

HARUN YAHYA  ADNAN OKTAR

COMMUNIST CHINA'S POLICY OF OPPRESSION IN EAST TURKESTAN



When the Communist Party came to power in 1949, China soon turned into a state of fear. That process cost the lives of tens of millions of people because of the repressive and totalitarian methods the communists used to enforce their bloody ideology.

It is commonly assumed that the savage implementation of communism has come to an end. People no longer receive food in return for vouchers, no longer are required to wear uniforms, nor suffer torture because they are unable to learn Mao's "Little Red Book" by heart. Yet communism, adapted by the regime to the new world order, is still alive and well in all its ruthlessness.

A major area of communist savagery is East Turkestan, home to the Muslim Uighur Turks. Located at the westernmost point of China, East Turkestan has been under occupation for the last two centuries or so, and for the last 50 years in particular has suffered great oppression from the despotic regime of the communist Chinese administration. Muslims of East Turkestan are arrested, kept for months (or even years) in Chinese prisons, which are notorious for torture, solely because they want to live by their religion. China's assimilationist policies have prevented the majority Muslim population of East Turkestan from speaking their own language and living by their own culture. The Muslims of East Turkestan expect people of good conscience all over the world to help them wage a war of ideas to bring communist oppression there to an end and make a concerted effort to inform the whole world about their plight.

The aim of this book is both to identify the basic causes of this communist oppression that has been going on all over China for more than half a century, and to make the voice of the wronged people of East Turkestan heard. Initiatives taken to allow the Muslims of East Turkestan to enjoy peace and security can only succeed if the fundamental causes of their oppression are documented and brought to the attention of the world.



ABOUT THE AUTHOR

The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. 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, regardless 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 irreligious systems.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



اللَّهُ
رَسُولُ
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COMMUNIST CHINA'S POLICY OF OPPRESSION IN EAST TURKESTAN

Harun Yahya - Adnan Oktar



ABOUT THE AUTHOR

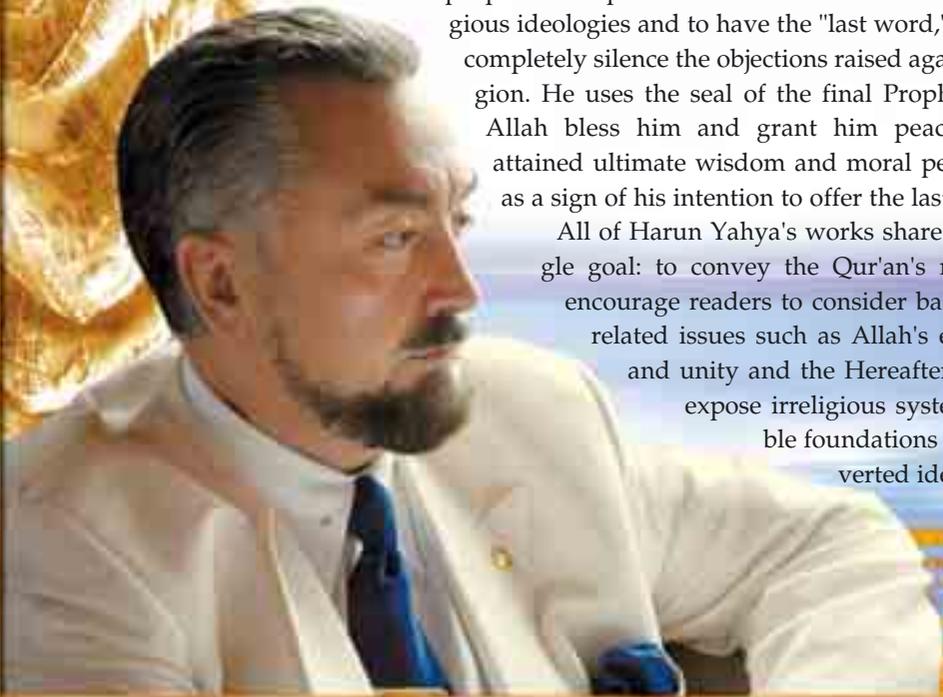
Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political,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

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

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (may Allah bless him and grant him peace), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [may Allah bless him and grant him peace]), the author makes it

his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (may Allah bless him and grant him peace), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

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



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

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

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

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

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

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

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

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**COMMUNIST
CHINA'S POLICY OF
OPPRESSION IN
EAST TURKESTAN**

**HARUN YAHYA
ADNAN OKTAR**

AUGUST, 2010

TO THE READER

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

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

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

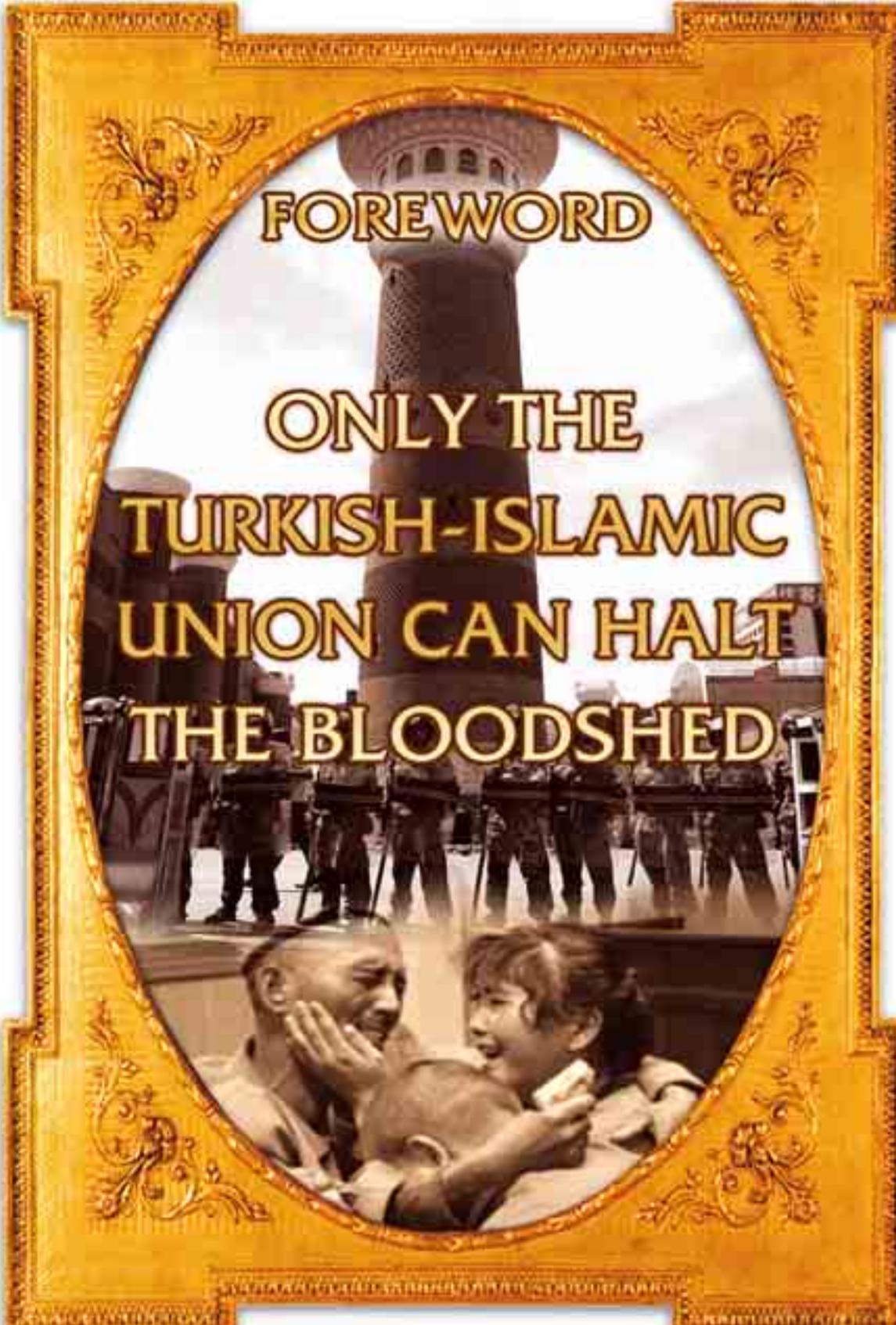
● In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging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

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

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

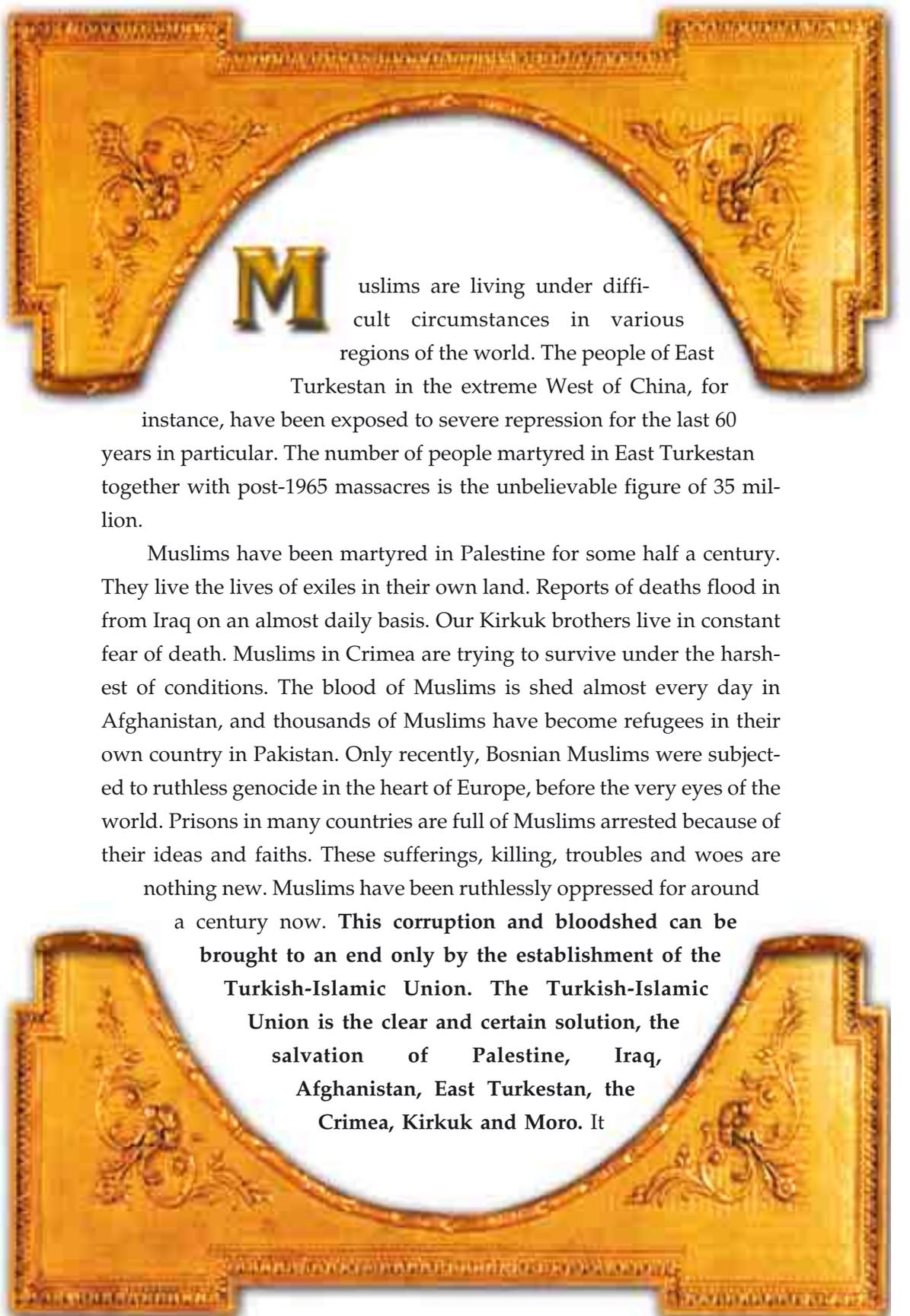
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FOREWORD

**ONLY THE
TURKISH-ISLAMIC
UNION CAN HALT
THE BLOODSHED**



M

uslims are living under difficult circumstances in various regions of the world. The people of East Turkestan in the extreme West of China, for instance, have been exposed to severe repression for the last 60 years in particular. The number of people martyred in East Turkestan together with post-1965 massacres is the unbelievable figure of 35 million.

Muslims have been martyred in Palestine for some half a century. They live the lives of exiles in their own land. Reports of deaths flood in from Iraq on an almost daily basis. Our Kirkuk brothers live in constant fear of death. Muslims in Crimea are trying to survive under the harshest of conditions. The blood of Muslims is shed almost every day in Afghanistan, and thousands of Muslims have become refugees in their own country in Pakistan. Only recently, Bosnian Muslims were subjected to ruthless genocide in the heart of Europe, before the very eyes of the world. Prisons in many countries are full of Muslims arrested because of their ideas and faiths. These sufferings, killing, troubles and woes are nothing new. Muslims have been ruthlessly oppressed for around

a century now. **This corruption and bloodshed can be brought to an end only by the establishment of the Turkish-Islamic Union. The Turkish-Islamic Union is the clear and certain solution, the salvation of Palestine, Iraq, Afghanistan, East Turkestan, the Crimea, Kirkuk and Moro. It**

is essential for the Turkish-Islamic Union to be established for the shedding of Muslim blood to stop, for the poverty in Islamic countries to come to an end, for the disorder, anarchy and terror in the Turkish Islamic region to be completely eliminated and for a peaceful, secure, prosperous and enlightened civilization to be built. **It is impossible for a disunited Islamic world to protect Muslims from coming to harm. Only when the Muslim world, with its 1 billion or so population, unites will not a hair on the head of a single Muslim anywhere be harmed.** Unity lies at the heart of Islamic moral values. As Allah reveals in the Qur'an, in the words "...If you do not act in this way (do not help one another and become friends) there will be turmoil in the land and great corruption." (Surat al-Anfal: 73) that believers must be friends and allies, united and unified, for the corruption in the world to come to an end. The Turkish-Islamic world must demand this union. Failure to demand union means demanding division instead, and division is of no use to the Turkish-Islamic world. Muslims' strength, power and best interests all lie in unity.

The only way to put a stop to Chinese repression and to achieve an accurate result is the foundation of the Turkish-Islamic Union. A united Turkish-Islamic world will be an extremely deterrent and effective force.

China Exploits
Daily Yeni Şafak, 10.07.09

Çin sömürüyor



*Communist China's Policy
of Oppression in East Turkestan*

From the early days of July 2009, China has again embarked upon martyring Muslims living in East Turkestan, right before the eyes of the whole world. China is attempting to portray this latest slaughter in East Turkestan as relieving a problem concerning its national security. But this is totally wrong and misleading. For some time now, young people in East Turkestan have been forcibly removed from their homes, on the basis of laws passed in order to provide a cheap work force, and sent to other provinces and put to work there. On the night of 26 June, 600 Uighur Turks working in a factory in the city of Shaoguan in Guangdong province were attacked in their dormitories, and subjected to severe beatings until the next morning. Some 60 Uighur Turks lost their lives as a result of this attack. A protest by Uighur Turks condemning the attack and demanding that those responsible be brought to justice was turned into a bloody massacre by the Chinese administration.

Seal to the Mosques
Daily Yeni Şafak, July 10, 2009



What is done to Uyghur Turk is GENOCIDE
Daily Türkiye, 01.107.09



VAHŞET

Kare kare linç!

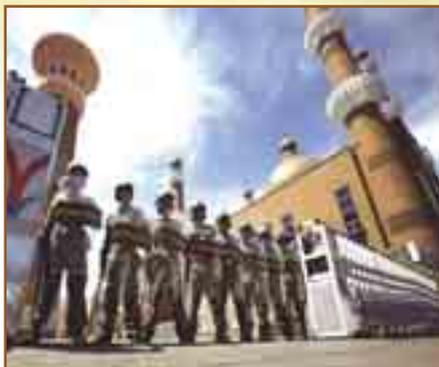
Savagery
Daily Yeni Şafak, July 8, 2009



Doğu Türkistan'ın başkenti Ürümqi'de şiddet doğandıran 6000'den fazla kişi ölüyor

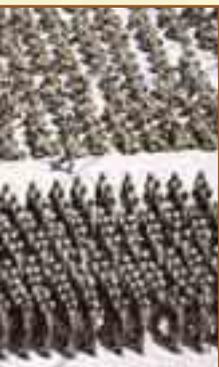
Lynch in pictures
Radikal Daily, July 9, 2009





Occupation, repression and sanctions have brought the region nothing but tension, disorder and hatred. The days of exploiting nations by such means are dead and gone. For that reason, if China permits the people of East Turkestan to govern themselves and grants the country economic independence it will gain enormous advantages. An East Turkestan able to manufacture freely within its own borders, living in freedom and freed from the influence of fear and oppression, can represent a new center of progress for China.

These rights can be given to the people of East Turkestan by means of the Turkish-Islamic Union, which will enjoy great power and authority. If such a power acts as guarantor, China's relations with the millions of Muslims in the country will be strengthened. China must be convinced and given guarantees that an East Turkestan that is emotionally bound to the Turkish-Islamic Union will not behave in a hostile manner toward China



but will contribute to China's becoming a super-power. The world needs peace, love, solidarity and justice. And that is the mission that the Turkish-Islamic Union will assume when it is set up. **This union will exist to bring peace to the world, not to be an instrument of hostility, vengeance or menace.** This union will not be one based on oppression and repression along the lines of "everyone must be subjects to us, and anyone who does not must be enslaved." The Turkish-Islamic Union is a union of love. It is a union of affection, a union of hearts. The bases of this union are love, altruism, helping others, compassion, tolerance and understanding. The aim of the union is also to achieve the highest levels in respect for human beings and in art, science and technology. Once the union is established, not just Turkish societies and Muslims, but the whole world, will attain enlightenment. **The Turkish-Islamic Union will ensure full freedom of worship, belief, opinion and expression.** Members of all faiths will be able to worship as they wish, to visit all the sacred sites of their faith, and the goods, lives and honor of people of whatever opinions or beliefs will be guaranteed by the Turkish-Islamic Union.



**UNITY WILL BESTOW
A HUGE POWER ON
THE TURKISH-ISLAMIC WORLD.**

When the Turkish-Islamic world is united, there will be no possibility of Muslims being persecuted, denigrated, oppressed or martyred and such things will never even cross anyone's mind.

With the founding of the Turkish-Islamic Union, America, Europe, China, Russia, Israel and in short the whole world will breathe easier. Terror will come to an end, distribution of raw materials will be guaranteed, the economic and social order will be protected and cultural conflicts will disappear entirely. America will no longer have to send troops to lands thousands of kilometers away, Israel will no longer live behind walls, the countries of the EU will encounter no economic barriers, Russia will have no more security concerns and China will have no trouble finding raw materials.

The Turkish-Islamic Union will cause regeneration throughout the Muslim world. Through the Islamic common market to be set up, products from one country will be easily marketed in another, without becoming caught up in quotas or national frontiers. Trade zones will grow, all Muslim countries will enjoy an increase in market share, exports will rise, leading to an acceleration of industrialization in Muslim countries, and economic development will lead to techno-

The page features a decorative border with intricate golden scrollwork. At the top center, the number '17' is enclosed in a small circle. The background is a composite image: on the left, a classical building with white columns and a green landscape; on the right, a golden, ornate teapot with a lid and handle, surrounded by white and purple flowers. The text is centered on a white background that tapers to a point at the bottom.

logical advances. A Turkish-Islamic world with a powerful economy will be a major cause of prosperity for the Western world and other societies. These societies will find a power with which they can co-operate and engage in mutual trade with no feelings of concern. In addition, the funds that Western institutions and organizations constantly pour in for the region to regenerate will no longer be required, and these funds will be used to strengthen the global economy instead.

Contrary to the scenarios of clash of civilizations, this union will draw civilizations closer to one another. As a result, the whole world will benefit from the climate the union will bring about.

There is no obstacle to the establishment of the Turkish-Islamic Union. All that is needed is the will to unite. This union must be genuinely desired, and Muslims must treat one another with love, understanding, humility, affection and compassion, never forgetting the fact they are all brothers.

UIGHURS AND CHINESE CAN LIVE TOGETHER IN PEACE IN EAST TURKESTAN

The efforts being made today to stir up ethnic conflict in East Turkestan are extremely dangerous. Our Muslim brothers in East Turkestan have been subjected to various difficulties for the last 60 years or so, but have never turned to violence and conflict. The Uighur Turks are a noble people, known for their good manners, honesty, fortitude, reconciliatory natures, obedience to the state, loyalty and devotion. These fine people possess excellent virtues, such as forgiveness, loving peace, loveliness, respect for different ideas and beliefs and judging people according to their moral values rather than their race. There has therefore never been any conflict based on ethnicity with the other

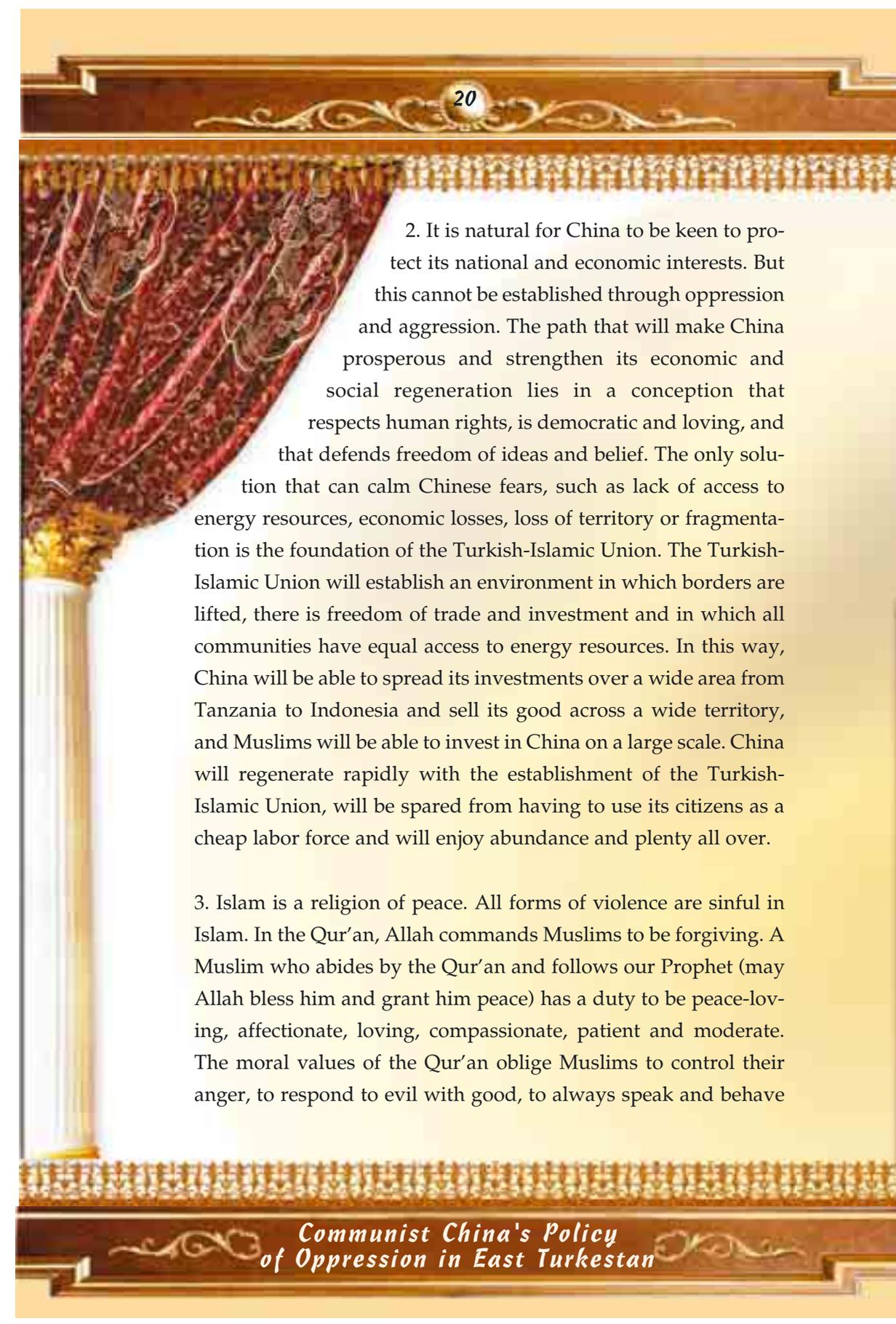


*Communist China's Policy
of Oppression in East Turkestan*

peoples living in the region, especially the Han Chinese, and neither will there be any in the future. The Uighur Turks want a climate in which everyone can live together in peace and security, respecting the right to life of everyone in East Turkestan, no matter what their religion or ethnic origin. Some of the main ways in which this can be brought about are as follows:

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





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

3. Islam is a religion of peace. All forms of violence are sinful in Islam. In the Qur'an, Allah commands Muslims to be forgiving. A Muslim who abides by the Qur'an and follows our Prophet (may Allah bless him and grant him peace) has a duty to be peace-loving, affectionate, loving, compassionate, patient and moderate. The moral values of the Qur'an oblige Muslims to control their anger, to respond to evil with good, to always speak and behave

in a pleasant manner, to forgive under even the most difficult circumstances and to behave justly, even if that conflicts with their own interests. The spread of and learning about Islamic moral values is a great benefit for China. If the Chinese government is concerned about the Han Chinese taking in action in terror attacks in its own country and wishes to avoid anarchy and violence, then it must encourage the teaching and dissemination of Islamic moral values. In a China inhabited by people who live by the moral values of the Qur'an there will be no need for military occupation and security measures. The unrest and unease will come to a complete stop. The result will be a society made up of individuals who trust and respect one another, treat one another with under-

standing, are loyal to and respectful of the state and who all live in peace, that spends its money on the wealth of its own citizens instead of military investment, without investing millions of dollars in armaments and employing thousands of security personnel. And the order and equilibrium sought by China will be established naturally.

4. Our Uighur brothers' demands for humane conditions, to live freely according to their religion, to be able to worship as they wish, to protect their own culture and maintain their own existence are all justified and human ones. The most effective way of bringing these about is for the Uighur people to make a cultural leap forward, to improve themselves with an anti-materialist and anti-Darwinist education, to increase their economic strength, and strengthen themselves both materially and spiritually. The Turkic Uighur people must not forget that they are the most important representatives of Muslims and Islam in China. They must act as models to the Chinese people with their good manners, nobility, modesty, balance and moderation. An Uighur people

who are culturally advanced and materially stronger will clearly have wide opportunities to defend their own rights and also to describe and spread the moral values of Islam. By Allah's leave, the future of an Uighur society that loves Allah, protects its own national culture, is anti-Darwinist and anti-materialist, whose members love one another, which perfectly implements Qur'anic moral values and supports peace, love, understanding and compassion, will be a very bright and excellent one.

The time we are living in is a very holy one, in which the Prophet Jesus (pbuh) will return to Earth and in which Hazrat Mahdi (pbuh) has appeared. The time has now come when war and conflict will come to an end, when armament will come to an end, when people will love and embrace one another as brothers, when they will trust one another and when moral virtues will reign. This is the destiny of Allah. That destiny will also manifest itself in China, and this will be a time when Chinese and Uighurs live together in friendship, when they all attain wealth, and when they build a bright civilization with joy and enthusiasm.



WHY IS THE FOUNDING OF THE TURKISH-ISLAMIC UNION A MATTER OF SUCH URGENCY?

Many thinkers today describe the future of the Turkish-Islamic world as something having a direct impact on world peace and security. With its population of some 1.5 billion, its underground wealth and strategically important location, the Turkish-Islamic world is a great power.

Most Muslim countries were under colonial occupation until World War II, and became independent only after it. This led to important changes in global politics. The real change in the Turkish-Islamic world began with the ending of the Cold War. The Turkish-Islamic world came to represent a Eurasian expanse of land stretching from Albania and Bosnia to Chechnya and Tajikistan. The change in Muslim settlement patterns also affected the Turkish-Islamic lands.

Until the 20th century, apart from short-lived occupations, Muslims had generally inhabited lands under Turkish-Islamic rule. From the early 20th century on, however, they began migrating to Europe and America, where they came to represent a significant part of the population.

Islam is now the most rapidly rising faith in America and many European countries and the increasing numbers of Muslims are enabling them to play an influential role in social and political life. In this way, the Turkish-Islamic region is not just restricted to countries with a majority Muslim population or are under Muslim control. This provides a significant advantage for the Turkish-Islamic world but also brings with it problems that need to be solved without delay.

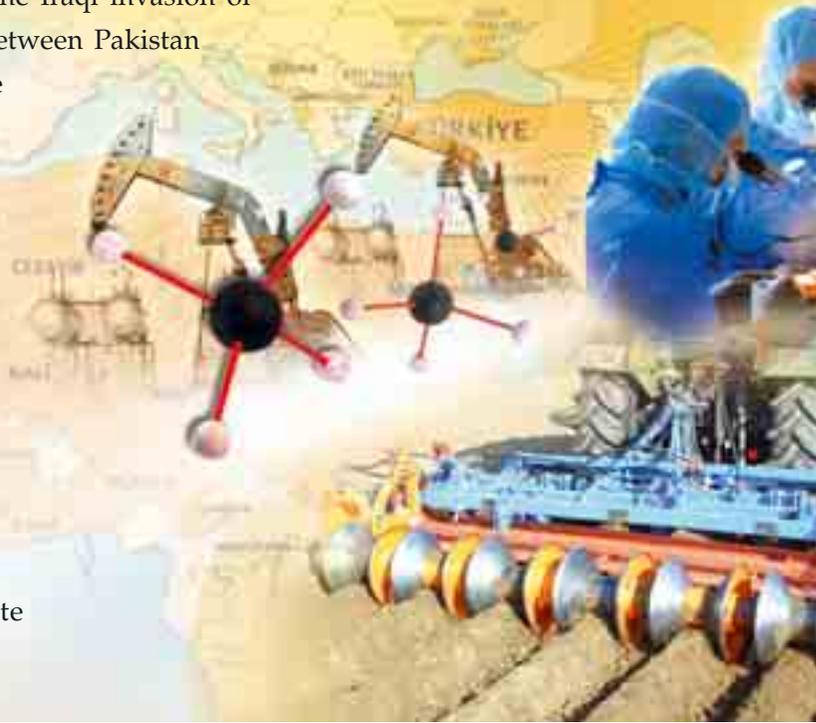
There Is No Center to Represent the Turkish-Islamic World

One of the most striking characteristics whenever the Turkish-Islamic world is considered is the rupture in communications among Muslims.

There have been wars between Muslim countries, such as the recent Iran-Iraq War, the Iraqi invasion of Kuwait and the war between Pakistan

and Bangladesh. The civil wars and conflicts in Muslim

countries mostly due to ethnic and political questions, such as in Afghanistan, Yemen, Lebanon, Iraq or Algeria, show that Muslims are far from having attained the requisite



level of unity. The fact that the Turkish-Islamic world has failed to achieve internal unity has caused many Muslim countries to lag behind in development. Although the Turkish-Islamic world possesses broad material resources and human potential, it has not yet reached the desired level in science, technology, art or education.

There is therefore an urgent need for a central body that will overcome the rupture in communications between countries in the Turkish-Islamic world, resolve issues and bring about social, political and economic co-operation.

Very different religious views, interpretations and models apply across the Turkish-Islamic world. There is no central body to determine what is really compatible with Islam and what is not, to direct the Muslims of the world in general on the subject, and to reconcile them with one another. The Catholics have the Vatican, for instance, and Orthodox Christians have the Patriarchate, but there is no central body to establish unity on religious and social matters in the Turkish-Islamic world.

Yet unity lies at the heart of Islamic moral values. Following the death of our Prophet (may Allah bless him and grant him peace), the Islamic world was led by the Caliphate, which served as a guide on social and religious issues.

There is an urgent need today for a contemporary center to guide the Turkish-Islamic world and be effective in the resolution of day-to-day issues. It seems that it will only be possible to establish decision-making bodies based on democratic principles and the supremacy of law through the establishment of the Turkish-Islamic Union.

Such a union will play an important role in eliminating disagreements and conflicts, in developing co-operation between member countries and in Muslims acting as one.

The largest Muslim organization to gather Muslims together under one roof today, in terms of delegate numbers and their geographical distribution, is the Organization of the Islamic Conference with 56 member countries. In addition, there are also various regional, trade and military alliances among Muslim countries sharing common regions. All of these are important steps in terms of developing a spirit of union and solidarity. But the Turkish-Islamic world needs a more comprehensive union with permanent institutions and decision-making powers to develop and implement common policies, to be the common voice of all Muslims, and to take an interest in and resolve the problems, not just of certain regions, but of the whole Turkish-Islamic world.

Efforts Are Being Made to Develop an Artificial "Clash of Civilizations"

The Turkish-Islamic world must become a single military, political and economic bloc. A Turkish-Islamic world that has established internal unity will also guarantee world peace and provide no environment for certain radical elements and supporters of a "clash of civilizations." It particularly needs to be said that solutions must be implemented as a matter of urgency. That is because every day sees efforts to produce an artificial "clash of civilizations" between the Turkish-Islamic world and the West.

"The way that members of different religions are today killing one another and driving one another from their homes is nothing more than a totally mistaken radicalism. In essence, Allah has sent down all three faiths, and all three command peace, love and brotherhood."

The founding of the Turkish-Islamic Union will totally eliminate this danger.

Historical experience clearly shows different civilizations living together is no reason for tension and conflict. Nonetheless, there are those who want enmity and conflict rather than understanding and reconciliation in both the West and the Islamic world.

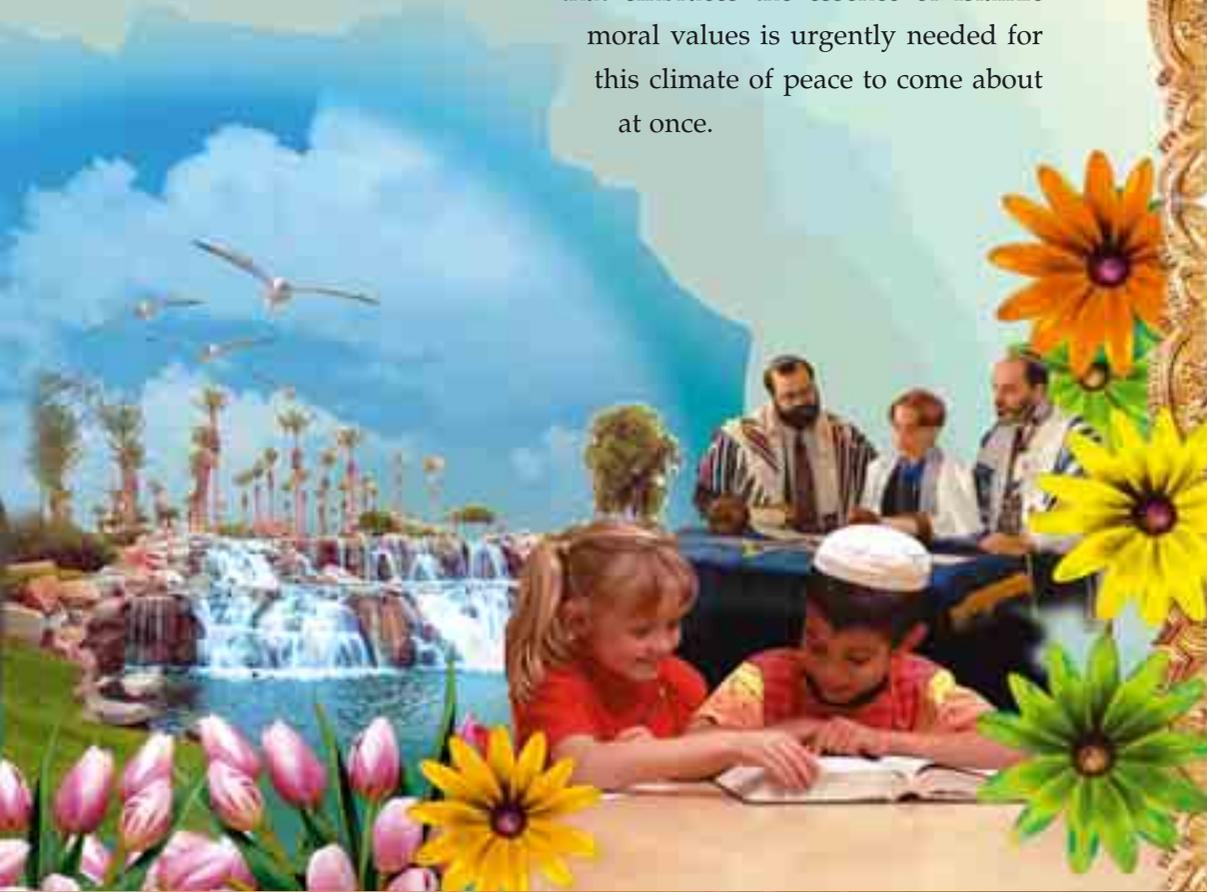
Members of different faiths killing and exiling one another is nothing more than an error of radicalism. In essence, Allah has sent all three faiths down to earth and these religions all command peace, love and brotherhood. For that reason, it is incompatible with religious moral values to stand up in the name of religion and incite fighting and conflict. Religious devotion is a totally different thing from inflicting harm by way of various false beliefs that are not present in the holy scriptures and that were added on subsequently.

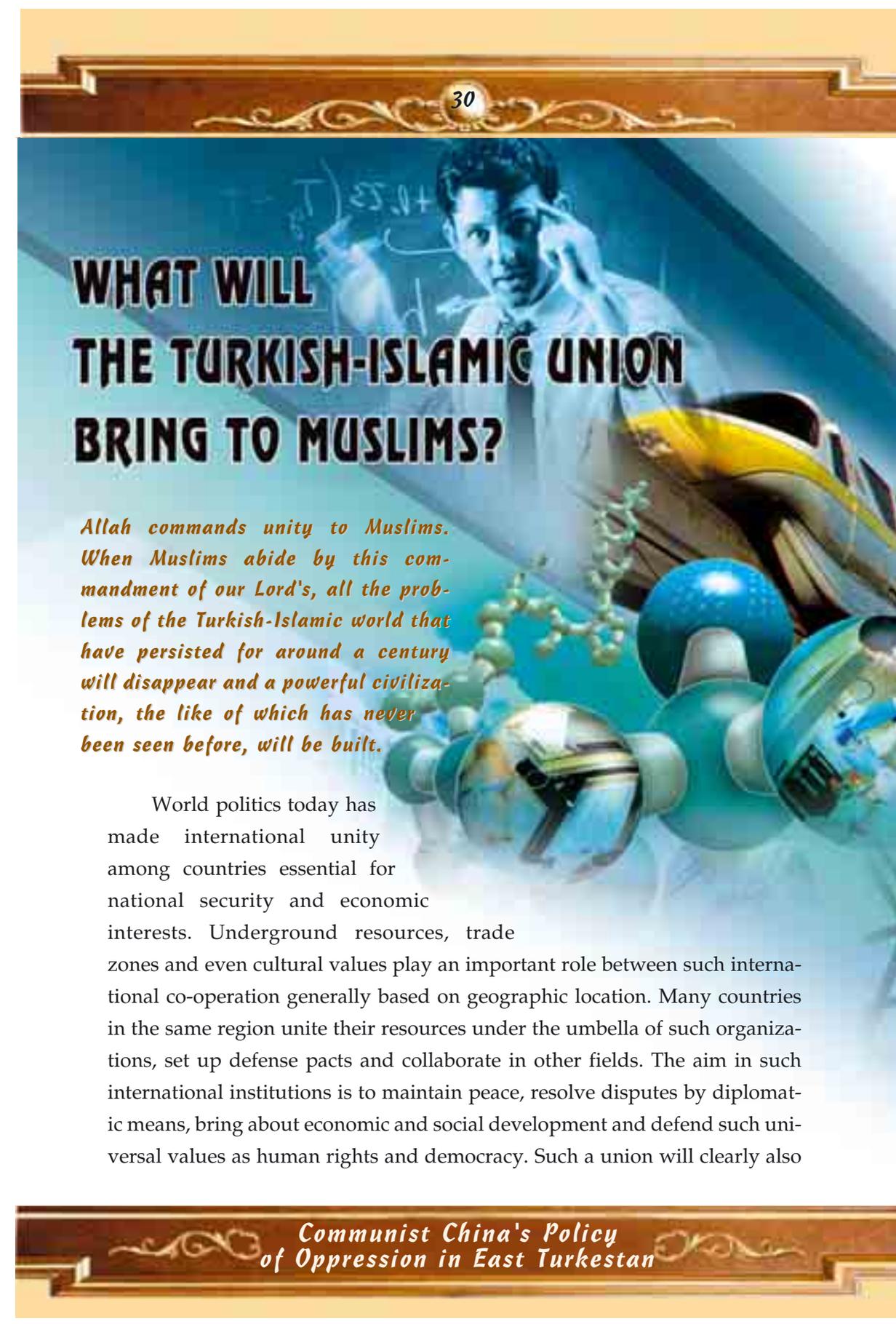
Allah forbids evil and corruption. He holds no society above any other, but states that superiority lies only in taqwa (sincerity and genuine devotion to Allah). Allah reveals in the Qur'an:

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

When conflict erupts somewhere, true believers’ duty is to douse the flames and protect peoples’ lives and property. When the Prophet Jesus (pbuh) returns in the age we are living in, as the members of all three revealed faiths await, he will bring with him peace, love and brotherhood.

Therefore, true believers have a duty to comply with Allah’s pronouncements regarding peace and love clearly stated in holy scriptures and through His messengers. The establishment of the Turkish-Islamic Union that embraces the essence of Islamic moral values is urgently needed for this climate of peace to come about at once.





WHAT WILL THE TURKISH-ISLAMIC UNION BRING TO MUSLIMS?

Allah commands unity to Muslims. When Muslims abide by this commandment of our Lord's, all the problems of the Turkish-Islamic world that have persisted for around a century will disappear and a powerful civilization, the like of which has never been seen before, will be built.

World politics today has made international unity among countries essential for national security and economic interests. Underground resources, trade zones and even cultural values play an important role between such international co-operation generally based on geographic location. Many countries in the same region unite their resources under the umbrella of such organizations, set up defense pacts and collaborate in other fields. The aim in such international institutions is to maintain peace, resolve disputes by diplomatic means, bring about economic and social development and defend such universal values as human rights and democracy. Such a union will clearly also

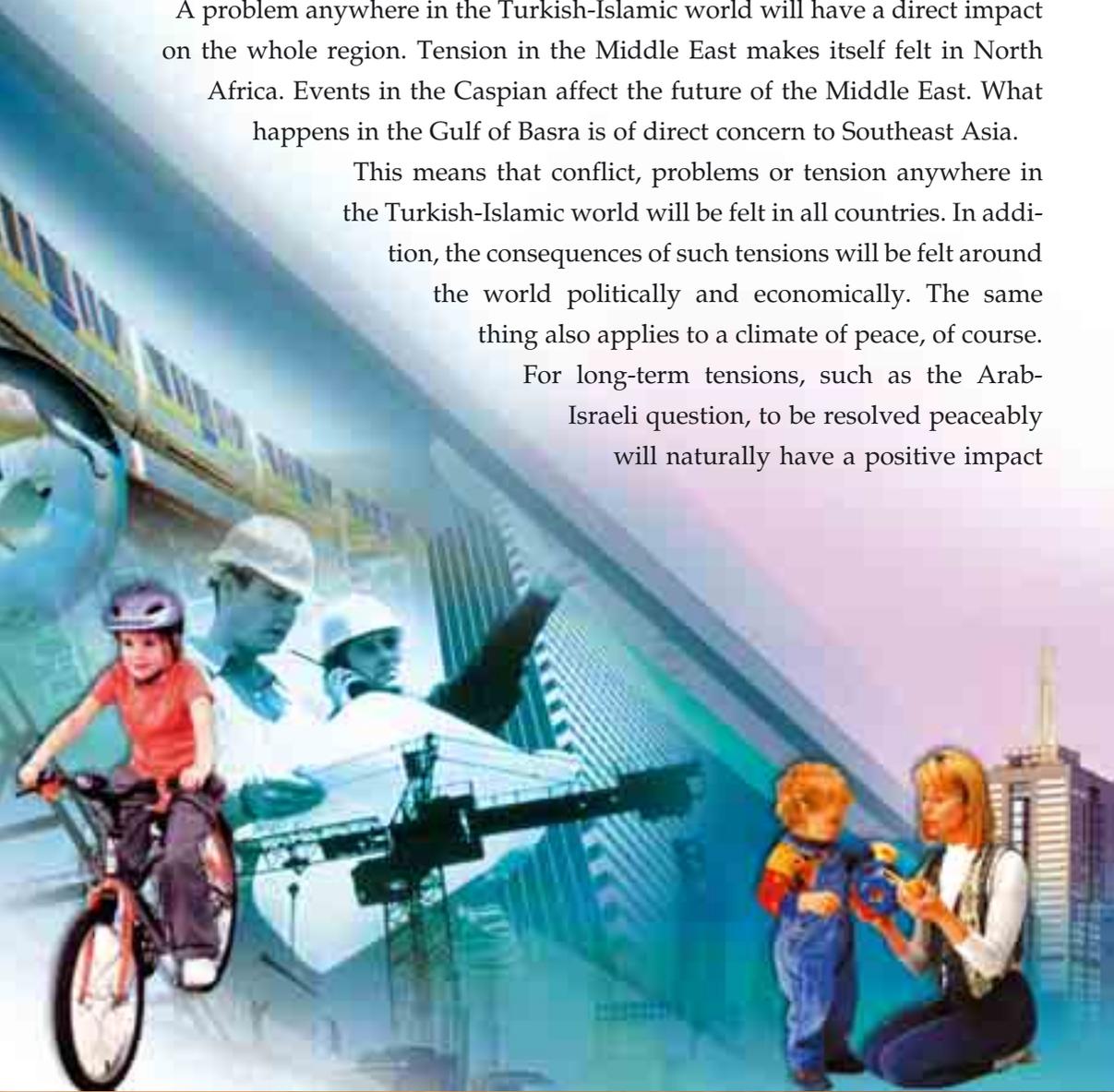
be of enormous benefit to the Turkish-Islamic world. The most important measure for peace and the establishment of well-being in the Turkish-Islamic world is for it to unite under the Turkish-Islamic Union.

The Turkish-Islamic Union Will Provide Peace

A problem anywhere in the Turkish-Islamic world will have a direct impact on the whole region. Tension in the Middle East makes itself felt in North Africa. Events in the Caspian affect the future of the Middle East. What happens in the Gulf of Basra is of direct concern to Southeast Asia.

This means that conflict, problems or tension anywhere in the Turkish-Islamic world will be felt in all countries. In addition, the consequences of such tensions will be felt around the world politically and economically. The same thing also applies to a climate of peace, of course.

For long-term tensions, such as the Arab-Israeli question, to be resolved peaceably will naturally have a positive impact



on the Turkish-Islamic world and the whole planet.

Throughout the 20th century, much of the Turkish-Islamic world suffered lengthy wars, conflict and instability. This led to resources being wasted, an almost total halting of economic development, standards of living falling to very low levels and, most important of all, to the deaths of millions of Muslims.

There are disagreements among various Muslim countries even today, and tensions escalate from time to time. Wars and conflicts between Muslim and non-Muslim countries is another cause of unease and instability.

With the construction of a Turkish-Islamic Union founded on love and brotherhood, the tensions and insecurities within the Turkish-Islamic world will come to an end. Muslims will regard one another as brothers and work together in the face of adversities.

With the genuine and close relations they establish among themselves, they will not allow events to become insuperable. Central decision-making bodies established with joint participation will enable problems to be resolved quickly and permanently while observing the rights of all parties.

Disputes and conflicts that have lasted for decades will thus immediately be brought to an end and a climate of peace will arise in the region. And a

climate of peace and love in the Turkish-Islamic world will of course have a positive impact on the region and on the whole world. By Allah's leave, these positive effects will also bring countless social and economic advances to the Turkish-Islamic world.

Different Cultures Will Constitute Cultural Wealth for the Turkish-Islamic World

The different cultures and ethnic roots within the Turkish-Islamic world will turn into great wealth in an environment of peace. In a climate of understanding and dialogue, people will be more open and productive in their ideas, and a very rich civilization will be built as different cultures coalesce together. This great civilization will be instrumental in significant advances in art and science, and will make the region a source of light illuminating the whole world, as it had once been in the past.

In a climate of peace, it will be possible for the members of the Turkish-Islamic world to benefit from one another's experience and heritage. Peace will be instrumental in Muslims joining their forces in all fields, making good one another's deficiencies and thus becoming much more effective.

Peace will allow all countries to reduce spending on arms and for that money to be spent on social well-being instead. Since all member countries will also be members of a joint defense pact, more powerful defence and protection can be established with a minimal budget. In this way, investment in the arms industry and weapons technology can be diverted to progress in health, education, science and culture.

The current instability and conflicts in certain parts of the Turkish-Islamic world are the cause of migration to other countries. Many doctors, engineers, academics, scientists, thinkers and writers are migrating to the West and continuing their work there because they do not feel safe in their own countries.

With the elimination of internal tensions in the Turkish-Islamic world, a climate of peace will prevent the migration of well-educated individuals and allow them to meet the needs of their own countries.

The peace to be constructed in the Turkish-Islamic world will also be a model for all the countries of the world. The Muslim world will be adopted as a model in the resolution of problems taking place across the world by peaceful means. Muslims will be living examples of how people can attain peace and security when they live by the true moral values of the Qur'an, and people will witness how Islam is a faith of peace and well-being.

The Turkish-Islamic Union Will Also Bring Economic Regeneration with It

Economic development will also accelerate in a climate of unity, union and brotherhood. There are various problems in the Turkish-Islamic world today, starting with border problems. These problems cause economic instability. For example, there needs to be a secure route for underground resources to be extracted, transported and exported to the world. The fact is that the atmosphere of confusion and political instability in the region prevents the Turkish-

Islamic world from making proper use of its rich resources.

A similar situation applies regarding water resources. Water is the most important subject of disagreement in the Middle East. But these problems can be completely eliminated by means of the members of the Turkish-Islamic world supporting one another and by negotiation.

Economic co-operation is important in terms of stability and of development. Economic strength will emerge once economic union is established to resolve the poverty, lack of education, inequalities in income distribution and other economic and social problems afflicting Muslim countries in particular.

There are very different economies and natural conditions in the Turkish-Islamic world. Some countries' economies are based on underground reserves (as with oil-rich countries), while others are dependant on agriculture (because their geographical characteristics are better suited to it). This difference also applies in part to the nature of societies. In some countries the majority of people live in rural areas, while an urban culture predominates in others. However, if one country supports another so as to make good its

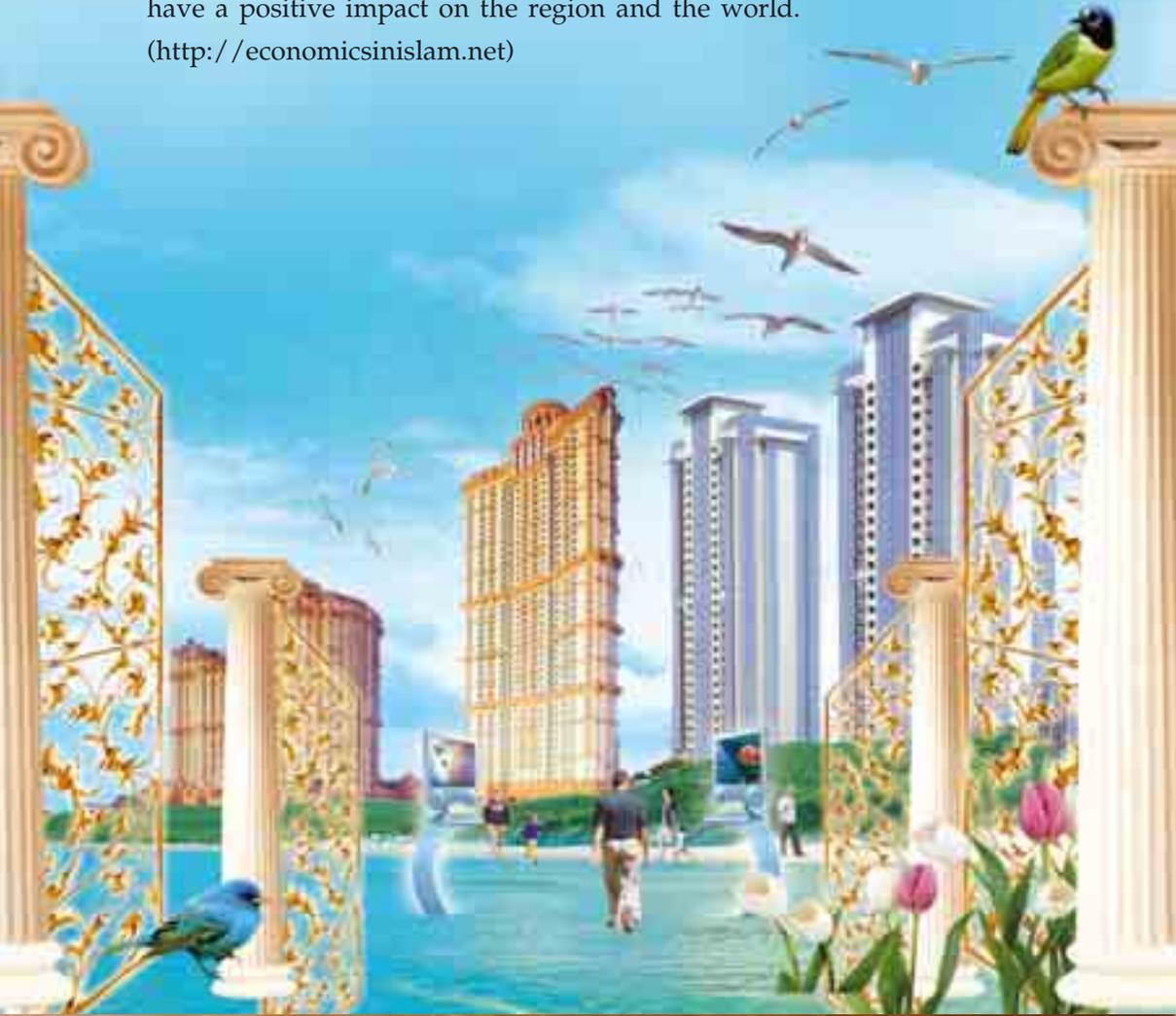
deficiencies, when they meet one another's needs and everyone helps everyone else in matters on which they possess expertise these differences can be converted into a major source of wealth. That can be brought about with the Turkish-Islamic Union.

Joint investments and initiatives will be a major step in this direction. By means of joint initiatives, countries will be able to benefit from one another's experience and the investment fields opened up will be a source of revenue for their economies. As we have already said, it is a requirement of Islamic moral values for the members of the Turkish-Islamic world to support one another economically. Helping the needy and solidarity in a society are two important characteristics of Muslims. Social solidarity is also needed between different societies. In this way, employment opportunities will rise and income levels in both societies will start to rise.

Through joint initiatives that will unite the means and power of the Turkish-Islamic world, many products of advanced technology will be able to be manufactured in Muslim countries, too. By means of the common market to be set up, products manufactured in one country will easily be able to be marketed in another, without becoming caught up in frontier for-

malities such as customs or quotas. Trade zones will expand, all member countries will enjoy an increased market share, exports will grow and this will accelerate countries' industrialization processes, and this development in the economy will also be reflected in technology. The Turkish-Islamic world will thus be able to act as a common power and become an important component of the global economy. And economic development and a climate of well-being in the Turkish-Islamic world will of course have a positive impact on the region and the world.

(<http://economicsinislam.net>)



UNION AND UNITY WILL STRENGTHEN THE TURKISH-ISLAMIC WORLD

It is a requirement of the moral values revealed by Allah in the Qur'an that Muslims should act in a spirit of union and unity. Muslims must sincerely strive to be united in consideration of that fact.

There are various tensions and disagreements in the Turkish-Islamic world today, conflicts persist and unease and tension are on the rise. The fact that the requisite spirit of unity and union is absent from the Turkish-Islamic world both prepares the groundwork for various problems and also makes it more difficult for existing difficulties to be brought to a permanent conclusion. In order for this to come to an end and for Muslim and all other lands to attain peace and security, it is essential for a solid union to be established in the

**Hold fast to the
rope of Allah
all together, and
do not sepa-
rate... (Surah Al
'Imran: 103)**

Turkish-Islamic world. Muslims must act in the knowledge that they are brothers, as Allah reveals in the Qur'an, and must be one in love, respect and honesty, like the members of a family.

Our Almighty Lord's commandment in the Qur'an, **"Those who disbelieve are the friends and protectors of one another. If you do not act in this way there will be turmoil in the land and great corruption"** (Surat al-Anfal: 73) is for Muslims to be one another's guardians, in other words protectors and friends, and to act in unison. Almighty Allah reveals that unless this happens, there will be terrible confusion and unrest in the world. For that reason, Muslims must live in accordance with the spirit of brotherhood and friendship revealed in the Qur'an, and achieve a state of solidarity and union if

the sufferings in the world are to be brought to a complete end. The current conditions clearly show that urgent need for Muslims to unite. Either the Turkish-Islamic world will unite, a climate of peace and well-being will emerge, security and peace will be built and happy times ensue, or else the current troubles and sufferings will continue.

The Answer to the Current Problems Is to Act in Unity and Unison

The times when Islamic civilization illuminated the whole world and represented a role model for everyone in terms of science, art, architecture and commerce were those times when Muslims acted in unity and unison. Many leading Islamic scholars in the 10th and 11th centuries and after, such as Ibn al-Haytham, al-Jabr, Avicenna and many others earned great admiration in the field of science, while great artists such as Mimar Sinan in Ottoman times earned the admiration of the whole world in art and architecture. At the root of the way that Muslims, who adopted the morality of the Qur'an, brought compassion, reason, science, art, beauty, cleanliness and well-being everywhere they went during those centuries and that the Islamic world was the most modern and contemporary civilization lay the climate of peace and security provided by the spirit of unity. The Turkish-Islamic world now needs to reacquire that power, radiance and abundance.

But for all kinds of activity in that direction, there needs to be a spirit of brotherhood among all Muslims and the unity of the Turkish-Islamic world has to be established. If a reconciliatory and peace-loving culture prevails among Muslims, one that treats differences with understanding, uses its strength and energy for Islam and the benefit of Muslims and humanity

alone, and supports pluralism, then the Islamic world can build one of the greatest civilizations of the 21st century. Otherwise it will be very difficult for fragmented, divided Muslims to have the strength even to defend their own values. The fact is that it is a requirement of the moral values of the Qur'an that Muslims intellectually defend their values together when confronted by a negative attitude in terms of human rights or freedom of belief, life or ideas. It is clear that an intellectual campaign waged in union and unity will be highly effective and swiftly achieve the desired result.

Muslims Must Look to Common Values, Not Differences

The fact that there was Islamic Union in the past is one of the main pieces of evidence that it can be re-established again today. It is most important for Muslims to be optimistic on this subject, to encourage such a union as far as their means permit, and to strive for the unity and brotherhood of the Islamic world. Muslims must be instrumental in their Muslim brothers enhancing their enthusiasm and fervor and in their desiring friendship and brotherhood. In particular, opinion formers, intellectuals and other eminent figures must act as role models in this through their behavior, speech and writings.

It's important that the desire felt for union and togetherness be supported by concrete measures. All believers must regard one another as brothers in the Hereafter and see one another's positive sides rather than their errors. Differences are no reason for division or keeping one's distance, and should be regarded as color, cultural diversity and beauty. People should feel love, compassion, understanding and affection for other people, love their brothers, and use a praise-filled and respectful language regarding them. Muslims must always bear in mind the verse in which our Lord says that believers are one another's brothers:

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

All Muslims believe in the same One and Almighty Allah, strive for His approval, mercy and Paradise alone, sincerely obey the Prophet Muhammad (may Allah bless him and grant him peace), who was sent as a blessing to the world, and abide by the same Book. Their common aim is for all people to live by the moral values of the Qur'an.

What could be easier than for Muslims, who all share the same aims, to love one another and act as one? All we need do is show the same moral virtues of the Islamic morality, such as love, compassion, altruism, understanding and forgiveness to our Muslim brothers from different schools as we do to the people around us. Let us not withhold the compassion we must display toward people who are ignorant of Islamic moral values and thus are unable to live by them from our believing brothers who may hold different opinions. Let us embrace them with love and understanding, as we do everyone else. (<http://www.turkishislamicunion.com>)

Muslim Unity Must Be Built on Love and Sincerity

True love and sincerity that stem from love and fear of Allah are some of the greatest blessings bestowed on believers. This blessing must reflect the relationship and dialogue among believers. The union to be constructed by Muslims must be founded on sincerity and true love. We must not forget that one of the worst scourges to afflict people in the End Times is lovelessness, and the harshness, lack of understanding, coldness and ruthlessness that stem from it. Believers love one another because they know they love Allah and His Messenger. They respect one another because they know they fear Allah and obey His Messenger. The mere fact that they believe is sufficient reason for them to love and respect one another. An atmosphere of family warmth, vivacity, honesty and sincerity must therefore prevail where Muslims meet and consult one another. In the Qur'an, the mutual love and devotion of those Muslims who migrated with our Prophet (may Allah bless him and grant him peace) and of those who welcomed them is described as a role model for all believers:

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

Today, as well, Muslims must love one another with great sincerity, like the Companions of the Prophet (may Allah bless him and grant him peace). At the heart of the Turkish-Islamic Union must be the love and compassion of our Prophet (may Allah bless him and grant him peace), which are a role model to everyone, and the spirit of the Companions. It is this spirit that transmits Islamic moral values from Mecca and Medina to the whole world. Companions' mutual love, devotion, solidarity and spirit of union gave them strength and power, increased the productivity of all they did and made them successful in all they undertook. Today, when Muslims act with the same solidarity, altruism, loyalty and devotion, when they are bound to one another "like well-built walls," then by Allah's leave they can overcome all difficulties with the strength and force our Lord will bestow on them. When it behaves with the love and sincerity enjoined in the Qur'an there is no problem the Islamic world cannot solve.

It must not be forgotten that one of the obstacles to Muslims being united is pride, one of satan's snares, and that this vice must be avoided. Almighty Allah reveals in a verse that He does not love the proud, "... Allah does not love any vain or boastful man" (Surat al-Hadid: 23). Pride is an evil that can lead to tensions among believers and thus distance them from one another, reduce their love and prevent them feeling compassion and affection. It ill becomes sincere Muslims to waste time on personal calculations and petty worldly interests when the Muslim world is facing such troubles and difficulties. Every Muslim must seek refuge in Allah from such an error, do whatever

auspicious things pride wishes to prevent and thus not permit it to constitute an obstacle to unity and togetherness among believers.

The Whole World Is Waiting for Turkey to Unite Muslims Together

The last Turkish-Islamic Union was the great and glorious Ottoman Empire. The Turkish-Islamic Union under the Ottoman rule that was shaped by the moral values of the Qur'an is an excellent example of how Muslims live together in peace, comfort and security when they abide by the spirit of unity and union. Many Western thinkers and statesmen have identified a vacuum that has persisted for a century in the former Ottoman lands in particular and agree that the only possible solution is the resurrection of the Ottoman model, in other words, a Turkish-Islamic Union based on compassion and justice.

With its historic legacy, the Ottoman Empire, Turkey served as spiritual leader of the Muslim world for hundreds of years. For that reason, it still attracts the love and interest of all the Muslims in the region. In addition, with its experience, developed foreign relations, qualified work force and intellectuals, Turkey would appear ideally suited to lead the way to the unification of the Turkish-Islamic world. Many sections are united in pointing to Turkey as a candidate for this noble undertaking.

Turkey has a historic obligation to lead the way to the unification of the Turkish-Islamic world. However, in order for that responsibility to be discharged properly a model needs to be set up that will act as a model for the whole Islamic world. In other words, the desire for union must not be limited to words alone. It is therefore of great importance for opinion shapers, intellectuals and the leaders of non-governmental organizations in Turkey to come together and show how this union can be put into practice.

WHAT FORM SHOULD THE TURKISH-ISLAMIC UNION TAKE?

The concept of union and unity in question is not based on one culture or group being superior to another, but on a spirit of solidarity, tolerance, love and friendship in which they are all equal.

By the leave and blessing of Allah, the unification of the Turkish-Islamic world will bring the world the peace and security for which it longs. That union will be built on love, brotherhood, affection, compassion and solidarity. It will aim to bring economic well-being, a democratic life style and justice to the region. It will seek to elevate spiritual values and to raise art, technology and science to the highest levels.

The Turkish-Islamic Union will also enjoy warm relations with the West. Since the union will be founded on the basis of love and justice, the parties' rights will be guaranteed and their respective interests will be protected.

In this way, the levels of well-being of all the members of the union and all the countries of the world will rise.

The failure to reconcile the different views, interpretations and models that prevail in the Turkish-Islamic

world represents an obstacle to Muslims acting together. The union's call to unity will not be based on ethnic origins, economic conditions or geographical location. All kinds of dispute stemming from racial, linguistic or cultural features will be eliminated under the roof of brotherhood of this union. This union's conception of unity will not be based on any community, culture or group being superior to any other, but will be based on a spirit of solidarity based on compassion, love and friendship that regards them all as equal.

The Turkish-Islamic Union Must Be a Solution Producer

The Turkish-Islamic Union will have to be sufficiently flexible in order to adapt to changing political circumstances and to be sufficiently forward-looking in order to develop requisite strategies. Rather than being an organization that settles for criticizing developments or expressing its own views, it clearly needs to be an active center capable of using its own initiative. This center must

assume a permanent monitoring and coordination function and its activities must embrace the interests of all member countries. This union must consider all the demands of the Turkish-Islamic world by evaluating all developments in an objective manner. The Turkish-Islamic Union will resolve disputes that may arise between member countries, do away with conflicts of interest and serve as a protective mechanism in relations between Muslims and other societies. It will also enhance the cultural, economic and political efficiency of the Turkish-Islamic world.

The Views of the Great Turkish Leader Atatürk Contains an Important Message

Mustafa Kemal Atatürk, who made the Turkish Republic the most stable democracy among Muslim countries with the modern conception of the state he built, produced significant analyses of the kind of structure within which the Turkish-Islamic world could ensure unity and union. The accuracy of Atatürk's analyses, who said that one of the main elements of a state was the right to exist within its own borders, were gradually corroborated over the passage of time.

During the collapse of the Ottoman Empire, some of the peoples living in its territories were led astray and, instead of living up alongside the Empire, they collaborated with foreign powers. Those who selected that course, out of hopes of various forms of self-interest, fell under the rule of the countries they collaborated with and were duly colonized. Some of these peoples sent representatives to Mustafa Kemal during the early years of the Republic, complaining of the failure of their leaders who had caused them to be colonized and even expressing the request to amalgamate with the Republic of Turkey. Atatürk's response to these proposals represents an important answer to the question of the shape

of the foundations of the Turkish-Islamic Union:

“We can only be delighted at the whole Islamic world being united and allied as much materially as spiritually. To that end, in the same way that we are independent within our own borders, so the Syrians and Iraqis must be able to emerge as an independent power based on national sovereignty.” (Mustafa Kemal, 24 April 1920, 4th (secret) session; www.mihenk.gr/arsiv/18/mihenkokulu.htm)

The priority identified by Ataturk is for these countries to attain independence. Aware of the importance of the Turkish-Islamic Union, Ataturk noted that in order for the union to have the desired influence, member countries needed to be independent within their own borders and to be states based on national will and capable of standing on their own two feet. It is therefore of the greatest importance today for the members of this union to be established to maintain their national integrity and independence.



A CALL TO THE TURKISH-ISLAMIC WORLD

All the anti-religious systems in the world are now on the point of collapse, and people have begun returning to Allah and religious moral values. Moreover, Islam has become the most important topic on the world agenda, and mankind's attention is now fixed on the true religion. The technological means of the period we are living in have made it easier for Muslims to collaborate with one another and also permit mass communications explaining the beauty of Islamic moral values.

However, there is still poverty and ignorance in one part of the Islamic world. Some people who wish to take advantage of this by perpetrating un-Islamic actions supposedly in the name of Islam are giving the world a poor impression of Muslims. Certain circles opposed to Islamic moral values are taking advantage of this situation facing Muslims in order to inflict all kinds of oppression on them, and are planning to step up that persecution.

The solution lies in the establishment of the Turkish-Islamic Union that will unite all Muslims and show them the true path. Every Muslim has a duty to strive for the foundation of the Turkish-Islamic Union:

All Muslim governments must prepare for the Turkish-Islamic Union. They must improve relations with other Muslim countries and engage in cultural activities so that true Islamic moral values can be better installed in their own countries.

All Muslim non-governmental organizations, other organizations, charities, members of the media and opinion formers must strive to ensure that divisions between Muslims are eliminated and that unity and union are established.

All individual Muslims must strive for the unity of the world's Muslims, and must encourage Muslims in that direction in the mosques they attend, in their schools and places of work, on the Internet platforms they visit and in the charities or organizations to which they belong.

(<http://callforanislamicunion.com/>)

All Muslims pray for the rejuvenation of that great Islamic civilization that will illuminate the world, delight both Muslims and non-Muslims and bring the world peace and justice. By Allah's leave, the foundation of the Turkish-Islamic Union will be instrumental in all these joys coming about.

Muslims who wish to undertake to serve in this sacred task;

Come, let us bring Muslims together. Let us bring together those Muslims who do not pray in one another's mosques, nor greet one another, nor read one another's books, and who are hostile to their brothers over the most minor of differences. Such artificial divisions must be eradicated. Mosques, the houses of Allah, must belong to all Muslims, not just this or that group or sect. Let all Muslims greet and talk to one another. Let them show one another compassion and understanding. Let group or individual disagreements come to an end. And let all Muslims strive together, in humility and understanding, to draw closer to Allah and serve His religion the more.

And let them never forget this commandment of Allah's:

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



THE SOLUTION TO THE SUFFERINGS OF MUSLIMS IN EAST TURKESTAN IS THE TURKISH-ISLAMIC UNION

**MR. ADNAN OKTAR'S USA PINE RIVER INTERVIEW
(AUGUST 28, 2008)**

PINE RIVER: ... You are proposing the establishment of an Islamic Union comprised of member nations - not only from the Middle East but also inclusive of Muslim countries in Asia and Europe - and structured along the lines of the EU. As there is already an Organization of the Islamic Conference (OIC) what could the IU accomplish that the OIC cannot?

MR. OKTAR: Muslims have a Qur'anic obligation to act as one, as brothers. The Turkish-Islamic Union is essential for that. Muslim, Turkic states must come together under the umbrella of this union of hearts. But every state will nevertheless remain a separate national state. Every state will act independently regarding its internal affairs; but they will also act in unison under the roof of the Turkish-Islamic Union. If such a union comes about, the current conflict and strife will come to an end. The union will be a great instrument of equilibrium over a wide expanse of territory. The greatest benefit of this will be the simultaneous end to terror. No such



thing as terrorism will be left remaining. The second benefit will be enormous economic prosperity. Most important of all, however, there will be a great spiritual peace and well-being. All sections of society will be at peace. Believers will live in peace, and also unbelievers.

The Turkish-Islamic Union that I am talking about is a union of hearts, of love and a shared reason. Great love is essential in order to set up such a vibrant union, such a climate of brotherhood. Intense enthusiasm is essential. These things cannot be produced by red tape, but by fervor and enthusiasm. In other words, you need love to extend a helping hand to another country, to regard it as a brother and seek a solution to its problems, to take a common decision and put an immediate end to anarchy when terror raises its head anywhere.

PINE RIVER: In your article titled "A Call To An 'Islamic Union'" you wrote:

"Muslims should collectively work to establish a system that brings societies different from one another into rela-



tionships of mutual tolerance and peace... In the aftermath of the Sept 11 attacks, however, a dire problem emerged. Certain circles that claim to speak on behalf of Islam, but clearly lack the understanding of the essence of it, work to wreak suffering on humanity rather than striving for its benefit. In attacking and killing innocent people, they committed the vilest sin forbidden by Islam - in other words, they brought chaos to the world."

How would your proposed Islamic Union deal with the problem of terrorism?



MR. OKTAR: The most effective struggle that can be waged against terror is an intellectual one, a struggle of ideas. It is impossible to defeat mosquitoes until the swamp they breed in has been dried up, in other words, until the ideologies representing the foundations of terror have been eliminated. Darwinism lies at the heart of terrorism. You cannot expect someone who has been indoctrinated to regard human beings as a kind of animal, to believe that progress is possible only through conflict, and to think one has to be strong to survive, to also be loving and compassionate. Such a person's ruthlessness and willingness to kill, without batting an eyelid, anyone who threatens his own interests, and slaughter others for the sake of the ideology he espouses is the natural consequence of Darwinist indoctrination. Those who claim to resort to terror and violence in the name of Islam are at heart Darwinists.

The Qur'an makes it crystal clear that there is no room for violence in Islam. Allah even says "It will be better for you to forgive," even in reference to someone who has committed murder. Which course of action will a Muslim choose? The more auspicious path, of course. He will choose to forgive. Forgiveness is inherent in Islam. And love. And compassion. But there is no room for violence. Islam means peace. Allah commands peace.

In order to combat terror, people need to be told of the true and dangerous indoctrination of Darwinism. They need to be shown that it is of no scientific worth. Society can quickly be educated by way of such cultural activities as books, articles, public meetings, conferences and video shows. Once people come to see the true face of Darwinism, the foundations of atheism, lovelessness, heartlessness, ruthlessness, cruelty and violence will collapse. Once a powerful union has been established in the Turkish-Islamic world, these activities will be much easier, and the strength of the Turkish-Islamic Union will act as a deterrent to those who support violence and wish to create chaos and anarchy.

PINE RIVER: In your writings you emphasize Muslim unity as necessary to a peaceful world. You wrote:

"The Islamic Union must work to bring peace to all people, not just Muslims, and tolerant and peaceful in its decisions and practices. The core of Islam is the good morality revealed in the Qur'an, which requires Muslims to be friendly, gentle, compassionate, tolerant, just, understanding, patient and devoted. Islam invites people to a peaceful world."

Saparmyrat Turkmenbashy, the late president of Turkmenistan, penned a similar message in the *Ruhnama*:

"The Turkmen sees other nations as his own brothers, his own friends. Racism cannot find a place among Turkmens. Turkmens respect the languages, the religions and the traditions of other nations."

That said, how would the IU unify the Muslim nations and dispel the notion of tribalism and ethnicity?

MR. OKTAR: The love, understanding, moderation, humility and rationality set out in the Qur'an will represent the essence of the Turkish-Islamic Union. Allah has revealed in the Qur'an that superiority lies in piety alone. It is not material advantages, the color of a person's skin, his belief or ancestry that makes one person superior to another. Only spiritual values can make one superior to another. In other words, someone who is humble, who has a greater fear of Allah, who loves Allah more and is more keen to help others, more altruistic, more patient and gentler therefore applies the moral values of the Qur'an in a finer manner. Such manners are more valuable both in other people's eyes and in the Sight of Allah, inshaAllah. But that superiority does not mean oppressing or exploiting others. In speaking of the founding of a Turkish-Islamic Union under the leadership of the Turkish nation, when I say that the Turkish nation will assume the role of leader, I am not referring to any leadership based on force or compulsion. On the contrary, accepting such a leadership means putting up with troubles and difficulty. It means serving all the societies belonging to the union, and all mankind itself. We are all the children of the Prophet Adam (peace be upon him). The

Islamic world beats with a single heart. The whole Turkic world beats with a single heart. We are no different from each other. But I think that the ideal thing is for the Turks to lead the way in requesting such service. That is how it has always been. Our nation dedicated itself to that task during Ottoman times and served as leader. That is why I consider that the Turkish nation must again ask to assume that burden.

PINE RIVER: In your article "The Benefits of Unity for Muslims" you wrote:

"The Islamic Union must resolve intra-Muslim disputes and conflicts, as well as overcome the wars, conflicts, and tensions between them and non-Muslim countries, by peaceful and reconciliatory means."

Would it be correct to assume that the IU's primary leverage in dealing with wayward member states and other nations would be economic?

MR. OKTAR: The Turkish-Islamic Union will be the instrument of a much greater political, cultural and economic strength. This union will bring with it very positive developments involving all aspects of life. It will be a union that defends and protects both member nations and other countries as well, extends the hand of friendship to those in

want, entirely eradicates anarchy and chaos, ensures a rise in wealth and abundance and attaches great importance to justice, democracy and love. The Turkish-Islamic world, extending from the Caucasus to Tanzania and from Morocco to Fiji, will once again, by Allah's leave, rise when it acts as one and in unison. The USA, Russia, China, Israel and all the states of Europe will see that problems that have persisted for years are suddenly resolved with the establishment of the Turkish-Islamic Union. And that will benefit everyone. All the concerns felt regarding security and economic and cultural values by those states remaining outside the Turkish-Islamic world will be eliminated when such a union is set up. The war against terror will come to an end, underground resources and raw materials will be used in

the best way so as to benefit the whole of mankind, the economy will achieve stability, the slightest

possibility of crisis will be eradicated, and funds set aside

for military expenditure will instead be spent on

providing people with a better quality and more secure life. There will be no

need for America to send its troops thousands of

miles away, Israel will no longer need to

live behind walls, the countries of the

the countries of the



EU will face no economic obstacles, Russia will have no security concerns and China will suffer no shortages of raw materials.

With its \$400 billion military budget, the United States of America heads the armament list. Russia follows the USA with \$60 billion, and China follows Russia with \$42 billion. The Turkish-Islamic Union will give rise to a climate of global peace and security by eradicating all conflict and tensions regarding the Islamic world, and will also lead to a reduction in military spending, not just in Muslim countries, but on the part of a great many countries of the world. Investment in arms technology and money spent on weapons development will thus be diverted to such spheres as education, medicine, science and culture. The Turkish-Islamic Union will cause regeneration throughout the Muslim world. Thanks to the Islamic common market to be set up, products from one country will be easily marketed in another, without becoming caught up in quotas or national frontiers. Trade zones will grow, all Muslim countries will enjoy an increase in market share, exports will rise, leading to an acceleration of industrialization in Muslim countries, and economic development will lead to technological advances. A Turkic-Islamic world with a powerful economy will be a major cause of prosperity for the Western world and other societies. These societies will find a power with which they can co-operate and engage in mutual trade with no feelings of concern.

PINE RIVER: Let's look at a specific situation that exists today. There have been recent attacks perpetrated in the Chinese province of Xinjiang. Also known as East Turkestan, Xinjiang is a predominantly Muslim region. There are three questions I want to ask:

(1) What hope would the creation of an Islamic Union give to the people of Xinjiang?

(2) What are some options the IU might consider with regard to resolving the Xinjiang issue with China?

(3) What solution do you see to resolving issues related to Muslim-dominated regions located within non-Muslim countries in general?

MR. OKTAR: During communist times, the Turkic states have remained cleaner and more virtuous, without suffering any degeneration. I mean, the results have worked in the opposite direction. Go to East Turkestan and you will see highly virtuous people. There are very virtuous, devout Muslims there. That is a blessing of Allah. The whole world is

protesting against the Chinese policy of oppression in East Turkestan. China is behaving very harshly in Tibet, as well as in East Turkestan. That policy of oppression must be eliminated at once. But the real issue here

is the eradication of Darwinism in China, and we are engaging in intellectual activities to that end in China too.

It is essential that

the innocent people of East Turkestan be freed from this repression forthwith.

No-one of good conscience can accept this Chinese oppression. It should leave the people of East Turkestan to live by their own means, in freedom in a state of their own. If China wishes to trade, by all means let it do so. But if it wants to engage in exploitation, that is totally unacceptable. What does China want from East Turkestan, and what will it gain by keeping it captive? How can keeping it captive make China happy? What joy can that bring it? Is that a triumph? It should completely withdraw from East Turkestan. Let the people there go to mosques and factories in freedom. Let them converse together and share the joy of a festival. China must now perform a good deed there. The time has come. The whole world will love China when it says: "This country is one deserving of independence. There was no need for us to interfere in it. There was no point and no logic to it. This is no longer tolerable in the 21st century. We are withdrawing our troops. We are lifting our political pressure. We declare it to be a free state." Everyone will respect it. Just see how China then opens up to the rest of the world. It must leave East Turkestan to become a secular democracy and take its place in the world as an independent state. China will become very much richer. It must not think that it has anything to lose. It will gain prestige, rather than losing it. This is not something to be made a matter of pride. If it withdraws from East Turkestan, agreements regarding it can be made. They can be given more oil and electricity. There is no question of them being left with any shortages. Islamic countries will want to sell electricity, oil and energy. That would be to their advantage. If necessary, it can be sold to them on the cheap, as long as they abandon this oppression and injustice. They can demand petrol, or electricity or natural gas, but they cannot oppress and imprison millions of people for the sake of those. This can be brought



about through bilateral agreements. All the Turkic states can come together and come to an agreement with China on the subject. They can suggest a 50-year agreement, for example. And oil will really be sold. But this will all be through the Turkish-Islamic Union. We need to speed up the Turkish-Islamic Union. The union will also be of benefit to China. China needs to be told this in a pleasant manner. It may imagine that this union will be to its disadvantage. But on the contrary, it will be to its benefit. It will liberate China in all respects. It will free it in military terms and free it from attack. It will free it economically. It will allow it

to modernize. China must support the Turkish-Islamic Union in order to liberate its own citizens.

PINE RIVER: In what country would the headquarters of the Islamic Union be located? Why was this country selected?

MR. OKTAR: In the hadiths, our Prophet (may Allah bless him and grant him peace) reveals that the blessed Mahdi will emerge from Istanbul. "The Hour will not be established until a man from the people of my house [the Mahdi] takes possession [of the world]. He will conquer Istanbul," the Prophet (may Allah bless him and grant him peace) said. This will be a spiritual conquest, inshaAllah. Great Islamic scholars say that Istanbul will be the center of the Islamic world during the End Times. The current political developments show that Turkey has assumed an important and active role. Turkey is leading the way to peace and stability in the Caucasus, in the Middle East, and even in Africa. Things are proceeding very well, inshaAllah. A most enlightened age will dawn, under Turkish leadership, within the next 10 to 15 years. The current strife and chaos will come to an end. We will see an age of plenty and abundance, inshaAllah, similar to the age of the Prophet Solomon (peace be upon him). The salvation of the world is close at hand, by His leave. ...

MR. ADNAN OKTAR'S ASIA RFA RADIO INTERVIEW (JUNE 2008)

ASIA RFA: We know you from your works. We know you from the Science Research Foundation. Could you first give us some brief details about the Science Research Foundation? What fields does it work in? When was it founded? Just in brief for our listeners.

ADNAN OKTAR: Yes, the Science Research Foundation is a pro-Ataturk, patriotic, religious, spiritual and heroic community that espouses truth and beauty, Turkey's becoming a Great Turkey, the Turkish-Islamic Union and the salvation of all Muslims, and captive states and nations in the territories of that Turkish-Islamic Union geography.

ASIA RFA: When you say Turkish-Islamic Union, where exactly do you mean?

ADNAN OKTAR: Everywhere from the Adriatic to China. Including the Caucasus and Turkestan. Including East Turkestan, Kazakhstan, Azerbaijan, Algeria, Morocco, Tunisia, Egypt, Pakistan, Iran, all of these included.

ASIA RFA: Where do you place Christian and Buddhist Turks within that?

ADNAN OKTAR: They will also live at ease within that union. Their rights will be protected in the finest manner. It will even ensure that atheists enjoy the necessary respect, concern and services.

ASIA RFA: Yes, Mr. Harun. Now, you know about East Turkestan, of course. Enver Pasha died in Tajikistan, in what is now Turkish-Islamic lands. Many people in Turkey today say that Enver Pasha was a dreamer. But they might not

be saying that if Turkestan, the pan-Turanian Union, had become a reality at that time. What we have today, of course, is the work of Nursultan Nazarbayev, which has been around for some time. There is talk of the establishment of a Turkestan [pan-Turkish] Union. What do you think of that?

ADNAN OKTAR: There is only one union. That is the Turkish-Islamic Union. It rests on the most perfect, most splendid, powerful and credible foundations. This is a just union acceptable to and including everyone. It will defend Armenians within the Turkish-Islamic Union. And Israelis and Jews. And Buddhists. And atheists. It will protect and embrace them all. But if one only wants this kind of Turk or that kind of Turk, then that is corruption. There can be no such thing. There are no different kinds of Turk. Turks are Turks. Wherever they may be in the world, they are brothers. There can be no diversity within Islam. They may be Sunnis, or Shiites, as in Azerbaijan. Or they may be Wahabbites. Or Alawites. But they are all our brothers. None of the separatist definitions can be accepted. We shall unite them all together, inshaAllah.

ASIA RFA: When we speak of Turkestan, the Turkic Republics that have emerged from Russia after a century. In the old times when you were speaking of a Turkish-Islamic geography, it was places like Bukhara and Samarkand that have been the centers of Islamic civilization, but these are now a society that have been exposed to communist materialism, Darwinist education, for a hundred years. But now Islam is there. What kind of infrastructure does the Turkish-Islamic Union have there? What is your view of the conception of Islam there? In other words, how feasible is the union?

ADNAN OKTAR: The Turkic states were purer, more honest and better during the Communist period, as they had not yet been corrupted. The effect has been a completely opposite one. Go to East Turkestan, for instance, and you will see delightful people there. There are highly virtuous, pure Muslims there. Women or young people, they all possess immaculate Islamic moral virtues. Muslims have degenerated in many places, but not there.

When we go to Turkestan, for example, we are amazed at the immaculate, well brought up people we meet there. Communism has had the exact opposite effect. And that is a blessing from Allah. They have remained quite spotless. They have been insulated. Nobody has been able to damage them. The union will be a very pure one, and it looks as if it can easily come about within 10 or 15 years. InshaAllah, with Allah's leave we are beginning with Azerbaijan, we will just be starting out from there.

ASIA RFA: This is very important, when we speak of soft power in the world today, you can spread your impact across the world through education and writing. You have many works under the name of Harun Yahya on behalf of the Science Research Foundation. Turkish-language, Uighur Turkish-language CDs have travelled as far as East Turkestan. We have worked over the radio. Could you tell us in brief about these activities? How many works have you produced to date? What languages have they been translated into? What kind of response do they attract?

ADNAN OKTAR: To date they number 260, but it is the Atlas of Creation that has most rocked the world. It has demolished Darwinism all across Europe. It has literally had the impact of an atomic bomb, as they themselves put it; again in their own words, France has suffered the greatest cultural defeat in its history. And this, again in their own words, is still continuing. There is a glorious chain effect going on. You can see the articles written about this, from our websites. My books have currently been translated into more than 60 languages. Sixty different languages. My book Communist China's Policy of Oppression in East Turkestan is currently available in Turkish, English and German. Our brothers can download Communist China's Policy of Oppression in East Turkestan from the Internet. It is available in Turkish, English and

German. We also have a Turkish and English-language web site dedicated to East Turkestan - www.eastturkestan.net. Our brothers can find all the information they want on it. As for documentaries, they can make us of The Bloody History of Communism, parts I, II and III. I have an article called "East Turkestan: An Islamic Society in Communist Territory." I have another article titled "The Chinese Cruelty in the East Turkestan Should Not be Ignored." I have another one called "The Truth of East Turkestan" [these three articles are available only in Turkish by the time this book is published]. But the real issue, of course, is the eradication of Darwinism in China, and we are working in China to that end. But since it is a communist country there is no real democracy there to speak of. In recent times, however, it has developed a great dependence on Europe and America. In other words, it has had to open up to the world because of its

economic policy. It is now in a weak position regarding both Europe and America. If foreign countries were to sever foreign trade today, the Chinese economy would collapse. That means that America and Europe have it in their power to demolish China. That means that China is no longer as able to defy the world as it used to. This is a sign that the time for the liberation of East Turkestan has come. We must make the very best use of this period. Because East Turkestan is home to the world's most immaculate Muslims, and perhaps its best behaved people. It is somewhere inhabited by the most insulated, select people. I have witnessed this for myself. That is to say I know it for sure, I am certain. It is therefore crucially important that these people be freed from oppression, a matter of honor for the whole world. It is a debt of honor for the whole world. This great Turkic state has to be freed from Chinese hands. It is unacceptable for any conscience for China to interfere in it. It should let East Turkestan live freely as a state in its own right with its own means. If China wants to trade it can go and trade with it. There is no question of East Turkestan attacking China. So what does China want? What does it gain? If it wants to gain something, that can be commercial. So let East Turkestan and China trade together. Nobody will let it colonize it, however, and what other meaning can taking a country captive have? What does China want from East Turkestan and what does it stand to gain by making it a captive? What happiness can that bring it? What joy will that

bring to its heart? What victory is that? It must withdraw from East Turkestan completely. Let the people who live there be free to go to mosques and factories. Let them talk freely and let it turn into a festival. China must now do a good deed there. The time has come. China must stand up and admit it has made a mistake saying: "This country is one that deserves independence. There was no need for us to intervene. There was no point and no logic in it. This is unacceptable in the 21st century. We are withdrawing our troops. And we are lifting our political pressure." The whole world will love China when it announces it is a free country. Everyone will respect it. China must commit this good deed.

ASIA RFA: You mention this in your book *Communist China's Policy of Oppression in East Turkestan*; since 1949 China has executed millions of Muslims among its own citizens, but when we look at the media what we see is the U.S. invasion of Iraq, Afghanistan and later Palestine. We see in the media how many people are being killed every day. But the most painful thing today is the thousands of people in East Turkestan executed and prisoned just for writing books or poems. Tens of thousands of people, but the world is silent. Why?

ADNAN OKTAR: Everyone who favors the idea of the Turkish-Islamic Union should make a huge outcry on this subject. We will be starting our own work in that regard in the next few days. We began with Azerbaijan. It is now the turn of East Turkestan. We shall be raising East Turkestan in the press, talking about people being killed for writing that China should let East Turkestan go, should let its people live in freedom, that it keeps killing; about people being killed just for writing an article, looking up to the sky or down on the ground. This oppression is something that not even someone totally devoid of conscience should be capable of. China is doing this and belittling itself before the world. It is disgracing itself. It is disgracing everything. It is disgracing its own state

and nation, and must stop doing so. It must think about this and do these things from a conception of honesty, of rationality and of proper behavior. It must withdraw from East Turkestan and leave it as a free country. Then you will see how the world opens up to China. Turkey will adopt a most excellent view of it. Workers from Turkey will go to work in China, and others from there will come here. It will adopt a totally different line. But there will always be anger in the nation's heart so long as this open wound continues to bleed. Many people, many businessmen for example, do not go to China to do business just because of that hatred. Who would willingly go to a country that kills so many people, that commits so many murders? Everywhere is full of human blood. You will have to wade through human blood to go anywhere there today. No Muslim can wade through human blood. They must clean that blood up. They must put a stop to these killings and this oppression will be lifted. They should allow East Turkestan to be democratic. Laic. Let it take its place in the world as an independent country. China will be enriched many times by that. It must not imagine it will lose out by it. It will gain prestige, not lose it. This is not something to be made a question of pride.

Asia RFA: When we look at Turkestan geography, we see it is of great strategic importance for China. After the USA, China is one of the world's largest energy consumers. It needs energy, oil, in order to develop. And that comes from Central Asia. There is an oil pipeline from Kazakhstan to Shanghai. There is natural gas from East Turkestan. China has occupied the region four times in the past, and has four times been the superpower in the region. China drew nourishment from there. That is why it is very important for China and China is reluctant to leave it. In contrast, however, it has adopted a relaxed policy towards West Turkestan. So what should the Turkic world, the Islamic world, do? The

Uighurs are rather unhappy with the Turkic world just at the moment, because China really clamped down on them after September, 11th, using the international war against terror as a pretext. Fasting is currently banned and there is no fundamental freedom of religion. That has been determined in Amnesty International reports. What is your view?

ADNAN OKTAR: China has to abandon this Cold War mentality. If it withdraws from East Turkestan it can enter into good agreements with it. It can be given even more oil, even more electricity. Nothing will put them in a difficult position. The sale of electricity, oil and energy to them is something that Islamic countries already want. That will be to their advantage. They can be sold cheap if necessary. Just so they leave these people on their own. China may want oil, or electricity or natural gas, but there is no excuse for oppressing millions of people and keep them captive. This can be by way of bilateral agreements. It can make an agreement with Turkey, for example. China can sign agreements with states. All the Turkic states can combine together to reach an agreement with China on the subject. We will satisfy all your needs regarding natural gas, electricity or oil. But you must lift your hands from these immaculate people. That is the question; a 50-year agreement could be reached, for instance. And oil could really be sold. If only oil was the thing China wants.



ASIA RFA: Yes, what is your view of Turkey's policy regarding East Turkestan? Turkey has many problems today. Parliament issued a notice in 1998. It is forbidden to fly the East Turkestan sky flag today. Our civil society organizations have a lot of problems here. But Turkey says; "This is damaging our trade relations. For that reason, we will not permit East Turkestan civil society organizations to engage in certain activities in here." But looking at our trade relations, we import \$14 billion-worth of goods from China. We only sell them \$1 billion. Poor quality Chinese goods are currently destroying Turkish industry. Chinese goods are a huge threat. What should Turkey's policy be? When we speak of the Turkish world, of course, we are speaking of Turkey as a deep-rooted state, the successor to the Ottoman Empire. But because of rifts in various policies, Turkey is today unable to attach sufficient importance to overseas. What do you think of Turkey's East Turkestan policy?



ADNAN OKTAR: The fact is that, willingly or otherwise, Turkey is preserving the Turkish-Islamic Union policy in its heart. In other words, that exists in its genes. Every Turk has a subconscious desire for the Turkish-Islamic Union to be founded. But Turkey lacks the strength to deal with China on its own. That is only possible with the Turkish-Islamic Union. The Turkish-Islamic Union needs to be sped up. It has to be really accelerated. We need to explain to China, very politely, that this Union will also benefit China. This needs to be made clear to the Chinese state in the most diplomatic terms possible. China may perhaps imagine that this union will be to its disadvantage. But it will benefit China, save it, in all regards. It will save it in military terms, and protect it from any external attack. It will also save it economically. The Chinese people are still struggling, and this will enable it to modernize. I see in the papers how people are still living in tiny places resembling barns. They are desperately poor. Those people will live in much greater ease. China should support the Turkish-Islamic Union for the sake of its own people. This is not a colonialist or selfish union. It is a union of love and friendship, a union of solidarity and toleration, of moderation, built on a basis of laicism. In other words, it will be grounded in laicism, and this is most important. If it is laic, peaceful and a pro-democratic system, there is no reason for China to

be worried by it. This will also allow Israel to relax. It will mean the immediate end to all the conflict in the region. Because, as you know, Palestine is suffering; but Israel is suffering, too, and there is the ever-present possibility of a bomb dropping on their heads. Israel lives behind walls. They are literally prisoners. But they have made themselves prisoners. They have locked themselves behind walls. Let us tear those walls down. Let commercial vehicles roll up there. Let busses and lorries go there. Let ships go, by sea. Let things be made easier. This may be more through the work of civil society organizations if China is to be convinced, of course. But we will be putting in some considerable effort in that direction in the next few days. This is an idea that will free China from those unnecessary fears and enable it to abandon these classic policies of state. Because in classic state policy whatever you do there is somewhere of benefit to you and you go and invade it. You crush the inhabitants and live there yourself. But there is no need to suck blood in order to live. You can do it with love and friendship. It is vampire bats living on sucking blood, it doesn't suit China to live by sucking blood.

ASIA RFA: The Chinese have a fear of Turkish Islam. That is why the pressure on the Muslim Uighur Turks has increased of late. I interviewed a teacher only last week. He was thrown out of his job

just for reciting the Bismillah in school for the students while eating, on the grounds he was a religious fanatic. That happened only recently. These things are going on today, in the 21st century. We could cite hundreds of examples. When we speak of the Turkish-Islamic Union, will we alarm China still further so the oppression in East Turkestan will increase still further? There are many Chinese books that say that the pan-Turkism, pan-Islamism in East Turkestan has stemmed from Turkey ever since the time of Sultan Abdulaziz. They are still writing this today. How effective can this thesis be there when China is acting like this?

ADNAN OKTAR: There is pan-Turkism and pan-Islamism, but there is also the Turkish-Islamic Union. In pan-Turkism if someone so wishes he can interpret this as meaning the Turkish race is superior to the other races of the world and that the other races will be its slaves. People are naturally afraid of that. Or they think of it as an Islamic Union. People might try to turn that into a ruthless system in which very harsh rules apply. We have seen this in the dark times of history. We have seen it in past times. But neither is what I am referring to here. For one thing, we have the guarantee of laicism. The system will be entirely founded on laicism, and that is most important. A Buddhist will be a first-class human being, an atheist will be a first-class human being, a first-class citizen. Muslims will be first-class citizens. Christians will be first-class citizens. Jews will be first-class citizens. And it is through laicism that this will come about. There will be a joyful, loving atmosphere and security, and of course a powerful military presence, a military establishment, wherever there is terror. There will be no need for bloodshed. You will just tell people to give terror up. And they will. Nobody will persist in the face of deterrent force. Wherever there may be terror in the world the matter will come to an end when you call to the individual and tell him to stop, because the Turkish-Islamic Union

will be a militarily unbelievable powerful one. Whoever it asks, there the matter will end. And conflict will therefore end. Injustice will end. Nobody can therefore object to it.

ASIA RFA: At that time what will happen to the Westernization that has been going on in Turkey since the Tanzimat Period [the political reforms of 1839] and the project of joining the European Union?

ADNAN OKTAR: If Turkey joins the EU as the leader of the Turkish-Islamic Union, Europe will greatly rise in stature. It will be a hundred times greater. Europe will then become the greatest state in the world. But the Turkish-Islamic Union will also be the leading state over them all. It will fill the world with money, goods and plenty. Food and drink will fill the streets as if they were waste products. There will be such abundance that people will wonder what to do with it all. This huge waste, war and throwing bombs around, stems from this. In Palestine for example, Israel earn a bit of money. And that money then goes in its entirety on military expenditure. What need is there for that? Come and take your place in the structure of the Turkish-Islamic Union. Your own state can be independent. Establish your unitary nation-state. Nobody can say anything against it. You can have your own military structure, but support this system and there will be no need for military spending. There will be no need to throw bombs around in the mountains. There will be no need to slaughter millions of people. In other words, the logic is one of giving up oppression and letting them live at ease.

ASIA RFA: In terms of the Turkic Republics, there are today seven Turkish flags waving at the United Nations. But when we look at

Turkestan territory we see that most of the heads of state there are former communists. Islam today represents the greatest fear in Uzbekistan. Uzbekistan is one of the foremost countries in terms of fear of Islam. How can you tell people in this geography about this Turkish-Islamic Union so long as the administrations in these republics remain unchanged?

ADNAN OKTAR: The Islam on offer in Uzbekistan is something they could find alarming, I mean there is no democracy there. There are no human rights. There is oppression and killing and murder. And they do not give any right to survive to any other school or denomination or thought different from itself. Try being a Sunni. You are finished in that system. Or you may be a Jafari, you are again finished in that system. You are bound to comply with their own system. But in the system I have outlined, all schools and faiths will be able to live absolutely freely. And in peace. If only Uzbekistan knew about this system, if only they were told about this system, they would say they are at that

system's command. But the pan-Turkism and pan-Islamism proposed are completely different things. There is blood in them. And tears. Whereas in what I am talking about there is love, and peace and brotherhood. There is also the greatest possible freedom of thought and ideas. And everyone is respected for his ideas. What a good thing it will be if someone can openly say he has no religion. Why should he hide it instead of openly admitting it? Instead of being a hypocrite, he can say he has no religion and you then know it and everyone is at ease. If he is an atheist, then he is your atheist brother, friend. That is possible, Allah created him in that way. Allah says in the Qur'an that He will create unbelievers.

ASIA RFA: When I go on the Internet and look at what young people in the Turkestan territories are writing I see that they perceive what we call laicism as atheism. We have not made this laicism completely clear. You speak of laicism, but could you tell us your views on the course it will follow?

ADNAN OKTAR: A system in which the state acts as judge in which believers and

atheists can be as free as possible. Atheists do not pray or fast, and you respect that. They drink wine, and you respect that. Believers go and pray, however, and you respect that. They fast, and you respect that, too. They read the Qur'an, and you respect. That is laicism. They may sell the Qur'an and religious books, and you respect that. Or someone is an atheist and sells books about his own beliefs, and you respect that, too. That is laicism.

ASIA RFA: East Turkestan is the birthplace of people like Mahmut of Kashgar and Yusuf Has Hacip, and is inhabited by 20 million Muslims. But there are really inhumane practices going on there today. Your advice to the Muslims of East Turkestan is that there are a great many civil society organizations maintaining their activities by various means in order to tell people in the Western world, in the USA and parts of Japan, of the oppression going on there. China is constantly growing. As it grows it becomes unable to tolerate a number of sensitive issues. We have seen the case of Tibet. Tibet and East Turkestan represent two of China's greatest raw nerves.

ADNAN OKTAR: We shall liberate Tibet, too.

ASIA RFA: What is your advice to people in East Turkestan? What needs to be done?

ADNAN OKTAR: It is of course wrong to pressurize China. The thing to be done is culture. They need to raise top-quality young people. Religious, aware, anti-Darwinist, anti-Marxist, anti-communist people who think well, professors, scientists, doctors and jurists. There is an irresistible force, that of culture. They must attach great importance to culture. Let them enter my web sites and read my books, downloadable for free. Let them read them all and be properly informed. Let them look meaningfully into China's eyes. China will pull out. It cannot oppose it. No power can stand against culture. For example, you say the Sun has come up. Someone else doesn't believe you. You lift a corner of the curtain and drop

it again, a matter of just a second. If there are a hundred people there they will all see the light and the matter will be over and done with. A Turkestan whose young people have taken to heart there is no Darwinism, who have become expert at telling people of this, who speak of it wherever they go, will already have become an impregnable bastion. So what if there are Chinese troops there? So what of anything else there might be? They would be like a bird perched on the shoulder of a lion. The whole issue is one of turning East Turkestan into a lion, one that will still keep walking even with four crows on its back. It will still go where it wants. We must strengthen the bonds of brotherhood, make no concessions on culture and further reinforce their pure states of mind. And continue down that path. China cannot withstand that. China is constantly developing. As it becomes a super state it needs Turkey, it needs Europe, it needs America. One day soon these countries need to come together and issue an ultimatum. China could not withstand a financial embargo any longer than two weeks. It is not strong enough, it would collapse. The world has that power. But the young people of East Turkestan should be extraordinarily cultured and morally virtuous and have an extraordinary national consciousness. These moral virtues must be strengthened still further and passed on to subsequent generations, and they must be on their guard against degeneration. They will struggle against degeneration. Let them be lions. They will still walk freely even with China on their shoulders like a crow. Nothing will happen.

ASIA RFA: What kind of work are you thinking of doing in respect of East Turkestan? You have written many books and brought CDs out and they can access these over the Internet. We can announce that to them, but what are your subsequent plans for East Turkestan or the Turkestan region?

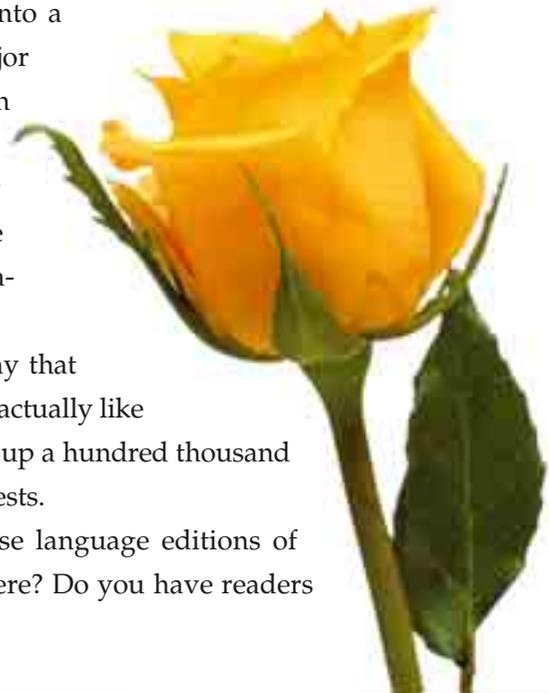
ADNAN OKTAR: We are thinking of starting with Azerbaijan. I have already said that. We shall make intensive efforts for the freedom

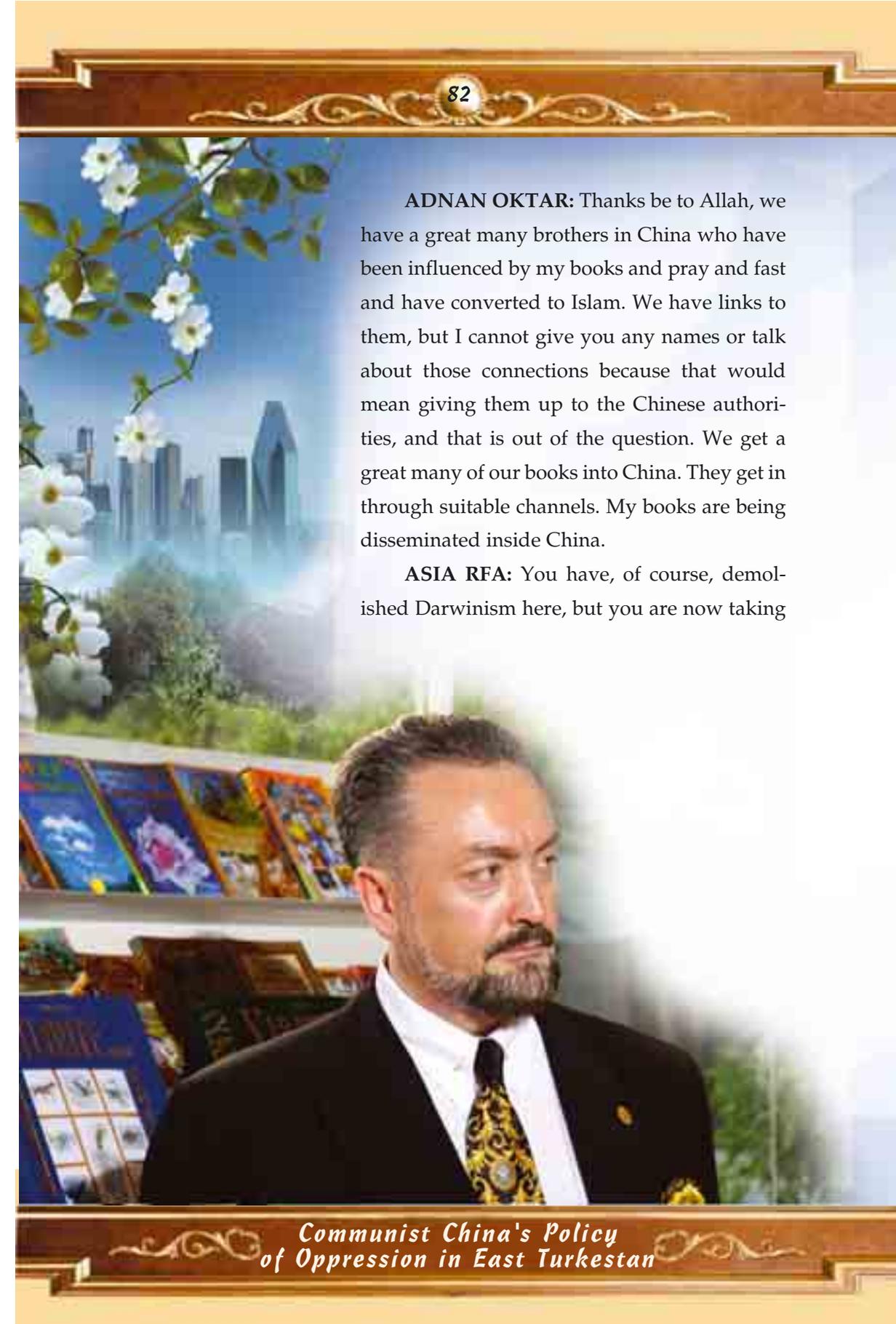
of East Turkestan, the Turkic states and the Islamic world, but there is one very pressing matter. That is the unification of Azerbaijan with Turkey, because they are in the most appropriate position. That Lachin Corridor will be opened up. Turkey and Azerbaijan will unite, they will be two separate, unitary states with a laic system. But passports will be abandoned. Visa formalities will be lifted. There will be freedom to settle anywhere people wish. Trade will be as free as possible and there will be a military pact. And there you have the first stage of the Turkish-Islamic Union. But after that East Turkestan is most pressing. Because it is a prisoner. The horror of imprisonment needs to be placed at the head of the agenda. Because the priority must be wherever repression is at its most fierce. And that is where the priority now lies. Its position is even more urgent than that of other Islamic countries. Because the captivity is even more savage. It is fiercer in East Turkestan than it is in Palestine. The issue therefore needs to be raised and put before the public, by way of the press. Public pressure will wear China down. We will be working to force it into a corner in the days to come, in the major press, with full-scale announcements, in editorials and in television reports.

ASIA RFA: Did you come in for any protests or any pressure from the Republic of China following the publication of these books?

ADNAN OKTAR: No, but I can say that would not worry me in the least. I would actually like them to do it. I would like them to step it up a hundred thousand times. I wish they would make such protests.

ASIA RFA: I have seen the Chinese language editions of your books. Can you send them over there? Do you have readers in China?



The background of the page is a composite image. On the left, there are white flowers with green leaves. In the center, a city skyline with several tall buildings is visible under a blue sky. Below the skyline, there is a bookshelf filled with various books. The overall scene is brightly lit and has a soft, ethereal quality.

ADNAN OKTAR: Thanks be to Allah, we have a great many brothers in China who have been influenced by my books and pray and fast and have converted to Islam. We have links to them, but I cannot give you any names or talk about those connections because that would mean giving them up to the Chinese authorities, and that is out of the question. We get a great many of our books into China. They get in through suitable channels. My books are being disseminated inside China.

ASIA RFA: You have, of course, demolished Darwinism here, but you are now taking

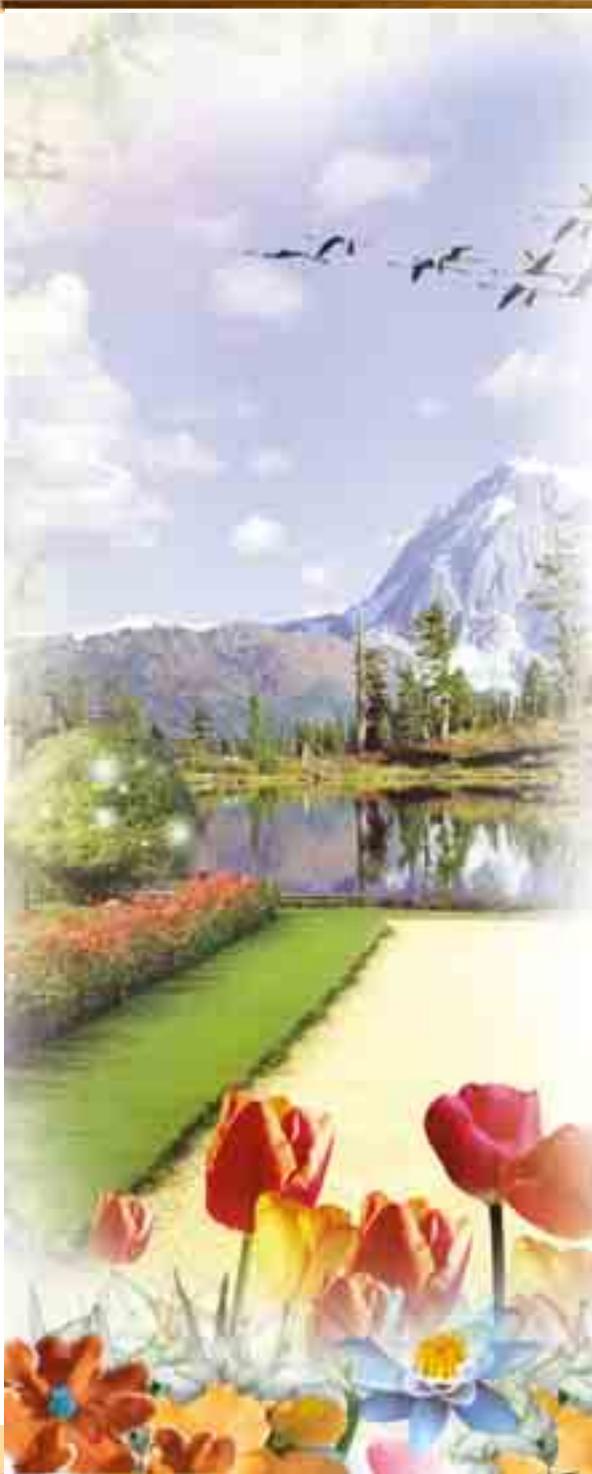


on the entire Western world, America and the whole of China. Where do you draw that strength from?

ADNAN OKTAR: It comes from Allah, of course. If you place your trust in Allah, Allah the Praiseworthy... we cling tightly to Allah's unbreakable bond. I have placed my whole trust in Allah. Any Muslim then becomes enormously powerful.

ASIA RFA: You have the most excellent publications, and these have been sent to teachers in Turkey. A number of reports against you have appeared in the media. Our radio listeners ask about these books. Where do the financial resources needed for so much work come from?

ADNAN OKTAR: Allah tells us in the Qur'an that He will help those who follow in His path. I have no personal property or wealth. I have no car or house or land or anything in my name in this world. But, thanks be to Allah, He opens the doors of opportunity for my friends. And it is canonically lawful, coming from legitimate sources. Allah gives them these means and they are highly successful. Various allegations have been trumped up on this subject. But official state bodies have examined them, and determined that everything was completely legal and above board. There was nothing illegal and no irregularities. They saw that all the sources of finance were legitimate. Allah helps those who travel on His path. The whole issue is one of genuine intent. Allah smooths our way because our intent is genuine. That was the case with the Prophet Solomon (pbuh), who was bound to Allah with a sincere heart and intent. Allah made him the wealthiest and strongest man of his time. That was also the case with Dhu'l Qarnayn (pbuh). He also bound himself to Allah with a sincere heart. And Allah made him the super power of the time. And so shall we be in this age, inshaAllah.



ASIA RFA: How old were you when you first heard about the East Turkestan problem? And how?

ADNAN OKTAR: I have known about it since middle school. It has always angered me, stressed me. China has always been an issue in my mind. I always think of the children there. I think of the young girls. Of what must be happening to them in the hands of the irreligious Chinese. What is going on, one can't imagine. Just think of innocent children, young girls, imprisoned in a dark cave like that; I have always thought of it as a cave like that, with bats flying around, like in the horror films. I always thought of them as people made to live in a nightmare. That is why I have always lived with the urge to liberate them. I have had the idea of the Turkish-Islamic Union ever since childhood. It just continues growing.

ASIA RFA: Where are you from? Where were you born? Can one wonder how far back your ties with East Turkestan go?

ADNAN OKTAR: I am a sayyid descended from the blessed Hasan. I am descended from our Prophet (may Allah bless him and grant him peace). My ancestors moved to the Caucasus at that time. There was oppression at that time, as you know. They moved to the Caucasus to save their lives. Then repression started there, as well, and sayyids began being martyred. They fled during the days of communist Russia and came to Turkey. My father's people settled in the Bala district of Ankara. The Ottoman Empire of the time gave them employment. MashaAllah, the Ottoman Empire had such a protective nature at that time, as you know. They later settled in Ankara proper. I was born and raised in Ankara. I attended middle and high school there. Then I came to the Findikli Academy of Fine Arts in Istanbul. I studied for a while in the Interior Design Department there. Then I transferred to the Philosophy Department. That was a school with a far greater communist presence. I transferred there in order to further my activities. In fact, the Findikli Academy of Fine Arts was also under the control of the Marxists. I engaged in intense activities there, as well. I began my book-writing activities at that time.



ASIA RFA: Do you attract any reactions from Marxists, from Marxists in Turkey? From the socialists, Marxists in Turkey now?

ADNAN OKTAR: At that time, yes, I did. Not any more, but they used to threaten me then as I was going to school. They said they were going to kill me and I should stop coming to school. And I said I would die if that was my destiny. I said that threats of that kind would not intimidate me. I therefore said I would continue coming and going, and went to the prayer before their very eyes. I went backwards and forwards to the mosque. They threatened to kill me several times.

ASIA RFA: Where have you been in the Turkestan territories?

ADNAN OKTAR: Nowhere yet. But when I do, I will come to a free land, inshaAllah. I hope to go to an autonomous East Turkestan, inshaAllah.

ASIA RFA: In conclusion, is there anything you would

like to say to the people of East Turkestan? What message would you like to send them?

ADNAN OKTAR: They are very dear to me, my dear brothers, whose liberation I have been praying for ever since I was a child. And I am striving for them. InshaAllah, the next 10-15 years will be years of liberation. InshaAllah, all captive Turks and captive Muslims will be freed. Let them prepare themselves very well. Let them increase their awe of Allah. Let them raise their cultural levels and their faith. Let them increase their love and fear of Allah. Let them prepare themselves as anti-Darwinists. Let them learn all the frauds and hoaxes of Darwinists. Let them visit my web sites and look at them. Let them intensify their love for one another. They must be on their guard against degeneration. They must strongly defend their national culture. And let them not get involved in anything else. InshaAllah, their liberation is close at hand.

ASIA RFA: Thank you for giving up your valuable time and having this discussion with us.

ADNAN OKTAR: Thank you.



**MR. ADNAN OKTAR'S LIVE INTERVIEW ON
EKİN TV (JANUARY 12, 2009)**

ADNAN OKTAR: The reason for Muslims' sufferings in the End Times stems from the fact they do not know about the End Times or what they need to do in the End Times. Our Prophet (may Allah bless him and grant him peace) tells us of the cure for that disease. There is a disease and there is medicine, but Muslims are not taking the medicine.

I am describing what the medicine is. They are avoiding the medicine. If they refuse to take the medicine the sickness will continue, and they will continue suffering. Has not enough Muslim blood been shed? Is the bloodshed in Iraq, Afghanistan and Palestine not enough? Muslims must now come together.

Let us establish the Turkish-Islamic Union.

The Turkic states are captive. China is horribly oppressing East Turkestan, for example, our brothers. They are Muslims, our devout, pure and spotless Turkish brothers. They are innocent people. Young girls and children there are in a terrible state. But nobody knows about it. Who knows what is going on in East Turkestan?

EKİN TV: Nobody.

ADNAN OKTAR: They do not know. A whole country...

EKİN TV: Nobody knows about East Turkestan.

ADNAN OKTAR: And what a terrible thing that is. Who knows about the secret slaughter there, the people who disappear, the unsolved killings, the people taken away from their homes in the middle of the night and never heard of again?

EKİN TV: Nobody.

ADNAN OKTAR: Look, the answer to all these things is the Turkish-Islamic Union. That is a human debt for everyone, even if they are irreligious. If it is an obligation for a Muslim and a human debt for the irreligious, then it is a debt for all humanity.

MR. ADNAN OKTAR'S APA NEWS AGENCY (AZERBAIJAN) INTERVIEW (AUGUST 2008)

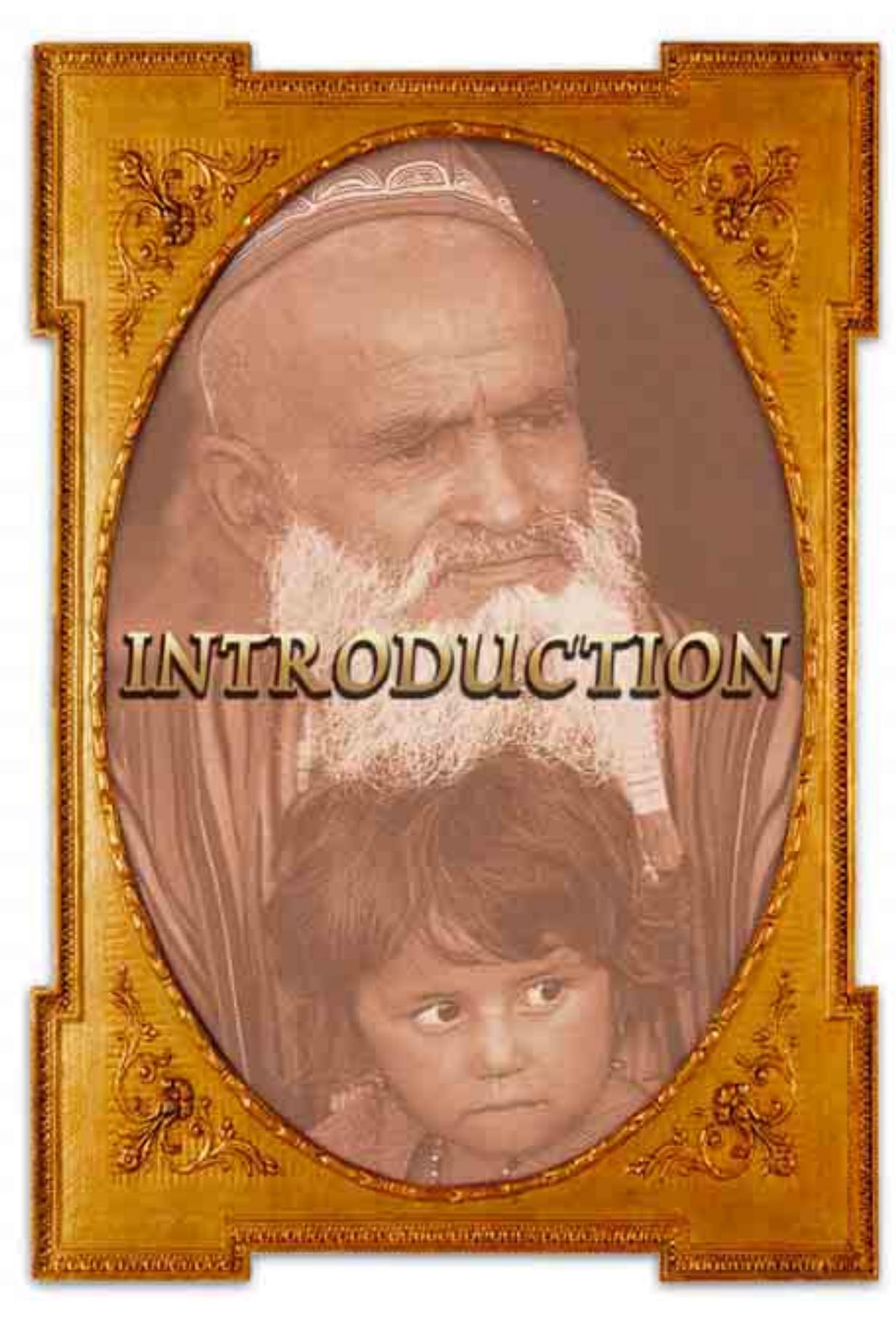
ADNAN OKTAR: The time that passes without the Turkish-Islamic Union will be one full of hardships. There is no other alternative. We see that in the Caucasus and in other regions. We are still seeing it now. There will be no end to it, the bloodshed will not cease. The only solution is the Turkish-Islamic Union. Any delay will leave people living under a scourge. That is why we, the Turkish nation, must strive to build this union as a matter of urgency, to bring Kazakhstan, Azerbaijan, Kyrgyzstan, Turkey, East Turkestan and all the Turkic states together. Every day that passes works against us, may Allah forbid. Look, the reason for the bloodshed in Georgia today, the troubles in Abkhazia, the hardships facing the Russians and the rest is that there is no Turkish-Islamic Union.



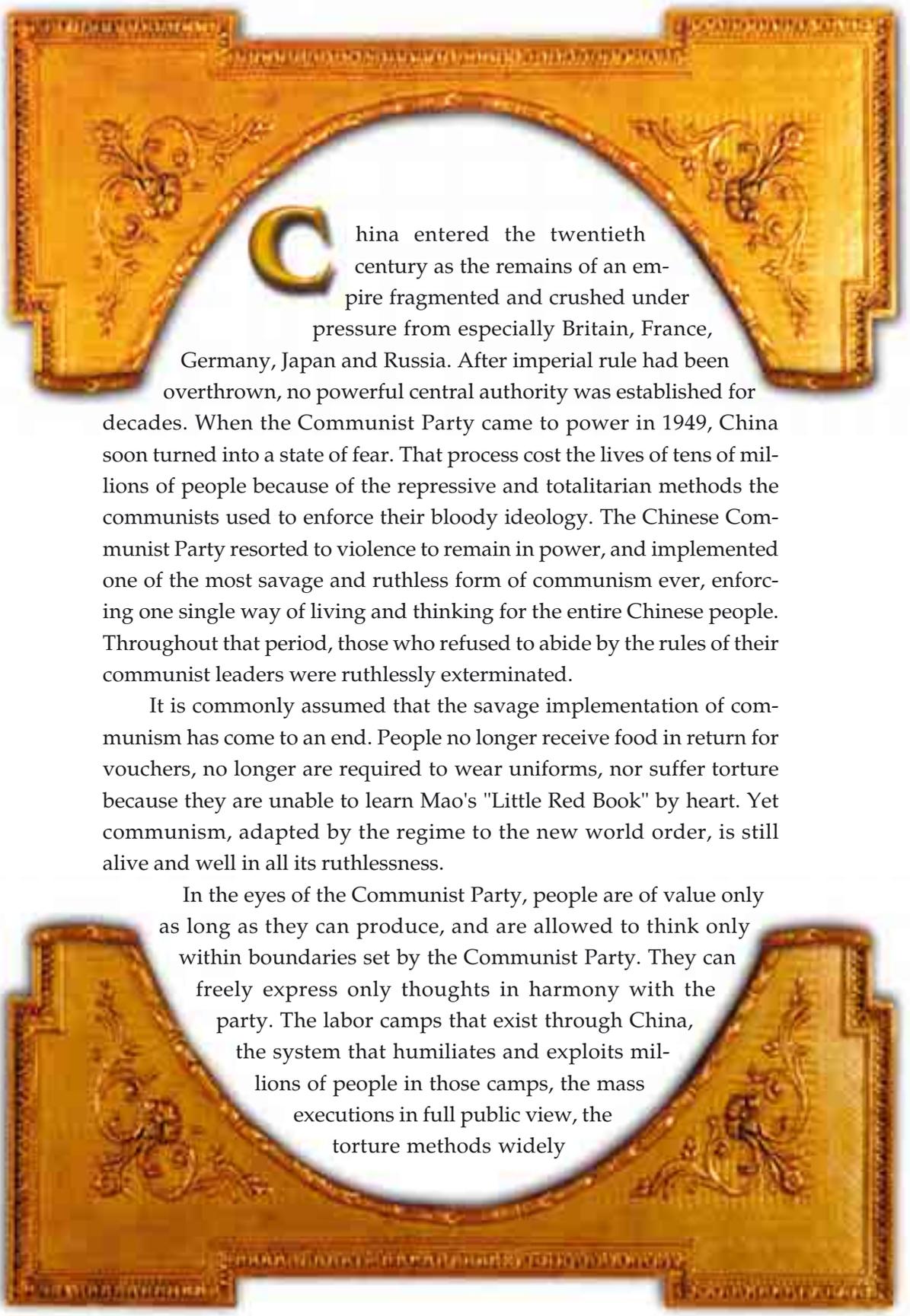


MR. ADNAN OKTAR'S ABU DHABI TV INTERVIEW (FEBRUARY 19, 2009)

ADNAN OKTAR: These incidents are continuing because Muslims are not looking to adopt the solution. The answer is for all Muslims to be as one. That is a religious obligation, Allah's command. Like praying or fasting, it is a religious obligation. If a person does not pray he is in a state of sin. The best solution is a Turkish-Islamic Union under Turkish leadership and with the support of the Turkic states. The reason for regarding the Turkish nation as the leader is that it is a morally and heroically a very powerful and metaphysical one. And it has a special task. The Turkish nation is the sword of Allah. By sword, I do not mean it goes around and cuts people up. It is the sword of justice. And the Turkish nation possesses the experience and strength to perform this role of leader with that justice, moral virtue, love, compassion, honesty and friendship. It has the experience of hundreds or thousands of years. It ruled the Islamic countries on three continents in peace and happiness, with very little effort. That same structure needs to be rebuilt today. The Turkish-Islamic Union needs to be built, like a modern Ottoman Empire. Christians, Jews, Buddhists and even atheists will be at ease in such an institution. The whole Muslim world will live at peace.

A framed portrait of an elderly man with a white beard and a young child. The man is in the upper half, looking slightly to the right. The child is in the lower half, looking towards the viewer. The entire scene is enclosed in a decorative, ornate gold frame with floral motifs in the corners. The word "INTRODUCTION" is written across the middle in a stylized, metallic font.

INTRODUCTION



China entered the twentieth century as the remains of an empire fragmented and crushed under pressure from especially Britain, France, Germany, Japan and Russia. After imperial rule had been overthrown, no powerful central authority was established for decades. When the Communist Party came to power in 1949, China soon turned into a state of fear. That process cost the lives of tens of millions of people because of the repressive and totalitarian methods the communists used to enforce their bloody ideology. The Chinese Communist Party resorted to violence to remain in power, and implemented one of the most savage and ruthless form of communism ever, enforcing one single way of living and thinking for the entire Chinese people. Throughout that period, those who refused to abide by the rules of their communist leaders were ruthlessly exterminated.

It is commonly assumed that the savage implementation of communism has come to an end. People no longer receive food in return for vouchers, no longer are required to wear uniforms, nor suffer torture because they are unable to learn Mao's "Little Red Book" by heart. Yet communism, adapted by the regime to the new world order, is still alive and well in all its ruthlessness.

In the eyes of the Communist Party, people are of value only as long as they can produce, and are allowed to think only within boundaries set by the Communist Party. They can freely express only thoughts in harmony with the party. The labor camps that exist through China, the system that humiliates and exploits millions of people in those camps, the mass executions in full public view, the torture methods widely

employed in the prisons and the sale of the internal organs of those condemned to death, all reveal the ugly face of the communist administration. Despite all this, however, for the last 20 years a number of media outlets have been spreading the propaganda that China is rapidly preceding down a liberal and democratic path. One important point is often ignored: The fact that China has moved to capitalist practices in the economic field and has opened its gates to foreign investors in a number of areas, does not mean that there has also been a change in the country's political structure and ideology. On the contrary, the inhuman practices still common demonstrate that nothing has changed in the mentality of the ruling Communist Party. This will be clarified with a great many examples in subsequent chapters of this book.

A major area of communist savagery is East Turkestan, home to the Muslim Uighur Turks. Located at the westernmost point of China, East Turkestan has been under occupation for the last two centuries or



In recent years, there has been much talk about the increased freedom and liberalization in the economic arena in China. Yet the freedom is limited to specific areas, and the cruel and oppressive system in China has, in fact, not changed.

so, and for the last 50 years in particular has suffered great oppression from the despotic regime of the communist Chinese administration. As a result of Chinese propaganda, East Turkestan is known to the world as "Xinjiang," or "Sinkiang" meaning "new borders" in Chinese, and most people are very unaware of the human drama going on there. Yet East Turkestan, the majority of whose population are Muslims of Uighur origin, is the scene of violence and oppression by the communist Chinese administration, the like of which is found in no other region of China. Torture, executions, labor camps and religious oppression have long been features of daily life in East Turkestan.

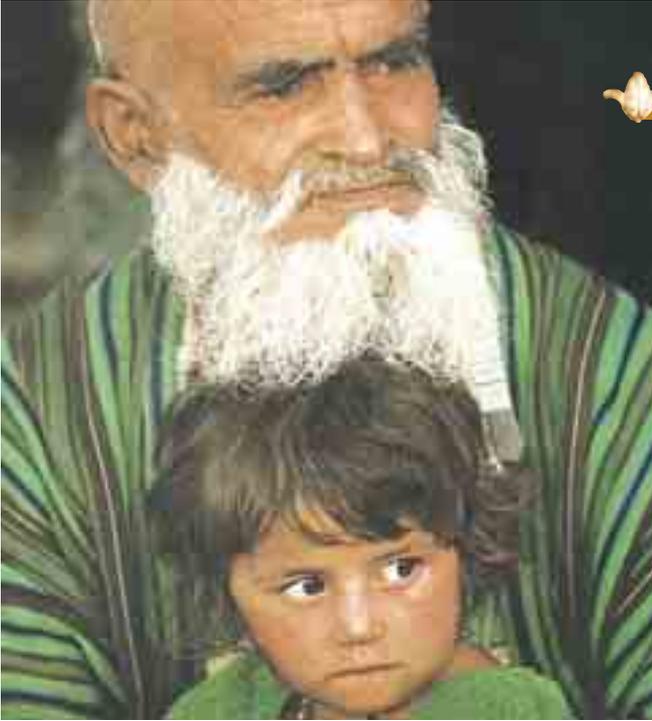
Muslims are arrested, kept for months (or even years) in Chinese prisons, which are notorious for torture, solely because they want to live by their religion. Many of those who fight for freedom and democracy for Turkestan are executed. Moreover, China's assimilationist policies have prevented the majority Muslim population of East Turkestan from speaking their own language, living by their own culture, from going on the hajj (pilgrimage to Mecca), performing their daily ritual prayers and fasting, and even forbidden them to determine their family size. The help Muslims of East Turkestan expect of people of good conscience all over the world is very easy: The solution to bring an end to this communist oppression lies in the waging of an intellectual struggle and in the unification of the Turkish-Islamic world. Division and fragmentation is a contravention of the moral values of the Qur'an. Muslims must ally themselves together in the awareness that they are brothers and be united by abiding by Qur'anic moral values and the Sunnah of our Prophet (may Allah bless him and grant him peace). The Turkish-Islamic region is one of the richest in the world in terms of underground resources and surface wealth. The Turkish-Islamic world is a significant force with a young and wide population. These riches and the region coming together under a just, loving, compassionate, democratic and honest authority will of course mean that the Turkish-Islamic world acquires great power. This force to be attained with the establishment of the Turkish-Islamic world will mean the salvation not just of

our brothers in East Turkestan but also of the Islamic world and the world as a whole.

China has turned East Turkestan into a closed region by restricting all means of communication, preventing the true dimensions of their human drama from being heard by the outside world. Yet that is no excuse for forgetting and behaving as if nothing were going on. For this reason, it is most important that all possible means be taken to stop the silence that prevails in the whole world on the subject of East Turkestan. If the true dimension of the inhumanity going on behind closed doors is revealed, this will not only help the wronged people to have their voices heard, but will also attract the world's attention to bring justice to East Turkestan.

The aim of this book is both to identify the basic causes of this communist oppression that has been going on all over China for more than half a century, to make the voice of the wronged people of East Turkestan heard, and once again to reiterate the urgency of the foundation of the Turkish-Islamic Union. Initiatives taken to allow the Muslims of East Turkestan to enjoy peace and security can only succeed if the fundamental causes of their oppression are documented and the requisite efforts are made together.

This work documents that the fundamental reason behind the oppression in East Turkestan is the materialist philosophy and communist ideology that dominate the Chinese state. The violence caused by materialist philosophy, which regards life as a fight for survival (and suggests that progress is only possible by means of conflict) can only be eliminated if people turn to, and live by, the morality Allah commands. Allah has commanded people to live by justice, love, compassion, respect, sacrifice, sharing, self-denial, and forgiveness. Allah has made it clear that ethnic differences are no justification for conflict, and that people must respect each others' races, languages, and beliefs. The acceptance of that moral code worldwide is the only way to secure peace and understanding. An intellectual war must be waged against the ma-

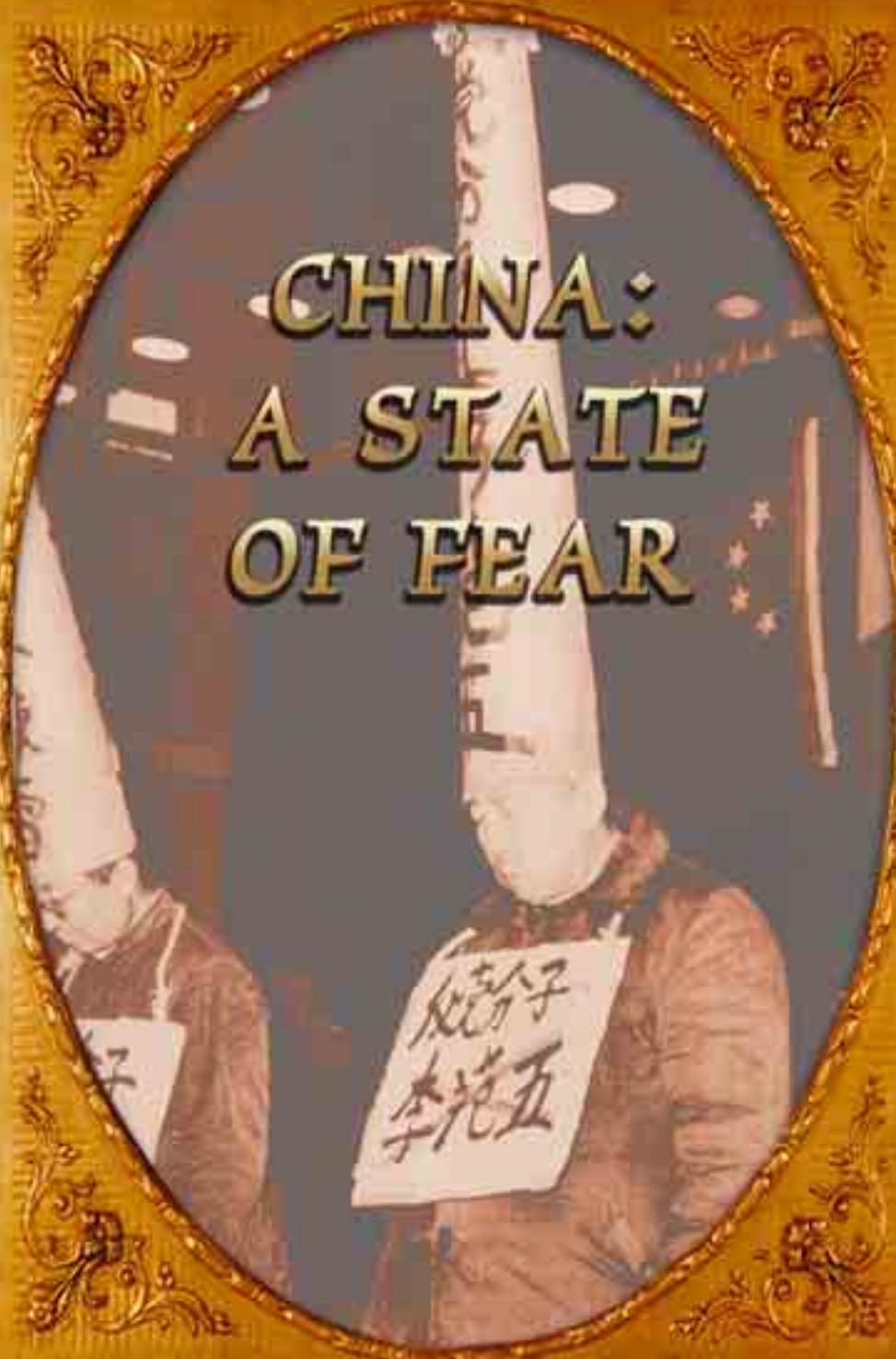


The people of East Turkestan have been crushed by the repressive communist system for more than half a century. Muslims are prevented from living their religion, and are trying to survive under particularly difficult conditions.

terialist ideology that is the fundamental support behind those who have oppressed others. For this reason this is the most important area required for peace and justice to prevail.

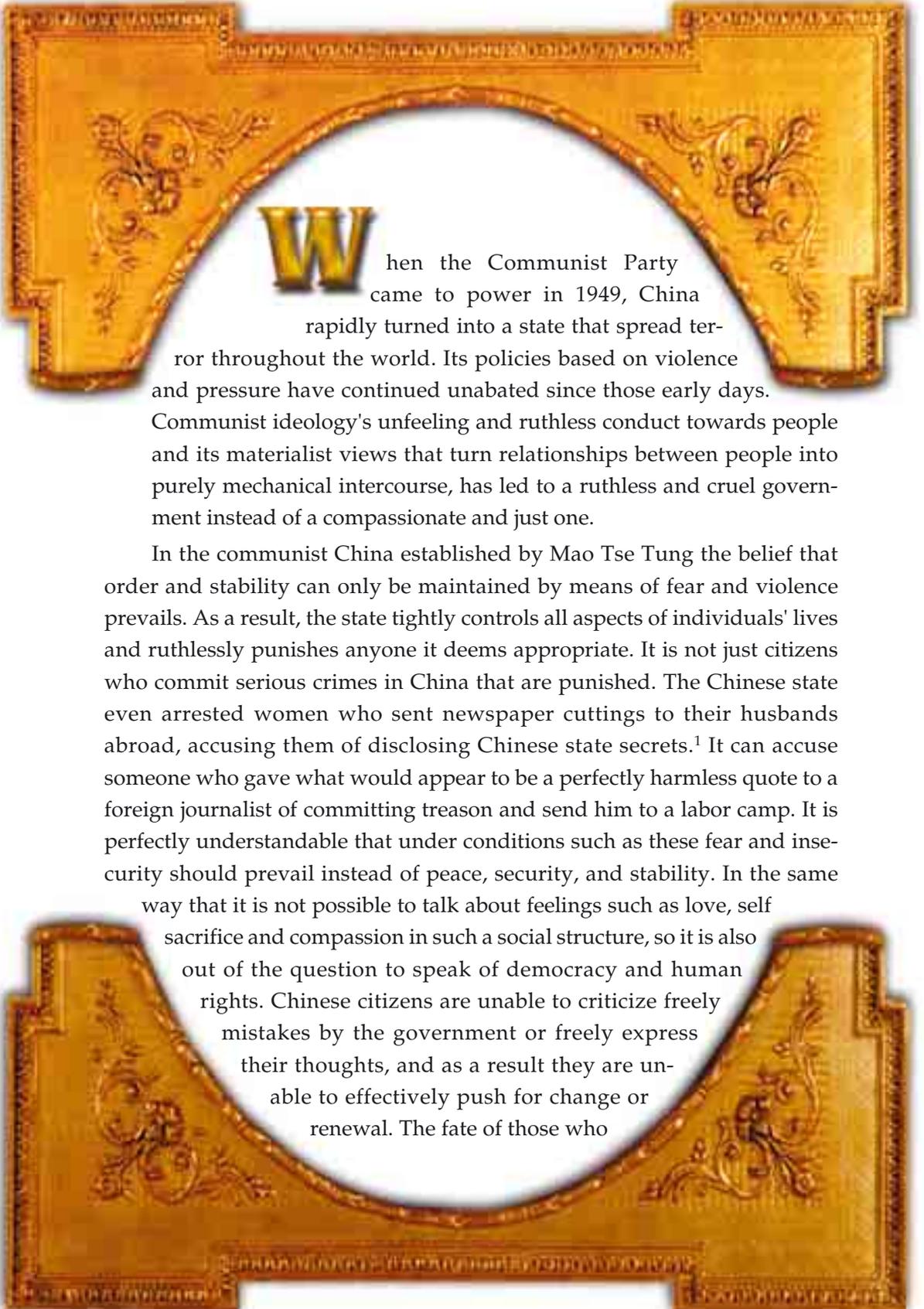
The first thing needing to be done in the present age is the immediate foundation of the Turkish-Islamic Union, together with determined intellectual opposition to all the oppression and injustice in the world and the acceleration of efforts to disseminate the moral values of the Qur'an, the true solution to all these problems. A new age will dawn with the spreading of the morality of the Qur'an, by the will of Allah, in which injustice and oppression will be replaced by peace, security, and justice. The Qur'an bears good tidings about that new age:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security... (Surat an-Nur: 55)



**CHINA:
A STATE
OF FEAR**

姚分子
李范五



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hen the Communist Party came to power in 1949, China rapidly turned into a state that spread terror throughout the world. Its policies based on violence and pressure have continued unabated since those early days.

Communist ideology's unfeeling and ruthless conduct towards people and its materialist views that turn relationships between people into purely mechanical intercourse, has led to a ruthless and cruel government instead of a compassionate and just one.

In the communist China established by Mao Tse Tung the belief that order and stability can only be maintained by means of fear and violence prevails. As a result, the state tightly controls all aspects of individuals' lives and ruthlessly punishes anyone it deems appropriate. It is not just citizens who commit serious crimes in China that are punished. The Chinese state even arrested women who sent newspaper cuttings to their husbands abroad, accusing them of disclosing Chinese state secrets.¹ It can accuse someone who gave what would appear to be a perfectly harmless quote to a foreign journalist of committing treason and send him to a labor camp. It is perfectly understandable that under conditions such as these fear and insecurity should prevail instead of peace, security, and stability. In the same way that it is not possible to talk about feelings such as love, self sacrifice and compassion in such a social structure, so it is also out of the question to speak of democracy and human rights. Chinese citizens are unable to criticize freely mistakes by the government or freely express their thoughts, and as a result they are unable to effectively push for change or renewal. The fate of those who

try is usually a sufficient deterrent.

No matter how much the Western media cite the liberal reforms being carried out in the economy and the claim that China is turning to democracy, the Red Chinese government does not have the slightest intention of giving up its total control over the people. Those living in Chinese territory are the proof, and the peoples of both China and East Turkestan are now the major targets of these ruthless practices.

THE COMMUNIST PARTY OLIGARCHY

The People's Republic of China is a totalitarian regime. Its entire executive and legislative bodies are tied to one single administrative organ, the Chinese Communist Party. Nationally and locally, the major leaders in the police, the army, and civilian organizations are all the Communist Party administrators. Such people are often as influential after their retirement as they are while in office. As a result of their powerful organization, the Communist Party controls just about all aspects of life. For this reason, it is difficult to deviate from communist ideology in political and social life. Each individual's thoughts, beliefs, and actions must be in line with communist ideology and the instructions of the party. Deviation, and even the possibility of deviation, can be heavily punished.

The British journalist John Mirsky, who has become an expert on China, describes that communist rule in the following terms:

... But to them [Communist Party], stability meant an order in which the elders and the Communist Party were incontestably in charge. Any threat to that would have to be met with what they wielded most effectively: force.²

The most striking example of this occurred during Mao's "Great Leap Forward" and the "Cultural Revolution" campaigns. Ruthless and cruel methods were resorted to in order to make the people submit to communism and translate communist ideology into daily life. Peasants

were deliberately left to starve until they handed over their produce to communes and accepted the communist interpretation of production. Those who opposed communism at a time when that practice cost millions of lives were inevitably eliminated. During the Cultural Revolution, which was aimed at the educated and intellectual sections of society, all voices of opposition in China were silenced in the cruelest possible manner. The Cultural Revolution began with Mao's instruction that "There are still people at the highest levels of the state who have not



Mao's Cultural Revolution led to savagery, the like of which has seldom been seen anywhere before. The revolution's particular targets were educated individuals and intellectuals. The young people known as the Red Guards killed, often by torture in full public view, people who failed to carry Mao's Little Red Book with them or who had not learned communist anthems by heart. In that period walls were covered with the copies of the Red Book to ensure that people read its content.



fully turned to communism, and these need to be educated." This instruction became a campaign in which educated people were humiliated, beaten and tortured, and even killed for trivial justifications such as not wearing the uniform expected by Mao, or for being unable to learn communist marching songs by heart. Mao eventually got what he wanted, and communism finally completely entered peoples' minds. (For more detail on the savagery experienced during the Mao period, see Harun Yahya *Communism in Ambush*, Global Publishing, Istanbul, 2003).



During the Cultural Revolution, tens of thousands of teachers, politicians and artists were tortured and killed by the Red Guards. Often good public servants were destroyed in the process. This First Party secretary is just one of the thousands of people to have insulting placards hung around their necks and be publicly humiliated.

This regime of oppression, which has lasted since Mao first established it in 1949 until the present day, has been maintained by virtue of the wide-reaching organization of the Communist Party. In such an environment, where there is almost one plain-clothed police officer for every five to ten people, and where everyone has come to be an informer on everyone else, the Communist Party has maintained its authority with force and violence. That is why right from the start a ruthless police force and army were established. The People's Armed Police (PAP) and the People's Liberation Army (PLA), attached to the

State and Public Security Ministry, assumed this responsibility. Ever since the day it was set up the PLA has operated as the armed wing of the Communist Party, and is today the largest army in the world, with 6 million members.

THE IDEOLOGY OF SAVAGERY IN COMMUNIST CHINA

In the following chapters of this book, we shall be considering examples of the repression and torture inflicted on the Muslims of East Turkestan. We shall also be looking at the Chinese administration's oppression of its own people. We will show that ruthlessness is a normal policy tool, and cruelty is regarded as nothing out of the ordinary. In societies where the existence of Allah is denied, where people believe that they have no other responsibility than to themselves, and where there is no belief in the hereafter, selfishness, ruthlessness and cruelty take the place of love, compassion, forgiveness, and sympathy.

The surest way of putting an end to the cruelty and torture is for people of good conscience to explain religious morality as part of their duty of enjoining good and forbidding evil, and invite others to learn about the teachings of Allah. In one verse of the Qur'an, Allah has also revealed that **"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 Al 'Imran: 104). In carrying out that important duty, one important stage of the war of ideas is the total exposure of all aspects of anti-religious ideologies and the destruction of their very foundations in order that proper morality may come to replace them. In the case of East Turkestan and China, that ideology is communism.

According to communist ideology, matter is all that exists and all events, historical, economic and sociological included, are nothing but reflections of different forms of matter. This view holds that everything

is in a constant process of change and development. The force behind the change is conflict. The entire universe, including human history, has developed as a result of conflict, which has, in turn, led to human progress. (see *Communism in Ambush* by Harun Yahya, Global Publishing, Istanbul, 2003)

Maintaining that conflict is the key to development is a step in the direction of endless bloodshed. Followers of such ideologies will be in constant conflict, oppress each other and spill one another's blood (all in the name of progress). Human feelings upheld by religion (such as love, respect, sacrifice and sharing) disappear entirely, together with any possibility of peace and security. In fact, communist philosophy teaches that virtues such as these actually hold a society back. Mao, who brought this philosophy to China, left behind him some 60 million dead, tens of millions of people who had suffered torture, and a ruthless society.

However, the real contradictions and opposites that exist do not



Communism relies on force and violence for its survival. Conflict and war are intrinsic elements of communism.

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

justify savagery and slaughter. Opposites exist everywhere: Day and night, dark and light, hot and cold, good and bad. Yet these have been created to emphasize the beauty of the world and to allow moral virtues such as compassion, peace and forgiveness to emerge. The same thing applies to the world of ideas. The fact that people think or believe differently is no reason for them to ruthlessly slaughter each other. Allah commands people to behave with kindness, even to their enemies, and to speak good words to people. All contradictions can be resolved in an atmosphere of peace and toleration by people who possess the reason and good conscience that Qur'anic morality brings with it.

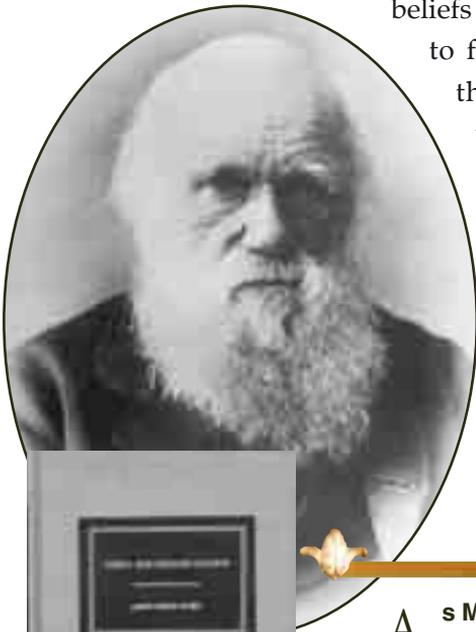
Communism, however, maintains the exact opposite. In fact, when conflict, which is one of the most important components of communism, joined forces with Darwinist thought, which regards human beings as a species of animal, the result was the deaths of millions of people and the ruining of many more lives. That is why the policies of Mao and his followers were not changed by the sufferings they caused their people, whom they regarded as just a herd of animals.

The Darwinist world view which caused Mao to regard those who opposed communism as animals is emphasized in the book *China and Charles Darwin* by James Reeve Pusey, a historian from Harvard University:

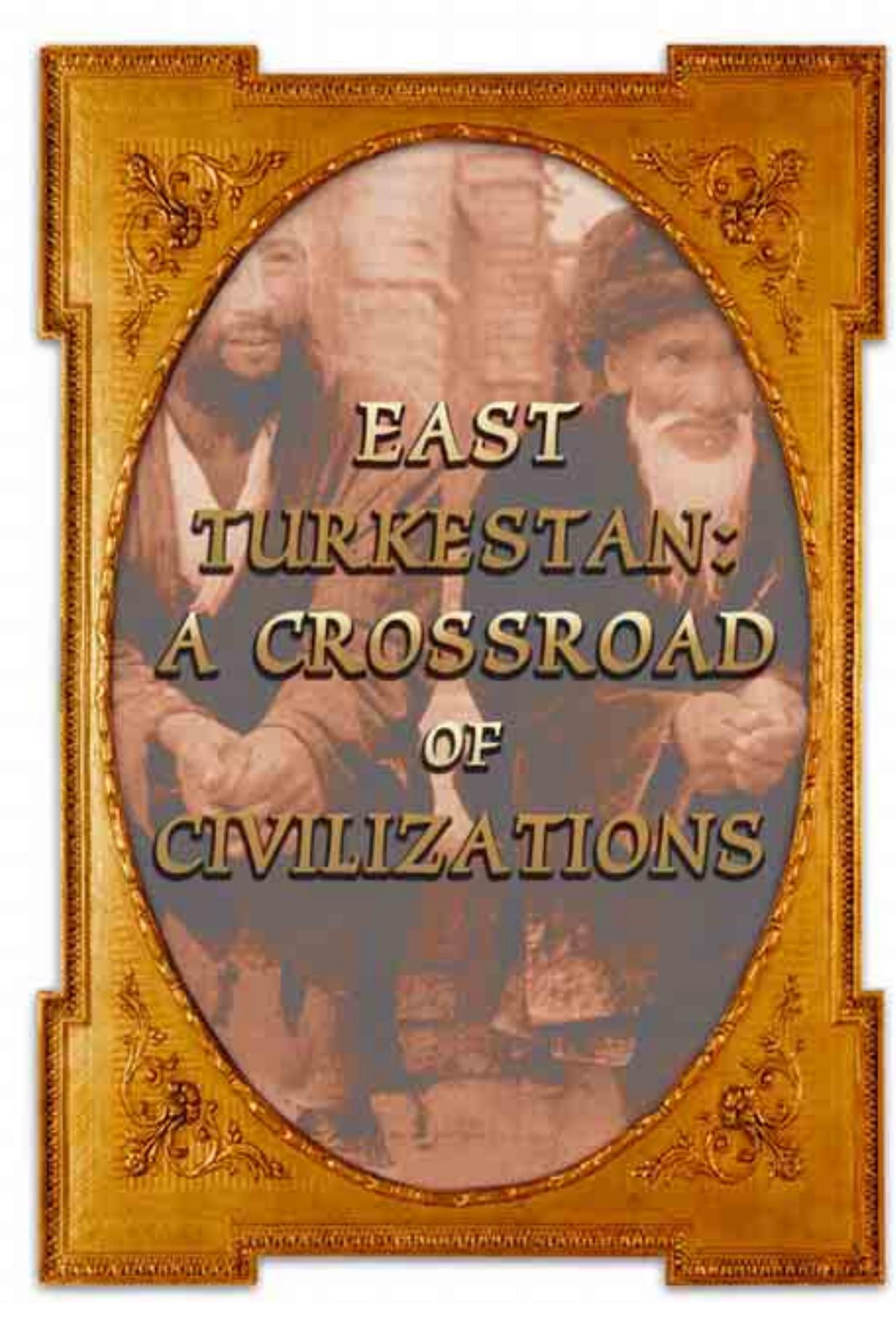
Mao Tse-Tung in an angry moment (as late as 1964) swore that "**all demons shall be annihilated.**" He dehumanized his enemies, partly in traditional hyberbole, partly in Social Darwinian "realism." Like the Anarchists, **he saw reactionaries as evolutionary throwbacks, who deserved extinction.** The people's enemies were non-people, and they did not deserve to be treated as people.³

Mao's own words confirmed those of Pusey. One of the slogans of the founder of Red China at that time was "**The basis of Chinese socialism rests on Darwin and the theory of evolution.**"⁴

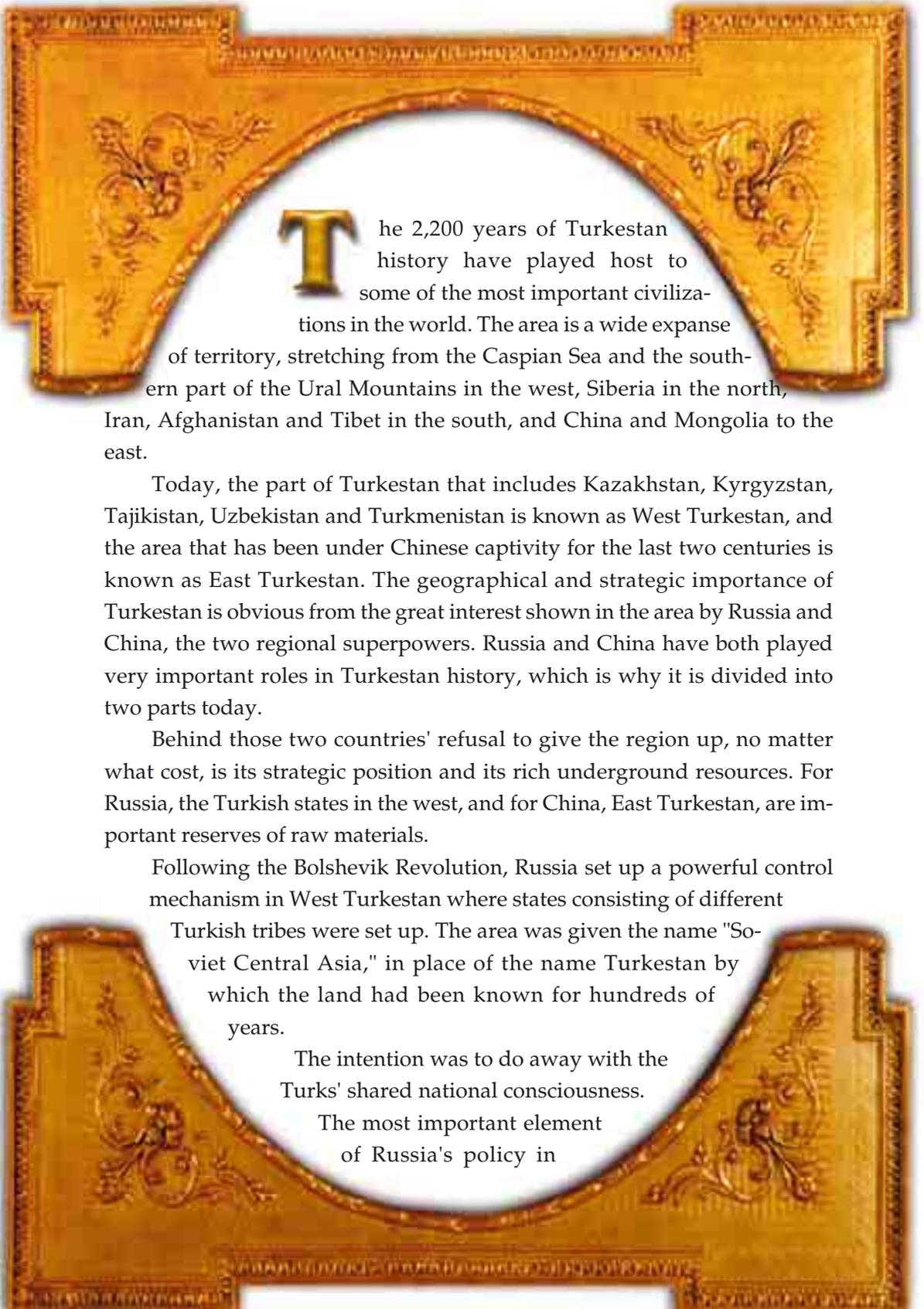
The Muslims of East Turkestan came to be one of those societies that Mao, inspired by the Darwinist World view, thought had no right to "be treated as human." The reason was because the beliefs of the people of East Turkestan led them to fiercely oppose communism. However, their rightful protest was put down with utter ruthlessness and as a result millions of its children have been martyred by the communist regime. East Turkestan is still living under this repression. Hundreds of thousands of Muslims have been tortured in Chinese prisons, cast out of their homes, and obliged to leave their land.



As Mao himself confessed, the most important ideological support of the communist regime in China is Darwin's theory of evolution. In his book *China and Charles Darwin*, the Harvard University historian James Reeve Pusey describes the great influence of Darwinism in China and how it prepared the intellectual foundations of communism.

The image features a central oval-shaped painting with a gold, ornate border. The painting depicts three men in historical attire shaking hands. The man on the left has a dark beard and is wearing a brown robe. The man in the center has a long, white beard and is wearing a brown robe. The man on the right has a white beard and is wearing a dark robe. The background of the painting is a warm, golden-brown color. Overlaid on the painting is the title "EAST TURKESTAN: A CROSSROAD OF CIVILIZATIONS" in a bold, gold, serif font. The text is arranged in five lines: "EAST", "TURKESTAN:", "A CROSSROAD", "OF", and "CIVILIZATIONS".

**EAST
TURKESTAN:
A CROSSROAD
OF
CIVILIZATIONS**



The 2,200 years of Turkestan history have played host to some of the most important civilizations in the world. The area is a wide expanse of territory, stretching from the Caspian Sea and the southern part of the Ural Mountains in the west, Siberia in the north, Iran, Afghanistan and Tibet in the south, and China and Mongolia to the east.

Today, the part of Turkestan that includes Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan and Turkmenistan is known as West Turkestan, and the area that has been under Chinese captivity for the last two centuries is known as East Turkestan. The geographical and strategic importance of Turkestan is obvious from the great interest shown in the area by Russia and China, the two regional superpowers. Russia and China have both played very important roles in Turkestan history, which is why it is divided into two parts today.

Behind those two countries' refusal to give the region up, no matter what cost, is its strategic position and its rich underground resources. For Russia, the Turkish states in the west, and for China, East Turkestan, are important reserves of raw materials.

Following the Bolshevik Revolution, Russia set up a powerful control mechanism in West Turkestan where states consisting of different Turkish tribes were set up. The area was given the name "Soviet Central Asia," in place of the name Turkestan by which the land had been known for hundreds of years.

The intention was to do away with the Turks' shared national consciousness.

The most important element of Russia's policy in



the region was to eliminate Islam entirely. Throughout this period, a number of sanctions were employed in an attempt to destroy the Turks' national cultures; mosques and places offering religious instruction were closed down and religion was entirely divorced from social life. Crimean Turks were rounded up and exiled to Siberia in the course of a single night, and Russians were brought in to occupy their homes and lands. Furthermore, artificial ethnic conflicts were incited between the nations of Central Asia. Another of the Soviet regime's measures aimed at assimilating the Turks was to develop a second language alongside the mother tongues of the Muslims of the Caucasus and Central Asia. It is for this reason that Russian is now preferred to Turkish as a means of communication between the communities in question.

East Turkestan suffered similar oppression to that experienced in West Turkestan, but in an even more violent form. In the middle of the 1700s, East Turkestan was invaded by the Chinese. The political

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



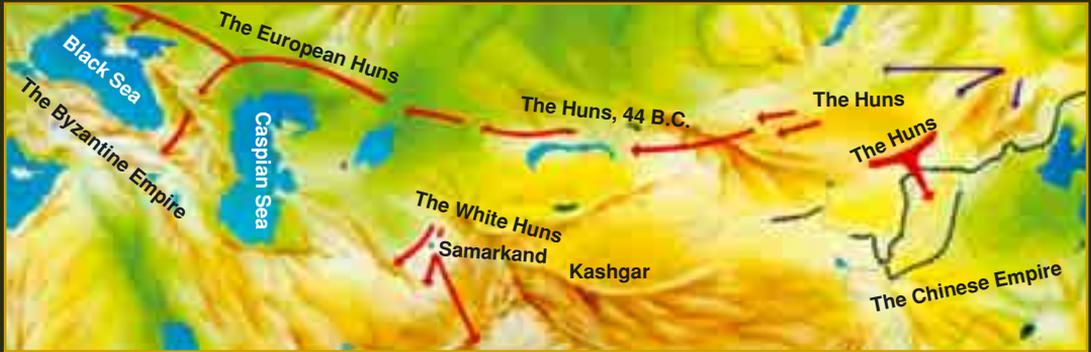
changes that occurred in the region (and the world as a whole) prevented the desire of the people of East Turkestan for independence from being translated into reality. China—a country with a total land area of some 10 million square kilometers—tried to exterminate the people of East Turkestan (also a giant nation of 2 million square kilometers) by its policies of oppression and isolation.

Just like the Russians in West Turkestan, the Chinese also changed the region's name. The new name they used was the "Uighur Autonomous Region of Sinkiang." They then began to implement the same kinds of policies used by other imperialist nations. A ruthless war was waged against the local people's beliefs, customs, and religious practices. Ethnic discrimination became rife, demands for independence were ferociously suppressed, defenseless people were exiled from their land, and Chinese settlers were brought in to replace them. The brutality known as "Chinese torture" and cruelty soon became reality.

Before going into the details of the oppression, (of which most people are very unaware), we will review East Turkestan's historical, geo-strategic and geo-political position.

EAST TURKESTAN: THE CRADLE OF TURKISH-ISLAMIC CIVILIZATION

The history of the lands of Turkestan goes back to the third century B.C. (the Gokturk and Hun period). The area has been the Turkish homeland since very early in history, and Islamic territory for a thousand years. Although no state or khanate bearing the name of Turkestan was ever established, the area in question, which makes up a large part of Central Asia, has always been called by that name because it has been a Turkish settlement area since very ancient times. Researchers describe East Turkestan in particular as one of the first centers of civilization and, as an area where, due to its geo-strategic position, Western and Eastern cultures intermingled.



From 751 to 1216 A.D., East Turkestan was an autonomous region allied to the Turkish Hun Khanate, and enjoyed complete independence. The above map shows the routes taken by the Huns during their migrations to the south, west, and to Europe.



The Gokturks were the first people to use the name Turks, and they spread out over a wide area, from the China Sea to the Black Sea. Turks still live in large numbers within the former boundaries of the empire, which also includes East Turkestan.

These lands, which have been home to great empires all through history, became an indispensable part of the Islamic world after the Turks converted to Islam during the reign of Caliph Abd al-malik Marwan (b. 646/647-d. 705). The years between 751-1216 A.D. in particular, after Satuk Bughra Khan (---/d. 955-6) had accepted Islam, are known

as the golden age of East Turkestan. Throughout that period, students from all over the world came to study at the renowned religious schools and educational institutions of Turkestan. Statesmen and scientists who would help shape the world were also trained there. The Turks who migrated from the region to all corners of the world carried Islam with them to many different countries.

The Qarakhan, Ghazna, Khwarezm-Shah, Seljuq and Saidi tribes that were born in Turkestan set up states under the banner of Islam and provided outstanding examples of Turkish-Islamic culture, thus rendering a



Prominent Islamic scholars such as Ibn Sina (above), Mahmud al-Kashgari (side) and Farabi (large picture) were just a few of the important figures to emerge from Turkestan.

great service to human kind. Prominent statesmen such as Satuk Bughra Khan (---/d. 955-956), Seljuq Bey (---/d. 1007), Mahmud Ghaznavi (b. 998-d. 1030), Malik Shah (b. 1055-d. 1092), Timur (b. 1336-d. 1405), and Babur Shah (b. 1483-d. 1530) were among the great figures who emerged from those lands. Imam Bukhari, Imam Tirmidhi, Ibn Sina (Avicenna), Abu Nasr al-Farabi (Avennasar), Narshaki, Zama-khshari and Marginani, who enriched the libraries of Islam with their works, were among the great thinkers who forged the way for other scientists of the world. Furthermore, Makhmud al-Kashgari, au-



Works such as the Kutadgu Bilig and the Atabet'ul Haqayiq are considered as important to world history as they are to that of the Turkish-Islamic world.

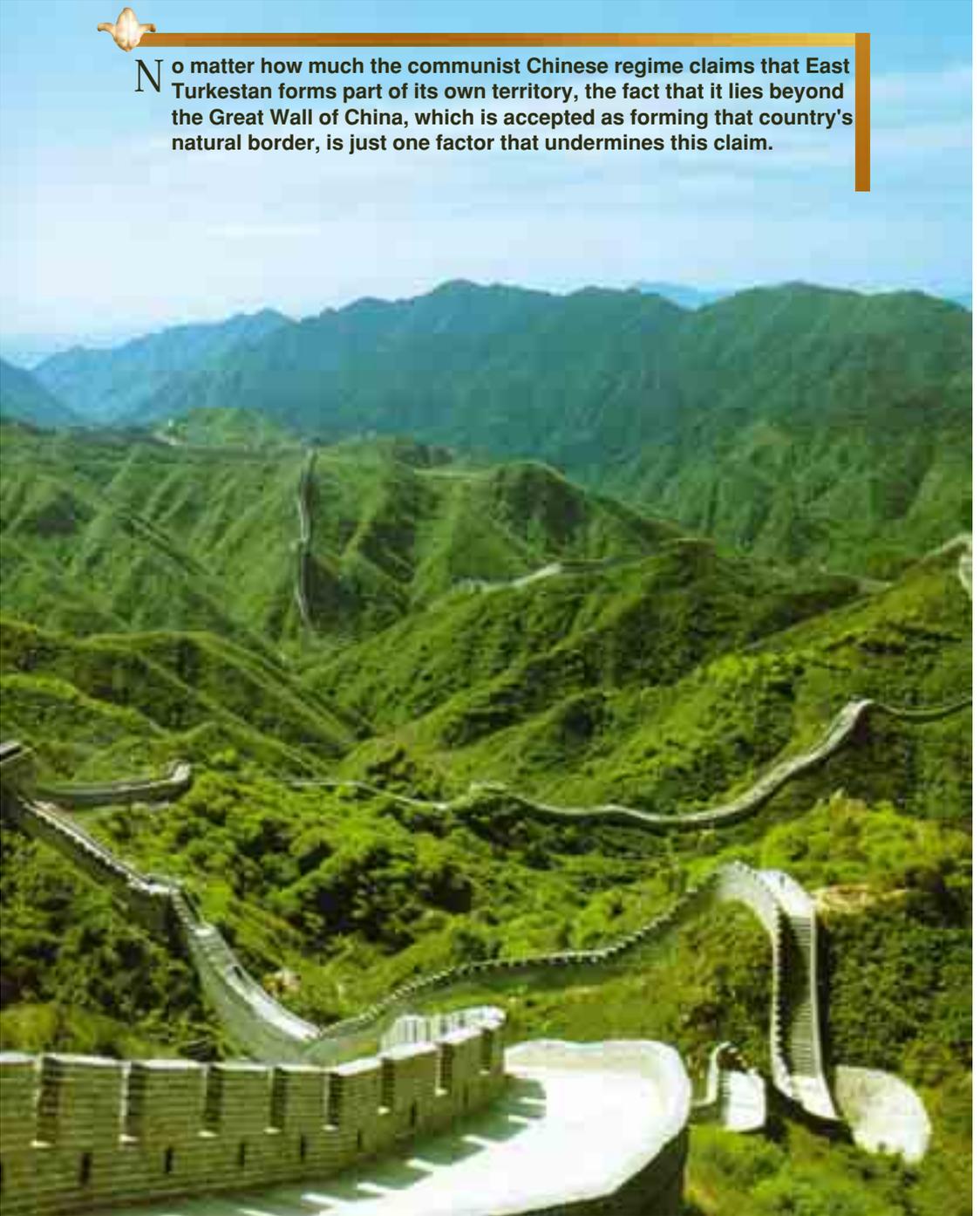
thor of the *Diwan Lughat at-Turk*, Yusuf Khas Khadjib, author of the *Kutadgu Bilig*, and Ahmad Yuknaki, the writer of the great *Atabet'ul Haqayiq*, also lived in Turkestan, the cradle of Turkish-Islamic civilization. Scholars such as these, of whom we have cited only a few, are sufficient to demonstrate the importance of East Turkestan to the Turkish and Islamic worlds.

EAST TURKESTAN IS NOT PART OF CHINA

One of the claims made by China in order to conceal its human rights violations and repression in East Turkestan is that the area "forms part of Chinese territory," for which reason events in East Turkestan "need to be considered a domestic Chinese affair." However, historical sources disprove that claim. First and foremost is the Great Wall of China, built by the Chinese to prevent attacks on them by other nations. This was the first time that China had put up an official border between itself and the peoples living around it. East Turkestan falls outside that border.⁵ Moreover, many sources describe the Jade Gate (so called because of the many jade stones found there), as being at China's westernmost border. One of these sources that describes the gate as opening into East Turkestan is actually a Chinese book, the *New China Atlas*, published in Shanghai in 1939.⁶

The region between the Great Wall of China and the Caspian Sea, Siberia and Iran, and the borders of Afghanistan, Pakistan, Kashmir and Tibet has been known as Turkestan in not only the earliest Islamic records, but also in old Iranian and Indian accounts. This is also accepted by a great many Western historians. Nikita Bichurin, one of the earliest known Turcologists, has supported that historical truth in these terms: "*A nation lives between the Caspian Sea and the Koh-i Nur Mountains. They speak Turkish and believe in Islam. They introduce themselves as Turkish and describe their country as Turkestan.*"⁷ Because these lands were given the name of "Xinjiang" or "Sinkiang" (meaning "new bor-

No matter how much the communist Chinese regime claims that East Turkestan forms part of its own territory, the fact that it lies beyond the Great Wall of China, which is accepted as forming that country's natural border, is just one factor that undermines this claim.



ders") following their occupation by China does not change that historical reality.

Over the 2,000 or so years, between 206 B.C. and 1759 A.D., East Turkestan was able to maintain its independence for more than 1,800 years. During the periods when it was linked to the Turkish Hun and Gokturk khanates, local administration lay entirely in the hands of the people of East Turkestan. Between 751 and 1216 it was totally independent. During those periods China periodically occupied East Turkestan

Throughout history, the Silk Road that passed through East Turkestan played an important role in the Chinese economy. Behind present-day China's wish to maintain its rule over East Turkestan lies the strategic importance of the area.



in order to win control of the Silk Road. Yet these occupations were always short-lived, and China was never able to establish hegemony over East Turkestan in the true sense of the word. In the 2,200-year history of East Turkestan, (if we take into account the occupation that started in 1934 and which is still continuing today) a little more than 570 years have been spent under Chinese occupation.⁸

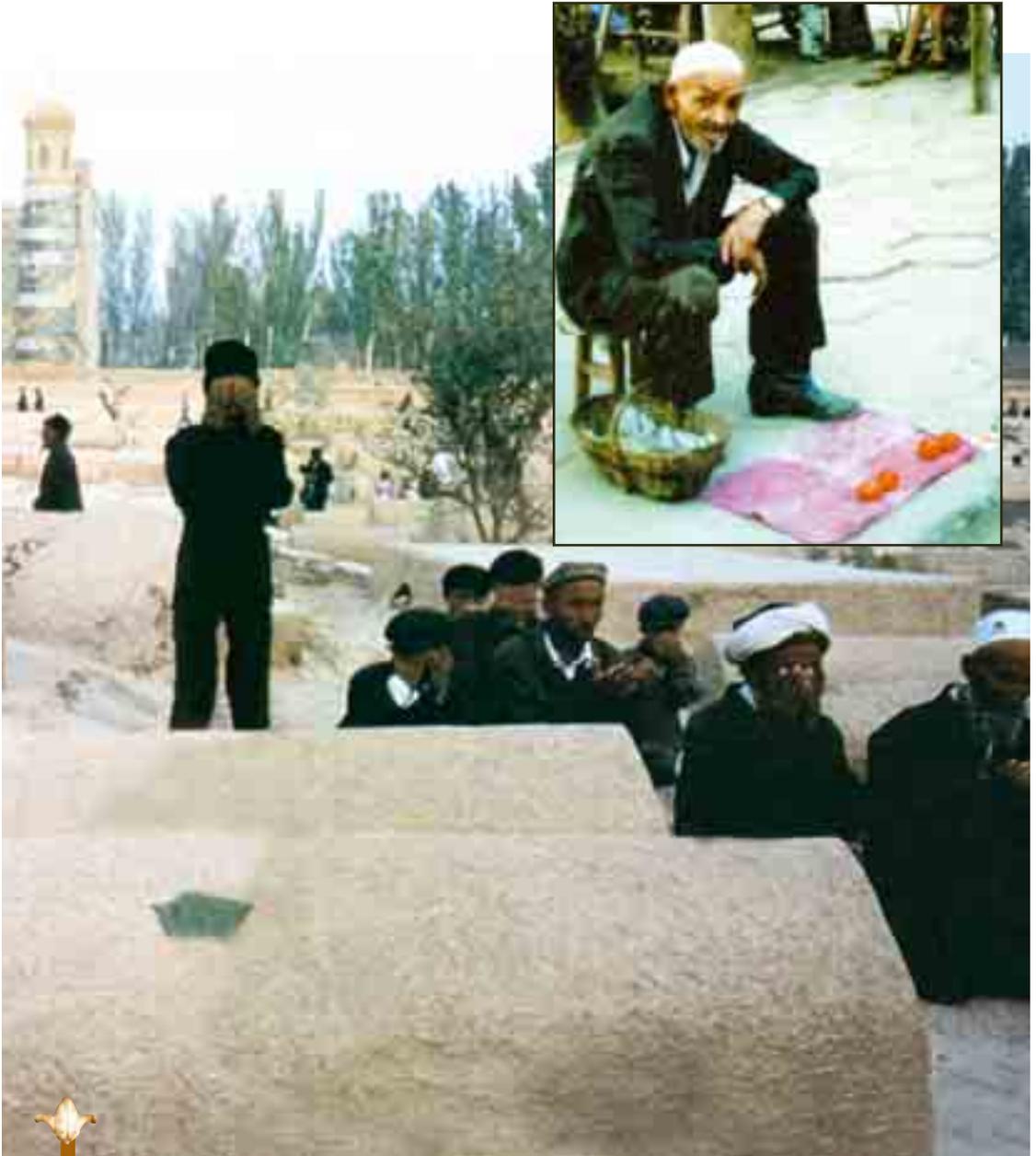
There are also geographic facts that disprove the claim that East Turkestan is part of China. The make-up of the population of East Turkestan (its language, religion, ethnic origins, plus its national

and spiritual heritage) all reveal a picture of total independence from China. Panku, the great historian of the Han Dynasty (206 B.C. -- 220 A.D.), expresses this fact:

As for clothing, costume, food and language, the barbarians [Uighurs] are entirely different from the Middle Kingdom... Mountains, valleys and the great desert separate them from us.⁹

That difference was preserved throughout history. Neither was there any assimilation, even during the periods under Chinese occupation. Today, 54 percent of East Turkestan's estimated population of 17 million are Muslims, including 47 percent of the Uighurs and 7 percent of the Kazakhs. (This figure is from statistics issued by China in 1997, and is not accepted as reliable by international organizations because of China's biased attitude toward this issue). The Uighurs, who make up a large part of the Muslim population, bear no ethnic, religious or linguistic similarity





One factor that totally undermines the claim that East Turkestan is part of China is that the Uighur Turks' language, religion, customs, way of life and culture are completely different from those of the Chinese.

Periods of East Turkestan Independence

The First Period	The period up to 206 B.C.
The Second Period	Local Administration under the Turkish Hun Khanate, 206-108 B.C.
The Third Period	Local Administration under the Turkish Hun Khanate 86-60 B.C.
The Fourth Period	Local Administration Under the Turkish Hun Khanate, 10 B.C.-73 A.D.
The Fifth Period	Complete Independence, 74-554 A.D.
The Sixth period	Local Administration Under the Gokturk Khanate, 555-639 A.D.
The Seventh period	Local Administration Under the Gokturk Khanate, 650-660 A.D.
The Eighth Period	Local Administration under the Turgis Turkish Khanate, 699-738 A.D.
The Ninth Period	Complete Independence, 751-1216 A.D.
The Tenth Period	Local Administration Under the Mughal Empire, 1217-1351 A.D.
The Eleventh Period	Complete Independence, 1351-1678 A.D.
The Twelfth Period	Local Administration Under the Kalmuck state, 1679-1752 A.D.
The Thirteenth Period	Complete Independence, 1756-1759

Periods of Chinese Occupation of East Turkestan

The First Period	108-86 B.C., Limited to the South of the Country
The Second Period	60-10 B.C., Limited to the South of the Country
The Third Period	74-103 A.D., Limited to the South of the Country
The Fourth Period	640-649 A.D., All of the Country
The Fifth Period	660-699 A.D., All of the Country
The Sixth Period	738-751 A.D., All of the Country and Part of West Turkestan
The Seventh Period	1753-1756, All of the Country
The Eighth Period	1759-1861, All of the Country
The Ninth period	1879-1931, All of the Country
The Tenth Period	1934-Today.

As can be seen from the table, East Turkestan has been under Chinese occupation only a total of 570 years during its 2,200-year history. (Isa Yusuf Alptekin, *Unutulan Vatan Dogu Turkistan* (East Turkestan, the Forgotten Country), Seha Nesriyat, Istanbul, 1999, pp. 90-91)

to the Chinese. The Uighur alphabet consists of Arabic letters, they are all Muslim, and they have been living by Turkish customs and beliefs for more than 1,000 years.

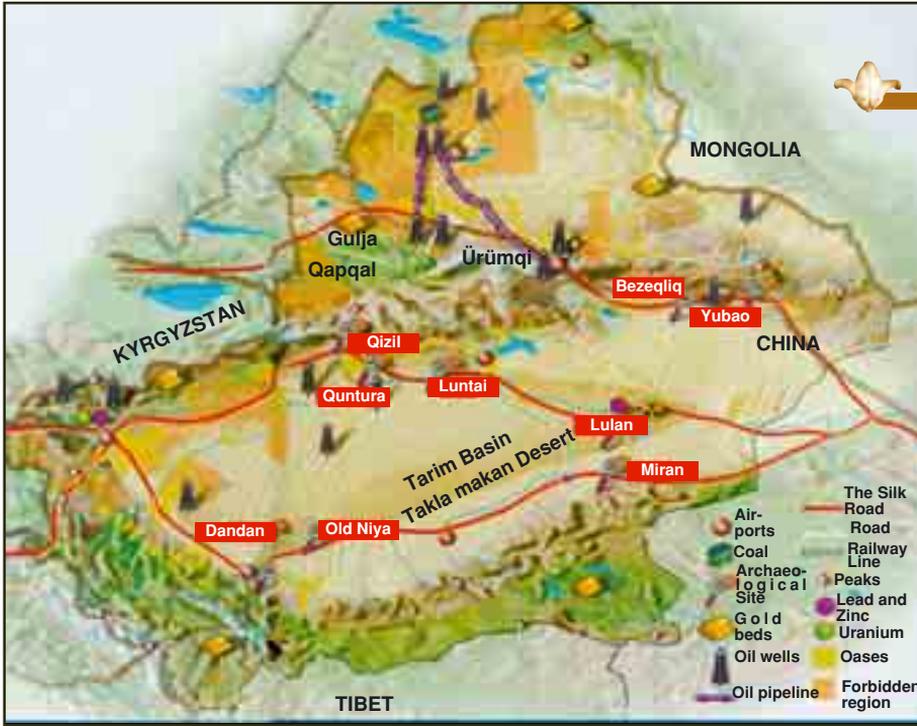
All of these historical, geographical and sociological facts make it clear that East Turkestan is not part of China, but rather a separate region that China has sought to assimilate. Even under the harshest and most difficult conditions, the people of East Turkestan never accepted Chinese rule, and frequently sought to regain their independence, at times even resorting to armed struggle. For example, when East Turkestan fell under Manchu rule between 1759 and 1862, the Muslim people rose up and rebelled against the Chinese more than 40 times.

Why is China so determined to maintain its position on East Turkestan in the face of all the facts? This should be discussed before turning to the long years of Chinese oppression.

WHY DOES CHINA REFUSE TO GIVE EAST TURKESTAN UP?

A basic knowledge of geography makes it easy to understand the Chinese view on East Turkestan. Two important obstacles to communications exist between China and the West: the first is the 5,000-kilometer Taklamakan Desert, and the second is the Great Wall of China that stretches along the entire length of the China border.

East Turkestan is the only Chinese territory beyond the desert and the Great Wall, thus making it China's window to the West. The political effect of its location (and its geographical and strategic advantages) make East Turkestan indispensable to China. That is one reason why, instead of withdrawing from East Turkestan, China is trying to impose their occupation on the local population by means of force and violence. On the one hand, it takes away the peoples' freedoms, including those of receiving news and communications, by closing East Turkestan off and keeping the region as far from the world's awareness as possible.



East Turkestan is known as the Kuwait of the twenty-first century, because it possesses rich underground mineral reserves. This fact makes the region indispensable for China.

These lands, which form the westernmost point of Chinese territory, were used by the Chinese as a buffer zone against the Soviet threat during the Cold War. These lands are thus of great interest to China for its own security and that of the other countries in the region. Even if Russia no longer poses a threat to China, China still maintains its land and air forces in the region, and also keeps a large part of its nuclear arsenal there. Another important reason for the continuing presence of China's forces in East Turkestan is to maintain the necessary control over the local Muslim population.

However, geo-strategic concerns are not the only reason for China's interest in controlling East Turkestan. As noted, the region also possesses considerable natural resources, and the land is very produc-

tive. East Turkestan, known as the Kuwait of the twenty-first century, is of particular interest for its oil, natural gas, uranium, coal, gold and silver mines, and is one of China's most important sources of these resources. Authorities on the subject say that by 2005 East Turkestan will be China's second most important center of oil and natural gas production. The Tarim Basin in the middle of East Turkestan in particular is thought to have considerable petrol reserves. That basin is therefore known as the "Sea of Hope," and is estimated to have potential oil reserves of more than 10.7 billion tons.¹⁰ Research carried out by geologists has revealed a 300-million tons of oil and a 220-billion cubic-meters of natural gas capacity.¹¹

China's dependence on East Turkestan for energy is not restricted to the oil beds in the Tarim Basin. East Turkestan will also be the natural route for any pipeline from the Central Asian Turkish states, which will in turn be of vital importance to Chinese industry. The best way for



The oil reserves in the Taklamakan Desert within the borders of East Turkestan are some of the richest in the world.



A ll of East Turkestan's underground resources are exploited by China. The Muslim people are unable to enjoy their share of the revenues from them.

China to insure its transportation system is effective and secure is to keep East Turkestan under its control.

The region's rich natural gas, coal, and copper deposits also make it indispensable for the Chinese economy. Of the 148 different minerals extracted in all of Red China, 118 come from East Turkestan (this is 85 percent of China's mineral production). Among these, coal, with its high quality and energy content, is especially important. The coal reserves in East Turkestan are estimated at some 2 trillion tons, half of China's total coal reserves. One study at the end of 2000 revealed that China's richest copper mines were in East Turkestan. It is a known fact



East Turkestan's gold, oil and other minerals are transferred to China, and the use of these natural resources is totally under the control of the communist Chinese government.

that China's other regions possess little copper, and that which exists is insufficient to meet the country's needs. The rich copper deposits in East Turkestan make the region even more important in Chinese eyes.¹²

Alongside these mines, the fact that East Turkestan is one of China's largest producers of cotton is another reason why China regards the area as important. The Red Chinese administration is unwilling to hand over the production of cotton, the raw material of the Chinese textile industry, to the Muslim Uighurs, and constantly develops new strategies to maintain control over the region. The aim behind these strategies, which we shall be examining in detail in later chapters,

is not to allow East Turkestan to develop, but to make it dependent on Beijing.

RED CHINA'S FEAR OF ISLAM

In the preceding section we saw how East Turkestan is of great strategic and economic importance for China. Yet the frequent arrests of devout

Muslims in East Turkestan, not allowing them to live in accordance with their religion, and the pressure put on their religious leaders, make it clear that there is more to their policy of oppression. First and foremost, it means that Red China is greatly concerned by the presence of Islam in East Turkestan.

Although the roots of the Chinese attacks on Islam and Muslims go far back in history, these policies were changed into a systematic policy of oppression, and even genocide, with the establishment of the communist regime. When Mao

Radikal, 24.4.01



As their sources of wealth such as oil, gold and uranium are plundered by Beijing, the Uighurs are also imprisoned in their own land. Unemployment and low levels of education are rife. Eighty percent of the population live below the poverty line. Tiny Uighur babies can at least look to the future with hope if their families have fled abroad, to such places as Turkey.



With Mao's seizure of power, the oppression of the people of East Turkestan has turned into a systematic campaign of genocide. Mao forced the Muslim people to conform to communist ideology. One of the first steps to achieving this is the way that mosques and masjids all over East Turkestan were covered with portraits of Mao.



founded the People's Republic of China in 1949, all manifestations of Islam were made targets. This hostility towards Islam began with the closure of mosques, religious schools and other institutions providing religious education. The situation worsened after portraits of Chairman Mao were hung in the now empty places of worship (and Muslims were forced to show their respect for such images). Some 29,000 mosques were closed during that period.¹³ The following stage consisted of the arrest of religious leaders on groundless and baseless charges and accusations. Some of these were condemned to death, and more than 54,000 religious figures were condemned to work in the most



One of the important indications of the communist regime's hostility to religion is the way that many mosques have been closed down and used for storage since the earliest days of the regime. The picture to the side shows a ruined mosque in Hotan.



terrible conditions in Chinese labor camps.¹⁴

Throughout that period, physical and mental torture was inflicted on men of faith. Some Muslims were rounded up into public squares and made to confess the so-called "divinity" of Chairman Mao (surely Allah is beyond that). The people were forced to carry out practices in flagrant violation of Islamic ideas, such as cremation of the dead. The closed mosques were used as military depots and barracks, or as places of entertainment (such as theatres and cinemas). All forms of public worship, including Friday and other prayers, were prohibited and heavy taxes were imposed on those Muslims who continued to pray in the few remaining mosques. The communist administration confiscated

the alms given for the maintenance and restoration of the mosques and all the property belonging to religious leaders. Studying and teaching the Qur'an were completely banned. Religious works were seized from peoples' homes. Writings in Arabic were burned, including a large number of historical handwritten texts.¹⁵

Modern Chinese oppression of the Muslims in East Turkestan is felt most heavily in the field of religion. As in all communist regimes, hostility to religion is part of the official state policy of Red China. A document called "**The Basic Viewpoint and Policy on [the] Religious Question During Our Country's Socialist Period,**" circulated internally through party channels throughout China in 1982 by the Central Committee of the Chinese Communist Party, openly states that fact:

In human history, religion will ultimately disappear... All religious organizations in China will bow their heads to the leadership of the party and the government ... **The true aim of religious schools is to produce professional religious officials who support the party administration and the socialist system ... These religious officials must remain loyal to the party's policy on religion ...** The fundamental purpose of religious bodies is to play an important role in spreading the country's political influence.¹⁶

A speech by Ali Jing Jiang, a member of the People's Republic of China Islamic Community, at the 5th meeting of the Islamic Society of North America in the USA on September 1, 1986, shows just how fully the Red Chinese administration has put into effect the decisions set out in that declaration. In his speech, Ali Jing Jiang stated that in China it is legally forbidden to give any religious education, either at home or at school, to minors under the age of 18. Although some religious schools have been opened as the result of pressure from Islamic countries, there are more Marxist, Leninist and Maoist ideas taught in them than Islam. Jiang expressed that all the teachers in such schools are communists and atheists and young people are being raised with no knowledge of religion. In other schools, he said, religion is taught as if it were some-

Çin'de cami zulmü

Türkiye, 29.6.97

Doğu Türkistan'daki Çin zulmü bitmek bilmiyor. Çinli yetkililer bu sefer de, "ruhsatsız inşaat" gerekçesiyle 133 caminin yapım ve onanımını durdurdu.

PERİN: Doğu Türkistan'da "yanlış din inşaatları" nedeniyle kural dışı olduğu iddia edilerek 133 caminin yapım ve onanımını durdurdu. Çinli yetkililer bu sefer de, "ruhsatsız inşaat" gerekçesiyle 133 caminin yapım ve onanımını durdurdu.

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CRUELTY AIMED AT MOSQUES IN CHINA

Tarih Medeniyet

Doğu Türkistan Türklerinden, azeri ve yemenlilerin M. İsmail Hakkı ile D. Tıckızan'daki Müslüman Türk varlığını erklig yok etmek isteyen Komünist Çin'in baskı ve terörünü kurtarıyoruz.

"Camilerde zorla domuz beslettiler!.."

THEY HAD US FEED PIGS IN THE MOSQUES!...

Yeni Asya, 1.2.01

DOĞU TÜRKİSTAN'DA CAMİLER YIKILIYOR

Çin işgali altında bulunan Türkistan'ın Oasis şehrinde bir caminin yıkılmasından sonra olayı protesto eden 180 kişi tutuklandı. Doğu Türkistan Bilgi Merkezi, Çin hükümetinin "Yakınlarda okullar var, küçük çocuklara negatif etkisi oluyor, yıkılmasın gerekir" kararıyla Oasis kentinin Karakaş bölgesindeki bir caminin yıkıldığını bildirdi. Kanunlar gereği 18 yaşın altındaki kişilerin camilere girişini yasaklayan Çin hükümeti, bu kararın ardından Oasis kentindeki camilerin yıkılmasına izin vermedi.

MOSQUES ARE TORN DOWN IN EAST TURKESTAN

Yeni Şafak, 13.10.01

İbadet etmek yasak

Evet yanlış okumadınız, zaman zaman sortleşen Çin yönetimi, baskı altında tuttuğu Doğu Türkistan'da yaşayan soydaşlarımızın camide toplu halde ibadetini yasaklıyor.

WORSHIP IS FORBIDDEN

The Chinese cruelty in East Turkestan is never ending. Chinese officials often halt the construction and repair of mosques, ban Muslims from engaging in communal worship, and force them to carry out practices in flagrant violation of Islamic ideas.

thing that needed to be forgotten, a primitive belief belonging to the lowest levels of Chinese society. That situation has rapidly begun to distance young people from religious belief. He also added that the government keeps a tight rein on Muslims' activities and that the communists are using Islam merely as a tool with which to improve relations with Muslim nations.¹⁷

The anti-religious pronouncements of the Chinese Communist Party are not new. Allah reveals in the Qur'an that the deniers who opposed the Prophet Noah, peace be upon him, attempted to belittle the believers with the words, **"...We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, unthinkingly..."** (Surah Hud: 27). In another verse, Allah describes how deniers believe themselves to be terribly clever:

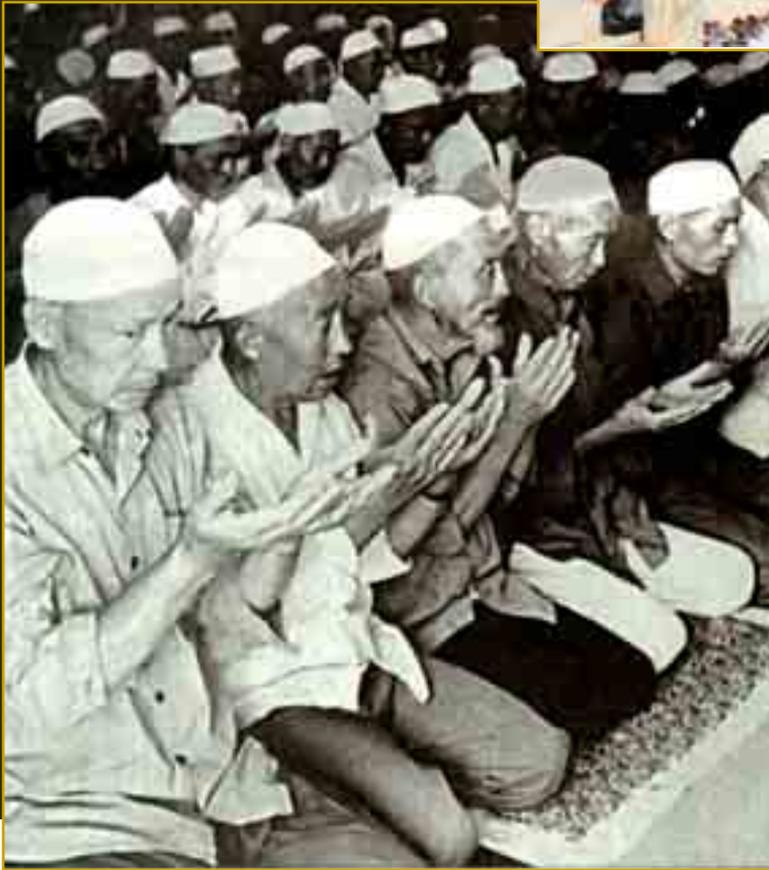
When they are told, "Believe in the way that the people believe," they say, "What! Are we to believe in the way that fools believe?" No indeed! They are the fools, but they do not know it. (Surat al-Baqara: 13)

The Chinese Communist Party's attempts to portray religious devotion as "a primitive belief belonging to the very lowest levels of Chinese society," is an example of this foolishness.

While the Communist Party uses such propaganda methods, it also at the same time steps up its oppression of Muslims. Following the initiatives demanding independence in the 1990s, (the Baren uprising, the Gulja uprising) the oppression of Muslims was stepped up even further. The way these uprisings spread to the whole of East Turkestan, and the fact that Turks in public posts also supported the demands for independence, greatly alarmed Red China. It initiated another ruthless campaign against those Muslims who had backed independence movements. Hundreds of thousands of people were detained, thousands executed and tens of thousands were sent to labor camps. Michael Winchester, one of



China constantly increases its oppression of the Muslims of East Turkestan. Young Muslims, religious figures, intellectuals, and even children are detained on meaningless pretexts and usually executed without their families being informed.



Despite all the difficulties and tortures they are subjected to, the people of East Turkestan persevere by living their religion and performing their religious obligations.

the rare journalists able to enter the region and send out a secret report about the oppression of Muslims, had this to say in an article titled "*Inside Story China: Beijing vs. Islam*":

Since then they have closed down unregistered mosques; forbidden the use of loud-speakers outside registered ones; banned Quranic classes for children and youths; prohibited foreign money for religious purposes; tightened exit requirements; imposed an age restriction on haj pilgrims; outlawed unauthorized religious publications; and cracked down on Communist party members visiting mosques.¹⁸

One Turkestan resident interviewed by Winchester (who refused to give his real name) said that since he worked in a state office he was never able to go to the mosque, and that he would be sacked if he were to be seen doing so. The reason was the increased Chinese hostility to Islam which began at the end of the 1980s. A 1997 article in the official East Turkestan newspaper, the *Xinjiang Daily*, set out what party members' view of religion should be:

Those party members firmly believe in religion and who refuse to change their ways after education should be given a certain period to make corrections, be persuaded to withdraw from the party or dismissed from the party according to the seriousness of their case. In recent years, 98 religious party members have been dealt with.¹⁹

In East Turkestan, those who are caught praying or studying the Qur'an are punished, particularly if they are aged under 18, because Chinese law explicitly prohibits minors from studying the Qur'an. In 1999, for example, **five 12-year-olds were arrested for reading the Qur'an**. When one of them fled from the police station, his family were arrested and tortured by the police (and told that they would not be released until he gave himself up).²⁰ That incident is just one of the many frequently encountered in East Turkestan. Thousands of people have been detained and tortured simply for living in accordance with their religion, or for teaching other people who want to do so. The accusa-

tions made against religious figures who have been detained are particularly noteworthy. For instance, on October 28, 1999, Memet Eli, the imam of the Oybagh Mosque in Hotan, was arrested and heavily fined for teaching religion contrary to the Communist Party policy. This is how his "crimes" were set out in the indictment:

During his duty as an Imam, Memet Ali did not study, teach and implement Communist Party's regulations on religion. He pretended he did not see the instructions of department of religious supervision. When related departments organized study and educational activities for religious personals, he did not attend... He allowed people with unclear identity to stay at the Mosque...²¹

Other articles, as well as "failure to give instruction in communist teachings" (under which six other imams in Hotan were arrested on similar pretexts) are striking examples of the oppression faced by Muslims in Red China:

They said in their prayers: "Allah rescue your Muslim believers from the oppression of atheists." They did not stop people when they came to pray from other neighborhoods. They exceeded the 20 minutes time limit for Friday prayer and teachings. They failed to inform the authorities of people who came to get religious education."²²



The Chinese Communist Party banned the teaching of the Qur'an.

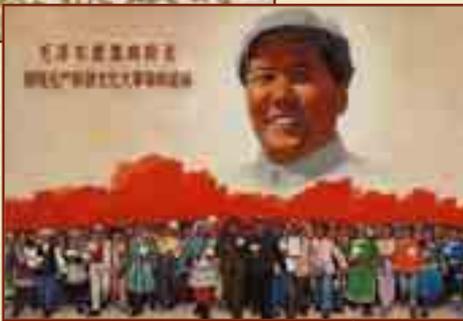
Mao's Hatred of Religion

Like other communist dictators, Mao also denied the existence of Allah and tried to prevent the people from believing in Him. He had terrible tortures inflicted on many who believed in Allah, wanted to live by his will or tried to defend his beliefs, and resorted to all kinds of oppression in an effort to turn people away from Allah. Another side to Mao is the way that he presented himself to the Chinese people as a divine being.

This common feature of atheist dictators was revealed in the Qur'an. The verses describe Pharaoh as saying, "...Council, I do not know of any other god for you apart from me..." (Surat al-Qasas, 38) The painful end of the people who grew so arrogant and saw themselves as gods has also been revealed in the Qur'an:

We brought the tribe of Israel across the sea and Pharaoh and his troops pursued them out of tyranny and enmity. Then, when he was on the point of drowning, he said, "I believe that there is no god but Him in whom the tribe of Israel believe. I am one of the Muslims."

What, now! When previously you rebelled and were one of the corrupters? Today we will preserve your body so you can be a Sign for people who come after you. Surely many people are heedless of Our Signs. (Surah Yunus: 90-92)

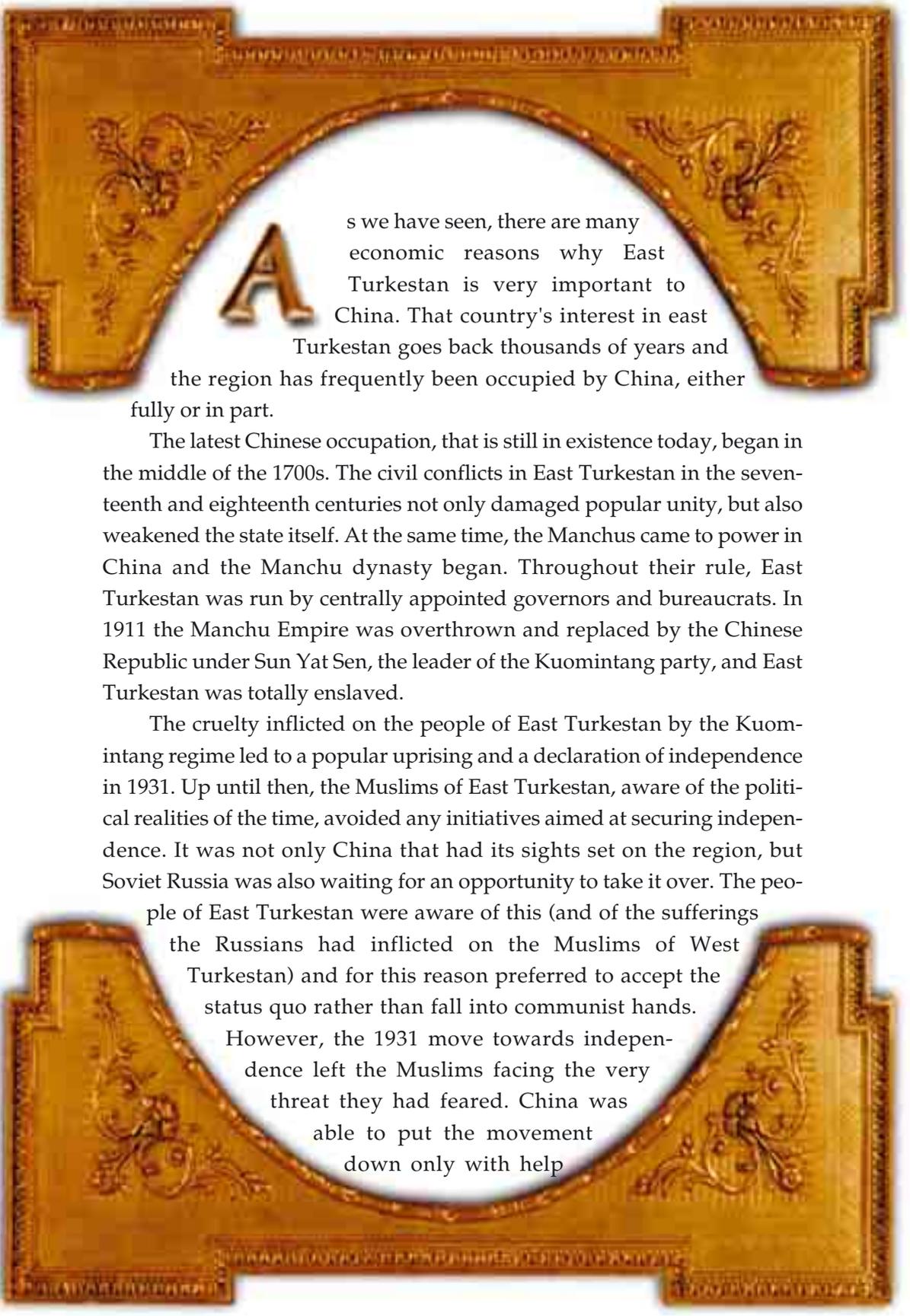


Like other communist dictators, Mao also claimed divinity for himself (surely Allah is beyond that), and that twisted belief was stressed in posters of him.





**COMMUNIST
CHINA'S
CONTROL OVER
EAST
TURKESTAN**



As we have seen, there are many economic reasons why East Turkestan is very important to China. That country's interest in east Turkestan goes back thousands of years and the region has frequently been occupied by China, either fully or in part.

The latest Chinese occupation, that is still in existence today, began in the middle of the 1700s. The civil conflicts in East Turkestan in the seventeenth and eighteenth centuries not only damaged popular unity, but also weakened the state itself. At the same time, the Manchus came to power in China and the Manchu dynasty began. Throughout their rule, East Turkestan was run by centrally appointed governors and bureaucrats. In 1911 the Manchu Empire was overthrown and replaced by the Chinese Republic under Sun Yat Sen, the leader of the Kuomintang party, and East Turkestan was totally enslaved.

The cruelty inflicted on the people of East Turkestan by the Kuomintang regime led to a popular uprising and a declaration of independence in 1931. Up until then, the Muslims of East Turkestan, aware of the political realities of the time, avoided any initiatives aimed at securing independence. It was not only China that had its sights set on the region, but Soviet Russia was also waiting for an opportunity to take it over. The people of East Turkestan were aware of this (and of the sufferings the Russians had inflicted on the Muslims of West Turkestan) and for this reason preferred to accept the status quo rather than fall into communist hands.

However, the 1931 move towards independence left the Muslims facing the very threat they had feared. China was able to put the movement down only with help

from Soviet Russia, and a large part of the region came under Soviet control.

That interesting outcome was the result of a number of developments: China realized that it would be unable to quell the East Turkestan uprising on its own, and signed a secret agreement with Soviet Russia. As a result it acquired weapons and troops from the Russians. Despite this move, however, it still proved impossible to put the uprising down. In 1933, the Red Army invaded East Turkestan by land and defeated the Muslim forces. Following a number of battles in 1934-1937, East Turkestan found itself under de facto Soviet rule. The savagery and oppression inflicted on the peoples of the Soviet republics were now visited on the Muslims of East Turkestan. The Red Army carried out mass killings, tore down mosques, and even raped women.

With the outbreak of the Second World War, the Russians withdrew their forces from East Turkestan. As the nationalist Chinese government was defeated by Mao's communist guerillas in various regions of the country, it fled to Formosa (Taiwan). China fell to the communists, and East Turkestan with it.

Within the course of that process, the people of East Turkestan once more made a bid for independence, and the independent Republic of East Turkestan was declared in



Mao saluting his army after the communists had captured Beijing.

1944, though it only lasted until Mao took control of China in 1949.

THE "RED" AGE IN EAST TURKESTAN

The first communist government in the world came to power in Russia. The Muslims of East Turkestan closely followed the developments in West Turkestan (Kazakh, Uzbek, Kyrgyz, Turkmen and Tajik) territories under Soviet domination, with which they shared common borders and historical, religious, ethnic and cultural links. In particular, those such as the late Isa Yusuf Alptekin (who served in West Turkestan and witnessed the communist Russian oppression at first hand), warned both the Chinese government and the Muslims of East Turkestan against the communist menace. It was a common communist tactic to pay lip service to such concepts as equality, social justice and the freedoms of nations until they came to power, at which time things change. Equality would be replaced by the orders of the Politbureau, social justice by exploitation, and freedoms by expulsions, torture, labor camps, and mass executions.



The communists slaughtered thousands of innocent people during their take-over in China.

Indeed, those same developments were experienced in East Turkestan. At the 7th Congress in 1945, before coming to power, Mao declared that when the communists did come to power, they would allow different ethnic groups to determine their own futures and establish their own administrations.²³ As soon as they came to power, however, they ignored those promises and declared: "*For two thousand years Xinjiang has been an inalienable part of an indivisible China; therefore, there would be no sense in dividing China into federated republics; this is a demand hostile to history and socialism...*"²⁴

Cruelty and oppression followed. First, the leaders of the Republic of East Turkestan were martyred in a mysterious plane crash on their way to a meeting with Chairman Mao. Later, the Red Chinese government, which regarded East Turkestan as part of its own territory (and was unwilling to let it go) set about ruthlessly martyring the Muslim population. The first war was waged against the Muslims' beliefs. Schools providing religious instruction were closed, religious leaders were arrested, and the majority of them were martyred. Portraits of

Mao and Communist Party flags were hung up in mosques, and Muslims were ordered to show them due respect. Some Muslims were arrested and executed on

the pretext of being pan-Turkish, others of being pan-Islamic. Another aspect of the repression was forced exile. Many Muslims who were forced off their lands died en route because of the weather conditions. Between 1949 and 1952, 2.8 million East Turkestan Muslims were martyred by various means. The figure was 3.5 million between 1952 and 1957, 6.7 million between 1958





Oppression, slaughter and torture are integral parts of the communist regime. Scenes of this savagery against the Muslims of East Turkestan are also frequently witnessed in China itself.



and 1960, and 13.3 million between 1961 and 1965.

As the Muslims were being systematically exterminated, Chinese were brought in to replace them in an attempt to prevent Muslims' rightful claims to their own land. Another method employed by the Mao regime, which wanted to turn East Turkestan into a province of China, was "family planning" by means of forced abortions. This communist brutality, which is still going on today, will be considered in more detail in subsequent chapters of this book.

Prominent Names in East Turkestan's Struggle For Freedom

The beginning of the twentieth century was a time when national and spiritual feelings in East Turkestan began to stir. This "national awakening" of the Uighur Turks came about by means of Abdulqadir Damulla, who began his activities following a trip to Muslim countries such as Turkey, Egypt and Syria. One of the most important needs of the time was for the people to be made aware of their sacred values and historical heritage. Damulla opened a school called the Matla'ul Hidayat, and began to teach the young people of East Turkestan about their history, as well as helping to raise the popular consciousness by means of the books he published. Following Damulla, the struggle in East Turkestan was taken on by the "the Three Masters," Isa Yusuf Alptekin, Muhammed Emin Bugra, and Mesud Sabri Baykuzu. Baykuzu's struggle ended with his arrest by the communist Chinese administration in 1951 (and he was martyred by lethal injection the following year). Alptekin and Bugra continued the struggle until the very end of their lives.



Isa Yusuf
Alptekin

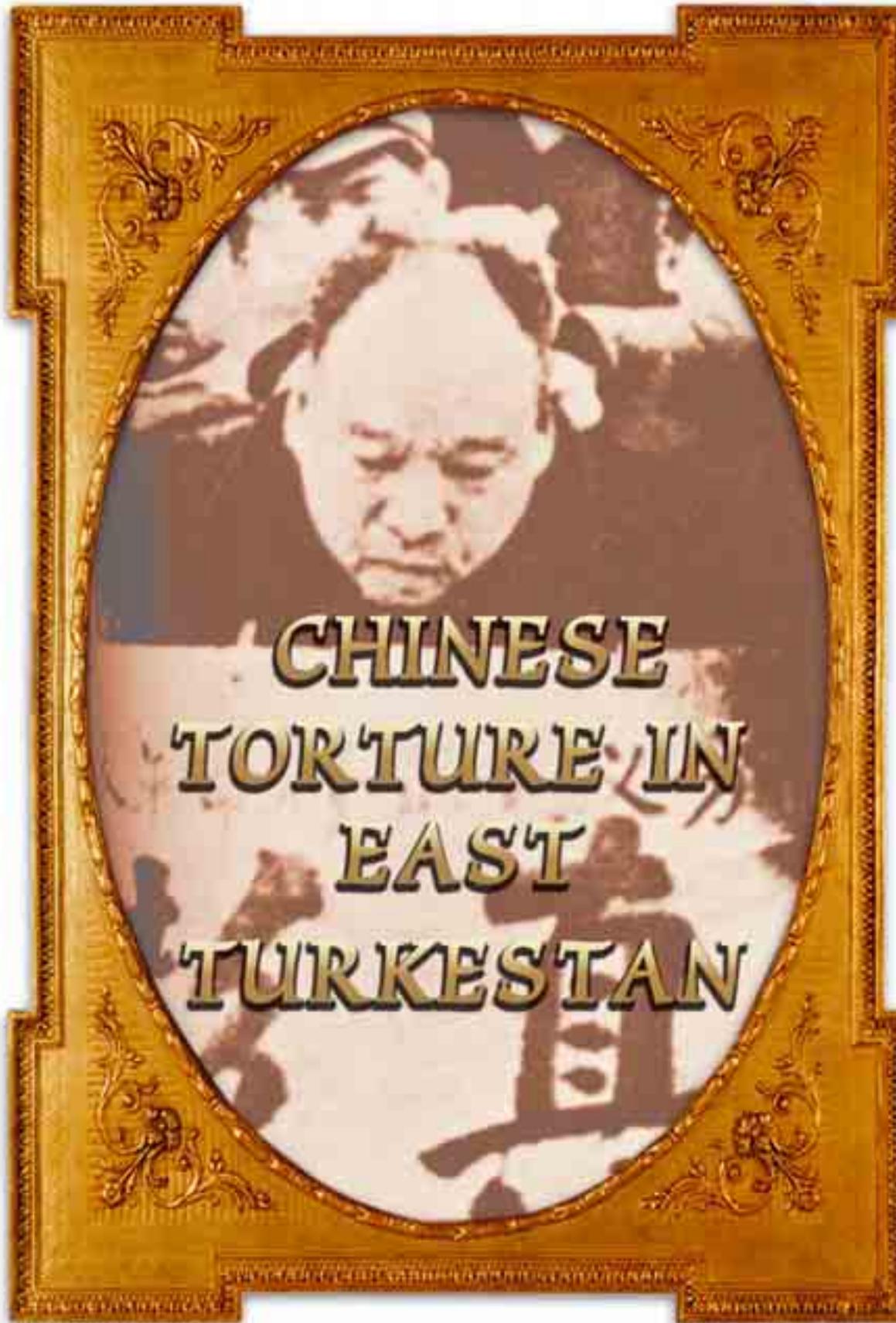
Alptekin served as the secretary of the East Turkestan Provincial Government, itself subordinate to China, and spent his whole life speaking about the rightful claims of East Turkestan on international platforms and trying to free the Muslims. He started working at the Chinese Consulate in West Turkestan at the age of 26. This was a time when the Soviet oppression of the Turkish Muslims of West Turkestan

was at its height, and saw the start of Alptekin's struggle as he witnessed communist mentality and practice first hand. Throughout his time in West Turkestan, he established contacts with people who supported independence for East Turkestan (but had to carry out his activities in secret).

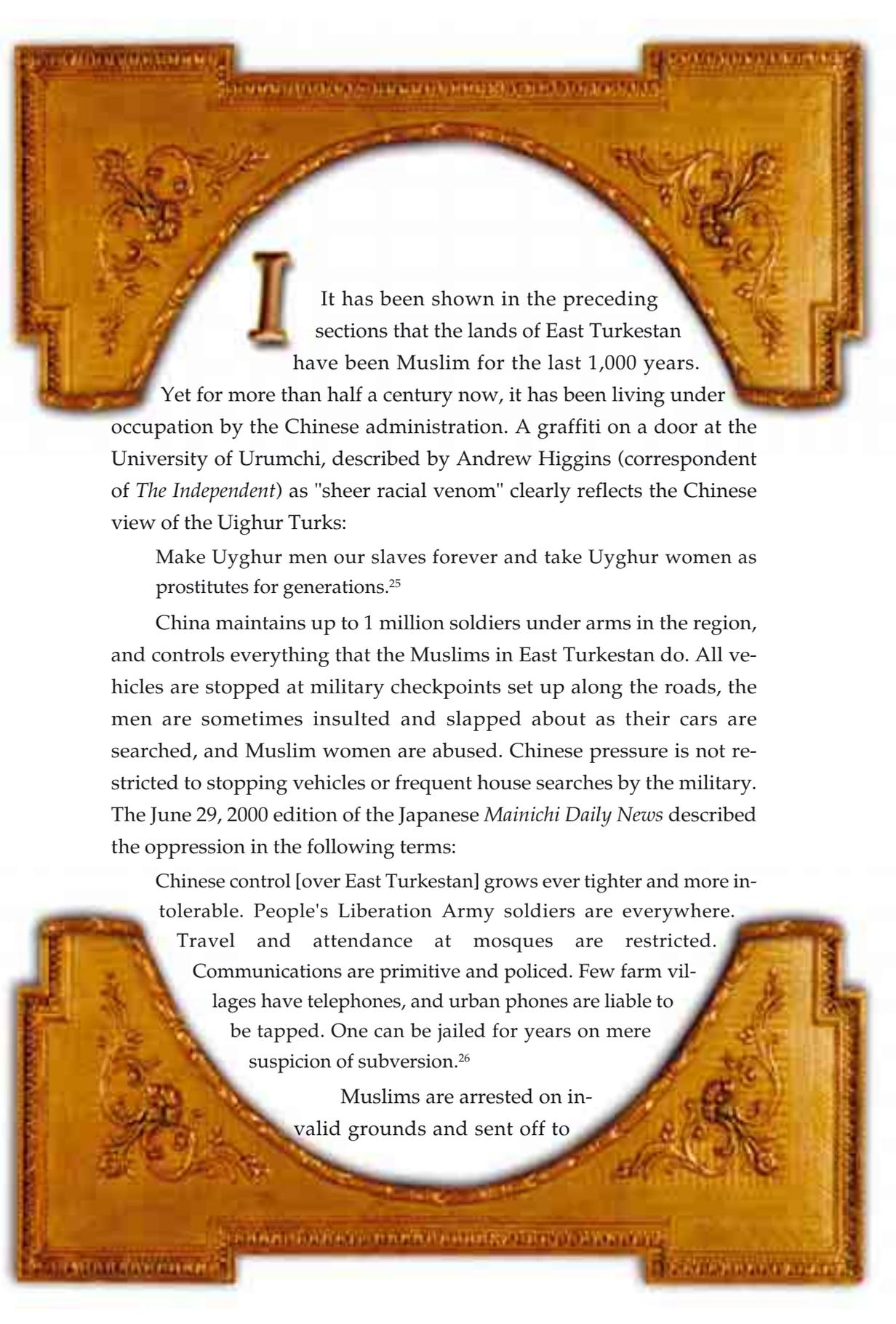
One of the subjects Alptekin was most concerned with was protecting the people from communism. He even made contacts within the Chinese government in the belief that this would enable him to operate more effectively against communism. He also represented his country at the Chinese parliament between 1936 and 1945. When the communists first seized Beijing and then marched towards East Turkestan, Alptekin was forced to abandon his country. In 1954 he settled in Istanbul and began to work from there. He traveled to many countries in order to tell the world about the suffering in East Turkestan, and to host conferences, attend panels, and give speeches at universities.

Muhammed Emin Bugra's name went down in the history of the East Turkestan struggle with his extensive work *Dogu Turkistan Tarihi* (The History of East Turkestan). He personally served in the 1931 independence movement, and was instrumental in freeing such cities as Hotan and Yarkent from Chinese occupation. He served as a minister in the East Turkestan state established in 1944, and sought asylum in India shortly before the Chinese invasion. From there he moved to Turkey, and carried on the fight from there.

The lifelong struggle waged with honor by these patriots is still going on today. There are currently some 20 associations and organizations active on East Turkestan's behalf in the international arena. These all work together under the umbrella of the East Turkestan National Council (ETNC), and are working to have the voice of the people of East Turkestan heard by the outside world.



**CHINESE
TORTURE IN
EAST
TURKESTAN**



I

It has been shown in the preceding sections that the lands of East Turkestan have been Muslim for the last 1,000 years.

Yet for more than half a century now, it has been living under occupation by the Chinese administration. A graffiti on a door at the University of Urumchi, described by Andrew Higgins (correspondent of *The Independent*) as "sheer racial venom" clearly reflects the Chinese view of the Uighur Turks:

Make Uyghur men our slaves forever and take Uyghur women as prostitutes for generations.²⁵

China maintains up to 1 million soldiers under arms in the region, and controls everything that the Muslims in East Turkestan do. All vehicles are stopped at military checkpoints set up along the roads, the men are sometimes insulted and slapped about as their cars are searched, and Muslim women are abused. Chinese pressure is not restricted to stopping vehicles or frequent house searches by the military. The June 29, 2000 edition of the Japanese *Mainichi Daily News* described the oppression in the following terms:

Chinese control [over East Turkestan] grows ever tighter and more intolerable. People's Liberation Army soldiers are everywhere.

Travel and attendance at mosques are restricted.

Communications are primitive and policed. Few farm villages have telephones, and urban phones are liable to be tapped. One can be jailed for years on mere suspicion of subversion.²⁶

Muslims are arrested on invalid grounds and sent off to

labor camps, executed on groundless charges, and from time to time martyred en masse. They are not allowed to fast, and are prevented from receiving religious instruction. The method used to stop the Muslim population from growing is utterly inhuman: Women are forced to have abortions, and the children of those who have more than one child are taken away from them.

In the face of all this cruelty and oppression, the people of East Turkestan have no means of protecting themselves or their rights. Muslims all over the world can help these defenseless people in many different ways. All measures to allow the voice of the people of East Turkestan to be heard and to attract the attention of international organizations are important.

The greatest assistance that can be given is to wage a struggle on

the level of ideas to destroy the atheism that all that oppression stems from, and replace it with a just and proper morality. In that way, not just the Muslims of East Turkestan but all those who are martyred all over the world, or are forced from their homelands just for saying, "**Allah is our Lord,**" or can be helped.

All believers share an equal responsibility in this matter. Allah reveals in a verse, "... **Whoever strives**





The Chinese army controls East Turkestan with an iron hand. The Muslims' lives are rigidly controlled, and those whom the Communist Party regards as a threat are arrested.

does it entirely for himself..." (Surat al-'Ankabut: 6). In another verse, He describes the responsibility that falls to believers in these terms: "Would that there had been more people with a vestige of good among the generations of those who came before you, who forbade corruption in the earth..." (Surah Hud: 116) Preventing evil in this world is the common duty of all people of conscience.

THE STRUCTURE OF COMMUNIST SOCIETY

Communist ideology maintains that matter has no beginning or end, denies the existence of Allah, and rejects all spiritual values. It has been put into practice in a number of different countries, yet every time it has ended up inflicting terrible suffering. The reason for this is communist ideology's view of life and human beings. This is communist ideology's world view and the general structure of those societies in which it has been practiced:

- **In communist societies, human beings are regarded as advanced forms of animal, based on Darwin's theory of evolution.** For that reason, society is seen as a large herd of animals, and little value is ascribed to human beings.

- The logic of "**There are many members of the herd, so one fewer does not matter**" prevails. The mentality which regards life as a "struggle for survival," sees nothing wrong with the elimination of the weak. On the contrary, it regards it as necessary. Selfishness is its defining feature. The crippled or those who cannot work are expelled from the herd and left to die.

- **Just like animals in a herd, society is made up of one type of human being.** People are made to dress, think and speak alike. There is little room for different cultures, beliefs or ideas.

- **Individuals' contributions to society are more important than their own interests.** Tireless workers and peasants are the ideal. The



The communist regime's ideal is an entirely homogenous society. The damage done by communist ideology, which attaches little worth to human beings and regards society as no more than a herd of animals, is even reflected in people's faces.

system is based solely on the material concepts of work and production. The logic of "production strengthens the herd" rules.

- **No account is ever taken of human characteristics or proper morality.** There is little room in communist societies for human feelings such as forgiveness, compassion, faith or love.
- **Since fear of Allah is systematically destroyed, people are held back from committing crimes mostly because they fear the system it-**



Under communism people are only of value if they produce. They must therefore work like machines to benefit the system. According to this twisted view, those who are not productive are condemned to be eliminated.



In communist societies, good workers are the ideal human beings. People work in terrible conditions and under the command of oppressive leaders, and face severe punishment for the slightest infringement of the rules.

self. That is why an improper action can be committed if the system will not see it, or if the culprit will not be punished. Theft, prostitution, murder and moral degeneration are widespread in communist societies.

- According to communist ideology, which rejects belief in the hereafter, people cease to exist when they die. That explains why people do everything in their power to stay alive and remain strong. Since they believe they are engaged in a struggle for survival and see everyone else as a rival, they can easily perpetrate all kinds of evil in their own interests.

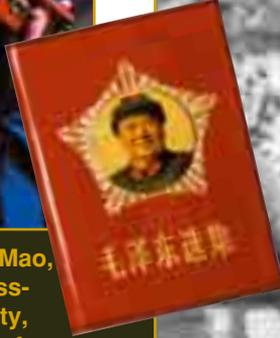
CHINA'S EAST TURKESTAN POLICY CANNOT BE SEEN AS INDEPENDENT OF COMMUNIST IDEOLOGY

China's policy on East Turkestan is a general reflection of communist ideology. That is why it is impossible to evaluate what is going on in East Turkestan independently of that ideology. Similar cruelty and oppression is inflicted on different individuals and communities all over China, which shows that a totalitarian structure is an inseparable part of communism. In this section we shall, therefore, be considering the cruelty and suffering inflicted by China's ideology and its despotic regime on its own people, as well as the suffering of the people of East Turkestan.

All regimes that are hostile to religion resort to pressure and violence in order to keep themselves in power. The most oppressive, dictatorial regimes have always oppressed, even despised, the people who resisted their policies. From this point of view there is little difference between Pharaoh and Hitler, Hitler and Stalin, or Stalin and Mao. None of these leaders had any hesitation about killing innocent people and



Collections of the words of Mao were the people's only guides in communist China. In some posters, Mao compares himself to Marx, Engels, Lenin and Stalin.



The teachings of Mao, based on ruthlessness and brutality, led to the death of millions.



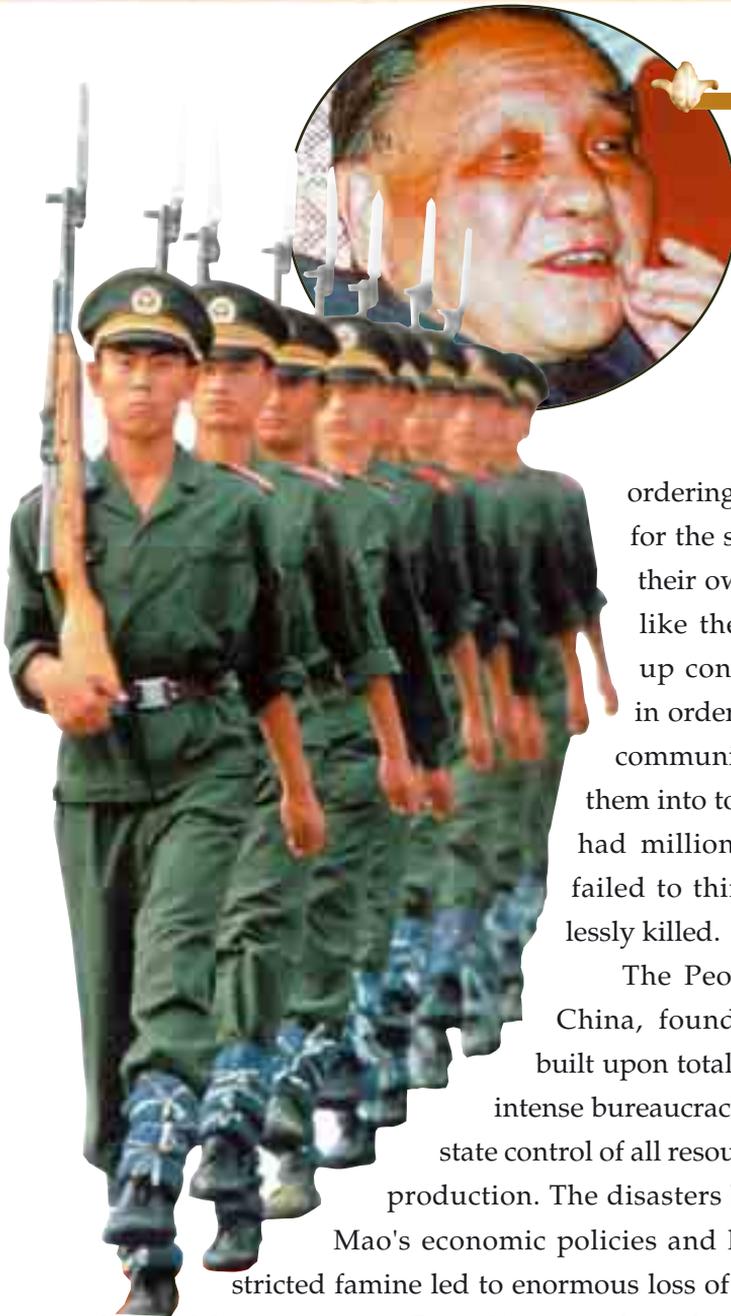
Mao Ze Tung yönetiminin blançosu: 40 milyon ölü..

- Çin'de Mao Ze Tung'un yönetiminde 27 yıl çök kârsı geçtiği ve 40 milyon ölümlü büyük nedensizle ölümlü oldu. Amerikan Washington Post'te yazıldığı üzere 581 milyon Çinlilerin 1949 yılında başlayan toprak reform uygulamaları sırasında kurulu halk matkematleri en az 1 milyon ölümlü kazandı ve bu kanlılar yer ne getirildi..

Günaydın, 21.7.94

THE DEATH TOLL OF MAO ZE TUNG'S ADMINISTRATION: 40 MILLION DEAD





Nothing in the Chinese government's policy of oppression changed during the time of Deng Xiaoping (side), who came to power after Mao.

ordering terrible slaughter for the sake of power and their own ideologies. Just like the others, Mao set up concentration camps in order to strengthen the communist regime, turned them into torture centers, and had millions of people who failed to think like him ruthlessly killed.

The People's Republic of China, founded in 1949, was built upon totalitarian despotism, intense bureaucracy, and a system of state control of all resources and means of production. The disasters brought about by Mao's economic policies and his policies of restricted famine led to enormous loss of life and a general collapse. Mao's successor, Deng Xiaoping, hoped to put the economy right by carrying out economic reforms and opened the country up to



Only Communist Party officials benefit from the economic liberalization in China, and the people as a whole continue to live in hunger and poverty.

foreign investors and a liberal economy. Yet those economic improvements only benefited the top levels of the state machinery. The people of China benefited very little. Moreover, despite the trend towards a liberal economy there was very little equivalent political or social progress. No matter how much people talk about "the old communist system" with regard to China, and claim that communism has come to an end, the facts disprove this claim.

China is still run by a totalitarian mentality that has its roots in Mao's vision of communism. The reforms in the economic field have not brought about any major changes in the minds of the leadership of the Chinese Communist Party.

A large part of the economic progress and revenues are used to increase the repression of the population and to silence the voices of opposition. China currently has the highest capital punishment rate of any country in the world. Furthermore, it is perhaps the only country in which executions are turned into public spectacles, and where the internal organs of those executed are removed without their permission and sold for profit, where pregnant women are forced to have abortions. There are more than 1,000 labor camps in the country, and those detained in them are systematically tortured.

EXECUTIONS IN CHINA ARE JUST A ROUTINE MATTER

The death penalty is an important control mechanism of the Red Chinese regime. The famous Chinese dissident Harry Wu describes the situation in his country as follows:

The dictatorship is tightly associated with violence and has even grown dependent on it. It practices the Chinese idiom of "Kill the Chicken to Scare the Monkey." **The public education carried out by sentencing rallies and mass executions shows the Party's reliance on public violence.**²⁷

Although it is impossible to specify the exact number, millions of people have executed by the Red Chinese regime. Most figures are based on estimates, although the latest research has revealed that the number of people killed is much higher than was previously believed. The fact that the communist regime regards executions and murder as

one of its basic principles is well known. In a confidential document dated May 16, 1951, Mao revealed that the number of people to be killed had been established in line with a definite quota:

Talking about the number of counter-revolutionaries to be killed, a certain proportion must be set. In rural areas, it should not exceed 1/1000 of the population. In killing counter-revolutionaries in the urban areas, generally it should be below 1/1,000 of the population; the number .5/1000 seems appropriate. **For example, among the 2,000,000 people of Peking, over 600 were killed. Another 300 are planned to be killed. A total number of 1,000 will be enough... It is still necessary to kill other big batches**



Party leaders accused of supporting capitalism are first put on public display, and then are executed.

and we must do all we can do to kill two thirds of those who are pre-determined to be killed by the end of July.²⁸

When planning his massacres, Mao saw no need to prove that the person to be killed actually committed a crime. He regarded killing as necessary simply because of the fear it would instill in society, and saw that number of executions as a "matter of quotas." Another example of this way of thinking is found in Stalin's famous statement: **"the death of one person is a tragedy, a million deaths is a statistic."**²⁹ As a result of the communist Stalin's "statistical" murders, an estimated 40 million innocent people lost their lives.

Mao had no hesitation about personally signing the death warrants of those to be killed. In a document dated January 17, 1951, he gave the following order to his comrades, which included Deng Xiaoping:

In 21 counties in western Hunan, over 4,600 bandit chieftains, local tyrants, and Kuomintang agents were killed. Another batch are planned to be killed this year by local authorities. I believe this disposal is very necessary... **in places, we must kill big batches...dealing heavy blows means killing all reactionaries that should be killed with a firm hand.**³⁰

In the early days when Mao was still alive, executions were carried out with great speed, sometimes in public and at other times in secret. In 1953, for instance, a woman called Yang Pei only learned that her husband had been executed when she applied for a divorce.

Executions continued in the Deng period. At the same time, an unbelievable "savings" measure was started, under which the cost of the bullet fired into the skull of the person executed was paid by his family. The state also found another means of turning a profit out of executions: The internal organs of the executed were sold, and all the profits went into the state coffers.

It is clear, therefore, that the current rulers of Red China are merely following in the footsteps of their so-called "eternal" leader Mao when they stage public executions or murder people in labor camps.

Executions are still staged on a regular basis in China. It is not known how many people are executed in the course of a year because the Chinese government treats such information as a state secret. However, the following figures will help to provide a general idea:

Amnesty International has reported there were 2,050 executions in China during 1994. It recently released the figure of 1,313 reported executions in China during the first half of 1995.³¹

The numbers have risen still further in the 2000s. **In the first three**



Radikal, 19.6.01



Çin sokaklarında 'ibret tablosu'

THE "PICTURE OF DETERRENCE"
IN CHINA'S STREETS

Radikal, 7.7.01

Çin idam makinesi gibi

PEKİN - Uluslararası Af Örgütü, Çin'de son üç ay içinde 'suçla etkin mücadele kampanyası kapsamında' 1781 kişinin idam edildiğini açıkladı. Örgüt, Çin'de suçla mücadelenin çığırılık halini aldığını ve insan hayatının hiçe sayıldığını belirtirken, nisandan beri infaz edilen idamların yanı sıra 2960 kişinin de ölüm cezasına...

CHINA IS LIKE AN
EXECUTION MACHINE

Çin'de 3 ayda bin 781 idam

gününün yarımını Çin'de idam re- 'Suçla etkin mü- anyası' kapsamında bin 781 kişi- daları infaz edildi.

füca safakları olduklarını açıkladı. Af Örgütü, bu sayının dünyada diğer ülkelerde son 3 yıl içindeki idamlardan daha fazla olduğunu dikket yaptı.

781 EXECUTIONS IN THREE MONTHS IN CHINA

Cumhuriyet, 22.5.01



Idamsız gün yok
NEVER A DAY PASSES
WITHOUT EXECUTIONS

Only a very few of the executions in China are reported in the press, yet even these are enough to show the scale of the brutality.



Bir günde
29 kişi
idam edildi

29 PEOPLE WERE EXECUTED
IN A SINGLE DAY

Takvim, 7.7.01

Yeni Şafak, 22.5.01

Communist China's Policy
of Oppression in East Turkestan



New York Times 9.9.01

During China's latest "strike hard" campaign against crime, sentences are swift and mercy is rare. Subjects await trial in Guangzhou. In the south

Chinese Justice Tools: Torture and Executions



New York Times 9.9.01

Local officials are being pressed for fast convictions. Handcuffed me

In an article in *The New York Times* called "Chinese Justice Tools: Torture and Executions," it was reported that China has the highest number of executions of any country in the world. Some people sentenced to execution are first paraded in the streets, and then killed in full public view. The cost of the bullets used in executions is reclaimed from the families of those executed.

Wang Shouxin, accused of corruption in a coal business, was just one of thousands of Chinese people killed in the snow with a single bullet. Red China extracts the cost of the bullet employed from the families of the executed. Such brutal scenes are often to be witnessed in China.



Time, 15.5.96

THE SNOW AND THE PITT In a poignant photo series chronicling just one execution, Wang Shouxin, her arms and chest bound with rope, suffers her punishment after conviction for embezzling from a coal company. Led to a public ground, made to kneel, Wang is shot dead in the snow. Usually in Red China, the family of the condemned must pay for the bullet

Those who disbelieve and bar access to the Way of Allah have gone very far astray. Allah will not forgive those who disbelieve and do wrong or guide them on any path.
(Surat an-Nisa': 167-168)

*Communist China's Policy
of Oppression in East Turkestan*



In the article "Torture Hurries a New Wave of Executions in China," in the September 9, 2001, edition of *The New York Times*, it was stated that some 191 executions are carried out daily as the result of statements given under torture. According to the report, at least 3,000 people had been executed since April, and a further two or three times that figure were expected to be executed.

The article "Execution in China, Through a Brother's Eyes" in the March 11, 2001, edition of *The New York Times* told the story of Qui Xuanming, who was shot in the back of the head in front of his brother because he was unable to pay his tax debt.



months of 2001, 1,781 people were executed. That figure does not include the 2,960 people still awaiting execution.³²

That figure is more than all the other countries in the rest of the world combined for the last three years alone. Among those executed are people from all kinds of social groups, including girls aged 15-16 and religious leaders. The common "crime" of the great majority of these people was to want to live in freedom in their own country and to enjoy the most basic human freedoms, those of speech, thought and worship. Yet in the eyes of the Chinese government, both common criminals and supporters of democracy are all "counter-revolutionaries." That is why as many people are executed for "thought crimes" as for ordinary criminal offences. What is more, a number of new methods have recently been introduced in order for those guilty of "political crimes" to be executed. The most widespread of these is political detainees are accused of trumped up criminal offences.

Chinese officials have always thought that capital punishment was necessary in order to keep the public in line and to strengthen the government. For that reason, they choose to parade those to be executed through the streets and then kill them in full public view. Those to be killed are brought before the public in handcuffs and made to face the spectators. Their names and crimes are written on placards hung around their necks. These scenes of savagery in full public view are also broadcast live on television.

Following the publication of scenes of mass executions in Newsweek magazine in 1984, the Chinese government feared that this might damage the country's image, and issued an order that those condemned to die should no longer be paraded through the streets. That order was subsequently expanded, and the fact that political detainees had been executed was to be kept secret even from their families. These instructions did not mean that political killings had been done away with in China, but that they were still proceeding apace, albeit out of



Mass executions and the parading of those due to be killed through the streets have been methods employed since the earliest days of communist China.

sight. Following the events in Tiananmen Square in 1989, concerns over domestic policy overrode the country's image abroad, and many involved in the opposition were publicly executed.

Red China's habit of executing people due to their ideas was also seen during the time of the Prophet Moses (pbuh) and one of the cruelest despots in history – the Egyptian Pharaoh. Pharaoh threatened the followers of the Prophet Moses (pbuh) with death because they refused to obey him and to abide by his rules. That threat is reported in the Qur'an:

He [Pharaoh] said, "Have you believed in him before I authorized you? He is your chief who taught you magic. But you will soon know! I will cut off your alternate hands and feet and I will crucify every one of you." (Surat ash-Shu'ara': 49)

**FAMILIAR
IMAGES OF
EXECUTIONS
IN RED CHINA**





EXECUTIONS ARE STILL BEING CARRIED OUT IN EAST TURKESTAN

Although China's policy regarding its own people is utterly ruthless, things are even worse in East Turkestan. The number of East Turkestan Muslims executed is enormous. Any initiative by the Muslim population to live according to their religion or speak their own language, which are fundamental rights, is savagely punished.

Just as in China as a whole, executions still go on in East Turkestan, and innocent people are martyred in the absence of any firm evidence. Chinese courts are not independent like those in democratic countries, but operate within the framework of the Communist Party's political

Muslims executed in East Turkestan.





When the young people of East Turkestan express the entirely justified demand to be allowed to live by their own religion and culture, they are punished with death by the communist regime. At the outset, some executions were broadcast by Chinese television as a "deterrent." However, the Chinese government later abandoned that practice out of concern over protests.

agenda. That is why the cases of people condemned to death are heard very quickly, and defendants are not given the necessary time and means to defend themselves properly. The death penalty is usually carried out so fast that families concerned are unaware of its event. According to official figures, 210 Muslims were martyred in East Turkestan alone in 1997-1999, and it is believed that the true figure is actually a great deal higher.³³ Executions are carried out every single month, and Mao's method of "killing by quotas" is scrupulously imple-



The Soviet Colonel Yusuf Samilov who fled from communist China and joined the Turks, was killed by Chinese troops by having nitric acid poured over his neck.

Pharaoh said, "Have you believed in him before I authorized you to do so? This is just some plot you have concocted in the city to drive its people from it. I will cut off your alternate hands and feet and then I will crucify every one of you."

(Surat al-A 'raf: 123-124)

Akit, 17.3.01

D. Türkistanlı 4 Müslümana idam cezası

İSTİHBARAT SERVİSİ

Doğu Türkistan halkının Türk-mücadele devam ediyor. Çeşitli merkezli basıncı sömürü politikaları zor dönemler yaşıyor.

Doğu Türkistan mahkûm di. Adları: Masum ve barınmaları için gözetimlerini siyasi suçlu olarak terketmişlerdi.

THE EXECUTION ON 4 EAST TURKESTAN MUSLIMS

Akit, 28.1.01

Çin'den 3 Türk'e idam

CHINA EXECUTES 3 TURKS

Ortado u, 16.2.01

Çin'de Türk soykırımı

Vatanlarının bağımsızlığı için mücadele veren Doğu Türkistanlılara soykırım uygulanıyor. Doğu Türkistan'da, bir Uygur Türkü liderinin idam cezasına çarptırıldığı bildirildi.

Türklere işkence

VATANLARININ bağımsızlığı için mücadele veren Doğu Türkistanlıları için soykırım uygulanıyor. Ülkede büyük bir baskı altında bulunan Türklere, tek tek tutularak işkencelerden geçiriliyor. Ele geçirilen liderler ise idama mahkûm ediliyor.

Tek tek idam

DOĞU Türkistan'da, Türk lideri- **ARRAN** Abdukerim, yazarında **GENOCIDE OF TURKS IN CHINA**
The people of East Turkestan are being exterminated as they struggle for the independence of their land. It has been reported that one Uighur Turk leader in East Turkestan has been sentenced to death.

Çin zulmü

Doğu Türkistan'da Çin işkencesi! UYGUR GENÇLERİ İDAMI BEKLİYOR!

Çin Halk Cumhuriyeti'nde evli ve bir çocuk babası olan 29 yaşındaki Şemseddin, bir grup genç Uy-

oğluna ait tek fotoğrafı üstte yayınlıyoruz. Abdüsselam Şemseddin ve arkadaşları politik sebeplerden tutulmuşlar. **CHINESE TORTURE IN EAST TURKESTAN! YOUNG UIGHURS WAIT TO BE EXECUTED**

E-İtim Bilim Journal, 3.99

Newsweek 1.1.90

Strangers in Their Own Land

Beijing tightens its control over the ethnic minorities of Xinjiang

By FRANK GIBNEY Jr.

The regional exhibition center in Urumqi is usually devoted to showing off the latest tractors. But these days the main attraction is a display of knives, guns and homemade bombs. Scattered among them are explicit photos of the bloodied, dismembered remains of police and rioters who were killed during a massive outbreak of violence in the town of Baram last April. It was the most explosive clash in a decade between Muslim Uighurs and Han Chinese.



Forced to choose between 'Wars and Allah': Muslims in Kashgar

This *Newsweek* article headed "Strangers in Their Own Land," describes how the Muslims of East Turkestan are forced to live according to communist ideology.

mented.

One of the methods resorted to by the Chinese regime in order to intimidate the Muslim population is mass arrests and torture while in detention. Most Muslims under arrest are sentenced to long terms in labor camps, and many of these are never heard of again. Families have no idea where prisoners are being held, or whether they are alive or dead.

Torture is widespread in Chinese prisons and labor camps. Various international organizations have drawn attention to the systematic torture carried out in China, and in their reports have warned the Chinese government. One of these was a 34-page report published by Amnesty International in 1999, which considered human rights vio-

lations in East Turkestan. One of the many incidents described in the report concerned descriptions of the grim prison conditions by the relatives of one 17-year-old detainee:

The jail was so crowded that prisoners were held 5 or 6 to a single cell – too small to allow them all to lie down at night; they had to take turns to sleep. Whenever police officers "visited" them in their cells, they were beaten. Those prisoners selected for interrogation were taken to a special room where they were beaten, kicked and given electric shocks with electric batons. The interrogation room was equipped with a rail fixed on the wall. Some prisoners were hung on the rail with one foot and one hand tied to the rail with handcuffs. **They were left in that position for 24 hours. When they were untied, they could not stand straight.** Some prisoners had their fingernails pulled out with pliers. Others had wires inserted under the nails.³⁴

The prisoner who underwent those experiences spent two months in prison, and was only released following payment of a 2,000 yen bribe by his family. The torture inflicted on another prisoner at the Public



Just one of the thousands of Uighur Turks, arrested by the Chinese security forces in Gulja on February 4, 1997, subjected to unbelievable torture simply because of their beliefs.

Security Bureau after being arrested was even more pitiless. What is more, that person's only crime was to meet and engage in an exchange of ideas with friends:

Next to the detention centre is an underground place where some sus-

pects are interrogated. He was questioned there in the evenings and tortured in various ways. For example, his hands were tied behind his back and the interrogators would lift his arms, pulling them up high in a twisted and painful position behind his back. He was given electric shocks with electric batons. The shocks were applied all over his body, including in his mouth and on his penis, which caused intense pain. The interrogators hit him on the bones of the legs with a wooden baton. They made him kneel down and hit him on the thighs and the shoulders with the baton. While tortured, he was made to wear a kind of metal helmet which came down over his eyes. **The interrogators used this helmet to prevent fatalities, as some prisoners cannot bear the pain of torture and try to kill themselves by bashing their heads against the walls.**³⁵

Conditions in the so-called "re-education through labor" camps that convicted prisoners are sent to are even worse. **"Re-education" in**



Some Chinese torture methods



In present-day China there are more than 1,000 labor camps. Huge numbers of people, including Muslims, are forced to work in the most terrible conditions. The income from these camps forms an important part of the Chinese economy.

China means making someone accept communist ideology and be willing to obey the orders of the Communist Party, at no matter what price. The methods employed to that end are totally inhuman:

Prisoners in the camp work on average 10 hours a day at making and carrying bricks, cutting and transporting stones, and agricultural work. They are punished severely if they do not go to bed or get up on time, if they talk to each other, if they sing songs or shout, laugh or cry, **if they secretly take water to wash themselves for prayer**, if they do not finish their allotted tasks, or if they answer back to the police or guards. **The punishments include being hit on the head, stomach and crutch with electric batons; being made to lie down and having their hand trodden on; being made to stand in the "flying aeroplane" position; being strapped to a pole and beaten, and being hung from the ceiling and beaten.** On several occasions, police officers inserted an electric baton into a prisoner's anus. Many prisoners have lost their teeth, have bleeding ears, broken arms, infected and useless testicles due to torture. They are frequently insulted and humiliated by the guards. At mealtime, they have to sing songs of praise in Chinese, failing which they reportedly go without food. The camp has no doctor. Prisoners who are sick have to work or are given no food, and only those who are incontinent are taken to the hospital 36

Doğu Türkistan'da cezaevleri işkence evi

Doğu Türkistan Demeği Başkanı Ebubekir Türksoy, Doğu Türkistan cezaevlerinde yaygın işkence yapıldığını belirterek, "Çin ve Doğu Türkistan'da hayat ayaklar altında" dedi

Uygur Türkleri baskı altında

Çin, 1950'den beri işgali altında tuttuğu Doğu Türkistan'daki Uygur Türkleri, büyük bir baskı altında hayatlarını ve mücadelelerini sürdürmeye çalışıyor



THE UIGHUR TURKS ARE OPPRESSED

Yeni Mesaj, 30.9.01

Genel Merkezi Kaysen'de bulunan Doğu Türkistan Demeğinin Genel Başkanı Ebubekir Türksoy, Doğu Türkistan'da yaşanan mezalimi gözler önüne serdi. Doğu Türkistan cezaevlerinde yaygın işkence ve ceza uygulandığına dikkat çeken Türksoy, "Yasak ve kısıtlamalarla dolu Çin ve Doğu Türkistan'da hayat ayaklar altında" dedi. Doğu Türkistan'da hayat ayaklar altında

PRISONS IN EAST TURKESTAN ARE TORTURE CENTRES

Gözcü, 30.10.99

The oppression of Uighur Turks by China is reported frequently in the Turkish media.

Milli Gazete, 14.8.01

Çin yönetimi, Uygur Türklerini asimile etmeye çalışıyor

D. Türkistan'ın çilesi bitmiyor

NEW YORK / Çin Komünist Partisi, Türkistan'ın büyük ölçekli asimile girişimi kapsamında çok sayıda Uygur Türkünü zorla asimile etmeye çalışıyor. Çin Komünist Partisi, 19 yasadışı asimile girişimlerini, özellikle bir yolla diğer yolla asimile etmeye çalışıyor. Çin Komünist Partisi, 19 yasadışı asimile girişimlerini, özellikle bir yolla diğer yolla asimile etmeye çalışıyor. Çin Komünist Partisi, 19 yasadışı asimile girişimlerini, özellikle bir yolla diğer yolla asimile etmeye çalışıyor.



THE CHINESE ADMINISTRATION IS ATTEMPTING TO ASSIMILATE THE UIGHUR TURKS
THE SUFFERING OF EAST TURKESTAN GOES ON

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Çin de D. Türkistan'da terör estiriyor

PEKİN/Çin, Pakistan ile Afganistan sınır boyunca ve Doğu Türkistan'da askeri operasyonları artırdı. Kavgar kamı çevresinde

doğrulandı, "Sincan Uygur Özerk Bölgesi'ndeki operasyonların" dönmü olmadığını savınılıdır. Çıktı yekkililer, "operasyonların olağan



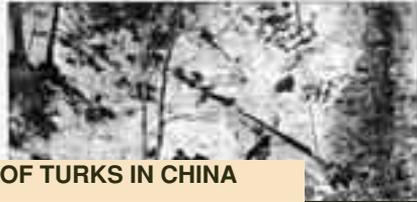
Milli Gazete, 28.9.01

CHINA IS SPREADING TERROR THROUGHOUT EAST TURKESTAN

Çin'de Türk kıyımı

Hackerlar uyulu ele geçirdi!

L 2008'de Hackerlar tarafından ele geçirildi. Bu saldırılar, Çin'in internet güvenliğine yönelik tehditleri artırdı. Hackerlar, Çin'in dış politikasını ve ekonomik verilerini ele geçirdi. Bu saldırılar, Çin'in teknolojik güvenliğine yönelik tehditleri artırdı.



Çin Afganistan sınırlarında Doğu Türkistan'da terör estiriyor. Çin hükümeti, Pakistan ile Afganistan sınır boyunca ve Doğu Türkistan'da askeri operasyonları artırdı. Kavgar kamı çevresinde doğrulandı, "Sincan Uygur Özerk Bölgesi'ndeki operasyonların" dönmü olmadığını savınılıdır. Çıktı yekkililer, "operasyonların olağan

EXTERMINATION OF TURKS IN CHINA

Türkiye, 1.5.99

Çin'de yine Müslüman katliamı

PEKİN/Doğu Türkistan'da katliamların sıklığına Çin ordusu bu defa da Shandong eyaletinde yaşayan Müslümanlar üzerine kanyan yağdırdı. Çin'in doğusundaki Shandong eyaletinde Hai milliyetli nesnel Müslümanları bilinen

Doğu Türkistan'da katliamlarını sürdüren Çin ordusu bu defa da Shandong ayalatında yasavan

değirindirilmişlerdir. Geçen ay da aynı nedensle 3 çarpmama yapıldığı kaydedilen habere, Çarpmaların günü bir çarpması yerine dorukta kalın, milliyetleri gereğiyle terandır ve çevre eyaletlerden destek için birleş

ANOTHER MASSACRE OF MUSLIMS IN CHINA

As the slaughter in East Turkestan goes on, the Chinese Army has now fired on Muslims living in the county of Shandong.

Milli Gazete, 16.12.00

Doğu Türkistan, askeri abluka altında

Washington Post, Çinde Uygur Türklerin yaşadığı Doğu Türkistan eyaletinin 10 gündür Çin tarafından abluka altında tutulduğunu bildirdi.

EAST TURKESTAN UNDER MILITARY BLOCKADE
The Washington Post reported that East Turkestan, that part of China where the Uighur Turks live, has been under a Chinese blockade for the last 10 days. The newspaper stressed the concern that an extermination campaign was being waged against the Uighurs.

Ortado u, 23.8.01



Foreign publications such as *Amnesty International Briefing* and *Crescent International* describe in great detail the oppression and cruelty faced by Muslims in occupied East Turkestan.



Crescent International 1.11.01

Bad news for Muslims under Chinese occupation

By M.S. Ahmed

China, since a member of the World Trade Organisation, has made sub-

stantiated with Central Asian countries, belong to the Shanghai Five, a Central Asian security organiza-

Uighurs since 1997. The result is not only the loss of funding and activists, but also the crippling of the publicity effort abroad.

Beijing that it had signed conventions on self-determination (1998). Representatives of this group in particu-

kilometers away. Some have died on the way to hospital.³⁶ China's policy in East Turkestan is a program of mass torture and genocide. According to information from the East Turkestan Information Center, some 10,000 Uighur Turks were arrested on trumped up charges between the beginning of 1999 and March of that same year, detained under the sort of conditions we have seen above, and sentenced to stiff punishment, especially the death penalty, by courts operating under the control of the

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Communist Party. The number of people sentenced to death by courts in East Turkestan or who died as the result of torture between the beginning of 1999 and March, 2000, is estimated to be 2,500.³⁷

In the genocide campaign being waged by the Chinese government in East Turkestan, even children are detained on various charges. For instance, on October, 30, 1999, the Hotan Municipal Security Directorate arrested a Turkish girl, a middle school student, on the grounds that her writing resembled that of a poster that had been put up in the street. During a speech made by Regional General Secretary Wang Le Chuan in Hotan, which was closed to the press, he announced that a primary school student had been arrested because he had torn the picture of Chairman Mao on the cover of his school book.³⁸



Hundreds of Muslims are martyred in organized executions. Thousands more are still in prison, awaiting execution.

Examples of Mao-style Torture

The name of Mao Tse Tung is remembered today for cruelty and brutality. He had unimaginable tortures inflicted on, not just the people of East Turkestan, but on his own people as well. The actions of the Red Guards under Mao's instructions during the barbaric period known as the Cultural Revolution in particular, were crimes against humanity. The following are just a few of them:

To put those special handcuffs tightly on the wrists of a prisoner was a form of torture commonly used in Maoist China's prison system. Sometimes additional chains were put around the ankles of the prisoners. At other times a prisoner might be manacled and then have his handcuffs tied to a bar on the window so that he could not move away from the window to eat, drink, or go to the toilet. The purpose was to degrade a man in order to destroy his morale... Since the People's Government claimed to have abolished all forms of torture, the officials simply called such methods "punishment" or "persuasion."¹

The whole people were invited to public trials of "counterrevolutionaries," who almost invariably were condemned to death... Everyone participated in the executions, shouting out "kill, kill" to the Red Guards whose task it was to cut victims into pieces. Sometimes the pieces were cooked and eaten, or force-fed to members of the victim's family who were still alive and looking on.²

In *The Black Book of Communism* an observer described the inhuman treatment

meted out to university professors detained during the days of Mao:

Hanging from their necks were pails filled with rocks. I saw the principal: the pail around his neck was so heavy that the wire had cut deep into his neck and he was staggering. All were barefoot, hitting broken gongs or pots as they walked around the field crying out: "I am black gangster so-and-so." Finally, they all knelt down, burned incense, and begged Mao Zedong to "pardon their crimes."... A few girls nearly fainted. Beatings and torture followed. I had never seen such tortures before: eating nightsoil and insects, being subjected to electric shocks, being forced to kneel on broken glass, being hanged "like an airplane" by the arms and legs.³

The same book also mentions the prisons: The most varied and sadistic tortures were quite common, such as hanging by the wrists or thumbs.... The most brutish people were allowed to operate with impunity. One camp commander assassinated or buried alive 1,320 people in one year, in addition to carrying out numerous rapes.⁴

1. Nien Cheng, *Life and Death in Shanghai*, Macdonald, London, 1986, pp.224-226, cited in *The Black Book of Communism*, Harvard University Press, Cambridge, 1999, p.509.

(emphasis added)

2. *Ibid.*, p.470-471. (emphasis added)

3. Ken Ling, Miriam London and Lee Tai-Ling, *Red Guard: From Schoolboy to "Little General" in Mao's China*, Macdonald, London, 1972, pp. 18-21. cited in *The Black Book of Communism*, p. 525. (emphasis added)

4. *Ibid.*, p.482. (emphasis added)



(Top) The Red Guards ruthlessly killed anyone they regarded as an enemy of the regime. The picture shows prisoners killed by the riverbank after the capture of Beijing.

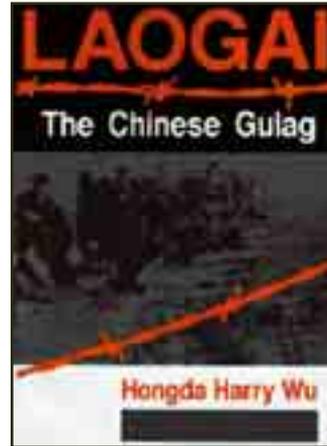
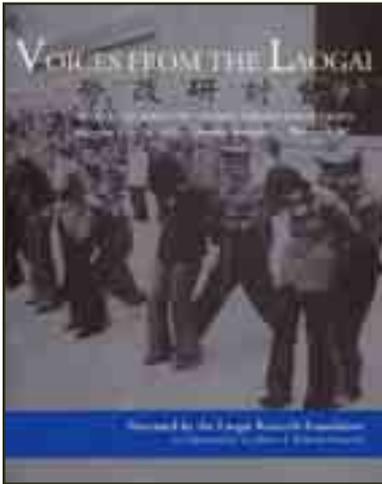
(Bottom) Farmers whose lands were taken away were tried by Mao's militants in "People's Courts" and then ruthlessly killed.

THE LAOGAI "RE-EDUCATION CENTERS"

The *laogai* in China are the equivalent of Hitler's concentration camps and Stalin's gulags. The *laogai* system is intended to totally dominate people's thoughts, and turn them into slaves. It is one of the Chinese state's most important control mechanisms. So far some 20 million people have lost their lives in these camps.³⁹ The aim behind these camps is "re-education" by means of forced labor. One of the most frequently employed slogans is **"Forced labor is a means, and a revolution in thought the end."** To put it more clearly, the intention behind the *laogai* is to use all possible means to oblige those who are seen as a potential threat to conform to the Communist Party's wishes. That in turn means humiliation, oppression, enslavement and torture.

These camps are often concealed by using other names for them, and may look like factories, mines or farms to fit the name. An article in *The Washington Post* described one of these camps, "Hunan Special Electric Machine Factory," or "Hunan Province No. 1 Prison," in which 2-3,000 prisoners are forced to work for an average of 16 hours a day. The factory used to make industrial generators, but now produces various goods such as wigs, medicine boxes, gloves, and Christmas lights.⁴⁰

Laogai camps are actually intended to punish prisoners, and inmates are exploited by being forced to work under very harsh conditions. The inmates of *laogai* camps have no rights. They are made to work in state factories, mines, and farms, and to abide by the rules. An individual is kept in these camps until the authorities decide he has been completely reformed (*in other words, torture and cruelty are applied until he is molded and obedient to the Communist Party's wishes.*) That can sometimes take a whole lifetime, as even if a prisoner has served his entire sentence, he is still kept in the camp to carry out other tasks until the administration decides he has reformed. It is known that, as of 1997,



Millions of people have died in the Chinese concentration camps known as *laogai*. Even the few books that have described what goes on in these camps are sufficient to reveal the ruthlessness of the communist regime.

there were more than 1,000 *laogai* camps in China as a whole, with 8-10 million inmates.⁴¹

The income from what the prisoners produce forms an important part of the Chinese budget. One study in 1999 revealed that 99 *laogai* camps recorded annual sales figures of 842.7 million dollars.⁴² In other words, a great many of those people all over the world who use goods made in China are actually using products made by forced labor in Red Chinese state camps. For example, China is one of the world's major tea producers and one-third of the tea it exports comes from *laogai* camps. The worker slaves in those camps produce 120 different varieties of tea, and are punished if their products are not up to a sufficiently high standard.⁴³



Hitler's concentration camps and Stalin's gulags were replaced in China by the laogai. Most of the people in them were supporters of democracy and human rights, and were accused of opposing the regime. The aim was to mould these people into the shape the communist regime wanted. To that end, prisoners are forced to work 10-16 hours a day in the most terrible conditions, and were humiliated and tortured.



In fact, one of communist ideology's fundamental principles, the idea that "**people are only important so long as they are productive, and the important thing is to increase production,**" also applies in the *laogai*. In the view of the Chinese Communist Party, human beings are the most important means of production, and everyone must serve as vehicles of that production. Violence is, in turn, the most effective way of raising production. Harry Wu, who spent 19 years in the *laogai*, now claims asylum in the United States. He has since used the Laogai Association he founded as a means of fighting the human rights violations in China. Wu calculates that the *laogai* make a profit of some 100 million dollars a year, a figure that has been accepted in official statements from Beijing.⁴⁴

As we have seen, the *laogai* are not simply a prison system, but rather an important political tool for the survival of the Communist Party. Mao expressed this in these words:

Marxism holds that the state is **a machine of violence for one class to rule another**. Laogai facilities are one of the violence components of the state machine. They are tools representing the interests of the proletariat and the people's masses and exercising dictatorship over a minority of hostile elements originating from the exploiter classes.⁴⁵

No matter how much the Chinese government attempts to conceal the true nature of these camps, those people who have spent many years in them, and then found asylum abroad, keep telling the world about what goes on in the *laogai*. One of these is Jean Pasqualini who spent many years in a *laogai*. He claims that the *laogai* is not an institution, as has been claimed, but rather a system of torture. He describes how the most inhuman things possible go on in these camps. Pasqualini claims deceptive language is employed by Red China when discussing the *laogai* or the punishment of prisoners. In his view:

Prisoners in China are still compelled to work, to "reconstruct social-

ism with their two hands," in order to "reform themselves," to be "born once again," to become "new men." Slave laborers in "Laogai" brigades not only work hard under inhumane conditions merely to purge their crimes but also to "expiate for their sins." The Chinese penal system has a very peculiar vocabulary: nearly every inhumane terminology has a human correlation. One is never "punished," one "undergoes reform." Prisons are often called "schools" where one serves time by "studying and learning" and "reforming oneself." A prisoner never gets beaten, he is "given a lesson." He never gets insulted, he just gets "criticized." And the jail authorities lose no time to let you know that "criticism is proof that the government is concerned about you. Without criticism there can be no progress!" Informers are those who help the gov-



A news report headed 'Work and be silent' in the French magazine *Le Courrier International* revealed the full details of the repressive nature of the camps. The report spoke of minors under age 18 being forced to work without pay and locked in cells like stables at night. The article described how the Guangdong camps in particular were no better than the concentration camps of World War II, and concluded: "It is a truly terrible situation. These people are in an awful position in which it is difficult even to survive..."



ernment (that is, the warders) to do its work well. They also "help" prisoners to "recognize their mistakes." The word "help" is considered the most frightful term in the prison vocabulary by the prisoners! Prisoners don't spy on each other, they just engage in "mutual supervision." Prisoners who have served out their time are said to have graduated or "have gone back to society," "to have obtained a new lease on life" or to have "once again joined the ranks of the people".⁴⁶

This deceptive terminology employed by the Chinese communists was described in George Orwell's 1984, and recalls the Ministry of Love, whose true purpose was to inflict suffering. This false terminology employed by communist totalitarianism can be seen in all areas of life. Jean Pasqualini discusses that peculiar terminology:

The dictatorship of the proletariat has now given way to the "People's Democratic Dictatorship." As if a dictatorship can be democratic. Or democracy can tolerate a dictatorship. One has to be one or the other. Not both! The terminology has changed, but its purpose remains the same. The terrible famine of early '60s that claimed 20 million lives was for a long time officially known as the "three years of temporary economic difficulties (or hardship)." Not a single word about the victims of the consequences of the Great Leap Forward which continued to be extolled during the catastrophic period. On the contrary, the situation then was described as being "good and great."⁴⁷

CHINA SELLS PRISONERS' INTERNAL ORGANS

Under the pretext of medical aid, benefiting the sick, and research, for years the Red Chinese administration has sold the internal organs of people condemned to death in order to provide itself with income. In fact, these people's organs are sold for high profit. After people have been executed, the state makes an average 10-15,000 dollars profit out of each usable organ. Under the law "*On the Use of Executed Prisoners'*

Corpses or Organs" issues in the '70s, the use of such organs was legalized. If a prisoner has no family, or if he or they have given permission for his organs to be used after death, those organs are removed and sold after sentence has been carried out.

That might seem quite acceptable, but one can see how unjust this policy actually is when the prevailing conditions in China are considered.

As we have already seen, human life is probably the cheapest thing of all in China, and an average of 300 people a month are executed. The great majority of those who are executed have nobody to look out for their interests because families are often not told where prisoners are kept. They only learn their relatives have been killed after the event. Most of the time the families of those killed hesitate to ask for



Thousands of people are executed every year in communist China. The bodies are then skinned and their kidneys removed. Once the organs have been removed, the bodies are then regarded as waste products, bagged up, and thrown onto a rubbish heap.

the body out of fear of retaliation. This then justifies the extraction of internal organs from almost all bodies. Harry Wu describes this fact with an example from his own life:

It is universally known that Mainland China is a society closely controlled by the communist party. In the People's Republic of China, as soon as one is labeled by the Beijing government as a "class enemy" or a "counterrevolutionary," almost all relatives keep aloof from him/her, or accuse and cast him/her aside... During my long nineteen years in the Laogai camp systems practically no relatives came to see me. I strongly believe that should I have been executed then, my body would have fallen under the category "nobody claims or family refuses to claim the body" and could have been "used" by the government for a profit.⁴⁸

What is more, even if families do hear about an execution, the Red Chinese government feels no great need to secure their permission. In one way or another, it will prevail upon them to donate their relative's organs. In 1997, in New York, one Chinese physician described how the internal organs of those condemned to death are removed without permission by the Chinese authorities:

Before Wu Hongda (Harry Wu) testified [in the United States], there was nothing like "consent," but now [the Chinese government] has certain formalities, and prisoners must go through the formalities willy-nilly, so when foreigners ask about this, we have something to tell them. Please don't worry!⁴⁹

Harry Wu quoted a hospital cadre who had many times extracted organs at execution sites as saying, **"A shot in [his] head, blow away his brain, and the guy is brain-dead. [He] has no more thinking, ceases to be a human being, just a thing, and we use the waste,"**⁵⁰ revealing the attitude of the Chinese government. That is,



Harry Wu

killing prisoners is perfectly acceptable, and their bodies can be used for spare parts.

These organs are then sold by the state to hospitals abroad at extortionate prices. In fact, doctors in China advise patients from abroad to wait for the public execution season. Once organs have been removed from prisoners' bodies, the communist state says nothing about how and why they will be used. As always, Communist Party officials enjoy the highest priority. Then come foreign citizens or Chinese citizens living abroad. The local population can also make use of these organs only if they have the money to do so. Those with the very least access to these organs are the ordinary poor of society, no matter how great their need. That means the system is not for the benefit of humanity, but merely works to benefit Communist Party administrators and the elite. Most of the time the system goes ahead by stealing the organs of innocent people killed for having different beliefs or ideas than the party.

Research has shown that some 20,000 kidney transplants were carried out in China between the early 1970s and the middle of 1995. In its 1996 report, Amnesty International said that the organs of 90 percent of people executed were removed. In its June 27, 2001, edition *The Washington Post* printed claims by a doctor involved in the organ trade, which underlined how widespread this trade was in China.

According to the story, burn specialist Wang Guoqi, participated in more than 100 operations during which organs were removed from the bodies of dead prisoners. Guoqi helped to collect prisoners' skin and corneas, and witnessed how organs were sold for enormous prices at the Tianjin Paramilitary Police General Brigade Hospital where he worked.



Dr. Wang Guoqi

Milli Gazete, 26.6.01

'Bana idam edilmiş mahkumların derilerini yüzdürdüler'

ABD'de sürgünde bulunan bir Çinli doktorun dehşet veren itirah

Wang Guo adlı Çinli doktor yaptığı açıklamada, "Habeş eyaletindeki bir idandan sonra henüz Shenyang olan mahkumun bibekeleli bir ambulans içinde alındı. Bu operasyonun sonunda mahkum hala nefes alıyordu ve kalbi atıyordu. Biz, mahkumun derisini yüzmek için ambulansın içinde kaldık" dedi

ABD'de sürgünde bulunan bir Çinli doktorun dehşet veren itirah

"THEY MADE ME SKIN THE BODIES OF EXECUTED PRISONERS"

The terrifying confession of a Chinese doctor in exile in the USA

Çin'de organ dehşeti

ABD'ye iltica eden bir doktor, Çin'de infaz edilen mahkumların organlarını

Milliyet, 28.6.01

Cin'de vahşet

Kurşuna dizilen yönetim aleyhtarlarının organları dünyaya pazarlanıyor

DİE HABERLER SERVİSİ

■ Çin'de, Tian (2) tarihinde yapılan gösterilerde Jiang (3) tarafından kurşuna dizilen, organları pazarlanıyor

SAVAGERY IN CHINA

The organs of those shot for opposing the state are sold to the world



Türkiye, 5.2.95



An article called "Rare Chinese Newspaper Expose Details Prisoner Organ Harvests" in *The Washington Post* reported a story in the Chinese press about the sale of internal organs of people who had been executed. It concerned a former soldier who had been executed and his organs removed. It was first reported in a local Chinese paper, and then appeared in the Western media. (left)



To the left can be seen an article that appeared in *The Observer* called "China sells organs of slain convicts." The story reported that the organs were generally sold to rich patients from abroad. Based on a number of sources, the price of a kidney is in the region of \$10,000. The fact that thousands of people are executed in China every year helps to show why the Chinese government is so insistent on continuing the organ trade.

Dr. Guoqi provided the time and date of the executions, the names of the doctors who took part in the operations, and the medical procedures involved and described in considerable detail how, after being killed, the prisoners would immediately be loaded onto ambulances and their organs removed. The bodies were later taken to the crematorium, where Dr. Guoqi and other doctors would strip off the corpses' skin. Dr. Guoqi explains that:

After all extractable tissues and organs were taken, what remained was an ugly heap of muscles, the blood vessels still bleeding, or all viscera exposed. Then the corpse was handed to the workers at the crematorium.⁵¹

Even worse, Chinese officials did not always wait for the prisoner to die before removing organs. One incident experienced by Dr. Guoqi illustrates this. An officer shot a prisoner, and although he was still alive, the doctors were ordered to take to the ambulance. As urologists immediately began removing his kidneys, Guoqi and the other burn surgeons harvested the skin. They then placed the remains of the half dead prisoner in a plastic bag and threw him onto a rubbish heap.⁵²

FAMILY PLANNING, RED CHINESE STYLE: BABY MURDERS

China has the largest population of any country in the world, and has long attached great importance to family planning in order to ensure social stability, enforced by a number of legal sanctions. Yet in any society that has no fear of Allah and where religious and spiritual values have no importance, it is easy for a system to turn truly horrifying. In China, instead of educating families and offering proper planning with a variety of medical alternatives, population control can be carried out even by killing babies while still in the mother's womb, or shortly after birth. This truly ghastly situation reveals the level of insensitivity



A nother aspect of Chinese brutality is the policy of forced abortions. Women who are not permitted to have children are either made to undergo abortions, even if they are in an advanced stage of pregnancy, or else their children are killed after birth.

and callousness of a society that lives with no notion of Allah, and has destroyed all its spiritual values, can descend into.

Nobody knows exactly how many women in China have had to undergo forcible abortions, but even if the figure were only 1 percent, that would still mean that millions of children had been murdered.

Gao Xiao Duan, the head of a "planned birth" office who sought asylum in the United States in 1998, made claims that once again drew the attention of world public opinion to the problem of abortion in China. At a press conference, Duan described to the whole world how he had witnessed women in China being forcibly sterilized to prevent them from having children, and how babies taken from their mother's wombs were left to die. In one incident he described, a nine-month pregnant woman's baby was taken away from her because her papers included the words "no birth certificate allowed":

In the operating room, I saw how the aborted child's lips were sucking, how its limbs were stretching. **A doctor injected poison into its**



A report on the famous news channel CNN described how Gao Xiao Duan had given evidence before the USA Senate Foreign Relations Department. Gao said that he had felt like a "monster" during the 14 years he served, and among the evidence he offered was a video cassette showing a center where women were forced to undergo abortions. Scenes from the video can be seen on the CNN web site.

skull, and the child died and was thrown into the trash can.⁵³

Another example of children being killed was an incident in the Caidian village in the province of Hubei, which was reported in the world media despite the restrictions on news and communications in China. *The Times* carried the story, which horrified the whole world:

China has been shaken by one of the most horrifying cases of official infanticide in recent memory after family planners drowned a healthy baby in front of its parents... She [the baby's mother] was forcibly injected with a saline solution to induce labor and kill the child. However, the baby was born healthy, to the surprise of family planning officials who had ordered the injection, which ordinarily destroys the infant's nervous system. **Immediately after the birth, they ordered the father to kill the child outside the hospital.** He refused to obey but was so scared of further punishment that he left the crying baby behind in an office building, where it was found by a doctor shortly afterwards. The doctor took the baby back to the hospital and

Reports in the Turkish media describe the brutal family planning methods employed by China.

Yeni Binyıl, 25.8.01

Çin'de bir bebek doğar doğmaz yetkililer tarafından boğularak öldürüldü

Öldürerek planlama

Dünyanın en kalabalık ülkesi olan Çin'de her kadın için sadece bir çocuk doğması isteniyor. Bu nedenle doğum kontrol yöntemleri zorlanıyor. Çoğu ailenin yanında boğuş.

Çin'de her bebek doğar doğmaz yetkililer tarafından boğularak öldürüldü. Bu durum, Çin'de uygulanan aile planlama politikasının sonucudur.

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AS SOON AS A BABY WAS BORN IN CHINA IT WAS STRANGLERED BY OFFICIALS BIRTH PLANNING BY MURDER

Sabah, 6.8.01

ÇİN HAMİLE KADINLARI KÜRTAJA ZORLUYOR

Nüfusa vahşi önlem

CHINA FORCES WOMEN TO HAVE ABORTIONS VIOLENT MEANS OF POPULATION CONTROL

Yeni Şafak, 12.5.01

Annelere işkence

Anneler Günü öncesinde Arslan Alptekin Çin'de Doğu Türkistanlı kadınlara yapılan işkenceleri anlattı. Alptekin, yavruları katledilen annelerin 'ya intihar ettiğini, ya da akli dengesini yitirdiğini söyledi.



MOTHERS TORTURED

Çin'de vahşet

Müslümanlar HAMİLE KADINLARIN

SAVAGERY IN CHINA

Muslims are martyred and those who pray punished. Pregnant women are given injections to kill their babies.

reunited it with its mother and sent the family home. Five officials were waiting for them in their living room. **During the ensuing argument, the officials grabbed the baby, dragged it out of the house and drowned it in a paddy field in front of its parents.**⁵⁴

Another important issue to consider when evaluating the Chinese family planning policy, as implemented in East Turkestan in particular, is the justifications given by the Chinese government in defending that policy. The most striking of these is the slogan "**Forming a better quality nation.**" One often comes across this Darwinist slogan in fascist regimes, and it is a sign of the implementation of the theory of eugenics in China, which first came to light in the nineteenth century. The theory of eugenics means elimination of the sick and handicapped and the "improvement" of a race by encouraging healthy individuals to multiply. The best known example was the systematic killing carried out by the Nazis in order to build the Aryan race. (For details see Harun Yahya's *Fascism: The Bloody Ideology of Darwinism*, Arastirma Publishing, Istanbul, 2002).

The way the policy is implemented with regards to Muslims takes on more serious dimensions when ruthlessness and cruelty are unchecked. From time to time Chinese families are permitted more than the allowed number of children (or only very mild punishments are imposed for having larger families than allowed). Yet Muslims are, under no circumstances, allowed to have more than one child. Muslim women pregnant with a second child may be removed from their homes, even during the eighth or ninth month of pregnancy, and the baby removed. In fact, Chinese units generally move around from village to village and town to town, loading women about to have a second child onto trucks. The abortions are carried out under primitive conditions, and as a result the mothers frequently die.

As a result of this policy, the birth rate in East Turkestan has de-

clined by some 19 percent over the last nine years.⁵⁵ Arslan Alptekin, the son of the late leader Isa Yusuf Alptekin, recounts the stories of two of the hundreds of women who have died after forced abortions:

On May 6, 1986, a 29-year-old woman by the name of Turahan Aysem died from loss of blood after an abortion had been performed on her. In August, 1997, a woman called Cholpanham from the Toksu district of East Turkestan **was forced to have an abortion because she was pregnant**, and her husband was fined 3,000 yuan ... Taken from her home by force, the woman fled the clinic at the first opportunity, took shelter in a cemetery and gave birth by herself. She was then taken home by another individual. However, she was **detained again following a tip-off, and the baby was killed by being plunged into hot water at the police station she was taken to.** Unable to bear the agony of that, the mother also died.⁵⁶

One official from East Turkestan who did not want to be identified said that, in a town of 200,000 people, some 35,000 pregnant women were subjected to government "checks", and 686 were obliged to have abortions. 993 women were forced to discontinue their pregnancies, and 10,708 women were forced to undergo sterilization. Again, according to the same official, in another town of 180,000 people only about 1,000 women were allowed to give birth (one woman out of every 35). At the same time, 40 people were sacked from their jobs because their wives were pregnant.⁵⁷

Similar examples of such brutal family planning methods have been employed by dictators and despots in order to impose their own ideologies and secure their own regimes. One such was Pharaoh, who has gone down in history for the suffering he inflicted on a people who refused to abide by his false man-made religion, but had faith in Allah. Just like the atheist leaders in Red China, Pharaoh tried to prevent the

CHINESE FAMILIES WHO KILL THEIR CHILDREN JUST BECAUSE THEY ARE GIRLS

Ever since the communists took power in China, the strict measures they have taken against religious teaching and religious life have led the Chinese people to undergo a material and spiritual collapse. The resemblance between this state of affairs in which human beings are regarded as a group of animals (and as a result violence is seen as something completely normal) and the atheist societies described in the Qur'an is most striking. One of these similarities is the way that people who have female babies kill them because of the low esteem in which their society holds daughters. This brutal practice is described in the Qur'an as a feature of ignorant societies, and is widespread today in China, a country that has rejected belief in Allah.

When compulsory family planning policies are combined with China's anti-religious customs, the result is that a great many families killing their baby daughters. Chinese families are legally allowed only one child, and if their first baby is a girl, they frequently leave the child to die. The reason is because, according to Chinese custom, male children are more valuable, and if their first child is a girl, they will be unable to have a son. As a result families kill the daughter to prevent this from happening. It is estimated that some 1 million baby girls are abandoned to die in China every year. ¹

In the Qur'an, however, it is stated that everyone, male and female, is equal in the Sight of Allah. Allah has revealed that the only measure of superiority between people lies in godliness, avoiding all sin and disobedience that might harm people in the hereafter and lead to eternal torment:

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

It is morality, not the gender of children, that matters to a believer. In societies that do not recognize Allah, however, that have no fear of Him, nor belief in the hereafter, terrible crimes such as killing baby girls just because they are female can easily take place, and with the passage of time can even

turn into a custom. However, discriminating between male and female children is fiercely condemned in the Qur'an, and Allah has described the situation of those families that do so:

When one of them is given the good news of a baby girl, his face darkens and he is furious. He hides away from people because of the evil of the good news he has been given. Should he keep her ignominiously or bury her in the earth? What an evil judgment they make! Those who do not believe in the hereafter have an evil likeness. Allah's is the Highest Likeness. He is the Almighty, the All-Wise. (Surat an-Nahl: 58-60)

1. Yeni Binyil (Turkish Daily), August 25, 2000.

Posta, 16.2.01

İnsanlık galiba öldü

Alman Stern Dergisi'nde yayınlanan fotoğraflarda Sokakta ölü bir bebek yatıyor ve hiçbir şey

HUMANITY SEEMS TO HAVE DIED
Photographs published in the German magazine *Stern* make one wonder whether "Humanity is Dead." A dead baby lies in the street, and life goes on as if nothing had happened!



İkinci çocuğu olan aileler "baskı ve korku" korkusuyla yavrularını sokakla terk ediyor.

Çin'de hayat ayaklar altında

Families with more than one child abandon their offspring out of fear of "oppression and exile."

LIFE UNDER THE CHINESE BOOT



Tüyler ürpertiyor

Almanya'da yayınlanan Stern dergisinde yer alan fotoğraflar, sokaklarda ölü bebeklerin bulunduğunu gösteriyor. Aileler, çocuklarını sokaklara terk ediyor. Bu durum, Çin'de yaygın olarak bilinen 'iki çocuk politikası' nedeniyle yaşanıyor.

Carnet ve coşkunun

Çin'de, ailelerin çocuklarını sokaklara terk etmesi, 'iki çocuk politikası' nedeniyle yaşanıyor. Aileler, çocuklarını sokaklara terk ediyor. Bu durum, Çin'de yaygın olarak bilinen 'iki çocuk politikası' nedeniyle yaşanıyor.

Türkiye, 15.5.01

"Such was the case with Pharaoh's people and those before them. They denied their Lord's Signs so We destroyed them for their wrong actions. We drowned Pharaoh's people. All of them were wrongdoers."
(Surat al-Anfal: 54)

number of believers growing and the weakening of his own authority over them by oppressing them and killing their children. This is described in the Qur'an:

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

However, Allah punished Pharaoh for his brutality, causing him to die in a manner that served as a lesson to all. There is no doubt that those who share a similar mindset to Pharaoh and refuse to abandon their own cruel ways will meet a similar fate to those who have gone before them.

CHINESE MIGRATION TO EAST TURKESTAN

One of the assimilation policies implemented by China in East Turkestan is the systematic, organized migration of Chinese people to the region. This is actually the final stage of China's great plan for East Turkestan. After Muslims of East Turkestan are arrested, martyred, sent to labor camps and forced to leave their land and, by encouraging Chinese settlement, they gradually reduce the local Muslims population. In this way, the Muslims who now represent the majority in East Turkestan will be systematically reduced in numbers, and will eventually have no claim to their own land.

When Mao seized power in China, Uighur Turks made up 93 percent of the population of East Turkestan, and Chinese only 6-7 percent.



T here is a huge gulf between the living standards of the Chinese people living in East Turkestan and the Muslim Uighurs. This is a result of the Chinese policy of oppressing the Muslim population.

Over the 50 years that followed, the Chinese population has risen to 42 percent. It is estimated there are now more than 6 million Chinese in East Turkestan, whereas 50 years ago there had been fewer than 300,000. Policies, such as improving agriculture and protecting migrants, were brought in at the beginning of the 1950s to support the Chinese settlers in East Turkestan. The rise in ethnic tensions in the region at the beginning of the 1980s was accompanied by a relaxing in official policies in support of Chinese migration. That did not mean, however, that the government had abandoned its aim of turning the region into a Chinese province. This time, the Chinese element of the population was raised, as a result of the number of qualified personnel moved in to man the factories installed to serve the Chinese economy in East Turkestan.

China's policy of eroding the Muslim



Turkish presence had the effect of making Muslims second class citizens in their own land in the face of the Chinese settlers. The settlers who poured into the country were placed in the most productive areas, and the local people were forced to move into arid ones. **The Chinese are able to enjoy all political, economic, technological and social benefits, while the Muslims have grown ever poorer.** The difference in the living standards of the local Muslims and the Chinese settlers is described by Arslan Alptekin:

The Turks are made to do the very hardest jobs for subsistence wages, while the Chinese migrants are given special political and economic privileges. The Muslim people live in rural areas or in shanty towns, while special settlement areas with full infrastructure have been built for the Chinese migrants. Social inequality is weighted against the Turkish people from all points of view.⁵⁸

China's attempts to increase the number of Chinese in East Turkestan were sped up in the 1990s. In order to justify that increase, the Red Chinese government speaks about various economic investments, and special projects, most of which have been developed solely with that in mind. For instance, the October, 1992, edition of the Hong Kong magazine *Trend* disclosed a secret program which planned the settlement of 5 million Chinese in East Turkestan by the year 2000. This figure does not include the People's Liberation Army units who are permanently stationed there, qualified Chinese personnel, or convicted Chinese criminals who have been deliberately sent to the region.⁵⁹

THE ROLE OF THE BIN TUAN IN EAST TURKESTAN

Following the communist takeover, one of the most important elements of Mao's Great Leap Forward was the investments made in ethnically differentiated regions such as East Turkestan. Within the

framework of the program, the Xinjiang Production and Construction Corps (XPCC), known as the Bin tuan, was set up in the 1950s with the alleged purpose of developing East Turkestan. The so-called civilian members of that force were supposed to reconstruct this backward area of China. As a result, ethnic Chinese were brought in from all parts of the country and began working in the camps that had been set up.

As the military units that had been brought in to quell the Muslim uprising against the Chinese administration found they had less to do, the unit set up to support agricultural development programs was dissolved in 1975. In 1981, the Bin tuan was reformed under the peculiar name "*Xth Agricultural Division*," and is still active today. It consists of some 2.28 million people, 1 million of whom are workers. Its responsibilities include ruthlessly suppressing Muslim independence movements, running the laogai labor camps, and bringing in hundreds of thousands of Chinese criminals and settling them in East Turkestan.

As many academics have revealed, the Bin tuan's real purpose is the colonialization of East Turkestan. In his book *New Ghosts Old Ghosts – Prisons and Labor Reform Camps in China*, for instance, James D. Seymour of Columbia University's East Asian Institute and Richard Anderson provide considerable detail about the Bin tuan, and unravel the links between the organization and the prisons and labor camps. Bin tuan is established along the border separating the north and south of East Turkestan. It has jurisdiction over several million hectares of land and is largely made up of ethnic Chinese. It is independent of the Uighur Autonomous Administration and has its own security forces, courts, and agricultural and industrial enterprises. It also runs a large network of labor camps and prisons.⁶⁰

More surprisingly, these so-called "production units" of Red China that violate human rights are financed by the World Bank. China set out a number of programs under the Great Leap Forward and secured

World Bank support for them. A number of work areas were to be set up, allegedly to regenerate East Turkestan and help it to develop, which would both help the economy and create employment for the local population. Yet, the project actually developed in a very different way than the paper plan. These work areas were labor camps to punish China's criminals, principally Muslims. The revenues obtained went, not to the local economy, but to the central economy. That was the true face of the Great Leap Forward project backed by the World Bank. A 1998 report by Dr. Paul George emphasized how Harry Wu described the position:

The World Bank became embroiled in a major controversy over the XPCC in 1996 when the leading Chinese dissident, Harry Wu, testified before the United States Senate Foreign Relations Committee **that the organization was running 14 forced labour camps, or Laogai, in Xinjiang under Bank supported development projects. The World Bank loans had been aimed at helping the Uighurs but, according to testimony from two Uighur former officials from the XPCC, had actually strengthened government control over the region and facilitated a crackdown against anti-Chinese dissidents.**⁶¹

Officials estimate that, in the years that followed, the amount of land controlled by the Bin tuan actually tripled. That is because an independent Chinese province was slowly emerging within East Turkestan. Moreover, China always looked on the organization as one of the basic elements in ensuring stability in East Turkestan. One important example of this was the way that, after an uprising in Gulja in 1997, the Bin tuan 4th Unit was positioned in the region and used to capture and arrest Muslims. Still today the organization is still performing its role of intimidating Muslims.

The Red Chinese regime sends hundreds of thousands of people convicted of murder, rape and theft to East Turkestan, but those who have served their sentences are still not allowed to return to China. The great majority of these people are settled on land that Muslims have

been thrown off. Such people are known as "reformed farmers," and are allowed to bring their families to join them, and thus to settle in East Turkestan.

Together with a rise in the numbers of these so-called reformed farmers, the crime rate in East Turkestan has also risen, particularly murder, rape, theft and child kidnapping against the Muslim population. Very seldom are kidnapped children found. The Muslim people fear that such children are either taken to China and sold, or else martyred and their bodies used in the organ trade. The police, who are again mainly Chinese, refuse to take Muslims' complaints seriously, and often do little to properly protect them.⁶²

What we have seen in considerable detail are examples of Darwinist-communist brutality. Women forced to undergo abortions and being subjected to inhuman practices, (such as the killing of babies in their cradles under the pretext of population control) and the use of people as guinea pigs in nuclear tests (which will be examined in more detail in the later sections of the book) are all the result of the Darwinist idea that regards people as animals. Such cruelty is the implementation in a communist state of the Darwinist suggestion that sees life as a struggle of self interest. It can only be brought to an end when that dark ideology is wiped off the face of the earth.

"So fear Allah and obey me. Do not obey the orders of the profligate, those who corrupt the earth and do not put things right." (Surat ash-Shu'ara': 150-152)

ATHEIST ZIONISTS ARM THE CHINESE ARMY

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hen one compares China's actions in East Turkestan with those of atheist Zionists in Palestine, one encounters a number of similarities, even though the former has a communist form of government and the latter a capitalist one. Both are occupying lands that belong to Muslims, and the Muslim populations are forced to live under military, political and economic occupation. Torture, groundless detentions, massacre and slaughter are some of the commonest words in both regions. This similarity between China and Israel has formed the basis of cooperation between them. China obtains some weapons for its People's Liberation Army from Israel. It is of course natural for there to be military cooperation and joint work on technical matters between two countries. But the important thing here is that these weapons are being used unjustly, illegally and ruthlessly against innocent Muslims.

The military relationship between China and Israel began in the first half of the 1970s. Israel first helped the Chinese army update its old Soviet weapons. After the mid-1980s, official contact was established between the Chinese and Israeli ambassadors at the United Nations. This relationship was furthered under such pretexts as "agricultural cooperation," but what really kept it on its feet were the arms China secured from Israel.

The considerable quantities of arms sales by Israel to China were carried out by Israeli businessman Shaul Eisenberg, who worked for Mossad. After everything had been placed on a firm footing, secret agreements and delivery were the responsibility of Mossad.¹

During a visit by Yitzhak Rabin to Beijing in 1993, cooperation agreements were signed between Israel and China on nuclear testing and technology. The scale of the military cooperation between the two countries, which continued to develop further in the ensuing years, was discussed by the Israeli newspaper Jerusalem Post in its September 10, 1998, issue:

Israel's got the defense technology. China wants it. The Chinese seem to value the Jewish mind highly. But what they clearly want is "technology," and the high-tech weapons systems Jewish minds in Israel have developed during 50 years of conflict and several wars... Israel's defense ties with China go back to the late 1970s, way before diplomatic re-

lations were established in 1992... Hundreds of skilled Israeli technicians, engineers and weapons experts began surfacing in China - having reportedly entered using passports of various countries - and were soon busy at work. The Sino-Israel partnership only became public knowledge during a military parade in Beijing, when Western military attaches noticed that the tanks being displayed were equipped with an Israeli-invented "thermal fume-extraction sleeve" on the barrels of their cannons.²

At the basis of this rapprochement lies the unease felt by China at the rise of Islam in East Turkestan or the regions around it. In the Washington Report on Middle East Affairs, it was reported that the Chinese-Israeli alliance was based on China's attempts to "neutralize Islamic movements", and that China was alarmed at the presence of some 20 million Muslims in East Turkestan.³

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1. Dan Raviv, Yossi Melman, *Every Spice A Prince: The Complete Story of Israel's Intelligence Community*, Boston, Houghton Mifflin Company, 1991, page 346.
 2. Jerusalem Post, *Arming the Chinese Dragon*, September 10, 1998, <http://www.jpost.com/com/Archive/10.Sep.1998/Features/Article-5.html>
 3. Washington Report on Middle East Affairs, January, 1994, p.19.



CHINA'S ISRAELI MODEL

One of the projects prepared by China to settle another 5 million Chinese in East Turkestan was described in the *International Herald Tribune*. The report not only discussed the project itself, but also drew attention to the similarities between the practices in China and Israel. Under the project, a 14 billion dollar investment was to be made in a region in which Chinese people had been a minority for hundreds of years (in other words, East Turkestan), and this would allow the agricultural and underground resources of the region to be used at full capacity by the Chinese economy.

The project was actually a cunning way of disguising further Chinese migration into the region. Despite all the investments and advantages bestowed on Chinese migrants, their numbers had actually dropped. The Chinese government therefore began to establish Chinese settlements in exactly the same way that Israel is now doing in Palestinian territory. In order to make migration seem more attractive to Chinese people facing hunger and poverty in other regions, a number of economic investments were planned. The aim was to prevent a return wave of migration back to China and to tilt the population balance in China's favor.

As we have seen, the plan bore all the signs of colonialism espoused by certain atheist Zionists. It appears that not only do atheist Zionists support China by selling it arms and providing intelligence, but they also recommend that Red China employ the same methods of violence and repression that they used against the Muslims of Palestine. Red China has occupied a land that does not belong to it, and in the face of protests from the whole world, intends to eliminate the Muslims from the land it has occupied by bringing in its own settlers.

The historian Michael Dillon, who teaches modern Chinese history

at Britain's University of Durham, offered the following analysis of the intention behind this policy of China's in an article of his titled "*China Goes West: Laudable Development? Ethnic Provocation?*":

China is embarking on an ambitious project to develop its vast western regions, for centuries the poorest and least densely inhabited



The above picture from the French magazine *Le Figaro* documents the cruelty and torture inflicted on the people of East Turkestan by the Chinese police.



Those who protest against the Chinese oppression of the people of East Turkestan are brought before the public and humiliated by Chinese troops. (above) This is generally followed by torture and death.



China's aim is not to bring about economic development in East Turkestan, but rather to intimidate the local population by the use of military force.

areas of the country. The overt motivation is an economic one, specifically the relief of poverty. **But the "Go West" (Xibu da kaifa) project could dramatically alter the ethnic and social balance of the region and is likely to increase inter-ethnic conflict.**⁶³

As Dillon stated, the project is one of modern colonialism, aimed at increasing ethnic conflict in the region and thus justifying a policy of oppression against the Muslims of East Turkestan. Under the guise of economic reconstruction, China is also trying to finance this project with Western capital. Dillon describes the situation in these words:

In these tense circumstances, economic development can never be merely a neutral device for the alleviation of poverty. It is a conscious

political tool, designed to stabilize the western regions, which borders with Russia, Mongolia, Kazakhstan, Kyrgyzstan, Tajikistan, Afghanistan, India and Pakistan. Stabilization necessitates Chinese government suppression, by political or military means, of movements demanding autonomy or independence. The Chinese government is thus caught in a bind. **China cannot attract foreign capital [to] China's West if there is constant danger of riots, demonstrations and sabotage.** ⁶⁴

The words "economic reconstruction," are actually a tool employed by China to attract foreign capital into the region. The real aim is to uphold a system and its component bodies that will allow it to exploit the region for its own interests. As we saw in the preceding section, China has managed to take advantage of foreign capital under a number of pretexts, and used it to oppress the Muslims of East Turkestan and to violate their human rights in a most ruthless manner. For instance, a similar reconstruction plan was implemented in Kashgar, and Muslim farmers were forced off their own lands and obliged to work elsewhere. In fact, every initiative that Red China has undertaken to pull the wool over the eyes of the West has resulted in greater oppression of Muslims, a rise in violence, and in their being forced to give up their land to the Chinese.

THE AUTONOMOUS ADMINISTRATION DECEPTION

East Turkestan is today known in political literature as the "Uighur Autonomous Region of Sinkiang." The concept of "autonomous administration" means a form of government that answers not to the wishes and instructions of central administration, but rather to the needs and wishes of the majority of the population, and is indeed semi-independent. However, the form of autonomous administration practiced in

East Turkestan bears little similarity to this generally accepted definition. Although Uighur Turks are found in the various administrative bodies in the region, it is impossible for them to act in the light of the wishes and needs of the people, because, although they may be in charge of offices, they actually enjoy little real authority.

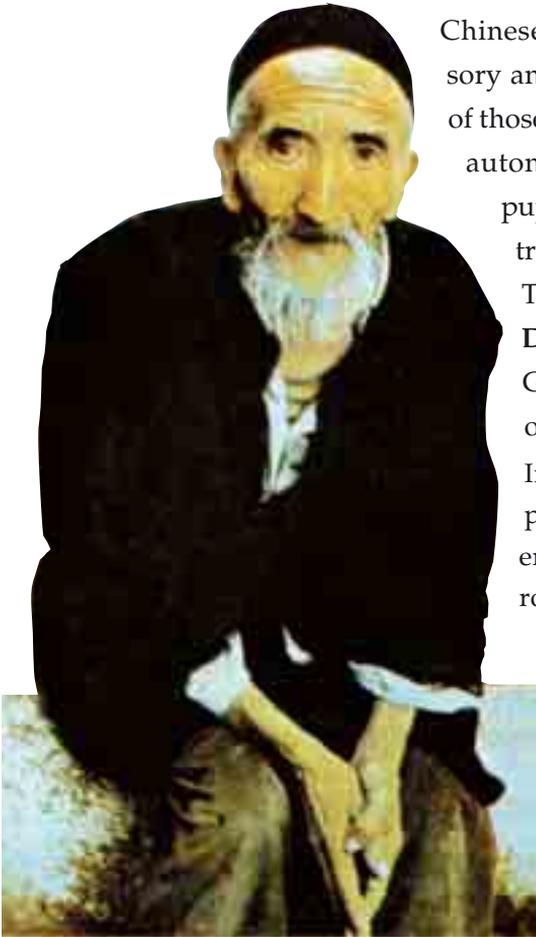
Any administrator who tries to act in the light of the people's wishes and needs is often punished by being removed from his post. In the event of any dispute between a Chinese administrator and an Uighur one, the East Turkestanian is usually punished.

Autonomous administration, authority, equality between different ethnic groups, minority rights, and other rights that are protected by law, are all regularly being violated by Beijing (which prepared the



Communist China's economic encirclement of East Turkestan has led to the local population living in misery and poverty.





laws). All authority lies in the hands of the Chinese. The political, economic, supervisory and military decision-making powers of those ethnic groups that are appointed to autonomous administration bodies as puppets are all actually under the control of the Chinese Communist Party. The article "**Pekin's Campaign to Destroy Uighur Culture**" by the German writer Ulrich Schmid sets out the position in these terms:

In other words, the real pattern of power here in China's most north-western province differs vastly from the rosy façade... in China the real power lies not with the organs of government but with the leadership of the Communist Party at various levels.⁶⁵

In a report about East Turkestan, *Der Spiegel* magazine said that the area was a Chinese colony rather than

having an autonomous administration, and that Chinese administrators were insensitive to the Muslim Uighur population:

The Chinese rule in Xinjiang is in every respect a colonial phenomenon. Although they have lived in this country for decades none of the Chinese officials speak the local language. They are not interested in the country where they earn their living. They undermine the local peoples' customs. In brief, the Chinese officials hate the local people...⁶⁶

Another indication that East Turkestan is not autonomous, but rather a colonized country, is the fact that the people under the administration are not free to travel as they wish in their own land. Despite Article 5 of the United Nations Committee on the Elimination of Discrimination Treaty, the Chinese government restricts freedom of movement in East Turkestan. People in East Turkestan are not allowed to migrate from one village to another, or to another province or city at will, but need to obtain permission first. That is why 90 percent of the East Turkestan population live in rural areas. Restrictions are imposed on their right to travel abroad. Even though they may have no record of any kind, most people are not allowed to go abroad (or even to travel to other regions in China).

The list of similar methods of oppression is long. Another example is, East Turkestan Muslims are not allowed to go on the hajj pilgrimage, which is an obligation incumbent on all able Muslims. When 1,200 Uighurs were ready to go abroad to participate in the hajj in 1999, their passports were seized by the police, and 122 elderly Uighurs who objected were detained.⁶⁷



The area around Lop Nor, the most important lake in East Turkestan, has the general appearance of a swamp. The people living there are forced to battle with the most difficult conditions.



China's constantly sending Chinese migrants to East Turkestan results in the Muslim population having to leave their homes and resettle in rural areas. The Muslims enjoy very few possibilities, and are able to educate their children under the most difficult conditions.

ECONOMIC PRESSURE IN EAST TURKESTAN

Despite all its underground wealth and fertile land, East Turkestan is currently one of the poorest regions in China. This contradiction can be easier understood by bearing in mind that East Turkestan is a supplier of raw materials for the Chinese economy. Such underground resources as uranium, natural gas, oil, and gold are transferred from East Turkestan to China, and all aspects of the use of these resources are under central government control. The Muslims of East Turkestan, to whom those resources actually belong, cannot even find out the production levels, nor what their share of the profit actually is.

A brief look at the statistics will suffice to demonstrate the vital importance to China of East Turkestan's natural resources. In the first quarter of 1989, East Turkestan sent 7.68 million barrels of crude oil, 906 thousand tons of coal, and 444 thousand tons of raw salt to China.⁶⁸ In 1993, 10.4 million metric tons of crude oil were extracted in East Turkestan, yet all the profit went to China.⁶⁹ China exploits East Turkestan's resources for its own economy and citizens, and condemns the Muslim population to poverty and hunger.

Economic oppression is an important part of the genocide that China is carrying out in East Turkestan. Most of the East Turkestan population are today living in poverty, and more than 80 percent subsist below the minimum dietary threshold.⁷⁰ On account of the discriminatory policies that are also pursued in the field of education, Muslim Uighurs are unable to educate themselves to find better employment.

Since almost all areas of employment in East Turkestan are in Chinese hands, **the Muslim population is facing a severe unemployment problem.** Yet despite this, the Chinese government still keeps transferring people from the west of China to work in the region. In this

way the government is not only trying to alter the population balance in its own favor, but is also trying to maintain control of the East Turkestan economy. The statistics reveal the scale of China's repressive policies: Only ten percent of the 200,000 industrial workers around the capital, Urumchi, are Uighurs, the rest are Chinese. Only 10 percent of the workers in a textile plant near Urumchi are Uighurs. The number of Uighurs in one textile plant near Kashgar which employs 12,000 people is only 800. A tractor factory near Urumchi has 2,100 workers, yet only 13 of these are Uighurs. A new petro-chemical plant was opened in the city of Poskam in 1986, and all of the 2,200 workers are Chinese.⁷¹



All of East Turkestan's natural wealth is exploited by China, and another factor the local population has to battle with is hunger and poverty.





**THE MUSLIM
POPULATION IS
CONDEMNED
TO POVERTY
WHILE MANY
CHINESE LIVE
IN PLENTY**



*Communist China's Policy
of Oppression in East Turkestan*



There is a huge difference in living standards in those areas of East Turkestan inhabited by Chinese settlers and those where the Uighur Turks form the majority. Urumchi (above), for instance, the capital, with its large numbers of Chinese, looks just like a modern city, while Kashgar, with its mainly Muslim population (left) suffers from lack of infrastructure and poverty caused by the exploitation of its natural resources. Most of the people have great difficulties making ends meet, and transportation is by horse and cart over earth tracks. The basic reason for this is the continuing cruelty inflicted by the Chinese government on the people of East Turkestan for more than half a century. The people have had all their economic, political and legal rights taken away from them, and are forced to live within the parameters set out for them by the Communist Party. Few Muslims live in Urumchi, with its luxury hotels, shopping centers, plazas and motorways, and those who do run small restaurants or work as cleaners or janitors etc. The people have no right to invest or engage in commerce, and are therefore restricted to certain kinds of jobs. This shows that the people of East Turkestan, the cradle of a deep-rooted civilization which enjoys rich natural resources, are treated as second-class citizens in their own land.

The number of Chinese oil companies coming to East Turkestan in search of oil has grown rapidly since 1989, although almost all of the 20,000 workers employed in the Tarim Basin alone were selected from among the Chinese population.⁷² This discriminatory policy against the people of East Turkestan has gone so far that Chinese people who know nothing about the region's history, culture or civilization have started working there as tourist guides. In this way, China is able to keep control of the information imparted to those tourists who do visit the region, and in this way prevent the Muslims of East Turkestan from having their voices heard.



The Uighur farmers spend most of their time working like slaves in their own land, and are impoverished in the midst of plenty.

Muslims who make a living from agriculture have been made to pay higher taxes under new laws passed by Red China. In some regions, farmers are made to sell their produce to the state for half the normal price, whereas higher prices are paid to Chinese farmers. Some lands belonging to Muslim farmers are compulsorily purchased, and these people are then obliged to join the ranks of the unemployed and the poor. The unpaid compulsory service that the Muslims of East Turkestan are compelled to provide also makes life even harder for the already impoverished farmers. Under this unjust system, Muslim Uighurs in East Turkestan are forced to work on the job given them by the Communist Party without pay for a month, or a month and a half, every year. Yet the Chinese, in flagrant violation of the period set out in the relevant law, make the local population (and the farmers in particular) work unpaid for five or six months a year. The Turkish farmers spend most of their time working like slaves on their own land, and live in poverty in the midst of great wealth.⁷³

CHINA'S NUCLEAR TEST FIELD: EAST TURKESTAN

Despite the opposition of a great many international organizations, China has carried out a number of nuclear tests in the Lop Nor district of East Turkestan since 1961. These tests lead to major destruction of the natural environment in the region, and severe damage to its ecological balance endangering human life, polluting drinking water and food supplies. As a result, thousands of animals have perished and a large number of people have died, and there has been a huge increase in the number of babies born with deformities.

Although the number of those affected by the nuclear tests in East Turkestan has not been officially revealed, it is estimated that some 210,000 people have died from radioactive fallout. Radioactive fallout also gives rise to cancer, and a 10 percent rise in the number of incidents of cancer has been recorded.⁷⁴ In a 1993 report, released by the Registry of the People's Hospital of Urumchi, no more than a handful of fatal incidents of cancer were recorded in the 1960s, but this has risen to dozens by the 1970s. A later hospital report stated that new reports of cancer in this hospital number at least 70 a day out of an average 1,500 daily visits.⁷⁵ Even worse is the fact that poor medical aid is provided for the region in which cancer and other diseases caused by radioactive pollution are rife.

With their deeds and great cruelty, Mao and his followers are actually an example of the mentality that has rejected the existence of Allah down the ages. From this point of view, Mao's practices bear similarities to the polytheists of Mecca who expelled the companions of the Prophet (may Allah bless him and grant him peace) because of their belief, Nimrod who threw the Prophet Abraham, peace be upon him, into the flames because he rejected the idols of the community in which he lived, and Pharaoh who killed the children of the People of Israel because they refused to accept his so-called divinity (surely Allah is beyond that) and, instead, remained loyal to the Prophet Moses, peace be upon him.

The common feature of all these despots denying Allah was that they regarded the true religion and those who lived by it as their greatest enemies. That enmity then turns into terrible anger and hatred, and they try to turn the believers from the true path by means of unbelievable torture and oppression. Yet they forget one thing: Allah is the Lord of all, and that the victory belongs to Allah and those who believe in

Him. That is a law of Allah, and will apply in the same way in the future as it did in the past. By the will of Allah, believers will "certainly be given victory."
(Surat as-Saffat: 172)

China's illegal nuclear tests have caused the people of East Turkestan to contract long-term diseases from the effects of radiation.

E itim Bilim jurnal, 11.00

Doğu Türkistan'da insanlık dramı

Petliation atom ve termo-nükleer bombaların sonucunda resmi kayıtlara

THE HUMAN TRAGEDY IN EAST TURKESTAN

According to official figures, 210,000 people have been martyred as a result of atom and thermo-nuclear bomb tests. Independent observers put the figure at 250,000.

Akit, 12.10.00

Soykırımın adı Doğu Türkistan

Komünist Çin, sadece nükleer denemelerde 210 bin masum insanı katletti

EAST TURKESTAN, ANOTHER WORD FOR GENOCIDE

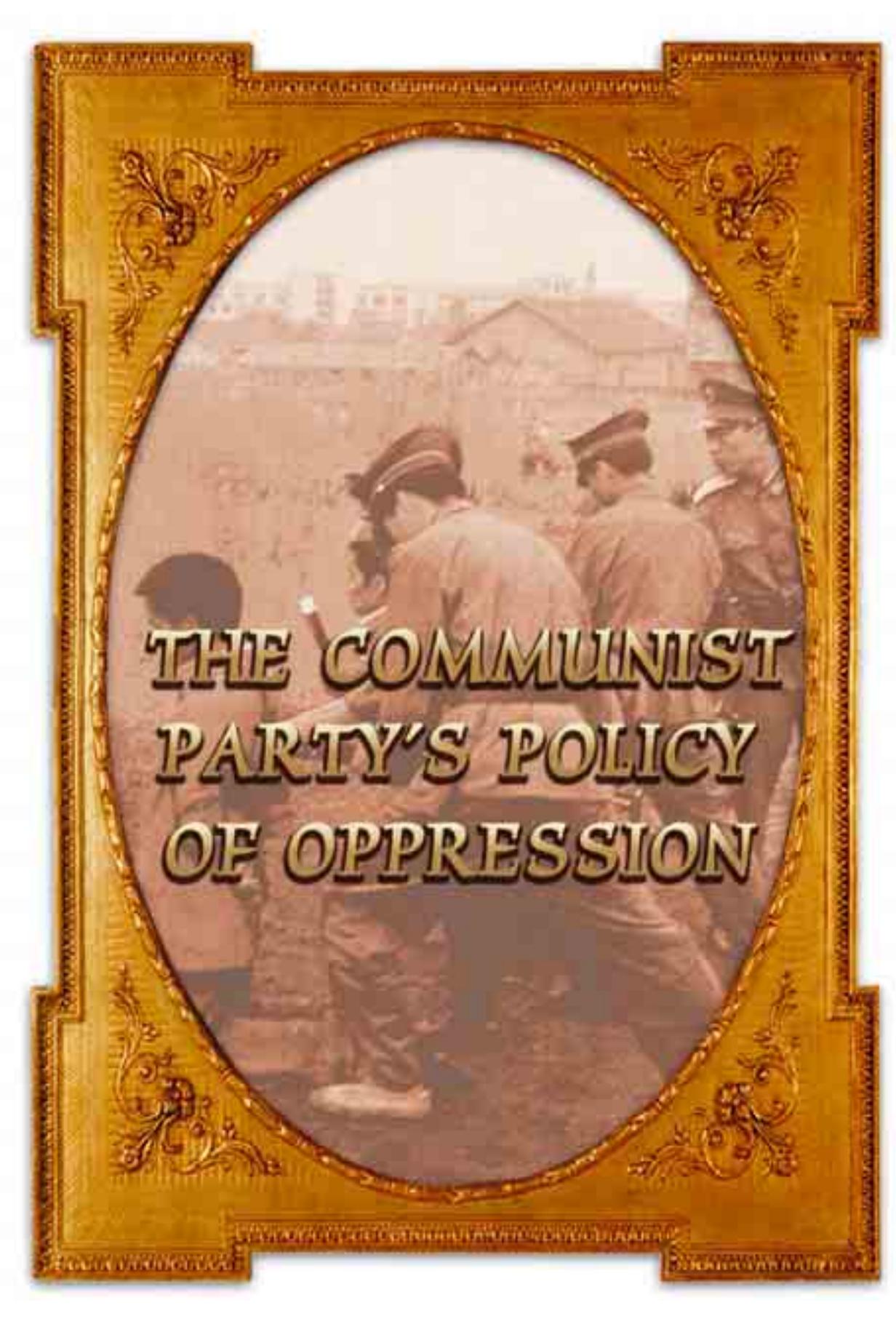
Communist China has martyred 210,000 innocent people in nuclear tests alone.

Nuclear Casualty

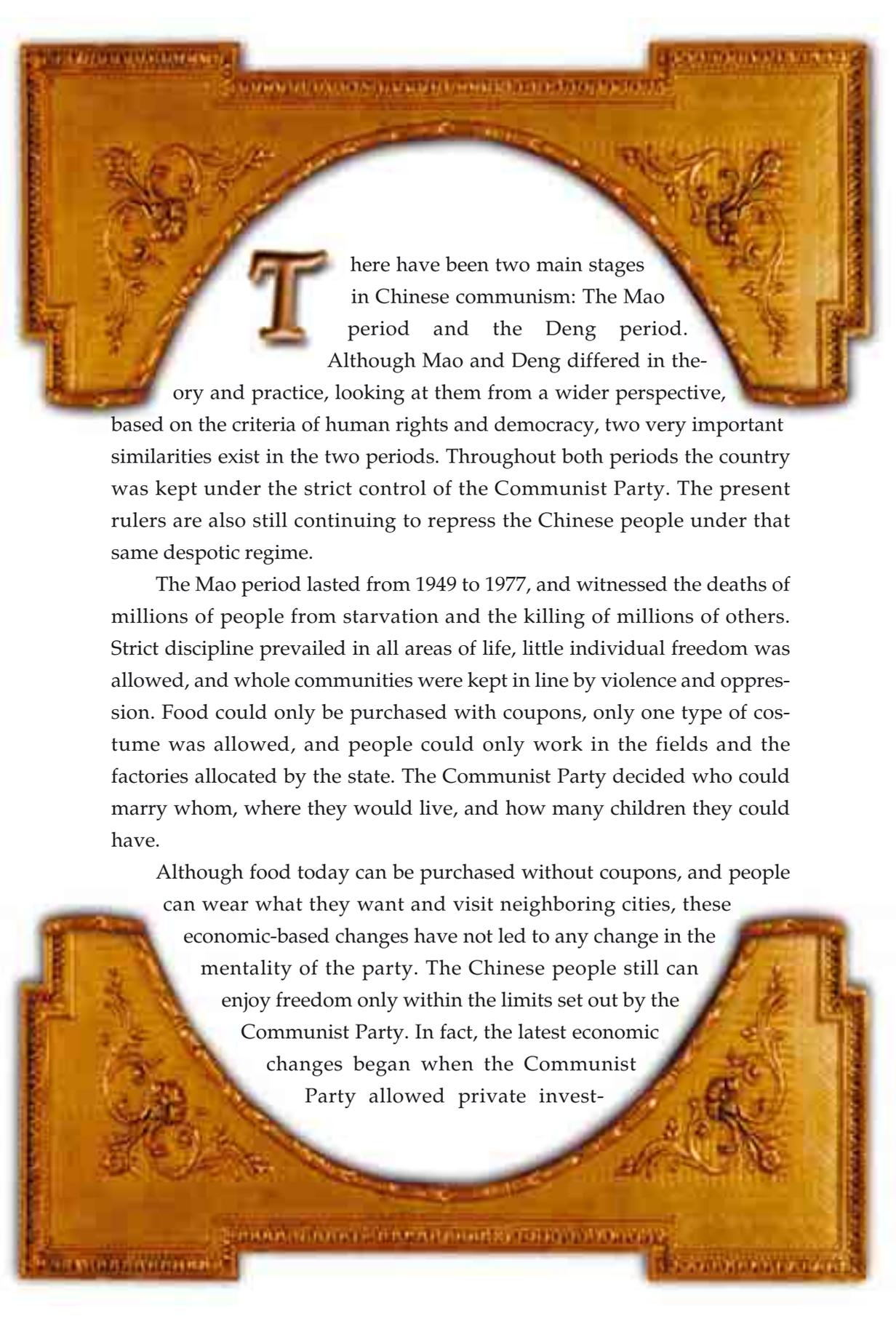


Akit, 12.10.00





**THE COMMUNIST
PARTY'S POLICY
OF OPPRESSION**



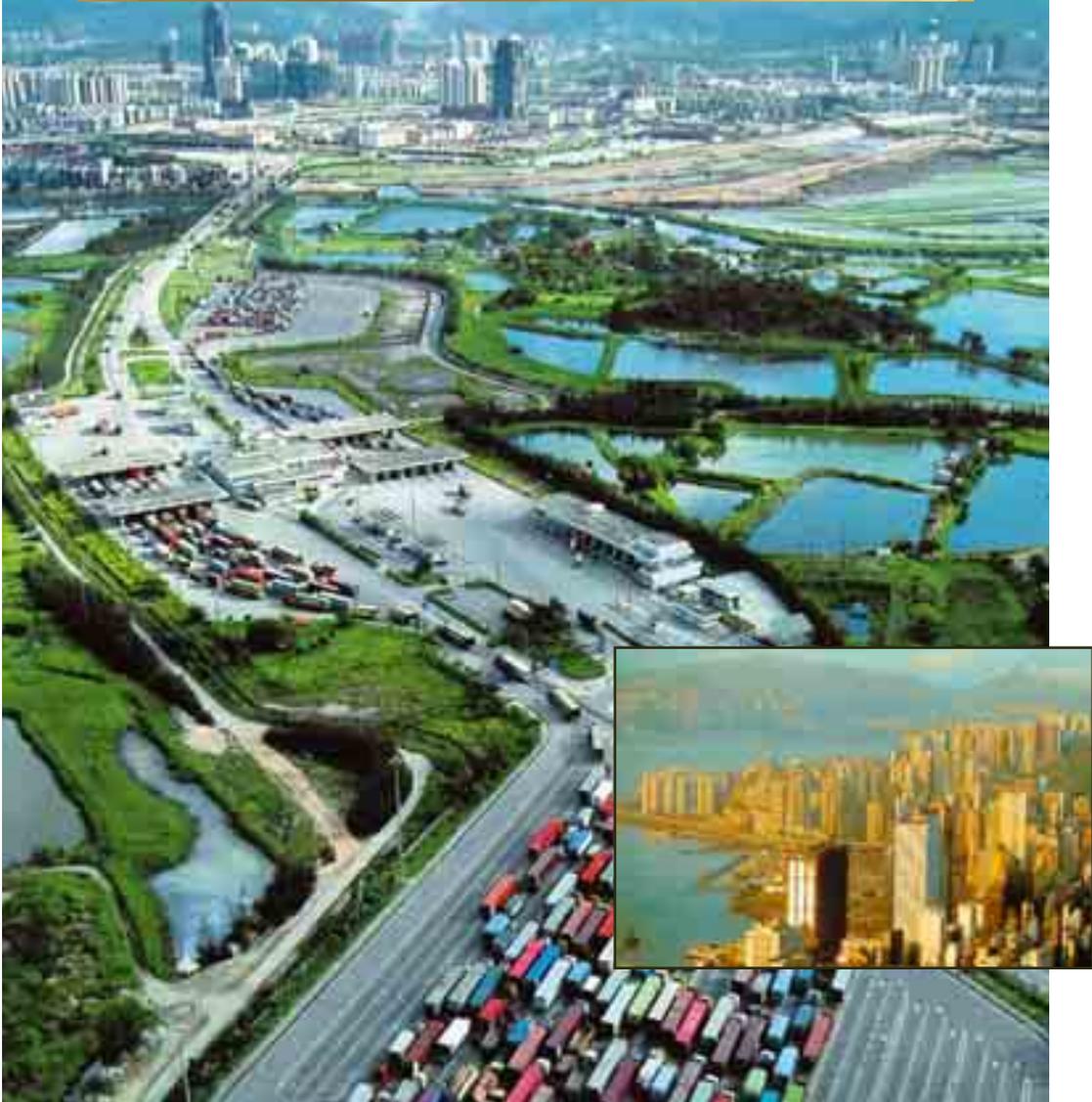
There have been two main stages in Chinese communism: The Mao period and the Deng period. Although Mao and Deng differed in theory and practice, looking at them from a wider perspective,

based on the criteria of human rights and democracy, two very important similarities exist in the two periods. Throughout both periods the country was kept under the strict control of the Communist Party. The present rulers are also still continuing to repress the Chinese people under that same despotic regime.

The Mao period lasted from 1949 to 1977, and witnessed the deaths of millions of people from starvation and the killing of millions of others. Strict discipline prevailed in all areas of life, little individual freedom was allowed, and whole communities were kept in line by violence and oppression. Food could only be purchased with coupons, only one type of costume was allowed, and people could only work in the fields and the factories allocated by the state. The Communist Party decided who could marry whom, where they would live, and how many children they could have.

Although food today can be purchased without coupons, and people can wear what they want and visit neighboring cities, these economic-based changes have not led to any change in the mentality of the party. The Chinese people still can enjoy freedom only within the limits set out by the Communist Party. In fact, the latest economic changes began when the Communist Party allowed private invest-

The image of itself China gives to the outside world is very different from what actually goes on inside the country. Skyscrapers, modern roads and luxurious workplaces are not enough to cover up the fact that some 100 million people are forced to work in inhuman conditions in the labor camps, scavenge in refuse heaps because they do not have enough to eat, or spend hours queuing for work.



ments in order to revive the Chinese economy which had been bankrupted by Mao's policies. Furthermore, that renewal and progress was not reflected in rural areas, in which the level of poverty is rising. Alongside this, the executions that we examined in detail in an earlier section of this book, the labor camps, the selling of organs of the executed, compulsory family planning and other such practices still go on. Following the Tiananmen Square massacre in 1989, President of China Jiang Zemin's statements revealing that economic reforms will continue, but nobody should have any dreams of democracy was of great



importance in summing up the party's policy.

One article in the *New York Times* described the Chinese idea of democracy in these terms:

The Ministry of Justice admits to holding more than 2,000 "counter-revolutionary" political prisoners, a number that has declined in recent years. But countless thousands of other political and religious prisoners of conscience are in labor camps and mental institutions. In a heavily policed society, little has changed since 1979, when young intellectuals like Wei Jingsheng and Xu Wenli pasted up on Democracy Wall their calls for reform... Wei went to prison, where he remains today, and Xu is a political hermit.⁷⁶

As we have seen, although the Chinese government claims that everyone is free to express his thoughts, Chinese citizens are not permitted to criticize the regime or senior party officials and their actions, nor are they allowed to publish such criticism. The party strictly monitors all views that conflict with its own. People are punished on the grounds of state security if they issue the slightest criticism. Those who do are detained, and can be kept for months without being taken to court and without their relatives being notified of their whereabouts.

THE TIANANMEN SQUARE MASSACRE

On June 4, 1989, the world once again witnessed the brutality of communist China. University students in Tiananmen Square demanding greater democracy and freedom found themselves opposed by their own country's army. The Chinese government paid no attention to the fact that the protestors were their own citizens, only 19 or 20 years old. In the view of communist China, the important factor was the existence of a potential threat to the state, and the Politbureau decided that the university students did in fact represent a threat. That decision led to



the deaths of thousands of people, with thousands more being wounded and tens of thousands being tortured in detention.

On June 4, 1989, the People's Liberation Army marched against the protesting students in Tiananmen Square and, according to Chinese Red Cross figures, killed 2,600 people. This figure did not include those secretly buried by the army or otherwise "disappeared". Other sources estimate the death toll was between 7,000 and 20,000. More than 7,000 people were injured during the incident. About 40,000 were arrested (most of these were later publicly executed).⁷⁷ In this way communist China once again showed the world just how "successfully" it had dealt with its opponents.

Tiananmen Square had been one of the most important centers of the widely supported democratic movement that the Chinese people initiated against the colonialist Western powers in 1919. Protests there had a particular symbolic significance. The fact that there are many public buildings around the square was also a reason why it was chosen for protests. The 1989 protests began when Beijing University students wanted to commemorate former General Secretary of the Communist Party Hu Yaobang, who had died shortly before and was known for his reformist views. After the death of Yaobang on April 15th, a man who had always looked warmly on the students' demands, university students held marches to honor Hu and mourn his death. These eventually developed into meetings at which greater democracy, university autonomy, greater employment opportunities and freedom of the press were demanded.

On April 18th, tens of thousands of students staged sit-in at Tiananmen Square and put forward Seven Demands. But that movement and the students' wishes were ignored. On April 22nd, the students again demanded a dialogue and submission of a petition letter to the government, but their demands were rejected again.

The students then announced that they were setting up the Autonomous Students Union of Beijing. Workers soon began supporting the federation, and the Beijing Workers Autonomous Federation joined it. This development seriously alarmed the Politbureau because the federation was ceasing to be a simple student protest and was turning into a movement that people from all sections of society were joining. It represented a threat to the communist regime, and the Politbureau was terrified of losing its dictatorial powers. On April 26, the government announced that it was banning all demonstrations. The headline "It Is Necessary to Take a Clear-Cut Stand Against Disturbances" in the government's official mouthpiece, the *People's Daily*, showed that the Politbureau intended to make no concessions to the protestors. The editorial which condemned the students' movement as "turmoil" and called it a "conspiracy," angered the populace. The next day, some 200,000 students from rallied on all main streets supported by one million citizens.

On May 4, the students read a declaration calling on the government to fight corruption, guarantee constitutional freedoms, speed up economic and political reform, adopt a press law and permit the publication of private newspapers. Students from all over the country set off for Beijing to support their colleagues in the capital. The people of Beijing formed a huge wall around the square, and workers from various parts of the country declared that they were backing the students. The Chinese government feared, however, that acceptance of the students' demands would mean the beginning of the end of their regime: any rights granted to the students would have to be granted to other sections of society. This was a grave danger to the communist regime, which regarded people more as units of production, and thought it was far more important for them to work than to enjoy these rights.

The hunger strike begun by the students on May 13 enjoyed wide

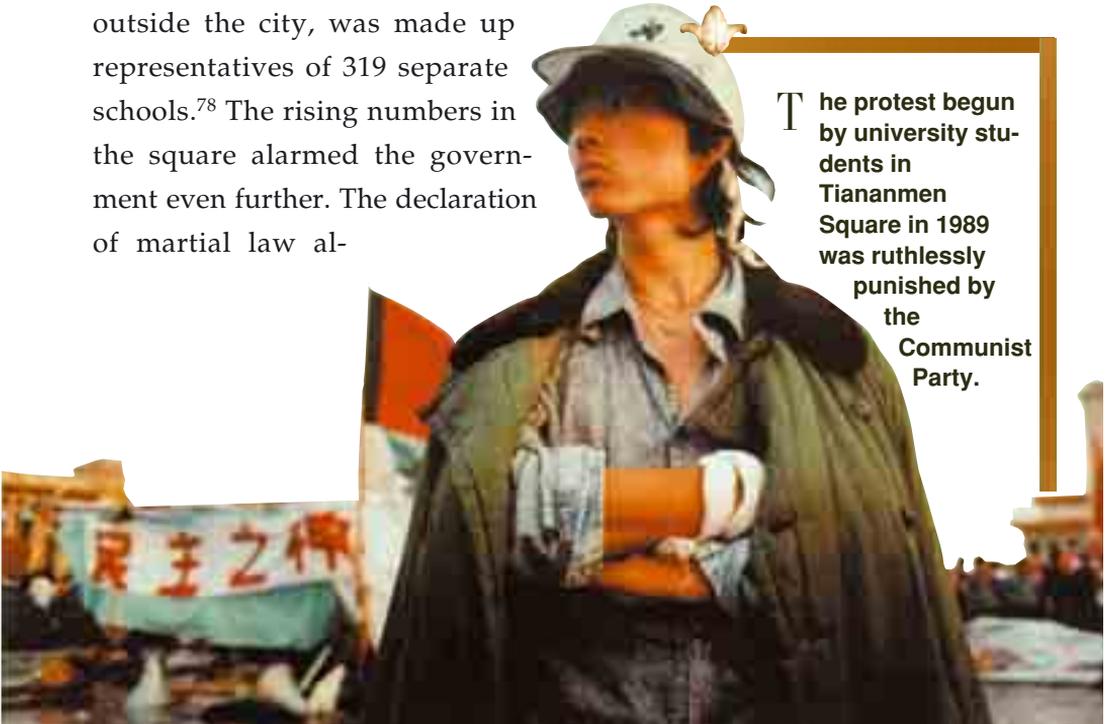


*Communist China's Policy
of Oppression in East Turkestan*

support from intellectuals and teachers. Within a few weeks, the hunger strike was backed by millions of people. The number of protesters in the square reached half a million. Zhao Ziyang, a moderate who tried to establish dialogue between the students and the government, was shortly afterwards forced to resign. Deng Xiaoping's uncompromising attitude forced him to resign, as did the declaration of a state of war by Deng and almost all the elderly members of the Politbureau. Their idea that violence was necessary to put down the student protest led to the bloodiest operation since the brutal days of the Cultural Revolution.

On the eve of martial law, a huge number of students poured into Beijing. According to Railway Ministry figures, some 57,000 students entered Beijing between May 16 and 19 by train alone. The vast crowd of students, most of whom came from outside the city, was made up of representatives of 319 separate schools.⁷⁸ The rising numbers in the square alarmed the government even further. The declaration of martial law al-

The protest begun by university students in Tiananmen Square in 1989 was ruthlessly punished by the Communist Party.



lowed 40,000 soldiers from 22 separate divisions to set out for Beijing (the majority of them were prevented from entering the city by the populace).

That popular resistance did not last long, however. On the morning of June 3, troops began surrounding the square. Fighting broke out in the afternoon, and by the evening army units had overcome the barricades. Many Beijing residents lost their lives in the fighting, as did students, when the Chinese army opened fire on the crowd at random, and its tanks crushed anyone who got in their way, even bystanders. On the morning of June 4, all the roads leading into Tiananmen Square were sealed off. The fighting lasted for a day or two more, and by June 9 thousands of people had been killed. The cleaning up operation was not restricted to dispersing the crowd. Tens of thousands of people were arrested, including intellectuals, workers, politicians, students, and Beijing residents. Those members of the Politbureau who had taken a moderate line were expelled from the party and arrested.

SCENES AFTER THE MASSACRE

The 1989 Tiananmen Square massacre was a terrible reminder to those who had forgotten the savage face of communism. The whole world saw once again just how savage, ruthless and brutal communist ideology could be when it came to defending itself. Asiaweek magazine described the Chinese rulers who gave the order for the massacre in these words, "**Words like "paranoia," "irrational," "bloodthirsty" fail to explain the rage of Beijing's supreme leaders.**"⁷⁹ Eyewitnesses of the massacre described the scenes as follows:

... at one command, the soldiers raised their guns and fired one round at the residents and students, who fell to the ground. As soon as the gunshots stopped, other people rushed forward to rescue the wounded. The

steps of a clinic near Xidan were already covered in blood. But the struggle at the intersection did not stop. **Armoured vehicles ran over roadblocks, knocked over cars and buses. The unarmed people had only bricks... What they got in return was bullets...** People dispersed and ran for their lives. Soldiers ran after them, guns blazing. **Even when residents ran into courtyards or into the shrubbery, the soldiers would catch up with them and kill them.**⁸⁰

Thousands of eyewitnesses made similar statements, giving details of the massacre and the ruthlessness of the Chinese army. Statements by the relatives of those who lost their lives in the massacre add to the proof of the savagery. One of these was a petition by the "June Fourth Victims' Network," set up by relatives of those who had been killed, which comprised statements by 105 individuals, part of which read as follows:

He was shot from the back of his head, and his shoulders, ribs and arms all had gunshot wounds. There was a bayonet wound about 7 to 8 centimeters below his bellybutton. It was obvious that he didn't die immediately after being hit by several bullets, then he was stabbed to death. Both his palms had deep cuts from bayonets. He must have tried to take away the bayonet and was cut. When we saw his body, the upper body was covered with blood. It was too horrible to see. [From the statement of the family of Wu Guofeng, a 20-year-old student].

[In order to find my son] We went from hospital to hospital with many names, perhaps 400, on each list. People crowded around, trying to find the names of missing relatives. We looked through many lists without finding our son's name, and also went into the hospitals to look for him among the unidentified corpses. It was pitiful, a blur of blood and flesh, young bodies with wild, staring eyes. [From the statement of the family of Wu Xiangdong, killed by a bullet to the neck.]

After daybreak, the troops buried the dead on Chang'an Boulevard where they had died. Wang Nan and several others killed near him were buried west of the lawn in front of the No.28 High School to the west of



Tiananmen. Around June 7, because the bodies were buried not far from the surface, their clothes became visible above the surface after a torrential rain. They also began to smell. So the school reported the matter to the Xicheng District Public Security Bureau. The health bureau and the public security bureau jointly exhumed the bodies. Since all identification documents (or death certificates) had been taken away by



the soldiers who buried the bodies, these became unidentified corpses. [Statement of the family of Wang Nan, killed at age 19].⁸¹

All these statements reveal the dimension of the human tragedy in Tiananmen Square in 1989. In the same way, as with the Great Leap Forward and the Cultural Revolution in the past, the communist Chinese leadership had again showed that it attached little importance to human life and that communism was a repressive and dictatorial regime. Chinese prisons are still packed with people arrested during the Tiananmen Square incident.

Furthermore, these are not the only factors that have turned China into a state of terror. The communist Chinese regime employs all possible forms of oppression and brutality to keep itself in power. It also uses its own citizens like robots to keep its economy on its feet. Working conditions in China and the general situation of the populace are terrible evidence of the ruthless, selfish and soulless nature of communist regimes.



The brutality witnessed in Tiananmen Square continued after the protest itself had come to an end. Many of those who took part were later executed, and many others arrested and sent off to the labor camps.

HOW PRIMARY SCHOOL CHILDREN ARE MADE TO WORK

In the same way that the Chinese administration compels the people of East Turkestan to work while taking the profits of that labor, it also exploits its own people in order to preserve the system. On the one hand, those guilty and accused of thought crimes are forced to work in the labor camps, and, on the other, the public are made to work for the state and the profits taken away. Even children of primary school age are also used in order to get the very last drop of blood out of the people. Since people are only of value to the communist system as long as they keep producing, and the age, health and working conditions of those who carry out that production are often irrelevant. It is therefore entirely natural according to the communist mindset that children should be exploited as well. The use of children provides cheap labor, and constitutes a serious advantage for the Chinese economy.

Livestock is raised, farming and tailoring carried out, and even fireworks are produced in Chinese schools. There are sometimes even mass deaths among the children who perform such labor, because children are generally used to perform dangerous jobs such as filling and preparing fireworks. Fifty children were killed in one explosion in the village of Fangling in the district of Jiangxi in eastern China, and another child seriously injured.⁸² As well as studying and doing their homework at that school, its 200 students are also responsible for producing fireworks. The 13-year-old student Gao Yun, told the Reuters news agency about the work they did:

We started making fireworks in the school four years ago, once or twice a week. Pupils in higher grades made the barrels and those in low grades attach the fuses. If we produce more, our teachers give us rewards like pencils or notebooks. But **if we don't meet our targets we are not allowed to go home.**⁸³

The communist administrators who were capable of having children work at such dangerous tasks exhibited the exact same callousness when it came to informing the families of the children who had been killed in the explosion, telling them, "It's not so bad, it is like a kind of family planning."⁸⁴

The most striking example of the way that people in China are used like machines, for whom concepts such as love, affection, understanding and compassion have little meaning, is the conditions that Chinese people are forced to work under.

Chinese people describe how they are constantly humiliated, belittled, forced to work in appalling conditions and are afraid of being punished, and how their working conditions are a form of "suicide by degrees." One of the reasons for this is that health conditions in Chinese working environments are usually very poor. Workers usually have to labor from seven in the morning until late at night, and frequently suffer various deadly diseases because the necessary precautions are not taken to ensure their good health.



Under the communist regime, which tends to regard people as mere means of production, children are also regarded as elements that need to be made to work and contribute to production.



In the communist system, people are only of any worth so long as they produce, and everyone has to contribute to production.

The way they are psychologically belittled and treated like animals places them under even greater pressure.

One study by the Australian researcher Anita Chan in 1998 revealed the details of that environment. The study discussed a letter sent to a newspaper by 20 workers at the Zhaojie shoe factory in the province of Guangdong. It particularly concentrated on events experienced by workers brought in from other districts to the factory, a joint state-owned and private venture, and the health and safety conditions in it. According to the letter, there are more than 100 security guards on permanent patrol at the factory, and the migrant workers are never given permission to leave it. One of the workers described what went on there:

Being beaten and abused are everyday occurrences, and other punishments include being made to stand on a stool for everyone to see, to stand

facing the wall to reflect on your mistakes, or being made to crouch in a bent-knee position. The staff and workers often have to work from 7am to midnight. Many have fallen sick... It is not easy even to get permission for a drink of water during working hours.⁸⁵

It should not be imagined that this was an exceptional case stemming from the cruelty of the local managers in charge. Similar conditions exist in factories all over China, and particularly those in East Turkestan. Fines and penalties imposed for just about anything are among the most prominent features of such places. Among the forms of behavior that can lead to the imposition of such sanctions are laughing and talking during working hours, loitering in company premises outside of working hours, and leaving the lights on. Even the length of time workers can spend in the toilet is strictly supervised. There are even cases where employees are fined two days' wages for going to the toilet more than twice a day.⁸⁶

As in many other fields, the brutality and violence that are so much a part of the communist system are meted out by troops and the police in the workplace. Security officers use electric prods to enforce obedience to company regulations, and are in constant collaboration with the local police. This serves to prevent any protest by workers about their working conditions or unpaid wages.

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

SOCIAL COLLAPSE IN CHINA

The disasters that communism has visited on China are by no means restricted to the examples we have already seen. China has suffered for years under a despotic regime, and is currently undergoing a serious social collapse. Increasing unemployment, unpaid wages, the rise in the crime rate, and the news of protests and clashes that erupt all over the country on a daily basis are a striking revelation of the damage that communism can inflict on a society. On the one hand, there are the continuing human rights violations, and on the other, a very unfair distribution of income, and both of these are accelerating the social collapse in China. The Chinese people are being used like guinea pigs, and are being dragged from one catastrophe to another.

There has recently been a huge crime wave in China, with vast rises in theft, prostitution and white slavery, drug abuse and white collar crime. Unemployment and a wave of migration from rural areas to the cities have led to a rise in thefts and robberies in urban areas.

One of the crimes that have increased most in recent years is the drug trade. The spiritual emptiness which communism brings with it has brought about a huge increase in drug abuse and trafficking.

Statistical studies reveal that the crime rate among women is exceptionally high and rising. A rise in crimes committed against women, such as prostitution and white slavery is also rising. Women and children are frequently involved in the business of prostitution. These crimes reveal the moral degeneration going on in the Chinese society. Increased bribery and corruption is another element of the ongoing social collapse in China.

The Chinese Communist Party ignores all forms of spiritual education and is firmly convinced that it is possible to train human beings like animals. As we have seen, it is now attempting to wrestle with a monster of its own making. It is resorting to even greater brutality to

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SEX INDUSTRY, ILLNESSES ERUPT IN CHINA

Education emphasized to slow alarming trend

September 23, 2000

BY JULIE CHAO
CORRECTION SERVICE

BEIJING -- You can find them at any bar or dance or any of the myriad beauty parlors, saunas and karaoke lounges in every town in China. From the tourist hotels to the modest roadside stalls, millions of women are trying to make a living in the new market economy by working in the world's oldest

...ent in China. Add experts say it
...y reasons for the skyrocketing
...ephria, gonorrhea and other
...diseases

WORLD NEWS ASIA PACIFIC

Drug problem on the rise in China

By JOHN SCHWABE
CHINA CORRESPONDENT
REUTERS
Monday 12 February 2002

China has a rapidly growing drug problem, with a 25 per cent increase in the number of drug addicts and rising numbers of first steps.

Figures released by the National Narcotics Control Commission at a meeting in Beijing show there were 500,000 registered drug addicts in China by the end of last year. An official state paper on narcotics abuse issued by the same government last June put the figure at 421,000.

The official figures suggest a twofold increase in drug addicts over the past decade.

Police seized 30 per cent more narcotics between last year, the English language China Daily reported in the weekend.

The narcotics toll of seizures and police recorded 94,189 drug cases in 2000, almost double the number in the previous year. About 37,000 new drug dealers were arrested.

Public Security Minister Ji Chaoping said China faced a growing problem of imported and domestically produced drugs. China borders the "Golden Triangle" area of Burma, Thailand and Laos and many shipments of the drug flow into and through China.

BBC NEWS

Home | Front Page | World | Asia Pacific | Tuesday, 23 February, 2002, 08:11 GMT

China concerned about rise in prostitution

The Chinese culture minister, Sun Ja-zheng, has voiced concern about an increase in prostitution, accusing local government officials of being involved in some cases.

Mr Sun said that increased competition in the entertainment industry had led to some dance halls becoming venues for prostitution.

He added that he supported a nation-wide campaign against the sex business.

From the newscroom of the BBC world service
047/7488



People raised under communist ideology result in a society hostile to all moral and spiritual values. Young communists regard man as a kind of animal and life as a battleground. As a result people are depressed, unhappy, unbalanced and supportive of immorality.

Seks köleleri YOK SATIYOR

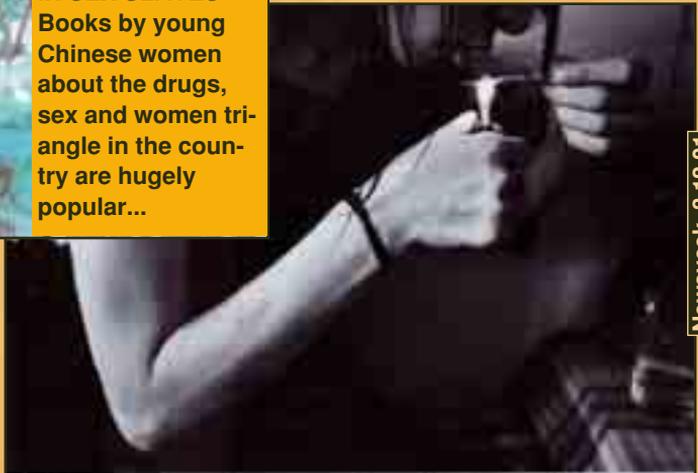
Genç kuşak Çinli kadın yazarların ülkelerindeki uyuşturucu seks ve kadın üçgenini anlatan kitapları adeta kâşılıyor...



BOOMING TRADE IN SEX SLAVES
Books by young Chinese women about the drugs, sex and women triangle in the country are hugely popular...

One of the most important indications of the moral degeneration being experienced in China is the rapid spread of prostitution. A number of books have revealed the true dark face of China, a world of drugs, white slavery, and perversion.

News reports concerning the rapid rise of drug abuse frequently appear in the world media. According to one story in *Newsweek*, at the end of 1997, some 540,000 drug addicts in the country applied for assistance under programs to help them overcome their dependency. The figure now stands at around 800,000. Three-quarters of these people are under 25.



China's Smack Attack

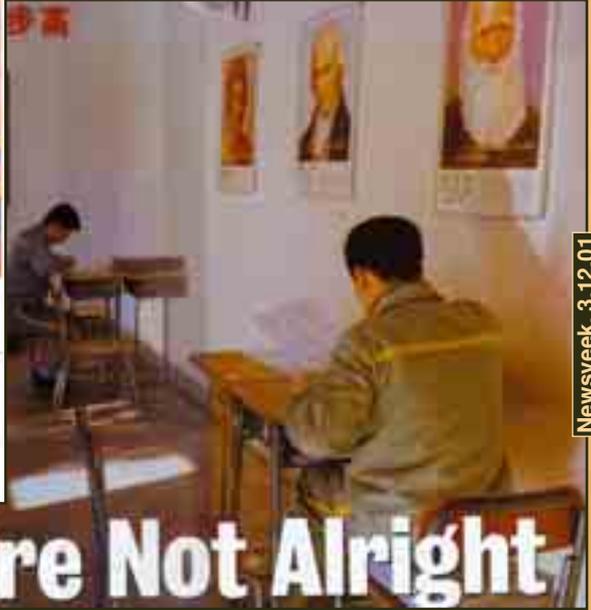
Cheap and readily available heroin is claiming thousands of young new addicts, especially in the booming megacities of coastal China. BY MAHLON MICKER

Newsweek, 3.12.01



Across China, new youth gangs are fueling an alarming rise in the number and viciousness of crimes committed by juveniles. BY PAUL MOONEY

ARE THEY CURRENTLY POPULAR AMONG SCHOOLBOYS in Hainan province: seems to parody the anagging American youth often. "Going to school is a real drag; And it costs lots of money. Why not join a gang? Food, drink, tobacco? And sleep each night with a honey." In the People's Republic—in Mao's latter province, no less—one is hard pressed



Newsweek, 3.12.01

The Kids Are Not Alright

Exposed for years to materialist Darwinist thought and brought up to have no moral or spiritual values, young people in China are currently experiencing a huge moral degeneration. The above report in Newsweek magazine reveals the state to which they have fallen. Li Meijin, a criminology professor at the People's Public Security University, has stated that the number of robberies shot up nearly 3,000 percent during the 1990s. According to one study cited in the report, three-quarters of crimes committed between 1978 and 1998 were by young people aged 14-25.

deal with crime. However, arresting, executing and punishing even more people is certainly not the way to deal with this physical and moral collapse. China is currently going through the inevitable result of all communist regimes, and the first step on the way to deal with the problem lies in raising a strong and healthy younger generation. Only those with a sound spiritual formation can hope to avoid immorality and evil. Someone who has no knowledge of Allah and His religion,

who has no love and fear of Him, and does not expect to have to give an account of himself, has no firm reason to avoid evil. Only religious morality will keep one from a life of wickedness and immorality. Allah has forbidden indecency:

... My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority, and saying things about Allah you do not know. (Surat al-A'raf: 33)

Those who fear Allah abide unconditionally by these commands:
The believers are only those who have believed in Allah and His Messenger and then have had no doubt and have strived with their wealth and themselves in the Way of Allah. They are the ones who are true to their word. (Surat al-Hujurat: 15)

THE CHINESE STATE IS POISONING ITS OWN CITIZENS

The increase in prostitution and drug abuse in China is also a cause of the spread of contagious diseases including AIDS. According to official figures, there are some half million known AIDS sufferers in China today, and the real number is estimated to be much higher. Yet Chinese state is not taking realistic measures to deal with their moral collapse, and is not taking precautions to grapple with AIDS.

Recent information has revealed that, instead of trying to prevent the spread of AIDS, the Chinese government is actually contributing to its spread. One of the most important reasons for its spread is people selling their blood, and that such blood exchanges take place in very unhygienic conditions. The Chinese authorities buy the blood of their citizens at very cheap prices. People are promised that, for five dollars a syringe, the plasma cells will be extracted and the blood then returned



For years, Chinese officials were reluctant to accept the rapid rise in AIDS in the country. However, Deputy Health Minister Yin Dakui was forced to publicly admit that there was a serious AIDS problem in the country at a press conference in August, 2001. In his announcement, Yin stated that there had been a 67 percent rise in the number of cases in one year, and that the sale of blood had played an important part in this. According to a statement by UNAIDS, the number of AIDS sufferers in China will reach 20 million by 2010.

to them. However, the repeated use of the same syringe leads not only to the spread of AIDS, but also to many other contagious diseases.

CHINA IS NOT ABANDONING COMMUNISM

Mao's successor, Deng Xiaoping, resorted to several economic reforms in an attempt to stabilize the economy. These, including the adaptation of some free market principles to communism, partly reinvigorated the Chinese economy. Today, as a result of those reforms, Western companies are able to invest in China and private companies

are allowed to operate. (In fact, the PLA is a partner in most of these private companies, and they have generals on their boards).

This led some people to believe that China had finally begun to break away from the teachings of Mao and develop a more democratic mentality. Yet, when what has happened in China over the last 20 years is examined from a broad perspective, all these so-called reforms and revisions have actually produced a more deep-rooted communist system.

In the same way that the collapse of the Soviet Union is thought of as "The collapse of a faulty application of Marxism" by die-hard communists, so Maoists in China and other parts of the world regard the present social collapse in China as the result of "incorrect practice." According to communist ideology, the ideal communist society has to go through a number of stages. First is capitalism, followed by a transition to socialism, and then communism. The real reason for the current capitalist picture in China is, therefore, an attempt to arrive at the ideal communist society. China is doing all it can to keep that capitalist picture restricted to the economic field, and continues to be devoted to Maoism in the political arena. For the transition to socialism, itself an important step on the road to communism, to be possible, the country is trying to revise the Communist Party to a socialist one.

Furthermore, China is today experiencing all aspects of the savage capitalism that is regarded as necessary for the transition to socialism. Inequality of income distribution, the ever increasing levels of unemployment, the rich are growing richer (as the poor grow poorer) and the moral collapse which came about as a result are intended to make the populace think that "Mao's time was best." Yet, although Maoism is portrayed as a viable alternative, it is really a regime of cruelty and savagery that has the blood of millions of people on its hands. In other words, people are going to find themselves out of the frying pan but in the fire.

Recent research in China reveals that there is still great interest in Mao in the country, and that a large part of society still harks back to the days of Chairman Mao. The uncertainty and collapse due to the capitalist reforms that began in the 1970s have led to a peak in the protests that began in 1986, and led to Mao being reinstated on the country's agenda. A 1992 edition of *Atlantic Monthly* magazine describes China's return to Maoism as follows:

In fact, by the end of last year a surprising new craze for Mao trivia had spread throughout China. Although it lacked the political frenzy of the Cultural Revolution, during which weeping devotees of Mao marched across China in his name, beat to death supposed enemies of his revolution, and even pinned Mao buttons to their naked flesh, this latter-day infatuation was remarkably widespread... Capitalizing on this new



T he traces of the catastrophes communism has brought to China can easily be seen all over the country.

infatuation with Mao, the state owned Xinhua bookstore sold more than 10 million copies of a new four-volume edition of Mao's collected works last year, and state-owned film studios have been cranking out docudramas. The 1991 film *Mao Zedong and His Son* was calculated to make Mao appear more human by highlighting an emotional scene in which he was told that his son Mao Anying had just been killed in the Korean War by the Americans. Such efforts to humanize Mao continued this year with the release of the propagandist *Story of Mao Zedong*.⁸⁷

Pro-Mao propaganda still goes on today. Quiz shows are aired on



Maoism's influence on the Chinese administration can be seen in the propaganda posters that Head of State, Jiang Zemin, had prepared. The poster on the left shows Mao, Deng Xiaoping, and Jiang Zemin.



Nobody must be deceived by the steps being taken in China to move from communism to a free market economy. Communist mentality is still clearly to be seen in every state policy and in every part of China. The portraits of Mao all over the country are clear proof of this.



Maoist propaganda is still going ahead at full speed today. As a result of that propaganda, Mao is still seen as a savior by a large part of the Chinese people.





When Mao died in 1976, he left behind him 60 million dead and tens of millions of people who had suffered from torture. However, the Maoists who follow his line still continue to kill people they claim are "ordinary or political criminals." Those killed with a bullet to the heart from behind are kicked over, and placards bearing the details of their so-called crimes hung on them.



Beijing television in which contestants are asked to recite well-known quotations from Mao on command and to identify the dates, places and contexts of other quotations of his. More of his posters are being put up, and his teachings are broadcast again and again on the radio and television. Given the scale of the propaganda they are subjected to, a large part of the Chinese people see Mao as a savior, and even feel a kind of mystical devotion to him. Many of them believe that Mao protects them from accidents, evil and disease. In his book *The Sun That Never Sets*, however, the Chinese investigative journalist Jia Lusheng underlines certain other truths. According to Jia, China's devotion to Mao reflects a nostalgia for the days when the country seemed more stable. He writes that poor leadership, a degenerate society, and the rising crime rate have all helped to increase the nostalgia for Mao. A great many Chinese imagine that the sun will again rise over China when Mao's ideology is translated into life.

As these analyses have shown, China is by no means turning its back on communism, and may even be moving towards an even stricter form of communism within the context of an established program. Communist ideology means the oppression in East Turkestan will continue. That is because communist ideology has always been an implacable foe of Muslims and Islam, and will always be so.

THE CHINESE "TERRORISM" DECEPTION

The 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, as a result of 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, as we have seen throughout this book, is the Chinese regime, which is waging a long-term campaign of genocide against the innocent Muslims of East Turkestan.

Western commentators were not slow to express this fact. **Former U.S. Senator Jesse Helms** was one of these. An example is an article titled "Beware China's Ties to the Taliban" in the October 14, 2001, edition of *The Washington Times*, just after China's propaganda initiative. Helms had served for many years as Republican party senator for North Carolina, and had been a member of the Senate Foreign Relations Committee. In his article, he described how deceptive China's move to gain the support of the United States and the West really was. He stated that there were close links between China and the Taliban regime, and that China was hostile both to Islam and to the West:

...The second rationale for working with the Chinese is the weird assumption that China and the United States share a common interest in

Çin'in 11 Eylül zulmü



Çin'in Doğu Türkistan'daki Müslümanlara karşı yürüttüğü zulüm, 11 Eylül saldırıları ardından tahammül

CHINA'S SEPTEMBER 11 CRUELTY

The cruelty inflicted by China on the Muslims of East Turkestan reached unacceptable dimensions after the events of September 11



Yeni Şafak, 15.1.02

Vakit, 15.1.02

Doğu Türkistanlı Müslümanlar Çin kısıkcında...

Radikal, 26.12.01

Pekin, Uygurları 11 Eylül'le eziyor

BEIJING CRUSHES THE UIGHURS UNDER SEPTEMBER 11

The US war against terror has increased the Chinese oppression in East Turkestan. *The New York Times* described Beijing's execution campaign against the Uighurs.



Doğu Türkistan'ıya kılık-kıyafet yasağı

Doğu Türkistan Sıfırmışçılık Merkezi, Çin'in Kuvvettarı önünde 2000 kişi kılık-kıyafet yasağına karşı

EAST TURKESTAN MUSLIMS IN CHINA'S GRIP...
Dress restrictions on the people of East Turkestan

İnsan Hak ve Hürriyetleri Vakfı (IHR) tarafından hazırlanan raporda, Doğu Türkistan'da yaklaşık 160 Müslümanın tutuklandığı açıklanırken, Uluslararası Af Örgütü raporunda ise, Çin yönetiminin, işkenceler yaptığı ve yüzlerce Müslümanın idam ettiği ifade ediliyor.

güne baskınlar, arızalar ve zulüm regimi ile parçalanıyor.

ÇİN, KATLEDİYOR

Uluslararası Af Örgütü, Çin yönetiminin binlerce Doğu Türkistanlı Müslümanlara kılık-kıyafet

CHINA MASSACRES

Amnesty International has announced that the Chinese administration has detained thousands of Uighur Muslims and executed hundreds. It stated that China has imposed dress restrictions on East Turkestan Muslims and is attempting to prevent all forms of religious observance.



fighting terrorism. What a naive and dangerous fantasy. The fact is, the Communist Chinese government is in bed with every one of the terrorist and terrorist-supporting rogue regimes of the Middle East...

Those who imagine that the U.S. shares common interests with the Chinese in combating terrorism most likely base their assumption on China's fight against supposed Uighur terrorism in Xinjiang Province, formerly known as East Turkestan. But there is an ugly catch to that: If the U.S. should end up receiving any kind of support from Beijing for our anti-terrorist efforts, it will almost certainly come at the price of acquiescing in China's crackdown on the Uighurs. That would be a moral calamity, for there is no justification in lumping the Uighurs with the murderous fanatics who demonstrably mean us harm. **The Uighurs are engaged in a just struggle for freedom from Beijing's tyrannical rule, for the most part peacefully. For this, they have been viciously suppressed, with the Chinese government arresting and torturing political prisoners, destroying mosques and opening fire on peaceful demonstrations.**

Strategically and morally, the United States cannot and must not assume that China is part of a solution to terrorism. Indeed, Communist China is a very large part of the problem.⁸⁸

As we have seen, Americans are aware of what is happening in Red China and of the terrible oppression of the Muslims of East Turkestan, and therefore regard China, not as a "part of a solution to terrorism," but as a part of terrorism itself.

That view has now come to be shared by many in the West. Various figures are warning of the need to be careful in the face of moves by certain countries that hope to take advantage of the US's fight against terrorism. In a November 5, 2001 article, Thomas Beal, one of the editors of *The Asian Wall Street Journal* stressed the following:

China's false indignation shows how it is exploiting world-wide revulsion at the attacks on America to justify a nearly 10-year crackdown on



(Above) East Turkestan Muslims martyred, together with their children by Mao's militants. (Top right) Muslims are arrested without just cause, placed on a truck and shown to the public and then taken to an unknown destination and martyred. (Side) Since 1992 in particular there has been a huge increase in the number of people from East Turkestan arrested on the basis of trumped up charges and sent to labor camps.



ethnic nationalism and religion in Xinjiang, whose Muslim Turkic Uighurs comprise half of the region's 18 million people. For backing, or at least not opposing, the U.S.-led campaign against Osama bin Laden, President Jiang Zemin hopes to milk greater sympathy from Western governments critical of China's human rights record.

The Bush administration must reject China's attempt to equate the attack

on America with its separatist problem. It should not give support, tacit or otherwise, to China's abuses of Muslims in Xinjiang...⁸⁹

Later in the article, Beal turned to the Chinese regime's oppression of the people of East Turkestan, and stated that it was still going on. He concluded his article with these words:

... [T]he U.S. must not abet Beijing's abuses against the Uighurs, a people who know all too well why America is waging war on terrorism.⁹⁰

For its part, Turkey needs to keep these facts in mind in its relationship with China, and to use diplomatic channels to support the rightful struggle of its fellow Turks and co-religionists in East Turkestan.

THE SOLUTION LIES IN REMOVING THE FUNDAMENTAL BASES OF DARWINISM

We have so far stressed that the philosophical bases of Chinese brutality are Darwinism and materialism. We have also touched on the link between Darwinism and communism. The many examples that have been considered in other works discussing the links between Darwinism and various godless ideologies reveal how Darwinism has turned the world into a place of war and conflict and has also incited racism and attempts at ethnic cleansing. How is it that Darwinism leads people to war, anarchy, confusion and conflict (and that they regard this state of affairs as part of the nature of life)?

According to Darwinism's twisted view, humans are the product of natural law and chance, and they are a kind of advanced animal who exists only because of survival of the fittest. There is, therefore, no reason why he should not display such animal traits as aggression, ruthlessness and violence. Furthermore, since humans are the product of chance and natural law, we are not responsible for these traits. This idea

is encouraged in the written and visual media, despite the fact that it lacks any scientific basis. Educational institutions portray it as if it were a proven fact, which leads people to fall under the spell of Darwinism without their being aware of it. As a result young people are not directed in the direction of love, compassion and self-sacrifice, but are inclined to turn to crime, violence, and evil.

Darwinism and materialism maintain that human progress is dependent on conflict that results in survival of the fittest. The fact that this is put forward as if it were scientific truth, and that it has been expressed by statesmen, rulers and military men over the years, has led to millions of deaths, huge numbers of people being crippled, and ruined cities and nations. Mankind has been through two world wars, and is sinking in conflict, anarchy and terrorism because of Darwinism's praise of conflict which it sees as essential to progress.

Darwinism regards life as constant struggle, in which the strong can only survive so long as they are ruthless, and thus views "unfair" competition as quite justified. If life is a struggle, then war is the only way to survive, and being ruthless the only way to protect oneself. According to this perverted idea, the weak and feeble are condemned to be crushed and eliminated.

Darwinism leads individuals and societies towards ruthlessness and cruelty, regards war and competition as a biological necessity, and maintains that bloodshed and suffering (and even the infliction of suffering) are the seeds of progress. It regards all of these as a "law of nature." When such an idea becomes the official ideology of an entire state, terror will be the inevitable result.

It is for this reason that the elimination and removal of Darwinism ideology will also mean the elimination of that philosophy of conflict and its various manifestations. The black face of Darwinism must be unmasked, and a great effort must be made to help people to recognize

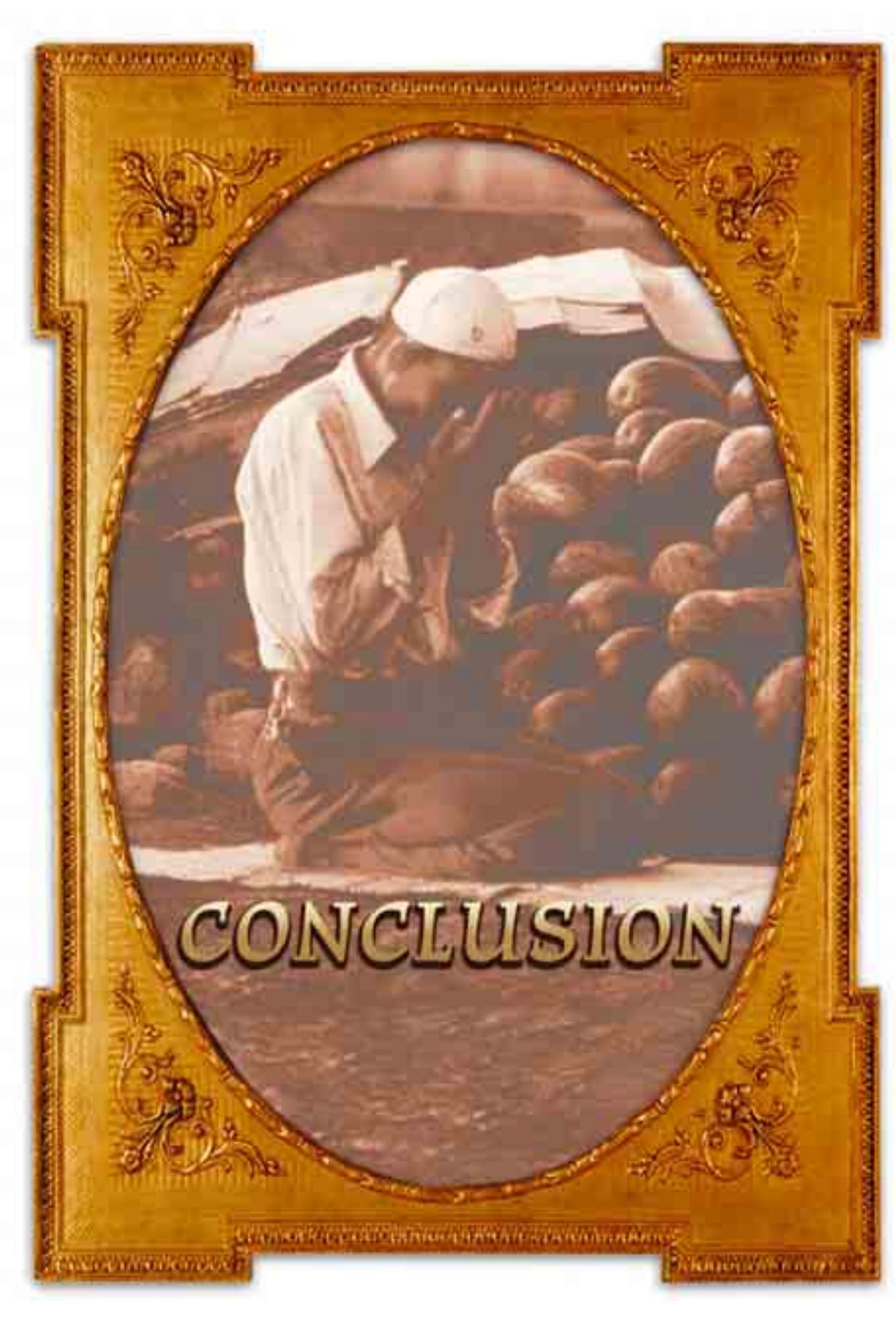
Allah and believe in Him. The solid morality from religion must be fully explained to society.

Allah commands people to maintain justice under all circumstances, to love peace and be compassionate, and to oppose disorder and wickedness. The essence of religious morality, therefore, means the establishment of peace and security. All three Divine religions (Christianity, Judaism and Islam) oppose conflict and violence. The rejection of Darwinist philosophy and its replacement by religious morality means the replacement of hatred and conflict by love, compassion, understanding and forgiveness.

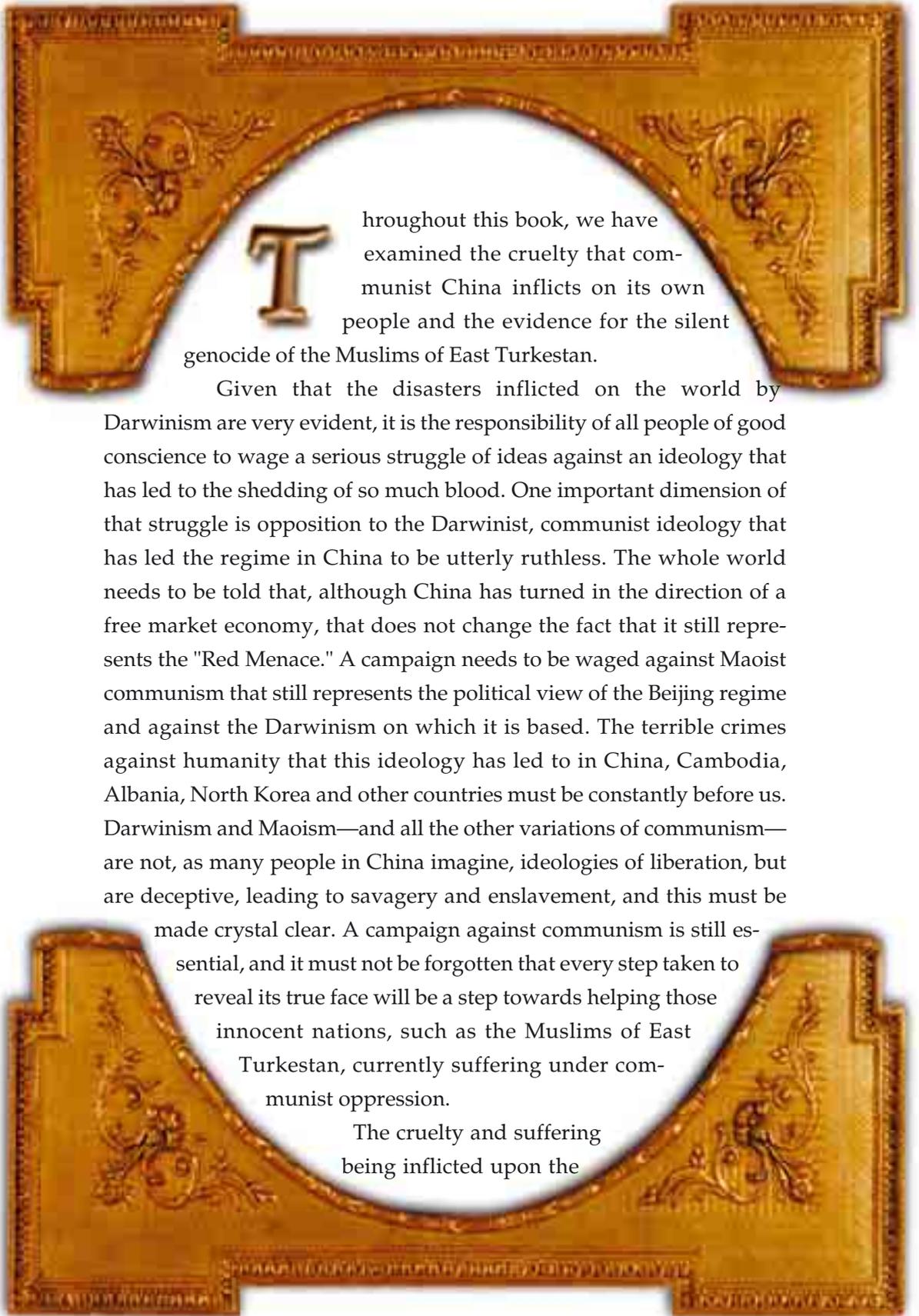




Those who support communism want to see a world dominated by conflict, fighting and terror. Muslims, who abide by Islamic morality, prefer to see a world where compromise prevails over fighting, brotherhood over conflict, and love and peace over terror.



CONCLUSION



Throughout this book, we have examined the cruelty that communist China inflicts on its own people and the evidence for the silent genocide of the Muslims of East Turkestan.

Given that the disasters inflicted on the world by Darwinism are very evident, it is the responsibility of all people of good conscience to wage a serious struggle of ideas against an ideology that has led to the shedding of so much blood. One important dimension of that struggle is opposition to the Darwinist, communist ideology that has led the regime in China to be utterly ruthless. The whole world needs to be told that, although China has turned in the direction of a free market economy, that does not change the fact that it still represents the "Red Menace." A campaign needs to be waged against Maoist communism that still represents the political view of the Beijing regime and against the Darwinism on which it is based. The terrible crimes against humanity that this ideology has led to in China, Cambodia, Albania, North Korea and other countries must be constantly before us. Darwinism and Maoism—and all the other variations of communism—are not, as many people in China imagine, ideologies of liberation, but are deceptive, leading to savagery and enslavement, and this must be made crystal clear. A campaign against communism is still essential, and it must not be forgotten that every step taken to reveal its true face will be a step towards helping those innocent nations, such as the Muslims of East Turkestan, currently suffering under communist oppression.

The cruelty and suffering
being inflicted upon the

Uighurs living in East Turkestan, because they are Muslims, imposes a great responsibility on all Muslims in the world. As Allah notifies in one verse:

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

As commanded in that verse, it is the duty of every Muslim to wage a war of ideas for the liberation of all oppressed Muslims. The systematic campaign of genocide being waged by China in East Turkestan needs to be opposed by diplomacy, the media, and civil initiatives.

China is expending great efforts to make the world forget that region, and to portray the innocent Muslims living there as "terrorists." In the face of this, every Muslim must use all of means at their disposal to tell the world about the suffering in East Turkestan and to attract the attention of international organizations. Muslims must publicize the issue in newspapers, magazines and on Internet sites. They must support the rightful cause of the people of East Turkestan. Political leaders must take the issue up, demand justice and permanent solutions in their relations with China and the West, and members of the public must encourage them to do so. Civil organizations must also take up the issue, and hold seminars, conferences and remembrance days about East Turkestan. By bringing the issue onto the international agenda, legal sanctions must be imposed on China, and the Muslims of East Turkestan must be given new hope by being shown that they have not been forgotten.

Beyond that, the whole world needs to be introduced to Islam, and shown that Islam has absolutely nothing whatsoever to do with terrorism, but actually intends to do away with such acts of violence. Speaking out and decrying those who claim they resort to terrorism in the name of religion, and explaining and practicing Islam's compas-

sionate and peaceful attitude towards other religions is one of the greatest responsibilities of the present age. In that way, the wind can be taken out of the sails of oppressive regimes such as that in China, which attempt to gain world sympathy by portraying the Muslims they oppress as terrorists, and it will also enable the real truth to emerge. **Muslims must make it absolutely clear that they are not seeking a "conflict of civilizations," but that, on the contrary, they wish to see peace and harmony between all religions and civilizations, and that this is an essential element of the morality of the Qur'an.**

In short, Muslims must work to bring peace and stability to the world, and oppose all forces that stand against that peace and stability, even those that hide under an "Islamic" mask. We must not forget that the rule of war and confusion, as opposed to peace and security, is described in the Qur'an as "*fitna*" (disbelief and its imposition on others) a sin which Allah has cursed.

THE HISTORIC RESPONSIBILITY FACING TURKEY

The views that have been expressed above regarding the situation in both East Turkestan and the Islamic world, reveal that the Republic of Turkey has a particular responsibility in this context.

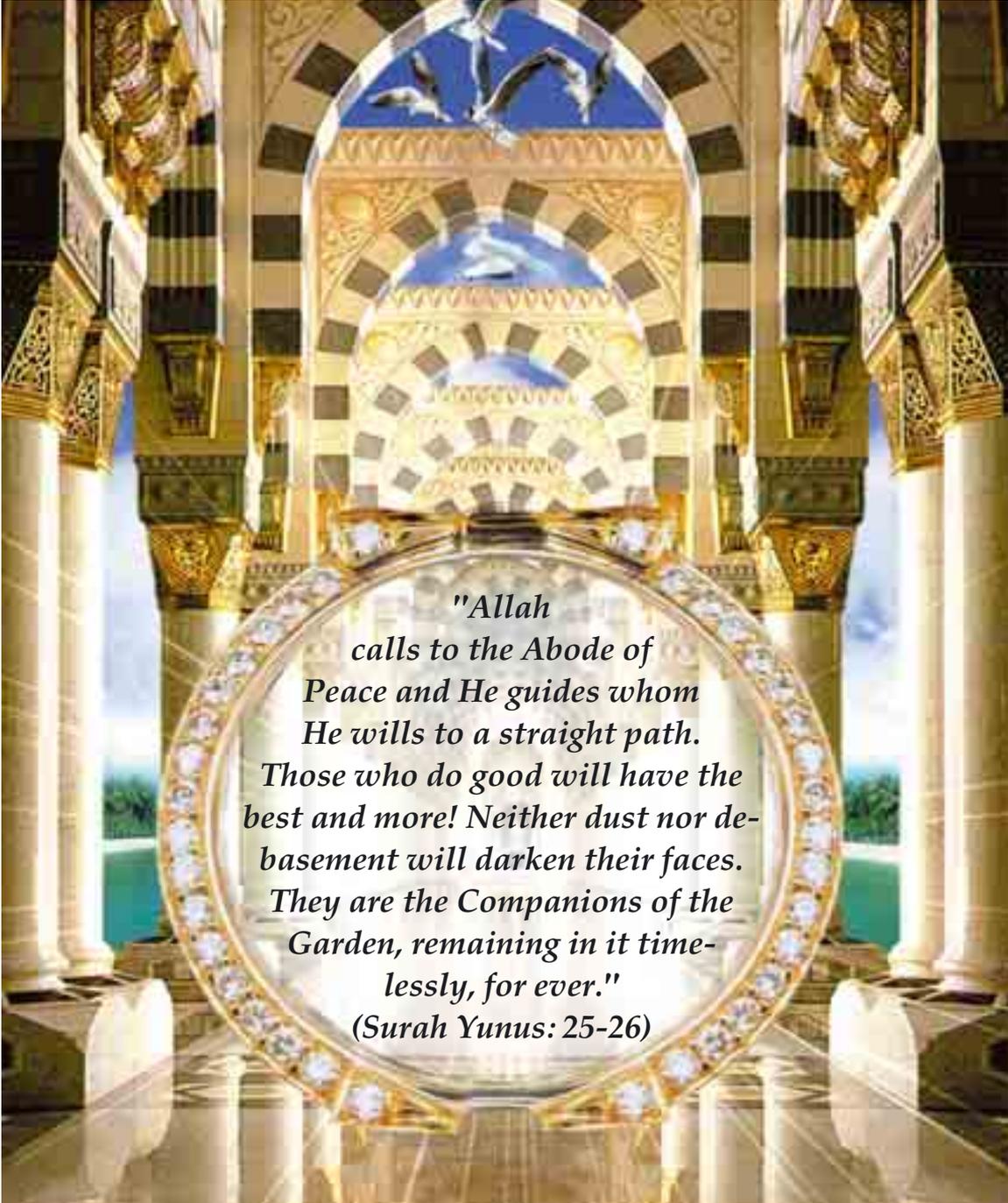
Let us first consider the matter from the point of view of East Turkestan. More than any other nation, Turkey needs to extend a helping hand to the Muslims of East Turkestan, because the Uighur Muslims are Turks. That gives Turkey a great international advantage when it comes to defending the legal rights of East Turkestan. In the same way that Turkey is seen by the international community as quite justified in defending the rights of the Turks in Macedonia and the Turkmens in Northern Iraq, it will also be seen as justified in taking up

the rights of the Turkic Uighurs in East Turkestan.

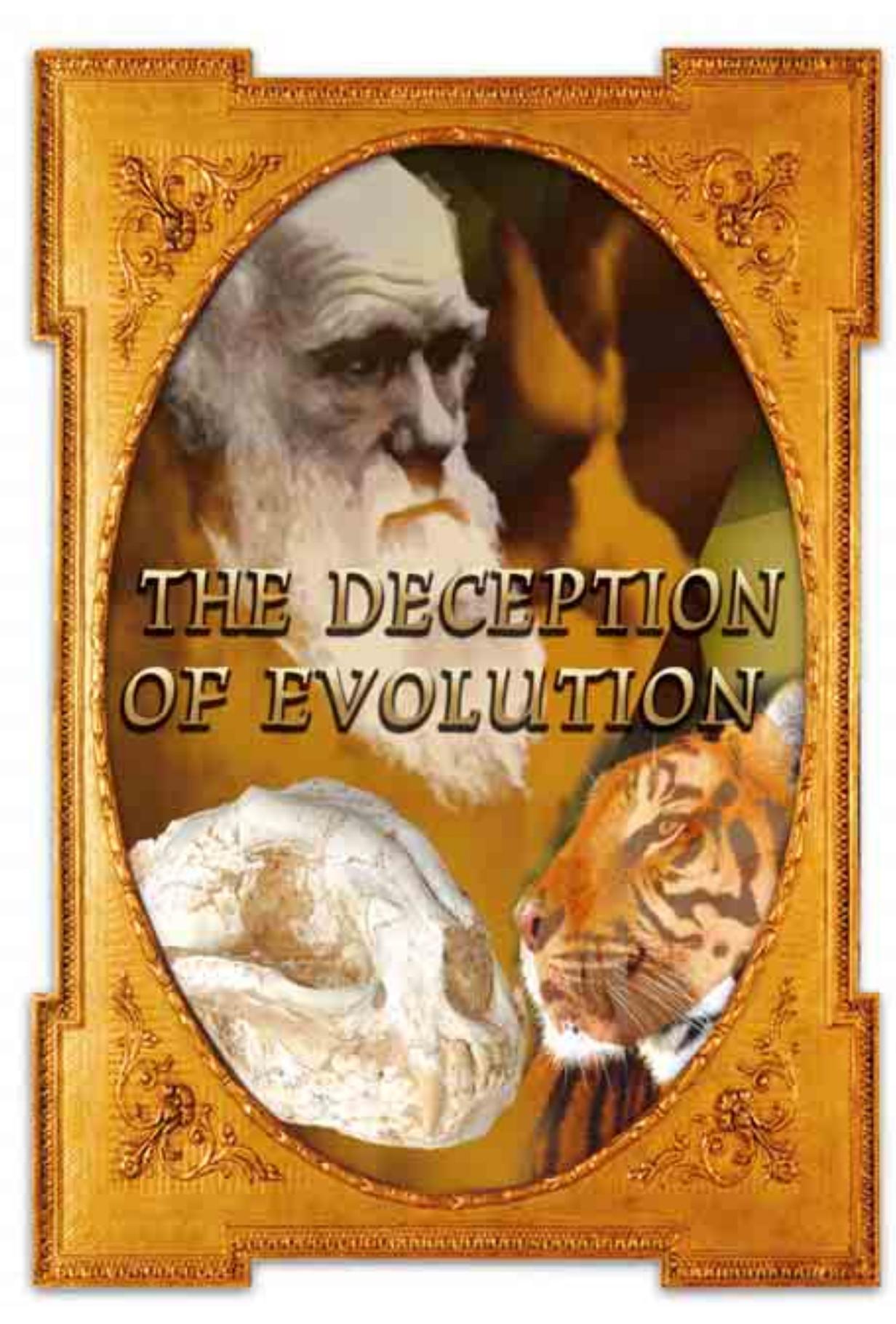
Furthermore, defending the legal rights of the Muslims of East Turkestan is also a strategic necessity for Turkey itself. The Turkish republics of central Asia are witnessing a battle for influence among a number of different countries, such as Turkey, Russia and Iran. One way that Turkey can become more influential in the region is by turning to political initiatives to secure the love and trust of the people of that region. If Turkey were to take on the cause of East Turkestan, there would be an increase in belief in Turkey's strength and determination over all the Turkish republics.

The second aspect of the matter is portraying true Islam as a role model to the world as considered earlier. The strongest candidate in the Islamic world to be able to achieve this is Turkey. Muslim Turkish people have fully grasped the principles of love, respect and compassion enshrined in Islam, and are modern and contemporary. They also possess a huge cultural legacy and historical vision inherited from the Ottoman Empire. Of all Islamic countries, Turkey is the best integrated with the Western world. Turkey can provide the most effective solution to the artificial "conflict of civilizations" that is being encouraged between the Islamic and Western worlds.

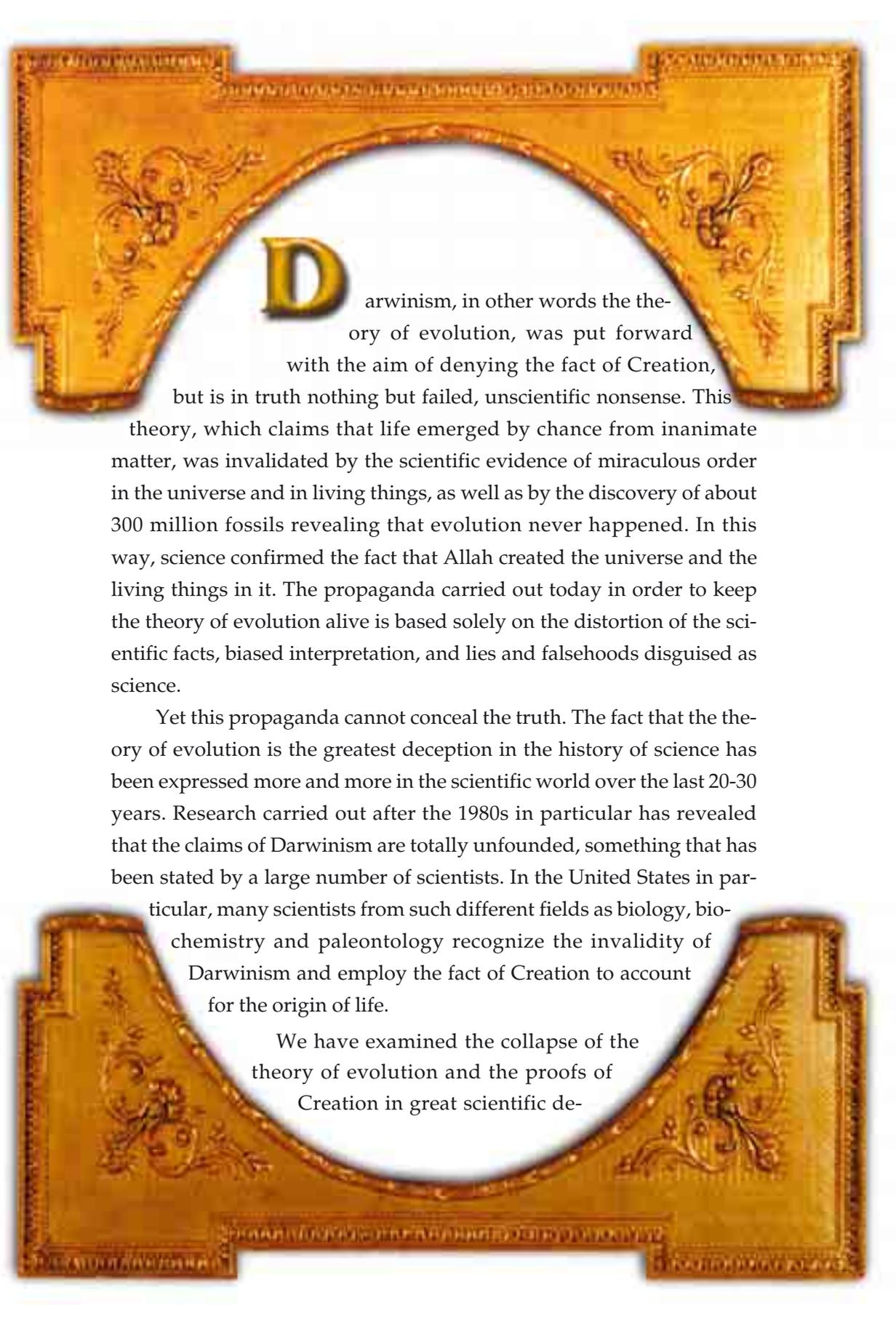
It is to be hoped that the twenty-first century will see a solution to the East Turkestan problem, and that the whole Islamic world, including East Turkestan, will enjoy peace and security. The future of East Turkestan, like that of the Islamic world itself, is, by the will of Allah, bright and hopeful. Signs of that have already begun to appear. Muslims are determined to stick by their beliefs despite cruelty and oppression, and there is now a worldwide trend towards a return to religious morality.



*"Allah
calls to the Abode of
Peace and He guides whom
He wills to a straight path.
Those who do good will have the
best and more! Neither dust nor de-
basement will darken their faces.
They are the Companions of the
Garden, remaining in it time-
lessly, for ever."
(Surah Yunus: 25-26)*



**THE DECEPTION
OF EVOLUTION**



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

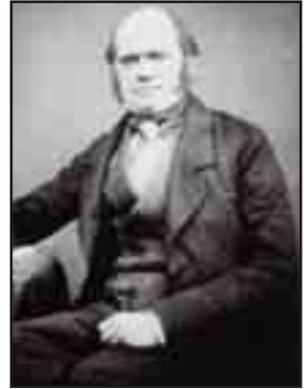
Yet this propaganda cannot conceal the truth. The fact that the theory of evolution is the greatest deception in the history of science has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of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

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific de-

tail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

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



Charles Darwin

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

- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.

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

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

The First Insurmountable Step: The Origin of Life

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

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According

to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.



With the experiments he carried out, Louis Pasteur invalidated the claim that "inanimate matter can create life", which constituted the groundwork of the theory of evolution.

Life Comes From Life

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

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

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

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."⁹¹

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

Inconclusive Efforts of the Twentieth Century

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

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.⁹²

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

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.⁹³



Alexander Oparin's attempts to offer an evolutionist explanation for the origin of life ended in a great fiasco.

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁹⁴

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

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?⁹⁵

The Complex Structure of Life

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

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

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the informa-



Stanley Miller



One of the evolutionists' gravest deceptions is the way they imagine that life could have emerged spontaneously on what they refer to as the primitive earth, represented in the picture above. They tried to prove these claims with such studies as the Miller experiment. Yet they again suffered defeat in the face of the scientific facts: The results obtained in the 1970s proved that the atmosphere on what they describe as the primitive earth was totally unsuited to life.

tion coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

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

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



One of the facts nullifying the theory of evolution is the incredibly complex structure of life. The DNA molecule located in the nucleus of cells of living beings is an example of this. The DNA is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopaedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.

fact, have originated by chemical means.⁹⁶

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

Imaginary Mechanism of Evolution

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

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

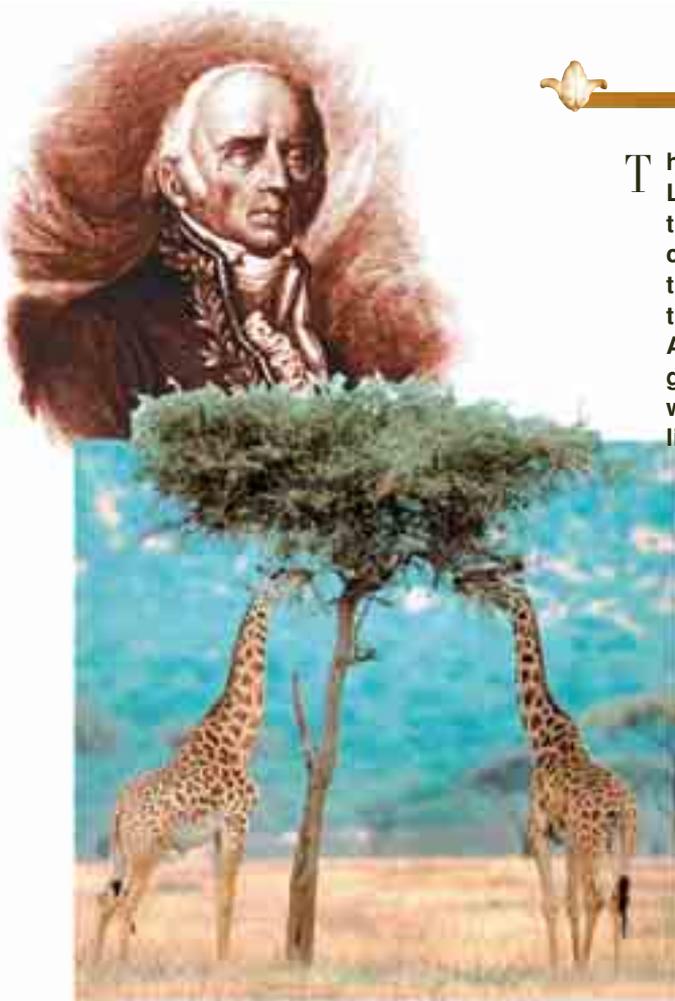
Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd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

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

Natural selection can do nothing until favourable individual differences or variations occur.⁹⁷

Lamarck's Impact

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



The French biologist Lamarck put forward the totally irrational claim that antelopes turned into giraffes. The truth is, however, that Allah specially created giraffes, in the same way that He did all other living things.

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

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁹⁸

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

Neo-Darwinism and Mutations

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

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

The reason for this is very simple: **DNA has a very complex struc-**



The direct effect of mutations is always harmful. A deformed hand, the product of mutation.

ture, and random effects can only harm it. The American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.⁹⁹

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.¹⁰⁰

However, Darwin was well aware that no fossils of these intermediate forms had yet been found. He regarded this as a major difficulty

LIVING FOSSILS REFUTE EVOLUTION

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



Sea Urchin

Period: Paleozoic Age,
Carboniferous Period
Age: 295 million years



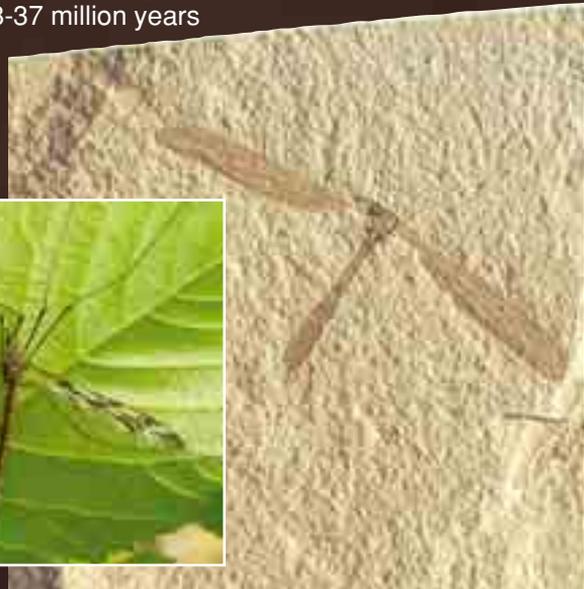
Sun Fish

Period: Cenozoic Age,
Eocene Period
Age: 54-37 million years



Crane Fly

Period: Cenozoic Age, Eocene Period
Age: 48-37 million years



*Communist China's Policy
of Oppression in East Turkestan*

Starfish

Period: Paleozoic Age,
Ordovician Period
Age: 490-443 million years

**Birch Tree Leaf**

Period: Cenozoic Age,
Eocene Period
Age: 50 million years

**Cicada**

Period: Mesozoic
Age, Cretaceous
Period
Age: 125 million years

**Sequoia Leaf**

Period: Cenozoic Age,
Eocene Period
Age: 50 million years

for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.¹⁰¹

Darwin's Hopes Shattered

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

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.¹⁰²

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that all living things are created. The only explanation of a living species emerging suddenly and complete in every detail without any

evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.¹⁰³

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes be-

longed to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁰⁴

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."¹⁰⁵

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis, and Homo erectus lived at different parts of the world at the same time.¹⁰⁶

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (present-day man) co-existed in the same region.¹⁰⁷

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

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.¹⁰⁸

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

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

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.¹⁰⁹

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

Darwinian Formula!

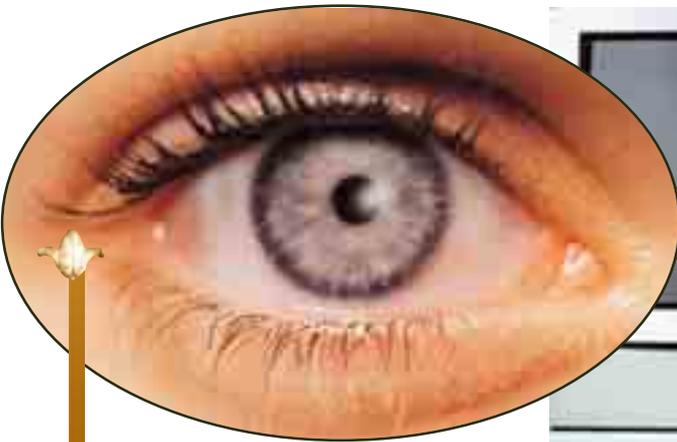
Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

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

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 in 10^{950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope. They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, toma-

toes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them. Briefly, unconscious atoms cannot form the cell by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.

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



Despite their dozen of years of efforts, people have not been able to provide vision which has the same sharpness and high quality as the vision of an eye.



Technology in the Eye and the Ear

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

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

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

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

whereas with your eyes, you watch a three-dimensional perspective with depth.

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

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

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

The situation in the eye is also true for the ear. That is, the brain is insulated from sound just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your completely silent brain, you listen to symphonies, and

hear all of the noises in a crowded place. However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

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

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

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

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

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



Someone who looks at a landscape perceives it in his brain. Similarly, it is in his brain that he investigates and examines the features of that view he sees in his brain. The things he learns reveal to him the perfection of Allah's creation and the superiority of His wisdom and knowledge.

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

For this consciousness is the spirit created by Allah, which needs

neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

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

A Materialist Faith

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

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the con-

trary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...¹¹⁰

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

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

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

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

As explained above, those who believe in the theory of evolution

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

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

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

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

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

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

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

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

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

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

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who,

under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.¹¹¹

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

**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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