

The Window

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Number: 10
January, 2001

Common Material, Design and Designer

Adnan Aktor

The recent completion of the human gene map within the scope of the Human Genome Project is an important scientific development. However some results of this project are being distorted in some evolutionist publications. It is claimed that the genes of chimpanzees are 98% similar to human genes, and this is presented as an evidence for the claim that apes are close to humans as claimed by Darwin's theory of evolution. The argument is misleading.

The claim of 98% similarity is deceptive. To claim that the genetic make-ups of man and chimpanzee bear 98% similarity to each other, the genome of the chimpanzee also has to be mapped just as that of man and the two have to be compared. However no such comparison results are available because, so far, only the gene of the human has been mapped. No such research for the chimpanzee has been done yet.

This claimed similarity is an exaggerated generalization grounded on the similarity in the amino acid sequences of some 30-40 basic proteins present in man and chimpanzee. A sequence analysis has been made with a method called 'DNA hybridization' on the DNA sequences that are correlated with these proteins and only those limited numbers of proteins have been compared. However there are about hundred thousand genes, and therefore 100,000 proteins coded by these genes in humans. The claim that all the genes of man and ape are 98% similar is based on the similarity in 40 out of 100,000 proteins!

Moreover the above mentioned basic proteins are common vital molecules present in various other living beings. The structures of the same kinds of proteins present not only in chimpanzees, but also in completely different living beings, are very similar to that of humans.

For example, the genetic analyses published in New Scientist have revealed a 75% similarity between the DNAs of nematode worms and man. (New Scientist, 15 May 1999, p.27). This definitely does not mean that there is only a 25% difference between man and these worms!

On the other hand, the analyses done on some proteins show man as close to some very different living beings. In a survey carried out by the researchers at Cambridge University, some proteins of land dwelling animals were compared. Amazingly, in nearly all samples, man and chicken were paired as the closest relatives. The next closest relative was the crocodile. (New Scientist V. 103. 16 August 1984. p19)

Another example used by evolutionists on 'the genetic similarity between man and ape', is the presence of 48 chromosomes in chimpanzees and gorillas and 46 chromosomes in man. Evolutionists regard the closeness of the number of chromosomes as indication of an evolutionary relationship. However if this logic were true then man should have an even closer relative than the chimpanzee: the potato! The number of chromosomes in a potato is exactly equal to the number of chromosomes in a human: 46.

These examples show that genetic similarity does not constitute evidence for the theory of evolution. This is because the genetic similarities are not in line with the alleged evolution schemes, and on the contrary, they yield completely opposite results.

Not surprisingly, when the issue is evaluated as a whole, it is seen that the subject of 'bio-chemical similarities' does not constitute an evidence for evolution, but on the contrary leaves the theory in the lurch. Dr. Christian Schwabe, a biochemistry researcher from the Medical Faculty of South Carolina University, is an evolutionist scientist who has spent years to find evidence for

evolution in the molecular domain. He particularly did researches on insulin and relaxin type proteins and tried to establish evolutionary relationships between living beings. However he had to confess many times that he could not find any evidence for evolution at any point in his studies. He said: 'Molecular evolution is about to be accepted as a method superior to paleontology for the discovery of evolutionary relationships. As a molecular evolutionist I should be elated. Instead it seems disconcerting that many exceptions exist to the orderly progression of species as determined by molecular homologies; so many in fact that I think the exception, the quirks, may carry the more important message'. (Christian Schwabe, On the Validity of Molecular Evolution, Trends in Biochemical Sciences. V.II, July 1986)

Based on the recent findings obtained in the field of molecular biology, the renowned biochemist Prof. Michael Denton made the following comments: 'Each class at molecular level is unique, isolated and unlinked by intermediates. Thus, molecules, like fossils, have failed to provide the elusive intermediates so long sought by evolutionary biology. At a molecular level, no organism is "ancestral" or "primitive" or "advance" compared with its relatives. There is little doubt that if this molecular evidence had been available a century ago the idea of organic evolution might never have been accepted'. (Michael Denton, Evolution: A Theory in Crisis, London, Burnett Books 1985 pp-290-291)

It is surely natural for the human body to bear some molecular similarities to other living beings because they all are made up of the same molecules; and they all use the same water and atmosphere; and they all consume foods consisting of the same molecules. Certainly, their metabolism and therefore genetic make-ups would resemble one another. This, however, is not evidence that they evolved from a common ancestor.

This 'common material' is not the result of an evolution but of 'common design', that is, their being created upon the same plan. It is possible to explain this subject with an example. All building constructions are done with similar materials (brick, iron, cement, etc.). This, however, does not mean that these buildings 'evolved' from each other. They are constructed separately by using common materials. The same is true of living beings as well.

Darwinists are distorting the results of the Human Genome Project. Life did not originate as a result of unconscious coincidences as evolution claims, but as the result of the creation of Allah, the Almighty, the Owner of infinite knowledge and wisdom. *

*Adnan Aktor writes under the pen name, Harun Yahya. He has published almost 100 titles in Turkish. Some have been translated into English and other languages. The above article has been extracted from the Impact International (UK), Vol. 30, No. 8, August 2000.

Biography by Nadia Sultana

Muhammad Asad, Leopold Weiss, was born in Lwow, Austria (later Poland) in 1900, and at the age of 22 made his visit to the Middle East. He later became an outstanding foreign correspondent for the *Franfurter Zeitung*, and after his conversion to Islam in 1926 he traveled and worked throughout the Muslim world, from North Africa to as far East as Afghanistan. After years of devoted study he became one of the leading Muslim scholars of our age. After the establishment of Pakistan, he was appointed the Director of the Department of Islamic Reconstruction, West Punjab and later on became Pakistan's Alternate Representative at the United Nations. Some of his important books are: *Islam at the Crossroads*, *The Road to Mecca*, *The Principles of State and Government in Islam*, *Sahih Al-Bukhari: The Early Years of Islam*. He also produced a monthly journal *Arafat*. He completed an English translation of the Holy Qur'an (*The Message of the Qur'an*) and has passed away on 20th February 1992.

Jewels of Al-Quran

Verily He sent His Messenger with divine guidance and the true *Deen* in order for it to be dominant over the world.

[Al Qur'an 9:33]

Gems from Al-Hadith

Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's cause).

[Sahih Al-Bukhari]

Quotable Quotes

God upholds the just state even if it is unbelieving, but does not uphold the unjust state even if it is believing. [Ibn Taymiyyah]

On the Origin of 'Witness'

Nazmun Nahar

The love for Allah (SWT), the love for Islam and the love for fellow sisters had inspired a group of *Muslimahs* to form a Muslim women's organization in Bangladesh. The group appeared with the name 'Witness'- with a connotation as its root is in the Qur'an : "Witness to the Ultimate Truth". Some sisters used to get together at the house of its adviser Shah Abdul Hannan, a well-known scholarly figure in Bangladesh who used to conduct classes on the fundamentals of Islam and also on the contemporary Islamic issues. Within a year, the meeting place was shifted to a participating sister's house. At that time, the classes were primarily focussed on women's rights and duties in Islam. With time, the class started to attract sisters from different educational and social backgrounds. As the group grew larger, the sisters deeply felt the need for an organizational structure. This had initiated the emergence of 'Witness', the organization. Its primary purpose is to learn, practice and spread the balanced perspective & message of Islam all around with special emphasis on the rights & duties of women. In addition to these, the group's activities involve *Dawah*, developing awareness against social injustice, publishing articles and letters in major newspapers and magazines on important issues, arranging Islamic book fairs & Islamic dress shows, conducting social service among the deprived population of the country & other social activities. [Summarized from Al-Baiyyi nah, August-October 1998 which is a magazine published by Witness-Pioneer International.]

Glimpse from World Press

Yusuf Islam Releases Alphabet Song

Yusuf Islam, the musician once known as Cat Stevens, has launched a children's album that uses the Arabic alphabet to spell out the fundamentals of Islam. The album, *A is for Allah*, is his third mainly spoken-word album since he returned to the recording studio in 1995 after 17-year break. In 1988 he also released a music album, *I Have No Cannons That Roar*, to support the people of Bosnia. After withdrawing from the music industry in 1978, Yusuf Islam founded his own school in London, and has campaigned for Muslim schools in the UK to receive state funds. As Cat Stevens, he was one of the biggest solo artists of 1960s and 1970s, after first making it into the limelight at the age of 19. He abandoned music in 1977 when he returned to Islam.

A is for Allah takes its title from a song written by Yusuf Islam to teach his first born child that the letter A stood first and foremost for Allah the Almighty and not, as is often taught, only for apple. The philosophy of life, which pervades Western society, begins with the very first lesson a child learns in the classroom. The primal etching on the minds of such innocent beings and the attention teachers give to certain things has a long lasting influence on their perception of this world. Often it takes little or no account of the basic human desire: to know and learn to love our Creator. Narrated by Yusuf and based on the 28 letter Arabic Alphabet, this is an exciting double album that reaches new heights in education and entertainment. Bursting with rich sound effects and featuring voices of Yusuf Islam and four others. A is for Allah is must for every explorer of wisdom, young and old.

This book (\$11.95) and double CD (\$19.95) or double cassette (\$10.95) is for those who seek to teach their young that behind and beyond everything in this life and this world is Allah Most High. Website: www.astrolabepictures.com .To order call Tel: 1 800 392 7876. [Islamic Horizons (USA)]

Construction of Minaret Uncertain

The construction of Minaret at The Oxford Center for Islamic Studies in UK has become uncertain because of the opposition of councilors, academics and the citizens of Oxford objecting that the construction of the Minaret will drastically change the skyline of the city. Saudi Arabia has donated 20 million pound for the construction of the Center to be built on three acre land that would have a 100 feet Minaret (tower), a 75 feet dome, a prayer hall, library and quadrangle. Impartial observers feared that 'Xenophobia or Islamphobia' has been the main cause of objections to the plan. Earlier plan to build the Islamic Center near Merton College was similarly blocked and subsequently abandoned in 1997 because of its alleged impact on the skyline. [Islamic Review (Malaysia)]

Scholarship

International Islamic Forum for Science, Technology and Human Resources Development (IIFTIHAR) and the Omar Ibn Al-Khattab Foundation Centre for Science and Technology jointly offer scholarships, time to time, for studying in leading United States universities in Ph.D. program. Interested students (preferably under 30) ready to bear cost of travel to and from United States with high GPA (Grade Point Average) may contact: IIFTIHAR, BPPT 1 16th Floor, Jl. Thamrin No.8, Jakarta 10340 Indonesia. Phone: (62-21) 3926714, Fax: (62-21) 3926713. E-mail: iiftihar@mimo.bppt.go.id [Source: The American Journal of Islamic Social Sciences, USA]

Muslims in the New Millennium

Early Muslims contributed a lot for future generations. We are tremendously benefited from their efforts. They were the pioneers of science and culture. They contributed to such fundamental disciplines as Medicine, Physics, Chemistry, Geography, Aviation, Philosophy, Navigation, Poetry, Social Sciences and Humanities. Some of these pioneers are Ibn Seena, Al Byrooni, Ibn Khaldoon, Al Ghazali, Al Razi etc. They also contributed a lot in the science of religion, especially in the fields of Hadith, *Sira* (the life of Prophet Muhammad), *Fiqh* (Islamic Jurisprudence), *Tafseer* (Analysis of the Holy Quran) and delivering message of Allah to non-Muslims. Later Muslims were afflicted with decadence and the Muslim civilization went into dormancy. Many of us today talk about the good past and the present evil, but very few of us talk about the future. We are proud of our Islamic heritage and ancestors, but what have we done for future so that our posterity will be proud of us?

This is time for us to spread the authentic knowledge of Islam among the Muslims as well as informing non-Muslims of the message of Islam. For this we have to establish Islamic institutions. First of all we have to be united. We should not be the camp followers of the West. We should have dreams as our ancestors had. We should have hopes and visions. Our ancestors put all their dreams into reality 1,400 years ago. If they could, why not we be able to materialize those in this new millennium? If we can strengthen our *Iman* and do fulfil our responsibilities we will *inshAllah* be successful. We are to strive very hard to establish the religion of Allah. We look forward the day when majority of the people of the world will accept Islam and will abide by the teachings of Islam. If each and every one of us take the initiative to inform one person about Islam-if only one person is to accept Islam by each one of us-then and only then we may hope to say that in future the whole of the world will be one Muslim Nation.

— Editor

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