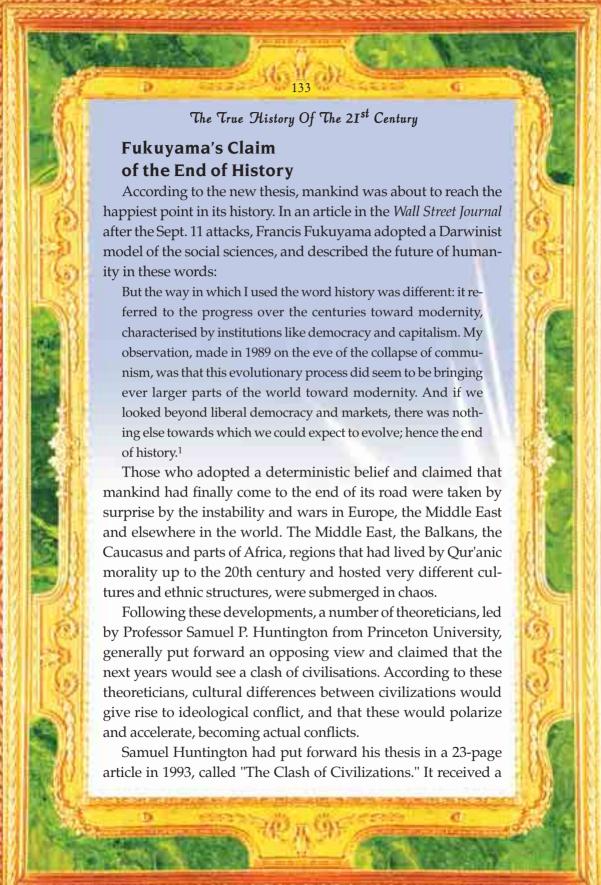


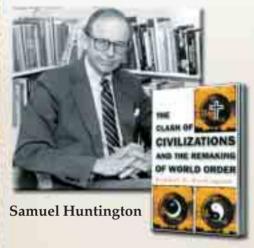
THE TRUE AISTORY OF THE 21st CENTURY

he 20th century was one of the most important in the history of mankind. As it drew to an end, advances in the scientific and technological fields inevitably gave rise to questions as to the shape of the century to follow.

At the end of the 1980s, the disappearance of a bi-polar world led to attitudes to the likely course of history. That position was known as "the new world order." In a short time, it was placed on a number of theoretical foundations.

One of the new period's most important theoreticians, Francis Fukuyama, claimed that liberal capitalist values were the highest which mankind could attain. In his article "The End of History" that sparked off a whole debate, he suggested that political systems and concepts of living were coming to resemble one another in all parts of the world. In his view, the defining characteristic of ideologies had disappeared, and the world was falling into a competition based on economics. That was not the first time such a claim had been made, of course. Even before Fukuyama, the thesis that history developed by means of competition and conflict had been suggested in the framework of a deterministic and Darwinist concept of history.





mixed reception when first proposed. Recent developments and statements by some Western statesmen have again livened up the debate on the thesis.

As the world entered a new age, ideologues such as Huntington, like Fukuyama, suggested that ideologies had lost

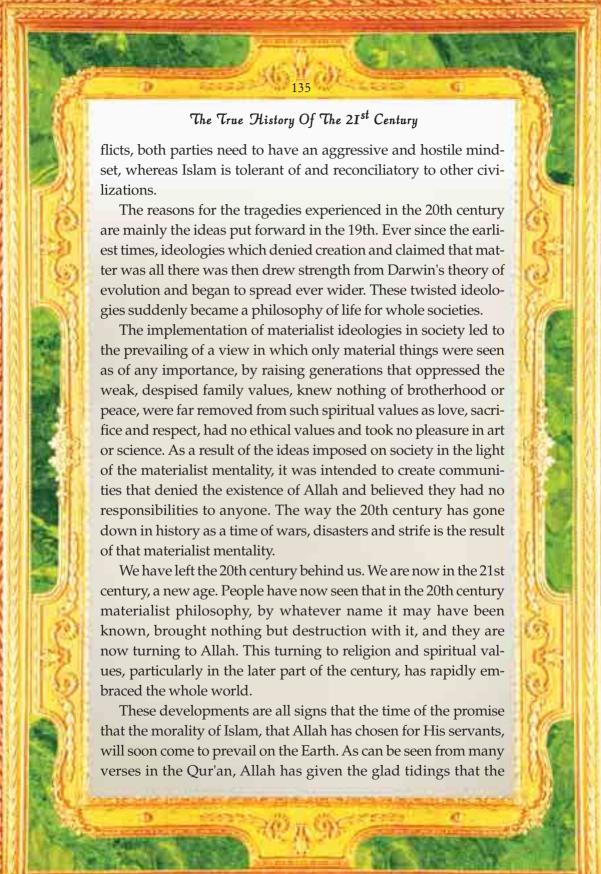
their defining characteristics and that there had been a return to the times when civilizations sought their inspiration from religion. According to Huntington's ideas, the conflict between civilizations would grow. In the next century, the world would turn into a place of conflict. Huntington expected the greatest conflict to be between the Western and Islamic civilizations.

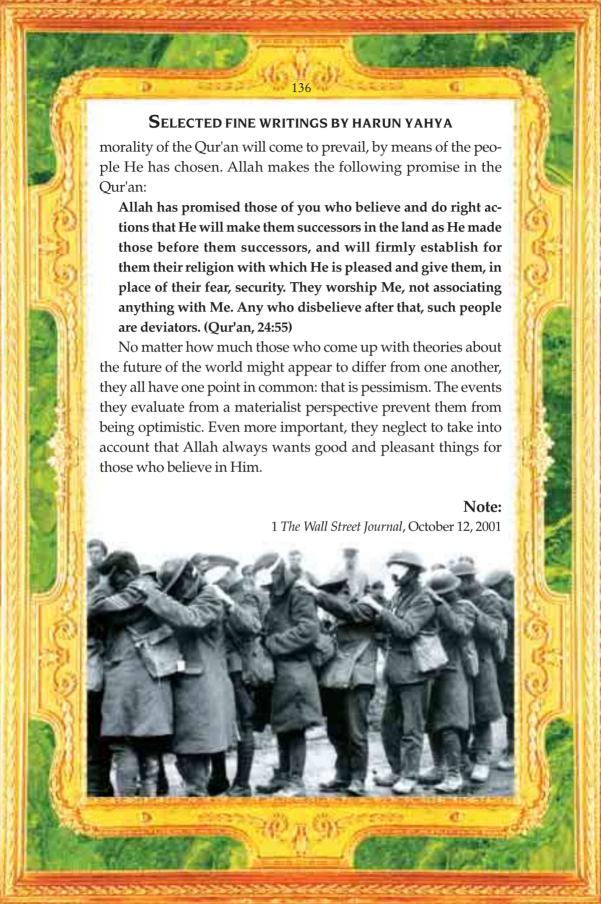
The Solution Revealed in the Qur'an to the Conflict Between Civilizations View

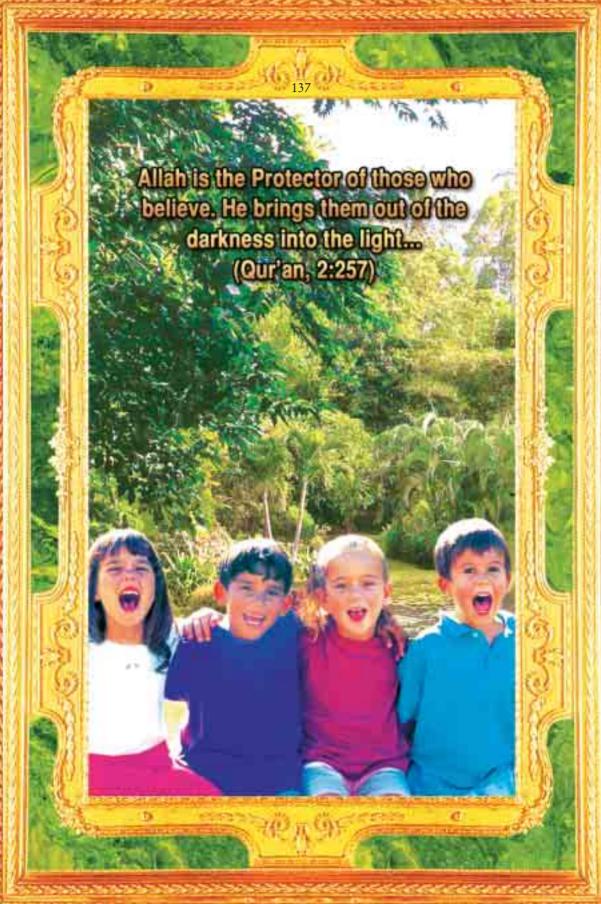
In the Qur'an, mankind is promised peace and well-being, not conflict. Allah says that even people of different religions need to come together and display tolerance:

Say, "O People of the Book! Let us rally to a common formula to be binding on both us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." (Qur'an, 3:64)

That truth alone is enough to invalidate Huntington's expectation of a clash between civilizations. In order for there to be con-









COMMUNISM MBUSH

mong the leading scientists advocating the theory of evolution during the 20th century were a considerable number of Marxists. Stephen Jay Gould, the foremost of them, is, after Darwin,

perhaps the most quoted name in the USA associated with "the theory of evolution." However, there exists another ideology he is committed to along with Darwinism: Marxism.

In his view, Darwinism and Marxism are two sides of the same coin. In 1992, when the whole world believed "communism has been abolished once and for all," Gould said, following his return from a visit to Russia, "Yes, the Russian reality does discredit a specific Marxist economics, but Marx has been proven right about the validity of the larger model of punctuational change." That is, according to Gould, Marxism is still alive.

Scientists such as Alexander Oparin and J. B. S. Haldane, who produced the most important works on the theory of evolution in the first half of the 20th century, are all strong advocates of Marxism. In our day, evolutionists in the West, such as John Maynard Smith and Richard Lewontin also support Marxism.

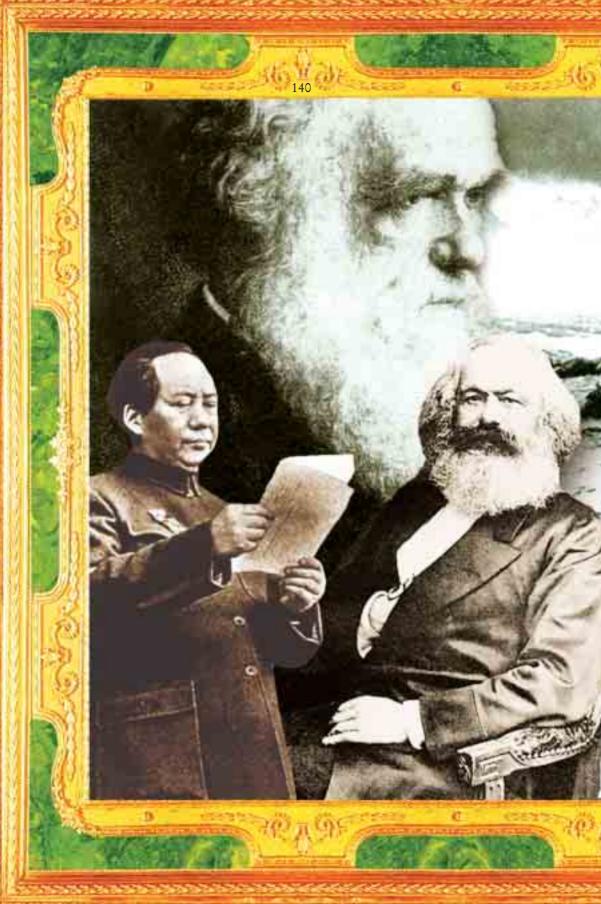
According to them, Darwinism and Marxism mean very much the same thing. Both theories depend upon a common

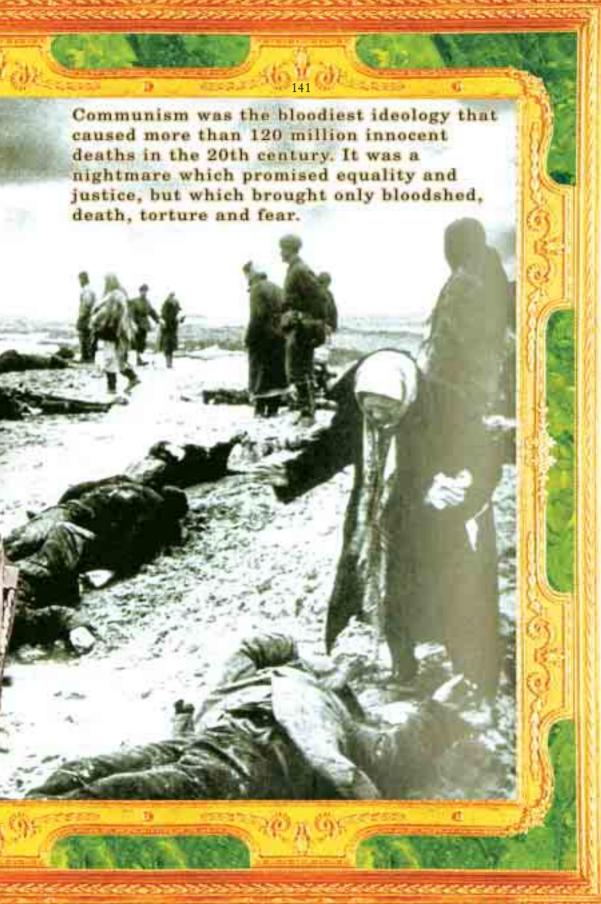
Communism In Ambush

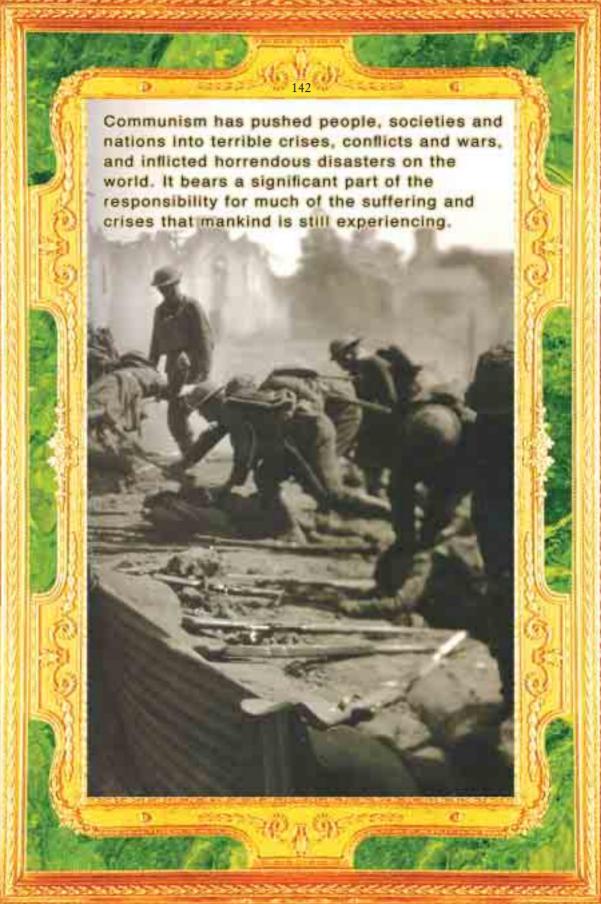
philosophical premise: dialectical materialism. While Marx applied dialectical materialism to history, Darwin applied it to nature. The collapse of the Soviet Union and the Eastern Bloc, the event which is interpreted as "The abolition of Communism" by the world, was, according to these scientists, nothing more than a mere "collapse of a flawed interpretation of Marxism." A Marxist understanding of politics will exist so long as dialectical materialism exists.

Today, things have taken a much different course: According to Marx, a society needs to go through particular phases. It should first experience capitalism, then proceed to socialism and ultimately to communism. However, Russia and other communist regimes of the 20th century have experienced a leap from agrarian society to socialism, leaving out the intermediate capitalist stage, which is the reason for the failure of these regimes, according to Marxists. By their recent embrace of capitalism, these countries have become ripe for the "capitalist stage" foreseen by Marx. This would lay the ground for the ultimate arrival of an even stronger and permanent socialist regime. This interpretation is the one adopted by those who still have faith in Marxism in our day.

Consequently, those who think communism has been relegated to the trash heaps of history with the collapse of the Soviet Union and the Eastern Bloc, and thus is no longer a threat to world peace, are on the wrong tack. Communism is the political theory of dialectical materialism, and it will exist as long as dialectical materialism exists. If a philosophy persists in a society, then it only remains for the "appropriate ground to appear" for this philosophy to become politically effective. If dialectical materialism exists forcefully and extensively, then communism, which is its political dimension, may well become an effective power when appropriate conditions arise. The fact







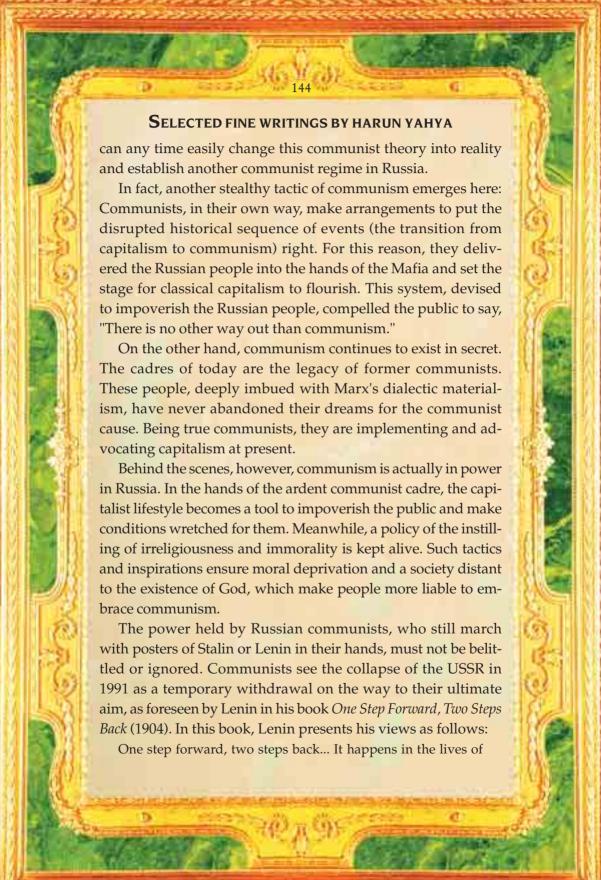
Communism In Ambush

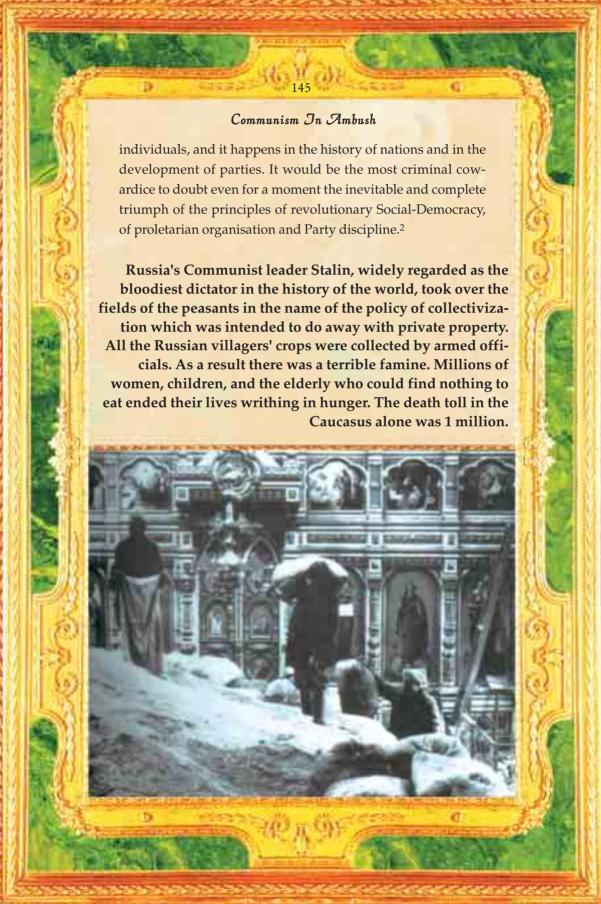
remains that today, communists hold considerable power, even in European countries. Communist parties in France and Italy are still powerful; they are all doing well at the ballot box. In the former Eastern Bloc countries, on the other hand, there still exist the former communist cadres commanding socialist parties, and they are increasing their share of the vote. An international economic crisis may well open the way to these socialist parties, pushing the countries in question to communist-ruled regimes.

Russia: One Step Forward, Two Steps Back!

The situation in Russia is even more striking. By the collapse of the Soviet Union in 1991, the regime has been steered towards fascism rather than democracy. Yeltsin, who raised strong objections to the Duma (The Russian Parliament) when he was in power, had a fascist personality and management style. Today, his legacy is kept alive by his successor, Putin.

After 1991, almost no changes occurred in the Russian political regime and culture. The main change, however, was in the economy and social structure. A "savage capitalism," similar to the one experienced in England during the 19th century, holds sway over Russia today. The weakening of the central authority of the state gave rise to the stepping in of the mafia, which forms a sort of "feudal structure" in the country. That is to say, the current structure of Russia, from the Marxist perspective, is a structure of "pre-communism." This is how communists, who enjoy high shares of the vote in Russia, and, what is more, who are influential in the state mechanism, evaluate the current situation in Russia. A potential international crisis, which might well shake the credibility of liberal economy and democracy,





Conclusion

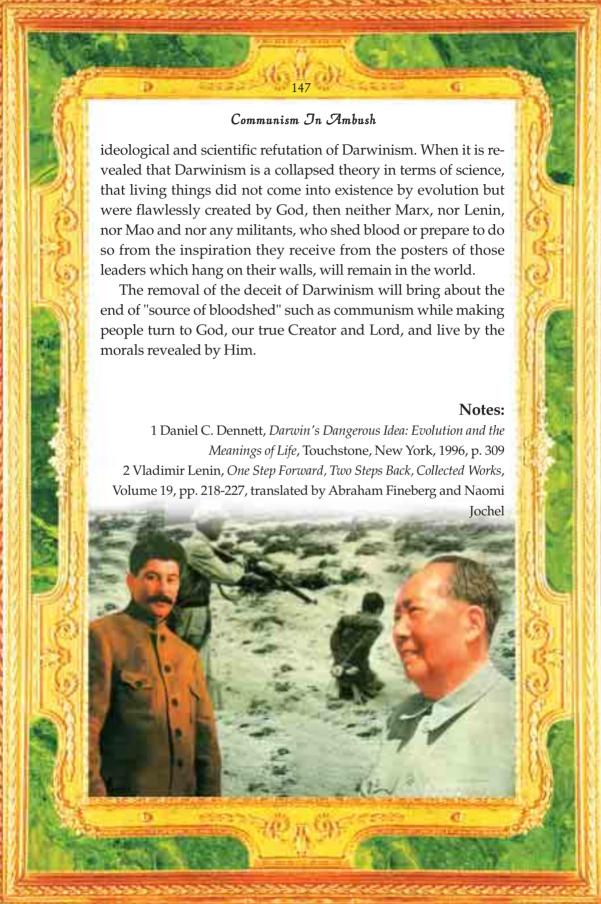
In our day, communism has put the "one step forward, two steps back" tactic into practice and has taken a step backwards. For this reason, communists carry out their activities in various countries under the guise of different names, spreading the message that communism is no longer a threat to the world. Nonetheless, the concept of "fight" inherent in dialectical materialism, under all conditions, turns communism into an endless "source of bloodshed" for all humanity. No matter under which guise or label it is presented, it can bring nothing but cruelty and misery to mankind, since it considers dialectical struggle as an inherent law of history.

The measure which should be taken against this danger is to "dry up the marsh," in which it thrives. Trying to squash individual mosquitoes, that is, the advocates of communism, one by one would be quite inadequate to the task of drying up the entire marsh. As long as the marsh remains, mosquitoes will keep on proliferating.

Which method will ensure a complete removal of the problem?

Darwin's theory of evolution is the common basis upon which Marxists, Marxist-Leninists, Maoists and advocates of other versions of communism—and even of fascism—rest. This theory, in the words of Marx, is "the basis of all natural sciences" from the perspective of communism. From the point of view of materialist teaching, Engels considered Darwin equivalent to Marx.

Without Darwinism, there exists no communism. Consequently, the only true antidote against communism, which cost more than 100 million lives in the 20th century, and which is still stealthily trying to get organised and build up strength, is the



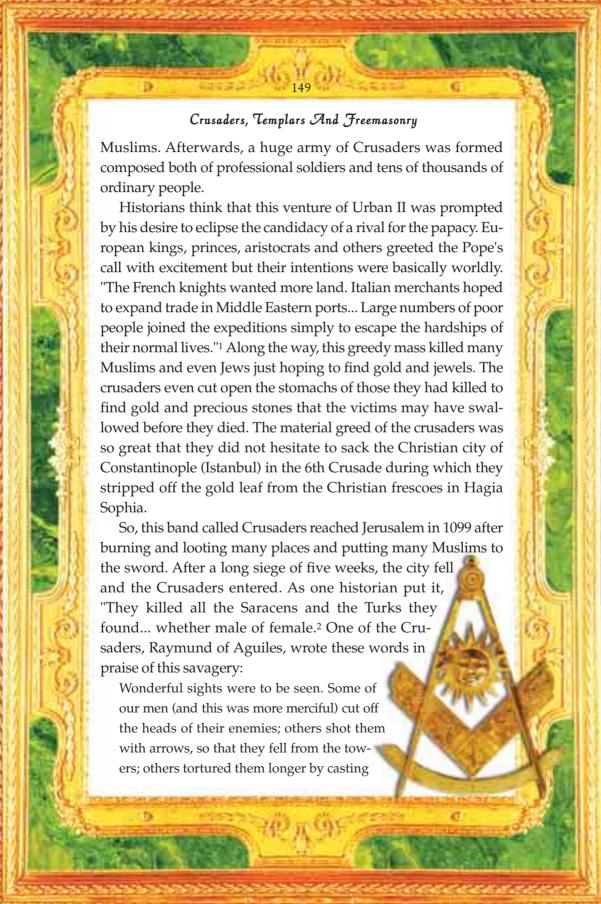
CRUSADERS, JEMPLARS

AND TREEMASONRY

reemasonry was officially established and recognized in England in the 18th century but actually, the roots of the organization reach back to the Crusades in the 12th century. At the focal point of this old story is an order of crusaders called the Knights of the Temple or the Templars, for short.

No matter how much many people may believe that the Crusades were a product of Christian faith, they were basically wars undertaken for material gain. In a period when Europe was experiencing great poverty and misery, the comfort and wealth of the East, especially of the Muslim Middle East, attracted Europeans. This motivation took on a religious appearance decorated with the symbols of Christianity but actually the idea of the Crusades was born out of a desire for worldly gain. This was the reason for the sudden change among Christians from their former pacifist policies in earlier periods of their history to a tendency towards military aggression.

The initiator of the Crusades was Pope Urban II. He summoned the Council of Clermont in 1095 in which the former Christian doctrine of pacifism was changed. A holy war was announced that was to wrest the holy lands from the hands of the



them into the flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are normally chanted ... in the Temple and porch of Solomon, men rode in blood up to their knees and bridle reins.3

According to the same historical source, the number of Muslims piti- many places and putting lessly slaughtered was 40,000.4 The crusaders made Jerusalem their



The Crusaders reached Ierusalem in 1099 after burning and looting many Muslims to the sword.

capital and founded a Latin Kingdom stretching from the borders of Palestine to Antioch.

Later, the crusaders began a struggle to hold their position in the Middle East. In order to sustain the state they had founded, they had to organize it. To do this, they established military orders, which had never existed before. Members of these orders came from Europe to Palestine and lived in a kind of monastery where they received military training to fight against Muslims.

One of these orders was different from the others. It underwent a change that would influence the course of history. This order was the Templars.

From the Templars to Freemasonry

The Templars, or, their full name, The Poor Fellow-Soldiers of Christ and the Temple of Solomon, was formed in 1118, that is 20

Crusaders, Templars And Freemasonry

years after the crusaders took Jerusalem. The founders of the order were two Frenchmen, Hugh de Payens and Godfrey de St. Omer. At first there were 9 members but the order steadily grew. The reason that they called themselves after the temple of Solomon was that the place they chose as a base was the temple mount where this ruined temple had been located. At the same time, this place was where the Al-Aqsa Mosque stood.

The Templars had called themselves "poor soldiers", but within a short time they became wealthy. Christian pilgrims coming from Europe to Palestine were completely under the control of this order which became very rich on the money collected from the pilgrims. In addition, for the first time they set up a cheque-bond system similar to that of a bank. According to the BBC commentators, Michael Baigent and Richard Leigh, they established a kind of Medieval capitalism and led the way to modern banking by their management of interest.⁵

The Templars were the ones mainly responsible for the crusaders' attacks against and murder of Muslims. For this reason, the great Islamic commander Saladin, who defeated the crusaders' army in 1187 in the Battle of Hattin and afterwards rescued Jerusalem, put the Templars to death for the murders they had committed even though he had pardoned a large number of Christians. Although they lost Jerusalem and suffered heavy losses, the Templars continued to exist. And despite the continual diminution of the Christian presence in Palestine, they increased their power in Europe and, first in France, and then on other countries, they became a state within a state.

There is no doubt that this political power made European monarchs uncomfortable. But there was another aspect of the Templars that also made the clergy uneasy: the order had gradually broken its ties with Christian faith and while in Jerusalem, they adopted a number of strange mystical doctrines. There were

also rumors that they were organizing strange rites to express these doctrines.

Finally, in 1307, the French king Philip the Fair and Pope Clement V jointly decided to arrest the members of the order. Some of them managed to escape but most of them were caught. Afterwards, a long period of interrogation and trial began and many of them admitted that they were actually heretical, that they had rejected the Christian faith and insulted Jesus in their masses. Finally, the leaders of the Templars who were called "grand masters", beginning with the most important of them, Jacques de Molay, were executed in 1314 by the order of the Church and the King. The majority of them were put into prison, the order dispersed and officially disappeared. But although the order "officially" ceased to exist, it did not mean that it had actually disappeared. During the main arrest in 1307, some Templars escaped and managed to cover their tracks. According to a thesis based on various historical documentation, a significant number of these escaped Templars took refuge in the single kingdom in Europe that did not recognize the authority of the Catholic Church in the 14th century—Scotland. There they reorganized under the protection of the Scottish king, Robert the Bruce. A while later, they found a good method of camouflage to allow them to continue their existence: they infiltrated the oldest guild in the medieval British Isles—the wall builders' lodge.6

The wall builders' lodge changed its name at the beginning of the modern era and called itself the "Masonic lodge". (The dictionary defines the term "mason" as a master wall builder.) The Scottish Rite is the oldest branch of Masonry and goes back to the beginning of the 14th century to those Templars who took refuge in Scotland. And the names given to the highest degrees in Scottish Rite are titles that were given to knights in the order of Templars centuries earlier. It is still the same today.

Crusaders, Templars And Freemasonry

In short, the Templars did not disappear and their philosophy, beliefs and rituals still continue under the roof of Freemasonry. This thesis has many historical proofs and is accepted today by a large number of Western historians whether they are Freemasons or not.

The thesis that the roots of Freemasonry go back to the Templars is often pointed out in magazines published by Turkish Masonry for its own members. On this topic the Freemasons are very open. One of these magazines is called *Mimar Sinan* which describes the relationship between the Order of Templars and Masonry in these words:

In 1312, when the French king, under pressure from the Church, closed the Order of Templars and gave their possessions to the Knights of St. John, the activities of the Templars ceased. The great majority of the Templars took refuge in Masonic lodges that were operating in Europe at that time... Scottish Masons, who inherited the Templars' heritage, gave it back to France many years later and established there the basis of the rite known as the Scottish Rite.⁷

Again, the *Mimar Sinan* magazine gives much information about the relationship between the Templars and Freemasonry. In an article entitled "Templars and Freemasons", it says that "the rituals for the initiation ceremony of the Order of Templars are similar to those of present-day Masonry." According to the same article, "just as in Masonry, the members of the Order of Templars called each other 'brother'." Towards the end of the article we read,

The Order of Templars and the Masonic organization have influenced each other to a noticeable extent. Even the rituals of the corporations are so similar as to have been copied from the Templars... To summarize, as we said at the beginning of this essay, we can say that the starting point of Masonry's royal art and initiatic-esoteric line was the Templars and its end point is Freemasonry. ¹⁰

The Impact of the Crusade

Philosophy to Our Day

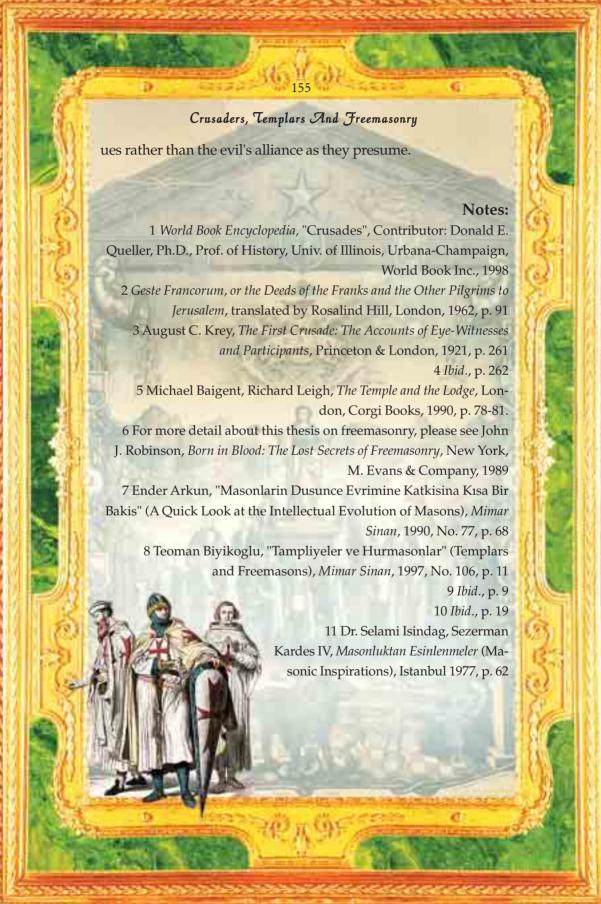
It is clear that the roots of Masonry stretch back to the Order of Templars and the Masons have adopted the philosophy of this order, which was established by the Crusaders. While considering the impact of Crusaders to our day, we need to remember this point and the far-reaching influences of Masonry on the world. The aims of Masonry are explained by one of the most well-known Turkish Freemasons Selami Isindag in his book Masonluktan Esinlenmeler (Masonic Inspirations):

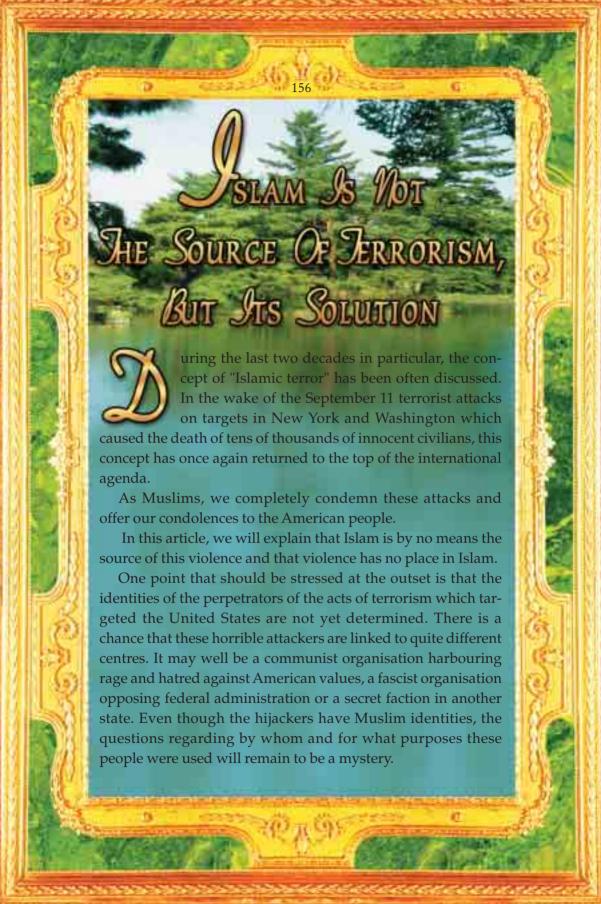
According to Freemasonry, it is necessary to rid people of a character inspired by metaphysical divine sources, and instead establish a character based on the love of man, which is free from relativity. In its basic ethical principles, Masonry considers the inclinations of man, his needs, satisfactions, the laws and order of social life, consciousness (conscience), freedom of speech and thought and finally, the entire plan of nature, and therefore aims to establish and develop values centered around man in all societies.¹¹

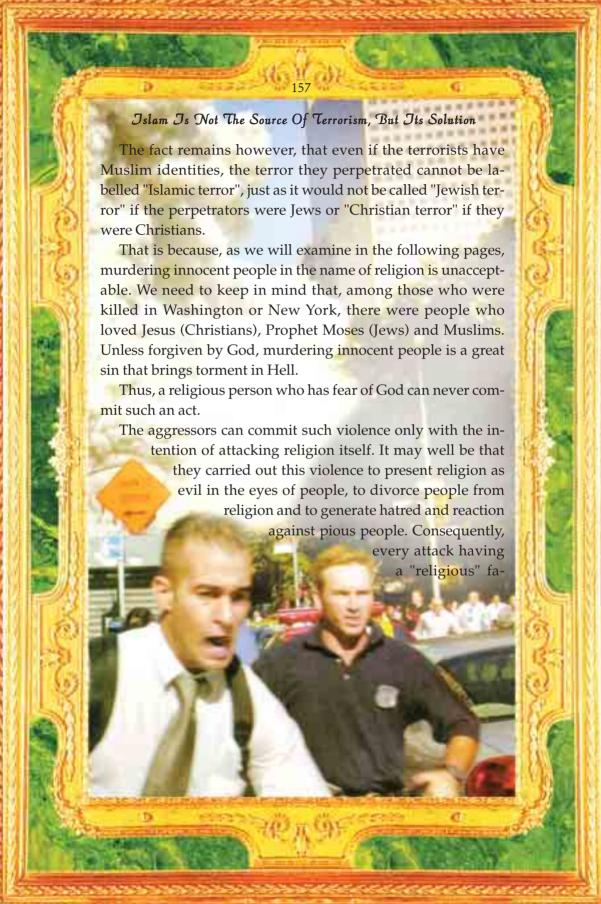
This is the final purpose of Masonry: to eradicate religion and to establish a humanist and godless world where the concept of "man" will be held sacred; where people will deny God Who created them, and take themselves as "idols".

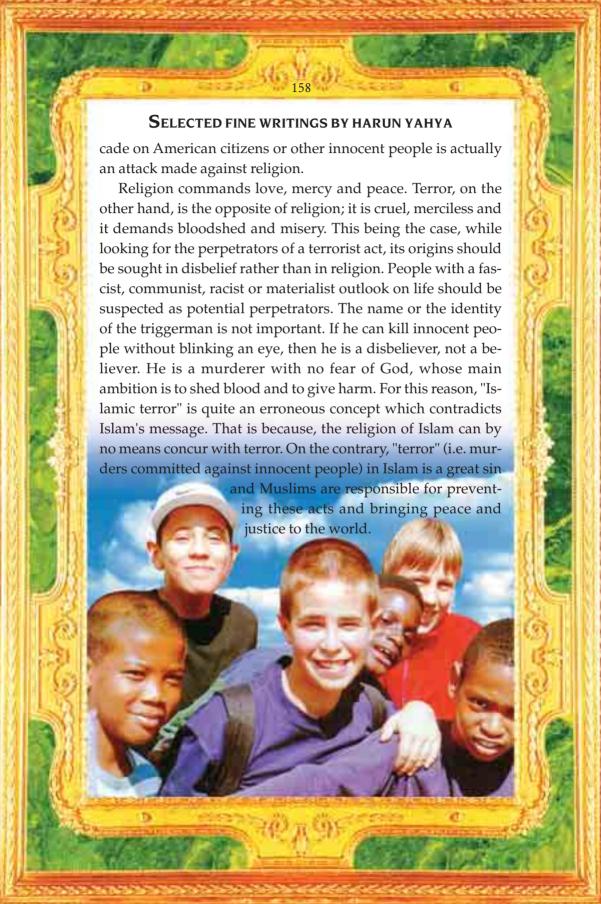
For this reason, it is essential to protect the society from this disaster by shattering the godless suggestions of Masonry and thus save the faith of people. What we have to do is tell people about the existence of God and the values of religion by supporting them with the facts revealed by science. When Muslims undertake this responsibility, by the will of God, this verse will come true: "Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away!" (Qur'an, 21:18)

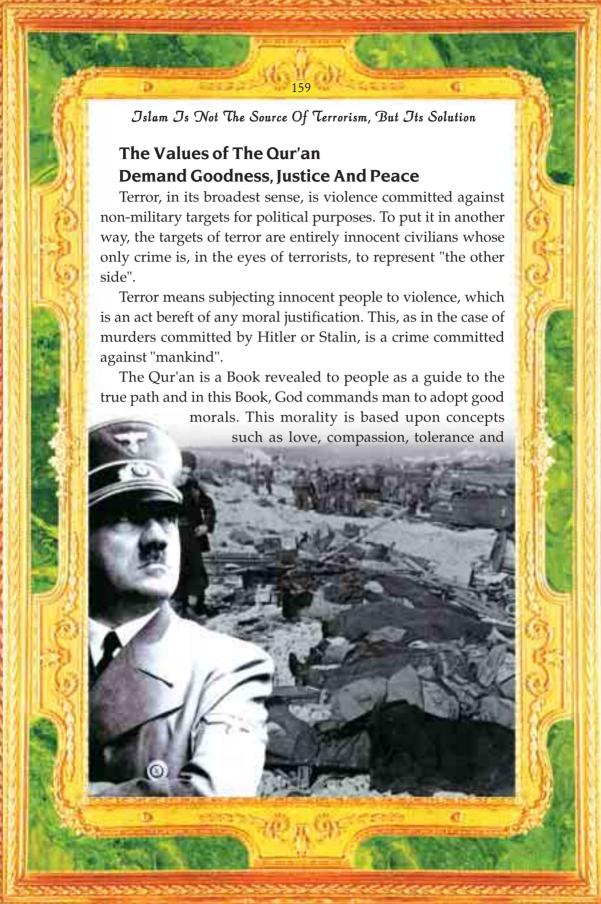
When this is realized, the representatives of the evil will "vanish clean away" and the 21st century will be the age of Islamic val-

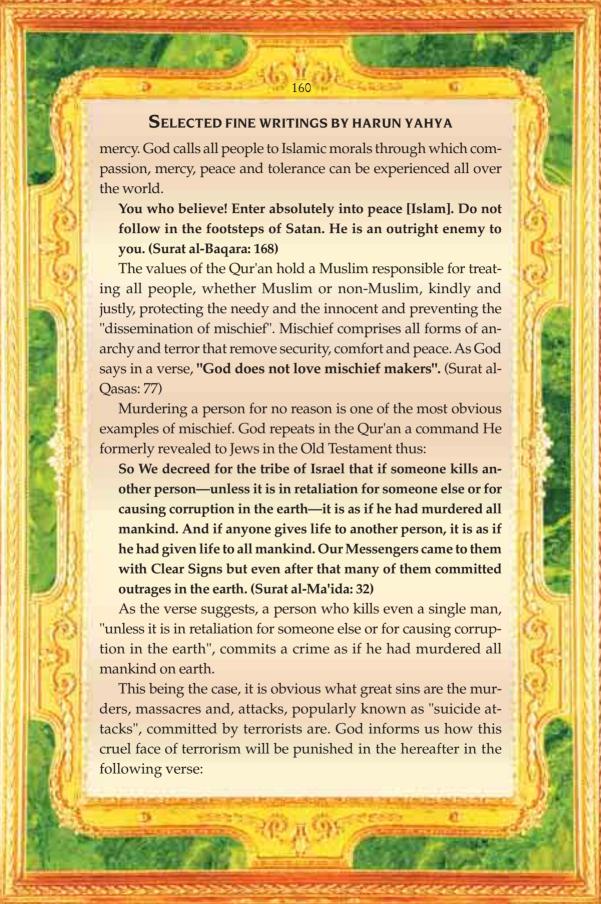












Islam Is Not The Source Of Terrorism, But Its Solution

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)

All these reveal that organising acts of terror against innocent people is utterly against Islam and it is unlikely that any Muslim could ever commit such crime. On the contrary, Muslims are responsible for stopping these people, removing "mischief on earth" and bringing peace and security to all people all over the world. Being a Muslim cannot be reconciled with terror. Just the contrary, it is the solution and prevention of terror.

This being the case, how did the popular term "Islamic terror" emerge?

What has been examined so far reveals that it is not possible to talk about an "Islamic" terror. Indeed, a closer look at the characteristics of the perpetrators explicitly reveals that this terror is not a religious but a social phenomenon.

Crusaders: Barbarians Who Trampled Their Own Religion

The true message of a religion or another system of belief can be at times exposed to distortion by its pseudo-adherents. The Crusaders, who constitute a dark episode of Christian history, set a good example of this.

Crusaders were European Christians who undertook the expeditions at the end of the 11th century to recover the Holy Land (the area around Palestine) from the Muslims. They set out with a so-called religious goal, yet they laid waste each acre of land they entered with fear and violence. They subjected civilians to mass executions and plundered many villages and towns.

Their conquest of Jerusalem, where Muslims, Jews and

Christians lived under Islamic rule in peace, became the scene of immense bloodshed. They violently killed all Muslims and Jews by striking their necks. The Crusaders' barbarism was so excessive that, during the Fourth Crusade, they plundered Istanbul, also a Christian city, and stole the golden objects from the churches.

The Bible

No doubt, all this barbarism was utterly against Christian political doctrine. That is because, Christianity, in the words of the Bible, is a "message of love". In the Gospel according to Matthew, it is said that Jesus said "Love your enemies and pray for those who persecute you" to his followers (Matthew, 5/44) In the Gospel according to Luke, it is said that Jesus said "If someone strikes you on one cheek, turn to him the other also." (Luke, 6/29) No doubt, in no part of the Gospels, is there reference to the legitimacy of violence; murdering innocent people, on the other hand, is unimaginable. You can find the concept of "murdering the innocent" in the Bible; yet, only in the cruel Jewish King Herod's attempt to kill Jesus while he was a baby.

While Christianity is a religion based on love that accommodates no violence, how did Christian Crusaders carry out the most violent acts of history? The major reason for this is that, Crusaders were mainly made up of ignorant people who could better be defined as "rabble". These masses, who knew almost nothing about their religion, who had never read or even seen the Bible once in their lifetime, and who were therefore completely unaware of the moral values of the Bible, were led into barbarism under the conditioning of Crusaders' slogans which

Islam Is Not The Source Of Terrorism, But Its Solution

presented this violence as "God's Will".

It is worth mentioning that in that period, Eastern Christians—the people of Byzantium, for instance—who were culturally far ahead of Western Christians, espoused more humane values. Both before and after the Crusaders' conquests, Orthodox Christians managed to live together with Muslims. According to Terry Johns, the BBC commentator, with the withdrawal of the Crusaders from Middle East, "civilized life started again and members of the three monotheistic faith returned to peaceful coexistence."1 The example of the Crusaders is indicative of a general phenomenon: The more the adherents of an ideology are uncivilised, intellectually underdeveloped and "ignorant", the more likely they are to resort to violence. This also holds true for ideologies that have nothing to do with religion. All communist movements around the world are prone to violence. Yet the most savage and bloodthirsty of them was the Red Khmers in Cambodia. That is because they were the most ignorant.

Just as ignorant people may take a violence-ridden opinion to the point of insanity, so they may confuse violence with an opinion against violence (or to religion). The Islamic world also experienced such cases.

The Bedouin Character In The Our'an

In the period of our Prophet, there existed two basic social structures in Arabia. City-dwellers and Bedouins (Desert Arabs). A sophisticated culture prevailed in Arab towns. Commercial relations linked the towns to the outer world, which contributed to the formation of "good manners" among Arabs dwelling in cities. They had refined aesthetic values, enjoyed

literature and, especially poetry. Desert Arabs, on the other hand, were the nomad tribes living in the desert who had a very crude culture. Utterly unaware of arts and literature, they developed an unrefined character.

Islam was born and developed among the inhabitants of Mecca, the most important city of the peninsula. However, as Islam spread to the peninsula, all tribes in Arabia embraced it. Among these tribes were also Desert Arabs, who were somehow problematic: Their poor intellectual and cultural background prevented them from grasping the profundity and noble spirit of Islam. Of this God states the following in a verse:

The desert arabs are more obdurate in disbelief and hypocrisy and more likely not to know the limits which God has sent down to His Messenger. God is All-Knowing, All-Wise. (Surat at-Tawba: 97)

The Desert Arabs, that is, social groups who were "obdurate in disbelief and hypocrisy" and prone to disobey God's commands, became a part of the Islamic world in the Prophet's time. However, in latter periods, they became a source of trouble for the Islamic world. The sect called "Kharijis" that emerged among Bedouins was an example. The most distinctive trait of this perverse sect (which was called "Kharijis" the rebels because they greatly deviated from Sunni practises), was their extremely vulgar, wild and fanatical nature. The "Kharijis", who had no comprehension whatsoever of the essence of Islam or of the virtues and the values of the Qur'an, waged war against all other Muslims and based this war on a few Qur'anic verses about which they made distorted interpretations. Furthermore, they carried out "acts of terrorism". Ali, who was one of the closest companions of the Prophet and was described as the "gate of the city of knowledge", was assassinated by a Kharijite.

Islam Is Not The Source Of Terrorism, But Its Solution

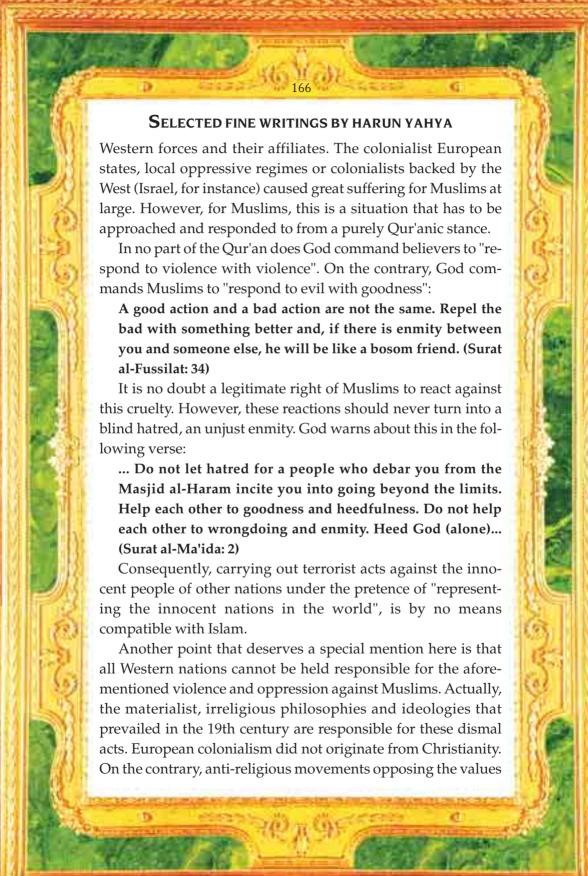
In latter periods, "Hashashis", another brutal organisation, emerged; this was a "terrorist organisation" made up of ignorant and fanatical militants bereft of a profound understanding of the essence of Islam and thus who could be readily influenced by simple slogans and promises.

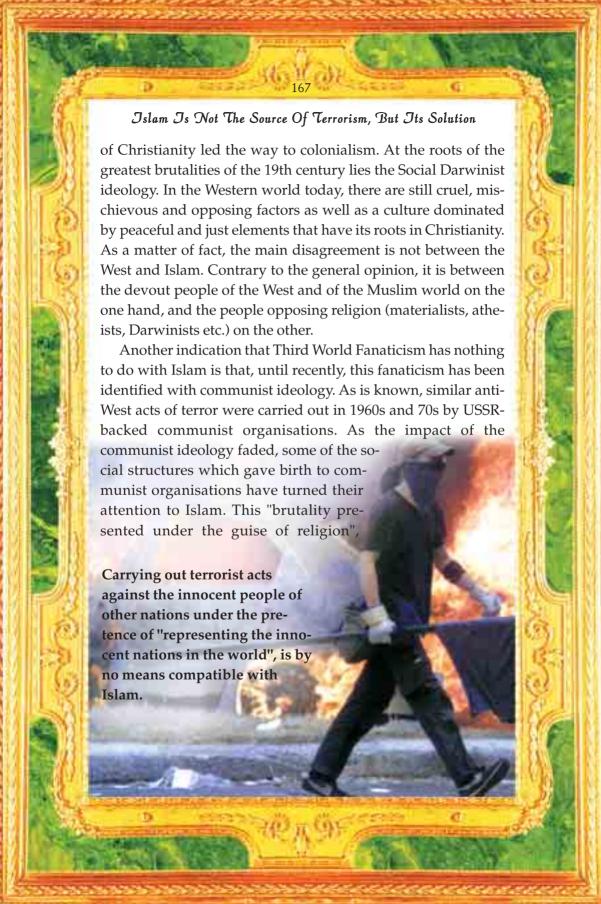
In other words, just as the Crusaders distorted and misinterpreted Christianity as a teaching of brutality, some perverted groups emerging in the Islamic world misinterpreted Islam and resorted to brutality. What is common to this sect and the Crusaders was their "Bedouin" nature. That is, they were ignorant, unrefined, uncultivated, vulgar, and isolated people. The violence they resorted resulted from this social structure, rather than the religion to which they claimed to adhere.

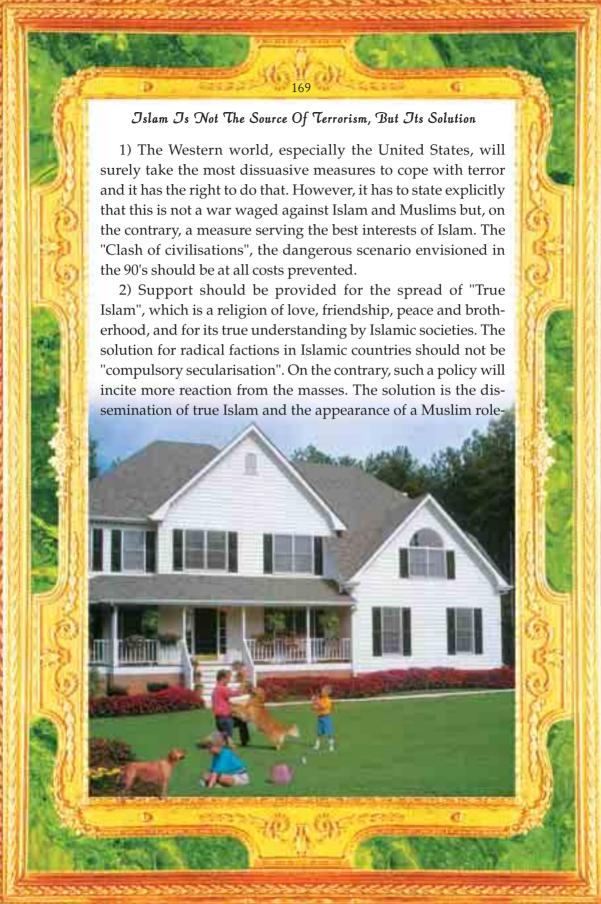
The Actual Source Of Terrorism: The Third World Fanaticism

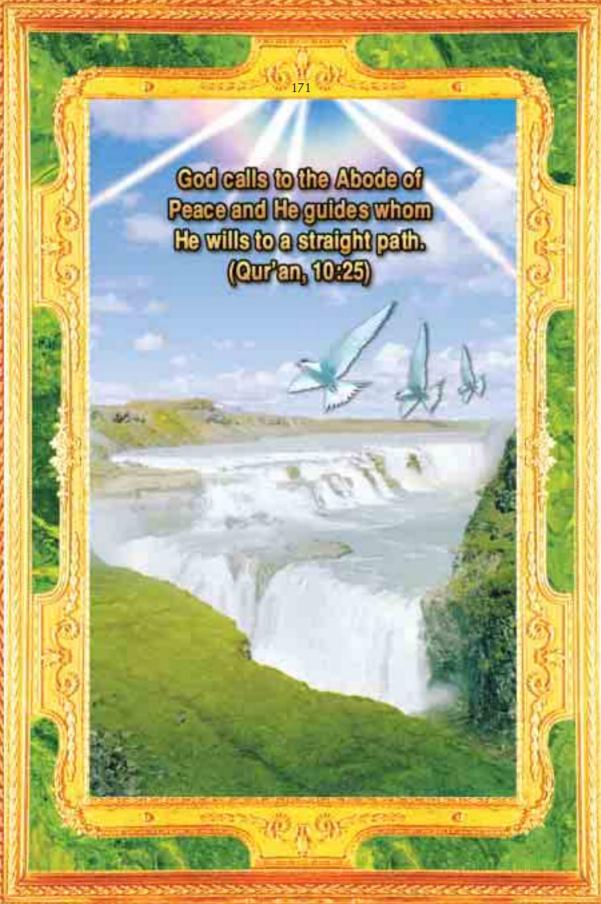
These examples from history are enlightening for a better understanding of the phenomenon, the so-called "Islamic terror", which is nowadays on the top of the international agenda. That is because those who emerge and carry out acts of terrorism in the name of Islam or those who back such acts—these people, no doubt, represent a minority in the world of Islam—stem from this "character peculiar to Bedouins", not from Islam. Failing to understand the essence of Islam, they try to make Islam, essentially a religion of peace and justice, a tool of barbarism, which is simply an outcome of their social and cultural structure. The origin of this barbarism, which may well be called the "Third World Fanaticism", is the benighted initiatives of people who are devoid of love for humans.

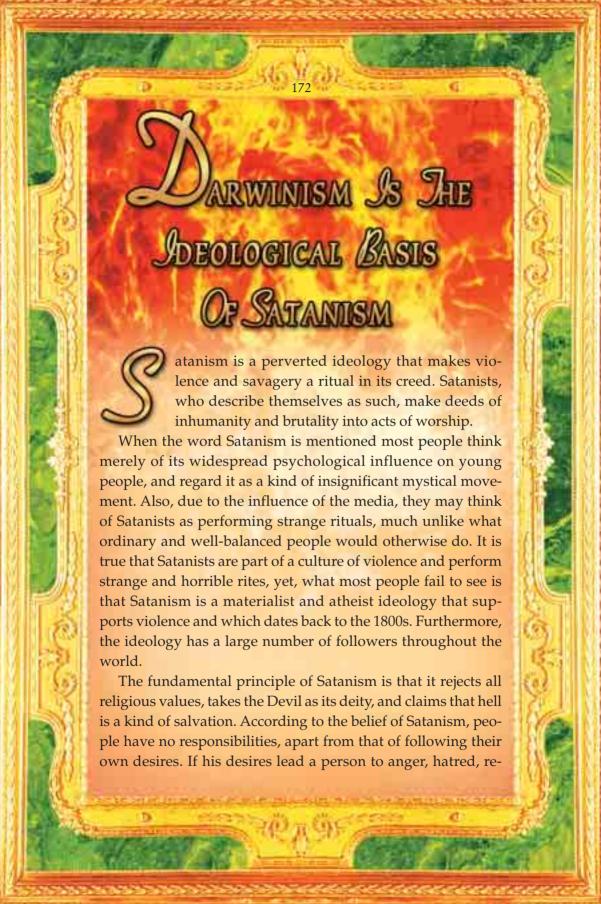
It is a fact that, for the last few centuries, Muslims in all corners of the Islamic world, are being subjected to violence by

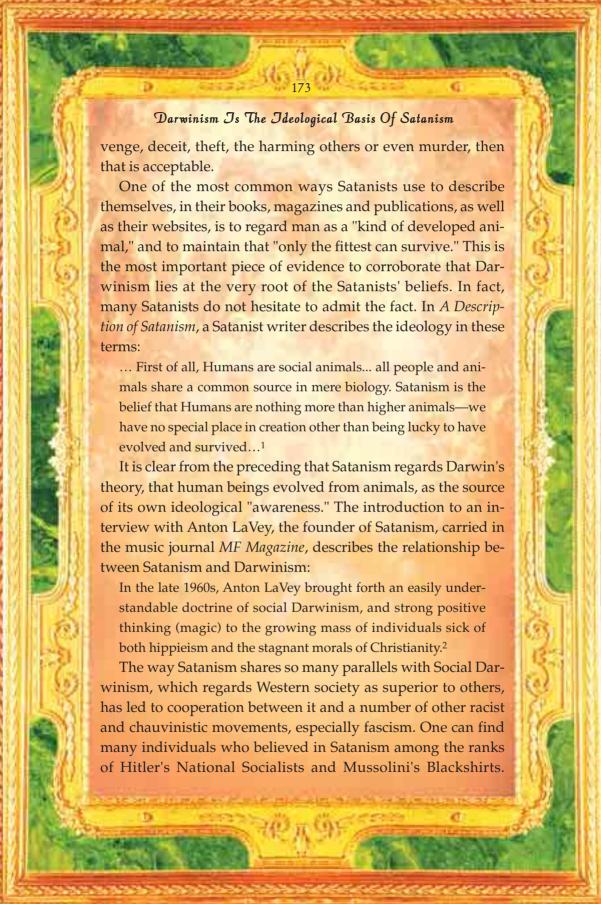


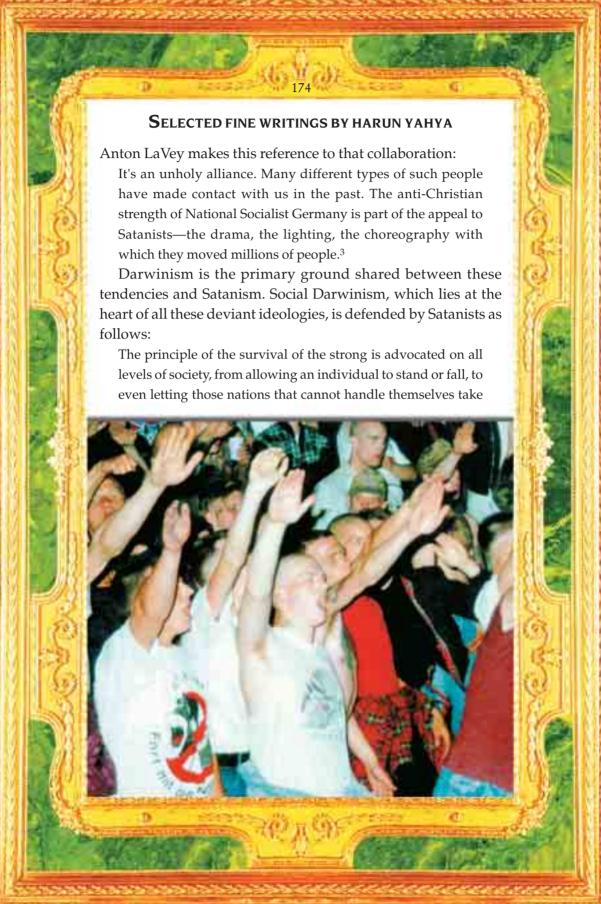


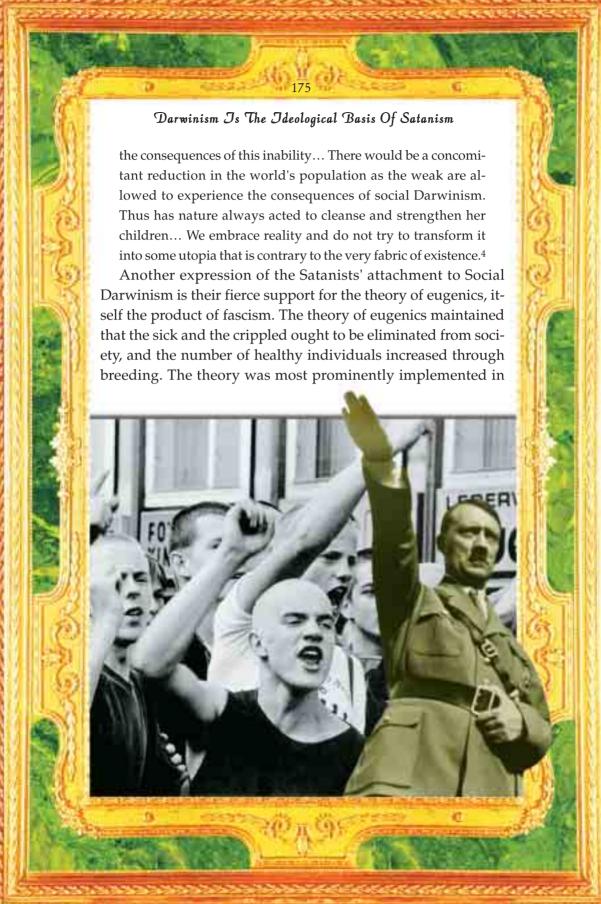


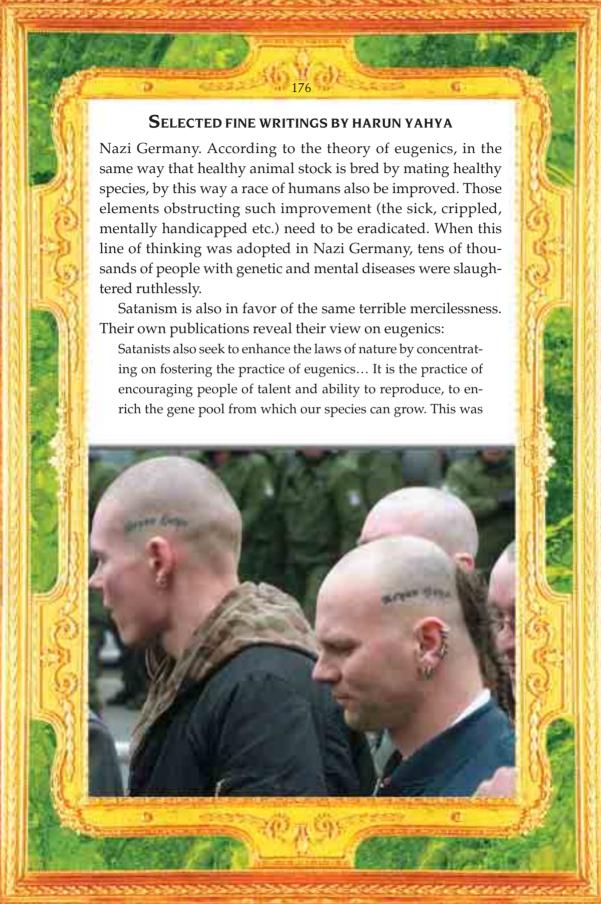


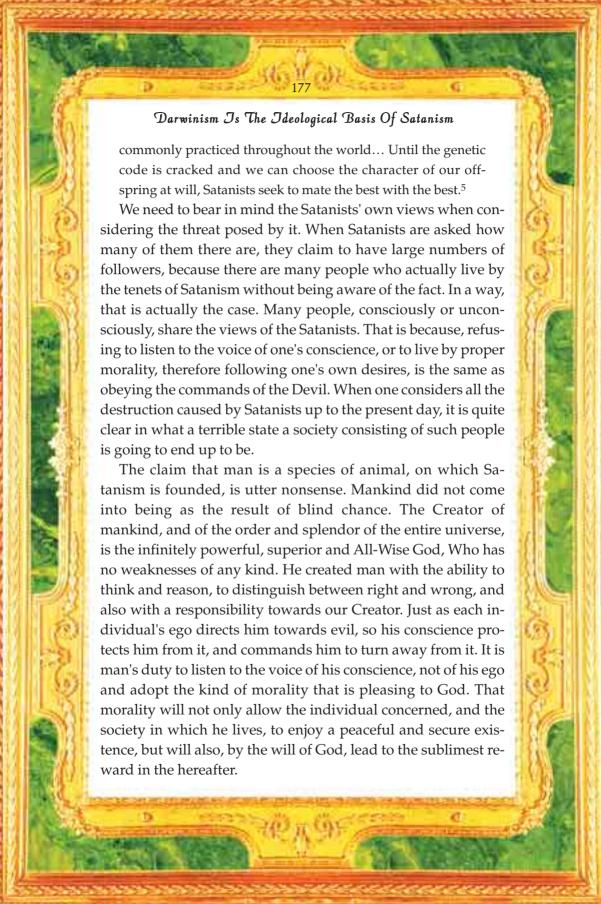


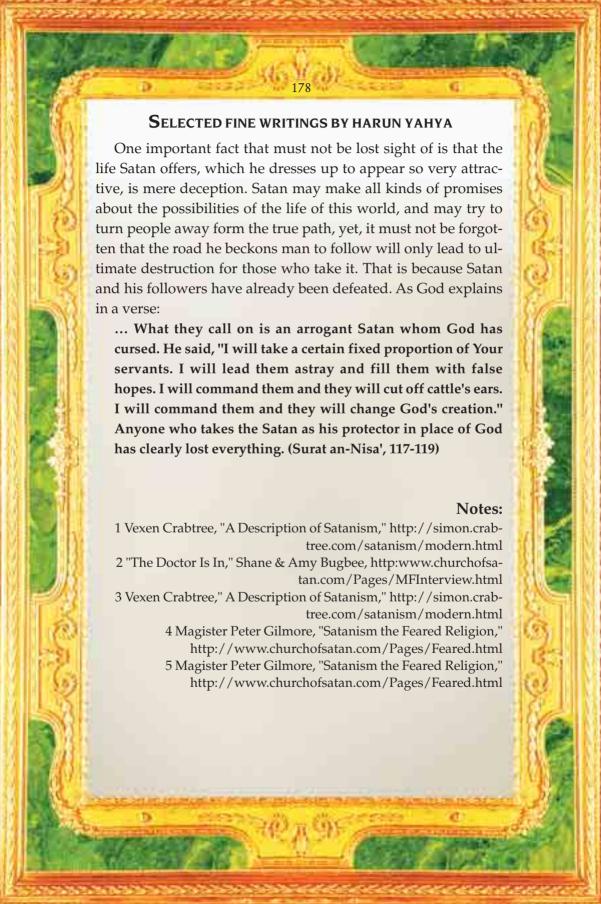










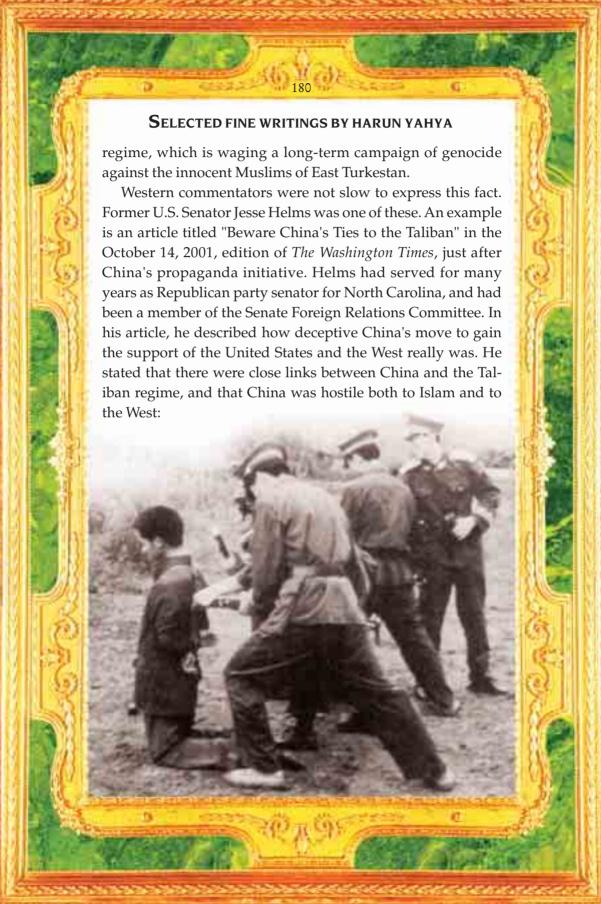


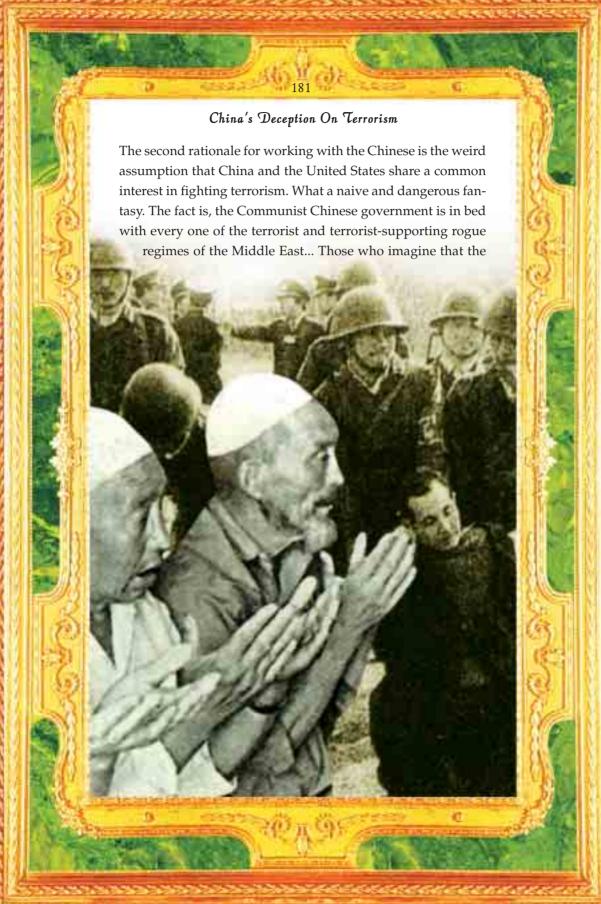
CHINA'S DECEPTION ON JERRORISM

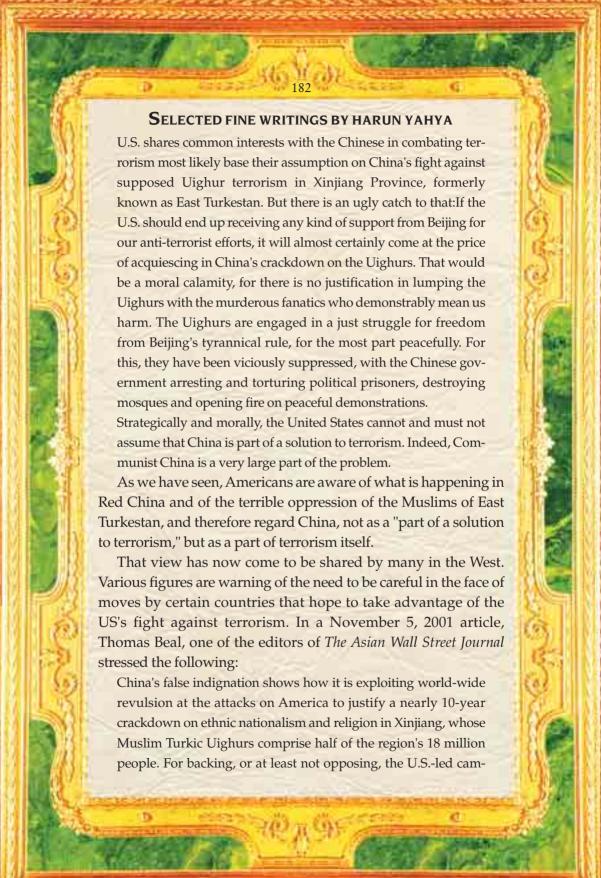
he terrorist attacks on the United States on September 11, 2001, brought with them a new strategic order that would change many balances in the world. The United States began a global war against international terrorism, which sees that country as its main target. Some countries, however, took advantage of that struggle and hoped to use it for their own ends. The most important of these was China.

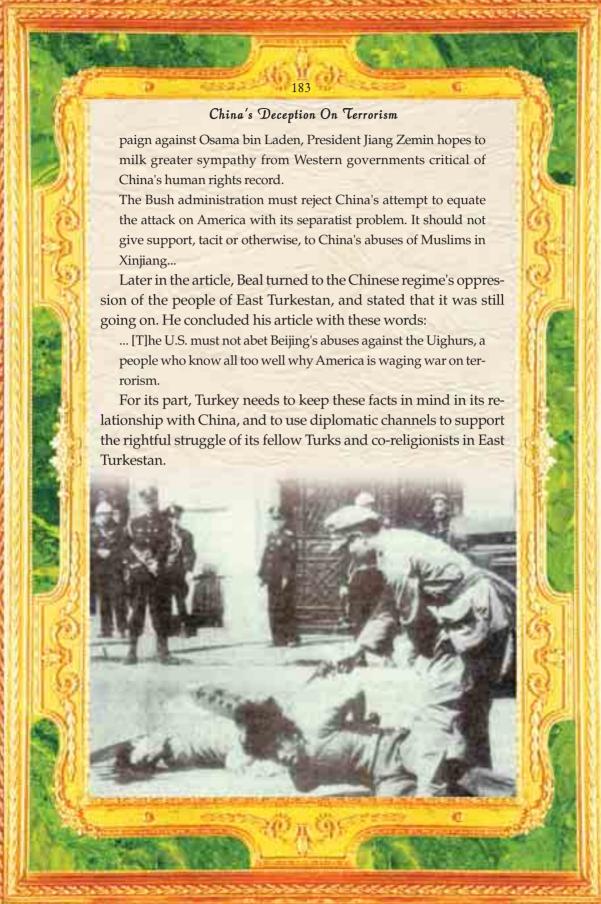
China tried to portray the United States' reaction to terrorism as "a war against Muslims," and issued a message in October, 2001. That message said, in essence, that China wanted to "cooperate with the Western world against the Islamic terrorists in East Turkestan."

Yet that statement by China is a clear contradiction. The people of East Turkestan are waging an entirely justified struggle to protect their own values and culture, live according to their own religion, and speak their own language. For many years now, that struggle has been waged on a purely democratic platform, thanks to the good sense of the East Turkestan leaders. There may be individuals or groups in East Turkestan who are inclined to the use of violence, just as in any other society, but that does not change the fact that the struggle of East Turkestan is justified. The real terrorist force in the region is the Chinese









Behind The Scenes Of The Jraq War

he plan for the Iraq war, which has erupted in the face of opposition from the entire world, was drawn up at least decades ago, by Israeli strategists. In its attempt to realize its strategy of destablizing or dividing the Middle Eastern Arab states, Israel has Egypt, Syria, Iran and Saudi Arabia on its list of subsequent targets.

On 19 March, 2003, the United States of America begun striking at Iraq. Despite the fact that most countries of the world, and even the majority of the USA's allies, opposed it, the US administration was determined for the strike to go ahead. When we look behind the scenes of this insistence, it is Israel, solely responsible for the bloodshed and suffering in the Middle East since the beginning of the twentieth century, which emerges. The state of Israel's policy aimed at the fragmentation of Iraq has lengthy historical roots...

Israel's Plans To Divide Iraq

The report titled "A Strategy for Israel in the Nineteen Eighties," by the Department of Information's Hebrew-language magazine *Kivunim* (Directions), aimed at making the

whole of the Middle East a living space for Israel. The report, drawn up by Oded Yinon, an Israeli journalist and formerly attached to the Foreign Ministry of Israel, set out the scenario of the "division of Iraq" in these terms:

Iraq, rich in oil on the one hand and internally torn on the other, is guaranteed as a candidate for Israel's targets. Its dissolution is even more important for us than that of Syria... Iraq is, once again, no different in essence from its neighbors, although its majority is Shi'ite and the ruling minority Sunni. Sixty-five percent of the population has no say in politics, in which an elite of 20 percent holds the power. In addition there is a large Kurdish minority in the north, and if it weren't for the strength of the ruling regime, the army and the oil revenues, Iraq's future state would be no different than that of Lebanon in the past... In Iraq, a division into provinces along ethnic/religious lines as in Syria during Ottoman times is possible. So, three (or more) states will exist around the three major cities: Basra, Baghdad and Mosul, and Shi'ite areas in the south will separate from the Sunni and Kurdish north.

We believe there is little need to recall how this scenario was partially implemented after the 1991 Gulf War, with Iraq being effectively, if not officially, divided into three parts. The fact that the US plan for the occupation of Iraq could again spark off such a division, is a concrete threat.

Israel's Role In The Gulf War

The implementation of the Israeli strategy goes back to 1990. Saddam Hussein invaded Kuwait in a sudden attack on August 1, 1990, giving rise to an international crisis. Israel headed the list of those forces which encouraged that crisis. Israel was the fiercest supporter of the attitude adopted by the

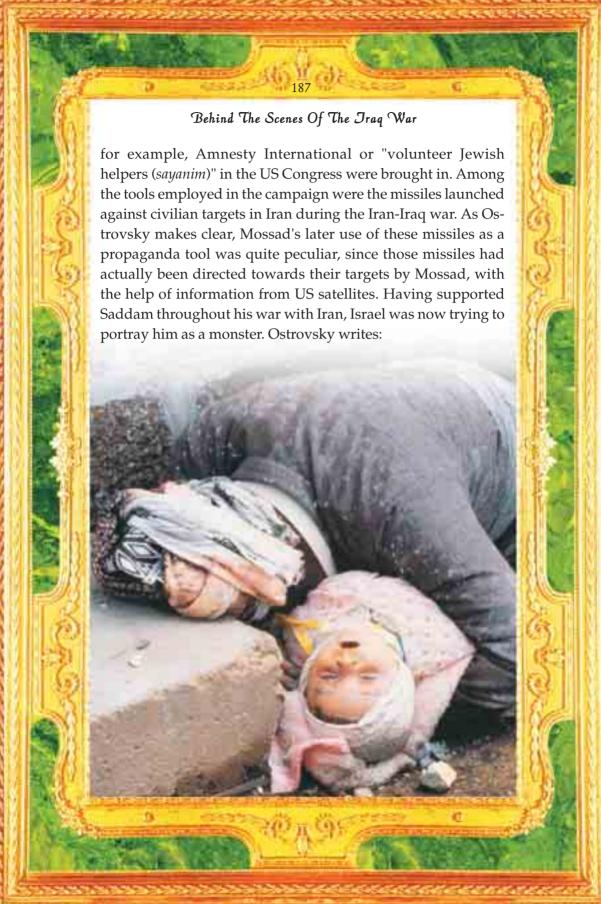
United States in the wake of the invasion of Kuwait. The Israelis even regarded the United States as moderate, and wanted a harsher policy. To such an extent in fact that the President of Israel Chaim Herzog recommended that the American use nuclear weapons. On the other hand, the Israeli lobby in the United States was working to bring about a wide-ranging attack on Iraq.

This whole situation encouraged the idea in the United States that the attack against Iraq under consideration was actually planned in Israel's interests. The well-known commentator Pat Buchanan summarized this idea in the words, "There are only two groups that are beating the drums for war in the Middle East—the Israeli Defense Ministry and its amen corner in the United States."

Israel had also initiated a serious propaganda campaign on the issue. Since this campaign was largely waged in secret, Mossad also entered the equation. Former Mossad agent Victor Ostrovsky provides important information on this subject. According to Ostrovsky, Israel had wanted to wage war with the United States against Saddam long before the Gulf crisis. So much so in fact, that Israel began to implement the plan immediately after the Iran-Iraq war. Ostrovsky reports that Mossad's Psychological Warfare department (LAP—LohAma Psicologit) set about an effective campaign using disinformation techniques. This campaign was aimed at representing Saddam as a bloody dictator and a threat to world peace.²

A Mossad Agent Describes The Gulf War

Ostrovsky describes how Mossad used agents or sympathizers in various parts of the world in this campaign and how,



The Mossad leaders know that if they could make Saddam appear bad enough and a threat to the Gulf oil supply, of which he'd been the protector up to that point, then the United States and its allies would not let him get away with anything, but would take measures that would all but eliminate his army and his weapons potential, especially if they were led to believe that this might just be their last chance before he went nuclear.³

The Israelis were so determined on this matter, and with regard to the United States, that on August 4, 1990, Israeli Foreign Minister David Levy issued a diplomatically worded threat to William Brown, the American ambassador to Israel, stating that Israel "expects the US will fulfill all of the goals it set for itself at the beginning of the gulf crisis," in other words that it attack Iraq. According to Levy, if the United States failed to do so, Israel would act unilaterally.⁴

It would be of enormous benefit to Israel to have the United States engage in the war and for Israel to remain entirely uninvolved: and that is indeed what happened.

Israel Forces The USA To War

However, the Israelis were actively involved in the United States' war plans. Some US staff officers involved in planning Operation Desert Storm received fine tactical advice from the Israelis that "the best way of wounding Saddam was to strike at his family."

The Mossad-inspired propaganda campaign reported by Ostrovsky set up the necessary public backing for the Gulf War. It was again Mossad's local assistants who lit the touchpaper for the war. The Hill and Knowlton lobbying firm, run by

Behind The Scenes Of The Iraq War

Tom Lantos of the Israeli lobby, prepared a dramatic scenario to convince members of the Congress on the subject of war against Saddam. Turan Yavuz, a noted Turkish journalist, describes the incident:

October 9, 1990. The Hill and Knowlton lobbying firm organizes a sitting in Congress on the subject of "Iraq's Barbarities." A number of "eye witnesses" brought to the session by the lobbying firm maintain that Iraqi troops killed new-born babies in the hospital wards. One "eye witness" describes the savagery in enormous detail, saying that Iraqi soldiers killed 300 new-born babies in one hospital alone. This information deeply disturbs the members of Congress. This works to President Bush's advantage. However, it later emerges that the eye witness brought by Hill and Knowlton to Congress is in fact the daughter of the Kuwaiti ambassador to Washington. Nevertheless, the daughter's account is sufficient for members of Congress to give Saddam the nickname "Hitler".5

This leads to just one conclusion: that Israel played an important role in the United States' decision to wage its first war on Iraq. The second one is not much different.

The Pretext of "War Against Terrorism"

Contrary to popular belief, the plan to attack Iraq and overthrow Saddam Hussein's regime by force was prepared and placed on Washington's agenda long before the environment of the "fight against terror," which emerged in the wake of September 11. The first indication of this plan emerged in 1997. A group of pro-Israeli strategists in Washington began to put forward the scenario of the invasion of Iraq by manipulating the

"neo-con" think-tank, called PNAC (Project for The New American Century). The most notable names in the PNAC were those of Donald Rumsfeld and Dick Cheney, who as defense secretary and vice-president would be the most influential figures in the George W. Bush administration.

An article titled "Invading Iraq Not a New Idea for Bush Clique: 4 Years Before 9/11 Plan Was Set" written by William Brunch and published in the *Philadelphia Daily News*, sets out the following facts:

But in reality, Rumsfeld, Vice President Dick Cheney, and a small band of conservative ideologues had begun making the case for an American invasion of Iraq as early as 1997—nearly four years before the Sept. 11 attacks and three years before President Bush took office.

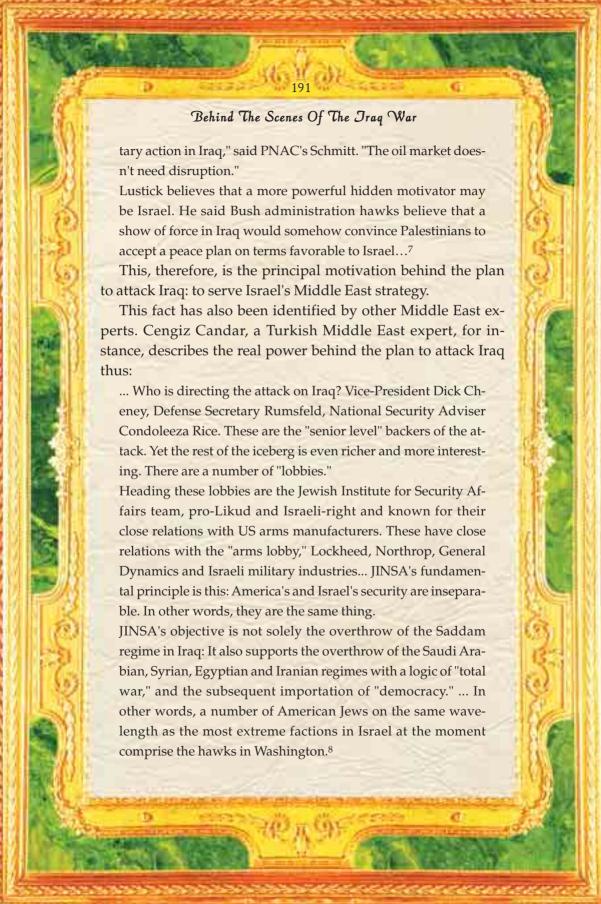
An obscure, ominous-sounding right-wing policy group called Project for the New American Century, or PNAC—affiliated with Cheney, Rumsfeld, Rumsfeld's top deputy Paul Wolfowitz and Bush's brother Jeb—even urged then-President Clinton to invade Iraq back in January 1998.6

Is Oil The Real Objective?

Why were the PNAC members so determined to overthrow Saddam? The same article continues:

While oil is a backdrop to PNAC's policy pronouncements on Iraq, it doesn't seem to be the driving force. [Ian] Lustick, [a University of Pennsylvania political science professor and Middle East expert,] while a critic of the Bush policy, says oil is viewed by the war's proponents primarily as a way to pay for the costly military operation.

"I'm from Texas, and every oil man that I know is against mili-



Israel's Project of "Secret World Domination"

In short, there are those in Washington who are encouraging a war aimed first at Iraq and then at Saudi Arabia, Syria, Iran and Egypt. The most distinguishing feature of these is that they are lined up alongside, and even equivalent to, the "Israeli lobby."

No matter how much they speak of "American interests," these people are actually supporting Israeli interests. A strategy of waging war against the whole of the Middle East and turning all the peoples of the region against it cannot be to the United States' advantage. The adoption of such a strategy can only be possible if the United States is bound to Israel, by means of the Israeli lobby, which is unbelievably influential in the country's foreign policy.

It is for these reasons that behind the strategy which began to be set in motion after September 11 and is aimed at re-arranging the entire Islamic world, lies Israel's secret plan for "world domination." Ever since its foundation, Israel has aimed at restructuring the Middle East, making it manageable and no threat to itself. It has been using its influence in the United States for that purpose in recent years, and to a large extent directs Washington's Middle East policy. The post-September 11 climate gave Israel the opportunity it had been seeking. Pro-Israeli ideologues who for years had been propounding the falsehood that Islam itself—not some militant radicals who use Islam as a shelter—posed a threat to the West and the United States, and who encouraged the mistaken concept of a "clash of civilizations," have been trying to incite the United States against the Islamic world in the wake of September 11. As early as 1995, Israel Shahak of the Jerusalem Hebrew University wrote

Behind The Scenes Of The Iraq War

former Israeli Prime Minister Rabin's obsession with "the idea of an Israeli-led anti-Islamic crusade." Nahum Barnea, a commentator from the Israeli newspaper *Yediot Ahronot*, stated that same year that Israel was making progress "[to] become the Western vanguard in the war against the Islamic enemy."

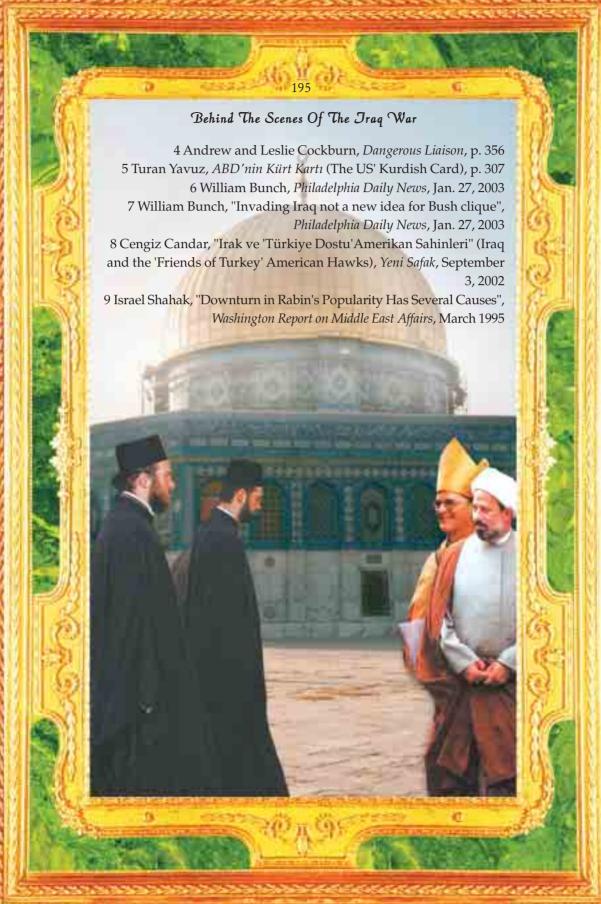
All that has happened in the years which have followed is that Israel has made its intentions even clearer. The political climate in the wake of September 11 prepared the ground for this intention to be made a reality. The world is now witnessing the step by step implementation of Israel's policy of the fragmentation of Iraq, planned decades ago.

The Only Way To World Peace: An Islamic Union

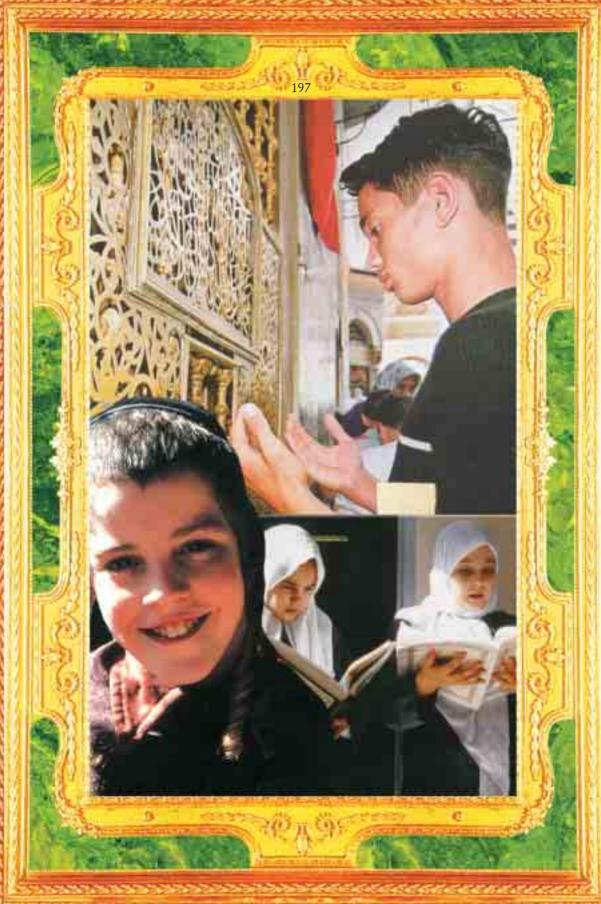
The situation may be summarized as follows: Israel's aim is to restructure the Middle East in line with its own strategic interests. In order to do this, in order to rule the Middle East, one of the most sensitive regions in the world, it needs a "world power." That power is the United States; and Israel, thanks to its influence there, is trying to place a mortgage on that country's Middle East policy. Although Israel is a small state with a population of only 4.5 million, the plans drawn up by Israel and its backers in the West are directing the whole world.

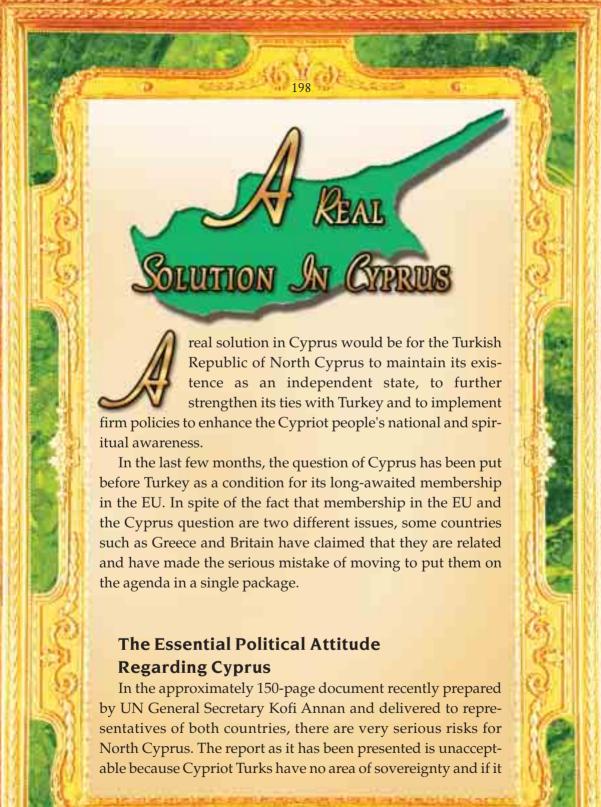
What needs to be done in the face of this?

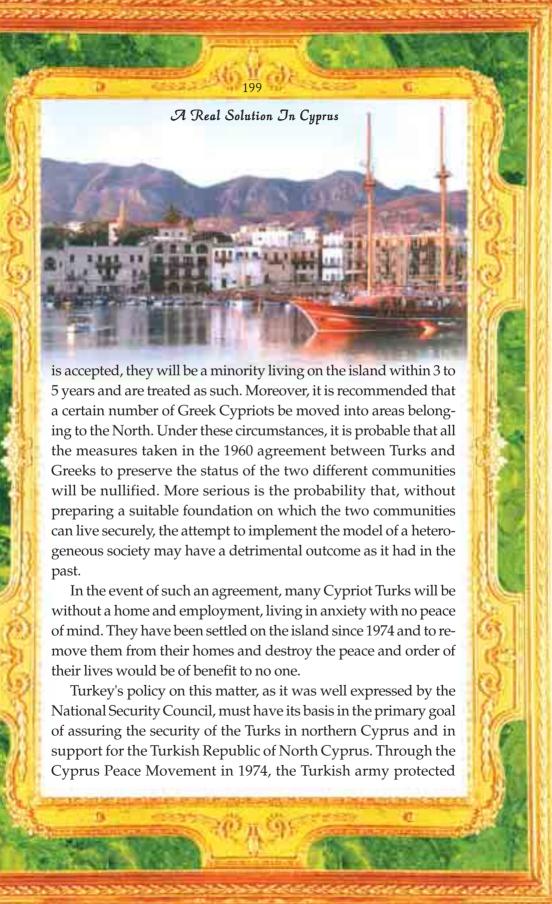
1) "Counter lobby activities" need to be adopted in the face of the Israeli lobby's influence in the United States in order to develop dialogue between the United States and the Islamic world and to invite it to seek peaceful solutions to Iraq and similar problems. A wide section of the United States wish to see their country adopt a fairer Middle East policy. Many statesmen, strategists, journalists and intellectuals have expressed this, and a "peace be-











Turks on the island from the genocidal intentions of radical Greek Cypriots; these facts must never be forgotten. Solutions that would be disadvantageous to the Turkish side of the island and pose a risk to its security cannot be considered.

Moreover, from the point of view of Turkey, Cyprus is of great strategic importance. If Turkey loses its control over Cyprus, it also loses the possibility of access to the Mediter-

ranean. In accordance to the decision made at the last meeting of the National Security Council, Turkey must work towards getting the fact accepted that Denktash insists on: There are two separate states on the island. An autonomous government established by two separate states will make joint decisions on questions of foreign relations but, in domestic matters, one will be independent of the other. In addition, it is essential that Turkey continues as guarantor.



Rauf Denktash

Essential Cultural Policies for Cyprus

Policies to be implemented with regard to the Cyprus question are not only of a political or diplomatic nature. Also in the areas of economics and culture, measures must be encouraged that will strengthen the Turkish people of Cyprus and improve their situation. It is definite that Southern Cyprus will join the European Union, an attractive prospect for some of the Turks on the island even though no official agreement has been signed. In order to prevent this from becoming a debilitating factor, it is necessary to solidify the connection of Cypriot Turks with Turkey and their Muslim identity by improving their socio-economic sit-

A Real Solution In Cyprus

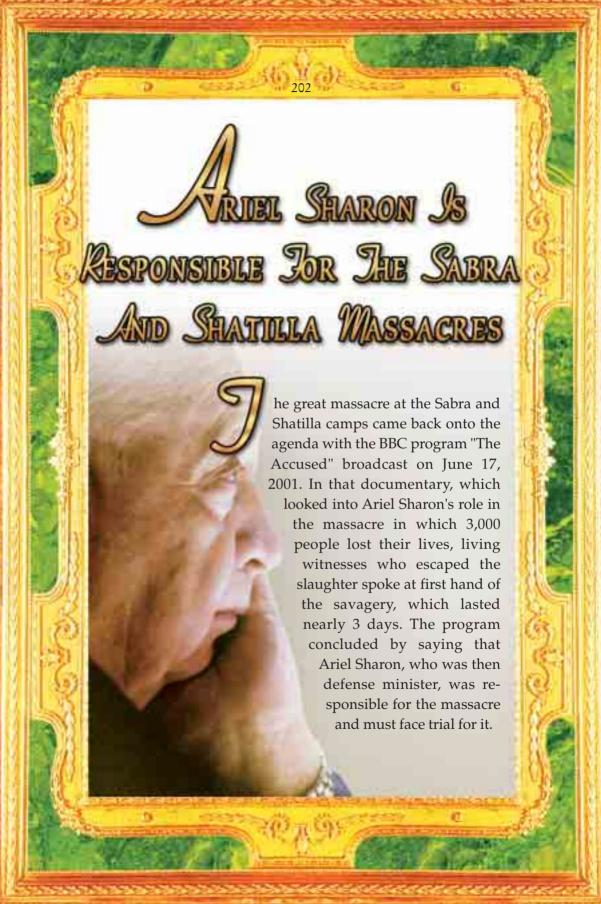
uation and strengthening their national and spiritual values.

A meeting held recently in Cyprus revealed that a number of Turkish people on the island were not happy with some of the existing policies. To counteract this, the causes of the discontent have to be removed and policies developed that will restore the people's trust in the government of the Turkish Republic of North Cyprus. The government must adopt a compassionate and understanding attitude towards the people, take a close interest in those areas where there are problems and provide opportunities for initiatives undertaken towards the development of Cyprus.

Furthermore, an intense cultural campaign must be implemented to infuse spiritual ideals and values deeply within the people in Cyprus, especially the young generation. Cypriot Turks must embrace more strongly the Muslim identity that supported them since the island broke away from the Ottomans, and Turkey must take the lead in this cultural renaissance.

To this end, Cypriot Turks must avoid the dilemma that would arise from being left with the prospect of an economically deprived and passive North Cyprus and a developed and prosperous South Cyprus. On the contrary, the model to be adopted is that of a modern, contemporary, developed Cypriot Turk who has at the same time a strong religious identity. Psychology is of major importance in the inclinations of societies, especially in small societies. The strengthening of Cypriot Turkish society is bound to a psychological reinforcement, and this will come about by the establishment of the above mentioned economic and cultural policies.

In this matter, an important role will be played by the media and public social institutions. Cypriot Turks must see a motherland that avidly supports their existence on the island, that is of one heart and mind with them in a feeling of religious brotherhood and that defends their rights with its utmost power.



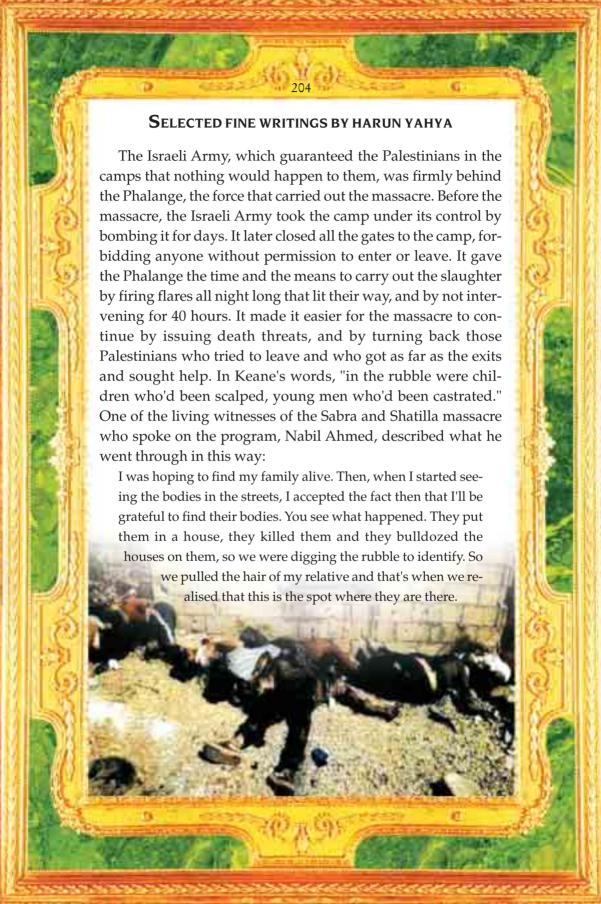
"The Accused" Was Broadcast Despite Pressure From The State of Israel

People who escaped the massacre, the Phalange leaders who carried it out, representatives of the Israeli Army, lawyers, and academics participated in the documentary, which was prepared by journalist Fergal Keane. However, before it had even been broadcast it met with a strong reaction from Israel and radical Jewish communities. Right up until the last moment, everyone expected that it might be cancelled. However, according to statements by Keane, the program was screened "under thousands of e-mails, threatening messages, and warnings of boycotts." Furthermore, because of the wide interest it received, it was repeated several times on the BBC and shown on television channels in a number of foreign countries.

What Panorama Revealed

The Sabra and Shatilla massacre was carried out by the Lebanese Christian Phalange groups with whom Lebanese Muslim Arabs had been at war for a long time. Yet it was Israel that supported, organized and armed these groups from the beginning. In his program, Keane described the relationship between the Phalangists and Israel in this manner:

The Phalange were led by the charismatic and ruthless Bashir Gemayel. He was Israel's main ally in Lebanon. Israel's Mossad knew from meetings with him that he wanted to "eliminate" the Palestinian problem, and now he was about to become President of Lebanon. Bashir's election worried the people of the camps, but they'd been promised security.





The massacre perpetrated by the Phalange was indescribable. Statements of an Israeli officer in the program clearly that the Phalange were enemies of the Muslims. Israeli paratroop brigade commander Yoram Yair recounted the shocking request he received from a Phalangist:

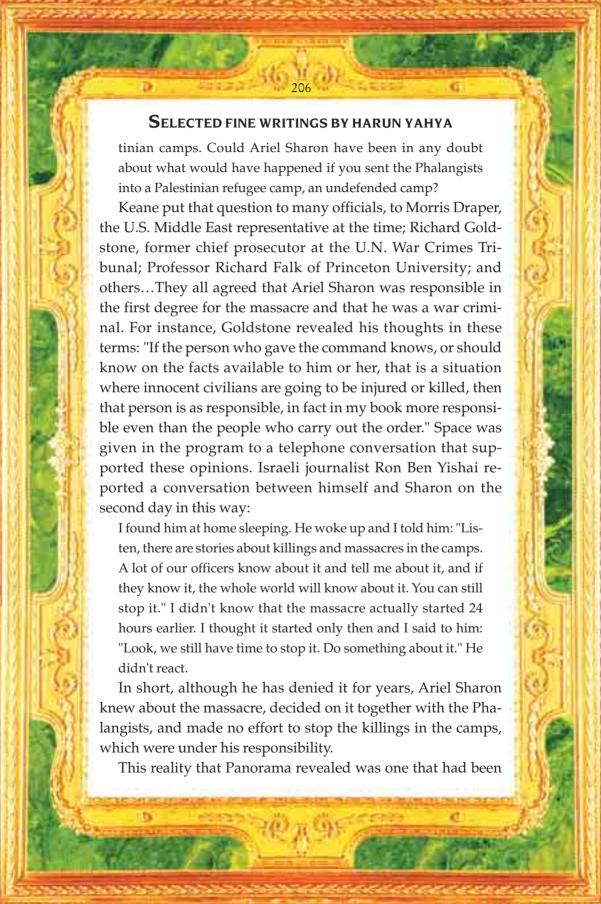
He say "Do me a favour, make sure to bring me

that much." I say: "What is it?" He say: "Listen, I know that you will sooner or later go inside West Beirut. Promise me that you will bring me that much Palestinian blood. I want to drink it."

Israel's then-Defense Minister Ariel Sharon knew about every stage of this massacre which was carried out under an Israeli Army security umbrella. Keane explained Sharon's role in these words:

Ariel Sharon arrived in Beirut on Wednesday morning insisting there were PLO forces in the camps. And so after conferring with his senior officers, including Amos Yuron, the Commander for Beirut and the refugee camps, Ariel Sharon agreed a fateful order. "Only one element, and that is the Israeli Defence Force, shall command the forces in the area. For the operation in the camps the Phalangist should be sent in."

Ariel Sharon went to see the Phalange at their headquarters to discuss the Beirut operation... Now, a day after their leader's murder, the Israelis were asking the Phalange to fight in Pales-



expressed for years by those who have studied the event closely and those who lived through it. However, the reason why the program attracted so much attention was that it was the first time that such a respectable channel as BBC had broadcast statements directly accusing Israel, and because it also accused Prime Minister Ariel Sharon.

Death Threats To Those Who Declare Ariel Sharon To Be A War Criminal

There was a most interesting reaction after this broadcast. Professor Richard Falk of Princeton University, who said that Ariel Sharon should be indicted as a war criminal, further noted:

I think there is no question in my mind that he is indictable for the kind of knowledge that he either had or should have had. Falk began to receive death threats after that statement.



Ariel Sharon knew about every stage of this massacre which was carried out under an Israeli Army security umbrella.

Shortly afterwards, his home and family were given police protection. Israel was once again attempting to silence people and prevent the truth from being told by means of violence, pressure, and threats. However, Falk stated in *The Independent* that his conscience was easy and that he had told the truth.

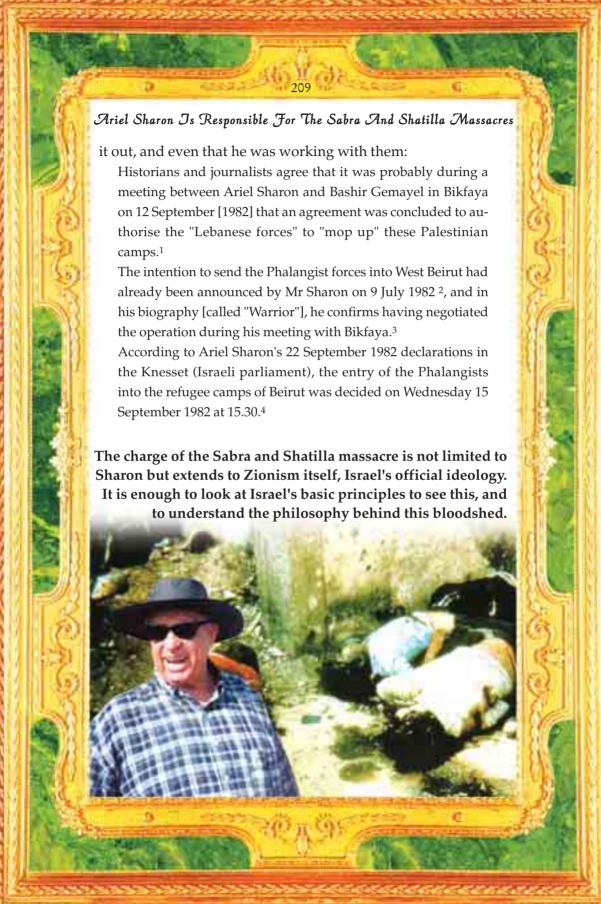
After the program, debates began over whether or not Ariel Sharon could be tried. Several international jurists joined in. However, these debates were an example of insincerity. The genocide of the Palestinians, which most states had ignored for more than half a century, was now being talked about 20 years after it happened. Those who had ignored it at the time, and those who made no effort to stop Israel, were behaving as if these massacres were being revealed for the very first time.

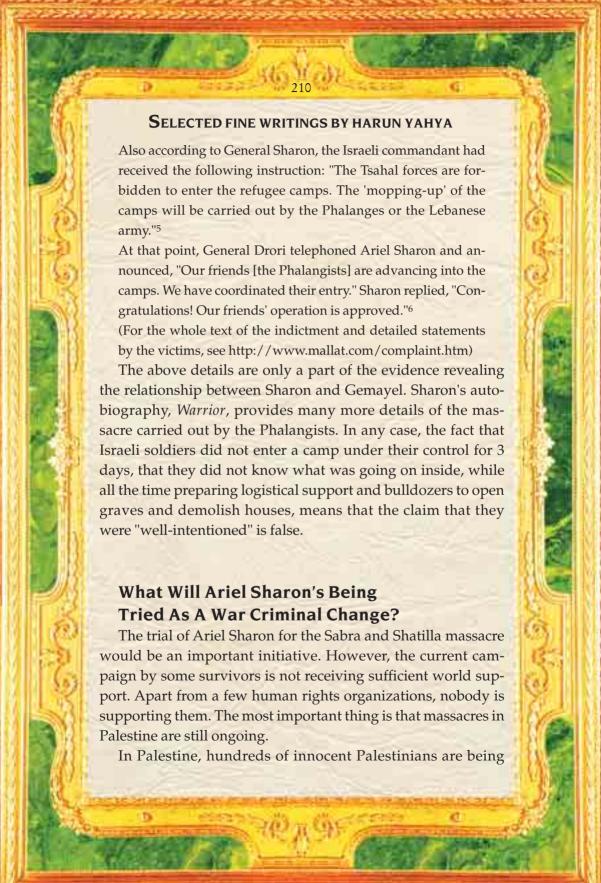
In fact, this charge is not limited to Sharon but extends to Zionism itself, Israel's official ideology. It is enough to look at Israel's basic principles to see this, and to understand the philosophy behind the bloodshed at Sabra and Shatilla.

Will Ariel Sharon Be Tried As A "War Criminal"?

When the BBC program "The Accused" was aired, 28 Palestinians who survived the Sabra and Shatilla massacre sued Ariel Sharon in Belgium so that he could be tried as a war criminal in Belgian courts. Belgium is one of the few countries whose law permits the trial of anyone who commits human rights violations in any country.

The indictment sheds a great deal of light on Sharon's and Israel's bloody history. The indictment, which presents commission reports and research by important historians and writers as evidence, contains important information that Sharon knew about the massacre, that he supported those who carried





forced out of their houses and exiled from their land. Bulldozers run over their homes. Again a defenceless father is killed, together with the child in his arms. Israeli troops carry out new killings and attacks every day. And the man giving the orders is Ariel Sharon. Even if someone else replaces him, the massacres will continue, for Israeli violence is based upon such a deeprooted ideology that just bringing Sharon to trial will not expunge it. And until Israel abandons its Zionist ideology, it will continue to bring death and blood to the Middle East.

Of course getting past massacres onto the agenda is an important initiative. But for this to be a statement of sincerity, the commitment displayed must continue until the cruelty ends. Therefore, all sincere people need to pursue wide-scale international legal sanctions (for instance an embargo) and a policy of isolation to force an end to the killings committed by the Zionists in the name of their ideology.

Notes:

1 Benny Morris, The Righteous Victims, New York, A. Knopf, 1999, p. 540

2 Schiff & Ya'ari, Israel's Lebanon War, New York, Simon and Schuster, 1984, p. 251

3 A. Sharon, Warrior: An Autobiography, Simon and Schuster, New York, 1989, p. 498

4 Sharon à la Knesset, Annexe au rapport de la Commission Kahan, The Beirut Massacre, The Complete Kahan Commission Report, Princeton, Karz Cohl, 1983, p. 124. (Ci-après, Kahan Commission Re-

> 5 Kahan Report, p. 125: "mopping-up" 6 Amnon Kapeliouk, Sabra et Chatila: Enquête sur un massacre, Paris, Seuil 1982, p.37

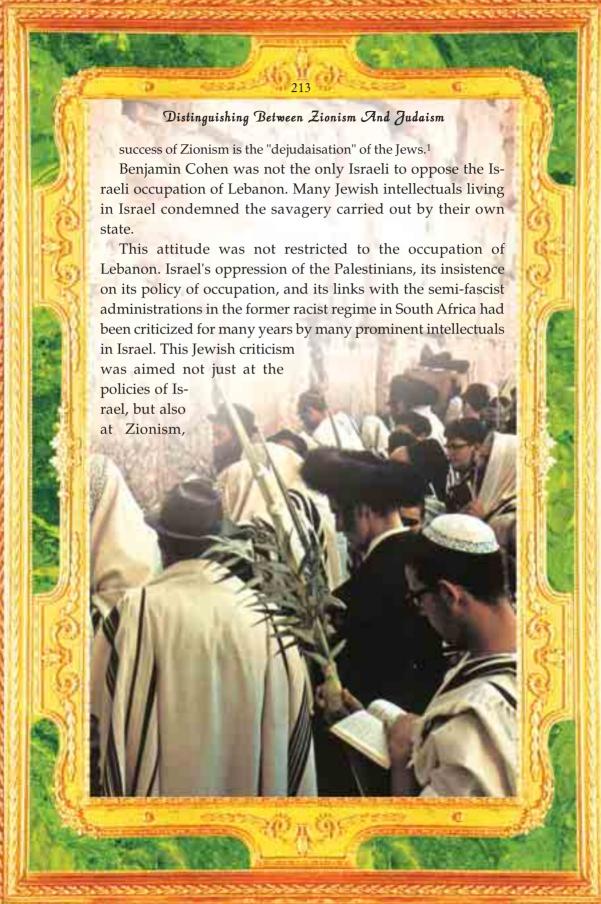


DISTINGUISHING BETWEEN ZIONISM AND JUDAISM

n the summer of 1982 there began a great savagery that caused the whole world to cry out in protest. The Israeli Army entered Lebanon in a sudden attack, and moved forward destroying every target that appeared before it. The Israelis surrounded the refugee camps, where Palestinians lived who had fled the Israeli occupation years before, and for two days used Lebanese Christian militias to slaughter innocent civilians. Within a few days, thousands of innocent people had been massacred.

This terrible Israeli terrorism outraged the whole world. The interesting thing, however, is that some of the protests came from Jews, even Israeli Jews. Professor Benjamin Cohen of Tel Aviv University penned a statement on June 6, 1982, saying:

I am writing to you while listening to a transistor that has just announced that "we" are in the process of "realizing our objectives" in Lebanon: to insure "peace" for the residents of Galilee. These lies worthy of Goebbels make me mad. It is clear that this savage war, more barbaric than any of those preceding it, has nothing to do with the attempt in London or the security of Galilee ... Jews, sons of Abraham ... Jews, victims themselves of so much cruelty, how can they become so cruel? ... The greatest



its official ideology.

This situation is the expression of a very important truth: Israel's policy of occupation and state terrorism from 1967 up to the present stems from the ideology of Zionism, and many Jews in the world are opposed to it.

For Muslims, therefore, the concept that should be criticized is not Judaism or the Jewish race, but Zionism. In the same way that an anti-Nazi can have no hatred for the German people, so he can have none for the Jewish race because he opposes Zionism.

The Racist Roots of Zionism

After the Jews were expelled from Jerusalem in 70 AD, they began to spread to different parts of the world. During this period of the "diaspora," which lasted up to the 19th century, the vast majority of Jews saw themselves as a religious group. Over time, most Jews adopted the religion of the countries they lived in. Hebrew was left as a sacred language used in prayers and religious texts. Jews in Germany began to speak German, and those in Britain, English. When certain social restrictions on Jews in European countries were lifted in the 19th century, Jews began to assimilate with the societies they were living in. Most Jews saw themselves as a "religious community," not as a "race" or "nation." They described themselves as "Jewish Germans," "Jewish Britons," or "Jewish Americans."

As we know, however, there was a huge rise in racism in the 19th century. Racist ideas, influenced in particular by Darwin's theory of evolution, grew enormously and found many supporters in Western societies. Zionism was the effect this racist storm had among the Jews.

Distinguishing Between Zionism And Judaism

The Jews who propagated the idea of Zionism were people with very weak religious beliefs. They saw Judaism as the name of a race, not as a community of belief. They suggested that the Jews were a separate race from European nations, that it was impossible for them to live together and that it was essential they establish their own homeland. They did not rely on religious thinking when deciding where that homeland should be. Theodor Herzl, the founder of Zionism, once thought of Uganda, and this became known as the "Uganda Plan." The Zionists later decided on Palestine. The reason for this was Palestine was regarded as "the Jews' historic homeland" rather than for any religious significance it had for them.

The Zionists made great efforts to get other Jews to accept these non-religious ideas. The World Zionist Organization that was set up undertook vast propaganda work in almost all countries with Jewish populations, and began to suggest that Jews could not live peacefully with other nations and that they were a separate "race," for which reason they had to go and settle in Palestine. Most Jewish communities ignored these calls.

In this way, Zionism entered world politics as a racist ideology which maintained that Jews should not live with other nations. First of all, this mistaken idea created grave problems for and pressure on Jews living in the diaspora. Then for Muslims in the Middle East, it brought the Israeli policy of occupation and annexation, together with bloodshed, death, poverty and terror.

Many Jews today criticize the ideology of Zionism. Rabbi Hirsch, one of the foremost Jewish men of religion, said, "Zionism wants to define the Jewish people as a national entity ... which is a heresy."²

The famous French Muslim thinker Roger Garaudy wrote this

racist and colonialist logic of tribal Zionism, born of the nationalism, racism and colonialism of 19th century Europe. This logic, which inspired all the colonialisms of the West and all its wars of one nationalism against another, is a suicidal logic. There is no future or security for Israel and no peace in the Middle East unless Israel becomes "dezionized" and returns to the faith of Abraham, which is the spiritual, fraternal and common heritage of the three revealed religions: Judaism, Christianity and Islam.3

For this reason, therefore, we must distinguish between Judaism and Zionism. Not every Jew in the world is a Zionist. True Zionists are a minority in the Jewish world. Moreover, there are a great many Jews who oppose Zionism's crimes against humanity, who want Israel to withdraw at once from all the territory it has occupied, and say that instead of being a racist "Jewish state" Israel should be a free state where all races and communities can live together in equality.

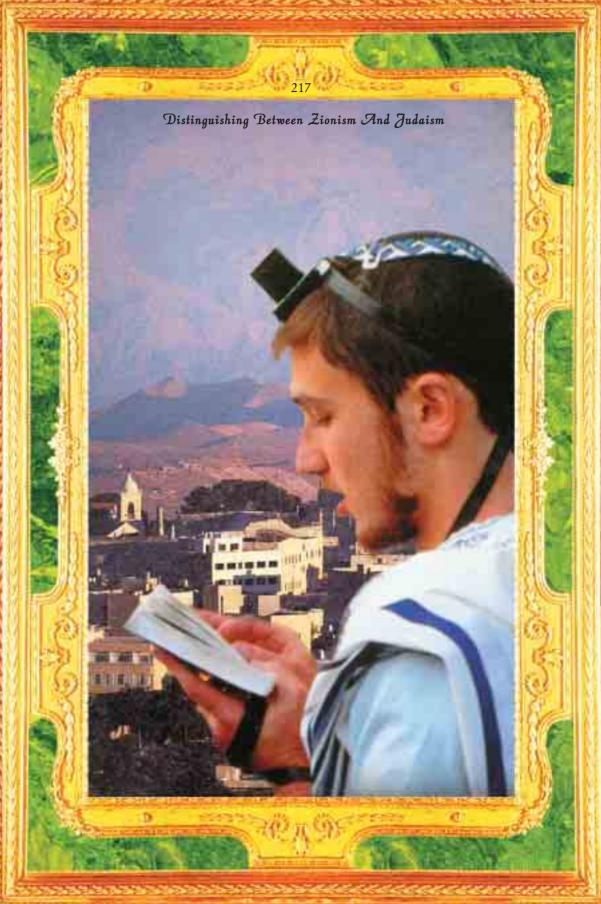
While Muslims rightfully oppose Israel and Zionism, they must also bear these truths in mind, and remember that it is not the Jews who are the problem, but Zionism.

Notes:

1 "Professor Leibowitz calls Israeli politics in Lebanon Judeo-Nazi", Yediot Aharonoth, July 2, 1982 2 Washington Post, October 3, 1978

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3 Roger Garaudy, "Right to Reply: Reply to the Media Lynching of Abbe Pierre and Roger Garaudy", Samizdat, June 1996



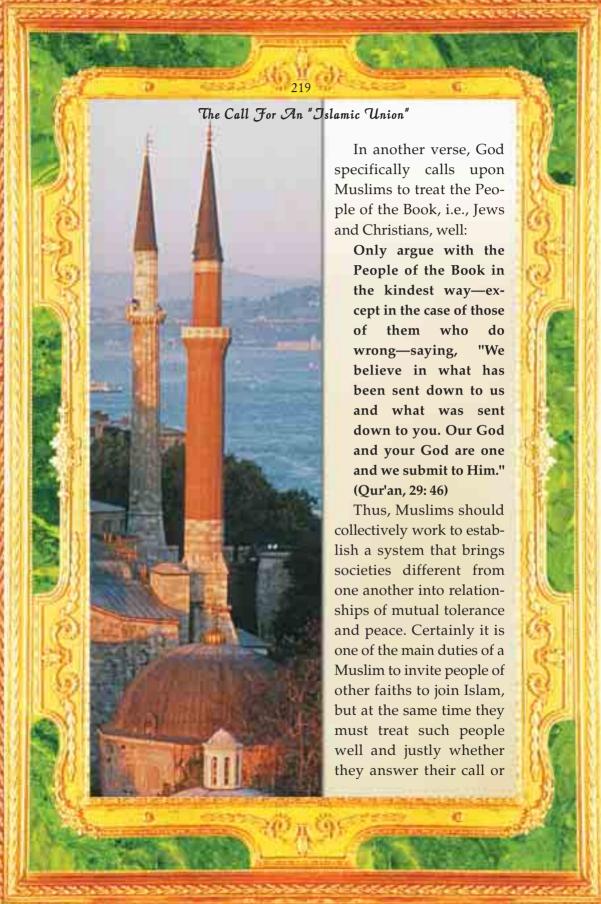


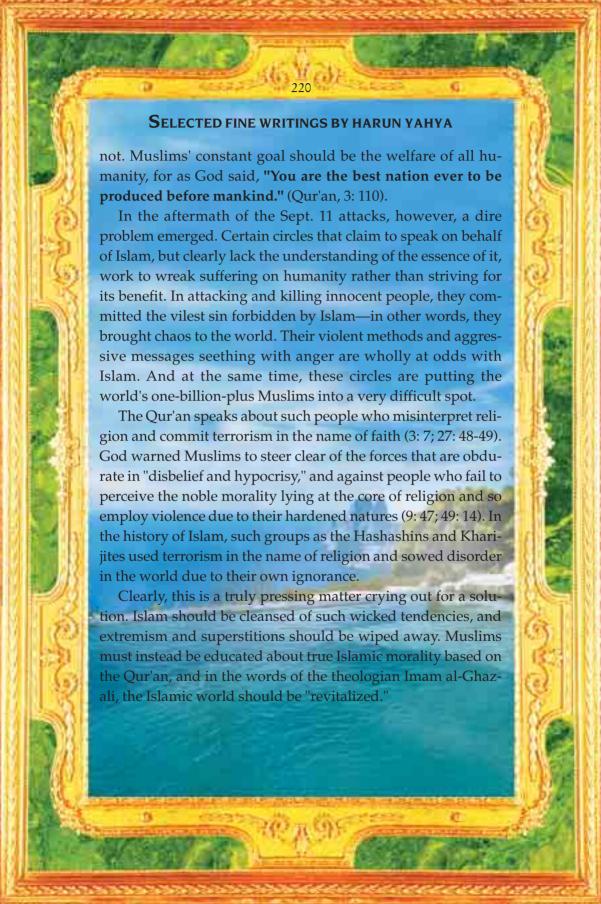
THE CALL FOR AN SLAMIC UNION "

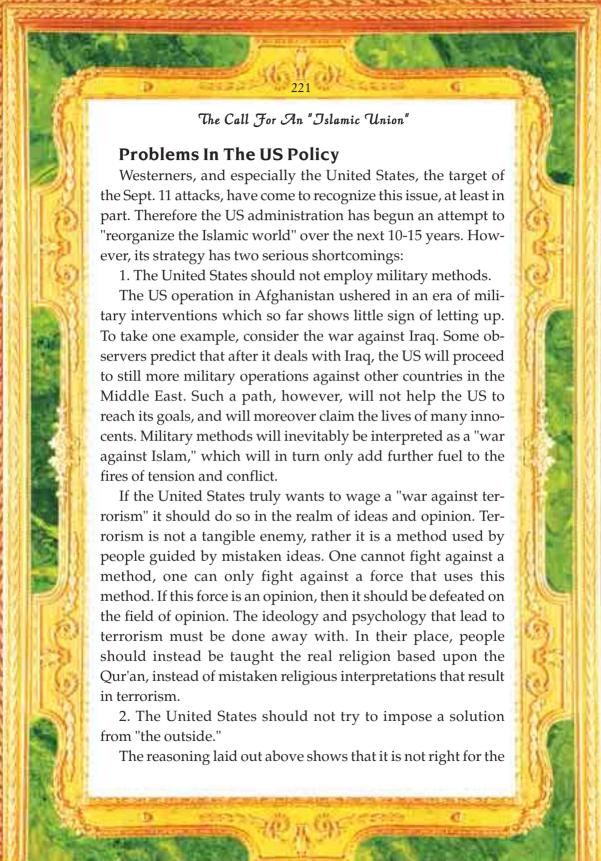
he Sept. 11 terrorist attacks were a turning point for the world, one that completely altered its political and strategic balances. Some political commentators even say that Sept. 11, 2001 marked the real beginning of the twenty-first century. Looking back at the century just passed, the most important elements of opinion and belief shaping it were ideologies and the relations between these ideologies. Similarly, civilizations, beliefs and the relationship between these two will work to shape the twenty-first century.

There are claims from some quarters that relations between civilizations and beliefs will be fundamentally characterized by "clashes." However, quite to the contrary, it is our hope that these relations will be based upon peace and friendship. The Qur'an will serve as the guide for us, Muslims, in this realm. In the Qur'an, God tells us that the differences between people should be a reason for them to seek to know one another better:

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 God's sight is the one who best performs his duty. God is All-Knowing, All-Aware. (Qur'an, 49: 13)







SELECTED FINE WRITINGS BY HARUN YAHYA

United States to try to solve the problem from "the outside." The problem lies in misinterpretations and distortions of Islam at the hands of certain people, therefore the solution should come from the world of Islam. Muslims could work to promote a proper understanding of Islam and at the same time fight misinterpretations of it. The United States should support a solution originating from within the Islamic world.

Were the United States to support such an approach, this would be better for the US, better for the world's Islamic community and indeed better for the entire world. Those who claim the opposite should reconsider their stances, realizing in the process that such views are leading the world into a bloodbath. The US administration must be careful not to give credit to the erroneous suggestions of some forces with various ulterior motives. These forces are some ideologues and strategists who want fervently to see a bloody war erupt between the West and the Islamic world, and moreover are trying to portray US anti-terrorist policies as part of a "war against Islam." The US government, and in particular President George W. Bush, has made sensible statements rejecting such "the-West-versus-Islam" interpretations, and these efforts have yielded some good results. However, it is also necessary that the policies of the US government fully reflect a more enlightened viewpoint in the eyes of international public opinion.

How Should An Islamic Union Be?

So then, the war against terrorism should be carried out in the realm of opinions and ideas, and its solution should originate from within the world of Islam. But how will this come about?

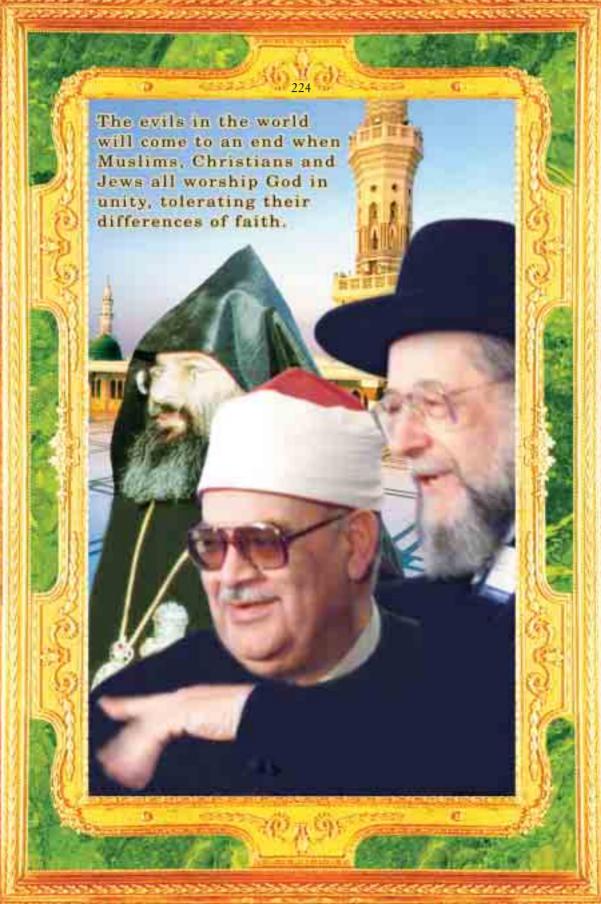
The Call For An "Islamic Union"

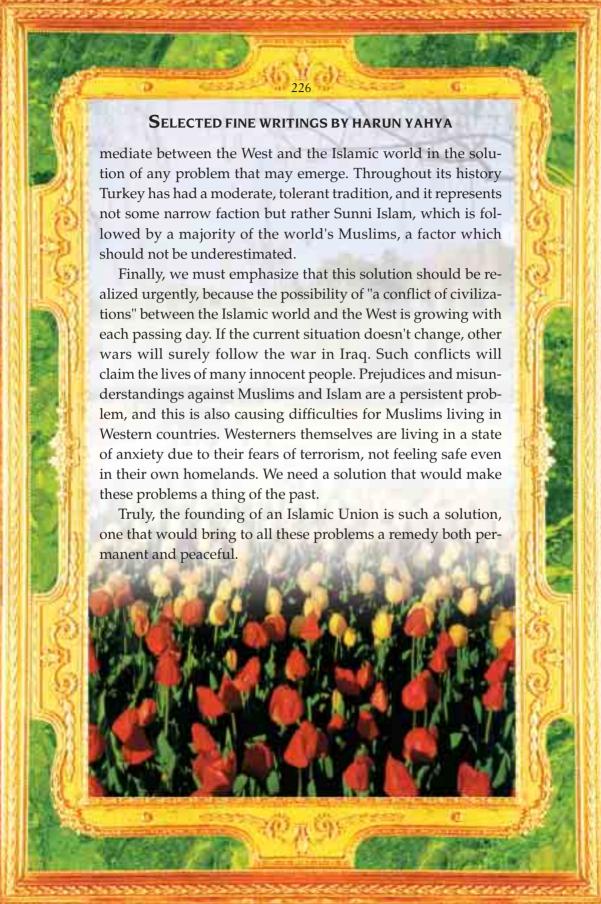
Before answering this question, we must point out one fact: the current divided nature of the Islamic world. Today many different religious interpretations, views and models exist in the world of Islam. However, the Islamic world currently lacks a central authority to separate out doctrines which contradict the faith, a service which would guide all Muslims. The world's Roman Catholics can look to the Vatican, and Orthodox Christians have the patriarchs, but there is currently no central authority in the Islamic world.

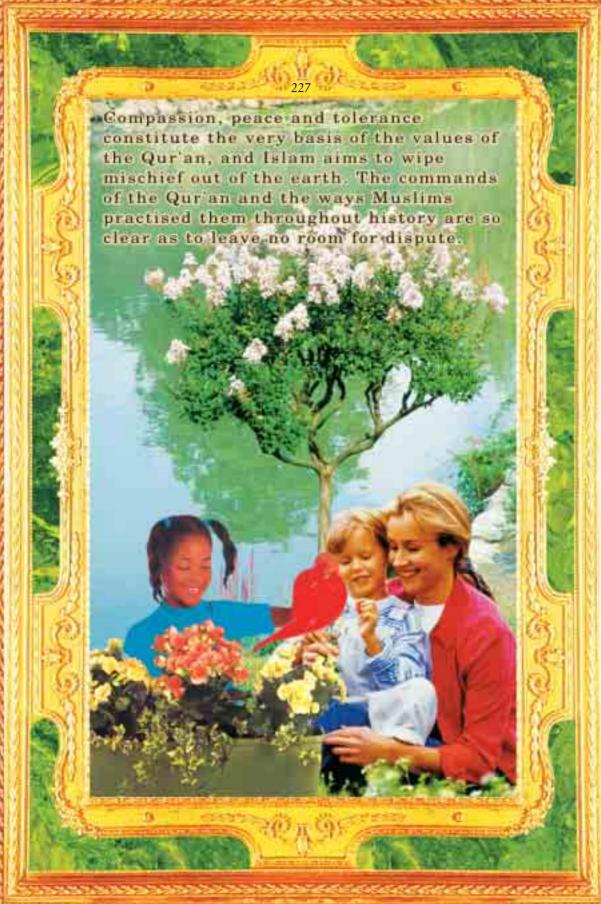
However, there is no division and uncontrolled structure in the essence of Islam itself; on the contrary, there is unity. After the death of the Prophet Mohammed (peace be upon him), the Islamic world was guided by the Caliphate, and this authority became the guide for all Muslims in religious matters.

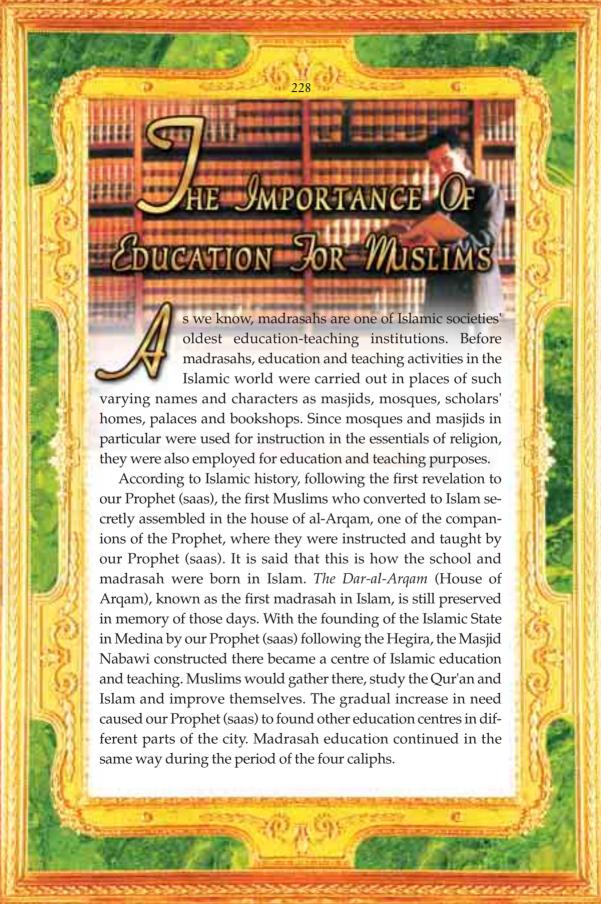
Today, it is still possible to set up an authority to act as a guide to all Muslims. In the Qur'an, God orders all Muslims to obey "those in command among them." (Qur'an, 4: 59). Now, the methods used to select "those in command" can be altered according to the requirements of the age (such asappointment or popular vote). Thus is possible to establish an Islamic Union and a central Islamic authority, based on democratic principles and the supremacy of law, which should do a number of things:

- 1. It should address the entire Islamic world, and have a firm foundation in basic Islamic values and principles. It should not be the representative of a particular sect or school of Islam.
- 2. It should support human rights, democracy and free enterprise. The economic, cultural and scientific development of the Islamic world should be its aim.
- 3. It should establish peaceful, harmonious relations with other nations and civilizations. This Union should work together with the United Nations and the international commu-

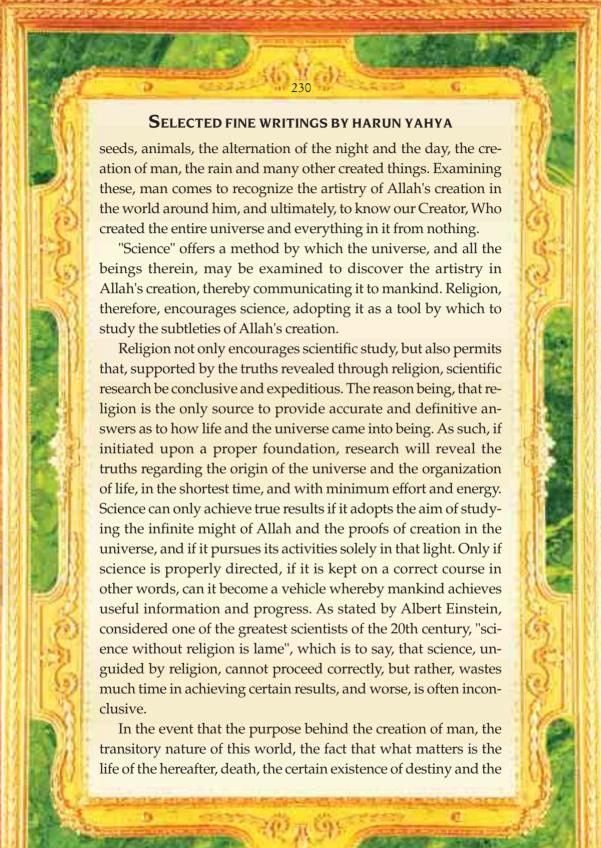


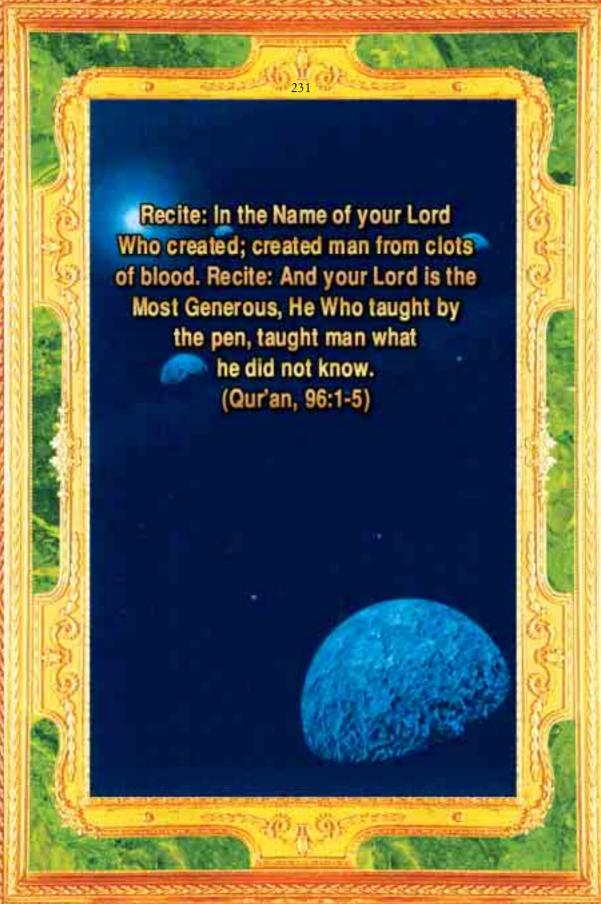


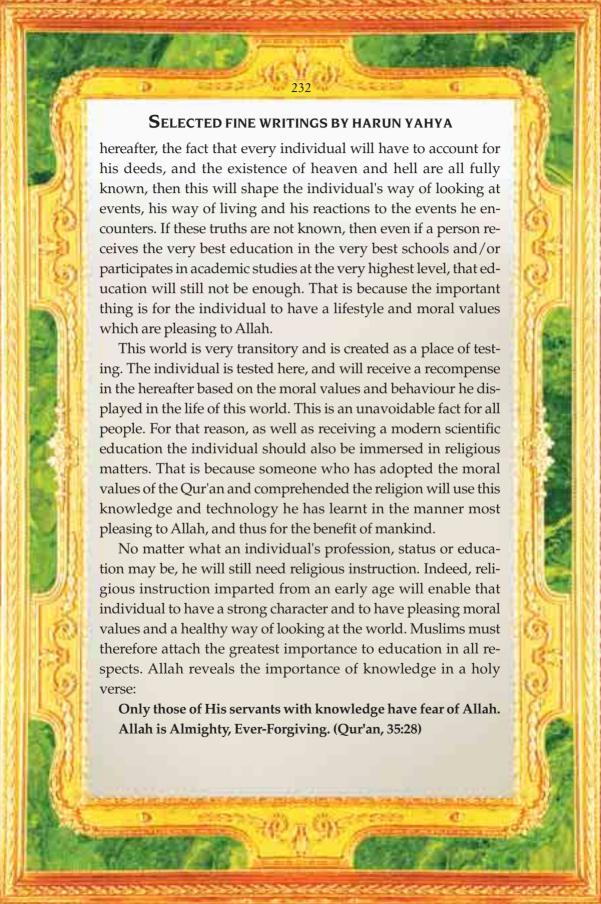


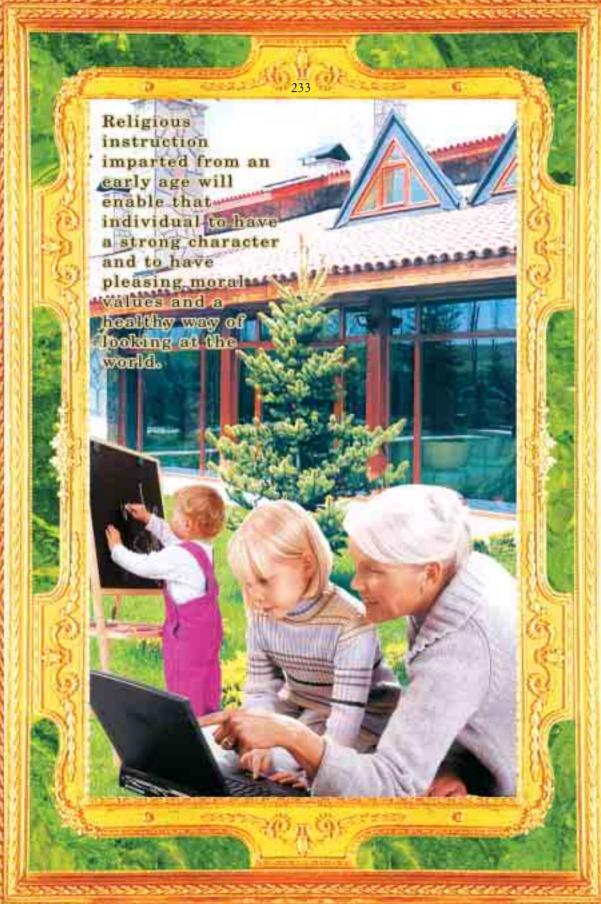


and reflect upon the heavens, the earth, mountains, stars, plants,









Solution To Economic Crisis Trom The Quran

collapsed.

ollowing two terrible world wars, the "post-war rapid growth model" finally failed at the end of the 1960s. In other words, programs aimed at increasing productivity still further within the framework of that model

After The Oil Crisis

The troubles that began in those years and erupted in the 1974 oil crisis did so when the growth rate in developed economies began to slow down and profit margins to fall. The situation was so bad that in OECD countries alone, which consist of developed nations such as Western Europe, the United States, Canada and Japan, unemployment reached tens of millions. In such an atmosphere, capital that was unable to find investment opportunities in the real sector began seeking profits all over the world and turned



instead to developing countries. In this way, it was the finance sector, together with the possibilities and advantages bestowed by technology, that developed the most rapidly over the last 20 years.

Capital that turned its attention to developing nations during

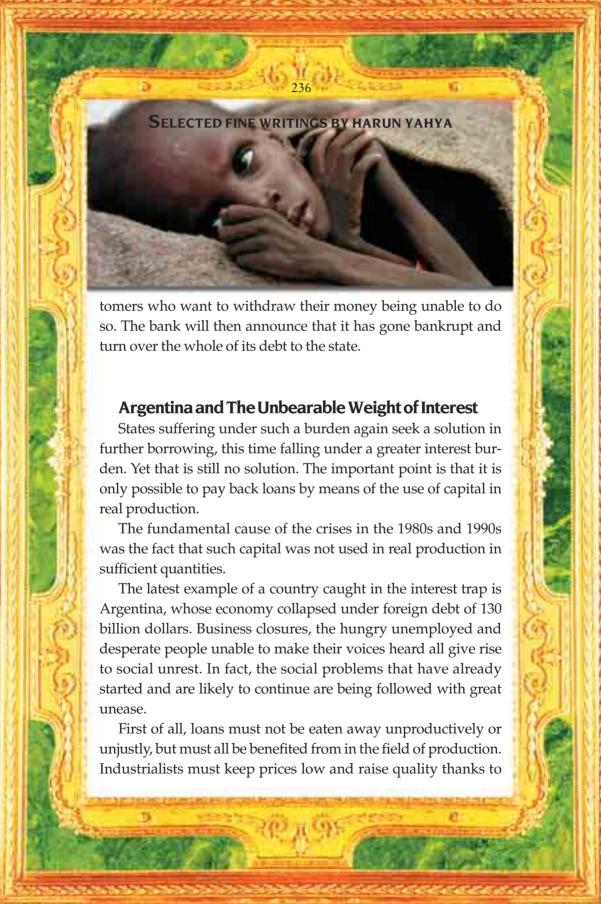
Solution To Economic Crisis From The Qur'an

that process obtained great profits from those regions. The international companies that set their eyes on those countries invested only a very small part of the profits they made in real production. However, money can only increase its value when used for production, and that would have made it possible for those countries to repay debts and develop their economies. However, a large part of the loans extended were used unproductively, and yet more re-entered the international finance system because of corruption. The way that developing countries' capital was kept away from those areas that most use could be made of it brought them face to face with great difficulties when it came to debt repayment.

The Dilemma of Accumulated Debt and Loans

Economies unable to repay accumulated debts have sought a solution in increased borrowing, and have been trapped in a vicious circle from which there is no escape. That was then followed by further unproductive borrowing and higher interest rates. Trying to borrow to repay loans led to a process of further borrowing caused by interest repayments. As the productivity of real investments fell during this process, some investors were forced into bankruptcy, and others to seriously reduce the scope of their activities.

Money that retreated from the market caused producers to have problems selling their products and to be unable to repay their bank loans. Banks and financial organizations that are unable to get their money back from industrialists try to pay their own debts to other international lenders (international capital) by using deposits belonging to the public. In such a situation the slightest rumour (if we bear in mind that rumours have a serious effect on economies that are not performing well) leads to cus-



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these investments. In that way imports from other countries must be reduced, and the country's exports raised.

The Solution To Economic Chaos Lies In Our'anic Morality

In the same way that a country which sees increased cash inflow into its economy can easily repay its debts, it can also easily become a trustworthy investment destination due to the confidence that it inspires. It will then attract capital, by investing in profitable enterprises and making gains. In this way, that country's companies will gain value, its currency will become stable, unemployment levels will fall, and most important of all, the public will feel confident again and look to the future with hope.

The deep chaos caused by the interest economy has revealed itself in many countries so far, and has caused the heavy price to be paid by the public in those nations. These problems, caused by individual interests and lack of ethics, refuse to disappear from many countries, and clearly demonstrate that the solution lies in the morality of the Qur'an. In the same way that Allah has condemned as a sin the unjust consumption of others' property and the waste of existing resources, so He has also forbidden people to ignore others and plunge them into difficulties for the sake of their own gain. The solution to the problems plaguing the economy lies in all of mankind abiding by the morality of the Qur'an, which recommends a human model that is productive, just and enterprising.

In the same way that an atmosphere of peace, security and justice can only come about when people live by the morality of the Qur'an, it is possible to resolve the problems in the economy and increase every individual's standard of living by implementing that morality in every sphere of life.

THE EMINENCE ISLAM ATTACHES TO WOMEN

he mentality that despises women, excludes them from society and regards them as second class citizens is a wicked pagan attitude which has no place in Islam. The Qur'an summarizes the civilized social relationship between the two genders.

The position of women in Islam has recently been an issue of debate. Some misconceptions arise, either from traditional practices which are thought to be "Islamic," but are not, or else from prejudices. However, the real issue is how women are regarded in the Islamic faith, and when we look at this, we see that Islam gives women great social value, freedom and comfort.

Women In The Qur'an

God's commandments about the status of women and the relations between men and women, which have been revealed to us through the Qur'an, consist of full justice. In this regard, Islam suggests equality of rights, responsibilities and duties between the two genders. Islam is based on sympathy, tolerance and respect for human beings, and does not discriminate against women in this matter.

The examples of good morals communicated to us in the Qur'an are universally compatible with human nature, and are valid for all stages of history.

The Eminence Islam Attaches To Women

Respect for women and women's rights fall within this. In the Qur'an God insists that the tasks and responsibilities of women are the same as those of men. Furthermore, while performing these tasks and responsibilities men and women must help and support each other:

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 God and His Messenger. They are the people on whom God will have mercy. God is Almighty, All Wise. (Qur'an, 9:71)

God emphasizes that believers will be rewarded in the same manner according to their deeds, regardless of their gender.

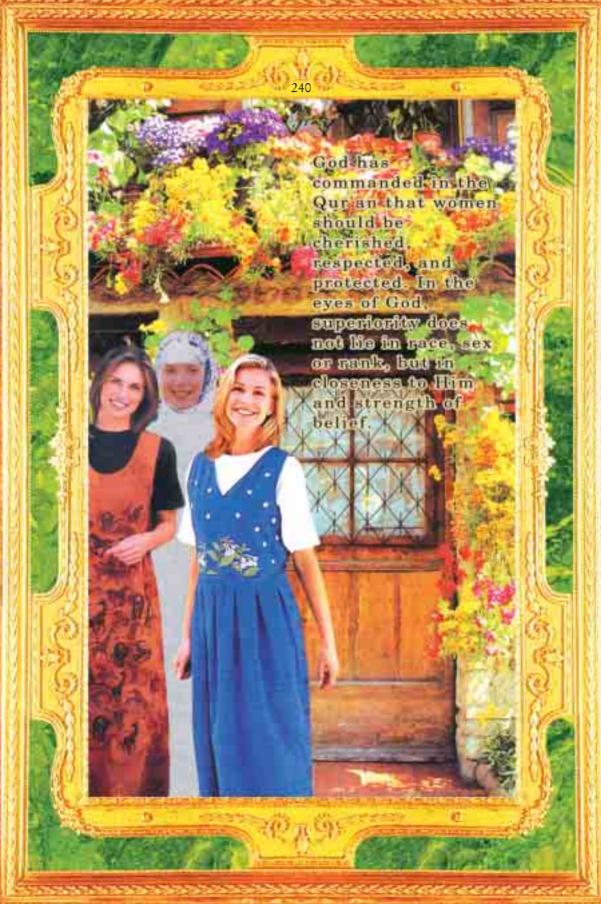
Their Lord responds to them: "I will not let the deeds of any doer among you go to waste, male or female—you are both the same in that respect..." (Qur'an, 3:195)

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. (Qur'an, 16:97)

In another verse, Muslim men and women are considered together, and it is stressed that both have the same responsibility and status in God's sight:

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 alms, men and women who fast, men and women who guard their private parts, men and women who remember God much: God has prepared forgiveness for them and an immense reward. (Qur'an, 33:35)

In the Qur'an there are many more verses stating that men and women are exactly equal in terms of their tasks and responsibilities and their rewards or punishments in return. There are a few



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differences in social issues, but these are for the comfort and protection of women. The commands of the Qur'an regard the congenital differences between the two genders resulting from their creation, and suggest a system maintaining equal justice for men and women in this light.

Islam does not see women as objects. Therefore, it is not seen appropriate that a woman of good morals should marry a man of bad morals. In the same way, it is not permitted for a woman of bad morals to marry a man of good morals:

Corrupt women are for corrupt men and corrupt men are for corrupt women; good women are for good men and good men are for good women. The latter are innocent of what they say. They will have forgiveness and generous provision. (Qur'an, 24:26)

Also as regards marriage, the duties and responsibilities of couples towards each other require equality. God demands that both spouses be protective of and supervise each other. This duty is expressed in the Qur'an in the following words:

They are covers for you and you for them... (Qur'an, 2:187)

Many rules and commandments exist in the Qur'an regarding the protection of women's rights on marriage. Marriage is based on the free will of both parties; the husband has to provide economic support for his wife (4:4); the husband has to look after his ex-wife after divorce (65:6).

The Islamic Emancipation of Women

As the verses make clear, Islam brings justice to male-female relations and puts an end to harmful practices resulting from customs and traditions of pre-Islamic societies. One example is the situation of women in pre-Islamic Arab society. The pagan Arabs

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regarded women as inferior, and having a daughter was something to be ashamed of. Fathers of daughters sometimes preferred to bury them alive rather than announce their birth. By means of the Qur'an, God prohibited this evil tradition and warned that on the Judgment Day such people will definitely have to account for their actions.

In fact, Islam brought with it a great emancipation for women, who were severely persecuted in the pagan era. Prof. Bernard Lewis, known as one of the greatest Western experts on the history of Islam and the Middle East, makes the following comment:

In general, the advent of Islam brought an enormous improvement in the position of women in ancient Arabia, endowing them with property and some other rights, and giving them a measure of protection against ill treatment by their husbands or owners. The killing of female infants, sanctioned by custom in Pagan Arabia, was outlawed by Islam. But the position of women remained poor, and worsened when, in this as in so many other respects, the original message of Islam lost its impetus and was modified under the influence of pre-existing attitudes and customs.¹

Karen Armstrong, another Western expert on Islam, makes the following comment:

We must remember what life had been like for women in the pre-Islamic period when female infanticide was the norm and when women had no rights at all. Like slaves, women were treated as an inferior species, who had no legal existence. In such a primitive world, what Muhammad achieved for women was extraordinary. The very idea that a woman could be witness or could inherit anything at all in her own right was astonishing.²

In fact, during the many centuries that followed Prophet Muhammad, women of the Islamic societies had a much higher

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social position than the women of Christendom. Karen Armstrong emphasizes that, during the Middle Ages;

... the Muslims were horrified to see the way Western Christians treated their women in the Crusader states, and Christian scholars denounced Islam for giving too much power to menials like slaves and women.³

Anna King, a modern Muslim woman and a convert—or, better to say, a revert—to Islam, explains the Islamic emancipation of women as follows:

Islam first gave women their rights in a time when women were nothing but the property of men. Islam

gave women the right to buy and sell on their own, own businesses and express her views politically. These were all basic rights which the American woman was not granted until relatively recently!

It also encouraged women to study and learn Islamic knowledge, breaking a ban which several religions had stipulated, which forbid women to acquire any religious knowledge or touch religious texts...

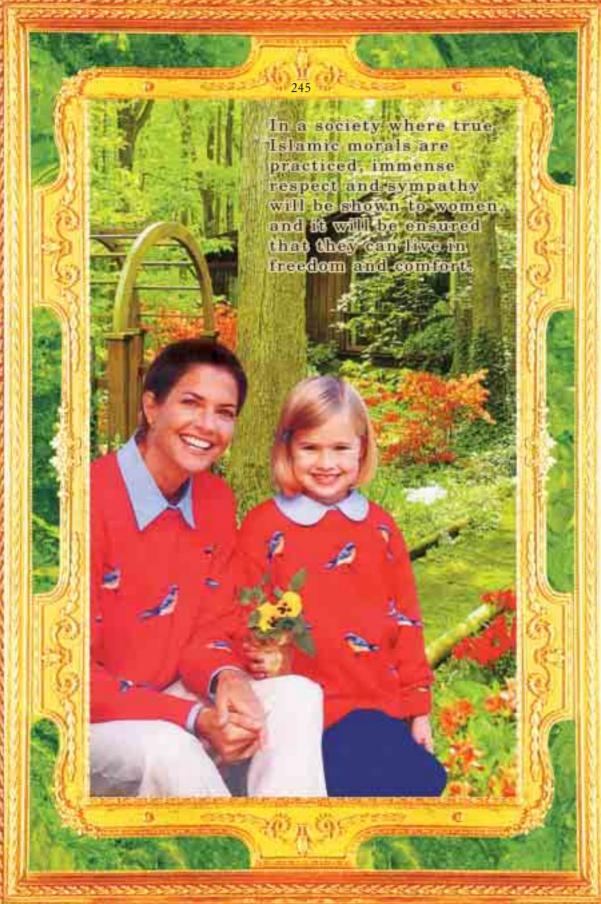
It also abolished the practice of marrying a woman without her consent.

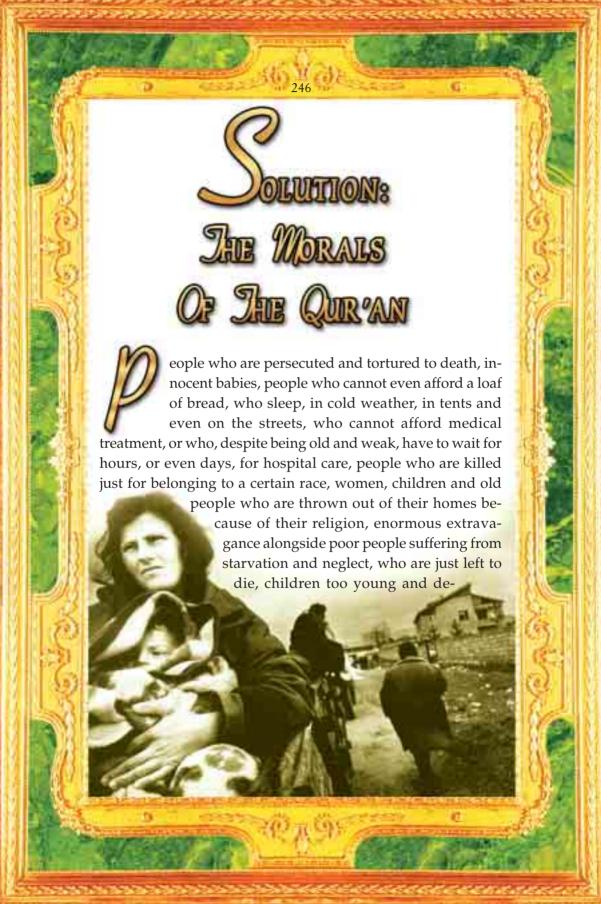
Thus, one would have to be very stubborn indeed to refuse such obvious facts and proofs that Islam was women's first liberator.

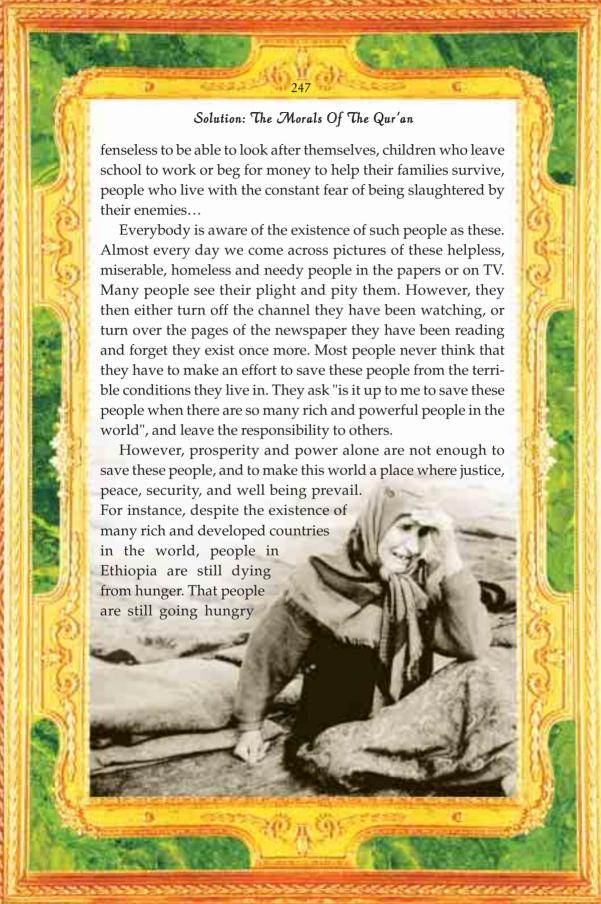
The tendencies to see women as "an inferior species" who has no right for education and that must be totally secluded from the society arose much later in the Islamic world, as a result of deviations from the right Qur'anic path.

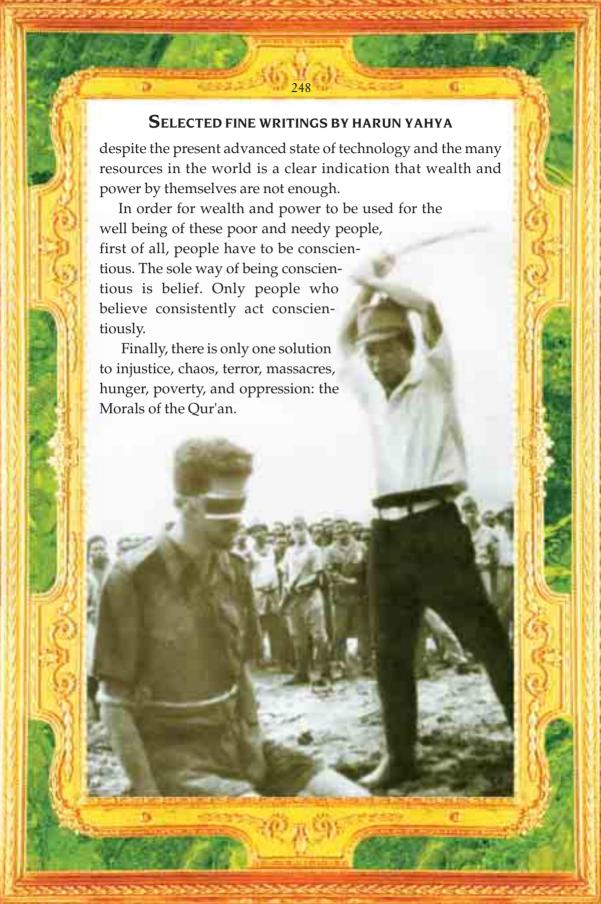
Conclusion

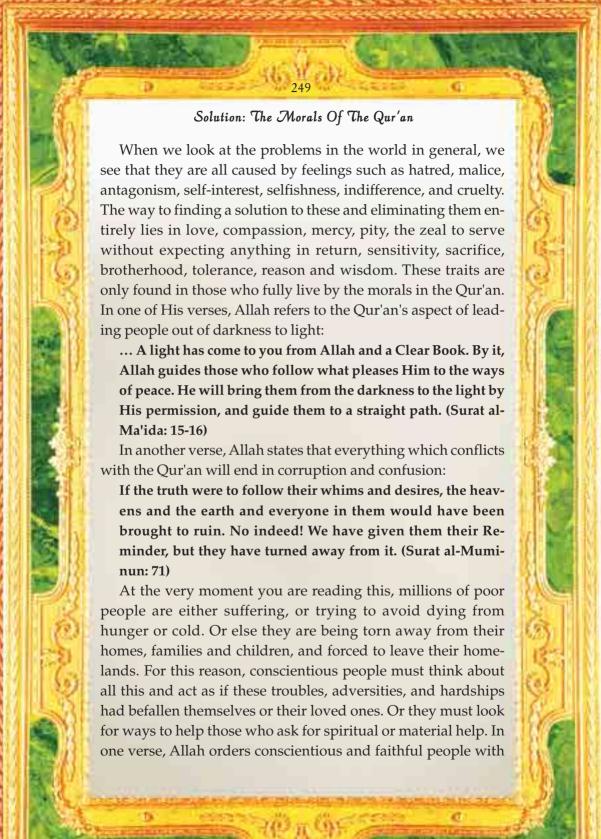
Thus we can say that the mentality that despises women, ex-

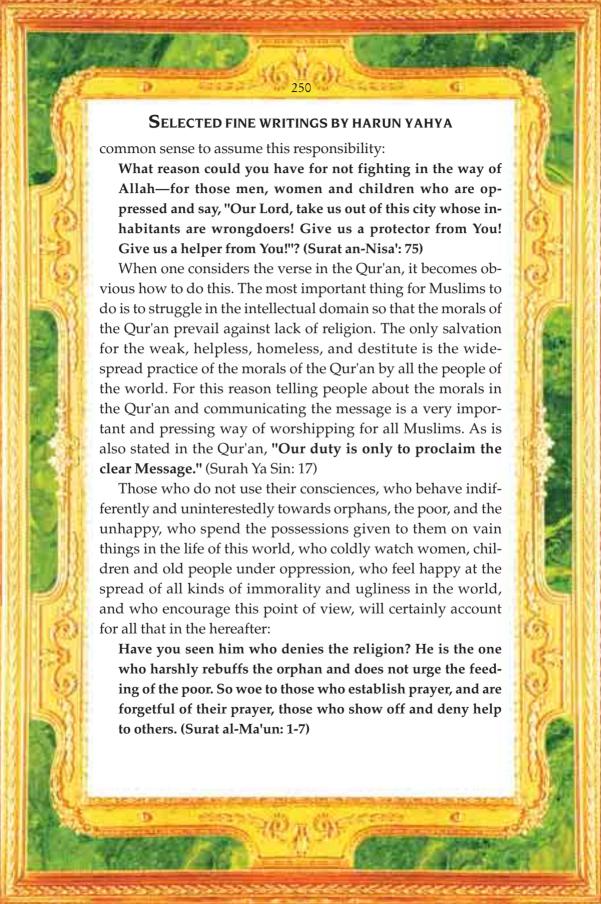














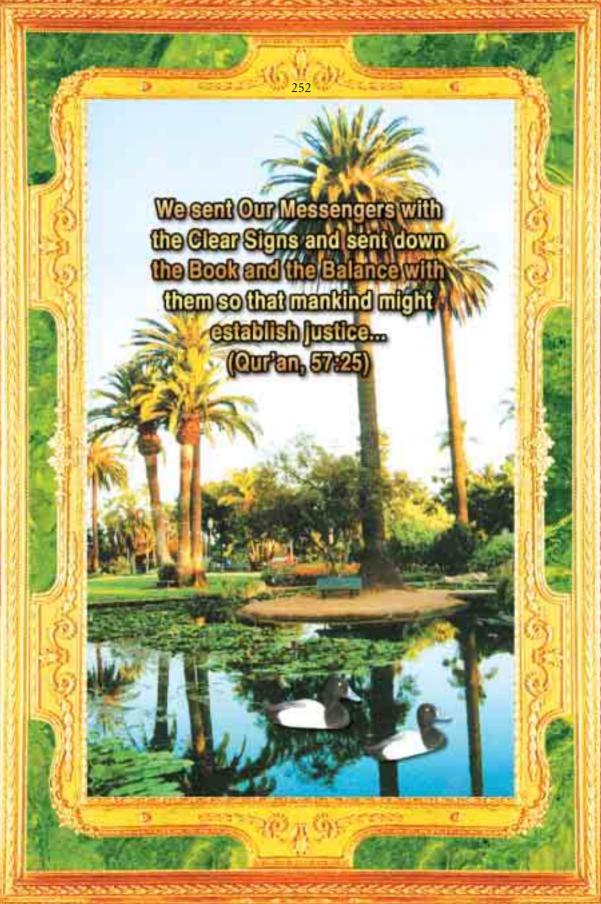
LIVING BY THE QUR'AN BRINGS ABOUT REAL JUSTICE

ustice 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 unfavourable situations. Deterioration, a simple consequence of non-adherence to the values commanded by Allah, 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-inter-



Living By The Qur'an Brings About Real Justice

ests, 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 behaviour 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 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 people with vested interests, the existence of injustice, interest conflicts and chaos 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 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

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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 slaves who believe and live by these superior values to be just:

You who have iman! 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 Quran 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. 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.

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

Living By The Qur'an Brings About Real Justice

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 other'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 praised by Allah and the just religion to the whole world. This is one of the most important attributes of the believers:

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(repent), 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)

