

4 Editorial

On behalf of the editorial team, we send congratulations to you on the advent of the blessed Eid al-Fitr. We ask al-Mawla (The Protector) 'Azza wa Jall to accept the prayers of all the Muslims.

As we leave the blessed month of Ramadan, its beautiful days and its fragrant nights. We leave the month of the Qur'an, taqwa, patience, jihad, mercy, forgiveness and freedom from hellfire. And we see the Muslims today rejoicing for their fasts and recommended acts of obedience that they did, asking their Lord to accept their prayers, and to make them among the 'Utaqaa (the saved from Hell Fire) of this noble month.

Reference 5

"You're so goddamned concerned about the civilians, and I don't give a damn." [to Secretary of State Henry Kissinger on civilian casualties in Vietnam] **Richard Milhouse Nixon (1913-94), 37th US President, Republican...**

6 News from around the world



1. Ronald and Friends on Trial
2. Not in the Best Interest
3. NATO Prague Summit-reinforcing War on Islam
4. The Beggars Choice
5. Bangladesh's criminal justice reforms
6. Miss World
7. Former Italian PM convicted of murder

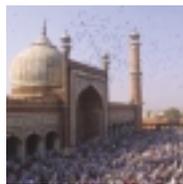


Festivals and Celebrating Eid 8

Festivals are an important tool used by the Capitalist states. It is first and foremost big business for them. They are used to increase revenue for the exchequer, as many things are marketed, and sold. Festivals, increase spending, and produce a consumer bonanza...



11 Post Ramadhan Worship



The previous month saw the Mosques full of people worshipping Allah (SWT) in the day and night, millions of Muslims the world over sacrificed their time and energy to seek the pleasure of Allah (SWT), praying the Taraweeh Salaat, doing Itikaaf, making Umrah whilst fasting all the while. Ramadhan is a month of great blessing, and a time when all Muslims openly enjoy in the good deeds...

Britain's quest to win the propaganda war 13

Since the events of September 11th 2001, it is abundantly clear that the Western governments have been conducting a ruthless campaign against Islam and Muslims under the disguise of a "War on Terror". We have witnessed with immense sadness the events that have taken place in the name of the "War on Terror" such as the killing of the Muslims of Afghanistan...



15 The Fardiyah (Obligation) of working for Khilafah



The obligation we are about to discuss is something the Muslims took for granted, for well over a thousand years, much like the obligation of Salah and fasting today which, al-hamdu lillah, are not open to discussion and debate. However the Prophet (saw) did warn us there would come a time when the Deen will become strange and unrecognizable to the people and those carrying its Call will be seen as strange due to the Message that they carry...

American Unilateralism & the Role of Public Opinion 19

If there was ever a need for a short discussion for any argument, then the American administrations insane, ruthless and incessant, of what can only be termed as 'blind infatuation' for war against Iraq, provides the reader with a very apt case worthy of such consideration...



21 Straw comments on Britain's colonial past whilst continuing upon colonialism



The UK Foreign Secretary, Jack Straw in a recent interview with a British magazine, the New Statesman commented on Britain's colonial past. He focussed on the legacy of physical colonialism in an attempt to portray Britain as remorseful of its past...

22 Letters to the Editor

As-salaam a lai kum wa rahmatullah wabarakatuu

On behalf of the editorial team, we send congratulations to you on the advent of the blessed Eid al-Fitr. We ask al-Mawla (The Protector) 'Azza wa Jall to accept the prayers of all the Muslims.

As we leave the blessed month of Ramadan, its beautiful days and its fragrant nights. We leave the month of the Qur'an, taqwa, patience, jihad, mercy, forgiveness and freedom from hellfire. And we see the Muslims today rejoicing for their fasts and recommended acts of obedience that they did, asking their Lord to accept their prayers, and to make them among the 'Utaqaa (the saved from Hell Fire) of this noble month.

On the other hand we have seen the month of Ramadhan, has not meant a let up, on the attack, on Islam and the Muslims. It has manifested itself, in many forms in all corners of the world. From Australia, where Muslims are feeling insecure, with arbitrary arrests, to the war criminal Sharon, continuing his annihilation of the Muslims in Palestine and with no stop in sight.

The month of Ramadhan also witnessed the UN Security Council passing resolutions, upon Iraq, which makes it inevitable that the West, led by the US, will strike, a vicious war on the Muslims of Iraq. The actions of the US, clearly show this, with a relentless build-up of her war machinery into the Gulf, with the aid of the treacherous rulers of the region. Even George Bush's top security adviser, Richard Pearle stated clearly, "inspections or not we'll attack Iraq" making clear the true meaning of the resolution.

We also saw the relentless campaign by the Western media to vilify Islamic beliefs and practices, which had indirectly led to more than 200 people losing their lives in the Nigerian city of Kaduna. Given the strong feelings of Muslims towards the 'Miss World beauty contest', the West chose once again to advocate religious hatred, consistent with its deep hatred of Islam. A central pillar of this vicious campaign was to attempt to turn the pageant into a protest vote against the Sharia death sentence passed on a woman who was 'convicted' of adultery. Genevieve de Fontenay, head of the Miss France committee said it was, "... joining the protests against Nigeria, which condemns women to death for adultery. These sentences are barbaric and unacceptable"

These events show, the inherent insecurity, of the Capitalist system, where even its core ideals, are abandoned when it comes to Muslims. In fact, it shows, that these concepts are nothing but an illusion, to cover it's inherent decadence.

In the coming month, we shall witness, the propaganda war, continue. The West is desperate to launch it attacks on the Muslims of Iraq. On 2nd December 2002, the UK government launched a dossier of human rights abuses allegedly perpetrated by the Iraqi regime, including torture and rape. It has come to show, the evil of Saddam Hussein, according to the British government.

The dossier attempted to argue that the West's motivation in attacking Iraq will be to protect the rights of the Iraqi people. In fact the West headed by America

and Britain have through their bombing of power plants and support for sanctions caused the deaths of hundreds of thousands of Iraqi civilians.

The rights of the people of Iraq will not be safeguarded by bombing them and installing a subservient puppet who is sure to suppress the call for Islam and the call for Khilafah by the pretext of extremism. Foreign secretary Jack Straw, alluded their attempt to resist the call for Islam when he spoke about his vision for Iraq in a speech entitled, 'Role of the free press in foreign policy' on 26th November 2002 at the Annual awards ceremony of the Foreign Press Association. He said, "We will be seeking to address the Iraqi people directly...And we will continue to resist those voices which seek to portray our stance as anti-Muslim". If Straw truly wanted to achieve this why doesn't he and his government stop their build up for war on Iraq, desist from their interference in the Islamic lands and challenge America and its global hegemony?

Our dear Muslims. The One, who enjoined upon you the pious acts in Ramadhan and you responded to His call, He is the same One who has obliged, you not to refer to Capitalism and the West for solutions. Seeking Western intervention, participation in Western governments, UN resolutions, and the like are all Western solutions that must be rejected. He is the One who has obliged you to challenge these alien concepts, of integration, and assimilation. Our responsibility today is to show Islam as a clear ideological alternative to Capitalism, not only in word, but also in deed.

The Muslims in Britain must stand shoulder to shoulder with the Islamic Ummah. It is a necessity to resist the Western campaign by speaking out against it. Furthermore, the Muslims have got to show the Islamic ideology as the alternative to Capitalism. Today the world is plagued by an ideology that causes corruption around the world, squanders the worlds resources, and establishes man as the law-provider.

The true solution for the problem of Iraq, and all the problems that plague the Muslim world at the hands of the Western crusaders is the re-establishment of the Khilafah Rashida. A strong ideological state, that brings Islam back to the affairs of life, protects the Muslims, and challenge western hegemony the world over.

He (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُهُ تُحْشِرُونَ* وَأَتَّقُوا فَتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

'O you who believe! Answer Allah and His Messenger when he (the Messenger) calls you to that which will give you life, and know that Allah comes in between a person and his heart. And verily to Him you shall (all) be gathered. And fear the fitna (affliction, trial) which affects not in particular (only) those of you who do wrong, and know that Allah is Severe in punishment.' [TMQ Al-Anfal: 24-25]

Asif Khan

Published by Al-Khilafah Publications
Suite 298, 56 Gloucester Road, London, SW7 4UB

Editor
Asif Khan

News Editor
Dr Samiul Muquit

Editorial Board
Dr Imran Waheed
Dr Baber Qureshi
Jalaluddin Patel
Asim Khan

Production and Publishing
Mokbul Hussain
Kosser Mohammed

Sisters Editorial Advisors
Dr Nazreen Nawaz
Ruksana Rahman
Sameena Asghar

Khilafah Magazine is a monthly magazine published in London with a wide distribution across the Muslim and non-Muslim world. The magazine is dedicated to articulating the case for Islam as an ideology that deals with all human problems, whether individual or societal. Islam must be understood ideologically and has a defined political and ruling system – the Khilafah System. We maintain that the 'Clash of Civilisations' is not only inevitable but imperative. As the Capitalist ideology dominates the world today, the only challenge to it must come from Islam.

We write to inform, inspire and create a movement for true intellectual revival.

No Copyrights

Since Islam rejects copyrights and patents you are free to reproduce articles contained within this publication. It is our kind request that when doing so you cite the author and source of the article.

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, the term 'Translation of the Meaning of the Qur'an (TMQ)' has been used, as the result is only a crude meaning of the Arabic text.

Subscription details

Subscription charges:

£20 per annum including postage UK
\$35 per annum including postage USA

To subscribe to Khilafah magazine please refer to:

Internet Site: www.khilafah.com
email: magazine@khilafah.com

or write to: Khilafah Magazine, Suite 298,
56 Gloucester Road, London,
SW7 4UB

"The Prince who contributes to the advancement of another state ruins his own....A Prince ought never to take the side of a neighbouring state more powerful than himself, because even if he is victorious he is at the mercy of his neighbours."

'The Prince'. **Niccolo Machiavelli**

"Annual subsidies and subventions are a time honoured means of assuring loyalty of client states....On the whole, regular allotments of aid are less effective than occasional gifts at moments of special need or to recognise and reciprocate notably helpful acts by those on whom they conform."

'The Diplomat's Dictionary' by **Charles W. Freeman (Editor), Chas. W., Jr Freeman**

"The United States has signed a \$3bn debt forgiveness deal with Pakistan. The signing brings Pakistan a step closer towards winning the cancellation of a further \$1bn of debts to the US. Pakistan's government offered vital support to the US-led coalition's war against terrorism during the war to remove the Taleban government from neighbouring Afghanistan."

news.bbc.co.uk Friday, 23 August, 2002.

"The illegal we do immediately. The unconstitutional takes a little longer."

Henry Alfred Kissinger (b. 1923), Former US secretary of state, head of a new independent commission to investigate the 11th September attacks.

"You're so goddamned concerned about the civilians, and I don't give a damn." [to Secretary of State Henry Kissinger on civilian casualties in Vietnam]

Richard Milhouse Nixon (1913-94), 37th US President, Republican.

"I am strongly in favour of using poisoned gas against uncivilised tribes [Muslim Kurds of Iraq]... It is not necessary to use only the most deadly gases; gases can be used which would cause great inconvenience and would spread a lively terror and yet would leave no serious permanent effects on most of those affected.....We cannot, in any circumstances acquiesce to the non-utilisation of any weapons which are available to procure a speedy termination of the disorder which prevails on the frontier."

Sir Winston Leonard Spenser Churchill (1874-1965), British statesman, prime minister. The British Public Records Office, released the statement, on January 2nd 1997, as reported in the Daily Telegraph (3/1/97).

"I'd rather use the nuclear bomb...Does that bother you? I just want you to think big, Henry, for Christ's sake." [to Secretary of State Henry Kissinger on escalating the Vietnam War]

Richard Milhouse Nixon (1913-94), 37th US President, Republican.

"No foreign policy-no matter how ingenious-has any chance of success if it is born in the minds of a few and carried in the hearts of none."

Henry Alfred Kissinger (b. 1923), German-born American Republican diplomat, Secretary of State, Nobel winner.

"Men occasionally stumble on the truth, but most of them pick themselves up and hurry off as if nothing had happened."

Sir Winston Churchill (1874-1965), British statesman, prime minister, author.

"A lie gets halfway around the world before the truth has a chance to get its pants on."

Sir Winston Churchill (1874-1965), British statesman, prime minister.

"For injuries ought to be done all at one time, so that, being tasted less, they offend less; benefits ought to be given little by little, so that the flavour of them may last longer."

'The Prince'. **Niccolo Machiavelli.**

"The first casualty, when war comes, is truth."

Senator Hiram Johnson, World War I.

"We are learning to do what the British used to do so well- Lie."

U.S. Intelligence Officer, November 2001

"...a letter that was sent to the President of the United Nations ... in accordance with ..., the charter that always give the nations a right to self-defense. That's a communication required at the time of a nation like the United States acted in its self-defense....The letter states what the President has been saying very publicly all along, that the United States reserves the right to defend itself wherever it is necessary."

Ari Fleicher US White house Spokesman October 8, 2001.

"Israel entered the West Bank only after its cities and airports had come under heavy fire. Israeli actions were legal - resulting from a clear-cut war of self-defence."

Ariel Sharon.

"Aggressors usually guise their aggression as self defence"

EV Tarle 1959 'The Diplomat's Dictionary' by Charles W. Freeman (Editor), Chas. W., Jr Freeman.

Ronald and Friends on Trial

Following lawsuits in which cancer stricken smokers sued the tobacco industry, a similar one comes along where obese teens are suing McDonalds. The teens allege that McDonalds mislead them into believing that the restaurant serves healthy food, and this has caused them to become diabetic, suffer from high blood pressure, and/or become obese. These "serious issues" may cause billions of dollars worth of lawsuits around the country in a pathetic litigation frenzy. It would definitely mean trouble for the entire fast-food industry if the McDonalds giant is found guilty of consumer fraud. Burger King, Wendy's and Kentucky Fried Chicken would be soon to follow. In a nation where over half the adult population is overweight, President George W Bush is imploring Americans to live a healthier life style.

It is only through the extravagant nature of Capitalism, that one would find a judicial system so obsessed by benefit that citizens and organizations turn on one another; not in the pursuit of justice, but profit. It is hard to believe, that in this day and age, the consumer, no matter how young, would think that eating burgers and fries every day would help one achieve a well balanced diet. What is more obvious is that the Capitalist culture has instilled the benefit mentality, whereby one could achieve material gain by blaming others. America indeed is plagued with obesity. Over thirteen million of its citizens are overweight. If all of them decided to sue someone for their inadequacies, the country's economy would fall apart. It is certainly far easier to blame the foodservices industry than one's self, despite the fact that, in this case, the plaintiffs are all suing for the results of their own indulgences. The Islamic system, in contrast, breeds a society whose sole pursuit is the pleasure of Allah (swt); and thus, it is a just system.

Hani Jamaluddin

Not in the Best Interest

The Islamic theological research committee of Egypt's Al-Azhar institute has voted 21-1 to approve fixed interest rates.

Most banks even in Egypt already deal in interest though and so the Al-Azhar committee gave its approval to it,

giving pragmatic arguments like "it is illogical to remain frozen while the world changes around us." Thus keeping Islam in line with Capitalism. Riba (interest) concentrates the wealth into the hands of the few, adding to the problem of increasing the divide between the rich and the poor. This is evident in every economy where riba exists and has existed. The Islamic evidences prohibiting riba are numerous, clear and well known, but they have still been ignored by the Al-Azhar committee. Even the ill effects of riba on the country and society have been ignored.

Recently the economies of Argentina and Brazil have reached near collapse due to the interest bearing loans from the IMF. Likewise other national economies in Africa have been devoured by debt crises. Furthermore even the people of rich western societies have been burdened by individual debt crises. In the UK, for example, citizen advice agencies claim that they deal with over £1Billion worth of new cases of debt problems a year. All of these debt crises have been exacerbated by the riba which is always included in the debt.

The ill effects of riba are clear to all and in the delicate economies of the Muslim world have even been felt by all. Mohammed (saw) said:

لا يلدغ المؤمن من جحر مرتين

"The believer does not allow himself to be stung twice from one (and the same) hole." [Sahih Muslim].

In the absence of restriction of the State to the implementation of the Shari'ah and true Islamic Economics the current Muslim governments are likely to allow any activity that keeps them in line with the western states regardless of the Shari'ah rules or the ill effects these activities have.

Asim Khan

NATO Prague Summit- reinforcing War on Islam

The leaders of the western world met in Prague to expand NATO into some of the East and Central European (former Communist) countries including Estonia, Latvia, Lithuania, Slovakia, Slovenia, Bulgaria and Romania. This expansion will take effect in 2004 and there is plan for the establishment of a NATO Response Force (NRF) consisting of 21,000 military personnel with latest hi-tech weaponry and will

be ready for deployment at short notice anywhere in the globe.



Although these countries individually are small with tiny military capabilities, it is clear that the reason for the accession of these countries to NATO is their strategic location and some military skills that can enhance NATO capabilities. For example, the size of the Bulgarian armed force is a mere 77,300 and Slovakia has 33,000 with annual defence expenditure of \$365m and \$386m respectively. However, Bulgaria offers NATO bases close to Kosovo, Black Sea ports and provides access to states in Central Asia. Its expertise is in de-contamination. Slovakia has expertise in bomb disposal and air defence.

Nevertheless, a deeper peek into the whole scenario shows that this new move is a further endeavour to assist the West in its so called "War on Terror" which is in reality a War on Islam; besides the effort by Europe to prevent US unilateralist stance on global issues, so that they can share the booty in whichever land America conquers. Indeed the words of President Bush show this clearly: "The enemy is not Russia - the enemy is global terrorists who hate freedom and together we can work to defeat that enemy in the name of freedom".

NATO Secretary General, Lord Robertson declared to the NATO Parliamentary Assembly: "These strategic benefits are too important to be left in limbo ... At Prague, NATO will unveil a major package of measures to combat terrorism ... the strategic significance of this move can hardly be underestimated."

Thus it is clear that the West is embarking upon destroying the existence of political Islam, so that Capitalism can maintain its hegemony globally.

Allah (swt) says:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدَّوْا فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْسِرُونَ

"Verily those who disbelieve spend their wealth to hinder (men) from the way of Allah and so they will continue to spread it, but in the end will become an anguish for them. They will be overcome and those disbelievers will be gathered in Hell." [TMQ Al-Anfal: 36]

Wakil Ahmed

The Beggars Choice



Several Middle Eastern states have moved closer to embracing privatisation schemes in order to shore up their finances. Saudi Arabia's finance minister, Ibrahim al-Assaf, announced plans to privatise 20 sectors including telecoms, railways, health services and hotels. Qatar's Sheikh Hamad announced that it would sell off part of its petrochemical sector, as well as some metallurgy and fertiliser industries. Also the Lebanese Government said it forecast revenues of \$1bn from state sales during 2004 and 2005. The bulk of the money will come from telecoms and electricity firms, with preparations also underway for the sale of Beirut airport and the seaports.

It is hoped that the privatisation of state firms will attract more foreign investment into the region. Both Saudi Arabia and Lebanon are struggling to reduce public debt and control widening budget deficits, it is hoped that the revenue generated will help to balance their budgets.

Last month, a leaked report from the International Monetary Fund urged Saudi Arabia to set a timetable for privatisations or face economic stagnation. The UN's latest Arab human development report suggested that real per capita income between 1975 and 1998 grew at just 0.5%.

What one can observe from these latest events is that the vast material wealth enjoyed by these Arab states has not

helped in easing their economic plight.

It is never the material resources of a nation that make it progress but rather the intellectual wealth (ideology), which would give it a productive way of thinking, that would in turn allow it to progress materially.

However, as we can see from the cases stated, should a nation lack this intellectual wealth (ideology), then what will eventually happen is that her material wealth will slowly disappear as she will be unable to devise new ways of regenerating it.

It was this lack of resources and intellectual wealth (ideology) that made the Arabs the most undesirable conquest to the Romans and Persians in pre-Islamic Arabia. But with the discovery of resources they have become the most prized conquest for the US and other Capitalists. It was the intellect driven by Islam that transformed these very desert folk into the most powerful nation the world had ever seen and allowed the securing of Muslims' interests. And it is in the absence of the Islamic Ideology that their exploitation has become possible.

Mohammed Ashifuddin

Bangladesh's criminal justice reforms

The recent mass arrest of thousands in Bangladesh followed the United Nations request to reform Bangladesh's criminal justice system. The government of Bangladesh hastily acted to implement reforms by deploying 40,000 army troops and arresting people suspected of political criminal links, in a crackdown codenamed Operation Clean Heart, which commenced in mid October 2002. But is the problem of Bangladesh the criminal justice system or is the problem deeper rooted? The political, economic and social systems are all corrupt. So why is Bangladesh not requested to reform any of these systems?

The political system is democratic. It is corrupt from its very basis. Political parties vie for seats and each term in power appears to be simply an opportunity to attack the opposition. Recurrent general strikes, corruption and politically motivated violence bring to disrepute the national political parties.

The economic system is crippled by

debt to the IMF and World Bank, which has escalated over time. Loans come with strings attached, e.g. with demands for trade liberalisation, privatisation of national industries and other policies detrimental to the national economy. Free market policies lead to multinational company domination, preventing the development of domestic industries. These policies all have disastrous long-term consequences as other nations have discovered.

The social system has been deteriorating in recent years. Crime has soared 10% over a year; drug use, prostitution, vandalism, illegitimate children and HIV/AIDS infections that are characteristic of western nations have all been increasing.

The answer to the introductory question of UN involvement is that the UN is avoiding the real problems which are the economic and political systems. The status quo of these systems ensures the exploitation of the country, whilst enforcement of law and order prevents opposition to detrimental government policies. Being a tool of the capitalist nations, the UN acts only to secure Western interests globally by allowing Western powers to exploit the resources of other nations. Muslims need to address their problems independently without foreign interference. They should begin by questioning the basis of their society, abandoning the contradictory ideas that flourish in secularism, and rebuild a correct society based on Islam.

Suhel Ahmed

Miss World



In the 70's and up till the 80's the Miss World contest used to be broadcast on primetime television and it was only a few feminists that thought it portrayed women as "dumb blondes". No sizeable majority of the public had a problem with women being lined up in swimming costumes and given marks out of ten. This great beauty pageant has given women role models such as Pamela Bordes and Ashwari Rai;

without a doubt they have achieved fame based on their physical appearance and nothing else.

People in the west now view this contest with disdain; however they point out that if women choose to display their bodies to gain fame and fortune then it is their right to do so. Others just think it's a bit of harmless fun and cannot understand what all the fuss is about.

The Muslims of Nigeria like the rest of the Ummah could clearly see that this contest was being used to attack Islam. To begin with Shari'ah law of stoning the adulteress was roundly condemned as being barbaric and then a journalist was allowed to publish an insulting article about the Prophet Muhammad (saw).

The Miss World Contest like all the other "World Contests" orchestrated by the west such as the Oscars, Olympics etc project very clear messages to the world. In the case of Miss World it is the western view of women, beauty and their so called freedom. The Oscars emphasizes the idea that the American way of life is the best and should be aspired to by the rest of the world. While the Olympics upholds the dual ideas of nationalism and patriotism even when it comes to sports.

If our leaders had an ounce of Islamic sentiment they would boycott these events and expose the real motives behind them. They would not allow the honour of the Ummah to be paraded around like cattle at a meat market. Let alone waste the Ummah's wealth on bidding to host such events.

Farhat Amin

Former Italian PM convicted of murder



An Italian appeals court found former Italian PM, Giulio Andreotti, guilty of murder in the trial of the 1979 killing of a journalist. Andreotti, who is 83 years old, was sentenced to 24 years imprisonment, but had previously been

cleared by a lower court three years ago. Prosecutors successfully argued, that the Mafia killed journalist Mino Pecorelli on Andreotti's orders, because he was about to publish damaging revelations about Andreotti.

Andreotti, who served seven times as Italian prime minister between 1972 and 1992, had denied the charges saying they were politically motivated. Italian PM Silvio Berlusconi, who is currently facing inquiries relating to his business empire, led the chorus of protest against the guilty verdict, calling it "mad justice".

The verdict is all the more shocking to Italy's political elite because it relies on the word of a now-dead Mafia informer and because the gunmen themselves have not been convicted. But in any case, Italian law does not allow the jailing of anyone over 75.

Can anyone be sure that justice has been served? How can society be content with the fact that, if guilty, Andreotti will serve no punishment for his crime? The western capitalist system is dominated by personal greed that lends to bias and corruption. No one is interested in arriving at the truth, but more about the gains that can be made. How is it possible that one court finds the defendant not guilty, yet another court, being presented with the same evidence, can find the same man guilty?

The western justice system is clearly flawed. It has seen countless miscarriages of justice that are dependant on circumstantial evidence and the Judges mood, affiliation and bias.

The judicial system in Islam is not subject to the whims and desires of man, but has checks and balances to ensure that justice is delivered. Evidence presented in court has to be decisive.

Samina Asghar



FESTIVALS AND CELEBRATING EID

We are in the "festive season" according to the West. It is a season where the people are supposed to be jolly. But for many it is a period of despair, as we find more and more get into debt, trying to fulfil the dream of their loved ones. Festivals are an important event used by the Capitalist states. It is first and foremost big business for them. They are used to increase revenue for the exchequer, as many things are marketed, and sold. Festivals, increase spending, and produce a consumer bonanza. Gordon Brown, rubs his hands during these periods, because people, spend and spend during them. On average, £7,600 per second will be spent on credit and debit cards alone during Christmas.

Festivals and Capitalism: Consumer Bonanza

The love of festivals in the West, goes further, to the extent they have invented more and more festivals to celebrate. There is Guy Fawkes night, Halloween, Thanksgiving Day, Easter, Christmas, New Years day, Valentines day, Fathers day, Mothers day etc. It is clear the motivation is not religious devotion, as many of the festivals are based on pagan rituals of the past. But a period to make money, and a means to assimilate various cultures into the mosaic of society. With each of these festivals accessories come along with them, such as the Easter Bunny, or Santa Claus who is a Capitalist invention. There was a St. Nicholas long ago and a holiday connected with him (on December 5). In 1822, an American named Clement Clarke Moore wrote a poem about a visit from St. Nicholas. It was Moore (and a few other New Yorkers) who invented St. Nicholas physical appearance and personality, came up with the idea that Santa travels on Christmas Eve in a sleigh pulled by reindeer, comes down the chimney, stuffs toys in the kids stockings, then goes back to the North Pole.

Escapism from the Misery of Capitalism

Moreover, holidays, such as the New Years are filled with corruption and debauchery. This is positively encouraged. It is a time for personal freedoms, to be let loose. Such occasions, where sins are committed and liquor is served, have become avenues to commit acts of Fisq (disobedience). It is well known, what occurs, in Christmas parties, and New Years eve parties and it is an accepted fact that adultery and fornication occurs

during them. The media uses its creativity to corrupt the tendencies and morals of the people by spreading corrupt programs that contain nothing but sleaze in order to eliminate any sign of purity and morality.

The reason is clear, it is an outlet, it is a preoccupation for people to drown themselves. For the periods that these festivals last, so for Christmas, nearly a month, people become anaesthetised with desire for the inconsequential, materialism and greed. People forget about the striking fireman, the war on terrorism and their own jobs may be on the line soon, and there families and start to say 'well it is Christmas' and 'what would it be if it wasn't for the children', etc.

At the same time the children have discovered that humans have developed new basic need besides oxygen and water etc., Sega and Nintendo, and the X-Box. High pressure advertising is aimed at the children from all angles. It is little wonder the children of today develop an affinity for materialistic values rather than the Islamic values.

A means to integrate

More worrying, and a more sinister point, in celebrating the Christian holidays, such as Christmas and the Christian new year, is that it is part of the Western culture that is imposed on the Muslims especially in the West. In imposing such culture, the West intends for the Muslims to accept and recognize the Christian rituals, and believe in the equality of Christianity with Islam. This has now increased not just to using Christianity, but to other religions, including Judaism, and Hinduism. Thus in schools, Muslim children are encouraged to partake in nativity plays, depicting the birth of Jesus, and carol renditions. When it is time for the Hindu Festivals, such as Diwali, again, the Muslims are encouraged to participate. The aim of this is that they wish to relegate Islam to a religion, like Christianity, and it's implications, that Islam, like the other religions, can be a part of the Capitalist jigsaw. George Bush, in his Eid speech to the Muslims portrayed this saying that the origins Islam are Abrahamic, like Judaism, and Christianity; " Islam traces its origins back to God's call on Abraham."

What is Eid?

"Eid" is an Arabic word referring to something habitual, that returns and is repeated. Eids or festivals are symbols to be found in every nation, including those that are based on revealed scriptures and those that are idolatrous, as well as others, because celebrating festivals is something that is an instinctive part of human nature. All people like to have special occasions to celebrate, where they can come together and express their joy and happiness.

Allah (swt) has distinguished and honoured the Muslim Ummah by Islam. He (swt) made Islam her way of life, the source of her unique concepts and rules, and a comprehensive and complete system for all of her life's affairs

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

"You are indeed the best of nations out to mankind: You command good, forbid evil, and believe in Allah." [TMQ Ale-Imran: 110]

Forbidden to celebrate holidays of Kuffar.

Celebrating the holidays and the occasions of the Kuffar is certainly Haram. As Muslims we are not permitted to do it since it is an imitation of the Kuffar.

Imitating the Kuffar in any of their religious affairs or in any gesture that distinguishes them as groups is forbidden. Al-Bukhari narrated in his Sahih (book) that Abu Saeed Al-Khudri (ra) reported that Allah's Messenger (saw) said:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَتَتَّبِعَنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِرْئاً بَشِيراً وَذِرَاعاً بَدْرَاعاً حَتَّى لَوْ دَخَلُوا جَحْرَ صَبٍ لِاتَّبِعْتُمُوهُمْ : قَلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى : قَالَ : (فَمَنْ) رَوَاهُ مُسْلِمٌ

"You will indeed follow the ways of those before you, hand span by hand span, and an arms length after another. Even if they enter into a lizard's hole, you will follow them. We asked, is it the Jews and the Christians? He (saw) replied, Who else!"

This hadith condemns imitating them. It is a proof for the prohibitions of imitating the Jews and the Christians in their occasions, symbols, or any matter related to their belief.

Furthermore, there are many Islamic evidences that forbid the Muslims from having holidays other than Eid-ul-Fitr and Eid-ul-Adhaa. Al-Bayhaqi reported in his Sunan that Anas Bin Malik (ra) said: When the Prophet (saw) came to Medina, the people had two holidays from the days of Jahiliyyah.

He (saw) said:

(قدمت ولكم يومان تلعبون فيهما من الجاهلية وقد أبدلكم الله بهما خيراً منهما : يوم النحر ويوم الفطر) صحيح أخرجه أحمد

"When I came to you, you had two days which you used to celebrate in Jahiliyyah. Allah (swt) has replaced them for you with better days, the days of slaughter (Adhaa) and the day of fitr."

Also Imam Ahmad in his Musnad reported that Uqbah bin Amir (raa) reported the Prophet (saw) to have said:

يوم عرفة ويوم النحر وأيام التشريق عيدنا أهل الإسلام

"The day of Fitr and days of Tashriq are our holidays, the people of Islam."

These evidences are clear in forbidding the Muslims to have any Eid other than what Allah (swt) prescribed for them. Thus, they are not allowed to participate in or celebrate the holidays of the Kuffar. nor are they allowed to attend them, even if invited. This will protect Muslims, from the Kufur influences, and there implications.

How do Muslims celebrate Eid

These two Eids are among the signs or symbols of Allah (swt) which we must celebrate and understand the aims and meanings behind them. Inshallah what follows is a brief discussion of some of the rulings and manners of the two Eid according to Islamic rules.

Ghusl (taking a bath)

One of the manners of Eid is to take a bath before going out to the prayer. It is reported in a saheeh report in al-Muwatta' and elsewhere that 'Abd-Allah (swt) ibn Umar used to take a bath on the day of al-Fitr before coming to the prayer-place. (al-Muwatta' 428)

It was reported that Sa'eed ibn Jubayr said:

صح عن سعيد بن جبیر أنه قال : (سنة العيد ثلاث المشي والاعتسال والأكل قبل الخروج)

"Three things are sunnah on Eid: to walk (to the prayer-place), to take a bath and to eat before coming out."

Al-Nawawi (ra) mentioned that the scholars were agreed that it is mandoob (recommended) to take a bath before the Eid prayer.

The reason why it is mandoob (recommended) to take a bath before Friday prayer and other public gatherings also applies in the case of Eid, by greater reason.

Looking one's best for Eid

عن عبد الله بن عمر رضي الله عنه قال أخذ عمر جبة من إستبرق ثباغ في السوق فأخذها فأتى بها رسول الله صلى الله عليه وسلم فقال يا رسول الله اتبع هذه تجمل بها للعيد والوفود فقال له رسول الله صلى الله عليه وسلم إنما هذه لباس من لا خلاق له . رواه البخاري

Abdallah ibn Umar (ra) said: "Umar picked up a jubbah (long outer garment) made of silk that was for sale in the market, brought it to the Messenger of Allah (saw) and said, 'O Messenger of Allah, buy this and wear it for Eid and when the delegations come.' The Messenger of Allah (saw) said, 'This is the clothing of the one who has no share of the Hereafter...'" (Reported by al-Bukhaari, 948).

The Prophet (saw) approved of Umar's idea of looking one's best, but he rejected and denounced the idea of buying this jubbah because it was made of silk. Jaabir (ra) said: "The Prophet (saw) had a jubbah that he would wear on Eid and on Fridays." (Saheeh Ibn Khuzaymah, 1765).

Al-Bayhaqi reported that Ibn Umar used to wear his best clothes on Eid, so men should wear the best clothes they have when they go out for Eid.

Eating before coming out

One should not come out to the prayer-place on Eid al-Fitr before eating some dates, because of the hadith narrated by al-Bukhaari from Anas ibn Maalik who said:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ .. وَيَأْكُلُهُنَّ وَثُرًا . البخاري

"The Messenger of Allah (swt) (saw) would not go out on the morning of Eid al-Fitr until he had eaten some dates... and he would eat an odd number." (al-Bukhaari, 953)

It is mandoob (recommended) to eat before coming out because this confirms that we are not allowed to fast on this day, and demonstrates that the fast is now over. Ibn Hajar (ra) explained that this is to prevent people extending the fast and it also means obeying the commandment of Allah (swt). (Fath al Bari, 2/446). If a person does not have any dates, he can eat anything permissible for breakfast. On Eid al-Adhaa, on the other hand, it is mandoob (recommended) not to eat until after the prayer, when one should eat from the meat of one's sacrifice.

To go out one by one route and come back by another

Jaabir ibn 'Abd-Allah (swt) (ra) reported that the Prophet (saw) used to vary his routes on the day of Eid. (Reported by al-Bukhaari, 986)

Takbeer on the day of Eid

This is one of the greatest sunnahs of this day, because of the words of Allah (swt)

وَلِتُكْمَلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"... (He [Allah (swt)]) wants that you must complete the same number (of days), and that you must magnify Allah (say Takbeer - 'Allah u akbar') for having guided you so that you may be grateful to Him." [TMQ Al-Baqarah:185]

Al-Waleed ibn Muslim said: "I asked al-Auzaa'i and Malik ibn Anas about saying Takbeer aloud on Eid. They said, 'Yes, 'Abdallah ibn Umar used to say it aloud on the day of Fitr until the imaam came out.'"

Abu 'Abd al-Rahmaan al-Salami said: "On Eid al-Fitr they would say it louder than on Eid al-Adhaa." Wakee' said, "i.e., the takbeer." (Irwaa', 3/122).

The practice of making Takbeer from home to the prayer-place, and until the imaam comes in, was well-known. An example of this is the report that Naafi' ibn Jubayr used to make Takbeer and wondered why people did not do so. He would say to people, "Why do you not make Takbeer?" Ibn Shihaab al-Zuhri said, "The people used to make Takbeer from the time they left their homes until the imaam came in."

The time for making Takbeer on Eid al-Fitr starts from the night of Eid until the time when the imaam comes in to lead the prayer.

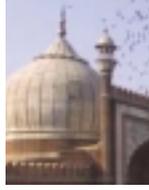
The wording of the Takbeer

Ibn Abi Shaybah reported in al-Musannaf that Ibn Mas'ood (ra) used to say Takbeer on the days of Tashreeq as follows:

ورد في مصنف ابن أبي شيبة بسند صحيح عن ابن مسعود رضي الله عنه : أنه كان يكبر أيام التشريق : الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد . ورواه ابن أبي شيبة مرة أخرى بالسند نفسه بتشيت التكبير .

"Allah u akbar, Allah u akbar, laa ilaaha ill-Allah, wa Allah u akbar, Allah u akbar wa Lillaahi'l-hamd (Allah is Most Great... there is no god but Allah, Allah is Most Great, and to Allah be praise)."

Al-Muhaamili also reported that Ibn Mas'ood used to say: "Allah u akbaru kabeeran, Allah u akbaru kabeeran, Allah u akbar wa ajall, Allah u akbar wa Lillaahi'l-hamd (Allah is Most Great of All, Allah is Most Great of all, Allah is most Great and Most Glorious, and to Allah be praise)." (al-Irwaa', 3/126).



Fasting is haram on the day of Eid

It is haraam to fast on the days of Eid because of the hadith of Abu Sa'eed al-Khudri (ra), who said that the Messenger of Allah (swt) (saw) forbade fasting on the day of Fitr and the day of Sacrifice (Adhaa). (Reported by Muslim, 827)

Ruling on the Eid prayers

The Eid prayer is sunnah mu'akkadah. It was narrated from Abu Hurayra (ra) "that rain fell down on them on the day of Eid so the Prophet (saw) prayed the prayer of Eid with them in the mosque" This and the hadith of the Bedouin which says that Allah has not imposed any prayers on His slaves other than the five daily prayers. So the Muslim should be keen to attend Eid prayers. The goodness, blessings and great reward one gets from attending Eid prayers, and the fact that one is following the example of the Prophet (saw) by doing so, should be sufficient motivation.

Timing of Eid prayer and place

The time of the Eid prayer is what is in the period between the rising of the sun until it reaches noon. It is without Adhan or Iqamah due to what was narrated from Jabir bin Samura (ra) who said:

روى مسلم من حديث جابر بن سمرة -ض- قال : (صليت مع النبي -ص- غير مرة ولا مرتين بغير أذان ولا إقامة)

"I attended Eid with the Prophet (saw) not once or twice without Adhan or Iqamah."

The Eid prayer is before the khutba due to what was narrated from ibn 'Umar (ra) who said:

عن ابن عباس رضي الله عنهما قال : " شهدت صلاة الفطر مع نبي الله و أبي بكر و عمر و عثمان ، فكلهم يصلونها قبل الخطبة " أخرجه مسلم .

"Rasoolallah (saw), Abu Bakr and 'Umar would pray the two Eids before the khutba."

The Sunnah is to pray the Eid prayer in a place of prayer which is not a mosque (musalla) if the mosque of the town is narrow/cramped due to what was narrated "that the Prophet (saw) would go out to the musalla."

Description of the Eid prayer

Umar (ra) said: "The prayer of Eid and al-Adhaa is two complete rak'ahs, not shortened. This is according to the words of your Prophet, and the liar is doomed."

Abu Sa'eed said:

, فعن أبي سعيد الخدري رضي الله عنه قال: "كان رسول الله يخرج يوم الفطر والأضحى إلى المصلى فأول شيء يبدأ به الصلاة" رواه البخاري ومسلم وغيرهما.

"The Messenger of Allah (saw) used to come out to the prayer-place on the day of Fitr and al-Adhaa, and the first thing he would do was the prayer."

The Takbeer is repeated seven times in the first rak'ah and five times in the second, the Qur'an is to be recited after each.

It was reported from 'Aa'ishah:

حديث عائشة رضي الله عنها : " أن رسول الله صلى الله عليه وسلم كان كان يكرر في الفطر والأضحى ؛ في الأولى سبع تكبيرات ، و في الثانية خمساً " أخرجه أبو داود بسند حسن ، وله شواهد كثيرة

the Takbeer of al-Fitr and al-Adhaa is seven in the first rak'ah and five in the second, apart from the takbeer of rukoo' . (Reported by Abu Dawood; saheeh by the sum of its isnaads)

Naafil prayers in the prayer-place

There are no naafil prayers to be done either before or after the Eid prayer, as Ibn 'Abbaas reported that the Prophet (saw) used to come out on the day of Eid and pray two rak'ahs, with nothing before or after them.

Congratulating one another

People may exchange congratulations and good greetings on Eid, no matter what form the words take. For example they may say to one another, "*Taqabbal Allah u minnaa wa minkum* (May Allah (swt) accept [the fast and worship] from us and from you) or "*Eid mubarak*" and other similar permissible greetings.

Jubayr ibn Nufayr said:

وعن جبير بن نفيير ، قال : كان النبي صلى الله عليه وسلم إذا التقوا يوم العيد يقول بعضهم لبعض ، تُقَبَّلُ منا ومنك . ابن حجر إسناده حسن ، الفتح

"At the time of the Prophet (saw), when people met one another on the day of Eid, they would say, "*Taqabbal Allah u minnaa wa minka* (May Allah (swt) accept from us and from you)."' (Ibn Hajar. Its isnaad is hasan. Fath, 2/446).

It was also reported that the Prophet (saw) used to go out walking, and he prayed without any adhaan or iqamah, then he would come back walking by a different route. It was said that this was so that the two different routes would testify in his favour on the Day of Resurrection, because on that Day the earth will speak about everything that was done on it, good and evil.

It was also said that this was done in order to demonstrate the symbols and rituals of Islam along both routes; to pronounce the remembrance of Allah (swt); to annoy the hypocrites and yahood and to scare them by the number of people who were with him; to meet the people's needs by teaching them and setting an

example for them to follow; to give charity to those in need; or to visit his relatives and uphold the ties of kinship.

So the Eid, for Muslims is a means to maintain family ties, a means to remember the Muslims, as a whole, a means to maintain the Islamic identity, by constantly doing actions during the whole of this day, which are in accordance with Islam.

Since the abolishment of Islam, from life, as a ruling system, the state of the Ummah has been declining from one bad stage to a worse one. The Ummah is being ruled by Kufr laws, dominated by Kufr concepts, invaded by the West with its corrupt culture and repugnant promiscuity, and as a result, it has corrupted the Ummah's Deen, ethics and future generations. The Western beacons, symbols, concepts, and occasions have become those of the Ummah. The West has been aided by the rulers of the Muslims who have devoted themselves to keeping Islam away from life, to fighting off it's thoughts and concepts, thus moulding the Ummah's to the West's desire.

The Ummah must establish the Khilafah in order to remove the injustice and corruption which has resulted in the loss of the identity and glory of the Muslims. Moreover, it has made them victims of the Kuffar and their agents, who implement the laws of Kufr which contradict with the Aqeedah and the Deen of the Muslims.

Allah's Messenger (saw) said,

إِنَّمَا الْإِمَامُ جَنَّةٌ يُقَاتِلُ مِنْ وِرَائِهِ وَيَتَّقِي بِهِ

"**Verily the Imam is a shield; you (the Muslims Ummah) fight from behind him and protect yourselves with him.**"

In the West, the thoughts and sentiments of the children of the Ummah are still being moulded in accordance with the corrupt Western values. Unless, we present Islam in a correct manner, and show the uniqueness of Islam distinct from other religions and ideologies, it will continue. We need to build a framework, which shows to the Muslims, the Capitalists objective in celebrating festivals, is in accordance with there corrupted way of life. We need to be aware of the correct manner we celebrate Eid. We need to explain to our children, the uniqueness of Islam, as an ideology.

Asif Khan

POST RAMADHAN WORSHIP



Alhamdulillah the month of Ramadhan has completed for another year, and we move on to the month of Shawaal.

The previous month saw the Mosques full of people worshipping Allah (SWT) in the day and night, millions of Muslims the world over sacrificed their time and energy to seek the pleasure of Allah (SWT), praying the Taraweeh Salaat, doing Itikaaf, making Umrah whilst fasting all the while. Ramadhan is a month of great blessing, and a time when all Muslims openly enjoin in the good deeds, however, the good deeds need not stop at the end of Ramadhan.

Islam is a Universal religion and ideology, with all rules for all people. Its absence in implementation in society though has led to the prevalence of non-Islamic approaches to deal with the Muslims conduct.

Consequently the Muslim community and countries are affected by various concepts that dilute Islam. One of these is the compartmentalisation of Islam to certain time periods. Hence in Ramadhan many people openly practice the rules of Islam, fasting, attending the mosque for Taraweeh prayers and Qiyam, reading the quran etc, yet after Ramadhan for many there is little adherence to the Deen. Even though practicing these actions beyond Ramadhan can also yield reward in the hereafter. For example Fasting in the month of Shawwal is a highly recommended action: Abu Ayyoub reported that the Messenger of Allah (saw) said:

من صام رمضان ، ثم أتبعه ستاً من شوال ، كان كصيام الدهر

"Whoever fasts the month of Ramadhan and then follows it by fasting six days during the month of Shawwaal will be rewarded as if he had fasted the entire year."

[Related by Muslim, at-Tirmithi, Ibn Majah, Abu Dawood and Ahmad by way of Jabir].

Likewise fasting on the day of `Arafah (9th Dhu-al-Hijjah) is also recommended. This is for those who are not performing the Hajj (pilgrimage). Abu

Qatadah said : the Messenger of Allah, (saw), said:

صوم يوم عرفة كفارة سنة و التي تليها ، و صوم يوم عاشوراء كفارة سنة

"Fasting on the day of `Arafah is an expiation [of sins] for two years, the year preceding it and the year following it and the fasting the day of `Aashuraa' [10th of Muharram] is an expiation for the year preceding it."

[Muslim, an-Nasa'i, Ibn Majah, Abu Dawood].

Furthermore, Abu Dharr Al-Ghifaari said: "The Messenger of Allah (saw), said

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ . رَوَاهُ الْإِمَامُ أَحْمَدُ وَهَذَا لَفْظُهُ وَالتَّسَائِي وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَزَادَ : فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ " مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا " الْيَوْمَ بَعْشَرَةَ أَيَّامٍ . ثُمَّ قَالَ هَذَا حَدِيثٌ حَسَنٌ .

"Whoever fasts from every month three days, it is like fasting the whole year, then Allah revealed what backs this in His book "Whoever comes with a good deed, he is rewarded ten folds", one day for ten." [Ibn Majah and at-Tirmithi].

And Abu Dharr Al-Ghifaari said: "The Messenger of Allah (saw), said:

يا أبا ذر إذا صمت من الشهر ثلاثة أيام فصم ثلاث عشرة وأربع عشرة وخمس عشرة

"O Abu Dharr! if you fast three days of every month, then fast the 13th, the 14th and the 15th [these are call the al-ayaam al-beedh, the white days]". [Note these are dates of the Islamic Month!] [Ahmad, an-Nasaa'i and at-Tirmithi; Sahih]

These ahadith clearly show that the recommendations to fast are not restricted to certain periods, but extend all year round.

Likewise the other good actions should not be saved only for Ramadhan, but should be extended all year round. So the believer should not wait for certain times or periods to be good in his choice of actions but should take every opportunity to gain the pleasure of Allah (SWT).

Abu Hurairah reported: Messenger of Allah (saw) said,

((بادروا بالأعمال فتنا كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً ويمسي مؤمناً ويصبح كافراً يبيع دينه بعرض من الدنيا)) (رواه مسلم)

"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods." [Muslim].

Abu Hurairah reported: Messenger of Allah (saw) said,

((بادروا بالأعمال سبعا هل تنظرون إلا إلى فقراً منسياً ، أو غنى مطغياً ، أو مرضاً مفسداً ، أو هرماً مفنداً ، أو موتاً مجهزاً ، أو الدجال فشر غائب ينتظر ، أو الساعة ، فالساعة أدهى وأمر))

"Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter." [At-Tirmidhi].

On the authority of Abu Hurairah, the Messenger of Allah said,



((لا تحاسدوا ولا تباغضوا ولا تدابروا ولا يبيع بعضكم على بيع بعض وكونوا عباد الله إخواناً، المسلم أخو المسلم لا يظلمه ولا يخذله : التقوى هاهنا ويشير إلى صدره ثلاث مرات، بحسب امرئ من الشر أن يحقر أخاه المسلم، كل المسلم على المسلم حرام دمه وماله وعرضه)) رواه مسلم

"Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here-and he pointed to his breast three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honour."[Muslim]

On the authority of Abu Hurairah that the Prophet (saw) said,

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من نفس عن أخيه كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن ستر مسلماً ستره الله في الدنيا والآخرة ومن يسر على معسر يسر الله عليه في الدنيا والآخرة والله في عون العبد ما كان العبد في عون أخيه ومن سلك طريقاً يلتمس فيه علماً سهل الله له طريقاً إلى الجنة وما قعد قوم في مسجد يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة ومن أبطأ به عمله لم يسرع به نسبه

"Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grief's of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, without tranquillity descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage." [Muslim]

All these ahadith which cover the conduct of a Muslim clearly push him to hasten to do the good

actions and avoid the bad actions, and this applies all year round, to the young and to the old. For all are accountable to Allah (SWT). There is no concept in Islam of periods of good versus bad, so the idea where people think they can avoid Islam and it rules all year except in Ramadhan is a false one. Yet this idea is promoted by those who hold the secular view.

This compartmentalisation of Deen emanates from secularist view which separates spiritual issues from other issues, so whilst all spiritual orientated activity is to be kept pure, there is no limit to the corruption of the non-spiritual activity. So away from the Mosque or Ramadhan it is encouraged upon the Muslims to engage in the corruption.

One example of this was the attempted staging of the Miss World Beauty contest which was to be held in Nigeria in Ramadhan, but organisers fearing a backlash from the Muslim population postponed it for later. The backlash happened anyway due to other reasons, and Muslims of the Nigeria aired their opposition to holding the event not just in Ramadhan but at all. Later the contest was moved out of the country.

Similarly in the Western Societies the Muslims are encouraged to practice Islam as individuals, but maintain a Western political outlook when dealing with non-spiritual matters, so when a Muslim in the West wants to get a job or start a business his criteria judging what is correct is what his mind says is correct and not what Islam says is correct. This is in spite of the clear evidences in Islam guiding the believer to judge only with Islam.

Allah (swt) says in Sura An-Nisa,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."[TMQ An-Nisa: 65]

Thus all actions whether they be worships or actions related to working need to be in accordance to what the Shari'ah has brought down and consequently there is no concept of choosing to live by a non-Islamic viewpoint followed by periods of extra worship in the Holy month. Rather at all times the Muslim is advised to live by the guidelines of Islam, and in certain periods he is guided to do more than he is already doing.

The listed ahadith clearly show the encouragement and potential reward for following

the deen. Unlike the western mindset, the Islamic outlook shapes the persons actions according results in this and the following life. It is only by following Islam in this life that a believer can expect to succeed in the next.

Allah (SWT) says in Sura An-Nisa:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ

"And whoso obeys Allah and the Messenger then they will be in the company of those on whom Allah has bestowed His Grace" [TMQ An-Nisa :69]

All the actions a Muslim engages in today impact his next life. Whereas in the Western mindset there is no engagement of what is the consequence of their actions in the next life. Rather the objective for such a person is simply seeking pleasure for one self. Regardless of the consequences, and the impact of the action upon others. Hence it is acceptable to exploit other people or even other nations with such an outlook, and the exploitation of others is prevalent. One such example of this is the use of the infamous sweatshops in the third world, which exploit people to work under harsh conditions and for minimal wages to produce products that are sold to high paying consumers in the western world.

Conversely the Muslim should engage in his actions to purely seek the pleasure of Allah (SWT), by following the Shari'ah he not only acts in accordance to consequences in the following life, but also acts in a just way in this life.

Allah (SWT) says in Sura An-Nisa:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَفَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well Acquainted with what you do." [TMQ An-Nisa: 135]

On the authority of Ibn Abbas that the Messenger of Allah, among the sayings he relates from his Lord is,



عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيمَا يُرْوَى عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَحِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمَلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ . وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمَلَهَا كُتِبَتْ لَهُ وَاحِدَةٌ أَوْ يَمْحُوهَا اللَّهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ

"Allah has written down the good deeds and the bad ones." Then he explained it [by saying that]: "He who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed." [Bukhari, Muslim]

May Allah guide us to that which pleases Him and establish us firmly upon the True Deen.

Asim Khan

BRITAIN'S QUEST TO WIN THE PROPAGANDA WAR

Since the events of September 11th 2001, it is abundantly clear that the Western governments have been conducting a ruthless campaign against Islam and Muslims under the disguise of a "War on Terror". We have witnessed with immense sadness the events that have taken place in the name of the "War on Terror" such as the killing of the Muslims of Afghanistan, the continued aggression against the Muslims of Iraq and the butchering of the Muslims of Palestine. In addition we have all seen the execution of Muslims in Chechnya, the arrest and torture of Da'wa carriers in Uzbekistan aimed at shattering their resolve, and the onslaught against the Muslims of India at the hands of Hindu mobs. All of this was orchestrated and sanctioned by the head of Kufr, America, and supported slavishly by Britain and the other Western governments.

This campaign of the West aims to destroy Islam but simultaneously portray to the Muslims that they are not attacking Islam. In recent months, in order to propel forward their campaign, politicians, commentators, journalists and prominent personalities have all engaged in this message with the Muslim community in Britain. It has now reached the stage where volumes have been written in the print media and hours of airtime have been devoted to the subject on talk shows. The campaign is now coming to a head and in a news article on November 27th 2002 in the 'Guardian' it was said:

"A day after warning MP's that some Islamic fundamentalists regard moderate Muslims as worse enemies than Christians and Jews. Mr Straw told the annual awards ceremony of the Foreign Press Association that ministers will continue to resist voices which portray the government's stance as 'anti-Muslim'."

Mike O'Brien the Junior British Minister in his speech to a recent seminar titled 'Militant Islam in Asia' on the 21 November 2002 also mentioned how the West and Muslims should work together, he said;

"The challenge today is to remove the ignorance on

both sides. The West can start to address some of this by working with the grain of Islamic belief - and with willing partners. We will fail if we dictate to others. The colonial days are over, and no one wants them back."

Also Tony Blair writing in the 'Daily Jang' newspaper a few days ago said talking about the Iraq question

"It is nothing to do with religion. We must not allow Saddam to wear the cloak of religion to hide his evil intentions"

So it is clear that there is a concerted attempt to portray the 'War on Terror' as not a 'War against Islam'. Many including the British Foreign Secretary recently apologised for the bad old colonial days. These comments are obviously designed to present British foreign policy as altruistic, benign and not against Islam. However it not helpful to speak of British and Western foreign policy as one of friendship to the Muslims, or a collection of benign policies which do not target Islam, rather a detailed study of the West's strategic and commercial interests throughout the world is much more useful. Britain and America are Capitalist nations whose foreign policy is exclusively driven by what is in their benefit. If it is in their benefit to help the Muslims in one situation as it was in Kosovo, then they will engage in actions to help the Muslims even if the other party are Christians. However the fact that the West were helping Muslims in Kosovo was incidental to the problem as the main objective was to ensure strategic stability returned in the Balkans and Southern Europe through the defeat of Milosovic. Indeed if the West's policy is simply to help Muslims, why does the West warmly embrace the Butcher of Chechnya Putin as Tony Blair recently did on his visit to Moscow. If supporting Muslims is the policy, why does the West allow the Butcher of Palestine Sharon to engage in his wanton acts of violence against the Muslims of Palestine without even so much of a condemnation?

Western foreign policy is therefore not concerned



with Muslims engaging in their personal worships, however Western foreign policy is obsessed with stopping Islam manifesting itself politically. This is because an Islamic political entity is diametrically opposite to colonialism and its worldview, whereas capitalism and colonialism are inextricably linked, indeed colonialism is the method by which capitalism is spread. Consequently the planners and politicians from amongst the West have clearly identified an Islamic State as a clear obstacle in achieving their imperialistic designs, as can be seen from a statement made by a previous British Foreign Secretary just before World War Two:

"We must put an end to anything which brings about any Islamic unity between the sons of the Muslims. As we have already succeeded in finishing off the Khilafah, so we must ensure that there will never arise again unity for the Muslims, whether it be intellectual or cultural unity."

It is clear throughout the 20th century and now in the millennium, that we are seeing a concerted campaign to discredit Islam as a political force. Western Leaders may condemn Huntington's 'Clash of Civilisations' theory but they certainly apply it in their foreign policy. British colonialism oppressed the Muslims of India; it massacred its citizens and usurped its wealth. The British Mandate via the Balfour declaration promised the Palestinians their own homeland while simultaneously promising the Jews the same land. The British were instrumental in working night and day to destroy the Othmani Khilafah so that Islam as a political entity would never again challenge their imperialistic ambitions. However apologists claim these were events that took place in the past and that present policies have changed. However looking at some of the present political realities indicates that despite its desire for 'modernisation' in all domestic spheres, the West's foreign policy still follows the traditional method of deception, political control and double standards. As Robert Cooper, Tony Blair's foreign policy adviser admitted;

"But when dealing with more old-fashioned kinds of states outside the post-modern continent of Europe, we need to revert to the rougher methods of an earlier era - force, pre-emptive attack, deception whatever is necessary to deal with those who still live in the 19th century of every state for itself"

To therefore illustrate this let us examine the record of the 'War on Terror', purportedly not a 'War against Islam'. It is clear to any aware observer that the only people that have been targeted as part of the West's 'War on Terror' have been the Muslims. The only countries that have been attacked have been Muslim countries. The only people that have been arrested and sent to places like Guantanamo Bay or kept in British jails without facing charges

are Muslims. The only groups that have been investigated maligned and harassed have been Muslims. The only countries that the West wants to impose UN resolutions on are Muslim countries, despite violations by other countries like India and Israel. The West threatens Iraq a Muslim country with war on unsubstantiated allegations of the latter's possession of weapons of mass destruction, but is content with following diplomatic channels with respect to North Korea who have actually admitted owning such weapons. The West talks about the sanctity of freedom of speech when it suits her policy, but then keeps quiet when sincere Muslims are imprisoned for accounting their unsavoury allies in Egypt, Pakistan and Jordan. The West talks about human rights violations in Iraq while turning a blind eye to the torture and imprisonment of Muslims in Guantanamo Bay, Uzbekistan and Turkey. Yet despite all this incontrovertible evidence the Western Establishment continues to maintain that the 'War on Terror' has nothing to do with Islam.

We should not get bitten again from the same colonialists who promised our forefathers a Khilafah in the Arab world that would provide us with protection, while secretly plotting to usurp the land for themselves. We should not get bitten again from the nation who promised under the guise of the East India Company that they were simply enhancing trade yet were in reality seeking political control. We should not get bitten again from the colonialists who today say we have no problem with Islam but who via loans are seeking to rid Islam from the educational curriculum in countries like Pakistan. We should not get bitten again from the same colonialists who claim they are sorry about the days of occupation under the British Empire yet as we speak are planning to occupy Iraq and its abundance of oil reserves.

It has become obvious for anyone to see that the West still has the 'crusader' mentality burning through their hearts. They realise that only the Islamic ideology after the demise of communism seriously threatens their colonialist worldview. However they are also aware that the Aqeedah of the Muslims burns brightly and therefore they seek to attack Islam by portraying that they are not really attacking Islam. But do the Western governments really think that this Ummah including the Muslims in Britain are naive, will we ever forget the attacks on the Muslims of Afghanistan, the blood from which is yet to dry? Do they really think that the sons and daughters of this Ummah will not stand shoulder with shoulder with the Muslims of Iraq if a war breaks out? Do they not realise that the Muslims of Britain will never abandon their brothers and sisters in Palestine to the fate that awaits them under the falseness of international law?

Today's Crusade launched against Islam and the Muslims aims to subvert Islam by making Muslims doubt the actions and intention of the Colonialist. The colonialists themselves have long ago sacrificed all noble values for their endless pursuit of materialistic goals, they now want to keep Islam completely away from the political life, such that nothing remains of it but spiritualistic rituals conducted in the places of worship and a few pages in books of history. We ask you not to be fooled by those who claim that they have no issue with you whilst simultaneously making plans to occupy our lands and usurp our resources. We ask you to also act as ambassadors of Islam in this society to expose the false basis behind the Western system not to be pacified by putting on the West's integrationist straitjacket. We ask you to demonstrate the callousness of the Western system, which is prepared to kill thousands of Iraqis to pursue their strategic goals. We ask you to expose the Capitalist system, which is prepared to send its best sons to die in the hot sands of the desert so that oil companies and defence contractors can enhance their corporate profits. We ask you to point out the injustices of the fact that hundreds of thousands of people sleep on the streets of London, Paris and New York, while corporations that bankroll politicians to declare war, make billions in profits. We ask you to condemn the barbarism of western societies who claim they should be role models for the people of Iraq yet cannot even secure their own people from epidemic levels of muggings, burglary or child molestation. We ask you to stand up for the oppression of women in this society by saying that it is unacceptable that over 60% of women in prison are kept in prison, even though they suffer from neurotic disorders and this despite 2002 being a record year for suicides of female inmates in British prisons.

He (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ*وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

'O you who believe! Answer Allah and His Messenger when he (the Messenger) calls you to that which will give you life, and know that Allah comes in between a person and his heart. And verily to Him you shall (all) be gathered. And fear the fitna (affliction, trial) which affects not in particular (only) those of you who do wrong, and know that Allah is Severe in punishment' [TMQ Al-Anfal: 24-25]

Sajjad Khan

THE FARDIYYAH (OBLIGATION) OF WORKING FOR KHILAFAH

The revival of an obligation

The obligation we are about to discuss is something the Muslims took for granted, for well over a thousand years, much like the obligation of Salah and fasting today which, al-hamdu lillah, are not open to discussion and debate. However the Prophet (saw) did warn us there would come a time when the Deen will become strange and unrecognizable to the people and those carrying its Call will be seen as strange due to the Message that they carry.

He (saw) said:

بدأ الإسلام غريبا وسيعود كما بدأ غريبا فطوبى للغرباء
"Islam began strange and it shall return strange. So glad tidings to the Strangers." [Reported by Muslim]

This hadith holds a meaning that is especially reflective of our times, for in the last hundred years this noble Ummah has witnessed the destruction of her State and with that, due to the colonization of her lands by the colonialists, the crushing tidal wave of the western culture. The western culture completely engulfed her to the point of suffocation. It turned black into white and white into black. Never did the Ummah encounter such cultural strangulation, which left her bewildered and confused about the most basic and rudimentary tenets of her Deen. To cause maximum damage the colonialists chose their targets carefully when they unleashed their degenerate culture upon us: they attacked the notion of one Ummah by disseminating the idea of nationalism and nationhood. The Sharee'ah was depicted as barbaric, harking back to a medieval age but not suited to an age of reason and modernity. Whilst the ruling system of Islam, the Islamic Khilafah, was nothing short of despotism justified under the name of religion.

So what impact did this western polemic have upon the sons of this Ummah? First of all the effect was mostly noticeable amongst the scholars, authors and men of letters. Some answered back but with an apologetic tone - so the Khilafah was deemed to be a democratic system all along- whilst a handful who had succumbed to the western culture even denied it as having any Sharee'ah legitimacy, such as the likes of 'Ali 'Abd ar-Raaziq who, which will come as no surprise, was influenced by none other than the Kaafir orientalist Sir Thomas Arnold! For example

in his book: 'al-Islam wa Usul al-Hukm' after attempting to prove that there is no daleel (evidence) for Khilafah in the Ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe! Obey Allah and obey the Messenger and those in authority from amongst you" [TMQ An-Nisa :59]

he says on page 11: 'If you want to find out more on this discussion then please refer to the book 'The Caliphate' by the scholar Sir Thomas Arnold. The explanation in chapter two and three of that book is excellent and convincing' This book, quite opportunely it seems, was published a year after the Khilafah was destroyed in 1925. In it he went to great pains to argue that the above and other such hadith and ayat which command the obedience to a Khaleefah do not establish the obligation to appoint a Khaleefah because they apply only when an imam exists and if he does not exist then there is no obligation to appoint one. To prove this he adduced the following breathtaking argument: 'Are we not ordered by the Sharee'ah to be generous to beggars, respect the poor and treat them well and show kindness to them? So can anyone who has any intelligence say that this means the Sharee'ah has obliged us to bring about paupers and orphans?' [al-Islam wa Usul al-Hukm' pp.125-126, in edition published by al-Mu'assasa al-'Arabiyyah lid dirasaat wan nashr.]

In time a sense of apathy towards the issue of Khilafah reigned over the Ummah and in cases even embarrassment. Many saw the Khilafah as a relic of the past and which should remain in the past or simply impossible to implement in this day and age; hence there was no alternative but to make recourse to secularism. This was a time of great turmoil and change for the Ummah. This is the time when we witnessed the hadith of the Messenger (saw) unfolding before our eyes when he (saw) said:

«لتتفصن عرى الإسلام عروة عروة أولها الحكم وآخرها الصلاة»

"Verily, the knots of Islam will be undone one by one. Whenever one knot is lost then the people grabbed onto the one which came after it. The first of these knots will be the Ruling and the last will be the Salah." [Reported by At-Tabaraani]



After losing the Khilafah, like people clutching at whatever they can on a sinking ship, the Ummah grabbed onto whatever remained of the Deen as poignantly depicted in the hadith above. However, the good is, and always will be, in this Ummah and it was not long before she started embarking on the path of awakening due to the work of the sincere Da'wah carriers. One by one she began to reclaim the knots she had lost and now she is poised to reclaim that final knot; the knot of Ruling by Islam.

Today, by Allah's Grace and Mercy, the notion of Khilafah is not strange to the Ummah, except to those of course who have been inebriated by the western culture. However, it is important to go beyond the recognition of this obligation and to familiarize ourselves with its detailed evidences. Like all other obligations it should be anchored deep within the hearts and minds of the Ummah such that it can never be expunged from her memory again.

The hadith of our times

The evidences for Khilafah are many. But the evidence I wish to discuss perfectly describes our reality today: which is that we live at a time when no Khaleefah exists. And that evidence is the hadith reported by Imam Muslim on the authority of Nafi' that the Messenger (saw) said:

ومن مات وليس في عنقه بيعة مات ميتة جاهلية

"The one who removes his hand from obedience he will meet Allah without a proof for himself and Whosoever dies without a bay'ah on his neck dies the death of Jahiliyyah."

This hadith provides the Hukm Shar'i for a situation when Muslims die without the presence of a Khaleefah to rule over them. Perhaps, this is what explains the Fuqahaa's (jurists) relative silence over this hadith while the numerous other evidences which establish the obligation of Khilafah have received greater attention and scrutiny. In short, they could not imagine a situation when a Muslim would die without the presence of a Khaleefah; that was simply unthinkable! Hence the discussion tended to centre on the obligation of appointing a Khaleefah after the death of the previous Khaleefah. Or that it is obligatory to obey the existing Khaleefah and so having a Khaleefah must be obligatory.



However, one thing is for sure; the unthinkable has happened and the Khilafah has been destroyed and Muslims are dying while they have no Khaleefah over them. So what better evidence to start off with than the hadith which directly addresses our reality?

The process of extraction What is the Manaaf (reality) of the text?

The hadith is describing not one but two types of people since it came in two parts as indicated by the waw al-isti'naaf or ibtidaa' (in English the word 'and' is used) (ie the disjunctive syntax where the waw begins a new sentence). In the first part it says **'The one who removes his hand from obedience he will meet Allah without a proof for himself'** This is when the Khaleefah exists and someone withholds his obedience to the Khaleefah. As for the second part it is not describing the same person since the waw al-isti'naaf indicates it is beginning a new sentence to make a different point. This time he (saw) says: **'And (waw al-isti'naaf) the one who dies without a bay'ah on his neck he dies the death of jahiliyyah'** This is further confirmed by the fact that he repeats the personal pronoun 'man' (the one who or whosoever). This also indicates the hadith discusses two types of people in two different situations.

To appreciate this point better let us look at another hadith where exactly the same thing happens:

He (saw) said:

من مات في سبيل الله فهو شهيد ومن مات في الطاعون فهو شهيد

"The one who dies in the Path of Allah he is shaheed and (waw al-isti'naaf) the one who dies in a plague he is a shaheed" [sahih Muslim]

The death here occurs in two states separated by the waw al-isti'naaf. So the first death is in the Path of Allah whilst the second death occurs in a plague. It would be absurd if someone claimed here that the hadith is talking about the same situation.

Thus the hadith in question is talking about two different situations. The first situation as we said is when someone withholds his obedience to the existing Khaleefah. But what about the second part? The second part begins by saying: 'the one who dies without a bay'ah on his neck..' The waw al-Haal (waw of condition) in wa laysa fi 'unuqihi bay'ah clarifies the state in which the person dies, and in this case it is when he dies 'without a bay'ah on his neck'. So what is that state when someone does without a bay'ah on his neck. It can't mean giving the bay'ah because the hadith did not say 'wa lam yu'til bay'ah' (and he did not give the bay'ah) let alone the fact that giving the bay'ah (pledge) is a kifayah duty (sufficiency) and not an individual obligation in the first place as indicated by the Ijma' as-sahabah (consensus of the Sahabah).

What explains the meaning of bay'ah on the neck is the fact that the contractual bay'ah does not require

every single person to physically give it, rather it is enough for the Ahlul Halli wal 'Aqd (those who represent the Muslims) to give the bay'ah on behalf of the people. This means that a person living even outside the Islamic authority has a bay'ah on his neck if a Khaleefah has been contracted to his post by the representatives of the Muslims. In fact this was the basic format in which all the Khulafaa' ar-Rashidoon were appointed. None of them were appointed by a bay'ah which was given by the whole of the population of the Islamic state, rather it was always the representatives of the Muslims who appointed them. For example when 'Umar b. al-Khattab was elected as Khaleefah by the ahlu halli wal a'qd in Madinah the people of ash-Sham and Egypt did not have to give the bay'ah because the bay'ah was on their neck by virtue of the fact that the contractual bay'ah had taken place through their representatives the ahlu halli wal a'qd. Those who died in ash-Sham and Egypt during the Khilafah of 'Umar b. al-Khattab did not die the death of jahiliyyah because they had the bay'ah on their necks even though they did not come to Madinah and physically give the bay'ah themselves. This is the difference between giving the bay'ah and having the bay'ah on one's neck. If however the representatives of the Muslims in Madinah after 'Umar's death did not appoint a Khaleefah then the Muslims of ash-Sham and Egypt would not have the bay'ah on their necks because the contractual bay'ah had not taken place i.e. a Khaleefah had not been appointed.

Thus, the hadith is very accurate in its description; it is not talking about giving bay'ah to a Khaleefah but rather having a: 'Bay'ah on the neck for a Khaleefah' which describes a situation when someone dies without the presence of a Khaleefah. Hence it is wrong to argue that one cannot use this hadith to prove the obligation of Khilafah by claiming that it is talking about situation when the Khaleefah exists. Such an assertion is not established by the internal indications of the text which show that the Haal (condition) described is the death which occurs when a Khaleefah is not present.

As for 'Ali 'Abd ar-Raaziq's argument that Sharee'ah has obliged us to look after beggars and orphans so does that mean if they don't exist we have to bring them about to fulfill this command or the argument that we are obliged to obey parents so does that mean we are obliged to bring them back if they die?! Such arguments to say the least are highly fatuous and cannot be considered as scholarly opinions for they disregard the fact that the alhaakam (rules) come with their asbaab (causes). The sabab (cause) of obedience to parents is their existence and hence upon their death the sabab (cause) ceases which means the hukm of obedience also ceases. Also the same applies to beggars and orphans in respect to the alhaakams (rules) which came pertaining to them. But this is different when it comes to appointing a Khaleefah because the sabab (cause) of the presence of a Khaleefah is the presence of the Jama'ah i.e. Ummah or community which has to look after its affairs by Islam. So if the community exists then Khaleefah must exist to look after their affairs.

The Prophet (saw) said in a hadith that has been

narrated by Imam Ahmed in his Musnad;

لا يحل لثلاثة يكونون بفلاة من الأرض إلا أمروا عليهم
أحدهم

"It is not allowed for three people to be in a fulaatin without appointing one of them as an Ameer."

This hadith makes it clear that whenever a collection of Muslims exist i.e. jama'ah it is prohibited for them to exist except with an ameer i.e. therefore it is an obligation to appoint an Ameer WHEN there is any jama'ah i.e. the existence of jama'ah is the sabab (cause) of the obligation of appointing a Khaleefah.

In fact the term jama'ah in the Islamic text means State, authority, and Khaleefah. Let us look at the following hadith: Ibn 'Abbas narrated that Messenger (saw) said:

من كره من أميره شيئاً فليصبر عليه فإنه من فارق الجماعة شراً فمات فميتته جاهلية (البخاري ومسلم)

"The one who sees in his Ameer something which displeases him, let remain patient, for he who separates himself from the community (Jama'ah) by even so much as a hand span and dies (in this state), he will die the death of Jahiliyyah," (reported by Bukhari and Muslim.)

Here disobedience and rebellion against the Khaleefah is synonymous with separation from the Jama'ah. This is because it is obligatory on the Jama'ah to look after their affairs by Islam. Having a Khaleefah present means this duty is being fulfilled. But if he is disobeyed this means the obligation of looking after their affairs by Islam is being neglected since he is the one who undertakes this task. So the Jama'ah has to obey a Khaleefah so that their affairs can be looked after. The reason why a Khaleefah needs to exist is because the affairs cannot be looked after except by him. Thus, the sabab (cause) of the presence of a Khaleefah is the presence of Jama'ah which is obliged to look after its affairs by Islam. Hence, when the Messenger of Allah (saw) orders us to obey the Khaleefah this means by Ishaarah (alluded meaning) it is obligatory to appoint a Khaleefah for how can the Fard (obligation) of ruling by Islam be accomplished if he did not exist. So it is wrong to say a Khaleefah does not exist so we are not sinful for not appointing and obeying the Khaleefah. This is because the sabab (cause) is not his existence, rather the sabab (cause) of his presence is the presence of a Jama'ah which is obliged to look after its affairs by Islam.

We can see the same point much more clearly in another narration by Ibn 'Abbas which uses the word Sultan instead of Jama'ah:

«من كره من أميره شيئاً فليصبر عليه، فإنه ليس أحد من الناس يخرج من السلطان شراً فمات عليه إلا مات ميتة جاهلية» رواه مسلم

"If anybody sees in his Ameer something which displeases him, he should remain patient, for he



who separates himself from the authority (Sultan) by even so much as a hand span and dies thereupon, he would die the death of the days of ignorance,"[Reported by Muslim]

Here we can see that separation from Jamaa'ah and authority (sultan) are used synonymously. Authority (sultan) means the body which looks after the affairs. Jamaa'ah refers to the community whose affairs are looked after by the Khaleefah. The key thing in both is the obligation of looking after of the affairs which occasions the presence of a Khaleefah.

Also it is reported that Umar b. al-Khattab said:

(لا إسلام بدون جماعة ولا جماعة بدون إمام ولا إمام بدون طاعة).

"There is no Islam without Jamaa'ah and there is not Jamaa'ah without Imaarah (leadership). And there is no Imaarah (leadership) without obedience." (Reported by ad-Darimi in his Sunan)

ie there is no looking after of the affairs of the Jamaa'ah or authority (sultan) without an ameer (Imaarah) and naturally there can be no Ameer when there is no obedience to him. So the Jamaa'ah in order to exist ie for its affairs to be looked after must appoint an Ameer. And consequently obedience to this Ameer is obligatory because the obligation of looking after the affairs is not possible without an Ameer. Thus, when the Prophet (saw) ordered us to give allegiance (bay'ah) or obey the Khaleefah it has a greater meaning than when he orders us to feed the poor or look after our parents. We feed the poor because they are poor and we obey parents because they are parents. Thus when they cease to exist the hukm ceases. But our obedience to the Khaleefah is because he looks after the affairs of the Jamaa'ah which itself is an obligation. Thus when the Khaleefah dies the obligation of obedience to him does not cease because the sabab (cause) of the obedience still exists which is the looking after of the affairs. Hence, so as long as the cause of appointing a Khaleefah exists which is the presence of a Jamaa'ah whose affairs have to be looked after by Islam then the obligation of appointing him and obeying him remains even if he did not exist. This is the reason why the order to obey the Khaleefah by Ishaarah (alluded meaning) means the order to appoint him.

Let us consider the following ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe! Obey Allah and obey the Messenger and those in authority from amongst you" [TMQ An-Nisa :59]

Here we are obliged to obey those in authority because they are the ones who look after the affairs. So obedience is due as long the ruler looks after the affairs by Islam. Since looking after affairs by Islam is Fard then the obedience to them indicates by

Ishraah that they need to exist. In another hadith this point is made even more clearer:

[إن أمر عليكم عبد مجذع أسود يقودكم بكتاب الله فاسمعوا وأطيعوا] رواه مسلم

"Even if a slave was appointed over you who leads you with the Book of Allah then hear and obey." [reported by Muslim]

Here to emphasis the obedience to the one who looks after the affairs we are commanded in the style of mubaalagha (exaggeration) to obey even if the ameer is a slave. Ie obedience is due because he looks after the affairs which is an obligation. Hence the order to obey indicates by ishaarat an-nass (alluded meaning from the text) the obligation of his presence.

Otherwise we are saying the hukm does not have be fulfilled because something necessary for its fulfillment does not exist even though the sabab (cause) of the hukm still exists! For example if we apply this type of erroneous thinking on other ahkams look what happens: Jihad for instance is an obligation whose sabab (cause) is the presence of Kuffar under the authority of Kufir. So if Kuffar exist under dar al-kufir then Jihad exists. However to fulfill the Jihad one requires an Ameer by Iqtidaa (required meaning). Without an Ameer jihad cannot be undertaken and hence appointment of an Ameer becomes obligatory in order to fulfill Jihad because that which is necessary to fulfill a wajib is itself a waajib. So by Iqtidaa the presence of an Ameer becomes waajib. But if we follow the silly logic mentioned above the conclusion would be Jihad is not Fard because an Ameer does not exist! Such a conclusion is completely wrong because the sabab (cause) which caused the obligation of Jihad to exist is not the presence of an Ameer but the presence of Kuffar in Dar al-kufir. So as long as kuffar exist the Fard of jihad exists regardless of an Ameer's presence. Rather what we take from the existence of the Fard is that a Ameer needs to be appointed in order to fulfill the obligation.

Finally, the use of the expression 'man maata' deserves a further comment. The reference to the point of death indicates that the hukm (rule) must exist throughout his life. There cannot be a point in his life when he is in a state without a bay'ah on his neck i.e. without the presence of a Khaleefah. So the hukm is continuous unlike the ahkam of obeying parents where the hukm ends upon their death or the hukm of giving to the poor which ends when poverty ceases. But the obligation of having a Khaleefah over you never ceases because text says 'the one who dies' indicating the continuity of the hukm throughout the life of a person for he is not allowed to die in situation where the Khaleefah is not present.

What is the Hukm Shar'i?

The legislative value of the above discussion is that it allows us to extract two hukms: that it is Fard 'ayni (individual obligation) to have a Khaleefah present and also that it is Fard Kifayah (obligation of sufficiency) to appoint a Khaleefah.

As for the first hukm it is deduced from the request (talab) in the hadith that a Muslim should not die without a Khaleefah present. As we said before 'bay'ah on the neck' is not possible to have without the presence of the Khaleefah. So if it is not allowed to die without a bay'ah on the neck, this means it is not allowed to die without the presence of a Khaleefah. This type of indication (dalaalah) in Usul al-Fiqh is known as dalaalat al-Iqtidaa (the required meaning of the text). I.e. this is when the truthfulness or correctness of a statement (sidq al-mutakallim wa sihhatul malfooz bihi) cannot be established unless one understands the lafz (expression) in a certain way.

For example:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

"And never will Allah grant to the disbelievers a way over the believers." [TMQ An-Nisa:141]

Here the manTooq (pronounced meaning) is Allah will not allow the kaafir to have authority over the believers. However, is this permission in terms of the occurrence of authority or prohibition of authority? It cannot be the fist because we know the kuffar in actuality have authority over the believers in Palestine and Kashmir so the only meaning which will give truthfulness to the statement is prohibition. So we say the mafhoom (implicit meaning) of this ayah through dalalat al-iqtidaa (required meaning) is that Allah prohibits that Kuffar have authority over the believers.

In the same manner the mafhoom (implied meaning) of 'bay'ah on the neck' is the presence of the Khaleefah by the required meaning (dalalaat al-iqtidaa). Thus for the expression 'bay'ah on the neck' to be truthful we must understand it to mean presence of the Khaleefah.

Thus, the one who dies without the presence of the Khaleefah would be sinful due to the qaraa'in which make the request decisive. For example the preposition 'fee unuqihi' actually means 'ala unuqihi ie obligation to have on one's neck much like when we say in English someone has 'a debt on his neck' ie he has a debt he has to pay. We can also see the use of the 'ala in the following hadith of Prophet (saw) said:

عليك بالسمع والطاعة في عسرك ويسرك ومنشطك ومكرهك وأثرة عليك

"It is obligatory for you (alayka) to hear and obey the ruler in adversity and prosperity, in pleasure and displeasure, and even when another person is given (rather undue) preference over you." [Reported by Muslim in his Sahih/num:1836]

In addition to this is the explicit qareenah (indication) 'dies the death of Jahiliyah'. The attribution of a death occurring in the days of Ignorance establishes beyond any doubt the decisiveness of the request. This means the command is a Fard which if neglected would entail



sin and punishment. Also, since the personal pronoun 'man' is general this means it includes every single Muslim i.e. every individual faces death and therefore the indefinite term 'maata' i.e. dies, coupled with the negation is clear that every single individual is addressed and hence it is a Fard 'ayni (individual obligation) to have a Khaleefah present.

As a further proof of the above understanding let us look at other narrations of the same hadith. It has been narrated on the authority of 'Umar that the Messenger (saw) said:

من مات بغير إمام مات ميتة جاهلية

"The One who dies without an Imam he dies the death of Jahiliyyah". [Reported on the authority of 'Umar by at-Tabarani and Abu Nu'aym. The latter declared the hadith as authentic]

Yet in another hadith narrated on the authority of Ibn 'Umar by al-Hakim in his Mustadrak we have the following version:

من فارق الجماعة قيد شبر فقد خلع ربة الإسلام
من عنقه إلا أن يراجع ومن مات ليس لإمام جماعة
عليه طاعة، مات ميتة جاهلية

"He who abandons the Jamaa'ah by even so much as a hand span is as if he has taken the knot of Islam off his neck, until he returns.' And he (saw) said: 'whoever dies while there was no Imaam of a Jamaa'ah ruling over him, his death would be that of the days of Jahiliyyah."

It well known the scholars of hadith permitted the narration of hadith by meaning (riwayah bilma'na). So in the above hadiths the raawi (transmitter) narrated the meaning of the saying of the Prophet (saw). So whilst the extraction of the hukm from the man maata hadith in Sahih Muslim is from the implicit meaning (mafهوم), the above two hadiths however are even more explicit as they make the same point in the uttered meaning (manTooq). Incidentally, the hadith in Sahih Muslim and the one above from al-Hakim are both narrated by Ibn 'Umar. The first says 'bay'ah on the neck' while the second says 'while there was no Imaam of a Jamaa'ah ruling over him'. The meaning is same but the difference is that the former is understood from the implicit meaning (mafهوم) while the latter is taken from the uttered or pronounced meaning (manTooq).

As for the second hukm which is that it is Fard to appoint a Khaleefah, this is deduced from the dalalaatul Ishaarah (the alluded meaning of the text). The ishaarah is a hukm derived from the text which was not intended directly from the speech.

For example when Allah says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"Ask those who know if you do not know." [TMQ An-Nahl: 43]

This cannot be done without the presence of

Mujtahideen and hence the presence of mujtahideen in every age obligation in order to find out the sharee'ah rule on a matter. The ayah did not directly mention the obligation of having mujtahideen but it is understood from the ishaarah when it commanded us to ask those who know if we do not know. In the same manner the 'man maata' hadith establishes the obligation of having a Khaleefah present, this means by ishaarah that it is an obligation to appoint a Khaleefah. Therefore, when the text says it is Fard to have a Khaleefah present it also alludes to the obligation of appointing a Khaleefah such that he is present over us.

Thus, the above hadith clearly establishes the obligation of having a Khaleefah over us and the obligation of working to appoint a Khaleefah.

On WHOM does the Hukm shar'i apply? Is it an individual (Fard 'ayni) or collective obligation (Fard kifaa'i) and what does that mean for the Muslim ?

The obligation of having a Khaleefah present is an individual duty. This is because the personal pronoun 'man' (which means whoever) is from the general expression (seeghatul 'umoom) and it encompasses all people. Its nature is such that if the Khaleefah is present then he is present for all and if he is absent then he is absent for all thus the obligation covers all people. It is well known in Usul that the general remains general until there is another evidence to specify it. Yes the insane, non-baligh are excluded from this generality but that is not from the mind but there is a text to say they are not legally responsible (ghayr mukallaf) and hence they cannot be held responsible for duties they did not have capacity for.

He (saw) said:

رفع القلم عن ثلاث : عن الصغير حتى يكبر، وعن النائم حتى يستيقظ، وعن المجنون حتى يفيق

"Three types of people are exempted from accountability, the one who sleeps until he wakes up, a child until he reaches the age of puberty and the insane until he is cured." [Reported by Abu Dawood]

Thus, the general remains in its generality unless another text comes to specify it. And in this case the obligation of having a Khaleefah present is on every legally responsible (mukallaf) Muslim whether man, woman, layman or scholar.

As for the obligation of appointing a Khaleefah this is Fard kifaayah (obligation of sufficiency). However this should not be taken as an excuse for inaction. This is because in terms of obligation (wujub) and removal of the sin (isqaat) the Fard 'ayn and kifayah are the same. This is because Fard means the Legislator has demanded in a decisive form the performance of an action which if neglected will result in sin. Thus the obligation to fulfill the command is on all. Only if the command has been fulfilled by some then the sin is removed from the

rest. This is because the consideration is for the accomplishment of the Fard and not the undertaking of the Fard. Until and unless the Fard is accomplished it continues to be an obligation on all no matter how many people undertook it. That is why the definition of Fard kifayah is: 'What some have accomplished then the rest are absolved from sin' (maa aqaamuhul ba'd saqata 'anil baaqeen) not 'what some have undertaken ...' (maa qaama bihil ba'd). There is a big difference between undertaking an action and accomplishing it. So until the Fard is accomplished the obligation remains on all. That is why if the kifayah obligation neglected everyone is sinful and not just a few people.

For example it is Fard Kifayah for a group to respond when salam is given to them. The obligation remains on all of them until the obligation is fulfilled. If one responds with the salam and the Fard is accomplished then all are saved from sin because the consideration is the accomplishment of the Fard but if no one respond then all are sinful. Thus Fard kifayah and 'ayn are the same in obligation and removal of the sin.

So it is wrong for someone to say appointing a Khaleefah is Fard kifayah so let some people do it and we will be saved. This will not save that person on the Day of judgment because the Fard has not been accomplished and hence the obligation remains on every single neck. The Ummah has only three days and two nights to choose a Khaleefah, if they fail to do this after this time the obligation continues on all and those who undertake the Fard are saved from the sin. But those who neglect will be sinful for not fulfilling their Lord's command and they will have to explain themselves to Him on the Day when His Account (Hisab) is swift.

Kamal Hussain

AMERICAN UNILATERALISM & THE ROLE OF PUBLIC OPINION



If there was ever a need for a short discussion for any argument, then the American administrations insane, ruthless and incessant, of what can only be termed as 'blind infatuation' for war against Iraq, provides the reader with a very apt case worthy of such consideration.

The post Taliban era and the witch-hunt to surface something-somewhat-somewhat a credible argument against Iraq has dumbfounded large elements of the western world, which for argument sake appeared to be suffering from a hysteria in fathoming the hatred for the US, post September 11th 2001. America's imperialist and selfish obesity come hell or high water in its infamous war mongering against Iraq may perhaps facilitate the public to fathom the anti-US hatred, I don't know.

However, what remains unequivocal is the US witch-hunt over Iraq, its alleged weapons of mass destruction, biological warfare, violation of UN resolutions and the extent to which it will go to achieve its aims. With all of this the US would have to be naïve to entertain that Iraq is the sole nation in International politics with such an 'enviable stature'. On the contrary, the fact is that these are clichés no more than a set of dice on the current board game of 'terrorism' being played by the colonial capitalist rulers of the west. They gamble in the world of geopolitics with their policies and such slogans and put one stooge to the sword for another, with the most contemporary addition being the notorious Karzai. What else explains the different attitudes towards North Korea, criminal state of Israel, India and Iraq? The reality is that the United States of America is undoubtedly the strongest military nation in the world. It is the nation with the biggest stockpiles of nuclear, biological and chemical weapons of mass destruction, with a track record of not hesitating to use them against civilian populations in its quest for supremacy. The US maintains the most advanced and sophisticated war equipment and material such as aircraft carriers, aircraft and tanks that are capable of deploying WMD. It is a nation with 2.1 million military personnel, of whom 900,000 are deployed overseas. Its proposed military budget in 2003 is a staggering \$396.1 billion, which is bigger than the combined annual military budgets of all the NATO countries, Australia, Japan, South Korea, Russia, China, Iraq, Cuba, North Korea. This represents 20% of the Federal budget, with plans to spend \$2.1 trillion on the military over the next five years. This rogue state has moreover recently withdrawn from

the 1972 Anti-Ballistic Missile Treaty and withdrew support from the 1996 Comprehensive Test Ban Treaty.

Nevertheless under the guise of a "freedom-loving" nation, the United States has very thinly veiled its true colonialist killer agenda. Which at its best has savaged and plundered much of the known world of its resources and at worse deprives nations of their ability to sustain themselves leaving them to the mercy of none. Today the Iraqi episode is a continuing chapter in this very saga.

Re-engineering Geo-Politics of the Middle East

The US today continues from where her colonialist predecessors namely Britain and France ceased in directly determining the politics of other nations. It is well established in its plans for a ground invasion of Iraq. Over the past three months, the number of US service personnel in the region has soared to around 50,000. Approximately 400 military aircraft are stationed in bases in Turkey, Saudi Arabia, Bahrain, Kuwait, Oman and Qatar. B-2 bombers are also being moved to Britain from the Indian Ocean island of Diego Garcia. Two aircraft carriers, the USS Abraham Lincoln and USS George Washington, are already in the region and another three, the USS Constellation, USS Nimitz and USS Harry Truman are expected to arrive by January. While the carrier USS Kitty Hawk left Japan late October for an undisclosed destination. In addition, US Army engineering units that might be sent to Iraq are receiving portable fold-out bridges, indicating a preparation for a mass ground invasion of Iraq, for which it would be required to cross the Euphrates River, which traverses the country.

This is the biggest massing of US military might in the region since the 1991 Gulf War. The announcement by General Tommy Franks, the head of the US Central Command area, which takes in the Middle East, that he was moving his headquarters from Florida to Qatar underlined the seriousness of the deployments.

White House spokesman Ari Fleischer, said the invasion of Iraq must go ahead because "Saddam has not lived up to his promise to allow inspectors into the country". When asked if the war would still go ahead if Saddam did allow them into the country, Fleischer answered: "The policy of the US is regime change, with or without inspectors". The real reasons

for the war which the United States wishes to launch against the Islamic Ummah in Iraq is to impose America's control over Iraq and its oil and the continuous effort by her rulers to maintain America's domination of the Gulf with British influence in the region fast diminishing.

However, despite the manifest power of the United States to comprehensively defeat any opposition from the defunct Iraqi military, it is evident that there are still two potential large obstacles to the United States' war against Iraq, which it has attempted to redress. Namely, it's domestic public opinion and world's international opinion.

Domestic public opinion

Governments in general fear public opinion and give it a great deal of attention. They value public opinion highly and realise its effect, this is why they tend to monitor it closely. In times of war and disturbances, the control of public opinion becomes all the more significant and governments move swiftly to quell any public opinion against them. In times of peace their control of public opinion becomes more relaxed. However, if they felt that some concepts, which may damage their credibility, were being spread they at once move to quell them and prevent them from provoking a public opinion against them. Also if they sensed that some concepts or news items might trigger a public opinion against them, they would soon take the initiative to combat such items and prevent it.

The military machine of any nation depends on the morale and motivation of its personnel and those of the supporting industries. This in turn is influenced by the prevailing thoughts and emotions in that society. Satisfying the appetite for sensationalist consumption for the western societies has never been more in demand, which provides an all-together ideal opportunity for the establishments to manufacture the surrealism it so requires to doom and glorify who and what it feels apt.

The BBC in a recent survey conducted on Tuesday, 22 October 2002, suggested that one in 10 Britons cannot name a single world leader but can list up to five characters in television soap opera 'EastEnders'. Or when asked to name a national leader, 11% failed to come up with an answer including the name of UK Prime Minister Tony Blair. In fact only a quarter could identify Iraqi President Saddam Hussein, in

spite of the fact he currently features daily in news bulletins and newspapers. All of which would infer that building public support for any issue, never mind the Iraqi campaign wouldn't be too arduous.

Since the stage-managed end of the colonial era of Britain and other European colonial powers, there remains a taboo against admitting the true motives of the American foreign policy, namely to establish an American colonial empire. Hence, it is politically incorrect and unacceptable for the US administration and world opinion to state that the motivation for the War Against Terrorism and the current war has a colonial agenda. That would be perhaps the final straw, which would abruptly break the demising back of capitalism today.

Like in the case of Afghanistan last year, America has fabricated a case against Iraq involving alleged weapons of mass destruction, biological warfare, violation of UN resolutions, contempt for human rights and aggression towards neighbouring states.

The savage attitudes towards Iraq by the influential Pentagon hardliners Donald Rumsfeld, Condoleezza Rice, Paul Wolfowitz who have been heading the vanguard to pursue a unilateral resolve of war against Iraq and regime change has been unprecedented. The US administration led by Bush, himself the most intellectually backward American president is surrounded by advisers whose fanaticism is exceeded only by their political, military and diplomatic trickery. They have taken this case to the people of America, and to the international community. The extremists of the government such as Cheney, Rice, Rumsfeld and Powell have been promoting this war day and night on the television screens, and at the UN. However, these capitalist warmongers failed to win public opinion, so they were forced from a unilateralist direction, into gauging "world opinion" somehow to gain credibility, which meant cobbling together "evidence".

Further still, the Western public have raised several objections towards this war, which have served to blunt their motivation towards it.

To quote, 'The Independent'; "And what a coincidence, that this evidence should promise to pop up now, just as it becomes clear public opinion is against a war. It all looks as desperate as a couple coming back from holiday and incompetently trying to carry out an insurance fiddle". In fact the 'Guardian' newspaper reported that the CIA were told to "produce the necessary evidence" to indict a case against Iraq! Scott Ritter, who led the UN inspections team, has stated repeatedly that any nuclear potential was destroyed. Even the last bunch of inspectors eventually left because they admitted they were acting as spies.

Expect piles of it. Just like the stories of Germans raping nuns in 1914 and Iraqis throwing babies out of incubators in 1990, admitted as lies once those wars were over. 'The Independent' newspaper quite aptly states, "But the football manager the Americans will try to copy once the war starts will be Arsène Wenger. Every time wayward bombs

slaughter hundreds of civilians, the US spokesman will look blank and say, 'Well I didn't see that incident so I really can't comment. But aren't we doing well?'"

The resolutions, the dossiers and its justifications were clearly as flimsy as a spider's web, containing many errors, lies and false pretexts intended to disguise the true vicious motives and reasons behind waging this war or the threat to do so. (See the counter refutation to the West's dossier on Iraq produced by Hizb ut-Tahrir, Britain entitled, "The West's weapons of mass destruction and colonialist foreign policy" for an erudite read on the subject)

In reality what we are witnessing is the Capitalist administration caught between the dictates of corporate America in general and the oil and arms industries in particular, and the prevalent domestic public opinion.

International public opinion

Other countries have a stake in the present Iraqi regime, and they want assurances of a stake in future regimes. France and Russia most notably have been staunch in their opposition to the US exactly for these reasons. They have bargained for a concession from the US e.g. in aid and the US must pay off other nations, in order to get their support.

To this extent we have seen the manufacturing of the latest resolution emerge from the UN, its inception was exactly the purpose it serves today, namely to establish legitimacy and "international opinion" for the world's most powerful nation, America and its foreign policy objectives.

Nevertheless, the US could go alone, as the hawks have incessantly and vociferously propagated because the US is so strong that it doesn't need anyone else. But in reality, the US fears isolationism (in case it back-fires e.g. Vietnam, and because they want to maintain friendly ties with Western allies) and so wants to go with some support. Because no man is an island, no matter how strong he is.

A Losing Battle

To this extent, despite the apparent success of the new UN resolution on Iraq, the US will remain on the lookout for any excuse to go to war, as Simon Tisdall of the 'Guardian' newspaper dated November 14, 2002 concurs. Moreover, White House spokesman Ari Fleischer, said "The policy of the US is regime change, with or without inspectors." Reports have further suggested that the US hawks will try to provoke a crisis, for example, in the northern or southern no-fly zones. They have said all along that going through the UN and consulting the international community was a waste of time.

Gerard Chaliand, a specialist on strategy and consultant to the French government, says he is convinced that the United States has taken the decision to attack Iraq, that it will stage its attack "much earlier" than the Feb 15 date it has been talking about, and that the motion to start the invasion will most probably take place after the end

of Ramadhan.

Message to the Ummah

The real reasons for the war which Bush wishes to launch against the Islamic Ummah in Iraq, is to impose America's control over Iraq and its oil and the continuous effort by her rulers to maintain America's exclusive domination of the Gulf having expelled the British influence from the region.

The reasons and motives for war are neither what came in the text of the resolution that was enacted nor in the six points Bush mentioned in his speech before the UN General Assembly on 12/9/2002.

The issue goes beyond the issue of weapons of mass destruction, the return of inspectors or the removal of the ruling Baathist faction to whom Britain delivered the authority to in a 1969 coup, following which they persisted in their secularism and allegiance to the West throughout their rule.

Very clearly it has been demonstrated that Capitalism intrinsically equates to colonialism despite being coated with 21st century modernism even with world opinion is against this barbaric system, today's most powerful nation can build, manipulate, legitimize or outright reject any orientation of public opinion to unilaterally behave for its self-interest. Undoubtedly, it requires another state to challenge this imperialist march. Is there any alternative but the Islamic Khilafah system?

Within the Islamic Khilafah system, we would fiercely use the state mechanisms and institutions to challenge and rebut the misinformation disseminated internationally by the US and the other Western Capitalist states. Just like the Prophet (SAW) undertook such political actions to undermine the Meccan campaign against the Muslims of Medina. Then, to use the jihad machinery to permanently cease such corruption from the earth as Allah (SWT) commands the Muslims in Qur'an.

The Khilafah Islamic system would not be like the Syrian regime of today, who on the one hand sings the mantra of Arab nationalism and on the other hand, stabs the same brotherly Arab state in the back by voting against it in the UN security council!

Gerard Chaliand, a specialist on strategy and consultant to the French government, says that the high point of the impending attack on Iraq will be an air battle "of an incredible intensity, one that the world has never yet known". The intensity of the US air war, he says, "will undoubtedly surprise (the Iraqis) by the brutal precision". Is there any protection for the weak, women and children of this world, but through the Khilafah system? Why then the wait?

Sha'ban Ul-Haq & Dr. Abdul Malik

STRAW COMMENTS ON BRITAIN'S COLONIAL PAST WHILST CONTINUING UPON COLONIALISM



The UK Foreign Secretary, Jack Straw in a recent interview with a British magazine, the New Statesman commented on Britain's colonial past. He focussed on the legacy of physical colonialism in an attempt to portray Britain as remorseful of its past.

He said the Balfour Declaration of 1917 in which Britain pledged support for a Jewish homeland in Palestine and the contradictory assurances given to Palestinians were not entirely honourable.

"The Balfour declaration and the contradictory assurances which were being given to Palestinians in private at the same time as they were being given to the Israelis - again, an interesting history for us, but not an honourable one," he said.

Mr Straw acknowledged "some quite serious mistakes" in India and Pakistan. He said, "We were complacent with what happened in Kashmir, the boundaries weren't published until two days after independence. Bad story for us. The consequences are still there."

In regards to Afghanistan he commented, - "where we played less than a glorious role over a century and a half..."

He mentioned Iraq, the region which was governed by Britain under the mandate of the League of Nations after the defeat of the Khilafah in World War I. "The odd lines for Iraq's borders were drawn by Brits," he said.

These statements attempt to portray Britain as regretful of its past so that it is seen in a better light in the international arena whilst ignoring the reality of its present colonialism. The pursuit of material interests lies at the heart of capitalism. Colonialism is therefore an inherent part of it as it is the enforcement of political, military, cultural and economic control over weak nations in order to exploit them. Therefore Britain like all capitalist states primary aim in foreign policy is furthering national interests.

Britain's current alliance with America and its warmongering towards Iraq is spurred by its material, economic and strategic interests. Corporate interests are definitely a key factor for this impending war. Recently Lord Browne, chief executive of BP and one of New Labour's favourite industrialists warned Washington not to carve up Iraq for its own oil companies in the aftermath of any future war. He said:

"We have let it be known that the thing we would like to make sure, if Iraq changes regime, is that there should be a level playing field for the selection of oil companies to go in there if they're needed to do the work there."

Britain's attack upon the Muslims of Afghanistan was driven by its competition with America over the vast resources of Central Asia. The vast oil and gas supplies hosted by the Central Asian Republics are estimated at a staggering \$5 trillion, including 6.6 trillion cubic metres of natural gas. Amoco, BP, Chevron, Exxon, Mobil and Unocal are all engaged in a multi-billion dollar frenzy to extract resources from the Central Asian republics. The importance of controlling the route out of Central Asia was highlighted by energy expert, James Dorian, on 10/9/01 in Oil & Gas Journal, "Those who control the oil routes out of Central Asia will impact all the future direction and quantities of flow and the distribution of revenues from new production."

Britain continues to support the illegitimate state of Israel whilst Sharon butchers the Muslims of Palestine. Since the time of Balfour, the British have aimed for Israel to be a dagger in the heart of the Islamic world that acts as a threat to any potential Islamic uprising. The call for a Palestinian state that Straw mentioned is aimed at the Muslims fundamentally accepting the existence of Israel and being content in having a totally dependent, weak Palestinian non-entity.

Britain is a leading member of the IMF and World Bank which enslaves the third world by interest based loans and makes their economies dependent upon the West via structural adjustment programmes and the like. It is the West's colonialism that has led to a situation where over 1 billion people live on less than \$1 a day.

Britain along with America attempts to culturally colonise the minds of the Muslims by promoting the corrupt values of capitalism in order that the Muslims accept the status quo and to ensure that the Islamic state does not return to challenge their hegemony. In order to intellectually enslave the Muslims they promote the ideas such as secularism, freedom, democracy, pluralism, compromise and inter-faith dialogue. Tony Blair in a recent speech given at the Lord Mayor's banquet said in response the Islamic threat:

"...we need to create bridges of understanding between religious faiths also. Part of the fanaticism is religious. Part of the solution lies in religion too. George Carey's work in the inter-faith field was pioneering especially in the Alexandria Process, which I commend. Within Islam, moderate voices are now speaking up, the world over. They need encouragement."

"The interdependence of the modern world has never been clearer; the need for a common response never greater; the values of freedom, justice and tolerance of our diversity never more relevant..."

If Britain was truly remorseful of its colonialism then it would immediately stop interfering in the political affairs of the third world including the Muslim world, it would break its alliance with America against Iraq, pay reparations for the damage it has caused and return the stolen property from the third world such as the Kohi Noor diamond exhibited in the Queen's crown and many other stolen jewels and artefacts.

Although Britain and America attempt to portray their foreign policies as 'just' or 'ethical', the reality demonstrates that the old form of colonisation that manifested in physical occupation of lands has been replaced by a new imperialism, which uses employs different styles for the same aim. This was clearly expressed by Tony Blair's foreign policy adviser Robert Cooper who said, "The challenge to the post-modern world is to get used to the idea of double standards. Among ourselves, we operate on the basis of laws and open cooperative security. But when dealing with more old-fashioned kinds of states outside the post-modern continent of Europe, we need to revert to the rougher methods of an earlier era - force, pre-emptive attack, deception, whatever is necessary to deal with those who still live in the nineteenth century world of every state for itself. Among ourselves, we keep the law but when we are operating in the jungle, we must also use the laws of the jungle...What is needed then is a new kind of imperialism, one acceptable to a world of human rights and cosmopolitan values. We can already discern its outline: an imperialism which, like all imperialism, aims to bring order and organisation but which rests today on the voluntary principle..." [Robert Cooper, The New Liberal Imperialism, the Foreign Policy Centre,

Letters to the Editor

2002]

In contrast to the materialistic centric approach of foreign policy, Islam seeks simply to spread its ideas and system so that the injustices of human inspired legislation are removed. The Islamic conquests under the Khilafah were for conveying the message of Islam to the world and making the word of Allah (swt) the Highest. They were not designed to exploit and colonise people, or to pillage the resources of a land. The Khilafah never launched a war to secure jobs for its citizens, to gain contracts for its companies or to line the pockets of the ruling class with riches. The Khilafah never looked to people as conqueror and conquered or winners and losers, but rather as citizens. This is how a state that began in Madina expanded to cover Persia, North Africa, Central Asia and as far as Indonesia, until today the people in these lands are one Ummah that long for the return of the Khilafah. In contrast, the hatred of Western imperialism amongst those who lived and live under the shackles of the colonialists exists to this day and none of them are calling for its return.

As Muslims it is our duty to expose the colonialism of Britain as well as the other capitalist nations whilst simultaneously explaining how true justice can only return to the world by the implementation of Islam.

Hizb ut-Tahrir, Britain
21 November 2002

Please address your letters and questions to the Editorial Team, either by email or post at the following addresses:

email: magazine@khilafah.com

or write to: Khilafah Magazine, Suite 298,
56 Gloucester Road, London,
SW7 4UB

Published by
Al-Khilafah Publications

B

Re: Nigeria

Asalamualikum- I would like to say JAZALLAHUKHIRE! for emailing and informing me on such important issues which I believe effect the Muslim Ummah very much and it is important that we are up-to-date with such issues, a lot of the Muslims turn a blind eye on such issues (beauty pageant, Bushes intentions etc) and don't realise how these can or are effecting the prophets Ummah. I hope that you carry on forwarding and bringing these news to us and may Allah SWT help you in your work.

Sister, UK

Salam,

There is an urgent need for(us) muslims to get united. This is the only panacea to the oppression and humiliation of Muslims around the world. The assaults on Islam and Muslims all over the world should be criticised and resisted. Muslims should speak with one voice and begin to think of how to offer helping hands to oppressed brothers and sisters all over the world. Insha Allahu, Islam will prevail over ideologies. May the enemies of islam never find peace until they find islam.

Amen.

Surajudeen, Nigeria

Re: US war on Terrorism

I thought the commentary coinciding with President Bush's message for Ramadan was both poignant and alarming. As an American citizen, who is very interested in Islam, I find the actions of my own country quite disappointing. The fact that politicians make politically correct addresses in order to appear unbiased really points to the true agenda.

The United States does remain committed to oppression, tyranny and colonialism. Why can't the US simply coexist with the rest of the nations on earth? MONEY. The almighty dollar drives every American in every action. (Including myself regrettably) This article was an inspiration for me and will certainly influence not only my actions, but also my attitude.

Mike Ohio, USA

Dear Sir,

It is true that Muslims living in this world speaking different languages and belonging to different countries and cultures are brothers to each other bonded with the thread of Islam. Reports of atrocities on Muslim minorities especially in countries where Muslims are struggling for independence and separate Islamic state abound. At one time they may be Muslims of Chechnya and other time they may be Muslims of Kashmir, Bosnia or Mindanao in Philippines. However the basic underlying fact is that they are challenging the oppressive regimes which term them as terrorists. Take the case of our Kashmiri Mujahideen.

Everyday newspapers in India carry reports of young Mujahideen being detained or gunned down by

security forces. There are several cases of youth and men who have gone missing. Sometimes the police manages to kill them in stage managed encounters and brands them as terrorists planning to carry out subversive activities in the country or aiming to kill a VIP.

The appalling thing about these encounters is that the moment a person tries to question the truth behind them he is branded as anti-national. Being a journalist I have come across many cases where the press is forced to take whatever is dictated to them by the police. You are not supposed to ask the police beyond a certain point. Being a Muslim I have sometimes tried to go beyond the usual encounter briefing but to my surprise I faced condemnation and snide remarks from people of my own fraternity. Though there are reports of human rights violations by security forces, governments in power have used the ghost of terrorism to silence critics. What is the common man supposed to do in such a situation. It is obvious that the misguided youth in the society vent their ire and anger by falling into wrong hands.

yours sincerely,

Aisha Khan, Pakistan

Re: War on Iraq - dossier launch

I'm very interested in learning how people may come together and find true justice in a severely unbalanced and unjust world.

Please get me a copy of the dossier of evidence as I am a seeker of the truth. I've no money to contribute or cover postage. I'm one of the poverty stricken and suffering Americans.

Shawn Gallup, Newport, USA

I could not agree with all that is said, but I must say something's said are right on the money. People are too scared to say them. If Islam is a peaceful "deen" I wonder what had prompted the Bush administration to drop bombs affecting innocent lives in Afghanistan during the month of Ramadan. It is plain wrong from a personal point of view, and I hope it does not happen again.

[And say: Truth has (now) arrived, and falsehood perished; for falsehood is (by it's nature) bound to perish.]

Lang Tunkara, Indonesia

Salaam Alaikum,

Truely, the wisdom that they say Muslims have has manifested itself in your document titled 'The True Motives Behind The Impending War on Iraq' Never ever have I been so moved by a document, especially the concluding logic. Permit me to adopt this phrase or definition culled from your document. "...rid the world of the corrupt system of capitalism, a system which has no humility, humanity or compassion and whose foreign policy treats the world and its inhabitants as mere cattle fodder."

Mas'salaam.

Marrei, Hafza