

Jihad

and the Foreign Policy of the Khilafah State

The Khilafah State is the method by which the whole world is addressed through *da'wah* and Jihad

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Contents

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Translation of the Qur'an

It should be perfectly clear that the Qur'an is only authentic in its original language, Arabic. Since perfect translation of the Qur'an is impossible, we have used the translation of the meaning of the Qur'an throughout the book, as the result is only a crude meaning of the Arabic text.

Qur'anic *ayat* and transliterated words have been *italicised* in main part of the book.

Saying of the Messenger ﷺ appear in **bold**.

ﷻ - subhanahu wa ta'ala
ﷺ - sallallahu 'alaihi wa sallam
ra - radhi allaho anha/anhu
AH - After Hijrah
CE - Christian Era

Preface	5
Introduction	11
Chapter 1	
The Present International Situation	21
Chapter 2	
The Foreign Policy of Islam	41
Chapter 3	
Jihad is the practical method through which the Islamic Creed is conveyed to the world and the manner in which the Foreign Policy objectives are achieved	51
Chapter 4	
The Islamic State was a leading State and her people were a leading nation	65
Chapter 5	
The Objectives of Jihad in implementing the Foreign Policy of the Islamic State ..	69

Preface



Dearest Brothers and Sisters,

I greet you with the warm greeting of Islam, As Salamu Alaikum Warahmatu Allahi Wabarakatuhu. May the peace, blessings and prayers of Allah ﷻ be upon the master of the Messengers, the leader of the believers, his family, his companions and everyone who performs the *da'wah* with his ﷻ message and confines himself to that; and who follows his ﷻ steps and takes the Islamic Belief as the basis for his thoughts and the divine *Shar'i* rules as the standard for his actions and as a reference for his opinions.

I ask Allah ﷻ to ensure that our efforts are completely for His ﷻ sake and to make this something good for Islam and the Muslims. I ask Allah ﷻ to reveal to our sight the truth as truth and to give us the strength and courage to follow it and to reveal to us the falsehood as falsehood and to give us the strength and courage to abandon it.

The current generation of Muslims live in the lowest position the Islamic Ummah has ever reached, but also the Islamic Ummah is the lowest even with respect to all the nations in the world. This has never occurred before. Although the Ummah has the determination and will,

it is unable to strongly and consistently influence the issues that confront it and its coming generations. The Ummah is far from being a leader in world politics. Rather, this Ummah is controlled and influenced and its fate and conclusion is often decided by prevailing powers, if not the ideological powers. The Islamic Ummah is devoid of an international presence because not one of the Muslim countries in the world comprehensively executes its belief ('*aqeedah*) and therefore the Muslims lack any international influence. The Islamic Ummah has the ideological preparation to be far away from this status and the Muslims everywhere realise this and are frustrated by it, but their practical affairs and low position do not change.

In pursuit of changing this state of affairs, many thinkers, intellectuals, leaders and movements came and contributed their efforts. However, since the Khilafah has been destroyed for over 70 years, the Muslims have lost the defined thoughts and rules against which all other thoughts, rules and realities can be measured. With the disappearance of the Khilafah, the Shar'iah rules as a system of life disappeared and the disappearance of the practical Shar'iah rules in life meant the disappearance of a standard and yardstick to follow.

The disappearance of the Khilafah contributed to the already confused mentality towards these concepts that run and secure life. This meant that, irrespective of their sincerity, the Muslims formulated the solutions to their problems from this confused point of view. Instead of extracting the solution to their present situation by referring to the *Shar'i* sources and referring to those sources in the correct manner (by performing *ijtihad*), the Ummah made the reality the source of their thinking and solutions, in addition to other erroneous sources. This was compounded by their sheer desperation to solve their problems and was further perpetuated by the insincere ones, the agents and the enemies, by not only exploiting this confusion, but also by consolidating their own power, will and influence over the Islamic Ummah, who have the greatest potential in their eyes.

The Muslims have difficulty in answering the following. What international standing are the Muslims meant to have in the world today? Are they meant to be significant or insignificant in world politics? What made the Islamic State the number one state in the world? What made

the Muslims in the past so powerful? What made the Muslims consolidate their standing? What are the requirements to get back to this? Answers to such questions are mandatory and require unification upon them if the Islamic Ummah aspires to them in their practical life.

The understanding of the Muslims of their obligation to convey the Islamic belief to the whole world is what gives the Islamic Ummah a mission and a purpose in life. This idea is not sourced from the present situation, it cannot possibly be. Rather it is sourced from the Shar'iah. Such a mission and purpose in life necessitates that the Muslims have an international presence and if the Islamic Ummah is to fulfil their divine objective, then that presence needs to be powerful and dominating, instead of being dominated or influenced. The way in which this is practically achieved is again sourced from the Shar'iah rather than from the present situation or anything else. Jihad is the way (method) in which the Islamic *da'wah* is conveyed to the whole of humankind and explains the manner in which the Islamic Ummah was able to decisively reach such a high standing in the past that lasted for over thirteen centuries.

The performance of Jihad necessitates the existence of a state possessing armed forces. Again, this is deduced from the text alone. These clear thoughts and rules are completely absent today and the disbelievers and their agents endeavour to perpetuate this.

If the above is not understood by the Muslims whether in part or full, then how would the Muslims know that neglecting to convey their message to the whole world is a violation of a command and that it angers Allah ﷻ? How would the Muslims know how to become great again? How would the Muslims consolidate this position? How would the Muslims deal with super states? The consequence of this lack of clarity would be that the Muslims would not aspire to such matters at all or at best they would remain confused, not knowing the secret of such a high standing. With no clarity in Jihad (as a divine duty), then there will be no effective and influential conveyance of the Islamic *da'wah* i.e. conquest. No conveyance of the Islamic *da'wah*, then no mission and purpose in life. No mission and purpose in life, then negligible impact upon their own affairs and world affairs and definitely no world dominance amongst today's states, where competition is rife and aggression is overt and covert.

This clear understanding draws one's attention to and leads one to appreciate and desire a state that embodies this, since without an entity none of this is practically achievable. It is the Khilafah State, without which none of this is possible.

The gap that lies between the current status of confused thinking and the correct thinking from the Shar'iah, requires the removal of certain obstacles that prevent the binding of the Muslims to the clear *Shar'i* thoughts. These obstacles are or were at the start of the last century:

1. Misunderstanding the fact that the Islamic Belief treats all of life's affairs.
2. Misunderstanding that the Khilafah is the method to apply the Islamic solutions, protect the creed and to convey the creed to the whole world.
3. The neglect of undertaking Jihad according to the *Shar'i* rules by which Islam is conveyed to mankind.

The subject of this book is Jihad and it is an inseparable part of the Islamic ideology. Islam without Jihad is like a ship with no captain to steer and direct it through the seas.

The true understanding and meaning of Jihad has been misunderstood today. At best it is understood as a defensive struggle, only by sincere individuals; that is, warfare to be conducted only when the Muslims are attacked. While, on the other hand, Jihad is considered and propagated by some as a struggle against oneself or as something that is not applicable or appropriate for the modern era, thus denying the Muslims access to the high standing that Allah ﷻ had made for them. Others understand Jihad, but their understanding is not linked to a state to carry it out, thus they find themselves suspending it or resorting to other ineffective means. Others desire the need to return to the mighty position that we commanded in the past, but with no understanding and definition of how exactly this is to be achieved. Amongst all of this, exist those who seek to make sure that this Ummah has lost her might for good. They hope for and execute plans to perpetuate the present circumstances, by fabricating and falsifying the true meaning of Jihad, twisting the *Shar'i* rules in order to abandon the concept of Jihad and

execute plans to make sure that the military effectiveness of the Islamic Ummah remains a thing of the past. What compounds this, is that the Muslims are unaware of these ongoing attempts to destroy her.

The issue of Jihad is that it is the link between the role and purpose made for Muslims and actually achieving the high and dominant position in world affairs as a leading nation.

Everyone knows the transformation that the Muslims underwent; that in origin the Muslims were tribal desert nomads, wandering throughout Arabia having no ambitions except for high luxurious living and tending their animals and maintaining their simple lives. Later, these very same people were to take the whole world by storm, conquering most of it within less than one hundred years after the death of the Messenger ﷺ who came from amongst them. This is known by all but how many know its secret?

The secret was Jihad. Jihad gave them a mission, Jihad gave them a world-view, Jihad gave them conquest and victory for the sake of Allah ﷻ, Jihad enabled the invitation to all of mankind to the Islamic *da'wah*.

As long as this confusion in understanding the true meaning of Jihad remains, then all that can be done by the Muslims is to reflect upon the past history, remember the glory and assert the claim that they were truly the best to the historians and writers, while nothing changes with respect to the current shame and humiliation they presently live under everywhere and without exception.

As long as this confusion remains, then Muslims will remain subjugated, preyed upon, looted and eaten alive, as at present and the enemies will have nothing to fear from them.

However, if the secret is known, then the maintainers of the current world order, namely America, Britain and other European nations have everything to fear, because the Islamic Ummah would possess that vital link between what made them what they were, what they are meant to be and what they have now set out to achieve.

And this link, the secret of the Islamic Ummah, the secret of might,

honour, glory, security, dignity and what gave them life is Jihad.

And all might, all power, all dignity is with Allah ﷻ.

Zahid-Ivan Salam

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Introduction

The Muslim army throughout the ages has always been feared and respected and indeed for centuries other nations including Europe maintained that the Muslim army could never be defeated. This was something plain and clear to the peoples of the whole world and here are some manifest examples. A total of 200,000 imperial-equipped and imperial-trained troops, that represented none other than the great Roman Empire, which was indeed one of the superpowers of its day faced the Muslims. Al Waqidi states that al-Itaf ibn Walid related to him, "Ibn Rawaha having been killed in the evening, Khalid ibn al Walid (ra) spent that night without engaging the enemy. Next morning he attacked, having placed some of his mounted battalions at the rear and also exchanged the flanked mounted battalions of the right and left. The Roman forces were no longer familiar with their banners, signatures and disposition and believing them to have been reinforced, were frightened and retreated in disarray and so they suffered a defeat as no enemy had inflicted upon them before." This was the battle of Mu'tah.

The famous military genius and Commander-In-Chief of the 3rd Reich German army, General Aaron Rommel, was once asked for the secret of his tactical successes in warfare. He replied that he followed the tactics employed by the great Muslim General Khalid ibn al Walid (ra).

The Messenger of Allah ﷺ paved the way for pre-battle strategy by organising and dispatching special forces with the aim of gathering intelligence. Ibn Ishaq states, "That evening he ﷺ dispatched Ali , al Zubayr (ra) and Sa'd ibn Abi Waqqas (ra), along with a number of his men, to the well at Badr to seek news; it was Yazid ibn Ruman who told me this, from Urwa ibn al Zubayr. They came across a watering party of Quraysh among whom were Aslam, a youth of the Banu al-Hajjaj, along with Arid Abu Yasar, a youth of the Banu al 'As ibn Sa'id. They brought

them back and questioned them, while the Messenger of Allah ﷺ was standing praying. The youths told them they were water carriers sent to bring them water. The Messenger of Allah ﷺ asked the Muslims,

((ولما فرغ رسول الله صلى الله عليه وسلم عن الصلاة قال لهم كالعابب إذا صدقاكم ضربتموهما وإذا كذباكم تركتموهما، صدقا والله، إني لقريش. ثم خاطب الغلامين قائلاً أخبراني عن قريش، قالوا هم وراء هذا الكتيب الذي ترى بالعدوة القصوى، فقال لهما كم القوم؟ قالوا كثير. قال: ما عدتكم؟ قالوا لا ندري، قال: كم ينحرون كل يوم؟ قالوا يوماً تسعاً ويوماً عشرة، فقال رسول الله صلى الله عليه وسلم القوم فيما بين التسعمائة إلى الألف))

'Now you two, tell me about Quraish!' They responded, 'They are beyond that sand hill you can see over on the far side of the valley.' The Prophet ﷺ asked them, 'How many men do they have?' 'Very many', they replied. 'How many in number?' he ﷺ asked. 'We don't know', they answered. 'How many camels do they slaughter each day?' he ﷺ asked next. 'Some days nine, others ten', they told him. The Messenger of Allah ﷺ concluded, 'So their force must be between 900 and 1000 men.'"

In the fourteenth year of the *Hijra*, Khalifah Umar ibn al-Khattab (ra) gathered the Muslim army to battle against the great Persian Empire, which was already in a state of war with the Muslims. The Muslims were small in comparison to their vast empire and their great resources. Proclamation of Jihad was made throughout the land and Sa'd ibn Abi Waqqas (ra) was appointed as the General of the Islamic State's armed forces and he proceeded with a detailed plan of battle at the head of a large army to the frontier.

The Khalifah sent instructions to encamp at Qadisiyah. He did so and surveyed the situation and wrote a detailed account to the Khalifah. With the mountain to the rear, the Khalifah instructed the army to form in its regular martial array. The Khalifah also stressed that before the opening up of hostilities, envoys should be sent over to the Court of the Persians with the message of Islam. Forthwith, envoys galloped on

horseback and gained an audience with the ruler and conveyed to him the message of Islam. They were laughed at, humiliated and ridiculed. The last ambassador to visit from the Muslims under the instruction of the Khalifah was Mughira. Dismounting from his horse he advanced straight to the centre of the canopy and seated himself at Rustum's side. This gave provocation to everybody so much so that the mace-bearers pulled him off the throne. Mughira addressed the officers of the court; "I did not come of my own accord, but because you had invited me. I was therefore, your guest and as a guest I did not merit this treatment at your hands. It is not customary among us that one individual should sit as a god while others bow down before him like so many slaves." Mughira placed his hand on the hilt of his sword and said, "If you do not accept either Islam or pay the *Jizyah*, the sword will decide the matter." Rustum flew into a fit of rage and screamed, "By the Sun! I shall annihilate the whole of Arabia tomorrow."

Rustum at once declared war. By noon the entire Persian army was ready and Rustum himself was clad from head to toe in a double set of complete armour. "I will smash the whole of Arabia to pieces!" Rustum displayed great skill in arraying his troops in battle order. He placed them thirteen deep and backed the centre by elephants on whose backs armed soldiers were seated. The right and the left flanks were also supported by rows of elephants placed behind them.

The Persians caused their elephants to charge upon the Bahilah squadron, which was the most distinguished of the Muslims' mounted cavalry. The sight of these moving "black rocks" was unfamiliar to the horses of the Muslims and they shied and bolted all of a sudden. The Muslim infantry maintained a firm and unflinching front but the charge of elephants made them also stagger. Seeing this Sa'd instantly issued commands to the tribe of Asad to relieve the Bahilah. Tulaiha, the commander of that squadron and a renowned warrior, said to them, "My dear children, remember that in asking aid of you, Sa'd had evidently reckoned upon something." The squadron motivated by this pressed their horses with lances at rest and attacked the elephants. The courage and skill with which they fought stemmed the tide of the huge mass of elephants for a while, but the Persians, leaving the Bahilah, brought all their strength to bear on the squadron who had come to their rescue. Sa'd now sent a word to the squadron of Tamim, who were

famous lancers and archers asking them if their skill could be of any avail against the elephants. Hearing the command they advanced in a battle formation and rained such a blinding shower of arrows that they knocked down all the elephant riders. The fray continued until dusk and it was the first engagement.

The next day, the relieving Muslim forces from Syria had been divided by Qa'qa' into small battle groups. As one entered the battlefield, another appeared from far and thus troops poured into to the battlefield like that all day. This tactic by Qa'qa' awed the Persians, for each band arrived with the deafening war cries of "Allahu Akbar!" In order to counter the deficiency that the elephants of the Persians placed against the Muslims, Qa'qa' came with a very ingenious device. He had some camels enveloped in fantastic housings and covered their heads with flowing vestments which gave them a strange and frightening appearance. On whichever side these artificial mammoths went, the horses of the Persians shied and became uncontrollable. This was the second engagement.

The third day Qa'qa' hit upon another battle strategy. At nightfall he ordered a number of mounted squadrons and a few companies of infantry to leave the camp at some distant spot. He then gave them the understanding that at the moment of dawn a squadron of 100 horsemen was to gallop towards the Persians and the other squadrons were to follow in rapid succession.

Accordingly, at daybreak the first squadron galloped furiously. The whole Muslim army simultaneously cried "Allahu Akbar!" and it was trumpeted forth on all sides that fresh reinforcements had arrived. Meanwhile, Hisham (whom Abu Ubaidah had dispatched from Syria with a flying column to reinforce Sa'd) arrived with 700 horsemen just at this moment. Sa'd seeing that frequent and terrible gaps were being made in the Muslim ranks by the charge of the elephants, sent for advice (intelligence) on the matter. The advice given by some Persians who had embraced Islam regarding the "black monsters", was to destroy the eyes and trunks of the beasts. Sa'd sent for Qa'qa', Hammal and Rabil and dissipated the information. Qa'qa' first of all sent a troop of horsemen and infantry with directions to form a cordon around the elephants. He and Asim then advanced spears in hand, upon the great white elephant.

Both simultaneously directed their spears with such accuracy as to smash the eyes of the beast. In an excruciating agony of pain the animal reeled back. No sooner had he done so than Qa'qa' with his sword dealt him such a tremendous blow on the trunk that it severed it from the forehead. The wounded beast turned around and bolted. The rest of the elephants were made such targets and upon seeing the elephants fly, the others followed suit and in a moment the black cloud rolled away all together. This was the battle of Qadisiyah.

It has been said about the Crusades that, "The Muslim light cavalry was more mobile to that of the Crusaders. Normally the tough nucleus of the Khalifah's army was composed of elite regiments and they were of such skill that often the battle was decided by them. Their strategy was impeccable and their essential element was the mounted archer. Lightly equipped and charging on swift but sturdy horses, the Muslims provided a great challenge for the Crusader armies. Not only were they far more mobile than the heavily chain-mailed Western knights, but also their concept of warfare was entirely different. The strength of the Crusader armies lay in their heavy cavalry, whose charge mowed down everything in its path. Against their usual opponents the battle was decided during the first encounter, unless the opponent could move forward reinforcements or its flanks could close and attack the assaulting army, but the Muslim opponent was not very co-operative and seldom agreed to a pitch battle and putting up a closed front to be destroyed by the Westerners. Not only were the Muslims mobile, but also they had with them a deadly type of bow. The Muslims did not enter into direct contact but would discharge a devastating hail of arrows at gallop from a distance of 80 metres, where the weapons of the Crusaders (lance, javelin and the broadsword) could not reach them. The arrows could hardly miss the great solid mass of mounted knights and in a static position they were simply sitting ducks. An attempt to attack the Muslims was like chasing the wind; they simply disappeared beyond the horizon. The situation was no better when the knights were on the move. Time and time again, the Muslim cavalry would appear from nowhere, circle around their mobile host, release their thunderous volleys of arrows and vanish, only to reappear a short time later with their quivers replenished. Even if the armour was not penetrated it did not prevent the Muslims from shooting the horses from underneath the mounted knights and a dismounted knight was no knight at all, because his military effectiveness

in this state was reduced to nil" [Joshua Praver, The World Of The Crusaders, 1972]. This was the Crusades.

Indeed the Muslims, initially a desert-faring people, embarked upon the seas, with the first naval commander being Mu'awiyah under the Khalifah Umar ibn al-Khattab (ra). The Roman fleet was defeated in several battles and their fleets fled in front of the Muslims in the Mediterranean. The fleet of the Khilafah State numbering 500 battleships conquered Cyprus, Rhodes and other Greek islands. This naval strength lasted throughout the ages even to this day. It was further mentioned with regards to the Crusades, "Launched at the enemy in clay pots, 'Greek Fire' (naphtha), was used in naval combat and during sieges to set fire to war machines including naval vessels. Composed of sulphur, saltpetre and oil of naphtha, the Muslim engineered incendiary could burn on water and it was used to great effect upon the Crusaders. The Westerners did not learn of its composition until much later". [Georges Tate, The Crusades and the Holy Land]

This was the military prowess that the Muslims displayed and inherited from then onward. It lasted throughout the ages and especially grew as the Muslims expanded, to the extent that right up until the demise of the mighty Khilafah State in 1924, the Western disbelieving colonialists would say, "Be extremely careful of the Khalifah of the Muslims who can with his one finger summon up to three million troops to fight us in a war." It was the fact that the entire Islamic Ummah was under the leadership of a single Ameer (the Khalifah) united as one entity, the mighty Khilafah State, that caused such opponents to remark, "If you step on the tail of the dog in Europe, you will definitely hear it bark all the way in Asia (so beware!)." The disbelieving Europeans coined a description for the armed forces of the Khilafah and it was described as the "undefeatable army".

This prowess and projection to the entire world was something natural for the Muslims since it is part of their *deen*. The Prophet ﷺ said in a *hadith* reported by Ahmad ibn Hanbal,

((بينما أنا أمشي في طريق المدينة ، قال : إذا رسول الله صلى الله عليه و سلم يمشي، فسمعتة يقول : أنا محمد، و أنا أحمد، و نبي الرحمة، و نبي التوبة، و الحاشر، و المقفى، و نبي الملاحم.))

"I am a prophet and I have ten names (characteristics). I am the prophet, Muhammad, I am the prophet Ahmad, I am the Maahi, I am the Haaq, I am the Muqfa, I am the Hashir, I am the prophet of rahma, I am the prophet of tawba and I am the prophet of Jihad (war)."

We are of his ﷺ Ummah and thus we are made to be the Ummah of Jihad. In addition The Prophet ﷺ said, narrated by Mu'adh ibn Jabal (ra)

((فَقُلْتُ يَا نَبِيَّ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ قَالَ " لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَيَّ مَنْ يَسِرَّهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتَقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجَّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ وَصَلَاةَ الرَّجُلِ فِي جَوْفِ اللَّيْلِ - ثُمَّ قَرَأَ " تَتَجَافَى جُنُوبَهُمْ عَنْ الْمَضَاجِعِ - حَتَّى بَلَغَ - جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ " ثُمَّ قَالَ - أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرُورَةِ سَنَامِهِ؟ - فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ فَقَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرُورَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟ فَقُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَهُ بِلِسَانِهِ ثُمَّ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا رَسُولَ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا تَتَكَلَّمُ بِهِ؟ فَقَالَ ثَكَلْتُكَ أُمَّكَ يَا مُعَاذَ وَهَلْ يُكَبُّ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ، أَوْ قَالَ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدَ أَلْسِنَتِهِمْ؟))

"I said to Allah's Messenger ﷺ, inform me about an act which would entitle me to get into Paradise and remove me away from Hell-Fire. He ﷺ said: **'You have asked me about a matter** (which ostensibly appears to be) **difficult but it is easy to those for whom Allah, the Exalted, has made it easy. Worship Allah and do not associate anything with him, establish salat, pay the Zakat, observe the fast of Ramadan and perform Hajj to the (sacred) House (Ka'bah).**' He ﷺ again said, **'Should I not direct you to the gateways of good? Listen to me. The fasting is a shield against evil, the sadaqah extinguishes** (the fire of sin) **just as water extinguishes fire, the prayer of a person during the middle of the night...**' Then he ﷺ recited, **'Their sides forsake their beds, to invoke their Lord in fear and hope and they spend out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do'** [TMQ As-Sajdah: 16-17]. Then he ﷺ said, **'Should I not direct you to the highest level of this matter, to the pillar on which it and its top (uppermost)?'** I said, 'Allah's Messenger yes, (do tell me).' He ﷺ said, **'The uppermost level of the matter is al-Islam. Its pillar is the prayer and its top is Jihad.'**" [Transmitted by Tirmidhi, Ibn Maja and Ahmad].

Furthermore, the Prophet ﷺ also said, narrated by Abu Umamah,

The Prophet ﷺ said,

((أن رجلاً قال: يا رسول الله، ائذن لي في السياحة فقال: "إن سياحة أمتي الجهاد في سبيل الله))

"A man said, "O Messenger of Allah ﷺ, allow tourism (siyaha) for me."

'The tourism (siyaha) of my Ummah is Jihad'" [Abu Dawood].

Victory was to the Islamic Ummah for they opened up the lands, spread Islam, the army was an undefeatable and feared one and the Khilafah State unified the entire Ummah under one leadership and it became the leading state in the world and supervised its affairs.

Thus the Islamic Ummah was made to achieve this high position by the *Shar'i* (divine) rule of Jihad conducted by the Khilafah State.

The Present International Situation

Less than one hundred years after the death of the Messenger of Allah ﷺ in 632 CE the Islamic rule vis-à-vis the Khilafah State, covered an area nearly one-and-a-half times bigger than the territorial extent the Roman Empire had covered at its peak, around the year 100 CE during the reign of emperor Trajan. This multi-lingual, multi-race Khilafah State from the deserts of Arabia stretched for 4500 miles and over three continents, from the frontiers of China in the East to Spain and southern France in the West. In fact, the Islamic conquests united the Middle East, to say nothing of North Africa and Spain, under a single rule for the first time since the days of Alexander the Great (356-323 BCE). His armies overran the territories but the empire he had built up in ten years after leaving Macedonia broke up and was destroyed forever. However the Islamic Rule was firmly consolidated and under it came Greeks, Berbers, Copts, Armenians, Arabs, Persians, the Turks, Indians and Chinese. The banner of Islam under which the Islamic armies marched was making a powerful and unique impact on the world, an impact which has remained considerable to this day, almost 1400 years later, extending from Morocco to Indonesia.

The most recent estimate of adherents to Islam puts the figure at 1.9 billion - more than one-fifth of humankind, although its adherents from the first day of the establishment of the Islamic State in Madinah were no more than the population of a town. As mentioned previously, within less than one hundred years after the death of the Messenger of Allah ﷺ most of the known world was under the Islamic Rule and the Khilafah State was geographically very large. Today there are nearly 45 Muslim countries in the world on the basis of majority population. Sixty percent of the Mediterranean is surrounded by Muslim countries and the whole of the Red Sea and the Gulf are Islamic lands.

It is not enough however, merely to acknowledge the Khilafah State for its role in military history, enduring and mighty though it was. The Arabic language and the Islamic culture (*hadhara*) became not only dominant, but also a standard for the whole world. The effect of the unification of such a vast domain was the unifying of not only political barriers, but also linguistic and intellectual barriers that had been closed prior to the Islamic Rule. The two empires of the Byzantines and the Persians had been at war for centuries, but now a medical student from the academy of Jundishapur could meet his counterpart from the schools of Alexandria and Baghdad, sharing a discussion with an Arab or a Turk. This way the centres of the Khilafah State also became centres of learning, progress and education for the whole of humankind, where scholars, intellectuals, thinkers and scientists of a great variety of cultural, religious and linguistic backgrounds exchanged their heritage and worked together sharing and dissipating that knowledge. In addition to the capitals of the Khilafah State, the provincial centres (*wilayat*) such as Bukhara, Samarqand, Shiraz, Damascus, Aleppo, Cairo, Tunis, Fez, Cordova and so on competed with each other in intellectual attainment.

While these intensive intellectual activities were going on in the Khilafah State, Europe was going through the Dark Ages in which science, progress and intellectual elevation were non-existent.

The Khilafah State was leaping ahead. It flourished in every aspect of human life, it illuminated the world and it was the flower of the globe, which persisted for over thirteen centuries.

To understand and comprehend the present weak status of the Islamic Ummah and in order for them to apply their *deen* to it and for them to arise from their present low situation and to lead the world again as they did for over thirteen centuries, one needs to first understand the reality in front of him and in particular that of those nations that are presently leading world affairs and that occupy the dominant international positions.

Observing and sensing the events that occur in world affairs today would reveal to the naked eye that nations broadly fall into two categories. Whilst the actual states that are present on the world map number many, it is only a few of them that are powerful and active across

the globe that influence the affairs of other states and hence their people. While on the other hand, other states fall into the category whereby they are internationally inactive, weak states and as such rather than influencing other states and their people, are actually themselves influenced and subjected to the policies of the larger more powerful states. Thus their peoples are affected by the international policies of other states.

The dominant, influential and internationally active state is America while we find states like Iceland, Swaziland and Tibet to be internationally inactive, weak and devoid of any influence in the world. So one observes America, Britain and the European states to be the ones that are involved in the campaign against Iraq, rather than Botswana, Namibia or Chad. One observes that America, Britain and France are the ones to send their delegations to bring the Palestinian issue to the negotiating table rather than Pakistan, India or Bangladesh. One observes Britain and France to have been the main ones who are the geographical architects of the present-day borders throughout the world as we know it, rather than Mauritius, Switzerland or Norway. One observes, America, Britain and the European states to be the main leaders of the global institutions such as the UN, IMF and World Bank, rather than Brazil, Argentina or Chile.

Therefore, of the many states present in the world today, only a few can be described as leading states. Looking at almost every facet of these leading states will reveal the reality of their activity and thus their effectiveness in the world. Why do the British Special Forces, for example, train in desert and jungle warfare when there exists neither one single desert nor any jungle on its tiny island? Why does America have a budget dedicated to the Middle East when the lands in the Middle East are not one of the states that make up her united states? So this is the reality of the broad categories of states that exist in the world today.

The larger, more powerful nations (peoples), are represented by their states and in the current order of world affairs, are namely the disbelieving capitalist Western states such as the United States of America, the United Kingdom and some of the states that comprise and represent the EU. These states represent their peoples and are considered as leading nations today, with America at their head. Why do these

particular states enjoy the leadership of the world today? Let us explain why some states are leading states while others are led states.

Indeed, it is such states like those of America and Britain that are leading states. They are synonymous with the terms "policy-makers" and "superpowers" and they who are the most active (and most effective) states in existence today and they have a major influence upon the way in which the world is run today. When one looks to world affairs and world issues that are existent today, these states are not only actively involved in these issues, but they often lead these issues. In actual fact, when one further ponders over this, he will find that the subject (or theatre) of activity is often not only thousands of miles away from these leading states, but also that the activity is not even regarding issues that have anything to do with them in the first place. Yet the drafting of such policies regarding such regions and the affairs of totally separate peoples, indicate that nevertheless a vision, vis-à-vis a policy, is held towards them. This policy forms the basis of any dealings and therefore, relations with such regions and between states and peoples of those states in any region of the world. This is how interests are formed towards these other nations and the manner by which state vs. state relations are oriented and conducted

These are states that have vision for world affairs and they view the whole world from this perspective, while other states in the world are not like this. Hence, one would find that America has policies towards the stability of the Middle East, interests in the Persian Gulf, aid packages towards Africa, political reforms for Pakistan, a peace plan for the Middle East and so on. On the other hand do we find states like Iceland having peace proposals for the fighting in central Africa? Do we find states like Pakistan pushing reforms in Eastern Europe? Do we find Lithuania solving the Kurdish issue? We find none of this. Rather what we find is that America and her followers have their own defined foreign policy objectives for the whole world. The other states do not have such vision or ambition and therefore, we would find that they do not have any such defined foreign policy objectives and hence lack a world vision.

The international policies, ambition or vision through which states formulate relationships with other states are known as foreign policy objectives. It is due to these foreign policy objectives that relationships

with other states and their peoples are defined and this is an important point to be noted when differentiating between the states that exist today. It can be noted that those states with defined foreign policy objectives are strong, powerful and influential states, while those states without foreign policy objectives are weak and subordinate states that do not define their own destinies, let alone the destinies of others. Their affairs and those of their peoples are in the hands of the more powerful states.

So, in the issue of the land of Palestine nowadays, we find that policies that are drafted to manage it, peace negotiations that are designed to oversee it, peace talks that arise and events that surround it are not exclusively arranged and conducted by the nations directly concerned. Rather one finds that the plan and policies for the establishment of an autonomous Palestinian State and the "internationalisation" of al-Quds (and hence its division amongst the Muslims and the Jews) is being practically designed and driven by America.

This involvement is clear when we observe its foreign representatives and advisors making high-level diplomatic visits to these regions. Here an astute observer should ask what exactly has the issue got to do with the America or any other nation? Does America invite other nations (or even a single nation) to resolve her own issues? Would America invite other nations to make plans and conduct conferences and talks regarding the division of Washington DC, New York, California or any one of her states or any one of her problems? Why doesn't America invite other nations to run her affairs, but has assumed the leadership over others in their affairs? Rather, this shows that America is the architect and effective administrator of the Palestinian issue and this is not something unclear or in dispute and thus provides evidence that America does have vision in the area of Palestine; and any other place where the sun reaches if they are in the plans of her State Department's foreign policy objectives. It is this that causes her to be internationally active in an issue that is in origin not hers. These foreign policy objectives that cause America to interfere with other states all around the world mean that America has plans and policies for the whole world.

So if one were to walk down the corridors of the American State Department he would find numerous doors and each of these doors

would have labels on them corresponding to the regions of the different parts of the world and this would not be something surprising. America has divided the world according to the vision she has for those regions and she dedicates departments and foreign policies towards them: African Affairs, East Asian and Pacific Affairs, European Affairs, Near Eastern Affairs, New Independent States of the former USSR, South Asian Affairs and Western Hemisphere Affairs.

So the foreign policy objectives towards other states and peoples of the world would be defined and thus drive and direct a state towards the whole world. Foreign policy objectives reflect the view of the world from a particular viewpoint. So we find the American Carter Principle of 1978 declares the Gulf as a strategic interest, which forms the American objectives in this region and her presence and involvement there. Likewise, the American administration has indicated the plan to break up and divide Iraq and to form an independent Kurdistan in the area. In general terms America displays clear foreign policy objectives towards the whole world, which accordingly define the relationship between the American people and the rest of the peoples of the world. Thus it defines the relationship between one nation (Ummah) and all others.

"The United States of America has unique power and unmatched influence and we will use them in the service of Democracy, spreading peace across the whole world" [George W. Bush, 2001].

"We have the power to help shape the world in ways that first and foremost help America and Americans, by creating more trade, more jobs, more prosperity and a more secure nation. We can also indeed make the world a better, more democratic and peaceful place. If that is our goal, if that is our vision, then foreign policy is indeed a priority. A priority for people, finally and national support. Whoever is elected today will achieve much more in his presidency if he gives America the very best diplomatic tools. We are a world power, with interests and threats that span the whole globe. Americans know this" [Thomas R. Pickering, Under Secretary for American Political Affairs, 2001].

However, we do not find such foreign policy objectives when it comes to states like Japan towards say Europe or the Middle East or Germany towards the rest of the world. The relatively small population of

America (262 million) has effectively managed to structure relationships with the remaining 5 billion or so peoples of the rest of the world. Not only have the American people (Ummah) defined relationships between themselves and the rest of the peoples of the world, but they have also defined them in such a way to dominate them (even while being a people dwarfed by the rest of the peoples of the world). This is indeed quite extraordinary and something unique and distinguished.

America and the other leading states were not always of this superior position. In fact at the turn of the last century they themselves were inactive in international politics and were confined and occupied with their internal affairs and with regards to America it was well known that she was in her period of isolation - pre 1945. Thus, from then to her present status she has undergone a marked and distinguished transformation. The factor that has enabled this relationship between the people of one state with the rest of the peoples of the world is through defining foreign policy objectives and she is able to single-handedly profoundly influence the rest of the world. America practically executes and discharges this foreign policy and the whole world is a witness to that.

Therefore, foreign policy objectives cause a nation to have specific defined relationships with other nations. It is those foreign policy objectives that direct relationships with other nations in a way that fulfil these objectives whether these objectives were to benefit or harm other nations. The absence of a foreign policy would bring about none of this.

If the foreign policy objective is that factor which distinguishes a nation and makes it powerful among the others such that they become leading nations, supervising and directing the affairs of nations across the entire world, then a question arises here at this point: if the Islamic ideology together with its adherents was meant to be great, then did Islam define a foreign policy? Are the Muslims to be dominated over or are they to dominate others? If Islam, the ideology that Allah ﷻ revealed was meant to foster the affairs of the whole world by bringing peace, justice and guidance for everybody, then did it define a foreign policy i.e. a standard for relationships with the rest of the peoples of the world? If the Ummah of the final messenger ﷺ were meant to be the

supervisors of the whole world and were made to be responsible for all its affairs, then did the creed of the Islamic Ummah define such a foreign policy? If the Islamic Ummah is a single nation amongst other nations in the world, then what is the relationship between the Islamic Ummah and the other nations? Did Islam define these relationships for the Islamic Ummah to adopt?

Indeed it did and all praises are due to Allah ﷻ alone, that the Islamic ideology that was revealed to the last and final Messenger of Allah, Muhammad ﷺ, did define a foreign policy; and it is through this foreign policy that the whole Islamic Ummah is made to define relationships with the rest of the peoples of the world and their states that represent them, just like the leading nations of today. It is through this foreign policy that the Islamic Ummah is to be not only among the leading nations, but she is to be the leading nation.

The Muslims were for over thirteen centuries the leading nation in the world. Moreover, the Khilafah State was the most powerful state in the world enjoying the position of being the number one state. The international presence of their Khilafah State, both embodied the Islamic foreign policy and practically transferred this policy to all the peoples of the world by *da'wah* and Jihad. Thus the people came to live under the shade of the Khilafah State wherever it went and they enjoyed its security.

Two factors made the Muslims and Islam, the *deen* of Truth, a practical success in world affairs. Firstly, it was the fact that the Muslims understood the meaning of conveying Islam (*da'wah*) and secondly they realised the importance of Jihad (in that it is an inseparable part of conveying Islam to the whole world). By combining both these aspects of their *deen*, they were made to be the rulers of the Earth and its supervisors and there was nothing that could challenge this position because the Muslims were too powerful militarily and moreover, nothing could come close to taking the people away from the justice of the Islamic way of life. Its spread was extraordinary and its success was amazing, even though the means of communication was the pen and the means of transportation was the riding beast.

The rulers, presidents and kings observed the staggering spread of the

Islamic State and sensed its power. The uprooting of their false way of ruling was inevitable and thus the subjugation, misery and oppression of their own people was about to meet a far more superior alternative that their masses would be attracted to and would welcome. Thus the grip upon their people would vanish and would be transferred to Islam and the Muslims. There was no match for this and there never will be. The Messenger of Allah ﷺ said in a *hadith*,

((الاسلام يعلو ولا يعلى))

"Islam is superior and its superiority can never be surpassed."

One of the French writers Count Henry Decastri wrote in his book entitled "*Islam*" in 1896:

"I cannot imagine what the Muslims would say if they heard the tales of the medieval ages and understood what the Christian orators used to say in their hymns; all our hymns even those which emerged before the 12th century emanated from one concept which was the cause of the Crusades, these hymns were filled with hatred towards the Muslims due to the total ignorance of their religion. As a result of those hymns and songs, hatred against that religion became fixed in the people's minds and the erroneous ideas deeply rooted, some of which are still carried nowadays. Everyone used to regard the Muslims as polytheists, disbelievers, idol worshippers and apostates."

This is how the Christian clergy in Europe purposefully described the Muslims and their *deen*. The allegations in the medieval ages were horrible and these were used to purposefully and intentionally incite the feelings of hatred and animosity against the Muslims. The Christian world became affected and the Crusader Wars took place.

After lasting two hundred years resulting in the defeat and the humiliation of the Christian Crusader armies, the Muslims began to reconquer the West in the 15th century when the Islamic State entered Constantinople. Then in the 16th century the Muslims swept across southern and eastern Europe and carried Islam to its peoples. Millions of the inhabitants of Albania, Yugoslavia, Bulgaria and other lands embraced Islam in the process. Once again the Crusader animosity was

revived and the orientalist concept emerged, which was concerned at the time with resisting the armies of the advancing Islamic State, halting the Islamic conquests and lessening if not eliminating the Islamic threat.

To resist the mighty Khilafah State was useless and reckless especially in the aftermath of the Crusades. They knew what gave the Muslims power and might. It was their mighty Khilafah State that unified their armed forces and waged the Jihad and it was the success of their message and their message defined the foreign policy objective derived from Islam. And that foreign policy and only that foreign policy was the engine that drove the Muslims and carried them East, carried them West, carried them across the seas, across the mountains, across the deserts and across the lands, bringing light and illumination wherever they went. The Muslims opened the lands to the rule of Islam one by one.

Due to the threat of Islam and its securing itself as the number one unchallenged state in the world and also due to the key significance of Jihad in enabling this superiority, the disbelieving Westerners began since the nineteenth century, to wage an intense and ferocious intellectual offensive against the concept of Jihad. If the concept of Jihad was the element that made the Muslims and their state able and capable to spread Islam and give them such success and influence and provided them such a mighty standing, then if it could be distorted, it would have a marked consequence. This was their goal, this was their dream and it formed their ambition. If the concept and meaning of Jihad to take Islam everywhere became lost or confused, then so too could their formidable high standing and powerful presence in world affairs.

Thus, the disbelievers arranged conferences in the Muslim world where they were sometimes present, otherwise they were present but in an indirect fashion - they appointed their agents from among the Muslims as the convenors. Suffice it to say, that these exclusive invitations to these conferences, the attendees although being agents, were held in high esteem or at least had a degree of influence over the thinking of the Muslims.

The result of these conferences were the opinions that although it is noble to spread Islam and invite peoples to its belief, this should be

undertaken only through preaching, individual *tableegh* and *hikma* and not by fighting which they termed as "violence", "terror" and "destruction", despite the fact that it is universally known that Jihad never resulted in any of that. Moreover, they claimed that the offensive Jihad and the present international situation need to be reconciled with each other. In addition, they presented these deviated opinions that made a mockery of the Islamic Shar'iah rules to the sincere masses by twisting and distorting the Islamic evidences to fit their conclusions. This legacy was and is still ongoing whereby the onslaught against the concept of Jihad is still apparent and this lead is followed and practically achieved by the present rulers and their associates.

Scholars and others who have been commissioned by the government in Egypt at the Centre for Curriculum Development (CCD) have been busy day and night in re-evaluating the tens of verses in the Qur'an regarding Jihad and wish to propose an alternative teaching of the meaning of Jihad.

At the end of the twentieth century, a conference was convened in Dakar for the representatives of the existing states in the Muslim world. They said that Jihad was a style appropriate for the international situation then, of bygone times and appropriate for those historic and ancient circumstances. Those that were gathered there came out with resolutions that called for the abolishment of offensive Jihad, using the evidence that problems and disagreements between states and nations can only be solved through dialogue and negotiations via the institutions of the United Nations and that of international law and thus they said, "The age of Jihad has become obsolete."

The ruler of Egypt, Mubarak, when in dialogue with the ruler of Yemen, also expressed this opinion by saying with reference to the slaughtering of the Muslims of Palestine by the Jewish entity, "Fighting is something old. The age of fighting is a thing of the past" [Dec 2000].

This clearly signified (and continues to signify) to the whole Islamic Ummah that the intentions of their rulers were never to sincerely clarify any opinion of the offensive Jihad as they claimed, but in actual fact to eliminate all forms of Jihad whether offensive or defensive. Their claims to enrich Islamic thinking are false because these opinions will make the

Muslims weak, while these rulers do not enforce these opinions upon the states like America, the Jewish entity and Britain, making warfare their exclusive right and consolidating their power.

Enough attention has been given to the plan to eradicate the power and might of the Muslims. Moreover, the Islamic Ummah must understand that the dreadful goal that was initiated in the nineteenth century by the disbelieving Westerners was in fact part of an ongoing effort and methodology, since they had felt the overwhelming presence and might of the Khilafah State upon world affairs and its unique influence upon it and all its peoples. The strong presence of the Muslim people represented by their Khilafah State, exerted a major influence upon the international scene and meant that it would always prove to be a permanent obstacle and a permanent threat to their selfish interests and corrupt ambitions and this is something that dates back all the way to the Crusades.

They achieved their ambitions by destroying the Khilafah State. The real danger however, does not lie in this alone, for they never failed to realise the potential that always existed within the Islamic Ummah to regain what she had lost, due to her clear understanding of her belief that defined a specific world view that would come back again at any moment.

Therefore, they set out not only to eradicate the Khilafah State, but also the true concept of Jihad. If the Muslims lost their State they could always bring it back but, if the Muslims also lost the meaning of the foreign policy and the meaning of Jihad, then they may be able to regain their State but without the secret of knowing what made their state powerful, how to initiate that power and how to maintain that power and standing. Thus, they were only content in their claim that the Muslims were finished and would never rise again, after they managed to cause a huge distortion in the concept of Jihad, resulting in the Muslims not knowing the secret of their past success and glory, as Allah ﷻ had desired for them, then did they proceed to destroy the Khilafah State.

So, we find today that the Ummah has been led to a most horrible and deadly trap. What furthered this was the great misunderstanding and negligence in political awareness, which meant that the enemy's plots

against them remained invisible. What made it worse and what consolidated the success, was the fact that the plan was aided by the agents of the disbelievers who are from among the Muslims, whether rulers, scholars or intellectuals.

What is, therefore, apparent today is that fighting, dominance and world power for the sake of specific interests is something that is confined to the major disbelieving states such as America and the European nations. They develop their weaponry and strengthen their armies in order to smite whoever they wish and whenever they wish, while the other states of the world, particularly the Muslims, are banned from possessing sophisticated weapons and are forbidden to use force in order to defend themselves. They are made to be content and satisfied with demonstrations and protests, misery, grief and humiliation. The hypocritical disbelieving states are satisfied with none of this when it comes to their affairs and have armed themselves to the teeth. At the same time these hypocritical states label any Muslim who resists their domination and hegemony, or even if he turns away from their subjugation or speaks up against subservience to them, a terrorist who can be legitimately struck down. They are most deceiving and two-faced and ensure their monopoly in power and running world affairs according to their greedy and destructive interests by formulating means to achieve this.

They have constructed the Comprehensive Test Ban Treaty (CTBT), the now defunct Anti-Ballistic Missile Treaty (ABMT) and the Non-Proliferation Treaty (NPT) with their respective punishments, to ensure this monopoly. Meanwhile they themselves develop all forms of warheads and test them any time they wish and even retain exclusive usage of these warheads by denying anyone else the right to own and develop such weapons while America and her followers plan to freely and arrogantly build the fortress of the NMD system (National Missile Defence).

Thus, they fabricated and classified themselves as "responsible" nations, while they define the others as "rogue" nations and thus warfare technology became an exclusive right within their exclusive clubs such as the United Nations Security Council. It is they who are allowed to spend billions and billions of dollars annually upon what they call "Defence

Budgets", while in reality all their military escapades are offensive and aggressive and is therefore an "Offence Budget" - where America alone spends billions every year on her aggressive foreign policy world designs. If that wasn't enough, the figure of \$745 billion has recently been called for (report submitted to American Congress by a returning delegation from Central Asia headed by Senator Joseph Lieberman, 2001). If anyone else were to spend what they term as a "significant amount", then they are to be treated under sanctions and other such pressures. America and Britain both use the terms "Ministry of Defence" and "State Department of Defence" in an attempt to show that their military activities are restricted and confined only to matters of defence, while in reality they are war departments and as such are Ministries of War and State Departments of War and the former names are an attempt to conceal the real nature of their ugly policies and ambitions.

In amongst this the puppet rulers over the Muslims are subservient to this state of affairs both in speech and in actions, displaying no evidence of any type of will to enable the Muslims to return to their former standing under the mighty Khilafah State. Indeed they have done much by way of organising countless, useless conferences that make a mockery of the Muslims and treat them as fools. It is through them that sanctions towards the Muslims in Iraq are made to work, through them the division and weakness of the Ummah is maintained, through them our armies are made to strike each other and it is through them that the disbelieving states are given free and unlimited access to the most strategic areas in the world for their campaigns against the Islamic Ummah. They gather in these conferences and summits only to offer condemnation and verbal threats, simply in order to appease the Muslims and to keep their false hopes alive, while the truth of the matter is that they will never lift so much as a finger to defend the blood of the Muslims, unless their disbelieving masters ordered them to do so.

Therefore, despite the sheer numbers of Muslims that dwarf other nations, the Islamic Ummah is ineffective even against the insignificant nations and even they take advantage of this. The Muslims are looted by whoever wishes to do so and whenever they so wish, due to the fact that the real forces of the Muslims sit idle in the barracks under the instruction of the insincere leadership and the only resistance that the aggressors face are boys, stones and slingshots against their tanks,

missiles, helicopter gunships, aircraft carriers, destroyers, bombers and ground attack aircraft.

Military might however, was meant to be something valuable to the Muslims and their Khilafah State and as such Allah ﷻ has obliged the Muslims to seek it and obtain it. He ﷻ said,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ
اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ [8:60]

"Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows" [TMQ Al-Anfal: 60].

The possession of formidable weaponry in the hands of the disbelievers will inevitably result in nothing good for mankind, rather it would be a harm to them and a means to subject them to humiliation and destruction. Whereas, if it were in the hands of those who had the necessary ingredients that made them qualified to be in a supervisory position, such as the Muslims due to the *deen* of Truth and guidance, then this would be a good thing and would lead to goodness and a benefit for mankind both in this world and in the next.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ [3:110]

"You are the best of peoples (i.e. the best Ummah amongst the entire peoples) ever raised up for mankind. You command the ma'roof and forbid the munkar and you believe in Allah" [TMQ Al-i-Imran: 110].

So the projection of an awesome military might would provide for an effective deterrent to resist it. Thus, when the Muslims were made by Allah ﷻ to possess and develop military might, it provided an effective means to allow Islam to reach the people with little or no resistance. In addition, it enabled the means to protect Islam and to deter its enemies. The lack of resistance meant that bloodshed was rare if at all. The Islamic armies would meet little or no resistance and Islam would be

implemented upon the people and they would become an inseparable part of the Khilafah State and thus they could taste the true meaning of justice and be drawn to embrace Islam without coercion or force. Furthermore, belligerence towards the Muslims would be very restricted due to the protection the Khilafah State's armed forces would afford. Allah ﷻ says,

[وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ
اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ] {8:60}

"Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows" [TMQ Al-Anfal: 60].

The above verse contains the *Shar'i*illah (divine reason) to the rule of preparing the horses. The *Shar'i*illah is to "cast terror into the hearts of your enemy". The rule revolves around the *Shar'i*illah and the rule came to achieve the *Shar'i*illah. Thus in the modern reality the preparation of horses would cast terror into the hearts of no one and the *Shar'i*illah would not be achieved. So, the achievement of the *Shar'i*illah would come about by preparation of today's formidable military standards and not of those past times and this becomes the *Shar'i* rule.

Thus the Muslims were commanded by Allah ﷻ to enter in warfare with the necessary material preparation and He ﷻ made that a condition.

If the Muslims not only demonstrated the ideological will and the formidable military might, then this would indeed be a cause for their opponents on any battlefield to be terrified of facing them. This would send a clear message to the known opponent and also to the unknown opponent, serving as a most effective deterrent to those who have designs upon the Muslims.

None other than the Messenger of Allah ﷺ demonstrated this will when confronting the opponents of the Islamic message (*da'wah*). On the occasion of Tabuk against the Roman Empire, the superpower of its day, he ﷺ displayed the military might of the State's armed forces by touring Madinah with the army before he ﷺ proceeded to Tabuk. This

was in order to show the operational capability of the armed forces and also to demonstrate the will to use it. This was why he ﷺ said,

((نُصِرْتُ بِالرَّعْبِ شَهْرًا، يُرْعَبُ مِنِّي الْعَدُوُّ مَسِيرَةَ شَهْرٍ صَحِيح))

"I was given the victory through the fear in the enemy, of a month's marching distance." [Bukhari]

Furthermore, this will was approved by the Messenger of Allah ﷺ when he observed Abu Dajana wearing the red headband of death and strutting arrogantly in full view of the enemy to show the will and the military ability and he ﷺ said regarding this,

((إِنَّمَا لَمْشِيَةٌ يَبْغِضُهَا اللَّهُ إِلَّا فِي مِثْلِ هَذَا الْمَوْطِنِ))

"Allah hates this kind of (arrogant) posture, except in these circumstances."

Mu'awiyah on the day of Eid-ul-Fitr, took the entire armed forces of the Khilafah State and paraded them in front of the Muslims and others who were looking on both in a regional and international context.

However, all of this projection has become the sole ownership of America and her followers in the present day. The parading of the armed forces, her equipment, technology, her naval force, sub-sea force, land forces, air force and space technology, is something that is common among nations today. When a nation undertakes this action she broadcasts clear signals both to those who have designs upon her and to those who harbour potential designs towards her and it is an effective deterrent. Presently, it is nations like America who seem to cast fear into the hearts of all the other states, due to this military demonstration and the demonstration of her arsenal. Her objectives only bring humiliation and force the entire world to submit on her knees. While few, if any, fear the Muslims due to an absence of a state that would represent them, the Islamic ideology and its foreign policy objectives. For who would have reason to fear the Muslims if they fight with their bare chests against all types of projectiles and smash their heads against the armour plating of tanks?

One needs only to imagine the effects and tremors that would shake the world when the mighty Khilafah State is re-established, gathers its existing military, endeavours to develop it and it demonstrates its military capability and parades its armed forces and weaponry, just like the leading nations do today in their military parades, military exercises, war games and operational capability testing. Yet, it should be known that since the Ummah is a single Ummah and their lands are one and their *Ameer* is one, the Islamic Ummah would possess the military might that would deliver a potential greater than the past superpower, the Soviet Union and the present superpower, America put together.

The Islamic Ummah would possess at least 5.5 million operational troops, some 4 million reserve troops, approximately 18 million citizens of fighting-age (with this figure increasing each year due to the human resource of the Islamic Ummah). Furthermore, the Islamic Ummah would also possess at least 5,000 fighter aircraft, some 27,000 tanks, mechanised and infantry divisions, a strategically sizeable amount of frigates, submarines, destroyer-class vessels, varied ballistic missiles, conventional warhead missiles, non-conventional warhead missiles including thermo-nuclear, not to mention the naval capability (sea and sub-sea) and air superiority over the most strategic locations in the world. (as at 1990 Source: *The Military Balance 1989, 1990*)

Some examples of geo-political advantages include the control of the Straits of Gibraltar in the Western Mediterranean, The Suez Canal in the eastern Mediterranean, the narrow strait of Baab al Mandab which provides an inlet to the Red Sea, the straits of the Dardanelles and Bosphorous, the Straits of Hormuz in the Gulf and the Straits of Malacca. Additionally it is worth mentioning that the Atlantic is a back door for Muslim Africa, but there are no natural harbours except for Morocco and coastal sand provide numerous problems for would be aggressors and the Indian Ocean has a Muslim dominated shoreline.

Furthermore, the Muslims possess the necessary ingredients to make them the most militarily advanced Ummah known to man due to their intellectual resource, material resource, industrial potential and manpower resource. The Islamic Ummah controls 60% of the world's proven oil reserves. The Islamic Ummah controls large proportions of the world's reserves of Boron (40%), Phosphate (50%), Strontium

(27%), Tin (22%) and Uranium. The Islamic Ummah has some of the best-trained graduates and post-graduates in the world and they are in abundant supply. For example Egypt has over 500,000 scientists and engineers, Turkey some 330,000, Malaysia 300,000, Pakistan some 140,000 and Indonesia at least 100,000 contributing to the total scientists and engineers in the Muslim lands to some 1.2 million added to the 32,000 or so research and development scientists. (as at 1978, Source: "Some Elementary Scientometric Studies; A Study of Science and Technology Manpower Patterns vis-à-vis population and GNP in the Muslim world", by M.M. Qurayshi and S.M. Jafar).

Who in their right mind after all of this potential is realised would dare to even verbally insult a Muslim? Let alone breaking their bones and subjecting them to the worst kinds of humiliation as we have seen in Bosnia.

Islam possesses all the means to prevent conflict and to maintain stability in this respect. This is something unique to Islam and the Muslims and our forefathers enjoyed it.

The Foreign Policy of Islam

The foreign policy of the Islamic State is based upon the effective conveyance of Islam to the entire world. This foreign policy is the policy of a state, which existed powerfully for 1300 years and whose inevitable return to the international stage is only a matter of time.

Allah ﷻ says,

{68:52} [وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ]

"But it (Islam) is nothing else other than a dhikr (reminder, message, revelation, mercy) to al-'alameen (the whole world until its end)" [TMQ Al-Qalam: 52].

This was an early revelation in Makka. It has been reported that Ibn Masood mentioned that there were only six Muslims at the time of its revelation, even though the verse was saying that the Muslims must address the entire world. This, among many other revelations, gave anyone who embraced the 'aqeedah of Islam a worldview and a world mission. Furthermore, Allah ﷻ in the above verse uses the word al alameen which is a plural form to mean all the worlds irrespective of time and place.

Allah ﷻ says with regards to the message of Islam and His Messenger ﷺ,

{7:158} [قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ]

"Say (tell them Muhammad): 'O mankind! Indeed, I am sent to you all as the Messenger of Allah'" [TMQ Al-Araf: 158].

Allah ﷻ uses the word *al-naas* in the above verse, which means all the peoples and the whole of humankind. Allah ﷻ also says,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ [34:28]

"And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of mankind know not". [TMQ Saba: 28]

He ﷻ also says,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [21:107]

"And We have not sent you except as a mercy for al-'alameen (the whole world until its end)". [TMQ Al-Anbiya: 107]

So from here we can clearly see that the conveyance and spread of the Islamic message and the spreading of its creed (*'aqeedah*) is the basis upon which the Islamic Ummah defines their relationships with all the other peoples of the world, because these verses talk about Islam being revealed for the whole of mankind vis-à-vis the whole world, all its peoples and all their states and this is to be conveyed. This conveyance to the whole of mankind actually forms the basis of the Islamic foreign policy, which would lead the Islamic Ummah to be internationally effective.

When the Messenger of Allah ﷺ recited the verse,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ [16:36]

"And indeed, We have sent among every Ummah (nation) a messenger proclaiming: 'Worship Allah alone'". [TMQ An-Nahl: 36]

The meaning was not that those who had not heard about Islam or had not heard that Allah ﷻ had sent a messenger, automatically would know this without it somehow being brought to their attention and an invitation given to embrace it. In fact, the Islamic ideology did not only define the foreign policy, but it also demonstrated the method by which

this foreign policy was to be practically executed and therefore carried to the whole world. This demonstration is in the guidance of the Messenger of Allah ﷺ and it is al-Jihad.

Indeed, it is the Islamic Ummah who stands before the peoples of the world and the states that represent them, with the most perfect, supreme and just foreign policy objectives. If they were to be absent from the world then the superiority would be given to a nation other than the Muslims and the world would be supervised by other than the ruling that Allah ﷻ has revealed and supervised by systems other than with the revealed systems of Islam. Consequently, Allah ﷻ would not be the only god that is worshipped and the only god that is submitted to, rather other gods would take this position in the form of rules and systems of *kufir*.

The Western capitalist man-made ideology has resulted in a severe malformation of human society. Adopting the capitalist way of life has brought corruption and destruction to mankind and it guarantees and secures that. Peoples under it have become loose to the point that societies in the "civilised" West have become like herds of animals. Fornication, adultery, relations outside wedlock and homosexuality have all become common and normal.

Furthermore, the capitalist man-made ideology has brought other plentiful disasters to the whole world. All types of aggression were and are continually exerted upon the rest of the peoples of the world because their ideology directed them to extend their influence, to colonise, to seek and target benefits and to steal the wealth of other peoples. This has directly resulted in what confronts the whole of the world by way of the grave economic crisis. The wealth has been designed to flow towards the Western hemisphere thereby producing huge distortions in the distribution of the world's resources, wealth, energy and food. While peoples in resource-rich lands of the world starve, those in the Western societies are suffering from obesity with mountains of food that are destroyed to guarantee food prices for their markets. Starvation, poverty and severe malnutrition is rife in many parts of the world while it is known that the current world's resources could easily support the entire population of the Earth many times over. For example it would cost only \$13 billion to meet all the world's sanitation and food requirements,

which is hardly as much as what people in the United States and the European Union spend each year on perfume! (Ignacio Ramonet, The politics of hunger, Le Monde Diplomatique, November 1998)

Under the grip of the capitalist ideology those in the "Third World" live on less than \$1 a day, while their Western counterparts have enough wealth among 200 of their wealthiest entrepreneurs that they alone hold the wealth of the 582 million people living in the 43 least developed countries in the world. (Human Development Report 2000, p. 82, United Nations Development Programme)

.Furthermore, it is reported that 20 of the richest persons in the West could feed the entire world's starving population. In such a situation the Western economists and thinkers hide the true cause of world poverty, which is the poor distribution of resources and shift the world's attention to the idea that the problem is in the production of goods and services. Ignacio Ramonet writes in his book The Politics of Hunger (Le Monde Diplomatique, November 1998):

"Food is not in short supply. In fact, food products have never been so abundant. There is enough available to provide each of the Earth's inhabitants with at least 2,700 calories a day. But production alone is not enough. The people who need the food must be able to buy it and consume it. And that is precisely the problem".

The IMF, World Bank and Globalisation policies mean that the world is going to be subjected to yet more colonisation and misery. It was reported recently that "Out of the 100 most powerful economies on in the world, 50 of them are multi-national global organisations." (Holding Transnationals Accountable, IPS, August 11, 1998)

Therefore in the present state of world affairs, the world knows corruption like it had never known before. Not only do the Muslims suffer, but the non-Muslims suffer along with them and they are under such conditions that they have experienced not even a single day of joy and mercy. It was the Islamic rule that brought illumination to the whole world and its peoples and it was derived only from Islam and none other. It was by this that Allah ﷻ gave the rightful and deserving position to the Muslims as the ones who are out for all the peoples of the world. They

are made responsible for their affairs and are supervisors of the world. All of the peoples of the world are awaiting that, after tasting the miserable horrible life as prisoners under the supervisors and maintainers of the current world order, namely the Western disbelieving states with America as their chief. Indeed Allah ﷻ has confirmed the rightful standing of the Muslims when He ﷻ said,

[وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا] {2:143}

"And We have made you a just (and the best) nation, so that you be witnesses over mankind and the Messenger be a witness over you" [TMQ Al-Baqarah: 143].

He ﷻ also said,

[كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ] {3:110}

"You are the best of peoples (i.e. the best Ummah amongst the entire peoples), ever raised up for mankind. You command the ma'roof and forbid the munkar and you believe in Allah" [TMQ Al-i-Imran: 110].

Without the Khilafah State the Islamic Ummah is not in a position to guarantee the correct supervision over mankind and the running of their affairs. The Muslims stand before the whole world as the ones who are distinguished and unique among the entire peoples due to the blessing of Islam. Islam possesses the solutions to fully address the present problems that face humanity. Indeed humanity is presently at crisis point facing calamity after calamity.

Although, the Islamic Ummah possesses the solutions for each and every one of these problems, and the Islamic Ummah recognises that, without a state to implement these solutions from Allah ﷻ and without a state to convey these solutions to the whole of mankind, their *deen* would have no impact in their life nor in the life of others. Their *deen* would remain confined to the pages of books and to the pages of history.

As such, the peoples of the world would know of no alternative model, even though they sense the need for an alternative and their misery would drive them to the brink of suicide whether they lived in the "civilised" world or not. Allah ﷻ describes the Islamic Ummah as a "witness to mankind". A "witness" means just that. It is only the Islamic Ummah that witnesses what will save humanity and deliver justice to them, to everyone without differentiation or discrimination and the Islamic Ummah will be a witness to that and be asked and questioned about that, as a witness did she pass the message in the manner decided by Allah? America and her followers today claim to bear this responsibility to mankind, but in reality their false capitalist ideology only guarantees misery and horror for her own citizens and more so for the rest of the peoples of the world.

Allah ﷻ says,

[كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ] {14:1}

"This is a book that We have revealed unto you (O Muhammad) so that (with it and by it) you will lead mankind out of darkness (of disbelief and oppression) into the true light (of belief and the just system) by the permission of their Rabb to the path of Al Aziz Al Hamid" [TMQ Ibrahim: 1].

Whenever a people went astray and their rulers and kings oppressed them or when one people oppressed another, Allah ﷻ would send messengers and prophets to them with a message in order to warn them, guide them and transfer them to justice. However, Muhammad ﷺ was the final messenger and no more will come after him ﷺ. So, if the peoples' affairs became corrupted once more and oppression and tyranny prevailed, no more messengers will be sent to them. So what of their affairs? Is this the final ending? For how would salvation come?

Indeed, The Final Messenger ﷺ said in his *Khutbah al-Wada'* (farewell speech),

((فليبلغ الشاهد الغائب، فرب مبلغ أوعى من سامع))

"Would the present convey the message to the absent, for an

absent might be more aware than those present."

He ﷺ also said, narrated by Zayd ibn Thabit (ra),

((نصّر الله امرأً سمع مقالتي فوعاها فأداها كما سمعها))

"May Allah brighten a man who listened to my saying, understood it and conveyed it as he heard it." [Abu Dawood]

Thus, this role is to be carried not by prophets and messengers, but by those who believe in them, believe in their Message and believe in the universality of that Message; and that is the present Islamic Ummah.

Thus, the message continued to prevail and penetrate into every darkness until it was no more and cover the four corners of the world, through the Khulafa'a that came after Muhammad ﷺ, by conducting the *da'wah* and Jihad by the Khilafah State. When one Khalifah expired, another came after him. Islam and its universal message to the whole world continued through them and by them. Thus, the spread of Islam is the work of the Muslims as a whole via the Khilafah State and it is the work of the prophets, as the Messenger of Allah ﷺ had stated,

((كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبي خلفه نبي،

وأنه لا نبي بعدي، وستكون خلفاء فتكثر))

"The children of Israel were governed by (ruled by) the prophets. Whenever a prophet died another followed. There will be no prophet after me but there will be Khulafaa and they will number many." [Muslim]

The Muslims cannot carry out this great responsibility in the absence of the Khilafah State with an *Ameer* to oversee this conveyance. This conveyance is obliged upon Muslims and they are made responsible to deliver it. He ﷺ says,

[يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ

فَمَا بَلَّغْتَ رِسَالَتَهُ] {5:67}

"O Messenger (Muhammad) proclaim the message which has been sent to you from your Lord and if you do not then you have not conveyed (spread and propagated) His message" [TMQ Al-Ma'idah: 67].

He ﷺ further says,

[وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ] {16:44}

"We have sent down to you (O Muhammad) the reminder and the advice (guidance), that you will explain clearly to men what is sent to them and that they may give thought" [TMQ An-Nahl: 44].

Also,

[فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيداً * يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى
بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثاً] {4:41-42}

"How will it be then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these peoples. On that day those who disbelieved will wish that they were buried in the Earth, but they will never be able to hide a single fact from Allah" [TMQ An-Nisa: 41-42].

[وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَتَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَذَلَّ وَنَخْزَى] {20:134}

"If We had destroyed them with torment before this they would have surely said; 'Our Lord! If only you had sent us a messenger, we would certainly have followed Your signs before we were humbled and disgraced'" [TMQ Ta-Ha:134].

In the absence of the prophets, it is the role of the Muslims as a whole to continue the conveyance of the message.

The people described in the verses would raise an argument and accusation towards the Islamic Ummah on the Day of Reckoning if this

message were not conveyed to them. People were made to know of the truth about this life and the truth of the hereafter by the spread of the message of Islam through the Khilafah State. This state is the only one that is able to be in a position to address the whole of mankind in a powerful and effective manner so that the whole of humanity will be saved from a disaster in this world and in the next.

Jihad is the practical method

through which the Islamic Creed is conveyed to the world and the manner in which the Foreign Policy Objectives are achieved

The foreign policy objectives of the Islamic Ummah were practically carried out by the Khilafah State that represents the message of mercy, Islam, and it is not concerned with the blood or the money of the people. The Khilafah State is not a state whose primary goal is to steal the vital resources or to massacre the people in a war or to create conditions to open new markets for its goods and services, nor is it to deceive the peoples concerning the truth of what is actually about to happen to them. Indeed it aims for none of these. The Khilafah State was and will be upon its re-establishment, a state that serves to bring the truth to the peoples and to deliver guidance to humanity.

However, the return of the Khilafah and the defining of its foreign policy objective, would not in itself, practically project its message to the whole world without some kind of practical assistance or vehicle. In other words, although the Messenger of Allah ﷺ had received these revelations from Allah ﷻ, it did not mean that Islam would be transferred to the world automatically by itself without some material action from the Muslims.

Islam has defined the material action. This action will remove all physical obstacles to the attainment of the noble foreign policy objectives of the Khilafah State. This is Jihad.

The verses for Jihad came after the Islamic State was established in Madinah and not before that. So when the Messenger of Allah ﷺ waged wars, they were not fought by individuals, although individuals existed in the army. Rather they were fought by individuals who belonged to a state. Therefore, the army was an army that belonged to a state, much as

we see the armed forces of states today.

Allah ﷻ in the Qur'an has legislated and ordered fighting and using armed force. Allah ﷻ says,

[كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ] {2:216}

"Fighting is ordered for you though you dislike it and it may be that you dislike a thing that is good for you and that you like a thing that is bad for you. Allah knows and you know not" [TMQ Al-Baqarah: 216].

However, Allah ﷻ also included the reasons for fighting with defined objectives. Allah ﷻ says,

[وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ] {8:39}

"Fight them until there is no more fitna (corruption) and the deen will be for Allah alone" [TMQ Al-Anfal: 39].

He ﷻ also says,

[وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا
فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ] {2:193}

"Fight them until there is no more fitna (corruption) and worship is for Allah alone, but if they cease, let there be no transgression except against az-zalimoon" [TMQ Al-Baqarah: 193].

Furthermore, it is explicitly indicated that fighting is the method by which people are brought to the high values of Islam. The Messenger of Allah ﷺ said,

((أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله، فإذا فعلوا ذلك
عصموا مني دماءهم وأموالهم إلا بحقها))

"I have been ordered to fight (uqatila) the people (i.e. 'an-naas', all humankind) until they bear witness (embrace) that there is no god but Allah and Muhammad is His messenger. Until they establish the prayer and pay the Zakat and if they do so then their lives and their properties will be safe from me, except as the Shar'i would dictate (if it was breached) and their reckoning will be with Allah" [Bukhari and Muslim].

The word used in the *hadith* for "fight" is the Arabic word "*qital*". This word means physical fighting (armed warfare) and is not open to any other interpretation.

These evidences clearly establish the obligation of warfare for Muslims. This fighting in the path of Allah ﷻ is for defined objectives and is for the sake of Allah ﷻ and to spread His ﷻ message to the whole of mankind. This is Jihad according to its Shari'ah meaning. All nations that wish to protect and propagate their way of life prepare armies in readiness for warfare yet the disbelieving colonialists have always attacked the Muslims for their adherence to Jihad and abhor the Muslims' insistence upon it. They hypocritically accuse the concept of Jihad as a source of "violence" and "terror" while they engulfed nations and even continents in their own wars. They consumed huge amounts of lives in their first and second world wars, they dropped weapons of mass destruction upon the people of Nagasaki and Hiroshima, they annihilated the people of Vietnam and they continue to use weapons of all types against all the peoples of the world. To this they add economic sanctions that alone have annihilated as many innocents as have wars themselves and they have crippled nations through the IMF. They have also initiated massive currency distortions against other economies and they have imposed the arms embargoes against the defenceless. Their objectives in the world are concealed often using the banner of humanitarian values, but in reality their objectives are material only, even if it led to the suffering and humiliation of the people and even if it affected the entire world and its peoples.

Their true plans for the peoples and their true ideological campaigns are too ugly to be accepted, therefore shine and dazzle must be introduced by way of deceit. They often claim that their aims are humanitarian or moral, but they have been and always will be purely for

the sake of material benefit for themselves. This inherent flaw is something recognised and circumvented by one of the founders of the man-made abomination of Western capitalism.

"Many see but only the few feel. The masses judge with their eyes, while few judge with their minds. Let them see who you are and do not show them what you are. For many can see but few can feel" [Nicolo Machiavelli]

On the other hand it is Allah ﷻ who has legislated the objective of spreading Islam. Allah ﷻ has made this clear and it is open, rather than something hidden and concealed. It is a well-known fact amongst the peoples of the world, throughout all the centuries of Islamic history, that Jihad was the method of spreading Islam and the Muslims adopted this because it was legislated by Allah ﷻ.

The link between Jihad and the spreading of Islam is clearly seen when one looks to the *hadith* of the Messenger of Allah ﷺ who has been made a practical example for the entire Islamic Ummah to follow. Muslim narrated from Sulaiman ibn Buraidah from his father,

"When the Messenger of Allah ﷺ appointed an ameer over an army or expedition, he ﷺ would exhort him to fear Allah in his soul and to be good to those Muslims with him. Then he ﷺ would say,

((كان رسول الله صلى الله عليه وسلم إذا أمر أميراً على جيش أو سرية أوصاه في خاصته بتقوى الله ومن معه من المسلمين خيراً ثم قال أغزو باسم الله في سبيل الله قاتلوا من كفر بالله أغزو ولا تغلوا ولا تغدروا ولا تمثلوا ولا تقتلوا وليداً وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث خصال أو خلال فأيتهن ما أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى الإسلام فإن أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين فإن أبوا أن يتحولوا

منها فأخبرهم أنهم يكونون كأعراب المسلمين يجري عليهم حكم الله الذي يجري على المؤمنين ولا يكون لهم في الغنيمة والفيء شيء إلا أن يجاهدوا مع المسلمين فإن هم أبوا فسلهم الجزية فإن هم أجابوك فاقبل منهم وكف عنهم فإن هم أبوا فاستعن بالله وقاتلهم))

'Fight in the name of Allah, in the way of Allah. Fight those who disbelieve in Allah. Fight but do not betray, commit treachery, mutilate, nor kill a child. When you meet your enemy among the mushrikeen then call them to three such that whichever of them they respond to, accept it from them and do not fight them. Call them to Islam. If they respond to you accept it from them and do not fight them. Then call them to move (t a h a w w a l) from their land to the land of the muhajireen and inform them that if they do this then for them are what is due to the muhajireen and against them is what is against the muhajireen. If they refuse to move from it, then tell them they are like the bedouin Muslims upon whom does not run what rule of Allah which runs over the believers and there is no booty or spoils for them unless they fight Jihad with the Muslims. If they refuse, ask them the Jizyah, if they respond to you, accept it from them and do not fight them. If they refuse, seek help from Allah against them and fight them''

This *hadith* is a specific *Shar'i* ruling to the verse below that came to indicate the general *Shar'i* rule of fighting to transfer the people from oppression and injustice to the true liberation, justice and guidance which is Islam, when Allah ﷻ said,

[وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ] {8:39}

"Fight them until there is no more tumult or oppression and there prevails justice and faith in Allah, altogether and everywhere" [TMQ Al-Anfal: 39].

Thus, Islam had made it clear as to the reasons for fighting and the manner and context in which the *Shar'i* rule of fighting is to be undertaken and it is as follows.

Firstly the people are given the invitation to Islam (*da'wah*), if they accepted that (i.e. became Muslim) then the Islamic State and the ruling system of the Islamic State would be applied upon the people and they and their lands would become part of the Islamic State.

If they did not accept that (i.e. became Muslim), then they would be invited to accept payment of the *Jizyah* (the tax levied upon non-Muslim citizens of the Islamic State), which would signify that their lands would become part of the Islamic State and the Shar'iah would be applied upon them in their societal affairs and they would enjoy along with the Muslim citizens the Islamic way of life.

If they did not accept that (i.e. to live under the Islamic authority), then their land is to become part of the Islamic State by removing any physical obstacle that prevented the implementation of Islam upon them. This is for the people to live under the Islamic rules and practically experience the justice of the Islamic way of life for themselves in contrast to any other man-made or invented system of life they have previously lived under and consequently suffered from. Indeed living under the full Islamic *Shar'i* rules is in itself a practical manifestation of the creed of Islam and thus an invitation to embrace it, because it is a practical and live manifestation of a perfect way of life; a life of dignity, security, honour and protection, irrespective if one were Muslim or non-Muslim.

It is not allowed for Muslims to fight those whom the Islamic *da'wah* has not reached, rather the disbelievers must first be called to Islam. If they reject, then they are invited to submit (live under) the ruling of the Islamic State by paying the *Jizyah* and if they reject then they are fought in order to remove any obstacle in the way of implementing the Islamic Ruling System upon them and the implementation of the Islamic Ruling System upon them is in itself an invitation to the creed of Islam.

The cause (*sabab*) of Jihad, (i.e. the matter which initiates or brings into existence the execution of Jihad), is not *Jizyah* even though we stop (fighting) them when they accept the *Jizyah*. Rather, the cause (*sabab*) of Jihad is that those whom we fight are disbelievers (*kuffar*) who rejected the *da'wah*; that is they rejected the invitation to submit to the ruling system of Islam. Allah ﷻ The Supreme said,

[قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ] {9:29}

"Fight against those who do not believe in Allah or in the Last Day and (do not) forbid what Allah and His Messenger have forbidden and those who acknowledge not the deed of Truth, from the people of the scripture (Jews and Christians), until they pay the *Jizyah* with willing submission and feel themselves subdued" [TMQ At-Tawba: 29].

The command to fight them is not due to their enmity but due to their attribute of disbelief (*kufi*). So this attribute is a restriction (*qayd*) and at this point it becomes a *sabab*. So the *sabab* of fighting is disbelief.

It came in another ayah,

[يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً] {9:123}

"O you who believe, fight those who are (close to you) of the disbelievers and let them find harshness in you" [TMQ At-Tawba: 123].

So the command to fight them is due to the attribute of disbelief.

There are many similar ayat such as,

[فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ] {4:76}

"Fight the allies of *Shaitan*" [TMQ Al Nisa: 76]

[فَقَاتِلُوا أئِمَّةَ الْكُفْرِ] {9:12}

"Fight the leaders of disbelief" [TMQ Al Tawba: 12]

These verses all command the fighting due to a specific attribute,

which is the cause (*sabab*) of fighting i.e. disbelief.

As for the payment of *Jizyah*, the Qur'an made it together with humiliation as the *sabab* (cause) of stopping the fighting, not the cause of fighting itself. From here it came that the *sabab* (cause) of Jihad is disbelief.

If those whom we fight accept the *da'wah* they become Muslims. If they refuse to accept Islam, but accept to pay the *Jizyah* and be ruled by Islam (i.e. accept to be a subject to the Islamic ruling), it is accepted from them and they are not fought as it is not permitted to force them to accept Islam (i.e. embrace its creed).

As long as they accept to be ruled by it and pay the *Jizyah*, they have submitted to the *da'wah* even if they did not embrace Islam. However, if they accept to pay the *Jizyah* but refuse to be ruled by Islam, it is not allowed to accept this from them because the cause (*sabab*) of fighting, which is that they are disbelievers who have refused to accept the *da'wah*, remains standing. So fighting them remains obligatory; an obligation which has not fallen from the necks of the Muslims.

Therefore the cause (*sabab*) of Jihad is that those whom we fight are disbelievers who have refused to accept the *da'wah* and there is no other cause (*sabab*) for Jihad.

This means that the *Shar'i* ruling to perform the Jihad will remain existent so long as there remain people in the world who are disbelievers who have refused to submit to the Islamic ruling. If this is the case then Jihad will exist until the Islamic *da'wah* encompasses the whole world.

So, it cannot be said that Jihad only takes place when the Islamic Ummah requires defending, that is only if they are attacked, because the rule of Jihad is not restricted to defensive issues. Jihad must take place even if the Muslims were not attacked, because what requires the application of Jihad, that is the matter that brings it into existence (*sabab*), is if there are disbelievers present in the world and who are not under the ruling system of Islam, that is, under the Khilafah State.

Therefore, Jihad is obligatory until the whole population of the world

either becomes Muslim or accepts the *da'wah*. Meaning that the ruling system of Islam encompasses the whole world.

So, the objectives of fighting are clearly to remove any obstacle that prevents the Islamic ideology from reaching the people.

Therefore, the *Shar'i* rule of Jihad applied by the Islamic State means that new territories are constantly being annexed to the Islamic State and become part of it, whether its people embraced Islam from early on or whether their armies and rulers resisted the practical implementation of Islam. This means that the peoples of the world would have Islam implemented upon them, although they may remain as non-Muslims and be treated as citizens enjoying the same rights as Muslim citizens.

So, after the establishment of the Islamic State in Madinah, the Messenger of Allah ﷺ began to address the invitation to Islam using the vehicle of a state which was previously not in existence while he was in Makka. This was the invitation to Islam and therefore the conveying of its call so the people of Arabia and the rest of the world would become part of the Ummah and it formed the foreign policy of the Islamic State and set out its relations with other peoples and their states. This was the cause of State activity both regionally and internationally. So he ﷺ prepared the army very soon after the establishment of a state in Madinah. This army represented the armed forces of that Islamic State. He ﷺ initiated Jihad in order to remove the material obstacles that stood in the way of the Islamic *da'wah*. The Quraish were a regional obstacle to that foreign policy objective, so he ﷺ addressed it and removed it and therefore eliminated that obstacle in the way of the *da'wah*. The Messenger of Allah ﷺ then proceeded to address and remove other obstacles until the entire Arabian Peninsula was under the authority of Islam. Then the Islamic State began addressing the international arena by inviting them to Islam and this is well known to all.

This expansionary activity of the Islamic State generated by its foreign policy and the Jihad conducted to accomplish that foreign policy must be clearly understood. The link was that Jihad was the way in which the Islamic Ruling System was applied upon new peoples and the application of Islam upon them was in itself an invitation to it.

That Jihad was initiated by the Muslims so as to gain authority over the non-Muslims can be easily comprehended through consideration of the 'Jizyah'. Jizya is mentioned by Allah ﷻ and His Messenger ﷺ in connection with Jihad. Allah ﷻ says,

[قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ] [9:29]

"Fight against those who believe not in Allah, nor in the Last Day, nor forbid what Allah and His messenger have forbidden and those who acknowledge not the deen of Truth, from the people of the scripture (Jews and Christians), until they pay the Jizyah with willing submission and feel themselves subdued" [TMQ Al Tawba: 29].

When the Messenger of Allah ﷺ said,

((ادعهم إلى الاسلام , فإن أجابوك فاقبل منهم وكف عنهم , فإن أبوا فادعهم إلى إعطاء الجزية , فإن أجابوك فاقبل منهم وكف عنهم))

"(Invite them to Islam) If they refuse to accept Islam demand from them the Jizyah. If they agree to pay, accept it from them."

This means that 'Jizyah' is a financial payment (i.e. "If they agree to pay..").

Furthermore, it has been narrated by Hasan ibn Muhammad who said,

((كتب رسول الله إلى مجوس هجر يدعوهم إلى الإسلام فمن قبل قبل منه, ومن لا ضربت عليه الجزية, في أن لا تؤكل لهم ذبيحة, ولا تنكح لهم امرأة))

"The Messenger of Allah ﷺ wrote to the Zoroastrians of Hajr inviting them to Islam and those who accepted were accepted into Islam and those who didn't Jizyah was enforced upon them observing that their

meat must not be eaten and their women must not be married."

This means that Jizyah is categorically for people who were invited to embrace Islam but did not accept it. In addition, it has been narrated from Urwa ibn Zubayr (ra) who said, "The Messenger of Allah ﷺ wrote a letter to the people of Yemen saying,

((...ومن كان على يهوديته أو نصرانيته فإنه لا يفتن عنها وعليه الجزية))

'Whoever is upon the religion of Judaism or Christianity is not forced to turn away from it and he must pay the Jizyah.'"

This shows that the embracing of Islam is not by force and if they choose to remain with their present beliefs, that is accepted from them and they are to pay the Jizyah making it something only levied upon non-Muslims. In fact Jizyah is defined as:

"A right that Allah ﷻ allowed the Muslims to take from the disbelievers, in return for their submission to the rule of Islam. The Muslims adhere to forbearing, protection and ensuring security of the disbelievers who give the Jizyah". [Funds in the Khilafah State by Abdul Qadeem Zallum (Hizb ut-Tahrir)].

So if Jizyah is a financial payment from the non-Muslims to the Muslims, then how can the Muslims achieve this without having an authority to do so? It is inconceivable to imagine that such peoples would give payment to another people without first recognising them as an authority that is demanding it and an authority to whom it is to be surrendered. In addition, how can the Muslims in exchange for this payment offer security and protection if they are not an authority over them in order to be in a capable position to offer this? This therefore means that the Jizyah is given to a ruling authority over them and it is (effectively) collected by their state and only the state. This ruling authority are the Muslims and the Islamic State. In fact the definition of *ahl-ul-dhimma* is "Non-Muslims who are citizens of the Islamic State and are under its rule and authority".

Thus, Islam has come for the whole of mankind and Allah ﷻ has obliged the Muslims to convey it in a manner that draws attention; that

is, by Jihad. So whoever embraces Islam or submits to the rules of Islam it will be accepted. However, whoever stands as an obstacle and prevents Islam from reaching the people, it is an obligation to fight them in order to remove this obstacle and thus to open the way for its people to accept Islam; so they embrace Islam or they submit to the laws of Islam.

Jihad originally is *fardh kifayah* (a collective obligation upon the Islamic Ummah whereupon if some of them fulfilled the obligation then the obligation is lifted) but when the enemy attacks, it becomes *fardh ayni* (an individual obligation) upon all the Muslims who have the capability.

The meaning that Jihad is *fardh kifayah* originally is that the Muslims begin and initiate fighting the enemy even if the enemy did not attack the Muslims. If no one from the Muslims begins or initiates the fighting in any period of time, all the Muslims then would have committed a sin by leaving Jihad. Therefore, Jihad in origin is not a defensive war. It is in fact a war to raise high the Word of Allah ﷻ and it is obligatory for the Islamic Ummah to be engaged in it.

Jihad was continued by the Khulafaa after the death of the Messenger of Allah ﷺ, as a method of spreading Islam and by Jihad many lands were conquered. By Jihad, kingdoms and states were uprooted and Islam ruled and governed those very same people. Islam was spread and was embraced by hundreds of millions of peoples after they had been ruled by it. The method used in achieving the Islamic State's foreign policy objectives was Jihad waged by the Khilafah. It has never changed and it never will, because it is based upon the *Shar'i* rules that Allah ﷻ had revealed and is not subject to change.

It has been narrated that:

"When the Messenger of Allah ﷺ would return from a battle or travel, he would first come to the masjid and pray two *rakat*, then he ﷺ would go to his daughter Fatima (ra) and then he ﷺ would go to his wives (ra). So after he ﷺ returned, he left the masjid and was met by his daughter Fatima (ra) at the door of his ﷺ home and she began kissing his ﷺ mouth while her eyes cried, so he ﷺ said to her,

((عن تميم الداري قال: سمعت رسول الله صلى الله عليه وسلم يقول:
ليبلغن هذا الأمر ما بلغ الليل والنهار، ولا يترك الله بيت مدر ولا
وبر إلا أدخله الله هذا الدين بعز عزيز أو بذل ذليل، عزاء يعز الله به
الإسلام و ذلاً يذل الله به))

'My daughter, what makes you cry?' She (ra) replied, 'O Messenger of Allah ﷺ, it is because I see you all ruffled and exhausted and your clothing is well worn out!' He ﷺ said, 'Do not cry, for Allah Azza wa Jall, has sent your father with a matter (Islam) that not one house made of m a d a r (mud, clay or stone) or s h a ' a r (animal skin) will be left on the face of the earth, except Allah will enter them into it, with honour or disgrace, until it reaches where the night has reached.'"

This *hadith* is a glad tiding and the conveyance of good news that the dwelling of a house in the modern world or the old world will have Islam enter it. This means that Islam will enter every house in the world, every village, every town, every city and every metropolis. The meaning of the entering of Islam into every house in the *hadith* was interpreted as either becoming Muslim or submitting to its authority. Their submission cannot be achieved except by ruling over them, which signifies that the Khilafah State will return one more time penetrating into every area, including those lands which the Islamic ruling did not reach, because the *hadith* indicates the ruling of Islam will be over every single dwelling on the Earth.

The Messenger of Allah ﷺ said,

((روى شداد بن أوس عن رسول الله صلى الله عليه وسلم: زويت
لي الأرض مشارقها وغاربها وسيبلغ ملك أمتي ما زوي لي منها))

"Indeed, Allah has gathered (unfolded) the entire Earth for me, so I saw its Easts and Wests and indeed the authority (ruling by Islam) of my Ummah will reach the parts of the Earth which have been shown to me (i.e. all of it)" [Muslim, Abu Dawood, At Tirmidhi,

The Islamic State was a leading State and her people were a leading nation

The Khulafaa that came after the Messenger of Allah ﷺ understood the foreign policy of the Islamic State and also understood the method to implement it. Therefore, they prepared the armed forces of the Islamic State and sent them all over the world. This was from the time of the Messenger of Allah ﷺ, up until the last periods of the Islamic State that was destroyed in 1924 by the imperialist disbelievers and their agent Mustapha Kemal. This international activity and foreign policy objective was not missed and the Islamic State was the number one state in the world to the extent that Gibbon (a prominent British commentator) and others have said,

"The spread of Islam was unparalleled and was facing the British Isles. For the Islamic State (Khilafah) was a mere 250 miles away from the white cliffs of Dover and if it were not for some other circumstances and the English Channel, Britain would have been part of that Islamic State and the Qur'an and the Arabic language would have been taught in Oxford."

Such was the practical success and influence upon world affairs of the Muslims and their Islamic State. The foreign policy objectives of Islam had allowed the Muslims, initially of an insignificant number and economically backward, to arise from the confines of the Arabian desert into a nation that was by far the leading nation that dominated the whole world and invited nations upon nations to its message - the message of Islam, the message of mercy.

As a result many of the Muslims today that now number 1.9 billion, are a direct fruit of the efforts of that society in Madinah that was established as the first Islamic State and of those thereafter. Looking at the multitude and diversity of the Islamic Ummah today, one should

ponder and spend some time in thinking about when and how their forefathers were invited to Islam and the manner by which this message was made available to them. For they were not with the Messenger ﷺ in order for them to hear about Islam - so how did they hear about it?

How else and in what way did the people of India come to know of Islam and be made to embrace it in the masses and live under it, when Hinduism, Buddhism and idol worship were the dominant beliefs of the people? How did Islam reach them?

Indeed, it was the army of General Muhammad ibn Qasim in 711 CE that opened up the lands of Sindh in the Battle of Rawar and it was from this that Islam was introduced to this region. He advanced through southern Persia and Baluchistan and attacked the lower Indus Valley. The seaport of Daibul (near Karachi) and the city of Nirun (Hyderabad) were taken by his army and this was consolidated later by the army of the Mughals that penetrated from Central Asia. In fact their military capability is still witnessed today when one observes their massive forts and mighty canons in Rajasthan, Ajmir and the capital Delhi. The presence and influence of the Muslims in India was undeniable to the extent that its present day ruler, Vajpayee, screamed at the top of his voice against the Muslims that live in Pakistan with undisguised hatred for Islam and the Islamic influence in India, while he himself gave this speech from the Red Fort in Delhi, which is a well-known fort built by the Muslims. Even when he received the coming of Clinton in March 2000, the former American President, he was most keen and proud to present "Hindustan" while Clinton himself toured the five major cities in India, with all five of them being cities that the Muslims had built and which flourished under the Islamic rule. The military conquests and their proponents being Muhammad ibn Qasim and the Mughals, were not seen as conquerors or foreign occupiers as the British were, but were seen as the rulers who cared for and supervised the affairs of the people of this region by the Islamic ruling system and thus millions embraced it and to this day remain Muslims. In fact they are of such numbers that they exceed the 145 million Muslims that are found in Pakistan, the 131 million Muslims in Bangladesh and they even exceed the 180 million or so Muslims that are found in Indonesia, the largest Muslim country.

How did the peoples of Europe in Bosnia, Kosovo and Albania come to be Muslims? How did they come to embrace Islam in the masses and live under it while Christianity, Judaism, atheism and paganism were the dominant beliefs of the peoples? How did Islam reach them?

Indeed, it was through the Jihad. The armies of Sultan Murad in 1382 CE. opened much of Europe to Islam. All these peoples and many more, came to be Muslims through the Islamic State that possessed an army. It was through this army that any obstacle was addressed and taken care of, because the peoples of the world must be given free and unbiased access to the intellectual message and call of Islam that has been revealed for the whole of humankind, so they will come to know Islam, the *deen* of Truth and so that the message would have been passed to them before it is too late, so all the peoples of the world may be given the correct access to the meaning of existence that every human is looking for and is in need of. In fact the Balkans are Islamic lands conquered by the Muslims in the 14th and 15th centuries CE Bulgaria was conquered in 1396 CE and Serbia in 1460 CE (its capital Belgrade was taken in 1521 CE). Bucharest, the capital of Romania was taken in 1461 CE, Bosnia in 1462 CE, Albania in 1467 CE, Moldavia in 1473 CE, Crimea in 1475 CE, Hungary and its capital Budapest in 1526 CE and Austria in 1529 CE. Its capital Vienna was put under siege more than once but was not taken. Poland came to pay the *Jizyah* in 1536 CE.

The Muslim jurists have defined Islamic lands as all those lands conquered by the Muslims and the Islamic State through war or peace. The Balkans are lands which were all conquered by Islam. The land became *Kharaji* land legally wherein the *Kharaj* belonged to the *Bait-al-Maal* of the Islamic State. The divine rule (*Shar'i* rule), regarding the Balkans will continue as such until the Day of Judgement.

How did the people of Turkey come to be Muslims? How did they come to embrace Islam in the masses and live under it, while Christianity, paganism and shamanism were dominant? How did Islam reach them?

Indeed it was again the army of Jihad. Muhammad al Fatih in 1453 CE opened Istanbul with the army of the Islamic State. These were not individual Muslims going here and there. Rather, these were the commanders of the armies that belonged to the Khilafah State and the

Khulafaa dispatched them to the corners of the world.

How did the Muslims of Algeria, Morocco, Tunisia and Libya, today come to be Muslims? How did they come to embrace Islam and live under it while Christianity (Copts and Roman culture), Judaism, Berber culture were dominant? How did Islam reach them?

Indeed, it was the army of Jihad. It was through the armies of Tariq ibn Ziyad and Uqba ibn Naf'ia that had conquered North Africa from the Byzantines in 670 CE. and established the town of Qairawan in order to use it as a base. It was said during that time, "The armies of the Islamic State flashed through the coastal plains for nearly 1,500 miles west of Egypt, demolishing all opposition that came in their way, till their horses were stopped north of Agadir (Morocco) only by the waves of the Atlantic Ocean."

The Muslim armies even penetrated Spain and France from here, which are both considered as European countries that hold membership of the European Union. The Muslims upon capturing Spain swept into France via two routes from its southern side. The armies of the Islamic State had marched through the high mountain passes under the leadership of Ambasa and Samih ibn Malik. The first route took them to two-thirds of the way to Paris and the second route resulted in the region of Southern France, including Toulouse, Narbonne and Perpignan, as far up as Lyon, coming under the influence of the Islamic State and her armies.

The Khulafaa dispatched the armies and those armies penetrated new and unknown lands, fearing absolutely nothing. They did that simply for the sake of making Allah's ﷻ word the highest. Whether these lands were deserts, mountains, jungles or anything else, the Muslim armies thundered across them. Behold, the proof of the activity of the Islamic State's army and the proof that the army went there for the sake of spreading the Islamic message, for the sake of carrying out the command of Allah ﷻ, can be found if one were to visit the hundreds of *masajid* in Tortosa, a town in Spain and also especially if one were to look high up at the magnificent inscriptions inside the *masajid* in Spain, where the Muslim armies upon the moment of conquering inscribed the words, "*Wala Ghaliba illallah*" - which means "The Conqueror is only Allah ﷻ."

Allahu Akbar!

Thus, the Muslims understood the meaning of Jihad, the reasons for it and the sake for which the Jihad was waged throughout the entire world.

Indeed, it was through these conquests by the armies, which were under the leadership of a single Khalifah and were therefore armies that were part of the Khilafah State, that indeed we are Muslims today.

The Islamic conquests were undertaken by the Khulafaa that came after the Messenger of Allah ﷺ had initiated this process. They took the lands one after the other. Iraq was inhabited by a mixture of Arabs and Persians who declared the faiths of the Christians, Mazdakyya and Zoroastrians and this was the first land to be conquered. Persia followed next and al-Sham after that. Persia was inhabited by Zoroastrians, Jews and Christians and ruled over by the Persians while al-Sham was a Roman colony, where the Roman culture and Christianity were dominant. Syrians, Armenians, Jews, Arabs and a few Romans lived there. Egypt was conquered after this and it too was inhabited by a mixture of people, such as the Copts, Jews and Romans. North Africa followed suit and this was where the Berbers lived under Roman dominance. Along came the 'Umayyads and they conquered Sindh, Khawarizm and Samarqand, joining them to the Islamic State in the process. Al Andalusia was then conquered and became part of the Khilafah State.

The inhabitants of the lands which the Muslims conquered varied in ethnicity, language, religion, beliefs, traditions, customs, laws and cultures. They naturally differed from each other in mentality and attitude. Therefore, the process of moulding them together and of unifying them into one single Ummah and under a single leadership, adopting the same creed (*'aqeedah*), language, culture and laws, was a colossal task and was in fact an extraordinary and marvellous achievement. This happened solely through the supreme Islamic Ideology and was achieved only by the Khilafah State. This feat therefore, was due to the effect of the Islamic ruling system and the Islamic *'aqeedah*.

The present Ummah of Muhammad ﷺ speaks many languages, has

differing habits, different features; they come from very different backgrounds, inhabit many diverse regions, but they nevertheless are unified upon one belief - the *'aqeedah* of Islam. We are all Muslims and we are one people in front of the rest. The Islamic Ummah feels this from deep within and it has been and still is, something that is intrinsic and it has penetrated so powerfully that this will never be reversed until the Day of Judgement. Indeed, the Ummah of Muhammad ﷺ is unique in their composition and the entire world has never ever seen anything of its likes before in its ability to be able to forge a single nation (Ummah) of such diversity and variation, united only by a creed, as Allah mentioned,

[وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا] {3:103}

"Remember Allah's Mercy (and favour) on you, for you were enemies one to another and He joined your hearts together, so that, by His Grace, you became brothers." [TMQ Al-i-Imran: 103]

Fighting, Jihad, is the method that Allah ﷻ in His ﷻ Wisdom, put in order to convey His ﷻ message and that of His ﷻ Messenger ﷺ. Therefore, this means that the foreign policy objectives of the Muslims has been decided for them by Islam and it is the conveying and invitation to Islam to the whole of mankind. So too did Islam decide for the Muslims the method by which this is to be achieved practically and it is the *da'wah* (Invitation) and Jihad. The 1.9 billion Muslims present in the world today are a clear testament and result of this foreign policy objective of the Khilafah State that was existent in the world for over thirteen centuries and it embodied the meaning of *tableegh*.

Since the method to spread Islam is defined not by humans, but by Allah ﷻ, it means that the objectives and aims of warfare have been clearly defined by Allah ﷻ and thus Muslims are obliged to accept them. Those objectives and aims of fighting and practical warfare conducted by none other than armed forces, are not that of killing and massacring, as the world came to understand the meaning of warfare in the world wars of the *kafireen*.

The Objectives of Armed Warfare in Implementing the Foreign Policy of The Islamic State

Rubi'a ibnu Amir was sent to the Persian king with the message of the Islamic State, a state that appeared upon the international scene and thus to establish relations with all other states, whether strong or weak, upon the basis of the Islamic foreign policy objectives.

"What has brought you out? Why have you come out of the desert you nomads of Arabia? What is it that you are after?" Rubi'a ibn Amir replied, "We have not come out by ourselves, but we have been delivered by Allah ﷻ. He ﷻ sent a messenger from among us and thus we have been made to come to you with that message. We have been delivered to the whole world so that the peoples will no longer worship people, but they will worship Allah ﷻ and only Allah. We have been delivered to the whole world so that the oppression of the peoples will be transferred to the justice of Islam and we have been delivered so that the whole world will not be contained and confined to the narrow horizons of this life, but will be liberated to have the wider horizons of the Day After."

Herein we observe the practical objective sought by the Muslims in their relationships between states in the world and the peoples of those states. It demonstrated the high values the Muslims were after, whenever they initiated the Islamic conquests.

The treatment of the conquered peoples by the armies of the Khilafah State would provide an indication and clear evidence as to what the Khilafah State was after when it dispatched its armed forces.

Allah ﷻ says,

[فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا
الْوَتَاقَ فَمَا مِمَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ
يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ] {47:4}

"When you meet in fighting, those who disbelieve, smite their necks until you have fully defeated them, then bind a bond firmly on them. Thereafter is the time either for generosity or for ransom, until the war lays down its burdens. Thus and had Allah willed, He could have taken vengeance against them but He lets you struggle so as to test some of you with others" [TMQ: Muhammad: 4].

If a state and its people did not accept the invitation to Islam, nor if accepted the ruling of Islam and the expansion of the Khilafah State, then fighting and warfare ensues to remove any obstacles in the way of practically and comprehensively implementing the ruling by what Allah ﷻ has revealed. This would mean that they would inevitably become citizens of the Khilafah State, like our forefathers before us and be governed by the ruling of Allah ﷻ. Once citizens of the Islamic State, that is, once the Khilafah State has successfully removed the obstacles to establish its ruling, the objectives of fighting have been achieved and it thus stops and the conquered are ruled over by Islam.

During the Khilafah of Abu Bakr (ra), the Islamic conquests continued from the previous Head of State Muhammad ﷺ and one of the commanders, Khalid ibn al Waleed (ra) reported that among the newly conquered in Hirah, their exists among them many old and disabled. They were the non-Muslim citizens of the Khilafah State (*ahl-ul-dhimma*). Abu Bakr (ra) replied that he should not take the *Jizyah* from any of them and that he should provide for all of them from the *Bait-al-Maal*.

Abu Bakr (ra) did not treat the conquered in this manner because he was a good and noble individual with good morals alone, (though all of this is true) but rather because of his understanding of his responsibility as Khalifah to simply execute fairly the ruling of Allah ﷻ upon all the people without distinction. There are *Shar'i* rules that govern the relationship between the Muslims and the conquered peoples and these

are the rules of the *ahl-ul-dhimma* and the Khalifah of the state is obliged to implement them, such as the rules that came from the sayings of the Messenger of Allah ﷺ,

((ألا من ظلم معاهداً، أو انتقصه، أو كلفه فوق طاقته، أو أخذ منه شيئاً
بغير طيب نفس منه، فأنا حجيجه يوم القيامة))

"Whosoever persecuted a dhimmi, usurped his right or took work from him beyond his capacity or took something from him with evil intentions, I shall be a complainant against him on the Day of Judgement."

((من آذى ذمياً فأنا خصمه، ومن كنت خصمه خصمته يوم القيامة))

"Whoever oppresses a non-Muslim subject (thimmi) or taxes him beyond his capacity, then I shall be the opposite party to him in the litigation."

So, Umar ibn al-Khattab (ra) passed by a man from the *ahl-ul-dhimma* one day who was begging from the people. Umar (ra) asked him, "What forced you to do that?" The man replied, "The payment of *Jizyah*, old age and need." So Umar (ra) replied to him, "We have not done justice to you, as we have taken *Jizyah* from you in your youth then we have failed you in your old age." Umar (ra) sent him to the treasurer of the *Bait-al-Maal* and ordered to stop taking the *Jizyah* from him and to give him from the funds of the *Bait-al-Maal*.

Indeed it was this treatment of the poor and consequently the way in which Islam treated the non-Muslim citizens under its State, that was a practical invitation to the creed of Islam. The justice, the protection, the liberation of the conquered peoples from their previous status signified that their Muslim conquerors were not after their blood nor their money and they proved this when they ruled over them with the Islamic ruling system. This in itself was plain for them to see in their Muslim rulers and served in itself as a practical invitation to the justice of Islam and to scrutinise the correctness of its intellectual belief and then to embrace it.

When Khalifah Ali (ra) one day scratched his head while thinking about the affairs of the citizens of the Khilafah State and of his responsibility towards them, he said, "If poverty were a man, I would kill that man." This was the statement of the ruler of the Islamic State. The meaning of this statement displayed to all the peoples, especially to those conquered by the Muslims, that the conquerors are making their enemy the poverty of the people and not the people themselves and there was no differentiation between the treatment towards the conquered or the conquerors. That was manifest for all those who lived under the Khilafah State to witness with their own eyes. Ali (ra) did not offer such a remarkable impression to the people because he was an exceptionally pious ruler or because he was an individual with high morals alone. Rather, the reason what made Ali (ra) and the Khulafaa after him treat all the citizens of the State in this way, was due to the sayings and commands of the Prophet of Allah ﷺ.

Thus what made the Khulafaa this way towards the people was not because they were good individuals alone, but simply and only because they followed and implemented the Shar'iah rules vis-à-vis the ruling of Allah ﷻ, nothing more and nothing less. Muhammad ﷺ said,

((ليس لابن آدم إلا كسرة خبز يسد بها جوعته, وشربة ماء يطفى بها
ظمأه, وقطعة ستر يستر بها عورته, وما زاد على ذلك فهو فضل))

"The son of Adam (all peoples including non-Muslims) has no better right than food with which he may satisfy his hunger, shelter wherein he may seek dwelling and clothing wherein he may hide his nakedness" [Tirmidhi].

As long as any of the Khulafaa of the Khilafah State referred to the *Shar'i* rules, then the harmony, tranquillity and the justice would be present throughout the ages irrespective of who ruled or how many different rulers came.

It has been narrated that during the time of Khalifah Umar (ra), certain Muslims had usurped a piece of land belonging to a Jew and then constructed a masjid upon it. Khalifah Umar (ra) ordered the demolition of the masjid and the restoration of the land to the Jew, due to the

violation of the Shar'iah rules of *ahl-ul-dhimma*. It was these same rules that caused Khalifah Umar (ra) to whip the son of Amr ibn al-'Aas (the renowned governor of Egypt), due to him wrongfully punishing and oppressing a Copt.

This justice was purely because the revealed Islamic ruling system was being implemented upon the people and thus their affairs were managed and looked after by the Islamic ruling that Allah ﷻ had revealed.

The famous Maliki scholar Imam al-Qurafi quotes the statement of Ibn Hazm from his book *Maratib al-Ijmaa'*:

"If enemies at war come to our lands (the Khilafah State) aiming at certain *dhimmi* (non-Muslim citizens), it is obligatory for us that we come out to fight them with all our might and weapons since they are under the protection of Allah and His Messenger. If we did anything less than this, it means we have failed in our agreement for protection."

This *Shar'i* principle (qa'ida) was demonstrated by Shaikh ibn Taymiyyah when the Tartars invaded Syria. The scholar went to see Qatlushah to address the suffering of the people. Qatlushah agreed to resolve the sufferings of the Muslims but refused to treat the non-Muslims in the same way. Ibn Taymiyyah replied, "This is unacceptable and it would not suffice the Khalifah since the Jewish and Christian families and others, are under the protection of the Muslims."

The Khulafaa used to inquire about the *ahl-ul-dhimma* whenever people came to see them from the other *wilayat* (provinces) of the Khilafah State. Whenever any complaint came from the *ahl-ul-dhimma*, they used to give their urgent attention to it in order to ensure that justice was being done to them. It is narrated by Al Tabarani that Khalifah Umar (ra) used to question the delegates concerning the condition of the *ahl-ul-dhimma* and used to ask if any Muslims had even so much as hurt the feelings of them. Once he asked the delegates to narrate the treatment of *ahl-ul-dhimma* at the hands of the Muslims in their hometowns. They replied, "We do not know except fair and just treatment by fulfilling their pledge"

During the time of the Khalifah Umar ibn Abdul Aziz, he dispatched

his envoy Yahyah ibn Sa'ad to Africa in order to distribute the *Zakat* to the poor. Upon his return to Umar ibn Abdul Aziz he stated that he had not distributed the *Zakat*. When Umar ibn Abdul Aziz enquired as to the reason, Yahyah ibn Sa'ad replied that he simply could not find one poor person in order to distribute the *Zakat* to. It is pertinent to note that today however, that the African countries are suffering under the foreign policy of the Capitalist states. Such a marked absence of poverty in Africa goes a long way in explaining the treatment and supervision of the citizens of the Khilafah State in the first instance, not to mention the fact that the Khilafah State's expenditure was upon the poor citizens. This meant that the conquered peoples were not viewed as new economic labour commodities, nor were the lands seen as new markets for corporations nor were their resources to be usurped. These objectives were sought because he and all the Khulafaa that came after, followed the *Shar'i* rules and the ruling by what Allah ﷻ had revealed, when He ﷻ said,

{2:3} [الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ]

"Who believe in the *Ghaib* (unseen) and establish *As-Salat* (comprehensive rules of prayer) and spend out of what We have provided for them" [TMQ Al Baqarah: 3].

This treatment of the conquered after the warfare has achieved its objective of removing any material obstacles, is something that has been missed by the world. No ideology, system, religion or any other way of life has been able to guarantee such relations with the rest of the world's peoples. That whenever the Muslim armies came and defeated them, they established Islamic rule, treated the non-Muslim citizens according to the rules that Allah ﷻ had revealed and started to spend upon them, protect them and guarantee their rights.

Contrast this to the man-made ideologies. Can they live up to what Allah ﷻ has revealed? Compare and contrast this supremacy to when the Americans, the British and the Europeans, went out to the lands of Africa and elsewhere throughout the world in pursuit of their foreign policy objectives. What were these foreign policy objectives that were defined by their man-made ideology of Capitalism?

"I do not want to miss the chance of getting us a slice of this magnificent African cake" [19th Century King of Belgium Leopold II].

In reference to the slave trade, Lord Dartmouth, Colonial Secretary; remarked:

"We cannot allow the colonies to check or discourage in any degree a traffic so beneficial to the nation" [Lord Dartmouth, Colonial Secretary; remarked concerning the Slave Trade].

"Slavery is the first step towards civilization. In order to develop it is necessary that things should be much better for some and much worse for others, then those who are better off can develop at the expense of others" [Alexander Herzen, Political Thinker, 1812-1870].

"Is a civilization naturally backward because it is different? Outside of cannibalism, which can be matched in this country, at least, by lynching, there is no vice and no degradation in native African customs which can begin to touch the horrors thrust upon them by white masters. Drunkenness, terrible diseases, immorality, all these things have been gifts of European civilization" [W. E. B. Du Bois, "Reconstruction and Africa", 1919].

Thus the foreign policy towards the other nations of the world were described as "The scramble for Africa", the Eurasian "Great Game" and the "discovery" of the Americas.

So their objectives in fighting and defeating the conquered are not (and never were) to provide for them and to give out to them, but rather to take from them. This was not because those conquerors were corrupt individuals or they were particular individuals possessed with greed alone, rather it was due to the man-made capitalist rules that they followed in life and those man-made capitalist rules were implemented as a system upon the conquered.

Thus, the oppression and misery came irrespective of who ruled or how many rulers came. Misery, injustice, biting slavery and subjugation shadowed those oppressive conquerors wherever they went. The differences between the Muslim conquerors and the *Kafir* conquerors,

due to the differences in their ideologies, were as the difference between the ground and the sky. The differences were clear and they left their mark upon the peoples and the lands even to this day.

The objective of fighting by the Muslim armed forces was clear and defined. The Muslims carried out their aims and never deviated from them. However, the disbelievers' objectives in fighting are never clear and in fact one finds contradiction upon contradiction that shows itself when they say one thing, but in reality carry out something opposite. For example, the Gulf War is a legacy of this. They stated that their objectives in bringing down 500,000 troops upon Iraq was because Kuwait needed liberation. Kuwait has been liberated now for a decade and their presence is still witnessed there. They stated that the aims of the Gulf War were to guarantee the return of the princes of Kuwait. The princes of Kuwait have returned there for a decade now and they still have the troops in place. Likewise, they claimed that the sanctions upon Iraq are not upon its people but towards Saddam. However, the eye can plainly see that for years the sanctions have affected only the people and have left Saddam untouched, but still they keep the sanctions in place. Thus, stark contradictions between their stated aims and their use of armed force or other forms of pressure became apparent. So while they claimed that their foreign policy objectives are "humanitarian" and for the sake of "global justice", their practical actions expose otherwise, telling the people one thing, while in actual fact doing something else.

These were their foreign policy objectives. These are their foreign policy objectives. They formed and they continued to form, their relationships with other states and their peoples and this was the reason for their waging of wars to conquer nations - to guarantee these foreign policy objectives.

Therefore, it was natural that what this meant to the peoples of the world was nothing but oppression, deception, fabrication, lies, injustice, misery, dominance and subjugation. We stand before the entire peoples of the world and we say that this is what they came to you with and this is what they gave you. This is what they will guarantee for you; and you and your forefathers are a witness to that!

They used devious concealing means to hide and cover these ugly

objectives by using all forms of styles and means. It was said by an observer of the colonialists that, "When the missionaries came, they had the Bible and the people had the land and its riches. Soon after, the missionaries had the land and the riches and the people had the Bible."

These styles and means continue today even as they have left the lands of the conquered. That is something all can see and all can feel in their neo-colonial policies of the capitalist nations headed by America and their "Globalisation" vis-à-vis world domination and world subjugation.

Consider when the British colonial imperialists usurped India from the Islamic rule and conquered the Islamic lands. How did their rules from their capitalist ideology govern the conquered peoples?

How they robbed the resources and treasures of the peoples even if it meant death, oppression and humiliation. Look to how they divided the people of India while they previously all enjoyed citizenship under the Islamic rule and enticed the fighting between them in order to smash them and rule over them all. They governed and ruled according to the principle of "divide and rule". Look to the museums of Britain and you will find that they are full to the brim with the treasures of the peoples whom they conquered and subjugated to their *kufi*:

Contrast and compare this to the fact that when the Muslims ruled, the people either became Muslims or they remained as non-Muslims, enjoying those rights and as a result never were the Muslims seen as occupiers of their lands. Rather, they enjoyed the Islamic rule so much that it attracted them to investigate its source, which was the Islamic *'aqeedah*. Whatever their status was, they found justice, tranquilly and happiness under Islamic rule. Even the Jews of Spain, when they were hunted and massacred by the Christians during the Spanish Inquisition, fled to the heart of the Khilafah State and were received there. Even the Jews harassed the Muslims in Spain asking them why they had let the Christians remove the Islamic rule from Spain; "...and they shook ibn Abi Abdullah and shouted, 'Where is the Khilafah State? O where is your Khilafah State!'" The Jews then and even to this day regard the Jews under the Islamic rule in Spain as the Golden Age. The people of India, whether Muslim or non-Muslim, together with hundreds of historians refer to the period of Islamic rule in India as the Golden Era

or the Golden Period. Thus, whomever the supreme Islamic ruling system shone upon, it was something golden in what they said and felt towards it. No other ruling system or law or constitution has ever been described with such merit and has been able to come even close to that of the Islamic System - the system revealed by Allah ﷻ.

This treatment vis-à-vis contract, between the Muslim rulers and the non-Muslim citizens was so well known that when the Sultan in India began to reimburse the *Jizyah* payment, the non-Muslim citizens realised that there was a grave problem, rather than focus upon the mere monetary gain. When they found the Sultan they asked as to why the payment was being returned and he claimed that he could no longer afford protection for them against the British enemy and they recognised that situation as a sad one. Even the dalit Hindus of India remember the justice of their Muslim rulers and are to this day waiting for the re-establishment of the Khilafah State. Indeed, the Crusaders must have found it completely demoralising and shocking, when they confronted the Muslim armies, that under the Muslim command were their eastern Christian brothers. When the Crusaders pointed out the commonality in their religion, the eastern Christians replied that the Muslims had protected them for centuries and they do not want to see their rule disappear. The many synagogues, temples, churches and other places of worship, not to mention the existence of all their followers that still exist in the Muslim lands, clearly shows that they flourished under the Islamic rule, as a consequence of the just rules under the Islamic ruling system.

Moreover, the Muslims when they conquered a territory, its people embraced Islam in droves due to the direct access to the just Islamic rule and its creed. Thus, the people of conquered lands became one with the Muslims and as such differences between them became nothing.

So, we find that when Islam spread to Turkey the conquered were of non-Islamic beliefs. However, they embraced Islam and became Muslims and then they themselves continued to spread Islam to Europe and even the leadership of the Khilafah State was transferred to them. The conquerors and conquered became as one single brotherhood, with no differences between them. What a mercy this is from Allah ﷻ, that a nation that has been conquered not only lays down its life in order to

spread the *deen* of the conquerors, but also the conquered begin to rule over the conquerors. This is something unique, unparalleled and something never seen before throughout the history of the peoples of the world. This was due to the nature of the Islamic creed and it is a correct one. Who wanted to fight, lay their lives down and die happily for the sake of the British Sovereign (on a mass scale), or the foreign American occupier? Rather they had to force this commitment among the conquered peoples and British colonial supremacy meant that the conquered and the conquerors could never be equal.

Indeed the Islamic foreign policy objectives were unique and distinguished from the Capitalist foreign policy objectives, to the extent that whenever Islam, initially the *deen* of the conquerors, was suppressed among the people, at the first chance of the dominating power receding they would revert to the Islamic practices quicker than the blink of an eye, even though it was originally a *deen* introduced by those who conquered them.

Communism had suppressed Islam to such an extent in Uzbekistan, its former territory, that when it died the masajid were reported to have been filled by 25 000 Muslims wanting to offer prayers on the very first day, even though they didn't know how to pray.

Such an attachment to a belief that has been introduced by foreign conquerors cannot be found in other examples from any other way of life, no matter how much one searches for it. Even the Muslims of Spain during the Inquisition preferred to be burnt in the ovens of their executioners or beheaded by their guillotines, rather than apostatising from their *deen*. Their *deen* for which they were dying for was introduced to them by those who conquered them. Never ever have there been any cases where people have apostatised in masses, either when their original conquerors transferred power to them or when a new conqueror came with a different *deen*. This is the might of the foreign policy objectives that Allah ﷻ had revealed!

Compare and contrast this to the false foreign policy objectives of the man-made ideology of Capitalism and the effects of its policies upon the conquered. Take the example of the British. No one to this day wants the British conquerors to come back. We do not hear the people of

Africa or the people of India yearning for the return of the British imperialists rather they had all been yearning for the day of their departure and that is what kept their hopes alive after the removal of the Islamic rule.

The Muslims achieved this success by the fact that they possessed a Khilafah State that was a powerful and influential state due to its foreign policy objectives and its military operations that enabled these policies to be achieved.

Thus, the objectives of warfare for the Khilafah State was not to annihilate the people, but to enable them to taste the true meaning of justice and liberation and for the corruption and oppression of the kings, presidents, tyrants and superpowers, to become no more. These objectives could not have been achieved and were not achieved without a state, the Khilafah State. The Khilafah State executed this international activity in order to practically deliver justice to mankind, which is and can only be the rich order and revealed systems of Islam and its ruling and it must reach the people so that they may come to know it.

So, the answer to those who attack and denounce the concept of Jihad is the following. They attempt to label any Muslim who believes in Jihad including those who call the Muslims to the Jihad, that is the way in which the whole world is invited to Islam by the Khilafah State, as "fundamentalists" and "war-mongers". Though when it comes to their use of physical force to spread their corrupt doctrine and to protect their interests, then magically the definition transforms. So they accuse the concept of Jihad as being violent and inflicting "terror" and "destruction" and such adjectives, while they themselves have initiated atrocities against the whole of humankind.

The First and Second World War claimed the lives of millions of people and confounded misery on the survivors. Two atomic bombs in Japan have annihilated over 3 million people.

Since the last World War America alone has invaded at least 44 countries.

Let us examine the involvement of the Western nations:

The Slave Trade,
 The American War of Independence,
 The American Revolutionary War of 1812,
 The Mexican War,
 The Conquests of the Americas,
 The Zulu Wars,
 The Indian Colonisation,
 The African Colonisation,
 The French Occupation,
 The Spanish American War,
 The Crimean War,
 First and Second Balkan Wars,
 The Boer War,
 The First World War,
 The Second World War,
 The Korean War,
 Vietnam War,
 The Afghan War(s),
 Falklands War,
 The Gulf War,
 The Afghanistan campaign (as a response to September 11th),
 The "War Against Terror" and its associated campaigns.

Not only are these clear proofs against their hypocritical accusations towards the concept of Jihad, but also it goes all the way towards refuting a similar accusation towards Islam, which is; "religion is the cause of wars" and, "Islam was spread by the sword".

So warfare, fighting and conquering is not the issue, because every great nation and every powerful and leading state achieves its objectives through some sort of military activity, whether it were called fighting, warfare, conquering, defending interests and the like and even if they were states such as Britain, America, France, Spain, Belgium and Portugal in the past. Indeed the military campaigns that they have waged throughout the ages prove this point more than sufficiently. The issue here however becomes not of the fighting itself, but rather the issue becomes the objectives that are sought through the fighting. So the issue

is: What is the objective of fighting and what is the relationship between the conqueror and conquered? This is the issue. This is the subject matter by which the accusations of violence, terror and that Islam was spread by the sword, should be evaluated as true or false.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ {57:25}

"Indeed We have sent Our messengers with clear proofs and We revealed the books with them and the balance (systems of justice), so that mankind (all peoples) may live under justice and We brought forth Iron wherein is mighty power in matters of war" [TMQ Al Hadid: 25].

O Honourable Ummah!

You are indeed the best Ummah amongst all of the others, that is brought forth for mankind, because you uphold what Allah has commanded and you forbid what Allah ﷻ has forbidden and you believe in Allah ﷻ.

Your honour, your dignity, your mastery in this world and the command that you once exercised and the lofty standing that you held, was due to Islam and only Islam. If you were to lag behind and lose this position, then it is due to the absence of Islam as a comprehensive system of life in your affairs. Islam existed in all aspects of practical life when there existed a Khalifah who gathered the Muslims as a single body under the Khilafah State and implemented the ruling by what Allah ﷻ had revealed upon them. Thus it supervised the affairs of the Muslims and the non-Muslims in the entire world and was the flower of the globe for almost fourteen centuries and the brightest light that humanity has ever known and will ever know.

No matter how much one tried to hide that fact or to conceal it or even to draw one's attention away from it, the whole world, its architecture, its diverse Muslim people, the stolen treasures, the land, the history, the civilisation, the culture and traditions, are all linked to Islam, to the extent that it is impossible to fabricate the idea that the

Muslims and the Islamic ideology existed simply as a mere world religion just like any other.

The Khilafah State was not a mere military state. Rather it was an ideological state bearing the message of Islam. Due to this ideological aspect, it was a radiant source of intellectual, cultural and scientific excellence, while the world including Europe was deep in *jahiliyya* (ignorance). The Khilafah State was a beacon that brought culture, literature, intellect and science and where the whole of humanity melted together in a society full of human dignity, security, justice and tranquillity. The Islamic society was rich and abundant with highly competent scholars (*mujtahideen*), intellectuals and politicians. The economy of the Khilafah State was growing and productive. Its resources were plentiful, its revenues covered its needs and its production satisfied demand. It was self-sufficient due to its vast domain.

As such, the Muslims were victorious in every aspect and in all its different meanings and they took the lands to the North, the lands to the East, the lands to the South and the lands to the West, one after the other, until they became the leading Ummah and the Khilafah State became the number one state. Behold! This lofty position was attained through Jihad that Allah ﷻ made obligatory for them. Imagine the impact of not having the army that opened the lands to Islam. Imagine the impact of not possessing the army that would pave the way for the implementation of Islam. Imagine the impact of not possessing an army to protect Islam. Imagine the impact of not possessing a state that comprehensively and totally implements the Islamic ideology.

This imagination became the reality when the Khilafah State was destroyed and the concept of Jihad was distorted. For without the two blended together the present Islamic Ummah will not be able, in any shape or form, to reclaim their rightful position. Rather their life would be characterised by humiliation, manipulation and severe degradation reducing what the Islamic Ummah once used to be to the level of a dream, a fairytale and a folklore. The entire Islamic Ummah although constituting almost 30% of the world's population exercises near zero influence upon their own affairs let alone the affairs of others. The Islamic Ummah has no state to represent them against other states. To subjugate the Muslims is not a difficult task and thus the Islamic Ummah

finds herself the object and subject of targetting. Even, their most sincere sons would find the path to reclaiming the rightful position as something extremely difficult, slow and arduous or even impossible, since the understanding of what made the Muslims mighty against all others had been lost. However, the basic problem is not complex. Is it not that simply the Muslims lack a state that would implement their ideology, their belief in totality? Is it not that the Muslims have a huge misunderstanding of the concept of Jihad? For Jihad is the way in which the Islamic Ummah influences the world in a powerful manner. Without the Khilafah State, without a strong and influential international presence and without the very same state conducting Jihad, our present low situation - the situation of sheer decline and weightlessness, has a crystal clear explanation.

Indeed, the Muslims were an influential people that occupied the leading status because they possessed a Khilafah State, which Islam had ordained upon them. This Khilafah State executed its foreign policy objectives that made it a mighty state. Thus, it could never be that the Ummah could live in the margins of the world or reside in the shadows and buried in the deserts, while the Islamic Ummah possessed all of this. Indeed, it was these foreign policy objectives that propelled them at the speed of light and gave them the ability to command and conquer for the sake of Allah ﷻ through Jihad and that Jihad never stopped. Indeed, the Islamic Ummah was alive due to it. It gave life, power, dignity and influence to the Muslims. Indeed, it was the Jihad by the Khilafah State that caused all of this and it was the Jihad that gave the Muslims life. Without it the Islamic Ummah would be like an empty shell, for Allah ﷻ says,

{8:24} يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

"O you who believe! Answer Allah and His Messenger when he calls you to that which will give you life" [TMQ Al Anfal: 24].

Indeed, you have realised that the Khilafah State that would practically execute the foreign policy that Allah ﷻ had made the reason for reaching and controlling every corner of the earth, is an obligation upon you for which you will be called to account. Allah ﷻ had ordained power and might for you and only you, for the sake of raising His ﷻ *deen* and His

ﷻ standard to the highest position. Indeed, you have also realised that without the Khilafah State that would execute the Jihad, there would be no meaning to life and no sensation except that of humiliation and defeat, to such an extent that not even one glorious day has been witnessed by the entire Ummah from the time the Khilafah was destroyed and its army dismantled and divided to protect the many new weak states.

Prolonging such a situation will not only lead you to continued ruin in this life, but also ruin in the next. For a disaster will hit us in the *akhira* (hereafter), all of us without exception, if we allow the prevailing circumstances to overcome us. If we allow the present tyrants, their masters and their supporters from among us, to perpetuate a silence upon the entire Islamic Ummah, we are all to face a disaster that will destroy both the good people and bad people, for Allah ﷻ says,

{8:25} [شَدِيدُ الْعِقَابِ] وَأَتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ

"And fear the Fitna (punishment) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and bad people) and know that Allah is severe in punishment" [TMQ Al Anfal: 25]

Also Muhammad ﷺ said,

((إن الناس إذا رأوا الظالم فلم يأخذوا على يديه أوشك أن يعمهم الله بعقاب من عنده))

"When the people see a tyrant (oppressor) but do not stop him or overwhelm him, it is nearer that Allah will overtake them all with His punishment" [Muslim].

It is narrated in a hadith, "Will we be punished even though there are good people among us?" He ﷺ replied,

((يا رسول الله أهلك وفينا الصالحون؟ قال :

" نعم إذا كثر الخبث "

"Yes when the corruption is prevalent (abundant)."

These *ahadith* accord with the above verse. In fact, Ibn Taymiyyah said that, "...affects not in particular (only) those of you who do wrong...", means that the exclusivity here does not pertain to the sinners and the transgressors, but to those who witnessed the sin and transgression and did not attempt to change it.

Thus, the time when you must rush to take this affair in to your own hands is now well overdue. For Allah ﷻ says,

{13:11} [إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ]

"Indeed, Allah will not change the condition of a people until they change their condition themselves" [TMQ Al-Raad: 11].

This means that you should realise the following. The tyrants that are over each and every one of you, call themselves your leaders and *Amirs*. This lie and treachery must not be accepted. They will not bring the Khilafah, nor will they bring the Jihad. This is something conclusive. For if they were to switch their allegiances from the *Kafireen* to the Muslims and Islam, they would have done so during the hundreds of conflicts and calamities that have smashed this Ummah. For if they did not move when it came to disasters such as Bosnia, then what further and what of more gravity needs to occur to the Muslims in order for them to respond. Rather, they are truly satisfied in worshipping and submitting to their colonialist masters and actually they have found their solace and respite there until such a time when Allah ﷻ inherits the Earth.

Following their instructions, listening to their deceit and refraining from removing them will not lead to any change. Do not be deceived by their entourage of scholars and intellectuals, nor be deceived by their attendance at the prayer halls and assuming the front rows of the prayer. They are in actual fact inviting the wrath of Allah ﷻ upon the entire Islamic Ummah, by implementing the ruling of other than Allah ﷻ and terrifying those sincere elements in the Ummah from the obligation of accounting them.

It is absolutely clear that it is Jihad performed by the Khilafah State that made the Muslims the leading nation and it will be Jihad that will lead to the present world order to turn on its head and vanish forever. Everyone knows this, everyone knew this, everyone documented this, the *Kafir* states know it, but the agent rulers choose to deny and forbid what Allah ﷻ has ordained. Moreover, the disbelieving colonialists realised all of this, hence their schemes were perpetuated through their agents stationed throughout the entire Muslim world.

O Honourable Ummah!

Today and at this moment in time, you are between two alternatives. Either you are silent and submissive to what the puppet rulers are doing to you, what lies in wait and ambush at every corner, what results from their domination and the domination of their masters, the disbelieving colonialists and what ultimately lies in wait in the *akhira* (hereafter). Or you move effectively to seize the power of those rulers by working in earnest with the sincere *da'wah* carriers who are working for the re-establishment of the Khilafah State and whatever follows from it by the return to our past glory as the greatest Ummah ever and the most powerful state which will fight in the path of Allah ﷻ so that Truth will prevail and Falsehood will vanish.

Indeed the whole world will submit to the will of Allah ﷻ.

May Allah preserve you, your *deen* and your ideology. *Ameen*.

Zahid-Ivan Salam

3rd July 2001

11 Rabi al Thaani 1422 Hijri