

الله
رسول
محمد

THE SOCIAL WEAPON: DARWINISM



HARUN YAHYA

The twentieth century was one of the darkest and deadliest in the history. Vast amounts of blood were spilled, and millions of people were subjected to the most terrible fear and oppression. Not generally realized, however, is the intellectual concept that propelled such chaos, war and conflict and caused such hatred and enmity. That concept is the Social Darwinism that first emerged in the nineteenth century.

Social Darwinism spread the perverted idea that life is a struggle in which only the fittest survive, and that in that savage climate, people need to compete to win, or at least to survive. That philosophy lacked any scientific basis whatsoever, but many people who failed to live by religious moral values began to view ruthlessness, savagery and cruelty as unexceptional. They ignored the fact that religious moral values require virtues such as compassion, affection, understanding, self-sacrifice, solidarity and mutual support between individuals and societies. Those who brutally oppressed others claimed a scientific foundation to their cruelty and thus, the savagery they inflicted could be justified. These false claims and suppositions were of course a terrible deception.

This book uncovers the full truth about these errors and exposes, with detailed evidence, the danger posed by Social Darwinism's perverted propaganda.



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. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in God, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of God and His unity, and to live by the values He prescribed for them.

**GLOBAL
PUBLISHING**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ

TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, God's existence—over the last 140 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the chance to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

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

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

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

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

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

Published by:
GLOBAL PUBLISHING
Talatpasa Mah. Emir Gazi Cad.
Ibrahim Elmas Ismerkezi A Blok Kat.4
Okmeydani-Istanbul/Turkey
Phone: +90 212 2220088

By Harun Yahya

Translated by Carl Nino Rossini
Edited by Tam Mossman

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, 1420 CE/1999 AH.

Abbreviation used:
(*pbuh*): Peace be upon him (following a reference to the prophets)

Printed and bound by Secil Ofset in Istanbul
100 Yil Mah. MAS-SIT Matbaacilar Sitesi 4. Cadde No:77
Bagcilar-Istanbul / Turkey
Phone: +90 212 6290615

www.harunyahya.com

THE SOCIAL:WEAPON DARWINISM



Harun Yahya

A man with a beard and mustache, wearing a white dress shirt and a dark tie, is shown in profile, looking out of a window. The window is framed by ornate, golden curtains. The background outside the window is a bright, blue sky with some clouds. The entire scene is framed by a decorative, golden border with intricate patterns.

ABOUT THE AUTHOR

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

Harun Yahya's works, translated into 57 different languages, constitute a collection for a total of more than 45,000 pages with 30,000 illustrations.

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

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as God's existence and unity and the

Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

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

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

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

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

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

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

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



THE SOCIAL:WEAPON DARWINISM

Harun Yahya



C O N T E N T S



Introduction	11
Social Darwinism	16
The History of Ruthlessness, from Malthus to Darwin	38
The "Robber Barons," Darwin's Followers	56
Social Darwinism and the Favored Races Myth	82
The Result of the Darwin-Hitler Coalition: 40 Million Dead	156
Social Darwinists' Sterilization and Death Laws	188
A Theory That Belittles Women	244
Darwinism and Moral Collapse	264
The Evolutionary Psychology Error	304
Conclusion	330
The Deception of Evolution	336

Introduction

The twentieth century was one of the darkest and most deadly in all of human history. Vast amounts of blood were spilled and people subjected to the most terrible fear and oppression. Such dictators as Hitler, Stalin and Pol Pot inflicted genocide on millions. Hitler had those whom he regarded as “useless” exterminated in the gas chambers. Hundreds of thousands of people in many Western countries—from Great Britain to Germany, from the USA to Sweden—were compulsorily sterilized or left to die just for being sick, crippled or old. All over the world, people were oppressed and exploited because of ruthless competition. Racism became the ideology of certain states, and some races were not even regarded as human at all. Because of the conflicts and





hot and cold wars between East and West, the peoples of communist and capitalist countries, and even brothers, became one another's enemies.

Not generally realized, however, is the nature of the ideological foundation that propelled the 20th century towards such disruption, chaos, war and conflict, and gave rise to such hatred and enmity. The groundwork of this ideological foundation was laid by the British economist Thomas Malthus. This twisted concept, widely accepted by people far removed from religious moral values, was further strengthened by another Briton, the sociologist Herbert Spencer, and disseminated by the theory of evolution put forward by yet another Englishman, Charles Darwin.

These three figures entirely ignored such religious moral virtues as cooperation, altruism, protecting the poor and weak, and regarding all human beings as equal. In contrast, they proposed the falsehood that life is a battlefield, that the oppression and even extermination of the poor and those races whom they regarded as "inferior" was justified; that as a result of that pitiless struggle, the "fittest" would survive and the rest would be eliminated—and that all this would lead to human "progress."



With his theory of evolution, Darwin sought to apply this philosophy of selfishness to the natural sciences. Ignoring the examples of solidarity and cooperation created by God in nature, he maintained that all living things were engaged in a ruthless struggle for survival. On the basis of no scientific evidence whatsoever, he even claimed that this same ruthlessness applied to human societies. When his theory of evolution was applied to human society, social Darwinism appeared on the scene.

Some people suggest that Social Darwinism was born in the second half of the 19th century and lost its influence during the second half of the 20th. But this theory has had far more permanent and damaging adverse effects. A twisted world view, in complete contradiction to religious moral values, has spread, alleging that life is a "struggle for survival," and that people need to compete in order to succeed in that struggle, or at the very least to survive. New lifestyles emerged that were the source of totalitarian and bloody ideologies like communism and fascism, ferocious capitalism that ignores social justice; racism, ethnic conflicts, moral degeneration, and many more disasters that inflicted catastrophes on humanity.

All of a sudden, Social Darwinism imparted an alleged scientific validity to existing evils, ruthless policies and practices. Adopting that trend, which lacks any scientific basis whatsoever, many people failed to live by religious moral values and began to regard ruthlessness, savagery and cruelty as unexceptional. They ignored the fact that religious moral values require virtues such as compassion, affection, understanding, self-sacrifice, solidarity and mutual support between individuals and societies. Perpetrators claimed a scientific foundation to their cruelty, and that therefore, the savagery they inflicted could be regarded as justified. These false claims and suppositions were of course a terrible deception.

Social Darwinism provided an alleged scientific justification for many ruthlessness that regarded the lives of the poor as unimportant.



In this book, we shall be examining and illuminating two main subjects: First, the dangers of educating young people in the light of Darwinism and of the theory's wide acceptance will be shown to people unaware of, or who ignore, the threat that it poses to societies and individuals.

Second, it will respond to those who maintain that Darwin and evolutionists are not in total agreement with Social Darwinists, and will show that every evolutionist who signs up to the theory of evolution is in fact signing up to Social Darwinism as well.

Throughout, we shall be emphasizing that the model proposed by the theory of evolution, regarding human beings as a species of animal, is an error based on ruthlessness, lovelessness, selfishness and self-interest. Darwinism seeks to construct a world where humans live and behave like animals. Social Darwinism's teachings and practices make this quite clear. According to its twisted views, it is perfectly acceptable for an elderly, needy person to be dragged out of his home and taken away to be killed; or for handicapped people to be rounded up and left to die in concentration camps. According to this distorted thinking, those in the "inferior" classes can be ruthlessly persecuted, exploited and eliminated. Those who believe that human society can progress only when these savage policies are implemented regard such slaughter, genocide, cruelty and ruthlessness as a kind of success. They maintain that individuals and societies—indeed, entire cultures and nations—unable to achieve that success, must be done away with.

Without doubt, that is a most perverted and dangerous way of thinking. Perceiving this danger is of the greatest importance for those who oppose the theory and the ideologies based on it. Societal models based on Darwin and Darwinism are models that will lead to the most dreadful catastrophes. On the other hand, the

moral values that God commands to humanity and reveals in the Qur'an will always bring with them peace and well-being.



Social Darwinism

Racial inequality, and ethnic discrimination, unfair competition, the oppression of the poor, the exploitation of the weak by the strong, and the idea that might is right, are evils that societies have experienced throughout history. Thousands of years ago, for example, at the time of Prophet Moses (pbuh), Pharaoh regarded himself as superior to everyone else on account of his wealth and powerful army. He rejected Prophets Moses and Aaron (peace be upon them) and even sought to kill them, though they were clearly speaking the truth. Pharaoh also implemented discriminatory policies, divided his people into classes, describing some as "inferior," inflicted numerous tortures on the





Israelites under his rule, killed their men aiming to bring their race to extinction. The Qur'an describes Pharaoh's perversions:

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

"Am not I better than this man who is contemptible and can scarcely make anything clear?" (Surat az-Zukhruf, 52)

In that way he [Pharaoh] swayed his people and they succumbed to him... (Surat az- Zukhruf, 54)

And We bequeathed to the people who had been oppressed the easternmost part of the land We had blessed, and its westernmost part as well... (Surat al-A'raf, 137)

Ancient Egypt was by no means the only extremist society where only might was regarded as right, humans were divided into classes, those regarded as "inferior" were oppressed and subjected to inhuman treatment. There are numerous examples of other such regimes, right up to the present day.

In the 19th century, however, these evil practices acquired a whole new dimension. Up until then, measures and policies that



had been regarded as cruel, suddenly began to be defended with the falsehood that they were “scientific practices based on facts of nature.” What was it that suddenly justified all these forms of ruthlessness?

Charles Darwin's theory of evolution was put forward in his book *The Origin of Species*. Published in 1859, it contained a number of conjectures about the origin of life that led to a most deceptive world view, devoid of any scientific evidence, and a perverted philosophy that denies the existence of God and regards “chance” as a creative force (surely God is beyond that). Views that man was a kind of animal, and life was a sphere of struggle and fierce competition were accepted as scientific truth.

Darwin did not develop this theory, which was advanced as a result of the 19th century's primitive understanding of science, on his own. Some 50 years earlier, in 1798, Thomas Malthus proposed a number of ideas that had nothing to do with reality, in his book *Essay on the Principle of Population*. This study—which has now been proven to have no scientific value at all—claimed that population increased far more quickly than food resources, and that therefore, population increase needed to be controlled. Malthus suggested that wars and epidemics acted as “natural” checks on population, and were thus beneficial. He was the first to refer to the “struggle for survival.” According to his thesis, far removed from humane values, the poor must not be protected but allowed to live under the worst possible conditions and prevented from multiplying, and sufficient food resources must be reserved for the upper classes. (For details, see Chapter 2, “The History of Ruthlessness, from Malthus to Darwin.”) This cruel savagery would certainly be opposed by anyone with a conscience and common sense. Although religious moral values require extending a helping hand to the poor and needy, Malthus—and his follower

Darwin—said that these people should be ruthlessly left to die.

The British sociologist and philosopher Herbert Spencer headed the list of those who immediately adopted and developed these inhumane ideas. The term “the survival of the fittest,” which sums up Darwinism's basic claim, actually belongs to Spencer. He also claimed that the “unfit” should be eliminated, writing that: “If they are sufficiently complete to live, they do live, and it is well they should live. If they are not sufficiently complete to live, they die, and it is best they should die.”¹ In Spencer's view, the poor, uneducated, sick, crippled and unsuccessful should all die, and he sought to prevent the state from passing laws to protect the poor.

Spencer possessed a great lack of compassion for people who should awaken feelings of compassion and protection and, just like Malthus, he sought for ways to get rid of them. In *Darwinism in American Thought*, the American historian Richard Hofstadter makes the following comment:

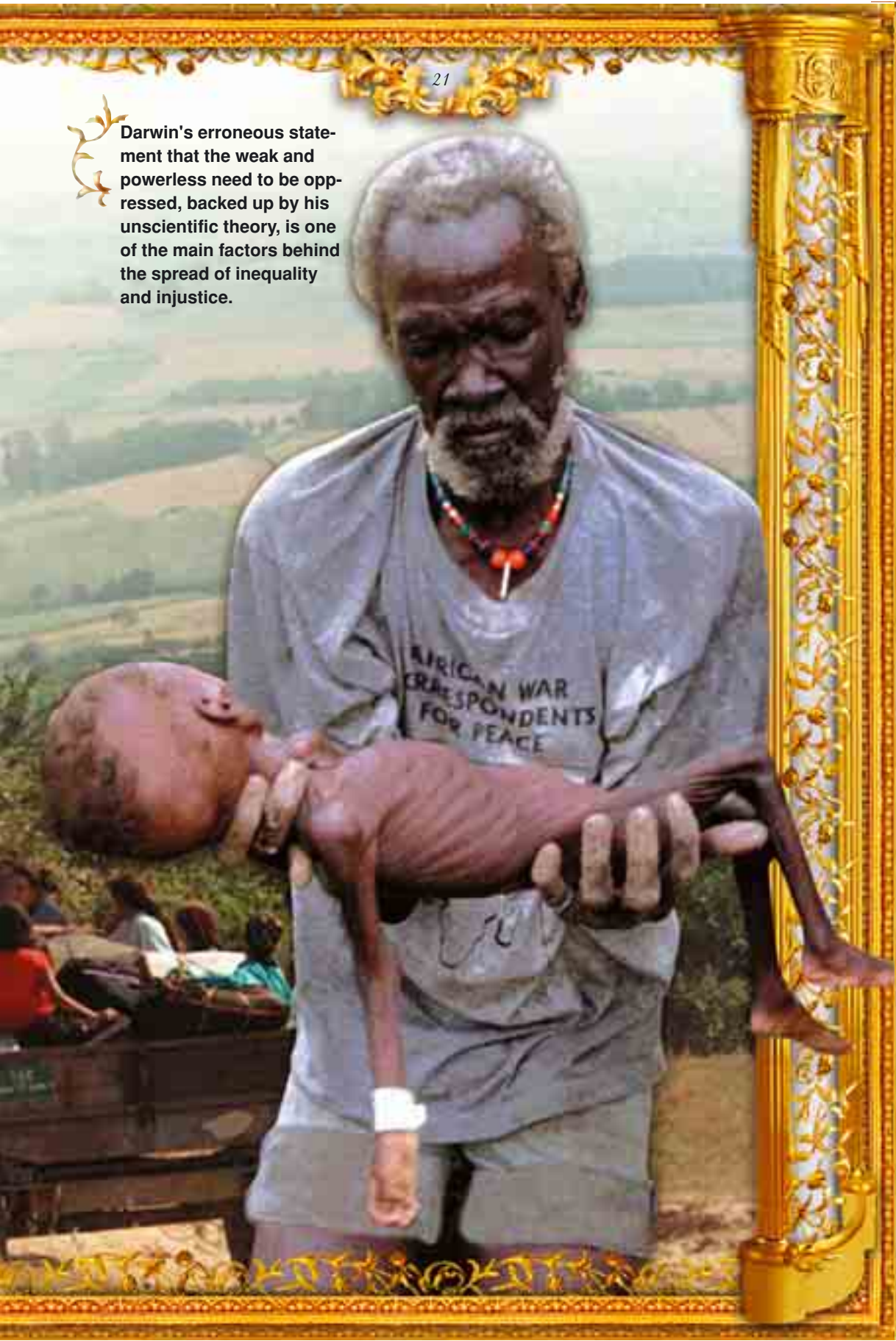
Spencer deplored not only poor laws, but also state-supported education, sanitary supervision other than the suppression of nuisances, regulation of housing conditions, and even state protection of the ignorant from medical quacks.²

Darwin, powerfully influenced by Malthus and Spencer's ruthless world views, proposed in *The Origin of Species* the myth that species had evolved by means of natural selection. Darwin was no scientist, and took only an amateur's interest in biology. Under the very primitive microscopes of Darwin's time, cells appeared to be nothing more than blurry blots, and the biological laws of inheritance had not yet been discovered. Darwin's theory, developed with very limited scientific knowledge and under inadequate scientific conditions, claimed that nature always “selected” the fittest with the most advantages, and that

life developed accordingly. According to this theory, built on totally erroneous foundations right from the outset, life was the work of chance; Darwin thus rejected the fact that life was created by God (Surely God is beyond that!). After *The Origin of Species*, Darwin set about adapting his unscientific theory to human beings in *The Descent of Man*. In that book, he referred to how the so-called backward races would be eliminated in the near future, and that the more advanced ones would develop and succeed. Darwin's adapting his theory of evolution to



Darwin's erroneous statement that the weak and powerless need to be oppressed, backed up by his unscientific theory, is one of the main factors behind the spread of inequality and injustice.



human beings, in this book and certain other of his writings, shaped Social Darwinism.

His determined followers then carried matters forward. The most prominent proponents and practitioners of Social Darwinism's were Herbert Spencer and Darwin's cousin Francis Galton in Britain, certain academics like William Graham Sumner in America, and Darwinists such as Ernst Haeckel, and later fascist racists like Adolf Hitler in Germany.

Social Darwinism quickly became a means whereby racists, imperialists, proponents of unfair competition under the banner of capitalism, and administrators who failed to fulfill their responsibility to protect the poor and needy attempted to defend themselves. Social Darwinists sought to portray as a natural law the oppression of the weak, the poor and so-called "inferior" races, as well as the elimination of the handicapped by the healthy, and small businesses by large companies, suggesting that this was the only way humanity could progress. They sought to justify all the injustices perpetrated throughout history under a scientific rationale. Social Darwinism's lack of conscience and compassion was depicted as a law of nature and the most important road to so-called evolution.

In particular, various American capitalists justified the climate of unrestrained competition they established, according to their own lights, with quotations from Darwin. In fact, however, this was nothing less than a huge deception. Those who attempted to give ruthless competition a so-called scientific basis were merely lying. For instance, Andrew Carnegie, one of the greatest capitalists and one of those caught up in that falsehood, said the following in a speech he gave in 1889:

The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is also great; but the advantages of this law are also greater still than its cost — for it is

to this law that we owe our wonderful material development, which brings improved conditions in its train. ... While the law may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. We accept and welcome, therefore, as conditions to which we must accommodate ourselves, great inequality of environment; the concentration of business, industrial and commercial, in the hands of a few; and the law of competition between these, as being not only beneficial, but essential to the future progress of the race.³

According to Social Darwinism the sole objective of a race is its physical, economic and political development. Individuals' happiness, well-being, peace and security appear unimportant. No compassion at all is felt for those who suffer and cry out for help, for those unable to provide their children, families and aged parents food, medicine or shelter, or for the poor and powerless. According to this twisted concept, someone poor but morally upright is regarded as worthless, and that person's death will actually benefit society. In addition, someone rich but morally corrupt is regarded as "most important" for the "progress of the race" and, no matter what the conditions, that individual is seen as very valuable. This twisted logic propels Social Darwinism's proponents towards moral and spiritual collapse. In 1879, another Social Darwinist, William Graham Sumner, expressed this perverted trend's deceptions:

... we cannot go outside of this alternative: liberty, inequality, survival of the fittest; non-liberty, equality, survival of the unfittest. The former carries society forward and favors all its best members; the latter carries society downwards and favors all its worst members.⁴

The most savage adherents of Social Darwinism were racists, the most dangerous, of course, being the Nazi ideolo-

gists and their leader, Adolf Hitler. The heaviest cost of Social Darwinism came at the hands of the Nazis, who implemented eugenics, the claim put forward by Darwin's cousin, Francis Galton, to the effect that communities can consist of higher-quality individuals by the elimination of poor genes. They also engaged in genocide using Darwinist statements as a screen, as if these in some way justified their actions. At the advice of Darwinist scientists they exterminated Jews, Gypsies and East Europeans, whom they regarded as inferior races. They slaughtered the mentally ill, the handicapped, and the elderly in gas chambers. In the 20th century, millions were killed by the most ruthless methods in the name of Social Darwinism before the eyes of the world.

The eugenics movement, led by Francis Galton, emerged as another disastrous product of Social Darwinism. Its supporters maintained that human selection was needed to accelerate natural selection, believing that human development itself could thus be speeded up. They inflicted compulsory sterilization on "unnecessary" people in a great many countries, from America to Sweden. Regarded as less than human, hundreds of thousands were operated on against their will, without their families' knowledge or permission. The cruelest implementation of eugenics occurred in Germany, where the Nazis first sterilized the crippled, mentally defective or those with inherited diseases. Unsatisfied, they then began slaughtering these people *en masse*. Hundreds of thousands were put to death, just for being old or lacking fingers or limbs.

Such cruel savagery has absolutely no place in religious morality. God has commanded people to protect and nurture the needy. Meeting the needs of the poor, treating the handicapped with affection and compassion and observing their rights, and ensuring cooperation and solidarity in society are all

required by religious ethics. Those who ignore the moral values commanded by God, however, propel towards catastrophe both themselves and the societies they live in.

Another catastrophe for which Social Darwinism provided alleged justification is colonialism. A number of administrators of colonial states tried to justify their ruthless exploitation of native populations with Darwinist theses lacking any scientific validity or logical consistency. They claimed that "inferior races" needed to be kept under the control of "superior races" because this was a law of nature, and founded their policies on this so-called scientific basis.

By using the twisted logic of Social Darwinism, combatants in the 20th century's two world wars sought to depict war as inevitable. They attempted to depict the killing of the innocent and the poor; the destruction of their homes, businesses, and livestock; the forcing of millions from their homes and lands;



The Nazis first sterilized children with mental or inherited illnesses, and then began sending them to gas chambers. Even children lacking just a thumb became the targets of eugenicist killing.



Harun Yahya - Adnan Oktar

and the uncaring slaughter of babies and children as ways of ensuring human progress.

In conclusion, Social Darwinism was the motive force that cost the lives of millions in the 19th and 20th centuries. With it, many evils that had persisted for centuries acquired an alleged scientific justification. In his book *The Mismeasure of Man*, the late evolutionist paleontologist Stephen Jay Gould reveals this yet again in commenting on *Darwin's Origin of Species*:

Subsequent arguments for slavery, colonialism, racial differences, class structures, and sex roles would go forth primarily under the banner of science.⁵

Darwin Himself Was a Social Darwinist

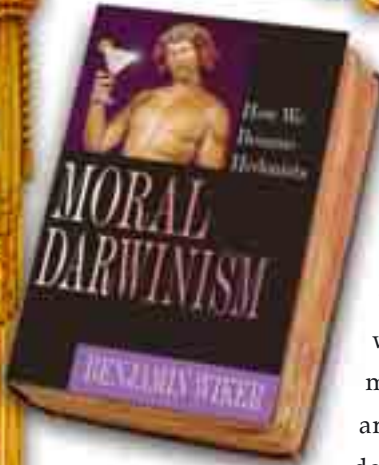
No matter how much today's evolutionists try to separate Darwin's name from the sufferings that Social Darwinism gave birth to, Darwin used unambiguous Social Darwinist expressions, especially in his *Descent of Man* and other writings. As far back as 1869, in a letter to Hugo Thiel he stated that he saw no objection to his theory being applied to society:

You will really believe how much interested I am in observing that you apply to moral and social questions analogous views to those which I have used in regard to the modification of species.⁶

Benjamin Wiker is a lecturer in theology and science at Franciscan University and author of *Moral Darwinism: How We Became Hedonists*. In an interview, he stated that Darwin was the first Social Darwinist, and continued:

Like it or not, it is quite clear when you read his *Descent of Man* that Darwin himself was the first Social Darwinist and the father of the modern eugenics movement. Social Darwinism and eugenics are derived directly from his principle of natural selection.

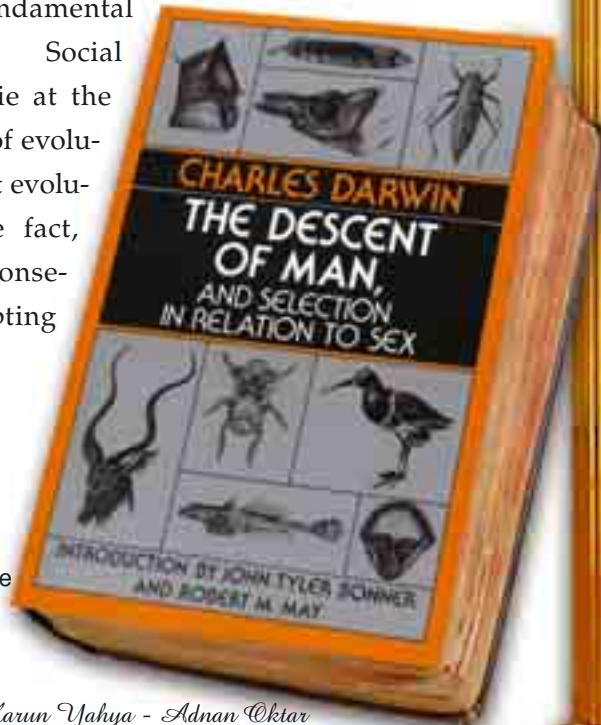
I think the real reason for people objecting to someone making



Benjamin Wiker's book Moral Darwinism

connections between Darwinism and things like eugenics is that they don't want the theory to be tarnished by its moral implications. But the implications are there, not only in the text, but as evidenced in the social and moral effects Darwinism has had in the century and a half since it appeared.⁷

As you'll see in the following chapters, many of Darwin's expressions and statements clearly reveal him to have been the original source of Social Darwinism. Modern evolutionists hesitate to accept these views on account of Social Darwinism's terrifying results in the 20th century. Yet competition, racism, and discrimination—fundamental elements of Social Darwinism—also lie at the basis of the theory of evolution. Whether or not evolutionists accept the fact, these are the consequences of adopting



Darwin's book The Descent of Man

Darwinism. Any theory that views human beings as the product of chance, as a slightly more advanced form of animal; that claims that some races are less developed than others and are therefore closer to animals; and that humanity can progress by means of the strong oppressing the weak, will inevitably have tragic consequences. Evolutionists' apparent rejection of Social Darwinism is no solution. Our hope is that those whom has the theory deceived will finally come to accept that the theory of evolution is scientifically bankrupt.



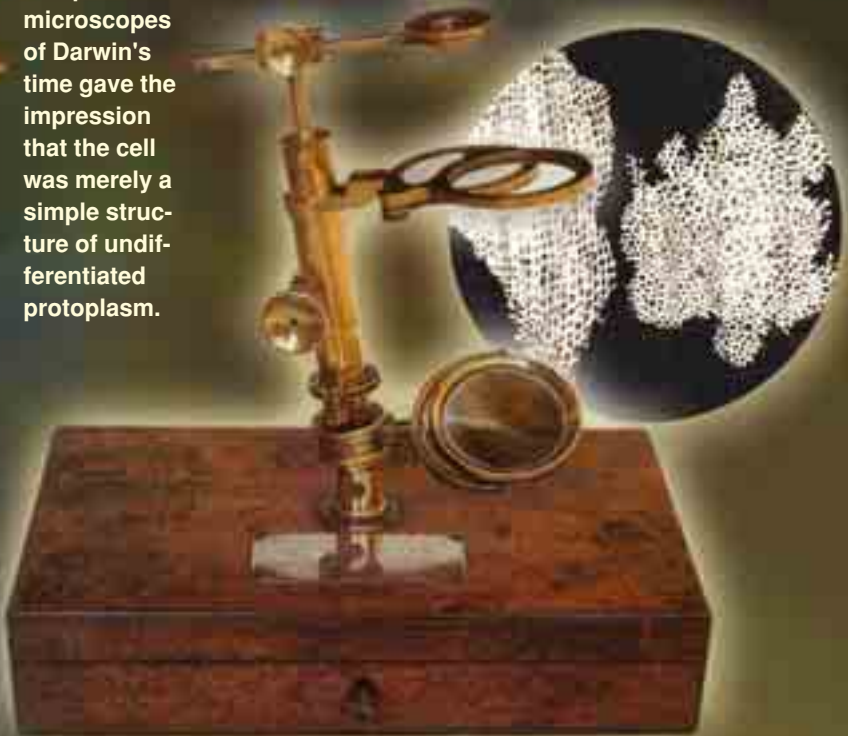
The perception of war as necessary for the advancement of races or nations is one result of Darwinist philosophy that wreaked such destruction. French streets shattered during World War II, one of the bloodiest wars ever, are proof of this.



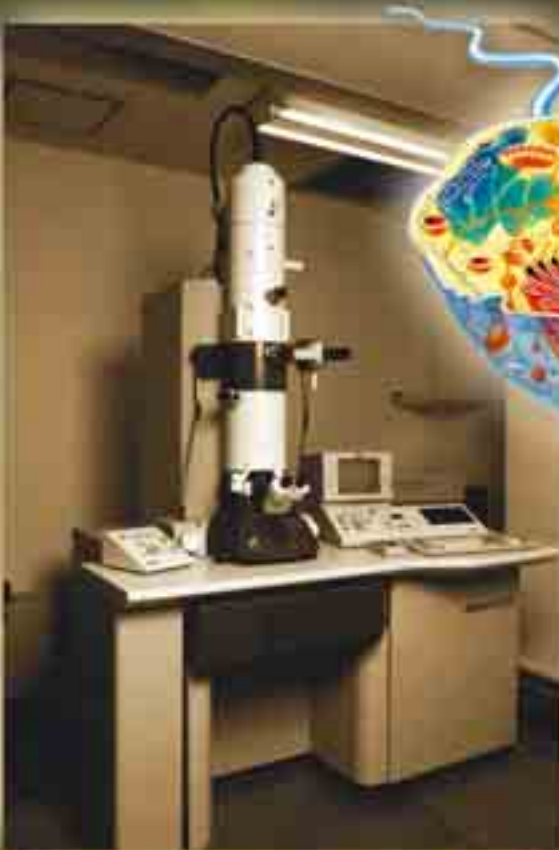
The Error of Applying Nature's Laws to Human Beings

At the time when Darwin proposed his theory, science was still rather backward in many respects. The electron microscope had not yet been invented, for which reason the minute details of living organisms were unseen. The cell still resembled a simple blot, and no one knew that it possessed a structure no less complex than that of a city, made up of a great many different organelles. There was no science of genetics; the biological laws of inheritance remained to be discovered. Many biologists and scientists, including Darwin himself, were sufficiently ignorant as to believe that

The primitive microscopes of Darwin's time gave the impression that the cell was merely a simple structure of undifferentiated protoplasm.



“acquired” characteristics could be passed on to subsequent generations. For example, they believed that if a blacksmith developed powerful muscles because of his work, his sons would have equally strong muscles. In that primitive scientific climate, Darwin developed his theory. Neither Darwin nor any who supported him was able to submit evidence for the theory of evolution from such branches of science as paleontology, biology or anatomy. Moreover, observations and experiments performed in the following years, and especially new findings obtained in the 20th century, revealed that the theory was clearly wrong. But despite the theory's scientific weakness, its providing a basis for materialist and atheist

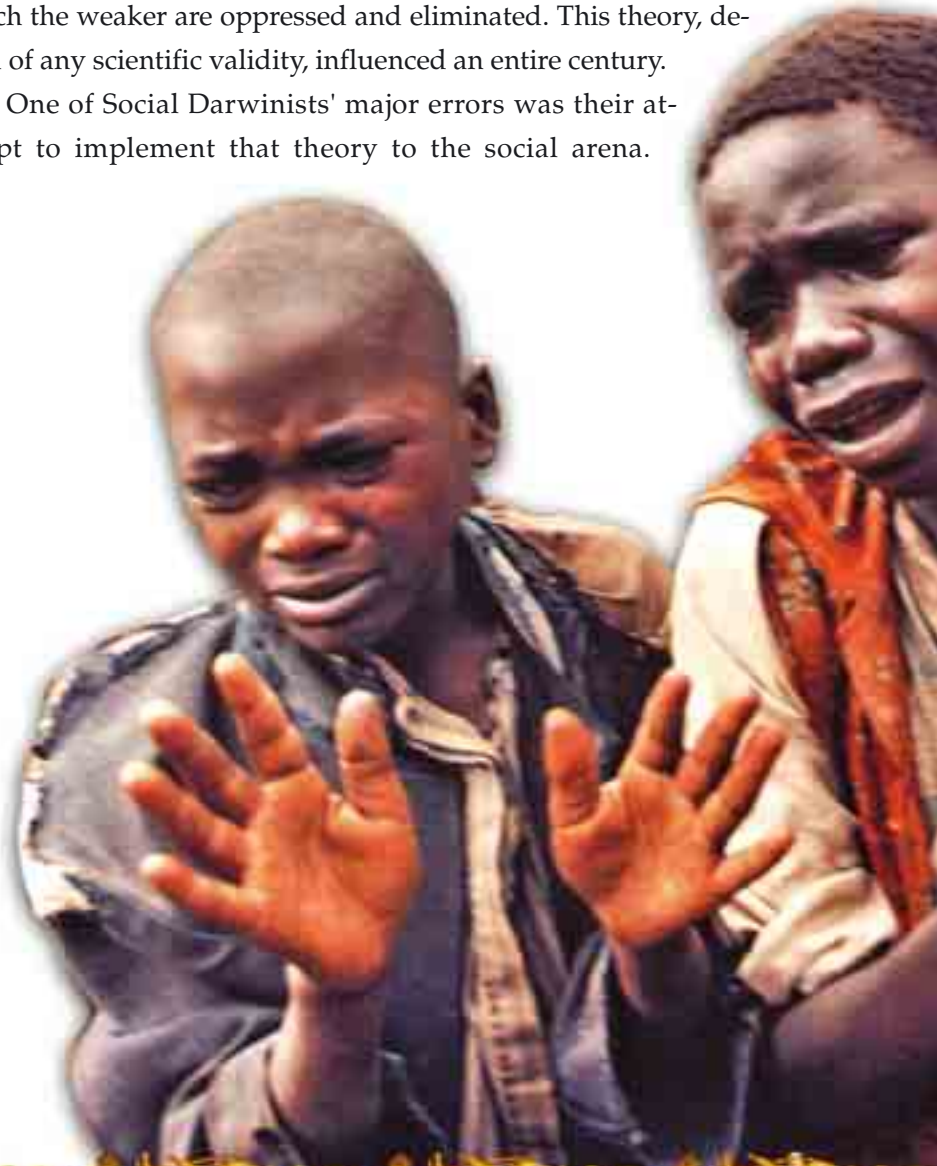


On the other hand, modern-day microscopes have shown how complex and flawless the structure of the cell truly is.

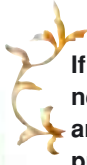
thought led to its immediate adoption by one part of the scientific world.

Certain circles began to apply the theory of evolution to the social sphere, on account of the ideological messages it contained. It took its place at the root of such 20th-century disasters as genocide, mass slaughter, civil wars in which brother slew brother, and world wars that ruined nations. Religious moral values and the virtues they bring with them, were abandoned in favor of the law of the jungle in which the weaker are oppressed and eliminated. This theory, devoid of any scientific validity, influenced an entire century.

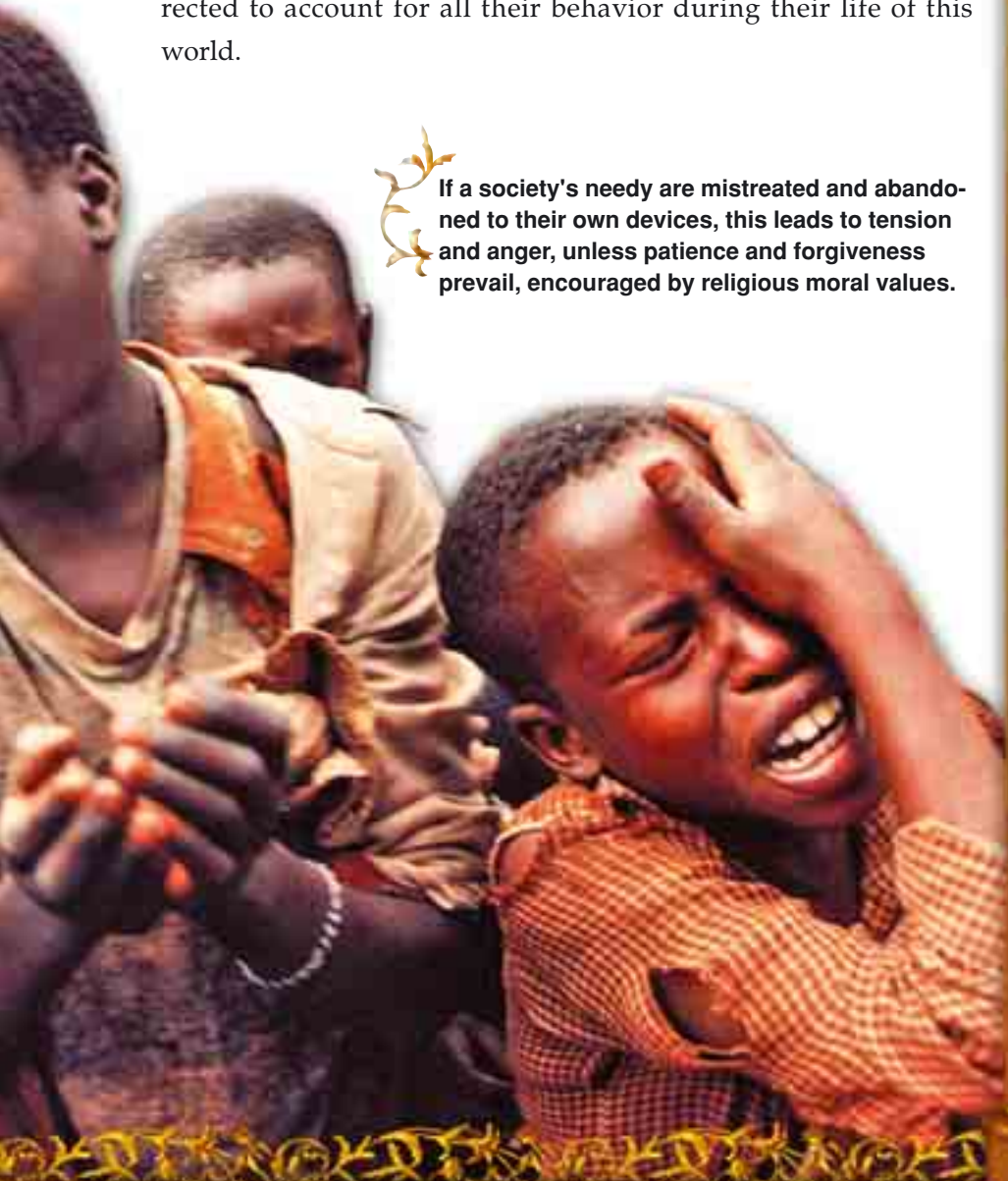
One of Social Darwinists' major errors was their attempt to implement that theory to the social arena.



Another of their errors was to assume that laws applying to animals also applied to human beings whom God has created with conscience, reason, consciousness and the ability to make judgments. Therefore, contrary to what Social Darwinists claim, the laws of the jungle do not apply to human beings, every one of whom is responsible for using his abilities as best as he can throughout his life. God has also created human beings with a finite life span. When it comes to an end, all individuals will die, and will then be resurrected to account for all their behavior during their life of this world.



If a society's needy are mistreated and abandoned to their own devices, this leads to tension and anger, unless patience and forgiveness prevail, encouraged by religious moral values.





**Social Darwinist practices inflicted on humanity only
hatred and anger, conflict, murder and war.**

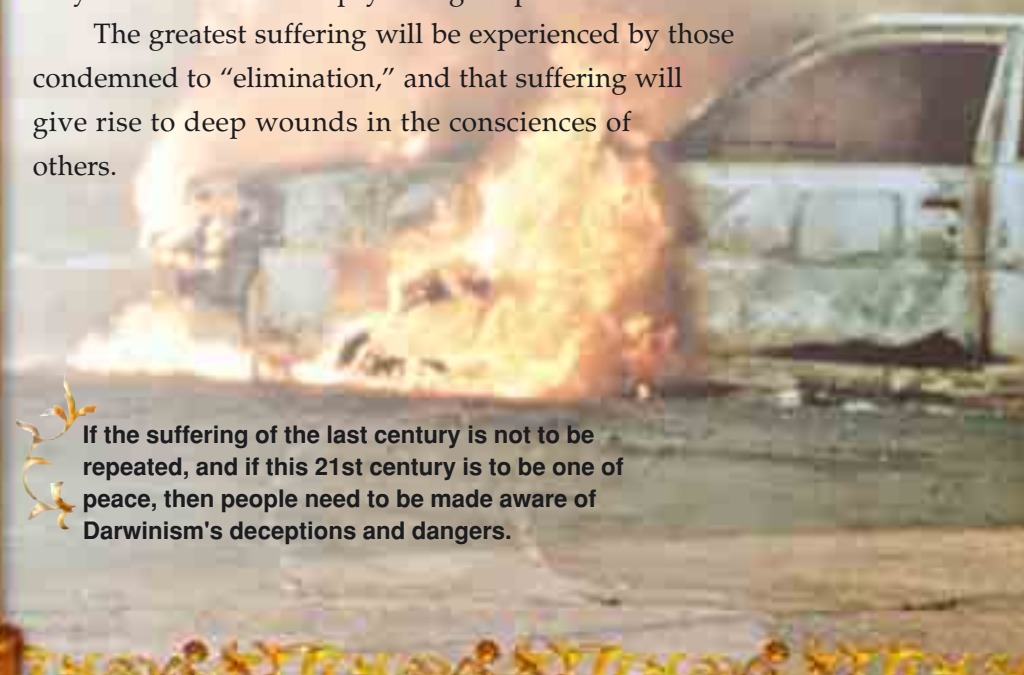
In nature, living things may die or become extinct when they cannot adapt to the prevailing conditions. For example, a dark-haired rabbit in a snow-covered forest may soon fall prey to a fox who can see it clearly. Yet, contrary to what Darwinists would have us believe, dead dark-haired rabbits don't give rise to the emergence of a new lighter-haired species. Furthermore, animals are very different from human beings, who do not have to adapt to natural conditions in order to live. We possess the means to change our surroundings in accordance with our needs and wishes. For instance, we adapt our buildings, heating and cooling systems and clothing according to the climate where we live. There is no natural selection in human societies, because human beings' reason and abilities prevent such elimination.

Such errors lead Social Darwinists to look at societies from an inhuman perspective. An important example of that perspective, so devoid of reason and conscience, is how they thought that societies could progress by abandoning the weak and needy, the powerless and handicapped to their own devices. The fact is that such a selfish refusal brings with it decline, not progress. Those whom Darwinism maintains should be neglected and left uncared for are conscious human beings, able to think and reason. When abandoned to injustice and cruelty, unless they possess the virtues of patience, forgiveness and understanding imparted by religious moral values, they may feel great anger and hatred for those who inflict such treatment on them. To assuage that anger, as many recent examples have shown, they may then resort to violence, which can then give rise to conflict and chaos. As a result of all the material and spiritual means

expended to resolve those conflicts, there will be a decline in all spheres—from art to technology, from the economy to science—rather than progress.

Furthermore, killing the sick or handicapped in the name of eugenics, is not only terribly brutal, but also contributes nothing whatsoever to social progress. Such an open acceptance of murder will bring enormous losses that will spell ruin for society. Today, some 6% of the world's population—some half a billion people, a very large number—are handicapped. That would mean that everyone would lose someone from his family or circle of acquaintances, and will have acquiesced in their deaths. This will open spiritual wounds that wreak great harm on people's psychological well-being. In any society where a mother cannot trust her children, children their mother, or brothers each other, where one can allow another to be killed at any time, there will be severe degeneration and depression. In any case, a society that kills people just because they are handicapped is undergoing a devastating moral collapse. It must already have lost all spiritual values, all humanity. Without doubt, to claim progress by means of murder indicates very serious mental and psychological problems.


The greatest suffering will be experienced by those condemned to “elimination,” and that suffering will give rise to deep wounds in the consciences of others.



If the suffering of the last century is not to be repeated, and if this 21st century is to be one of peace, then people need to be made aware of Darwinism's deceptions and dangers.

As the following pages will show, Social Darwinism sought, to apply to societies the theory of evolution—itsself based on Charles Darwin's rather backward scientific understanding—but its world view is in total conflict with human nature. When put into practice, it belittles humanity and drags it back towards depression and chaos, bringing hatred that leads to conflict, warfare, and murder. Social Darwinism reached its peak during the second half of the 19th century and the first half of the 20th, but its adverse effects can still be seen in the present day. Under such names as “evolutionary psychology” and “genetic determinism,” attempts are still being made to evaluate societies according to the errors of Darwinism. In order to protect the 21st century from further catastrophes, the dangers of Social Darwinism must be revealed in all their aspects, and the world must be told that there is no scientific evidence for the theory on which this philosophy is based.





The History of Ruthlessness, from Malthus to Darwin

As we already made clear, Darwin's views in *The Origin of Species* were most influenced by the British economist and demographer Thomas Robert Malthus.

In *Essay on the Principle of Population, as it Affects the Future*, first published in 1798, Malthus claimed that the human population was increasing every twenty-five years in a geometrical ratio (1, 2, 4, 8, 16, 32, 64, 128, 256...), while the food supply was increasing in an arithmetical ratio (1, 2, 3, 4, 5, 6, 7, 8, 9...); that as the population doubled, food resources showed a much more modest rise. Malthus claimed that within 300 years, the ratio of population to food resources would be 4,096 to 13. Again according to this unsci-





entific claim, resources were insufficient for the rapidly rising population, and Malthus alleged that it was becoming essential to engage in a serious struggle for survival. This was the same claim expressed in the subtitle to Darwin's *The Origin of Species: the Preservation of Favoured Races in the Struggle for Life...*

In his *Essay*, Malthus stated that this rapid population rise needed to be halted, and came up with a number of solutions. According to him, misery and vice were the two main factors that checked population growth. Phenomena such as famine and epidemics were examples of misery, which kept population in check. Other examples were such phenomena as wars. Malthus wrote that rapid population increase could be checked by such means as war, famine, disease and the killing of newborn babies, to balance population and food resources. Anyone with common sense and a conscience will agree that such a claim is irrational, illogical, and horrendously brutal. Accurate planning of income and essential resources for the well-being and peace of societies is of course of the greatest importance for the future of those societies. However, it is also evident that planning wars, slaughter and murder will in-



flict nothing but tears and suffering on a society's future.

Malthus had a number of other illogical recommendations. For example, he suggested that all possible measures should be taken to prevent poor or laboring-class couples from having children. Malthus's views reached a peak in 1834 with a new law passed in England setting up special "workhouses" for the poor. Under that law, married couples in workhouses were kept apart by means of fixed rules to reduce the rise in population.

One of the factors underlying these measures was the long-standing fear that the rapidly rising numbers of the "lower classes" would eventually overwhelm more civilized individuals. That fear is groundless, of course, and the product of a grave deception. First, it is out of the question for an individual to enjoy superiority over anyone else because of his material status, social position, language, race or gender. God has created all human beings equal. What makes people valuable is the moral



**Thomas Robert
Malthus**

virtues and the fear of God they exhibit, not material means or physical attributes.

In the wake of the French Revolution, however, the British middle class provided enormous support for Malthusianism. Fearing that they might no longer maintain their former pre-eminence and power, they had no hesitation over adopting radical measures to preserve them. This is one of the characteristic errors made by those who distance themselves from religious moral values. The elite of that time thought that society's future lay in there being as many wealthy and as few poor as possible. Of course it is desirable to raise the number of wealthy people and the level of well-being in a society. However, the methods implemented to increase that well-being are of greatest importance. Raising the numbers of the wealthy by slaughtering the poor and oppressing the needy, as Social Darwinism suggests, is totally unacceptable, of course. Furthermore, increasing the number of wealthy individuals is, by itself, not enough for a society to progress. If those wealthy people lack such religious moral values as honesty, altruism, modesty, patience, and tolerance, their industry will damage a society instead of benefiting it. Plans aimed at advancing societies can achieve their objective only if that society reinforces its spiritual values at the same time as it makes material progress.

However, many in Malthus's time failed to realize this manifest truth and supported the perverted views that would later lead their societies into moral collapse.

To halt the rise in population, these were some of the ruthless solutions Malthus suggested:

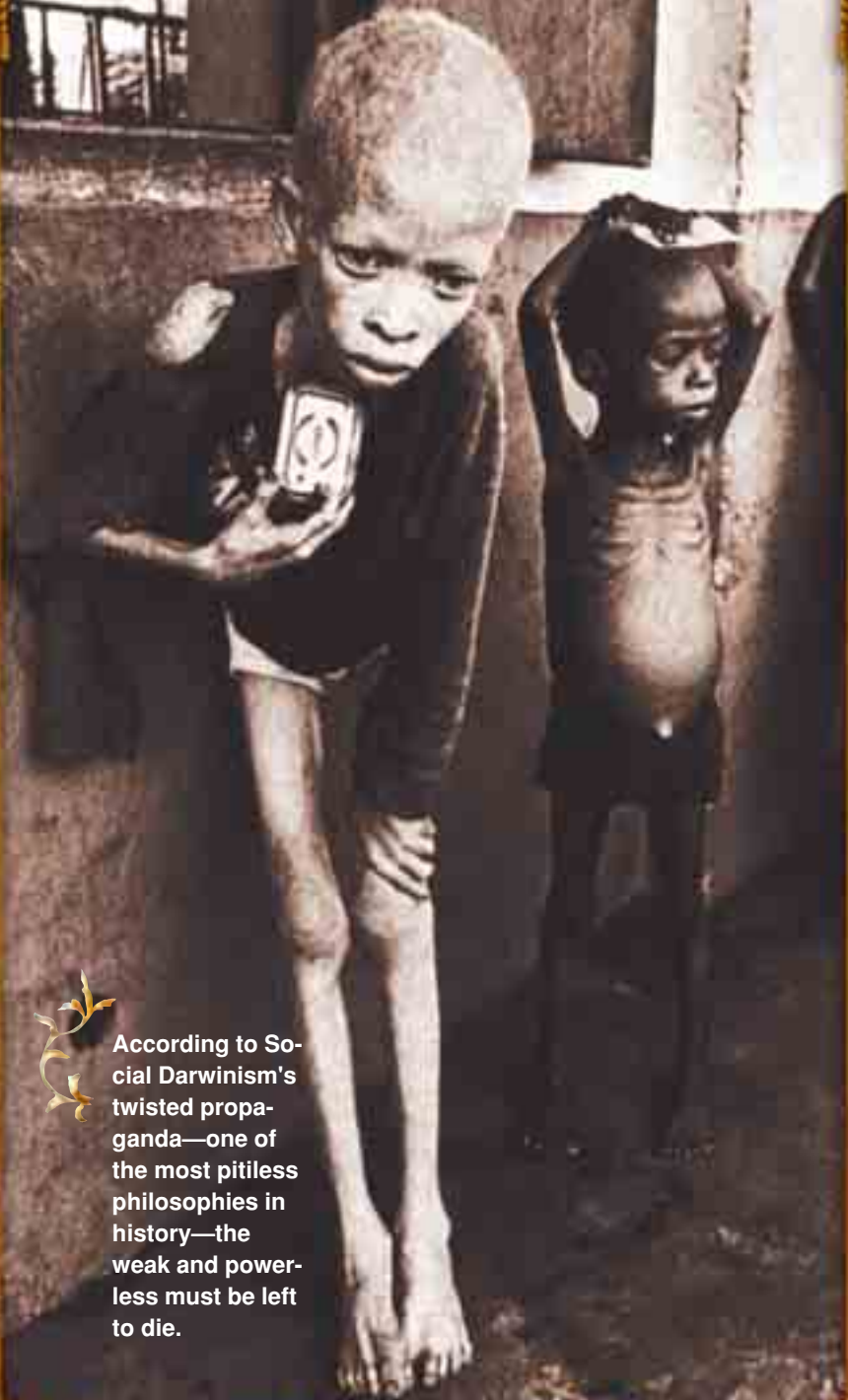
Instead of recommending cleanliness to the poor, we should encourage contrary habits. **In our towns we should make the streets narrower, crowd more people into the houses, and court the return of the plague. In the country, we should build our vil-**

lages near stagnant pools, and particularly encourage settlements in all marshy and unwholesome situations. But above all, we should reprobate [strongly condemn] specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they were doing a service to mankind by projecting schemes for the total extirpation of particular disorders.⁸

Malthus also encouraged the death of babies:

... we are bound in justice and honour formally to disclaim the right of the poor to support. To this end, I should propose a regulation to be made, declaring, that no child born... should ever be entitled to parish assistance... The [illegitimate] infant is, comparatively speaking, of little value to the society, as others will immediately supply its place... **All the children born, beyond what would be required to keep up the population to this [desired] level, must necessarily perish, unless room be made for them by the deaths of grown persons.**⁹

Malthus possessed a sufficiently twisted logical framework as to justify letting newborns die for the future of society. You might well assume that such perverted views are a thing of the past and could no longer be accepted by anyone today. Yet that is not the case. In modern-day China, population planning is carried out by means of the killing of newborn babies—making it easy to see the permanent effects on societies of the destructive views of Malthus and his follower Darwin. The communist Chinese state seeks to prevent its own people from living by religious moral values, and looks at them through a Darwinist eye. For that reason, in addition to the enormous social and moral collapse, human beings are forced to work in labor camps devoid of the most basic humane conditions. Children of parents with already more children than the number permitted by



According to Social Darwinism's twisted propaganda—one of the most pitiless philosophies in history—the weak and powerless must be left to die.

the state are collected and killed. People are executed for “thought crimes,” the executions themselves having assumed the form of societal ceremonies. Contemporary China is an example of what awaits a society that falls under the influence of Darwinist views.

Malthus's theses not only prepared an oppressive law that further worsened the conditions of the poor in England, they also made social problems even more intractable. These theses, which still have their proponents today, and which led the way to a theory such as Darwinism which inflicted disasters like chaos, war, racism and atheism on the 20th century, have no valid scientific foundations whatsoever. Indeed, Malthus's ideas were inspired by a story relating to goats and dogs, the truth of which nobody could be sure of.

From Goats and Dogs to Darwinism

Malthus's real source of inspiration for his *Essay* was a story about goats on a Southeast Pacific island, said to have been left there by Juan Fernandez, a Spanish sailor. According to the tale, these goats multiplied and became a source of meat for mariners calling at the island. But the goats rapidly grew in number and began to consume all the sources of food on the island. In order to prevent British privateers—who molested Spanish trade—from making use of the goats' meat, the Spanish landed male and female dogs on the island. In time, the dogs began to grow in number, and killed most of the goats.

British Joseph Townsend wrote that in this way, a natural equilibrium was established. “The weakest of both species,” he went on to say, “were among the first to pay the debt of nature; the most active and vigorous preserved their lives. ... It is the

quantity of food which regulates the number of the human species.”¹⁰

As we already stated, various natural circumstances may have an effect on an animal's numbers increasing or declining and on species surviving or becoming extinct. Yet it is a grave error to suppose that this dynamic also applies to human societies, and experience shows the terrible results of putting such an error into practice.

Under the Poor Law then in force in Great Britain, the poor were not left to go hungry, but were forced to work very hard. Townsend maintained that these laws obliging the poor to work resulted in excessive difficulties and protests. Instead, he claimed that it was more reasonable to bring the poor to heel by means of hunger. According to Townsend, “hunger will tame the fiercest animals, and will teach them civility, obedience, and subjection.”¹¹ At the root of that ruthless and unconscionable attitude lies the error of classing people according to their material means and physical attributes. Such discrimination, totally incompatible with religious moral values, has disrupted the social order and led to chaos, anarchy and conflict throughout history.

After Townsend, the story of the goats and dogs also constituted the basis of Malthus's theses. It also represents the source of inspiration for the error expressed in the term “the survival of the fittest,” used by Herbert Spencer, and of Darwin's error of “evolution by natural selection.”

As we have already emphasized, applying to human beings certain laws that apply to animals was a great error made by a chain of people, beginning with Townsend and followed by Malthus, Spencer and Darwin. They regarded humans as savage creatures that could be reined in only by radical measures

and kept under control by war, hunger and poverty. The truth is, though, that human beings are endowed with reason and common sense. They act in accordance with logic and their conscience, not according to instincts, as animals do.

Malthus's Claims Not Based on Scientific Data

Malthus's theory received support from various circles at the time, and also constituted the foundation of a number of perverted ideologies and movements in the following century. Yet it rests on no scientific foundations and is riddled with inconsistencies. For example:

1) At the time Malthus wrote, there were no data regarding population increases at his disposal. The first national census in Great Britain was carried out in 1801, three years after Malthus wrote his *Essay*. In any case, for Malthus to calculate the rate of population growth, he would have needed statistics for years previous to 1801. He therefore had no reliable statistics on which to base a figure for that growth, and his claims were based entirely on presupposition.


2) Nor did Malthus possess any data with which to calculate the growth of food resources. At the time, there was no way of calculating how much land was under cultivation, not how many crops it produced. Again, he engaged in mere conjecture.

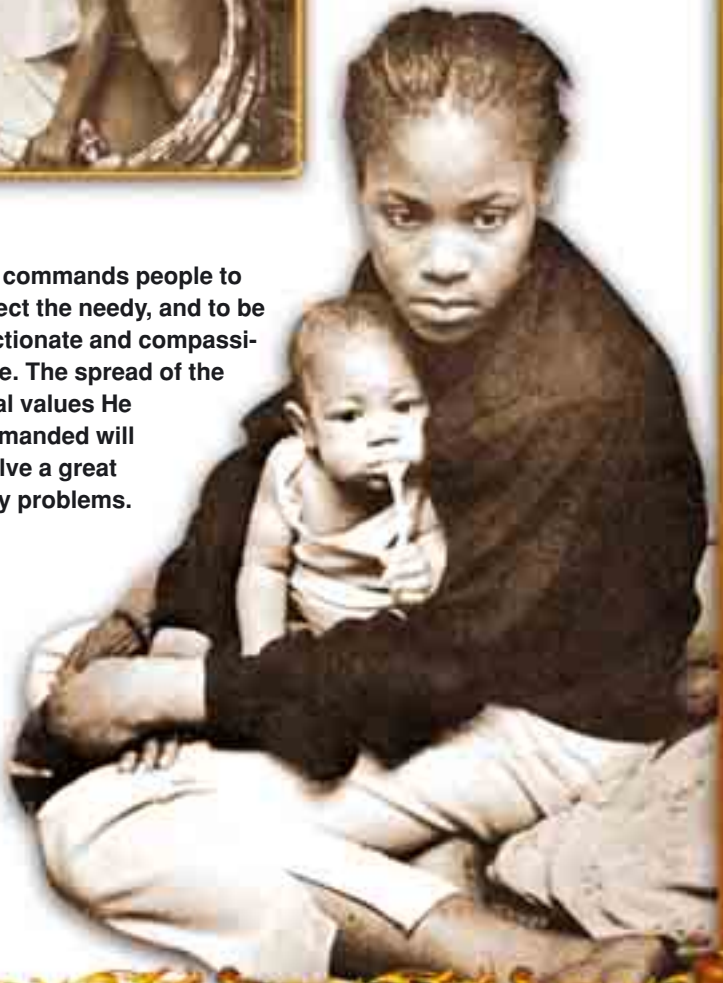
3) In any case, the law that Malthus proposed was contradictory in itself. He suggested that populations increased geometrically. In that case, animals and plant populations also increased geometrically, and these two form the basis of human life. In practice, however, animals, plants and human beings do not multiply geometrically: Their rates of increase vary according to prevailing circumstances. The entire ecosystem, humans

included, exists within a most balanced equilibrium. The self-evident order in nature is a long way from "Eat or be eaten," the so-called struggle for survival proposed by Malthus and Darwin.



In short, Malthus's erroneous and illogical claims rest on no scientific foundations whatsoever. Yet Darwin constructed his theory of evolution on Malthus's conjectures.

 God commands people to protect the needy, and to be affectionate and compassionate. The spread of the moral values He commanded will resolve a great many problems.



The Claim That "Life Is Struggle" Is Untrue

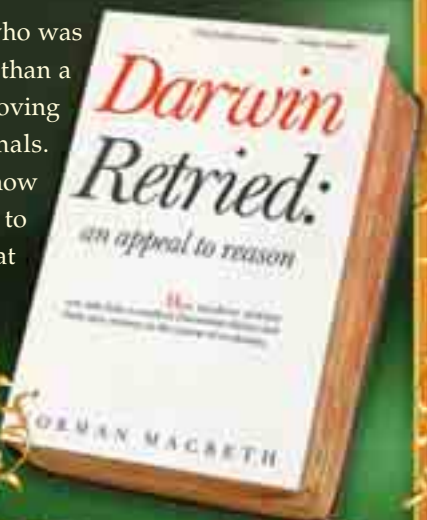
Out of devotion to Malthus and Darwin, some have carried the idea that "life is struggle" to the ultimate extremes, claiming that not just animals, but all living things compete with one another. The German embryologist Wilhelm Roux claimed that organs were struggling with each other for nourishment, kidneys against lungs, heart against brain. T. H. Huxley even maintained that all the molecules within each organism were competing with each other!¹

Biological discoveries of the 20th century showed that no such struggle goes on in nature. Today's biologists refer not to competition as the basis of the organism, but to cooperation. For example, in his book *The Lives of a Cell*, the biologist Thomas Lewis writes:

Most of the associations between the living things we know about are essentially cooperative ones, symbiotic in one degree or another; when they have the look of adversaries, it is usually a standoff relation, with one party issuing signals, warnings, flagging the other off...²

Norman Macbeth, author of *Darwin Retried: an Appeal to Reason*, describes how Malthus and Darwin were mistaken and how there are no struggles to the death in nature:

Darwin took it over from Malthus, who was a sociologist (and a grim one) rather than a biologist. It was not derived from a loving contemplation of plants and animals. Such a contemplation... would not show that "each organic being was striving to increase at a geometrical ratio" or that there was continual struggle...³



In his book *Mutual Aid: A Factor of Evolution*, Peter Kropotkin describes the error into which Darwin and his supporters fell:

The numberless followers of Darwin reduced the notion of struggle for existence to its narrowest limits. They came to conceive the animal world as a world of perpetual struggle among half-starved individuals, thirsting for one another's blood... if we take Huxley... the animal world is on about the same level as a gladiators' show. The creatures are fairly well treated, and set to, fight hereby the strongest, the swiftest, and the cunningest live to fight another day... But it may be remarked at once that Huxley's view of nature had as little claim to be taken as a scientific deduction.⁴

An article in the Turkish scientific journal *Bilim ve Teknik* (Science and Technology Magazine) admits the error in claiming that nature is a battleground:

The problem is why living things help one another. According to Darwin's theory, every organism carries out a struggle to survive and reproduce. Since helping others would reduce that creature's odds to survive, evolution in the long term should have eliminated that behavior. It has been observed, however, that living things can be altruistic.⁵

Together, these facts reveal once again that Darwin's theory, produced under primitive scientific conditions, is filled with errors and deceptions. A great many branches of science reveal the invalidity of the theory of evolution. Those who support it, supposedly in the name of science, must not ignore the responsibility they assume in supporting such an unscientific theory, and must abandon this error at once.

1. T. D. Hall, Ph.D., "Influence of Malthus and Darwin on the European Elite," 1995, <http://www.trufax.org/avoid/manifold.html>

2. *Ibid.*

3. *Ibid.*

4. Peter Kropotkin, *Mutual Aid: A Factor of Evolution*, 1902, Chapter 1; <http://www.spunk.org/library/writers/kropotki/sp001503/ch1.html>

5. *Bilim ve Teknik* (Science and Technology Magazine), No: 190, 4.



According to Malthus, the “lower class” had to be brought under control, oppressed, weakened and made to work. When his twisted view was accepted, the working class was forced to labor under the most appalling conditions.

The Social Weapon: Darwinism

Darwin the Malthusian

In his autobiography, Darwin wrote:

In October 1838, that is fifteen months after I had begun my systematic enquiry, I happened to read for amusement Malthus on *Population*, and being well prepared to appreciate the struggle for existence that everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances, favourable variations would tend to be preserved and unfavourable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work...¹²

The concepts of evolution by natural selection and the struggle for survival took shape in Darwin's mind after reading Malthus. In *The Origin of Species* Darwin admitted that he had fully accepted Malthus's claims:



Malthus's distorted logic was also applied to children, many of whom were forced to work under very harsh conditions.



There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing-room for his progeny.¹³

Darwin described the relationship between Malthus's theory and the thesis of natural selection thus:

As more individuals are produced than can possibly survive, there must in every case be a struggle for existence, either one individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life. It is the doctrine of Malthus applied with manifold force to the whole animal and vegetable kingdoms.¹⁴

These ideas of Darwin's, which found support in the twisted thinking of Malthus, possess no scientific value. Moreover, this cruel perspective maintains that population planning can be ensured by eliminating the weak and poor, and preaches that the weak need to be destroyed. Regarding life not as based on peace, security and understanding, but as a matter of mere survival necessitating a ruthless struggle, it inflicted the most terrible catastrophes on societies.

From Malthus to a Ruthless World View

Although Malthus and Darwin's views lacked any scientific foundation, they received wide support. We need to seek the reason for this in the period in which they both lived, which was post-Industrial Revolution England. Following the Industrial Revolution, the British aristocracy feared it would surrender its status and power to the working class. On the other hand, they needed a larger, cheap work force. As a result

of that dilemma, the ruling class in Britain drew the conclusion that the “lower class” had to be weakened, brought under control, oppressed, and put to work. In stating that food resources were insufficient in the face of a rapidly rising population, Malthus suggested that the solution lay in preventing the “lower orders” from multiplying, thus causing a number of measures to be taken against the poor. By applying Malthus's thesis to natural sciences and biology, Darwin provided the claim with a fictitious scientific guise.

In his book *Social Darwinism in American Thought*, Richard Hofstadter says this about Darwin's support for Malthus's thesis:

Malthusianism had become popular in England... it had also been used to relieve the rich of responsibility for the sufferings of the poor. Malthus had been proved wrong by the course of events; and just when his theory was dying out in political economy it received fresh support from Darwinian biology.¹⁵

In an article, researcher and author Ian Taylor has this to say about the degenerate ideas in Malthus's thesis:

The lesson in all this is that Darwin and others who reject both God and the promise of His providence and intervention have found in the Malthus principle a terrifying spectre of tragedy and despair that has driven them into unspeakable ethical and absurd scientific propositions. This in spite of the obvious weaknesses and deficiencies in Malthus argument.¹⁶

Although science refuted Malthus's “ruthless, despair-inducing, nonsensical” claim, it has still managed to remain influential up to the present day. Ian Taylor's book *In the Minds of Men* summarizes the chain of ruthlessness that began with Malthus and ended with Hitler:

The maxim on which Malthus based his thinking was what later became the “survival of the fittest” theme. The notion can be traced from Condorcet to Malthus, to Spencer, to Wallace, and to Darwin. It eventually mushroomed out to influence men such as Adolf Hitler, but we should be reminded that it all began in the tale of the goats and dogs.¹⁷

As we have seen, various administrators and leaders sought to use Malthus's opinions to mask their own interests. Various opinion formers with their own ideological concerns played an important role in those views receiving such wide acceptance. The disasters caused by the support given to this ruthless world view, were on a scale never been seen before. In the following pages, we shall examine how this merciless world view that began with Malthus gained strength under the name of Social Darwinism—and what it cost humanity.



Those in need of a cheap workforce were the first to support Malthus's misguided views.





The "Robber Barons," Darwin's Followers

Darwinism lies behind a great many dangerous intellectual trends, ideologies and practices that have persisted down to the present day. It is most interesting that it constitutes a foundation shared by ideologies that are completely opposed to one another. Darwinism played a role in the birth and spread of Nazism, fascism and communism, in the alleged justification of racist and communist massacres, and also constituted the alleged scientific basis for "unrestrained capitalism." In Victorian Britain and America, in particular, Darwinism received great acclamation and was hugely strengthened because of the support it offered to ruthless capitalists known as the "robber barons."





Savage capitalism's most important error is in putting no limit on the extent to which weaker businesses (and weaker individuals) can be crushed, exploited and eliminated. No doubt this cruelty and ruthlessness are totally unacceptable. Today this error is summed up in the saying, "Big fish eat little fish." In other words, small enterprises are eliminated—or acquired—by larger ones. That is Darwinism applied to the world of business.

During the 20th century, the world tried two main different economic models: the liberal one, based on private property and free intervention; and the socialist one, based on state property and a planned economy. Socialist economies failed in every country, inflicting poverty and misery on their societies. Liberal economics, on the other hand, displayed unquestioned success, bringing greater well-being to individuals and societies.

But by itself a liberal economy is not enough to bring well-being to a whole society. Thanks to the liberal economy, a society's economic well-being generally rises, but not everyone can enjoy his share of that increase. The poor remain poor, and the danger of social injustice begins to increase. To prevent that danger and to eliminate social injustice, two things are necessary:



1) The state must extend a hand to the down-and-out and the unemployed, as a requirement of the concept of the “social state” and take measures to help them.

2) Feelings of cooperation and solidarity, that religious moral values require, need to pervade society as a whole.

The second requirement is particularly important because in the end, it tends to define the first. If a society attaches powerful importance to religious and moral values, then the liberal economy that society implements will provide both economic development and social justice. The rich will use part of their acquired capital to help the poor and establish social programs to support the weak. (Indeed, this is the economic model revealed by God in the Qur'an. Private property does exist in Islam, but its owners are charged to use part of their assets, in the form of alms, to assist the poor and those in need.)

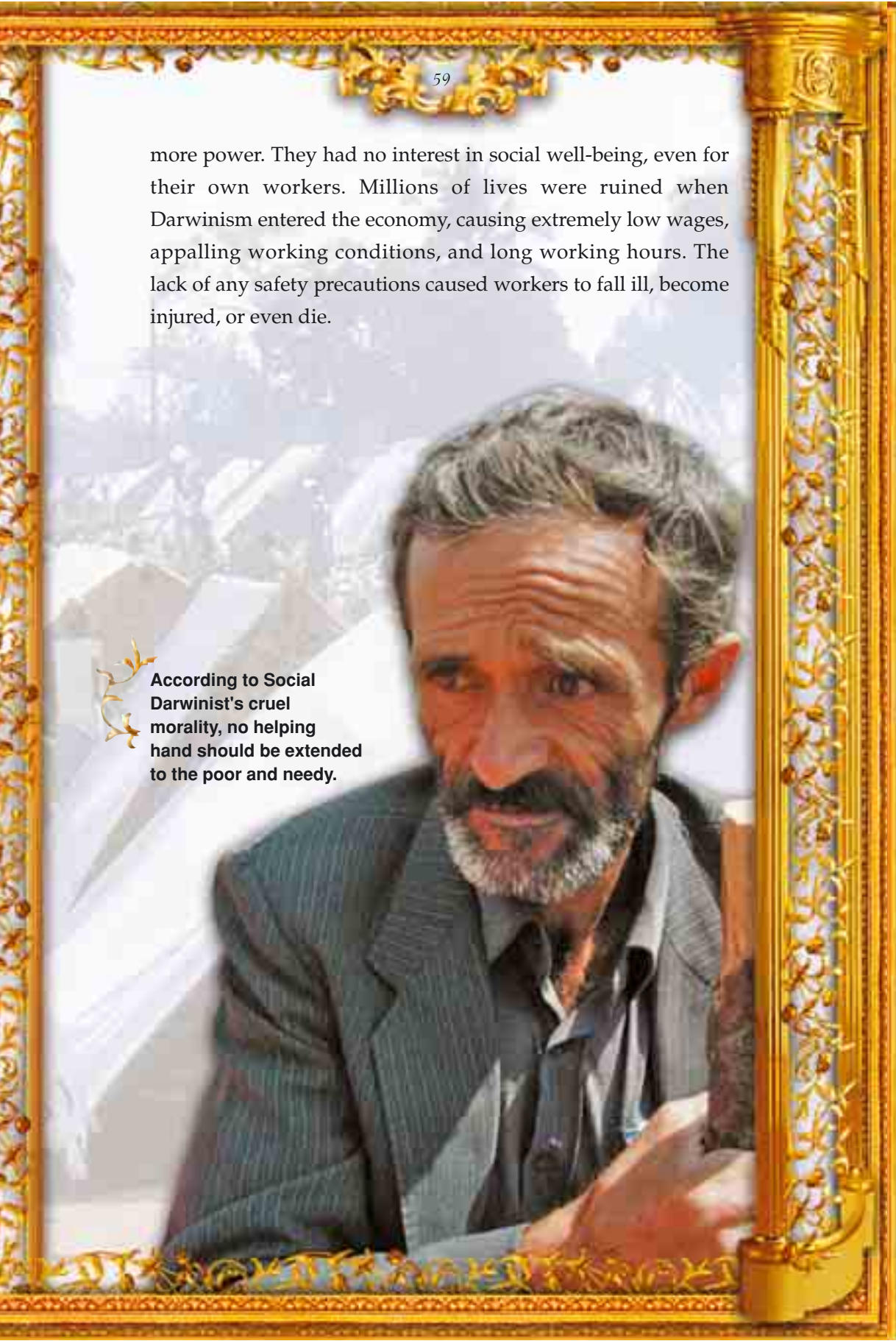
If a society undergoes moral degeneration, then the liberal economy turns into “savage capitalism” in which the poor and down-and-out are oppressed and receive no help at all, in which there are no social welfare programs, and where social injustice is regarded not as a problem but as a “natural” state of affairs.

The economic model we shall be criticizing here is not the liberal economy—the free economic model based on private property and competition—but savage capitalism.

The source of inspiration behind it, as we shall show in due course, is Social Darwinism.

Those who first brought Darwinist practices into the business world were the Americans known as the “robber barons.” They believed in Darwinism and thought that its claim regarding “the survival of the fittest” somehow justified their own ruthless practices.¹⁸ The result was the start of a ruthless competition in business, capable of ending even in murder. The robber barons' sole aim was to make even more money and gain even

more power. They had no interest in social well-being, even for their own workers. Millions of lives were ruined when Darwinism entered the economy, causing extremely low wages, appalling working conditions, and long working hours. The lack of any safety precautions caused workers to fall ill, become injured, or even die.

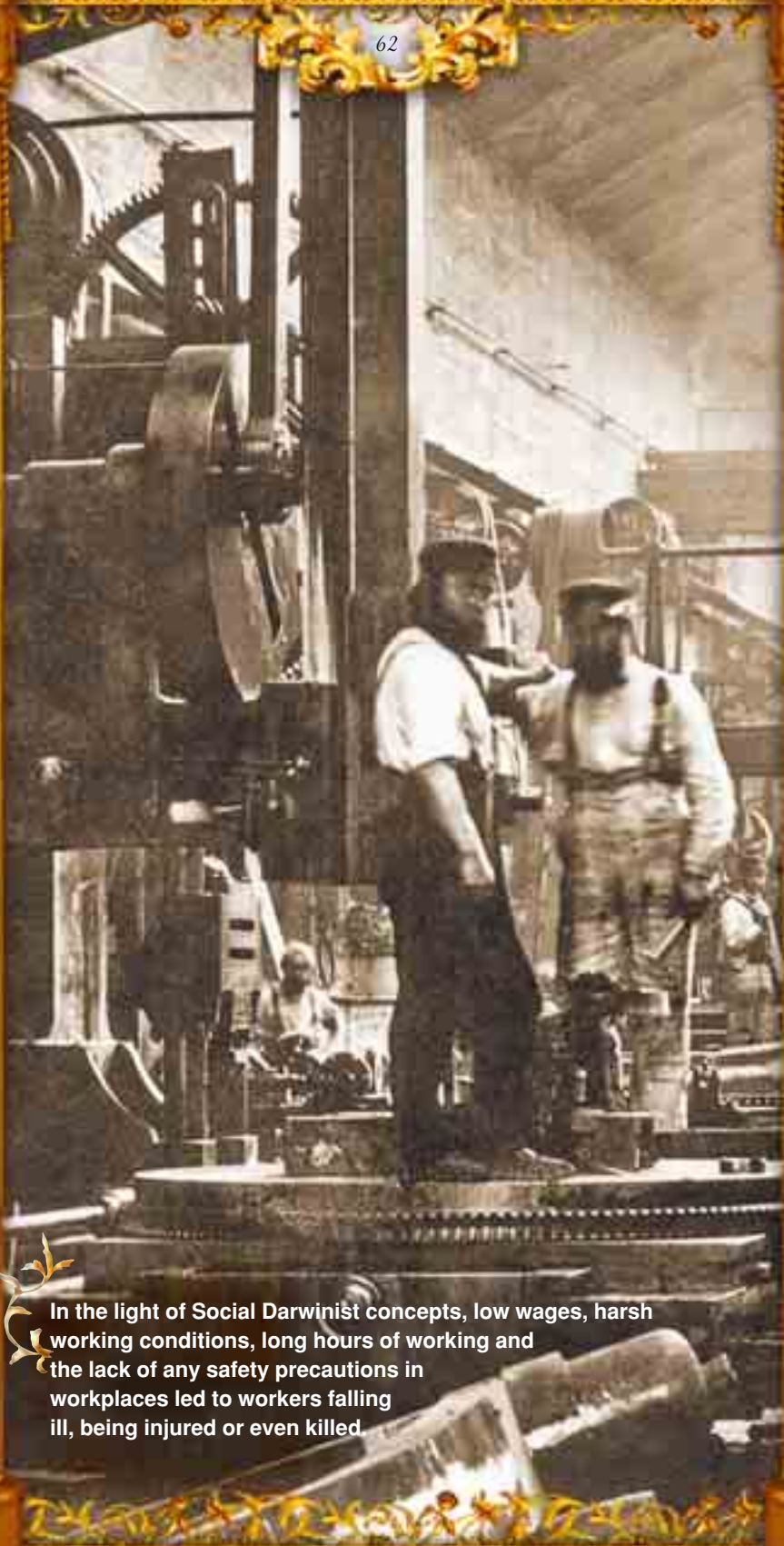


According to Social Darwinist's cruel morality, no helping hand should be extended to the poor and needy.





Maltreated people facing famine or impoverished by war and conflict deserve the help of the wealthy. Under Social Darwinist morality, however, people are not encouraged to assist one another or care for the needy.



In the light of Social Darwinist concepts, low wages, harsh working conditions, long hours of working and the lack of any safety precautions in workplaces led to workers falling ill, being injured or even killed.

The Cruelties of Darwinist Employers

With the Industrial Revolution that began in England and soon spread to the whole of the rest of the world, new factories were built and machines began to be used in them. People were frequently injured because some employers attached no value to human life, especially that of the workers, and refused to take the necessary safety precautions. Most of these injuries resulted either in death or in the loss of fingers, hands or arms. It has been determined that in the 1900s a million workers a year died, suffered serious handicaps or fell sick.¹⁹

For workers who spent their lives in a factory, the loss of a limb or organ was almost inevitable. During their working lives, more than half of workers either fell ill or suffered serious injuries such as the loss of arms and legs, or of sight or hearing. For example, workers manufacturing stiff brim hats suffered mercury poisoning. Almost all radium dial painter workers ended up with cancer.²⁰

Although employers were fully aware of working conditions and the accidents taking place, some took no steps at all to improve conditions. Many steel mill foundry workers worked twelve-hour shifts in temperatures of 40 to 50 degrees C (117oF) for very low wages.²¹ In 1892, U.S. President Benjamin Harrison summarized these inhuman conditions by saying that every day, the average American worker faced the same hazards as a soldier at war.²²

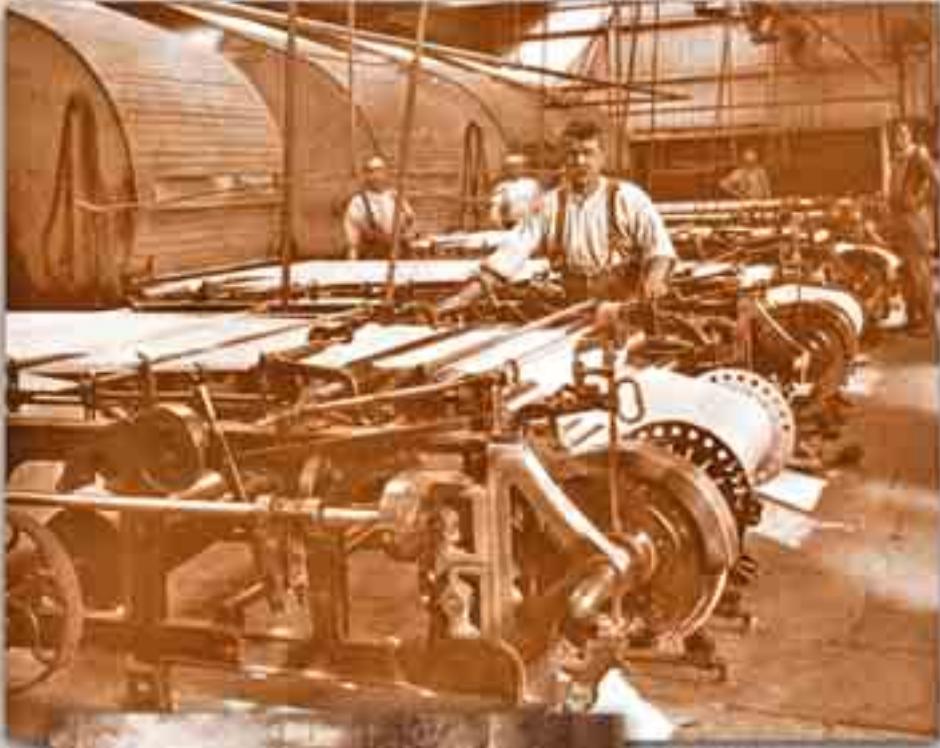
Some capitalist businessmen attached no importance to human life and regarded it as expendable. During the construction of the railroads alone, hundreds lost their lives due to bad conditions.²³ One of the most striking examples of this ruthlessness is of the American businessman J.P. Morgan, who purchased 5,000 defective rifles at \$3.50 apiece and sold them to the

U.S. Army for \$22. In other words, he had so lost any trace of moral comprehension that he was capable of cheating his own nation and endangering the lives of its enlisted men. Soldiers who used these defective rifles had their thumbs blown off.²⁴ Troops injured by these rifles sued Morgan but lost, because in those days the courts generally decided in favor of the robber barons.²⁵

When asked to build roof protection for his workers, one of the capitalist employers of the time replied, that “men are cheaper than shingles”—another example of the ruthlessness of those days.²⁶

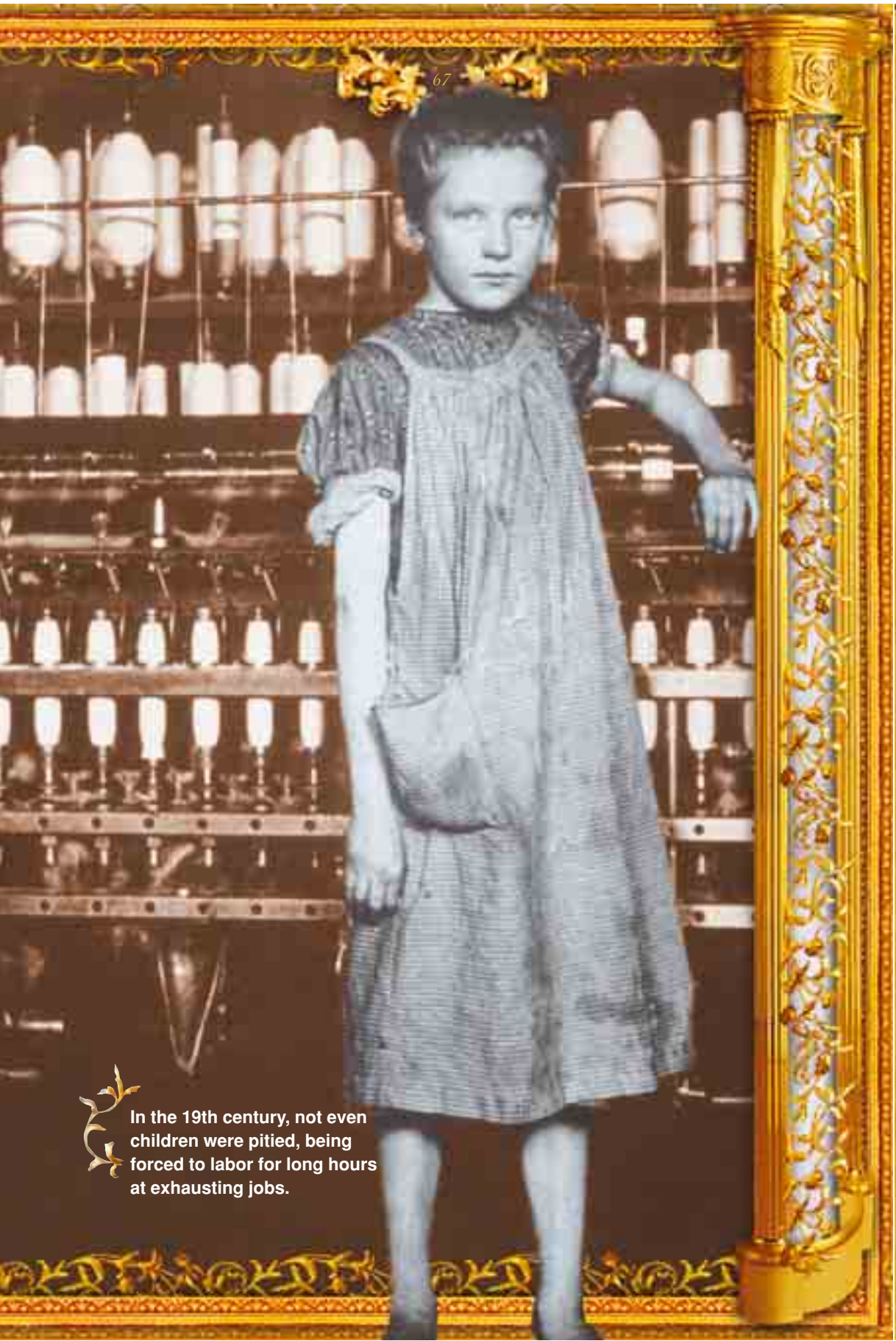
At the root of all this cruelty, the influence of Darwinism can be easily discerned. A world view that regards humans as a species of animal, and believes in the lie that some people are less developed than others, that life is a place of struggle where only might prevails, results in ruthlessness, pitilessness and oppression.





In 19th-century factories and other industrial enterprises, Social Darwinist and capitalist practices were imposed in their most savage forms. Employers with that mindset regarded workers' lives as worthless and thought of their own interests only.





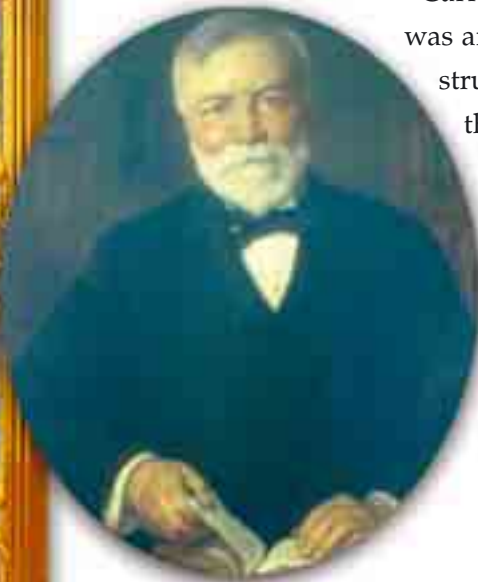
In the 19th century, not even children were pitied, being forced to labor for long hours at exhausting jobs.

The Damage Wreaked by Darwinism in the Business World

Most businessmen who supported unrestrained capitalism had actually been raised as believers in God. Later, however, under the influence of Darwinism's false suggestions, they abandoned their belief. For example, the American industrialist Andrew Carnegie, one of the foremost names in the steel industry in the 19th century, had first been devoted to Christianity. In his autobiography, Carnegie openly described how he and many of his friends had fallen under the deceptions of Darwinism.

However, the theory of evolution that Carnegie regarded as a fact, consisted of falsehood in its entirety. In the years that followed, advances in the world of science revealed the true face of that deception. Yet at that time, other businessmen who made the same error as Carnegie accepted savage capitalism as a result of Darwinist suggestion. This led them into regarding ruthless competition as perfectly justified to make even more money, and into attaching no value to altruism and human life.

Carnegie thought that competition was an inevitable law of life and constructed his entire philosophy upon that error. He maintained that, although the law of competition made it difficult for some people, it was best for the race, because it ensured the survival of the fittest in every department.²⁷



Andrew Carnegie

Those who first introduced Carnegie to Darwinism were a number of so-called free and enlightened thinkers seeking a new “religion of humanity,” whom he met at the home of a New York University professor.²⁸ One of the members of Carnegie's intimate circle was Herbert Spencer, the follower of Darwin and one of the most important figures in Social Darwinism. These businessmen adopted the twisted thinking of Spencer and Darwin, but were unable to calculate the impasse into which it would drag both them and their society.

Richard Milner, an anthropologist from the American Museum of Natural History and author of *The Encyclopedia of Evolution*, describes how Carnegie fell under the influence of Darwinism:

Carnegie rose in business to become a powerful, ruthless tycoon who exploited man and Earth, crushed competition, and justified his actions by a philosophy of Social Darwinism. Entrepreneurial competition, he believed, does a service to society by eliminating the weaker elements. Those who survive in business are “fit,” and therefore deserve their positions and rewards.²⁹

Carnegie and those who thought like him made a grave error to assume that being powerful and ruthless was part of business life. It is perfectly natural that people should earn a living in order to live at ease and in comfort. However, it is completely unacceptable to cause harm to others, to turn a blind eye to people in difficult circumstances for the sake of one's own interests, or to oppress the weak in order to increase one's own power still further. God has commanded people to be honest in business, as in all other spheres, and to protect the rights of the needy. It is an enormous lie to suggest that by oppressing the weak and even seeking to eliminate them altogether, one is aiming for the good of society.

In his later years, Carnegie always used Darwinist expres-

sions in his conversations, statements and writings. In his book *Andrew Carnegie*, the historian Joseph F. Wall says this:

Not only in his published articles and books but also in his personal letters to business contemporaries, Carnegie makes frequent and easy allusions to the Social Darwinist credo. Phrases like “survival of the fittest,” “race improvement,” and “struggle for existence” came easily from his pen and presumably from his lips. He did see business as a great competitive struggle...³⁰



**John D.
Rockefeller**

Another of those taken in by Darwinist suggestions was the famous American industrialist John D. Rockefeller, who said that: “growth of a large business is merely a survival of the fittest ... the working out of a law of nature...”³¹

One can see one of the clearest instances of the effect of Darwinism on the business world in Spencer's American trip, which Richard Hofstadter describes in *Social Darwinism in American Thought*:

However imperfect the appreciation of the guests for the niceties of Spencer's thought, the banquet showed how popular he had become in the United States. When Spencer was on the dock, waiting for the ship carry him back to England, he seized the hands of Carnegie and Youmans. “Here,” he cried the reporters, “are my two best American friends.” For Spencer it was a rare gesture of personal warmth; but more than this, it symbolized the

harmony of the new science [Social Darwinism] with the outlook of a business civilization.³²

One reason why some capitalists adopted Social Darwinism was that it absolved the wealthy from any responsibility for the poor. In societies that preserve moral values, the rich are expected to show an interest in helping the poor and needy, and Social Darwinism attempted to eliminate that virtue. In *The Golden Door: The United States from 1876 to 1918*, science writer Isaac Asimov comments on this ruthless aspect of Social Darwinism:

Spencer coined the phrase “survival of the fittest” and in 1884 argued, for instance, that people who were unemployable or burdens on society should be allowed to die rather than be made objects of help and charity. To do this, apparently, would weed out unfit individuals and strengthen the race. It was a horrible philosophy that could be used to justify the worst impulses of human beings.³³

Just as those who implemented savage capitalism supported Darwinism, so Darwinists supported them. For example, William Graham Sumner claimed that millionaires were “the fittest individuals in society,” then made illogical deductions that they therefore deserved special privileges and were “naturally selected in the crucible of competition.”³⁴ In an article about Social Darwinism in *The Humanist* periodical, professor of philosophy Stephen Asma describes Spencer's support for capitalists:


Spencer coined the phrase survival of the fittest, and Darwin adopted the parlance in later editions of his *Origin of Species*. ... According to Spencer and his American disciples—business entrepreneurs like John D. Rockefeller and Andrew Carnegie—social hierarchy reflects the unwavering, universal laws of nature. Nature unfolds in such a way that the strong survive and the weak perish. Thus, the economic and social structures that sur-

vive are “stronger” and better, and those structures that don't were obviously meant to founder.³⁵

But as has already been emphasized, spiritual values and their preservation represent the principal element in the progress of societies. In societies where the spirit of cooperation and solidarity is strong, where people approach one another with compassion and respect, economic difficulties in circumstances can easily be overcome in a spirit of togetherness. But where human relations have disappeared, and people lacking any compassion and understanding regard everyone else solely as rivals, many more destructive effects began to arise, even if there is economic progress. Therefore, all individuals in a society need to produce solutions to raise the quality of life and well-being, to bring about an environment where people can enjoy not just economic but psychological security. Obviously, that can only happen by living by religious moral values. As has been proved countless times, no movement or ideology incompatible with religious moral values can ever provide the well-being, peace and security for which people long.

Savage Capitalism: The Joint Product of Social Darwinism and Irreligiousness

From the 19th century onwards, Darwinist capitalists maintained that only the rich and powerful had the right to live and that the poor, the weak, the crippled and sick were “useless burdens,” establishing oppressive systems in a great many countries. In this climate of ruthless competition, it was seen as perfectly justified to exploit, oppress, intimidate, frighten, injure and even kill people. No forms of immoral or illegal activity were prevented or condemned, since these were regarded as “compatible with the laws of nature.”

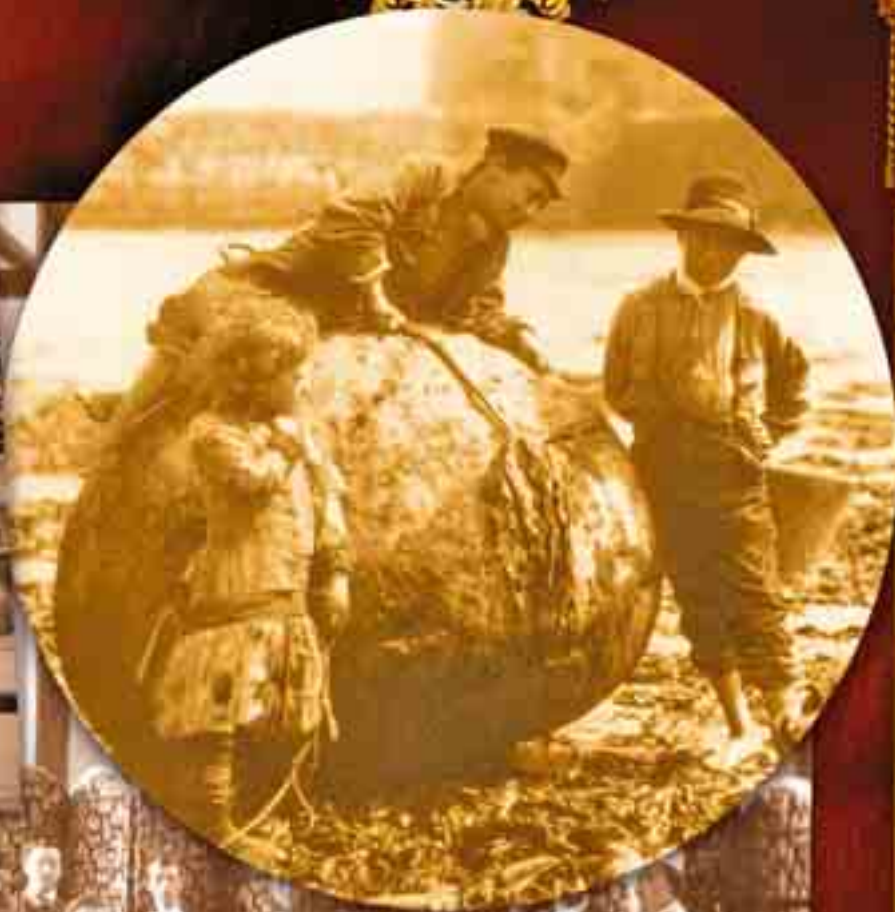
A photograph showing a hand holding a white bowl filled with food. The hand is positioned as if offering or presenting the bowl. In the background, the profile of a person's face is visible, looking towards the bowl. The entire scene is framed by an ornate, golden border with intricate floral and scrollwork patterns. The background behind the person's face is a bright, overexposed outdoor setting with some foliage.

The world has enough resources for everyone, but these must be used in a rational and caring manner. Food goes to waste in many parts of the world, while people in many other countries are dying from starvation and poverty. If these people are to attain justice, the Social Darwinist mentality must be entirely eradicated.

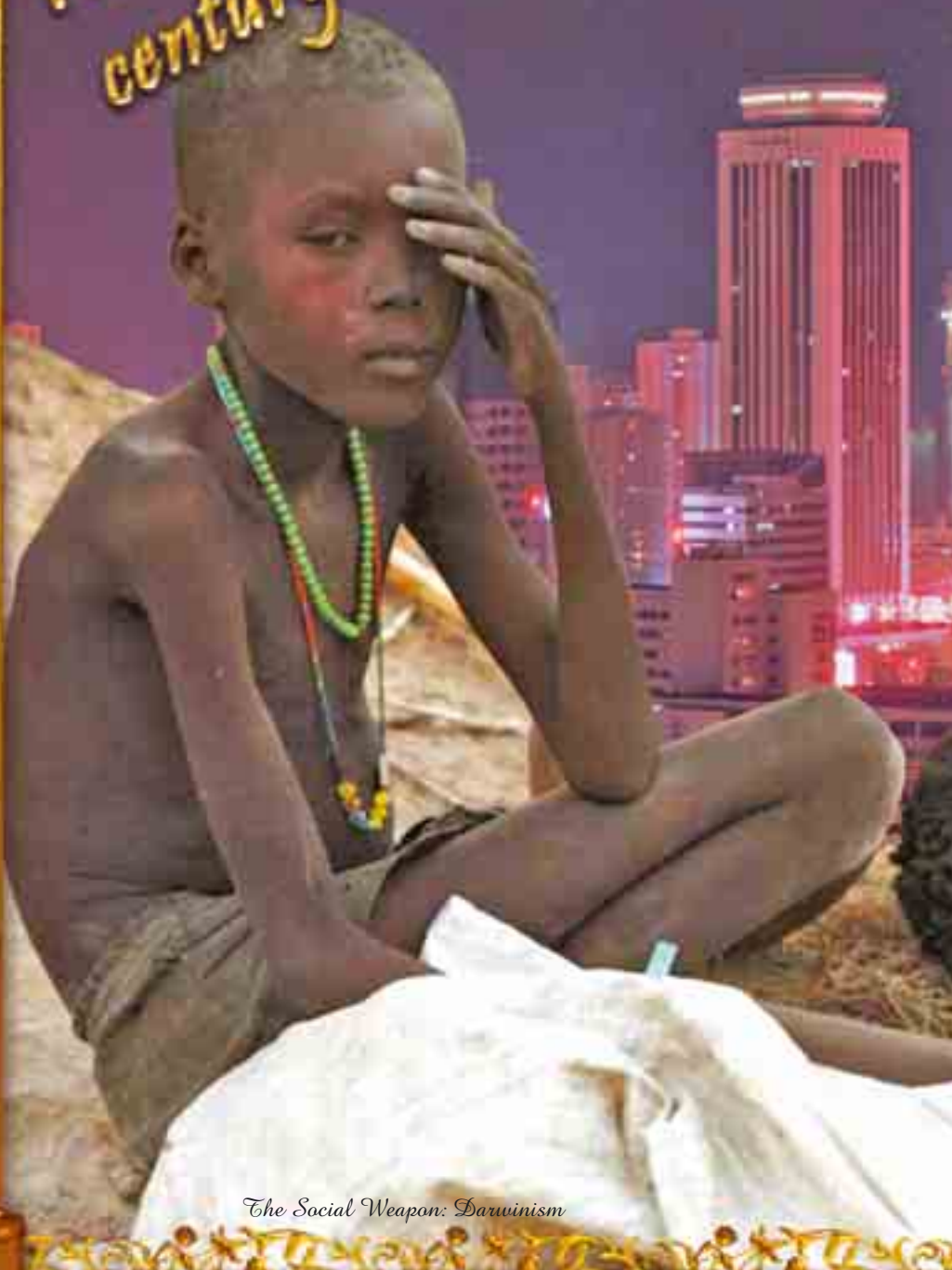
The 19th century

Images of Great Britain in the second half of the 19th century. While part of the country enjoyed wealth and well-being, another lived in poverty.





The 20th century



The Social Weapon: Darwinism

Nothing changed, despite the passing of one hundred years. Yet the world's resources are rich enough for everyone to live in comfort. What needs to be disseminated is the altruism, cooperation and solidarity required by religious moral values.



Those of you possessing affluence and ample wealth should not make oaths that they will not give to their relatives and the very poor and those who have migrated in the way of God. They should rather pardon and overlook...

(Surat an-Nur, 22)



In many countries where people do not live by religious moral values, this system still continues today. The gap between rich and poor is growing at an ever-increasing rate, and the conditions in which the needy live are ignored. According to the propaganda of Social Darwinism, protecting and caring for the poor and needy is a violation of the laws of nature, and since such people are regarded as a burden, no help is extended to them.

Great differences between levels of well-being exist not only within a country, but also between countries. As the level of well-being rises rapidly in the West, famine, sickness and poverty afflict many Third World countries, where people are dying from starvation and neglect. If used in a rational and conscientious manner, however, the world's resources are plentiful enough to provide for all those now abandoned to hunger and poverty.

In order for the world's resources to provide humane conditions, it is essential that Darwinism's intellectual influence be eradicated all over the world. When Darwinist views and understanding are replaced by the moral values of the Qur'an, such problems will naturally be resolved. That is because while Darwinism inculcates the idea of ruthless competition and the oppression of the poor, religious moral values impart compassion, protection, mutual cooperation, solidarity and sharing. For instance, our Prophet (may God bless him and grant him peace) says in one of the hadith, "A believer is not the [mature] one who eats his fill when his neighbor is hungry."³⁶ These wise words of the Prophet (may God bless him and grant him peace) are one of the indications of Muslims' affection and compassion.

In many of His verses, God has commanded love, compassion, affection and altruism and given Muslims examples of proper moral behavior. While social Darwinism consists of the rich using the poor and needy as stepping stones in order to rise, Islamic moral values command the rich to protect them. Some of the verses on this subject revealed by God are as follows:

Those of you possessing affluence and ample wealth should not make oaths that they will not give to their relatives and the very poor and those who have migrated in the way of God. They should rather pardon and overlook... (Surat an-Nur, 22)

They will ask you what they should give away. Say, "Any wealth you give away should go to your parents and relatives and to orphans and the very poor and travelers..." (Surat al-Baqara, 215)

... Eat of them and feed those who are poor and in need. (Surat al-Hajj, 28)

[Believers are] those in whose wealth there is a known share for beggars and the destitute. (Surat al-Ma'arij, 24-25)

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." (Surat al-Insan, 8-10)

In the Qur'an, God also reveals that those who do not help the poor and weak will be rewarded with Hell:

They [the companions of the Right] will ask the evildoers: "What caused you to enter *Saqar*?" They will say, "We were not among those who performed prayer and we did not feed the poor." (Surat al-Muddaththir, 41-44)

Then bind him in a chain which is seventy cubits long. He used not to believe in God the Magnificent, nor did he urge the feeding of



the poor. Therefore here today he has no friend. (Surat al-Haqqa, 32-35)

It must not be forgotten: It is Almighty God, the Lord of all existence and all the universe, Who gives everyone his earnings and success. A person does not become wealthy by engaging in ruthless competition in the "struggle for survival" or by oppressing the weak. It is God Who gives everyone all that they possess, distributing wealth among them in order to test them. A wealthy person is actually tested by means of that wealth. God reveals this fact in a verse:

We made everything on the Earth adornment for it so that We could test them to see whose actions are the best. (Surat al-Kahf, 7)


A person is responsible, therefore, for using all the blessings given him by God in the best manner possible, in order to earn His approval. A true believer must act in the knowledge that all he possesses are a blessing from God, and that just as our Lord can increase his possessions whenever He chooses, He can also take them away.





Social Darwinism and the Favored Races Myth

Though racism can be found throughout history, Darwin was the first to give it an alleged scientific validity. The subtitle of *The Origin of Species* was *The Preservation of Favoured Races in the Struggle for Life*. Darwin's writings about "the preservation of favored races," and in particular the unscientific claims in his *The Descent of Man*, lent support to the Nazis' erroneous belief in the superiority of Aryan race, and a similar British belief about the Anglo-Saxons. In addition, Darwin's theory of natural selection spoke of a fight to the death, a "law of the jungle." Applying it to human societies made conflict and war inevitable between races and nations. A great many prominent figures of the time, from war-





like statesmen to philosophers, from politicians to scientists, adopted Darwin's theory. In *The Twisted Road to Auschwitz*, Professor Karl A. Schleunes of North Carolina University's history faculty describes how:

Darwin's notion of struggle for survival was quickly appropriated by the racists... such struggle, legitimized by the latest [so-called] scientific views, justified the racists' conception of superior and inferior peoples... and validated the struggle between them.³⁷

With the claims put forward by Darwin, those who held racist views naturally imagined that they had found a scientific foundation for their views about human classes. But shortly afterwards, science revealed that in the same way that Darwin's claims had no scientific validity, a great many movements built around Darwin's ignorant views had committed an enormous error.

With the support it received from Darwinism, the Nazis practiced racism in the most violent manner. Yet Germany was not the only place where so-called "scientific" racism reared its head. A number of racist administrators and intellectuals arose in many countries, particularly in Great Britain and America, racist laws and practices also made a rapid appearance.

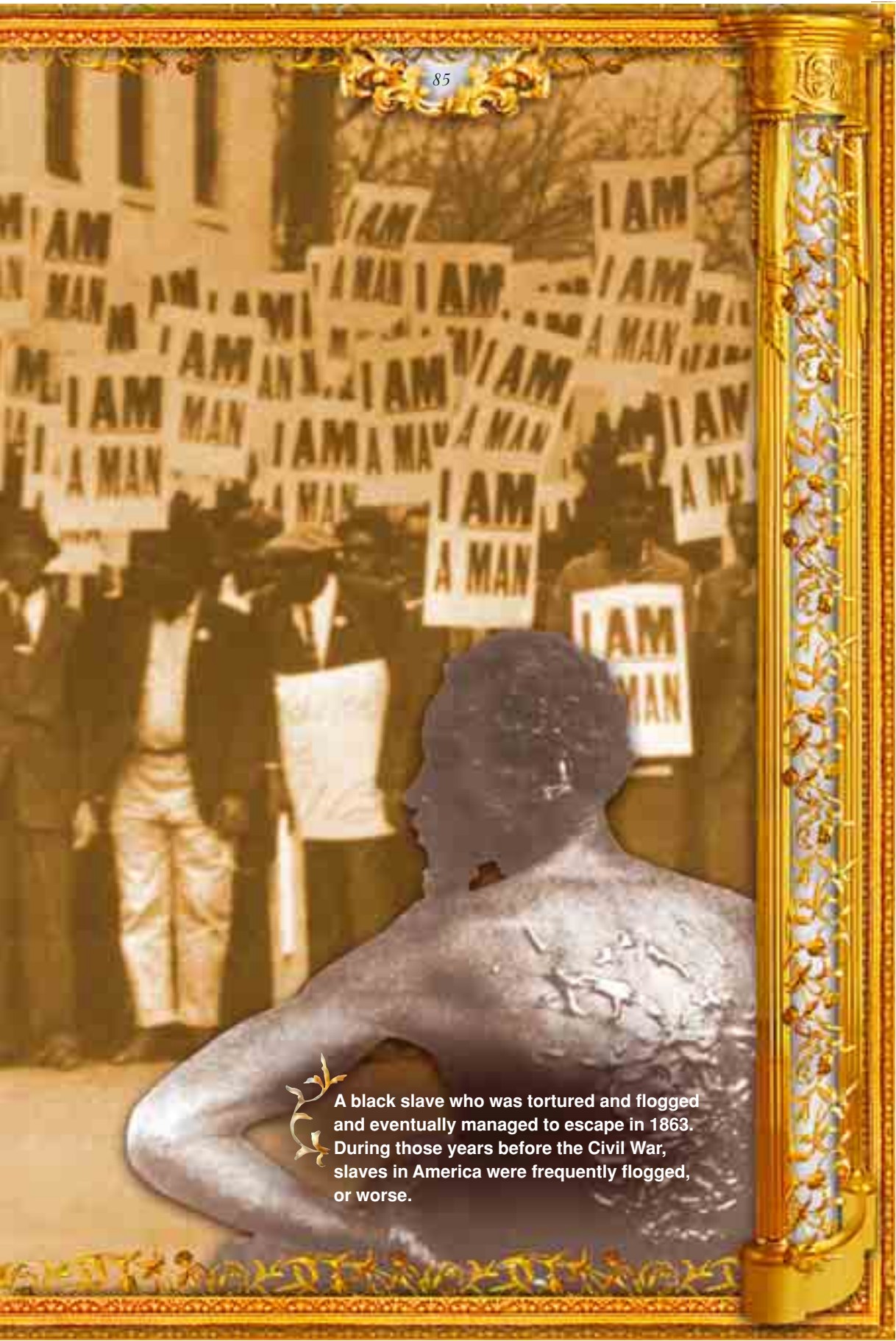


Evolutionists in the 19th and early 20th centuries held almost totally racist views. Many scientists had no hesitation about openly expressing such opinions. Books and articles written at the time offer the most concrete proof. In *Outcasts from Evolution: Scientific Attitudes of Racial Inferiority*, John S. Haller, a professor of history at Southern Illinois University, describes how all 19th-century evolutionists falsely believed in the superiority of the white race and that other races were inferior. One article in *American Scientist* magazine calls Haller's book:

... extremely important... documenting as it does what has long been suspected: the ingrained, firm, and almost unanimous racism of North American men of science during the 19th (and into the 20th) century... *Ab initio*, Afro-Americans were viewed by these intellectuals as being in certain ways unredeemably, unchangeably, irrevocably inferior.³⁸

Another article in *Science* magazine made the following comment about some of Haller's claims:

What was new in the Victorian period was Darwinism... Before 1859, many scientists had questioned whether blacks were of the same species as whites. After 1859, the evolutionary schema raised additional questions, particularly whether or not Afro-Americans could survive competition with their white near-relations. The momentous answer was a resounding no. ... The African was inferior because he represented the "missing link" between ape and Teuton.³⁹



A black slave who was tortured and flogged and eventually managed to escape in 1863. During those years before the Civil War, slaves in America were frequently flogged, or worse.

Of course, this claim is totally unfounded. That people have different skin colors or different racial or ethnic origins doesn't make them superior or inferior to anyone else. One main reason why this deception became prevalent in the 19th century was the widespread ignorance of the time, itself due to the primitive scientific conditions.

Another example of a scientist known for his racist views was Princeton University's American biologist Edwin G. Conklin who, like other racists, had no qualms about openly expressing his perverted opinions:

Comparison of any modern race with the Neanderthal or Heidelberg types show that... Negroid races more closely resemble the original stock than the white or yellow races. Every consideration should lead those who believe in the superiority of the white race to strive to preserve its purity and to establish and maintain the segregation of the races.⁴⁰

William Sollas, a professor of paleontology and geology from Oxford University, set out his views in his 1911 book *Ancient Hunters*:

Justice belongs to the strong, and has been meted out to each race according to its strength ... It is not priority of occupation, but the power to utilize, which establishes a claim to the land. Hence it is a duty which every race owes to itself, and to the human family as well, to cultivate by every possible means its own strength: directly it falls behind in regard it pays to this duty, whether in art of science, in breeding or in organisation for self-defence, it occurs a penalty which Natural Selection, the stern but beneficent tyrant of the organic world, will assuredly exact, and that speedily, to the full.⁴¹

To say that justice belongs to the strong—a grave error—will lead to terrible social chaos. No matter what the conditions

and circumstances, all people must benefit from true justice, regardless of their color, language or gender. The claim made by Darwinist racists that justice only applies to the strong in no way reflects the truth. Every individual may wish to acquire things of the highest quality and the most attractive for himself and for his society, but he is never justified in ignoring the harm he inflicts on others in doing so. To claim the opposite violates reason and good conscience.

One can encounter racist views in subsequent years also, even in the writings of evolutionists who claim not to be racist—as a natural consequence of their belief in evolution. One of these is paleontologist George Gaylord Simpson who, no matter how strongly he resents being termed a racist, claimed in an article published in *Science* magazine that racial differences appeared as a result of evolution, and that some races are more advanced or backward than others:

Evolution does not necessarily proceed at the same rate in different populations, so that among many groups of animals it is possible to find some species that have evolved more slowly, hence are now more primitive, as regards some particular trait or even overall. It is natural to ask—as many have asked—whether among human races there may not similarly be some that are more primitive in one way or another or in general. It is indeed possible to find single characteristics that are probably more advanced or more primitive in one race than in another.⁴²

Despite its having no scientific basis whatsoever, Simpson's superstitious view was adopted by certain circles for ideological reasons. In defending the theory of evolution's unscientific claims in their writings, books, and speeches, other scientists of the time also supported racism. An article titled "The Evolution of Human Races," by Henry Fairfield Osborn, president of the

American Museum of Natural History and a prominent racist and evolutionist anthropologist of the early 20th century, made comparisons between races and came up with a number of deductions totally lacking any scientific evidence:

The standard of intelligence of the average adult Negro is similar to that of the eleven-year-old youth of the species *Homo sapiens*.⁴³

As can be seen from such statements, most 19th- and 20th-century evolutionist scientists were racists who ignored the dangers posed by their twisted views. About the destructive effects of their so-called “scientific” racism, the American scientist James Ferguson has this to say:

The middle of the 20th century saw another surge of racism in certain regions of the USA. The Ku Klux Klan, whose ideology was based on violence, was one of the most prominent supporters of American racism. This organization supported such errors as the superiority of the white race and caused the deaths of a great many people.



In 19th-century Europe the concept of race was a preoccupation for the growing human sciences... These first physical anthropologists helped to develop the concept of Aryan supremacy, which later fueled the institutional racism of Germany in the 1930s, and of South Africa today.⁴⁴

In an article about the racist views of evolutionist anthropologists, the late evolutionist Stephen Jay Gould says the following:

We cannot understand much of the history of late 19th and early 20th century anthropology... unless we appreciate its obsession with the identification and ranking of races.⁴⁵

Once the theory of evolution acquired an alleged scientific validity, scientists were able to speak without hesitation of such illusory concepts as “inferior” races and some races being more closely related to apes than to human beings. Despotism recognized such claims as a golden opportunity and killed millions of people because they were “inferior,” “inadequate,” “flawed” or “sick.” One of the main reasons why almost all 19th century evolutionists were racists is that their intellectual forerunner, Darwin, himself held such views.

Darwin, Too, Was a Racist

The great majority of present-day evolutionists say that unlike their 19th century counterparts, they are opposed to racism, and seek to free Darwin of racist imputations. Most writings about Darwin make great efforts to give the impression that he was compassionate, well intentioned, and opposed to slavery. The fact is, however, that Darwin believed that the theory of natural selection constituted a scientific justification for racial discrimination and conflict between races. Darwin's books, some of his letters, and his private notes contain openly racist expres-

sions. For example, in *The Descent of Man*, Darwin claimed that certain races, such as blacks and Aborigines, were inferior and that in due course, they would be eliminated and disappear in the struggle for survival:

At some future period not very distant as measured by centuries, the civilised races of man will almost certainly exterminate, and replace the savage races throughout the world. At the same time the anthropomorphous apes... will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as the baboon, instead of as now between the negro or Australian and the gorilla.⁴⁶

In those words Darwin equated certain races with primates and predicted that “civilized races of man” would eliminate “savage races” from the face of the Earth. In other words, Darwin was foreseeing genocide, a racial ethnic cleansing to take place in the near future. Indeed, Darwin's disastrous “predictions” actually did come about, and 20th-century racists saw the theory of evolution as offering them support to perpetrate terrible slaughter. Examples include the Nazis' murder of some 40 million people during the World War II, the South African government's apartheid system affording European races immense privileges over others, racist attacks against Turks and other foreigners in Europe, racial discrimination against blacks in the USA and against the native Aborigines in Australia, and the neo-Nazi movement that from time to time raises its head in various European countries. All gained strength from the alleged scientific support provided by Darwinism. (For further details on the connection between fascism, racism and Darwinism, see Harun Yahya's *Fascism: The Bloody Ideology of Darwinism*, Kultur Publishing, April 2002.)

The native Australians or Aborigines, whom Darwinists regarded as inferior, are no different from any other race. The photo on the right shows the native Australian athlete Cathy Freeman lighting the 2000 Olympic flame.



Nor were Darwin's racist statements limited to these. For example, in *The Voyage of the Beagle*, published before *The Origin of Species*, he speaks of encountering "backward" human races from Tierra del Fuego:

It was without exception the most curious & interesting spectacle I ever beheld. I would not have believed how entire the difference between savage & civilised man is. It is much greater than between a wild & domesticated animal... [I] believe if the world was searched, no lower grade of man could be found.⁴⁷

This is how Darwin describes the native people of Patagonia, whom he calls "barbarian":

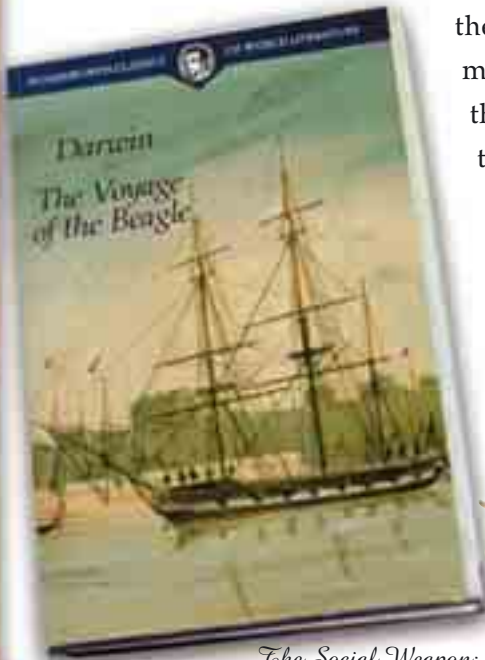
Perhaps nothing is more certain to create astonishment than the first sight in his native haunt of a barbarian—of man in his lowest and most savage state. One's mind hurries back over past centuries, and then asks, could our progenitors have been men like these?—men, whose very signs and expressions are less intelligible to us than those of the domesticated animals... I do not believe it is possible to describe or paint the difference between savage and civilised man.⁴⁸

In a letter to Charles Kingsley, Darwin described the Fuegian natives he saw:

I declare the thought, when I first saw in Tierra del Feugo a naked, painted, shivering, hideous savage, that my ancestors must have been somewhat similar beings, was at that time as revolting to me, nay more revolting, than my present belief that an incomparably more remote ancestor was a hairy beast. Monkeys have downright good hearts.⁴⁹

All these are important indications of Darwin's racism. Disparaging certain races as much as he can, he humanizes and

praises apes by referring to them as good-hearted animals. He openly maintained that "inferior" races needed to be eliminated, that this consequence of natural selection would make a major contribution to the



Darwin's book *The Voyage of the Beagle*

advance of civilization, as in a letter to the scientist W. Graham in July 1881:

I could show fight on natural selection having done and doing more for the progress of civilization than you seem inclined to admit. Remember what risk the nations of Europe ran, not so many centuries ago of being overwhelmed by the Turks, and how ridiculous such an idea now is! The more civilised so-called Caucasian races have beaten the Turkish hollow in the struggle for existence. Looking to the world at no very distant date, what an endless number of the lower races will have been eliminated by the higher civilized races throughout the world.⁵⁰

Darwin's racist nonsense extended even as far as the highly moral and glorious Turkish nation. (For more about Darwin's baseless and hostile statements regarding the Turkish nation, and how they are historically and scientifically unfounded, see Harun Yahya's *Evrin Teorisinin Irkçı Yüzü: Darwin'in Türk Düşmanlığı* (The Racist Face of the Theory of Evolution: Darwin's Hostility Towards the Turks), Kultur Publishing, Istanbul, October 2001.)

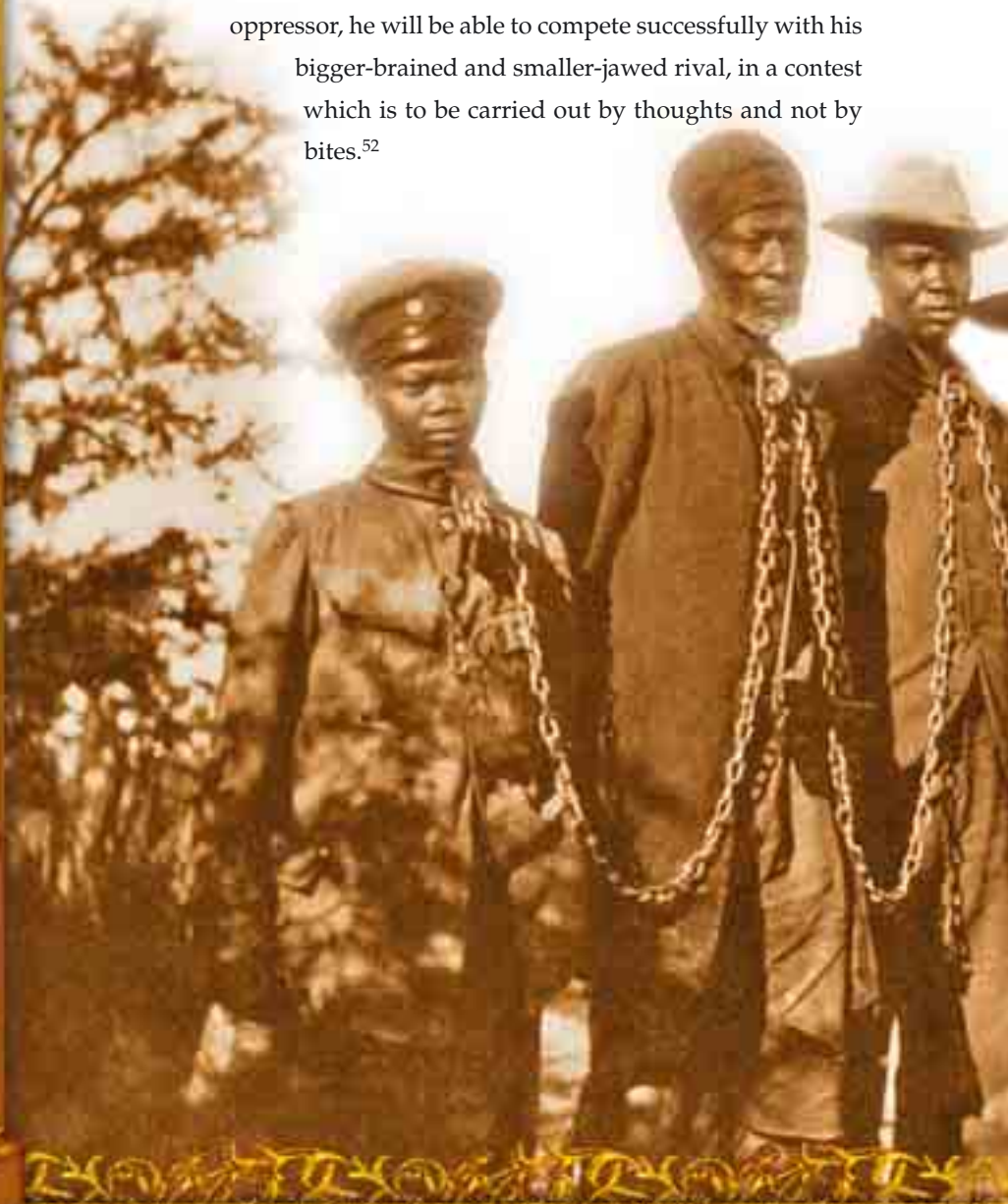
In predicting the elimination of "lower races" according to his own twisted lights, Darwin not only provided support for racism, but also established an allegedly scientific foundation for the race wars, slaughter and genocide to take place later in the 20th century.

Evolutionists make great efforts to disassociate Darwin's name from racism, but Harvard University's Stephen Jay Gould admitted the support Darwin gave to racism in a reference to *The Origin of Species*:

Biological arguments for racism may have been common before 1859, but they increased by orders of magnitude following the acceptance of evolutionary theory.⁵¹

Other prominent proponents of the theory of evolution, such as Thomas Huxley, were also racists. Shortly after the American Civil War and the emancipation of the black slaves, Huxley wrote the following:

No rational man, cognizant of the facts, believes that the average negro is the equal, still less the superior, of the white man. And if this be true, it is simply incredible that, when all his disabilities are removed, and our prognathous relative has a fair field and no favour, as well as no oppressor, he will be able to compete successfully with his bigger-brained and smaller-jawed rival, in a contest which is to be carried out by thoughts and not by bites.⁵²



Huxley refers to the black race as if they were animals, not human beings, and makes the oft-disproven claim that the blacks will inevitably lag behind in the conceptual race.

The seeds of racism, sown together with the theory of evolution in the mid-1800s, began to produce their real fruits towards the mid-1900s. Friedrich Nietzsche, a contemporary of Darwin's and a passionate adherent of the theory of evolution, popularized such baseless terms as the "superman" and "the supreme race." National Socialism was the inevitable result. Hitler and the Nazis made Darwin's law of the jungle into state policy that left 40 million dead. (Further details will be examined in Chapter 5.)



Slaves seeking their freedom in Western South Africa in 1904 were savagely put down.



At the Genetic Level, There Is No Racial Difference between Human Beings

Particularly in the last ten years, the science of genetics has revealed that in biological terms, there are no differences between the races. The great majority of scientists agree on this. For instance, scientists attending the Advancement of Science Convention in Atlanta issued the following statement:

Race is a social construct derived mainly from perceptions conditioned by events of recorded history, and it has no basic biological reality.⁵³

Research has determined that genetic differences between the races are very small, and that the races cannot be differentiated between in terms of genes. Scientists researching the subject state that typically there is a 0.2% genetic difference between any two people, even within the same group. Features that reveal racial differences such as skin color, and the shape of the eyes account only for 6% of this 0.2% variation. On the genetic level that means a 0.012% difference between races⁵⁴—so small as to be irrelevant.

These latest findings are summarized in an article by Natalie Angier, “Do Races Differ? Not Really, DNA Shows,” in the 22 August 2000 *New York Times*:

Scientists have long suspected that the racial categories recognized by society are not reflected on the genetic level. But the more closely researchers examine the human genome — the complement of genetic material encased in the heart of almost every cell of the body — the more most of them are convinced that the standard labels used to distinguish people by “race” have little or no biological meaning. They say that while it may seem easy to tell at a glance whether a person is Caucasian, African or Asian, the ease dissolves when one probes beneath surface characteristics and scans the genome for DNA hallmarks of “race.”⁵⁵

Two young blacks hanged in 1902, for being members of a different race. In the 21st century, however, it has been realized that in biological terms, there are no differences between races.



Milliyet newspaper, February 13, 2001

Yanıldın Hitler!

Âri ırk projesi masal çıktı... DNA haritasına göre, beyaz, zenci, sarı ırktan insanların yüzde 99'unun genleri birbirinin tıpa tıp aynı...

NEVVAL BUVALI / Londra

Insanlar arasında bulunan genetik benzerlikler DNA haritasına göre daha da belirgin oldu. Fransız bilim insanları Nature dergisinde yayınladıkları çalışmada, ABD, İngiltere, Japonya, Fransa, Almanya ve Çinli bilim insanları ile ortak olarak yapılan çalışmada, beyaz, siyah ve sarı ırktan insanların yüzde 99'unun genleri birbirinin tıpa tıp aynı olduğu ortaya çıktı.

Erkeklerde risk fazla

Her altı ila sekiz erkekten birinin spermatozoa mutasyonları taşıdığına çalışmada görüldü. Bu da erkeklerin spermatozoa mutasyonları taşıdığına işaret ediyor. Bu da erkeklerin spermatozoa mutasyonları taşıdığına işaret ediyor. Bu da erkeklerin spermatozoa mutasyonları taşıdığına işaret ediyor.



Genetik benzerlikler, insanları birleştiren ortak özelliklerdir. Aynı zamanda farklılıklar da genetik olarak vardır.

Genetik benzerlikler, insanları birleştiren ortak özelliklerdir. Aynı zamanda farklılıklar da genetik olarak vardır. Genetik benzerlikler, insanları birleştiren ortak özelliklerdir. Aynı zamanda farklılıklar da genetik olarak vardır.

You were wrong, Hitler! The arian race project proved to be a tale... The DNA map shows that 99% of the genes in white, black and yellow races are identical.

Genetik benzerlikler, insanları birleştiren ortak özelliklerdir. Aynı zamanda farklılıklar da genetik olarak vardır. Genetik benzerlikler, insanları birleştiren ortak özelliklerdir. Aynı zamanda farklılıklar da genetik olarak vardır.

Dr. J. Craig Venter, head of the Cilera Genomics Corp. that runs the Human Genome Project, says that “race is a social concept, not a scientific one.”⁵⁶ Dr. Venter and scientists from the National Institutes of Health mapped the entire human genome and concluded that there was only one single human race.

Dr. Harold P. Freeman, president of North General Hospital, NYC, sums up the results of his work on the issue of biology and race:

If you ask what percentage of your genes is reflected in your external appearance, the basis by which we talk about race, the answer seems to be in the range of 0.01 percent. This is a very, very minimal reflection of your genetic makeup.⁵⁷

Another scientist to arrive at the same conclusion is Alan R. Templeton, a professor of biology from Washington University, who analyzed the DNA of members of different human populations. He observed that despite the great genetic variety among human beings, most of such variations were on the individual level. There may be some variations among populations, he states, but these are very small.

An article titled
**“Do Races Differ?
 Not Really, DNA
 Shows,”** published
 in the New York
 Times

Do Races Differ? Not Really, DNA Shows

by NATALIE AJOUER, *New York Times* Aug. 22, 2000

In these glossy, lightweight days of an election year, it seems, they can't build metaphorical tests big or fast enough for every politician who wants to pitch one up and onto the national stage in "Come on, Uncle!" The first good message that both parties seek to convey is, regardless of race or creed, we really ARE all in beneath the skin.

Yet whenever the calculated quality of the new politics of exclusion, its treatment accord to family with constant growing knowledge of the physical genome, it seems that both together human beings of the most seemingly disparate origins.

Scientists have long suspected that the racial categories recognized by society are not reflected on the genetic level.

But the more closely that researchers examine the human genome — the complement of genetic material passed on to the least of almost every cell of the body — the more clear it has become that the standard labels used to distinguish people by "race" have little or no biological meaning.



She is Chinese, he is black, she is white.

Scientists say that while it may be easy to tell in a glance whether a person is Asian, African or Caucasian, the difference blurs when one looks beyond surface features and traces the human genome for DNA hallmarks of "race."

Related Articles

- [The Human Genome Project](#)
- [Genetics](#)

Templeton summarizes his conclusions, as well as maintaining his preconceived belief in evolution, in these terms:

Race is a real cultural, political and economic concept in society, *but it is not a biological concept*, and that unfortunately is what many people wrongfully consider to be the essence of race in humans — genetic differences... I wanted to bring some objectivity to the topic. This very objective analysis shows the outcome is not even a close call: There's nothing even like a really distinct subdivision of humanity.⁵⁸

According to Templeton's conclusions, the genetic similarity between Europeans and sub-Saharan Africans, and between Europeans and the Melanesians inhabiting islands northeast of Australia is greater than that between Africans and Melanesians. However, sub-Saharan Africans and Melanesians resemble each other in many ways, sharing dark skin, hair texture, and cranial-facial features. Though these features are typically used in describing a race, these populations resemble each other very little, genetically speaking. This finding, Templeton states, shows that “racial traits” are not observed in the genes.⁵⁹

In their book *The History and Geography of Human Genes*, population geneticists Luca Cavalli-Sforza, Paolo Menozzi and Alberto Piazza arrive at the following conclusion:

Once the genes for surface traits such as coloration and stature are discounted, the human “races” are remarkably alike under the skin. The variation among individuals is much greater than the differences among groups.⁶⁰

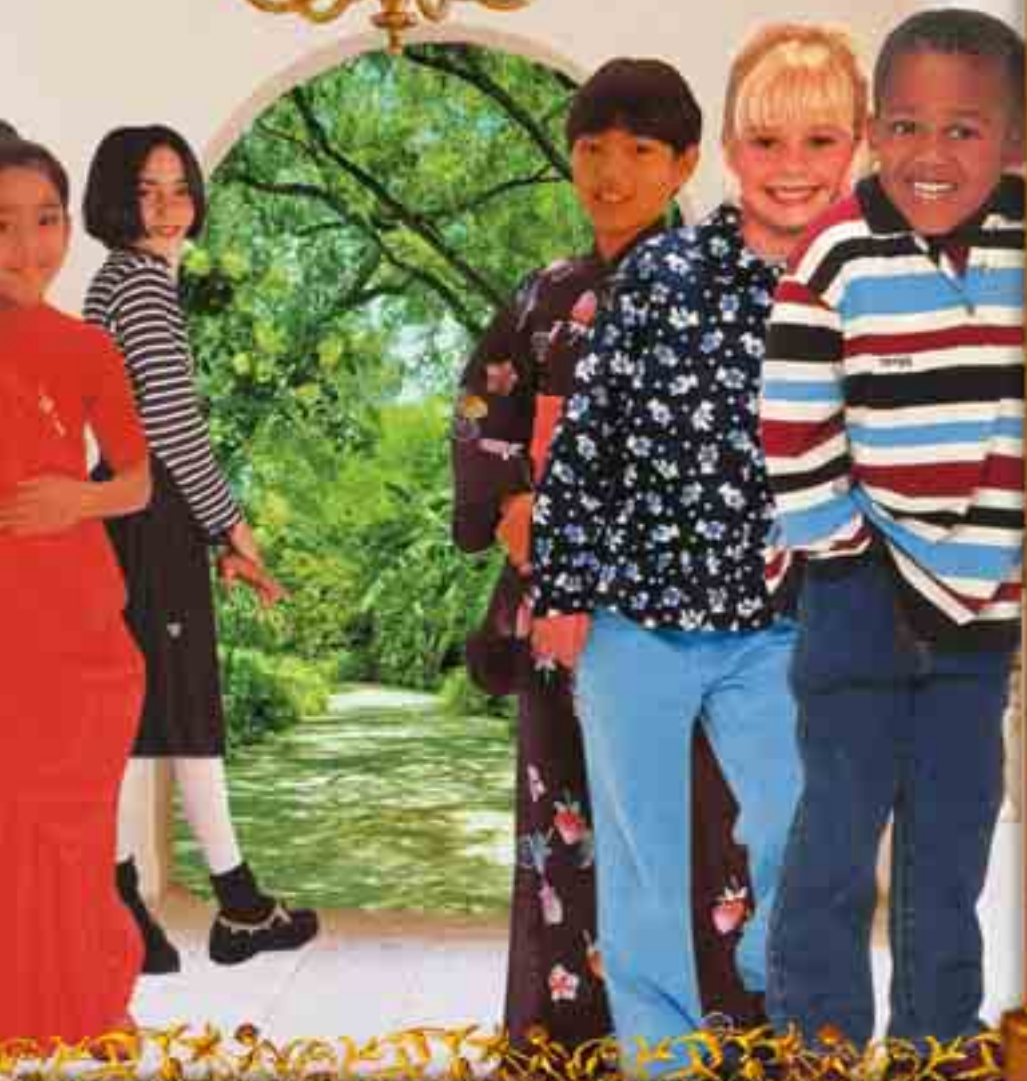
Time magazine's analysis of their book had this to say:

In fact, the diversity among individuals is so enormous that the whole concept of race becomes meaningless at the genetic level. The authors say there is “no scientific basis” for the theories touting the genetic superiority of any one population over another...

Despite the difficulties, the scientists made some myth-shattering discoveries. One of them jumps right off the book's cover: a color map of world genetic variation has Africa on one end of the spectrum and Australia on the other. Because Australia's aborigines and sub-Saharan Africans share such superficial traits as skin color and body shape, they were widely assumed to be closely related. But their genes tell a different story. Of all humans, Australians are most distant from the Africans and most closely resemble their neighbors, the southeast Asians.⁶¹



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



Examples of Racist Practices

Little Nigerian Girl Used for Experimental Purposes

Certain drugs companies test their new products on the citizens of countries in Africa, Eastern Europe, Asia and South America, and during the course of these experiments, moral and professional laws are violated. In 1996, a 10-year-old girl weighing only 18.5 kg (40 pounds) and living in the Nigerian city of Kano suffered terrible pain due to meningitis. A world-famous American drug company was testing an antibiotic—which had not yet been licensed—on children in a camp it had set up. The drug being tested was of great importance to the company: stock exchanges estimated that if the Food and Drug Authority granted permission for the drug to be used, it would bring the company some \$1 billion a year. The firm was unable to find test subjects in America, and so had come to Kano.

The firm's doctors began giving the girl an experimental daily dose of 56 mg of this drug. On the third day the girl died. Investigations by the *Washington Post* showed that drugs testing for profit was becoming increasingly widespread in Africa, Asia, Eastern Europe and South America. In order to circumvent the American FDA's strict rules, some American firms were cooperating with doctors in these countries, and tens of thousands of Third World country citizens were being used as guinea pigs in experiments. Although a spokesman for the firm in question stated that the experiments had received the necessary permission, experts stated that the meningitis experiment in Nigeria incident was incompatible with medical ethics and regulations in a number of regards. For example, although experiments of this kind should last at least a year, the one in Nigeria lasted

only six weeks. Meningitis sufferers in America were generally given quick-acting drugs intravenously, but the Nigerian girl was given by mouth a drug that had never been tested on children. Again, in the event of negative affects in tests of this kind, the drug should immediately be stopped and another drug administered. But the drug company continued to give the little girl the same drug until she died.

The drug in question never received permission to be used with children. In America, it was restricted in adult use on the grounds that it led to kidney disorders and deaths, and was completely prohibited in Europe. This shows just how dangerous it actually was.¹

Darwin's Body Snatchers

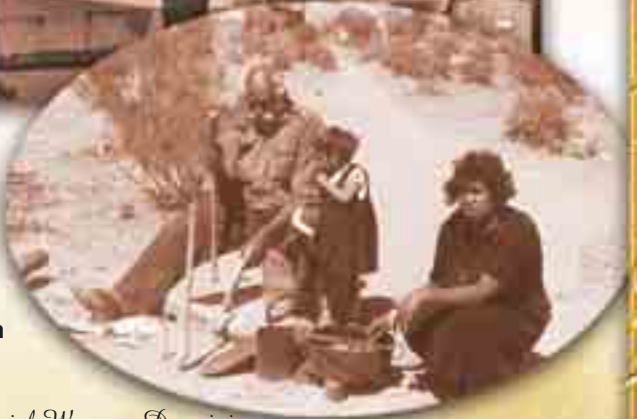
Following the publication of *The Origin of Species*, various enthusiastic Darwinists began looking for the “missing link” in the so-called human evolution. Racist evolutionists believed that the native aboriginal peoples of Australia were one of the primitive stages of human evolution. In order to prove this misconception, they began stealing corpses from Aborigines' graves and selling them to American and European museums. Shocking information appeared in the Australian weekly *The Bulletin* in 1991, under the byline of David Monaghan.² He worked on the story for 18 months, carried out research in London, and produced a documentary called “Darwin's Body-Snatchers,” screened in England on 8 October 1990. Some of the information Monaghan provided was along the following lines:

- US evolutionists were also strongly involved in this flourishing “industry” of gathering specimens of “subhumans.” The Smithsonian Institution in Washington holds the remains of 15,000 individuals of various races. [These collected samples, of course, were by no means human beings of an inferior race, as claimed, but humans of different ethnic origin and races with different physiological structures.]

- Along with museum curators from around the world, some of the top names in British science were involved in this large-scale grave-robbing trade.³ These included anatomist Sir Richard Owen, anthropologist Sir Arthur Keith, and Charles Darwin himself. Darwin wrote asking for Tasmanian skulls when only four full-blooded Tasmanian Aborigines were left alive, provided his request would not “upset” their feelings. Museums were not only interested in bones, but in fresh skins as well. These would provide interesting evolutionary displays when stuffed.
- Pickled Aboriginal brains were also in demand, to try to prove that they were inferior to those of whites.
- There is no doubt from written evidence that many of the “fresh” specimens were obtained by simply going out and killing the Aboriginal people.



Discriminatory practices against native Australians still go on today. The photo above shows a group protesting against their lands being taken from them.



- Edward Ramsay, curator of the Australian Museum in Sydney for 20 years from 1874, was particularly heavily involved. He published a museum booklet which appeared to include Aborigines under the designation of "Australian animals." It also gave instructions not only on how to rob graves, but also on how to plug up bullet wounds in freshly killed "specimens." Many freelance collectors worked under his guidance. Four weeks after he had requested skulls of Bungee (Russell River) blacks, a keen young science student sent him two, announcing that they, the last of their tribe, had just been shot.⁴

- A German evolutionist, Amalie Dietrich came to Australia asking station owners for Aborigines to be shot for specimens, particularly skin for stuffing and mounting for her museum employers.⁵

Another study documenting this maltreatment and slaughter inflicted on the Aborigines is the book *Aborigines in White Australia: A Documentary History of the Attitudes Affecting Official Policy and the Australian Aborigine 1697–1973* edited by Sharman Stone, Parliamentary Secretary to the Australian Minister for Environment and Heritage. Apart from a few comments by the editor, this book consists of such documents as parliamentary records, examination reports, letters to editors and anthropological reports.

In the book, Stone constructs the following relationship between Darwin's theory and the slaughter of the Aborigines:

In 1859 Charles Darwin's book *On the Origin of Species* popularized the notion of biological (and therefore social) evolution. Scholars began to discuss civilization as a unilinear process with races able to ascend or descend a graduated scale. The European was the "fittest to survive." [The Aboriginal] was doomed to die out according to a "natural law," like the dodo and the dinosaur. This theory, supported by the facts at hand continued to be quoted until well into the twentieth century when it was noticed that the dark-skinned race was multiplying. Until that time it could be used to justify neglect and murder.⁶

As the book's editor makes clear, some European Darwinists

portrayed the deaths of Aborigines as proof that this race was condemned to disappear as a consequence of “natural law.” In the 20th century, however, it was realized that these alleged proofs were invalid. The Aborigines had died not because of any laws of nature, but from the maltreatment they'd received. Also, of course, when the numbers of dark skinned people were observed to be increasing, it was realized that these Darwinist claims were untrue.

The replies given by a police officer to an investigation carried out by the Royal Commission in 1861 help clarify how racist basis and the maltreatment of the Aborigines were regarded as perfectly natural at the time. The officer was asked:

“And if we did not punish the blacks, they would look upon it as a confession of weakness?”

“Yes, that is exactly my opinion.”

“It is a question as to which is the strongest race—if we submit to them they would despise us for it?”

“Yes.”⁷

According to Stone's account, a news report from 1880 said:

Nothing that we can do will alter the inscrutable and withal immutable laws which direct our progress on this globe. By these laws the native races of Australia were doomed on the advent of the white man, and the only thing left for us to do is to assist in carrying them out with as little cruelty as possible. We must rule the blacks by fear.⁸

These lines again reveal the ruthlessness at the heart of the Social Darwinist perspective. These people were regarded as a species of animal, but were treated in a way nobody would treat an animal, simply because their skin was of a darker color and because they possessed certain different physical characteristics—yet another proof of the cruelty of Social Darwinists. A letter to a newspaper also dated 1880 described the oppression of the Aborigines:

This, in plain language, is how we deal with the aborigines: On occupying new territory the aboriginal inhabitants are treated exactly in the same way as the wild beasts or birds the settlers may find

Sir Douglas Nicholls, the first native Australian to be knighted, and his wife.



there. Their lives and their property, the nets, canoes ... are held by the Europeans as being at their absolute disposal. Their goods are taken, their children forcibly stolen, their women carried away, entirely at the caprice of white men. The least show of resistance is answered by a rifle bullet...

[those] who fancied the amusement have murdered, ravished, and robbed the blacks without let or hindrance. Not only have they been unchecked, but the Government of the colony has been always at hand to save them from the consequences of their crime.⁹

What has been recounted here is only a tiny part of Social Darwinism's dark face, but is enough to suggest the full scale of the disasters that atheism and Darwinism wreaked on humanity.

1. Joe Stephens, "The Body Hunters: As Drug Testing Spreads, Profits and Lives Hang in Balance," *Washington Post*, December 17, 2000.

2. David Monaghan, "The Body-Snatchers," *The Bulletin*, November 12, 1991, pp. 30-38.

3. *Ibid.*, p. 33.

4. *Ibid.*, p. 34.

5. *Ibid.*, p. 33.

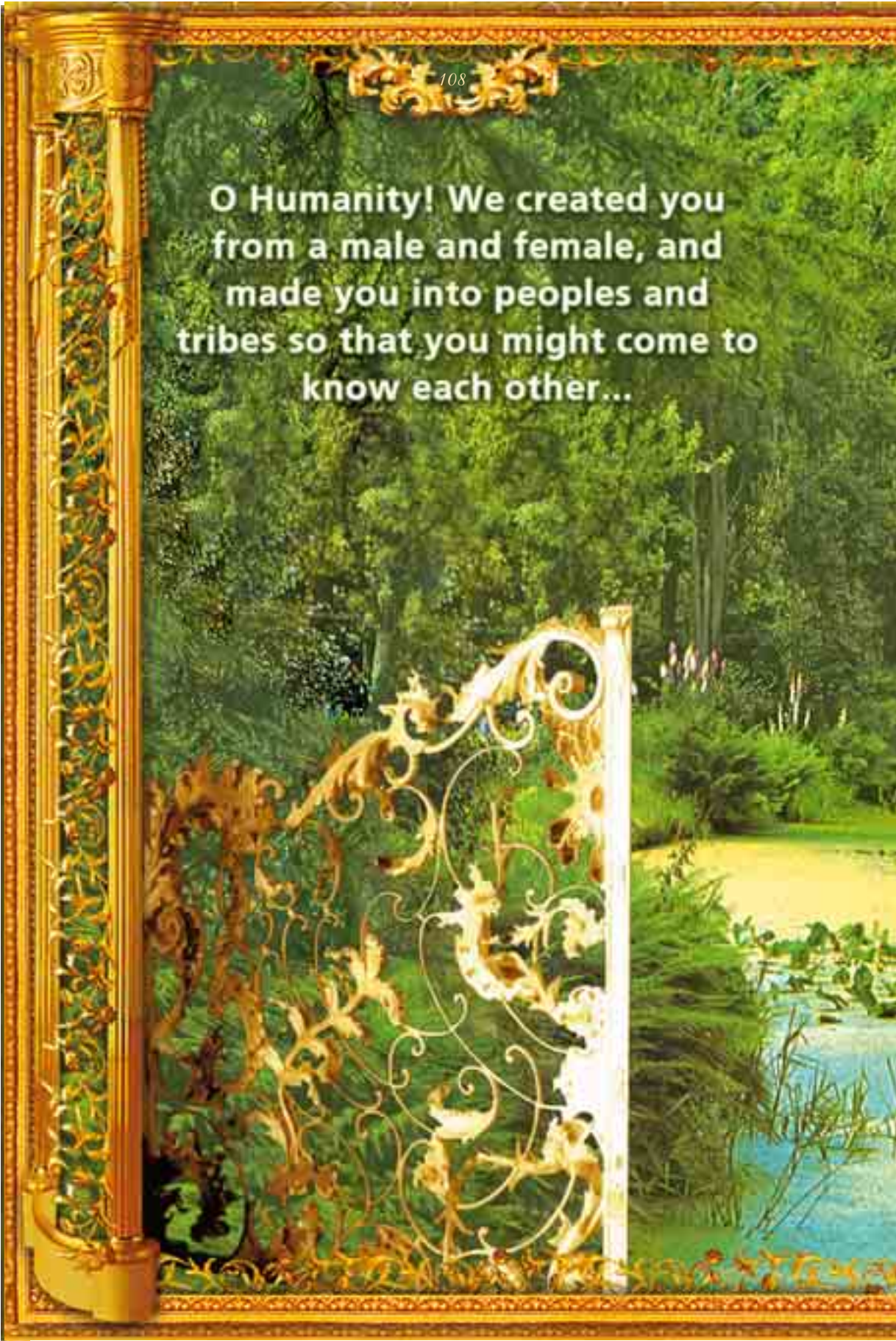
6. Sharman Stone, *Aborigines in White Australia: A Documentary History of the Attitudes Affecting Official Policy and the Australian Aborigine 1697-1973*, Melbourne: Heinemann Educational Books, 1974.

7. *Ibid.*, p. 83.

8. *Ibid.*, p. 96.

9. *Ibid.*, p. 93.

**O Humanity! We created you
from a male and female, and
made you into peoples and
tribes so that you might come to
know each other...**



... The noblest among you in
God's sight is the one of you who
best performs his duty. God is
All-Knowing, All-Aware.
(Surat al-Hujurat, 13)



The Theory of Recapitulation and Racism

According to the theory of recapitulation proposed by the German atheist and evolutionist Ernst Haeckel, developing embryos repeat the evolutionary process undergone by their alleged ancestors. This claim maintains that during its development in the mother's womb, the human embryo first exhibits fish characteristics, then reptilian ones, before finally turning into a human baby. For long years this was depicted as evidence for the theory of evolution, but eventually it was seen through as completely unscientific and nothing more than a work of imagination.¹

In order to supposedly prove his unscientific theory, Ernst Haeckel falsified drawings, trying to make fish and human embryos resemble each other. When this fraud was unmasked, his defense was that other evolutionists had done the same kind of thing.²

Yet the imaginary scenario that Haeckel backed up with forged drawings laid a seemingly scientific foundation for racism in a great many countries, particularly in Germany.

According to the claims of the theory of recapitulation, the features possessed by a human at the embryonic stage or in early child-



**Ernst Haeckel and
his forged embryo
drawings**

hood are left over from evolutionary adult ancestors. For example, Haeckel and his followers maintained that a “civilized” child possessed the same intelligence and behavioral characteristics as a “savage” adult, and used these claims to prove the superiority of the white race. In his book *Ever Since Darwin*, Stephen Jay Gould summarizes the support that the theory of recapitulation provided for racism:

Recapitulation was Haeckel’s favorite argument... Haeckel and his colleagues also invoked recapitulation to affirm the racial superiority of northern European whites, ... Herbert Spencer wrote that “the intellectual traits of the uncivilized... are traits recurring in the children of the civilized.” Carl Vogt said it more strongly in 1864: “The grown up Negro partakes, as regards his intellectual faculties, of the nature of the child...”³

Of course, this claim put forward by Spencer, Vogt and others did not reflect the truth in any way. These claims were gradually invalidated by science itself and abandoned. In his *The Panda’s Thumb*, Gould wrote:

This theory, often expressed by the mouthful “ontogeny recapitulates phylogeny,” held that higher animals, in their embryonic development, pass through a series of stages representing, in proper sequence, the adult forms of ancestral, lower creatures. ... Recapitulation provided a convenient focus for the pervasive racism of white scientists...⁴

Professor George J. Stein, director of the International Security Studies Core at the Air War College, published an article headed “Biological Science and the Roots of Nazism” in *American Scientist*. “In essence,” he wrote, “Haeckel and his fellow social Darwinists advanced the ideas that were to become the core assumptions of national socialism,”⁵ thus summarizing the deadly relationship between Haeckel, Social Darwinism and racism.

1. Keith S. Thompson, "Ontogeny and Phylogeny Recapitulated," *American Scientist*, vol. 76, May/June 1988, p. 273.

2. Francis Hitching, *The Neck of the Giraffe: Where Darwin Went Wrong*, New York: Ticknor and Fields, 1982, p. 204.

3. Stephen Jay Gould, "Racism and Recapitulation," chapter 27 of *Ever Since Darwin*, New York: W.W. Norton & Co., 1977, p. 217.

4. Stephen Jay Gould, *The Panda’s Thumb*, New York: W. W. Norton & Company, Inc., 1992, p. 163.

5. George J. Stein, "Biological Science and the Roots of Nazism," *American Scientist*, vol. 76, Jan/Feb. 1988, p. 56.

The New Imperialism and Social Darwinism

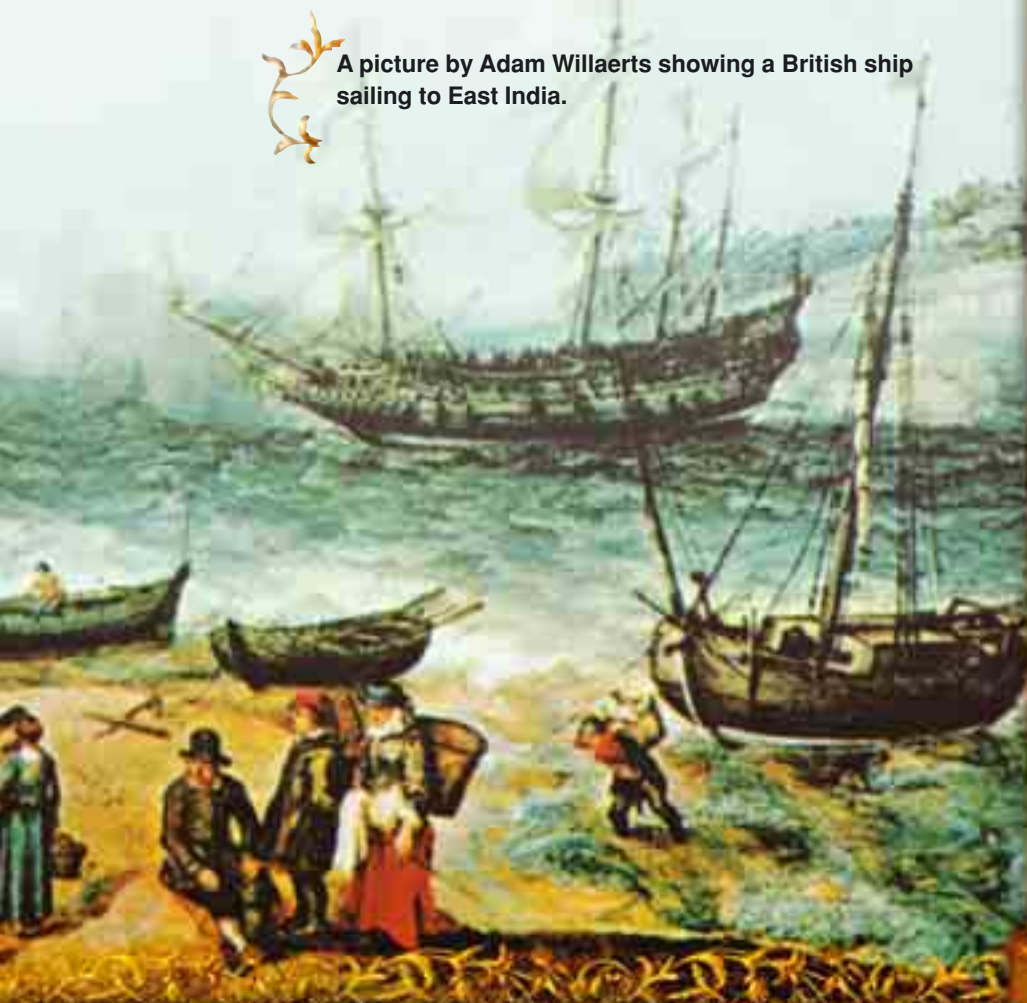
Long before Darwin, colonialism began growing in 16th-century Europe. Exactly like racism, however, colonialism later drew strength from Darwin's theory and turned to a new target. Following the Industrial Revolution especially, commercial aims fueled the spread of European states to new continents and countries. Looking for new markets and raw materials, Europeans set about exploiting countries on other continents. Imperialist initiatives of the 19th century were based on different motives, however, which is why they became known as the *new imperialism*.



Social Darwinist suggestions dominated the new imperialist view of the world. One of the Darwinist causes of the new imperialism was the race for superiority. The British, French, Germans and other nations competing with one another were deceived into thinking that they needed to acquire new lands in order to emerge victorious as the most powerful nation in the race for superiority.

They were also driven by the mistaken goal of proving their superiority over other races. The Anglo-Saxons and Aryans regarded it was their natural right to assume control over the Africans, Asians and native Australians, whom they regarded as "inferior races," and to exploit their workforces and natural resources. Thus 19th-century imperialism developed more as a result of Darwinist aims than out of any economic concerns.⁶²

 A picture by Adam Willaerts showing a British ship sailing to East India.





Above: A procession of the Britain's Royal Family in India under British colonial rule. Below: The arrival of British forces occupying Palestinian lands in the wake of the Ottoman Empire. Palestine had enjoyed peace and security for hundreds of years under Ottoman rule, but colonial administration brought with it chaos, conflict, and oppression.

The 1946 edition of the *Encyclopedia Britannica* says that: This new period of imperialism at the end of the 19th century found its spiritual support in Bismarckism and social Darwinism, in all the theories glorifying power and success, which had swept over Europe... Racial theories seemed to give to this new attitude, which was in opposition to all traditional [i.e. Christian] values of morality, a justification by "science" and "nature," the belief in which was almost becoming the dominant faith of the period.⁶³

A great many researchers and authors accept that Social Darwinism represents the origin of the 19th century's new imperialism. For instance, in *Darwin and the Darwinian Revolution*, Professor of History Gertrude Himmelfarb says this about the close relationship between Social Darwinist racism and imperialism:

Social Darwinism has often been understood in this sense: as a philosophy exalting competition, power and violence over convention, ethics, and religion. Thus it has become a portmanteau of nationalism, imperialism, militarism, and dictatorship, of the cults of the hero, the superman, and the master race.⁶⁴

The well-known German historian Hans-Ulrich Wehler describes this aspect of Social Darwinism in these terms:

... it [Social Darwinism] allowed the emancipatory aspirations of the workers or colonial peoples to be dismissed as the futile protestations of inferior subjects in the struggle for existence. Vested with an aura of 'irrefutable' scientific knowledge, it was this versatility of application that gave Social Darwinism its power in its very real connection with the ruling interests. As an ideology it proved virtually ideal for justifying imperialism, [and] was kept alive by a host of popularizers in the industrialised nations.⁶⁵

One can see Social Darwinist views in lines written in favor of imperialism in the retired German General Friedrich von Bernhardi's 1912 book, *Britain as Germany's Vassal*:

In the interest of the world's civilization it is our duty to enlarge Germany's colonial empire. Thus alone can we politically, or at least nationally, unite the Germans throughout the world, for only then will they recognize that German civilization is the most necessary factor in human progress. We must endeavor to acquire new territories throughout the world by all means in our power, because we must preserve to Germany the millions of Germans who will be born in the future, and we must provide for them food and employment. They ought to be enabled to live under a German sky, and to lead a German life.⁶⁶

The hunger to acquire new territories, caused by the new imperialism, led to conflicts between the imperialist countries themselves. Again based on the errors of Darwinism, regarding local peoples as "inferior races" led to enormous cruelties. Imperialists maintained that they were setting out to bring civilization to the lands in question, but inflicted a terrible amount of tears and suffering.

Social Darwinism and Conflict between Races

One of the aspects of God's having created different races, tribes and nations on Earth is cultural exchange among them. In the Qur'an, God reveals that He has created different human societies "**to know each other.**" (Surat al-Hujurat, 13)

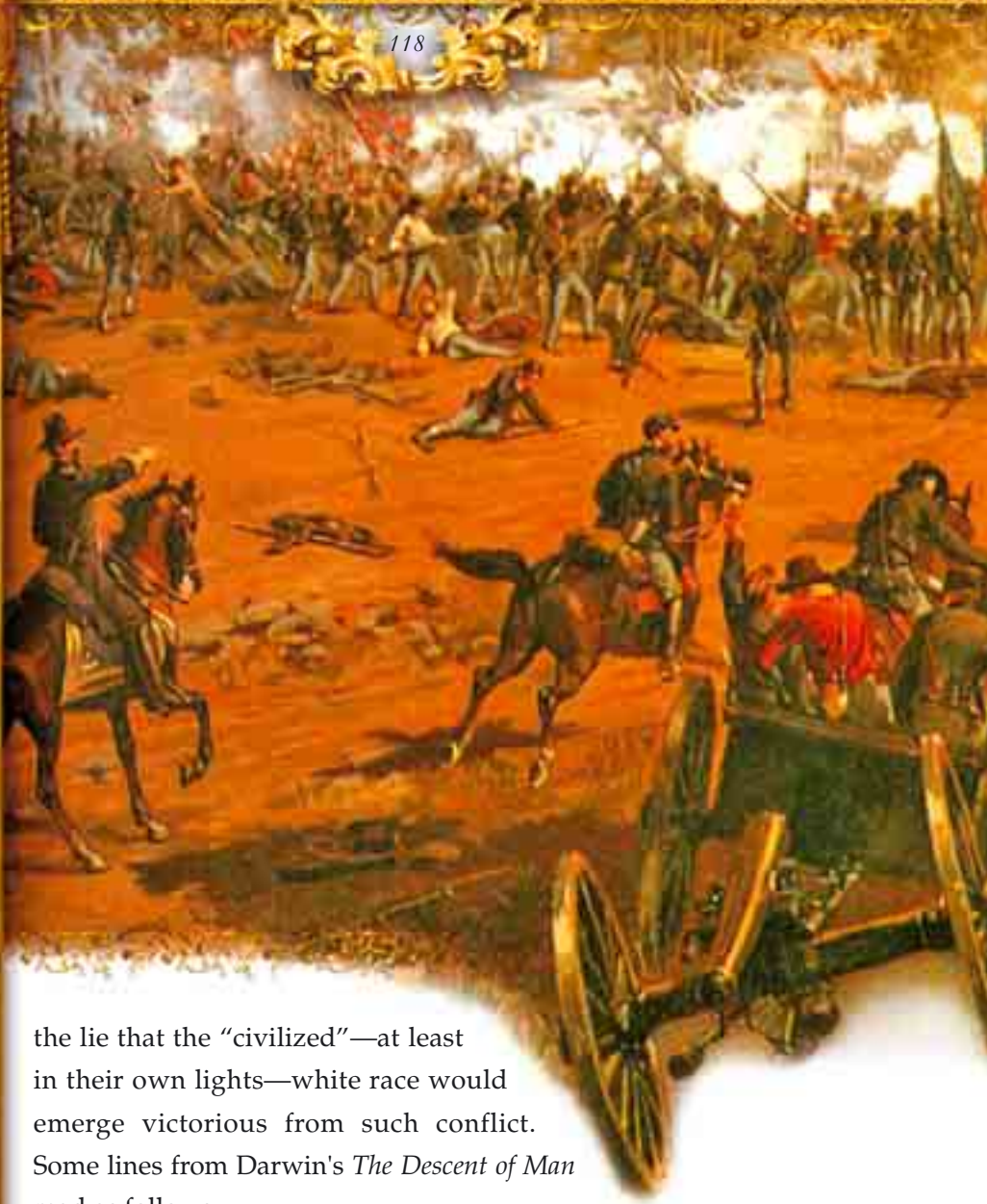
According to Social Darwinism's worldview, human beings exist not to get to know one another, but to fight. Accordingly, the most important impetus for human progress is

conflict between races and nations. Social Darwinism's irrational assumptions state that in order to emerge victorious from the conflict between races, new discoveries will be made. As a result, the "civilized" and "superior" will come out on top, and humanity will thus progress. To suggest that people will progress by killing and massacring one another, persecuting and oppressing others, is nothing more than barbarism. Disagreements and problems will arise from time to time. Yet all difficulties can be resolved by peaceful means. To imagine that violence offers a solution only makes the difficulties in question even more intractable. As already made clear, nations are perfectly justified in taking precautions to protect their future interests. But it is both illogical and a violation of good conscience to frame a policy ignoring the rights of other nations or believing that one nation's interests lie in destroying those of others.

Present-day evolutionists seek to portray Darwin, as "humane" and opposed to racism, but actually he was a proponent of conflict between races and advanced



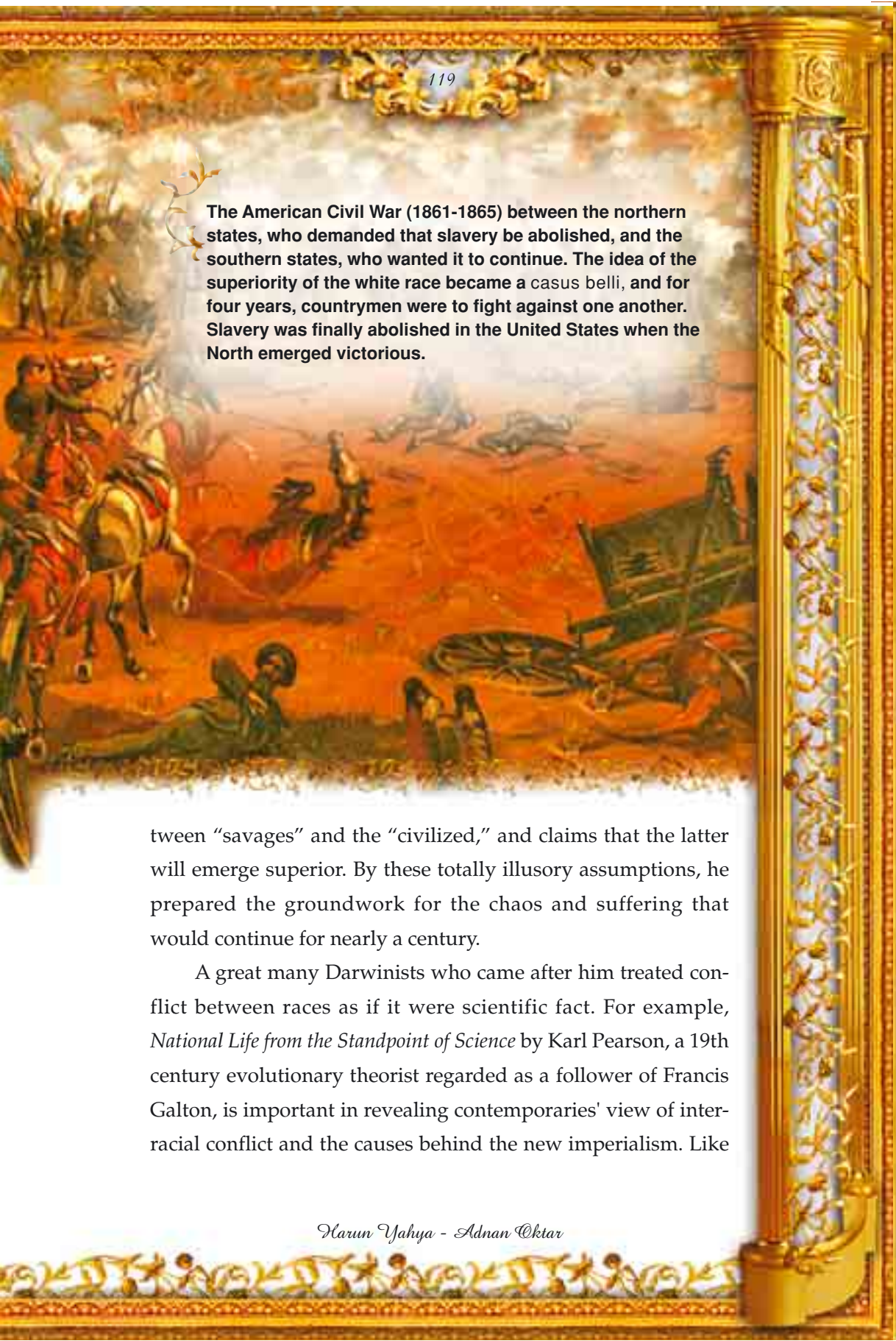
African peoples were exploited for years by Westerners believing in Darwinist deceptions.



the lie that the “civilized”—at least in their own lights—white race would emerge victorious from such conflict. Some lines from Darwin's *The Descent of Man* read as follows:

When civilised nations come into contact with barbarians the struggle is short, except where a deadly climate gives its aid to the native race... The grade of their civilisation seems to be a most important element in the success of competing nations.⁶⁷

Elsewhere in his book, Darwin refers to the conflict be-



The American Civil War (1861-1865) between the northern states, who demanded that slavery be abolished, and the southern states, who wanted it to continue. The idea of the superiority of the white race became a casus belli, and for four years, countrymen were to fight against one another. Slavery was finally abolished in the United States when the North emerged victorious.

tween “savages” and the “civilized,” and claims that the latter will emerge superior. By these totally illusory assumptions, he prepared the groundwork for the chaos and suffering that would continue for nearly a century.

A great many Darwinists who came after him treated conflict between races as if it were scientific fact. For example, *National Life from the Standpoint of Science* by Karl Pearson, a 19th century evolutionary theorist regarded as a follower of Francis Galton, is important in revealing contemporaries' view of inter-racial conflict and the causes behind the new imperialism. Like

other Social Darwinists, Pearson claimed that conflict between races is necessary, and that struggle within a single race is insufficient for evolution. Some of these claims of Pearson, which are devoid of any scientific truth, read as follows:

What I have said about bad stock seems to me to hold for the lower races of man. How many centuries, how many thousand of years, have the Kaffir or the negro held large districts in Africa undisturbed by the white man? Yet their intertribal struggles have not yet produced a civilization in the least comparable with the Aryan. Educate and nurture them as you will, I do not believe that you will succeed in modifying the stock. History shows me one way, and one way only, in which a high state of civilization has been produced, namely, the struggle of race with race, and the survival of the physically and mentally fitter race.⁶⁸

Twisted statements like these provided imperialism with an allegedly scientific backing. The Europeans who occupied the African continent and a large part of Asia, as well as persecuting the Australian native peoples, claimed that their occupations were based on natural law and the only way for humanity to progress. (That this claim had no foundation was later proven by subsequent advances in the scientific world.) According to Pearson, wars formerly conducted in an unconscious manner would now have to be waged in a conscious, pre-planned fashion:

There is a struggle of race against race and of nation against nation. In the early days of that struggle it was a blind, unconscious struggle of barbaric tribes. At the present day, in the case of the civilized white man, it has become more and more the conscious, carefully directed attempt of the nation to fit itself to a continuously changing environment. The nation has to foresee how and where the struggle will be carried on... I have asked you to look upon the nation as an organized whole in continual struggle with

other nations, whether by force of arms or by force of trade and economic processes. I have asked you to look upon this struggle of either kind as a not wholly bad thing; it is the source of human progress throughout the world's history.⁶⁹

In the 19th century, this deviant belief that conflict between races and nations was a path to progress and which regarded races and nations other than its own as "inferior," took control over large parts of the world. Some imperialist Europeans behaved most ruthlessly towards the inhabitants of their conquered lands. From the measures they adopted, it was evident that they regarded these peoples as weak and inferior, denigrated them, and refused to accept them as humans who enjoyed equal rights with themselves. The new imperialism was a 19th-century implementation of Social Darwinism on a world scale.

One reason why Darwinist ideas received such wide support was that Europeans of the time had moved away from religious moral values, which require people to live in peace. God has commanded people to be tolerant and forgiving toward one another. Corrupting order in the world and inciting war and conflict are evils that bear a heavy responsibility in the sight of God. In the Qur'an, God has revealed that He does not love corruption or harm being inflicted on people:

When he leaves you, he goes about the Earth corrupting it, destroying crops and animals. God does not love corruption.
(Surat al-Baqara, 205)

Ruthless Practices in the Colonies

The Social Darwinist views that dominated the colonial elites revealed themselves in policies adopted towards the native peoples. These administrations did not regard these peoples of the countries they ruled as human, but as primitive, intermediate life forms, and usually inflicted suffering, destruction and unhappiness. Social Darwinism was one major factor in these countries' ruthless policies. As already seen, the aggressive measures adopted by some nations, that in their arrogance regarded other nations as inferior, acquired false legitimization through Social Darwinism. These countries regarded themselves as perfectly justified in adopting such policies, which only increased their greed and aggression.

The Opium Wars are an interesting example. Great Britain began selling opium to China in the early 1800s, even though at the time the production, sale and consumption of opium were forbidden in Britain itself. The English governing class, who scrupulously protected their own people against this scourge, soon made the Chinese people dependent on opium. After his son died of excessive opium consumption, the emperor decided to put a stop to the British importing the drug into his country. A government official, Lin Zexu (Lin Tse-Hsü), was sent to Canton—the East India Company's largest port—about putting an end to the trade. Since the British merchants did not favor cooperation, Zexu had the opium warehouses closed. The British immediately followed this with military intervention. The Chinese were routed and forced to accept a humiliating treaty, under which the opium trade in China was regarded as legal. Lin Zexu lost his post in the government and was sent into exile.

The Portuguese, for their part, exercised their “superiority” by effectively making slaves of the natives. They kidnapped na-

tives from their colony of Angola and sent them far across the sea as “contracted” workers for five years. But very few of them survived long enough to make the return trip.⁷⁰ In the great majority of occupied countries, colonizing powers took for themselves such territories and resources as they considered appropriate and gave them to settlers or companies from their own countries. They took no interest in the people who had lost their lands, and totally exploited their workforces, goods and mineral resources.

From their colonies, the British sent raw materials like cotton, tea and minerals to Britain, and later sent products made from them back to the colonies, to be sold at high prices. Cotton from India was processed in Britain, and the sale of Indian cotton was prohibited in India. In other words, they could use only cotton sold by the British. The Indians were also able to buy only salt produced by the British.

Another practice of the new imperialism was their belittling and behaving disrespectfully towards rulers of the countries they colonized. But in earlier times, from the era of Elizabeth I up until Napoleon, administrators had treated foreign leaders equally. The deviant idea of regarding oneself as superior gained increasing strength in 19th-century Europe, bringing with it insolence and rudeness.

Darwinist imperialists portrayed their colonization of other nations as the result of their races being “inferior” and “backward.” According to such claims, the order of the superior race had to spread across the entire world, and if the world were to progress, the inferior had to be improved. Put another way, the colonialist powers alleged that they were bringing “civilization” to the lands they conquered. Yet their practices and policies in no way reflected their claims to be “well intentioned.” Along with their Social Darwinist ideas, the 19th- and 20th-cen-

tury colonialist powers brought with them chaos, conflict, fear and humiliation, rather than well-being, happiness, culture and civilization. Even if one accepts that the colonialists did provide some benefits for their colonies, still the harm they wreaked was many times greater.

Karl Pearson's words cited below, devoid of any humanity or compassion, summarize these Darwinism-based views:

The struggle means suffering, intense suffering, while it is in progress; but that struggle and that suffering have been the stages by which the white man has reached his present stage of development, and they account for the fact that he no longer lives in caves

A picture of the Congo under French colonial rule. The native peoples in the jungle were slaughtered by whites regarding them as a species of animal.





Above: King Prempeh, leader of the African Ashanti tribe, and the Queen Mother, submitting to British troops.

Left: The treatment meted out to native Australians.

and feeds on roots and nuts. This dependence of progress on the survival of the fitter race, terribly black as it may seem to some of you, gives the struggle for existence its redeeming features; it is the fiery crucible out of which comes the finer metal. You may hope for a time when the sword shall be turned into the ploughshare, when American and German and English traders shall no longer compete in the markets of the world for their raw material and for their food supply, when the white man and the dark shall share the soil between them, and each till it as he lists. But, believe me, when that day comes mankind will no longer progress; there will be nothing to check the fertility of inferior



A British military ceremony in India

stock; the relentless law of heredity will not be controlled and guided by natural selection. Man will stagnate... The path of progress is strewn with the wreck of nations; traces are everywhere to be seen of the [slaughtered remains] of inferior races, and of victims who found not the narrow way to the greater perfection. Yet these dead people are, in very truth, the stepping stones on which mankind has arisen to the higher intellectual and deeper emotional life of today.⁷¹

This “world view” that regards most nations as inferior, and their suffering and death as a step on the path to so-called evolution, poses a danger to all humanity. If individuals join forces to depict an idea as scientific fact, no matter how dangerous or how unscientific and illogical it may be, and engage in propaganda on its behalf, then soon that idea and its byproducts will be accepted by those who lack sufficient information on the subject in question. This is where the hidden danger of Darwinism lies. People believing in concepts such as “the struggle for survival” and “conflict between superior and inferior races” carried out all kinds of ruthless



Top: British forces brutally suppressing Indians demanding their freedom

Left: Prince Edward, the Duke of Windsor, receiving gifts from the Maharajah of Kohiyur

Below: Zulus entertaining British troops celebrating Queen Victoria's birthday by holding a sack race

Bottom: A British soldier selecting soldiers for the Indian Army



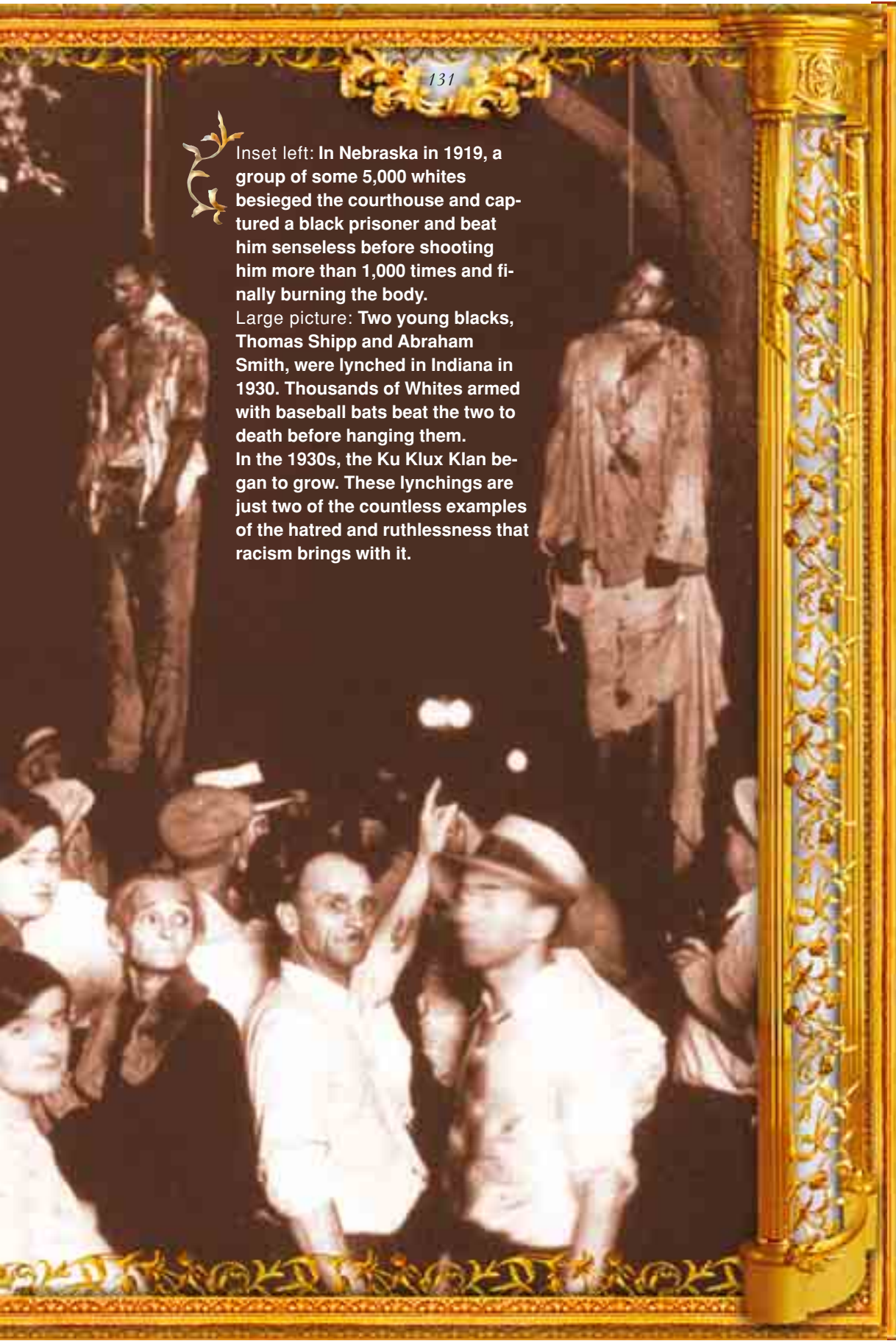
In 1827, the French began occupying Algeria. As part of the colonialist mentality of the time, the French regarded nations other than their own as second class, and constructed a system based on oppression and violence against the Algerians. First of all, education and even speaking in Arabic were banned. Then Algeria was made economically totally dependent on France. Opponents were bloodily suppressed. Below: A picture showing the torture and mistreatment of the Algerian people.



actions under the shelter of these claims—or at least kept silent while others did so. As a result, racist, aggressive, and ruthless dictators such as Hitler, Mussolini and Franco emerged, and millions applauded their words. And because of these cruel ideologies, tens of millions lived and died in pain, fear and suffering.







Inset left: In Nebraska in 1919, a group of some 5,000 whites besieged the courthouse and captured a black prisoner and beat him senseless before shooting him more than 1,000 times and finally burning the body.

Large picture: Two young blacks, Thomas Shipp and Abraham Smith, were lynched in Indiana in 1930. Thousands of Whites armed with baseball bats beat the two to death before hanging them. In the 1930s, the Ku Klux Klan began to grow. These lynchings are just two of the countless examples of the hatred and ruthlessness that racism brings with it.

Social Darwinism and War

The deceptive idea that inter-racial conflict could lead to nations' progressing also laid the foundation for wars. Before World War I, when Social Darwinism was widespread, war was considered the "most appropriate means" for the elimination of the weak and the eradication of people seen as burdens, the survival of the strong, and the development of the human race.

Throughout history, many wars have been fought, but usually they took place within limits, not aimed directly at civilian populations, between the armies of the nations concerned. But in wars waged by Social Darwinist means, the real target was the people, to reduce the "surplus population" of the so-called "unfit" and the allegedly "inferior."


Before World War I, numerous writings and speeches described the Darwinist bases of war. Richard Milner, a contributing editor to *Natural History*, the magazine of New York's American Museum of Natural History, writes of the warlike Darwinist views of German intellectuals at the time:

During World War I, German intellectuals believed natural selection was irresistibly all-powerful (*Allmacht*), a law of nature impelling them to bloody struggle for domination. Their political and military textbooks promoted Darwin's theories as the "scientific" basis of a quest for world conquest, with the full backing of German scientists and professors of biology.⁷²

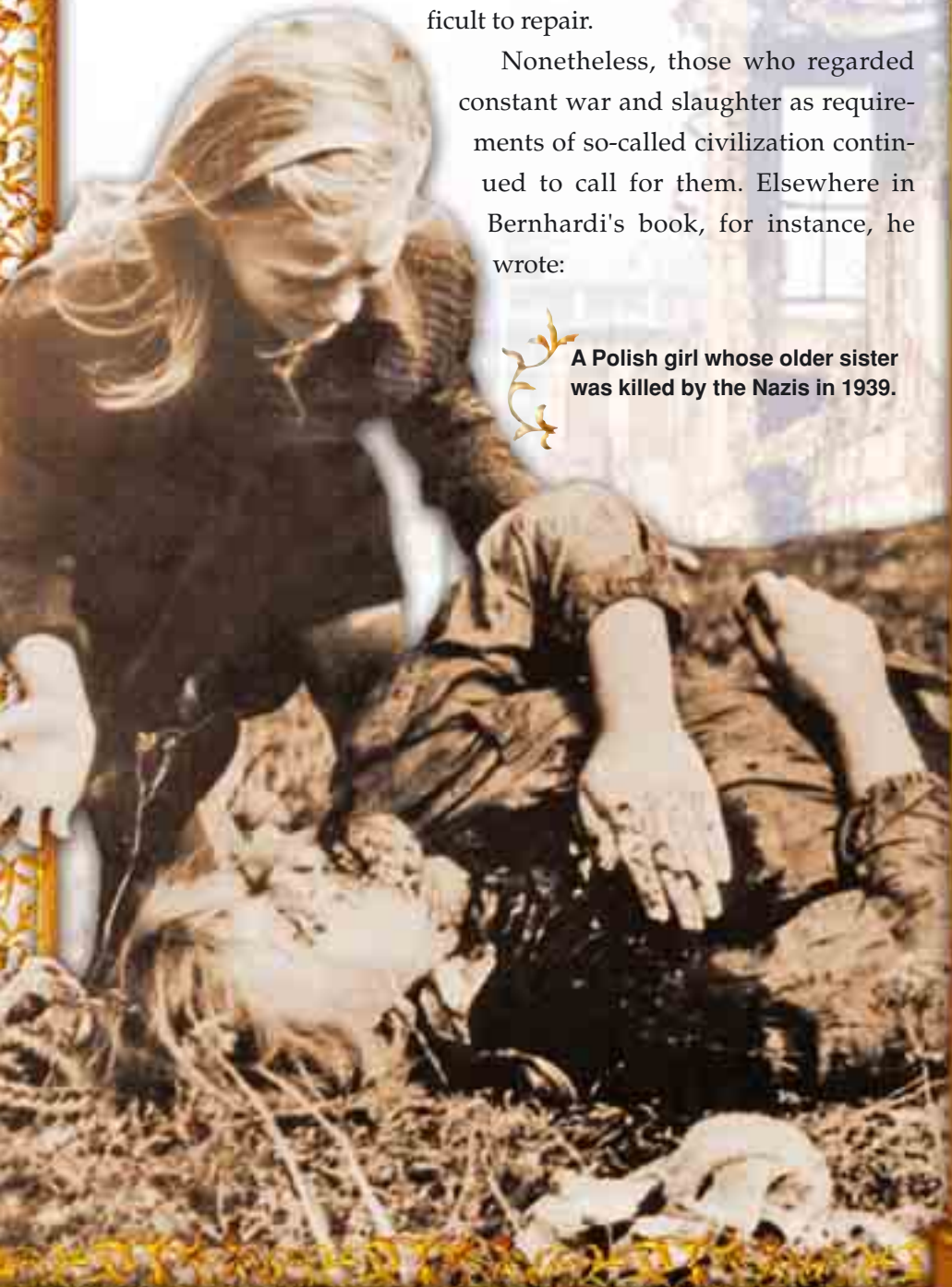
During those years, General F. von Bernhardi engaged in propaganda on behalf of Social Darwinism. In his book *Germany and the Next War* Bernhardi maintained that conflict was a biological obligation and the best way of ridding the world of the unfit: "War is a biological necessity of the first importance, a regulative element in the life of mankind that cannot be dispensed with, since without it an unhealthy development will follow, which excludes every advancement of the race, and therefore all real civilization."⁷³

The idea that war is a “regulative element” cannot be justified in rational or logical terms, nor with scientific facts. War is a destructive force that causes enormous losses of life and property, and its effects on society are enormously difficult to repair.

Nonetheless, those who regarded constant war and slaughter as requirements of so-called civilization continued to call for them. Elsewhere in Bernhardt's book, for instance, he wrote:

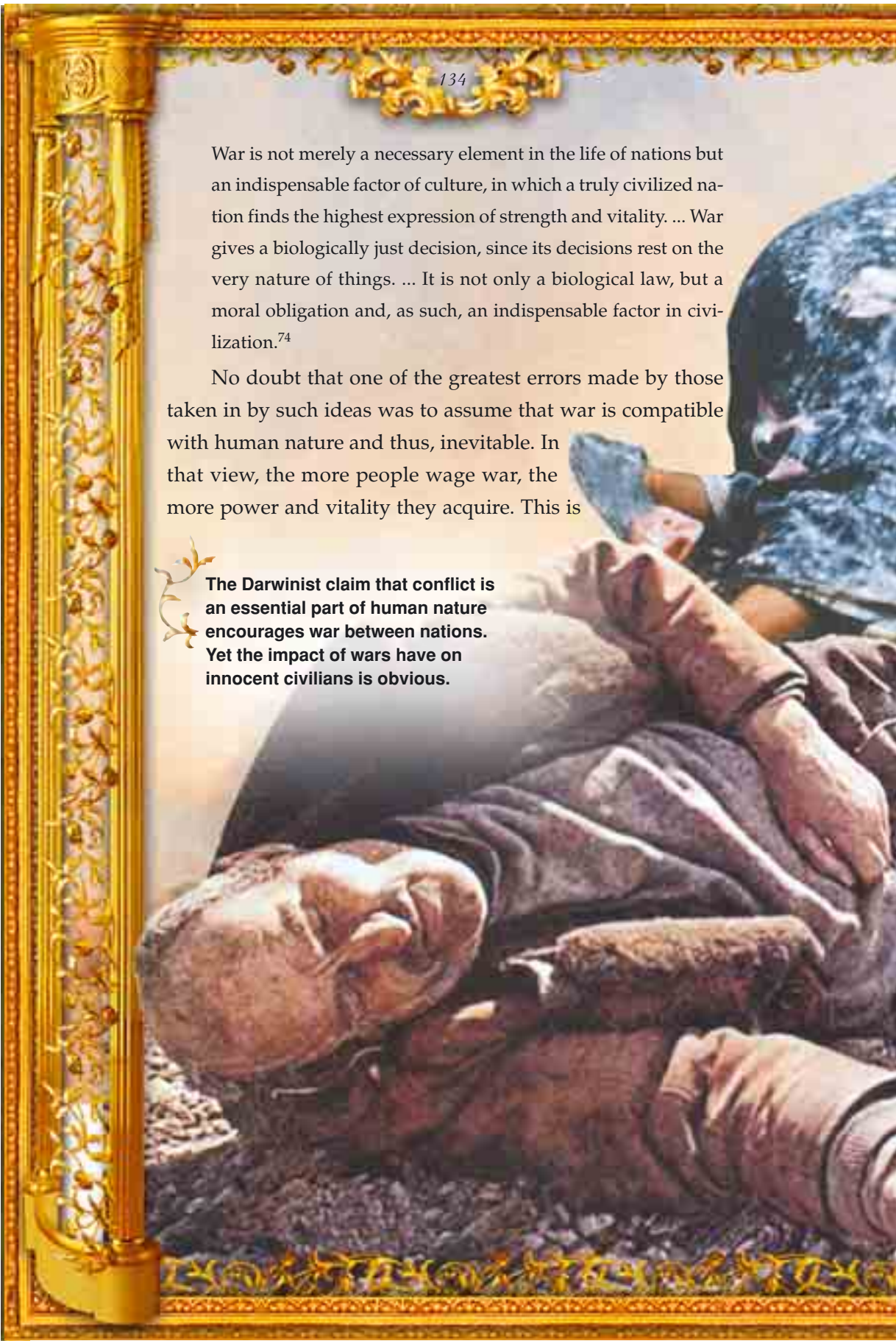


A Polish girl whose older sister was killed by the Nazis in 1939.



War is not merely a necessary element in the life of nations but an indispensable factor of culture, in which a truly civilized nation finds the highest expression of strength and vitality. ... War gives a biologically just decision, since its decisions rest on the very nature of things. ... It is not only a biological law, but a moral obligation and, as such, an indispensable factor in civilization.⁷⁴

No doubt that one of the greatest errors made by those taken in by such ideas was to assume that war is compatible with human nature and thus, inevitable. In that view, the more people wage war, the more power and vitality they acquire. This is



The Darwinist claim that conflict is an essential part of human nature encourages war between nations. Yet the impact of wars have on innocent civilians is obvious.



a great falsehood. God has created human beings in such a way that they are happiest when at peace. Chaos and conflict cause terrible tension in the human soul. The most rapid social, economic and cultural progress is made possible in a climate of peace and security. In her book *Darwin and the Darwinian Revolution*, Gertrude Himmelfarb makes the following comment:

Social Darwinist logic formed the basis of ruthless Nazi occupations, during which time millions of Russians were expatriated for slave labor and more millions executed for no crime at all.



For the general [Bernhardi], it was the needs of war that came first, the imperialist adventures and nationalist experiments that followed. For others it was the reverse: the imperialist and nationalist aspirations brought war and militarism in their wake. There were even some who would have liked the virtues of war without the onus of militarism or nationalism; this was social Darwinism in its purest, most disinterested form.⁷⁵

Sir Arthur Keith, an evolutionist anthropologist and biographer of Darwin, openly admitted that he was all in favor of war. Although he personally liked the idea of peace, he feared the results of such an experiment. Also, he made the illogical prediction that after 500 years of peace, the world would turn into "an orchard that has not known the pruning hook for many an autumn and has rioted in unchecked overgrowth for endless years."⁷⁶

Keith's words indicate just how ruthless Darwinist suggestions can make people. Keith believed that the world needed to be "pruned" from time to time, that those "elements" that delayed the strengthening of the world needed to be cut away and discarded. He was openly supporting savagery. The "pruning" referred to by Keith was war, and those who died in war, whom he felt needed to be discarded, were helpless men and women and children. Those taken in by the deceptions of Darwinism feel no sympathy for these innocent people. The theory that in order to strengthen and develop the white race, those regarded as weak may be eliminated led to cruelties never seen before.

Social Darwinism's twisted views are one of the main reasons for the wars, conflict and slaughter that have continued unabated since the 19th century. As a result of the constant calls for war, even some who knew nothing about Social Darwinism fell under its spell.

In the early 20th century, those who came to believe that war was essential were not just a group of marginal ideologues, but a great many journalists, academics, politicians and civil servants.⁷⁷ They encouraged the eradication of women, children, the elderly and the needy, and the heedless expense of young lives on the battlefield supposedly for the "benefit of humanity."

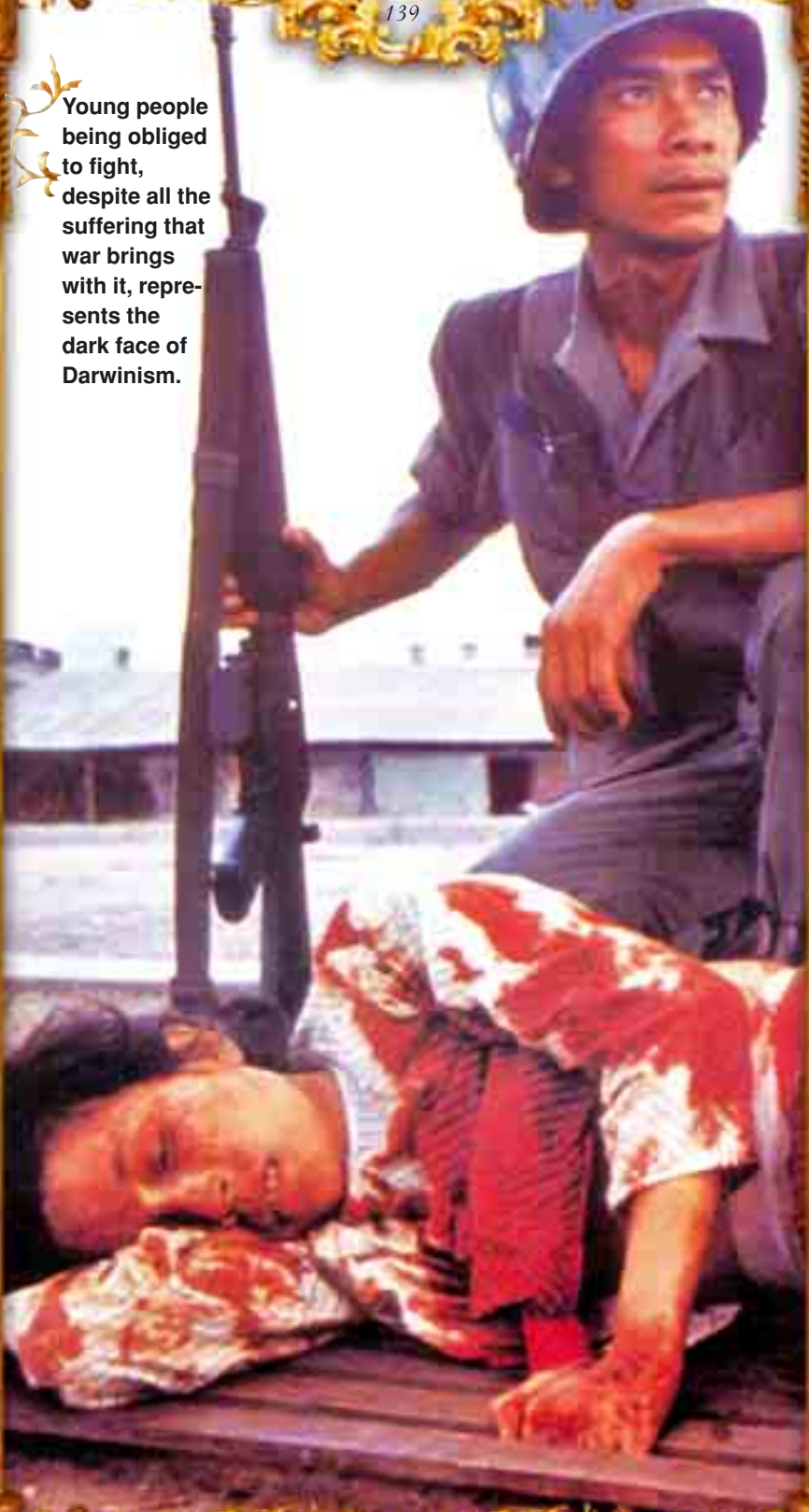
These views were shared at the very highest levels. For instance, German Chancellor Theobald von Bethmann-Hollweg subscribed to the belief, common among the middle class when World War I began, that conflict between Slav and Teuton was inevitable.⁷⁸ The Kaiser is known to have held similar views. Many historians regard the wicked claims that war was unavoidable and the cleansing of inferior races was natural and useful as some of the principal causes of World War I.

The philosopher Friedrich Nietzsche was also one of the most prominent supporters of Social Darwinism in Germany. According to him, the ideal social system should be based on armed conflict: "Man shall be trained for war and woman for the recreation of the warrior; all else is folly."⁷⁹ According to Nietzsche's twisted view, life consisted solely of war, and war contained everything within it.

Hitler, a fanatical Social Darwinist and great admirer of both Darwin and Nietzsche, put their warlike views into practice. Combining militarist thinking with the theory of evolution, Hitler said:

The whole of nature is a continuous struggle between strength and weakness, and eternal victory of the strong over the weak.⁸⁰

Young people being obliged to fight, despite all the suffering that war brings with it, represents the dark face of Darwinism.



These ideas advanced by Hitler and others like him were products of a terrible ignorance. Those who imagined that with the theory of evolution they were basing their militaristic and aggressive thinking on a scientific foundation were merely deceiving themselves. Yet with the tens of thousands of people they induced to follow them, they inflicted ruin on the world on an unprecedented scale.

In an article titled "The Philosophy and Morals of War," Max Nordau—one of the leaders of the Zionist movement—identifies Darwin as the primary supporter of war:



The greatest authority of all the advocates of war is Darwin. Since the theory of evolution has been promulgated, they can cover their natural barbarism with the name of Darwin and proclaim the sanguinary instincts of their inmost hearts as the last word of science.⁸¹

In *Darwin, Marx, Wagner: Critique of a Heritage*, Jacques Barzun, a history teacher at Columbia University, stated that Darwin stoked the fires of militarism and warfare everywhere:

During World War I, the Germans employed mustard gas in violation of the rules of war. The picture shows a British soldier killed by that gas.



As long as they do not experience war, people may never realize what a terrible disaster it actually is. It must never be forgotten that war spells sorrow, loss and suffering for millions of innocents. The way to build a world without war and conflict, one full of peace and security, is by the eradication of ideologies incompatible with the religious moral values commanded by God.



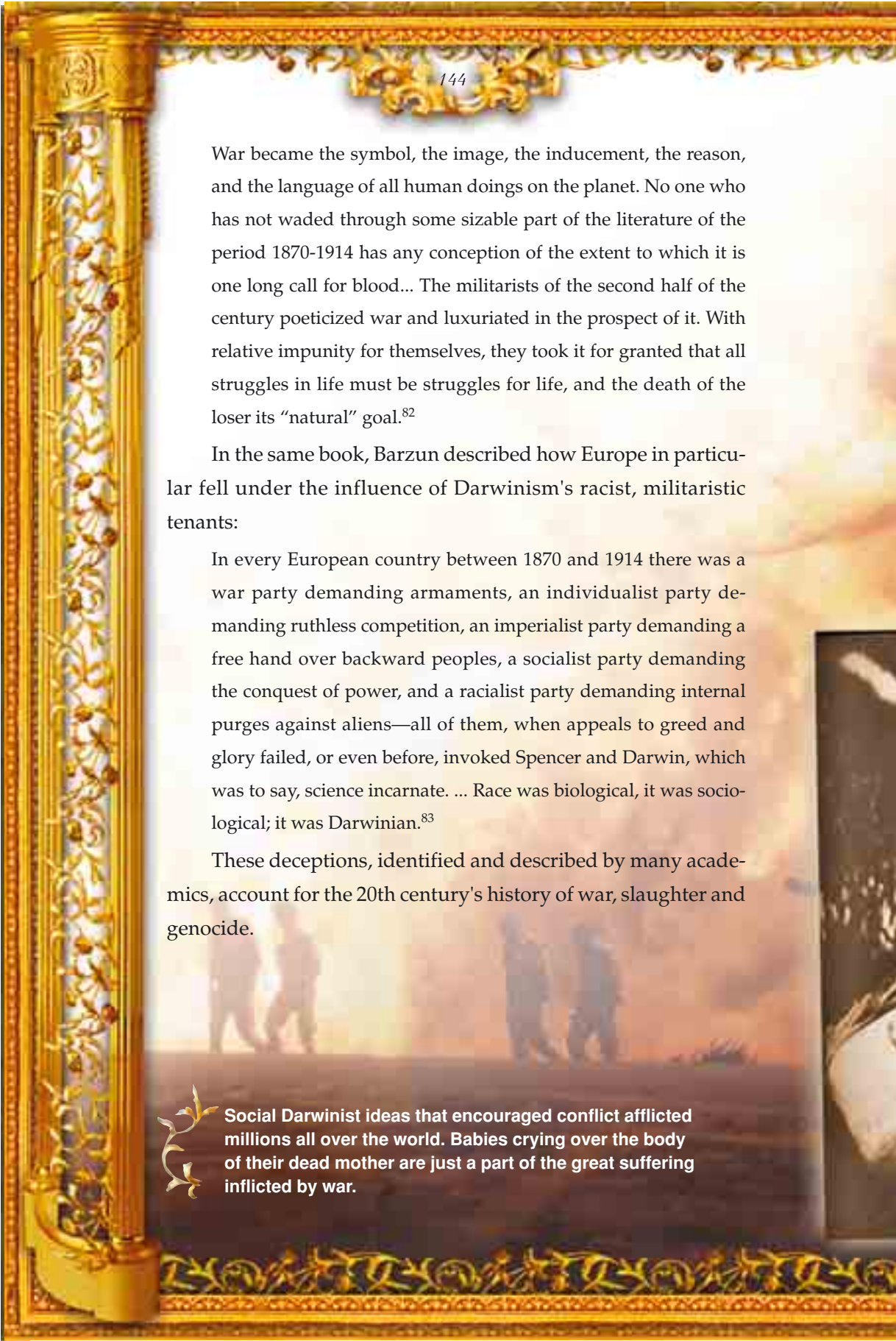


War became the symbol, the image, the inducement, the reason, and the language of all human doings on the planet. No one who has not waded through some sizable part of the literature of the period 1870-1914 has any conception of the extent to which it is one long call for blood... The militarists of the second half of the century poeticized war and luxuriated in the prospect of it. With relative impunity for themselves, they took it for granted that all struggles in life must be struggles for life, and the death of the loser its "natural" goal.⁸²

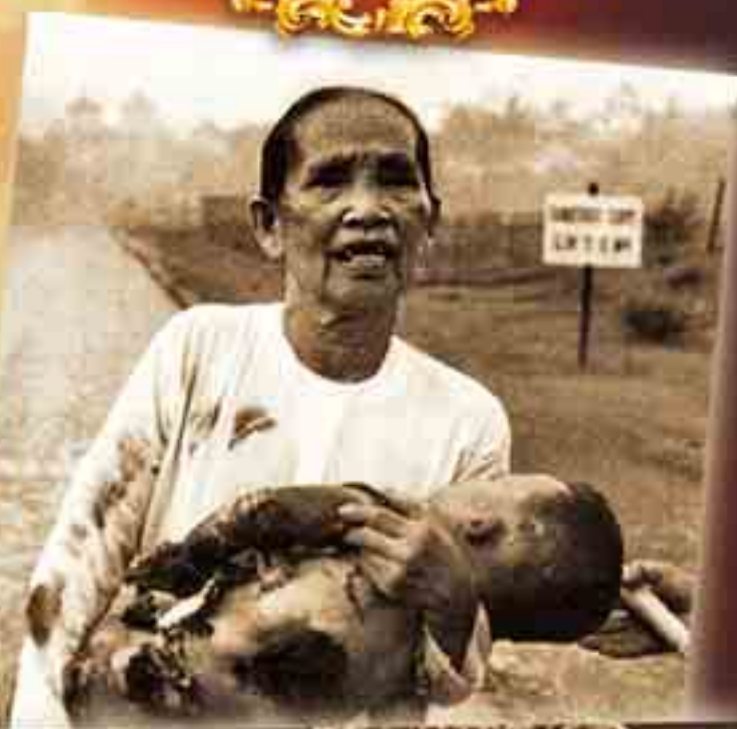
In the same book, Barzun described how Europe in particular fell under the influence of Darwinism's racist, militaristic tenants:

In every European country between 1870 and 1914 there was a war party demanding armaments, an individualist party demanding ruthless competition, an imperialist party demanding a free hand over backward peoples, a socialist party demanding the conquest of power, and a racialist party demanding internal purges against aliens—all of them, when appeals to greed and glory failed, or even before, invoked Spencer and Darwin, which was to say, science incarnate. ... Race was biological, it was sociological; it was Darwinian.⁸³

These deceptions, identified and described by many academics, account for the 20th century's history of war, slaughter and genocide.



Social Darwinist ideas that encouraged conflict afflicted millions all over the world. Babies crying over the body of their dead mother are just a part of the great suffering inflicted by war.



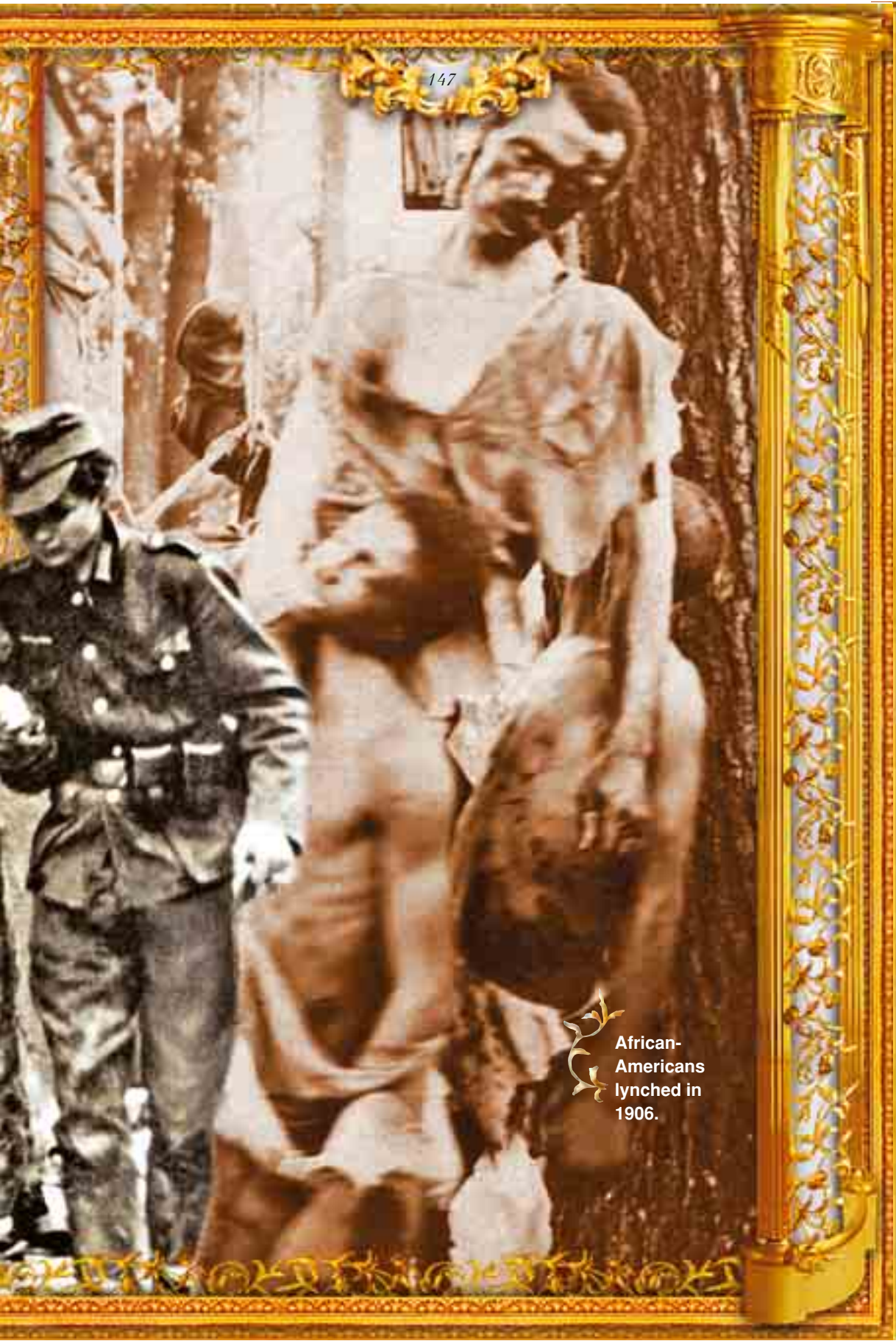
*In God's Sight, Superiority Lies in Piety,
Not in Race*

Such savagery was not limited to the Nazis. Many parts of the world have experienced terrible catastrophes because of racism. Because of it, hundreds of thousands have been regarded as worthless, humiliated, forced from their homes and enslaved, killed or abandoned to die, treated like animals, and used in pharmaceutical experiments. The examples cited in this book are just a few of the many documented instances of savagery and violence.



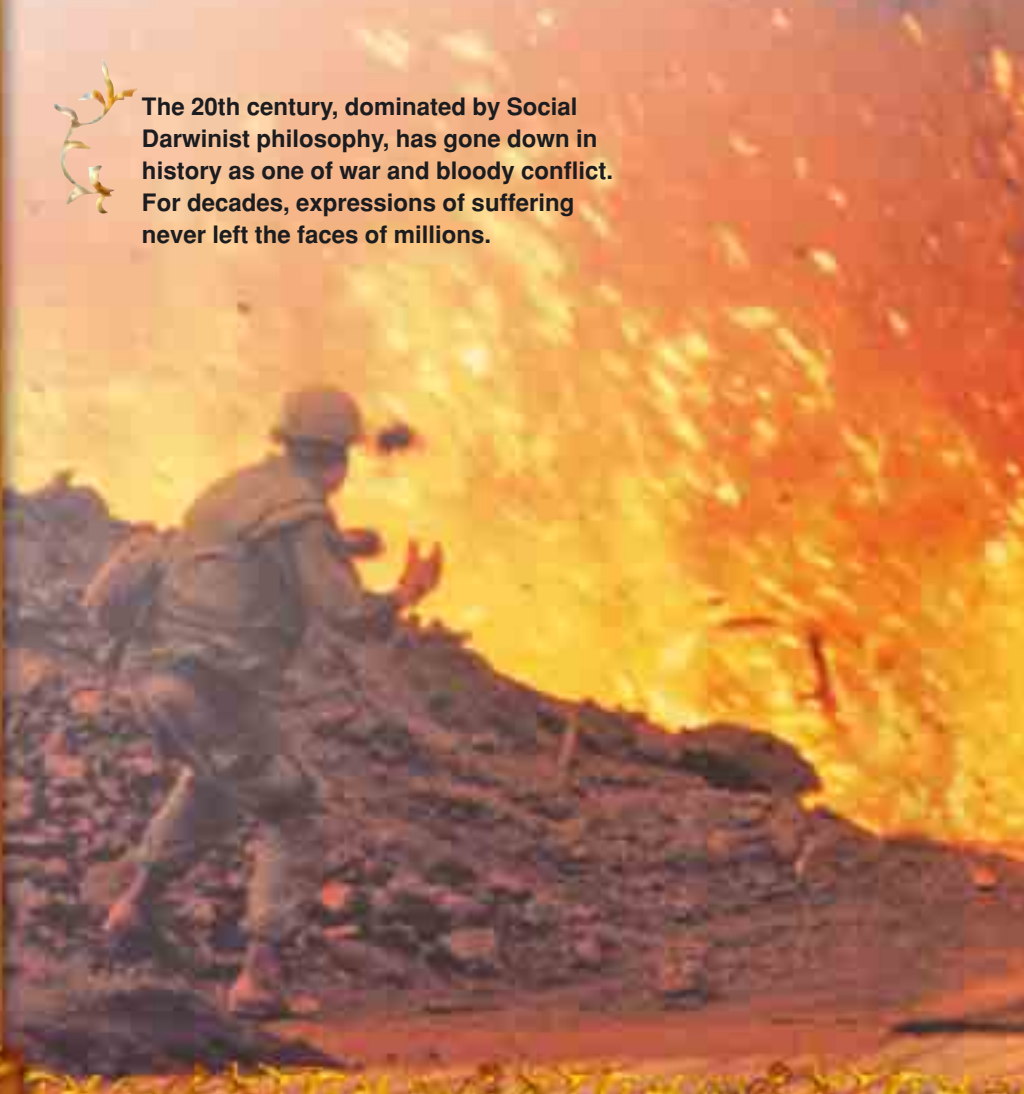
So long as love of God and feelings of compassion and sympathy for the human beings He created do not prevail, humanity will continue to experience such tragedies.





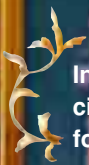
African-
Americans
lynched in
1906.

The social structure envisaged by Darwinism needs to be accurately identified. Like all other materialist theories, Social Darwinism, maintaining that people are selfish creatures who live solely for their own interests, responsible solely to themselves, can never bring proper moral values and happiness to individuals or to society as a whole. In order to acquire proper moral values and happiness, a person needs to abandon selfish desires. Religious moral values, as commanded by our Lord, teach people how this will be. People's responsibility towards God and the kind of moral values they need to attain His approval are revealed in the Qur'an.

A photograph of a soldier in a military uniform running through a dark, smoky battlefield. In the background, a large, intense fire or explosion is visible, casting a bright orange and yellow glow over the scene. The soldier is in the foreground, slightly out of focus, moving towards the right. The overall atmosphere is one of chaos and conflict.

The 20th century, dominated by Social Darwinist philosophy, has gone down in history as one of war and bloody conflict. For decades, expressions of suffering never left the faces of millions.





In wartime, not only the civilians suffer. Soldiers forced to fight as a result of a philosophy that has inflicted nothing but blood and sorrow on the world are also part of war's cruel face.

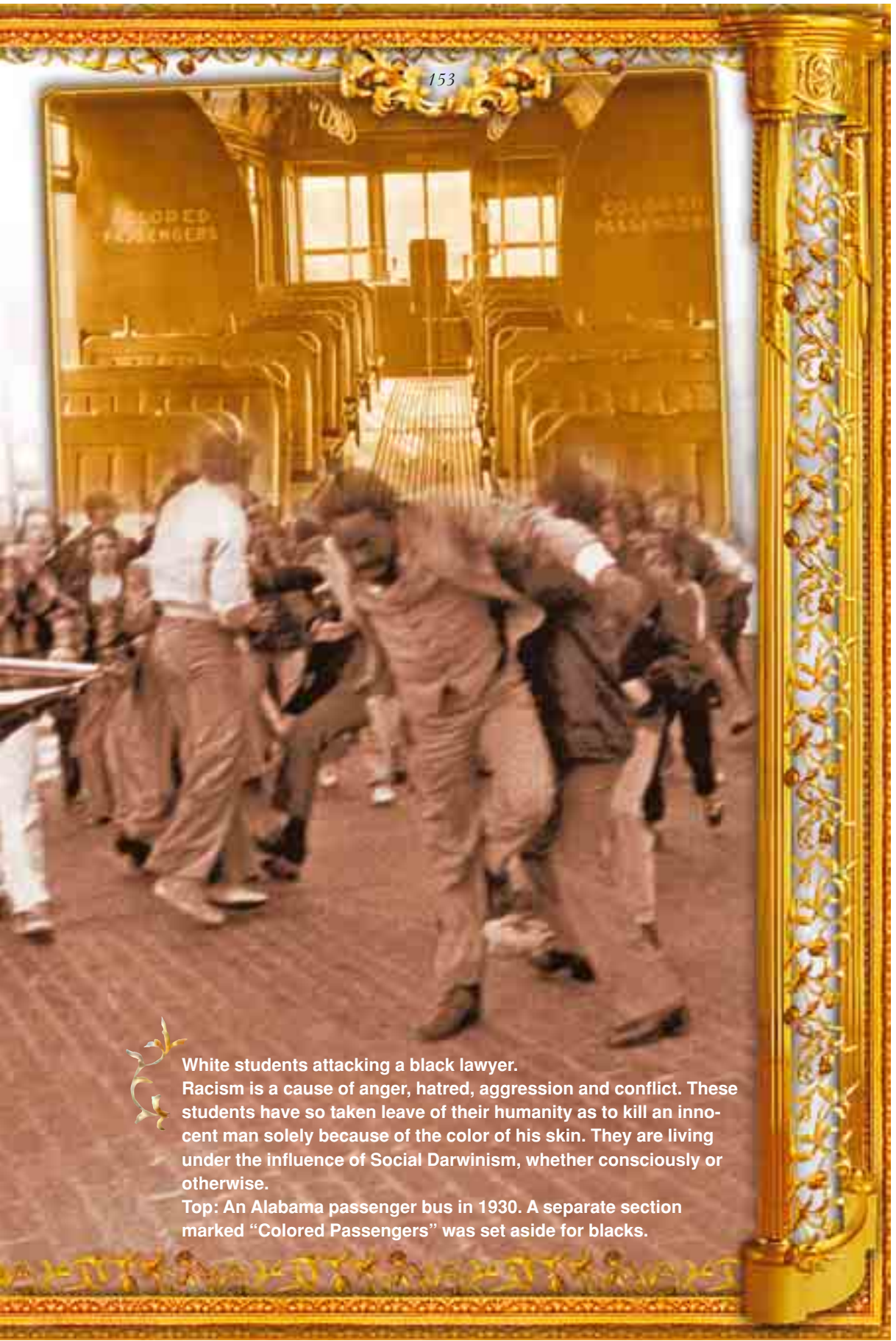




If people have faith in God's commandments and the Book revealed by Him, then they will feel compassion and affection towards others.

Those who love and fear God and obey His commandments, see other people as beings He created, and make no distinctions between them on grounds of race, nation, skin color or language. In every human being, they see beauty created by God, and take pleasure in that beauty. Their faith makes them loving, compassionate



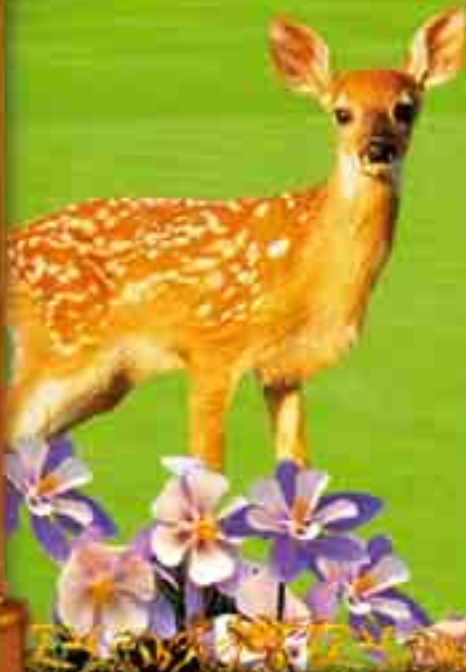


White students attacking a black lawyer.

Racism is a cause of anger, hatred, aggression and conflict. These students have so taken leave of their humanity as to kill an innocent man solely because of the color of his skin. They are living under the influence of Social Darwinism, whether consciously or otherwise.

Top: An Alabama passenger bus in 1930. A separate section marked "Colored Passengers" was set aside for blacks.

... Help each other to goodness
and heedfulness. Do not help
each other to wrongdoing
and enmity. Fear God...
(Surat al-Ma'ida, 2)



and protective. However, someone brainwashed by Darwinism's falsehoods looks down on other races and nations, feels justified in oppressing and even eradicating them, and spreads nothing but tension, unhappiness and fear. The racism and imperialism witnessed in the 19th and 20th centuries are the result of this Darwinist world view.

In the Qur'an, God has forbidden discrimination on grounds of race and has revealed that people can attain superiority in His sight through faith and their fear of Him:

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



The Result of the Darwin-Hitler Coalition: 40 Million Dead

In the light of what has been revealed about Social Darwinism so far, it should be no surprise that the Nazis, infamous architects of one of the most terrible acts of genocide in history, were tightly linked to it.

When one examines the writings, speeches and documents of Hitler and other Nazi ideologues, it's clear that they founded their policies on Darwinism.

Hitler thought that he could improve human race, as animal breeders do. He claimed that those he saw as "polluting" the Aryan





race, those with genetic illnesses and the weak all needed to be eliminated; and he ordered the ruthless extermination of millions—proofs that he regarded human beings as animals and was attached to Darwinism. In an article titled "The Nazi Terror," Alexander Kimel—one of the few to survive the Nazi genocide—emphasizes the link between Darwinism and Nazism and describes how it was that the Nazis, with their belief in Social Darwinism, were able to treat people like animals and feel absolutely no pity for them:

Nazism with the acceptance of social Darwinism, equated man with animals, rob him of individual freedom of making choices, the ability to think for themselves. Brutality, terror, mendacity and ruthless exploitation of man by men became the norm of behavior. If the same laws of natural selection like the animals rule man, when the spark of the divine is removed from man's consciousness than [sic] men can be treated like an animals [sic]; he can be bred artificially, and treated like cattle. For example the war and the reckless conduct of the war brought very high casualties. Hitler tried to improve the situation, not by cutting losses, but by improving the breeding methods. In Auschwitz ... Mengele [a Nazi doctor] was [sic] conducted "scientific" experiments on twins, killing them, dissecting them, trying to figure out how to improve the



breeding methods, to double the output of the German women. The Germans were treated like breeding animals the S.S. - their shepherds and their master breeder - their Fuhrer. The Germans were treated like prize cattle, other nationalities were treated like ordinary cattle and the Jews like vermin.⁸⁴

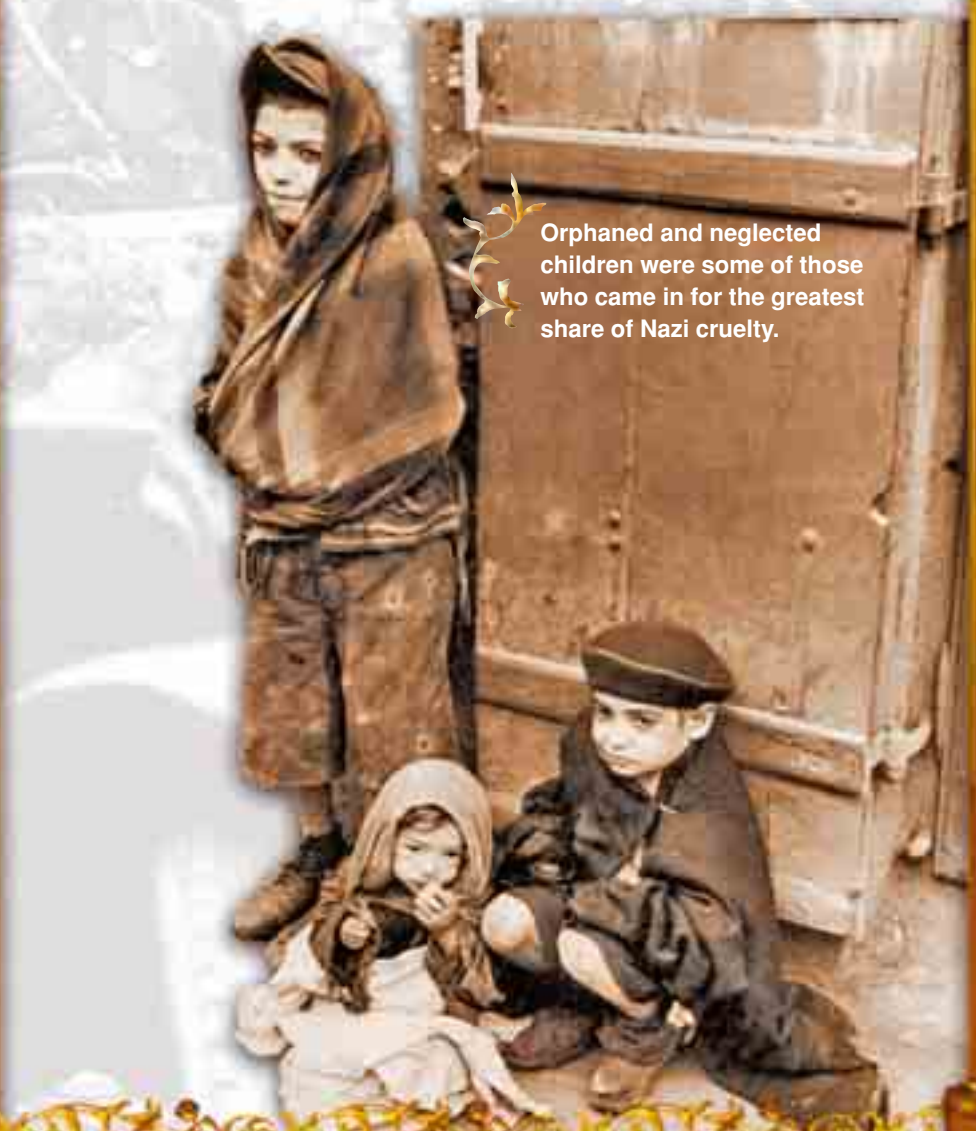
The Nazis adopted this perspective to perpetrate one of the worst acts of genocide ever. The deception of the "superior race" that Hitler maintained was based on the falsehood of inequality among groups within a particular species. According to Hitler and his supporters, while some species evolved, some individuals or groups within that species had remained backward and primitive. This perverted claim, constituting the bedrock of racism, was one fundamental element of Darwin's theory. In a book about Auschwitz, Dr. Karl A. Schleunes, a professor of history, accepts Darwinism's so-called scientific justification for racism:

Darwin's notion of struggle for survival ... justified the racists' conception of superior and inferior peoples and nations and validated the conflict between them.⁸⁵

Evolutionist scientists painted just the kind of theoretical picture the Nazis desired. For example, the evolutionist Konrad Lorenz, regarded as the founder of modern ethology (the science of animal behavior), compared the improvement of races with biological structures:

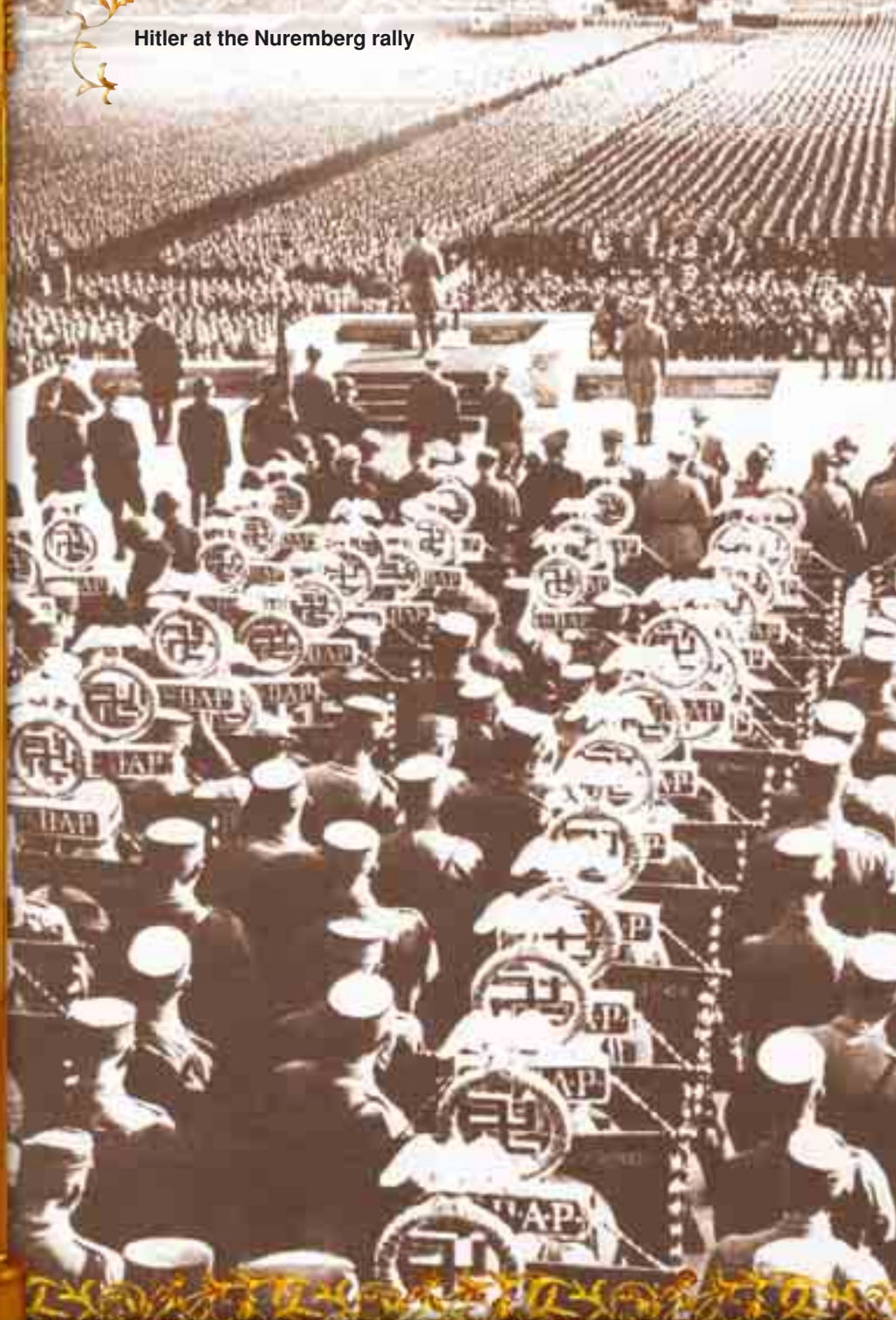
Just as in cancer the best treatment is to eradicate the parasitic growth as quickly as possible, the eugenic defense against the dysgenic social effects of afflicted subpopulations is of necessity... When these inferior elements are not effectively eliminated from a [healthy] population, then - just as when the cells of a malignant tumor are allowed to proliferate throughout the human body - they destroy the host body as well as themselves.⁸⁶

Regarding different races or a society's poor and needy as a kind of burden to be eliminated is inexplicably primitive and barbaric. The Nazis sought to conceal their savagery behind a so-called scientific mask, citing Darwinism's deceptions. Joseph Tenenbaum, author of *Race and Reich: The Story of an Epoch*, summarizes how Nazi policies took shape:



Orphaned and neglected children were some of those who came in for the greatest share of Nazi cruelty.

Hitler at the Nuremberg rally



... struggle, selection, and survival of the fittest, all notions and observations arrived at ... by Darwin ... but already in luxuriant bud in the German social philosophy of the nineteenth century. ... Thus developed the doctrine of Germany's inherent right to rule the world on the basis of superior strength ... [of a] "hammer and anvil" relationship between the Reich and the weaker nations.⁸⁷

After describing how the Nazis shaped their entire policies according to the lights of Darwinism, missing not a single point, Tenenbaum goes on:

Their political dictionary was replete with words like space, struggle, selection, and extinction (Ausmerzen). The syllogism of their logic was clearly stated: The world is a jungle in which different nations struggle for space. The stronger win, the weaker die or are killed...⁸⁸

In the 1933 Nuremberg rally, Hitler proclaimed that "higher race subjects to itself a lower race ... a right which we see in nature and which," because it was founded on science, "can be regarded as the sole conceivable right."⁸⁹ By making this claim, he of course defended one of the worst falsehoods in history.

Hitler's words in his "On the Fate of the Nation" speech are a summary of Darwinist views:

Among the most motivating factors of life are self-defense and the protection of future generations. Politics is nothing more than people's

struggle for survival. This powerful wish to live is universal and directs the entire nation. The desire to survive must lead to conflict, because as well as being unsatisfiable this desire is also the foundation of life. The room to live is limited. Ruthlessness is therefore an inseparable part of humanity! Man became lord of the earth as the result of conflicts and constant struggle. This is the superiority not of mankind but of the strength of those who attain power and dominion. There are differences between races. The world took its culture from an elite class. Whatever we see today is all the result of Aryan work and success. However, the real factor in every race that leads to results is the important individuals it manages to raise. It is not democratic multitudes that have shaped mankind, but important individuals.⁹⁰

Hitler's perverted rantings influenced a great many at the time. Tens of thousands of the ignorant signed up to these assumptions, products of Hitler's imagination. As already emphasized, the urge for conflict or a ruthless struggle for survival does not advance societies' progress. All individuals strive for a wealthier, more pleasant life, but achieving that goal is directly proportionate to their society's attachment to spiritual and moral values. Seeking to eliminate others through endless aggression merely damages all parties. Physical or cultural differences do not make one race superior to another. On the contrary, in climates where peace and security prevail, differences are valuable elements that bring about cultural enrichment.

If these differences are to be transformed into cultural richness, religious moral values are essential. No matter what the circumstances, God has commanded people to be forgiving, never to depart from the path of justice, and to treat others with affection and compassion. Believers know that there is great wisdom in the creation of different races and nations, and therefore act in a spirit of brotherhood and solidarity. Arrogantly

seeking to classify people according to the race they belong to, in the absence of any justification, is a feature of unbelievers and those who set up other deities beside God. One verse describes the unbelievers' fanatical rage:

Those who disbelieve filled their hearts with fanatical rage – the fanatical rage of the Time of Ignorance... (Surat al-Fath, 26)

Under the influence of his mental imbalance, Hitler saw the fact that Darwin's theory ran so parallel to his own twisted views as an excellent means of spreading them. His attachment to Darwinism can be seen in his book *Mein Kampf*, published in 1925. In Chapter 4, for example, he wrote that Darwinism was



An image of
Germany in
1945

the only basis of a successful Germany. Robert Clark, author of *Darwin: Before and After*, makes this comment on Hitler's devotion to Darwinism:

Evolutionary ideas - quite undisguised - lie at the basis of all that is worst in *Mein Kampf* - and in his public speeches. ... Hitler reasoned ... that a higher race would always conquer a lower.⁹¹

Beate Wilder-Smith, author of *The Day Nazi Germany Died*, describes the fundamental factor in Nazi doctrine:

One of the central planks in Nazi theory and doctrine was ... evolutionary theory [and] ... that all biology had evolved ... upward, and that ... less evolved types ... should be actively eradicated [and] ... that natural selection could and should be actively aided, and therefore [the Nazis] instituted political measures to eradicate ... Jews, and ... blacks, whom they considered as "underdeveloped".⁹²

In *American Scientist*, Professor George J. Stein wrote an article headed "Biological Science and the Roots of Nazism":



**Hitler's book
Mein Kampf
included a great
many Darwinist
statements.**

... straightforward German social Darwinism [was] of a type widely known and accepted throughout Germany and ... more importantly, was considered by most Germans, scientists included, to be scientifically true. More recent scholarship on national socialism and Hitler has begun to realize that ... [their application of Darwin's theory] was the specific characteristic of Nazism. National socialist "biopolicy," ... [was] based on a mystical-biological belief in radical inequality, ... based on the eternal struggle for existence and the survival of the fittest as the law of nature, and the consequent use of state power for a public policy of natural selection...⁹³

Professor Stein's article makes clear that the claim that human beings are no different from animals underlay German Social Darwinism. He continues:

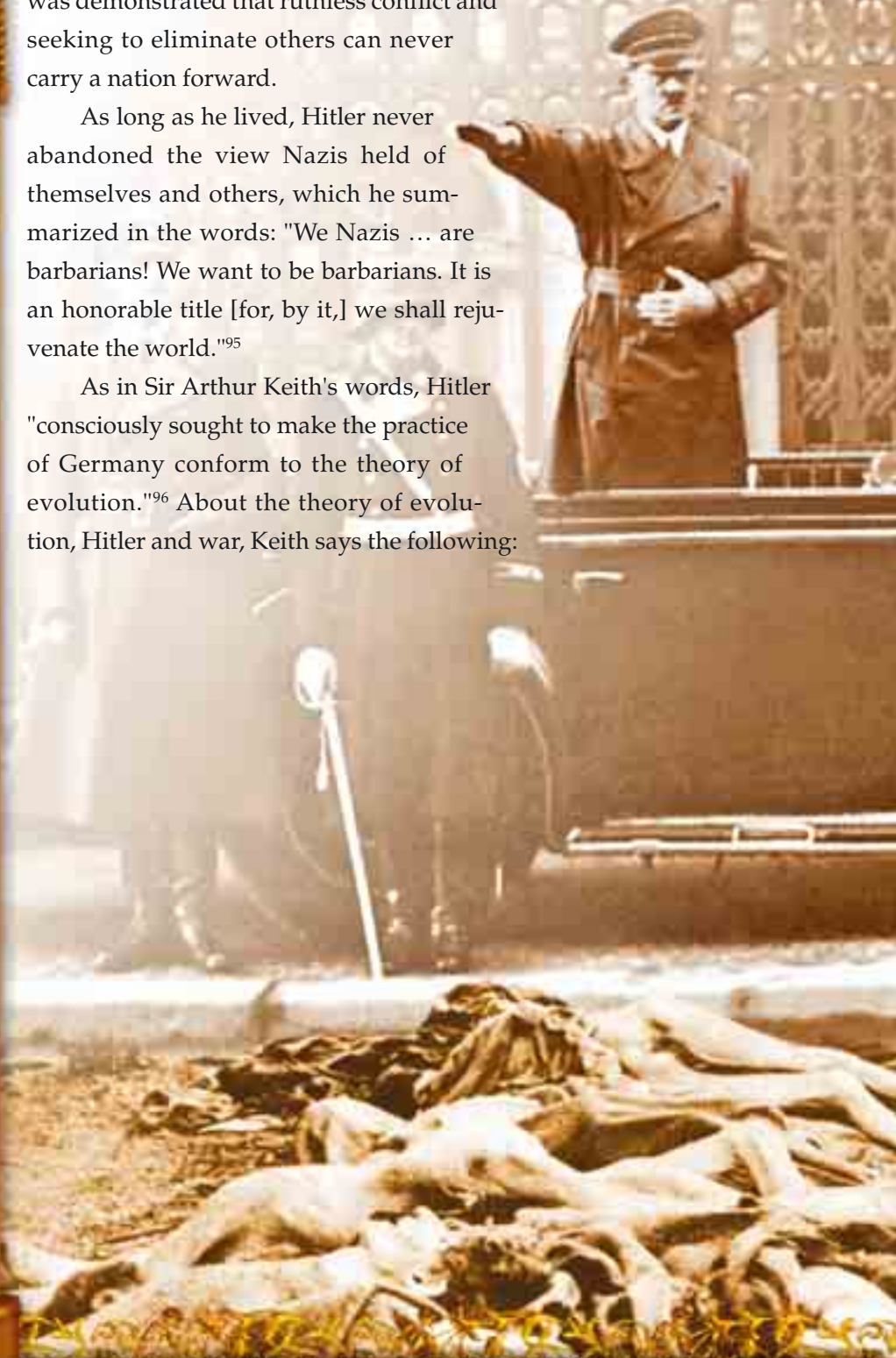
The basic outline of German social Darwinism [was] ... man was merely a part of nature with no special transcendent qualities or special humanness. On the other hand, the Germans were members of a biologically superior community ... politics was merely the straightforward application of the laws of biology. In essence, Haeckel and his fellow social Darwinists advanced the ideas that were to become the core assumptions of national socialism.... The business of the corporate state was eugenics or artificial selection....⁹⁴

These errors of National Socialism, clearly set out in Stein's text, prepared the groundwork for a world war in which many countries were forced to participate. Nazism, which grew and developed with the support of Darwin's illusory theories, was the architect of a disaster the like of which the world had seldom ever seen. So terrible was this catastrophe that millions lost their lives and whole cities were wiped off the map. The worst harm was suffered by German society itself—which Nazi propaganda had claimed would gain strength and progress. Once again it

was demonstrated that ruthless conflict and seeking to eliminate others can never carry a nation forward.

As long as he lived, Hitler never abandoned the view Nazis held of themselves and others, which he summarized in the words: "We Nazis ... are barbarians! We want to be barbarians. It is an honorable title [for, by it,] we shall rejuvenate the world."⁹⁵

As in Sir Arthur Keith's words, Hitler "consciously sought to make the practice of Germany conform to the theory of evolution."⁹⁶ About the theory of evolution, Hitler and war, Keith says the following:





Hitler and the Nazis reinforced their perverted ideas—the product of their own mental instabilities—with Social Darwinist statements, and carried out the worst slaughter in world history.



If war be the progeny of evolution - and I am convinced that it is - then evolution has "gone mad", reaching such a height of ferocity as must frustrate its proper role in the world of life... There is no way of getting rid of war save one, and that is to rid human nature of the sanctions imposed on it by the law of evolution.⁹⁷

In *Hitler's Personal Security*, Peter Hoffmann discusses Hitler's Darwinist views:

Hitler believed in struggle as the Darwinian principle of human life that forced every people to try to dominate all others; without struggle they would rot and perish. Even in his own defeat in April 1945, Hitler expressed his faith in the survival of the stronger and declared the Slavic peoples to have proven themselves the stronger.⁹⁸

In short, as can be seen from the opinions of a great many historians and researchers, as well as from Hitler's writings and speeches, Nazism drew strength and nourishment from Darwinism and using allegedly scientific arguments, Hitler and the other Nazi leaders sought to justify all their own psychopathic cruelty. In fact, the cultural environment that encouraged such an ideology also bore traces of Darwinism. As we shall see in the following pages, the Social Darwinism that entered Germany in the first half of the 20th century, thanks to fanatical Darwinists like Ernst Haeckel, profoundly influenced German society and constituted a most important philosophical foundation for Nazism's success.



War in Nazi Germany and Evolution

According to Social Darwinism's perverted thinking, war allows societies to advance, selects the fittest and eliminates the weak. War is regarded as a positive force because it eradicates not only weak races, but also the weaker within the "superior race." That's why Social Darwinism approves of war. The Nazism adopted militarism with the same Social Darwinist logic. Robert Clark, in *Darwin: Before and After*, cites *Mein Kampf* as a reference and provides the following information about Hitler:



August 19, 1942: People in the French coastal town of Dieppe murdered by the Nazi garrison.

Top right: Germans carrying heavy weapons during fierce fighting on the Norwegian front. Social Darwinist logic caused a great many deaths in the wars of the last century, and a great many countries to be ruined.

Hitler's attitude to the League of Nations and to peace and war were based upon the same principles. "A world court ... would be a joke ... the whole world of Nature is a mighty struggle between strength and weakness - an eternal victory of the strong over the weak. There would be nothing but decay in the whole of nature if this were not so. States which [violate] ... this elementary law would fall into decay. ... He who would live must fight. He who does not wish to fight in this world where permanent struggle is the law of life, has



not the right to exist." To think otherwise is to "insult" nature. "Distress, misery and disease are her rejoinders."⁹⁹

With Social Darwinism, the ideology of conflict and warlike hysteria grew stronger. Darwinist concepts were a very influential catalyst that encouraged these trends and led to them being adopted by an entire society. For the first time, racism and a longing for conflict thus found an alleged scientific foundation and were presented to society as an irrefutable fact. The writings of Dr. Albert Edward Wiggam, an evolutionary theoretician during the Nazi era, published in 1922, reflect one of "deceptions" most frequently encountered in the world of German ideas of the time:

... at one time man had scarcely more brains than his [so-called] anthropoid cousins, the apes. But, by kicking, biting, fighting ... and outwitting his enemies and by the fact that the ones who had not sense and strength enough to do this were killed off, man's brain



Many German ideologues perversely believed that war and conflict hastened evolution by causing humanity to progress. The Nazis, believing in the alleged superiority of the Aryan race, sparked World War II in order to make their race even more "pure" and cost the lives of some 40 million people.

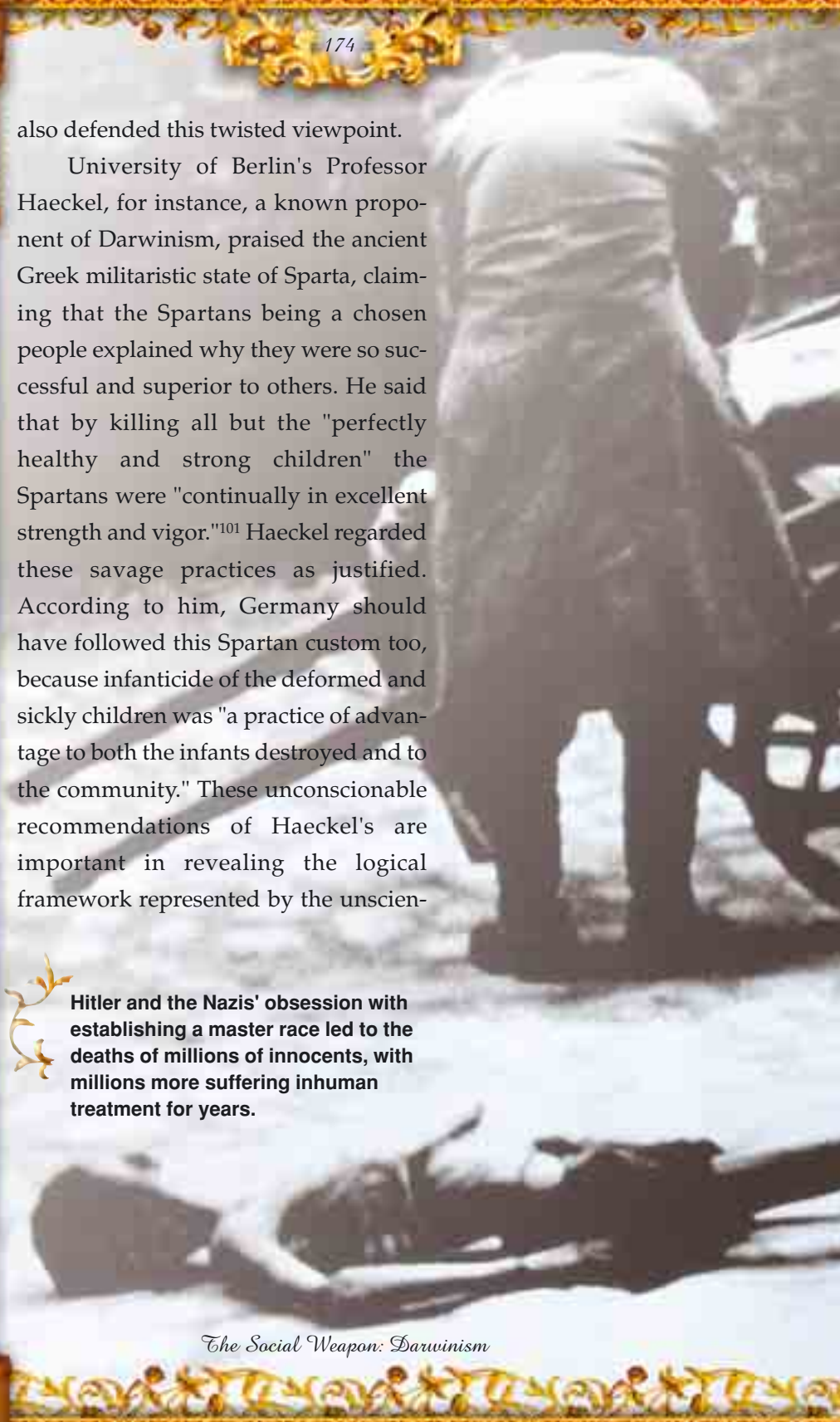


became enormous and he waxed both in wisdom and agility if not in size ...¹⁰⁰

The conclusion the Nazis drew from this imaginary "evolutionary history," the product of a sick mentality, is this: According to the Nazis' false perspective, war was constructive in long term, because evolutionists maintained that human beings advanced only by means of lethal conflict. Like Hitler and Rosenberg, other Nazi ideologues also claimed that contemporary civilizations had come into being chiefly through constant war. Various so-called scientists of the time

also defended this twisted viewpoint.

University of Berlin's Professor Haeckel, for instance, a known proponent of Darwinism, praised the ancient Greek militaristic state of Sparta, claiming that the Spartans being a chosen people explained why they were so successful and superior to others. He said that by killing all but the "perfectly healthy and strong children" the Spartans were "continually in excellent strength and vigor."¹⁰¹ Haeckel regarded these savage practices as justified. According to him, Germany should have followed this Spartan custom too, because infanticide of the deformed and sickly children was "a practice of advantage to both the infants destroyed and to the community." These unconscionable recommendations of Haeckel's are important in revealing the logical framework represented by the unscien-




Hitler and the Nazis' obsession with establishing a master race led to the deaths of millions of innocents, with millions more suffering inhuman treatment for years.



tific claims of Darwinism, according to which the idea that all lives have equal value and need to be protected was merely a "traditional dogma" and allegedly a violation of scientific truth.¹⁰² No rational person of good conscience could ever accept these claims, but eminent Germans strongly adopted them at one time.

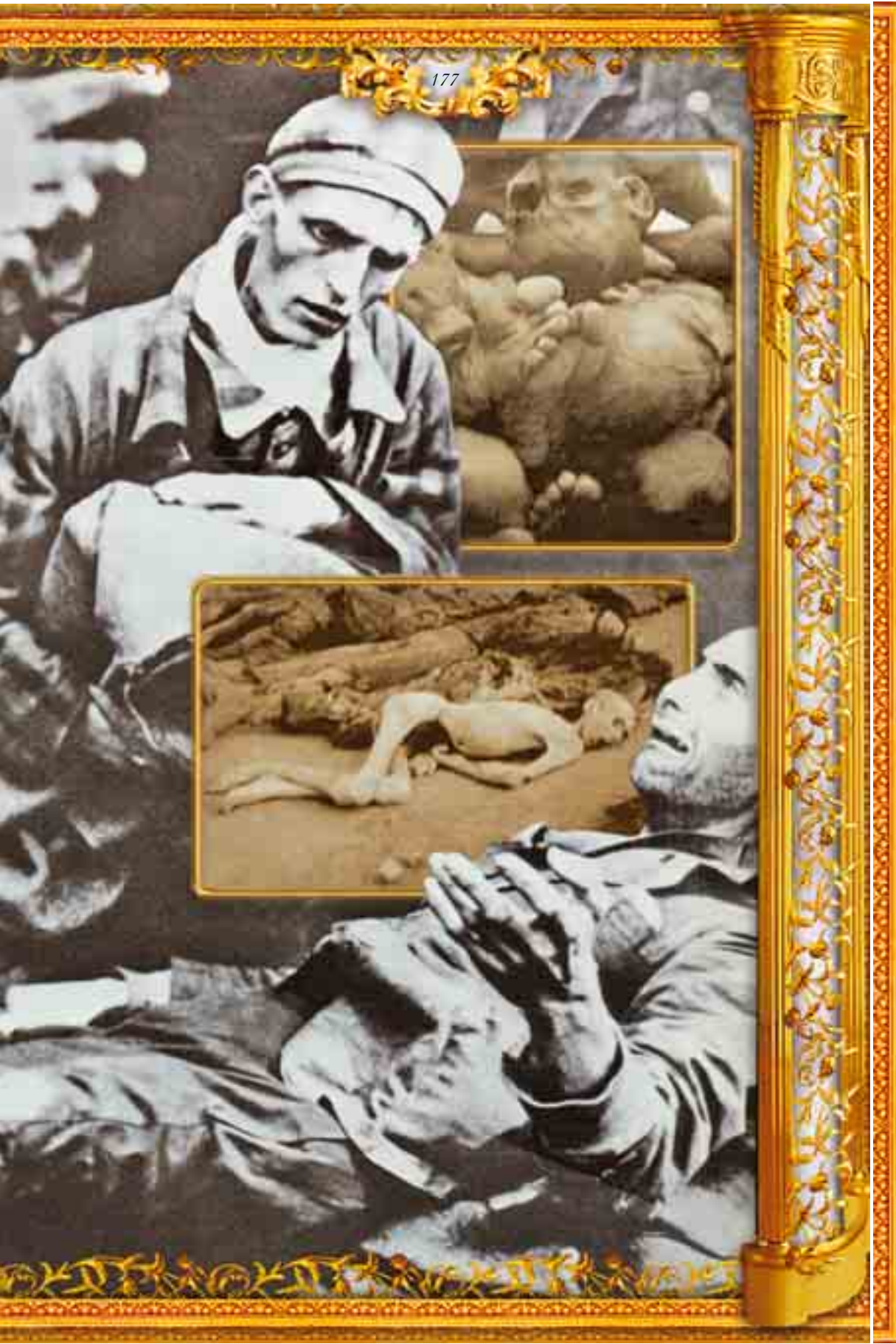
Not just in Germany but in a great many parts of the world, Social Darwinism rejected the moral values, along with virtues such as compassion, protection, cooperation, sympathy and patience taught by the Divine religions. In place of these virtues, it claimed that killing those who were incompatible with society's interests—through destruction and ruthlessness, all of which belong to satan, the great misleader of humanity—was actually superior. The hatred they felt for Divine religions lies at the heart of the Nazis' enmity towards the Jews.

Yet neo-Nazism still survives in the world, showing that this sick ideology continues to pose a danger. No matter what name it may go by, the lifestyle that Social Darwinism advances consists solely of conflict, struggle, bloodshed, war, suffering and fear. Death camps like Auschwitz are where Social Darwinism is put into practice. Darwinism inevitably leads to Social Darwinism. In a world where Social Darwinism again comes to rule, new Auschwitzes will be inevitable.



People dying or about to die of starvation at the Auschwitz concentration camp, in which between three and four million people were killed. The Nazis' obsession with the false idea of the master race, which they based on social Darwinism, led to millions of innocents dying in this manner.


The Social Weapon: Darwinism

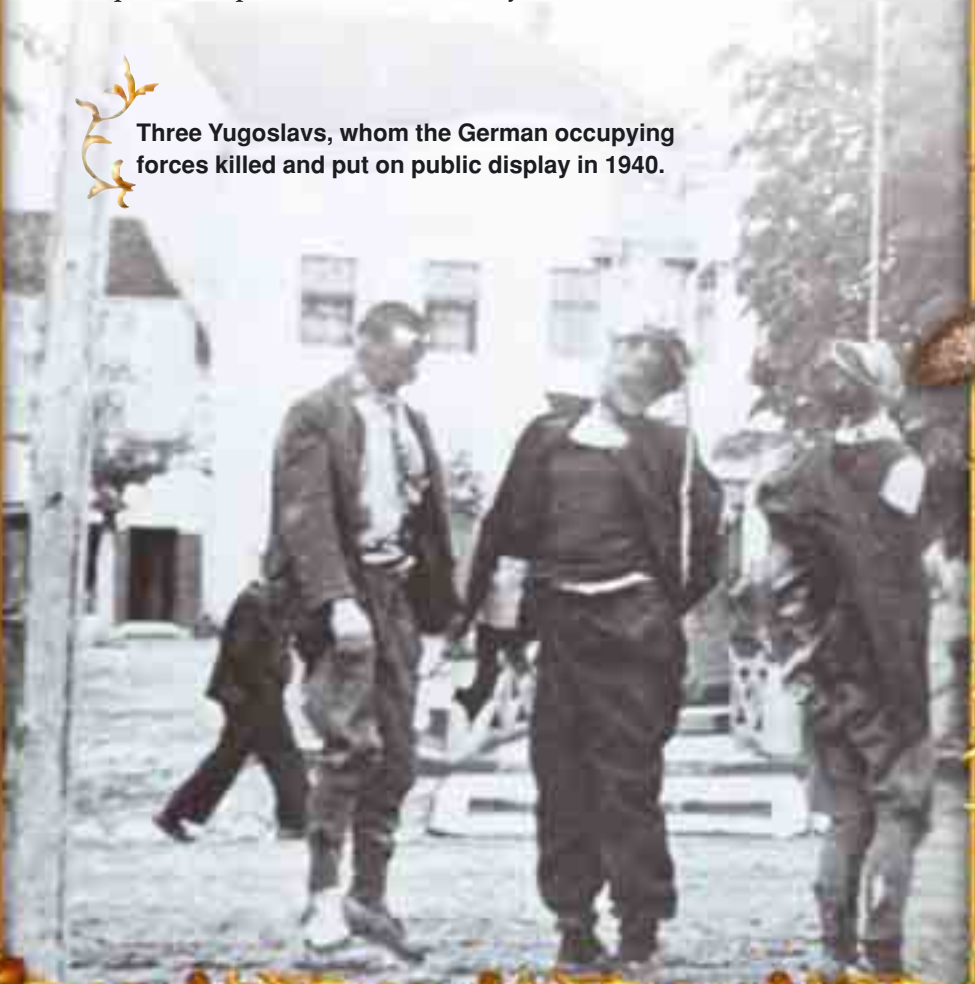


Hitler Was a Tyrant Because He Was a Social Darwinist

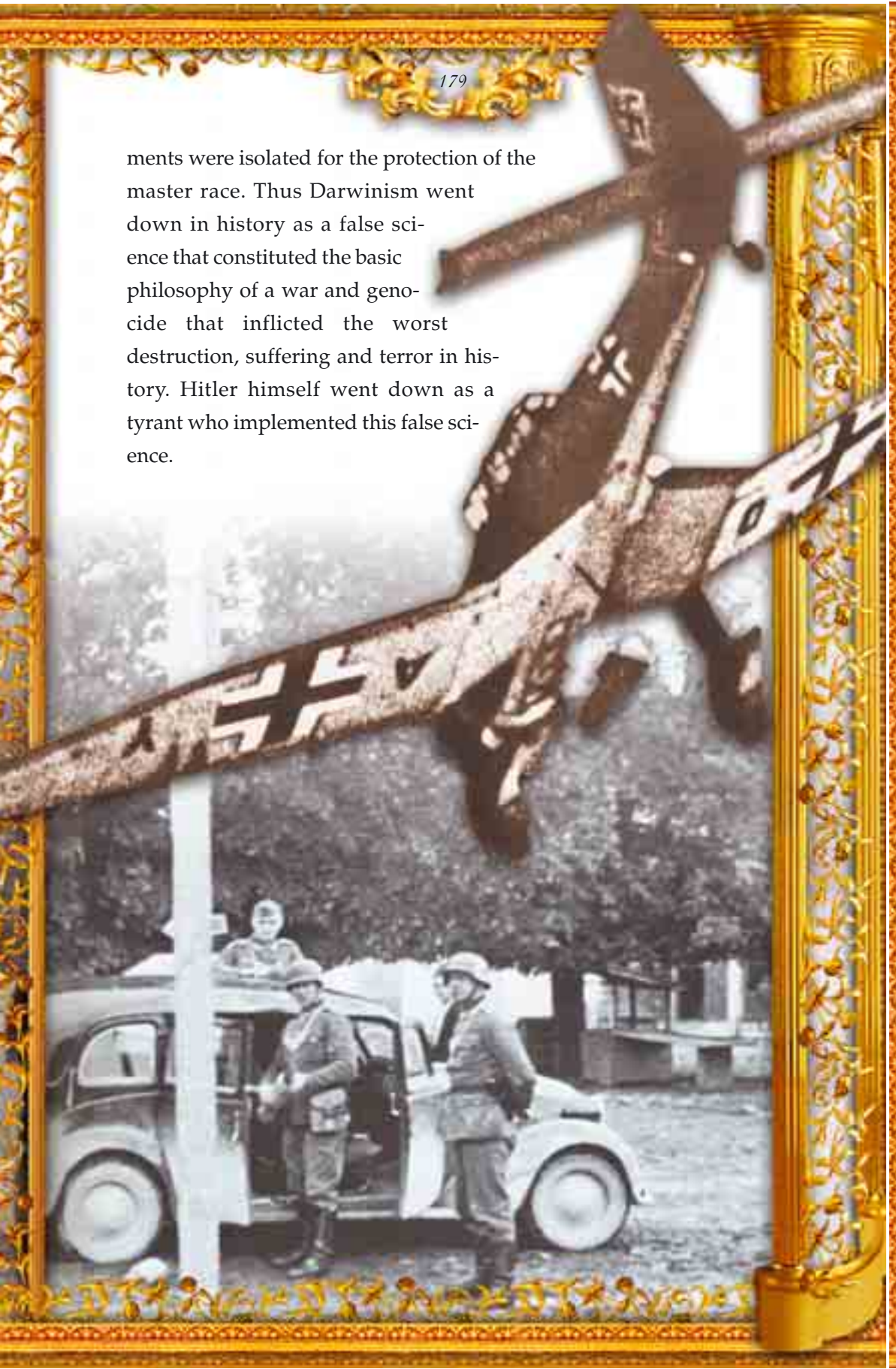
Hitler and the other Nazi leaders experienced no guilt over the savagery they inflicted for so many years, and even regarded themselves as heroes. They thought of themselves as saviors who would bring about the evolution of humanity, to whom later evolved generations would feel grateful. That, however, was a lie.

The dangerous ideas that resulted from Hitler's sick mentality were broadened and put into practice under the influence of Social Darwinism. According to his ideology, concentration camps were not prisons where innocents were tortured and exterminated, but rather places of quarantine where sickly, weak and undesirable ele-

 **Three Yugoslavs, whom the German occupying forces killed and put on public display in 1940.**



ments were isolated for the protection of the master race. Thus Darwinism went down in history as a false science that constituted the basic philosophy of a war and genocide that inflicted the worst destruction, suffering and terror in history. Hitler himself went down as a tyrant who implemented this false science.



An Infamous Fascist Coalition: **DARWIN - HAECKEL - HITLER**

Ernst Haeckel, the foremost representative of Charles Darwin and Social Darwinism in Germany, made the following comment after reading *The Origin of Species*:

... [I] found in Darwin's great unified conception of nature and in his overwhelming foundation for the doctrine of evolution the solution of all the doubts which had bothered me since the beginning of my biological studies.¹

Haeckel imagined that Darwin's book had lifted all his doubts, but was of course mistaken. The theory of evolution, formulated under the primitive conditions of the time, was unable to advance a valid, consistent and (even more importantly) scientific explanation of how life began. In *The Wonders of Life*, Haeckel summed up his irrational views regarding the human races that he had developed on the basis of Darwinism:

Though the great differences in the mental life and the civilization of the higher and lower races of men are generally known, they are, as a rule, undervalued, and so the value of life at different levels is falsely estimated. ... [The] lower races (such as the Veddahs or Australian Negroes) are psychologically nearer to the mammals (apes and dogs) than to civilized Europeans; we must, therefore, assign a totally different value to their lives. ... The gulf between [the] thoughtful mind of civilized man and the thoughtless animal soul of the savage is enormous – greater than the gulf that separates the latter from the soul of the dog.²

These claims of Haeckel's were devoid of any scientific foundation. Nonetheless, his beliefs were adopted by a great many people as scientific fact. Haeckel also developed a kind of materialist belief from the theory of evolution, which he gave the name *monism*. This per-

verted idea entirely rejected the existence of the soul and reduced everything to matter. Haeckel wrote:

... we are for the first time enabled to conceive of the unity of nature ... [so that we may have] a mechanico-causal explanation of even the most intricate organic phenomena, [the result being that] the distinction between animate and inanimate bodies does not exist. ... [All natural phenomena, whether] a stone ... thrown into the air ... [or] sulphur and quicksilver ... [uniting] in forming cinnabar ... [are] neither more nor less a mechanical manifestation of life than the growth and flowering of plants, than the propagation of animals or the activity of their senses, than the perception or the formation of thought in man.³



In fact, Haeckel was deceiving himself by imagining that he had found the answers to many questions with a materialist perspective. The materialist view, that there is no difference between animate and inanimate bodies and that everything has a mechanical explanation, has



Nazi doctors blindly implemented eugenicist practices, causing the deaths of millions when they should have been saving lives.

been dealt a severe blow by scientific progress and research carried out in the 21st century, and its alleged scientific underpinnings have been totally invalidated. Every new discovery, every scientific advance, has revealed the fact that the universe is a flawless product of creation. The universe is not eternal and infinite, as materialists would have us believe, and did not come into being as the result of mechanical developments and influences. God created the universe and everything within it, and when the time appointed by our Lord comes, the universe will come to an end, as will all human beings and other entities.

On account of his materialist way of thinking, however, Haeckel rejected the Divine religions and the humanity and compassion imparted by religious moral values. He praised the "artificial human selection" practiced by the Spartans (members of the Greek city-state founded in the 9th century BC that rejected art, philosophy and literature and was built solely on military force) by defending eugenic barbarity. During the time of the Spartans, under a special law, newly born babies were subjected to careful examination, those who were weak, sickly or had physical defects were ruthlessly killed. Only strong and perfectly healthy children were allowed to live. Haeckel defended this barbaric Spartan practice that envisaged the murder of innocent babies.⁴

This is how Haeckel responded to those who criticized him:

What good does it do to humanity to maintain artificially and rear the thousands of cripples, deaf-mutes, idiots, etc., who are born every year with an hereditary burden of incurable disease?⁵

No doubt, this logical framework that Haeckel proposed is inhuman. According to him, feelings of love, compassion and affection should be directed solely towards those who can be of benefit. This selfish attitude flourishes under the twin influences of materialism and Darwinism. People who live by religious moral values, however, feel compassion for the needy and seek to protect them, even if they have nothing at all to gain by doing so. That is true humanity. For example, it is revealed in the Qur'an that true believers offer food to the

poor, captives and the needy before themselves, and that they do this solely to gain God's approval:

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." (Surat al-Insan, 8-9)

On the other hand, the monists, led by Haeckel, claimed that not only physical features but also character could stem from genetic defects, and maintained that everyone they considered flawed should be eliminated.

Haeckel's books played an important role in the acceptance of the Nazi eugenics program. Wilhelm Bölsche, Haeckel's student and biographer, directly transmitted Haeckel's Social Darwinist ideas to Hitler. Furthermore, the *Archiv für Rassen und Gesellschaftsbiologie* ("Archive for Racial and Social Biology," published from 1904 to 1944) became the main organ for disseminating the deceptions of eugenics and false Nazi science, and regularly carried extracts from Haeckel's dangerous works.⁶

In the words of the historian Daniel Gasman:

Hitler's views on history, politics, religion, Christianity, nature, eugenics, science, art, and evolution, however eclectic, and despite the plurality of their sources, coincide for the most part with those of Haeckel and are more than occasionally expressed in very much the same language.⁷

Haeckel defended suicide and euthanasia. According to him, a human being came into being solely as the result of sexual relations between the mother and father. For that reason, when life became burdensome, that person could lose it:

If, then, the circumstances of life come to press too hard on the poor being who has thus developed, without any fault of his, from the fertilized ovum – if, instead of the hoped-for good, there come only care and need, sickness and misery of every kind – he has the unquestionable right to put an end to his sufferings by death. ... The voluntary death by which a man puts an end to intolerable suffering is really an act of redemption.⁸

However, human beings do not come into existence as the result of blind chance. God creates them, and behind human creation there is a purpose that is revealed in the Qur'an:

I only created jinn and man to worship Me. (Surat adh-Dhariyat, 56)

Humans are responsible for every action they perform throughout the course of their lives, and will have to account for every moment in the Hereafter. Those like Haeckel, who incite others to suicide and murder, are doubtless assuming a grave responsibility for which they will be unable to account.

In his *Wonders of Life*, Haeckel claimed that newborn babies were deaf and devoid of consciousness (which is not the case), and thus did not have a human soul. Based on that unscientific claim, he defended the destruction of abnormal newborn infants and suggested that this cannot rationally be classed as murder. As we have seen, Haeckel openly defended murder, and encouraged those around him to murder. Haeckel was sufficiently heartless to support not only voluntary euthanasia, but its compulsory equivalent. He expressed his anger on this subject in these terms: "hundreds of thousands of incurables – lunatics,



Handicapped or sickly babies are human beings who need to be loved and protected.

lepers, people with cancer, etc. are artificially kept alive ... without the slightest profit to themselves or the general body."⁹ The solution that he proposed was this:

... the redemption from this evil should be accomplished by a dose of some painless and rapid poison ... under the control of an authoritative commission.¹⁰

The savagery he supported had very damaging effects in Germany. Haeckel's research led the way to the euthanasia program known as T4, under which some 300,000 mentally handicapped, those with physical deformities, incurables and other "undesirables" were ruthlessly killed.

Haeckel's cruelty, and the killings Hitler encouraged and permitted, had but one source: Social Darwinism.

The eugenics, euthanasia, forced sterilization, concentration camps, racial purity and gas chambers of the mid-20th century emerged as a result of the Darwin-Haeckel-Hitler coalition, representing the worst and most ruthless cruelty in the history of humanity.

1. Quoted in Daniel Gasman, *The Scientific Origins of National Socialism: Social Darwinism in Ernst Haeckel and the German Monist League* (London: MacDonald, 1971), p. 6.

2. Ernst Haeckel, *The Wonders of Life: A Popular Study of Biological Philosophy*, trans. Joseph McCabe (New York: Harper & Brothers, 1905), pp. 390-91.

3. Ernst Haeckel, *The History of Creation*, trans. E. Ray Lankester (New York: D. Appleton, 1901), 1.23.

4. *Ibid.*, 1.75-76.

5. Benjamin Wiker, *Moral Darwinism: How We Became Hedonists* (Intervarsity Press, 2002), p. 260.

6. Robert Jay Lifton, *The Nazi Doctors* (New York: Basic Books, 1986), pp. 441, 161.

7. Gasman, *Scientific Origins*, p.161.

8. Haeckel, *Wonders of Life*, pp. 112-14.

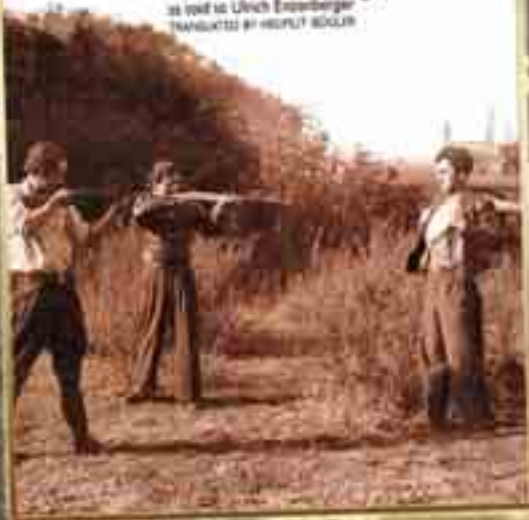
9. *Ibid.*, pp. 118-19.

10. *Ibid.*, p.119.

A GYPSY IN AUSCHWITZ

Otto Rosenberg

as told to Ulrich Engelberger
TRANSLATED BY HEINRICH BOGNER



Shared Sorrows

A Gypsy family remembers
the Holocaust

Toby Sommerman



THE
NAZI
PERSECUTION
OF THE
GYPSIES
GUENTER LEWY





Skeletal corpses loaded onto lorries were part of daily life in Nazi Germany. Millions of innocent Poles, Gypsies and Jews, whom the Nazis regarded as "inferior races," were killed in such camps.

Books such as *A Gypsy in Auschwitz*; *Shared Sorrows: A Gypsy Family Remembers the Holocaust*; and *The Nazi Persecution of the Gypsies* are just a few of the works revealing the Nazis' persecution of the Gypsies.



Social Darwinists' Sterilization and Death Laws

Another of Social Darwinism's most wide-ranging practices is eugenics, the so-called science that seeks to improve the human race by means of breeding. The term was first proposed in 1883 by Charles Darwin's cousin Francis Galton, and consists of a combination of two Greek words; eu (good) and genet (birth). Put together, the word implies "well-born," or "genetic soundness." In contrast to its linguistic meaning, however, far from connoting good, this concept leads to savage cruelty.





Supporters of eugenics claimed that only their own race or class needed protection and improvement, and that other races or classes needed to be subjected to "artificial selection." According to Galton, only the British upper class needed such protection. He therefore proposed that the poor, the sick, the weak and the untalented should be prevented from multiplying.

The Nazis, on the other hand, maintained that those who were not healthy Aryans were a burden on the state and needed to be eliminated by means of sterilization or extermination. They then put these ideas into practice. While sterilizing hundreds of thousands as part of their eugenics policy, the Nazis also killed more thousands for being sick, crippled, mentally handicapped, elderly, unskilled or without families, by sending them to the gas chambers, poisoning them, or leaving them to starve.

Proponents of eugenics think that most of the features of a person's character is inherited, or make partial claims to that effect. According to the supporters of eugenics, including Galton himself, undesirable characteristics like laziness or poverty are inherited.





A photograph of a 1914 eugenic training class

Imagining that idle parents would bear idle children, they attempted to prevent these people marrying in the first place. It is interesting how evolutionists could advocate such an illogical and nonsensical claim, in the name of so-called science.

The eugenics supported by Darwinists led to the suffering of a great many. Examining the development of this cruelty will give a better appreciation of the basic foundations of those who supported it. How Darwin supported and encouraged the perversion known as eugenics in the name of so-called science is therefore of great importance. Although the origins of eugenics extend back as far as Plato's *Republic*, with Darwinism it acquired an alleged scientific appearance and nearly became a branch of science in its own right. Karl Pearson, whose racist views we have already cited and who was strongly influenced by Galton, stated that the theory of evolution underlies the origin of eugenics:

... modern eugenics thought arose only in the nineteenth century. The emergence of interest in eugenics during that century had multiple roots. The most important was the theory of evolution, for Francis Galton's ideas on eugenics – and it was he who created the term "eugenics" – were a direct logical outgrowth of the scientific doctrine elaborated by his cousin, Charles Darwin.¹⁰³

Darwin's Legacy to His Cousin Galton: Eugenics

The foundations of the perversion of eugenics were actually laid by Malthus and Darwin. Malthus's *Essay*, Darwin's source of inspiration, contained the basic ideas that would come to constitute eugenics. For example, Malthus claimed that human beings could multiply by means of the same methods as those used for breeding animal stock:

It does not, however, by any means, seem impossible that, by an attention to breed, a certain degree of improvement similar to that among animals might take place among men. Whether intellect could be communicated may be a matter of doubt; but size, strength, beauty, complexion, and, perhaps, even longevity, are in a degree transmissible.¹⁰⁴

From this and a great many other statements, Malthus clearly regarded human beings as a kind of animal. His twisted perspective influenced Darwin, who made a number of predictions containing the disaster that was to become eugenics. In *The Descent of Man*, he expressed concern that thanks to various social practices, the weak were not being eliminated and that this could lead to a biologically backward trend. According to Darwin, the flawed ones among "savage peoples" and animals were swiftly eliminated, but it was a grave error for such mem-

bers among civilized people to be protected by medicine and do-gooders. In the same way that animal breeders improved their stock lines through artificial selection, by eliminating the weak and sickly, human societies needed to do the same:

No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.¹⁰⁵

With savages, the weak in body and mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilised men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. ... Thus the weak members of civilised societies propagate their kind.¹⁰⁶

These words, the work of a diseased mentality, formed the basic encouragement for racists, proponents of eugenics and supporters of war; and eventually inflicted terrible catastrophes on humanity. At the end of *The Descent of Man*, Darwin made a great many more unscientific claims, including that the "struggle for existence" benefited humanity, in that the more gifted would be more successful in the battle of life than the less gifted; and that without it, people would sink into indolence.¹⁰⁷

With these distorted theories, Darwin laid the groundwork for eugenic practices. The theory of evolution being regarded as so-called scientific fact led to eugenist and racist policies being accepted and put into practice.



According to eugenicists, the elderly were also weak individuals needing to be eliminated. No respect or love was shown to them, and it was believed they needed to be removed from society.

Eugenics in Great Britain

As already mentioned, the leader of eugenics was Darwin's cousin Francis Galton, but Leonard Darwin, Darwin's own son, was also one of the supporters and proponents of eugenics in Britain. Winston Churchill was another who lent the movement his support.¹⁰⁸



Galton maintained that the principle of the "survival of the fittest" had to be complied with and that only the strongest should be allowed to participate in the world. According to Galton's unscientific and illogical thesis,

Galton carried out an illogical and unsuccessful study to determine the common genetic features of criminals, based on fingerprints and face shape.



humanity was in a position to take control of its own evolution and even to produce a master race. Galton openly stated his belief in the superiority of the "master class" and the "master race." He also claimed that blacks possessed a low level of intelligence, saying:

... the number among the negroes of those whom we should call half-witted men, is very large. Every book alluding to negro servants in America is full of instances. I was myself much impressed by this fact during my travels in Africa. The mistakes the negroes made in their own matters, were so childish, stupid, and simpleton-like, as frequently to make me ashamed of my own species.¹⁰⁹

Galton went so far as to suggest that various breeds of dogs were higher in intellect than some races of human.¹¹⁰ But in his evaluation of blacks and slaves, he ignored one very evident truth: that the great majority of books about slaves were written by slave owners. In addition, since slaves were immersed in a society entirely foreign to them, in a culture of which they knew nothing, naturally much of their behavior and actions should seem ignorant. Clearly, any European taken to live in an African village would exhibit the same sort of incompetence in trying to adapt to a foreign culture and way of life.

More importantly, Galton's claims about blacks or his own citizens going to live in other countries possess no scientific validity, but were based solely on the illusory assumptions of various so-called scientists, brainwashed by a materialist world view, under the primitive thinking of the time.

Prejudiced and inconsistent, Galton's theses were by no means restricted to these. For example, he also proposed that for there to be social progress, those with low intelligence and intellectual levels had to be prevented from multiplying, and the smarter ones encouraged to do so. Otherwise, he warned, there

would be social collapse. Obviously however, real social collapse would come about when the model proposed by Galton and the like, based on slaughter, conflict, violence, and slaughter, were put into practice. During a lecture to the Huxley Institute in 1901, Galton claimed that "brains of our nation lie in the higher of our classes."¹¹¹ In addition, he recommended that children of the upper class should be identified at birth and 1,000 pounds be paid to their families. He suggested that upper-class women should give birth to at least one extra son and daughter.¹¹²

Galton's belief—that an increase in the numbers of people whom he regarded as superior class could lead to social progress—is irrational, illogical, and unscientific. A great many elements lead any society to progress, but the most important are the moral values and characters of those who make up that society. A society whose members possess strong moral values and characters will progress swiftly, and permanently. It is impossible for such features to be passed on genetically. If someone wants his society to make progress, he must turn his attention to the spiritual strengthening of individuals by various cultural and educational means. Galton and those like him sought to increase the numbers of the rich and reduce those of the poor by treating human beings literally like animals in the countries in which they were influential, and even sought to justify even murder on that account—a terrible cruelty and indescribable ignorance.

Nonetheless, at Galton's prompting, the first activity of the eugenics movement in Britain was based on birth control. This measure, taken by those who had been deceived by the deceptions of the theory of evolution, was aimed solely at the poor and those whom they regarded as of an "inferior" race.

In the 1920s and 1930s it was thought that the numbers of the poor increasing, even as the numbers of the upper class were going down, represented a threat. In 1925, for instance, Julian Huxley wrote the following in *Nature* magazine:

The proportion of desirables is decreasing, of undesirables is increasing. The situation must be got in hand.¹¹³

According to the eugenicists, the first step to ensure a balance between the "desirables" and "undesirables" was so-called racial hygiene. First, it needed to be determined for whom "racial hygiene" was desired and for whom it was not. Exceedingly primitive and unbelievable means were used to make that distinction. In Britain and the USA, for instance, people's heads began being measured. With these campaigns under Galton's leadership, the sizes of people's skulls were measured and their intelligence allegedly determined from the results. However, science would later reveal absolutely no direct relationship between skull measurements and intelligence.

Following on the skull measurements, intelligence tests began being employed. According to the results, it was decided that some should be sterilized and kept under lifetime observation and supervision. Later, however, it was realized that the intelligence tests used did not provide reliable results. These totally unreliable analyses reflected the scientific ignorance of the times. Factors such as the conditions under which test subjects were raised and the education they received were ignored, and it was concluded only whether they were inherently intelligent. In any case, the objective was not actually to secure reliable results, but to eliminate or isolate the "undesirable" poor, the sick and races regarded as "inferior."

Eugenics in the USA

After Galton's death, the leadership of the eugenics movement passed to America. Henry Goddard, Henry Fairfield Osborn, Harry Laughlin and Madison Grant were just a few of Galton's American heirs.

The Rockefeller Institute and the Carnegie Foundation headed the list of the supporters of eugenics in the USA. The Rockefeller Institute financed the Kaiser Wilhelm Institute, one of the leaders of the eugenics movement in Germany, and in the 1920s, had a special building constructed for the genetic research of Professor Ernst Rüdin, who was obsessed by the idea of racial hygiene. The Mental Hygiene Movement was largely supported by the Rockefeller Institute. Moreover, the Nobel



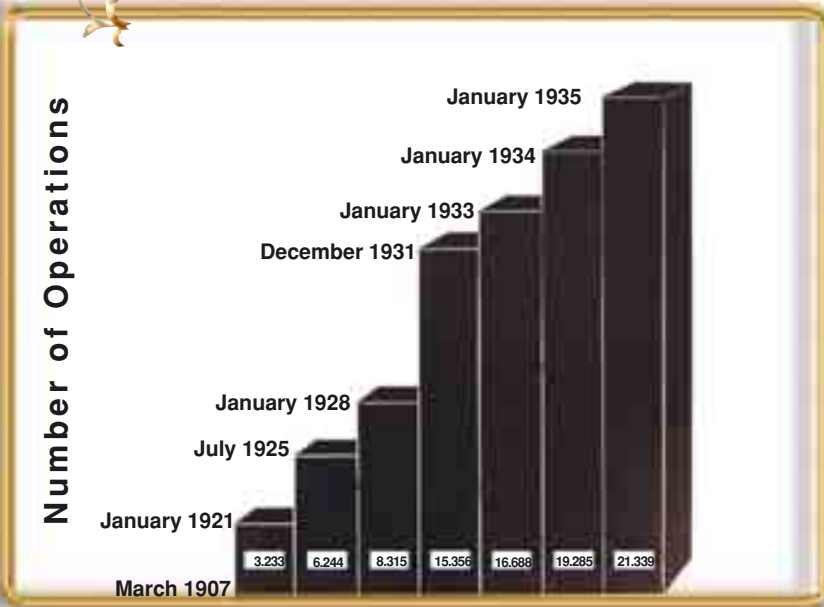
The University of Heidelberg honored H. Laughlin, a prominent eugenist, for his work on "the science of racial hygiene." This newspaper cutting carries the report in question.

prize-winning Dr. Alexis Carrel, also from the Rockefeller Institute, happily applauded the slaughter carried out in Germany, and had no reservations over the mentally ill and convicted prisoners being subjected to mass killings.¹¹⁴

The perversion of eugenics led to a great many American states passing compulsory sterilization laws. In the USA, a total of 100,000 people were sterilized mostly against their will. As just one example of the dimensions that eugenicist barbarity assumed, in the early 20th century, 8,000 "unsuitable" people were sterilized in Virginia. This inhuman practice was legal in many states until as late as 1974.¹¹⁵

One of the foremost Americans in eugenics was Charles B. Davenport, known for his articles that sought to combine genetic laws with Darwinism. Yet the claims put forward in his arti-

A graph showing the numbers of sterilizations for eugenic purposes in the USA between 1907 and 1935



cles went no further than mere assumptions. In 1906 he insisted that the American Breeders' Association carry out studies on eugenics. In 1910 he founded the Eugenics Record Office (ERO), which received from 13 to 29% of the budget set aside for the Station for Experimental Evolution. In short, the ERO was much better financed than other scientific institutions of its time. This organization trained many people to work on spreading the barbarity of eugenics. Students were taught to implement and evaluate various intelligence tests, such as Stanford-Binet, intensively employed in eugenic practices.¹¹⁶



The New York Eugenics Record Office (ERO) and Charles B. Davenport



The American Eugenics Association gave lessons at state fairs and held competitions at which the "fittest" family was chosen.



society. Even where the people in question are difficult to improve, the most ethical and just solutions must be found, rather than exterminating them.

In the years that followed, Americans' common sense realized that eugenics was literally nothing more than savagery and took necessary measures to halt these practices. Yet at that same time the Nazis had adopted the American laws as a role model in their first measures regarding sterilization and forcibly sterilized 2 million people.¹¹⁷

As the examples cited so far clearly show, deceptive propaganda so full of falsehoods of Social Darwinism tries to make people less sensitive to one another, to eliminate feelings of sympathy and compassion, until human beings treat each other literally like animals. This is the exact opposite of the virtues imparted by religious moral values. The Qur'an commands looking after the weak and needy, and protecting the sick and those with nobody to care for them. No matter what the circumstances, God commands believers to ensure others' comfort before their own, and to be patient and altruistic always. To those who do good by displaying patience, God imparts these glad tidings:

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." So God has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy and will reward them for their steadfastness with a Garden and with silk. (Surat al-Insan, 8-12)

Eugenics in Nazi Germany

Ian Kershaw's 1998 biography of Adolf Hitler states that Social Darwinism, eugenics and fascism were closely interconnected in 1920s Germany:

Integral nationalism, ... national socialism, social Darwinism, racism, biological anti-Semitism, eugenics, elitism intermingled in varying strengths...¹¹⁸

Dr. Robert Youngson, who has studied errors in the history of science, states in his analysis that the idea of eugenics underlay the Nazi slaughter, and that eugenics itself was a great scientific error:

The culmination of this darker side of eugenics was, of course, Adolf Hitler's attempt to produce a "master race" by encouraging mating between pure "Aryans" and by the murder of six million people whom he claimed to have inferior genes. It is hardly fair to Galton to blame him for the Holocaust or even for his failure to anticipate the consequences of his advocacy of the matter. But he was certainly the principal architect of eugenics, and Hitler was certainly obsessed with the idea. So, in terms of its consequences, this must qualify as one of the greatest scientific blunders of all time.¹¹⁹

Describing Galton's irrational, unscientific views as merely a "scientific blunder" is actually a too "optimistic" approach. Actually, the claims made by Galton and those like him formed the basis of unprecedented savagery and slaughter. When Nazi Germany adapted the Social Darwinist world view to society, the catastrophes that ensued are a historical lesson of what can happen.

The Nazis adopted as a state policy the killing of every "inferior," "deficient," "flawed" and sick" human being who "polluted" the Aryan race. Hitler set out the reason:

A great many children were left neglected and unloved because they were not of the Aryan race, and there were even efforts to kill or sterilize them on various pretexts.



... peoples to decay ... In the long run, nature eliminates the noxious elements. One may be repelled by this law of nature which demands that all living things should mutually devour one another. The fly is snapped up by a dragonfly, which itself is swallowed by a bird, which itself falls victim to a larger bird ... to know the laws of nature ... enables us to obey them.¹²⁰

Hitler made the grievous error of suggesting that various phenomena that maintain the ecological balance in nature also applied to human beings. If animals regard each other as prey, that does not mean that humans should ruthlessly destroy those they regard as weaker. Animals have no conscience. Human beings, on the other hand, possess both conscience and consciousness, the ability to distinguish between right and wrong, good and bad, and the capacity for judgment. Only those, like Hitler, who seek to justify their own psychological imbalances maintain that human beings should lead an animalistic lifestyle. Indeed, Hitler expressed the extent to which he had carried this deception:

If I can accept a divine Commandment, it's this one: "Thou shalt preserve the species." The life of the individual must not be set at too high a price. If the individual were important in the eyes of nature, nature would take care to preserve him. Amongst the millions of eggs a fly lays, very few are hatched out—and yet the race of flies thrives.¹²¹

The life of every human being is valuable, no matter what his or her race, gender or language. What those of good conscience should do is to do all in their power to protect every human being, with no regard to race or physical characteristics. During World War II, the catastrophes caused by the Nazi ideologues regarding human life as of so little value, and their vengeful feelings towards other nations, became apparent to all. Furthermore, Hitler's world view represented a nightmare also

for his own people, not only for other races. Eugenics, widely implemented in Germany, is one instance of this.

• *The Rise of the Eugenics Movement in Germany*

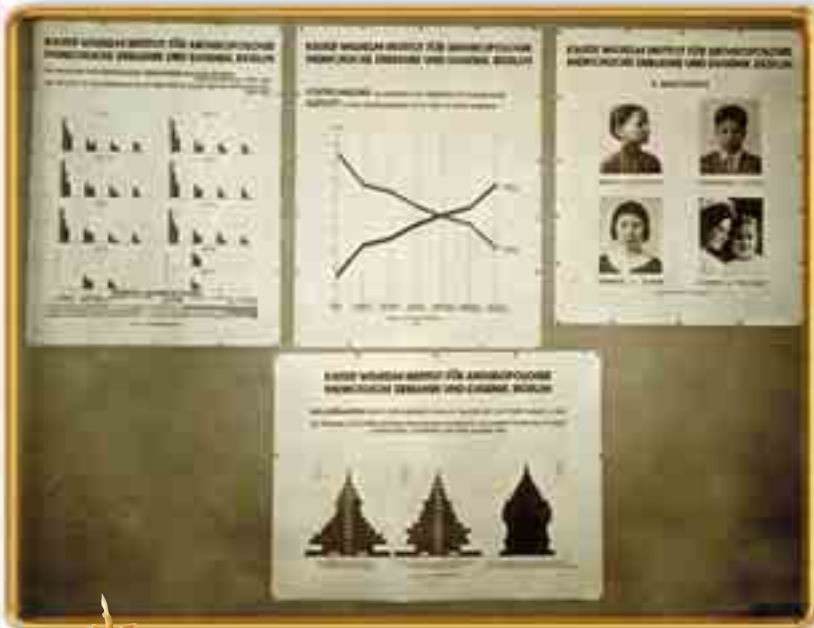
In 1900, the German industrialist Alfred Krupp sponsored a contest for the best essay on the subject of "What can we learn from the principles of Darwinism for application to inner political development and the laws of the state?"

First prize went to Wilhelm Schallmeyer, who interpreted culture society, morality, and even "right" and "wrong" in terms of the struggle for survival. He wanted all laws brought into line with these concepts to prevent the white races from degenerating to the level of the Australian Aborigines—and as long as society protected the physically and mentally weak, degeneration was inevitable. Dr. Alfred Ploetz, the Social Darwinist who founded racial hygiene in Germany, announced that he fully supported Schallmeyer's barbaric ideas. He insisted, for example, that at times of war, the racially inferior should be sent to the front in order to protect the white race. Since soldiers fighting in the front lines were generally killed, this would preserve the "purer" part of the race from being weakened unnecessarily. Going even further, he suggested that a panel of doctors be present at each birth to judge whether the infant was fit enough to live, and, if not, kill it.¹²²

These terrifying recommendations were the first moves made by the eugenics movement prior to Nazi rule. On 14 July 1933, four months after the elections that brought the Nazis to power, the eugenics and so-called "mental hygiene" movement began spreading rapidly. Before that date, sterilization for purposes of eugenics was banned, even though it was carried out in practice. But now, permission was given for the implementation of eugenic savagery under the "Law for the Prevention of

Hereditary Disease in Posterity," better known as the Sterilization Law. The chief architect of this tyranny was Ernst Rüdin, a professor of psychiatry at Munich University and director of the Kaiser Wilhelm Institute. Shortly after the Sterilization Law was passed, Rüdin—together with a number of Nazi Party lawyers and specialists—published a statement on the law's meaning and aims. Essentially, its intent was to rid the nation of "impure and undesirable" elements so that it might achieve the Aryan ideal.

To subject the helpless in need of protection to the inhuman treatment of eugenics could be acceptable only to those deceived by the falsehoods of Social Darwinism. All these people need to be helped with their sicknesses and weaknesses. The



Samples of eugenic studies carried out by the Kaiser Wilhelm Institute

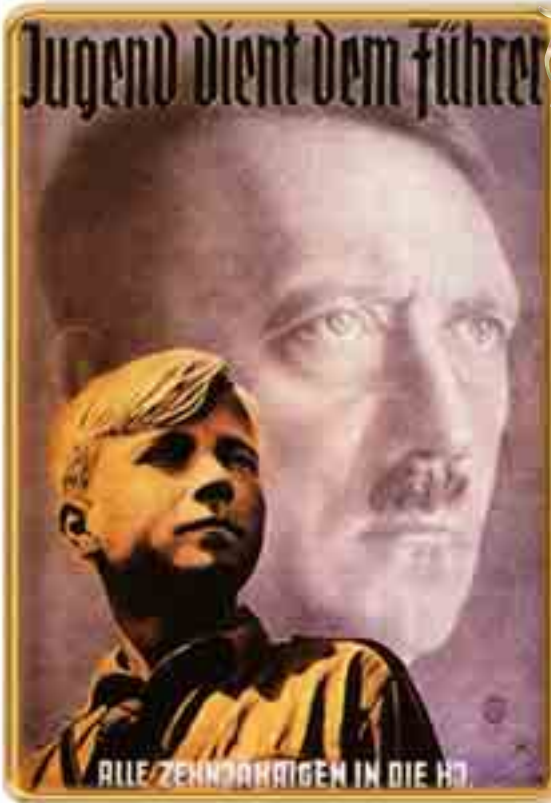
Nazis thought they could treat them as they wished, caused terrible scenes of barbarity for as long as they remained in power.

According to this terrible law put into effect in Germany, sterilization could be performed without the permission of the person concerned. A state doctor had the legal right to conduct forcible sterilization, with police assistance. In his book *Into the Darkness: Nazi Germany Today*, the pro-Nazi American Lothrop Stoddard wrote of his impressions of the eugenic courts during a visit to Germany. An official from the tuberculosis section of the public health service headquarters told Stoddard the following:

The treatment given a tuberculosis patient is partly determined by his social worth. If he is a valuable citizen and his case is curable, no expense is spared. If he is adjudged incurable ... no special effort is made to prolong slightly an existence which will benefit neither the community nor himself. Germany can nourish only a certain amount of human life at a given time. We National Socialists are in duty bound to foster individuals of social and biological value.¹²³

In Islamic moral values, however, people possess an equal right to treatment, no matter what their material means, rank or status. To abandon people to die because they have various physical defects or are not wealthy is clearly murder; and to seek to implement this in the social sphere constitutes mass murder.

The scope of Nazi Germany's Sterilization Law was increasingly broadened. On 24 November 1933, it was decreed that "habitual offenders against public morals" were to be sterilized. The Nazis' "racial pollution" theses now included the crime of opposing public morality. The years that followed would show that the National Socialists' terrible plans were by no means limited to sterilization.



Posters designed in the light of Nazi Aryan race propaganda. The people in these posters, with blond hair, long skulls, narrow noses and blue eyes, are totally compatible with the Aryan ideal...

- *The Nuremberg Laws*

The Sterilization Law was not sufficient for the Nazis to achieve their real objective. In order to establish a "purified Aryan race," the Nuremberg Laws were passed in 1935. Under these laws—savagery and primitiveness legalized—, enshrined the ideal of the so-called purification of the Aryan race.

Work on racial purification began with an enquiry into civil servants' family trees. Those thought not to belong to the Aryan race were forced into retirement. The Nuremberg Laws divided the German people into half: those who were subjects of the state and those who enjoyed full citizenship and political rights. Jews, Gypsies and members of other races were merely subjects

**DER
DEUTSCHE
STUDENT**



**KÄMPFT
FÜR FÜHRER UND VÖLKER**

Harun Yahya - Adnan Oktar

of the state who did not enjoy citizenship rights. The second of the Nuremberg Laws, "For the Protection of German Blood and German Honor," (known as the Blood Protection Law for short) sought to guarantee the nation's so-called racial purity.

Under this new law, marriage between German citizens and German subjects became a crime. It also constituted a precedent for future practices implemented to isolate "undesirable individuals."

- *Master Race Specification Programs*

The first step in the eugenics program was to classify the features possessed by the race the Nazis regarded as superior. The characteristics of the so-called master race were enumerated as follows:

Blond, tall, long-skulled, with narrow faces, pronounced chins, narrow noses with a high bridge, soft hair, widely spaced pale-coloured eyes, pinky-white skin colour.¹²⁴

These and similar criteria, manifestly the product of a diseased mentality, are both a violation of science and also morally unacceptable. As already emphasized, there are no logical or moral grounds for discriminating against people on the grounds of the color of their skin, eyes or hair.

Despite these irrational criteria, it wasn't that easy for the Nazis to distinguish the races from one another. To that end, they carried out various measurements, using exceedingly primitive methods, to measure people's skulls, and implemented a number of intelligence tests with no scientific validity. Women who met their necessary racial requirements were placed in special houses and kept pregnant by Nazi officers for as long as this primitive state of affairs continued. Children of unknown fathers were brought into the world in these immoral "human stud farms."



One of the Aryan race
propaganda posters used
by the Nazis



Skull measurements, hair color, lung capacity and fingerprints were used by eugenicists to identify those who were not "superior."



These children represented the next generation of the so-called master race. However, the totally unexpected result was that the average IQs of children born on these farms were lower than the average IQs of their mothers and fathers.¹²⁵

The T4 Euthanasia Program: "Scientific" Murders

These laws laid the foundations for even more unimaginable measures. One of these practices may be summarized as mass murder of the mentally impaired. The T4 Euthanasia Program took its name from the initials of the address of the headquarters in Berlin where the measures were administered: Tiergartenstrasse 4.



Hitler was aware of the importance of genes for Nazi Germany. The new generation, raised in the light of twisted Nazi propaganda, was planned to be followers of Hitler. Youth was one of the areas most concentrated on by Nazi propaganda experts. A number of young people with superior physical characteristics were brought together at special eugenic camps, to be used as private stud farms. By this perverted and immoral method, it was believed that the German race would become purified and improved. Young people were brainwashed with Nazi propaganda to become blindly devoted to that ideology. These people, poisoned by Nazi propaganda from a very young age, were made unable to distinguish right from wrong.





Under the T4 program, the incurable, the physically or mentally impaired, those with psychological problems and the elderly were killed to ensure so-called racial purity. Children, women and the elderly were subjected to the gas chambers, simply for being members of a different race, while thousands of innocent people of the same race were slaughtered for being viewed as weak and powerless. Hitler initiated this ruthless campaign in 1939. The killings continued officially until 1941, but on an unofficial basis until the final Nazi defeat in 1945.

T4 contained measures known as "Geheime Reichssache" (Secret Reich Matters), and those charged with implementing them were obliged to remain silent. One reason why little information could be obtained about euthanasia in Nazi Germany is that later, the personnel trained and employed within the program were sent as soldiers to the most dangerous fronts. The resistance partisans in Yugoslavia were known for killing enemy troops rather than taking them prisoner. Most witnesses to the euthanasia were sent to that particular front and eliminated.

In *Fundamental Outline of Racial Hygiene*, Alfred Ploetz was one of the first to speak about the killing of the sick and handicapped. According to Ploetz, from the point of view of "the protection and hygiene of the race," it was a grave error for the sick and weak to be protected and cared for (which is exactly what should happen in a healthy society). According to his perverted thinking, the weak were being protected and kept alive when they ought to be eliminated. Ploetz was sufficiently heartless as to maintain that the doctors' board should immediately kill a handicapped or flawed newborn baby with a low dose of morphine.

Others followed in Ploetz's footsteps. In 1922 the jurist Karl Binding and the psychiatrist Alfred Hoche published a book supporting euthanasia titled *Die Freigabe der Vernichtung leben-*

A 1945 cartoon showing how all of Hitler's policies ended in death and savagery



sunwerten Lebens (The Release of the Destruction of Life Devoid of Value). Their book claimed that the sick and handicapped were a burden both to themselves and to society, that killing them would be no great loss, that the cost of keeping such "useless" individuals alive was very high, and that the state could spend that money in more productive areas. As a solution, they proposed killing the physically and mentally handicapped, and demanded that the religious and legal obstacles be lifted.¹²⁶ One of Hoche's irrational assumptions was that the moral values concerning the protection of life would soon disappear, and the elimination of "unnecessary" life would be essential to society's survival.¹²⁷

To have a clearer grasp of just how terrifying that recommendation was, consider if you found yourself in a society where these proposed models were actually practiced. What if your deaf sister, your blind mother, your psychologically disturbed grandfather, your lame grandmother, or aging father were taken away for death before your very eyes, in the name of science and for the benefit of society? No doubt you would understand that there was nothing scientific whatsoever about the murder of people you love. You would have no difficulty seeing these claims as the result of a diseased mentality. Such barbarity would inflict indescribable suffering on you and everyone you know. Such suffering was indeed experienced in many societies, especially in Nazi Germany, and murders in the hysteria of eugenics left deep wounds in the conscience of society.

The efforts made by evolutionists to ignore or forget the scale of these depravities are ultimately doomed to failure. No matter how they seek to cover them up, the facts are clear. Humanity experienced terrible suffering and grave losses on account of the ideological foundations laid by Darwinism.



Eugenicists invented special terms with no place in medical literature. For example, members of other races or the mentally ill were diagnosed as having a "weak mental state" and were later left to die.

Above: mentally ill Americans of the time

At the same time that the barbarity of eugenics was taking place in Nazi Germany, it also spread to a number of other countries, particularly the USA. In 1935, Dr. Alexis Carrel of the Rockefeller Institute published his book, *Man the Unknown*,

which was translated into nine different languages within three years. In his book's final chapter, "The Remaking of Man," Carrel pointed to eugenics and euthanasia as alleged solutions to social problems. He said that the mentally ill and criminals should be killed at small euthanasia centers equipped with appropriate gasses, and sought to justify murder in the following words:

There remains the unsolved problem of the immense number of defectives and criminals. They are an enormous burden for the part of the population that has remained normal. As already pointed out, gigantic sums are now required to maintain prisons and insane asylums and protect the public against gangsters and lunatics. Why do we preserve these useless and harmful beings? The abnormal prevent the development of the normal. This fact must be squarely faced. Why should society not dispose of the criminals and the insane in a more economical manner? We can-



Dr. Alexis Carrel, a supporter of the eugenic perversion

not go on trying to separate the responsible from the irresponsible, punish the guilty, spare those who although having committed a crime, are thought to be morally innocent.

We are not capable of judging men. However the community must be protected against troublesome and dangerous elements.

How can this be done? Certainly not by building larger and more comfortable prisons, just as real health will not be promoted by larger and more scientific hospitals. In Germany the Government has taken energetic measures against the multiplication of inferior types, the insane and criminals. The ideal solution would be to eliminate all such individuals as soon as they proved dangerous.

Meanwhile criminals have to be dealt with effectively. Perhaps prisons should be abolished. They could be replaced by smaller and less expensive institutions. The conditioning of petty criminals with the whip or some more scientific procedure, followed by a short stay in hospital would probably suffice to insure order. Those who have [committed more serious crimes] ... should be humanely and economically disposed of in small euthanasic institutions supplied with proper gases. A similar treatment could be advantageously applied to the insane, guilty of criminal acts. Modern society should not hesitate to organise itself with reference to the normal individual. Philosophical systems and sentimental prejudices must give way before such a necessity. The development of human personality is the ultimate purpose of civilisation.¹²⁸

Dr. Carrel maintained that the murder of criminals and those thought to be harmful to society was the best, most "economic" solution. As already made clear, when Social Darwinism seeks a solution to social problems, it fails to consider the human dimension, and proposes exceedingly mechanical, inhumane, ruthless and cruel solutions that are totally incompatible with

human conscience. It maintains that human beings, especially the so-called "undesirable," should be regarded as animals or chattels.

True, the fight against crime and criminals is of the greatest importance to society. But this fight must absolutely be waged on the level of ideas. Environments that lay the groundwork for crime must be eliminated, and various cultural and educational programs must try to win back those who engage in criminal activity. Falsehoods that portray human beings as a species of animal lay the basis for crime of all sorts; purporting to justify murder, theft, rape, aggression and all forms of evil. Depicting people as justified in committing



crimes, and then suggesting that they be punished by death is totally inexplicable. For that reason, it's of the greatest importance that those who keep supporting the theory of evolution—either for lack of sufficient information or because they fail to consider the catastrophes to which these claims can lead—realize the scale of the danger. To seek well-being for a society by killing criminals is most savage, primitive and barbaric. The most effective, permanent means of lowering the crime rate and the numbers of those engaged in criminal activity is to strengthen society in spiritual terms, and to improve education, living standards, and levels of well-being. Most



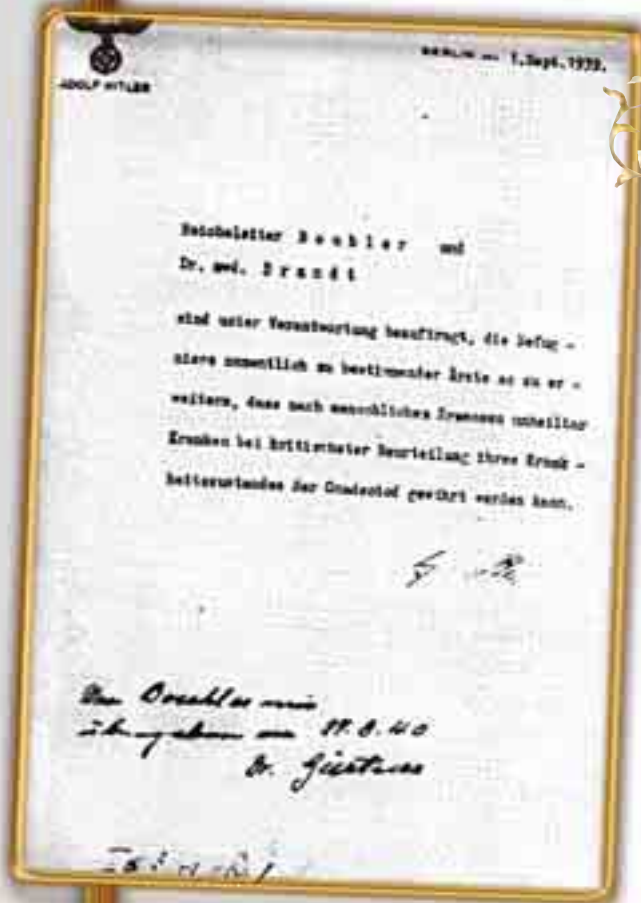
important of all, society's religious belief and love of God must be strengthened. Someone who fears God knows that after death he will receive a reward or punishment for his actions in this world; someone who loves God, also loves those things He has created. He respects and loves other people and always behaves in a moral manner. The more such a conception becomes rooted in society, the more that society will enjoy well-being, peace, and progress.

- *Hitler's Secret Death Warrant*

After Nazi Germany passed its racist laws, the time had come to obtain public acceptance of eugenic measures, especially euthanasia. Various propaganda methods, with films heading the list, were employed to bring people to believe the lie that there is no point in making great efforts to keep harmful people alive. Newspapers published reports and articles about how much money was being spent on the mentally handicapped, and how that money could be more usefully spent elsewhere. The campaign was initiated on such a scale that it even entered school textbooks.¹²⁹

Germany's first euthanasia measures were taken at the end of 1938, at which time a certain Knauer from Leipzig wrote Hitler a letter, saying that he wanted a doctor to put an end to a child of his who was born blind, with only parts of its arms and legs and seemed to be an idiot. In response, Hitler sent his private physician, Professor Karl Brandt, to Leipzig, where the child was duly put to death.¹³⁰

Hitler signed a document authorizing Karl Brandt and Reich-leader Philip Bouhler to permit euthanasia in special cases. The official permission, known as the "Führer-Order," read:



This authorization, known as the "Führer-Order," empowered Nazi doctors to kill those patients whose deaths they regarded as necessary. It constituted the alleged "legal" basis of the crimes perpetrated by Nazi doctors.

Reichsleiter Bouhler and Dr. Brandt, M.D. are charged with the responsibility of enlarging the authority of certain physicians to be designated by name in such a manner that persons who according to human judgement can upon most careful diagnosis of their condition of sickness be accorded a mercy death.

Signed - A. Hitler¹³¹

This authority, which made murder a part of daily life, formed the basis for crimes perpetrated by the psychiatrists of

the Nazi Germany. Later, ironically, the defendants in the Nuremberg and other war crimes trials tried to depict it as an order and a mitigating factor in their crimes.

How Was the T4 Euthanasia Program Put into Practice?

In mid-1939 the final preparations for the program were initiated. In October, questionnaires about the mentally ill, prepared by advisors and the Psychiatry Committee, were sent out to hospitals and institutions. These sought the following information: "Name of patient, marital status, nationality, next of kin. Is patient visited on a regular basis? If so, by whom? With whom does financial responsibility lie? How long has patient been in hospital? How long has patient been ill? Diagnosis, main symptoms. Is patient bed-ridden? Is patient under restraint? Was



Smoking chimney from the ovens used to burn the corpses at the Hadamar killing center





**Photographs from
different angles of
the Bernburg killing
center**

patient admitted because of an incurable disease or condition? Is the patient war-wounded? And patient's race." Front groups operating under the T4 program distributed the questionnaires.

Under the T4 system, four front groups had been set up to carry out orders from the real T4 team, and in the event of any investigation, the groups would conceal the true source of the operations. Any hospital or family investigating a death warrant or the form of death found it impossible to reach anyone further back than the four front groups.

Working in parallel to these four groups was another group, whose members had become expert on the killing of children in particular. This group was named the Realms Committee for Scientific Approach to Severe Illness due to

Heredity and Constitution and had two other organizations in association with it. The Charitable Company for the Transport of the Sick was responsible for transporting patients to the killing centers. The Charitable Foundation for Institutional Care dealt with final arrangements and procedures.

One of the Nazis' heartless practices was to demand "expenses" from the families of the patients killed, although the families were unaware they were actually paying for their relatives' murder.

The questionnaires were filled in by the doctors or psychiatrists responsible for the patients in the asylum. The returned forms were evaluated by T4's own psychiatrists and other experts. No patients were examined or observed directly. The decision on whether or not a patient was to be killed was based on information in the questionnaires.

When the forms were first sent out, a number of mental hospitals and suitable buildings were re-arranged for use as killing sites and murder training schools. The death chambers inside the buildings were camouflaged as showers.

This is how this terrifying system functioned: After the questionnaires' responses were received, a notice was sent to the institutions caring for those patients selected for death, announcing that space was to be made available for war-wounded, or that patients were to be removed elsewhere to receive better treatment. One of the front groups collected these patients and transported them to one of the killing centers. There, they were exterminated within a few hours of their arrival.

Not only the mentally incurable were butchered. As the practice of euthanasia gained pace, the Nazis began to include other "undesirables." Death warrants were issued for the mentally unstable, schizophrenics, the elderly and infirm, epileptics, and people suffering from Parkinson's disease, paralysis, multiple sclerosis, brain tumors and other organic neurological disorders. Children



The above picture shows a model of the Bernburg Psychiatric Hospital. Blue arrows indicate the route taken by patients on their way to the killing area, and the circled building contains the crematorium and gas chambers.

Far right: Dr. Kathe Leichte, a professor in the field of social sciences, was sent to the Ravensbrück concentration camp in 1940. In 1942, she was gassed to death by the Gestapo at the Bernburg Euthanasia Institute.

Right: Margarita Singer, the daughter of a professor of zoology, was killed under the euthanasia program.



were killed in the same way, and orphanages and reformatories were investigated in detail to discover new victims.

One very important point must be made clear: 50% of those killed might have recovered had they been permitted to do so.¹³²

In order to conceal the T4 operations, great efforts went in to making the death centers appear like ordinary mental hospitals. This was admitted at the Nuremberg trials by Viktor Brack, head of the 2nd unit of the KdF (a term used to refer to the Chancellery of the Führer) and one of the main figures responsible for the euthanasia program. Brack stated that on entering the death chambers, the patients carried towels and soap and thought they were going to have a real shower. Instead of water, though, they were "showered" with poison gas.

High-level Nazis devoted to Hitler selected the students who carried out the killings, who were given very special training. At first they would watch the killings and, as their training progressed, they would take patients to the chambers and begin to switch on the poison gas. They would watch the victims in their death throes, and after death had been ascertained, they would ventilate the chambers and remove the bodies. They thus massacred thousands of innocent victims.

These murders were all carried out under tight security, with every possible precaution to prevent the slightest leak of information, because the people killed in these buildings were not members of "other races." Most were Germans and Austrians. If the German public ever learned that their compatriots were being killed in this way, the Nazis would find this difficult to explain, and so adopted all possible security measures.

The students, who had now turned into executioners of sorts, soon grew used to the murder procedures, and became immune to the pleadings, screams and writhings of the victims. During this process, their instructors closely observed their reactions and wrote reports about them. It was calculated that if students had no difficulty in killing members of their own race



Top left: The way to the gas chambers
 Top right: Dissecting room
 Bottom left: Observation window used
 to ensure that all "patients" were dead
 Bottom right: Sprinkler installed to
 make patients think they were going to
 bathe when they were sent to the gas
 chambers

simply because they were sick, then it would be even easier for them to kill members of "inferior races," and they were trained for "wider ranging" practices in future. Students who were unable to bear these killings or who protested were sent to the front and placed in "suicide squads" by their unit commanders.

In order to become executioners, the students were trained to be cold-blooded, "flawless assassins"—to withstand the cries and writhings of the dying and the smell of burning human flesh and, to be able to speak to the people they were sending to their deaths as if they really were just going to the showers. They were rewarded and encouraged in various ways. In addition to these various incentives, they were also awarded the Iron Cross Second Class



medals, for
"Secret Reich
matter."

Slowly the
public became
aware of what was
going on in these
institutes, and protests
began. It was then
announced that Hitler
had issued an order



for the killings to cease. They did not, however, and all that happened was a change of methods, involving either lethal injection or starvation, with the dead buried in mass graves. In this way, the savagery of euthanasia continued throughout the war.

Special Action 14f13

After slaughtering a great many "undesirable" and allegedly "useless" mentally ill people, the T4 program widened its sphere of activity under the code name 14f13. Previously restricted to mental hospitals and research institutes, the program was now directed toward German and Austrian prisoners who fell sick because of the conditions they were kept in, and towards Jews, Poles and Gypsies in the concentration camps. Operation 14f13 began in December 1941. Special commissions consisting of psychiatrists were added to the Berlin T4 team, and they selected sick and in their view, otherwise, undesirable individuals and sent them to concentration camps to empty out



A German psychiatric hospital in 1925

The Hadamar killing center's cemetery





Monument to those
killed under the
ethanasia program

DAS SCHWEIGEN
IST GEBROCHEN
VIR SEIDEN DER
MILIE WIE 1933 MIT
HER FRAGEN WIE
BANDER DIE ZWISCHEN
SICH WIE 20 JAHRE
ENTHANGEN SIND
WAS FÜR EIN
MISSEDENKUNG

Naziler, 200 bin de 'hasta' katletmiş

Almanya'da yapılan yeni bir araştırma, İkinci Dünya Savaşı sırasında, Nazilerin, kurbanlarının değersiz gördükleri akıl hastası, engelli ve diğer hastalardan 200 bin kişiye katlettiğini ortaya çıkardı.

Almanya, Avusturya, Polonya ve Çek Cumhuriyeti'ndeki yüzlerce hastane ve klinik Ennsyan 3 yıllık araştırmanın sonucu Alman Federal Arşivi'nde toplandı. Buna göre, söz konusu yerlerde Naziler, sosyal olarak uygun görmediği kişileri gaz ve diğer rehberler veya acı batarak öldürdüler. ■ DIŞ HABERLER SERVİSİ

Left: "Nazis also murdered
200,000 'sick.'"

Milliyet report dated
October 10, 2003

medical departments and sick centers. The patients selected were generally sent to one of six killing centers and killed there. The people selected from the concentration camps were generally classified according to their ability to work, and if unfit for hard labor, were sent to their deaths.

In 1943, children, too, began being killed in Hadamar, one of the death stations. In addition to the physically or mentally handicapped, these also included those in state shelters or orphanages.¹³³



Irreligion Lies at the Root of Ruthlessness and Lack of Compassion

Nazi Germany is a clear example of the sufferings inflicted on people when Social Darwinist ideas are put into practice. Joseph L. Graves Jr., professor of evolutionary biology and author of *The Emperor's New Clothes*, which criticizes racist theories, makes this comment:

The tragedy of Nazi Germany stands as the clearest example of what can happen if eugenics, racial hierarchy, and Social Darwinism are taken to their logical conclusions.¹³⁴

Far left: **Construction of a wall dividing the Warsaw ghetto from the rest of the city**

Left: **Helpless people sent to the Belzec concentration camp**

Bottom left: **A Gypsy couple at the Belzec concentration camp**

Bottom right: **A Gypsy used by Nazi doctors experimenting on the drinkability of sea water**



How did these people come to harbor such great hatred, insensitivity and ruthlessness? How did they come to be such murderers and enemies of the human race? The manifest answer is that people educated in the light of Darwinist teachings, who regard human beings as no more than animals, who imagine life as a battleground, and who believe that all forms of evil are justified in the struggle for survival will inevitably constitute a ruthless social order. Those who deny that man is created and possesses a soul breathed into him by God, who refuse to regard their fellow humans as valuable entities with reason and conscience, and who regard them as no different than animals and plants, will naturally be unaffected by mass murder and the sufferings of the helpless. When such people think that harm might come to them or their own interests, they can easily kill others, feeling no pity or compassion, or abandon them to a life of poverty and unhappiness. One cannot expect such a heartless individual to protect the sick, help the needy, or engage in altruistic behavior. Such a person will not even protect his ailing and elderly parents. He will regard caring for his handicapped brother as a waste of time, energy and money. If this diseased world view spreads, then everyone—administrators to family members, from doctors to teachers—will behave under its influence. It is impossible for such virtues as altruism, patience, compassion, affection, respect or devotion to apply in societies that do not live by religious moral values, whose lack has always brought destruction and catastrophe.

... Whatever good you do,
God knows it.
(Surat an-Nisa', 127)

Compassion in Islamic Morality

In the Ottoman Empire where Islamic moral values prevailed, families looked after not only their own sick, but also those around them. The ailing were cared for in special clinics and efforts were made to treat them using various means. The poor were offered free health services, and doctors and hospital officials were even punished for demanding money from the poor. In 1871 the Health Inspectors and National Doctors offices were established with the aim of regulating public health services. Some of the measures under this arrangement were as follows:

- Doctors will examine all patients on specific days and at specific times of the week, and in a specific place, free of charge, making no distinction between rich and poor. The necessary vaccinations will also be given free of charge.

- Doctors will examine those who are unable to attend physical examination in their own homes, and a predetermined fee will be charged to those who have the means to pay. No fee will be taken from the poor, and costs incurred will be paid to the doctor from municipal funds.

- Failing to care for the sick without a valid reason, or receiving fees from the poor, will be a cause for sacking.¹³⁵

Ottoman mental hospitals also employed special treatment methods. In the 15th-century Ottoman Empire, special hospitals were built for mental patients. Efforts were made to heal the sick, depending on their illness, by means of specially selected Turkish melodies, special meals, and flowers. Patients were fed poultry in particular. Every patient's room had two windows, preferably looking out over a rose garden.¹³⁶

Long before the Ottoman Empire, other Muslim states employed special methods to care for the physically and mentally ill. During the time of the Abbasid Caliphate in particular, the Islamic world attained the highest medical and psychiatric

sophistication. The world's first hospitals were built in the Islamic world, and the treatment of the mentally ill by means of suggestion was first applied there. The moral values of the Qur'an gave Muslims the compassion, affection, reason and understanding to do this.

Islamic moral values encourage believers to feel affection and act compassionately towards the poor, the weak, the lowly, the needy and those unable to care for themselves, and to make sacrifices for, care for and protect them. In some of the verses of the Qur'an, God has revealed how the weak, the poor and the elderly should be treated:

"... Worship none but God and be good to your parents and to relatives and orphans and the very poor. And speak good words to people. And perform prayer and give the alms."
(Surat al-Baqara, 83)

It is not devoutness to turn your faces to the East or to the West. Rather, those with true devoutness are those who believe in God and the Last Day, the Angels, the Book and the prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travelers and beggars and to set slaves free, and who perform prayer and give the alms; those who honor their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are the people who are true. They are the people who guard against evil. (Surat al-Baqara, 177)

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

Worship God and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travelers and your slaves. God does not love anyone vain or boastful. (Surat an-Nisa', 36)

A Theory That Belittles Women

The alleged scientific support that Social Darwinism provided for racism, fascism and imperialism, as well as communism, is a familiar subject that has been much written about. But one lesser known fact is that a great many Darwinists, including Charles Darwin himself, have believed in the error that women are biologically and mentally inferior to men. The mental difference that Darwinists claim to exist between the genders is of such a dimension that some evolutionists even divided them into different physical species: men being *Homo frontalis* and women *Homo parietalis*.¹³⁷





Darwin described women as an "inferior" species, according to his own lights, because his world view was based on natural selection. According to this unscientific and irrational view, men are proportionately more fit than women to compete in war, find a mate, and obtain food and clothing; while women have remained at a distance from such activities. According to this scientifically baseless deduction, natural selection exerts a stronger influence on men, so they achieved a superior position in all spheres, and evolved further than women. As the following pages will show, Darwin proposed these illusory deductions not on any scientific findings, but merely on the basis of evolutionist preconceptions.

Many researchers have revealed that Darwin's views on natural selection encouraged sexual discrimination. For instance, professor of history and philosophy of science Evelleen Richards concluded that Darwin's views of women's nature fed into his evolutionary theorizing, "thereby nourishing several generations of [so-called] scientific sexism."¹³⁸ The evolutionist scientific writer Elaine Morgan states that using various branches of science such as biology and ethnology, Darwin encouraged men to think that women were "manifestly inferior and irreversibly subordinated."¹³⁹



As the evolutionist scientist John R. Durant has stated, the two main consequences of the theory of evolution are racism and sexual discrimination:

Darwin rested his case upon a judicious blend of zoomorphic and anthropomorphic arguments. Savages, who were said to possess smaller brains and more prehensile limbs than the higher races, and whose lives were said to be dominated more by instinct and less by reason ... were placed in an intermediate position between nature and man; and Darwin extended this placement by analogy to include not only children and congenital idiots but also women, some of whose powers of intuition, of rapid perception, and perhaps of imitation were "characteristic of the lower races, and therefore of a past and lower state of civilization."¹⁴⁰

The errors made by Darwin that Durant referred to appear in *The Descent of Man*:

It is generally admitted that with women the powers of intuition, of rapid perception, and perhaps of imitation, are more strikingly marked than in man; but some, at least, of these faculties are characteristic of the lower races, and therefore of a past and lower state of civilisation.¹⁴¹

When one considers Darwin's general views about women and marriage, one can clearly see how he regarded women as second-class citizens. This unscientific opinion was also reflected in his theory of evolution. This is how he described why marriage was useful:

... children—constant companion, (friend in old age) who will feel interested in one, object to be beloved and played with—better than a dog anyhow—Home, and someone to take care of house—Charms of music and female chit-chat. These things good for one's health.¹⁴²

In short, Darwin regarded marriage desirable because "a

woman's friendship is better than a dog's." His statements about marriage made no reference at all to features such as friendship, affection, love, devotion, loyalty, closeness, sincerity and trust between two people who spend their lives together. About marriage, Darwin also had this to say:

... loss of time—cannot read in the evenings—fatness and idleness—anxiety and responsibility—less money for books, etc.,—if many children, forced to gain one's bread ... perhaps my wife won't like London; then the sentence is banishment and degradation with indolent idle fool.¹⁴³

These unconscionable statements are perfectly natural, coming as they do from one who saw no difference between human beings and animals, and thought that women and chil-

Darwin wrote that being married to a woman provided the man with a "constant companion, a friend in old age, ... an object to be beloved and played with, better than a dog anyhow." These words neatly summarizes Darwin's view of women.

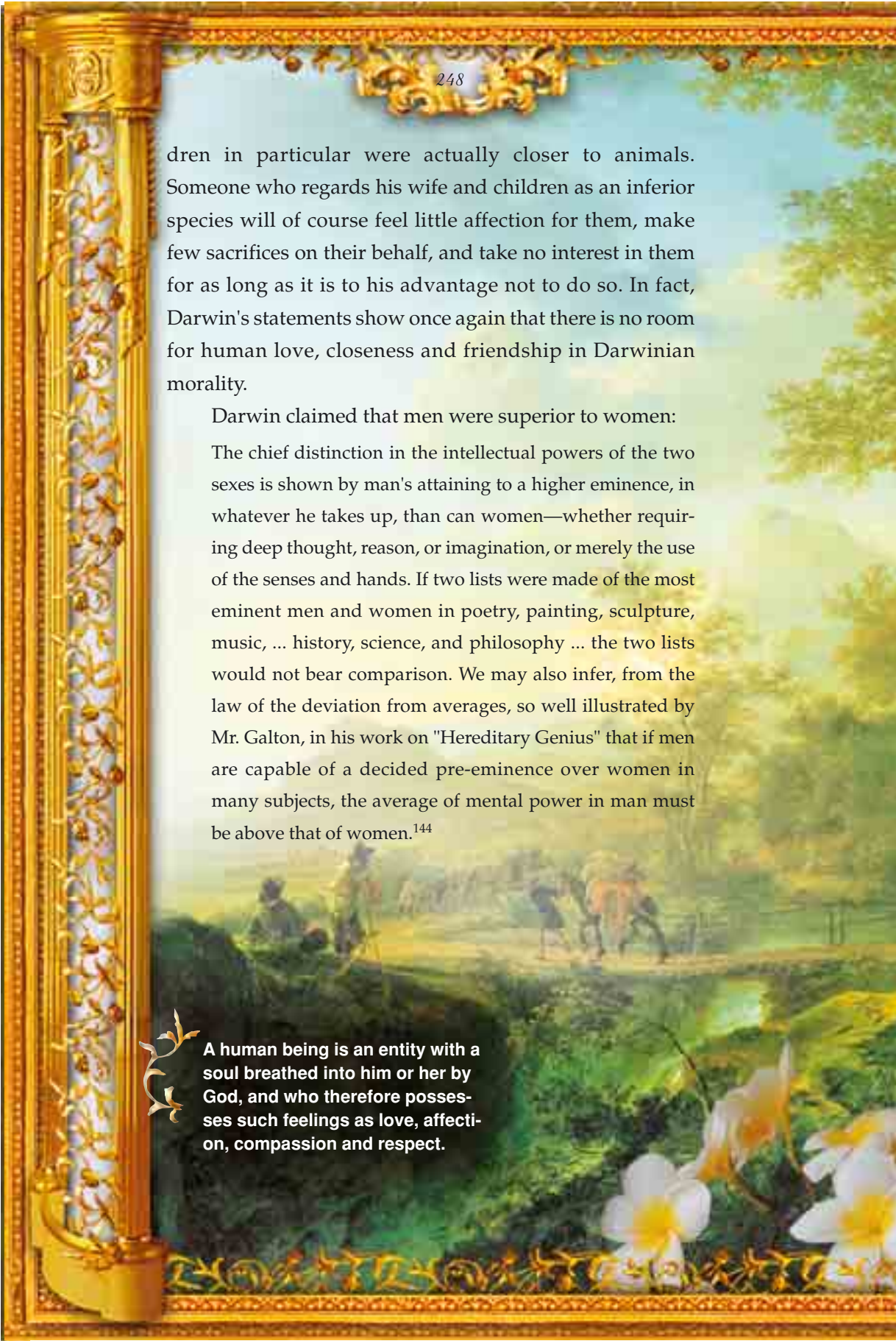
Below: A picture of Darwin and his wife



dren in particular were actually closer to animals. Someone who regards his wife and children as an inferior species will of course feel little affection for them, make few sacrifices on their behalf, and take no interest in them for as long as it is to his advantage not to do so. In fact, Darwin's statements show once again that there is no room for human love, closeness and friendship in Darwinian morality.

Darwin claimed that men were superior to women:

The chief distinction in the intellectual powers of the two sexes is shown by man's attaining to a higher eminence, in whatever he takes up, than can women—whether requiring deep thought, reason, or imagination, or merely the use of the senses and hands. If two lists were made of the most eminent men and women in poetry, painting, sculpture, music, ... history, science, and philosophy ... the two lists would not bear comparison. We may also infer, from the law of the deviation from averages, so well illustrated by Mr. Galton, in his work on "Hereditary Genius" that if men are capable of a decided pre-eminence over women in many subjects, the average of mental power in man must be above that of women.¹⁴⁴



A human being is an entity with a soul breathed into him or her by God, and who therefore possesses such feelings as love, affection, compassion and respect.

**... And He has placed affection
and compassion between you...
(Surat ar-Rum, 21)**



God has created men and women equal. Men and women can each enjoy great success by acting in the light and the reason imparted in them by faith.



Of course, Darwin had no scientific basis for proposing this, but his biased and prejudiced claims about women spread rapidly among his scientific contemporaries.

The materialist Carl Vogt, a professor of natural history at the University of Geneva, accepted all the conclusions drawn by Darwin, without subjecting them to any scientific analysis, and claimed that "the child, the female, and the senile white" all had the intellectual features and personality of the "grown up Negro."¹⁴⁵ Vogt went even further, proposing that they were actually closer to animals than men. According to Vogt, a woman was "a stunted man" whose development had been obstructed because her evolution had come to a premature halt.¹⁴⁶ Vogt even concluded that the gap between males and females increases with civilization's progress and is greatest in the advanced societies of



**Anyone, male or female,
who does right actions and is a
believer, will enter the Garden.
They will not be wronged by so
much as the tiniest speck.**

(Surat an-Nisa', 124)



Europe.¹⁴⁷ Darwin was greatly influenced by Vogt's rantings, and felt honored to count him among his most important supporters.¹⁴⁸

Many times in history, there have been mostly successful efforts to keep women in the background, due to the ignorance and backwardness of the societies in question. However, this is something that stems entirely from the influence of the established culture. There is absolutely no biological retardation, as Darwin and his supporters maintained, since God has created men and women equal. To claim that men are superior, and to use this allegation to treat women as second-class citizens, is a primitive behavior practiced by societies that do not live by religious moral values. In our day, when equal opportunities are ensured, there are countless examples of women known to be just as successful, intelligent and capable as men.

Gender Discrimination Based on Skull Measurements

In order to demonstrate that women were "inferior," some evolutionist scientists sought to prove that they had smaller brain capacities. Some resorted to such humiliating and illogical methods as measuring women's skulls. They imagined that the greater the size of the brain, the more advanced the level of intelligence (which is now known to be invalid), compared their skulls, and declared the women to be inferior. This was actually one of the unscientific methods referred to in Darwin's book:

As the various mental faculties gradually developed themselves the brain would almost certainly become larger. ... the large proportion which the size of man's brain bears to his body, compared to the same proportion in the gorilla or orang, is closely connected with his higher mental powers ... that there exists in man some close relation between the size of the brain and the development of the intellectual faculties is supported by the comparison of the skulls of savage and civilised races, of ancient and modern people, and by the analogy of the whole vertebrate series.¹⁴⁹

According to the claim put forward by Darwin, studies on skull measurements and brain volumes (under the primitive scientific conditions of his time) would furnish data supporting the theory of evolution. Yet actually, the scientific results ran totally contrary to this claim. Different skull measurements or brain volumes provided no information to support the theory of evolution. Indeed, it is now conclusively accepted that such measurements do not constitute any valid comparison.

One scientist who imagined that he could allege that women were inferior by using craniology (the science of skull measurement) was Paul Broca. Regarded as one of the founders of physical anthropology, he was one of those who employed and supported such primitive methods as measuring the skulls of human groups and attaching values to them.¹⁵⁰ In the light of these supposedly scientific measurements, Broca went on to display the following distorted logic:

In general, the brain is larger in mature adults than in the elderly, in men than in women, in eminent men than in men of mediocre talent, in superior races than in inferior races ... Other things equal, there is a remarkable relationship between the development of intelligence and the volume of the brain.¹⁵¹

Broca was particularly interested in the skull differences between men and women. In a prejudiced manner, he analyzed the skull measurements he collected and came up with the assumption that



women were intellectually inferior.¹⁵² Broca also claimed that the difference in brain size between men and women was increasing. Yet he had not the slightest evidence to confirm or support that claim, and in order to support it, he resorted to an equally unscientific assumption: that the increasing difference was "a result of differing evolutionary pressures upon dominant men and passive women."¹⁵³



Gustave Le Bon

Today, even evolutionists admit that Broca's conclusions have no scientific value. Gould offers the following comment:

... they [Broca's facts] were gathered selectively and then manipulated unconsciously in the service of prior conclusions.¹⁵⁴

To put it another way, Broca had "unconsciously" interpreted the data he obtained in a preconceived way, in light of the deceptive theory of evolution.

Another evolutionist who used skull measurements and regarded women as inferior was Gustave Le Bon, one of the founders of social psychology. Le Bon said:

In the most intelligent races ... are a large number of women whose brains are closer in size to those of gorillas than to the most developed male brains. This inferiority is so obvious that no one can contest it for a moment; only its degree is worth discussion. ... Women ... represent the most inferior forms of human evolution and ... are closer to children and savages than to an adult, civilized man. They excel in fickleness, inconsistency, absence of thought and logic, and incapacity to reason. Without a doubt there exist some distinguished women ... but they are as exceptional as the birth of any monstrosity, as, for example, of a gorilla with two heads; consequently, we may neglect them entirely.¹⁵⁵

As with so many other claims, Darwinists were totally mistaken in these regarding women. Contrary to what evolutionists imagine, women's tender, compassionate and considerate way of thinking does not mean they are backward, but actually shows them to be superior. Programmed to regard human be-

ings as a species of animal, evolutionists may regard such features as evidence of backwardness, but such attributes are most important to increase the quality of human life. Human characteristics, whose existence evolutionists never wish to admit, permit advances and progress in a great many spheres, including art, literature and technology.

Science Again Refutes Darwinism

Measuring people's skulls and classifying them according to race and gender has been totally invalidated by science, since skull and brain size have nothing to do with intelligence or mental capacity.

**Germans using
compasses and
ruler for skull
measurements
to determine
who was, and
was not, Aryan.**

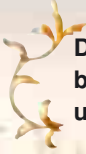


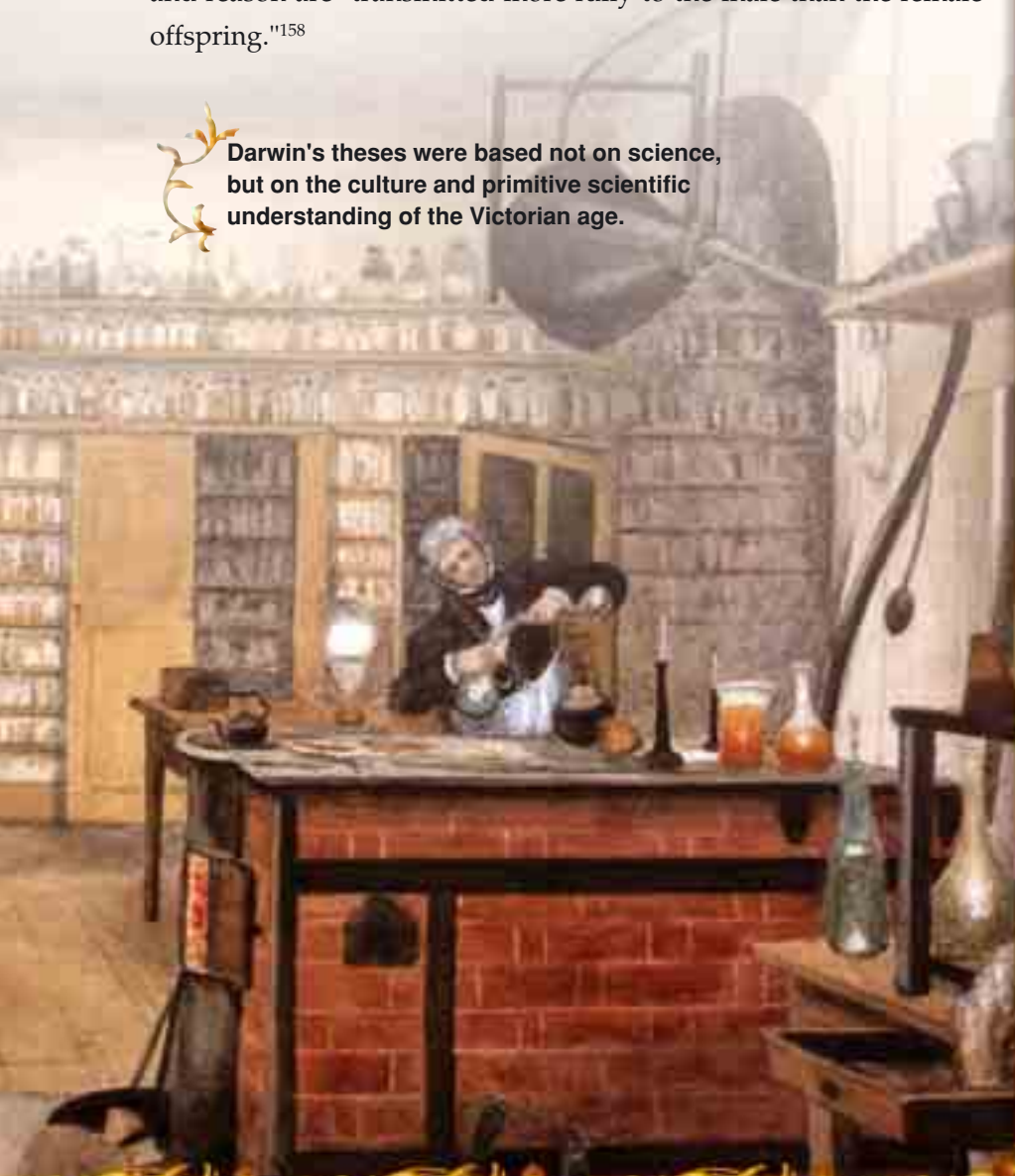
In nature, in fact, there is clearly no direct relationship between brain size and intelligence. For example, elephants and whales have much larger brains than humans. In addition, the cranial capacity of present-day human beings ranges from about 700 cc to 2,200 cc.¹⁵⁶ Yet these differences do not establish different levels of intelligence among people.

Apart from skull measurements, genetic science has also revealed that Darwin's claims about the differences between men and women are incorrect. According to the laws of inheritance, a man passes on his genes to both his male and female offspring. If the man



possesses biologically "superior" characteristics, as Darwin maintained, then his daughter will possess those same superior features. But Darwin and his contemporaries knew so little about genetics that Darwin was even able to suggest that "the characteristics of a species acquired by sexual selection are usually confined to one sex."¹⁵⁷ Darwin also made ignorant suggestions to the effect that such superior qualities as genius, the higher powers of imagination and reason are "transmitted more fully to the male than the female offspring."¹⁵⁸

 Darwin's theses were based not on science, but on the culture and primitive scientific understanding of the Victorian age.



... I will not let the deeds of
any doer among you go
to waste, male or female...
(Surah Al 'Imrān, 195)



*According to Qur'anic Morality,
Men and Women are Equal, and
Superiority is Defined by Needfulness*

In terms of Qur'anic moral values, there is no difference between men and women. God has imposed equal responsibilities on both, and holds both responsible for the same matters. Whether one is a male or female does not make a person superior in the sight of God, but fear and deep love of and devotion to Him, and proper moral values do. In one of His verses, our Lord reveals that regardless of gender, those who exhibit the best behavior will receive the best reward for their moral values:

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

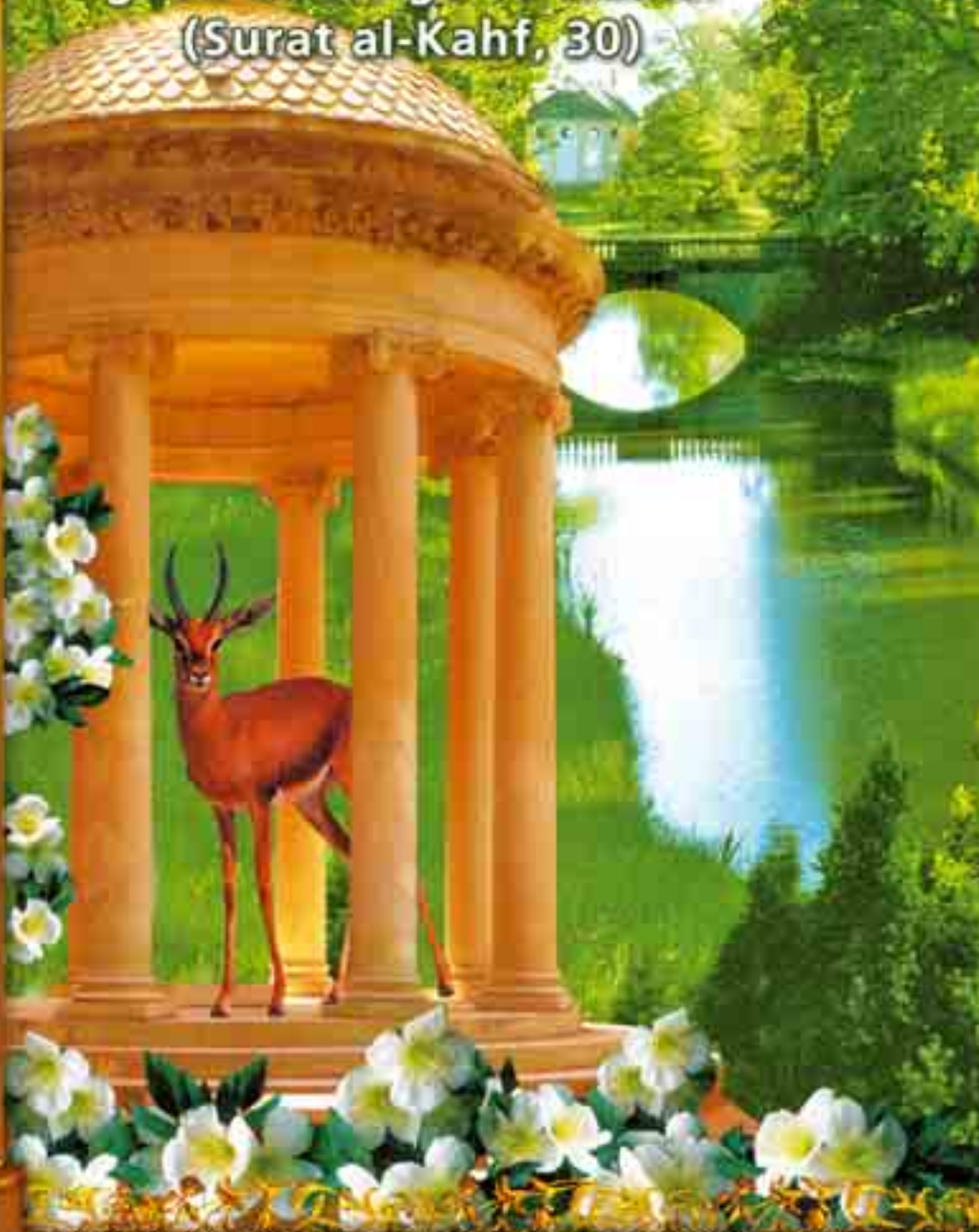
God has also set out the attributes that any believer needs to possess:

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

As revealed by God in the verse, every human being has the same responsibilities. Those men and women who fulfill them, who turn solely to God and have faith, have been imparted these glad tidings:

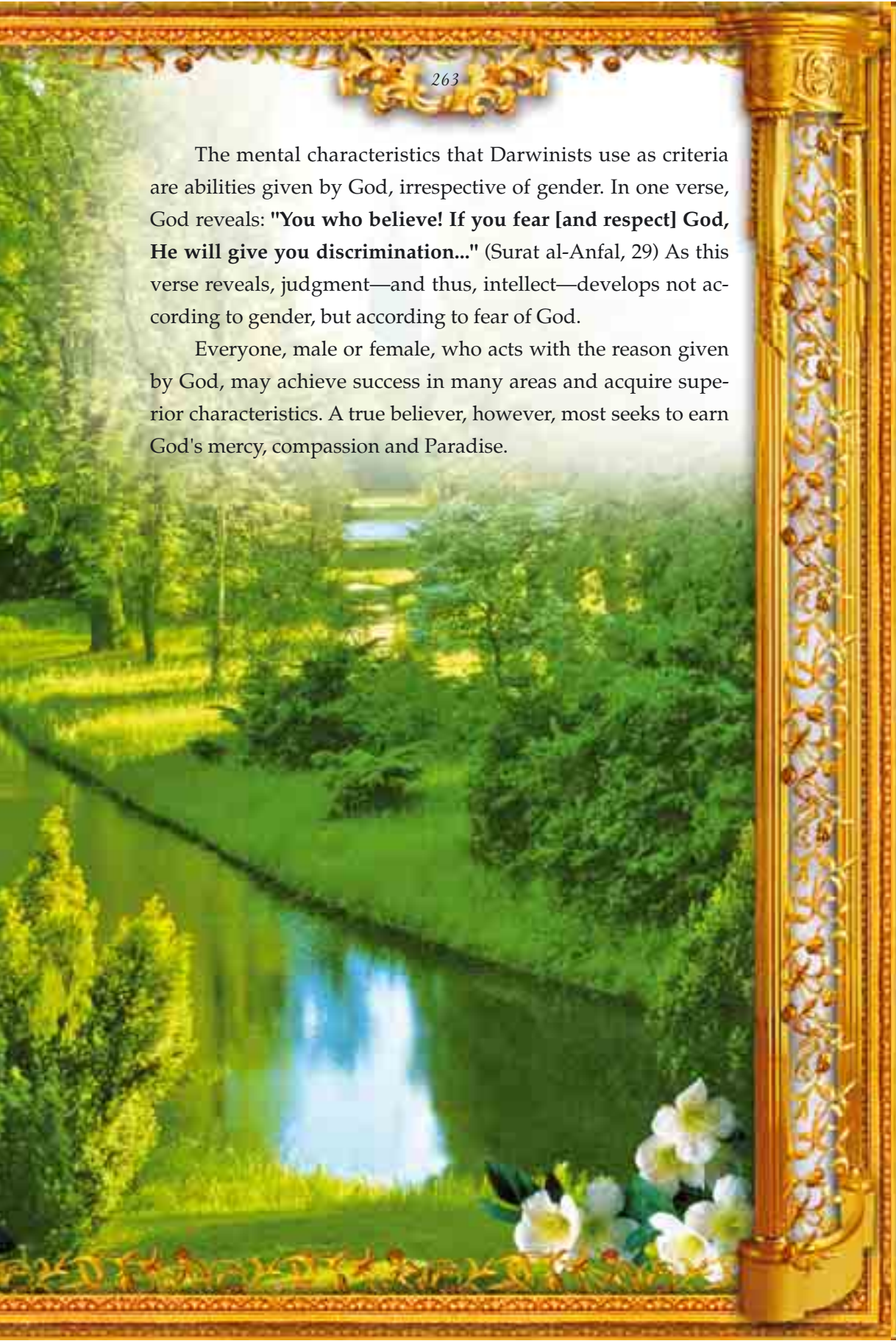
Their Lord responds to them "I will not let the deeds of any doer among you go to waste, male or female..." (Surah Al 'Imran, 195)

But as for those who believe
and do right actions,
We will not let the wage of
good-doers go to waste.
(Surat al-Kahf, 30)



The mental characteristics that Darwinists use as criteria are abilities given by God, irrespective of gender. In one verse, God reveals: "**You who believe! If you fear [and respect] God, He will give you discrimination...**" (Surat al-Anfal, 29) As this verse reveals, judgment—and thus, intellect—develops not according to gender, but according to fear of God.

Everyone, male or female, who acts with the reason given by God, may achieve success in many areas and acquire superior characteristics. A true believer, however, most seeks to earn God's mercy, compassion and Paradise.



Darwinism and Moral Collapse

Moral degeneration constantly increases. Behavior that was disapproved of, scorned, forbidden or condemned a few generations before gradually becomes accepted, even sought after, and widely practiced—a very important question of which most people are unaware. Lifestyles and behavior until recently regarded as immoral are now permissible under the name of "different choices." Perversions such as homosexuality are accepted. Aggression in society; the rise in fraud; the way that spouses can easily deceive each other and sometimes both come to live with this; the serious rise in divorce and in drug and alcohol addiction; increases in such crimes as robbery and muggings; the way that people can commit murder





without any qualms, the rise in the crime rate; the way people have no respect left for one another, the spread of gossip—these are just a few ways in which moral degeneration manifests itself. This situation, particularly prevalent in some Western countries, clearly shows how dangerous this degeneration is.

At the root of all this lie the incorrect answers to the question of why human beings exist. The truth is that people exist in order to know God, their Creator. In the verse, "**Only in the remembrance of God can the heart find peace**" (Surat ar-Ra'd, 28), God reveals that there is only one source of the peace that people seek in the wrong places. The religious moral lifestyle commanded by God will bring a person peace and happiness in the world.

Ignoring this fact brings with it moral degeneration, and produces unhappiness, despair, and depression.

One major cause of this moral corruption is the Darwinist ideology defining a human being not as a servant of God, but as a selfish animal that came into being by chance. According to this unscientific claim, a human should not be expected to have different laws and moral values from those of an animal. Life is a struggle, and human beings must be totally ruthless, fighting tooth and nail with one another.

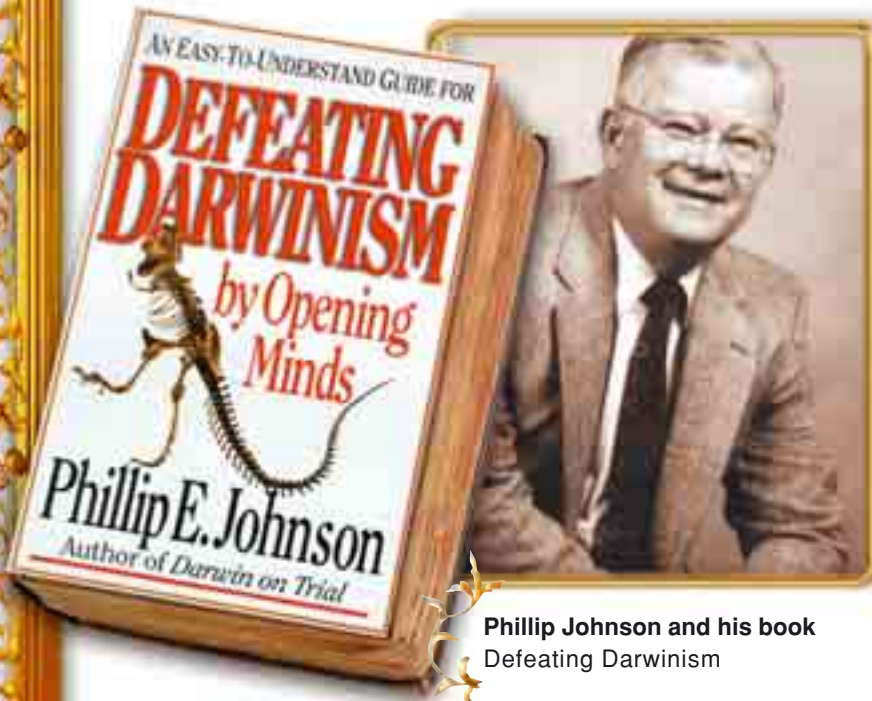


This means total contempt for proper moral values. In his book *Defeating Darwinism*, Professor Phillip E. Johnson of the University of California, Berkeley writes of the negative effects that have appeared in society since the 1960s with the weakening of religious beliefs and the prevalence of a materialist world view:

It would be roughly accurate to say that the 1960s marked the second American Declaration of Independence, ... [the declaration of some people's detachment] from God. One might expect far reaching moral and legal consequences to follow from such a declaration, and so they did.¹⁵⁹

The molecular biologist Michael Denton states that it's impossible to analyze the troubles that left their mark on the 20th century without considering Darwinism:

The twentieth century would be incomprehensible without the Darwinian revolution. The social and political currents which



Phillip Johnson and his book
Defeating Darwinism

have swept the world in the past eighty years would have been impossible without its intellectual sanction. It is ironic to recall that it was the increasingly secular outlook in the nineteenth century which initially eased the way for the acceptance of evolution, while today it is perhaps the Darwinian view of nature more than any other that is responsible for the agnostic and skeptical outlook of the twentieth century. What was once a deduction from materialism has today become its foundation.¹⁶⁰

At this point it will be appropriate to examine the Darwinist claims that prepared the foundation for this moral collapse and degeneration.

Darwinism Constitutes the Basis of Atheism

One of the main reasons why materialist circles support Darwinism with such intense determination is its atheistic aspect.

Atheism has existed since very ancient times, but with Darwinism, atheists imagined that they had finally found an answer to the question of how living things (and human beings) came to exist, which for centuries they had been unable to answer. They suggested that natural order and equilibrium had arisen as the result of coincidences, and that there was no purpose in the universe. However, every one of these views collapsed in the face of scientific, political and social advances made in the 20th century. Discoveries and analyses in a great many disciplines, from astronomy to biology, from psychology to social ethics, totally uprooted the theses of evolution and the assumptions of atheism.

Many evolutionists and materialists admit that Darwinism inevitably ends in atheism. Thomas Huxley was the first to state this openly, saying that when the theory of evolution was fully accepted, it would be impossible to believe in religion.

William Provine, professor of history at Cornell University and also an evolutionist, states that the world view of someone who believes in the theory of evolution is at complete variance with religion.¹⁶¹

Charles Smith, former president of the American Association for the Advancement of Atheism, also admits this, saying "Evolution is Atheism."¹⁶²

Phillip Johnson describes the importance of the theory of evolution for atheistic and intellectual trends incompatible with religious moral values:

... the triumph of Darwinism implied the [denial of the existence] of God and set the stage for replacing biblical religion with a new faith based on evolutionary naturalism. That new faith would become the basis not just of science but also government, law and morality. It would be the established ... philosophy of modernity.¹⁶³

As Johnson states, many scientists with a blind faith in Darwinism and materialism have made it their aim to use science as a means of rejecting God. But the fact is, science is a most valuable means of revealing the proofs of God's existence. The last 20 years have seen a rapid rise in the numbers of scientists who support the fact of creation. Every new study, and every new piece of information shows that an exceedingly sensitive and flawless equilibrium exists in the entire universe, and reveals the work of a superior and great Intelligence that belongs to Almighty God, Who is exalted and rich beyond any need.

Michael Denton states that Darwinism brings atheism in its wake and causes great damage to humanity's way of looking at itself:

... [Darwin's] new and revolutionary [at the same time unreasonable and unscientific] view of the living world ... implied that all the diversity of life on Earth had resulted from natural and ran-

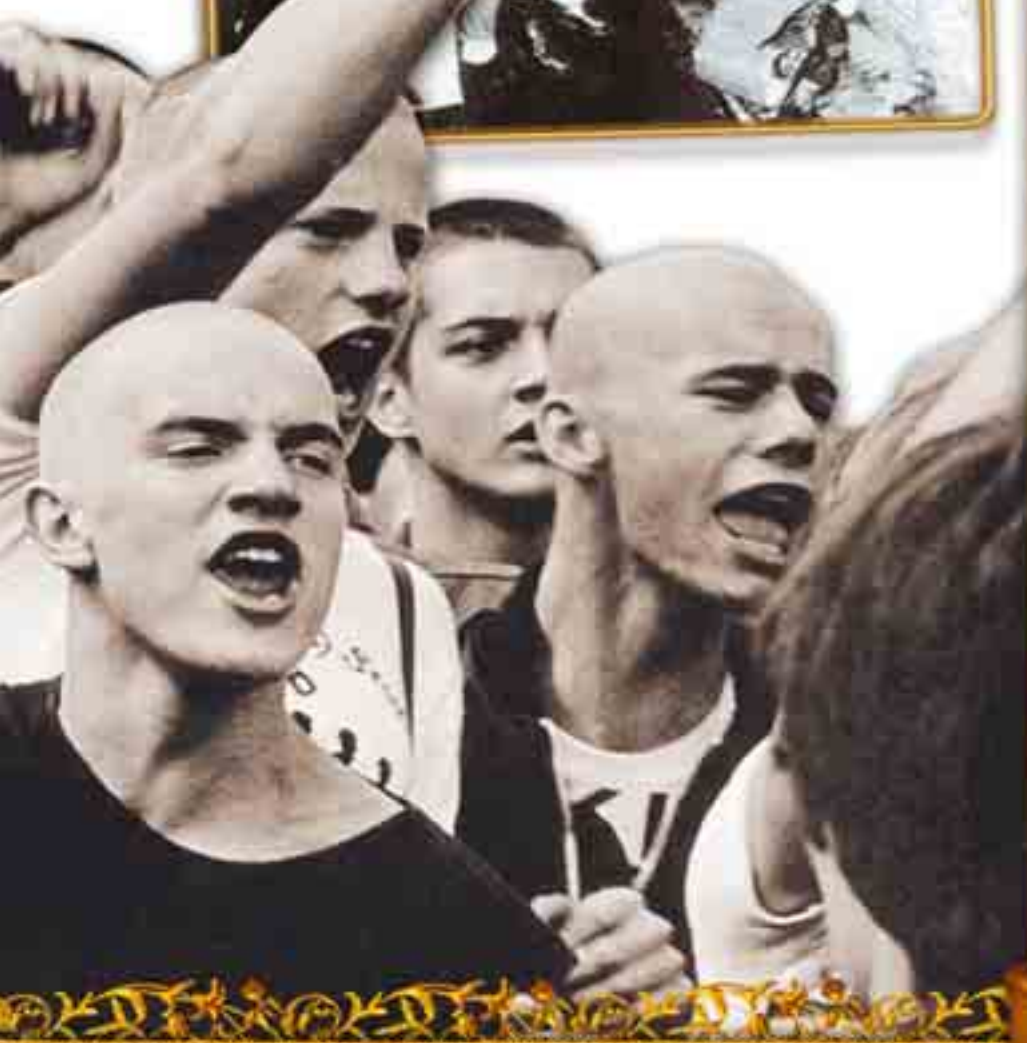
Anger, aggression and violence rise in societies that do not live by religious moral values, where people turn away from moral attributes such as the affection, compassion, forgiveness, patience and tolerance commanded by God.



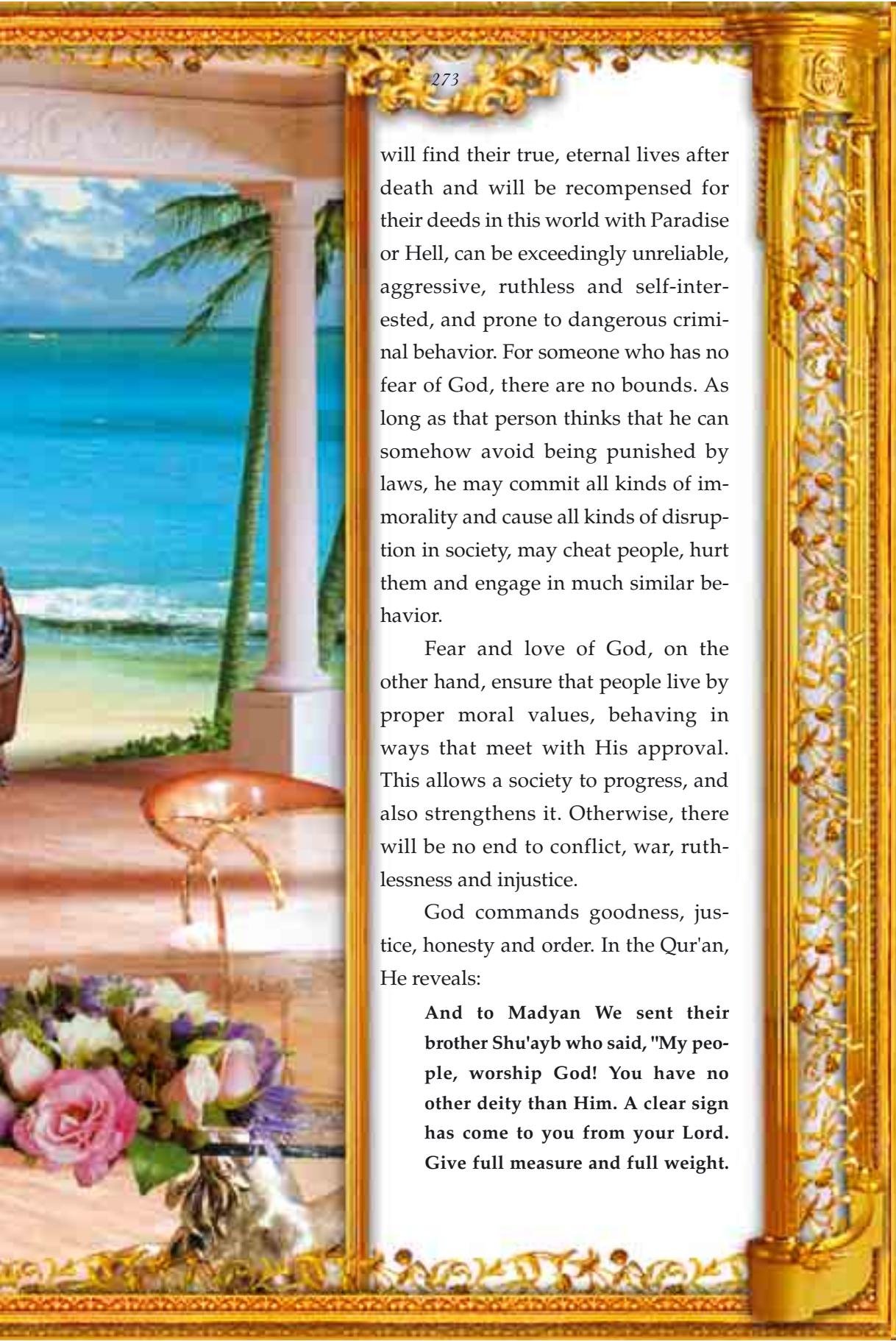
dom processes and not, as was previously believed, from the creative activity of God. [Surely God is beyond that!] The acceptance of this great claim ... was to play a decisive role in the secularization of western society. ... It was because Darwinian theory broke man's link with God and set him adrift in a cosmos without purpose or end that its impact was so fundamental. No other intellectual revolution in modern times ... so profoundly affected the way men viewed themselves and their place in the universe.¹⁶⁴

The loss or weakening of belief in God leads to a society's spiritual collapse. People with no fear of God, who deny that they









will find their true, eternal lives after death and will be recompensed for their deeds in this world with Paradise or Hell, can be exceedingly unreliable, aggressive, ruthless and self-interested, and prone to dangerous criminal behavior. For someone who has no fear of God, there are no bounds. As long as that person thinks that he can somehow avoid being punished by laws, he may commit all kinds of immorality and cause all kinds of disruption in society, may cheat people, hurt them and engage in much similar behavior.

Fear and love of God, on the other hand, ensure that people live by proper moral values, behaving in ways that meet with His approval. This allows a society to progress, and also strengthens it. Otherwise, there will be no end to conflict, war, ruthlessness and injustice.

God commands goodness, justice, honesty and order. In the Qur'an, He reveals:

And to Madyan We sent their brother Shu'ayb who said, "My people, worship God! You have no other deity than Him. A clear sign has come to you from your Lord. Give full measure and full weight.

They do not measure God
with His true measure.
God is All-Strong, Almighty.
(Surat al-Hajj, 74)

Do not diminish people's goods. Do not cause corruption in the land after it has been put right. That is better for you if you are believers." (Surat al-A'raf, 85)

Do not lie in wait on every pathway, threatening people, barring those who believe from the way of God, seeking in it something crooked. Remember when you were few and He increased your number: see the final fate of the corrupters! (Surat al-A'raf, 86)

Darwinism Proposes the Lie that Man is Unrestrained and Purposeless

The following words by the evolutionist George Gaylord Simpson are the clearest summary of Darwinism's view of humanity, founded totally on deceptions:

Man stands alone in the universe, a unique product of a long, unconscious, impersonal, material process with unique understanding and potentialities. These he owes to no one but himself, and it is to himself that he is responsible.¹⁶⁵

This claim represents one of Darwinism's classical falsehoods, and one of the main causes of societal collapse. Darwinists cannot offer the slightest scientific evidence for proposing that man managed to bring himself into the world, yet seek to preserve this falsehood for ideological reasons. According to their unrealistic claim, there is no predetermined reason for the existence of human beings—allegedly purposeless entities who will one day die and disappear. Yet the truth is very different. God created man from nothing. Behind human creation is a definite purpose, which is revealed in the Qur'an. God created human beings to serve Him. Every human will remain on Earth for the time allotted in line with a specific destiny, and after that allotted period has come to an end with death, will be resurrected. On the Day of Judgment, all human beings

**Did you suppose that
We created you for
amusement and that you
would not return to Us?
(Surat al-Muminun, 115)**



will be called to account for their actions in this world. That evolutionists try with all their power to forget this fact, and to cause others to deny it, changes nothing. So long as they refuse to abandon these errors in this world, denying God and the Day of Judgment and maintaining that man is a purposeless entity, when the Day of Judgment actually comes, the regret they experience will be very great. Our Lord has revealed this in the Qur'an:

If only you could see when they are standing before the Fire and saying, "Oh! If only we could be sent back again, we would not deny the signs of our Lord and we would be among the believers." (Surat al-An'am, 27)

Suggesting that there is no purpose behind their lives leads people to suffer a feeling of emptiness and terrible depression. Those who believe that falsehood see life as meaningless and unnecessary, and this in turn leads to a spiritual collapse. The irrational, illogical claims of Richard Dawkins, one of today's most prominent proponents of the theory of evolution, are typical of the materialist view. Dawkins maintains that human beings are all mere "gene machines," and that the only reason for existence is to pass their genes on to subsequent gen-

erations. According to Dawkins, there is no other purpose behind the universe: Man and the universe are both products of coincidence and chaos. This belief will inflict great despair and unhappiness, since nothing has any significance for someone who believes that at the moment of death, he will simply cease to exist. Friendship, love and good deeds give no joy to someone who imagines that they will receive no reward and will not survive in any case.

In addition, this distorted moral fabric will make people imagine that their evil deeds will go unrecompensed. That will lead them to imagine that they can conceal those deeds to avoid being punished for them, and therefore feel no compunction or hesitation over lying, hypocrisy, gossiping, making unjust profits, theft and



even murder. In any society where the number of people deceived by such a twisted conception increases, then order and stability will be out of the question.

One of the most striking instances of the damage that Darwinist propaganda inflicted on the human soul appears in the preface to Dawkins' book *Unweaving the Rainbow*:

A foreign publisher of my first book confessed that he could not sleep for three nights after reading it, so troubled was he by what he saw as its cold, bleak message. Others have asked me how I can bear to get up in the mornings. A teacher from a distant country wrote me reproachfully that a pupil had come to him in tears after reading the same book, because it had persuaded her that life was empty and purposeless. He advised her not to show the book to any of her friends, for fear of contaminating them with the same nihilistic pessimism.¹⁶⁶



As can be seen from Dawkins's admission, the pessimism and purposelessness that Darwinism suggests represent a grave threat to society. People are offered not a bleak message, as by Dawkins suggested, but a bleak lie that seeks to divert them from the truth that inspires joy. That joy lies in the fact that man is not lonely, friendless, and abandoned but possesses a purpose stipulated by God.

Forgetting that God has created human beings for a specific purpose, societies are condemned to suffer a moral and spiritual collapse. Most of those addicted to drugs and alcohol, who turn their backs on life, and suffer such psychological disorders like depression and stress, and who commit suicide, are unaware of their lives' true purpose.

Despite being an evolutionist, Fred Hoyle says this of the nihilistic philosophy—that life is pointless and that human beings are worthless—emanating from *The Origin of Species*:

I am haunted by a conviction that the nihilistic philosophy which so-called educated opinion chose to adopt following the publication of the *Origin of Species* committed mankind to a course of automatic self destruction. A doomsday was then set ticking.¹⁶⁷

God has created all human beings to serve Him, and has breathed His own soul into them. Man is not an entity that came into being by chance from inanimate substances, but an entity created by Almighty God, to whom He

**I only created jinn and
man to worship Me.
(Surat adh-Dhariyat, 56)**



gave reason and conscience and all kinds of blessings. Human beings—whom Darwinist materialists imagine to be purposeless and free of any restraint—actually have a most valuable purpose in life, to please Almighty God, Who created them, brought them into being from nothing, and gave them a soul and consciousness. At every moment of our lives, we should abide by our Lord's commandments with the greatest care and enthusiasm, hoping to earn His mercy and eternal Paradise in return. A person's true life is in the Hereafter, which will begin after death. In this world, a person must live in order to attain Paradise.

God reveals in the Qur'an that human beings are not free from all restraint:

Does man reckon he will be left to go on unchecked? (Surat al-Qiyama, 36)

Did you suppose that We created you for amusement and that you would not return to Us? (Surat al-Muminun, 115)

*The Social Darwinist Lie That
"Man Is a Species of Animal"*

Those deceived by this irrational, unscientific claim maintain that all of man's attributes are a legacy from his so-called "animal ancestors." This has dangerous effects on a person's view of himself and of others. Someone who regards other people as animals will disregard their ideas, and consider their lives to be of little value. He will regard a person's death as no more important than that of a dog or a cat. The fact that people are in need will cause no discomfort to someone who regards them as animals and thinks that in any case, animals evolve through conflict and competition. Such a frightening view completely does away with love and respect among people. For these reasons, those deceived by Darwinism must not ignore what this deception will cost them.

George Gaylord Simpson says this about the way Darwinism regards human beings:

In the world of Darwin, man has no special status other than his definition as a distinct species of animal. He is in the fullest sense a part of nature and not apart from it. He is akin, not figuratively but literally, to every living thing, be it an ameba, a tapeworm, a flea, a seaweed, an oak tree, or a monkey—even though the degrees of relationship are different...¹⁶⁸

In fact, however, this claim is unscientific, irrational, and illogical. Humans and animals are entirely different entities created by God. Animals act in the light of instincts and lack reasoning. A human being, on the other hand, is an entity capable of judgment and who can reason. Those who maintain that man is a species of animal seek to apply the law of the jungle to human societies, which will lead to a terrifying chaos that eliminates all peace and well-being.



According to Social Darwinist propaganda, the death of a human being is no different to that of a fly. Darwinism attaches no great importance to human beings. Even the condition of these children may have no effect on the consciences of people deceived by Darwinist propaganda.

Darwin expressed this distorted view in one of his letters, wondering whether human beings' ideas could be of any value, based on the falsehood that they evolved from animals:

With me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the minds of the lower animals, are of any value or at all trustworthy. Would anyone trust in the convictions of a monkey's mind, if there are any convictions in such a mind?¹⁶⁹

Darwin's words neatly summarize evolutionists' terrifying view of humanity. This grave error of Darwin's came to pervade a large part of the Western world, and the idea that human beings are animals is still propagated in many countries today, even in school textbooks. For example, *Biology: Visualizing Life*, published in 1994, says:

You are an animal, and share a common heritage with earthworms and dinosaurs, butterflies and sea stars.¹⁷⁰

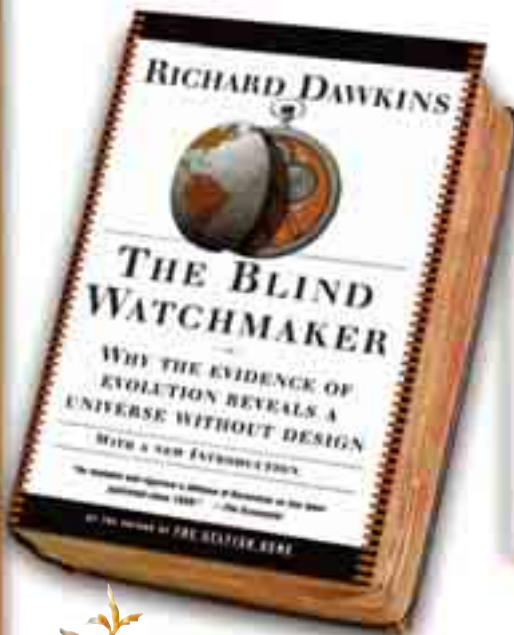
Benjamin Wiker, a university lecturer in science and theology and author of *Moral Darwinism: How We Became Hedonists*, states how, after Darwin there came an enormous deviation in the way man was regarded. He describes how the error of considering human beings to be the same as animals spread, ignoring the differences between them:

... most if not all of "traditional" morality is based on the assumption that human beings are a distinct species. Thus, the prohibition against murder is defined in terms of human nature. Don't murder! Don't murder what? Aphids? Anteaters? Orangutans? No, don't kill another innocent human being. With Darwinism, however, that species distinction between human beings and other animals is completely blurred. There is no longer any moral line to be drawn because the species line has been erased.

Darwinists like Richard Dawkins and Peter Singer understand this perfectly. ... Once we see ourselves as just one more animal on

the evolutionary spectrum, then we must either affirm that our morality applies to all living things or deny that our morality has any foundation at all. Generally Darwinists provide a kind of incoherent stew of both. They treat some animals as if they had the same moral status as human beings, and treat human beings, in some respects, as if they were just one more animal. On the one hand, they will argue for animal rights; on the other, they assert that deformed or old and infirm human beings should be "put down" out of the same compassion we show for our pets.¹⁷¹

As we've seen, one main reason why evolutionists seek to portray man as a species of animal is their desire to eradicate all moral values. If man were an animal, as Darwinism would have us believe, then even the concept of morality would be of no importance to people. The damage this would inflict on society is beyond all imagining. For that reason, all humanity must be on



Richard Dawkins and his The Blind Watchmaker

its guard against Darwinism and the deceptions of this scientific forgery.

In alleging that human beings are no different from animals in physical and biological terms, Darwinism also seeks to impose the idea that human and animal behavior are no different from one another. This lets undesirable characteristics and behavior, such as violence, aggression, and selfishness, ruthless competition, rape and homosexuality, allegedly inherited from man's animal ancestors, assume the status of "natural behavior" for people. For instance, the evolutionist scientist Philip Jackson Darlington writes:

The first point is that selfishness and violence are inherent in us, inherited from our remotest animal ancestors. Violence is, then, natural to man; a product of evolution.¹⁷²

All sorts of crimes are therefore seen as normal and justified, and it is even suggested that they should not be punished. In *Ever Since Darwin*, Stephen Jay Gould says this view began with the Italian expert on criminology professor Cesare Lombroso:

Biological theories of criminality were scarcely new, but Lombroso [Italian physician, Cesare Lombroso] gave the argument a novel, evolutionary twist. Born criminals are not simply deranged or diseased; they are, literally, throwbacks to a previous evolutionary stage. The hereditary characters of our primitive and apish ancestors remain in our genetic repertoire. Some unfortunate men are born with an unusually large number of these ancestral characters. Their behavior may have been appropriate in savage societies of the past; today, we brand it as criminal. We may pity the born criminal, for he cannot help himself...¹⁷³

As is evident from the evolutionist Gould's description of Lombroso's idea, the commission of crime is regarded as something beyond free will, a legacy from human beings' alleged an-



An example of the suffering inflicted on innocent people by Social Darwinist philosophy. Present-day terrorist attacks are also the result of Darwinist values, which maintain that human beings are the same as animals, and have inflicted nothing but blood, suffering and tears on humanity.

imal ancestors. However, this is an unrealistic claim. God has created all human beings with their lower selves that constantly impel them towards evil, but also with a conscience that protects them and cause them to avoid evil and do good. It is revealed in verses that:

And [I swear by] the self and what proportioned it and inspired it with depravity or sense of duty, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams, 7-10)

All human beings, therefore, are aware of whether their

deeds are good or bad, and their behavior proper or otherwise. Everyone is responsible for avoiding what is evil and doing what is good. In the same way that those people who do good receive the finest recompense for their actions, so those who do evil will inevitably be punished. The theory of evolution, depicting all forms of crime and immorality as justified, leads people to terrible disasters, both in this world and the Hereafter.

Unlike animals, a human being possesses a soul breathed into him or her by God, reason, free will, conscience, common sense and the ability to distinguish between good and bad. Humans are able to make decisions and judgments, deliver punishment and reward, and learn from experience, and are tested by God. None of these abilities are to be found in any other living thing, nor is it possible for them to be so, because they have nothing to do with humans' physical structures, or their genes. They are all features of the human soul.

That being so, everyone with reason must acknowledge that truth and accordingly, live an honorable and determined life, reconcilable with good conscience.



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



Poor Morality Imposed by the False "Struggle for Survival"

As already stated, one of Darwinism's main deceptions is the claim summed up in terms like "the struggle for survival" and "the survival of the fittest." According to evolutionists' unrealistic claims, life is a sphere of conflict and competition for all living things, including man. In such a world, there is no place for features of proper morality such as love, respect, cooperation or altruism.

In *The Descent of Man*, Charles Darwin wrote that humanity had reached its current position through struggle, that it had to continue to struggle in order to progress, and that no law should be allowed to impede that process:

Man, like every other animal, has no doubt advanced to his present high condition through a struggle for existence consequent on his rapid multiplication; and if he is to advance still higher he must remain subject to a severe struggle.

Otherwise he would soon sink into indolence, and the more highly-gifted men would not be more successful in the battle of life than the less gifted. Hence our natural rate of increase, though leading to many and obvious evils, must not be greatly diminished by any means. There should be open competition for all men...¹⁷⁴

In the dark world imposed by Darwinism, the important thing is for people to spend their whole lives in struggle. Yet this claim lacks any scientific validity, and is also incompatible with reason and logic. When such dangerous suggestions are put into practice, honesty and heroism, loyalty and devotion will be replaced by hypocrisy and selfishness, mendacity and disloyalty; and only those who possess these negative characteristics will be victorious. The foundations on which Darwinism bases its

twisted view of the world and morality are frequently implied by evolutionists, in order to influence people.

For example, in an article titled "The Center of Life," Lorraine Lee Larison Cudmore, who holds a doctorate in biology, openly admits that in the evolutionist view of life, compassion and pity have no place:

Evolution is ... hard, inescapable... There is just no room for compassion or good sportsmanship. Too many organisms are born, so, quite simply, a lot of them are going to have to die. The only thing that does matter is, whether you leave more children carrying your genes than the next person leaves.¹⁷⁵

Like racism, savage capitalism and eugenics examined previously in this book, the perverted ideas and dangerous practices reinforced by Darwinism are the results of errors and deceptions concerning the struggle of the strongest for survival. The fact remains, though, that life is not a sphere of struggle. Human beings' only struggle must be against their own lower selves. By fighting against evils in his own nature and those around him, a person must seek to bring positive features such as love, compassion, affection, peace, security, respect, and loyalty to prevail. That is a requirement of the moral values that are pleasing to God and which He has chosen for His servants.

Social Darwinism Attaches No Value to Human Life

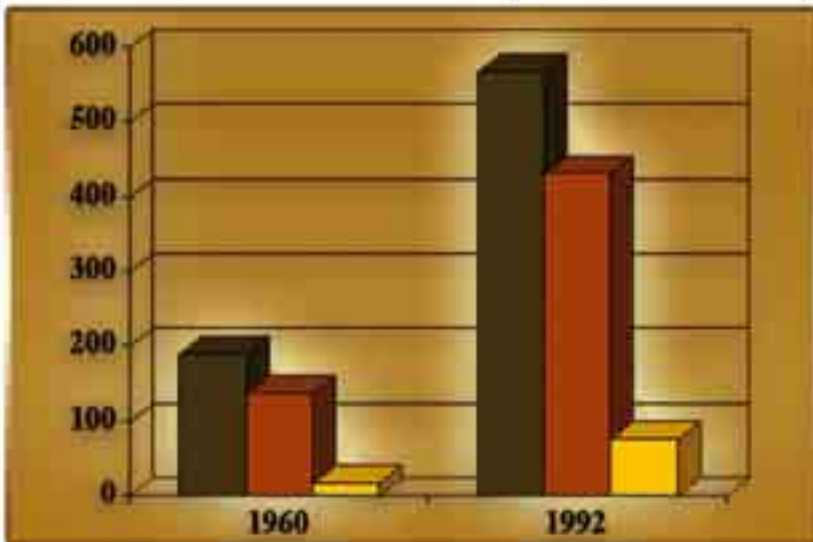
When Darwinism's dogma of the "struggle for life" and its mistaken views are put into practice, human life is rendered worthless. Killing people for any reason whatsoever, abandoning them to starvation, provoking war, slaughter, carrying out acts of terrorism, and exterminating people for being mentally or physically handicapped or belonging to a different race all become "legitimate."

In line with this twisted mentality, one who attaches no value to human life is the American professor E. A. Ross. According to Ross's Social Darwinist view: "The Christian cult of charity as a means of grace has formed a shelter under which idiots and cretins have crept and bred." Again according to Ross: "The state gathers the deaf mutes into its sheltering arm, and a race of deaf mutes is in process of formation." Since these actions obstruct so-called natural evolutionary development, he declared that the shortest way to better this world was to leave all such people on their own to be eventually eliminated through natural selection.¹⁷⁶

What a ruthless view this is! Man is possessed of a conscience, and conscience commands one to protect the weak, the down-and-out and the poor. Otherwise, if man loses his ability

The graph below shows the enormous rise in crime levels over the last 30 years. The more societies distance themselves from religious moral values, the greater the ensuing moral collapse and crime levels.

■ Total criminal rate
 ■ Youth criminal rate
 ■ Crimes of violence



"to think like a human being," then he really will achieve a position inferior to that of animals—because animals show great solidarity and cooperation. (For detailed information, see Harun Yahya's *Devotion Among Animals: Revealing the Work of God*, Global Publishing, Istanbul.)

Ross is not the only Social Darwinist to place scant value on human life. A great many share his terrifying ideas. For example, the evolutionist Peter Singer, Princeton University's professor of bioethics, goes so far as to say that people with severe physical handicaps must be regarded as unworthy of life. He expressed this cruel opinion in the following terms:

If we compare a severely defective human infant with ... a dog or a pig, for example, we will often find the nonhuman to have superior capacities... Only the fact that the defective infant is a member of the species *Homo sapiens* leads it to be treated differently from the dog or pig. Species alone, however, is not morally relevant...¹⁷⁷

Singer went even further and said that the mentally handicapped might be killed in scientific experiments or even for food purposes! Singer's exact words are:

Mental defectives do not have a right to life, and therefore might be killed for food – if we should develop a taste for human flesh – or for the purpose of scientific experimentation.¹⁷⁸

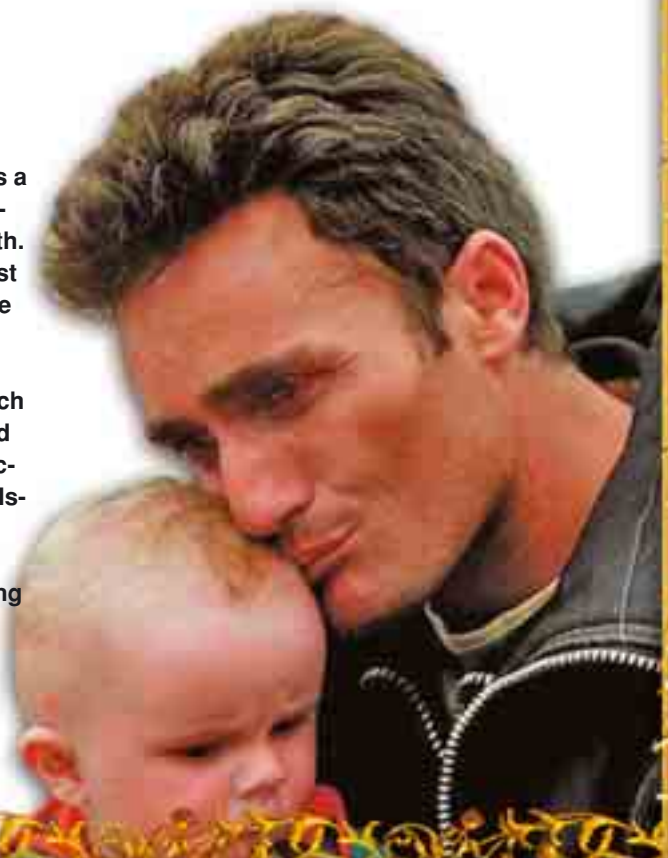
Even such revolting and savage behavior can be supported in Darwinist logic. Joseph Fletcher, former president of the Right to Die Society, makes a similar claim regarding the mentally handicapped:

Humans without some minimum of intelligence or mental capacity are not persons, no matter how many of their organs are active, no matter how spontaneous their living processes ... [Idiots] are not, never were, and never will be in any degree responsible. Idiots, that is to say, are not human.¹⁷⁹

The killing of newborn babies is yet another practice condoned by Darwinism, which attaches no value to human life. Darwinism condones such an unconscionable idea: If looking after a newborn poses a hardship for the parents that will hold them back in their struggle for survival, then in evolutionary terms, that baby should be killed. Darwin claimed that animals were frequently observed to kill their newborn, and that this was an important factor in population control. In an article in *Science* magazine, the evolutionist Barbara Burke has this to say:

Among some animal species, then, infant killing appears to be a natural practice. Could it be natural for humans, too, a trait inherited from our primate ancestors? ... Charles Darwin noted in *The Descent of Man* that infanticide has been "probably the most important of all checks" on population growth throughout most human history.¹⁸⁰

According to the Darwinist mindset, which regards man as a species of animal, humans are of little worth. Under Social Darwinist logic, nothing must be done to help people who are suffering in pain and fear; and such people are abandoned without help or protection. However, under Islamic moral values, every believer is responsible for striving to ensure others' peace, security and well-being.

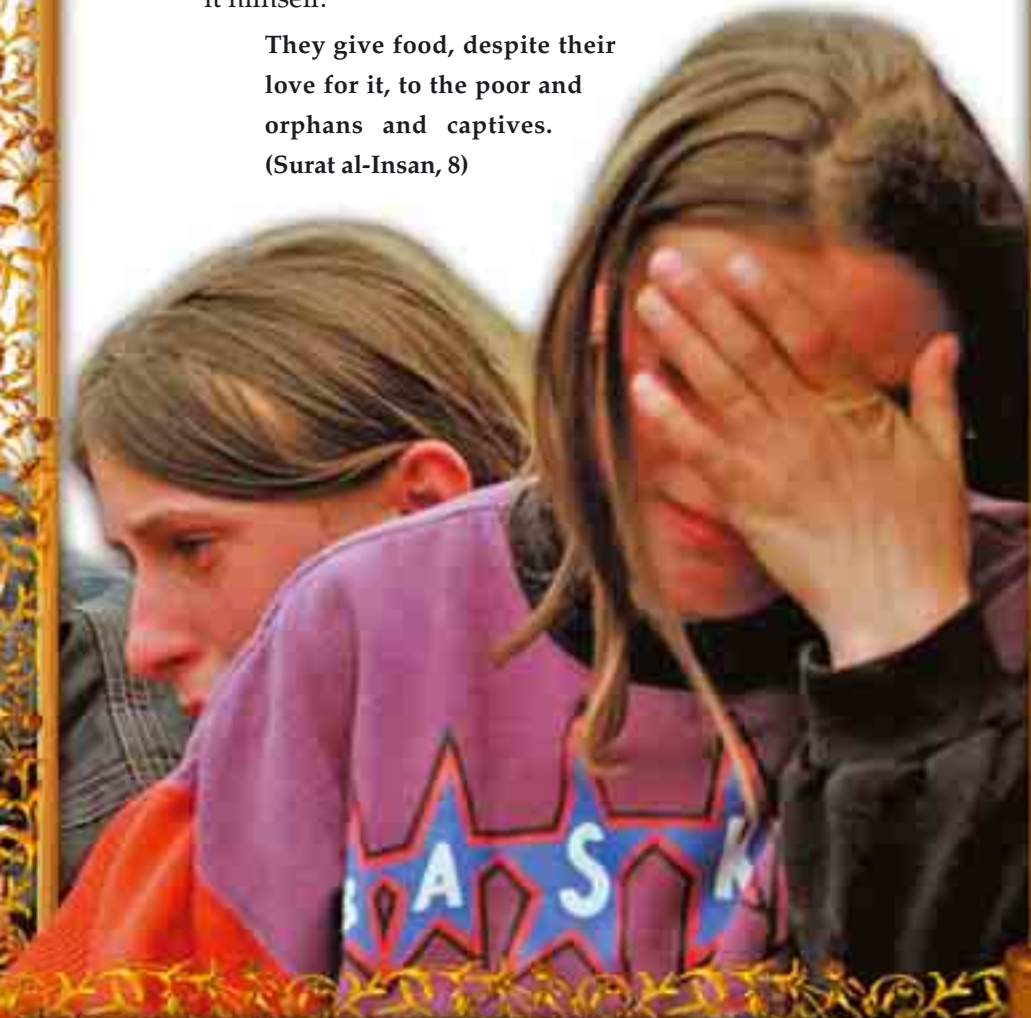


As we have seen earlier, Darwinists like Haeckel encouraged suicide and claimed that those who thought life was unbearable had the right to put an end to it. Yet God has made the taking of one's own life a sin.

All these savage practices and beliefs—eugenics, euthanasia and racism—show how Darwinism is an ideology that attaches no value to human life, and is constructed on myths of no scientific value.

The fact is that the life of every single human being is of great importance. Under Qur'anic moral values, people regard each other as valuable and important, and sacrifice for one another. A believer will give food to someone else, even if he needs it himself:

**They give food, despite their
love for it, to the poor and
orphans and captives.
(Surat al-Insan, 8)**

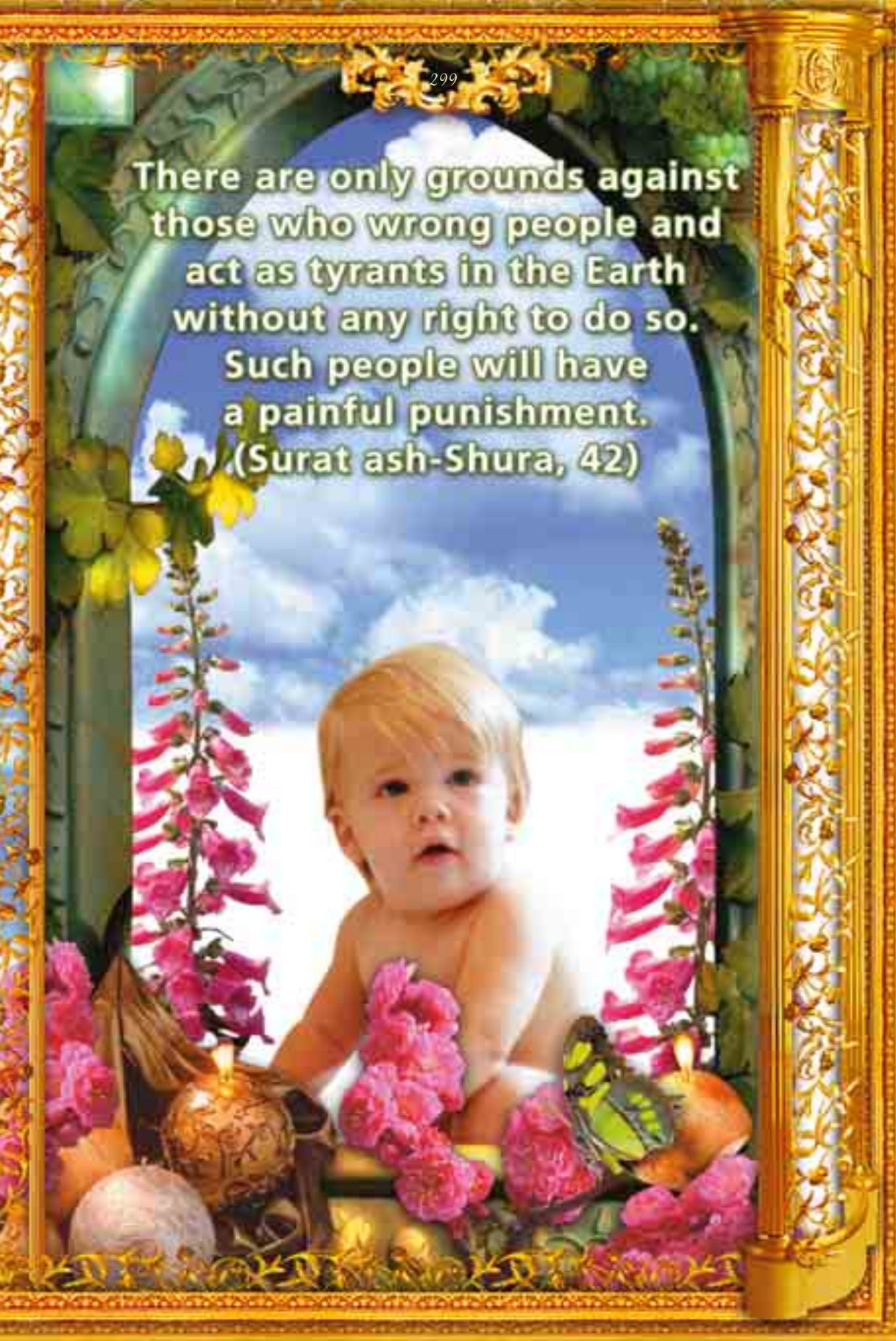


Muslims are charged with protecting the poor, helping the abandoned and protecting orphans, helpless women and men, children and the elderly. In one verse, for example, God has commanded people not even to say **"Ugh!"** to their parents (Surat al-Isra', 23) and always to **"say the best"** to one another (Surat al-Isra', 53). In another verse, God reveals: **"... if someone kills another person—unless it is in retaliation for someone else or for causing corruption in the Earth—it is as if he had murdered all humanity. And if anyone gives life to another person, it is as if he had given life to all humanity."** (Surat al-Ma'ida, 32)

It's a manifest truth that a society where everyone regards every human being as having reason and conscience, as valuable and important will be filled with peace, security, love and respect.



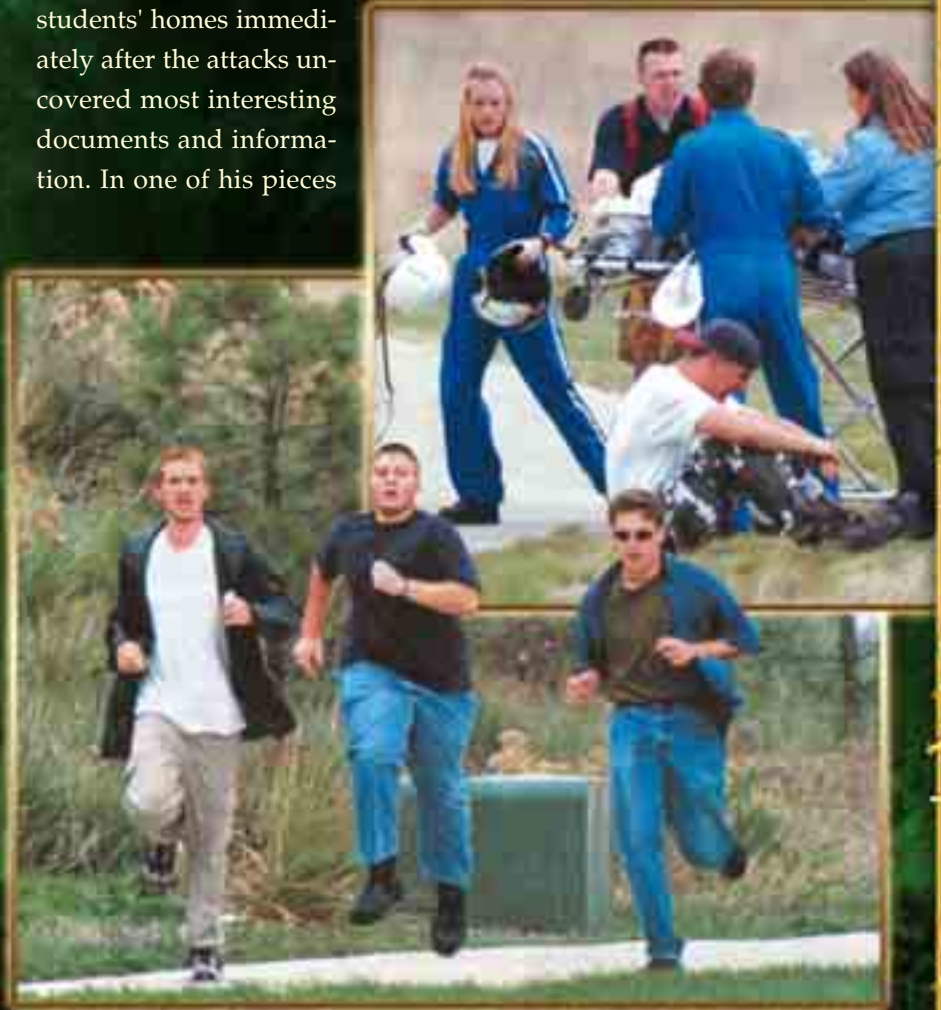
There are only grounds against
those who wrong people and
act as tyrants in the Earth
without any right to do so.
Such people will have
a painful punishment.
(Surat ash-Shura, 42)



The Slaughter Perpetrated to "Enforce Natural Selection"

On 20 April 1999, two American students from Columbine High School in the state of Colorado, 18-year-old Eric Harris and 17-year-old Dylan Klebold, attacked their school armed with guns and bombs. After killing 12 students and a teacher in the space of half an hour they then committed suicide.

Searches of the two students' homes immediately after the attacks uncovered most interesting documents and information. In one of his pieces





These youngsters who killed their friends, saying that they shall carry out natural selection, wrote in their diaries that they were more highly evolved—and therefore superior—to other people.

of writing dated 26 April 1998, printed on the Westword web site based in Denver, Eric Harris wrote that he and Klebold would enforce "natural selection" in their school:

Sometime in April [of 1999] me and V [Klebold, whom he called "V" of "Vodka" in the journals] will get revenge and will kick natural selection up a few notches. Armed with the following; a terrorist bag full of noisey crickets, noisey crickets strapped to WD40 cans, pipe bombs with a ... load of shrapnel, fire bombs, chlorine gas bombs, and smoke bombs.¹

In addition, the words "NATURAL SELECTION" were printed on Harris' T-shirt at the time of the attack.²

It appears from the writings that theirs was an act of revenge against teachers and students whom they regarded as "inferior."³

In most of his writings, Harris constantly referred to natural selection and feelings of superiority. In the three videos they shot before the attack, the two referred to themselves as more "evolved" than others and to the feeling of being "above human."⁴

Indeed, exactly in April as Harris had written in his journal, he and Klebold entered Columbine High School with weapons similar to those they had referred to and began massacring the students there. Both were known in the school for their admiration of Hitler, and wore T-shirts with swastika emblems on them. Furthermore, the day they carried out the attack would have been Hitler's 110th birthday.

These two boys were apparently ordinary high school students with stable family backgrounds, whom nobody had ever imagined would perpetrate such an attack. In addition, it appears from their journals that they had good relations with their families and experienced no problems with them.

The abnormally aggressive streak in these young people's characters which propelled them to perpetrate such a psycho-

pathic attack must have been supported by the education they received. They resorted to the concept of "natural selection," which they had learned in school, in order to resolve problems with classmates whom they thought had excluded them. It is by no means surprising that people "educated" to believe such false ideas as that life is a struggle to the death, that one has to fight to survive, that the strong crush the weak, that human life is of no value, and that human beings are no different from animals, carry out attacks that they link to natural selection.

The view of life they acquire as a result of their education is the one imposed on people by Darwinism. People who learn about natural selection's ruthless competition in textbooks and in class, and who imagine this is the only way to survive, are able to regard such hatred and ruthless enmity as legitimate. They will therefore be capable of perpetrating similar actions.

However, when educated in the light of values taught by the moral values of the Qur'an, rather than of dogmas such as "natural selection," young people—and indeed all society—will seek to be forgiving, to feel love, affection and friendship, and to ensure peace and peacefulness rather than hatred and conflict. The solution to moral degeneration lies in the intellectual overthrow of the philosophy that leads to it and its replacement by the moral values commanded by the Qur'an.

-
1. CNN, "Columbine Killer Envisioned Crashing Plane in NYC," 6 December 2001, <http://edition.cnn.com/2001/US/12/05/columbine.diary/>
 2. *Denver Rocky Mountain News*, 25 June 1999, pp. 4A, 14A
 3. Antonio Mendoza, "High School Armageddon," <http://www.mayhem.net/Crime/columbine.html>
 4. *Ibid.*

The "Evolutionary Psychology" Error

In the wake of *The Origin of Species* and *The Descent of Man*, a great many evolutionists began speculating how human social behavior, emotions, judgments and ideas—all attributes of the human spirit—might have been shaped by evolution. According to the most widespread error, if our bodies' appearance and functioning were shaped by evolution, then the behavior our bodies exhibit must have been shaped by evolution, too. Evolutionists, unable to account for how the biological structures in living things came into being, now began inventing tales regarding the so-called evolution of the human soul.





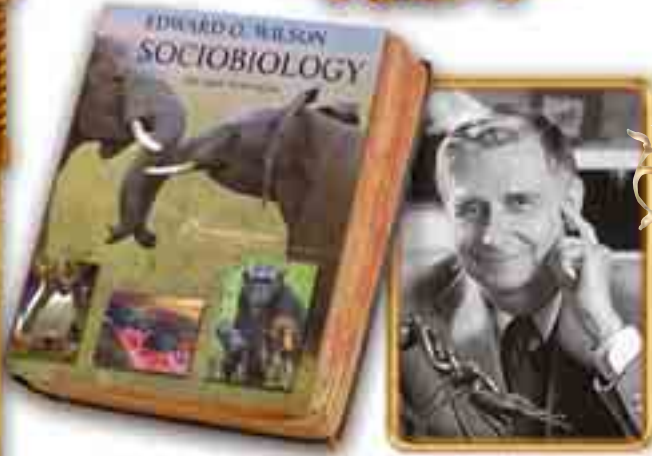
In *The Descent of Man* Darwin claimed that in the future, evolution would constitute the foundation of psychology, and expressed his illusory claim in these terms:

In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation. Light will be thrown on the origin of man and his history.¹⁸¹

The first comprehensive initiative to account for the origins of human and animal behavior in evolutionary terms came from Harvard entomologist Edward O. Wilson. Despite the complete failure of Wilson's initiative, it came to be known as "sociobiology."

In *Sociobiology: The New Synthesis*, published in 1975, Wilson maintained that animal behavior had a completely biological foundation. Basing his error on biological evolution, he thought that particular genes controlled human and animal behavior. His true field of expertise was insects, which he referred to in the first 26 chapters of his book. In the 27th chapter, he attempted to adapt these claims to human beings. His 1978 book *Human Nature* speculated that human genes were responsible for such behavior as hatred, aggression, xenophobia, amicability, homosexuality and characteristic differences between men and women. None of Wilson's claims went any further





**E. O. Wilson
and his book
Sociobiology:
A New
Synthesis**

than conjecture.

None of the claims made by him and his supporters have ever been backed up by scientific findings. On the contrary, all scientific data have shown that his ideas are utterly mistaken.

Another of Wilson's unscientific claims is that living things are nothing more than gene carriers, and that their most important responsibility is to transmit those genes to subsequent generations. In his view, evolution is actually the evolution of genes. In his book *Sociobiology: The New Synthesis*, he expresses this unscientific claim thus:

In a Darwinist sense, the organism does not live for itself. Its primary function is not even to reproduce other organisms; it reproduces genes, and it serves as their temporary carrier. Each organism generated by sexual reproduction is a unique, accidental subset of all the genes constituting the species. Natural selection is the process whereby certain genes gain representation in the following generations superior to that of other genes located at the same chromosome positions. ... But the individual organism is only their vehicle, part of an elaborate device to preserve and spread them with the least possible biochemical perturbation. Samuel Butler's famous aphorism, that the chicken is only egg's way of making another egg, has been modernized: the or-

ganism is only DNA's way of making more DNA.¹⁸²

Wilson's claims were solely the result of evolutionist pre-conceptions. Even among evolutionists, some objected to Wilson's conjecture. One of them was Stephen Jay Gould:

But Wilson makes much stronger claims. Chapter 27 ... is primarily, an extended speculation on the existence of genes for specific and variable traits in human behavior – including spite, aggression, xenophobia, conformity, homosexuality, and the characteristic behavioral differences between men and women in Western society.¹⁸³

With the evolutionist zoologist Richard Dawkins, evolutionist speculation concerning human behavior that began with Wilson reached an unbelievable and illogical peak.

Dawkins and Selfish-Gene Bearing Robots

As a result of the unscientific claims made about genes by sociobiology and its extension, evolutionary psychology, the "selfish gene" deception was put forward and popularized by Richard Dawkins.

According to him, a living thing's most important objective is survival and reproduction—in short, protecting its genes and passing them on to subsequent generations. This claim is entirely speculation.

According to this conjecture of the theory of evolution, inanimate chemical substances at one time organized themselves (however that actually happened), and established a DNA-based system capable of reproducing itself. The first organism to emerge from this imaginary chemical soup was a gene with no purpose other than to multiply. Somehow, it "decided" to copy itself, and began doing so, producing new genes. As a result of errors during this copying process, genes with dif-

ferent features emerged. Later, these genetic materials "learned" in some way how to constitute various bodies and thus reproduce these genetic materials more effectively. The genes that encoded the best body were thus copied more effectively than others. Evolutionists maintain that as a result of this, the how and why of which they can't account for, bodies gradually developed in terms of form and function. This story, which could not possibly have taken place, constitutes one of the fundamental claims of modern Darwinism. Yet evolutionists are also perfectly well aware that it is impossible for the human body, any organ in it, the cells that comprise such organs, or even a single component of these cells to have brought itself into being.

Dawkins, however, took this myth as his starting point and claimed that there is "competition" between genes. He set out his distorted view of humanity in his book *The Selfish Gene*:

We are survival machines—robot vehicles blindly programmed to preserve the selfish molecules known as genes. This is a truth which still fills me with astonishment. Though I have known it for years, I never seem to get fully used to it. One of my hopes is that I may have some success in astonishing others...¹⁸⁴

According to Dawkins' illogical claim, a human being is simply a gene-bearing robot. Its only reason for existence is to multiply the genes it bears, support them in competition with other genes, and to pass them on to subsequent generations. It is evident that this claim, ignoring the existence of the soul and regarding the human being as a mechanical device, lacks any realistic aspect.

Nonetheless, the majority of evolutionists seeking a materialist explanation have supported this unscientific theory of Dawkins'. In his book *Human Nature*, Wilson maintains that human beings acquire importance and purpose only through their genes:

... no species, ours included, possesses a purpose beyond the imperatives created by its own genetic history (i.e., evolution)... The species lacks any goal external to its own biological nature.¹⁸⁵


According to this materialistic belief with no scientific foundation, if the continuation of genes is the only aim, then the human beings responsible for protecting them must be as selfish and ruthless as possible in the interests of their genes. According to Dawkins and his supporters, "selfish" genes will be victorious in that competition. In *The Selfish Gene*, Dawkins summarizes this perverted Darwinist viewpoint:

We, and all other animals, are machines created by our genes. Like successful Chicago gangsters, our genes have survived, in some cases for millions of years, in a highly competitive world. This entitles us to expect certain qualities in our genes. I shall argue that a predominant quality to be expected in a successful gene is ruthless selfishness. This gene selfishness will usually give rise to selfishness in individual behavior. However, as we shall see, there are special circumstances in which a gene can achieve its own selfish goals best by fostering a limited form of altruism at the level of individual animals. "Special" and "limited" are important words in the last sentence. Much as we might wish to believe otherwise, universal love and the welfare of the species as a whole are concepts that simply do not make evolutionary sense.¹⁸⁶

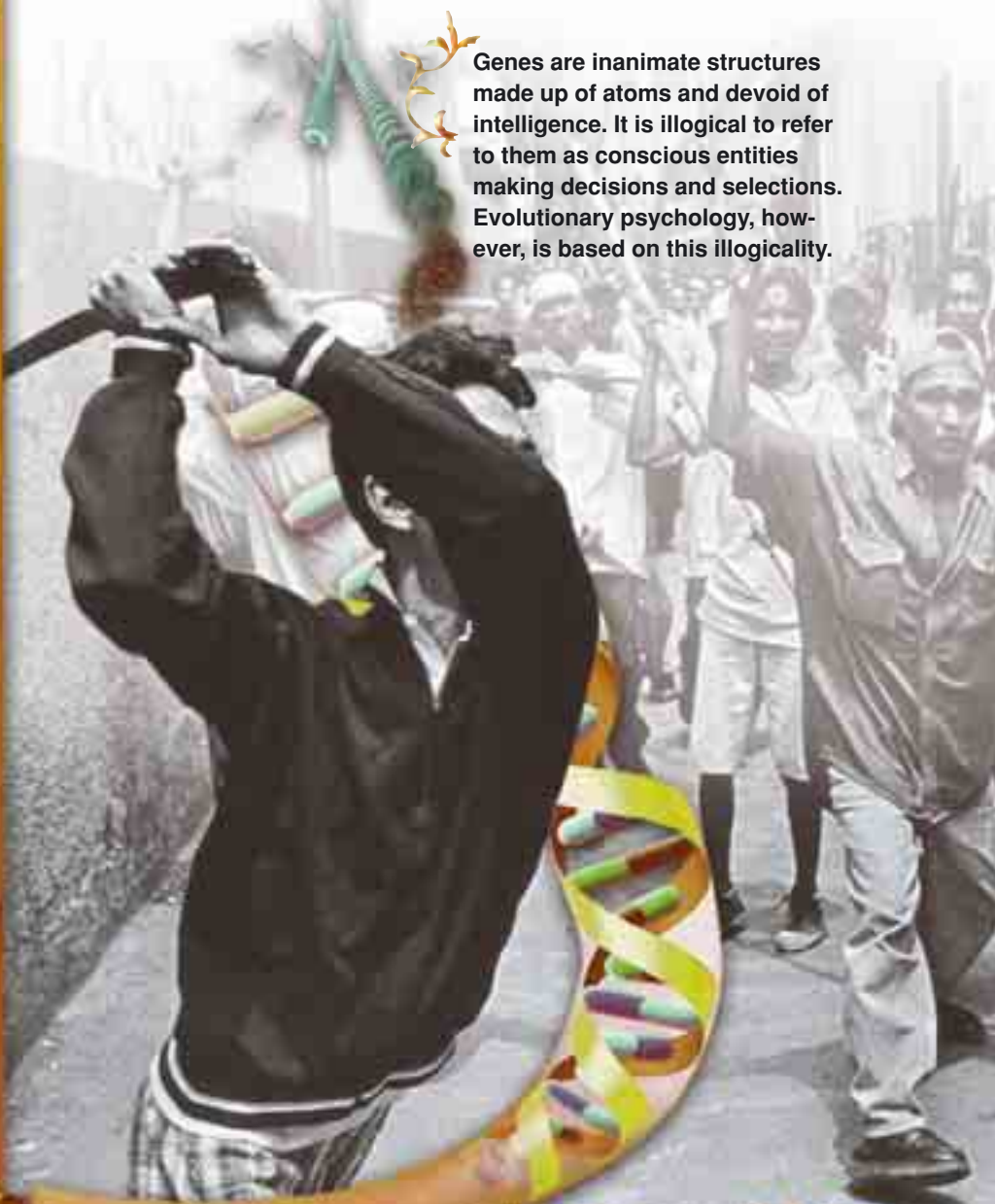
According to Dawkins' ignorance, since the genes borne by human beings are selfish, man must be selfish, too. That being so, "selfish robots" can be expected to resort to any measures in order to protect and preserve their genes. There is no longer any reason not to commit murder, theft or rape. One cannot expect "selfish machines" to obey any moral law, or to behave in a conscientious, ethical way. Under these circumstances, the killing of one human being is not a crime or immoral, but a genetic com-

pulsion to further one's own interests. Since genes are selfish, so is their behavior. Dawkins' view of human beings is exceptionally dangerous and implies the fragmentation of social morality.

In fact, however, the selfish gene claim is illogical and nonsensical, since Dawkins and others like him describe genes as entities with consciousness and willpower. Yet genes are long chains of

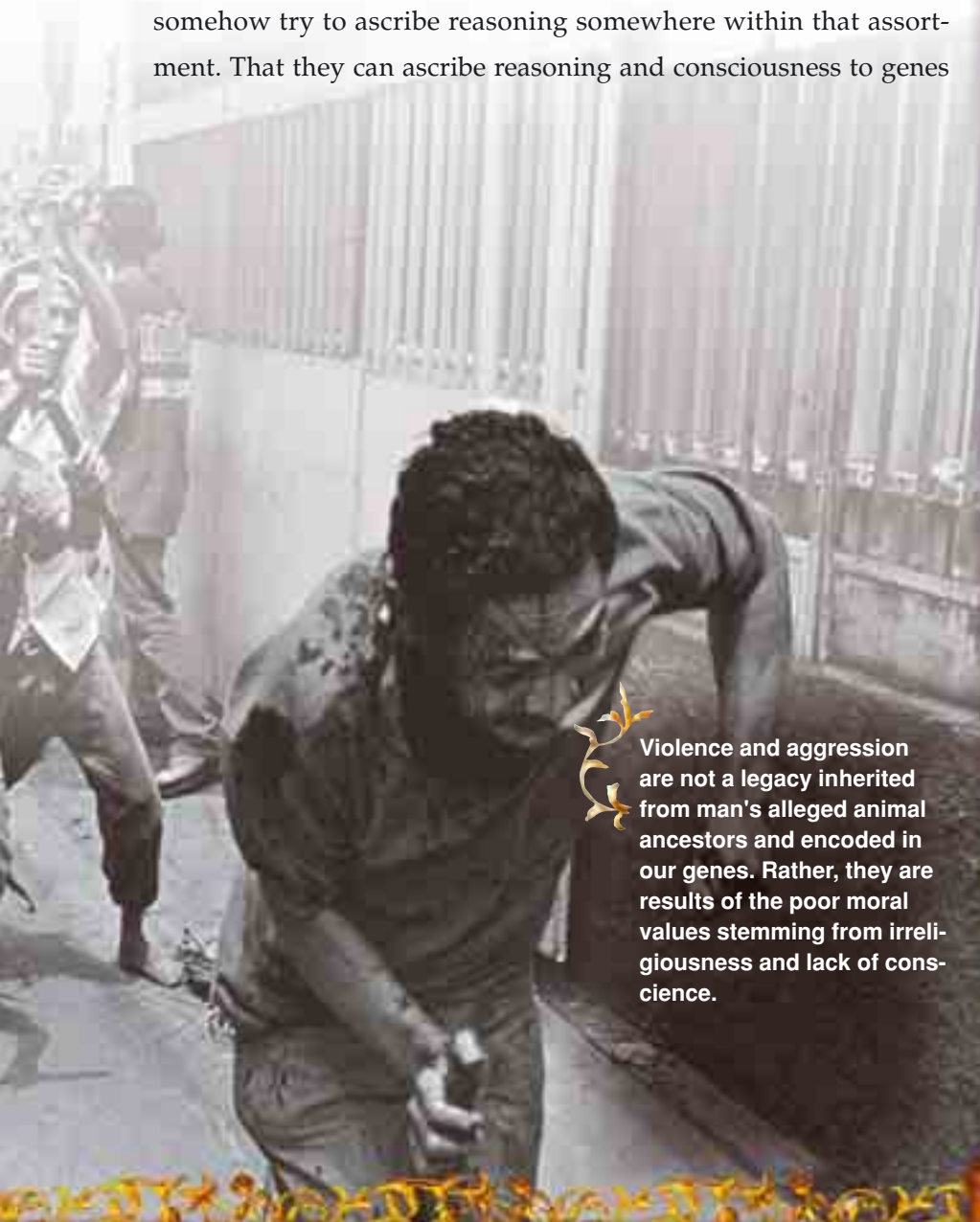


Genes are inanimate structures made up of atoms and devoid of intelligence. It is illogical to refer to them as conscious entities making decisions and selections. Evolutionary psychology, however, is based on this illogicality.



DNA—spiral ladders of nucleic acids held together by sugar and phosphate strands. In the same way that H_2O (water) or H_2SO_4 (sulfuric acid) are molecules, so is DNA a molecule. In the same way that it is impossible to speak of "selfish water," "selfish salt" or "jealous sulfuric acid," neither can one speak of "selfish genes."

Evolutionists depict human beings as collections of matter, and somehow try to ascribe reasoning somewhere within that assortment. That they can ascribe reasoning and consciousness to genes



Violence and aggression are not a legacy inherited from man's alleged animal ancestors and encoded in our genes. Rather, they are results of the poor moral values stemming from irreligiosity and lack of conscience.



shows how inconsistent the theory of evolution has become. Today, Darwinism maintains that there is reason and consciousness in molecules, and in the inanimate atoms that comprise these molecules, and has replaced the paganism that ascribed reason and consciousness to idols of stone or wood.


Another Dilemma for Evolution: Altruistic "Genes"

According to the theory of evolution, in nature there is a struggle to death in which only the strong survive. However, it can be observed that living things generally help one another, make sacrifices for each other, and even risk their lives for the benefit of others. To account for this fact, which is totally at odds with the theory of evolution's basic claim, Wilson proposed a number of groundless hypotheses which statements went on to form the basis of sociobiology. Wilson based his explanations on another deception: W. D. Hamilton's "kin selection," according to which a living thing protecting its young or another member of the group is not engaging in altruistic behavior, but is actually protecting its own "selfish genes." Since the objective is to pass on its genes to subsequent generations, and since a mother's genes exist in her offspring, then a mother defending her offspring at the cost of her own life is effectively defending her own genes. In other words, selfishness actually underpins her self-sacrifice!

This is a most nonsensical claim! First and foremost, no animal in nature possesses awareness of its own genes, and therefore can't feel motivated to protect them. In addition, it can't know that its genes are also present in its offspring or cousins, and so it has no reason to sacrifice its life for them. It is impossible for genes—unconscious chains of molecules—to direct a living thing in this way.

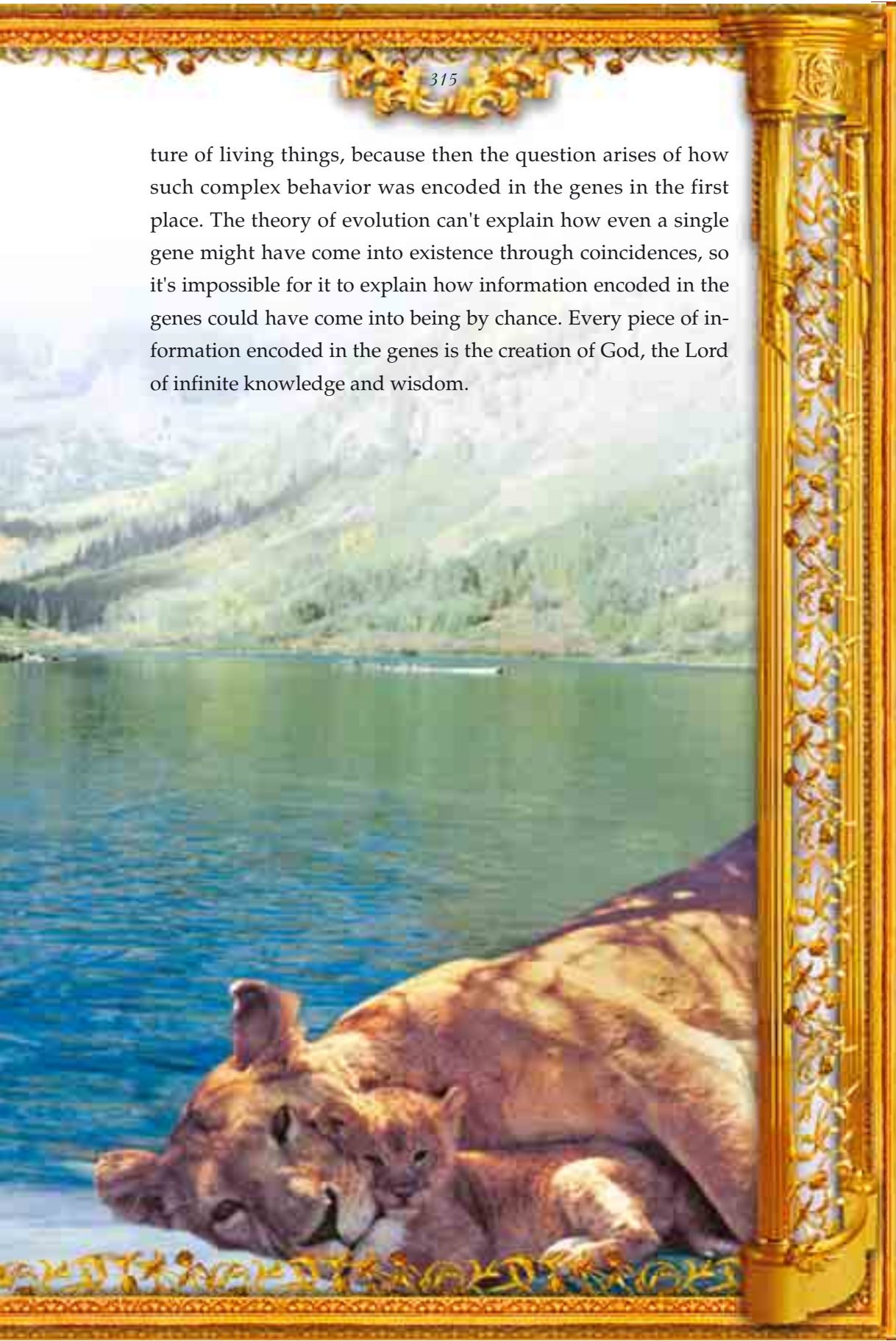
Moreover, there are many instances in nature of animals assisting not just those of their own species that bear their own genes, but others as well. Evolutionists cannot explain this, because the idea that a creature engaging in altruistic behavior is actually protecting its own genes is totally nonsensical.

Neither is the evolutionists' quandary resolved by claiming that the urge to protect its young is encoded in the genetic struc-



Nature does not consist solely of a fight to the death. Many living things display exceedingly altruistic behavior, both towards their own young and towards others.

ture of living things, because then the question arises of how such complex behavior was encoded in the genes in the first place. The theory of evolution can't explain how even a single gene might have come into existence through coincidences, so it's impossible for it to explain how information encoded in the genes could have come into being by chance. Every piece of information encoded in the genes is the creation of God, the Lord of infinite knowledge and wisdom.




Sociobiologists seek to apply the same claim about animals' altruistic behavior to human beings. In other words, when a mother protects her child from danger without a moment's hesitation, she is actually concerned over protecting her genes. Evolutionists' rejection of attributes belonging to the human soul and their attempts to account for such phenomena in terms of evolution are based on no scientific evidence whatsoever. With their illogical claims, evolutionists disregard the human consciousness and conscience. The fact remains that a human being is possessed of a soul and the capacities for reasoned thought and judgment, and can distinguish between right and wrong. When a mother makes a sacrifice for her child, she does so because she loves that child, feels affection and compassion for him, and makes that sacrifice because she sees him as weak and assumes the responsibility of protecting him. When her child is in pain, for instance, she puts herself in the child's position and will be prepared to make any sacrifice to relieve his pain. These are attributes that a robot or "gene bearing machine," so beloved of evolutionists, can never possess.

In fact, evolutionists are well aware that evolution can never account for attributes belonging to the human soul. For example, the evolutionist Robert Wallace says the following in his book *The Genesis Factor*:

I do not believe that man is simply a clever egotist, genetically driven to look after his own reproduction. He is that. But he is at least that. He is obviously much more. The evidence for this is simple and abundant. One need only hear the Canon in D Major by Johann Pachelbel to know that there are immeasurable depths to the human spirit...¹⁸⁷

Wallace stresses a point of the greatest importance. According to evolutionists' unrealistic definition, a human being is merely a machine bearing genes. It's thus impossible for

such an entity to take pleasure from music, enjoy watching a film or even to produce one, to read or write books, to learn what has been read, or to exchange ideas. Human beings are clearly very different from how evolutionists portray them, and everyone can see the proof of this in themselves. Evolutionists' unscientific claims can never answer the questions of how a human being, with a capacity for deep thought and feeling emotions and enjoyment, came into being, and what was the origin of those characteristics.

 **Mothers make sacrifices for their children not, as evolutionists would have us believe, to protect their genes, but out of feelings of love, affection and protectiveness.**



Harun Yahya - Adnan Oktar



Baby Killings: A Barbarity Supported by Evolutionary Psychology

In 1996-1997 the newspapers reported two shocking cases of baby killings. In the first, two 18-year-old college students brought a child into the world in a hotel room, killed it, and threw the body into a dumpster. In the other, an 18-year-old girl left her school prom and gave birth in a bathroom stall, left the dead child in a garbage can and returned to the dance hall. Both cases resulted in murder charges.

While most people ascribed these events to moral collapse or mental disturbance, Steven Pinker, a professor of psychology from Massachusetts Institute of Technology, offered a terrifying explanation: genetic compulsion. In his article published in the *New York Times*, Pinker claimed that killing a baby on the day it was born did not represent a mental illness because this had been an accepted practice in many cultures throughout history:

Killing a baby is an immoral act, and we often express our outrage at the immoral by calling it a sickness. But normal human motives are not always moral, and neonaticide does not have to be a product of malfunctioning neural circuitry or a dysfunctional upbringing.¹

The most striking part of Pinker's quotation is the expression "but normal human motives are not always moral." This reveals an abnormality in his way of looking at things. In other words, even if some behavior is immoral, it can still be regarded as legitimate because it is part of "normal" motives particular to human beings. According to Pinker, the killing of a newborn baby when circumstances make that necessary is allegedly "normal" behavior. According to evolutionists' fictitious claims, mothers under primitive conditions need to make a difficult choice between caring for their already existing offspring and feeding newborn ones. Therefore, if a baby is born sick or is unlikely to survive, then she may prefer to try again by eliminating that individual. This assumption is neither scientific nor true, of course. Nevertheless, a Darwinist mindset propels Pinker to endorse this savagery.

This claim proposed by Pinker and others like him will do obvi-

ous damage to society. When the concept of genetic compulsion is advanced in moral choices, then someone who commits murder can say, "I had to do it—my genes made me." In such a case, since genes cannot be punished, there is no crime and no criminal. In his claims, Pinker is discounting human reason and conscience, imagining that everything can be explained in terms of genes. Encountering a reaction from society, he makes a few changes to his terminology, but this time finds himself in an internal inconsistency.

One of those to criticize Pinker was Andrew Ferguson, who wrote in *The Weekly Standard*:

They make us see it not as a moral horror, but as a genetically encoded evolutionary adaptation...²

Pinker is able to defend the claims in question despite their resting on absolutely no scientific evidence. One of the criticisms of Pinker's claims is that they consist of nothing more than conjecture based on evolutionists' illusory world views. Ferguson, for example, criticized Pinker's logic and stated that he offered no evidence for his claims. The fact is, all of evolutionary psychology is based on proofless conjecture and the power of the imagination. In his book *The Wedge of Truth*, Phillip Johnson says:

Basically, evolutionary psychology proceeds by erecting a mountain of speculation on the basis of fragmentary evidence about primitive cultures.³

Ferguson makes this diagnosis on the subject in his criticism:

Conjecture solidifies into fact; the fact then becomes a basis for further conjecture, which evolves into another factual premise, and so on.⁴

1. Steven Pinker, "Why They Kill Their Newborns," *New York Times*, 2 November 1997.

2. Andrew Ferguson, "How Steven Pinker's Mind Works", *The Weekly Standard*, January 12, 1998, p. 16.

3. Philip Johnson, *The Wedge of Truth*, Intervarsity Press, Illinois, 2000, p. 113.

4. Andrew Ferguson, "How Steven Pinker's Mind Works," *The Weekly Standard*, p. 16.

The Collapse of Genetic Determinism

With the sequencing and analysis of the human genome, the view became widespread that DNA possessed tremendous power and that genes played an enormous role in determining who we really are. Almost every day, newspapers featured articles suggesting that we are under the control of our own genes: "Scientists Target Genius Gene," "Kennedy Tragedies Put Down to Risk Taking Gene," "Scientists Say Research on Male Siblings Proves the Existence of a 'Homosexual Gene.'" Reports about genes controlling everything from schizophrenia to jealousy, from alcoholism to television watching habits, appeared in scientific and non-scientific journals.

People reading all these headlines thought that all kinds of attributes, from intelligence to character, from success to failure, were encoded in the human genome; and some people began believing, erroneously, that our lives could be boiled down to a formula.

Research into the human genome is exceedingly valuable, and studies on human genetic structure have yielded important information about a number of diseases. However, as those running the Human Genome Project and scientists involved in the field have clearly stated, this in no way justifies loading unrealistic functions onto the genes. Research reveals that human genes play so small a role in character, behavior and thinking as to be insignificant. In an article titled, "The Human Genome Map: The Death of Genetic Determinism and Beyond," Mae-Wan Ho of the Institute of Science in Society, says the following:

The number of genes is far less than needed to support the extravagant claims throughout the past decade that individual genes not only determine how our bodies are constructed, what diseases we suffer from, but also our patterns of behaviour, our intellectual ability, sexual preference and criminality.¹⁸⁸

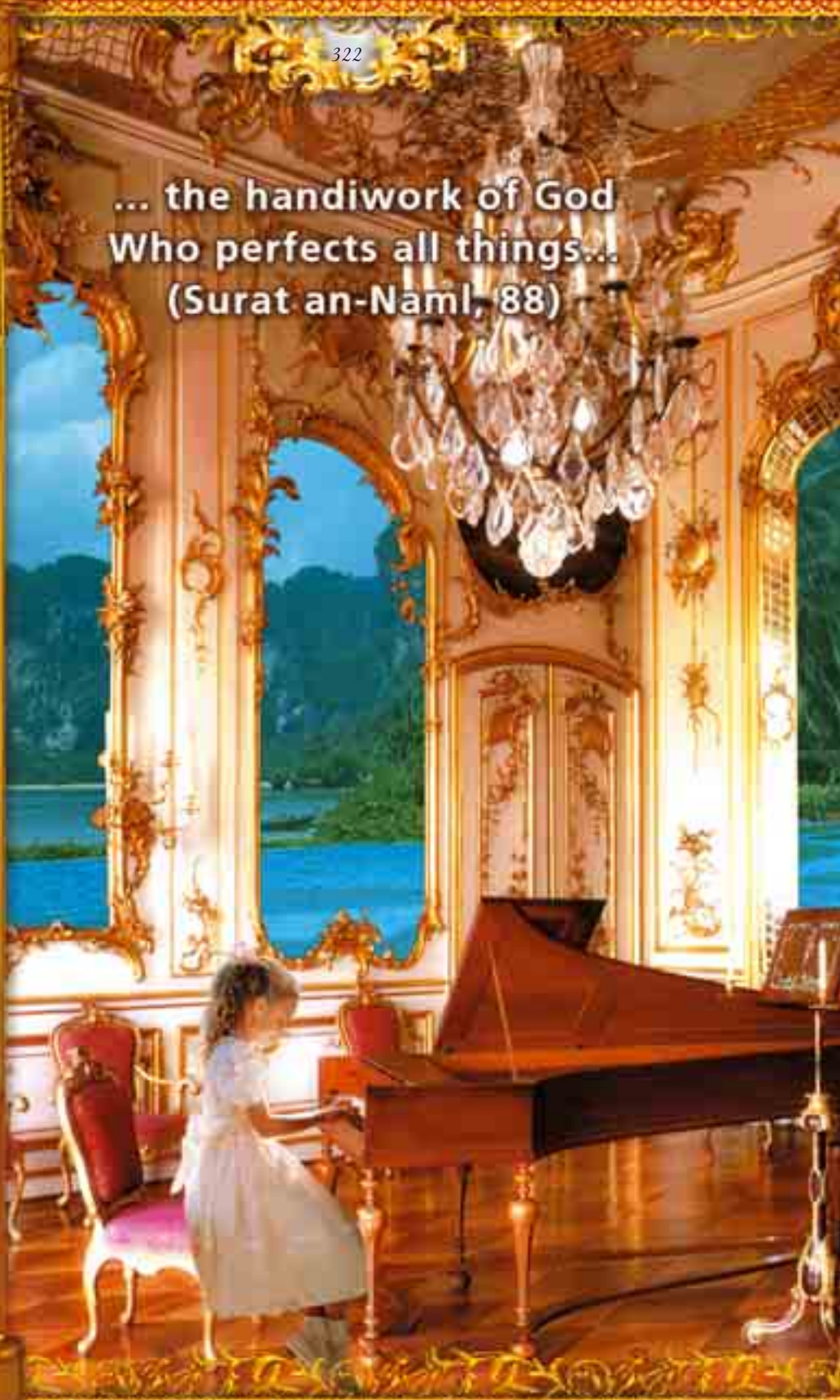
Francis S. Collins, director of the National Human Genome Research Institute, makes it clear that genes are not what makes human beings human. In an article titled "Heredity and Humanity: Have No Fear. Genes Aren't Everything," Collins says:

Fortunately, ten years of intensive study of the human genome have provided ample evidence that these fears of genetic determinism are unwarranted. It has shown us definitively that we human beings are far more than the sum of our genetic parts. Needless to say, our genes play a major, formative role in human development—and in many of the processes of human disease; but high-tech molecular studies as well as low-tech (but still eminently useful) studies of identical and fraternal twins make it perfectly evident that our genes are not all-determining factors in the human experience.¹⁸⁹

In the same article, Collins states that genes have no major effect on human behavior. He explains how looking at a criminal's genes to see if this person has a genetic predisposition to crime and determining a punishment in that light could lead to unjust outcomes:

But what about non-disease-related traits, such as intelligence and violent behavior? ... The discovery of a prevalent gene variant strongly correlated with violence could have a profound effect upon our millennia-old understanding of free will, and weigh down the scales of justice in two equally dangerous ways. If someone who commits a violent crime has the gene variant, his lawyer could use a DNA defense ("If it's in the gene, the man is clean!"), and the defendant could well be seen by a judge and jury as not responsible for his actions. Yet it is also possible to imagine a scenario in which someone who has never even contemplated a violent act is found to have the gene variant and then subjected to the presumption of guilt (or even sent away to a postmodern-day leper colony) for the rest of his life.

... the handiwork of God
Who perfects all things...
(Surat an-Naml, 88)



If genes truly controlled behavior, our justice system and its guiding principle of equal protection would not be the only casualties. How would our concept of equal opportunity survive? What about the idea of merit? Just think of the frightening "genetocracy" depicted in the movie *Gattaca* (and note the letters that make up its name), a world in which children are assigned to castes at birth, based on an assessment of their intellectual capacity and professional potential as inscribed in their DNA.¹⁹⁰

In his article, Collins describes the illogicality of claiming that behavior is encoded in the genes with a quotation from the biologist Johnjoe McFadden:

To build on a metaphor offered by the biologist Johnjoe McFadden, looking for genes that encode our unique behaviors and the other products of our minds is like analyzing the strings of a violin or the keys of a piano in the hope of finding the Emperor Concerto. Indeed, the human genome can be thought of as the grandest of orchestras, with each of our approximately thirty thousand genes representing a unique instrument playing in the wondrous and massive concert that is molecular biology. Each instrument is essential, and each must be in tune to produce the proper (and highly sophisticated) musical sound. Likewise, genes are essential to the development of the brain, and must be "in tune" to produce functioning neurons and neurotransmitters. But this emphatically does not imply that genes make minds any more than a viola or a piccolo makes a sonata.¹⁹¹

Collins devotes the end of his article to illuminating another reason why human attributes cannot stem from their DNA, and draws attention to God's superior creation:

For many of us, there is still another powerful reason, wholly apart from the mechanics of science, to reject the notion that

**You who believe!
Enter Islam totally...
(Surat al-Baqara, 208)**



DNA is the core substance of our humanity. It is the belief [in] a higher power... Of course, some scientists and writers dismiss this spiritual notion as pure superstition. [This is certainly a great error of theirs!] Thus Richard Dawkins has observed that "we are machines built by DNA whose purpose is to make copies of the same DNA... It is every living object's sole reason for living." Really? Is there nothing about being human that is different from being a bacterium or a slug?

Can the study of genetics and molecular biology really account for the universal intrinsic knowledge of right and wrong common to all human cultures in all eras...? Can it account for the unselfish form of love that the Greeks called *agape*? Can it account for the experience of feeling called to sacrifice for others even when our own DNA may be placed at risk? While evolutionary biologists proffer various explanations for human behaviors that undermine the efficient propagation of our genes, there is something about those claims that rings hollow to us.

The notion that science alone holds all the secrets of our existence has become a religion of its own... Science is the proper way to understand the natural, of course; but science gives us no reason to deny that there are aspects of human identity that fall outside the sphere of nature, and hence outside the sphere of science.¹⁹²

As Collins noted, chains of molecules consisting of carbon-hydrogen-nitrogen-oxygen compounds cannot possibly endow a person with such feelings as love, devotion, taking pleasure from art,

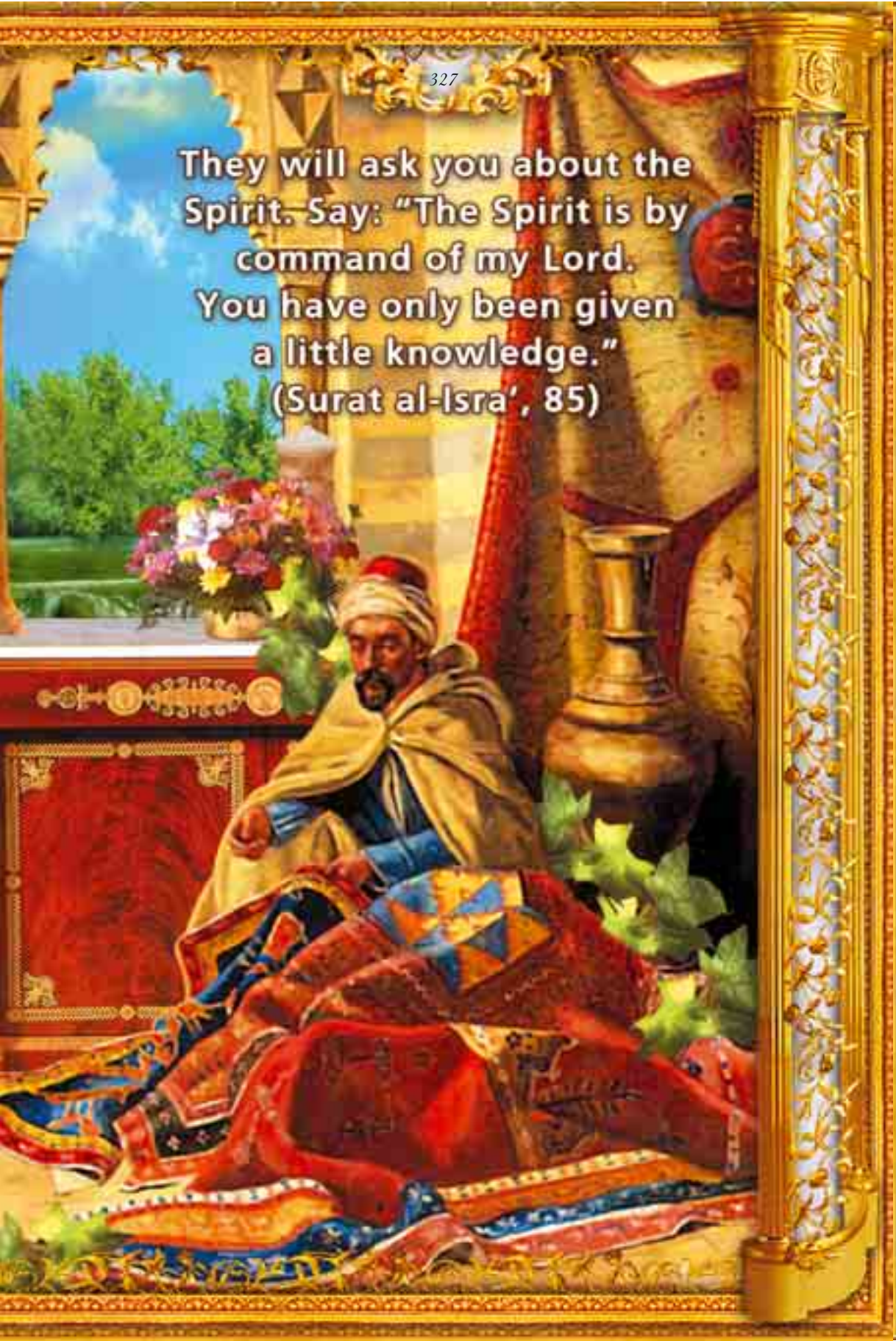
rejoicing, maternal emotions, desire or self-sacrifice. If the soul is discounted, a human being is nothing more than flesh and bone. The genes, which are themselves material entities, do not permit this assembly of flesh and bone to think, make mathematical calculations, enjoy the food it consumes, miss a friend it has not seen for a long time, or take pleasure in something beautiful. A human being is an entity created by God, very different and separate from the body, its brain and cells and genes. It is revealed in the Qur'an that a human being is an entity with a soul given by God:

He Who has created all things in the best possible way. He commenced the creation of man from clay; then produced his seed from an extract of base fluid; then formed him and breathed His Spirit into him and gave you hearing, sight and hearts. What little thanks you show! (Surat as-Sajda, 7-9)

The human soul is breathed into man by God. Evolutionist materialists, unwilling to accept the existence of God and that human beings possess metaphysical characteristics, seek to keep spreading the lie that everything is encoded in the genes—which obviously cannot create the human soul, though evolutionists blindly ignore this.

Actually, this distorted belief is by no means new. Throughout history, it has been known under the name of paganism. In the same way that the ancients made idols out of wood and then claimed that these were their deities, the theory of evolution maintains that genes are the purpose and creator of everything. (Surely God is beyond that!) This primitive and dogmatic point of view, which was hoped to provide a basis for the theory of evolution, has been invalidated by scientific findings. Even Collins, who led the his-

They will ask you about the Spirit. Say: "The Spirit is by command of my Lord. You have only been given a little knowledge."
(Surat al-Isra', 85)



toric research into genes, openly states that genes actually have no power, and that human beings are metaphysical entities.

Paganism, ascribing divine status to material entities with no power of their own, is a tradition that has persisted down the ages and, in the present day, is maintained by the evolutionist mindset. In the Qur'an, God reveals this about those who ascribe divine status to entities devoid of any power:

But they have adopted deities apart from Him which do not create anything but are themselves created. They have no power to harm or help themselves. They have no power over death or life or resurrection. (Surat al-Furqan, 3)

In another verse, God reveals the following regarding this belief's perverted nature:

Say: "Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything." (Surat al-Isra', 56)

God's commandment to anyone of reason is this:

Do not call on something besides God which can neither help nor harm you. If you do, you will then be wrongdoers. (Surah Yunus, 106)

**God does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that. Anyone who associates something with God has gone very far astray.
(Surat an-Nisa', 116)**





Conclusion

|| Moral Collapse Worse than Economic Collapse!" "Child Prostitutes..." "Rape Is Natural According to Young Britons," "400 Homosexual and Lesbian Couples Marry in Finland," "Gay Wedding," "Anger Refuses to Abate," "There Is No End to Corruption," "Corruption Headache," "Drug Abuse Starts at 13," "Oppression Everywhere," "War on Famine," "The Nightmare Continues," "A Year of War, Scandal and Revolt," "Serbs Imitate the Nazis," "Civilians Crushed by Tanks," "The Earth Is Like a Keg of Gunpowder," "The World Afflicted by Tears and Fire," "Crime Explosion," "Alcohol Consumed Like Water," "European Youth Surrender to Alcohol," "USA Fails to Prevent Violence," "Humanity Has Vanished," "Spiritual Collapse," "American Youth Facing Moral Collapse," "Humanity Heading towards Solitude"...





These are just a few examples of headlines that appear just about every day in newspapers. There are so many reports of this kind that most people have grown used to such events. Many see nothing extraordinary in the constant fighting, conflict and anarchy all over the world, how even people in the same country fight with one another, the endless corruption, failure to extend helping hands to the poor and needy, the increasing spread of psychological disorders such as stress and depression, and the growing number of suicides. The whole world seems to have adopted a lifestyle of conflict and fighting, trouble and tension, in which injustice and ruthlessness reign supreme.

One of the main reasons for that acceptance is that all these phenomena are regarded as "natural," as the inevitable consequences of human nature. Actually, however, these are the consequences of the materialist and Darwinist world view that holds humanity in its grasp. Social Darwinism investigated in this book represents one very important part of that view.

Though most people are unaware of it, they are encouraged

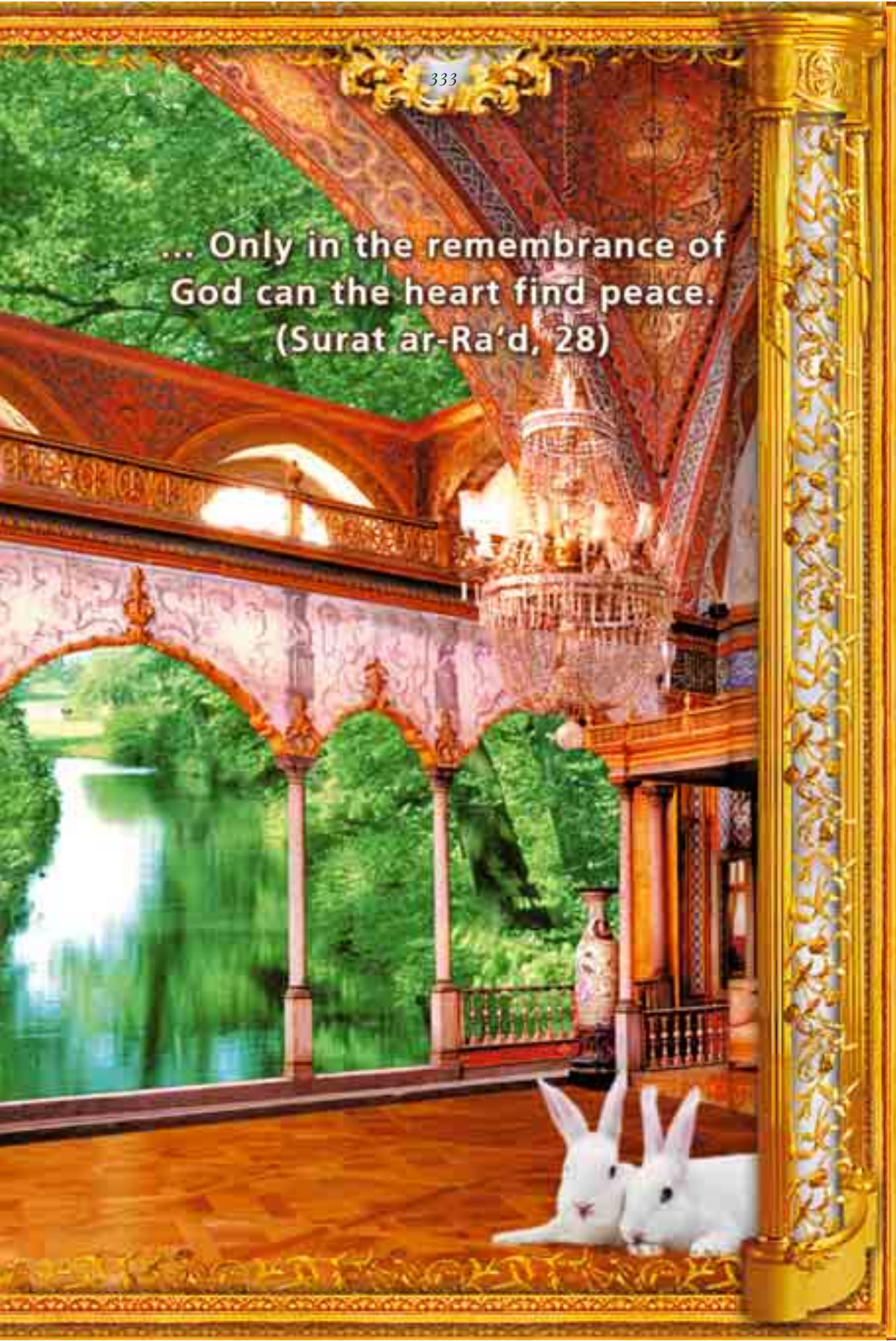


to follow a Darwinist-materialist life, which feels no sadness or concern over the poverty facing nations of the Third World; which is insensitive to the plight of the oppressed; which advocates a selfish lifestyle; which regards the spread of hatred, revenge and competition as quite justified, particularly in the business world; and which leaves people feeling little love or affection for their fellow humans. As you have seen throughout this book, the Darwinist-materialist world view legitimizes, and thus encourages all forms of corruption, from rape to war.

In fact, every single human suffers from the Darwinist-materialist world view in some way. A great many people live unhappy, troubled and tense lives; from the black student subjected to racist attacks to elderly parents abandoned by selfish children; from the workers forced to labor in terrible conditions for low wages to young people who imagine there is no purpose to life and who inflict trouble on themselves by living unrestrained and irresponsibly.

It is essential that the materialist world view be defeated intellectually if this vicious circle is to come to an end and let humanity achieve a world of peace and happiness. It is therefore of the greatest importance that people should

... Only in the remembrance of
God can the heart find peace.
(Surat ar-Ra'd, 28)



Who could say anything better
than someone who summons to
God and acts rightly and says,
"I am one of the Muslims"?
(Surah Fussilat, 33)

know that Darwinism has suffered a total scientific collapse and learn about the terrible catastrophes that ensue when it is put into practice.

In addition, those taken in by the error of Darwinism need to realize that the theory of evolution, defended despite all its deficiencies and errors, is now left with no scientific validity whatsoever. Every advance made in the world of science confirms that the theory of evolution is consigned to the dusty shelves of history. Furthermore, as revealed throughout this book, experience shows that the life model put forward by the theory of evolution brings nothing but oppression, injustice and ruthlessness, loss and suffering. Darwinists, too, therefore need to realize the evils encouraged by their theory, and to cease their support for it forthwith. Our hope is that this book will help those taken in by Darwinism's errors see that they have made a grave mistake.



The Deception of Evolution

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of creation, but is in truth nothing but failed, unscientific nonsense.

This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of clear "design" in the universe and in living things. In this way, science confirmed the fact that God created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.





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

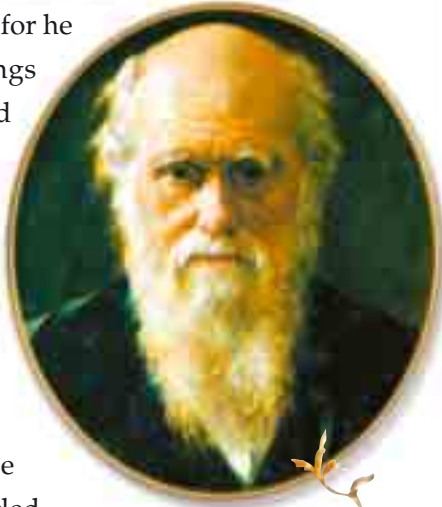
We have examined the collapse of the theory of evolution and the proofs of creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

Although this doctrine goes back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he denied that God created different living



species on Earth separately, for he claimed that all living beings had a common ancestor and had diversified over time through small changes. Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "Difficulties on Theory," the theory failed in the face of many critical questions.



Charles Darwin

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

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

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

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive

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

Since the theory of evolution denies creation and 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. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

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

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

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter



Louis Pasteur

was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."¹⁹³

For a long time, advocates of the theory of evolution re-

sisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

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

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.¹⁹⁴

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

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.¹⁹⁵

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.¹⁹⁶

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this

fact in an article published in *Earth* magazine in 1998:

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?¹⁹⁷

The Complex Structure of Life

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

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms.

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

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

The fossils unearthed in Cambrian rocks belonged to complex invertebrate species like snails, trilobites, sponges, worms, jelly fish, starfish, marine crustaceans and sea lilies. Most interestingly, all of these distinct species emerged all of a sudden. For that reason, this miraculous phenomenon is referred to as the "Cambrian Explosion" in geological literature.





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 a sort of databank formed of the arrangement of four different molecules in different sequences. It contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.

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.¹⁹⁸

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 Mechanism of Evolution

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

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

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

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

Natural selection can do nothing until favourable individual differences or variations occur.¹⁹⁹

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted

that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.²⁰⁰

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the leg-

Lamarck believed that giraffes evolved from such animals as antelopes. In his view, the necks of these grass-eating animals gradually grew longer, and they eventually turned into giraffes. The laws of inheritance discovered by Mendel in 1865 proved that it was impossible for properties acquired during life to be handed on to subsequent generations. Lamarck's giraffe fairy tale was thus consigned to the wastebin of history.



end that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

Neo-Darwinism and Mutations

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

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

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

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.²⁰¹

Not surprisingly, no mutation example, which is useful,



Mutations are result of external effects such as radiation or chemical action. This mutated Vietnamese boy is a nuclear weapon victim.

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

The Fossil Record: No Sign of Intermediate Forms


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

According to this theory, every living species has sprung from a predecessor. A previously existing species turned into

something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

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

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have ex-

 **A fossil frog millions of years old (below) is no different from specimens living today.**



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

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

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.²⁰²

Darwin's Hopes Shattered

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

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.²⁰³

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that all living things are cre-

ated. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.²⁰⁴

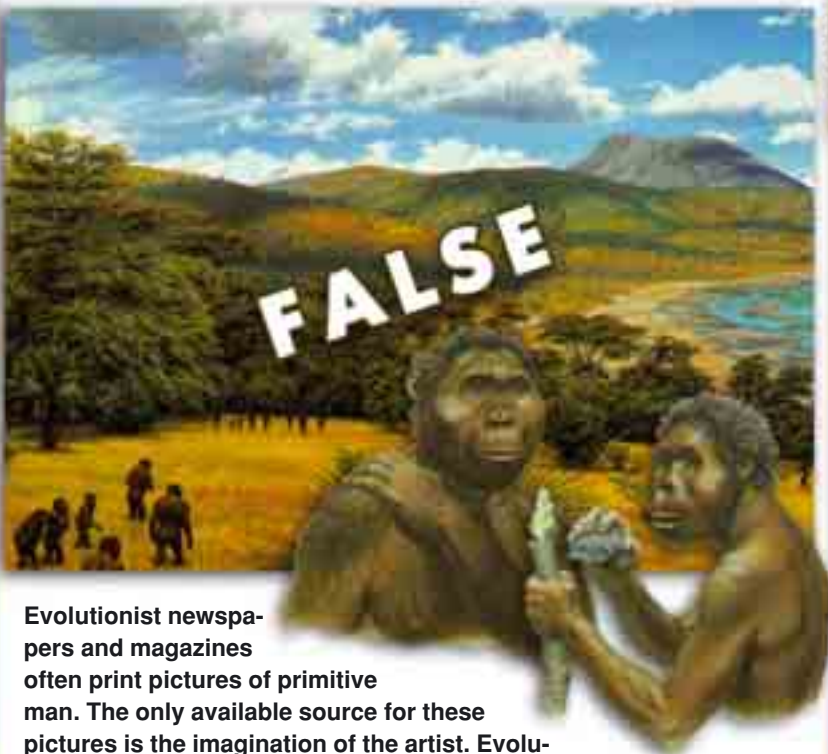
Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but creation.

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has be-



Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.

come extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.²⁰⁵

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

scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."²⁰⁶

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.²⁰⁷

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neanderthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.²⁰⁸

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

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.²⁰⁹

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

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

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

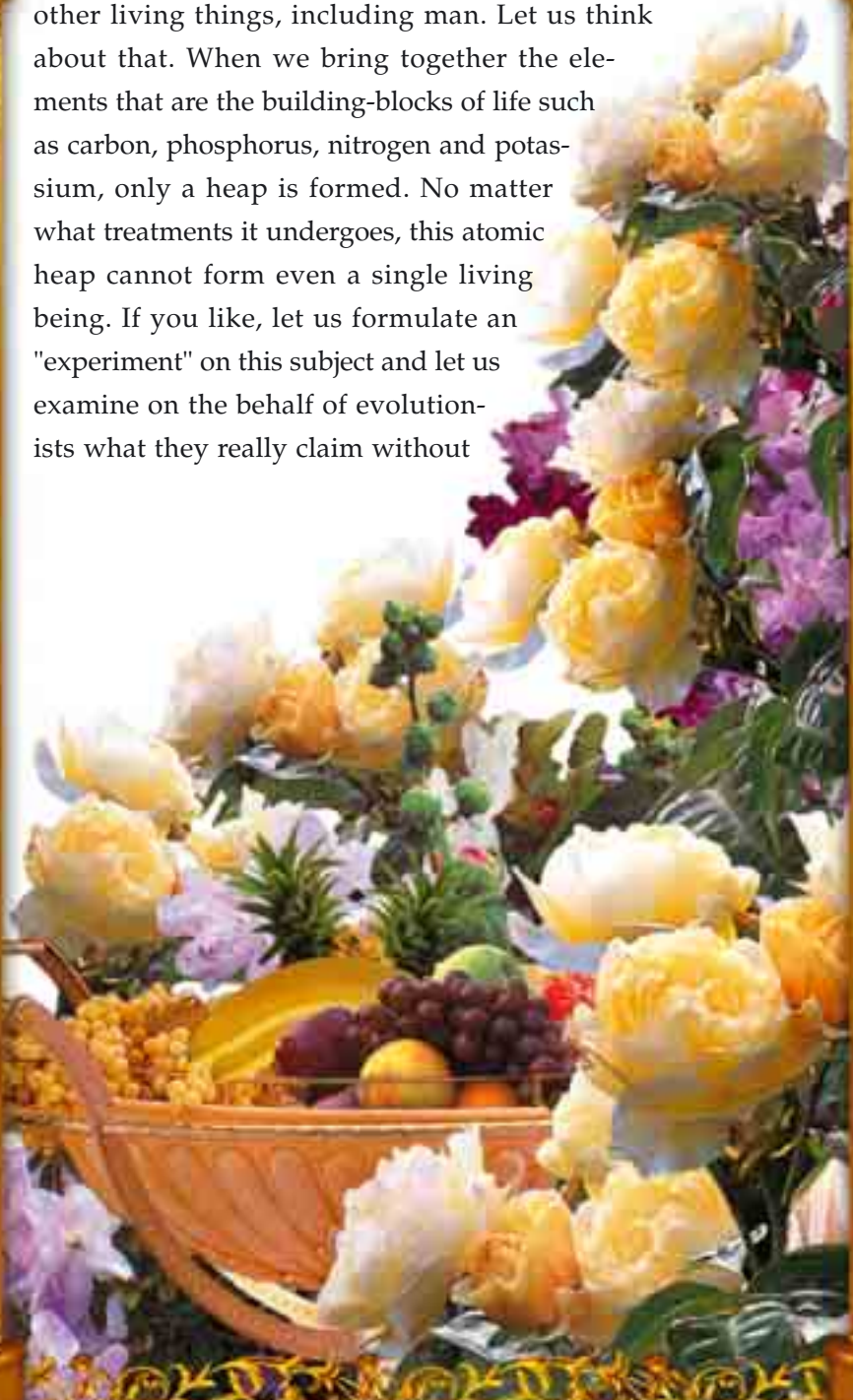
We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.²¹⁰

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

Darwinian Formula!

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

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



pronouncing loudly under the name "Darwinian formula":

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 over 10^{950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope. They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little

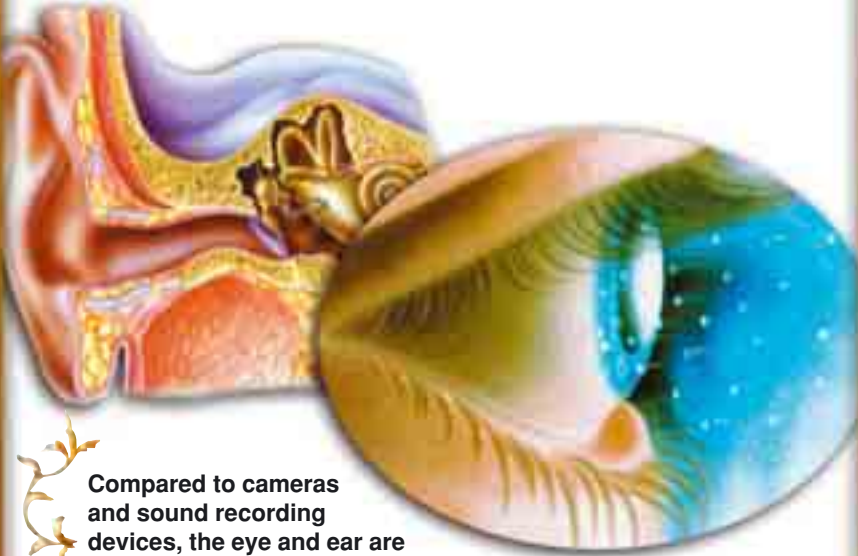
bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

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

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

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is



Compared to cameras and sound recording devices, the eye and ear are much more complex, much more successful and possess far superior features to these products of high technology.

located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

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

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

Evolutionists claim that the mechanism producing this

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

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

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

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the

sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

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

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

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

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



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

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

A Materialist Faith

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

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.²¹¹

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to 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 materialist 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: The Most Potent Spell
in the World*

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

**Your God is One: Lord of the
heavens and the Earth and
everything between them;
Lord of the Easts.
(Surat as-Saffat, 4-5)**



of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the Egyptians worshipping the false Sun god Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of Prophet Abraham (pbuh) worshipping idols they had made with their own hands, or the people of Prophet Moses (pbuh) worshipping the Golden Calf.

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

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

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

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

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

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

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

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from Moses (pbuh) and those who believed in him. However, his evidence broke the 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. (Surat al-A'raf, 117-118)

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

I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²¹²

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

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

Notes

1. Herbert Spencer, *Social Status*, 1850, pp. 414-415.
2. Richard Hofstadter, *Social Darwinism in American Thought*, Rev. Ed., Boston: Beacon Press, 1955, p. 41.
3. Mark Kingwell, "Competitive States of America, Microsoft proves it: we're still wrestling with that treasured national ideal," *New York Times*, June 25, 2000; http://www.spaceship-earth.org/Letters/Editor/Competitive_States_of_America.htm
4. "Modern History Sourcebook: William Graham Sumner (1840-1910): "The Challenge of Facts;" <http://www.fordham.edu/hall-sall/mod/1914sumner.html>
5. Stephen Jay Gould, *The Mismeasure of Man*, New York: W.W. Norton and Company, 1981, p. 72.
6. Francis Darwin, *The life and Letters of Charles Darwin*, D. Appleton and Co., 1896, vol. 2, p. 294.
7. "Darwin as Epicurean: An Interview with Benjamin Wiker," <http://www.touchstone-mag.com/docs/issues/15.8docs/15-8pg43.html>
8. Thomas R. Malthus, *An Essay on the principle of population as it affects the future improvement of society*, Reprint, London: Reeves and Turner, (1798) 1878, p. 412.
9. *Ibid.*, pp. 430-431, 411 (*emphasis added*)
10. Karl Polanyi, *The Great Transformation*, Boston: Beacon Press, 1957, p. 112.
11. *Ibid.*
12. Sir Gavin de Beer, *Charles Darwin*, London : Thomas Nelson & Sons, 1963.
13. C. Darwin, *On the Origin of Species by Means of Natural Selection*, London, 1859, 2nd edition 1964, Cambridge:Harvard University Press, p. 64.
14. *Ibid.*
15. Hofstadter, *Social Darwinism in American Thought*, p. 88.
16. Ian Taylor, "Historical Sketch: Robert Thomas Malthus (1766-1834);" <http://www.creationism.org/csshs/v04n3p18.htm>
17. Ian Taylor, *In the Minds of Men*, Toronto: TFE Publishing, 3rd. ed., 1991, p. 65.
18. Jerry Bergman, "Darwin's Influence on Ruthless Laissez Faire Capitalism," March 2001; <http://www.icr.org/pubs/imp/imp-333.htm>
19. Robert Hunter, *Poverty*, New York: Torchbooks, 1965.
20. Jeanne Stellman, Susan Datum, *Work is Dangerous to Your Health*, New York: Random House

- Vintage Books, 1973.
21. Otto Bettmann, *The Good Old Days! They Were Terrible!* New York: Random House, 1974, p. 68.
22. *Ibid.*, p. 70.
23. Howard Zinn, *A People's History of the United States*, New York: Harper Collins, 1999, p. 255.
24. *Ibid.*
25. Bettmann, *The Good Old Days! They Were Terrible!*, p. 71.
26. *Ibid.*
27. Kenneth Hsu, *The Great Dying; Cosmic Catastrophe, Dinosaurs and the Theory of Evolution*, New York, Harcourt, Brace, Jovanovich, 1986, p. 10.
28. Joseph F. Wall, *Andrew Carnegie*, New York: Oxford University Press, 1970, p. 364.
29. Richard Milner, *Encyclopedia of Evolution*, 1990, p. 72.
30. Wall, *Andrew Carnegie*, p. 389.
31. William Ghent, *Our Benevolent Feudalism*, New York: Macmillan, 1902, p. 29.
32. Hofstadter, *Social Darwinism in American Thought*, p. 49.
33. Isaac Asimov, *The Golden Door: The United States from 1876 to 1918*, Boston: Houston Mifflin Company, 1977, p. 94.
34. Milner, *Encyclopedia of Evolution*, p. 412.
35. Stephen T. Asma, "The New Social Darwinism: Deserving Your Destitution," *The Humanist*, 1993, 53(5):11, 10/3.
36. Sahih al-Bukhari, *Al-Adab Al-Mufrad*; al-Hakim and al-Baihaqi.
37. Karl A. Schleunes, *The Twisted Road to Auschwitz*, Urbana, IL: University of Illinois Press, 1970, pp. 30, 32 ; Jerry Bergman, "Eugenics and Nazi Racial Policy," p. 118.
38. Sidney M. Mintz, *American Scientist*, vol.60, May/June 1972, p. 387.
39. John C. Burham, *Science*, vol.175, February 4, 1972, p. 506.
40. Edwin G. Conklin, *The Direction of Human Evolution*, New York, NY: Scribner's, 1921, p. 34.
41. "Evolution and Ethnicity;" <http://www.ncl.ac.uk/lifelong-learning/distrib/darwin/08.htm>
42. George Gaylord Simpson, "The Biological Nature of Man," *Science*, vol.152 (April 22, 1966), p. 475.
43. Henry Fairfield Osborn, "The Evolution of Human Races," *Natural History*, January/February 1926; 2nd pub. *Natural History*, vol. 89, April 1980, p. 129.
44. James Ferguson, "The Laboratory of Racism," *New Scientist*, vol. 103, September 27, 1984, p. 18.
45. Stephen Jay Gould, "Human Equality is a Contingent Fact of History," *Natural History*, vol.93, November 1984, p. 28.

46. Charles Darwin, *The Descent of Man*, 2nd ed., New York: A L. Burt Co., 1874, p. 178.
47. Matt Ridley, *Nature Via Nurture*, Chapter One, "The Paragon of Animals."
48. Charles Darwin, *The Voyage of the Beagle*, edited David Amigoni, London: Wordsworth, 1997, p. 477.
49. "Evolution and Ethnicity;" <http://www.ncl.ac.uk/lifelong-learning/distrib/darwin/08.htm>
50. Francis Darwin, *The Life and Letters of Charles Darwin*, Vol. I, 1888. New York:D. Appleton and Company, pp. 285-286.
51. Stephen Jay Gould, *Ontogeny and Phylogeny*, Cambridge, Mass: Harvard University Press, 1977 , p. 127.
52. Thomas Huxley, *Lay Sermons, Addresses and Reviews*, New York, NY: Appleton, 1871, p. 20.
53. Robert Lee Hotz, "Race has no Basis in Biology, Researchers Say," *Los Angeles Times*, February 20, 1997.
54. *Ibid.*
55. Natalie Angier, "Do Races Differ? Not Really, DNA Shows," *New York Times*, August 22, 2000.
56. *Ibid.*
57. *Ibid.*
58. Tony Fitzpatrick, "Genetically Speaking, Race Doesn't Exist in Humans;" [http://www.eureka-](http://www.eureka-lert.org/pub_releases/1998-10/WUis-GSRD-071098.php)
- [lert.org/pub_releases/1998-10/WUis-GSRD-071098.php](http://www.eureka-lert.org/pub_releases/1998-10/WUis-GSRD-071098.php) (*emphasis added*)
59. *Ibid.*
60. Sribala Subramanian, "The Story in Our Genes;" *Time*, January 16, 1995, p. 38.
61. *Ibid.*
62. Jim Knapp, *Imperialism: The Struggle to Be Superior*, <http://www-personal.umich.edu/~jimknapp/papers/Imperialism.html>
63. *Encyclopedia Britannica*, 1946 edition, vol. 12, p. 122A.
64. Gertrude Himmelfarb, *Darwin and the Darwinian Revolution*, Elephant Paperbacks, Chicago:1996, p. 416.
65. Hans-Ulrich Wehler, *The German Empire*, 180; <http://www.geocities.com/Area51/Rampart/4871/Darwin.html>
66. T. D. Hall, "The Scientific Background of the Nazi "Race Purification" Program, US & German Eugenics, Ethnic Cleansing, Genocide, and Population Control;" <http://www.tru-fax.org/avoid/nazi.html>
67. Darwin, *The Descent of Man*, p. 297.
68. Karl Pearson, *National Life from the Standpoint of Science*, Cambridge: Cambridge University Press, 1900, pp. 11-16, 20-23, 36-37, 43-44.
69. *Ibid.*

70. John Merriman, *A History of Modern Europe*, vol. 2: *From the French Revolution to the Present*, pp. 990-991.
71. Pearson, *National Life from the Standpoint of Science*.
72. Milner, *Encyclopedia of Evolution*, p. 59.
73. Oscar Levy, *Complete Works of Nietzsche*, 1930, vol. 2, p. 75.
74. Himmelfarb, *Darwin and the Darwinian Revolution*, p. 417.
75. *Ibid.*
76. *Ibid.*
77. W. Carr, *A History of Germany 1815-1990*, 4th. ed, p. 205.
78. *Ibid.*, p. 208.
79. Levy, *Complete Works of Nietzsche*, vol. 2, p. 75.
80. H. Enoch, *Evolution or Creation* (1966), pp. 147-148.
81. Max Nordau, "The Philosophy and Morals of War," *North American Review*, 169 (1889), p. 794.
82. Jacques Barzun, *Darwin, Marx, Wagner*, Garden City, N.Y.: Doubleday, 1958, pp. 92-93.
83. *Ibid.*, pp. 92-95.
84. Alexander Kimel, "Nazi Terror;" <http://www.kimel.net/terror.html>
85. Schleunes, *The Twisted Road to Auschwitz*, pp. 30-32.
86. A. Chase, *The Legacy of Malthus; The Social Costs of the New Scientific Racism*, New York: Alfred A. Knopf, 1980, p. 349.
87. Arthur Keith, *Evolution and Ethics*, New York: G.P. Putnam's Sons, 1946, p. 230.
88. *The Nuremberg Trials*, vol. 14, Washington D.C: U.S. Government Printing Office, p. 279.
89. J. Tenenbaum, *Race and Reich*, New York: Twayne Pub., 1956, p. 211.
90. Adolf Hitler, *Um das Schicksal der Nation*, in B. Dusik (ed.), Hitler. Reden Schriften Anordnungen. Februar 1925 bis Januar 1933, vol. 2(2), Munich, 1992, Doc 245.
91. Robert Clark, *Darwin: Before and After*, Grand Rapids International Press, Grand Rapids, MI, 1958, p. 115.
92. Beate Wilder-Smith, *The Day Nazi Germany Died*, Master Books, San Diego, CA, 1982, p. 27.
93. George J. Stein, "Biological Science and the Roots of Nazism," *American Scientist* 76(1): 50-58, 1988, p. 51.
94. *Ibid.*, p. 56.
95. H. Rauschnig, *The Revolution of Nihilism*, New York: Alliance Book Corp., 1939.
96. Keith, *Evolution and Ethics*, p. 230.
97. *Ibid.*, p. 105.
98. Peter Hoffman, *Hitler's Personal Security*, London: Pergamon Press, 1979, p. 264.
99. Clark, *Darwin: Before and Af-*

- ter, pp. 115-116.
100. A. E. Wiggam, *The New Dialogue of Science*, Garden City, NY: Garden Publishing Co., 1922, p. 102.
101. Ernst Haeckel, *The History of Creation: Or the Development of the Earth and Its Inhabitants by the Action of Natural Causes*, New York: Appleton, 1876, p. 170.
102. Stein, "Biological Science and the Roots of Nazism," *American Scientist*, p. 56; Ernst Haeckel, *The Wonders of Life; A Popular Study of Biological Philosophy*, New York: Harper, 1905, p. 116.
103. K. Ludmerer, *Eugenics*, In: *Encyclopedia of Bioethics*, Edited by Mark Lappe, New York: The Free Press, 1978, p. 457.
104. Thomas Robert Malthus, *An Essay on the Principle of Population*, Sixth Edition, 1826, based on the second edition (1803).
105. Darwin, *The Descent of Man*, pp.133-134.
106. *Ibid.*, p. 133.
107. *Ibid.*, p. 945.
108. Allan Chase, *The Legacy of Malthus*, Chicago: University of Illinois Press, 1980, p. 136.
109. Francis Galton, *Hereditary Genius: An Inquiry into its Laws and Consequences*, London: Macmillan, 1892, p. 330.
110. Joseph L. Graves Jr., *The Emperor's New Clothes*, Rutgers University Press, 2001, p. 96.
111. *Ibid.*, p. 99.
112. *Ibid.*
113. *Nature* 116 (1925), p. 456.
114. Bernhard Schreiber, *The Men Behind Hitler - A German Warning to the World*, p. 18.
115. Bob Brown, "Va. House Voices Regret for Eugenics," *Washington Post*, February 3, 2001.
116. Graves, Jr., *The Emperor's New Clothes*, pp. 116-117.
117. *Ibid.*, p. 119.
118. Ian Kershaw, *Hitler*, New York: W.W Norton & Company, 1998, p. 134.
119. R. Youngson, *Scientific Blunders; A Brief History of How Wrong Scientists Can Sometimes Be*, New York: Carroll and Graf Pub., 1998.
120. A. Hitler, *Hitler's Secret Conversations 1941-1944, With an introductory essay on The Mind of Adolf Hitler* by H.R. Trevor-Roper, New York: Farrar, Straus and Young, 1953, p. 116.
121. *Ibid.*
122. Schreiber, *The Men Behind Hitler*.
123. *Ibid.*
124. J. C. Fest, *The Face of the Third Reich*, New York: Pantheon, 1970, pp. 99-100.
125. Jerry Bergman, "Darwinism and the Nazi Race Holocaust," <http://home.christianity.com/worldviews/52476.html>

126. Schreiber, *The Men Behind Hitler*.
127. *Ibid.*
128. *Ibid.*
129. *Ibid.*
130. *Ibid.*
131. *Ibid.*
132. *Ibid.*
133. *Ibid.*
134. Graves, Jr., *The Emperor's New Clothes*, p. 128.
135. Doc. Dr. Haydar Sur, "Saglik Hizmetlerinin Gecmisi ve Gelismisi" (The Past and Development of Health Services); <http://www.merih.net/m1/whaysur12.htm>
136. "Osmanlıda İlim" (Science of the Ottomans); <http://www.mihir.com/mihir/osm/sistem/ilim.htm>
137. Jerry Bergman, "The History of Evolution's Teaching of Women's Inferiority;" <http://www.rae.org/women.html>
- In this article, Bergman— who has published more than 400 articles in numerous scientific journals and newspapers and known for his works criticizing Darwinism—examined Darwin's and his contemporary evolutionists' view toward women and compiled some of their statements despising them. By doing so, he exposed, with quite striking evidence, an unknown aspect of Darwin and Darwinism.
138. Evelleen Richards, "Will the Real Charles Darwin Please Stand Up?" *New Scientist*, (Dec. 22/29 1983): p. 887.
139. Elaine Morgan, *The Descent of Woman*, New York: Stein and Day, 1972, p. 1.
140. John R. Durant, "The Ascent of Nature in Darwin's Descent of Man" in *The Darwinian Heritage*, Ed. by David Kohn, Princeton, NJ: Princeton University Press, 1985, p. 295.
141. Darwin, *The Descent of Man and Selection in Relation to Sex*, New York: D. Appleton and Company, 1871 (1896 ed.), p. 326.
142. Charles Darwin, *The Autobiography of Charles Darwin 1809-1882*, New York: W. W. Norton & Company, Inc., 1958, pp. 232-233.
143. *Ibid.*
144. Darwin, *The Descent of Man and Selection in Relation to Sex*, p. 564.
145. Carl Vogt, *Lectures on Man: His Place in Creation, and the History of Earth*, edited by James Hunt, London: Paternoster Row, Longman, Green, Longman, and Roberts, 1864, xv, p. 192.
146. Stephanie A. Shields, "Functionalism, Darwinism, and the Psychology of Women: A Study in Social Myth," *American Psychologist*, no. 1 (1975): p. 749.

147. Evelleen Richards, "Darwin and the Descent of Women," in David Oldroyd and Ian Langham (Eds.), *The Wider Domain of Evolutionary Thought* (Holland: D. Reidel, 1983), p. 75.
148. *Ibid.*, pp. 74, 49.
149. Darwin, *The Descent of Man and Selection in Relation to Sex*, p. 54.
150. Gould, *The Mismeasure of Man*, p. 83.
151. *Ibid.*, pp. 83, 188.
152. *Ibid.*, p. 104.
153. *Ibid.*
154. *Ibid.*, p. 85.
155. *Ibid.*, pp. 104-105.
156. Wayne Jackson, *More Skull-Duggery*, October 7, 2002, <http://www.christiancourier.com/penpoints/skullDuggery.htm>
157. John Hurrell Crook, "Sexual Selection, Dimorphism, and Social Organization in the Primates," in Campbell (Ed.), *Sexual Selection and the Descent of Man 1871-1971* Chicago: Aldine Publishing Company, 1972.
158. Darwin, *The Descent of Man and Selection in Relation to Sex*, p. 565.
159. Phillip E. Johnson, *Defeating Darwinism*, Intervarsity Press, 1997, pp. 103-104.
160. Michael Denton, *Evolution: A Theory in Crisis*, 1988, p. 358.
161. William Provine, "Evolution and the Foundation of Ethics," *MBL Science*, (A Publication of Marine Biological Laboratory at Woods Hole, Massachusetts), vol. 3, no. 1, pp. 25-29; *The Scientist*, September 5, 1988.
162. Bert Thompson, *Evolution as a Threat to the Christian Home*, Apologetics Press, USA.
163. Johnson, *Defeating Darwinism*, p. 99.
164. Denton, *Evolution: A Theory in Crisis*, pp. 17, 67.
165. George Gaylord Simpson, *Life of The Past: An Introduction to Paleontology*, New Haven: Yale University Press, 1953.
166. Richard Dawkins, *Unweaving The Rainbow*, New York: Houghton Mifflin Company, 1998, p. ix.
167. Sir Fred Hoyle, *The Intelligent Universe*, 1983, p. 9.
168. George Gaylord Simpson, "The World into Which Darwin Led Us," *Science* 131 (1960), p. 970.
169. Francis Darwin (ed.), *Life and Letters of Charles Darwin* (1903; 1971 reprint), vol. 1, p. 285.
170. George B. Johnson, *Biology: Visualizing Life*, Holt, Rinehart and Winston, Inc., 1994, p. 453.
171. "Darwin as Epicurean: An Interview with Benjamin Wiker;" <http://www.touchstonemag.com/docs/issues/15.8docs/15-8pg43.html>

172. P. J. Darlington, *Evolution for Naturalists*, 1980, pp. 243-244.
173. Stephen Jay Gould, *Ever Since Darwin*, New York: W. W. Norton & Company, 1992, p. 223.
174. Darwin, *The Descent of Man and Selection in Relation to Sex*, p. 403.
175. Lorraine Lee Larison Cudmore, "The Center of Life," *Science Digest*, November 1977, p. 46.
176. Thomas F. Gossett, *Race: The History of an Idea in America*, Dallas: Southern Methodist University Press, 1963, p. 170.
177. Peter Singer, "Sanctity of Life or Quality of Life?", *Pediatrics*, July 1983, pp. 128-129.
178. Martin Mawyer, "Death Act Dies in California," *Fundamental Journal*, June 7, 1988, p. 61.
179. *Ibid.*
180. Barbara Burke, "Infanticide," *Science* 84, May 1984, p. 29.
181. Charles Darwin, *On the Origin of Species*, 1859, p. 449.
182. E. O. Wilson, *Sociobiology: The New Synthesis*, Cambridge, 1975, p. 3.
183. Gould, *Ever Since Darwin*.
184. Richard Dawkins, *The Selfish Gene*, 1976, Oxford: Oxford University Press, opening pages.
185. E. O. Wilson, *On Human Nature*, Cambridge, Mass.: Harvard University Press, 1978, pp. 2-3.
186. Dawkins, *The Selfish Gene*, 2nd. ed., 1989, Oxford: Oxford University Press., p. 2.
187. Robert Wallace, *The Genesis Factor*, New York: William Morrow and Co., 1979, pp. 217-218.
188. Mae-Wan Ho, "The Human Genome Map, the Death of Genetic Determinism and Beyond," *ISIS Report*, February 14, 2001; <http://www-isis.org.uk/HumangenTWN-pr.php>
189. Francis S. Collins, Lowell Weiss ve Kathy Hudson, "Have no fear. Genes Aren't Everything," *The New Republic*, 06/25/2001.
190. *Ibid.*
191. *Ibid.*
192. *Ibid.*
193. Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, W. H. Freeman and Company, San Francisco, 1972, p. 4.
194. Alexander I. Oparin, *Origin of Life*, Dover Publications, New York, 1936, 1953 (reprint), p. 196.
195. "New Evidence on Evolution of Early Atmosphere and Life," *Bulletin of the American Meteorological Society*, vol 63, November 1982, 1328-1330.
196. Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7.

197. Jeffrey Bada, *Earth*, February 1998, p. 40.
198. Leslie E. Orgel, "The Origin of Life on Earth," *Scientific American*, vol. 271, October 1994, p. 78.
199. Charles Darwin, *The Origin of Species by Means of Natural Selection*, The Modern Library, New York, p. 127.
200. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.
201. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner of Truth Trust, 1988, p. 7.
202. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, p. 179.
203. Derek A. Ager, "The Nature of the Fossil Record," *Proceedings of the British Geological Association*, vol 87, 1976, p. 133.
204. Douglas J. Futuyma, *Science on Trial*, Pantheon Books, New York, 1983, p. 197.
205. Solly Zuckerman, *Beyond The Ivory Tower*, Toplinger Publications, New York, 1970, 75-14; Charles E. Oxnard, "The Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, vol 258, 389.
206. "Could science be brought to an end by scientists' belief that they have final answers or by society's reluctance to pay the bills?" *Scientific American*, December 1992, p. 20.
207. Alan Walker, *Science*, vol. 207, 7 March 1980, p. 1103; A. J. Kelso, *Physical Antropology*, 1st ed., J. B. Lipincott Co., New York, 1970, p. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge University Press, Cambridge, 1971, p. 272.
208. Jeffrey Kluger, "Not So Extinct After All: The Primitive Homo Erectus May Have Survived Long Enough To Coexist With Modern Humans," *Time*, 23 December 1996.
209. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30.
210. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.
211. Richard Lewontin, "The Demon-Haunted World," *The New York Review of Books*, January 9, 1997, p. 28.
212. Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43.