



HARUN YAHYA



HOW THE SCOURGE OF THE 20TH CENTURY
IS PREPARING FOR FRESH SAVAGERY

COMMUNISM IN AMBUSH





Communism is an ideology that drowned the 20th century in blood. Communist dictators such as Lenin, Stalin, Mao and Pol Pot slaughtered 120 million people without batting an eye. Most of these were civilians from their own people. Tens of millions of men and women, from the

elderly to young people and babies in arms, lost their lives to this cold, hard, savage ideology.

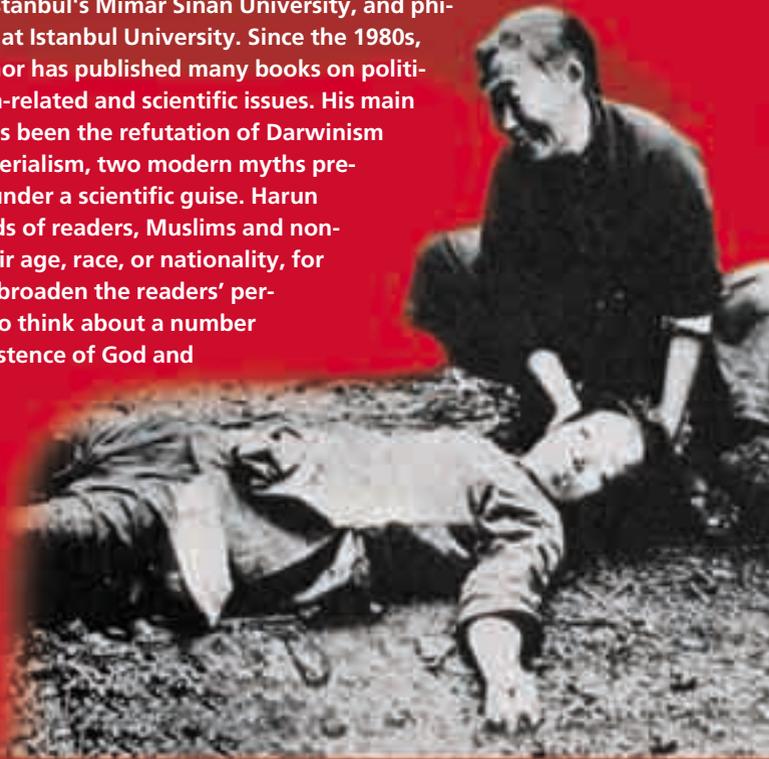
This book exposes the scourge of Communism and reveals the materialist philosophy and the Darwinist dogma underlying it. More importantly, it draws attention to a greater danger. The Communist threat has not disappeared from the face of the earth: Even now it is lying in wait! This source of bloodshed, which has cost the lives of 120 million, still exists. Unless its ideological underpinnings—materialism and Darwinism—are destroyed, it will insidiously flourish under the mistaken belief that “Communism is dead” and reappear for fresh savagery and cruelty when the time is ripe.



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 deprecat foundations and perverted works of godless systems.



In the name of God, Most Gracious, Most Merciful



To The Reader

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

In all the books by the author, faith-related issues are explained in the light of the Qur'anic verses and people are invited to learn God's words and to live by them. All the subjects that concern God's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read individually or discussed in a group at a time of conversation. Those readers who are willing to profit from the books will find discussion very useful in the sense that they will be able to relate their own reflections and experiences to one another.

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

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In these books, you will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

COMMUNISM IN AMBUSH

How the Scourge of the 20th Century
Is Preparing For Fresh Savagery

HARUN YAHYA

May, 2003

About the Author

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

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the books is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad, the last of the prophets, may God bless him and grant him peace. Under the guidance of the Qur'an and sunnah, the author makes it his purpose to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the final Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All author's works center around one goal: to convey the Qur'an's message to people, encourage them to think about basic faith-related issues (such as the existence of God, His unity and the hereafter), and to expose the feeble foundations and perverted ideologies of godless systems.

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

Greatly appreciated all around the world, these works have been instrumental in many people recovering their faith in God and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style gives these books a distinct touch which directly effects any one who reads or studies them. Immune to objections, these

works are characterized by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who read these books and give serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism or any other perverted ideology or philosophy. Even if they continue to do so, it will be only a sentimental insistence since these books refuted such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the collection of books written by Harun Yahya.

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

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

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in people's minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is apparent that 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 moral values of the Qur'an. The success and impact of this service are manifest in readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. This state can only be ended 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, which leads people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

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

All translations from the Qur'an are from *The Noble Qur'an: a New Rendering of its Meaning in English* by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork, Norwich, UK.
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INTRODUCTION

Communism has stamped its mark on the 20th century—a mark of aggression and cruelty, bloodshed and tears. Historians have estimated that its ideology has caused the death of 120 million people since the Russian Revolution of 1917. These casualties include not only soldiers killed on battlefields, but citizens murdered by their own governments. The whole world has seen the pitiless slaughter carried out by Communist leaders. One hundred million men and women, from the elderly to young people and infants, lost their lives to this cold, hard, savage ideology. Communist regimes have deprived tens of millions of their most basic rights and freedoms, ejecting people from their homes and systematically subjecting them to famines, slavery in labor camps and imprisonment. Millions have been the targets of Communist guerilla groups and terrorist organizations, and still others have lived in the fear of becoming targets for their bullets.

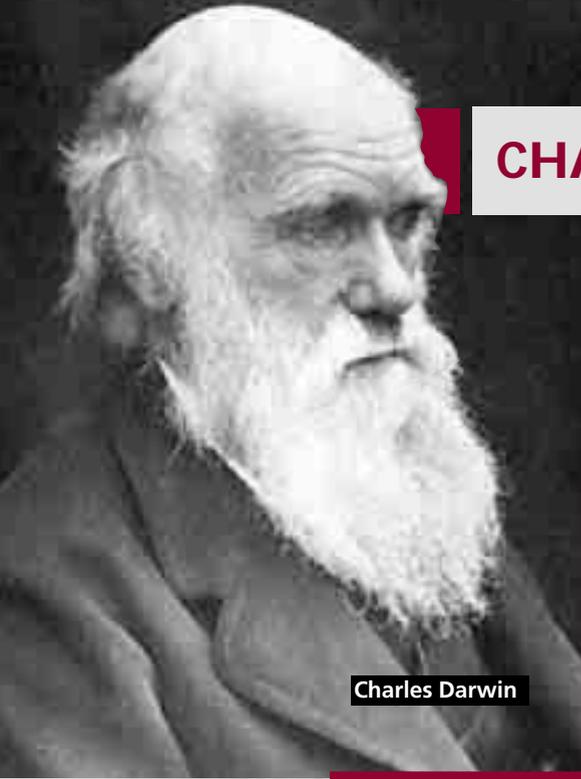
What are this ideology's roots? Where was Communism born? How did such a cruel, bloodthirsty worldview find adherents and supporters throughout the world? Why did it come to power and flourish, dragging millions in its wake? How did it come to an end, with the collapse of the Soviet Union? Or has it really ended, or does it still threaten every country on earth?

This book answers these questions, and draws our attention to a most important one: Does this serious threat still exist in the world? Regrettably, yes. Communism is waiting in ambush!

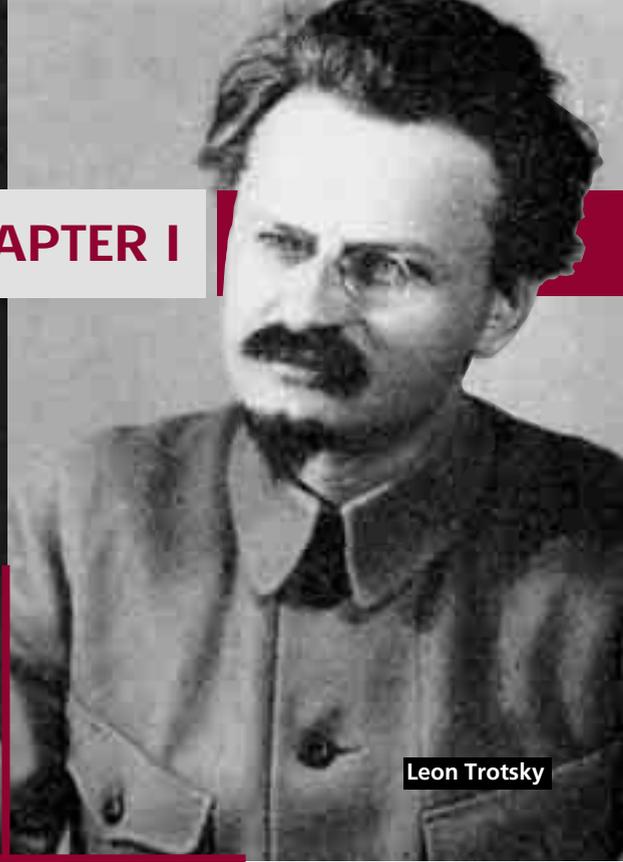
This well of bloodshed, which has cost the lives of 120 million, still

exists. Communism has covered the top of the well to conceal its insidious activities and camouflaged its surroundings, setting it as a trap for the unwary. Its outward appearance may have changed, its adherents' names may be different, but it still awaits an opportunity to wreak pain on humanity once again, as it has in the past. This book's vitally important purpose is to rip the mask off this insidious and growing threat and reveal the true face of the Communist ideology that has caused so much pain and trouble.

CHAPTER I



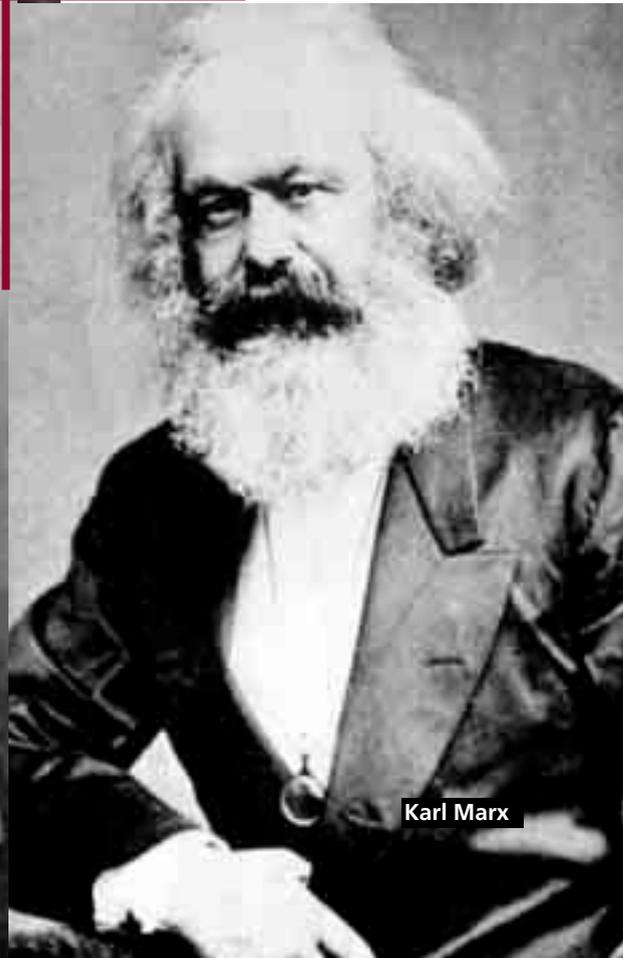
Charles Darwin



Leon Trotsky



Friedrich Engels



Karl Marx

HOW COMMUNISM BEGAN



In order to understand Communism's birth, we must examine European culture in the 18th and 19th centuries. Beginning in the second century A.D. under the Emperor Constantine, Europe gradually accepted Christianity. Christian culture held sway until the Enlightenment of the 18th century, when a number of artists and thinkers began embracing the influence of pagan Greek and Roman culture and consequently, rejecting the dictates of religion. The Enlightenment's most important political result was the French Revolution, which was not only an uprising against the ancient regime, but at the same time, a revolt against religion.

The foundation of the French Revolution was established by the influence of such anti-religious thinkers as Voltaire, Diderot and Montesquieu. From 1789 on, the Enlightenment's pagan, anti-religious tendencies of became obvious. After an intense propaganda campaign, the Jacobins came to lead the revolution, established a movement against orthodox Catholicism, and even managed to create a new religion. Revolutionary worship, seen first during the national Feast of the Federation on July 14, 1790, spread quickly. Robespierre, one of the leaders of the bloody revolution, explained its rules and principles in a report, wherein he called it "The Worship of Supreme Being." Paris's famous Nôtre Dame cathedral was changed into what he called the "Temple of Reason." Statues of Christian saints were removed from the cathedral walls, replaced by the

statue of an allegorical woman called the "Goddess of Reason." In the course of the French Revolution, many priests and nuns were killed; churches and monasteries were plundered and destroyed.

At the same time, the philosophy of materialism reawakened and began to spread throughout Europe. Certain ancient Greek philosophers had first proposed this philosophy, which believes that only matter exists, that living things—indeed, human consciousness itself—are only "matter in motion." In the 18th century, two important names in the French Revolution, Denis Diderot and his close friend Baron d'Holbach, adopted this philosophy and imposed it on the people. In his book called *Système de la Nature* (The System of Nature) published in 1770, Baron d'Holbach used a few so-called "scientific" suppositions to propose that only matter and energy existed. A fanatical atheist, D'Holbach was opposed to the concept of morality advocating that human beings should take all the pleasure they can and do everything they can to get it.

In the 18th century, a few thinkers adopted materialism, but it became much more widespread in the 19th, overflowing the borders of France to take root in other European countries. At the beginning of the

20th century, two important Materialist thinkers appeared in Germany: Ludwig Büchner and Karl Vogt. Vogt tried to explain human rationality in terms of a simile: "the brain secretes thought just as the liver secretes bile." Not even the Materialists of his time accepted that nonsensical analogy.

Despite the proffering of such idiotic proposals, materialism was adopted by anti-religious forces, who started to impose it on European societies. Propaganda insisted that materialism was the foun-



Communism's roots stretch back to the French Revolution, when hostility to religion was embodied by the "goddess of reason." She later appeared on Communist posters, like the one on the left.

dation of reason and science—a deception that quickly spread among the enlightened, moving first from France to Germany and then, gradually, throughout the rest of Europe. In this respect, Freemasonry was an important ally. Masons adopted materialism as a religion and, in the 19th century, many enlightened Europeans became its members.

As this ancient dogma spread, there were attempts to adapt materialism to several branches of science:

1. To natural science, by the English naturalist Charles Darwin.
2. To social science, by the German philosophers Karl Marx and Friedrich Engels.

Darwin's adaptation is called the theory of evolution, while Marx and Engel's is known as Communism.

Marx and Darwin

It's possible to say that Darwin's theory includes that of Marx and Engels, because Communism is also a theory of "evolution" adapted to history and sociology. Anton Pannekoek, a renowned Darwinist-Marxist thinker, sums this up in his book *Marxism and Darwinism* published at the beginning of the 20th century:

The scientific importance of Marxism as well as of Darwinism consists in their following out the theory of evolution, the one upon the domain of the organic world, of things animate; the other, upon the domain of society... Thus, both teachings, the teachings of Darwin and of Marx, the one in the domain of the organic world and the other upon the field of human society, raised the theory of evolution to a positive science. In doing this they made the theory of evolution acceptable to the masses as the basic conception of social and biological development.¹

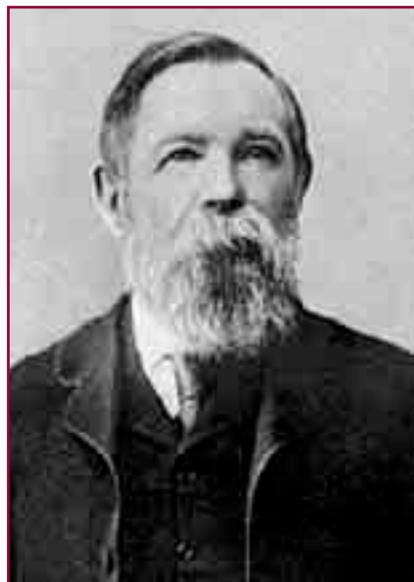
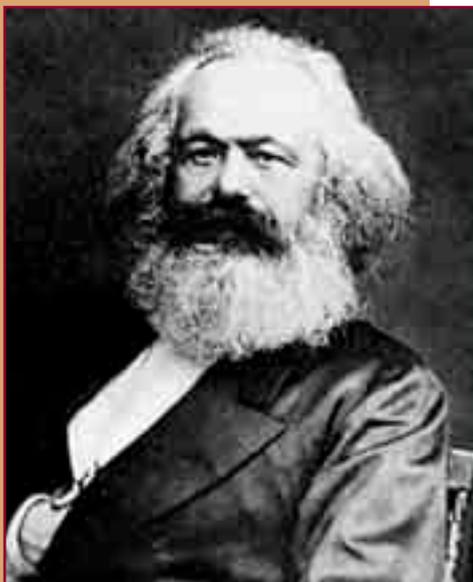
Darwinism and Marxism are fully compatible in two basic arguments:

1. Darwinism proposed that all existing things consist of "matter in motion." This alleges that God neither created nor ordered matter and that therefore, all life arose by chance. Human beings are a species of animal, evolved from other, lesser animals. But these claims rest on no scientific proof and have been proven false by subsequent scientific discoveries. But Darwin's theory harmonizes with the views of Marx

and Engels, who believed that only matter existed, and that the whole of human history can be explained in material terms. (For more information, please refer to *Darwinism Refuted: How the Theory of Evolution Breaks Down in the Light of Modern Science* by Harun Yahya, Goodword Books, 2002 and *The Evolution Deceit* by Harun Yahya, Ta-Ha Publishers, 2002)

2. Darwinism proposed that "**conflict**" is the motivating force that brought about development in living creatures. His basic supposition was that the natural world's resources weren't sufficient to support living things; that therefore, organisms had to fight a constant struggle that drove evolution. The **dialectical** method adopted by Marx and Engels is the same as Darwin's. According to dialectics, the single motive force underlying development in the universe is the conflict between opposites. Human history has progressed by means of this conflict. Humanity itself has advanced in the same way.

When examined closely, the theories of Marx-Engels and Darwin appear to be in total harmony, as if they have arisen from a single source. Darwin applied materialist philosophy to nature, while Marx-Engels applied it to history.



Engels (right) saw Darwin and Marx (left) as equals, from the point of view of Communist theory. According to Engels, Marx applied materialism to the social sciences, and Darwin applied it to biology.

In fact, **Karl Marx** was the first to realize Darwin's important contribution to materialism. Reading Darwin's *The Origin of Species* after its publication in 1859, Marx found in it great support for his own theory. A letter he wrote to Engels on December 19, 1860, says that Darwin's book "**contains the basis in natural history for our view.**"¹² In a letter to Lassalle in January 16, 1861, he says, "**Darwin's book is very important and serves me as a basis in natural science for the class struggle in history.**"¹³

Marx's dedication to Darwin of his greatest work, *Das Kapital*, shows the common mind that they shared. In the German edition of his book that he sent Darwin, Marx wrote with his own hand, "To Charles Darwin from a true admirer, from Karl Marx."

Engels also admired Darwin: "Nature is the test of dialectics, and it must be said . . . that in the last resort, nature works dialectically and not metaphysically . . . In this connection, Darwin must be named before all others."¹⁴ Elsewhere, he said that, "Just as Darwin discovered the law of evolution in organic nature, so Marx discovered the law of evolution in human history."¹⁵

Georgy Valentinovich Plekhanov, one of the leaders of Russian Communism whom Lenin praised for his command of all international Marxist literature, summed it up succinctly when he said that Marxism is "**Darwinism in its application to social sciences.**"¹⁶

Professor Malachi Martin, of the Vatican's Pontifical Bible Institute explains the relation between Marx and Darwin in these words:

. . . when Charles Darwin published his theory of evolution, Marx regarded it as far more than theory. He seized upon it as his "scientific" proof that there was no kingdom of Heaven, only the kingdom of Matter. Darwin had vindicated Marx in his rejection of Hegel's [idealism]. Ignoring the fact that



According to Plekhanov, a leader of Russian Communism, Marxism is "Darwinism in its application to social sciences".

Darwin's theory of evolution was just that a theory. . . **Marx adapted Darwin's ideas to the social classes of his day.** . . Darwin's theory of evolution being what it was, Marx reasoned that the social classes, like all matter, must always be in struggle with each other for survival and dominance.⁷

Contemporary evolutionists also note the strong bond between Darwinism and Marxism. One of today's most famous proponents of the theory of evolution is the biologist Douglas Futuyma. In the preface to his *Evolutionary Biology*, he says, "Together with Marx's materialist theory of history and society... **Darwin hewed the final planks of the platform of mechanism and materialism.**"⁸ Another famous evolutionary paleontologist Stephen J. Gould, said that "Darwin applied a consistent philosophy of materialism to his interpretation of nature."⁹ Leon Trotsky who, together with Lenin, was one of the architects of the Russian Revolution, described the discovery of Darwin as "the highest triumph of the dialectic **in the whole field of organic matter**."¹⁰

All this shows the great affinity between Darwinism and Marxism, that without Darwin's influence, there would have been no Marxist theory. And if Darwinism is invalid, we will understand that Marxism is invalid too. But the converse is true as well: In any society where Darwinism is widely accepted, the growth of Marxism is inevitable.

For this reason, it is very important to understand why Darwinism has no validity in the fields of either science or sociology. This understanding will prevent the revitalization of Marxism which stems from it, and which is lying in wait today—as well as forestalling any return to



In denying creation, Darwin gave Communism a supposedly scientific foundation. Therefore Trotsky, one of the bloody leaders of the Bolshevik Revolution regarded Darwin as the proponent of dialectic materialism in the field of the natural sciences.

the agonies that humanity has suffered over the previous century. History shows that without Darwinism, there can be no Marxism.

Darwinism's Spread and The Relationship Between Communism and Capitalism

When we investigate Darwinism's political influence, keep in mind that this theory is related not to one single ideology, but to many seemingly different ones. Apart from Communism, the wide spectrum of ideologies relying on Darwinism includes racism, imperialism, capitalism, and fascism. The common point that all these apparently independent, even contrary, ideologies share is their opposition to monotheistic religions and whatever moral values that these religions inculcate.

These ideologies' leaders see religious beliefs and values as impediments, and use Darwinism as a weapon to destroy them. Ironically, by opening a "breathing room" for their own ideologies in this way, they only strengthen competing ideologies. For example, capitalists claim that a Darwinist outlook is needed to legitimate the ruthless "struggle to survive" evident in the free market. In this way, they support the very Communism that they oppose.

Anton Pannekoek's book *Marxism and Darwinism* refers to this interesting paradox. He describes the support given to Darwinism by the bourgeoisie (Europe's wealthy capitalist class) in these words:

That Marxism owes its importance and position only to the role it takes in the proletarian class struggle, is known to all... Yet it is not hard to see that in reality Darwinism had to undergo the same experiences as Marxism. Darwinism is not a mere abstract theory which was adopted by the scientific world after discussing and testing it in a mere objective manner. No, immediately after Darwinism made its appearance, it had its enthusiastic advocates and passionate opponents... Darwinism, too, played a role in the class-struggle, and it is owing to this role that it spread so rapidly and had enthusiastic advocates and venomous opponents.

Darwinism served as a tool to the bourgeoisie in their struggle against the feudal class, against the nobility, clergy-rights and feudal lords. ...What the bourgeoisie wanted was to get rid of the old ruling powers standing in their way... With the aid of religion the priests held the great mass in subjec-

tion and ready to oppose the demands of the bourgeoisie...Natural science became a weapon in the opposition to belief and tradition; science and the newly discovered natural laws were put forward; it was with these weapons that the bourgeoisie fought...

Darwinism came at the desired time; Darwin's theory that man is the descendant of a lower animal destroyed the entire foundation of Christian dogma. It is for this reason that **as soon as Darwinism made its appearance, the bourgeoisie grasped it with great zeal...** Under these circumstances, even the scientific discussions were carried on with the zeal and passion of a class struggle. The writings that appeared pro and con on Darwin have therefore the character of social polemics, despite the fact that they bear the names of scientific authors.¹¹

The spread of Darwinism actually happened this way. The forces that held sway in Europe saw Darwinism as a rare opportunity to legitimate the capitalist order they had established in their own countries, and their imperialist colonial systems throughout the world. (For details, refer to *Disasters Darwinism Brought to Humanity*, Harun Yahya, Attique Publishers, 2000.) Darwinism's scientific inconsistency, its imaginary suppositions and nonsensical claims have totally been ignored. Those who regard it as a weapon against religion and morality have disseminated it for ideological purposes.

But the bourgeoisie—that is, the capitalist class responsible for Darwinism's dissemination—have supported both this theory and its rival. Why? Because Darwinism's spread and the concomitant destruction of religious belief have benefited Marxism as much they have capitalism. Religion teaches such values as moderation, modesty, brotherhood, self-sacrifice and compassion. With these removed, society becomes a savage arena in which the "struggle for survival" among capitalists goes on, much as does the class struggle between capitalists and Communists.

In the fall of 1871, European naturalists gathered at an international congress. One of the speakers, the German statesman and naturalist Rudolf Virchow, said, "Be careful of this theory, for this theory is very nearly related to the theory that caused so much dread in our neighboring country."¹² The country he meant was France, and the theory was French Communism, which created the bloody **Paris Commune** of that year. (The Commune was a citywide revolt led by the Communists, at a time when



Lenin wrote that Communists and the bourgeoisie are the same, as regards their hostility towards religion. According to Lenin's interpretation, the conflict between Communism and capitalism is really just an "internal quarrel," and these two materialist ideologies' common enemy is religion.

France was weakened after losing the Franco-Prussian War. For months, directors of the Commune administered the city. Widespread assaults were organized against religious centers and the clergy.)

Finally, despite their differences, both capitalists and Communists found common ground in their opposition to religion, and for that opposition, they found great support in Darwinism. For this reason, Communists believe that before the revolution can occur, a society must first become capitalist.. According to this idea, along with the general adoption of capitalist morality (where Darwinist propaganda plays a vital role), a society must first discard religion before Communism can grow. In Vladimir Lenin's 1909 article titled "*The Attitude of the Workers' Party to Religion*," the Communist leader describes the role played by the capitalist bourgeoisie in opposing religion:

... the task of combating religion is historically the task of the revolutionary bourgeoisie. In the West, this task was to a large extent performed by bourgeois democracy, in the epoch of its revolutions against feudalism and medievalism... Both France and Germany have a tradition of bourgeois war on religion, which began long before socialism (the Encyclopaedists and Feuerbach). In Russia, because of the conditions of our bourgeois-democratic revolution, this



Clergy are lined up for execution in front of a firing squad of Paris Communards.

task too falls almost entirely on the shoulders of the working class.¹³

Lenin is saying that capitalists have the obligation to wage war against religion, as they have in Europe; that because the capitalist class does not exist in Russia, he and his party will undertake this war against religion. His words show that in essence, the opposition between capitalism and Communism is an "inner conflict" only. Actually, these two forces' common enemy is religion.

Communists are clearly attempting to erode societies, alienate people from the truth, and weaken their moral values and humanity, so as to make them accept their own irreligious system. But none of their attacks against religion can succeed at all. Don't forget, many have tried to destroy true religion in the past, disobeying God's apostles and turning away from His holy Books. But their fate is the same: God afflicts some of those who fight against His religion with troubles in this world, while others must wait for the Last Day to receive their painful torment. As the Qur'an (40:4-6) announces,

No one disputes God's Signs except those who disbelieve. Do not let their free movement about the earth deceive you. The people of Noah denied the truth before them, and the Confederates after them. Every nation planned to seize its Messenger and used false arguments to rebut the truth. So I seized them, and how [awful] was My punishment! So your Lord's Words about those who disbelieve proved true, that they are indeed the Companions of the Fire.

THE COMMON DELIRIUM OF FASCISM AND COMMUNISM: DARWINIST CONFLICT

Marx, the founder of Communism, stated that the only way to achieve historical development is through conflict. He thought that society and ideas could advance only by means of war and revolution; and maintained that everything would stay as it was, if not for struggle and opposition. By saying "Force is the midwife of every old society pregnant with a new one," Karl Marx¹ summoned millions to war, bloodshed, and slaughter.

These ideas of Marx won many supporters over the years. The Communist leader Lenin who presided over the cruelest slaughters, believed that "**development is the 'struggle' of opposites.**"² He thought that this struggle must be formed through bloodshed.

Like the Communist leaders, Fascist leaders too believe that violence, revolution and war are the only means to advancement. Heinrich von Treitschke, the racist historian who was the most important influence in forming Hitler's ideas, said, "**nations could not prosper without intense competition, like the struggle for survival of Darwin...**"³ Mussolini was another Fascist leader who believed that violence was the motive force in history and that struggle would bring revolution. For him, "**the reluctance of England to engage in war only proved the evolutionary decadence of the British Empire.**"⁴

Each of these ideologies' basic support is the struggle for life that, Darwin claimed, exists in nature. The conflict that forms the basis of Marx's dialectical materialism, and fascism's claim that conflict is a motive force, are nothing more than Darwin's theory of evolution applied to the social sciences.

These ideologies gave birth to two results: claims that continuous conflict is necessary, and steps to eradicate humanity completely, leading to endless bloodshed. Anyone adopting these ideologies can't avoid being in constant conflict with others, subjecting them to cruelty and bloodshed in the name of progress. They destroy peace and well being, as well as the love, respect, self-sacrifice and sharing that God has commanded among people. Because of these ideologies, the last century was an era of pain and misery.

On the contrary, **violence and slaughter are not necessary.** Polarities are everywhere: night and day, light and darkness, negative and positive, hot and cold, good and bad. But **these oppositions have been cre-**

ated to emphasize beauty and to bring into being moral values like tolerance, forgiveness, and peace.

The same situation applies to the realm of ideas. The fact that people think differently is no reason for them to kill and massacre one another. God commands people to behave well towards their enemies and speak good words to people:

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. (Qur'an, 41:34)

As the Qur'an says, people of conscience and intelligence solve every contention in an atmosphere of peace, trust and tolerance. Those who cannot understand this and believe in the deceit of dialectical materialism have fought with one another for years, grappled with one another like wild animals and finally have lost their power as a nation. God reveals the truth in the following verse from the Qur'an (8:46):

Obey God and His Messenger and do not quarrel among yourselves, lest you lose heart and your momentum disappear. And be steadfast. God is with the steadfast.

As this verse says, people have departed from the way of God that His prophets revealed. Instead of establishing peace, they have turned the Earth into a breeding ground for cruelty. For this reason, they have lost all their power and have led themselves to destruction. It must not be forgotten that the moral virtues commanded in the Qur'an—compassion, mercy, self-sacrifice, tolerance, justice—are the only sources of strength for people and nations alike. Nonsense like dialectical materialism, the product of irreligious foolishness, brings only pain and disaster. The only way for people to find salvation, well-being, and security in this world is to live according to the moral teaching that God has commanded in the Qur'an.

1- *Das Capital*, Vol. I, 1955, p. 603

2- V. I. Lenin, "On the Question of Dialectics," *Collected Works*, Volume 38, p. 359

3- L. Poliakov, *Le Mythe Aryen*, Editions Complexe, Calmann-Lévy, Bruxelles, 1987, p. 343

4- Robert E. D. Clark, *Darwin: Before and After*, London, Paternoster Press, 1948, p. 115

Darwinism's Bloody Dialectic

So far, we have sketched the spread of Communism throughout the world. In nearly every country, it developed as an alternative to capitalism or Fascism. Communism may seem to be the direct opposite of capitalism and Fascism, but Darwinism is their common inspiration. Capitalism and Fascism are Darwinism's right wing and Communism, its left wing. In every country, the spread of Darwinism gives rise to the sudden growth of both wings. Therefore, those who use Darwinism to support Fascism and capitalism will inevitably have supported Communism too!

According to Darwinism's atheist worldview, right and left give birth to, and even nourish each other. Each side engages with the other in continuous conflict. Darwinism regards this clashing as appropriate, even necessary for human societies.

Viewing this general outline, we can say that Darwinism has established a dialectic on the political level. Dialectic, a theory proposed by the German philosopher Hegel and adopted later by Marx and Engels, supposes that every development in the universe occurs as the result of conflict. Every state, condition, or idea is a "thesis," followed by an "antithesis." Thesis and antithesis engage in a conflict that's eventually resolved in a "synthesis." After a while, this synthesis itself becomes another thesis; and another antithesis comes into conflict with it. According to dialectic theory, conflict must continue in this way indefinitely.

Darwinism has made the world a battleground for dialectic by rejecting the fact that God created humanity and promoting the idea that human beings are another species of animal. In many countries, especially in Europe, right-wing Darwinists once held sway. Having destroyed religious belief or destroying moral values, they introduced heartless capitalism that led to Fascism. Against this group, the left-wing Darwinists—Communists—organized themselves; both sides entered into a continual state of conflict with each other. The synthesis of this Darwinist dialectics is always the same: torture, pain, blood, war, tears...

Our other books have examined the terror and savagery perpetrated by Fascists, the representatives of right-wing Darwinist dialectics. In this book, we'll examine Communist terror and savagery.

THOSE WHO WISH TO SILENCE OPPOSING IDEAS WITH A "CONFLICT OF DIALECTIC" ARE DEFEATED IN EVERY AGE

Dialectical materialism took its inspiration from Darwinism, regarding history as a merciless struggle between opposing ideas. In the 20th century, Communists have clashed with Fascists and set citizens of one country against one another, turning the world into a lake of blood. Each has believed that its own ideology would emerge the victor. But Communism did not come out of this struggle victorious, and dialectical materialism's idea of historical dialectics has also collapsed.

Throughout history, there has always been an opposition between good and evil, even in the realm of ideas. Good has always won out, because the methods of struggle that God has revealed to people in the Qur'an are designed to bring peace, trust and friendship, destroying contention and enmity.

For example, God commanded Moses to call Pharaoh into the right way. Moses and Pharaoh had completely different aims, but when God brought these two opposing sides together, He said to Moses and his brother Aaron, **"Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that hopefully he will pay heed or show some fear."** (Qur'an, 20:43-44)

As God had commanded, Moses and Aaron went to Pharaoh, patiently using various methods to show him, the good and righteous path of God's commands. At the end of this

intellectual argument, Pharaoh wasn't able to see the truth and kept on with his oppression. But he was drowned in the sea, and Moses and his people were saved. This example is a synopsis of human history: No one wins by fighting and bloodshed. Even those who rose to power by means of conflict could not lead their lives in peace and comfort. On the contrary, they live every moment under material and spiritual stress. Those who prevail are believers who always invite people to discuss their ideas in an atmosphere of peace and trust, and who incite them to think.



Above is a relief depicting the Egyptian Pharaoh breaking the skulls of his opponents. Pharaoh was proud of his cruel, oppressive methods. But he had a sad end.

CHAPTER II



Joseph Stalin, the murderer
of 40 million people

THE HISTORY OF BOLSHEVIK SAVAGERY



The 20th century was the bloodiest period in human history, with world wars, genocide, concentration camps, the development of chemical and nuclear weapons, bombings, guerilla wars, and terrorist activities unheard before. As a result of this savagery, the number of dead is estimated in the hundreds of millions.

Why was the last century so bloody? First, advancing technology led to the development of weapons much more lethal than earlier ones. But the second and most important reason was that ideologies caused these weapons to be employed with terrible cruelty. The 20th century saw the violent harvest of the various "isms" that were founded in the 19th.

Communism, the bloodiest of these "isms," is by far the cruelest and also the most widespread. The number murdered by Communist regimes or organizations in the past hundred years stands at roughly 120 million. Just for the sake of this ideology, these people were removed from their homes, worked to death in concentration camps, exiled to perish on the Siberian steppes, subjected to the horrible tortures in the most horrible prisons, executed by brainwashed Communist militants, strangled, had their throats cut, or starved to death in deliberately-created famines.

The savagery of this red terror began first in Russia during the Bolshevik Revolution of 1917. It spread throughout the newly formed Soviet Union and from there, to eastern Europe, China, Korea, Vietnam, Cambodia, some Latin American countries, Cuba and Africa.

Lenin's Bloody Revolution

Karl Marx never led any political party. He was only a theoretician who tried to cram all of human history into the context of the rules of dialectical materialism. From his point of view, he interpreted the past and made predictions about the future, of which the greatest prediction was global revolution. He promised that the workers would destroy the capitalist system, after which a classless society would result.

In decades that passed since Marx's death in 1883, the revolution he'd announced so confidently never took place. In the capitalist countries of Europe, workers' living and working conditions improved, however slightly, abating the tension between the workers and the bourgeoisie. The revolution wasn't happening, and it wasn't going to happen.

In the early 1900s, another important name appeared in Russia. Vladimir Ilich Lenin was gradually rising to prominence in Russia's Social Democratic Party, which Marxists had founded. Lenin gave Marxism a whole new interpretation. In his view, the revolution couldn't happen spontaneously, because the European working class had been sedated by what the bourgeoisie had offered them and in any other countries was no working class worth mentioning. To this problem, Lenin offered a militant solution: Marx's predicted revolution wouldn't be carried out by the workers (the proletariat, in Marxist literature), but by surrogates—a Communist Party of professional revolutionaries with military training, acting on the workers' behalf. By using armed intervention and propaganda, "**the Communist Party**" would bring about a political revolution. From the moment their authoritarian regime seized power, it would establish what Lenin called the "dictatorship of the proletariat." It would clear away opposition, abolish private property, and ensure society's advancement towards a Communist order.

With Lenin's theory, Communism would become the ideology of a group of armed terrorists. After him, hundreds of Communist Parties (or workers' parties devoted to bloody revolution) sprouted throughout the world.

What methods did the Communist Party intend for its revolution? Lenin answered this in both his writings and his actions: The Party would shed as much blood as possible. In 1906, eleven years before the Bolshevik Revolution, he wrote in *Proletary* magazine:



Above: After Marx's death, Lenin interpreted his ideology, trying to fill the lacunae and reconcile the contradictions Marx had left. In so doing, Lenin produced the formula for bringing Communism to power by force of arms. The photograph above, taken in 1897 in St. Petersburg, shows Lenin (middle) with other Communist militants. Below: A Russian edition of Marx's *Das Kapital*.





Lenin speaking to a crowd in Red Square, 1919



Bolshevik revolutionaries posing with their weapons in St. Petersburg, November 1917

The phenomenon in which we are interested is the armed struggle. It is conducted by individuals and by small groups. Some belong to revolutionary organizations, while others (the majority in certain parts of Russia) do not belong to any revolutionary organization. Armed struggle pursues two different aims, which must be strictly distinguished: **in the first place, this struggle aims at assassinating individuals, chiefs and subordinates in the Army and police;** in the second place, it aims at the confiscation of monetary funds both from the government and from private persons. The confiscated funds go partly into the treasury of the party, partly for the special purpose of arming and preparing for an uprising, and partly for the maintenance of persons engaged in the struggle we are describing. The big expropriations (such as the Caucasian, involving over 200,000 rubles, and the Moscow, involving 875,000 rubles) went in fact first and foremost to revolutionary parties — small expropriations go mostly, and sometimes entirely, to the maintenance of the "expropriators".¹⁴

At the beginning of the 1900's, an important divergence of ideas occurred in the Russian Social Democratic Party. The group led by Lenin supported revolution by violence; while another group wanted to bring Marxism to Russia by more democratic means. The Leninists, though small in numbers, used various methods of pressure to gain the majority and became known as the *Bolsheviks*, the Russian word for majority. The other group was called the *Mensheviks*, which means minority.

The Bolsheviks began to organize following the way Lenin had outlined, through such methods as assassinations, confiscation of government money, and robbing official institutions. After many years of banishment, the Bolsheviks began their Russian Revolution of 1917. Actually, that year saw two separate revolutions. The first came in February; when Tsar Nicholas II was removed from the throne and imprisoned with his family, and a democratic government was established. But the Bolsheviks didn't want democracy; they were determined to establish a dictatorship of the proletariat.

In October 1917, their awaited revolution took place. Communist militants led by Lenin and Trotsky, his chief assistant, seized first the former capital, Petrograd ("Peter City," named for Peter the Great), and then Moscow. Battles in these two cities established the world's first Communist regime.

After the October Revolution, Russia was swept by a three-year civil



Above, Lenin with a group of Bolshevik militants in 1918. In telegraphs he sent to Communist militants in all parts of the country, Lenin gave constant orders for executions, to be carried out in a way as to spread fear among the people.

war war between the so-called White Army, assembled by Tsarist generals, and the Red Army led by Trotsky. In July of 1918, Lenin ordered Bolshevik militants to execute Tsar Nicholas II and his family, including his three children. In the course of the civil war, the Bolsheviks did not hesitate to commit the bloodiest crimes, murders, and tortures against their opponents.

Both the Red Army and the Cheka, a secret police organization founded by Lenin, inflicted terror on all parts of society opposed to the revolution. A book entitled *The Black Book of Communism* written by a group of scholars and published by the Harvard University Press, describing Communist atrocities throughout the world, has this to say about Bolshevik terror:

The Bolsheviks had decided to eliminate, by legal and physical means, any challenge or resistance, even if passive, to their absolute power. This strategy applied not only to groups with opposing political views, but also to such social groups as the nobility, the middle class, the intelligentsia, and the clergy,

as well as professional groups such as military officers and the police. **Sometimes the Bolsheviks subjected these people to genocide.** The policy of "de-Cossackization" begun in 1920 corresponds largely to our definition of genocide: a population group firmly established in a particular territory, **the Cossacks as such were exterminated, the men shot, the women, children and the elderly deported, and the villages razed or handed over to new,** non-Cossack occupants. Lenin compared the Cossacks to the Vendée during the French Revolution and gladly subjected them to a program of what Gracchus Babeuf, the "inventor" of modern Communism, characterized in 1795 as "**populicide.**"¹⁵

In every city they entered, the Bolsheviks killed those not open to their ideology and committed acts of excessive savagery intended to instill fear. *The Black Book of Communism* describes the Bolshevik atrocities in Crimea:

Similar acts of violence occurred in most of the cities of the Crimea occupied by the Bolsheviks, including Sevastopol, Yalta, Alushta, and Simferopol. Similar atrocities are recorded from April and May 1918 in the big Cossack cities then in revolt. The extremely precise file of the Denikin commission record "**corpses with hands cut off, broken bones, heads ripped off, broken jaws, and genital removed.**"¹⁶

The Russian historian and socialist S.P. Melgunov, in his book *The Red Terror in Russia*, says that Sevastopol was turned into a "**city of the hanged**" because of the extermination campaign against surviving witnesses:

From Nakhimovskiy, all one could see was the hanging bodies of officers, soldiers, and civilians arrested in the streets. The town was dead, and the only people left alive were hiding in lofts or basements. All the walls, shop fronts, and telegraph poles were covered with posters calling for "**Death to the traitors.**" They were hanging people for fun.¹⁷

The Bolsheviks sorted the people they wanted to eliminate into certain categories. For example, the bourgeoisie (or the "Mensheviks," who understood socialism differently from the Bolsheviks) were the new regime's chief enemies. The "**kulak,**" the most numerous category, was specially targeted. In Russian, a kulak is the name given to a rich landowner. During the revolution and the civil war, Lenin issued hundreds of orders that rained pitiless terror on the kulaks. For example, **in one telegram to the Central Executive Committee of Penza soviet, he said:**

IGNORANT MILITANTS OF COMMUNISM

The Bolsheviks addressed the ignorant masses with basic slogans, adding many people to their ranks in a short time through intense propaganda. The poor and uneducated were easily persuaded to believe the lies of Communists who promised them bread and a comfortable life. The atheism fostered by Darwinism hardened Communist propaganda. This picture shows a group of Russian workers and peasants who became Communists within a few days, as a result of this propaganda.



КОНТОРА
ЦЕНТРАЛЬНОГО СИСТАДА

Д. Д. Здровом
Земля и свобода





Leon Trotsky, military leader of the Bolshevik Revolution and the second most important man after Lenin. As leader of the Red Army, he led all of Russia into a bloody civil war. At the top, we see a view of the tens of thousands of innocents killed in the civil war.



A propaganda poster showing Trotsky as a war hero.

Russian soldiers supporting an uprising instigated by Trotsky against the Tsar in St. Petersburg, 1917.



Comrades! The kulak uprising in your five districts must be crushed without pity. The interests of the whole revolution demand such actions, for **the final struggle with the kulaks has now begun**. You must make an example of these people. **Hang (I mean hang publicly, so that people see it) at least 100 kulaks, rich bastards, and**



Maxim Gorky

known blood-suckers. Publish their names. Seize all their grain...**Do all this so that for miles around people see it all, understand it, tremble...**Reply saying you have received and carried out these instructions. Yours, Lenin.¹⁸

Lenin gave many orders like this one. Bolshevik militants gladly carried out his instructions, even inventing their own styles of savagery. The famous author Maxim Gorky witnessed some of these methods and later wrote:

In Tambov province Communists were nailed with railway spikes by their left hand and left foot to trees a metre above the soil, and they watched the torments of these deliberately oddly-crucified people. They would open a prisoner's belly, take out the small intestine and nailing it to a tree or telegraph pole they drove the man around the tree with blows, watching the intestine unwind through the wound. Stripping a captured officer naked, they tore strips of skin from his shoulders in the form of shoulder straps...¹⁹

The Bolsheviks undertook to exterminate those who did not want to adopt Communism. Tens of thousands were executed without a trial. Many opponents of the regime were sent to concentration camps, collectively called the "Gulag," where prisoners were worked almost to death under very harsh conditions. Many never left these camps alive. In the period from 1918 to 1922, they murdered hundreds of thousands of workers and villagers who had opposed the regime.

The Harvard historian Richard Pipes investigated secret Soviet archives to research his book, *The Unknown Lenin*. Revealing that Lenin gave countless orders to have people tortured and murdered, he ends his book with this evaluation:

With the evidence currently available it becomes difficult to deny that **Lenin**

was, not an idealist, but a mass murderer, a man who believed that the best way to solve problems—no matter whether real or imaginary—was to kill off the people who caused them. It is he who originated the practice of political and social extermination that in the twentieth century would claim tens of millions of lives.²⁰

Pavlov's Dogs and Lenin's Plans for Human Evolution

It's important to understand the reason behind Lenin's violence and that underlay further examples of Communist tragedies. Why did Lenin and other Communist leaders we'll examine later—Stalin, Mao, and Pol Pot—become crazed murderers?

The reason is the materialist philosophy they held, and its view of human beings. As we saw at the beginning, Communism is basically materialist philosophy applied to history, in total harmony with Darwin's theory of evolution—which, in turn, is the adaptation of materialist philosophy to the natural world. Some basic elements of this perverse philosophy can be outlined as follows:

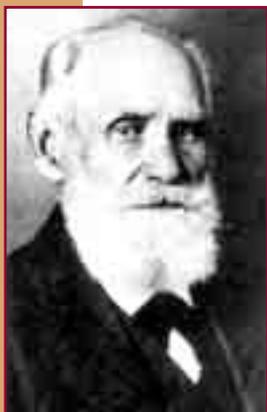
1. A human being is composed only of matter, with no spirit or soul.
2. A human is a highly evolved species of animal. Essentially, there is no difference between human beings and animals. The only difference between a human being and other animals is that his environment has tamed him.
3. In nature and in human society, the only unchanging law is the one of conflict. Conflicting interests result in struggle. At the end of any struggle, it is natural—even necessary—that one side lose, suffer and die.
4. Therefore, from the Communist point of view, for any development to take place—for example, for the "revolution" to succeed—it's inevitable, even necessary, that many people will suffer, be subjected to torture, and die.
5. To legitimize these convictions, Communism—and every other ideology that adopts a materialist philosophy—resorts to destroying a society's faith in God. Actually, the aim of materialism is to alienate society from its belief in God and in religious and moral values, and bring into being a mass of human beings who consider themselves an assortment of soulless animals. In this way, these ideologues believe that they

can control the masses, establish their own power, and prepare a legitimate foundation for any immorality or cruelty they wish to commit.

Given that Communism regards human being in this way, it follows that its major efforts have been towards "bestializing" them—beating them like wild animals, "training" them by instilling fear and inflicting pain and, when necessary, cutting their throats.

Very clearly, Lenin accepted this materialist-Darwinist philosophy that regards human beings as animals. After speaking privately with Ivan Petrovich Pavlov, the Russian scientist famous for his experiments on the conditioned reflexes of animals, Lenin tried applying Pavlov's methods to Russian society. In his book, *A People's Tragedy: A History of the Russian Revolution*, Orlando Figes writes about Lenin's desire to "educate" the Russian people as an animal trainer would, and how the roots of this ambition lie in Darwinism:

In October 1919, according to legend, Lenin paid a secret visit to the laboratory of the great physiologist I. P. Pavlov to find out if his work on the conditional reflexes of the brain might help the Bolsheviks control human behaviour. 'I want the masses of Russia to follow a Communistic pattern of thinking and reacting,' Lenin explained... **Pavlov was astounded. It seemed that Lenin wanted him to do for humans what he had already done for dogs.** 'Do you mean that you would like to standardize the



Ivan Pavlov, known for his conditioned reflex experiments performed on animals.

population of Russia? Make them all behave in the same way?' he asked. 'Exactly' replied Lenin. **'Man can be corrected. Man can be made what we want him to be.'**... [T]he ultimate aim of the Communist system was the transformation of human nature. It was an aim shared by the other so-called totalitarian regimes of the inter-war period...As one of the pioneers of the eugenics movement in Nazi Germany put in 1920, 'it could almost seem as if we have witnessed a change in the concept of humanity...We were forced by the terrible exigencies of war to ascribe a different value to the life of the individual than was the case before.'



TRIGGERING CONDITIONED
REFLEXES

Trotsky gives a propaganda
speech to a mass crowd in Red
Square in 1918.

Lenin and Trotsky believed they
could train human beings like
animals, using methods to
evoking a conditioned re-
sponse. The Soviet Union or-
ganized the Communist Party
according to this logic.



...The notion of creating a new type of man through the enlightenment of the masses had always been the messianic mission of the nineteenth-century Russian intelligentsia, from whom the Bolsheviks emerged. Marxist philosophy likewise taught that human nature was a product of historical development and could thus be transformed by a revolution. **The scientific materialism of Darwin and Huxley, which had the status of a religion among the Russian intelligentsia during Lenin's youth, equally lent itself to the view that man was determined by the world in which he lived.** Thus the Bolsheviks were led to conclude that their revolution, with the help of science, could create a new type of man...

...Although Pavlov was an outspoken critic of the revolution and had often threatened to emigrate, he was patronized by the Bolsheviks. After two years of growing his own carrots, Pavlov was awarded a handsome ration and a spacious Moscow apartment... Lenin spoke of Pavlov's work as 'hugely significant' for the revolution. Bukharin called it 'a weapon from the iron arsenal of materialism.'²¹

Trotsky, an important theoretician of Communist ideology and Lenin's most important associate, agreed with Lenin's views about "the transformation of human nature" that had their origin in Darwinism. As Trotsky wrote:

What is man? He is by no means a finished or harmonious being. No, he is still a highly awkward creature. **Man, as an animal, has not evolved by plan but spontaneously, and has accumulated many contradictions.** The question of how to educate and regulate, of how to improve and complete the physical and spiritual construction of man, is a colossal problem which can only be conceived on the basis of Socialism. We can construct a railway across the Sahara, we can build the Eiffel Tower and talk directly with New York, but we surely cannot improve man. No, we can! To produce a new, 'improved version' of man — that is the future task of Communism...**Man must look at himself and see himself as a raw material, or at best as a semi-manufactured product,** and say: 'At last, my dear *homo sapiens*, I will work on you.'²²

Along with Lenin and Trotsky, other Bolsheviks believed that human beings were an animal species, nothing more than an agglomeration of matter. Because they saw no value in human life, millions of persons could easily be sacrificed for the sake of the revolution. According to

Richard Pipes's *The Unknown Lenin*, "**For humankind at large Lenin had nothing but scorn: the documents confirm Gorky's assertion that individual human beings held for Lenin 'almost no interest,' and that he treated the working class much as a metalworker treated iron ore.**"²³

Lenin's Policy of Deliberate Starvation

Nearly all Communist regimes of the 20th century have subjected their peoples to starvation. In Lenin's time, famine brought death to five million. From 1932 to 1933, in Stalin's time, the same disaster happened again but with a much wider scope; more than 6 million people died as a result of it. As we will see in the following pages, millions died as a result of famine in Mao's Red China and Pol Pot's Cambodia.

Today, with supermarkets, bakeries, pastry shops, and restaurants all around us; famine seems an alien concept. When we do hear about famine, most often we think of it as a period of temporary hunger. But the famines in Russia, China and Cambodia was a prolonged condition that lasted for months, even years. Apart from grain and rice that villagers could grow to feed themselves, all produce was snatched from their hands, leaving them nothing else to eat. People ate all the vegetables and fruit that they used to collect for sale, and all the animals they could slaughter. When this supply quickly ran out, they would resort to boiling leaves, grass and tree bark. After several weeks of continual hunger, their bodies would grow weak and become emaciated. Some would eat stray cats and dogs and other wild creatures, including insects. Soon, wracked with pain, people would start to die, one after another, with no one to bury them. Finally would appear famine's worst aspect of all: cannibalism. People would start to eat corpses first, then attack each other, snatching children to slaughter and devour. In line with Communist philosophy, they would become bestialized indeed, and human no longer.

This was the goal of the Communist regime. Unbelievable as it might seem, it happened first in the 20th century, in Bolshevik Russia under Lenin's leadership.

In 1918, shortly after the Bolsheviks came to power, Lenin decided to abolish private property. His decision's most important result was the nationalization of land once owned by villagers. Bolshevik militants,

Cheka police agents, and Red Army units forced their way into farms all over Russia and, under threat of arms, confiscated the produce that was the only source of food for villagers already living in harsh conditions. A quota was established that every farmer had to give to the Bolsheviks, but in order to fill it, most farmers had to surrender all the produce they had. Villagers who resisted were silenced by the most brutal methods.

In order to have not all their wheat seized, some farmers hid a portion in storage. The Bolsheviks regarded this kind of behavior as a "betrayal of the revolution" and punished it with incredible savagery. On February 14, 1922, an inspector went to the region of Omsk and described what happened there:

Abuses of position by the requisitioning detachments, frankly speaking, have now reached unbelievable levels. **Systematically, the peasants who are arrested are all locked up in big unheated barns; they are then whipped and threatened with execution.** Those who have not filled the whole of their quota are bound and forced to run naked all along the main street of the village and then locked up in another unheated hangar. **A great number of women have been beaten until they are unconscious and then thrown naked into holes dug in the snow...**²⁴

Lenin became enraged when he saw that quotas set for the villagers were not being met. Finally in 1920, he imposed a terrible punishment on the villagers in some areas who were resisting the confiscations: These villagers would have not only their produce taken, but their seeds as well. This meant they couldn't plant new crops and would certainly die of hunger. From 1921 to 1922, famine caught 29 million Russian individuals in its grip; and five million of them died.

When news of the famine reached Western countries, they organized an aid campaign to help ease the disaster. It almost succeeded, but it came too late. The Bolsheviks, wanting to conceal the utter disaster of their agricultural policy, forbade the publication of any news about the famine, consistently denying that it was happening. In his book, *A Concise History of the Russian Revolution*, Richard Pipes writes:

In the spring of 1921, **peasants in the areas struck by the famine resorted to eating grass, tree bark, and rodents... There were confirmed cases of cannibalism.** Soon millions of wretched human beings abandoned their villages and headed for the nearest railroad station hoping to make their way to re-



As a result of his commitment of Darwinism, Lenin regarded human beings as a herd of animals and he did not hesitate to use the cruelest methods against them.

gions where, rumor had it, there was food. They clogged the railway depots, for they were refused transportation, because **until July 1921 Moscow persisted in denying that a catastrophe had occurred.** Here, in the words of a contemporary, they waited "for trains which never came, or for death, which was inevitable." Visitors to the stricken areas passed village after village with no sign of life, the inhabitants having either departed or lying prostrate in their cottages, too weak to move. In the cities, corpses littered the streets...²⁵

What was the aim of this policy? Lenin wanted to strengthen the Bolshevik regime's economy by seizing villagers' produce and realize the Communist dream of abolishing private property. But in deliberately subjecting his fellow Russians to famine, Lenin also had another pur-



CANNIBALS CAUGHT EATING A KIDNAPPED CHILD

In the course of the famine that Lenin regarded as "beneficial," cases of cannibalism were discovered. This photograph, taken in a Russian village in the Volga region in 1921, shows two adults eating children they had kidnapped and butchered. This scene of savagery is evidence of the model Communism seeks to establish.



In 1921 and 1922, as a result of the famine deliberately caused by Lenin, 29 million people within the borders of the Soviet Union were caught in the grips of starvation. Five million of them starved to death.

pose: Hunger, he knew, would have a devastating effect on their morale and psychology. He wanted to use famine as a tool to destroy people's faith in God and instigate a movement against the church. *The Black Book of Communism* describes Lenin's state of mind:

A young lawyer called Vladimir Ilych Ulyanov was then living in Samara, the regional capital of one of the areas worst affected by the famine. He was the only member of the local intelligentsia who not only refused to participate in the aid for the hungry, but publicly opposed it. As one of his friends later recalled, "**Vladimir Ilich Ulyanov had the courage to come out and say openly that famine would have numerous positive results**, particularly in the appearance of a new industrial proletariat, which would take over from the bourgeoisie...**Famine, he explained, in destroying the outdated peasant economy, would bring about the next stage more rapidly, and usher in socialism, the stage that necessarily followed capitalism. Famine would also destroy faith not only in the tsar, but in God too.**"

WHILE THE PEASANTS

WERE DYING OF HUNGER...



The famine at the beginning of the 1920's resulted from the Bolsheviks confiscating the peasants' crops. Millions of people, including hundreds of thousands of children, died in the famine. Lenin told his comrades this famine was very beneficial, because "it would destroy faith in God".



... THE RED ARMY WAS

PLUNDERING THEIR GRAIN



Children became just skin and bone and died of starvation, but the Bolsheviks continued to confiscate the peasants' grain. Sacks that peasants hid underground were found and dragged out of their holes by Communist militants. Villagers who had hidden the sacks were tortured to death.



In the Kurgan region in 1918, bags of wheat were forcibly collected from the people to feed the Red Army.

Thirty years later, when the "young lawyer" had become the head of the Bolshevik government, his ideas remained unchanged: **Famine could and should "strike a mortal blow against the enemy." The enemy in question was the Orthodox Church.**²⁶

A letter Lenin sent to members of the Politburo on March 19, 1922, shows he wanted to use hunger as a method to break the bond between religion and the masses, to numb their reactions and thus facilitate his planned assault against religious institutions:

In fact the present moment favors us far more than it does them. We are almost 99 percent sure that we can strike a mortal blow against them [our enemies] and consolidate the central position that we are going to need to occupy for several decades to come. With the help of **all those starving people who are starting to eat each other, who are dying by the millions, and whose bodies litter the roadside all over the country, it is now and only now that we can—and therefore must—confiscate all church property with all the ruthless energy we can still muster...** All evidence suggests that we could

not do this at any other moment, because our only hope is the despair engendered in the masses by the famine, which will cause them to look at us in a favorable light or, at the very least, with indifference.²⁷

Lenin's cruel methods are the first instance of Communist savagery. Stalin and Mao, the dictators who came after him, only increased the scope of the horror.

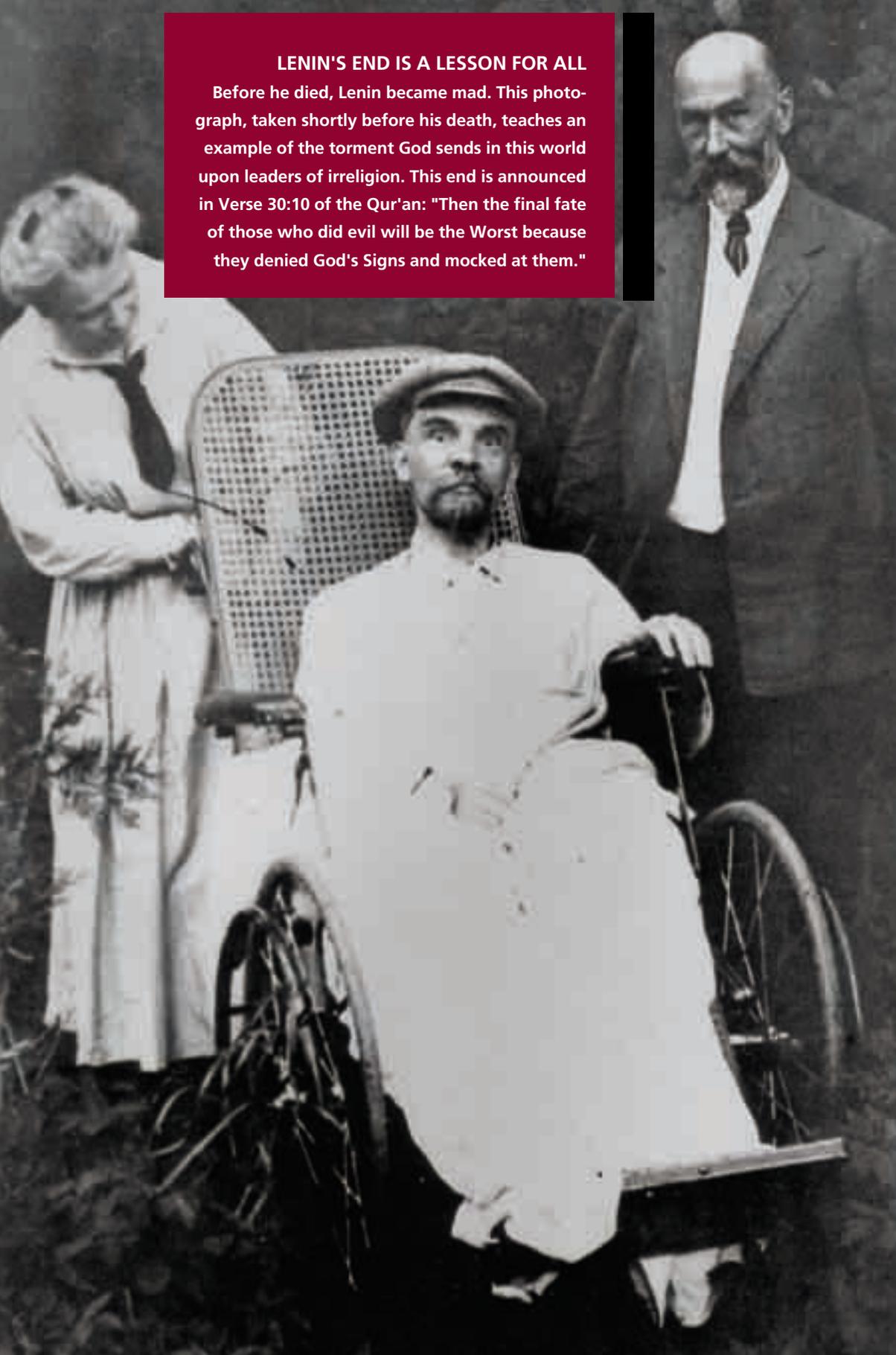
Lenin's own death is quite telling. He suffered his first stroke in May 1922. On December 16, 1922, he suffered another major attack. Half paralyzed, he was confined to bed. In March of 1923, his illness worsened significantly and he lost the ability to speak. Afflicted by terrible headaches, he spent most of 1923 in a wheelchair.



A photograph of Lenin, shortly before his death.

LENIN'S END IS A LESSON FOR ALL

Before he died, Lenin became mad. This photograph, taken shortly before his death, teaches an example of the torment God sends in this world upon leaders of irreligion. This end is announced in Verse 30:10 of the Qur'an: "Then the final fate of those who did evil will be the Worst because they denied God's Signs and mocked at them."





Lenin's body was mummified like an Egyptian pharaoh's and placed in a tomb reminiscent of a Greek temple.

In the final months of his life, those who saw him were horrified at the frightful, half-mad expression on his face. He died of a brain hemorrhage on January 21, 1924.

The Bolsheviks mummified Lenin's body and specially preserved his brain, which they considered to have great value. They placed his body in a tomb, built in the style of a Greek temple, in Moscow's Red Square, where it was visited by crowds of people. Lines of visitors would look at the corpse in dread.

Their dread was to increase in years to come. Joseph Stalin, Lenin's successor, was even more cruel and sadistic. In a short time, he established the greatest "reign of terror" in modern history.

How Did Stalin Become a Communist?

Iosif Vissarionovich Dzhugashvili was born in 1879, in a poor family in Gori, a small town near Tbilisi in Georgia. He began to use the name of Stalin, which means "man of steel" in Russian, after 1913.

His mother was a religious woman. She she used all her strength to rear her son to be a priest, so she enrolled him in a church school in Gori. He graduated after five years there, and entered the seminary in Tblisi to begin his studies to become a priest of the Georgian Orthodox Church.

During this period, however, Stalin read a few books that changed his world view. Up to then, he had been the devout son of a religious

mother, but he lost his faith in God and religion and became an atheist after reading Darwin's *The Origin of Species*.

In his book, *Stalin and the Shaping of the Soviet Union*, the Oxford University historian Alex de Jonge shows Darwin's vital role in shaping Stalin's youthful outlook. According to Jonge, **he was "a theological student who had lost his faith; Stalin would always maintain that it was Darwin who was responsible for that loss."**²⁸ Stalin's adoption of Marxism happened not long afterward. Jonge states that Stalin often emphasized this point in his private conversations.

In his book *Hitler and Stalin: Parallel Lives*, the English historian Alan Bullock compares these two men, saying that, in his youth, Stalin was very influenced by the works of Karl Marx and Auguste Comte, which he read in Russian translations.²⁹

Actually, this deception happened not only to Stalin, but to the majority of a generation of Russian students and other young people. The myths in scientific garb proposed by Darwin, Huxley, and Lamarck led many young Russians to become atheists. In *A People's Tragedy, A history of the Russian Revolution*, historian Orlando Figes says, **"The scientific materialism of Darwin and Huxley . . . had the status of a religion among the Russian intelligentsia during Lenin's youth."**³⁰ Figes relates how Semen Kanatchikov, a young worker who later joined the Bolsheviks, abandoned his religion as the result of evolutionist propaganda:

One young worker "proved" to him that God had not created man by showing that, if one filled a box with earth and kept it warm, worms and insects would eventually appear in it. This sort of vulgarized pre-Darwinian science, which was widely found in the left-wing pamphlets of that time, had a tremendous impact on young workers like Kanatchikov... "Now my emancipation from my old prejudices



Stalin was brought up to be a priest, but at a young age was drawn into atheism by some books he read, the most influential of which was Darwin's *Origin of Species*.



After Stalin had joined the ranks of the Communists, he was arrested several times under the Tsar's regime. At left, a series of photographs of one of those arrests.

moved forward at an accelerated tempo," later he wrote. "I stopped going to the priest for confession, no longer attended church, and began to eat 'forbidden' food."³¹

Such examples as the one quoted above, used to support the claim that God did not create life and that everything came to be by chance, were sheer bogus. Worms and insects did not arise by happenstance—out of nothing, as the medieval belief in spontaneous generation had it—but from eggs laid in the ground. But because the scientific world was not yet aware that living creatures could never be generated from lifeless matter, such myths as these arose like a flood, drowning the half-ignorant Russian youth in atheism.

Members of the atheist generation that grew up in Russia in the 19th century, emerged in the 20th century as passionate Communists. One of them was Stalin. In 1898 he joined a secret Communist organization and began to write for a Communist magazine, *Brdzola* (The Struggle), in 1901. By 1917, he was an active militant of the Communist movement led by Lenin. After the October Revolution of 1917, he became one of the five members of the Politburo, the highest degree of membership in the Communist Party. While Lenin lay ill in 1923, Stalin's power continued in the party to grow and upon Lenin's death, he became the supreme authority. In the five years between 1924 and 1929, he cleared the party of all his opponents by assassination, execution, or exile. Even Trotsky, one of the architects of the October Revolution, became the object of his rage and was driven out of the Soviet Union.

After consolidating his power, Stalin turned his iron fist on society.

Lenin had tried to nationalize all the agricultural land in Russia, but the devastation caused by the great famine of 1920-1921 forced him to postpone this undertaking. Stalin, determined to put his plan into effect, began to apply a policy called "collectivization." Its aim was to nationalize all of the villagers' property, seize and export their crops, and use the revenue to bolster Soviet industry and strengthen the military.

Stalin carried out his collectivization policy by torture, murder and starvation. Six million people died of famine, while he exported hundreds of thousands of tons of grain. Once again, Stalin documented the savagery of Materialist-Darwinist ideas, which regarded humanity as an animal species that had to be trained by inflicting pain as corrective punishment.

The Savagery of Collectivization

This policy of Stalin's began in 1929. According to his plan, all private property was to be abolished. Every villager would have to give to the state a certain quota of his production and was prohibited from selling his own produce. The villagers' quotas were very high and to meet it, most had to surrender everything they had. The tyranny Lenin had begun in the 1920's resumed once more.

To implement collectivization, Stalin employed the cruelest methods. Those who resisted were killed, exiled to Siberia (essentially, murder over the long term) or left to starve (slow murder). Throughout the whole country, kulaks (rich landowners) who resisted collectivization—and, therefore, Communism in general—were hunted down. *The Black Book of Communism* describes this policy:

The kulaks who resisted collectivization were shot, and the others were



Stalin became close to Lenin in his latter days and tried to advance within the party. Upon Lenin's death, Stalin overcame his rivals and became the Soviet Union's sole ruler.

deported with their wives, children and elderly family members. Although not all kulaks were exterminated directly, sentences of forced labor in wilderness areas of Siberia or the far north left them with scant chance of survival. Several tens of thousands perished there; the exact number of victims remains unknown. As for the great famine in Ukraine in 1932-33, which resulted from the rural population's resistance to forced collectivization, 6 million died in a period of several months.³²

The savagery inflicted on the kulaks included the most horrendous tortures. In a letter to Stalin in April 1933, the writer Mikhail Sholokhov wrote:

In the Napolovski *kolkhoz* [a collective farm in the Soviet Union] a certain Plotkin, plenipotentiary for the district committee, forced the collective workers to stretch out on stoves heated till they were white hot; then he cooled them off by leaving them naked in a hangar.³³

Stalin's regime, like Lenin's before it, created imaginary enemies they called "kulaks." They targeted anyone they wanted to eliminate by stamping them with this name. It was easy for the Communists to categorize those they didn't like as "kulaks" and to send orders to every city, commanding that a certain number of these "kulaks" be rounded and executed. This is described in *The Black Book of Communism*:

In such conditions, it is not surprising that in certain districts between 80 and 90 percent of those victimized by the dekulakization process were *serednyaki*, or middle-income peasants. **The brigades had to meet the required quotas and, if possible, surpass them.** Peasants were arrested and deported for having sold grain on the market or for having had an employee to help with the harvest back in 1925 or 1926, for possessing two samovars, for having killed a



Peasants in Ukraine in 1929 listening to collectivization propaganda. Collectivization was presented as a way to increase agricultural yield, but its implementation caused a terrible famine.



pig in September 1929 "with the intention of consuming it themselves and thus keeping it from socialist appropriation." Peasants were arrested on the pretext that they had "taken part in commerce," when all they had done was sell something of their own making. One peasant was deported on the pretext that his uncle had been a tsarist officer; another was labeled a kulak on account of his "excessive visits to the church." But most often, people were classed as kulaks simply on the grounds that they had resisted collectivization. At times confusion reigned in the dekulakization brigades to an almost comic extreme: in one city in Ukraine, for example, a *serednyak* who was a member of a dekulakization brigade was himself arrested by a member of another brigade that was operating on the other side of the town.³⁴

At the top of the list of those branded as kulaks were the clergy. In 1930, more than 13,000 priests were "dekulakized." **In many villages and towns**, collectivization began symbolically with the closing of the church and the the removal of local religious leaders.³⁵

Collectivization had two major results: famine and exile.

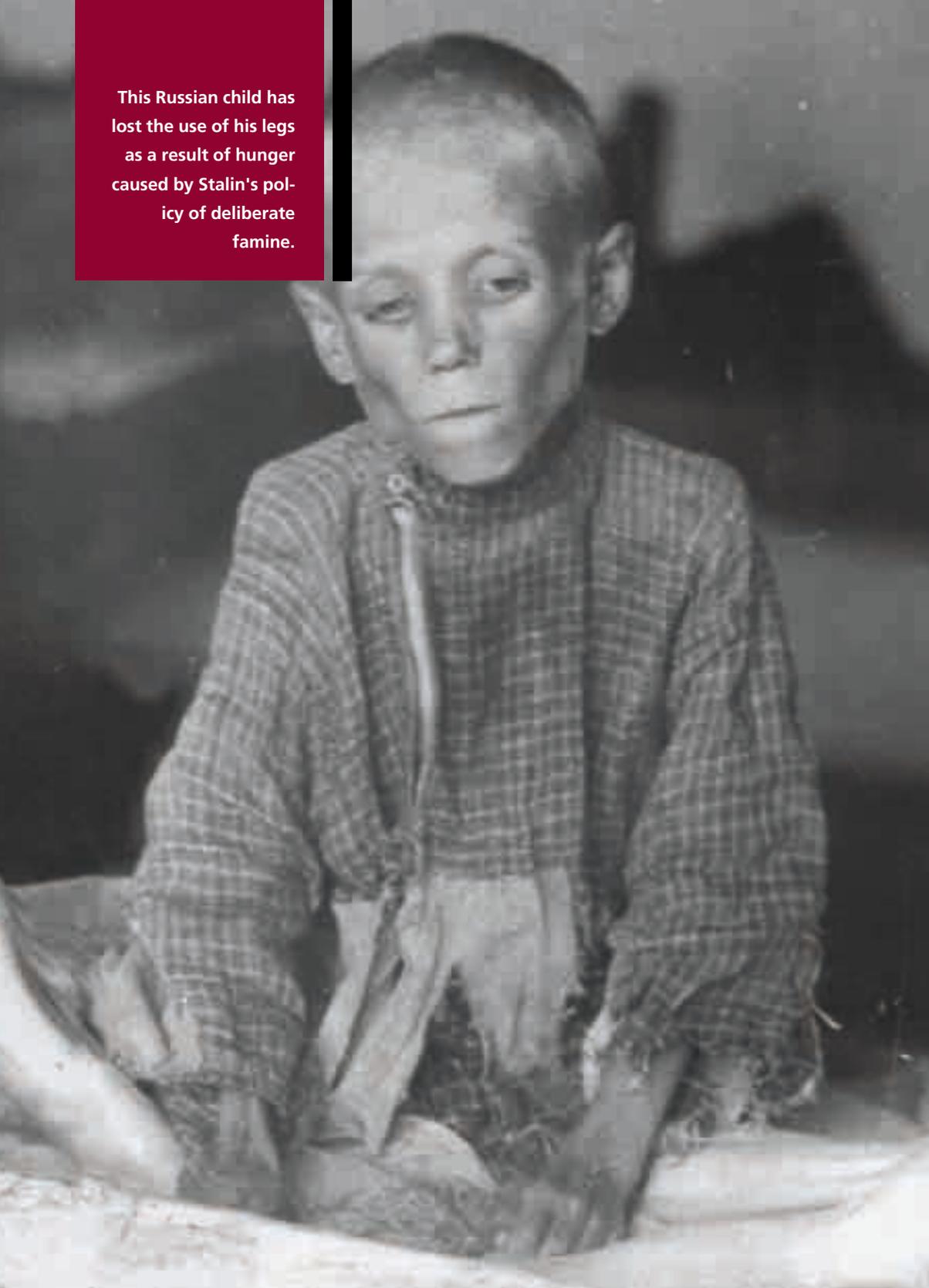
Famine Brought About by Stalin

Like Lenin before him, Stalin intended to wield collectivization as a weapon against society. By collecting as much grain as he wanted from any section of the country, he subjected any people in those areas to starvation. Because Ukraine resisted Communism, it became the target of collectivization. This region suffered the greatest man-made famine in history, with a total of four million dying of starvation.

How this occurred is significant. First, according to the state's general collectivization policy in 1931, a total of 7.7 million tons of grain was demanded from a Ukrainian harvest which collectivisation had brought down to 18 million tons. This brought the already overburdened villagers almost to the point of starvation and the villagers of Ukraine began to resist Stalin's troops—which made Stalin even more pitiless. In July of 1932, he issued a virtual death order against the whole of the Ukraine by increasing the previous quota demanding another 7.7 million tons of grain to be delivered to the State. Millions of people were condemned to die of starvation. This policy is described in Brian Moynahan's book, *The Russian Century: A History of the Last Hundred Years*:

Requisitioning gangs of Communist activists, armed with steel rods up to ten feet long, swarmed over the Ukraine. 'They searched in the house, in the attic, shed and cellar,' a victim recalled. 'Then they went outside and searched in the barn, pig pen, granary, and straw pile...' Crude watchtowers were put up in the fields, posts with a hut of wood and straw atop them. Here guards armed with shotguns would look out for snippers; those who were driven by hunger to cut off ears of corn with scissors. Those who were caught got a minimum of ten years under the Law of Seven-eighths; some were shot. One Kharkov court issued fifteen hundred death sentences in a month; **a woman was given a ten-year sentence for cutting 100 ears of corn from her own plot, two weeks after her husband had died of starvation.** The remaining chickens and pigs were eaten in the early winter of 1932. Then the dogs and cats went. 'It was hard to catch them,' wrote Vasily Grossman. 'The animals had become afraid of people and their eyes were wild. People boiled them...' ... Only 4.7 million tons of grain had been delivered by the end of 1932. A new levy was announced. ...Meteorologists were arrested for issuing false weather forecasts to damage the harvest. Veterinarians were shot for sabotaging livestock. Agronomists were accused of being kulaks and deported to Siberia...

This Russian child has lost the use of his legs as a result of hunger caused by Stalin's policy of deliberate famine.



Mass starvation started when the snow melted in March 1933. People ate rats, ants, and earthworms. They made soup with dandelions and nettles. The *New York Evening Journal* correspondent visited a village twenty miles from Kiev. 'In one hut they were cooking a mess that defied analysis,' he wrote. 'There were bones, pigweed, skin, and what looked like a boot top in the pot.'...

People abandoned their villages. They squatted along rail tracks begging for crusts to be thrown from carriage windows, and inundated railroad stations. They followed troops on maneuvers. They crawled about on all fours in towns. Carts went through the streets of Kiev each morning collecting the corpses of those who had died in the night. The children had thin, elongated faces like dead birds...

Still the activists searched for grain; shot mothers who they found digging up potatoes; beat those who were not swollen up in the tell-tale sign of starvation to make them reveal their source of food. 'We were realising Historical Necessity,' wrote the activist Lev Kopolev. 'We were performing our revolutionary duty. We were obtaining grain for the socialist fatherland... I saw women and children with distended bellies, turning blue, with vacant, lifeless eyes. And corpses—corpses in ragged sheepskin coats and cheap felt boots; corpses in peasant huts, in the melting snow of old Vologda, under the bridges of Kharkov...'



While Russians were dying of hunger, the Communist Party's barns were crammed full. At left, a church used as a storehouse for grain during the implementation of collectivization in the 1930s.



Above, a mother and child starving to death. Below, small children who died from the famine. As a result of Stalin's deliberate famine, four million Ukrainians died.





STALIN'S LIE...



... AND STALIN'S TRUTH

One characteristic of Communism is its reliance on officially produced and disseminated lies. As a result of the famine Stalin fabricated in the Soviet Union, six million died of hunger, and tens of thousands of children were targets of this disaster. This photograph documents the "standard of living" deemed acceptable for Russian children in Stalin's era. But propaganda posters depicted Stalin as a kind, concerned leader receiving gifts of flowers from happy children.

...Word of the famine reached the West... An international relief committee was set up under the archbishop of Vienna. It could do nothing, however, for the Soviet government denied that any famine was taking place.³⁶

These savage scenes affected the Russian author Michail Sholokhov, who wrote a letter to Stalin demanding an end to this cruelty. But Stalin had done all these things deliberately, of course:

In April 1933 the writer Mikhail Sholokhov, who was passing through the city of Kuban, wrote two letters to Stalin detailing the manner in which the **local authorities had tortured all the workers on the collective farm to force them to hand over all their remaining supplies.** He demanded that the first secretary send some sort of food aid...

In his reply on 6 May, Stalin made no attempt to feign compassion... In 1933, while these millions were dying of hunger, the Soviet government continued to export grain, shipping 18 million hundredweight of grain abroad "in the interests of industrialization."³⁷

Famine caused the death of six million—men, women, children, old people and infants—not because Soviet farms produced insufficient grain, but because the Communist party wanted this man-made famine to happen. In other words, it was mass murder. Stalin didn't want Western countries to learn of the famine because he feared that any aid campaign would only weaken the punishment he had determined for Ukraine. In the periodical magazine *Soviet Studies*, historian Dana Dalrymple comments:

The Soviet Union, in fact, has never officially admitted that the famine existed. American and English studies on the USSR occasionally mention a famine in Ukraine but generally provide few or no details. Yet, previous famines in the USSR have been acknowledged by the government and have been well recorded elsewhere. Why the difference? The answer seems to be that the famine of 1932-34, unlike its predecessors was a **man-made disaster.**³⁸

As a result of collectivization, peasants of Ukraine suffered the greatest losses, with at least four million people dead. In Kazakhstan, one million starved as a result of collectivization. In Northern Caucasus and the Black Earth region, there were a million deaths. With one single order, Stalin had sent six million people to their deaths.³⁹

Exiles and Work Camps

Stalin murdered millions of others who resisted Communism by sending them into "exile." The Soviet Union singled out many minorities, including Crimean Turks, forcing them from their homes at night and sending them to their deaths, thousands of kilometers away. Those who died on the way numbered in the hundreds of thousands.

In the notes below, written by an instructor of the Party committee in Narym in western Siberia, we see that exile in Russia meant "mass murder":

On 29 and 30 April 1933 two convoys of "outdated elements" were sent to us by train from Moscow and Leningrad. On their arrival in Tomsk they were transferred to barges and unloaded, on 18 May and 26 May, onto the island of Nazino, which is situated at the juncture of the Ob and Nazina rivers. The first convoy contained 5,070 people, and the second 1,044: 6,114 in all. **The transport conditions were appalling: the little food that was available was inedible, and the deportees were cramped into nearly airtight spaces...** The result was a **daily mortality rate of 35-40 people.** These living conditions however, proved to be luxurious in comparison to what awaited the deportees on the island of Nazino (from which they were supposed to be sent on in groups to their final destination, the new sectors that are being colonized farther up the Nazina River). The island of Nazino is a totally uninhabited place, devoid of any settlements... There were no tools, no grain, and no food. That is how their new life began. The day after the arrival of the first convoy, on 19 May, snow began to fall again, and the wind picked up. **Starving, emaciated from months of insufficient food, without shelter, and without tools, ... they were trapped.** They weren't even able to light fires to ward off the cold. **More and more of them began to die...** On the first day, 295 people were buried. It was only on the fourth or fifth day after the convoy's arrival on the island that the authorities sent a bit of flour by boat, really no more than a few pounds per person. Once they had received their meager ration, people ran to the edge of the water and tried to mix some of the flour with water in their hats, their trousers, or their jackets **Most of them just tried to eat it straight off, and some of them even choked to death.** These tiny amounts of flour were the only food that the deportees received during the entire period of their stay on the island. The more resourceful among them tried to make some rudimentary sort of pancakes, but they had nothing to mix or cook them in... It was not long before the first cases of cannibalism occurred.⁴⁰



A gulag prison in the Magadan region of Siberia. Here, millions lived and died under appalling conditions.

STALIN'S DEATH CAMPS

These photos show some scenes of Stalin's death camps. Those who showed the least resistance to Communist Party policy were sent to labor camps called gulags, where prisoners were worked to death.





(top) In the Stalinist era, millions of Russian citizens were loaded into trains and taken away.

(Right) Industrial projects in the Soviet Union were carried out by the forced labor of prisoners. This photograph shows Uzbek children among those working under terrible conditions on the construction of the Fergana tunnel.



Stanford researcher Robert Conquest's book, *The Harvest of Sorrow*, has this to say about the exiles of Stalin's time:

Up to 15 and even 20%, especially young children, are reported dying in transit, as was to be the case again in the 1940s, with the mass deportations of minority nationalities. Of course, the deportees were in every sort of physical condition, some of the women pregnant. A Cossack mother gave birth on a de-



What made Stalin become so merciless was the materialist philosophy he believed in. An unsmiling portrait of Marx hung in the office where he signed millions of death warrants.

portation train. The baby, as was usual, died. Two soldiers threw the body out while the train was on the move. Sometimes the deportees were taken more or less directly to their final destination. Sometimes, they remained in local towns... In Archangel all the churches were closed and used as transit prisons, in which many-tiered sleeping platforms were put up. The peasants could not wash, and were covered with sores. They roamed the town begging for help, but **there were**

strict orders to locals not to help them. Even the dead could not be picked up. The residents, of course, dreaded arrest themselves. In Vologda city too, forty-seven churches were taken over and filled with deportees.⁴¹

Another method of mass murder used against exiles were **the labor camps.** Between the years 1928 and 1953 (when Stalin died), an estimated more than 30 million individuals whose ideas differed from those of the Soviet administration were arrested and sent to gulags, generally established in regions like Siberia where conditions were unlivable. More than two thirds of these—that is, **at least 20 million—died in these camps.** Inmates living on the edge of starvation were worked between 14 and 16 hours a day, and were executed by camp guards on the least excuse. Some inmates were deliberately starved to death; others died, their physical health broken from lack of nourishment and terrible living conditions. Many others were made to work in light and shredded clothing, froze to death in the Siberian cold. First a prisoner's fingers and toes would freeze and fall off, then his ear or nose would "break off." Hundreds of thousands are known to have suffered and died in this way. In *The Gulag Archipelago, 1918-1956*, the famous Russian author Aleksandr Solzhenitsyn gives further examples of this horror.

Red Terror in the Eastern Block

Stalin died in 1953. The terror begun by Lenin, which he had continued and extended, left tens of millions dead and subjected dozens of different ethnic groups to torture and anguish. *The Black Book of Communism* gives a broad outline of Communist savagery in the Leninist-Stalinist era:

The execution of tens of thousands of hostages and prisoners without trial, and the murder of hundreds of thousands of rebellious workers and peasants from 1918 and 1922

The famine of 1922, which caused the deaths of 5 million people

The extermination and deportation of the Don Cossacks in 1920

The murder of tens of thousands in concentration camps from 1918 to 1930

The liquidation of almost 690,000 people in the Great Purge of 1937-38

The deportation of 2 million kulaks (and so-called kulaks) in 1930-1932

The destruction of 4 million Ukrainians and 2 million others by means of an artificial and systematically perpetuated famine in 1932-33

The deportation of hundreds of thousands of Poles, Ukrainians, Balts, Moldovans, and Bessarabians from 1939 to 1941, and again in 1944-45

The deportation of the Volga Germans in 1941

The wholesale deportation of Crimean Tatars in 1943

The wholesale deportation of the Chechens in 1944

The wholesale deportation of the Ingush in 1944⁴²

After Stalin's death, the Soviet regime entered a softer period, limited though it was. But his "reign of fear" continued to govern a society founded on fear. In a later section, we'll examine more closely the fear that held sway in the Soviet Union and all other Communist societies, and how it was organized.

The Soviets did not limit terror to their own people. The outbreak of World War II let the Soviet Union spread throughout Eastern Europe. When the war ended, a number of countries had fallen under Soviet influence. Within a few years, by means of various political plots and maneuvers, Moscow took them all under its hegemony. Poland, Hungary, Czechoslovakia, Romania, Bulgaria, Albania and East Germany fell into the clutches of Stalin's bloody legacy.

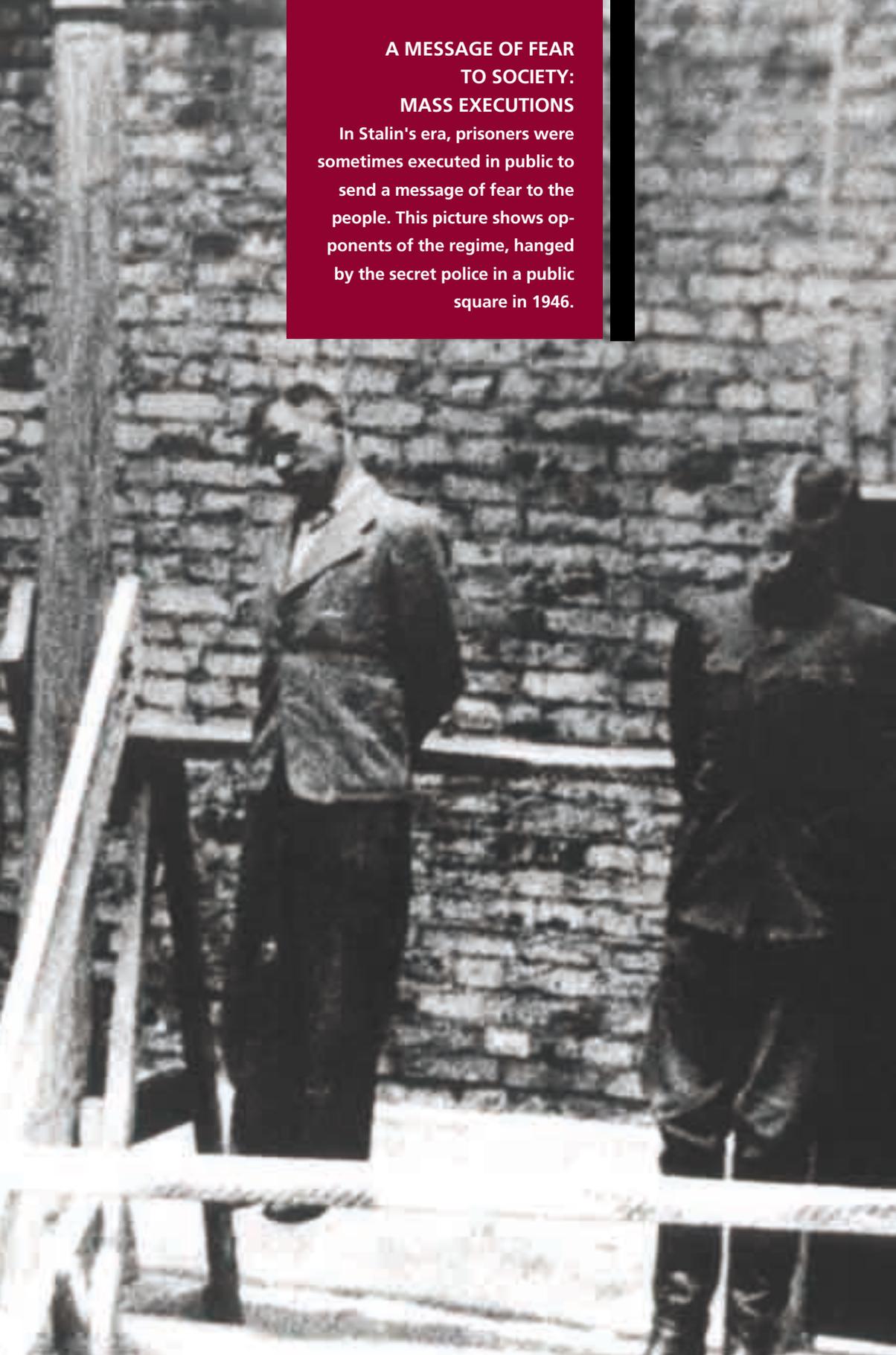
The red savagery inflicted a hellish life on these countries. Those opposed to the regime were arrested one by one and subjected to torture and execution. In a short time, fear and horror pervaded the whole of society. Long after in the early 1990's, after the fall of Bulgaria's Communist regime, a woman filmed in a Bulgarian documentary describes what happened to her in the autumn of 1944:

The day after my father was first arrested, another policeman arrived around midday and instructed my mother to go to Police Station No. 10 at five o'clock that afternoon. My mother, a beautiful and kind woman, got dressed and left. We, her three children, all waited for her at home. She came back at half past one in the morning, white as a sheet, with her clothes tattered and torn. As soon as she came in, she went to the stove, opened the door, took off all her clothes, and burned them. Then she took a bath, and only then took us in her arms. We went to bed. The next day she made her first suicide attempt, and there were three more after that, and she tried to poison herself twice. She's still alive, I look after her, but she's quite severely mentally ill. I have never found out what they actually did to her.⁴³

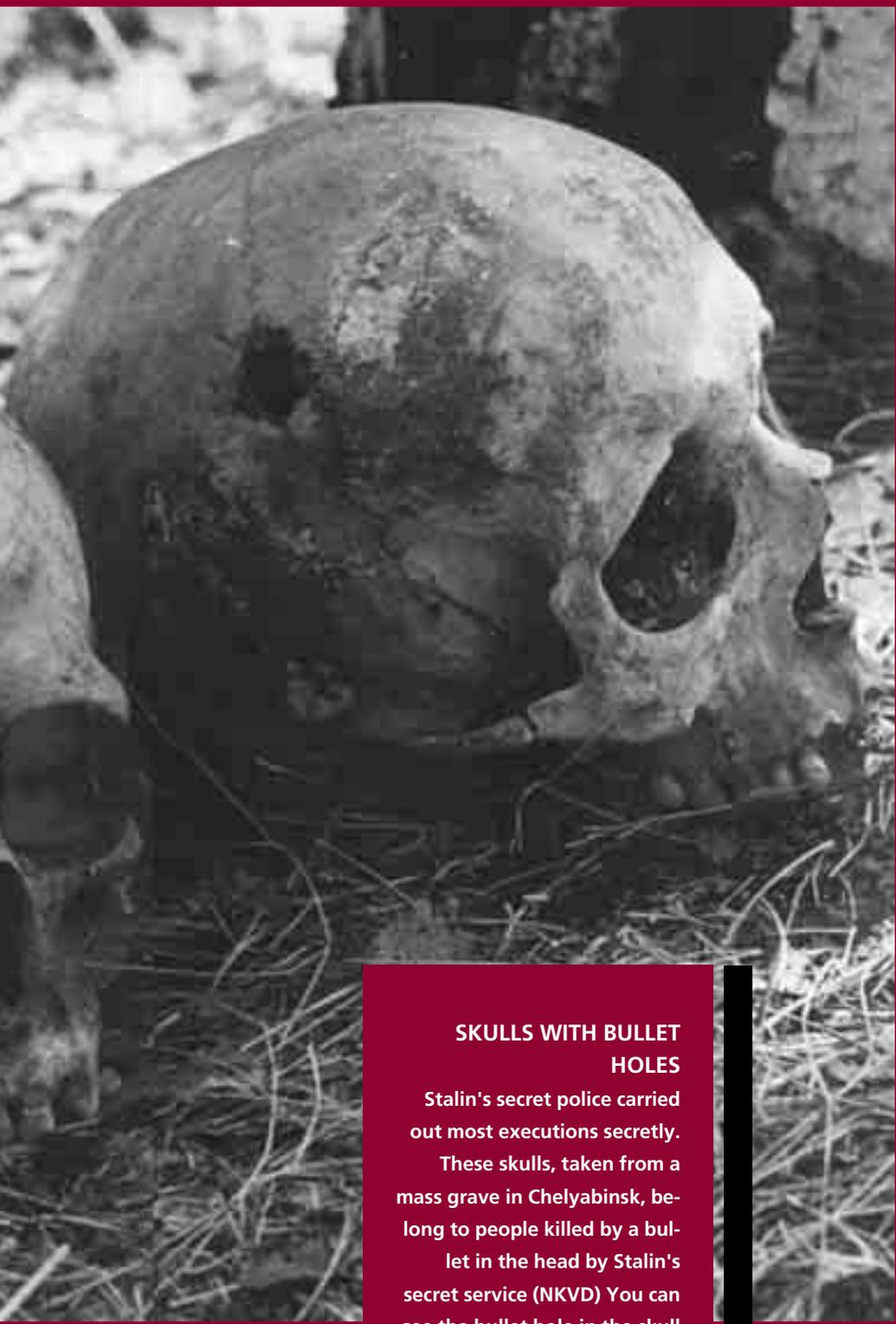


**A MESSAGE OF FEAR
TO SOCIETY:
MASS EXECUTIONS**

In Stalin's era, prisoners were sometimes executed in public to send a message of fear to the people. This picture shows opponents of the regime, hanged by the secret police in a public square in 1946.







SKULLS WITH BULLET HOLES

Stalin's secret police carried out most executions secretly.

These skulls, taken from a mass grave in Chelyabinsk, belong to people killed by a bullet in the head by Stalin's secret service (NKVD) You can see the bullet hole in the skull on the right.



The Soviet Union brought Communism and brutality to occupied countries of the Eastern Bloc. Every movement against Moscow was repressed with bloody reprisals. After an independence movement sprang up in Czechoslovakia in the spring of 1968, the Red Army occupied the country. (Above) Soviet tanks in Prague during the occupation in August 1968.

Prisoners suffered terribly. *The Black Book of Communism* describes the torture inflicted by Nicolae Ceausescu's regime in Romania:

Romania was probably the first country in Europe to introduce **the methods of brainwashing** used by the Communists in Asia. Indeed, these tactics may well have been perfected there before they were used on a massive scale in Asia. The evil goal of the enterprise was **to induce prisoners to torture one another**. The idea was conceived in the prison in Pitești. The experiment began in early December 1949 and lasted approximately three years... The goal of the organization was **the reeducation of political prisoners, combining study of the texts of Communist dogma with mental and physical torture**.⁴⁴

The purpose of this was to destroy the prisoners' religious faith; at the end of it they were expected to deny the existence of God:

The Securitate, the Romanian secret police, used all the classic methods of torture during their interrogations: beatings, blows to the soles of the feet, hanging people upside down, and so forth. But in the prison built in the 1930's in Pitești, about 110 kilometers from Bucharest, the cruelty far surpassed those usual methods: The philosopher Virgil Ierunca recalls: "The most vile tortures imaginable were practiced in Pitești. Prisoners' whole bod-

ies were burned with cigarettes: **their buttocks would begin to rot, and their skin fell off, as though they suffered from leprosy.** Others were forced to swallow spoonfuls of excrement, and when they threw it back up, they were forced to eat their own vomit.

...According to Virgil Ierunca, reeducation occurred in four phases. The first phase was known as "exterior unmasking." The prisoner had to prove his loyalty by admitting what he had hidden when the case had been brought against him and, in particular, admit his links with his friends on the outside. The second phase was "interior unmasking," when he was forced to denounce the people who had helped him inside the prison. The third phase was "public moral unmasking," when **the accused was ordered to curse all the things that he held sacred**, including his friends and family, his wife or girlfriend, and his God if he was a believer. In the fourth phase, candidates for joining the OPCB [Organization of Prisoners with Communist Beliefs] **had to "reeducate" their own best friend, torturing him with their own hands and thus becoming executioners themselves.**

...Eugen Turcanu [head of the OPCB, the purpose of which was the reeducation of political prisoners, combining study of the texts of Communist dogma with **mental and physical torture**] **devised especially diabolical measures to force seminarians to renounce their faith.** Some had their heads repeatedly plunged into a bucket of urine and fecal matter, while the guards intoned a parody of the baptismal rite.⁴⁵

People in every country of the Eastern Bloc were subjected to Communism's crazed murderous impulse and passionate hatred of religion. The Darwinist-Materialist philosophy that regards human beings as animals and maintains that constant violence, torture, and fear are needed to subdue these so-called "animals," brought about a terrible regime of torture in Communist prisons.

This is why those who regard Darwinism as no danger, or think its theories are harmless, must read this book carefully. The Darwinist-Communist ideology's final aim is to turn people against one another, to alienate them from every moral and spiritual value, thereby bestializing human society into a "herd" that can easily be domesticated and governed. No matter with what ideology they disguise themselves, their aim is all the same, as history has witnessed.

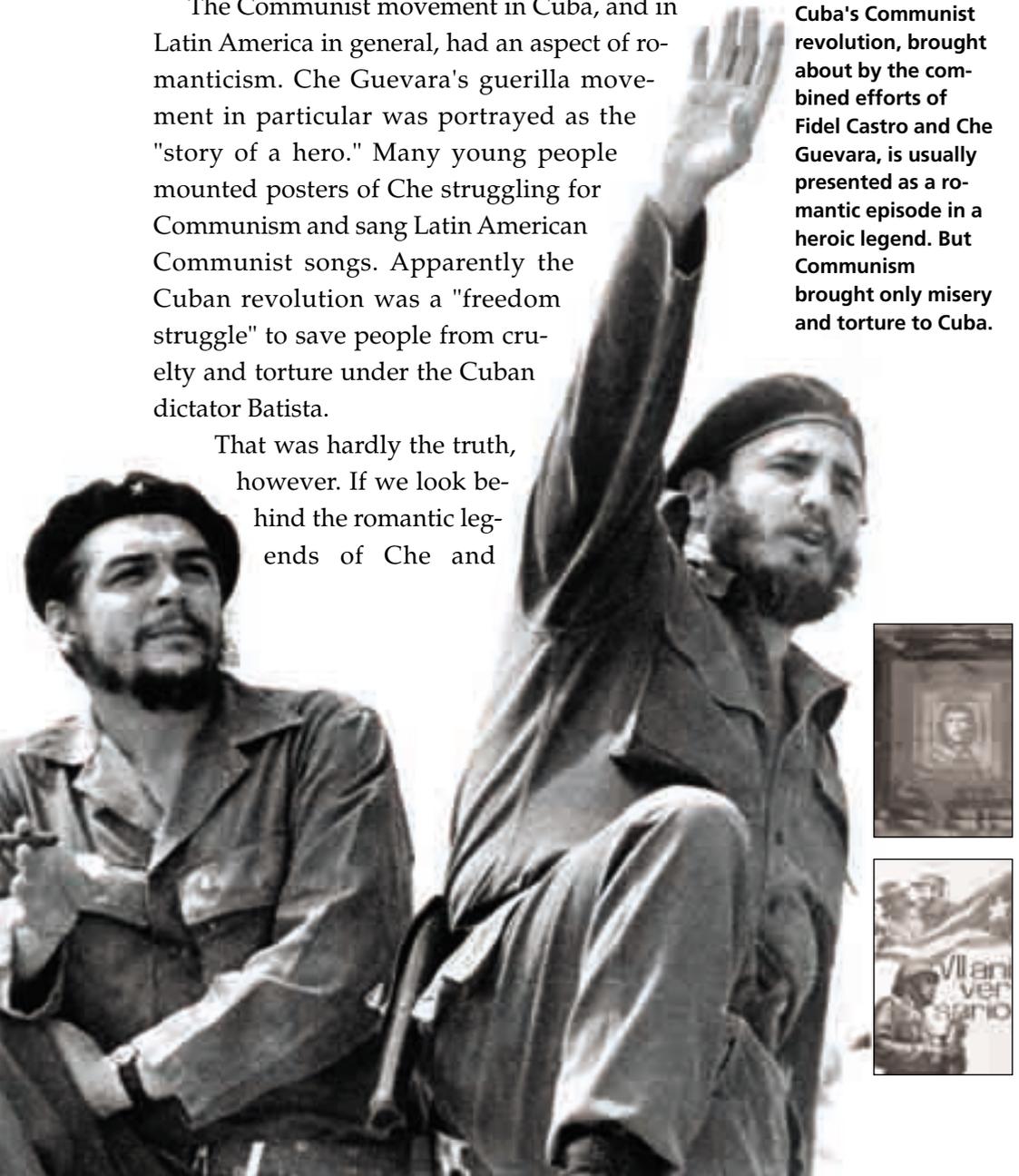
Darkness in Cuba

During the Cold War period, the Soviet Union supported the dictatorship of Fidel Castro's Cuba, another Communist regime. The guerilla movement led by Castro and supported by the Argentine guerilla leader Ernesto "Che" Guevara seized power in 1959. Castro protected his regime with political and military support from the Soviet Union, and even when the USSR collapsed, Castro was able to survive.

The Communist movement in Cuba, and in Latin America in general, had an aspect of romanticism. Che Guevara's guerilla movement in particular was portrayed as the "story of a hero." Many young people mounted posters of Che struggling for Communism and sang Latin American Communist songs. Apparently the Cuban revolution was a "freedom struggle" to save people from cruelty and torture under the Cuban dictator Batista.

That was hardly the truth, however. If we look behind the romantic legends of Che and

Cuba's Communist revolution, brought about by the combined efforts of Fidel Castro and Che Guevara, is usually presented as a romantic episode in a heroic legend. But Communism brought only misery and torture to Cuba.



Fidel, we see the dark face of Cuban dictatorship. *The Black Book of Communism* describes Communist Cuba's labor camps and prisons:

Working conditions were extremely harsh, and prisoners worked almost naked, wearing little more than undergarments. **As a punishment, "trouble-makers" were forced to cut grass with their teeth** or to sit in latrine trenches for hours at a time.

The violence of the prison regime affected both political prisoners and common criminals. Violence began with the interrogations conducted by the Departamento Técnico de Investigaciones (DTI). **The DTI used solitary confinement and played on the phobias of the detainees: one woman who was afraid of insects was locked in a cell infested with cockroaches.** The DTI also used physical violence. Prisoners were forced to climb a staircase wearing shoes filled with lead and were then thrown back down the stairs. Psychological torture was also used, often observed by a medical team. The guards used sodium pentathol and other drugs to keep prisoners awake. In the Mazzora hospital, electric shock treatment was routinely used as a punishment without any form of medical observation. The guards also used attack dogs and mock executions; disciplinary cells had neither water nor electricity; and **some detainees were kept in total isolation...**

...Visits by relatives provide another opportunity to humiliate prisoners. In La Cabaña prisoners were made to appear naked before their family, and imprisoned husbands were forced to watch intimate body searches carried out on their wives.

Female inmates in Cuban prisons are especially vulnerable to acts of sadism by guards. More than 1,100 women have been sentenced as political prisoners since 1959. In 1963 they were housed in the Guanajay prison. Numerous eyewitness statements attest to beatings and other humiliations. For instance, before showering, detainees were forced to undress in full view of the guards, who then beat them.⁴⁶

After the 1959 revolution, about ten thousand were executed. More than 30 thousand were imprisoned under the conditions described above. And, just as wherever else a Communist regime was established, it brought pain, torture and fear. Meanwhile, the Cuban people gradually grew impoverished, despite the massive aid from the Soviets.



In 1979, the Red Army occupied Afghanistan, putting into effect a brutal policy of genocide that took no account of women and children. Above, a so-called victory march by the Red Army in Moscow in 1984.

Soviet Massacres in Afghanistan

To fully examine Marxist-Leninist Bolshevik ideology and its record of savagery, we must also look at the countries invaded by the Soviet Union. Afghanistan was one of those subjected to the greatest cruelty.

In 1978, Communist army generals and some Communist civilians organized a coup in Afghanistan, announced that henceforth, the country would be run by a Communist regime. They also initiated a ruthless war against religion. *The Black Book of Communism* describes this policy as follows:

Shortly afterward, **the government began an antireligious crusade. The Koran was burned in public, and imams and other religious leaders were arrested and killed.** On the night of 6 January 1979 all 130 men in the Mojaddedi clan, a leading Shiite group, were massacred. All religious practices were banned...⁴⁷

Afghanistan Communists were paid by the Soviet Union, inflicting mass murder on their own people according to directives sent by "advisors" from Moscow. After a short time in power, they inflicted great terror. Afghanistan scholar Michael Barry describes one such incident:

In March 1979 ...**1,700 adults and children, the entire male population of the village [of Kerala], were all assembled in the town square and machine-gunned at point-blank range.** The dead and dying were thrown into three mass graves and buried with a bulldozer. For a while afterward, the women could still see the earth move slightly as the wounded struggled to escape, but

soon all movement stopped. All the women fled to Pakistan.⁴⁸

At the same time, terror reigned in Kabul. On the eastern outskirts of the city, the Pol-e-Charki prison became a concentration camp. In *The Black Book of Communism*, the situation in the prison is described in this way:

As Sayyed Abdullah, the director of the prison, explained to the prisoners: "You're here to be turned into a heap of rubbish." Torture was common; the worst form entailed live burial of prisoners in the latrines. Hundreds of prisoners were killed every night, and the dead and dying were buried by bulldozers. Stalin's method of punishing entire ethnic groups for the actions of some of its members adopted, leading to the arrest on 15 August 1979 of 300 people from the Hazaras ethnic group who were suspected of supporting the resistance. "One hundred fifty of them were **buried alive by the bulldozers, and the rest were doused with gasoline and burned alive.**" In September 1979 the prison authorities admitted that 12,000 prisoners had been eliminated. The director of Pol-e-Charki told anyone who would listen: "**We'll leave only 1 million Afghans alive—that's all we need to build socialism.**"⁴⁹

All these efforts were directed from Moscow. Indeed, all Afghanistan's inner turmoil was first planned by the Soviets. They had incited the Afghani Communists to make the coup, which they then used as an excuse to invade the country in order to support the so-called "democratic" regime. Most political historians accept that the motive behind Moscow's plan was regarding Islam as a source of danger to the Communists.

On December 27, 1979, the Red Army invaded Afghanistan, with the excuse of supporting the Afghani Communist regime against its Muslim "opponents." With this, the savagery inflicted on the Afghani people grew. The Red Army remained as an occupying force in Afghanistan for ten years, during which time it used cruel and pitiless methods in its attempt to destroy opposing groups that rightfully resisted it. One Afghani opponent describes these methods:

The Soviets attacked every single house, looting and raping the women. The barbarism was worse than instinctive, and appeared to have been planned. They knew that in carrying out such acts they were destroying the very foundation of our society.⁵⁰

Against the Afghani Muslims, the Red Army used the basest methods: They made mines look like toys in order to get Afghani children to

play with them, subjected captive opponents to terrible tortures, and bombed civilians without hesitation. The end of their ten-year occupation left tens of thousands of maimed and dead. This is why many Afghani young people are without arms or legs, and why today, Afghanistan is the country that manufactures the most prosthetic limbs. But the Soviets' withdrawal left a power vacuum, and a bloody civil war ensued. In short, the savagery begun in the 1970's at Soviet instigation brought Afghanistan a half century of cruelty and pain.

As mentioned earlier, Communist Russia saw the gradual spread of Islam as a danger and inflicted cruelty to prevent this spread. It forbade Afghanis to worship, burned Qur'ans and murdered those who practiced their Islamic faith. But the invaders did not take into account one important point: Those with no faith at all cannot conceive of a believer's intimate relationship with God. They assume that by destroying holy books, they can make faith disappear too. But faith lies in the heart. Those who truly believe know that all the adversities they suffer are tests from God; therefore, they bear them patiently.

In the Qur'an (2: 155-157), God says to those who believe:

We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the steadfast: Those who, when disaster strikes them, say, "We belong to God and to Him we will return." Those are the people who will have blessings and mercy from their Lord; they are the ones who are guided.

As this verse states, the faithful are tested in many ways in this world, but in every difficulty they turn to God and ask His help. For this reason, no Muslim worries or feels hopeless in the face of the difficulties he encounters. On the contrary, he takes pleasure in the knowledge that God has revealed His promise in the Qur'an and that, in the hereafter, his joy will be overflowing.

The Philosophy behind Communist Savagery: The Bestialization of Human Beings

The 20th-century Communist lie, proposed by materialist philosophers like Marx and Engels, has been a death machine with an insatiable thirst for blood. Communism has committed terrible crimes, submitting human beings to social pressures, fear, exile, torture, labor camps, famine,

and slaughter. But in order not to experience this same savagery again in the future, we must consider its true cause. Is it merely a question of the cruelty and personal ambition of dictators like Lenin and Stalin? Or of the implementation of a Darwinist-based Communist ideology?

As you'll see, the second alternative is the correct one. Savagery is the evident, **natural result of the Communist idea that a human being is just another "species."** As Marx never tired of pointing out, Communism is based on Darwin's theory of evolution, which describes human beings as advanced animals and which suggests that conflict and struggle among peoples, oppression, cruelty, use of force are natural and legitimate. If someone who accepts this philosophy has enough power and resources, he will find it easy to commit all kinds of cruelty. About this idea, *The Black Book of Communism* has this to say:

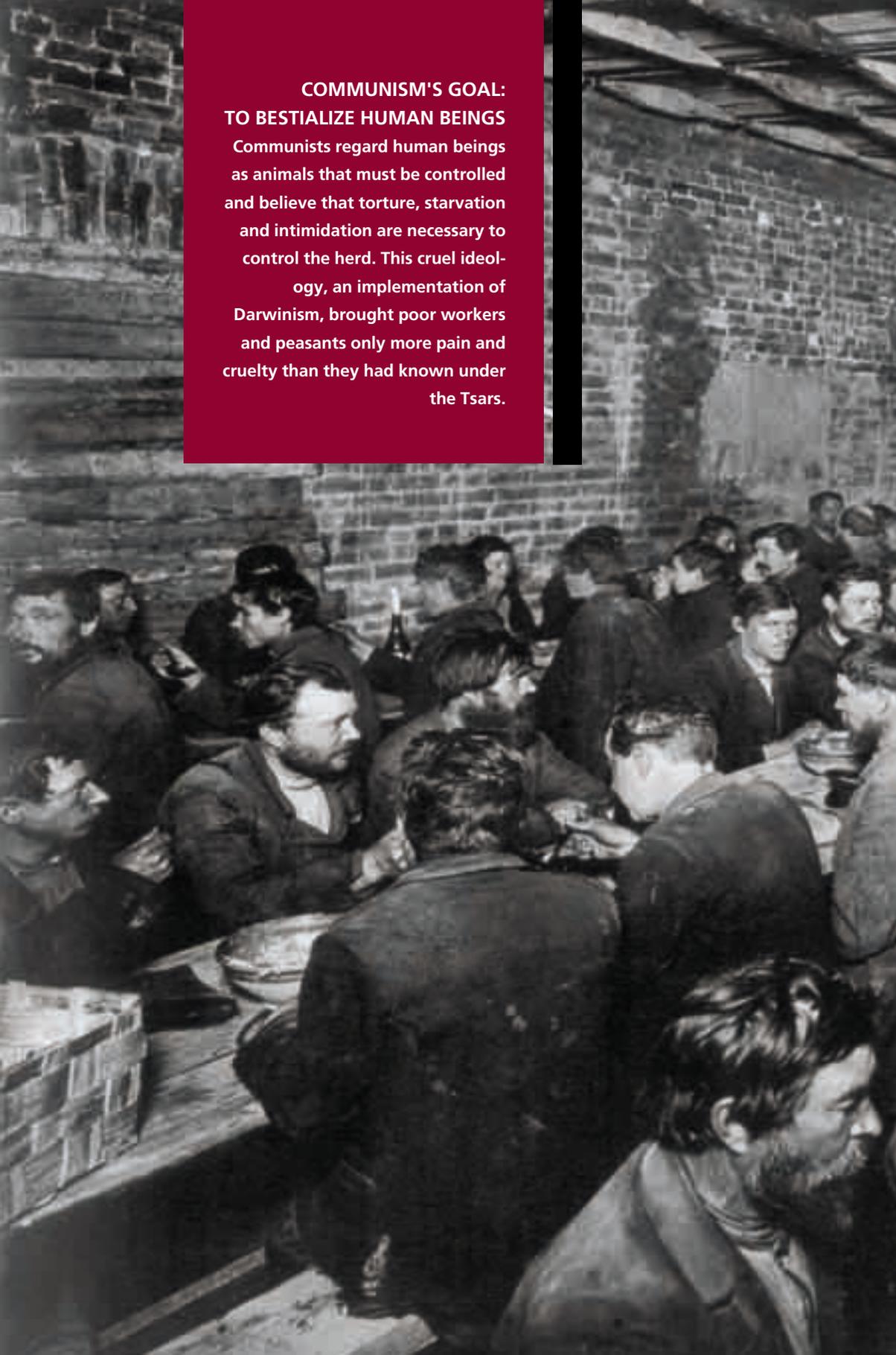
Putting people to death required a certain amount of study. Relatively few people actively desire the death of their fellow human beings, so a method of facilitating this had to be found. **The most effective means was the denial of the victim's humanity through a process of dehumanization.** As Alain Brossat notes: "The barbarian ritual of the purge, and the idea of the extermination machine in top gear are closely linked in the discourse and practice of persecution to the animalization of the Other, to the reduction of real or imaginary enemies to a zoological state."

Alain Brossat [French philosopher, author] recalls that European shivarees and carnivals had begun **a long tradition of the animalization of the other**, which resurfaced in the political caricatures of the eighteenth century. This metamorphic rite allowed all sorts of hidden crises and latent conflicts to be expressed. In Moscow in the 1930s, there were no metaphors at all. **The animalized adversary really was treated like a prey to be hunted**, before being shot in the head. Stalin systemized these methods and was the first to use them on a large scale, and they were adopted by his heirs in Cambodia, China and elsewhere. But Stalin himself did not invent these methods. The blame should probably rest on Lenin's shoulders. **After he took power, he often described his enemies as "harmful insects," "lice," "scorpions," and "bloodsuckers."**⁵¹

As Marx, Engels and Lenin emphasized many times, Communist savagery is nothing more than the implementation of Darwinism's view that humans are merely animals.

**COMMUNISM'S GOAL:
TO BESTIALIZE HUMAN BEINGS**

Communists regard human beings as animals that must be controlled and believe that torture, starvation and intimidation are necessary to control the herd. This cruel ideology, an implementation of Darwinism, brought poor workers and peasants only more pain and cruelty than they had known under the Tsars.







Red Army prisoners being treated like caged animals.

According to Stéphane Courtois, research director of The National Scientific Research Center (Centre National de la Recherche Scientifique-CNRS) in France and an expert in the history of Communism:

In Communism there exists a sociopolitical eugenics, a form of social

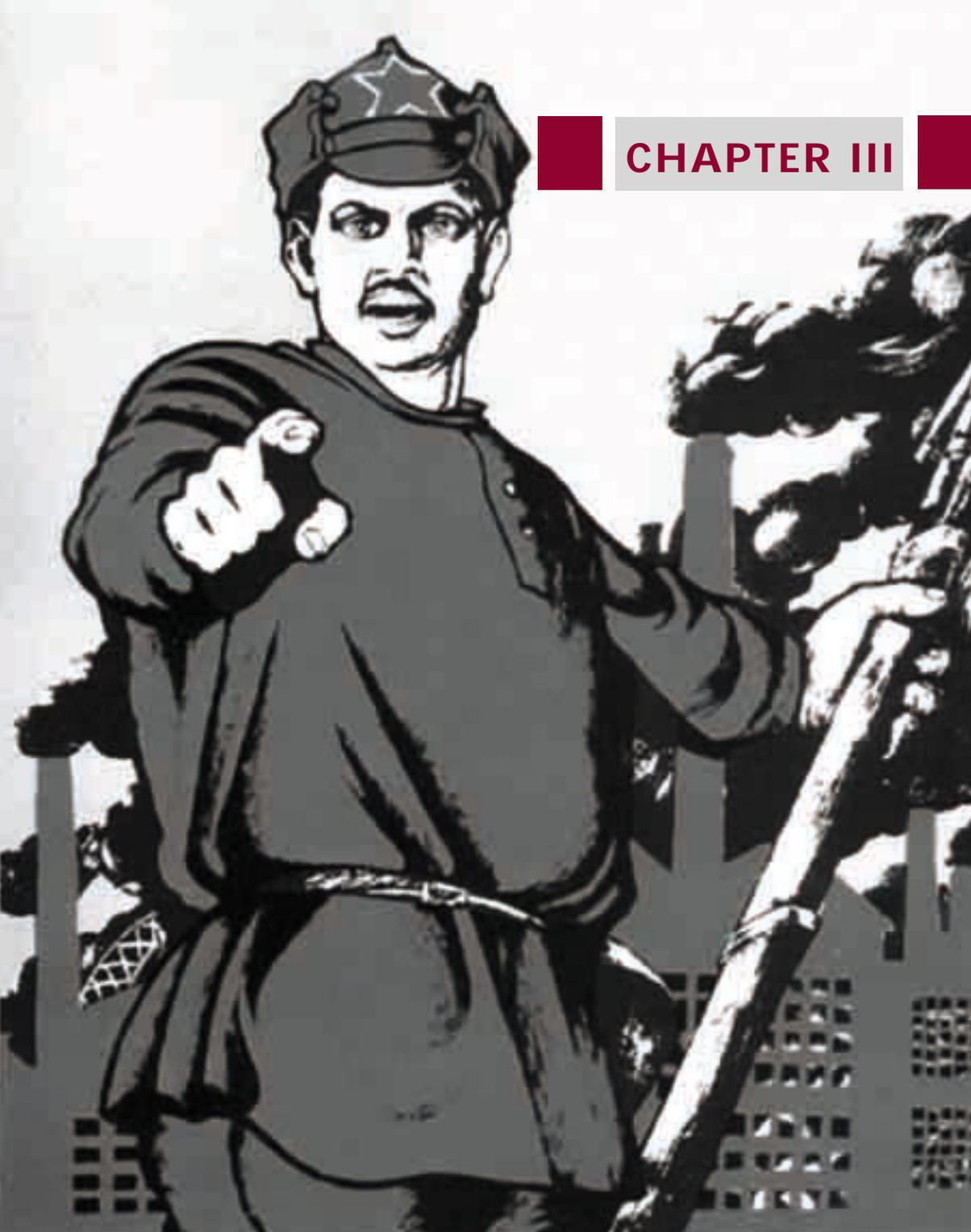


Darwinism. In the words of Dominic Colas, "As master of the knowledge of the evolution of social species, Lenin decided who should disappear by virtue of having been condemned to the dustbin of history." From the moment that a decision had been made on a "scientific" basis (that is, based in political and historical ideology, as well as in Marxism-Leninism) that the bourgeoisie represented a stage of humanity that had been surpassed, its liquidation as a class and the liquidation of the individuals who actually or supposedly belonged to it could be justified.⁵²

At the end of his comments, Courtois points out, The roots of Marxist-Leninism are perhaps not to be found in Marx at all, but in a deviant version of Darwinism, applied to social questions with the same catastrophic results that occur when such ideas are applied to racial issues.⁵³

Certainly it can be related: Communism is definitely rooted in Darwinism—not a "deviant version

of Darwinism," but authentic Darwinism. The source of the ideas that humans beings are a species of animal, that history progresses through a natural and inevitable conflict, that no one is responsible for his actions is Charles Darwin. Darwin simply proposed the theory; the Communists implemented it. The bloody account of 20th-century Communism, which presents all the nonsense of dialectical materialism in the guise of "science," is in reality applied Darwinism.



CHAPTER III

**ЗАПИСАЛСЯ
ДОБРОВОЛЬЦЕМ?**

THE DULL WORLD OF COMMUNISM



Communist ideology has produced a noticeably conservative, rigid, colorless society. To understand this, one needs only recall Communists' attitude toward their own citizens. As stressed earlier, the materialist philosophy at the root of Communism sees a human being as composed only of matter. It denies the existence of a human soul or spirit, claiming that human consciousness is nothing more than a product of "matter in motion." To the materialist, therefore, human beings are only advanced machines. All their thoughts and feelings are deemed to be the results of chemical reactions happening within the machine.

In other words, materialists believe that the cells and the atoms composing us have consciousness, the ability to think, see and hear, take pleasure in beauty, and feel sorrow when confronted with bad experiences. If you asked these people if an atom can think, they would certainly say no, but they do think that thinking ability arises when some atoms come together to form the brain.

Moreover, Marxist ideology supposes that all of human culture and consciousness is materially based. **According to Communist thinking, no independent consciousness exists apart from the material world around us.** On the contrary, human consciousness is experienced completely within the world of matter. Marx claimed that, **"It is not the consciousness of men that determines their being, but, on the contrary,**



The cold faces of Lenin, Engels and Marx adorning important places in every Communist regime.

their social being that determines their consciousness."⁵⁴ Ludwig Feuerbach, one leading Marxist thinker, summed up the nonsense of materialist logic when he declared, **"a person is what he eats."**

Because of their materialist prejudice, Marxists view human society in terms of material criteria. They concentrate much of their attention on the idea of "class" as a material concept. Class refers to the various economic levels in a society and, for Marxists, is the only important criterion. According to Marxists, for example, workers make up a single class called the "proletariat"; capitalists compose the "bourgeoisie" class. Because all workers live in unsuitable conditions, therefore, they must share the same "proletarian consciousness." In the same way, capitalists must all share a "bourgeois" consciousness because they all share in the same wealth. Marxists don't accept that a worker or a factory owner might possibly have a totally different consciousness arising from his own independent character or world view.⁵⁵

A natural result of this point of view is to divide people into separate material categories and evaluate them accordingly. For a Marxist, the only existing categories—such as the bourgeoisie, the little (or petite) bourgeoisie, the proletariat, imperialists and compradors—are completely based on material factors. If a person works in a factory with his own hands, his existence is determined by the work he does. If a villager

works in the fields, his only consciousness is that of a villager.

Because of this point of view, Marxists claim that the course of history's only determinant is the "means of production." Marx's famous *Das Kapital* tries to interpret history in terms of means of production. According to Marx, "primitive society" was a group of hunter-gatherers. With the switch to agriculture, a society of "serfs" was born. Later "feudal society" developed, along with new changes in the kind of production. When machines were invented, a new kind of production called industry came to be. With it came "capitalist society." According to Marx, such concepts as religion, state, law, family and morality all arose and developed from differences in the kinds of production.

Marxism's narrow view of history has been disproved by the explanations of many thinkers, to say nothing of concrete experience. Therefore, there's no reason to demonstrate that invalidity here, only to focus on the conservative, dull, rigid, colorless society that a materialist enterprise produces.

Contrary to the Marxist belief, the human spirit or soul isn't a material product. On the contrary, what we call matter is seen, heard and felt by spirit. Therefore, it's not possible to define the human spirit in terms of the material conditions in which it finds itself. God created the human spirit with various aspects and tendencies, such as intelligence, imagination, feelings and desires. No matter what circumstances a person finds himself in, these tendencies will not change; they will only be expressed in a different way.

God created the first man and gave him the same qualities and skills as today's human beings. For this reason, our level consciousness does not differ according to the place or time we live in. The will, feelings, thoughts and mind of the very first human being in history are the same as for anyone living today. The only difference is the means he uses to express them. An individual's level of consciousness varies according to how he uses the mental skills he has been given and the urgings of his conscience. Muslims, who are conscious of this, are not limited by time, location, environment or particular ideological ideas. As God has commanded them in the Qur'an, they ponder everything that happens to them, trying to grasp its subtleties and see its beauty. In the Qur'an

(2:164), God describes the believer's consciousness:

In the creation of the heavens and earth, and the alternation of the night and day, and the ships which sail the seas to people's benefit, and the water which God sends down from the sky—by which He brings the earth to life when it was dead and scatters about in it creatures of every kind—and the varying direction of the winds, and the clouds subservient between heaven and earth, there are Signs for people who use their intellect.

For this reason, those who believe in God have a wide horizon. They always think freely, and are endlessly creative in various fields of art and aesthetics.

Unable to grasp this truth, Marx and his followers tried to cram human consciousness in the extremely narrow, fabricated mould of "class-consciousness." They forced everyone they could influence to think and live in these imaginary terms. In every country where Marxism took root, just as it murdered tens of millions with no remorse, so it froze human expression in art, aesthetics, and other expressions of the human spirit.

The Lifelessness Of "Communist Art"

With the Bolshevik Revolution of October 1917, Russia established the world's first Marxist regime. First with Lenin, then under Stalin's steel fist, Communist ideology reshaped the whole country. Its influence can be seen in the most important elements of culture such as art, aesthetics and architecture.

Immediately after the revolution, the idea of "proletarian art" came to the fore. In a magazine called *Iskusstvo Kommuny* ("Commune Art"), Communist artists announced their intention to produce works of art to serve proletarian culture. They expressed similar ideas in the organization called *Proletkult* ("Proletarian Culture").

They began to discuss the meaning of "**proletarian art.**" From the beginning of the 1920s, well-known Russian artists like Vladimir Yevgrafovich Tatlin and Aleksandr Mikhailovich Rodchenko defended **the idea that an artist must be a technician who gives practical solutions to problems of the proletariat.** Lenin supported this idea and sup-

pressed many areas of art regarded as useless from the point of view of the proletariat. For example, Tatlin and Rodchenko determined that an artistic representation would be of no use to a worker in his day-to-day life and decided that painting was an invalid form of art!

In 1921, this new understanding of art, called "constructivism," became the Soviet Union's official art policy. Tatlin, in the forefront of this way of thinking, thought it was necessary to do something "useful" like designing houses and furniture, instead of painting useless pictures. To contribute to the life of the proletariat, he designed clothing for them to wear during their long working hours, to provide them with the greatest warmth and flexibility with the least weight and expenditure of raw materials. He also designed a kind of stove, which would give the greatest heat with the least amount of fuel.

All artists did not become "engineers" like Tatlin, but they did accept the idea of "proletarian art" and used their talents to serve Communist ideology. Almost all Soviet artists of the time produced posters, signs and slogans for use in workers' clubs and small gatherings called "soviets." All shared common images: vigorous, well-muscled Soviet villagers and workers with a hammer or a sickle in hand, angry proletarian figures standing up and breaking



Aleksander Rodchenko, a leader in "Socialist Realism."



their chains into pieces, armed soldiers marching beneath red banners under Lenin's leadership. . .

In this new understanding of art, **the concept of "aesthetics" was absent, even regarded as a dangerous bourgeois attachment.** The esthetic ideal was far removed from all pictures, statues, posters, interior decoration and architectural design. *The Encyclopedia Britannica* says that an **"anti-estheticism"** ruled Communist art, which became characterized by a plethora of rough, dull and crude features.

In Stalin's time, this understanding of art became the even more conservative official policy known as **"Socialist Realism,"** described as the view that art is dedicated to the 'realistic' representation of the principles of the Soviet revolution (that is Communist ideology) in the daily life of the proletariat. According to Socialist Realism, novels should depict Communist militants as decisive, courageous and self-sacrificing, describe their supposedly exemplary struggles, and show how happy villagers and workers are, thanks to the revolution.

Artists of Socialist Realism had no compunction about depicting the



A 1927 painting by Russian artist Aleksandr Deyneka entitled "The Defense of Petrograd."

direct opposite of the truth—that the revolution did not bring the people happiness, but hunger, oppression and death. Actually, Socialist Realism is not realism, but an expression of romantic fantasy. According to *The Encyclopedia Britannica*, **"Socialist Realism looks back to Romanticism in that it encourages a certain heightening and idealizing of heroes and events to mold the consciousness of the masses."**

Socialist Realism, defined in 1932 during the bloodiest days of Stalin's regime, remained the Soviet Union's official state art policy until the 1980s. Throughout this entire period, Communism's cheerless, cold and stagnant atmosphere dominated Soviet art. In order to gain international recognition, the Soviet regime encouraged artists and stressed the importance of the production of new works of art. But because of Socialist Realism's dogmatic approach, these works remained pressed in their narrow, cheerless and ugly moulds. From 1949 onwards, Socialist Realism passed to China where a Communist regime had taken power. The same dull, crude understanding of art prevailed there too.



Under Communism, art lost all esthetic meaning and turned into a mechanical means of propaganda. These drawings purport to depict the model person—a crude, strong, dull worker or peasant who thinks of nothing beyond obeying the system.



Soviet propaganda posters from the 1920's: "The Ten Commandments of the Proletariat" and "The Lie of International Imperialism."

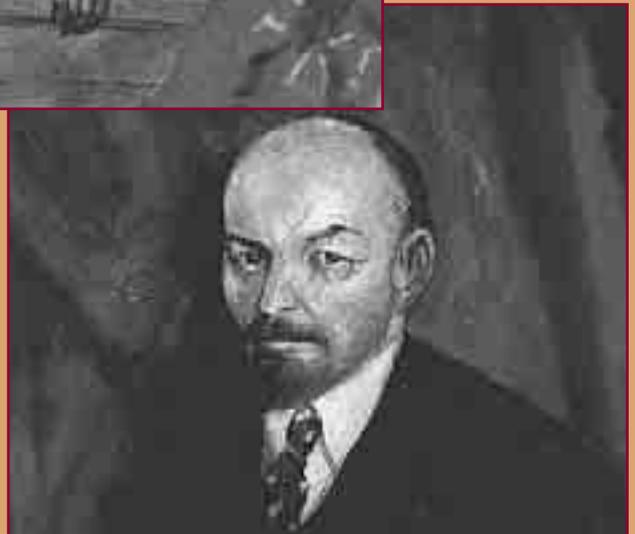
In the period before the revolution, however, Russian society had produced some excellent works of art and magnificent architecture. The world-famous Hermitage Museum in St. Petersburg contained an outstanding collection of art, albeit largely by European artists. But Communism froze Russian art in 1917 and even reversed its development.

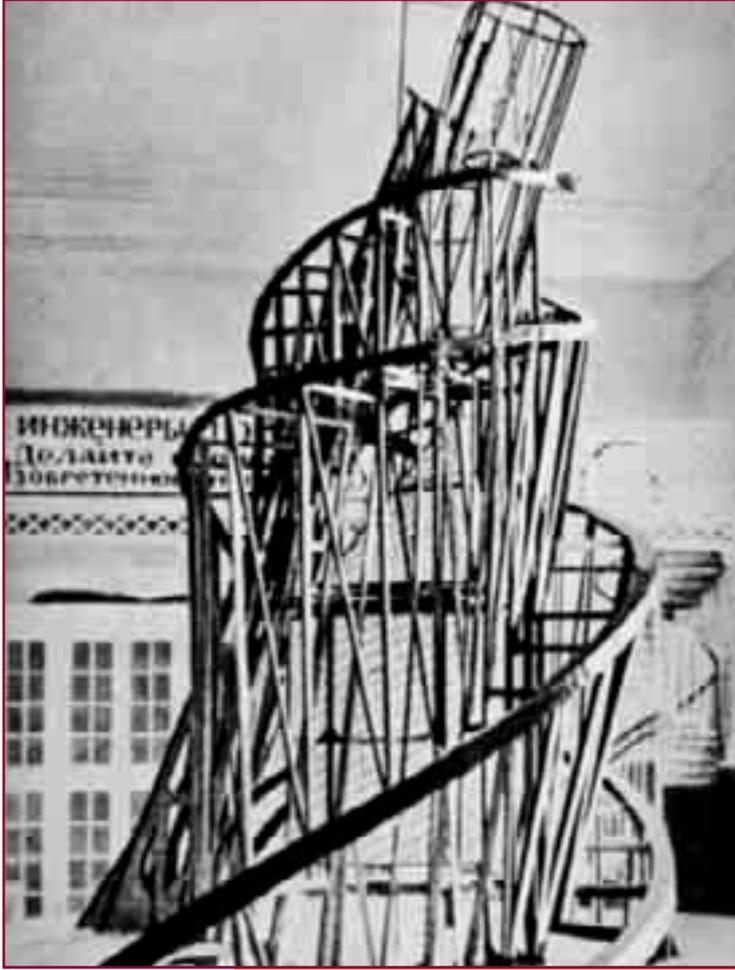
The cheerlessness of Communist art **results from the materialist philosophy** that determines the Communist world view. Materialist philosophy, superficial thinking that regards a human being as only an assortment of matter, tries to reduce everything to the material. Applying materialist philosophy to art has been a fiasco, as in every other area where it's been applied.

Real art is a God-given esthetic pleasure through which humans can express their love of beauty and other feelings and emotions. In order to produce works of fine art, the human spirit must be able to express, in the freest way possible, the innate tendencies created within it.



Communist leaders are always depicted with a cold, rigid and pitiless expression. These portraits of Lenin, drawn by Soviet artists, express Communism's dark spirit.





An example of the "anti-estheticism" of Communist art, a work created in the 1920's by Soviet artist Vladimir Tatlin.



Another example of Communist anti-estheticism: the depiction of a proletariat by a Soviet artist of that era.



A propaganda poster for the Third Communist International, organized by the Soviet Union. The cold world of Communism is reflected on the face of the militant carrying the flag.

The Communist dictatorship founded in the Soviet Union—later copied by regimes in China, the Eastern Bloc, Indochina and Cuba—completely removed this free and comfortable environment. They killed art by subjecting their peoples to constant oppression.

By alienating them from religion, moreover, Communism delivered art yet another blow. Foremost of those feelings that inspire art is the spiritual pleasure and fervor derived from religion. All of history's greatest artists, sculptors and architects created works based on religious themes and drew strength and inspiration from their spiritual beliefs. They did not regard a human as a species of animal that would perish with death, but as a being that God endowed with spirit. They loved to extol humanity in their works and show reflections of God's artistry in creation. In societies with no religion, people inevitably lose this fervor and sense of pleasure and become encompassed by a spiritual purposelessness. This has been experienced in every Communist regime. **As a result of irreligion and the ideas that a human being is a species of animal, human life has no value and an individual ceases to exist**

when his body dies, such societies have become dominated by pessimism, melancholy, cheerlessness and meaninglessness.

Mao's Red China (which we'll examine later) displayed further striking examples of Communist conservatism and narrow-mindedness. Everyone had to wear the same kind of clothing and during the Cultural Revolution, it was forbidden to keep domestic animals.

The Nonsense of "Communist Science"

Science was another field that received a great blow from Communism. Stalin's regime, along with inventing the concept of "**proletarian art**," also proposed the idea of "proletarian science." According to this theory, there is bourgeois science and there is proletarian science. The differences between the two will lead to different results. We might compare this to Nazi Germany's rejection of findings by Jewish scientists—Einstein, among others.

Proletarian science is actually nothing more than science corrupted according to the exigencies of materialist philosophy. One obvious demonstration was the "**Lysenko affair**," which put its stamp on Stalin's Soviet regime.

Trofim Denisovich Lysenko was educated in various agriculture schools in the Soviet Union. He came to Stalin's attention in the 1940s and assumed the total domination of Soviet policy in agriculture and biology. Most importantly, Lysenko rejected the laws of genetics discovered by the Austrian priest-botanist Gregor Mendel at the end of the 19th century and demonstrated by further experiments in the 20th. Lysenko dismissed Mendel's laws as "bourgeois science" and instead supported the thesis of the 18th century French evolutionist biologist Lamarck on the "inheritance of acquired traits."

Lysenko's idea was based on no scientific proof. But because the Soviet Union was experiencing a major agricultural crisis in the 1930s, Lysenko began to attract attention. He promised that implementing his theory would ensure a much larger and efficient grain production than other biologists believed. He claimed, for example, that when grown under the proper conditions, wheat would produce rye seeds—and he made preparations to achieve this. (This is like saying that dogs living in

the wild will eventually bear litters of foxes—a claim that's totally contrary to science, of which no instance has ever been observed.) In 1940, Stalin put Lysenko at the head of the Institute of Genetics of the Academy of Sciences of the USSR, and he held this chair for twenty-five years. Lysenko also headed the Lenin All-Union Academy of Agricultural Sciences, one of the Soviet Union's most important institutions.

In 1948, it was forbidden to be educated or do research in the area of classical genetics. **Those geneticists who rejected Lysenko's evolutionist thesis, and continued to support Mendel's genetic discovery, were secretly arrested and executed.**

Meanwhile, Lysenko's agricultural policy created widespread lack of productivity. For example, he claimed that putting seeds in cold water for a while before being sown, would make them gain resistance to cold weather conditions. To test this hypothesis, he had tons of seeds immersed in cold water and then sown on the Siberian steppes.

Of course, none of the seeds sprouted. Similar experiments all ended in disaster, but these failures were never spoken of until the 1960s. Finally, in 1964, it was officially acknowledged that Lysenko's theory was wrong. Great efforts were expended to have Mendel's genetic discoveries taught and applied again. Russia moved to the American type of mixed hybridization management, using dung to fertilize the fields. Even though their nonsensical thesis had dealt such a great blow to Soviet science and agriculture, Lysenko and his supporters didn't abandon their ideas. In fact, they maintained their positions and titles in the Soviet scientific establishment.

Generally, modern evolutionists make no mention of the Lysenko affair, **an historical documentation of the great damage that can be inflicted by a blind attachment**



Because Lysenko rejected the laws of genetics for the theory of evolution, Soviet agriculture remained backward for decades.



Lysenko (top right) explains to Soviet experts the agricultural project based on "proletarian science."

to materialism and the theory of evolution. When they do speak of Lysenko's ideas, they dismiss them as a dogmatic form of Lamarckism. But he and his supporters were not only Lamarckists, they were also Darwinists, regarding Lamarck and Darwin as two complementary evolutionist theoreticians.

When Lamarck's theory of "inheritance of acquired characteristics" was abandoned as baseless, they realized that left Darwin's theory with no foundation. Therefore, they blindly continued to support Lamarck.

In his article "Darwinian Evolution and Human History," the Marxist and Darwinist thinker Robert M. Young comments:

Moving nearer to our own time, the belief that society and nature followed laws which were both evolutionary and communist led to one of the most disastrous episodes in the Stalinist regime in the 1930s and 1940s—Lysenkoism. Nature's laws were said to be dialectical, and any biologist who adhered to non-orthodox views lost his job, often his liberty, and sometimes his life. **Lysenkoism was an evolutionism which ignored or opposed the interesting developments in genetics in the rest of the world. But this was done in the name of Darwinism...**⁵⁶

The resistance to the laws of genetics that Soviet administrators of Lysenko's time displayed is just one example of materialist fanaticism. In



Here, Lysenko's nonsense theories are explained in detail to Russian peasants who are forced to implement them. The result was a huge fiasco.

the same way that Lysenko and his supporters refused to accept the laws of genetics, many of today's materialists also close their eyes to the "design" (that is, intentional creation) that science has discovered in all living things just because of their own ideological prejudices. To produce a viable opposing theory, they have squandered millions of dollars and many years of labor on research that has come to nothing.

Communist Ideology's Effect on Social Life

In the 20th century, Communist fanaticism has had very negative influences on the social life in countries under their regimes, forcing on people a hellish life devoid of compassion, denying the existence of God, alienating them from religion and discounting all spiritual and moral



Communism is a regime of fear. The people are continually intimidated by stern-faced uniformed officials looking down from above.

values. It has imprinted on societies a mentality that thinks of human beings as chunks of matter that will perish after death, establishing one of the most inhuman institutions in history. The Communist system—as observed in the Soviet Union, the Eastern Bloc countries and Red China—intends to create model societies that regard their citizens as herds of animals, just as the materialist-Darwinist theory intended.

Some of Communist society's basic tenets can be listed as follows:

- Darwin's theory of evolution and Engel's "natural dialectic" regard human beings as an advanced species of animal. Therefore, the idea that society is a herd of animals is expressed at every level. Communist regimes produce a cheerless, spiritless, lifeless person, somewhere between a human and a machine.

- The Communist system places no value on individuals. Since there are so many in the herd, the loss of one cannot matter. The disabled or those who cannot work are expelled from the herd and left to die. Those in ill health are regarded as detriments. Because there is no forgiveness, mercy, or sense of loyalty, everyone fears old age and death. The aged receive no attention, pity, or respect in the suggestion that they should be



The special Djzhernsky Unit, used to suppress public demonstrations in the Soviet Union.

like "elephants that go to the graveyard before they die."

- As with animals in a herd, society is composed of one kind of person only. Clothing, cars and houses are all the same. The whole of society is dominated by an intense monotony, with no sense of esthetics. Athletes, artists, academics and workers all share the same of lifestyle. Houses are constructed like shelters for livestock, and clothing is tailored like a pelt to keep off the cold.

- The system is founded totally in the material concept of "labor and production." What is most important is not an individual citizen's qualities, but the contribution he can make to society. The ideal person is a hardworking laborer or hardworking villager. The guiding idea is that "production strengthens the herd." No attention is paid to humans' moral values, intentions, or spiritual condition.

- Seeing life as a struggle of existence, this way of thinking has no problem with doing away with the weak. On the contrary, this is regarded as necessary. Just as there is a brutal struggle for survival among

The eastern side of the Berlin wall before it was torn down.

With its barbed wire, mines and tanks, the wall was a symbol of Communist despotism.



animals, everyone considers himself first, and so there is no advancement. Because human beings lack compassion, society cannot possibly attain peace and well-being. Lack of compassion and mercy coupled with fear for the future, cause hopelessness and pessimism to dominate.

- Due to "herd psychology," people from the lowest to the highest live in a constant state of fear and quickly react fearfully to everything. They fear the man at the door wearing an overcoat; they fear being called before the authorities. But the source of their fear is not clear, and no one can define it.

- In place of the fear of God, there are various "fear centers." In the Soviet Union, for example, the KGB (and secret services like Checka and NKVD before it) tried to instill mortal fear throughout society. Millions can be sent to their deaths without trial or defense. The conviction that these organizations hear and see everything dominates citizens' minds. Such organizations develop a system of selective cleansing, based on the law of the jungle.

- Because fear of God is systematically eradicated, individuals re-

press their deepest urges insofar as they fear the system. If the system did not detect or could not punish, they would commit thievery, corruption, embezzlement and every kind of illegal act.

- Anxiety, fear and panic occasioned by the environment they live in put people under stress. They cannot sleep at night and in the daytime, everything makes them anxious. They quickly lose bodily strength. Intense pressure and difficult living conditions exhaust men and women at an early age and sometimes cause their premature death. Because of hopelessness, they cannot enjoy the good things in life, but tranquilize themselves with alcohol and live their hellish lives in a state of intoxication.

- Believing that they will perish after death, people hold on to life tenaciously. In their struggles for life, they regard everyone else as a rival, if not an enemy, and begrudge every act as a slight against themselves. They experience socialism's basic tenets, such as "mutual aid" and "support," only in slogans. In fact, everyone regards others with a suspicion that condemns them to a life of loneliness.

- Because the individual has no faith in God, he can't attach himself to anyone in a meaningful, trusting relationship. The Darwinist-Communist system always crushes individuals, who are hostile to one another, since everyone may at any moment take away what they have. In a Communist state, the only one an individual can trust is himself. But because he knows he is weak, he doesn't trust even himself and is dominated by intense hopelessness. Therefore, he is forever complaining about his life, but cannot try to change it.

- Because people in a Communist society have closed minds, there are defects in every aspect of their lives, whether at school, at home, or in entertainment. They can act only in accord with what they've been taught, and so cannot come up with any original ideas to deal with new issues that confront them. If they do, in fact, they are answered with violence.

- Unthinking people have unorganized minds and can't use resources productively. They waste resources on utopian fantasies, as in the case of Lysenko.

- Communism destroys families, the basic unit of society. There are no marriages in the true sense of the word, only mating and propaga-

tion. Marriage is not entered into for the sake of morality; its purpose is the continuation of the species. Families do not look after their children; the state or those appointed by it perform this function. A child is seen as a new addition to the herd and is trained to fight for it and protect it. Because the mother hates her home and environment, she passes her harshness on to her offspring. Children growing up deprived of family love become pessimistic and aggressive. In the place of love and respect in the home, hostility reigns. The child has no one to trust.

- In a society with no concept of marriage, fidelity, or chastity but only a mating mentality, prostitution becomes widespread.

- The police-state oppression controlling Communist society cannot take the place of conscience and the fear of God. For this reason, the crime rate soars; thievery is rampant everywhere. People steal from factories, farms and cooperatives collectively as a matter of course.

- However much Communist ideology may claim otherwise, racism is widespread in Communist society. In the Soviet Union, for example, there was antipathy to anyone who was not Russians, especially Muslims. Quietly adopting the racist Darwinist theory, Russians regarded various Muslim minorities and other minorities as "ethnic groups that were not completely evolved" and subjected them to mass slaughter, under the name of deportation. Communist ideology thinks of murder as "natural dialectic"—a natural component of evolution.

- Communism sees human beings only as productive animals. It reserves a special hatred and loathing for villagers. Marx called villagers inferior "potato sacks." As we saw earlier, Lenin and Stalin murdered millions by deliberately letting them starve. To them, villagers were only herds of animals that produced grain and cotton. Confiscating what they produced (collectivization), including the honey from their beehives, was seen as legitimate and reasonable.

These generalizations are only a broad sketch of a society without religion. In nations where disbelief prevails, no matter what they call themselves, this way of life must unavoidably prevail. People are not respected as worthy beings whom God created and endowed with spirit. With people regarding one another as advanced animals that will perish

THE DARWINIST-COMMUNIST ESTABLISHMENT CONTINUES TO SUPPRESS THE RUSSIAN PEOPLE

Because a Darwinist-Communist State regards human beings as animals, it neither respects nor trusts them. Accordingly, it establishes an environment of fear, oppression, false danger and terror in order to control them. It views everyone with suspicion, regarding them as guilty and potential traitors. In such a state, a person need not commit a crime, only to be suspected, in order to be punished, brutalized, or killed.

The famous historian Tzvetan Todorov describes how states with this philosophy behave towards their people:

The enemy is the great justification for terror, and the totalitarian state needs enemies to survive. **If it lacks them, it invents them.** Once they have been

identified, they are treated without mercy . . . Being an enemy is a hereditary stain that cannot be removed. . . . **Communism is no different. It demands the repression (or in moments of crisis, the elimination) of the bourgeoisie as a class. Belonging to the class is enough: there is no need actually to have done anything at all.**¹

These words of Lenin are important for understanding the attitude of a Communist State towards its people:

In reality, the state is nothing but a machine for the suppression of one class by another. Dictatorship is rule based directly on force and unrestricted by any laws. **The revolutionary dictatorship of the proletariat is rule won and maintained through the use of violence by the proletariat against the bourgeoisie, rule that is unrestricted by any laws.**²

As Lenin stated in his own words, the Darwinist-Communist Soviet regime did not trust its own people and regarded them as worthless animals—thus, it caused the death by torture or starvation of tens of millions and plunged the nation into decades of terror and darkness. Today's Russian people are still enduring anguish for the same reasons, because there are still certain officials within the Russian State mechanism who maintain a Communist mentality, regarding a person as an animal or valueless object.

An event that took place in the year 2000 in Russia is a proof of this and shows once more the dark side of the Darwinist-Communist mentality inherited from the Soviet period. After a submarine sank, for a long time Moscow did not try to rescue those on board. For reasons of supposed "state security," not until much later was the disaster announced to Western nations that could have given assistance. Russia knowingly abandoned its sailors to death, and

a Russian mother reacting to this horror was given an injection and sedated by security forces. This is a striking instance revealing that the Stalinist mentality still holds sway over the Russian state authorities.

1- Tzvetan Todorov, *L'homme dépaycé*, Paris, Le Seuil, 1995 p. 33 (*emphasis added*)

2- Lenin: "The Proletarian revolution & The Renegade Kautsky"; *Selected Works in 3 Vols*, Moscow; 1964; Vol 3. p.75 (*emphasis added*)

KGB kafasına kurban gittiler



THEY FELL VICTIM
TO THE KGB

Sovyet mirası KGB taktikleri



KGB TACTICS
INHERITED FROM
THE SOVIETS

with death, a society cannot experience well-being, peace, security, cooperation or brotherhood. No one considers anyone else's comfort, health, or well-being. Moreover, in such societies removed from religion, it is impossible to find just administrators and people who work on behalf of all. Everyone looks out for his own interests and tries to profit as much as he can.

In a society where the moral values of the Qur'an are observed, however, everyone values one another as servants of God. No one desires any reward from doing good. On the contrary, they perform good works continually and, in their efforts, try to win God's approval. They hope for a good life in the Hereafter, confident that **"those who enjoin charity, or what is right, or putting things right between people . . . seeking the pleasure of God,"** will be given **"an immense reward."** (Qur'an, 4:114) They do so, not with any expectation of gaining profit from others; but look for their reward only from God.

In the Qur'an (76:8-10), God describes this exemplary moral state:

They give food, despite their love for it, to the poor and orphans and captives: "We feed you only out of desire for the Face of God. We do not want any repayment from you or any thanks. Truly We fear from our Lord a glowering, calamitous Day."

Conclusion

Mental conservatism is the main impediment to a society's development of arts and science. If a particular nation is continually conditioned by narrow ways of thinking, its art and science will freeze. In order for art and science to develop, people must be broadminded, looking at the world with new horizons.

Some interpret the conservatism that impedes art and science wrongly and try to attribute it to religion. But the true religion taught in the Qur'an is totally against this conservatism, and affords the widest and freest horizon of thought. It frees them from all anxiety, other than the fear of God. Art, science, and thought develop to their greatest heights where people think deeply as urged by the Qur'an, using their minds to consider the universe, and what they encounter in nature.

Moreover, religion establishes an understanding of service to God, giving people great pleasure, excitement and desire for producing art, advancing science, and generating ideas. For this reason, the Islamic world's first centuries were truly a great Golden Age.

But Communism, establishing a totally rigid political and social system, destroyed people's faith in God, thereby destroying their pleasure in living together with a reality that gave meaning to their lives. Marxism's oppression and constraints rooted out art, science, and investigative thought and hacked them to pieces.

In the far corners of Asia, there are examples of Communism that let us to see this in a far more striking way.

CHAPTER IV



One of the millions of victims
of Mao's guerilla war.

RED TERROR IN ASIA



Though born in Europe, Communism's first revolution took place farther east, in Russia. In the first half of the 20th century, it moved even farther to eastward until 1949, when China—the world's populous country—fell to guerillas led by Mao Tse-tung. For ten years, Mao's militants engaged in attacks against government forces across China to bring about the world's second largest Communist revolution. The results of this second revolution were the same as in the original Bolshevik revolution: criminal assaults, mass murders, torture, famine, impoverishment, degeneration, resulting in an introverted, depressed society of fear.

After Lenin, Mao brought the second important change to Communist theory, bringing innovations to Marxism in three important areas:

- 1) Marx and the Communist ideologues following him laid great importance on the idea of the "**working class**" proletariat. But Mao believed that the peasant class was the true leaders of the revolution and proposed the idea of "peasant socialism."

- 2) Instead of following Lenin's idea of a Communist party demonstrating in city centers to prepare the way for revolution, Mao estab-

lished a "**guerilla war**" and organized a Communist party based in the countryside and in the mountains.

3) In place of the movement toward internationalism, the foundation of Marxism that Lenin adopted, Mao favored nationalism and developed the idea of "**National Socialism.**"

The reason behind these three different approaches was the conditions in which Mao found himself. In China, where almost the whole population was composed of peasants with a conservative, nationalist frame of mind, Mao had no other choice than to establish "nationalist peasant socialism." Unavoidably, Mao gave priority to the peasants, applied the model of the "country guerilla," and organized among the peasantry.

This explains not only why Maoism was different from Leninism, but why it became an even more savage, barbarous and rigid ideology. The advent of Maoism added to Communism—which was already pitiless and bloodthirsty—a greater degree of ignorance, fanatic nationalism



Chinese Communism developed and came to power with Stalin's support. But Red China's brutality was worse than Stalin's.

and hostility to culture and civilization. Total calamity was the result. Maoism was the worst kind of Communism; in fact we can say it was the worst of the worst.

Maoism influenced not only China but later passed to Cambodia (in the time of the Khmer Rouge), North Korea, and even Albania. Maoism gained power with Stalin's help, and Soviet-Chinese relations were very good in Stalin's day. But this relationship fell apart in the 1960s, and the two countries became enemies. Sino-Soviet rivalry divided the Communist world, separating allies of China from those allied with the Soviet Union.

What Maoism brought upon China, and those Communist countries that followed China, was as dark and bloody as the Russia of Lenin and Stalin. But as the "worst of the worst," Maoism created much more terrible regimes.

In the following pages, we'll examine the red savagery that embraced Asia.

Darwin's Visit to China

Communism is really a European ideology, first proposed by European philosophers and put into effect for the first time by European activists. It's really nothing more than the result of the materialist hostility towards religion that took root in Europe. It is curious that this ideology reached and took root in an isolated country like China, so distant from Europe in every way. But if we look at China's recent history, a familiar pattern emerges: the coming of Communism to China meant the coming of atheism which took root thanks to Darwinism.

Until the end of the 18th century, China was an inward-looking society, isolated from Western culture. The coming of English merchants in the 19th century, brought many changes to the country. With them, these merchants brought a substance called opium, unknown in China before. Consumption of opium spread like an epidemic in Chinese society and was the cause of two wars between England and China. Finally, England preponderated over China. Hong Kong and other important Chinese cities fell under English influence.

In this way, English imperialism entered China and with it, came

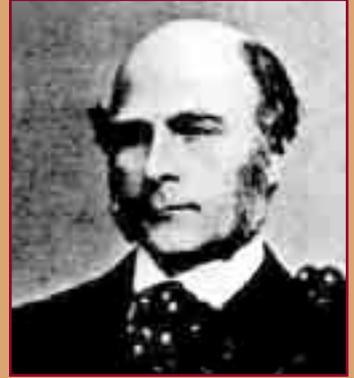
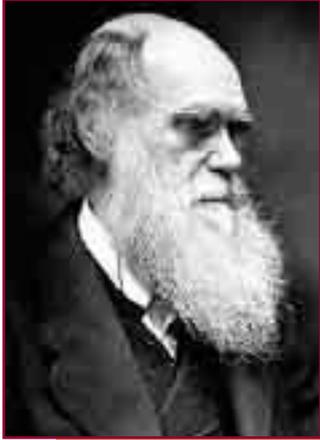
Darwinism that gave imperialism scientific support. In the 19th century, the materialist and Darwinist ideas that had dominated Europe began spreading quickly among Chinese intellectuals. In *The Encyclopedia of Evolution*, Richard Milner writes:

During the 19th century, the West regarded China as a sleeping giant, isolated and mired in ancient traditions. Few Europeans realized how avidly **Chinese intellectuals seized on Darwinian evolutionary ideas** and saw in them a hopeful impetus for progress and change. According to the Chinese writer Hu Shih (*Living Philosophies*, 1931), when **Thomas Huxley's book *Evolution and Ethics*** was published in 1898, it was **immediately acclaimed and accepted by Chinese intellectuals**. Rich men sponsored cheap Chinese editions so they could be widely distributed to the masses.⁵⁷

Just as young Turks were captivated by Western materialist ideas at the end of the Ottoman period, so in China, ideologues appeared who adopted materialism and Darwinism. As a result, the Chinese Empire that had lasted thousands of years was abolished in 1911 and replaced by the Republic of China. Those who founded the republic, no matter how anti-Western their rhetoric and policy may have been, adopted the same racist and Social Darwinist understanding that had justified Western imperialism. In an article in the American magazine *New Republic*, senior editor Jacob Heilbrunn writes:

The idea of using Western ideas and inventions against the West was at its zenith in those days. In the wake of the famous May 4, 1919, demonstrations in Beijing, calls for modernity and patriotism, science and democracy, gained currency among intellectuals. ... "Lurking behind the scenes," as Tu Wei-ming [a professor of Chinese History and Philosophy] has pointed out in the winter 1996 issue of *Daedalus*, "was neither science nor democracy but scientism and populism.... [I]nstrumental rationality and Jacobin-like collectivism fundamentally restructured the Chinese intellectual world in the post-May Fourth period." **Reformers, such as Liang Qichao, who edited a clandestine journal, were influenced by a debased but popular version of Darwin and Spencer. They saw race war as the key to progress.**⁵⁸

The racist thinker Herbert Spencer, mentioned in the quotation above, was a contemporary of Darwin, whose theory he adapted to social science. Among other violent, unjust and cruel ideas, Spencer pro-



Darwin, Huxley and Galton were three influential evolutionists who led some of the Chinese intellectuals to Fascism and Communism.

posed the superiority of the European races and the need for continual conflict among races and nations, suggesting that society should not assist its poor and weak members.

Among Chinese intellectuals influenced by Darwin and Spencer were **Yen Fu** and **Ting Wen-chiang**, whose ideas greatly influenced the foundation of modern China. In *Chinese Communism and the Rise of Mao*, the American historian Benjamin Schwartz emphasizes Yen Fu and his Darwinist ideas significantly. According to Schwartz, Yen Fu takes the Western ideologies and theories he reads such as Spencer, and sees them as prescriptive ways to transform society and achieve the goal of wealth and power.⁵⁹ Schwartz states that **Darwin's theories do not merely describe reality. They prescribe values and a course of action.**⁶⁰

Ting Wen-chiang was another important Chinese ideologue and leader in Communism, whose views were founded on nothing other than Darwinism. Ding was the most important representative of the "**New Culture**" movement that influenced China in the 1910s and '20s. This movement's most important feature was its opposition to Confucianism, the religion of the Chinese people, and its seeking to replace it with a materialist world view. (Ironically, the New Culture movement was a leading inspiration of both Mao's Communism and its rival, Chiang Kai-Shek's Fascism.)

COMMUNISM IN AMBUSH



Darwinism fostered Communism and Fascism in China. Fascist leader Chiang Kai-Shek was influenced by Darwinism.

In *Ting Wen-chiang: Science and China's New Culture*, the American historian Charlotte Furth examines Ting Wen-chiang, the dean of the New Culture movement, in considerable detail. According to her, **Wen-chiang merely translated the ideas of evolutionist ideologues such as Darwin, Huxley and Spencer into Chinese.** For this reason, Furth even refers to Ding as the "**Huxley of China.**"⁶¹ (Huxley, Darwin's biggest supporter, was known in his day as "Darwin's bulldog.")

Ting Wen-chiang studied zoology and geology at Glasgow University in Scotland. Returning to China in 1911, he exerted great efforts to spread materialist and Darwinist ideas in the newly-founded Chinese Republic, **even supporting the theory of eugenics proposed by Francis Galton, Darwin's cousin.**⁶²

(Eugenics proposed the disposal of those within a race who were sick or disabled, thus ensuring so-called universal advancement by the "mating" of the healthy ones. This theory was applied most widely in Nazi Germany.)

James Reeve Pusey, a Harvard professor of history and an important commentator on the New Culture movement, says:

The New Culture Movement's cries were all cries Darwin had backed before, and he now backed them again in the same old way. He [Darwin] was the patron saint of the New Culture Movement. . . [H]is theory, so the New Culture Movement's leaders still insisted, "proved". . . that "the present surpasses the past, and the future surpasses the present." That was **the faith behind the Anarchists' injunction to *tsun chin po ku* (respect the present and belittle the past) and the Communists' later injunction to *hou chin po ku* (extol the present and belittle the past).**⁶³

As a result of the spread of Darwinism in China, the emergence of this kind of Chinese ideologues at the beginning of the 20th century gave birth, first, to the Chinese nationalist Kuomintang party with its fascist tendencies, then to Chinese Communism. In an article written in the periodical *New Scientist*, Michael Ruse, a Canadian philosopher wrote:

These ideas took root at once [In China], for China did not have the innate intellectual and religious barriers to evolution that often existed in the West.

Indeed, in some respects, **Darwin seemed almost Chinese!** ...Taoist and Neo-Confucian thought had always stressed the "thingness" of humans. Our being at one with the animals was no great shock...Today, the official philosophy is Marxist-Leninism (of a kind). But **without the secular materialist approach of Darwinism (meaning now the broad social philosophy), the ground would not have been tilled for Mao and his revolutionaries to sow their seed and reap their crop.**⁶⁴

"China And Charles Darwin"

Darwinism's influence on 20th century China was so great that the famous Harvard historian, James Reeve Pusey, devoted a book entitled *China and Charles Darwin* to this one subject. In this book he relates how Darwin's *Origin of Species*, published in England and translated into Chinese 36 years later in 1895, spread with incredible speed among Chinese intellectuals, with immense social and political effects. In the preface to his book, Pusey writes:

"The weaker go down before the stronger" – After 1895, the Japanese-Chinese translation of the famous Spencerian slogan, "the survival of the fittest," *yu sheng lieh pai* (the superior win, the inferior lose), ...was to force its way into a thousand essays and dominate for a time the Chinese editorial mind as *the* argument for almost any course of action.⁶⁵

In the same book, Pusey examines the currents of thought developing in China in the first half of the 20th century and tells how they established the foundation for Maoism. One of the people he considered was Liang Chi-chao, was a well-known writer of the

In *China and Charles Darwin*, Harvard University historian James Reeve Pusey explained that Darwinism had great influence in China and prepared the foundation for both Communist and Fascist ideas.



time who was captivated by Darwinism and materialist philosophy.

He [Liang Ch'i-ch'ao] mentioned idealism and materialism at least as early as the October 16, 1902 issue of the *Hsin min ts'ung pao* [a Chinese journal]. Probably he had mentioned them somewhere before, for he gave no explanation of their meaning, and yet **he did imply that materialism was the better and that it was winning out over idealism, thanks to Darwin. "How great," he wrote, "is the world of the last twenty-four years, a world belonging to the theory of evolution. Materialism has arisen and idealism has cowered in a corner..."**¹⁶⁶

China and Charles Darwin relates how Darwinism was responsible for establishing China's disputatious revolutionist culture and its great influence on bringing Maoism to power:

Darwin helped inspire a true renaissance of Chinese thought by specifically challenging (or seeming to challenge) certain favorite traditional ideas and by discrediting all ancient authority...**But it was cut short—by the early imposition of a neo-orthodoxy, the Thought of Mao Tse-tung.**

That "**imposition,**" of course, also owed much to Darwin. For **Darwin had legitimized violent change and revolution.** Surely that was one of the most momentous things Darwin did to China... At any rate, those Chinese who were convinced that China needed rebellion were desperately in need of some legitimizing theory, for without the Mandate of Heaven rebellion for three thousand years had been one of the two cardinal sins (the other being filial impiety). It was that powerful sense of sin that Mao Tse-tung, Wu Chih-hui, Sun Yat-sen, and even Liang Chi'i-ch'ao combated so strenuously in all their Darwinian protestations that revolution was legitimate. Mao Tse-tung finally claimed that Marxism-Leninism could all be boiled down to one sentence, *tsao fan yu li*—"To rebel is justified" ...[That expression] meant that rebellion was a natural law, and *that* lesson had been taught to Mao Tse-tung not by Marx but by Sun Yat-sen and Liang Ch'i-ch'ao, who had learned it, rightly or wrongly, from Darwin.

Darwin justified revolution and thereby helped **the cultural revolutions of Liang Ch'i-ch'ao, Hu Shih and Mao Tse-tung** (and, of course, so many others), and **the political revolutions of Sun Yat-sen, Chiang K'ai-shek, and Mao Tse-tung....**

Marxists I assume, would not like this analysis. They would probably say that Social Darwinists were not responsible for their victory... There was indeed

"people power" at work at the end of the Communist Revolution, people power generated by landlord oppression, capitalist exploitation, and imperialist (at the last, Japanese) aggression. But that people power could have been tapped by many forces. (The Nationalists *could* have tapped it.) It was tapped by Marxists because there were Marxists ready to tap it. But the **Marxists** were intellectuals. ...Marxism **converted intellectuals—but intellectuals who were already converted to Darwinism**. If the intellectual Marxists were the "prescient," the *hsien chieh hsien chueh*, who awakened the masses, China's earlier Social Darwinists, Yen Fu, Liang Ch'i-ch'ao, Sun Yat-sen, Li Shih-tseng, Wu Chih-hui, were the "prescient" who awakened the Marxists....

The question remains, "**In fitting China for Marxism and the Thought of Mao Tse-tung, what did Darwin do to China?**" This question must be asked.⁶⁷

His analysis clearly shows how Darwinism became the basis of Chinese Communism. For thousands of years, China had been an isolated empire. In a matter of ten years it became Red China, and the motive power behind this change in thinking was Darwinism.

But what did Darwinism do to prepare China for Maoism?

How did Mao Become a Communist?

Up to now, we've examined the change in ideas that prepared China for Maoism. But a personal dimension of this also needs to be examined: Mao himself.

Mao Tse-tung was born in 1893 to a family in a southern China village. From his childhood he always wanted to see Beijing and imagined living there. At age fifteen, he began to read young people's magazines published in the capital, and especially liked *New Youth*, a publication of the New Culture movement. This magazine was filled with articles by Darwinist ideologues such as Yen Fu and Ting Wen-chiang.

In 1918, Mao visited the city he always wanted to see. There he made friends with Yang Changzhi, a teacher from Beijing University who recognized the young man's talent and got him a job at the university library. Mao began his job of cataloguing and dusting the books and cleaning the rooms. He became friends with Li Dazhao, the director of the library, whose articles in *New Youth* he had read and liked. Li Dazhao had Communist ideas; for this reason, the university library became known as the Red Room. Chinese Communist theoreticians often met there,



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A Chinese Communist propaganda poster.

where Mao heard the names of Marx, Engels and Lenin for the first time.

But the man who brought the young Mao to embrace Communism was not from Beijing. After spending a few months at the Beijing library, Mao went to Shanghai and met **Chen Duxiu**, a classical scholar and a friend of Li Dazhao who had made a special study of Darwin.⁶⁸ This Communist leader's most striking feature was that **he was an ardent Darwinist. He can be considered as China's most important advocate of Darwinism and became Mao's most important tutor.** Years later, Mao was to say, "**He had influenced me more than anyone else.**"⁶⁹

In her book *Mao*, Clare Hollingsworth, a historian at the University of Hong Kong said that **Mao was greatly influenced by the Darwinist views of Chen Duxiu** and even in the 1970s he looked back nostalgically to the studies of Darwin he did in his youth.⁷⁰

Chen Duxiu educated Mao in the scientific aspects of Darwinism; on the political level, he was influenced by Sun Yat-sen, the Chinese leader of the time. Interestingly, Sun Yat-sen, regarded as the founder of modern China and of the Kuomintang (the Nationalist Chinese Party), was also a Darwinist. In an article in *The New Republic*, the American researcher Jacob Heilbrunn writes:

...[I]t was the great Chinese revolutionary and nationalist Sun Yat-sen who decisively influenced Mao. Sun held that the Chinese had to embrace na-



After reading Darwin, Mao became an ardent Communist.



He inherited Darwinist ideology from Sun Yat-sen.

tionalism in order to defeat the Western powers, and he **preached a doctrine of political Darwinism**: "although natural forces work slowly, yet they can exterminate great races."

As a young organizer for the communists in Hunan in the early 1920s, Mao supported Sun, who was the patriarch of the Kuomintang (KMT). Sun created a temporary alliance between his nationalist party and the communists, and, in 1926, Mao was even briefly given control of the KMT's propaganda department.⁷¹

Brainwashed by the ideas of Darwin and Marx, Mao became an active, passionate Communist from 1920 onward. With eleven friends who thought as he did, he founded the Communist Party in Shanghai in 1921. Afterward, he strengthened the Communist Party by various alliances, skirmishes, guerilla battles and propaganda. For a while, the Communists under Mao cooperated with the Nationalist Party, but in the second half of the 1920s, each side became hostile to the other. Mao relocated his militants in Jiangxi province in southern China and there formed a "liberated zone" outside the central authority.

The struggle between the two sides lasted for years. After World War II, the Communist "liberated zone" continued to grow, to the point that it encompassed almost all of China. In 1949, Mao and his Communists entered Beijing and proclaimed the "People's Republic of China." With this, the world witnessed the second Communist Revolution after the Bolshevik Revolution in 1917—a second revolution at least as bloody as the first.



After a bloody revolution, Mao announced the establishment of the People's Republic of China.

The "Great Leap Forward" and the Great Famine

Until 1949, Mao had conducted a long guerilla war, organizing a campaign in the countryside and in the mountains against the central administration, which controlled the large cities. In order to do this, he established good relations with the villagers, promising them land and freedom and assuring them that once Communism was established in China, they would enjoy great prosperity and happiness. The peasants believed him and supported him and his guerillas.

But after Mao came to power, everything changed. In the first years after the revolution, he wanted to take over the whole of China and set up Communist authorities in every area. In the meantime, thousands were arrested as "class enemies" and hanged in public. In the mid-fifties, Mao designed a system similar to Stalin's collectivization and put it into effect in 1958. This was called the "**Great Leap Forward**," but all it succeeded in doing was to bring torture and a great famine upon the Chinese people.

The Great Leap began with slogans about doubling all of China's agricultural and industrial production. Working hours were increased, and machines worked endlessly. Workers weren't permitted to inspect or repair the machines, and within a short time they began to break down.

Agriculture suffered disaster from lack of intelligent planning. With

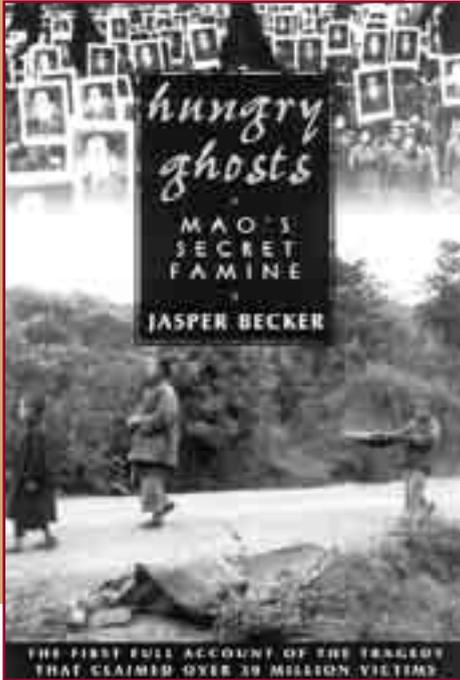


A Red Chinese propaganda poster: Communist ideology—begun by Marx and Engels, continued by Lenin and Stalin—was finally taken over by Mao. What Marx and Engels actually transmitted to Lenin, Stalin, and Mao was Communism's "well of bloodshed." Lenin and Stalin murdered 50 million people; Mao, 60 million.

the idea that the "abolition of private property would increase production," all peasants were forced to surrender their land to cooperatives. The confiscations of Stalin's Russia were repeated. Moreover, Mao punished peasants in some parts of China for not accepting collectivization voluntarily. Their punishment was being starved to death.

Within a short time, the Great Leap disintegrated into a great famine. Like the famine that Stalin fabricated in the Ukraine, this famine was also man-made. *The Black Book of Communism* comments on China in the period of the Great Leap:

The fact that the famine was primarily a political phenomenon is demonstrated by the high death rates in provinces where the leaders were Maoist radicals, provinces that in previous years had actually been net exporters of grain... Like Mao himself, Party activists in Henan were convinced that all the difficulties arose from the peasants' concealment of private stocks of grain. According to the secretary of the Xinyang district (10 million inhabitants), where the first people's commune in the country had been established, "The problem is not that food is lacking. There are sufficient quantities of grain, but 90 percent of the inhabitants are suffering from ideological difficulties." In the autumn of 1959 the class war was momentarily forgotten, and a **military-style offensive was launched against the peasants**, using methods very similar to those used by anti-Japanese guerrilla groups. At least 10,000 peasants were imprisoned, and many died of hunger behind bars. The order was given to smash all privately owned cutlery that



Mao's "Great Leap Forward" was a senseless, cruel project that paralyzed the country's agriculture and economy. Over 30 million died of starvation. *In Hungry Ghosts: Mao's Secret Famine*, Jasper Becker—who was the Beijing bureau chief of the *South China Morning Post*—gave a detailed account of the famine.

had not yet been turned to steel to prevent people from being able to feed themselves by pilfering the food supply of the commune. **Even fires were banned, despite the approach of winter.** The excesses of repression were terrifying. **Thousands of detainees were systematically tortured, and children were killed and even boiled and used as fertilizer**—at the very moment when a nationwide campaign was telling people to "learn the Henan way." In Anhui, where the stated intention was to keep the red flag flying even if 99 percent of the population died, cadres returned to **the traditional practices of live burials and torture with red-hot irons.**⁷²

Mao began with the slogan of "peasant socialism." Before coming to power, he'd promised Chinese peasants land, food, and protection. But his power subjected them to levels of pain and torture never to be seen in modern history:

This campaign took on the proportions of **a veritable war against the peasantry**... Deaths from hunger reached over 50 percent in certain villages, and in some cases the only survivors were cadres who abused their position. In Henan and elsewhere there were many cases of cannibalism (63 were recorded officially): children were sometimes eaten in accordance with a communal decision.⁷³

The death rates across the country reached to incredible levels:

For the entire country, the death rate rose from 11 percent in 1957 to 15 percent

In the years of the Great Leap, many Chinese who resisted Mao's savagery were brutally executed. Many were killed by a bullet to the back of the head.



in 1959 and 1961, peaking at 29 percent in 1960. Birth rates fell from 33 percent in 1957 to 18 percent in 1961. Excluding the deficit in births, which was perhaps as many as 33 million (although some births were merely delayed), loss of life linked to famine in the years 1959-1961 was somewhere **between 20 million and 43 million people**... This was quite possibly **the worst famine not just in the history of China but in the history of the world.**⁷⁴

In the course of the Great Leap, an eighteen-year-old Red Guard, who was pursued by the authorities and took refuge with his family in a village in Anhui, described Maoism's cruel face:

We walked along beside the village. The rays of the sun shone on the jade-green weeds that had sprung up between the earth walls, accentuating the contrast with the rice fields all around, and adding to the desolation of the landscape. Before my eyes, among the weeds, rose up one of the scenes I had been told about, one of the banquets at which **the families had swapped children in order to eat them. I could see the worried faces of the families as they chewed the flesh of other people's children.** The children who were chasing butterflies in a nearby field seemed to be the reincarnation of the children devoured by their parents. I felt sorry for the children, but not as sorry as I felt for their parents. What had made them swallow that human flesh, amidst the tears and grief of other parents—flesh that they would never have imagined tasting, even in their worst nightmares? **In that moment I understood what a butcher he had been, the man "whose like humanity has not seen in several centuries, and China not in several thousand years": Mao Zedong. Mao Zedong and his henchmen, with their**



A Communist Party militant delivering Communist propaganda in the years of the Great Leap.

criminal political system, had driven parents mad with hunger and led them to hand their own children over to others, and to receive the flesh of others to appease their own hunger. Mao Zedong, to wash away the crime that he had committed in assassinating democracy, had launched the Great Leap Forward, and obliged thousands and thousands of peasants dazed by hunger to kill one another with hoes, and to save their own lives thanks to the flesh and blood of their childhood companions. They were not the real killers; the real killers were Mao Zedong and his companions.⁷⁵

The Influence of "Evolutionist Science" in Mao's Famine

In the years between 1958 and 1961, as a result of Mao's Great Leap policy, all of China suffered what's accepted as the greatest, most deadly famine in history. It is estimated that as a result, as many as 40 million died. (Such numbers equaled and even surpassed the entire population of many countries of that time.)

What was the cause of this disaster? As mentioned above, Mao's militants forced the peasants into collectivization and founded communes of between 100 and 300 families—which greatly reduced agricultural productivity. In some areas, Maoist administrations punished peasants with deliberate starvation.

Another important reason for this calamity is that Mao tried to adapt

to Chinese agriculture the "Lysenko model" applied in the Soviet Union in the 1930s and 40s. When he forced these experiments on the peasants, the result was huge losses in agricultural production.

We examined Trofim Lysenko before. As a result of the nonsensical "**proletarian science**" of the Stalin era, Soviet biology was entrusted to Lysenko, an ardent evolutionist. Lysenko rejected the science of genetics adopting instead a theory by Lamarck, a leading Darwinist who believed in the "inheritance of acquired traits." When Lysenko's myth was applied to Soviet agriculture, the losses were immense.

But Mao did not learn from this disaster of the Stalinist period—on the contrary he and his supporters, educated from their youth on a strict Darwinism, continued to believe in "proletarian science" and to distort real science, according to the requisites of the theory of evolution. The Great Leap imitated Lysenko's model, and Chinese peasants were forced to perform agriculture according to principles of "evolutionist science."

Jasper Becker, Beijing bureau chief of *South China Morning Post*, in his book entitled *Hungry Ghosts: Mao's Secret Famine*, relates in detail the Lysenkoist agricultural enterprise put into effect during the Great Leap. These attempts, each of which resulted in a separate disaster, were:

Close Planting: Lysonko, thinking that seeds evolve by adopting to their habitat, declared that planting seeds very close together would create "socialist solidarity" among them. The Maoists undertook to apply this myth. Until that time, in Southern China, about 1.5 million seeds were sown on any one acre of land. In 1958, the Communists ordered this amount to be increased to between 6 and 7 million seeds. In 1959, they again increased the amount, to between 12 and 15 million. As a result, a very large number of seeds went to waste, and agricultural production suffered a severe decline.

Deep Plowing: One of Lysenko's assistants, Teventy Maltsev, claimed that deep plowing would allow plants to establish better root systems. Chinese Communists adopted and applied this Lamarckist claim. During the Great Leap, Chinese peasants were ordered to plow their fields to a depth of 1.5 meters. As a result, tens of millions of peasants were forced to spend months hoeing. Again, the outcome was great loss of production, resulting in famine.

A propaganda poster for the Great Leap depicts Mao as an agricultural genius in a rich field. However, Mao's reliance on and implementation of Lysenko's methods resulted in an agricultural disaster.



The Sparrow Hunt: Mao initiated a campaign to eliminate various species of animals that damaged agricultural production. Sparrows became the main target of this campaign. Special methods were employed to hunt and kill sparrows throughout the whole of China. But as a result, there was an explosion in the number of insects and other pests that the sparrows had been eating, and they damaged agricultural production much more than the sparrows ever had.

Agriculture Without Fertilizer: Following Lysenko's recommendations, Chinese Communists stopped using chemical fertilizer. (It was imagined that when seeds were deprived of fertilizer, they would "evolve" by adapting to this new situation thus ensuring the same yield without the use of fertilizing additives.) This experiment caused yet another great loss in agricultural production.

All these initiatives, relying as they did on Lysenko's myth of evolution, caused the greatest famine in history. But although millions were dying of starvation, no one dared criticize the regime or the calamity it caused. One individual, General Peng Dehuai, the defense minister, wrote Mao a letter in which he tried to describe this disastrous famine. Later he was accused of being a "rightist" and was eliminated. During the famine, **official reports all falsified the situation by saying that**

brilliant results had been achieved in agricultural production. Moreover, in order to convince the world of this lie, China exported vast amounts of grain. While people were dying of starvation in some areas of the country, grain and rice were being kept in warehouses, later to be exported.⁷⁶

Later, the same agricultural policy was put into effect in Communist Cambodia and North Korea, with the same results: a great lack of productivity, famine and mass death. Blindly and without awareness or intelligence, Communists applied Lysenko and Stalin's "Communist leap in agriculture," because the theory of evolution at the base of their materialist philosophy demanded it.

Mao's Darwinist Tyranny

The theory of evolution is closely related to all the disasters Mao brought upon China. As we have seen, the great famine of 1958-61 resulted from the application of Lysenko's model of "evolutionist science." Meanwhile, Mao and the Communist establishment ruled China with incredible cruelty and mercilessness. What kind of horrifying thinking lies behind a policy that deliberately leaves people to starve and forces them into cannibalism?

No doubt this relates to the whole Communist view of human nature. Earlier, the idea that human beings are animals lay at the basis of Soviet terror, and the same applies to China was mentioned. With Darwinist prejudice, Mao viewed those opposed to Communism as "animals" and so, Maoists were not at all touched by the anguish of people they regarded as a herd. To them, this was a logical, normal operation of nature. After revealing how low harvest levels had fallen in the Great Leap, *The Black Book of Communism* gives Mao's view in this regard:

Mao, in the tradition of Chinese leaders, but in contradiction to the legend that he encouraged to grow up around him, showed here **how little he really cared for what he thought of as the clumsy and primitive peasants.**⁷⁷

James Reeve Pusey also stresses Mao's Darwinist philosophy: "**The thought of Mao Tse-tung was and remains a powerful mixture of Darwinian ironies and contradictions.**"⁷⁸ Elsewhere, he writes:

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 hyperbole, **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.⁷⁹

Whoever views humans as animals has no qualms about performing experiments on them. During the Great Leap, new ways of nutrition were considered and mercilessly tested on people who were starving:

In 1960, after one year of famine, ...the survivors were reduced to searching through horse manure for undigested grains of wheat and eating the worms they found in cowpats. People in the camps were used as guinea pigs in hunger experiments. In one case **flour was mixed with 30 percent paper paste in bread to study the effects on digestion, while in another study marsh plankton were mixed with rice water.** The first experiment caused atrocious constipation throughout the camp, which caused many deaths. The second also caused much illness, and **many who were already weakened ended up dying.**⁸⁰

The "Great Leap" was actually a kind of experiment in natural selection. Mao forced the Chinese into the most difficult conditions in order to eliminate the weak and those opposed to Communism. On the one hand, he tried to brainwash the peasants by starving them so as to make them dependent on him and the Communist organization. This basis of this attempt was Darwinism. At the same time as he began the Great Leap, Mao also initiated a "leap in education." The dialectical materialism and Darwinism played the main roles in this education campaign. In a speech from this period, Mao revealed the principles supporting his savagery when he said, **"The foundation of Chinese Socialism rests on Darwin and the theory of evolution."**⁸¹

Immediately after the Great Leap, on January 30, 1962, Mao explained the parallels between the Chinese Communist Party and Darwin in a speech delivered before members of the Party:

In history doctrines of natural scientists such as Copernicus, Galileo and Darwin were for a very long period not recognized by the majority of people, but instead were thought to be incorrect. In their time they were in the minority. When our Party was founded in 1921 we only had a few dozen members; we were also in the minority, but these few people represented the truth and represented China's destiny.⁸²

In these words, Mao compared his party's efforts to Darwin's enterprise and expressed his respect and admiration for him. At first, he stated, few accepted his Communist Party's ideas, just as few people accepted the theories of Darwin. But that would not change the validity of either man's ideas.

But just as in Darwin's case, Mao's ideas were all myths.

In the Great Leap, between 30 and 45 million people died because of the famine. Many peasants who resisted collectivization died of torture. Tens of thousands, because they showed the slightest negative attitude towards Communism, were labeled "class enemies," arrested and tortured. Chinese prisoners were treated like animals and finally executed.

In these prisons, the savagery of Chinese Communism was especially evident.

Mao's Prisons

Mao's China had totally become a society of fear. The majority of the millions accused of an offence, even with no concrete evidence of a crime, were arrested and imprisoned as opponents of Communism. Later they were executed in huge ceremonies held in the open squares of large towns. An estimate of between 6 and 10 million people were unjustly killed on Mao's directives. About 20 million "counter-revolutionaries" spent a great part of their lives in prison as enemies of the state. But as *The Black Book of Communism* says, living in these prisons was often worse than death:

Up to 300 in cells of 100 square meters, and 18,000 in Shanghai's central prison; starvation-level rations and overwork; inhuman discipline and a constant threat of physical violence (for instance, people were beaten with rifle butts to make them keep their heads high, which was obligatory when marching.) The mortality rate, which until 1952 was certainly in excess of 5 percent per year—the average for 1949-1978 in the *laogai*—reached 50 percent during a six-month period in Guangxi, and was more than 300 per day in one mine in Shanxi. **The most varied and sadistic tortures were quite common, such as hanging by the wrists or the thumbs.** One Chinese priest died after being interrogated continuously for 102 hours. The most brutish people were allowed to operate with impunity. One camp commander assas-

minated or **buried alive 1,320 people in one year**, in addition to carrying out numerous rapes. Revolts, which were quite numerous at that time (detainees had not yet been ground into submission, and there were many soldiers among them), often degenerated into veritable massacres. Several thousand of the 20,000 prisoners who worked in the oilfields in Yanchang were executed. In November 1949, 1,000 of the 5,000 who mutinied in a forest work camp were buried alive.⁸³

Nien Cheng, a former inmate of a Shanghai prison, describes the the physical violence in the Chinese prisons:

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."**⁸⁴

This savagery's main purpose was to instill fear, first in opponents of the regime and then in society in general. Another goal was to destroy people's personalities, to dehumanize and "bestialize" them by fear and torture. By these methods, Mao wanted to turn of China's entire population into a herd of animals he might control.

The important turning point that gave life to Mao's totalitarian project was China's "Cultural Revolution."

The Cultural Revolution: China's Communal Folly

Following the disaster of the Great Leap, Mao announced that he was "high above daily politics." He decided to withdraw from matters of state to concentrate on so-called "greater and more important issues." Mao's silence ended in 1966. He announced that the Chinese revolution had not yet achieved success because he, the "great helmsman," had not completely instilled Communism in people's minds; that even in the highest echelons of the state, there were elements who did not understand Communism. A cultural revolution was needed to correct this situation.

The shock of the Cultural Revolution was to destroy the whole Chinese state and society. Mao's suggestions had great influence on the ignorant youth in the low ranks of the Communist Party. They became known as the Red Guards and began wreaking terror in all parts of the country. Singing "The East is Red," they marched through the streets, ready to display their aggression and arrest everyone they thought was anti-Communist. Thousands of high-level bureaucrats, university professors, scientists and intellectuals were arrested, humiliated after undergoing horrible tortures, and executed.

Even Liu Shaoqi, one of Mao's closest friends and a former chairman of the People's Republic of China, was arrested on Mao's orders, publicly beaten, subjected to long torture and thrown into a cell where he received no medical attention and died in agony. Deng Xiaoping was one of Mao's oldest comrades, among those who were going to take over the rule of China after Mao. His son Pufong, a brilliant physics major at Beijing University, was interrogated by the Red Guards. During the process, he was sodomized, beaten to a pulp, and later thrown out the window of the interrogation chamber. Although he survived, his back was broken and he spent the rest of his life in a wheelchair with an impaired hearing.⁸⁵

A witness describes the inhuman torture inflicted on a university professor during the Cultural Revolution:

The Cultural Revolution was a murderous frenzy designed to destroy every idea and every person opposed to Communist ideology. The propaganda poster on the right depicts this feast of bloodshed: anti-Communists being crushed by the fists of Red Communists.





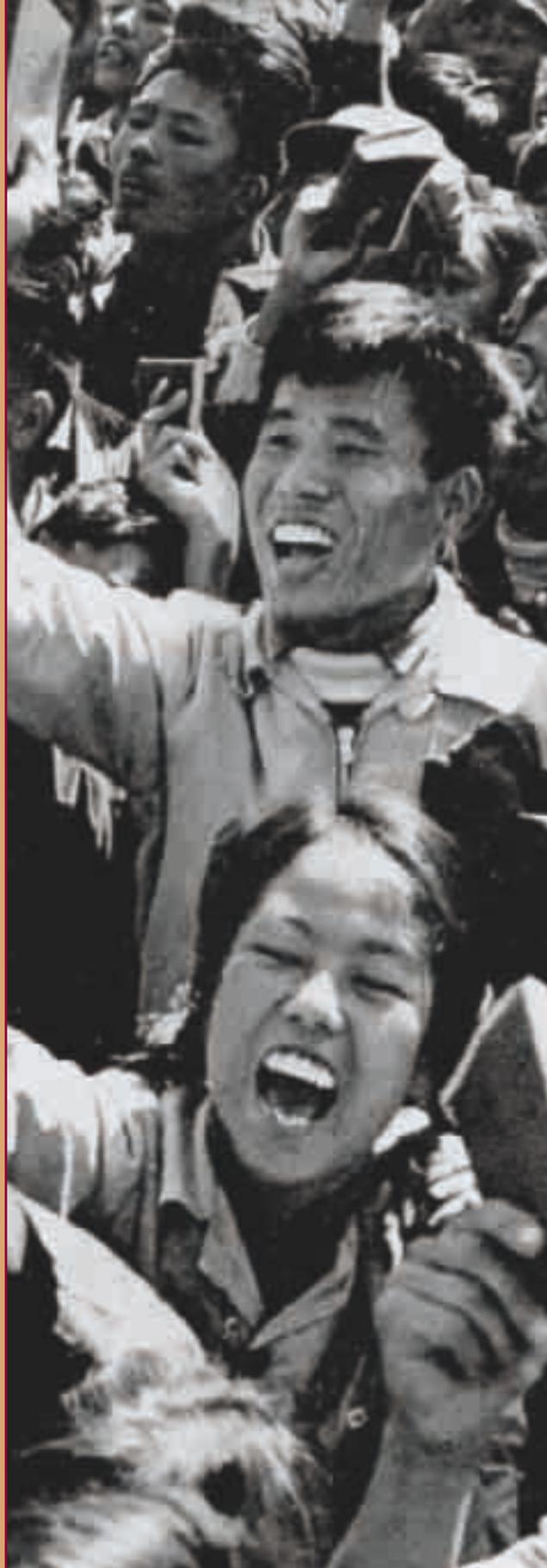
THE CULTURAL REVOLUTION: A MADNESS THAT TERRORIZED CHINA

The Red Guards recognized Mao's *Red Book* as their only guide. During the Cultural Revolution, they overwhelmed the country with blood and fear.

Propaganda posters also depicted the Red Guards' barbarism. In the poster at top, university professors, arrested and tortured by the Red Guards, are depicted as parasites that degenerate society.



Young members of the Red Guards brainwashed by Mao's Communism.





UNIVERSITY PROFESSORS BEING EXECUTED
Throughout the Cultural Revolution, Red Guards tortured tens of thousands. University professors, statesmen, artists and writers were arrested, and publicly humiliated with insulting placards hung around their necks, before being executed.



Another political execution in China: A woman named Wang Shouxin was arrested as an opponent of the regime, bound by soldiers, forced to her knees and killed with a single bullet. As a rule, the money to buy the bullet for executions like these was taken from the victim's family.

I ran inside. On the athletic field and farther inside, before a new four-story classroom building, **I saw rows of teachers, about 40 or 50 in all, with black ink poured over their heads and faces** so that they were now in reality a "black gang." Hanging on their necks were placards with words such as "reactionary academic authority so-and-so," "corrupt ringleader so-and-so," "class enemy so-and-so," "capitalist roader so-and-so": all epithets taken from the newspapers. On each placard was a red cross, making the teachers look like condemned prisoners awaiting execution. They all wore dunce caps painted with similar epithets and carried dirty brooms, shoes, and dusters on their backs.

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."**

I was stunned by this scene and I felt myself go pale. 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.⁸⁶

The Cultural Revolution also applied the "**human bestialization**" policy implemented earlier under Lenin and Stalin. Opponents identified as "enemies of the people" were forced to imitate an animal in public. Some

In Red China, political executions were everyday occurrences. Many were accused of "not following Mao's way" and executed in the streets.





Another innocent Chinese executed during the Cultural Revolution.

professors under arrest had their hands tied behind them and, after being thrown to the ground, were forced to "graze," pulling up grass with their teeth. In August 1967, the Beijing press declared that anti-Maoists were "rats that ran through the streets" and should all be killed.⁸⁷

The Cultural Revolution was a mass folly never before seen in the history of the world. The Red Guards arrested, tortured and executed tens of thousands for praying, just listening to music, or feeding a domestic animal. People were sent into a trance in which they supported every manner of savagery; they would shout their support as they watched people being murdered. *The Black Book of Communism* describes this savagery in these words:

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.** Everyone was then invited to a banquet, where the liver and heart of the former landowner were shared out, and to meetings where a speaker would address rows of severed heads freshly skewered on stakes. This fascination for vengeful cannibalism, which later became common under the Pol Pot regime, echoes a very ancient East Asian archetype that appears often at cataclysmic moments of Chinese history.⁸⁸

The Red Guards' only source book was the *Little Red Book* containing the words of Mao. Every one of them knew this book by heart; moreover, those who did not know it were denounced as "class enemies" and could be beaten or even executed on the spot. Even the most normal and legitimate activities could be declared "anti-Communist" and punished:

The Red Guards, who took themselves extremely seriously, thought it was a good idea **to ban "wastes of revolutionary energy" such as cats, birds, and flowers.** . . In big cities such as Shanghai, teams shaved the head of anyone caught in the streets with long or lacquered hair, tore up trousers that were too tight, ripped high heels off shoes, slit open pointed shoes, and forced



Propaganda posters showed Mao as the red sun rising over China. In reality, Maoism brought famine and torture and made China a Darwinist arena in which "the weakest" died. Mao murdered 60 million. On the right, a photograph of him in the last years before his death.



shops to change their names. . . . **Red Guards stopped passersby and forced them to recite their favorite quotation from Mao.** Many people were afraid to leave their houses.⁸⁹

The Cultural Revolution reached such levels of insanity that finally the army had to intervene and reestablish order in the country. Throughout the 1970s China tried to bandage the wounds inflicted by the Cultural Revolution and repair its damage. Mao died in 1976, joining more than 60 million who were already dead, victims of torture, slaughter and benighted ideology.

China's Savagery in Occupied Countries

The scourge of Maoism was not limited to the Chinese people. Countries occupied by China or people forced to live under permanent occupation were also targets of Red brutality. One of these areas was the "Uyghur Autonomous Region" in the west of China; in other words, the **Uyghur Turks living in Eastern Turkistan**. Because these Turks were both Moslems and an ethnic minority, the Beijing administration targeted them and subjected them to systematic genocide from the time Mao came to power in 1949.

The Uyghurs were not allowed to perform their religious obligations. Schools and places of prayer were closed. In many areas, religious leaders were arrested and a large number of them murdered. Without taking any precautions, China carried out 46 nuclear tests in the Uyghur Autonomous Region, starting in 1964. As a result, cancer among Uyghurs has risen by a remarkable degree, with many children born dead or with physical defects.

To murder the Muslim Uyghur Turks, the Chinese employed various methods: Between 1949 and 1952, 2,800,000 Uyghurs died; between then and 1957, 3,509,000 died; between 1958 and 1960, the number was 6,700,000 and in the four years from 1961 to 1965, 13,300,000 Uyghurs were murdered. In eastern Turkestan, families were forbidden to have more than one child. Any woman who became pregnant in contravention of this law had her child aborted.

These measures, begun in Mao's time, are still in effect. As a result of forced migration, family planning and killings, the Uyghurs in Eastern Turkestan have become a minority. Due to the policy of assimilation in effect since 1949, the proportion of Muslims in the Uyghur Autonomous Region has fallen from 75% to as little as 35%. Today, more than 25 million Muslims in eastern Turkestan live under Chinese oppression. In an area where thousands of Muslim are political prisoners, many of those arrested are not heard from again.

Another country that fell under the Communist regime's brutality is Tibet, occupied by the Chinese army just one year after the establishment of a Communist regime. With the acquiescence of its people, Tibet became an autonomous region bound to China. But Chinese oppression of the Tibetans has gradually increased. The Chinese administration has obliged Tibetan peasants to sell their produce at very low prices, put Chinese immigrants in all of the country's important institutions, and answered the least resistance with a cruel and bloody response. The Dalai Lama, who for years has inspired Tibetan resistance to China, describes the brutality committed by Communist China on his people:



International sources reported in detail China's brutality in eastern Turkestan. A special report published by Amnesty International stated that the goal was to eradicate the Uyghur Muslims through torture and execution. China has subjected Eastern Turkestan's Muslim Uyghur population to decades of genocide. As a result of nuclear tests deliberately conducted in the region, large numbers of children are born deformed.

THE SAVAGERY OF RED CHINA CONTINUES

COMMUNIST CHINA HAS
SLAUGHTERED 210,000 INNO-
CENT PEOPLE IN NUCLEAR
TESTS ALONE.

Cin'de vahset

SAVAGERY IN CHINA

Muslims are killed and those who pray pun-
ished. Pregnant women are given injections to
kill their babies.

Oldürerek planlama

As soon as a baby was
born in China
it was strangled
by officials
BIRTH PLANNING
BY MURDER

Çin'de yine Müslüman katliamı

ANOTHER MASSACRE OF MUSLIMS IN CHINA

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

A state with a Darwinist-Communist way of thinking oppresses its fellow citizens and kinsmen, lets them starve and leads them into misery and poverty, and murders them—all for its own advantage. To Russia and China, two modern examples of this brutal concept of the State, what is important is not the people's comfort and well being, but the strengthening of their own rule.

Towards the end of the year 2000, a newborn baby was taken from its family

by Chinese officials and strangled while the family watched. Similar atrocities continue to be committed against Muslims in Chinese-occupied Eastern Turkestan. The starting point for this brutality lies in Darwinism's doctrine that human beings are animals unworthy of respect, that life is a field of struggle. To be rid of all this horror, and in order for people to live in peace and well-being, this Darwinist ideology must be wiped out.

Tibetans not only were shot, but also were beaten to death, crucified, burned alive, drowned, mutilated, starved, strangled, hanged, boiled alive, buried alive, drawn and quartered, and beheaded.⁹⁰

Cambodia—the Pinnacle of Red Insanity

Communism, already a pitiless, contentious, cruel and bloodthirsty ideology, reached its worst expression of advanced brutality in Maoism. To understand more clearly why Maoism's "traditional" Far Eastern brutality was joined to Communism, we must look at another example from the Far East—the **Cambodian regime of the Khmer Rouge**, which came to power with Chinese support and adopted Maoist methods..

Cambodia, a small and poor country, is located between India and China. This region is also called Indo-China. For centuries the majority of its people eked out a living by agriculture, whose principal element is the rice paddies throughout the country. But between 1975 and 1979, these rice paddies became "killing fields." About three million people in this country of nine million were murdered. Some were shot in the head, others had their skulls crushed by axes, or left to starve. Still others were smothered with plastic bags put over their heads.

The perpetrators of this unparalleled brutality were the Cambodian Maoists, or the Khmer Rouge, a Communist party founded and led by a Maoist by the name of Pol Pot. For years the Khmer Rouge had been organizing in Cambodia's forests and dreaming of coming to power. Finally in 1975, their dream came true. They established a regime that was more cruel and totalitarian than Stalin's Russia or Mao's China—a pinnacle of Communist insanity.

For the good of the country, the party decided that a Communist's sole duty was to work in the rice paddies as much as possible. Cambodia's entire population was forced to work in those fields. Tens of thousands living in the cities—statesmen, bureaucrats, teachers, intellectuals—were driven to the villages and made to work on collective farms under



Pol Pot, leader of the Khmer Rouge, murdered three million Cambodians.

very severe conditions. To avoid work, say prayers, or even to eat the smallest piece of food from what was being collected without permission was regarded as "rebellion against the state," and under this pretext, people were killed every minute.

The Khmer Rouge called their party Angkar, and to the millions of people working themselves to exhaustion in the fields gave the impression that "Angkar is always watching you." A Cambodian who managed to escape the Khmer Rouge brutality describes those who lived in the so-called "democratic" Cambodia:

In Democratic Kampuchea, there were **no prisons, no courts, no universities, no schools, no money, no jobs, no books, no sports and no pastimes** . . . There was no spare moment in the twenty-four-hour day. Daily life was divided up as follows: twelve hours for physical labor, two hours for eating, three hours for rest and education, and seven hours for sleep. We all lived in an enormous concentration camp. There was no justice. **The Angkar regulated every moment of our lives** . . . The Khmer Rouge often used parables to justify their contradictory actions. **They would compare people to cattle: "Watch this ox as it pulls the plow. It eats when it is ordered to eat.** If you let it graze in the field it will eat anything. If you put it into another field where there isn't enough grass, it will still graze uncomplainingly. It is not free, and it is constantly being watched. And when you tell it to pull the plow, it pulls. It never thinks about its wife or children..."⁹¹

Obviously, the Khmer Rouge put into effect the "human bestialization" project that lay at the base of Communism. As the above quote shows, people were forced to be like oxen ploughing a field. At the same time, much importance was given to eradicating such concepts as religion and morality. *The Black Book of Communism* describes the measures the Khmer Rouge took to destroy the love between the family institution and its members:

The regime did all it could to break family ties, which it saw as a threat to the totalitarian project of making **each individual totally dependent on the Angkar**. Work teams had their own houses, which were often simply barracks or collections of hammocks or mats for sleeping located near the village. It was very difficult to get permission to leave these compounds, and **husbands and wives were often separated for weeks or longer. Children were kept from their extended families**, and adolescents sometimes went six months without seeing their parents. **Mothers were encouraged to spend**



The Khmer Rouge came to power after a bloody civil war. These photos were taken during the bloody civil war as the Khmer Rouge attacked the capital, Phnom Penh. This was the harbinger of terrible brutality.

as little time as possible with their children. Because the postal service had stopped altogether, it was sometimes months before people learned of the death of a relative. Here again the example came from above, as many of the leaders lived apart from their wives or husbands.⁹²

These measures are actually nothing more than Karl Marx and Friedrich Engels' interpretation of the origin of the family, put into action. Marx and Engels viewed human beings as animals evolved from monkeys, for whom concepts of religion, morality and family were not necessary. These were "superstructure institutions" that came to be as the result of economic relations. A Communist society promised to destroy these concepts. So the Khmer Rouge's project was nothing else than to put life into the nonsense proposed by Marx and Engels.

The Khmer Rouge wanted to destroy the religion and the family, bestialize human beings and make them like "oxen that plough the fields". Khmer Rouge once again applied measures used earlier by Lenin, Stalin, and Mao by deliberately letting people go hungry, thereby destroying their wills and personalities. Later, after being fed by Angkar, they would come to worship the Khmer Rouge as gods:

The hunger that crushed so many Cambodians over the years was used de-

After the Khmer Rouge took power, nearly the whole population of Phnom Penh was forced to leave the city.



The people were driven into the country to work the fields.



In a few days, the capital turned into a ghost town.

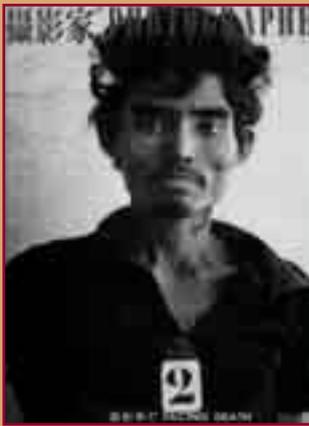


liberately by the regime in the service of its interests. The hungrier people were, the less food their bodies could store, and the less likely they were to run away. **If people were permanently obsessed with food, all individual thought, all capacity to argue, even people's sex drive, would disappear.** The games that were played with the food supply made forced evacuations easier, promoted acceptance of the collective canteens, and also weakened interpersonal relationships, including those between parents and their children. Everyone, by contrast, would kiss the hand that fed them, regardless of how bloody it was.⁹³

A Cambodian witness stated:

This hunger was deliberately caused. Even while many died of hunger, only one fifth of the fields suitable for sowing was put into production!⁹⁴

For the regime, death by starvation was no problem, it was a goal.



VICTIMS OF KHMER ROUGE BRUTALITY

The Khmer Rouge attached numbers to some of those they were about to execute and took their photographs. Thousands of mass graves were found in the Khmer Rouge's "killing fields." The bones in the photo on the right belong to Cambodians suffocated with plastic bags over their heads.

Khmer Rouge leaders often said, "All we need to build our country is a million good revolutionaries. No more than that. And would rather kill ten friends than allow one enemy to live."⁹⁵

The hostility to "love, beauty, aesthetics and culture" that had showed itself in Mao's Cultural Revolution reached the point of insanity with the Khmer Rouge. Anyone who combed his hair, took a little care in his appearance, or even wore glasses was regarded as an "enemy of the people." The excerpt below is taken from a speech made by the director to the prisoners in a Khmer Rouge camp:

In Democratic Kampuchea, under the glorious rule of Angkar, we need to think about the future. We don't need to think about the past. You New People must forget about the pre-revolutionary times. Forget about the cognac, forget about fashionable clothes and hairstyles...

We don't need the technology of the capitalists. We don't need any of it at all. Under our new system, **we don't need to send our children to school. Our school is the farm. We will write by plowing.** We don't need to give examinations or award certificates. Knowing how to farm and how to dig canals—those are our certificates.

We don't need doctors any more. They are not necessary. If someone needs to have their intestines removed I will do it. It is easy. There is no need to learn how to do it by going to school.

We don't need any of the capitalist professions! We don't need doctors or engineers. We don't need professors telling us what to do. They were all corrupted. **We just need people to work hard on the farm!**

And yet, comrades, there are some naysayers and troublemakers who do not show the proper willingness to work hard and sacrifice! Such people do not have the proper revolutionary mentality! Such people are our enemies! And, comrades, some of them are right here in our midst!

These people cling to capitalist ways of thinking! They cling to the old capitalist fashions! **We have some people among us who still wear eyeglasses. And why do they use eyeglasses?** Can't they see me? If I move to slap your face and you flinch, then you can see well enough. People wear them to be handsome in the capitalist style. They wear them because they are in vain. We don't need people like that any more. **People who think they are handsome are lazy! They are leeches sucking energy from others.**⁹⁶

The Maoist psychopaths who seized Cambodia with China's support

murdered almost three million innocents. At first, those to be killed were shot in the head. Later, however, this was decided to be a "waste of bullets," so more brutal methods were resorted to. Besides "saving bullets," these methods were preferred so that Khmer Rouge militants could satisfy their sadism. Fifty-three percent of victims had their skulls crushed with iron bars, axe handles, or sometimes hoe handles; six percent were hanged or asphyxiated with plastic bags, and five percent had their throats slit.⁹⁷

In 1979, the Khmer Rouge regime came to an end when Vietnam occupied Cambodia. To show the brutality of the earlier regime, the Vietnamese dug up the rice paddies known as the "killing fields," exhumed the bodies, and put them on display. The bones and skulls of all the thousands killed by the Khmer Rouge are now on display in a museum in the capital, Phnom Penh.

Communism, which found its "scientific" foundation in a book by Charles Darwin, took shape from the nonsense of Marx and Engels, became a world power through the brutality of Lenin and Stalin, reached its pinnacle of madness under Mao, and showed its real face to the world in the savagery practiced in Cambodia.

North Korea and Vietnam

In Asia, Communist brutality was not limited to China and Cambodia. The regime of North Korea also inflicted merciless terror on its own people. An estimated 1.5 million were killed under the dictatorship of Kim Il Sung. Hundreds of thousands were subjected to torture in North Korea's terrible prisons. *The Black Book of Communism* describes how prisoners were treated like animals:

In her penitentiary, some 6,000 people, including 2,000 women, worked as slave labor from 5:30 a.m. until midnight, manufacturing slippers, holsters, bags, belts, detonators, and artificial flowers. **Any detainees who became pregnant were brutally forced to have abortions. Any child who was born in the prison was smothered or had its throat cut.**⁹⁸

A camp guard who fled to Seoul describes the torture and executions inflicted in the concentration camps of North Korea:

Who carried out the executions? The choice was left to the discretion of security agents, who shot when they did not want to dirty their hands or killed

slowly if they wished to prolong the agony. I learned that people could be beaten to death, stoned, or killed with blows from a shovel. Sometimes the executions were turned into a game, with prisoners being shot at as though they were targets in a shooting competition at a fairground. Sometimes **prisoners were forced to fight each other to the death and tear each other up with their bare hands** . . . With my own eyes, I saw several atrocious deaths. Women rarely died peacefully. **I saw breasts slashed with knives, genitals smashed in with shovel handles, necks broken with hammers** . . . In the camps, death is very banal. And political criminals do whatever they have to do to survive. They do anything to get a fraction more corn or pig fat. Even so, every day four or five people would die in this camp, of hunger, by accident, or through execution.⁹⁹

Another characteristic of the North Korea's Communist regime was its adoption and cruel implementation of **the eugenics theory, which was another product of Darwinism**. As we saw earlier, eugenics was proposed by Darwin's cousin Francis Galton, and appeared as a scientific enterprise at the beginning of the 20th century. The aim of eugenics is to sterilize people who are sick, disabled, or of a particular race and to have healthy people reproduce. It was imagined that in the end, this process would bring a healthier race into being. The first country to implement eugenics as an official policy was Nazi Germany. At first, Hitler gathered congenitally ill and disabled people into "sterilization centers," and later had them killed.

North Korea's Darwinist-Communist regime implemented this cruelty under the name of "accelerating evolution." *The Black Book of Communism* described eugenics, North Korean style:

Anyone who is handicapped in North Korea suffers terrible social exclusion. The handicapped are not allowed to live in Pyongyang. Until recently they were all kept in special locations in the suburbs so that family members could visit them. Today they are exiled to remote mountainous regions or to islands in the Yellow Sea. Two such locations have been identified with certainty: Boujun and Euijo, in the north of the country, close to the Chinese border. This policy of discrimination has recently spread beyond Pyongyang to Nampo, Kaesong, and Chongjin.

Similar treatment applies to anyone out of the ordinary. **Dwarves, for in-**



North Vietnam under Communist rule, 1968

stance, are now arrested and sent to camps; they are not only forced to live in isolation but also prevented from having children. **Kim Jong II himself has said that "the race of dwarves must disappear."**¹⁰⁰

Vietnam was another bloody Communist dictatorship in Asia. North Vietnam carried on a long war first with the French and then with the Americans. In 1975 it took South Vietnam and formed a single united Communist Vietnam. Ho Chi Minh, the founder of North Vietnam, and those who followed him did not hesitate to torture their own



**Ho Chi Minh,
the dictator of
North Vietnam.**

people and subject them to severe oppression. Between 1975 and 1977, a Vietnam writer opposing the regime wrote a letter in which he described the conditions of the country:

Conditions inside the prisons are unimaginably bad. In the Chi Hoa prison, the official Saigon prison, 8,000 people under the old regime were kept in conditions that were universally condemned. Today there are more than 40,000 people in the same prison. Prisoners often die from hunger, lack of air, or torture, or by their own hand...

There are two sorts of prison in Vietnam: the official

prisons and the concentration camps. The latter are far out in the jungle, and the prisoner is sentenced to a lifetime of forced labor. There are no trials, and hence no possibility of using a legal mechanism in their defense.¹⁰¹

Similar instances of cruelty were suffered when Vietnam occupied Laos in 1975 and turned it into a Communist regime. The Pathet Lao Communists gained strength in this poor country in the middle of Indo-China and, after they came to power, subjected opponents of regime to oppression. As a result, tens of thousands became refugees.

The Maoist Danger Continues

Throughout its history, far-eastern Asia has been a scene of serious severe armed clashes, blood feuds, and savage acts of vengeance. With the advent of Communist ideology, which supported violence and regarded brutality as legitimate and even necessary, the result was disastrous. Communism turned the rice paddies into killing fields. In far-eastern Asia, moreover, its hostility to culture and civilization was even more marked. Its unthinking ideology rejected civilization in favor of ignorance, ugliness, and monotony.

Interestingly, many organizations and currents of thought would blindly adopt such a cruel and primitive ideology and spread it throughout the world. Today, a number of Maoist terror organizations and ideological groups are operating in various countries. Maoists claim that the collapse of the Soviet Union revealed the "failure of a false interpretation of Communism" and proved that Maoism is right. They close their eyes completely to Mao's brutality, crimes, famines and terrible acts of cruelty and try to argue that this benighted ideology is the only alternative for the world's future. Maoists organize particularly in underdeveloped countries, implementing their outmoded theory they call "**Third Worldism**," and try to seduce these countries into the darkness of Communism.

Clearly, these Maoists aren't satisfied with the tens of millions whom their namesake tortured to death. They want more bloodshed.

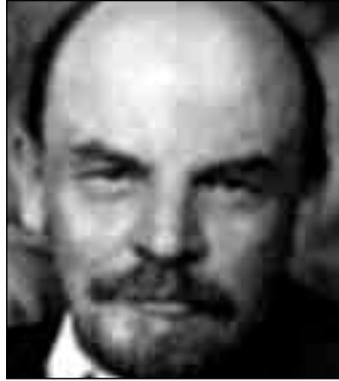
In this book's last section, we'll examine Maoism's subtle growth in greater detail.

CHAPTER V



Bolshevik militants tearing down the Georgievsky church in the city of Gorky.

COMMUNISM'S HOSTILITY TO RELIGION



In the Qur'an, it is revealed that throughout history, cruel and tyrannical leaders have arisen who have denied God and religion. In one verse (28: 41), God calls them "**leaders summoning to the fire.**" This kind of character typified by the person of Pharaoh in various accounts about Moses in the Qur'an. There have been other cruel rulers who opposed Prophet Abraham and the Companions of the Cave (a group of believers recounted in the Qur'an) and who, just like Pharaoh, killed people simply for having faith in God. It's possible to find these tyrannical characters in every era of history. These leaders of irreligion have committed similar acts of cruelty against their societies, used the same methods in trying to alienate people from religion, and led the unwary to destruction in this world and the hereafter.

Looking at ideologies of the last century that have brought the most trouble, pain, cruelty and brutality, we find merciless and irreligious leaders at their head. Those 20th-century leaders who most resemble Pharaoh as described in the Qur'an are the bloodthirsty, irreligious leaders of the Russian and Chinese Revolutions, **Vladimir Lenin, Joseph Stalin, Mao Tse-tung** and the fathers of their ideas, **Karl Marx and Friedrich Engels. Charles Darwin** exercised leadership in irreligion in yet another way by his theory of evolution.

Communism's hostility to religion is beyond dispute. Look at the writ-

ings of any Communist ideologue, and you will find this expressed openly. Marx himself called religion the "opium of the people," described it as created by the ruling class to narcotize the poor, and proposed that religious belief must be destroyed if Communism were to advance. Engels wrote that human beings are descended from monkeys, claiming that religion developed as merely a stage in the process of evolution.

To destroy religion, what kind of policies do Communists implement? Lenin gave the first comprehensive answer. In 1900, as leader of the Russian Social-Democratic Workers' Party (later to become the Communist Party), he wrote an article titled "The Attitude of the Worker's Party to Religion," published in the *Proletary* magazine. In that article he wrote:

Social-Democracy bases its whole world-outlook on scientific socialism, i.e., Marxism. **The philosophical basis of Marxism**, as Marx and Engels repeatedly declared, is dialectical materialism, which has fully taken over the historical traditions of eighteenth-century materialism in France and of Feuerbach (first half of the nineteenth century) in Germany -- a materialism which is **absolutely atheistic and positively hostile to all religion**. Let us recall that the

whole of Engels's *Anti-Dühring*, which Marx read in manuscript, is an indictment of the materialist and atheist Dühring for not being a consistent materialist and for leaving loopholes for religion and religious philosophy. Let us recall that in his essay on Ludwig Feuerbach, Engels reproaches Feuerbach for combating religion not in order to destroy it, but in order to renovate it, to invent a new, "exalted" religion, and so forth. **"Religion is the opium of the people" -- this dictum by Marx is the corner-stone of the whole Marxist outlook on religion.**¹⁰²

In 1905, he published an article entitled "Socialism and Religion" in the magazine *Nozovaya Zhizn* in which he called religion a "fog" that must be dispersed. In that article, he also described the atheist propaganda that Communists must spread against religion:



According to Lenin, Communists are responsible for translating and publishing the works of ardent opponents of religion like Feuerbach.

Our Programme is based entirely on the scientific, and moreover the materialist, world-outlook. . . . **Our propaganda necessarily includes the propaganda of atheism; the publication of the appropriate scientific literature,** which the autocratic feudal government has hitherto strictly forbidden and persecuted, must now form one of the fields of our Party work. We shall now probably have to follow the advice Engels once gave to the German Socialists: **to translate and widely disseminate the literature of the eighteenth-century French Enlighteners and atheists.**¹⁰³

Note that Lenin said the battle Marxists much wage against religion has to start by disseminating "scientific literature" and the writings of the 18th-century Enlightenment atheists. "Scientific literature" means theories that impose materialism in the guise of science (such as Darwinism); and these "French Enlighteners" include Diderot and D'Holbach, who wrote materialist propaganda against religion long before Marx.

Among Communists, this method Lenin taught is still in use. If we examine certain publishing houses, scientific magazines and media institutions throughout the world, we clearly see that Marxists are behind publications that espouse Darwinist and Enlightenment philosophy.

Communism's Hidden Hostility to Religion

While Marxists are not in power, their currents of thought don't usually follow a definite aggressive policy against religion. It's even possible for some Communists to seem to show respect for religion and its adherents. What is the purpose for this moderation?

The answer to this question can be found among the writings of Lenin. In "The Attitude of the Worker's Party to Religion," he wrote that, starting with the interpretations and practices of experts like Marx and Engels, war must never be openly declared against religion. This was an unnecessary "gamble of a political war."¹⁰⁴ Other materialists (for example, the anarchists or "bourgeois atheists") had voiced hostility to religion and initiated anti-religious campaigns. Lenin found their activities simple and naïve. He rejected the accusations of "moderation" and "inconsistency" these people leveled against Marxists and stated that the "Marxist tactics in regard to religion are thoroughly consistent, and were carefully thought out by Marx and Engels."¹⁰⁵



COMMUNIST HOSTILITY TO SANCTUARIES

**Bolsheviks destroyed the
Georgievsky church in Gorky.
Throughout the country,
Communists destroyed some 50
thousand such places of worship
or turned them into stables and
warehouses.**



Lenin continued this moderate stance until the Communists came to power in 1917. But after this, his moderation disappeared and replaced it with widespread oppression of religion and religious people throughout the Soviet territory. Earlier, Lenin had stated that Communists must not openly declare themselves to be atheists and must even accept believers in religion into their ranks. But once he came to power, he followed a much different path. In *The Harvest of Sorrow*, the American historian Robert Conquest describes some of the main points of Bolshevik religious policy:

Priests and clerics were declared, under another article (65) of the 1918 Constitution, to be 'servants of the bourgeoisie' and disfranchised. This involved their receiving no ration cards, or those of the lowest category; their children were barred from school above the elementary grade; and so on.

A decree of 28 January 1918 forbade religious instruction in schools, though it was permitted to 'study or teach religious subjects privately.' This last was further restricted by a decree of 13 June 1921 which forbade the religious instruction anywhere of groups of persons below the age of eighteen. . . .

. . . A law of 8 April 1929 forbade religious organizations to establish mutual assistance funds; to extend material aid to their members; 'to organize special prayer or other meetings for children, youths or women, or to organize general bible, literary, handicraft, working, religious study or other meetings, groups, circles or branches, to organize excursions or children's playgrounds, or to open libraries or reading rooms, or to organize sanatoria or medical aid.' In fact, as an official comment put it, church activity was reduced to the performance of religious services.

On 22 May 1929, Article 18 of the Constitution was amended; instead of 'freedom of religious and anti-religious propaganda' it now read 'freedom of religious worship and anti-religious propaganda'; at the same time the Commissariat of Education replaced a policy of non-religious teaching in schools by orders for definitely anti-religious instruction. . . .

. . . Collectivization 'usually involved the closure of the local church as well'. Icons were confiscated as a matter of routine and burned along with other objects of religious worship. A confidential letter from the Western Provincial Committee on 20 February 1930 speaks of drunken soldiers and Komsomols [members of the Communist youth organization] who 'without mass preparation' were 'arbitrarily closing village churches, breaking ikons,

and threatening the peasants'.

The closures applied to all religions. . . .

. . . Moreover when churches were closed, this did not mean that religious work was permitted outside them. The closure of nine major churches in Kharkov was accompanied by a decision 'to take proper steps to prevent prayer meetings in private homes now that the churches are closed'.

The Kazan Cathedral in Leningrad was turned into an anti-religious museum. . . .

. . . The St Sophia Cathedral and other churches in Kiev were turned into museums or anti-religious centres. In Kharkov, St. Andrey's was turned into a cinema; another into a radio station; another into a machine-parts store. In Poltava, two were turned into granaries, another into a machine repair shop. . . .

. . . These measures applied to all religions. 'Churches and synagogues' is often the phrasing in official decrees in the European part of the USSR. Elsewhere Islam was equally persecuted. . .

. . . In the collectivization evangelical leaders in the villages were excluded from the kolkhozes and denounced as kulaks; and most of them were deported.¹⁰⁶

After the Bolshevik revolution, Lenin's tactic of "being moderate towards religion" turned into fanatical hostility. As we saw earlier, to Lenin, the famine of 1920-21 that cost millions of lives would weaken people's faith in God.

Lenin, with his rebellious spirit against God and religion, lost his mental balance and suffered great pain. God returned to Lenin in this world some of the cruelty he inflicted on people with his hostility to religion. The Qur'an (58:5-6) speaks of the terrible recompense that such cruel people will receive on the Last Day:

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

When Stalin rose to power, he was just as anti-religious as his predecessor. He displayed his hostility by killing millions of believers, destroying religious institutions and places of worship, and by initiating endless atheist propaganda. One of the most important weapons in Stalin's propaganda attack was the theory of evolution. In his autobiography, he wrote:

In order to disabuse the minds of our seminary students of the myth that the world was created in six days, we had to acquaint ourselves with the geological origin and age of the earth, and be able to prove them in argument; we had to familiarize ourselves with Darwin's teachings.¹⁰⁷

In the book *Anarchism or Socialism?*, Stalin pits Darwin against Cuvier, a creationist scientist and founder of the science of fossils. He writes, "Marxism rests on Darwinism and treats it uncritically, i.e., the Marxists repudiate Cuvier's cataclysms."¹⁰⁸

Maoism's Hostility to Religion

Mao, Leninism's and Stalinism's representative in China, nurtured hostility to religion and implemented it in his policies. One of his comments on religion he clearly displays his fanaticism:

. . . **[B]ut of course, religion is poison.** It has two great defects: It undermines the race . . . [and] retards the progress of the country. Tibet and Mongolia have both been poisoned by it.¹⁰⁹

When Mao came to power, he instituted a war against religion and its practitioners. But this was done in "secret," as Lenin's Communists had done. The Communist party initiated a policy called the "Three self movement," meaning that all religious institutions must be structured so that they could be "self supporting, self administrating, and self organized." This policy appeared to be based on granting freedom of religion, but it was actually a campaign designed to destroy religion completely. All religious institutions and places of worship throughout the country—Confucian and Buddhist temples, mosques and Christian churches—came under the control of state controlled management bodies. Within a short time, these religious institutions became "Maoist propaganda centers." A statement given to the American International Commission on Religious Freedom on March 16, 2000 by a Chinese Christian by the name of Harry Wu says:

But because Mao Zedong could not allow any citizen of China to hold allegiance to any authority outside the Communist Party, under Mao these government-run bodies allowed no religious activity. Throughout the three decades that Mao ruled China, the organizations of the "three self movement" worked with the Chinese Communist Party to eliminate religion and to promote the ideology of the Communist Party. Maoism became China's only legal religion, and Mao's "Little Red Book" its primary religious text.¹¹⁰

Both the Uyghur Muslims in eastern Turkestan and the Buddhists of Tibet became targets of bloody brutality. The Chinese Communist Party tried to control them by reducing their populations and destroying their religious beliefs. Other Communist regimes in Asia continued Mao's hostility to religion. In the genocide committed against their own people in Cambodia, the Khmer Rouge targeted the minority Cham community of Muslims with particular cruelty. *The Black Book of Communism* describes the brutality they inflicted against the Cham:

In 1973, mosques were destroyed and prayers banned in the liberated zones. Such measures became more widespread after May 1975. Korans were collected and burned, and mosques were either transformed into other buildings or razed. Thirteen Muslim dignitaries were executed in June, some for having gone to pray rather than attending a political rally, others for having campaigned for the right to religious wedding ceremonies. . . . The more fervent were all but wiped out: of the 1,000 who had made the pilgrimage to Mecca, only 30 survived these years. Unlike other Cambodians, the Cham frequently rebelled, and large number of them died in the massacres and reprisals that followed these uprisings. After mid-1978 the Khmer Rouge began systematically exterminating a number of Cham communities, including women and children. . . [It is calculated] that the overall mortality rate among the Cham was 50 percent.¹¹¹

In Albania, Enver Hoxha's dictatorship, another Communist regime, displayed Maoism's hostility to religion. Albania came out of World War II as a satellite of the Soviet Union, but during the Sino-Soviet conflict of the 1960s, Albania sided with China and became the representative of Red Chinese Maoism in Europe. Enver Hoxha closed all places of worship (mosques as well as Catholic Churches in the north of the country) and even forbade people from worshipping in their homes. Declaring your belief in any religion became a crime, and those who disobeyed the prohibition were subjected to various kinds of oppression and torture. Enver Hoxha, believing he could eradicate all religious belief by implementing these methods, announced that he had founded the first State in the world that was truly atheist.

A Chinese propaganda poster shows Albanian dictator Enver Hoxha with Mao.



COMMUNISM AND THE IRRELIGIOUS SYSTEMS REVEALED IN THE QUR'AN

At the root of the characteristics of the Communist system is its anti-religious ideology. The reason for its brutality and dullness is this same crazed hostility toward religion.

Religion is part of the way of living and thinking that God has given the human beings He created. The best life for Man is one based on religious belief; because the One Who knows the human spirit best is our Lord Who created it. Only a system founded on religion can give peace, while systems rejecting religion will inevitably bring pain, sorrow, fear and insecurity. Above all, these systems opposing all religious truth, trying to force people live in contradiction to it, constitute an even greater danger. Historically, Communism has been one of the most striking examples of just such a system.

Interestingly, Communism shows important similarities to the godless systems that God has described in the Qur'an. Comparing the godless system of Pharaoh given in the Qur'an with some other systems of our age, we see a great similarity.

The Passion for Big Buildings

One common characteristic of all irreligious administrations is their seeking to captivate onlookers with grandeur. Their haughtiness and humiliation of other people are expressed in various ways.

As an example, God tells in the Qur'an about Pharaoh's administration in Egypt in the time of Prophet Moses. In his pride, Pharaoh opposed both God and His apostle Moses, while subjecting his own people to oppression. An example of Pharaoh's arrogance was his command to have a "high tower" built. The Qur'an (28:38) reveals Pharaoh's command to Haman, one of his closest man:

Pharaoh said, "Councilmen, I do not know of any other god for you apart from Me. Haman, kindle a fire for me over the clay and build me a lofty tower, so that perhaps I may be able to climb up to Moses's god! I consider him [Moses] a blatant liar."

This desire for a "high tower," an expression of Pharaoh's pride, is



**An example of Communism's
passion for large buildings:
the Building of Council of
Ministries in Moscow.**

also reflected in Communist dictatorships' passion for "big buildings." Beginning with the Soviet Union, all Communist states constructed excessively large state buildings as symbols of the regime's strength and endurance. For a long time, the palace built by Romanian dictator Nicolae Ceausescu in Bucharest retained the title of the world's largest building. Yet this palace has a very cold and joyless appearance; size was its most important consideration and it remains an expression of the "superiority complex" of Communist ideology.

Forced Migration

In the Qur'an, God reveals some actions that brought destruction upon their perpetrators, including the removal of people from their

homelands. For example, those who denied God threatened the prophets that were sent to them: **"We will drive you from our land unless you return to our religion..."** (Qur'an, 14:13) As is told in verse 22:40, they tried especially to remove Muslims; **"those who were expelled from their homes without any right, merely for saying, 'Our Lord is God'..."**

Communist regimes have engineered the greatest forced migrations, and Muslims have been the target of most of them. In Stalin's time, first the Crimean Turks and later, many other Muslim peoples were forced to leave their lands overnight and were dispatched, hungry and miserable to the most barren regions of Russia. Hundreds of thousands of innocents died on the way, and those who survived to reach their destinations died of hunger, infectious diseases, and freezing cold.

The Destruction of Freedom of Belief

As told in the Qur'an, one characteristic feature of Pharaoh's administration was its outlawing freedom of belief. The system determined what kind of beliefs people could hold. Pharaoh's question to the magicians who believed in Moses shows this clearly; **"Have you believed in Him before I authorized you to do so?"** (Qur'an, 7:123) Again, while speaking to his people, Pharaoh said that he taught the people the truth they needed to know, and that they shouldn't search for any other truth besides what he taught them: **"I only show you what I see myself and I only guide you to the path of rectitude."** (Qur'an, 40:29)

Pharaoh's modern representatives are the Soviet Union and all the other Communist regimes of the 20th century that attempted to establish totalitarian regimes. In any totalitarianism system, society is totally shaped by the State. People are physically governed by State oppression and mentally by propaganda. The model of Pharaoh's totalitarian system, as described in the Qur'an, was revived in the 20th century by dictators like Lenin, Stalin, and Mao. The Albanian dictator Enver Hoxha, as we mentioned earlier, forbade his countrymen from practicing any religious faith. He closed all places of worship and advertised the government he'd founded as the "world's first atheist State."

The Idolization of Leaders

In the Qur'an (28:38), God tells us that Pharaoh tried to make himself a god in the eyes of the people, as can plainly be seen in Pharaoh's words to those around him: "**Councilmen, I do not know of any other god for you apart from me.**" Egyptian history shows us how its pharaohs described themselves as "gods in this world."

Communist regimes wielded the same kind of psychology. Dictators such as Lenin, Stalin, Mao and North Korea's Kim Il Sung initiated programs of mass brainwashing to make themselves seem as gods in the eyes of their peoples. This "cult of personality" was an expression of the policy of "idolizing the leaders."

This tendency towards idolization started first with Lenin, leader of the first Communist revolution in Russia. Indeed, some of the writings Lenin left behind show a noticeable "aura of religion"—but a religion of idols. Lenin organized the Communist Party as a kind of non-religious sect. Upon his death, Party members held a huge ceremony in which they addressed Lenin's corpse with liturgical words such as: "Comrad Lenin, we swear we will carry out your orders."¹¹² Lenin's body was mummified, like an ancient Egyptian pharaoh's, and placed in an elaborate tomb.

Stalin and Mao followed Lenin's example. Both leaders had giant statues of themselves erected in every city of their countries, trying to produce a portrait of their people's "god-leader." Mao wrote *The Little Red Book*, and every Chinese citizen was responsible for reading this "holy" book and implementing its precepts in his life. Many Chinese still visit the statues of the "Great Helmsman" erected in every part of the country, and on Mao's birthday there are mass suicides.

In North Korea, Kim Il Sung was also idolized after he came to power. He was known as the "Sun of the People," who believed he could lead them along the right path without ever making a mistake. The same thing happened with Ho Chi Minh, North Vietnam's Communist dictator.



Communist propaganda posters idolizing Mao depict him as a "holy person" rising like the sun over all the Chinese people, leading them all on the correct road and bringing happiness and a pleasant life to everyone.



People prostrating themselves in front of a statue of North Korean dictator Kim Il Sung demonstrate that Communism is really a contemporary form of idolatry.



COMMUNISM: A CONTEMPORARY FORM OF IDOLATRY

People looking at the corpses of Lenin and Mao show Communism's tendency to idolize its leaders, in a way similar to that of the idolatrous system of Pharaoh, as revealed in the Qur'an. Lenin and Stalin, who resorted to brutality like Egyptian pharaohs, were mummified just like them. Lenin's brain was taken out seemingly to "examine how superior his intelligence is" and put in protective storage.

Oligarchic Structure

The system of oligarchy is "minority rule," in which political power rests in the hands of a limited group. A look into the Qur'an shows that godless systems have a basically oligarchic structure. When we examine the many verses that speak of "the chiefs of the nations," we see that these people have taken all political power into their own hands, governing society according to their own ideas. When we look at the verses relating to Pharaoh, we see that his administration was an oligarchic class, composed of advisors, magicians and soldiers. In order to keep the people bound to Pharaoh's administration, the magicians controlled their thinking. The soldiers ensured the same control by brute force.

Communist regimes are the modern counterpart of the godless oligarchic system mentioned in the Qur'an. Communists started out by offering "power of the people," but in every country where **they came to power, they established minority power relying on domination**. All political power in the country passed into the hands of a party that bore



Communism, like the regime of Pharaoh as described in the Qur'an, is an oligarchic system based on minority rule. Communist Party directors look down on the people from above and lead them however they wish. At left, the Soviet oligarchy of the 1920s—the Bolshevik committee saluting on Lenin's mausoleum.

the name of the "proletarian party" or Workers' Party, but had no relationship with the workers. The decision-making mechanisms—known as the Communist Party Central Committee and the Politburo, together with the General Secretary over them—retained all the power and used it mercilessly. In Communist regimes, all the supposedly "democratic" mechanisms, such as elections and party congresses, were only a show.

The "Destruction of Crops and Breeding Stock"

When describing the quality of godless administrations in the Qur'an (2:205-206), God draws our attention to something very important:

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

Notice that "going about the earth corrupting it" and "destroying crops and breeding stock" in these verses **precisely describe the slaughters and collectivizations** implemented by Communist regimes of the Soviet Union, Red China, and Cambodia. Lenin, Stalin, Mao and Pol Pot forced an atmosphere of chaos and terror on their countries. By implementing Lysenko's evolutionist nonsense, they destroyed all the products of agriculture, killed countless numbers, and nearly erased a whole generation. Later, this same verse reveals that the people who perpetrated this were arrogant and irreligious. This description perfectly fits these dictators, who regarded themselves as gods.

Conclusion

Communists believe that the world is advancing constantly through evolution, and that older societies were less advanced than our modern ones. For this reason, they try to belittle the holy books revealed through ancient prophets thousands of years ago. Fourteen centuries ago, however, the Qur'an revealed their ideology and spiritual disposition as ignorance, deceit and psychological depravity. No matter how much Communist leaders may count themselves at the most advanced stage of

history, they share much in common with Pharaoh, back in the time of Prophet Moses.

Actually, history shows no "advancement" of human intelligence or psychological make-up. People thousands of years ago had the same characteristics as those who live today. From a cultural and technological point of view, there have been both advancements and regressions. For example the technology in the time of Prophet Solomon, and the technique the Egyptians used to build pyramids are yet unknown. From their surviving pieces of art, some civilizations seem to have accumulated very advanced cultures and technologies, but there is never constant progress.

But as we said at the beginning, God has created human beings of different types of make-up, with certain particular ways of thinking. Among them, history develops according to rules that God has determined. The Qur'an (33:62) says that God's pattern (*Sunnah*), or the natural and social rules that God has imposed, have never changed: **"This is God's pattern with those who passed away before. You will not find any alteration in God's pattern."**

People's commitment to such a brutal, dark and barbarous ideology as Communism caused them to suffer unimagined torments. Those who believed in Darwin's perversion and chose godlessness, prepared their own end. In one verse (Qur'an, 30:41), God describes this:

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

Nobel laureate Aleksandr I. Solzhenitsyn, a passionate critic of Communism, captured in his writings these divine rules' social nature. In a speech delivered in London in 1983, the Russian author stated why disaster had fallen on his people:

Over a half century ago, while I was still a child, I recall hearing a number of old people offer the following explanation for the great disasters that had befallen Russia: **"Men have forgotten God; that's why all this has happened."** Since then I have spend well-nigh 50 years working on the history of our revolution; in the process I have read hundreds of books, collected hundreds of personal testimonies, and have already contributed eight volumes of my

own toward the effort of clearing away the rubble left by that upheaval. But if I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some 60 million of our people, I could not put it more accurately than to repeat: **"Men have forgotten God; that's why all this has happened."**¹¹³

Communism happened because people forgot God. It is a living example that shows how merciless, brutal and barbarous a godless society can be, and what kind of society materialist philosophies like Darwinism give birth to. Looking at the misery Communism has brought, we can understand the great difference between a society with religious moral values and one with none. And this is the means whereby we will understand that, for human salvation, the only solution is to live a life founded on religious moral values.

But as long as people keep denying God and wandering into these philosophies distant from the morality of religion, Communism and other perverted ideologies will find a place to exist. As the verse above says, if people do not want "corruption to appear in both land and sea because of what their own hands have brought about," first they must distance themselves from these ideologies and draw others away from them as well. To achieve this, people must be acquainted with the scientific invalidity and the dark side of Darwinism, accepted as scientific support for the ideologies that have inflicted all this misery on humanity.

In this 21st century, one of the most important duties for people of intelligence, conscience, perception and insight is launching an intellectual struggle against **"the disease of materialism and naturalism,"** as the great Islamic scholar Bediuzzaman called it.



CHAPTER VI

COMMUNISM LURKS IN HIDING



M

ention the theory of evolution in the United States, and the first name that usually springs to mind is that of the late Stephen Jay Gould. For years he was professor of Zoology and Paleontology at Harvard University, wrote many books supporting evolution, and made many media appearances to speak about this topic. When there is an argument about evolution, world-famous magazines like *Time* and *Newsweek* quote Gould's view. His books appear prominently in bookstores and in the giftshops of natural history museums.

Gould tried to cover up Darwinism's shortcomings and make up for its refutation in the face of the fossil record. Of course, he was not successful. That's why Professor Phillip Johnson of Berkeley, a well-known critic of the theory of evolution, calls Gould the "Gorbachev of Darwinism."¹⁴ Gould himself even confessed his lack of success on many occasions. (For more detailed information, refer to *Darwinism Refuted: How the Theory of Evolution Breaks Down in the Light of Modern Science*, by Harun Yahya, Goodword Books, 2002)

Stephen Jay Gould was as attached to Marxism as he was to Darwinism, and admitted this openly. For him, Marxism and

Darwinism were two sides of one coin. Darwin explains the "dialectics of nature" and Marx explains the "dialectics of history." Gould's attachment of Darwinism was actually the result of his commitment to dialectical materialism. He rigorously defended Darwin because "Darwin applied a consistent philosophy of materialism to his interpretation of nature."¹¹⁵

In 1992, this famous Marxist-Darwinist went on a trip to Russia. A few years before this trip, the Eastern Block had split up; one year earlier, the Soviet Union had collapsed and the Communist Party no longer existed. The whole world was convinced that Communism had fallen. But Gould interpreted the event otherwise. On his return, he stated to reporters that, "**Yes, the Russian reality does discredit a specific Marxist economics,**"—but went on to say that Marx has been proven right about "**the validity of the larger model of punctuational change.**"¹¹⁶

According to Gould, Marxism is still alive.

Communism is Alive as Well

Stephen Jay Gould's commitment to Darwinism is not an exceptional case. Among the well-known 20th century scientists who accept the theory of evolution, many have been Marxists. In the first half of the last century, individuals like Alexander Oparin and J.B.S. Haldane were all passionate Marxists who carried out their most important experiments in the name of evolution. Western evolutionist scientists like John Maynard Smith and Richard Lewontin are still avid defenders of Marxism.

According to these men, Darwinism and Marxism have the same meaning. Each theory is based on a common philosophical foundation: Dialectical materialism, which Marx applied to history, and Darwin applied to nature. According to these people, the universally held idea that



Stephen Jay Gould, an ardent Marxist, was one of the most prominent Darwinist scientists in the U.S. When the USSR collapsed, he proclaimed that Marxism had only grown stronger.

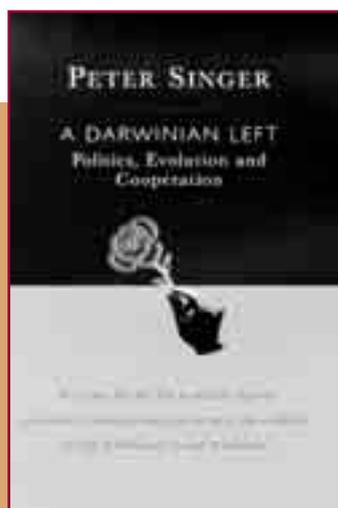
Communism collapsed along with the fall of the Soviet Union and the Eastern Bloc is wrong, only "a false interpretation of Marxism" has fallen. As long as dialectical materialism lasts, a Marxist understanding of politics will endure.

This idea is accepted by many individuals and organizations that still believe in Marxism. While the Soviet Union and the Eastern Bloc still existed, these contemporary Communists separated Communist regimes from Marxist ideology. They called existing Communist regimes "real" or "living" Socialism, contending that socialist ideology is not integral to these regimes; even if they collapsed, it would remain.

Their claim—still considered valid today—is that according to Marx, a society must undergo particular evolutions, advancing first from capitalism, then to socialism and finally to Communism. Russia and other 20th century Communist regimes, however, experienced a sudden passage from an agricultural society to socialism, omitting the intervening capitalist stage. Therefore, according to Marxists, it's only natural that these regimes did not succeed. Today, these countries have adopted capitalism, to develop through the "stage of capitalism" that Marx spoke of. When socialism finally comes, it will be stronger and more enduring.

Many who still believe in Marxism have adopted this interpretation. Their number includes leading scientists like Stephen Jay Gould to European Communist parties, from Marxist intellectuals and journalists to separatist Communist terror organizations. Therefore, it's very wrong to think that Communism has passed into history with the collapse of the

USSR and the Eastern Bloc, and poses no more threat to the world. **Communism is a political expression of dialectical materialism, so that if that theory survives, so will Communism.** If a particular philosophy is strong in a society, it is only a matter of its finding an appropriate environment to make itself politically influential. If the philosophy of dialectical materialism becomes strong and widespread, then



As long as Darwinism survives, so will dialectical materialism and Communism. Marxist-Darwinist scientists in the U.S. are proof of this assertion. At left, Peter Singer's *A Darwinian Left*.

Communism—its political aspect—may become an influential force.

In today's world, there is generally a strong trust in democracy and a liberal economy. But any international crisis in the liberal economic order could change people's tendencies and psychology. This has happened before. Following the Crash of 1929, a serious economic crisis throughout the whole world quickly increased the popularity of Communism and Fascism in Europe. Communists interpreted the Great Depression as the "collapse" of the capitalist system and used it as an opportunity to influence the masses more easily.

At present, Communists have considerable power, especially in Europe. Communist parties in France and Italy remain strong and in elections, they obtain a high proportion of votes. Almost all the former Eastern Bloc countries have socialist parties led by former Communist party members, who also obtain a substantial number of votes. A new international crisis could push these countries to strengthen their socialist parties and from there, into Communist regimes.

Russia: One Forward, Two Back!

A very narrow line separates Communism and Fascism, which are like two opposite sides of the political fan. Each ideology has a similar social and moral structure and the same model of leadership. Social science includes each in the same class of "totalitarian ideologies." Totalitarianism is a model in which the state controls society with propaganda, oppression and fear, and where opponents are removed by the most merciless methods.

After 1991, Russia's political regime and political culture did not change very much. They just passed from Communism to a kind of Fascism based on the domination of the mafia. Basic changes occurred only in the economy and social structure. Many people became rich very quickly, but most people's living standard fell. A growing chasm formed between the rich and the poor, and Russia acquired a "brutal capitalist" structure similar to that of 19th-century England. With weak state authority and the appearance of organized crime, a kind of "feudal" structure came into being.

Interestingly, these two newly formed structures—"brutal capitalism" and "feudalism"—fulfil the conditions required for the Revolution ac-

According to Marxism. **From a Marxist perspective, Russia's present structure is "pre-Communist."** The Communists who have the majority of the votes and influence state mechanisms, think that in the event of an international crisis that shakes confidence in democracy and a liberal economy, Communists could turn this theory to practice. Russia could once again easily pass into the hands of a Communist regime.

Here, we notice one of Communism's sly tactics: creating an order that arises out of the breakdown of their own chronology of history (the passage from capitalism to Communism). For this reason, they surrendered the Russian people into the hands of the mafia and prepared the environment for the coming of classical capitalism. They crush the people with the very system they've established, trying to make them believe that there is no other solution but Communism.

On the other hand, Communism continues to exist in secret. Russia's present authorities are all former Communists, educated according to Marx's dialectical materialism and have not given up their dreams of a Communist state. On the contrary, they believe that Communism must



Russian demonstrators shouting out slogans opposing Russia's new capitalist order and demanding a return to Communism.

develop from the capitalist phase and look on while capitalism is exercised because they regard this as a requirement of being a "Communist." They currently support and implement capitalism at this particular time because they are truly Communists.

Those who have adopted the principles of dialectical materialism find it easy to appear to be Communists one day and Fascists the next, in order to eventually achieve their goal. Because the goals of Fascism and Communism are the same—to oppress people—the line between these two ideologies is very indistinct. The only difference is that Communism continues its oppression secretly, under "humanistic" slogans while trying to validate its characteristic oppression and brutality.

Behind these various curtains of secrecy, Communism is still in power in the Russian State, which has a classical Communist structure. The USSR's military control over the Turkic republics still stands. Even in their capitalist system, passionate Communist members continue to oppress the people. Their anti-religious and amoral suggestions alienate society from its moral values and encourage it to dismiss the existence of God. After this, no reason remains for them not to accept Communism.

Russian Communists, who still march carrying posters of Stalin and Lenin, have power that cannot be despised or underestimated. In his 1904 book, *One Step Forward, Two Steps Back*, Lenin stated that on the road to any eventual goal, there must be a temporary step backward. This is how the Communists regard the collapse of the USSR in 1991. In this book, Lenin wrote:

One step forward, two steps back. . . . It happens in the lives of individuals, and it happens in the history of nations and in the development of parties. It would be the most criminal cowardice to doubt even for a moment the inevitable and complete triumph of the principles of revolutionary Social-Democracy, of proletarian organisation and Party discipline.¹¹⁷

THE STEALTHY TACTIC OF DIALECTICAL MATERIALISM: ONE STEP FORWARD TWO STEPS BACK

Those who think that Communism collapsed a few years ago and is no longer a danger today are very mistaken. In accordance with its doctrine of Dialectical Materialism, Communism has only taken a tactical retreat. According to Lenin's book, *One Step Forward; Two Steps Back*, sometimes Communists must take a few steps backwards and appear to be retreating from their goals in order to achieve them. Chinese school children are taught the "dialectical way of walking"—two steps back, three steps forward.

One concrete example of this is Communist thinking about the family. According to Karl Marx, founder of Dialectical Materialism, the institution of the family must be abolished in order to achieve Communism. In the Communist Manifesto, Marx and Engels wrote, "Abolition of the family! Even the most radical flare up at this infamous proposal of the communists."¹ and then proceeded to explain their own reasons why the family must be abolished. They proposed that the "bourgeois family" is dependent on capital and private gain, and that when these were removed (that is, after the Communist revolution), the family would disappear too. The family, they claimed, would vanish as a matter of course when its complement vanishes.

In his book *Origin of the Family, Private Property and the State*, Friedrich Engels tried to show that in the first period of human history, the family did not exist but appeared only later, as an artificial institution for purposes of exploitation. According to this philosophy of Engels, when the Communist revolution came, the family, along with the state and private property, would disappear.

To achieve these goals, Communists follow the doctrine of Dialectical Materialism. In order to abolish the family, they need a powerful state. But for a state to be strong, first the family institution must be strong. By first taking one step backward, they strengthen the family and the Communist state grows strong. Then one stage later, it abolishes the family.² Communists are deceiving the people by proclaiming that Communism has collapsed and that family ties have become stronger in Russia. This tactic of Dialectical Materialism is stressed by Lenin in *One Step Forward, Two Steps Back*. Communism has changed its color like a chameleon and is waiting, while it prepares a suitable foundation.

For this reason, there must be a serious struggle in the realm of ideas with Dialectical Materialism, Communism's founding philosophy, and with Darwinism—its supposed "scientific" basis. Otherwise, Communism, now waiting in ambush, will take its brutal and bloody steps forward.

1- Karl Marx and Frederick Engels, *Manifesto of the Communist Party*, Moscow: Foreign Languages Publishing House, 1957, pp. 79-80.

2- Dr. Fred C. Schwartz, *You Can Trust the Communists to be Communists*, Prentice Hall, 1960.

Mao Lives!

In Eastern Europe and Russia, Communist systems that collapsed in the 1990's are likely to come back to life. But another kind of Communism never has collapsed and, under the appearance of capitalism, continues to gain strength every day. This version of Communism is the worst and most barbarous kind: Maoism.

After Soviet Russia collapsed in 1991, statues of Lenin and Stalin were toppled from their places. Russia abandoned Communism—supposedly. But in China, such has never happened. From Mao's death in 1976 to the present, the Communist Party still governs. China adopted the rules of a capitalist economy and has made great economic advances as a result, but its political system is still Communist. And strangely, Mao, the murderer of tens of millions of Chinese, is still regarded by the Chinese as a holy figure.

On January 10, 1994, *Time* magazine published an article, "Mao Lives!" reporting a mass pro-Mao movement in China that it termed "Mao-mania":

Mao to ordinary Chinese is still a sphinx, an idol with a hundred faces whose words, like Scripture, are quoted to almost any purpose. . . . A wave of retrochic has washed over the country as collectors grab up recordings of Mao's preachments, as well as badges, books, cigarette lighters and even yo-yos bearing his image. Not all the souvenirs are gimcrackery: some 5,000 gold-and-diamond watches commemorating his Dec.26 birthday have been selling at the lucky-eight but eye-popping figure of 8,888 yuan: \$ 1,530, or 30 times the average monthly wage. . . . In the south-central province of Hunan, the Great Helmsman's birthplace of Shaoshan draws swelling numbers of pilgrims: more than 1 million in 1992 alone. The town recently unveiled a 10-m-high bronze statue of its favorite son.¹¹⁸

In 1997, the American magazine *New Republic* published an important article entitled "Mao More Than Ever," describing the "idolization" of Mao in China:

Mao Zedong remains the central, dominant figure in Chinese political culture: he is still an imperial presence; he is still revered; he is, even, still cool. The evidence is everywhere in China. In a 1994 poll, 40 percent of Chinese respondents picked Mao as their favorite leader, compared to less than 10



"Mao lives!" With these words, the January 10, 1994 edition of Time magazine characterized the political culture in China.

percent for Deng Xiaoping. **"Today Chinese youths don't know or take seriously Mao's mistakes,"** Yan Jiaqi, a former member of the Chinese Academy of Social Sciences, told *Asiaweek*. "They think he was a great leader. They only know Deng's mistakes." In the countryside, new and massive temples have been built to Mao in the Fujian and Guangdong provinces, and another temple is under construction in the northern Shaanxi province of Gushuicun. The temples are frequented by **party officials and peasants who believe Mao can do everything from cure illnesses to guarantee a good crop.** In 1993, **several workers** at a Sichuan factory **committed suicide on the one-hundredth anniversary of Mao's birth**--they were convinced they would join him in an afterlife. Taxicab drivers in Beijing and Shanghai dangle Mao's portrait from their rearview mirrors. Artists are incorporating Mao's image into their works, and a gigantic portrait of Mao still looms over Tiananmen Square. And, most importantly, in the party and **in the universities, the fashionable political philosophy isn't democracy; it's the new Maoism.** Mao hasn't made a comeback. He never left. Unlike Germany or Russia, China has never made an attempt to confront its past; it never tried to engage in de-Maoification. The Communist Party has resisted any attempts to confront either the horrors of the late 1950s Great Leap Forward, when a Mao-

made famine took tens of millions of Chinese lives, or those of the Cultural Revolution, in which state-sanctioned barbarity reached the nadir of encouraging cannibalism among school children. Efforts to speak the truth about these matters are squelched: when, for example, the Shanghai University journal *Society* stated in 1993 that 40 million had perished in Mao's famine, that issue of the magazine was instantly recalled.

What informs China's politics is what has informed it for the last fifty years: **a philosophy that mixes nationalism and communism and that is built upon the legend of Mao as founding father.**¹¹⁹

So, what does this post-Mao capitalism mean? Is it a departure from Maoism in China, or the strengthening of the economic aspect of Maoism? The same article states:

Even after the denouement of the Cultural Revolution—the humiliation of Mao's wife and the other members of the Gang of Four—the cult of Mao lived. Although veneration had, for the time being, receded among the Chinese people, the party continued to occupy itself intellectually with Maoism. Two main groups emerged, Maoist fundamentalists (*fanshipai*) and nostalgists (*huanyuanpai*) who yearned for the golden age of the 1950s. The party Maoists kept the faith alive, but, with the barbarity of the Cultural Revolution still fresh in familial memories, they could not much fan it openly. For the nationalist-communist philosophy of Maoism to blossom fully again, there needed to appear a threat to China, an event that would awaken among the people the resting fear that China might lose its greatness, might fall prey to the depredations of the West. This event occurred on June 4, 1989, when Chinese troops mowed down student protesters at Tiananmen Square. **In the wake of Tiananmen, the idea of China descending into chaos and collapse prompted the party to revive the idea of class struggle.** . . . China, Jiang [Zemin] said, would continue to pursue economic reforms, but no one should be deluded that democratization would take place. Under Jiang's supervision, **the party has promoted "thought reform" in the countryside and carried out Maoist-style education campaigns.**

Much of the firepower for these attempts to restore Maoism has come from a group of young intellectuals clustered around party elder Deng Liqun. These Marxist fundamentalists control the *People's Daily*, the ministry of

propaganda and numerous journals such as *Seeking Truth*. . . . In 1995 and 1996, they issued two "ten-thousand-word documents" calling for a return to class struggle and Maoism."¹²⁰

Obviously, Maoism still dominates China. It's not simply an inheritance of aged Communist Party administrators from Mao's time, but a living inheritance for a younger generation still blindly bound to Marxism. Peasants and the uneducated masses view Mao as a supreme being; most intellectuals consciously espouse and disseminate Marxist-Leninist-Maoist ideology. Chinese capitalism is simply hiding and strengthening Maoism.

China is the world's most populous country, and its economy continues to grow. Its arms production is such that, in the 21st century, it is thought that China will rival the United States as a superpower. That an ever-stronger China is still Maoist, with "Mao-mania" thriving among its 1.2 billion population, shows once again that Communism is not dead but is only hidden. Worse still, this is Maoist Communism, the most barbarous and brutal version.

The Universal Maoist Movement

Mao is alive not only in China, but internationally. After the Soviet Union's collapse, international Communism's center of gravity shifted to Maoism. Communist establishments in place in both North Korea and Vietnam, still rule according to Maoist ideology. Most noticeably, terror organizations in various parts of the world have adopted Maoism and commit acts of bloodshed in Mao-style guerilla wars. Maoist organizations from different countries have joined together in what is called the "Maoist Internationalist Movement," while European Communist parties have gained great support.

On the official Internet site of the Northern Cyprus Turkish Republic, the following analysis appears about the International Maoist Movement:

According to statistics from the International Terror Research Center, **in recent years there has been a notable increase in the number of Marxist-Leninist-Maoist terrorist organizations.** Sources monitoring international terrorism report that **Maoism is engaged in intense activity, in both words**

and actions. Foremost in their universal objectives and ruthless anti-Western, anti-democratic mindsets are the Maoist "Tamil Tigers" in Sri Lanka, the "Shining Path" in Peru, the Khmer Rouge in Cambodia and others whose names are only beginning to be heard.

The Maoists' aim is to spread Mao Tse-tung's teachings by means of bloodshed and replace democratic regimes with a Marxist-Leninist-Maoist state, by means of armed struggle. Their underlying objective, of course, is to spread Maoism throughout the entire world.

Maoist terrorist organizations from East and West met twice, in America and India, during 1996, and vowed to pursue a policy of joint action. Following the meeting in America, they decided: :

To overthrow parliamentary democracy in countries where they are active. In order to achieve their aims, **to kill** not only soldiers, police officers, and members of the state apparatus, but anyone who is not one of them—making no exceptions of **children, women, or the elderly.**

To construct a centralist, single-party administration in which human rights are disregarded.

To build a world revolution based on Marxist-Leninist-Maoist ideology.

Another important decision taken at these meetings was to build a "**Maoist propaganda center**" in order to lay the foundations of the "**world revolution.**" This center, known as the Maoist International Movement (MIM), is believed to be active in Canada. Within the framework drawn up by "Internationalist Maoists," publications designed to provoke and incite the people in target countries are prepared, then sent to their supporters in those countries for distribution...¹²¹

This discovery, based on solid evidence, shows once again that Maoism is engaged in an international effort. The international Communist net stretches back to Red China's bloody dictatorship and continues as a serious threat to the world.

Religion is Communism's main block, and only a society that lives closely bound to its religion can defend itself against Communism's provocations and deceptions. Those with this strong character will lead the world in the 21st century's struggle against materialism.

Conclusion

Communism is still alive, and in our very midst. Communist or Socialist parties will not find it difficult to rise to power in most of Eastern Europe or even in some Western European countries. If they find appropriate social conditions (as when the Nazis came to power in Germany's elections of 1933), they may establish a lasting Communist regime. Russia experienced a development from Communism to Fascism and then towards savage capitalism, but since the boundary isn't clear-cut between these ideologies, Russia can return to Communism as the result of a social movement. China still regards Maoism's ideas as the only truth, and Communism's influence is still strongly evident in Cuba, North Korea, and Vietnam.

Today's Communism, implementing the "one step forward two steps back" tactic, has taken a step back. It continues its activities in various countries under different names, while giving the impression that it presents no threat to the world. **But by supporting the "conflict" argument of dialectical materialism, Communism is an endless fountain of bloodshed.** Under whatever appearance or name, still it regards the dialectical conflict as an inevitable law of history and can bring humanity nothing but bring cruelty and misery.

The precaution that must be taken is to dry up the Communist swamp that produces this danger. Otherwise, struggling with the mosquitoes (that is, with Communist supporters) one by one will be of no avail. So long as the swamp is not dried up, the mosquitoes will continue to hatch at an increasing rate.

Following this analogy, how is the "swamp" to be dried up?

The common support for Marxists, Marxist-Leninists, Maoists or any other version of Communism (even Fascism) is Darwin's theory of evolution. As we have seen, Marx called this theory the "basis in natural science for the class struggle in history." Engels considered Darwin the equal of Marx, from the point of view of his dialectical materialist doctrine. Lenin and Trotsky were each influenced by Darwin and after reading him, the young Stalin—studying to be a clergyman—became an

atheist. Maoism's and Chinese Communism's intellectual foundations are rooted in Darwinism.

The Marxist student movement that shook the world in 1968 was inspired by Herbert Marcuse, an ideologue influenced by Darwinism and particularly by Darwin's idea of the "struggle for existence."¹²² The list of Socialists who accepted Darwin as a guide would include a wide spectrum of names, including the revisionist Marxists Karl Kautsky and Eduard Bernstein, and the founder of the famous Fabian Society that is regarded as the source of the English left.¹²³

Without Darwinism, Communism would not exist. Therefore, the only antidote for the Communism that cost the lives of more than 100 million in the 20th century alone, and which is now reorganizing and strengthening in secret, is to refute Darwinism's scientific and philosophical ideas. Once it is established that Darwinian theory is completely bankrupt in terms of science—that living things did not come to be through evolution, but that God created them perfectly—then neither Marx, Lenin, nor Mao, nor the militants who attach posters to their walls and who execute acts of bloodshed, can remain.

By eradicating the deceit of Darwinism, wells of bloodshed like Communism will be destroyed. People will return to God, our true Creator and Lord, and live according to the moral values He has taught. Then, as is commanded in Verse 2:208 of the Qur'an, people will enjoy peace and security:

You who believe! Submit all of you to God and do not follow in the footsteps of Satan. He is an outright enemy to you.

WARNING!

The chapter you are about to read reveals a crucial life secret. It should be read attentively and thoroughly, for it is concerned with a subject that is liable to make a fundamental change in one's outlook toward the external world. The subject of this chapter is not merely a point of view, a different approach, or a traditional philosophy. It is a fact which everyone, believers and non-believers, must admit to and which has been proven by science today.

The Important Reality that Invalidates Materialism

At the root of the Communists' nightmare of anguish throughout the 20th century lies the Darwinists' materialist creed. Blindly accepting materialist philosophy, Communists regard everything as composed of matter only, rejecting the idea that human beings have spirits. In the same way, their adoption of Darwin's theory of evolution led them to qualify human beings as no more than "advanced animals."

This and the following chapter will explain why this ideology is unsound. First off, we'll consider a very important reality that invalidates the very foundation of the materialist dogma that regards everything as being composed of matter. The second chapter demonstrates Darwinism's invalidity from a scientific standpoint, showing that human beings have always existed on this Earth as humans—distinct from animals—and have a spirit and consciousness God has given them.

First of all, let's take a short look at the system of thought that holds matter as absolute, denying the existence of anything else. As a result of this flawed logic, materialists reject the existence of God and cannot conceive that all things continue to exist by God's will. Materialists' warped philosophy stems from this flawed conception, and is described in the Qur'an (23:37) as the materialists themselves might express it: **"What is there but our life in this world? We die and we live and we will not be raised again."** Another verse (30:7) describes the great error of these people who deny God and the after-life: **"They know an outward aspect of the life of this world but are**

heedless of the hereafter.”

Why did materialism fall into this error, which gave rise to such flawed conceptions? One reason is that never in their lives have they realized a very important reality. And not being aware of it, they believe that their entire lives are limited by the material world. Therefore, their entire relation to the world is dominated by ambition. In the following pages, we will reveal this important reality, of which godless people are unaware.

The Real Face of Matter

We are about to demonstrate a reality that invalidates the roots of materialist thought: not a philosophy or ideology; but a technical reality that everyone inhabits whether he knows it or not, which has been proved by various branches of science. If approached with care and sincerity, without prejudice, it is very easy to understand. This reality can be summarized like this: **"All material existence that form us and our environment is a totality of conception. The concept of what we call "matter" is like a dream, conceivable only as an image in our minds, with which we can have never have any connection."**

The "reality behind matter" is not formerly unknown and only newly discovered. Throughout history, God has sent apostles and other deeply aware, thoughtful people to proclaim this reality, which is alluded to in a number of verses of the Qur'an and plays a key role in interpreting still other verses. Texts containing portions of these individuals' proclamations have come down to us today; while various degenerated forms of the true religion—whose original revelations have been distorted—have sought to preserve this reality as a mystical secret.

One can find this reality in surviving texts of Zoroastrianism, Buddhism, Taoism, Judaism and Christianity. Ancient Greek philosophers such as Pythagoras and Plato (especially in his Allegory of the Cave), the Eleatic school of philosophy, and a number of the thinkers who followed them all expounded one aspect of this question. In

later periods, it has been related and taught by people who, under the influence of differing viewpoints and various interpretations, have thought about it deeply and arrived at the truth.

Those who claim that matter is the one absolute principle of existence, tried to cover up this reality. But George Berkeley, the Irish theologian and philosopher, raised this question again in the 18th century and in so doing, changed the world of ideas after him.

Because materialists—especially Bertrand Russell, the most passionate spokesman of this school—could not refute Berkeley philosophically, they attempted to insult and slander him. Even though Russell was the most representative thinker in materialist circles and the strongest defender of this view, he couldn't disregard this truth. In *The Problems of Philosophy*, he admitted that: "Berkeley retains the merit of having shown that the existence of matter is capable of being denied without absurdity, and that if there are any things that exist independently of us, they cannot be the immediate objects of our sensations."¹²⁴

However much Russell might claim the opposite, in his statement above, he basically could not deny this reality, but even openly states that he accepts it.

Actually not only Russell's outlook, but the entire materialist philosophy is about to collapse. As we step into the 21st century, modern developments in physics, quantum physics, astronomy, psychology and anatomy and other branches of science are deeply discomfiting those who espoused the old materialist view of the world. The study of fossils and research conducted in areas like genetics have caused the theory of evolution to collapse. Research in optics and psychology have helped solve the mystery of our cognitive system; as a result of advances in astronomy, the Big Bang theory—proposing that the universe and matter had a beginning—has become generally accepted. Research into atoms and sub-atomic particles has turned classical physics inside out, proving the theory of relativity— that time itself is relative.

Countless scientific discoveries have confirmed the existence of

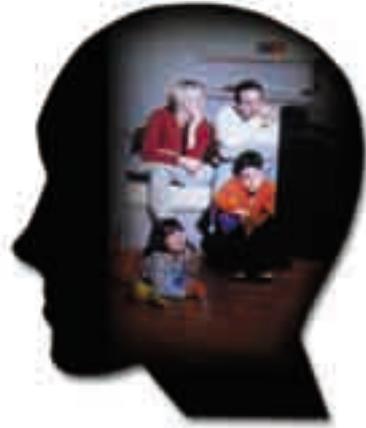
God and His eternal sovereignty over the whole universe, leaving with no recourse those materialist thinkers who represent fanaticism and prejudice. Their powerlessness also continues today. On television, in schools, and at lectures, we encounter scientists and thinkers who feign ignorance of the fact that we can't get in touch with the external world, that our experience is composed of perceptions felt in our brain; and proceed not to inform people of the truth, even behaving as if it did not exist. But ignoring the truth is no solution. Let us examine this reality a little more closely.

What We Perceive As Outside Is Actually Inside Ourselves

Stimuli such as light, sound, smells, tastes and textures from objects assumed to exist in the external world are carried through nerves to sensory centers in the brain. All these stimuli consist of electric signals. During the process of sight, for example, light rays (photons) radiating from the exterior world reach the retina at the back of the eye, which transforms them through a series of processes into electric signals. These signals are transferred along nerves to the center of vision at the rear of the brain. Thus, the colorful, bright, three-dimensional world is perceived within this center of only a few cubic centimeters.

The same process also enables the other senses. Tastes are transformed into electric signals by cells on the tongue's surface. Smells are transformed into electric signals by cells in the epithelium of the nose. Special sensors lodged under the skin transform impulses of touch (such as feelings of firmness or softness) into electric signals, and a special mechanism in the ear transforms sounds in a similar way. All these signals are sent to respective centers in the brain, where they are finally perceived.

To clarify the point, assume you are holding a cup of coffee. Receptors under your skin transform the cup's hardness and heat into electric signals and send them to your brain. Simultaneously, the coffee's strong smell, its taste and dark brown color all become signals sent to the brain. The clink when the cup touches the table is per-



Sitting with his family, watching television, a person is actually at the presence of a great miracle. The miracle is that every image the people sitting in the room see is actually in each person's brain. Is the person in the room, or vice versa?

ceived by your ears and sent to the brain as an electric signal. All these perceptions are interpreted in the relevant brain centers, working harmoniously with one another. As a cumulative result of these impulses, you sense yourself drinking a cup of coffee.

Anyone who sits in a room, watching television or dining with his family, experiences a great miracle, even though he is unaware of it. The image of four surrounding walls is, in reality, within that person's brain.

That being the case, are you in the room, or is the room inside you?

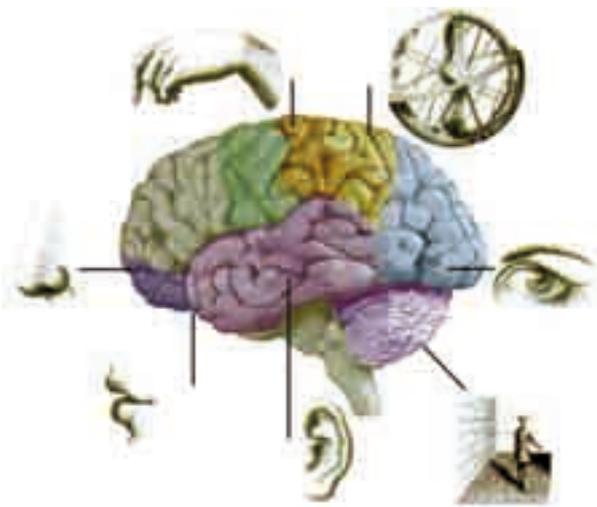
Most people are unaware of this great truth, assuming themselves to be sitting in a room, watching television or chatting with their family. Those who do grasp this fact, on the other hand, pretend not to understand this miracle, since they fear it. Yet this fact of which they plead ignorance is undeniable, confirmed by science. Stimuli reaching the eye from the room's four walls, the pictures or paintings on them, the television, carpet, furniture, and light on the ceiling are all transformed by the retina's cells into electrical currents, then trans-

mitted to the visual center in the brain. A person perceives the image of the house, which he thinks he is in, in a tiny space in the rear of his brain.

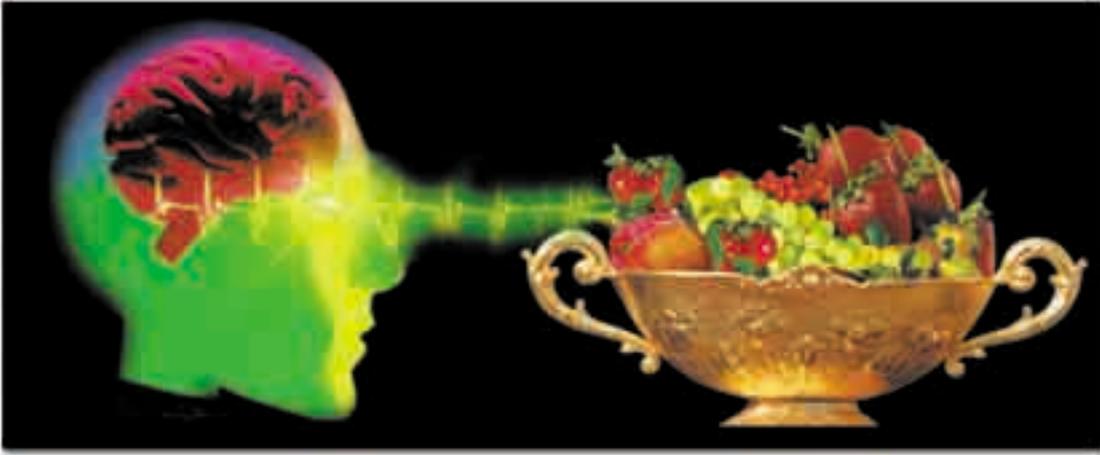
Never in his whole life can he move outside this space; never can he see another image, apart from the one on the "screen" in his head. He can never hear a sound apart from those transmitted to his brain. A person lives out his whole life within this small, bony room.

Who Needs No Eyes To See?

Everything we see around us is the work of electrical signals producing an image in our brain. To explain this more clearly, imagine that you are looking at the bowl of fruit on a dinner table. When light rays from it reach your eyes, several operations come into play: The rays, converted into electrical stimuli, are transmitted by nerves to your brain's visual center. In this way we can say that we see "fruits of various colors," as can easily be found in any biology or physiology textbook. But what is most amazing is that the visual center is a place of complete darkness. Actually there is no screen in the brain: When electrical stimuli come from the table, no image is formed in the vi-



Throughout his life, a person cannot leave this space; cannot see any images in his brain; cannot hear any noises apart from those perceived in his brain. A person's whole life transpires within this little room.



Light rays from the table reach our eyes, where they are turned into electrical stimuli transmitted by nerves to our brain's visual center. There is no actual screen in our brain, of course: Electrical stimuli coming from the table do not form an actual image in the visual center. We say that we see the table with the colorful fruit on it, but we actually see the electrical signals reaching the pitch darkness inside our brain.

sual center. When we say we see the table and the fruit on it, we are actually seeing electric signals transmitted in total darkness.

Here we meet a fact.

What we call the visual center is composed of fat, protein and nerves. It cannot perceive incoming electrical signals as images by these. In that case, **who is it that sees the electric signals in the darkness of the brain without the need for eyes?**

This is what materialism, with its lying attempts to explain everything in terms of basic matter, can never understand. What leads materialists definitely into a blind alley is an extraordinary reality that **most people cannot conceive of**. In the darkness of our brain is a being that need no eyes to see a table clearer than one projected on the finest television—three-dimensional, life-like and indistinguishable from the original.

What sees this perfect image is also what separates human beings from animals and all other animate and inanimate things is the Spirit that God "breathed into" them when He created them. In the Qur'an

(15: 28-30), God reveals the existence of the "spirit" in these words:

When your Lord said to the angels, "I am creating a human being out of dried clay formed from fetid black mud. When I have formed him and breathed My Spirit into him, fall down in prostration in front of him!" Then the angels prostrated all together, every one of them.

Copies Indistinguishable from the Originals

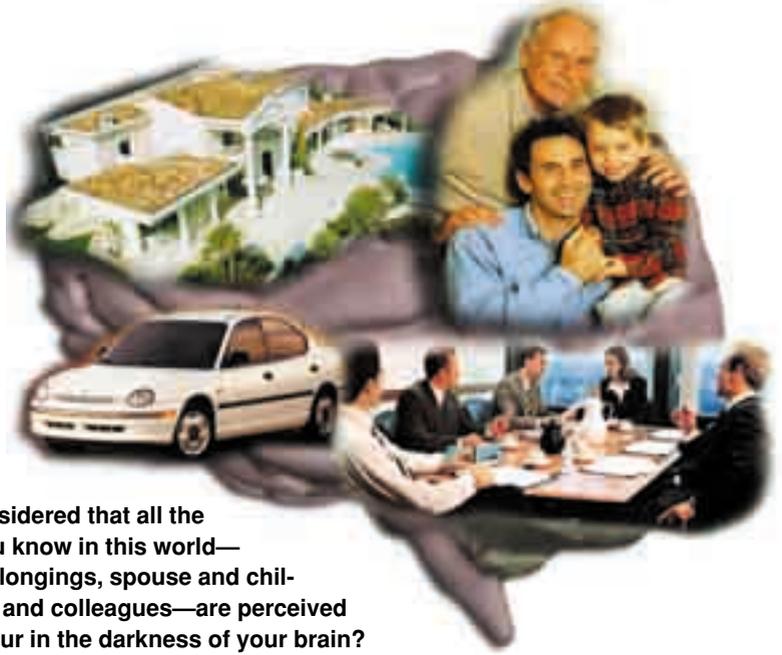
Miraculously, the perceptions of the spirit are completely the same as reality. Despite the fact that the spirit has nothing to do with material originals, but only with electrical signals reaching the brain, it sees shapes and colors and feels hardness and texture, just as they are in reality. So clear are these impressions that he's convinced that he's seeing and touching the original.

For example, a swimmer in the sea's cool, blue waters is actually immersed in a great miracle. He thinks he is swimming in the water, but has never emerged from the darkness inside his brain. From the moment he entered the water, every stimulus entering his body is immediately converted by the cells into electrical current and transmitted to his brain. At this point, something miraculous happens: the spirit, with no arms or legs to stroke with or feel the wetness, senses that water is touching his skin and buoying him up.

However, the person never has any connection with the color of the water, its temperature, and the sound of the waves—all these things are inside the human brain. **A person really has no connection with even his own body**; but only perceives electrical signals from inside it. Even though this miraculous reality is taught in schools and written about in textbooks, many people are not aware of this extraordinary reality; and most of those who are aware of it do not want to understand it.

The Reality that Materialists are Afraid to Understand

In light of this extraordinary and exciting knowledge, consider that all the material things you know in this world—your house and



Have you ever considered that all the material things you know in this world—your house and belongings, spouse and children, your parents and colleagues—are perceived as images that occur in the darkness of your brain?

belongings, spouse and children, your parents and colleagues—are perceived as images that occur in the darkness of your brain. Has it ever occurred to you that you are fixed to an image that occurs in your brain, you can never see the outside, you can see the things listed above only in your brain and you can never get outside this small world?

If the materialists—who deny the existence of the spirit, believing that matter is the only reality—accepted this obvious truth, **they would have to throw aside all the principles and goals on which they've based their lives.** Angered by this great miracle, they have resorted to many methods to attack it and made irrational claims to obfuscate the facts. Some materialists pound tables with their fists or kick walls to convince themselves that matter is not a perception. Other materialists may claim that **a bus hitting someone is no mere perception, but objectively "real."** They want to escape the understanding that all feelings of pain from the impact are already perceptions formed in the brain; the victim has never been in contact with

the "actual" bus. Again, **all the sensations of the blow are perceived in the darkness of the brain, by the human spirit.**

The Huge Trap into Which Materialists Have Fallen

Materialist philosophy has always existed throughout history. Very assured of themselves, materialists revolted against God Who created them and maintained that since matter had no beginning nor end, it couldn't possibly have been created. Denying God out of their arrogance, they took refuge in matter which they held to have the only "real" existence. So confident were they in their arrogance and denial that they believed that no argument put forth could ever disprove it. That's why the facts regarding the real nature of matter surprised them so much. Suddenly it destroyed the very basis of their philosophy—matter, on which they based all their lives—and left no ground for further debate. They saw the material world, in which they so blindly believed in, trusted and relied, taken away and could do nothing about it. **Since no human being actually sees the reality of matter, hears real sounds, or smells genuine scents, how can we talk of materialism?**

One of the attributes of God is His plotting against the unbelievers, as stated in the Qur'an, verse (8: 30):

They plot and plan, and God too plans; but the best of planners is God.

God entrapped materialists by letting them assume that matter exists and in so doing, humiliated them in an unseen way. Materialists grew arrogant against God by relying on their possessions, status, rank in society. They revolted against God by being boastful and adding to their unbelief by relying totally on matter. Yet, they were so lacking in understanding that they failed to realize that God encompasses them. In the Qur'an (52: 42), God reveals the state to which unbelievers' thick-headedness leads them: **"Or do they intend a plot [against you]? But those who defy God are themselves involved in a Plot!"**

This is most probably the biggest defeat in history. While growing

arrogant of their own accord, materialists have been tricked and suffered a serious defeat in the war they waged against God by devising a monstrous thing against Him.

In another verse (24: 39), God says: **"But the disbelievers, their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing."** Materialism, too, becomes a "mirage" for the

LENIN COMMANDED HIS COMRADES, "DO NOT THINK, OR ELSE YOU WILL BELIEVE."

The world to which we're connected is composed not of matter, but perceptions. Because this fact knocked the foundations from under materialist philosophy, its ideologues are very uncomfortable and try not to think about it, even recommending that their colleagues not think about it either. Chief among them is Lenin. In *Materialism and Empirio-Criticism*, a book he wrote a century ago, he warned that materialists should not think about this subject, else they might become "caught up" in religion:

Once you deny the objective reality [that is] given us in sensation, you have already lost every weapon against fideism [reliance on faith alone], for you have slipped into agnosticism or subjectivism—and that is all that fideism requires. A single claw ensnared, and the bird is lost. And our Machists [an adherent of Machism, developed by the Austrian philosopher Mach, one of the leaders of modern positivism], have all become ensnared in idealism, that is, in a diluted, subtle fideism; they became ensnared from the moment they took "sensation" not as an image of the external world, but as a special "element." It is nobody's sensation, nobody's mind, nobody's spirit, nobody's will.¹

As this quote shows, the only thing materialists can do about the "real nature of matter" is to avoid thinking about it!—the clearest indication that the myth of materialism derives its strength only from people's self-deception.



1- (V. I. Lenin, *Materialism and Empirio-criticism*, Progress Publishers, Moscow, 1970, pp. 334-335)

rebellious when they seek to depend on it. Just as stated in this verse; they find it to be an illusion. God has deceived them with such a mirage, beguiling them into perceiving this whole collection of images as real.

All those eminent professors, astronomers, biologists, physicists and others, regardless of their rank and post, are simply deceived and humiliated for having taken matter as their god. Assuming a collection of images to be absolute, they based their philosophy and ideology on them, and involved themselves in serious discussions. They deemed themselves to be wise enough to offer an argument about the truth of the universe and, more importantly, adopted a so-called "intellectual" dispute about God, Who explains their limited intelligence in the Qur'an (3: 54): **"And [the disbelievers] plotted and planned, and God too planned, and the best of planners is God."**

From some plots, it may be possible to escape. But there is no way to avoid God's plan against the disbelievers. They can never find a helper other than God. As God states in the Qur'an (4: 173), **"They shall not find for them other than God a patron or a help."**

For materialists, realizing this fact is no doubt the worst possible thing, because it leaves them all alone with God. Thus, they understand that God is always with them and He encompasses all things. With verse 74: 11 of the Qur'an, God calls us to remember that each human is, in truth, totally alone in His presence: **"Leave Me alone, [to deal] with the [creature] whom I created alone!"**

This remarkable fact is repeated in many other verses:

And behold! You come to us alone [individually] as We created you for the first time: you have left behind you all [the favors] which We bestowed on you. (Qur'an, 6: 94)

And each one of them will come unto Him on the Day of Resurrection, alone. (Qur'an, 19: 95)

In another sense, these verses state that those who take matter as their god have, nonetheless, come from God and will return to Him. They have submitted their wills to God, whether or not they wanted to. Now—however unwilling they may be to realize it— they await the Day of Judgment, when every one of them will be called to account.

The Evolution Deception

Every detail in this universe points to a superior creation. By contrast, materialism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy.

Once materialism is invalidated, all other theories based on this philosophy are rendered baseless. Foremost of them is Darwinism, that is, the theory of evolution. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that God created the universe. American astrophysicist Hugh Ross explains this as follows:

Atheism, Darwinism, and virtually all the "isms" emanating from the eighteenth to the twentieth century philosophies are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the cause – or causer – beyond/behind/before the universe and all that it contains, including life itself.¹²⁵

It is God Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living things are but products of chance, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and

further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

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

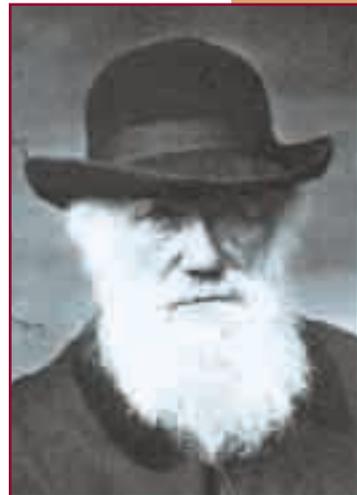
We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

The Scientific Collapse of Darwinism

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

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

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to



**Charles
Darwin**

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 can by no means explain how life originated on the earth.

2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.

3) The fossil record proves the exact opposite of the suggestions of the theory of evolution.

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

The First Insurmountable Step: The Origin of Life

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

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with the most unassailable rules of biology.

"Life Comes from Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living

The Evolution Deception

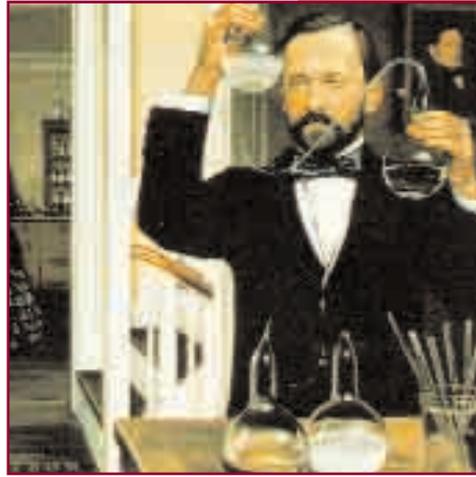
beings had a very simple structure. Since medieval times, spontaneous generation, the theory asserting that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

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

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

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphant 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.*"¹²⁶

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. However, as the development of science unraveled the



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.

complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts in the 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 1930's, 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."¹²⁷

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

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, the atmosphere used in the experiment having been very different from real earth conditions.¹²⁸

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.¹²⁹

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

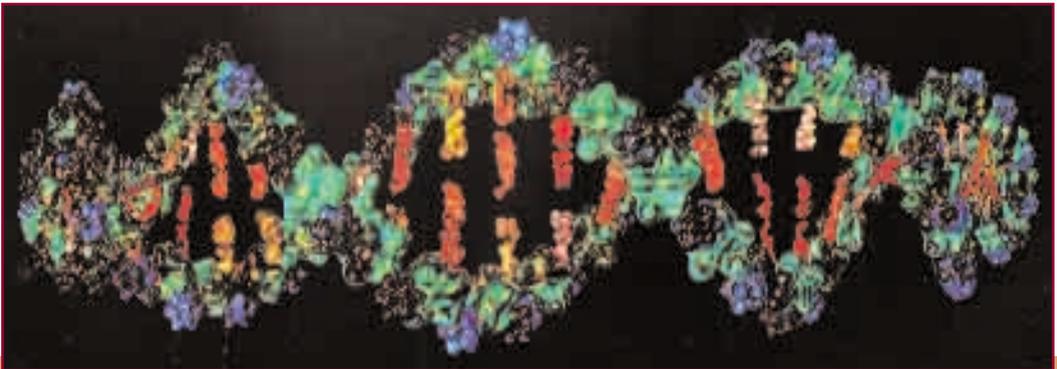
Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?¹³⁰

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 the living organisms deemed the simplest have incredibly complex structures. The cell of a living thing is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing 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 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 the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.



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.

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.¹³¹

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

Imaginary Mechanisms of Evolution

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

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

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

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

Natural selection can do nothing until favourable individual differences or variations occur.¹³²

Lamarck's Impact

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.¹³³

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.

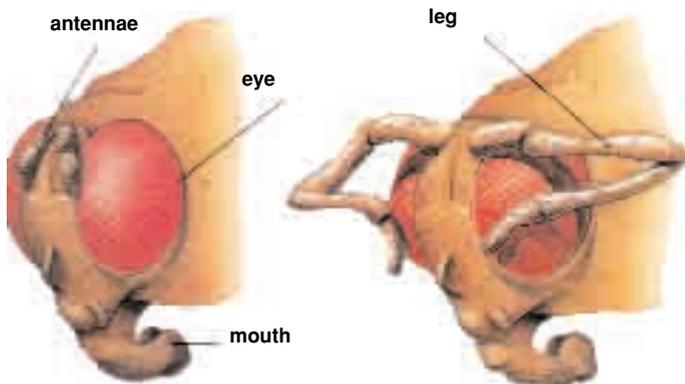
Neo-Darwinism and Mutations

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

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.

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

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.¹³⁴



Since the beginning of the twentieth century, evolutionary biologists have sought examples of useful mutations by creating mutant flies. But these efforts have always resulted in sick and deformed creatures. The top picture shows the head of a normal fruit fly, and the picture on the right shows the head of fruit fly with legs coming out of it, the result of mutation.

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). No doubt, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself" as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, neither could any imaginary process called evolution have taken place.

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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



The theory of evolution claims that living species gradually evolved from one another. The fossil record, however, explicitly falsifies this claim. For example, in the Cambrian Period, some 550 million years ago, tens of totally distinct living species emerged suddenly. These living beings depicted in the above picture have very complex structures. This fact, referred to as the "Cambrian Explosion" in scientific literature is plain evidence of creation.

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.¹³⁵

Darwin's Hopes Shattered

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

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.¹³⁶

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

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.¹³⁷

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



The fossil record is a great barricade in front of the theory of evolution. The fossil record shows that living species emerged suddenly and fully-formed without any evolutionary transitional form between them. This fact is evidence that species are created separately.

The Tale of Human Evolution

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

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

Evolutionists call the so-called first ape-like ancestors of men "*Australopithecus*" which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹³⁸

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist claim, the living beings in the *Homo* series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the most important proponents of the theory of evolution in the twentieth century, contends in his book *One Long Argument that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."*¹³⁹

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.¹⁴⁰

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.¹⁴¹

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

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.¹⁴²

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

Lord Solly Zuckerman, one of the most famous and respected scien-



There are no fossil remains that support the tale of human evolution. On the contrary, the fossil record shows that there is an insurmountable barrier between apes and men. In the face of this truth, evolutionists fixed their hopes on certain drawings and models. They randomly place masks on the fossil remains and fabricate imaginary half-ape, half-human faces.

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

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible - and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.¹⁴³

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

Technology In The Eye and The Ear

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

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

The brain is insulated from light. That means that the inside of the brain is completely dark, and light does not reach the location where the

brain is situated. The place called the centre of vision is a completely dark place where no light ever reaches; it may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, 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 glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

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

If a device producing a more primitive image than the eye could not

have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations by intensifying them; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the centre of hearing in the brain.

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

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

So far, no visual or recording apparatus produced by man has been as sensitive and successful in perceiving sensory data as are the eye and the ear.

However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

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

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

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions.

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

Everyone who reads this explicit and scientific fact should ponder on Almighty God, should fear Him and seek refuge in Him, He Who squeezes the entire universe in a pitch-dark place of a few cubic centimetres 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 a claim clearly at variance 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 intermediate forms required by the theory never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas such as the earth-centered universe model have been taken out of the agenda of science throughout history.

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.¹⁴⁴

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

Anyone who does not look at the origin of living beings with a mate-

rialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise and All-Knowing. This Creator is God, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

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

It needs to be made clear that anyone free of prejudice and the influence of any particular ideology, who uses only his 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 has been 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, university students, scientists such as Einstein and Galileo, artists such as Humphrey Bogart, Frank Sinatra and Pavarotti, as well as antelopes, lemon trees and carnations. Moreover, the scientists and professors who believe in this nonsense are educated people. That is why it is quite justifiable to speak of the theory of evolution 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 Egyptians worshipping the Sun God Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Ibrahim worshipping idols they had made with their own hands or the people of the Prophet Moses worshipping the Golden Calf.

In fact, this situation is a lack of reason God pointed to in the Qur'an. He reveals in many verses 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 disbelieve, it makes no difference to them whether you warn them or do not warn them, they will not believe. God has sealed up

their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Qur'an, 2: 6-7)

...They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware. (Qur'an, 7: 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!" (Qur'an, 15: 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, the planet Earth with all its features so perfectly suited to life, and living things full of countless complex systems.

In fact, God reveals in the Qur'an in the incident of the Prophet Moses and Pharaoh 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 to meet with his own magicians. When the Prophet Moses 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. (Qur'an, 7: 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses and those who believed in him. However, the evidence put forward by the Prophet Moses broke that spell, or "swallowed up what they had forged" as the verse puts it.

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. (Qur'an, 7: 117-119)

As we can see from that verse, when it was realized that what these people who had first cast a spell over others had done was just an illusion, they 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 them, they too will be humiliated when the full truth emerges and the spell is broken. In fact, Malcolm Muggeridge, an atheist philosopher and supporter of evolution admitted he was worried by just that prospect:

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.¹⁴⁵

That future is not far off: On the contrary, people will soon see that "chance" is not a god, 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 the true face of the theory of evolution are wondering with amazement how it was that they were ever taken in by it.

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

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