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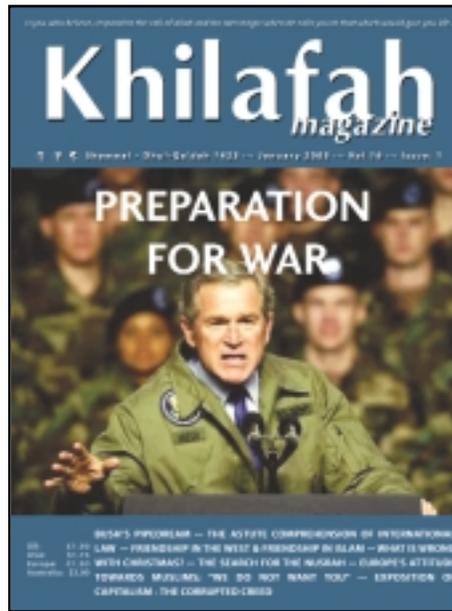


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With many predicting a blitzing of Iraq in early 2003, the question of the legitimacy of International law has once again occupied the centre stage of the Muslim community. An ICM survey for the BBC Radio 4, published 23/12/02, confirmed that an overwhelming 70% of the UK's Muslim community was cognisant of the reality of the current war on 'terror' being merely a veil for a war on Islam. The confusion arose however with 80% accepting the de facto supremacy of International law by stating that the British government should seek...

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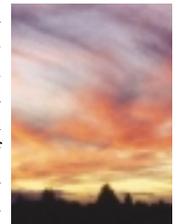


This last month, if you happen to walk into any classroom of any typical British school, you would of found children preparing to celebrate Christmas. They will be busy making Christmas cards, decorating the school's Christmas tree and rehearsing for their annual Nativity play. The saddest part to this, is that you will see many of our Muslim children actively participating in celebrating...

and rehearsing for their annual Nativity play. The saddest part to this, is that you will see many of our Muslim children actively participating in celebrating...

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We are entering into the Month of Dhul Qidah. This months origin as Imam at-Tabari explains that; "Allah called Dhul-Qidah the sacred month because the Arabs in the time of Jahiliyah forbade fighting and killing in it. They laid down their arms so that no one killed another even if a man met the killer of his father or son...."



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## *As-salaam a lai kum wa rahmatullah wa barakatuu,*

As we enter the sacred months of Dhul-Qa'dah, and Dhul Hijjah, we are reminded of the significance of the Hajj, as many of us, are either preparing to make a journey to the Holy Cities. It was a tradition during this month prior to Islam, that the Quraishi tribes would welcome the pilgrims, and supply them with water, and give them good hospitality. The weapons were removed from the pilgrims, when they arrived. We see this tradition carried on today, to the successors of the Jahil Quraishi tribes, but unlike the tribes in Jahilliyah, who welcomed the pilgrims to Mecca, the Saudi regime is welcoming and giving the best hospitality to the tens of thousands of US troops, armed to the teeth, based there, with the intent of slaughtering the Muslims of Iraq. Whereas those Hajjis who go for the pilgrim will face the continued stress, bureaucracy of the defunct regime.

If we look to the Seerah, our Prophet (saw) used these months, to win support, from the tribes, who gathering in Mecca. He (saw) would seek support in order for the tribes to give power to the him, and to implement, propagate, and defend the deen, and it was during these months that the Aws and Khazraj responded to the call. How much is the Ummah today needing the support of the Aws and Khazraj of today?

This past month we noticed the west led by the US, has been leading a build-up, to a assault on Iraq. It seems today, that the war on Iraq is inevitable. For example it convened a treacherous meeting in London, with many of the opposition groups to Saddam, to formulate a new government to replace a toppled Saddam. It has doctored the Iraqi declaration it made to UN. It has continued it's build up of troops in the Gulf, with the invitation of the Gulf States. And when North Korea, violated, publicly UN resolutions, without regret and restarted it's nuclear program,

more than what Saddam has ever done. Washington's response betrayed its true intentions towards Iraq, which was to follow a diplomatic course.

January will be a month which we will see more movement on the diplomatic field, on 27th January, Hans Blix, the Chief Iraqi arms inspector will submit his report to the UN Security Council. This will be the period where the intensity for the war will begin.

The past months have made it clear that the solution to the problem in Iraq, is not one presented by the Capitalists, whether it be lobbying parliament members or the like as the decision has already been made. The rulers of our lands are all looking after affairs of the US, and have no consideration for the Muslims. As Muslims in the UK, we must take a lead, in exposing the solutions which are offered by the Capitalists, which are driven by self interest and greed of a select few. Also the only solution, to the current crisis for the Islamic Ummah is the return of the obligation which Allah has ordered us with the Khilafah Rashidah.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَتَعَلَّوْهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا كَبِيرًا (الأنفال: 73)

*“And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.” (TMQ Al-Anfaal:73)*

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

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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.

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The following statistics show, what the Colonialist state the US , can claim to be leader of. The Statistics were presented in the Dossier named below, but the main sources can be found in reports issued from US and other institutions itself. The US is leading nation in the following:

- **In firearm deaths**
- **In per-capita energy use**
- **In carbon dioxide emissions**  
[more than Australia, Brazil, Canada, France, India, Indonesia, Germany, Italy, Mexico, and the United Kingdom combined]
- **In total and per capita municipal waste** [720 kilograms per person per year]
- **In hazardous waste produced**  
[by a factor of more than twenty times their nearest competitor, Germany]
- **In oil consumption**
- **In natural gas consumption**
- **In the least amount of federal and state government expenditure** [as a percentage of GDP]
- **In daily per-capita consumption of calories**
- **In lowest voter turnout**
- **In fewest numbers of political parties represented in the lower or single house**
- **In recorded rapes**  
[by a factor of almost three times the nearest competitor - Canada]
- **In injuries and deaths from road accidents** [almost twice as many as runner-up Canada]
- **Number one among countries in the United Nations with a legally constituted government**
- **To not ratify the UN Convention on the Rights of the Child**
- **In number of known executions of child offenders**
- **In likelihood of children under the age of fifteen to die from gunfire**
- **In likelihood of children under the age of fifteen to commit suicide with a gun**
- **In lowest eighth-grade mathematics scores**

Source:

*"The West's Weapons of Mass Destruction and Colonialist Foreign Policy the Assessment of the Muslim Community In Britain" 3 November 2002 / 28 Sha'ban 1423 Hizb ut-Tahrir Britain"*

## Iraq's Human Shield



With recent development in the Gulf, Iraq has called for volunteers to act as a human shield throughout the country in the event of an attack by the USA. The Iraqi government is hoping that the human shield, which is the use of unarmed individuals distributed around sites likely to be bomb targets, will impede or even prevent war. Baghdad described the plan as a "practical Arab and International reaction to the hostile build up of troops in the Gulf and neighbouring countries."

The idea of the human shield is not new. In the Gulf War of 1991, Saddam Hussein detained British expatriates and other westerners as a human shield. Also, hundreds of Iraqis were deployed at Saddam's palaces. Iraq also used civilians as a shield in December 1998 during US and British air strikes following its non-compliance of weapons inspections.

The effectiveness of the shield relies upon its impact on the ethical side of US policies. This capitalist state, with its policies directed by its economic interests and benefit, has minimal value for human life. History is witness to the USA's disregard for life: nuclear bombs on Hiroshima and Nagasaki in 1945 have killed 140,000 and 70,000 people respectively; 3 million civilians in Vietnam were killed; 200,000 people were killed during the Desert Storm. Sanctions on Iraq have killed over one million people. When questioned about the death of half a million children due to sanctions, Madeleine Albright, the then US Ambassador to the UN replied, "we think the price was worth it." And more recently thousands of Muslims in Afghanistan were carpet-bombed. The shield was a failure in previous Gulf wars so how can it be expected to succeed this time?

The Muslim's source of protection from aggressors has been highlighted by Muhammad (saw) who said: "Behold the Imam is but a shield, from behind whom the Muslims fight and protect themselves."

The Ummah must remember that it is the duty of the ruler to protect his citizens from foreign aggression, not of the people to protect their tyrannical ruler. Indeed it is due to this barbaric ruler, and other rulers of Muslims, that the Muslims of Iraq are left weak and defenceless. The absence of an Imam to rule by Islam and unify the Muslims has left the entire Ummah vulnerable to attacks from the kuffar. The current rulers protect themselves by hiding behind the Ummah.

*Suhel Ahmed*

## Friend, Foe or Perpetual Interests?

As the British government publishes its second dossier on human rights violation by Saddam Hussein on the people of Iraq, the Bush Administration proposes to supply military aid to the Algerian government in its fight against terrorism.

For the last ten years the Algerian Government has been fighting the 'Islamists' who in 1991 elections looked to be gaining a landslide victory before the Algerian security forces put a stop to the proceedings with the blessings of the western nations.

Since then the security forces have been waging its own war on the Muslim population of Algeria in order to stop any further support or influence for an Islamic government.

The Algerian government has been responsible for between 100,000 and 150,000 deaths during the conflict. There have been allegations, some from regime insiders, that certain political assassinations and massacres against civilians blamed on Islamists were indeed the work of elements of the security services.

Furthermore, Human Rights Watch has said the Algerian Government used "arbitrary arrest, disappearances and torture" in its war against Islam and Muslims.

Earlier this year, the British Ambassador, Graham Hand Stewart, was quoted by an Algerian newspaper as saying that the country's security services were brutal and paid little attention to human rights.

Despite this the US and the European Union has been improving relations with Algeria in recent months, in the face of protests by Amnesty International and other human rights groups.

Capitalist nations like the US and Britain are driven by self interests. The Muslims should not be fooled by the rhetoric of Human Rights violation, or violations of UN resolutions. These are only tools in the hand of the Western nations in order for them to meet their aims and for them to justify their actions. The West arms tyrants like the Algerian Government to the teeth with weapons in order to fulfil its interests and it is only when it is against the interest of these nations to support these despots they charge them with international violations.

To quote a former British Prime Minister who once said: "We have no eternal allies and we have no perpetual enemies. Our interests are eternal and perpetual, and those interests it is our duty to follow."

*Nural Islam Ali*

## 3rd Time Lucky

Commencing on 14th Dec 2002, Iraqi opposition groups met for 4 days in London's Hilton Metropole hotel to discuss possible strategies on how to topple the current regime of Saddam Hussein.

The conference was marred by internal feuds. From the first moments of the conference, already postponed twice because of internal wrangling and the difficulty of finding a venue, there were signs of deep divisions between the different opposition groups.

After Afghanistan it seems history has repeated itself. The Northern 'Alliance' governed by America and its allies also witnessed such feuds between the different factions. These same differences have manifested within the Iraqi opposition groups, causing a split between allies seeking to unite the Muslims of Iraq.

Meanwhile a suspicion remained that decisions had already been made elsewhere, "Everything has been cooked up behind closed doors upstairs," complained Ihsan Abdul Aziz from the Islamic Movement of Kurdistan.

So the question arises, why hold a conference to make decisions when the decisions have been made already? These conferences have been brought forth to act as a barrier to the revival of Allah's (SWT) laws and to further mislead the Ummah rather than to unite her.

The purpose of the conference was to

announce an agreement on a blueprint for Iraq's political future after Saddam Hussein. This inevitably caused division between the Arabs and the Kurds and resulted in many protests during the conference. Different opposition groups held different conferences in different rooms creating much chaos. The lack of unity at such events does not bode well for the future stability of any alliance government in Iraq.

Just as in Afghanistan, a government, appointed by the US rather than the Muslims, will follow all the instructions its organiser sets. As plans have been made for the toppling of Saddam and the appointment of a puppet government, plans have also been made for what the policies of the new Iraqi regime will be. America's further exploitation of the region will go unhindered as this government busies itself with internal feuds just as demonstrated.

*Usman Ali*

## Legalising gay marriage - The face of evolving laws in Capitalism

The government's consultative body on family policy has declared that the legalisation of homosexual marriage is "inevitable"; Plans for a legal marriage type scheme for lesbian and gay couples will be set out in the summer. Social Exclusion Minister Barbara Roche said it was "about bringing law and practice into line with the reality of people's lives".

This clearly highlights that Capitalism and its laws are forever evolving, where the same laws are subject to difference, disparity and contradiction such as homosexuality, by its self it was totally forbidden, and an example of this is The 1885 Criminal Law Amendment Act's 'Labouchere Amendment' created the crime of 'gross indecency', covering all sexual acts between males, though the same acts had previously had the potential for prosecution via the 1861 Offences Against the Person Act.

This was followed by the gradual evolution of the law, in 1967 Sexual Offences Act partially decriminalised homosexuality, stating, with reference to England and Wales only, that "a homosexual act in private shall not be an offence provided that the parties consent there to and have attained the age of twenty-one years."

In 1980 the Criminal Justice (Scotland) Act, section 80, replicated this partial decriminalisation, and created an age of consent of 21 in Scotland. In 1994 an

amendment to the Criminal Justice and Public Order Bill lowered the age of consent to 18 in England, Wales and Scotland.

This was followed by the bill passed on the 22nd of June, 1998 lowering the age of consent of homosexuals further from 18 to 16. Joe Ashton (Lab. Bassetlaw) said "there would be nothing wrong if a teacher and a younger partner were at different schools".

In summer this year the decision will be made. Gay and lesbian couples could be given the same rites as heterosexual couples. This clearly outlines the disparity of the evolving laws in Capitalism. One day homosexuality is illegal the next there is a debate to whether homosexuals should be allowed to get married. A total contradiction in laws leaves people feeling unsafe and wondering what the future will bring with regards to paedophilia laws, incest laws, etc. As a matter of fact there are already some who are campaigning for the legalisation of paedophilia!

The world needs a change from such a system which seems to be heading towards total destruction for itself and for its people.

*Kosser Mohammed*

## Selling the American way of life



American secretary of state Colin Powell outlined a plan to improve anti-American sentiment throughout the Arab world in a recent speech to the Heritage Foundation, a policy study group. Speaking on behalf of the Bush Administration, Powell said, "It has become increasingly clear that we must broaden our approach to the region." He drew particular attention to increasing economic opportunities, building Democracy and lifting participation of women in state affairs.

Powell admitted building Democracy in the Arab world would not be easy, but added, "We reject the condescending notion that freedom will not grow in the Middle East." He continued, "Too many Middle Easterners are ruled by closed political systems, too many governments curb the institutions of civil society as a threat."

Also mentioned in the address were issues of terrorism, differences in living standards, and a fast-rising and youthful population. In an initial step towards easing relations a group of Arab women visited the United States last month to study its electoral process.

The visiting Arab guests will undoubtedly be distracted from the poverty that plagues the surrounds of the White House, similar to the "differences in living standards" in their own homelands. The state representatives will neglect to mention that 500 000 burglaries take place each month and the fact that many live in fear for their lives with streets becoming no-go areas. What is definite, however, is that the Americans will not be invited by their Muslim visitors to observe the superiority of the Islamic way of life, and its method for dealing with such problems in the Arab world and the Muslim world at large.

Powell's address is yet another example of the American attempts to spread its way of life into the heart of the Islamic lands. By inviting and 'educating' Arab women or targeting a youthful population America will seek to spread its 'common values' of freedom and liberalism. The Islamic systems to deal with life's problems on the contrary don't exist in the present reality and have not done so for nearly eight decades. Islam's solutions are known to the majority of Muslims and are recognised for their superiority over all other systems. Unfortunately this lack of practical implementation has left the world without an example to follow and in this absence America continues to promote its decrepit way of life as the only solution to the world.

*Atif Chaudhary*

## Ethics Bowled Over

With the cricket world cup looming around the corner, a dispute has broken out in the media. The England & Wales Cricket Board (ECB) has allowed England to play in Zimbabwe. Simon Barnes of the Times says, "... sport and politics are inextricably linked and Mugabe will see the ECB's decision as a victory for his racist policies."

The problem is a result of the International Cricket Council's (ICC) decision to allow the Cricket World Cup to be co-hosted by Zimbabwe where Robert Mugabe is head of the Cricket Union.

Aid minister Clare Short has called for a

boycott saying the tour would be "deplorable and shocking." Nasser Hussein (England Captain) has called on the government to "set up a body of some sorts to make this moral decision on our behalf."

However, Tony Blair seemed reluctant to decide on the matter preferring to pass the buck by insisting the decision rested with the ECB. The government avoided being drawn to comment on the cricket tour for several weeks. But for several years there has been a deafening silence over Britain's commercial dealings with Zimbabwe.

There are over 300 British companies currently trading in Zimbabwe that have not been instructed to cease their commercial activities in moral outrage. Companies trading include BP, Shell, Unilever, Barclays and British Airways.

It is clear that capitalist nations are motivated by material interests and greed above all else. So when Tony Blair intervened in January 2000 and allowed British Aerospace to supply spare parts for 10 Hawk jets to Zimbabwe, we saw the human rights and ethics go out the window.

The 2003 Cricket World Cup motto is "... unite the peoples", but the sad truth is that neither cricket nor capitalist policies have the ability to make this happen.

Unlike the racism of Mugabe or the greed of the capitalists, the believer is not clouded in his pursuit of the Haq.

*Jawar Ali*

## Palestine and Israel Compete in Election Fiascos

The Palestinian Authority has announced that it has postponed its general elections planned for the 20th January. Palestinian cabinet minister Saeb Erekat stated, "We can't do it when our cities are under curfew, when our villages and refugee camps are sealed. Israeli incursions, occupation and assassinations have obstructed all our efforts." He claimed that these obstructions have prevented the registration of voters and hence made the staging of an election impossible.

Notwithstanding these facts, it should be clear to the Muslims of Palestine that regardless of the timing of these elections the result will be used as a referendum justifying the submissive and treacherous solutions of America

and the Jews. Undoubtedly the outcome of any such election is likely to lead to a majority of those people supporting the solutions advocated by America and the Jews and hence the Palestinians will be forced to accept the policies of the new elected representatives under the smokescreen of Democracy. It should be noted that the futile euphoria that greeted the first elections in 1996 has long evaporated as the plight of the Palestinians has worsened and the blood of many Muslims been spilt as a direct result of the policies enforced by these same 'elected' representatives.

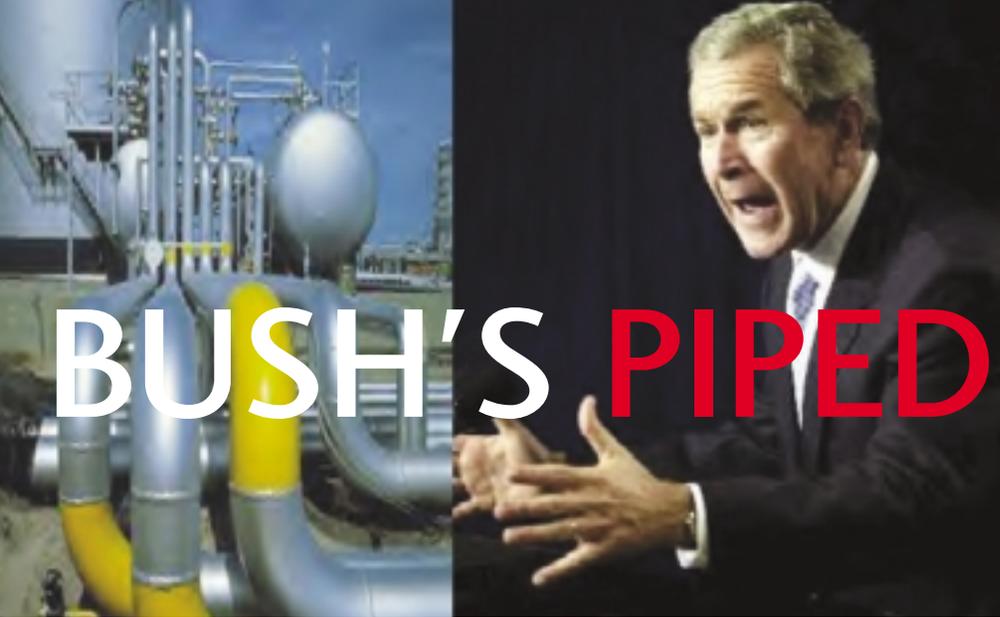
Ironically scandals involving organised crime, vote buying and sex scandals have dominated the headlines in the lead up to elections planned in Israel for the 28th January. None other than Ariel Sharon's son Omri Sharon, has been at the centre of allegations connecting him to Mussa Alperon a well-known organised crime figure. This should not surprise anyone, as criminal activities are a well-established feature of the Sharon household.



Additionally two members of Likud's central committee are under arrest, after the attorney - general ordered an investigation into allegations that places on the party's list of election candidates were up for sale for thousands of pounds. This was supported by the claim of Haim Cohen, a central committee member, that a colleague demanded £50,000 for his support.

Israeli's capitalist nature is showing its true colours following in the footsteps of its paymasters America where the bankrolling of politicians is a major feature of the lobbying structure and politics is synonymous with corruption.

*Faisal Raja*



# BUSH'S PIPEDREAM

On November 18, 2002 weapons inspectors arrived in Baghdad to re-launch the search for Iraq's so called weapons of mass destruction. Under the auspice's of the UN, Hans Blix et al. arrived to prove to an otherwise sceptical international community that Iraq was indeed harbouring such weapons, and had in place an advanced chemical and biological warfare programme, thus vindicating Washington's belligerent attitude. After nearly two months of investigations no evidence has been produced and yet we seem to be drifting ever closer to war. It has become clear to any observer that whilst it remains unproven (not to mention highly unlikely) that Iraq possesses any significant arsenal, this war is about the only proven possession of Saddam - oil. Iraq has the second largest reserves of oil in the world, housing an estimated 112.5 billion barrels.

Since September 11, many people have incorrectly fallen into the trap of believing that America has not only the right but also the ability to do as she pleases on the international arena. However, an extreme lack of support for unilateral action against Baghdad has forced Washington to re-think her approach. The immediate lesson here is clear. America, like any nation must be acutely aware of public opinion and, channel it in the desired direction in the case of conflict. In the case of Iraq, many were sceptical of the true objectives and consequently placed their faith in the UN to resolve the matter objectively and impartially. In a MORI poll commissioned by ITV, 57% of people said that they had little or no faith in America's ability to deal with the worlds problems (notably Iraq) responsibly. Yet, 62% said they had confidence in the UN to resolve the same matters. This is coupled with 59% of respondents claiming that they did not approve of the way in which Bush was handling the Iraq crisis.

Widely held opinions such as these led to the Bush administration withdrawing from her unilateral stance and moving towards the UN mechanism. It is here that we must exert close scrutiny to really understand how America has manipulated the UN into being just another organ of Washington's state apparatus. Despite the illusion of resigning control of the affair into the hands of an 'independent and impartial' UN, Washington has in fact, always

remained firmly in charge. This great deception has led to the successful massaging of public opinion, silencing the once large and vocal cross section of anti-war campaigners throughout the world.

## Guilty until proven innocent

The mission of the weapons inspectors has always be a futile one. Even before their plane arrived the question of article 3 in UN resolution 1441 had all but condemned them. It states that the Iraqi government must "not later than 30 days from the date of this resolution, submit a currently accurate, full, and complete declaration of all aspects of its programmes to develop chemical, biological, and nuclear weapons." Despite weapons inspectors being on the ground, the details of article 3 mean that Washington -as a member of the Security Council- is able to declare Iraq in 'material breach' of the resolution without any tangible evidence.

Simply by viewing the 12,000 paged Iraqi dossier America has reserved the right to invoke the trigger phrase for war on Iraq, through accusing Baghdad of being in "material breach" of its UN obligations to fully disclose its weapons arsenal. It begs the question, what was the point of weapons inspectors in the first place? In response the chief UN inspector, Hans Blix told BBC radio "If the UK and the US have evidence, then one would expect that they would be able to tell us where this stuff is." The whole premise of UN resolution 1441, is absurd as it presupposes guilt. Astonishingly, Colin Powell declared that the burden of proof lay with Saddam to prove his innocence, a position which runs contrary to the principle of being innocent until proven guilty.

The ability for Security Council members to declare war on Iraq by deeming her to be in 'material breach' on the basis of the dossier alone illustrates clearly how Washington has retained full control of her desire to wage a colonial war on Iraq. No matter what Saddam's administration put in the dossier it was never likely to satisfy the Whitehouse or Downing Street. Hence, it should be clear that the UN is a wholly inept and impotent organisation whose only purpose is to veil America's policies. By appearing to have the UN in control, international opinion has been largely soothed. Yet a sound

assessment of the reality shows clearly how it has served as nothing but a smokescreen for Washington's real agenda.

## Liberation and Freedom

The argument that America wants to 'liberate' the Iraqi people from the tyranny of Saddam has been peddled extensively. It would seem though, that this desire to liberate and free certain peoples or nations is a rather selective one, applying only to those blessed with an abundance of natural resources. There appear to be no plans to liberate the Palestinians from years of Israeli aggression or to impose sanctions on Karimov. It also seems unlikely that America will be building a coalition anytime soon to liberate the Muslims of Gujarat from fanatical Hindu mobs or to free the Burmese from military rule. The reality of international relations has shown clearly that paternalism has never been a guiding principle for the colonialist nations. Rather, their policies have always been shaped by greed and imperial ambitions.

Just last month, North Korea defiantly removed seals and surveillance cameras installed by the International Atomic Energy Agency (IAEA) from five nuclear sites. Much like Saddam she has a history of invading or intimidating neighbouring states and shares an equally appalling human rights record. Over recent years she has made little secret of her intention to develop nuclear technologies and few doubt that she poses a far more potent and immediate threat to Washington than Iraq does. However, Kim Il-Sung's clandestine government was quick to launch a satisfying rebuttal of US policy. His government aptly pointed out "if the US has a right to use nuclear weapons, we are entitled to counter it." The new found 'pre-emptive' strike doctrine being touted by the Bush administration simply doesn't hold.

## Why Iraq's oil and why now?

After the second Gulf War America clearly achieved numerous strategic objectives within the Middle East the principal one being access to Saudi oil. With the Kingdom's unflinching subservience to Washington it is worth examining why America is so keen to

diversify her choice of suppliers.

The principal consideration is energy. Currently America consumes just over one quarter of the world's total energy resources, with around 40% of this coming from petroleum. So significant is her demand for oil that the US market makes up a quarter of the world's total demand. In recent years it has imported over half of what it consumes and according to the Cheney report on national energy policy, by 2020 oil imports will account for two-thirds of US consumption. It underscored that 'energy security' would be a principle consideration in shaping US policy. As time passes it is clear that both the domestic and international markets for energy will grow, the natural consequences of which are increased competition for oil. It is this potential competition which has caused alarm in Washington prompting her to widen further her pool of resources.

Continued dependence on Saudi simply won't do. Since September 11, many Americans have felt a deep scepticism towards the kingdom and even leading political think tank RAND recently advised top aide's in the Pentagon that it would be wise to reduce, if not sever, relations with the Saudis. Additionally the domestic situation has become increasingly unstable. Scores of scholars have come forward to condemn alliance with America prompting the government to issue draconian threats against those who continue down this line. Yet these views are not isolated and represent an uneasy undercurrent for the Al-Saud family who, like Washington, cannot turn a deaf ear to the growing discontent on the streets of Riyadh and Jeddah.

Internally too there is a crisis brewing. The royal family is potentially facing a bitter fratricidal war of its own. With Fahd now reduced to a vegetative state, Crown Prince Abdullah, has swiftly assumed his role as de facto ruler. Yet, his formal ascension to power may not be so smooth. He faces deep hostility from his six Sudairi half brothers (Fahd's full brothers), who feel they may have a great claim to the throne than him. These internal tensions within the establishment fuelled by a crisis on the streets of Saudi is now coupled with a deep cynicism in America of Saudi as an ally. Consequently, Washington must reduce her dependency on the kingdom whilst bearing in mind her mounting energy demands.

It is clear then, that new sources of oil must be found. One recent and seemingly significant development has been that of Russia. She is the largest non-OPEC oil producing nation with 10% of the world's proven reserves and accounts for 9% of global output. It would seem then that this is the most desirable alternative. However, there are substantial problems with this, a primary one being transport. Russia's major oilfields are thousands of miles from deep port harbours which oil tankers require. Quite simply, moving Russian oil to America's west coast along harbours in the Pacific is going to cost multi-billions. Whilst this kind of investment remains theoretically possible, US firms are sceptical of such large scale investment in their once ideological foe. Although

alternative sources are available through Venezuela, the North Sea and Alaska they alone cannot displace Saudi Arabia which still makes up over a quarter of the world's supply. The only credible counter-balance to the kingdom's dominance is Iraq which holds the world's second largest reserves. The benefits of her entry back into the world oil market is far too lucrative a thought for the west to simply ignore.

The personal ties of the Bush administration to the oil industry are also well known. In the electoral farce which eventually saw Bush elected to office the oil industry is said to have contributed in excess of \$1.5 million to his campaign alone. Vice President Cheney has sat on the board of Halliburton, whilst National Security Advisor Condoleezza Rice had the dubious honour of having an oil tanker named after her by Chevron during her time on the board of directors. No less than forty-one senior Bush administration officials were former oil companies executives or have substantial stock holdings or other financial ties to the industry. This excludes the scores of others who have a vested interest in related industries.

Control over Iraq's oil supplies could, as some analysts have suggested see oil prices plummet to as low as \$10 a barrel. Such a move could precipitate Iraq's departure from OPEC and the eventually undermine the organisation. By doing so, Washington hopes to stabilise (low) prices, guarantee supply and reduce her political vulnerability.

### Geo-political considerations

Whilst taking control of Iraq's oil and remoulding the global energy markets is certainly a core goal of the Bush administration it is not in itself the endgame. In 1996 a leading Israeli think tank concluded that "Removing Saddam from power is an important Israeli strategic objective." Curiously this view has now become US policy after several of the reports authors have taken up key strategic and advisory roles in the Bush administration. These characters include Richard Perle, now chair of the Pentagon's Defence Policy Board; Douglas Feith, Undersecretary of Defence; and David Wurmser, Special Assistant in the State Department.

With Saddam ousted and 'energy security' assured, America will certainly be looking to preserve Israel's military dominance and at removing any potential threat to the Jewish entity; namely Syria and Iran. Michael Ledeen of the American Enterprise Institute has argued "we must also topple terror states in Tehran and Damascus." It was a view later echoed by Israeli Prime Minister Ariel Sharon, when interviewed by The Times, he said that "the United States should shift its focus to Iran the day after the Iraq war ends."

The central location of Iraq makes her geo-strategic positioning of unparalleled importance for the reshaping of the Middle East and re-emphasises the view in Washington that control of Iraq is crucial.

### Conclusion

It is clear that America and her allies are soon to launch a colonial war on Iraq for a variety of reasons. At the most basic level this will be a war for corporate America with many dirty bedfellows of the Bush administration set to profit dearly. They are eagerly awaiting the return on their investments, made by way of 'donations' and 'gifts' to the Republican Party. The politics of oil has for some time now highlighted America's potential political vulnerability. To overcome this she requires a broad range of sources and must not rely exclusively on any one particular nation. This concern becomes pressing when you consider the steep rise in energy consumption forecasted for the next 20 years.

Transforming Iraq into a client-state through the removal of Saddam will guarantee energy security and will stabilise lower oil prices on the world markets, whilst potentially unravelling OPEC. Geographically Iraq has much to offer too. Being situated in the heart of the Middle East, she shares a border with no less than six countries including Turkey, Syria and Iran making her strategic significance unparalleled. America's policy here will be to safeguard Israel and protect her regional dominance, whilst undermining suspect regimes such as those housed in Damascus and Tehran.

The last few months have seen the most deceitful drama acted out on the world stage. To appease public opinion, the Bush administration has appeared to work through the UN mechanism. This illusion has silenced critics of American unilateralism and has gently massaged public opinion into support for a war with Iraq. Yet it should be made very clear that the UN is merely another organ of Washington's state apparatus and that its name has served to veil Bush's true intentions for a colonial war.

The hypocrisy and intrinsic contradictions underlying the false reasons for this war are clear. The war is not one to liberate or free the Iraqi people, nor is it about weapons of mass destruction. Its about three basic tenets of the capitalist dogma; greed, resources and hegemony. We must present the real agenda to all around us and expose the mischievous plans of the kuffar so that this Ummah is able to distinguish clearly between the fact and the fiction. Allah (swt) says:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

*"They plot and plan and Allah plans, and Allah is the best of planners"* [TMQ Al-Anfal: 60]

*Shiraz Maher*



# THE ASTUTE COMPREHENSION OF INTERNATIONAL LAW

With many predicting a blitzing of Iraq in early 2003, the question of the legitimacy of International law has once again occupied the centre stage of the Muslim community. An ICM survey for the BBC Radio 4, published 23/12/02, confirmed that an overwhelming 70% of the UK's Muslim community was cognisant of the reality of the current war on 'terror' being merely a veil for a war on Islam. The confusion arose however with 80% accepting the de facto supremacy of International law by stating that the British government should seek approval from the UN before committing troops to Iraq. Commenting on this poll, the traditional 'Muslim' government lackeys such as Labour National Executive committee member Shahid Malik raced to the fore to defend their paymaster commenting that the Tony Blair was showing encouraging signs by meeting Palestinian leaders in Jan 2003 but "unfortunately Tony Blair doesn't rule the world, George Bush does"! Clearly such outrageous statements are at logger heads with the reality and Muslim public opinion and hence shall not be graced with a response; however, we shall rather concentrate in presenting a brief expose of international law and its context within the global powers and international relations and power struggles.

## Origins of International Law

The United Nations (UN) claims that the origin of international law is when, "States first established international organizations to cooperate on specific matters. The International Telecommunication Union was founded in 1865 as the International Telegraph Union, and the Universal Postal Union was established in 1874". Furthermore, we are benevolently informed that, "The forerunner of the United Nations was the League of Nations, an organization conceived in similar circumstances during the first World War, and established in 1919 under the Treaty of Versailles 'to promote international cooperation and to achieve peace and security.'" Conclusion: "The United Nations officially came into existence on 24 October 1945". [source:<http://www.un.org/aboutun/history.htm>] Such a glossy depiction of the origins of international law is, perhaps, inevitable coming from the 'horses mouth', but amongst serious quarters hold

little authoritative weight. A more realistic and accepted critique reveals that the origins of international law trace themselves as far back as 24/10/1648 when the Christian states convened in Munster and signed the treaty of Westphalia in which they established certain international norms in order to safeguard their national interests. It was an exclusively Christian affair with the preamble initiated by the words, "In the name of the most holy and individual Trinity" and Article I stating "That there shall be a Christian and Universal Peace, and a perpetual, true, and sincere Amity, between his Sacred Imperial Majesty, and his most Christian Majesty; as also, between all and each of the Allies, and followers of his said Imperial Majesty ... And this Peace must be so honest and seriously guarded and nourished... a faithful neighbourhood should be renewed and flourish for peace and friendship". Ottoman admission was only granted in 1856 only when it signed up to the charter by abandoning certain Islamic principles. Thus from its very inception, International norms were established by Christian powers seeking to further their hegemony and protect their interests.

## Styles employed by the Leading Nation

The leading nation in any given era employs a range of different styles and means to prolong its dominant status. Since any given person will only live in one generation, the astute politician inevitably must be aware that current realities are temporary and not fixed, indeed politics is the art of creating possibilities and avenues for change, not merely reacting to events with the vain, vague notion that one day - as if by magic - there will be brighter days. The comprehension of this basic principle has proven all too allusive to the Muslim Rulers which has resulted in the complete absence of any statesmen in the Islamic Ummah.

The notions of international law, the nation state, colonialism, human rights, failed states - all are not fixed ideas, neither have they existed throughout history rather they are temporary realities that were invented, used and then some discarded as and when there was a change in the leading nation or the desired objectives had been achieved. For example, the notion of colonialism, a mother country

subjugating other weaker countries economically/politically/culturally was the accepted norm on the international arena during the 19th and early 20th century with Europe maliciously colonising most of the world, however after the second world war with the then superpowers (UK and France) left bankrupt and in tatters, the USA emerged as the leading nation and, to exert its own hegemony, introduced the idea of independence, funded rebel/independence movements and challenged the idea of colonialism thus successfully uprooting the UK/France from the middle east and Africa. For a period, especially in the 60s, this struggle could be seen clearly by the political analyst and reached such intensities that in January 1954 the British Ambassador in Washington, Sir Roger Makins, stated that there was "a very understandable suspicion that the Americans were out to take our place in the Middle-East". In documents declassified in 1988, available in the Public Records Office (PRO), the Bahrain branch of the Foreign Office details the manner in which the RAF was helping its stooge, the Emir of Oman in 1960 against the American funded rebels. The documents continue to outline the concern expressed by the Bahrain branch of the FO with newspapers reporting this Anglo-American conflict. Reference: (PRO: FO 371/126876).

A contemporary example of a temporary style being employed by the leading nation of the day (USA) is the use of 'Human Rights'. A major justification for the 'regime change' in Iraq is the on the basis that Saddam Hussein is a monster of sorts who cares little for the sanctity of human rights. To this effect, The UK launched its dossier of Human Rights abuses by Saddam Hussein. Whilst few deny the brutality of the Iraqi regime, many question why the USA happily snuggles up to regimes with equally despicable Human Rights records such as Uzbekistan where men (and women) are regularly injected with HIV in jail, electrocuted, beaten, raped and sodomised. Thus the aware statesmen understands that Human Rights is nothing but another style used by the leading nation to further its sinister hegemony and rape of weaker countries.

The astute politician must not fall into the traps laid by the kuffar, at its head USA, and pander to

temporary themes or political traps or our subjugation and humiliation will continue indefinitely. Pakistan, along with the rest of the Muslim countries, has been crippled by politically naive leaders since its inception in 1947. One can safely conclude that not a single statesmen has ruled Pakistan and all - without exception - have fallen victim to the dominant trap, that of international law as enshrined by the UN. Few have the far sightedness to appreciate that the UN has only existed for 57 years, a creation by the superpowers of the time to subjugate the weaker states under the pretext of international law. As a result of not understanding the trap of international law, Pakistan has suffered immensely: it has curtailed its nuclear program, lowered its defence budget, allowed the Americans to interrogate its nuclear scientists, lost Afghanistan, lost its strategic advantage in Kashmir and allowed the USA to set up bases on Pakistani soil! Israel has flouted many more UN resolutions than Iraq, yet Israel is an ally in the war on 'terrorism'. A highly contradictory dichotomy then ensues amongst the unaware whereby on one hand they acknowledge in vague terms how the UN is merely a conduit for furthering USA interests, yet on the other hand, they continue to call for its application! We continually hear of the unaware calling for UN resolutions 242/348 for the resolution of the Palestine problem even when they acknowledge the UN being merely an American tool. The ultimate naivety is tragically exhibited when some suggest 'beating the kuffar at their own game' by engaging in the UN. The most glaring flaw in this 'game' theory is that the leading power (USA) invents/changes and ratifies the rules as and when it suits her interests!

The aware politicians sadly are to be found amongst the kuffar. They realise only too well the nature of international politics and how leading nations invented international law to further their benefits. Foreign Office secret Documents declassified in 1992 (PRO: FO 371/160946) reveal how the UK in 1960 spoke secretly of how the USSR was using the UN to further its interests by exposing the west's dark colonial past and discussed the idea of quitting the UN as a consequence. Can one imagine any Muslim leader having the determination to pursue such a distinct policy!?? Our first message to the Muslim politicians and those working for change is not to be as those condemned in the following hadith:

«سَيَأْتِي عَلَى النَّاسِ سِنَوَاتٌ خِدَاعَاتٌ يَصْدَقُ فِيهَا الْكَاذِبُ وَيَكْذِبُ فِيهَا الصَّادِقُ وَيُؤْتَقَنُ فِيهَا الْخَائِنُ وَيُخُونُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرَّبِيعِيَّةُ، قِيلَ وَمَا الرَّبِيعِيَّةُ؟ قَالَ: الرَّجُلُ النَّافِعُ يَتَكَلَّمُ فِي أَمْرِ الْعَامَةِ.»

"Deceiving years will come where the people would believe the liar and not believe the trustworthy, and the traitor would be trusted and the honest would be distrusted. In those years the Ruwaybidah will speak". He was asked, "And what is the Ruwaybidah"? He said, "The shallow man who speaks about the public affairs"

## Islamic Hukm on International Law/UN

The sheer number of points for which International Law is haram are too numerous to list hence our refutation shall focus on the issue of legislation.

The UN has five permanent members of the so-called security council, namely the UK, USA, France, China and Russia. If every single other (non-permanent) member of the security council votes for a resolution (law/edict) and only one member of the permanent 5 members vetoes the resolution then the resolution is dropped. A recent example of this occurred on 20/12/02 when no fewer than 12 members of the security council voted in favour of a resolution condemning Israel for killing UN workers only for it to be vetoed by a single USA vote against. Thus the vote was defeated 12 For:1 Against (since USA can veto anything)!! To allow kuffar to control Muslim's affairs is a severe crime which is absolutely forbidden. Allah (swt) informs us;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْيَدُهُمْ بِيَمِينِكُمْ وَإِلَهُكُمْ سُلْطَانًا مُبِينًا

"And never will Allah allow for the Kafir to have a way (sabeel) over the mu'mineen" (TMQ An-Nisa:144).

This alone should be sufficient, but to further elucidate for the benefit of some, Allah (swt) says,

فَأَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

"So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the Truth..." [TMQ Al-Mai'dah: 48]

Thus judging/ruling is exclusively by that which has been revealed and not by the charter that the USA or UK ratify and then thrust upon the Muslims in their selective/mischievous manner. Let us note what Al-Haafidh Ibn Kathir, the celebrated Mufasssir, states about the phrase: "wa laa tatabi' ahwaa'ahum" [don't follow their vain desires]

"That is to say their opinions that they have agreed upon [eg UN resolutions], and as a result of them they abandoned what Allah revealed to his messenger, and for this Allah Ta'aala says <<And don't follow their vain desires diverging away from the Truth>> That is to say do not leave from the truth, that Allah revealed to you [Muhammed], and go to the desires of these ignorant, wretched people"[Tafsir Al Quran Al adheem].

Indeed, how ignorant and wretched is he who abandons Guidance and follows his vain desires including International law!

Abdullah Bin Jahsh (RA) broke the 'international' norms of the Arabian Peninsula and killed the mushrik Amr ibn al Hadrami and took two prisoners during the Arab holy months. Allah (swt) vindicated the rejection of the mushrikeen's international norms

by revealing the ayah:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

"They ask you concerning fighting during the holy months. Say, 'Fighting therein is a great (transgression) but greater in the sight of Allah is to prevent mankind from following the way of Allah...' [TMQ Al-Baqarah:217]

## Conclusion

The leading nation in any era employs a range of different styles and means to promote her own interests such as 'Human Rights', 'International Law', 'Minorities rights', 'Failed States', 'International Aid' amongst others. Rather than cowardice by compliance, the aware politician should work to dismantle these tools realising that it would be political suicide to enter into these traps. Furthermore, its is a manifest violation of the Shariah to a) place the affairs of the Muslims into the hands of the kuffar and b) to legislate, or except legislation, by other than the revealed sources.

Finally, the single and only manner by which the Muslims will be able to counter these devious, treacherous plans is by establishing their own state which will utilise the most ingenious of political styles to counter the current international norms and establish international scenarios which will facilitate the Jihad and spread of Islam, Insha'Allah.

We thus urge the aware Muslims to join us in the struggle to establish the Khilafah that shall represent Allah's Shariah, for surely then we shall be able to lead mankind out of darkness and into the Noor.

الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

"(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise"[TMQ Ibrahim: 1]

Sabure Malik



# FRIENDSHIP IN THE WEST & FRIENDSHIP IN ISLAM

It is natural for people to form friendships with others whom they interact with on a regular basis. Friendships can be formed through growing up in the same neighbourhood, meeting at school, college, university, social gatherings and via a number of other activities.

Friendship is something common amongst people, however there are different conceptions of it. Some common conceptions include the following: friends will always stick by your side, you can always rely on a friend, you can speak freely to your friend and tell them your problems, friends like you for who you are, etc. When people have personal problems such as disputes with their family members or if they require advice they usually turn to their friends.

## Friendship in the West

Friendship in the West is based on benefit. Friends come together on the basis of mutual interest, so they will go to the cinema, parties and clubbing together. They talk about the opposite sex freely to each other and hide each others secrets even if they involve evil actions. They often gain comfort in backbiting and winging about other people who they don't like. Unfortunately some Muslims carry the Western notion of friendship as they follow the crowd rather than to looking to Islam for solutions.

Due to the fact that friendship is based on benefit in the West, it is easy for people to 'break out' with each other, have rows and even become enemies. This happens when their interests conflict and can be over petty things such as not going for a night out with them or larger things such as betrayal. In many cases people even talk negatively about some of their friends in front of others and even betray them by having affairs with their wife, sisters or girlfriend.

Friends even become status symbols, so people long to 'hang out' with a particular crowd to look

cool. Often crowds have leaders with egos, so staying on the right side of certain people is important if you want to be accepted. For some this means 'sucking up' to them, for others it means undertaking actions to make them think you're 'cool'.

Friendship in the West is based on using each other. The proof of this can be seen in the fact that when friends became unusable they drift apart. Typically, if someone's friend was to suddenly change and stop clubbing, partying and drooling over the opposite sex at every opportunity they would start treating them differently and normally 'break out' with them. Especially if this person begins to account them when they are wrong and advise them upon their actions repeatedly. As an example if someone begins to practise Islam and stops committing Haram and advises his friends to do the same. Those with the Western concept of friendship would change their attitude towards them and they would be distanced and only occasionally spoken to. The reason for this is that it there is no more benefit in their eyes to keep a close relationship with them, in fact it completely contradicts their lust for pleasure as when the person speaks about Islam it is seen as an attack on their lifestyle.

Friendship in Western societies is normally false as the society is founded on greed, individualism and following lusts. Friendship in Islam is true as it is based on sincerity, trust and Taqwa (piety).

## Friendship in Islam

Islam recognises that a Muslim will naturally spend more time with certain people and be more comfortable with them in raising their personal problems and issues. This does not mean in any way that the rest of the Muslims are not their brothers and sisters whom they love, rather all that it means that they will be closer to certain people than others just as people are usually

closer to their family than others.

Islam recognises that friends have a strong influence on people and that their environment will affect the strength of their relationship with Allah (swt). The Prophet (saw) said,

المراء على دين خليله فليتنظر أحدكم من يخال

**"A person follows the Deen (way of life) of his close friend; therefore let each of you look carefully at whom he chooses for friends"** [Tirmidhi]

A Muslim should choose friends that will advise him and remind him of Allah (swt) rather than lure him to the path of Shaytan. It has also been narrated that our friends in the Dunya (world) will be our friends in the Akhira (afterlife). It is therefore vital for a Muslim to choose good friends.

The love between two Muslim friends is such that they would confide in each other, help each other in times of need and strengthen each other's commitment to the Deen of Allah (swt). The Prophet (saw) encouraged for Muslims who have love for each other not to keep it to themselves.

It has been narrated by al-Bukhari in al-Adaabul-Mufrad (no. 191) that Allah's Messenger (saw) said,

إذا أحب أحدكم أخاه فليخبره أنه يحبه

**"If one of you loves his brother for Allah's sake, then let him tell him since it causes familiarity to endure and firmly establishes love"**.

Abu Huraira narrated that the Prophet (saw) said,

لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا، ألا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم

**"You will not enter Paradise until you believe, and you will not believe until you love one**

**another. Shall I not guide you to something which if you carry out you will love one another. Spread as-Salaam amongst yourselves."** [Muslim]

Friendship in Islam is not based on using each other; on the contrary, helping each other to stay away from the Haram is fundamental to it. How could someone watch his brother burn without doing anything to save him? A person who did that would be ones worst enemy rather than a friend. Therefore Muslims always warn and advise each other. The Prophet (saw) said,

إِنْ أَحَدَكُمْ مَرَأَةٌ أَخِيهِ فَإِذَا رَأَى فِيهِ شَيْئًا فَلْيَمِطْهُ عَنْهُ

**"Each of you is the mirror of his brother, so if he sees any fault in him he should wipe it away from him."** [Tirmidhi]

This means the purpose of confiding secrets to each other wouldn't be as in the Western values where people confide their secrets to feel good knowing that they will not be a comeback. Rather in Islam we confide our secrets to our friends to seek their sincere advice and help. So a Muslim will ask his friends about issues relating to marriage, problems within his family, troubles he feels at work or fears that he has.

Friendship has rules in Islam unlike in the West - to visit them especially when they are ill, to inquire about their family, feeding them when they are hungry, attending to their needs, keeping their private affairs to yourself and sharing your wealth with them without hesitation. It is related that Ibn Umar (ra) was looking about from right to left in the presence of the Prophet (saw), who asked the reason for doing so. Ibn Umar replied, "There is someone dear to me and I am searching for him, but do not see him". The Prophet (saw) then said, "If you love someone ask his name, his father's name and where he lives, then if he is sick visit him and if he is busy help him". [Iyah Uloom ad Deen]

Umar bin Al-Khattab (ra) said, "Encountering your brothers lifts all grief. If Allah blesses you with good relations with another Muslim, hold fast to it".

### Rule of friendship with non-Muslims

As Muslims living in the West we interact with non-Muslims on a daily basis whether at work, University, college or in society at large. It is incorrect for us to cut ourselves completely from them and live in isolation. We should aim at building relationships with them in order to give them Da'wa to embrace Islam. Therefore we should have them as acquaintances, however this does not mean that we are allowed to have them

as close friends, as Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْتُونَكُمْ خَبْرًا وَلَا وُدًّا مَا عَنِتُّمْ

*"O you who believe, take not into intimacy those outside your ranks: they will not fail to corrupt you."* [TMQ Al-Imran: 118]

Not taking them as close friends means that you don't share with them your innermost thoughts and feelings. For no matter how well you know them, they reject Allah (swt) and His Messenger (saw). The bond of Iman is even stronger than that of kinship. An example of this can be seen after the great battle of Badr, the Quraysh prisoners of war were bought to the Prophet (saw) who assigned them to the custody of individual Muslims. The Messenger (saw) said, "Treat them well." Amongst the prisoners was Abu Aziz ibn Umayr, the brother of Mus'ab ibn Umayr (ra). Abu Aziz narrates what happened, "I was among a group of Ansaar...Whenever they had lunch or dinner they would give me bread and dates to eat in obedience to the Prophet's instruction to them to treat us well. My brother, Mus'ab ibn Umayr, passed by me and said to the man holding me prisoner, "Tie him firmly... His mother (i.e. Mus'ab's own mother) is a woman of great wealth and maybe she would ransom him for you." Abu Aziz ibn Umayr could not believe his ears. Astonished, he turned to Mus'ab and asked: "My brother, is this your instruction concerning me?" Mus'ab ibn Umayr (ra) replied, "He is my brother, not you!" pointing to the Ansaari Sahabi holding him, affirming that in the battle between the Haq and the Batil, the bonds of Iman are stronger than the ties of kinship.

### Prohibition of backbiting, slander, envy, jealousy & grudges

The relationship of friendship is one of trust as a good Muslim is trustworthy and not deceitful, betraying or a backbiter. In reality this makes the love between friends in Islam stronger than friendship according to Western values as there is no constant thinking about whether your friend is speaking ill of you to other people or whether they are having a hidden relationship with your sister or wife.

Islam has prohibited backbiting and slander and thus removing the cause of suspicion and doubt amongst people. Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا احْتَبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُمْ بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

*"Neither backbite one another. Would one of you love to eat the flesh of his dead brother. You abhor that (so abhor the other)! And keep your duty to Allah. Lo! Allah is Relenting, Merciful."* [Al-Hujarat: 12]

It is narrated by Abu Dawud on the authority of Anas (RA), the Messenger of Allah said:

لَمَّا عَرَجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَجْمَشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جَبْرِيلُ قَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ حُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ

**"On the night of Isra I passed by some people who had copper nails and they were clawing their faces and chests with them. I asked Jibriel: Who are these persons? He said: These are the people who eat the flesh of human beings and disgrace them."**

Islam also forbids envy and jealousy which are the common causes of problems amongst friends in Western societies. The Prophet (saw) said, "Do not have malice against a Muslim; do not be envious of other Muslims; do not go against a Muslim and forsake him. O the slaves of Allah (swt)! Be like brothers with each other. It is not violable for a Muslim to desert his brother for over three days".

Belittling each other is almost a pastime in the West. The Prophet (saw) said,

بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ

**"The believer can do no worse than belittle his brother"**. [Iyah Uloom ad Deen]

A Muslim should not hold grudges against another Muslim even if they are differing personalities. The Prophet (saw) warned against this when he said, "The gates of Paradise will be open on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled; delay these two until they are reconciled". [Muslim]

Friends should feel at ease with each other without feeling inferior or superior. Ego's must be tamed according to Islam. The Prophet (saw) said, "A man is on a par with the Deen of his friend and there is no good in the fellowship of one who does not regard you as highly as himself". [Iyah Uloom ad Deen]

## Concealing faults

It is important to conceal a friend's faults, this does not mean that we ignore them; it means that we advise them and help them overcome their shortcomings.

Uqbah ibn Amir narrated that the Prophet (saw) said,

من ستر عورة مؤمناً فكأنما استجيب موعوداً من قبرها

**"He who sees something which should be kept hidden and conceals it, it will be like the one who has brought to life a girl buried alive"** [Hadith 2292: Abu Dawud]

Abu Hurayrah narrated that Allah's Apostle (saw) said,

ومن ستر مسلماً ستره الله في الدنيا والآخرة والله في عون العبد ما كان العبد في عون أخيه

**"He who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother."** [Hadith 1245: Muslim]

## Generosity & Kindness

Sharing wealth with others is greatly encouraged in Islam. This encourages trust and closeness amongst people. It is sometimes difficult for Muslims to grasp this principle especially when they are affected by Western society which promotes greed and selfishness. Giving someone something without expecting anything in return is uncommon in the West even amongst friends. When the non-Muslims give each other presents such as on Birthday's, Christmas, New Year's or when someone leaves the work place it is done more out of tradition and knowing that they will get something in return rather than sincerity.

Imam Bukhari narrated that our beloved Messenger Muhammad (saw) said:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

**"None amongst you believes (truly) till one likes for his brother, that which he loves for his himself"**.

Examples of this perspective towards others can be clearly seen in the companions of the Prophet (saw).

It is transmitted by Imam Ahmad, in Al-Bidayah, volume 3, page 228 that Anas (ra) narrated, "When Abdur-Rahman ibn Auf (ra) immigrated

to Medina, the Messenger of Allah (saw) established brotherhood between him and Sa'd ibn Al-Ansari (ra). Afterwards Sa'd said to Abdur-Rahman ibn Auf, 'O my brother! I am a wealthy person of Medina. Look! Here is half of my wealth, take it! I have 2 wives. I will divorce one of them whom you like more so that you may marry her.' Abdur-Rahman ibn Auf replied, 'May Allah (swt) prosper your family and wealth, just show me the way to the market so that I may make my fortune with my own hands.'

The Ansaar of Medina were extremely generous to their brothers, the Muhajireen from Makkah. Abu Hurairah (ra) reported that they once approached the Prophet (saw) with the request that their orchards of palm trees should be distributed equally between the Muslims of Medina and the Muslims of Makkah. But the Prophet (saw) was reluctant to put this heavy burden upon them. It was, however, decided that the Muhajireen would work in the orchards along with the Ansaar and the yield would be divided equally amongst them.

Friends should have informality with each other so that they are not hesitant in asking for anything when in need. This can be seen from the example of the Prophet (saw) and his dear friend Abu Ayyub al-Ansari. The Prophet (saw) had stayed at his house when after arriving into Madina whilst he was waiting for the mosque to be built. The Prophet stayed in Abu Ayyub's house for almost seven months until his mosque was completed on the open space where his camel had stopped. He then moved to the roots which were built around the mosque for himself and his family. He thus became a neighbour of his friend Abu Ayyub.

Abu Ayyub continued to love the Prophet with all his heart and the Prophet also loved him dearly. There was no formality between them. The Prophet continued to regard Abu Ayyub's house as his own. The following anecdote tells a great deal about the relationship between them. Abu Bakr (ra) once left his house in the burning heat of the midday sun and went to the mosque. Umar (ra) saw him and asked, "Abu Bakr, what has brought you out at this hour? Abu Bakr said he had left his house because he was terribly hungry and Umar said that he had left his house for the same reason. The Prophet came up to them and asked, "What has brought the two of you out at this hour?" They told him and he said,

وأنا والذي نفسي بيده ما أخرجني غيره فقوموا

**"By Him in Whose hands is my soul, only hunger has caused me to come out also. But**

**come with me."**

They went to the house of Abu Ayyub al-Ansari. His wife opened the door and said, "Welcome to the Prophet and whoever is with him." "Where is Abu Ayyub?" asked the Prophet. Abu Ayyub, who was working in a nearby palm grove, heard the Prophet's voice and came hurriedly. "Welcome to the Prophet and whoever is with him," he said and went on "O Prophet of God, this is not the time that you usually come." (Abu Ayyub used to keep some food for the Prophet every day. When the Prophet did not come for it by a certain time, Abu Ayyub would give it to his family).

صدق

**"You are right,"** the Prophet agreed. Abu Ayyub went out and cut a cluster of dates in which there were ripe and half ripe dates.

ما اردنا إلى هذه ، ألا جنيت لنا من ثمره

**"I did not want you to eat this,"** said the Prophet. **"Could you not have brought only the ripe dates?"** "O Rasulallah, please eat from both the ripe dates (rutb) and the half ripe (busr). I shall slaughter an animal for you also."

إن ذبحت فلا تذبح ذات در ( ذات لبن )

**"If you are going to, then do not kill one that gives milk,"** cautioned the Prophet. Abu Ayyub killed a young goat, cooked half and grilled the other half. He also asked his wife to bake, because she baked better he said. When the food was ready, it was placed before the Prophet and his two companions. The Prophet took a piece of meat and placed it in a loaf and said,

يا أبا أيوب ، أبلغ بهذا فاطمة ، فإنها لم تصب طعاماً منذ أيام

**"Abu Ayyub, take this to Fatima. She has not tasted the like of this for days"**. When they had eaten and were satisfied, the Prophet said reflectively:

خبز ولحم وتمر وبسر ورطب

**"Bread and meat and busr and rutb!"** Tears began to flow from his eyes as he continued: والذي نفسي بيده ، إن هذا هو النعيم الذي تسألون عنه يوم القيامة، فكبر ذلك على صاحبيه. فقال : بل إذا أصبتم مثل هذا فقولوا : بسم الله ، فإذا شبعتم فقولوا : الحمد لله الذي اشبعنا ، وأنعم فأفضل فإن هذا كفاء بهذا

**"This is a bountiful blessing about which you will be asked on the Day of judgment. If such comes your way, put your hands to it and say, Bismillah (In the name of God) and when you have finished say, Al hamdu lillah alladhee**

**huwa ashbana wa anama alayna (Praise be to God Who has given us enough and Who has bestowed his bounty on us). This is best."** [Iyah Uloom ad Deen]

In putting others first, the Prophet (saw) demonstrated for us excellent examples. He (saw) once entered a thicket with one of his companions and gathered two toothpicks, one of them crooked and the other straight. He gave the straight one to his companion, who said, "O Messenger of Allah, you are more entitled to the straight one than I!" The Prophet (saw) replied, "When a friend accompanies a friend, if only for one hour of the day, he will be asked to account for his companionship, whether he fulfilled his duty to Allah therein or whether he neglected it". [Iyah Uloom ad Deen]

On another occasion the Messenger of Allah (saw) went out to a well in order to wash. Hudhayfa ibn al-Yaman took a robe and stood screening the Prophet (saw) whilst he washed. Then Hudhayfa (ra) sat down to wash himself and Muhammad (saw) took the robe and screened Hudhayfa (ra) from view. Hudhayfa objected saying, "My father be your ransom, and my mother too! O Messenger of Allah, do not do it!" Yet he (saw) insisted on holding the robe and said, "Each time two people are in company together, the dearer to Allah is he who is kinder to his companion." [Iyah Uloom ad Deen]

The Prophet (saw) also said,

خير الأصحاب عند الله خيرهم لصاحبه

**"The companions whom Allah considers best are those who are best to their companions".** [Ahmad & Tirmidhi]

Giving of gifts has also been recommended by the Prophet (saw) and he explained that it creates love between people.

It was reported by al-Bukhari in al-Adaabul-Mufrad (no. 594) that Rasool-Allah (saw) said:

تهادوا وتحابوا

**"Give gifts and you will love one another".**

Kindness to our friends, helping them in need and consoling them in times of grief should become natural for us for everyone needs help, a shoulder to cry on and someone to share their joy.

Ali ibn Abi Talib (ra) said, "Pay attention to your brothers for they are your provision in this life and in the hereafter. Do you not listen to the cry of the people of the fire?"

فَمَا لَنَا مِنْ شَافِعِينَ \* وَلَا صَدِيقٍ حَمِيمٍ

*"So we have no one to intercede for us nor any dear friend"* [Ash-Shu'araa: 100-101]

### Loving someone for the sake of Allah

In the West people love each other for the sake of material benefits whereas in Islam we are encouraged to love each other for the sake of Allah. This means that we would undertake actions with regards to each other that even contradict our personal interests in order aid a friend or further our relationship with them.

It was reported by Muslim on the authority of Abu Hurairah (ra) that the Prophet (saw) said:

أن رجلا زار أخوا له في قرية أخرى فأرصد الله له على مدرجته ملكا فلما أتى عليه قال أين تريد قال أريد أخوا لي في هذه القرية قال هل لك عليه من نعمة تربها قال لا غير أني أحببته في الله قال فإني رسول الله إليك بأن الله قد أحبك كما أحببته فيه

**"A man went to visit a brother of his in another town and Allah deputed an angel to await him on his way, so when he came to him he said, "Where are you going?" He replied, "I am going to visit a brother of mine in this town." He said, "Have you done him some favour which you desire to be returned?" He said, "No, it is just that I love him for Allah, the Mighty and Magnificent." He said, "Then I am a messenger sent by Allah to you (to inform you) that Allah loves you as you have loved him for Allah's sake."**

The Prophet (saw) also said,

من سره أن يجد حلوة الإيمان فليحب المرء لا يحبه إلا الله

**"Whoever would like to taste the sweetness of Iman (belief) then let him love a person only for Allah's sake"** [Ahmad]

It was reported by Abu Dawud that Umar ibn al-Khattab narrated that the Prophet (saw) said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ مِنْ عِبَادِ اللَّهِ عِبَادًا يُغِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ " قِيلَ مَنْ يَا رَسُولَ اللَّهِ لَعَلَّنَا نُحِبُّهُمْ ؟ قَالَ " هُمْ قَوْمٌ تَحَابُّوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَسْأَبٍ وَجُوهِهِمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ " ثُمَّ قَرَأَ " أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ "

**"Indeed from the servants of Allah there are some who are not Prophets, yet they will be envied by the Prophets and the martyrs".** It was asked, "Who are they? That we may love them". He (saw) said, **"They are people who have mutual love through light from Allah, not due to kinship or ancestry, their faces will be enlightened, upon pillars of light, they will not fear when the people fear, or grieve when the people grieve"**. Then he (saw) recited: *"No doubt! Verily, on the friends of Allah there is no fear nor shall they grieve"* [TMQ Yunus: 62]

In conclusion, it should be apparent that we can't live in isolation and require company. Friendship provides a natural support structure the Muslim community. Therefore we should ensure that the company we keep helps us in remembering Allah (swt) and strengthens our commitment to Islam. This is more important for us living in the West as the corrupt society continuously bombards us with its poisonous culture and attempts to catch us in its net.

*Abdul-Hamid Jassat*

# WHAT IS WRONG WITH CHRISTMAS?

This last month, if you happen to walk into any classroom of any typical British school, you would find children preparing to celebrate Christmas. They will be busy making Christmas cards, decorating the school's Christmas tree and rehearsing for their annual Nativity play. The saddest part to this, is that you will see many of our Muslim children actively participating in celebrating the so-called Christian festival of Christmas.

Unfortunately, it is not unusual to see a Muslim child playing the role of Joseph, Mary or even an angel (complete with halo and wings!), singing traditional Christmas carols, such as 'Away in a manger' and 'Onward Christian soldiers,' while their Muslim parents look on, believing that these events are harmless, oblivious to the fact, that they themselves and their children are engaged in activities which contradict their Islamic deen.

A recent survey carried out by Exeter University of pupils' understanding of Jesus (as), found that one out of twelve children, thought Jesus (as) was a fictional character and a majority did not even identify him as a prophet! The survey also found that nine out of ten children received their ideas of Jesus (as) from R.E (Religious education) lessons. Therefore, it should be of no surprise to Muslim parents, that their children are being exposed to some very dangerous concepts.

Muslim children are not only encouraged by their schools (and teachers) at this time of year to celebrate Christmas, they will also be expected (in an exercise of multi-culturism) to celebrate the Hindu festival of 'Diwali' and the Jewish festival of Hannukka (festival of lights), where they will be expected to decorate cards, attend multi-faith assemblies and even make divas (lamps) out of clay.

## 'Integration' in the Western education system

Through these different activities, the Western education system is teaching your Muslim child an important lesson; a lesson in the art of 'integration'.

According to the Oxford English dictionary, the word 'integrate' is defined as "combining parts into a whole." One of the processes of making a 'whole' is through "a change or reconciliation of values" held by various groups in the society. The process of integration leads the group to accept the values, norms and ideals of the society. This means that the group, which is being integrated, will have to abandon their core values, which in this case, means that the Muslims will have to abandon their Islamic values and Islamic identity, so that they can be integrated by the system at large. Therefore, integration leads to a compromise of Muslim's beliefs with those of the kuffar.

An important aim of the Education system in the West, is to build and develop secular personalities, that live by secular values and ideals, which will enable them to assimilate into a wider secular society, as they grow up. Therefore, it is important, that a large part of the educational curriculum revolves around the concept of 'integration.'

The process of 'integration' in the education system is very powerful. From nursery until sixth-form, Muslim children are encouraged to assimilate in many different ways.

## 'Interfaith dialogue'

One of the significant ways the Western education system integrates Muslim children is through the concept of 'Interfaith dialogue'. This calls for mutual partnership and tolerance between the so-called 'Abrahamic faiths' i.e. Islam, Christianity and Judaism. This is done on the basis, that they have arisen from the same point of origin and share common values and ideals, as highlighted in the following statement by the British Prime Minister, Tony Blair:

"It is time the West confronted its ignorance of Islam. Jews, Muslims and Christians are all children of Abraham. This is a moment to bring the faiths closer in understanding of our common values and heritage, a source of unity and strength." We need to ask ourselves, how is it possible for the

concept of 'Tawhid' (One God) to co-exist with the Christian concept of Trinity?

Allah (swt) says in the Qur'an:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

"Surely, they have disbelieved who say: "Allah is the Messiah (Jesus) said: "O Children of Israel! Worship Allah, My Lord and your Lord." Verily whosoever sets up partners in worship with Allah, then Allah has forbidden paradise for him and the Fire will be his abode." [TMQ Al-Ma'idah: 72]

and Allah Ta'ala says:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"And whosoever desires a Deen other than Islam, it will never be accepted of him, and in the Hereafter, he will be one of the losers." [TMQ Al-Imran: 85]

It is clear, that 'Interfaith dialogue' is fundamentally an attack on the Islamic aqeeda itself, as not only does it reduce Islam to a religion on par with Christianity and Judaism. Also, it negates the fact, that Islam is a comprehensive deen, that has a complete way of life. There is not one area of life that Islam does not encompass, so why should any Muslim be willing to give up some of their beliefs in exchange for the kuffars?

Allah (swt) warns us of these dangers in the following ayah,

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ

"The Jews and Christians will never be satisfied with you until you follow their way of life." [TMQ Al-Baqarah:120]

And Prophet Muhammad (saw) said,

عن أبي سعيد الخدري عن النبي صلى الله عليه وسلم قال:  
(لتبعن سنن من كان قبلكم شبراً شبراً وذراعاً بذراع حتى  
لو دخلوا جحر ضب تبعتموهم، قلنا: يا رسول الله اليهود  
والنصارى؟ قال: فمن؟)

**"There will come a time when you follow them cubit by cubit and handspan by hand span, so that even if they go down the hole of a lizard, you will follow them."** They said "the Jews and the Christians?" He (saw) said, **"who else?"**

It is clear from these evidences that Islam cannot be compromised with other religions or creeds.

#### **Following the example of the Prophet Muhammad (saw)**

It is not the first time Muslims have been encouraged to integrate. Just as we find ourselves and our children facing the issue of integration today, the Prophet Muhammad (saw) faced the same issue.

On different occasions, the Prophet (saw) was approached by the leaders of the Quraish and encouraged to integrate Islam with kufr. Ibn Ishaq related that some leaders from the Quraish consisting of: Aswad bin al-Mutalib, Waleed ibn Mughirah and Umayyah bin Khalaf approached the Prophet (saw) while he was circulating the Ka'abah and offered the Prophet (saw) the following deal, they said, "If you accept our gods we will worship yours."

In another narration of this incident, it is reported on the authority of Al-Tabarani and Ibn Jabeer that the delegation from the Quraish said: "O Muhammed, let us follow your deen for one year and then you follow our ways for one year, if we find that your deen is better of the two, then we shall follow your deen. But if you find that ours is the best, then we want you to do the same by following our ways." The Prophet of Allah (saw) remained silent, as he knew, it wasn't up to him whether to compromise. He waited until Allah (swt) revealed Surah Kafiroon:

قُلْ يَا أَيُّهَا الْكَافِرُونَ \* لَا أَعْبُدُ مَا تَعْبُدُونَ \* وَلَا أَنْتُمْ عَابِدُونَ  
مَا أَعْبُدُ \* وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ \* وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
\* لَكُمْ دِينُكُمْ وَلِيَ دِينِ

*"Say O you Kafiroon (disbelievers).*

*I worship not that which you worship.*

*Nor do you worship that which I worship.*

*And I shall not worship that which you worship.*

*Nor will you worship that which I worship.*

*Unto you your deen, and unto me my deen."* [TMQ

Al-Kafiroon:1-6]

Following the revelation of this ayah, the Prophet rejected their offer showing that Islam cannot be compromised with kufr.

Similarly, today we must encourage our children to follow the example of our Prophet, Muhammad (saw) and not compromise Islam by diluting it to a version that is acceptable to the kuffar. It is vital, that Muslim children understand, that they possess a pure and unique Islamic aqeeda, which is comprehensive and complete and should not be compromised.

#### **Celebrating the holidays of the kuffar is prohibited in Islam**

Muslim parents have a responsibility to explain to their children that celebrating the holidays of the kuffar is haram (prohibited). Islam does not permit it, as it is an imitation of the kuffar, which the Prophet Muhammad (saw) warned us against. Ibn Abbas (ra) reported that the Messenger said,

عن عبد الله بن عمرو قال: ((ليس منا من تشبه بغيرنا، لا تشبهوا باليهود ولا بالنصارى))

**"He is not one of us who imitates other than us. Do not imitate the Jews and the Christians"** [At-Tirmidhi]

Also, the Prophet said,

من أحدث في أمرنا هذا ما ليس منه فهو رد

**"Whoever brings something that is not from our affair, it is rejected."** [Bukhari]

Therefore, it is apparent from these evidences, that we cannot celebrate festivals that have no basis in Islam, be it Christmas, Hannukka, Diwali or any other kufr festival.

#### **Muslims celebrate Eid**

Islam defines which festivals the Muslims are allowed to celebrate. It is reported that Anais Bin Malik (ra) said: "When the Prophet (saw) came to Medina, the people had two holidays from the days of jahiliyyah. He (saw) said, "When I came to you, you had two holidays, which you used to celebrate jahiliyyah. Allah has replaced them for you with better days, the days of slaughter (Adha) and the day of Fitr.

Also, Uqbah bin Amer (ra) reported that the Prophet (saw) said,

يوم عرفة ويوم النحر وأيام التشريق عيدنا أهل الإسلام

**"The days of Fitr and the days of Tashriq are our holidays, the people of Islam."** [Imam Ahmad]

These evidences show that Muslims should celebrate the two Eids, Eid al-Fitr and Eid al-Adha. It is not allowed from Islam to add another Eid or religious holiday to these two, so any day that has a religious connotation, with the exception of these two eids is haram. Therefore, it is haram to celebrate Christmas, Easter, Jewish new year, Diwali or any other kuffar festival.

#### **Conclusion**

Every Muslim parent has a responsibility to ensure, that from an early age, they build and develop their child's understanding of Islam as a clear and comprehensive deen, so as they grow up, they reject any call for integration or compromise of Islam, but instead work to implement it, in its complete entirety, insh'Allah.

Allah (swt) reminds us in the following ayah:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ \* إِنَّا كَفَيْنَاكَ  
الْمُسْتَهْزِئِينَ

*"Therefore, expound openly what you are commanded and turn away from those who join false gods with Allah. For sufficient are We unto you against those who scoff. Those who adopt, with Allah another god: but soon they will come to know."* [TMQ Al-Hijr:94-96].

#### **Tueyba Salah-ud-Din**

# THE SEARCH FOR THE NUSRAH

Allah (swt) mentions in the Qur'an;

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنْ  
اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا  
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil)." (TMQ Al-Baqarah:194)

We are entering into the Month of Dhul-Qa'dah. This month's origin as Imam at-Tabari explains that; "Allah called Dhul-Qa'dah the sacred month because the Arabs in the time of Jahiliyah forbade fighting and killing in it. They laid down their arms so that no one killed another even if a man met the killer of his father or son. Thus they called it Dhul-Qa'dah [the month of sitting down] because in it they sat down, that is desisted from raids and warfare. Allah therefore called it by the name with which the Arabs had called it." The word haramat (sacred) means the sacred month, the sacred city, and the sacred rite of ihram. [Jami' al-Bayan fi Tafsir al-Qur'an, vol. 3, p. 575]

It is a month when many Muslims will be setting off for the Hajj.

As many of us prepare for the Hajj, we closely follow the detailed rules regarding the Hajj. The beautiful example set by Muhammad (saw) is the best. We emulate him (saw) in all aspects related to Hajj. This is known as Ta'asi, by the scholars of Usul. Emulation of the Prophet, involves 3 parts,

a) "mithlihi" means to do the same action that the Prophet (saw) did. So for example he did tawaf around the Kabah 7 times during the Hajj, hence we do the Tawaf around the Kabah 7 times

b) "wa jeehateehii" means to carry out the act "with the same value" as it the Prophet (s.) did. If it carried out it as an obligation, then we must likewise carry out it as an obligation, if he did it as Mandub (recommended) or Mubah (permissible) did, then we must carry out them in the same way as Mandub or Mubah.

c) "min ajli'lihi" means to do the action for the same reason which the Prophet (saw) did.

But also during this period, if we examine the life of the Prophet (saw), he also increased his attempt to seek, the Nusrah from the people, during these months.

## The Search for Nusrah

Inshallah, let us consider for a while an important rule from the life of Muhammad (saw) method which is the seeking of the Nusrah. Let us slowly re-examine it so as to deduce what we need to follow, especially since there are people who are working to establish the Islamic state but do not give the Nusrah the slightest attention. They do this as if it is a peripheral matter which carries no weight or as if its Isnad (chain of narration) is weak should not be taken. They did not stop here but went on to attack the rule and those who engaged in it. Even though all the biographies of the Prophet (saw) dealt with this subject with only a few minor differences which are not mentioned in the details. The Seerah writers were not affiliated to any of the groups we know today but despite this they discussed this subject.

Allah (swt) has said;

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي  
سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

"Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-these are guardians of each other..." [TMQ Al-Anfal: 72]

and

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالنَّاصِرِينَ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ  
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement." [TMQ At-Tauba:100]

So the Qur'an itself has mentioned those who

وَالَّذِينَ آوُوا وَنَصَرُوا

'gave help' [TMQ Al-Anfal: 72] And called them the

وَالنَّاصِر

'Helpers (Ansaar)' [TMQ At-Taubah: 100]. It is a description of praise and a description for the most prominent aspect by which they were characterised.

If we look to the Seerah will see that the Messenger (saw) sought the Nusrah from the leaders who possessed power. He did this despite the ugly response from tribe after tribe. He insisted on seeking the Nusrah and he repeated this many times and did not cease in seeking it. In his book "At-Tabaqaat al-Kubraa" Imam Muhammad Ibn Sa'd (168-230) mentioned no less than fifteen tribes (that the Messenger visited). This persistence if it indicates anything, it indicates in a clear manner that seeking the Nusrah was an order from Allah (swt).

It was mentioned in the Seerah of Ibn Hisham that: Az-Zuhri narrated that the Messenger of Allah (saw) went to the tribe of Kinda in their place of residence and offered himself to them and they rejected him. He also narrated that he (saw) went to the homes of the Banu Kalb and they did not accept his offer. also that he went to the homes of the Banu Hanifah and asked them to give him support and protection but their

response was the ugliest yet from the Arabs. The Messenger (saw) remained like this. Whenever the people gathered in the pilgrimage season he would come to them and invite the tribes to Allah (swt) and call them to Islam. He offered himself to them and whatever was revealed from Allah from the guidance and mercy. No sooner did he hear of an Arab tribe coming which was renowned and had prestige he would turn to them and invite them to Allah and offer them what was revealed to him. The tribes whom the Messenger of Allah (saw) visited, invited and offered himself to though none of them responded, their names are the following:

- 1- Banu 'Amir b. Sa'sa'ah.
- 2- Banu Muhaarib b. Khasfah.
- 3- Banu Fazaarah.
- 4- Banu Ghassan
- 5- Banu Murrah
- 6- Banu Hanifah
- 7- Banu Sulaym
- 8- Banu 'Abas
- 9- Banu Nadr
- 10- Banu al-Bukaa
- 11- Banu Kinda
- 12- Banu Kalb
- 13- Banu al-Harith b. Ka'b
- 14- Banu 'Uzrah
- 15- Banu al-Hadaaramah

This list is according to what Ibn Sa'd mentioned in his *Tabaqat*.

The wording contained in the text regarding the *Nusrah* indicate that seeking it was a *Shari'ah* rule. That is why the Messenger (saw) used to say:

يا بني فلان إني رسول الله إليكم يأمركم أن تعبدوا الله ولا تشركوا به شيئاً وأن تخلعوا ما تعبدون من دونه من هذه الأنداد وأن تؤمنوا بي وتصدقوا بي وتمتعوا حتى أبين عن الله ما بعثني به

"O so and so tribe. I am the Messenger of Allah sent to you. He orders that you worship Allah and not associate partners with Him.....and that you believe in me and put your trust in me and support me until I clarify to you what Allah (swt) has sent me with." [Seerah of Ibn Hisham] here is an order of Allah and the Messenger and we know an order is a *Shari'ah* rule for which the appropriate styles should be adopted in order to implement it.

In addition, the discussions that took place between the Messenger (saw) and those from whom he sought the *Nusrah*, and the discussions between himself and those who gave him the pledge (*bay'ah*) in the second meeting in 'Aqabah indicate clearly that the Messenger (saw) used to target this action, which he insisted on pursuing until he established this *Deen*. He established the entity which protects, applies and spreads the *Deen*. So how can we neglect it when this is the rule which will change the face of the *Da'wah* and transfer it to a *Dar* (an abode) that will apply it and spread it. On whose account do we neglect this *hukm*?

The *Kuffar* understood what was behind this work.

They knew it was a pledge and triumph of this *Deen*. Hence we see the tribe of Banu 'Amir b. Sa'sa'ah understanding the matter to be related to power and ruling.

So when he (saw) offered himself to the tribe, one of them called *Buhairah bin Firras*, answered him back: "Should we give you allegiance and Allah give you power over your opponents, will you give us right to inheritance and succeed you in power?" The Prophet (saw) replied:

الأمر لله يضعه حيث يشاء

"The whole affair lies in Allah's Hands. He gives the power to whomever He desires." The man commented: "Do you expect us to incur the wrath and vengeance of the Arabs without the least hope of leadership? We can in fact readily dispense with your offers."

### The Pledges of Aqabah

It is narrated that the Prophet [saw] began to speak, recited some Qur'anic ayat, called people unto Allah, exhorted them to enter the fold of Islam and concluded saying: "I give you my pledge that you debar me from whatever you debar your women and children from." Here *Al-Bara' bin Ma'rur*, caught him by hand, and said: "Oh yes, we swear by Allah, Who sent you as a Prophet in Truth, that we will debar you from whatever we debar our women from. Have confidence in us, O Messenger of Allah. By Allah, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors." Then *'Abul Haitham At-Taihan* interrupted and said: "O Prophet of Allah! Between us and the Jews, there are agreements which we would then sever. If Allah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning *Quraish*)?" The Prophet [saw] smiled and replied:

«بل الدم الدم، والهدم الهدم، أنا منكم وأنتم مني، أحارب من حاربتهم، وأسالم من سالمهم.»

"Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace." [Ibn Hisham 1/442]

After the negotiations concerning the conditions of allegiance had ended, and all of the audience were unanimously agreed to ratify it, two men of the early generation of converts who had embraced Islam in the eleventh and twelfth years rose to their feet to apprise the others of the serious step they were about to take so that they could give their pledge fully aware of the whole affair and consequently be ready for the sacrifice they were expected to make. *Al 'Abbas bin Ubada bin Nadlah*, in this context, remarked: "O you people of *Khazraj*! Do you know the significance of the pact that you are entering into with this man? You are in fact avowing that you will fight against all and sundry. If you fear that your property will be at stake or the lives of your nobles will be endangered, then leave him now, because if you do this after the pledge, it will be degrading for you both in this world and the

world to come. But if you think that you can carry out what you are called upon to do in spite of the loss of precious lives and property, then undertake this heavy responsibility, and I swear by Allah, that herein lies the good of this world and that of the next."

They replied, "We have already considered the loss of property and the murder of our notables, yet we pay him allegiance. But what is our reward if we observe all the items of this pact?" The Prophet replied: "**Paradise is in store for you.**" Then they asked him to stretch out his hand, and they all stretched out their hands and took the pledge. Only at that time did *As'ad bin Zurarah* come to realize the people's readiness for sacrifice in the cause of Allah. [Ibn Hisham 1/446]

On the authority of *Jabir*, who said: "When we started to pay allegiance to the Prophet [saw], *As'ad bin Zurarah* stood up and gave the following short address: "Take it easy people of *Yathrib*! We have not covered that long distance except because we have had deep belief that he (*Muhammad* [saw]) is the Messenger of Allah. We are already convinced that following him entails departure from the pagan Arabs even if it were at the risk of our life. Should you preserve in this course, holdfast to it, and your great reward is placed in the Hand of Allah, but if you are caught in fear, I admonish you to give it up just now, and then you would be more excusable by Allah." [Musnad Ahmad]

The Prophet [saw] then asked the group to appoint twelve deputies to preach Islam to their people in *Madinah*, to shoulder the responsibility of implementing the articles of this pledge and to guide the respective men of their own tribes in matters relating to the propagation of Islam. The deputies elected were nine from *Al-Khazraj*: *As'ad bin Zurarah bin 'Ads*, *Sa'd bin Ar-Rabi' bin 'Amr*, *'Abdullah bin Rawahah bin Tha'labah*, *Rafi' bin Malik bin Al-'Ajlan*, *Al-Bara' bin Ma'rur bin Sakhr*, *'Abdullah bin 'Amr bin Haram*, *'Ubadah bin As-Samit bin Qais*, *Sa'd bin 'Ubadah bin Dulaim* and *Al-Mundhir bin 'Amr bin Khunais*. Three others were from *Al-Aws*: *Usaid bin Hudair bin Sammak*, *Sa'd bin Khaithamah bin Al-Harith* and *Rifa'a bin 'Abdul Mundhir bin Zubair*. Once again, those twelve men were sworn to act as surety over the affairs of their people just as the Christ's disciples did, and the Prophet would act as surety over his people, meaning all the Muslims.

Somehow or other, the news of these secret desert meetings with the *Madinese* leaked out. The Prophet immediately knew that it was *Shaytan*, inhabited in *Al-'Aqabah*, who discovered their meeting, and he threatened to settle his account with him as soon as possible.

On hearing this, *Al-'Abbas bin Nadlah* said "By Allah, Who has sent you in Truth, we are powerful enough to put the people of *Mina* (the *Quraishites*) to our swords tomorrow, if you desire." The Prophet [saw] said "We have not been commanded to follow that course. Now, back to your camps." [Ibn Hisham 1/448]

No sooner did *Quraish* hear of this treaty than a kind of trouble-provoking commotion began to mushroom in all directions. They realized quite fully that an

allegiance of this sort is bound to produce far-reaching ramifications of direct impact on their lives and wealth. The following day, a large delegation comprising the leaders and arch-criminals of Makkah set out for the camp of the Madinese to protest severely against the treaty. They addressed the Madinese: "O people of Khazraj, it transpired to us that you have come here to conclude a treaty with this man (Muhammad) and evacuate him out of Makkah. By Allah, we do really hold in abhorrence any sort of fight between you and us." [Ibn Hisham 1/448]

We can we learn from these narrations. The Kuffar understood that what was behind this work was a pledge and triumph of this Deen. Hence we see the tribe of Banu 'Aamir b. Sa'sa'ah understanding the matter to be related to power and ruling. We also see the Kuffar of Makkah becoming enraged when they heard about the second pledge of 'Aqabah and we see the Shaytan screaming at the top of his voice after the second bay'ah of 'Aqabah had taken place by saying: O people of Akhaashib. Do you know that Muhammad and those with him have gathered to fight you.

Hence, 'Aisha said about the Messenger (saw) that he was happy that Allah (swt) granted him support and a people of war, weapons and bravery.

Hence we find Ibn Hisham speaking about the Messenger (saw) regarding the subject of seeking Nusrah: "When Allah (swt) wished to strengthen His Prophet and support (nasr) His Deen He led him (i.e. the prophet) to this hayy from the Ansaar."

These expressions provide clear indication as to the importance of this rule. Such expressions do not allow us to take the meaning that if one is invited to Islam and he responds then he has supported the Deen. Expressions such as bay'ah, Izhaar ud Deen (making the Deen dominant), Nasr (support), war, that the notable will be killed, swords will be unsheathed, that this will go against all the Arabs, that they should protect him as they protect their women and children; all of these expression allow us to understand the manner in which the Messenger sought the Nusrah: which is that he sought it for the purpose of protection even if it entailed the use of force to convey the Deen and he sought to establish the state which will protect the Deen and its pillars as well as applying its rules and spreading its message to the world.

The fact that the Qur'an called those people who responded as Ansaar is another evidence. The Qur'an in more than one place spoke in their praise and Allah (swt) turned to them with forgiveness. Their status follows directly after the emigrants (muhajiroon).

Also Allah mentions in the Quran;

وَقُلْ رَبِّ اُدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ  
وَاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

"And say, 'My lord, lead me in with the truth and lead me out with the truth, and grant me the authority with power to support me.'" [TMQ Al-Isra: 80]

Imaam Tabari narrates Al-Hasan Al-Basri (ra) explained this Ayah; "His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it

to him." Qatadah said, "The Prophet of Allah knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allah, the Laws of Allah, the obligations of Allah and to establish the religion of Allah. Authority is a mercy from Allah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak." Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him. [Jami' al-Bayan fi Tafsir al-Qur'an, vol. 3, p. 575]

Indeed, the attempts to get the Nusra from the tribes, the first and second bay'ah, all these indicate that the Messenger (saw) wanted an entity which had power and protection to support this Deen. The matter was not restricted just to carrying the da'wah and enduring harm. But it went to the point where there should be a power by which the Muslims can defend themselves. Rather it extended much further than this to the point of establishing a nucleus which will be the cornerstone and mainstay in establishing the Islamic state and the application of Islam in society, which will carry the universal message to mankind and carry alongside it the force that will protect Islam and remove all the materials obstacles before it which stands in the way of its propagation.

In this sphere one notices that the Messenger (saw) did the following things:

He sought the protection and help to protect individuals and protect the Da'wah. This is sought even from the Mushriks (polytheists) as happened with his uncle who protected him and supported him i.e. protected him from any harm coming to him. Just as it happened when Mut'im b. 'Addi helped the Prophet (saw) when he returned from Taa'if.

It has been reported that later Abu Jahl, the archenemy of Islam, asked Mut'im if his behaviour suggested protection or conversion, the latter replied it was merely protection. Abu Jahl was relieved and said that he would give Muhammad protection for his sake.

The Messenger of Allah (saw) never forgot Mut'im's favour. At the conclusion of the battle of Badr, he declared publicly that if Mut'im had been still alive and asked for the release of the Qurayshite captives, he would not deny him his request. [Ibn Hisham 1/419-422; Za'd Al-Ma'ad 2/46]

It is important that this does not mean, that this protection is used to put pressure on the Muslim who is being helped or argue with him regarding his Deen. The Messenger (saw) told his uncle when he asked him to decrease his Da'wah:

والله يا عم لو وضعوا الشمس في يميني والقمر في شمالي على  
أن أترك ما بعثني الله به من النور والهدى، ما تركته حتى  
يظهره الله أو أموت دونه

**"By Allah O uncle! If they had placed the sun in my right hand and the moon on my left, that I should leave this matter. I would not leave it until Allah makes it victorious or I die in the attempt."** [Seerah of Ibn Hisham].

- The Messenger (saw) used to contact the leaders wishing that they would profess Iman, in the hope that those behind them would also profess Iman. He (saw) did this in order to make the Da'wah easier to spread and make it more acceptable. With this he (saw) contributed greatly to the creation of the popular base (qaa'idah sha'biiyah).

- The Messenger (saw) sought Nusrah and protection from the people of power and he (saw) stipulated that they embrace Islam first as we saw happened in the second pledge of al-'Aqabah.

The Nusrah was sought from the people of power. The reality in the time of the Messenger (saw) was that it would be sought from the leaders who, in addition to having leadership, had popular power/support. The leader at that time was also the ruler and he was also the military leader And he was the same person the people would return to hear his views.

As for today the ruler posses the power by force and he has lost the support of the people. So as we emulate the prophet when we are performing the Hajj, we are likewise obliged to do what the Messenger (saw) did in that we must contact those people who are important and carry weight in the Islamic lands to open the door for what lies behind them and to secure the popular base. When the harm to the group members becomes intense then there is nothing wrong with seeking the help from their friends and relatives on condition that this does not pressure or compromise the Iman of the individual who is helped. In this manner we will do what the Messenger (saw) undertook by taking the reality in the same manner he took it.

This is the method which the Messenger (saw) followed and this is the method we are obliged to follow, emulating the action of the Messenger (saw). By doing this we will bring about the following:

1- Muslims who are ready for Islam to be established at their hands. Just as the Messenger (saw) prepared the Muhajireen who took up the responsibility of carrying the Da'wah in Makkah and establishing the state with the Messenger (saw) and leading the Ummah afterwards.

2- The public opinion for the idea which emanates from the public awareness i.e. generating the popular base which does not accept anything other than Islam as a system of ruling and embraces it when it is established just as the way it happened with the people of Madinah when they came to want Islam and were ready to protect it.

3- the people of power and protection via whom power will be attained.

When these things are ready. Then we have established the matter on the same path which the Messenger followed.

And Allah (swt) has promised the believes victory those who adhere to His Shari'ah:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

"As for the believers it was incumbent on us to help

them.” [TMQ Ar-Rum: 47]

He (swt) said:

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

“Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.” [TMQ Al-Hajj: 40]

And He (swt) said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

“Allah has promised to those among you who believe and work righteous deeds, that of a certainty, He will cause them to accede to power on earth, as He granted it to those before them, that He will establish in authority their Deen which he has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace: They will worship Me (alone) and not ascribe powers to any beside Me.” [TMQ An-Nur: 55]

Asif Khan

## EUROPE'S ATTITUDE TOWARDS MUSLIMS; "WE DO NOT WANT YOU"

### The European Summit

Despite having the backing of Bush and Blair the delegation from Turkey walked away with disappointment at the news that talks on her candidacy for the EU (The European Union) were to be deferred for another two years to 2004 by the EU at the Copenhagen European Summit in December.

The Turkish Delegation was disappointed yet again, for it has been over 40 years since Turkey originally requested membership of the European club.

Turkey's government is staunchly secular and even seen by some as more secular than some of the Christian countries already in the EU. Turkey is a member of the UN (United Nations) and NATO. And Turkey is also a major ally of America in the war on terror providing Peacekeepers for Afghanistan. Yet it



is still not seen as fit to join the EU.

Whilst some officials may point to her pathetic Human Rights record, many other Officials from major EU countries like France and Germany openly scorn her Muslim identity. A minister from Holland said that Turkey could join the EU, but it would have to be a different Turkey to that of today. Meanwhile a French journalist at the Summit said the French Governments attitude was simply anti- Muslim. Furthermore the EU officials response to America's enthusiasm for Turkey was to raise the question if America would make Mexico her 51st state. It was no wonder that the Turkish Prime Minister Abdullah Gul described the EU decision as discrimination.

The Turkish regime is eager to join the EU, benefit from its modernisation and leave the Muslim world behind. After having abolished the Caliphate system, replaced it with a secular government, she wishes to leave behind any trace of Political Islam. Already genuine Islamic movements are banned in Turkey, they are not even allowed to be named in the media. And the only political organisations that are allowed to exist are those that succumb to the post caliphate secular doctrines that the army upholds for Turkey.

Western supporters of Turkey's campaign to join the EU from Britain point to Turkey's success in secularisation, go to Istanbul they say to see alcohol openly available in the restaurants, restaurants open during the day in Ramadan, cafés that are identical to those in Paris, London or Milan. Turkish versions of fashion magazines like Cosmopolitan clearly featuring scantily clad western celebrities such as Jennifer Lopez. And American music played on the sound systems of shops and cafés everywhere.

Turkey has come a long way since 1924, The Government there has changed the ruling to a Secular system, accepted Capitalist economic solutions, accepted loans from the IMF, made Peace with Greece and has even seen her Military do joint manoeuvres with Israel. But despite all this Europeans have still postponed the talks for Turkey's candidacy.

### Accepting the European Culture

Being part of the EU though does not only mean sharing the rules, but also the 'culture' of Democracy, Human Rights, liberalism and Freedom. Whilst the Turkish regime could prove quite easily that they have modified their legislature to be compatible with that of the rest of Europe. They

would find it much more difficult to prove that Turkey has the same culture as that of the Europeans. Consequently we hear the kind of remarks from the European ministers that Turkey has still got to go through more change before joining Europe.

Factors like Turkey's high population and birth rate frighten the Europeans. With a fast growing population of 67 million Turkey would join the EU as the second largest member; by 2020 it would be the largest. In contrast many of the European countries have much slower growing populations, family life is not the same as what existed fifty years ago, with many single parent families existing, old people living on their own, and couples choosing to have only one or two children.

But the Islamic Factor is the biggest obstacle. Unlike NATO or the UN which are not so much impacted by the domestic situation of their member states, the EU as an organisation is. It is feared that Turkey being mostly Muslim, would likely affect the rest of the Europe with Islam in some way.

The Europeans from the British to the Dutch to the French are already having problems controlling their immigrant Muslim populations. The recent war in Afghanistan only highlighted the difference between the Muslim residents from the rest of the people in these countries when tens of thousands of Muslims protested.

The Muslims migrants within the space of a few decades have permanently changed the image of European Societies. Building Mosques, Schools and community centres in every European country they came to reside in. Today, in a few parts of London even the Azhan can be heard in the streets.

When the Muslims already inside Europe have not abandoned Islam, much to the horror of the Europeans, then what chance is there for Muslims in a Muslim Country to leave Islam and its values.

Turkey's acceptance of European Culture is impossible. And the rulers know this. Western ideas have not found root in Turkish society hence the Turkish Military has an 'oversight' role in the country's government to ensure the continuation of secular governing. This factor leaves Western observers shaking their heads in disbelief.

Thus it is no surprise to hear the head of Europe's Constitutional Convention, Valéry Giscard d'Estaing (and former French President) declare 'Turkey is not

Europe'. Most of its land mass is not part of the continent, it should not be allowed to join the EU and, if it did, To admit this huge Muslim, non-European state, would mean the end of the European Union [The Observer 08/12/02]

Whilst the Politicians of Turkey talk of membership in the EU, many 'Turks' do not see that way forward. 'Muslims have a lot of traditions; they are not leaving their traditions, they are keeping them. A lot of my Muslim friends, despite being highly educated, think that they are not suitable for the EU.' Said one student interviewed by a Western Newspaper.

'Here there's torture, unemployment; in the East there are no roads, villages without power, there's no human rights. The politicians are European all right, they spend half their time there and their children are educated there.' Said one unemployed man.

The paper found that in the café where it conducted the interview the young were more negative than the old with regards to joining the EU; they emphasised Turkey's Islamic status more; they talked more of Turkey going it alone, of becoming self-sufficient or leading a Muslim Union. [The Observer 08/12/02]

### **The Economic Benefits**

Turkey is one of the richest countries in the world, which contains abundant natural resources. But the Turkish people live in a state of backwardness, abasing poverty and lamenting from the enormity of her foreign debt.

Hence, the economic argument is one that Turkey warms to after seeing the positive effects of EU membership in the past for Greece, Spain, Portugal, and Ireland. Access to European markets, easy mobility for guest workers to Northern European jobs, well-funded European infrastructure grants, and pressure to reform archaic fiscal practices have all contributed greatly to the prosperity and stability of the once-poor entrants from the underdeveloped fringes of Europe.

The subsidies and grants of tens of millions of Euros that other members like Spain already receive are seen as part of the way out of poverty for Turkey. But this is not guaranteed though, When Turkey signed the Customs Union Treaty with Europe, which came into effect in 1996, its trade deficit with Europe grew manifold after the application of this customs union. In addition, The European Union delayed payment to Turkey the \$3 billion in assistance stipulated in the agreement in compensation for the Turkish industry's losses due to the customs union.

Critics point out that such aid and subsidy dreams, even assuming the EU would ever fulfil such aspirations, ignore the fact that the price of EU entry has increased, while the potential for benefits have become more and more meagre especially since the number of poorer member states is gradually

increasing. With the entry of many poor Eastern European nations, the claims on EU transfer payments increase, while the budget-pressed rich members grow more and more unwilling to increase spending.

Essentially as the EU grows more and more burdensome each day, the requirement that each new member adopt the crushing load of EU regulations, uncompetitive and archaic labour practices, and the one-size-fits-all single currency could be a tragedy for a still-developing nation like Turkey. These practices are a drag on highly developed economies like Germany's and France's. To impose them on a much poorer economy could lead to disaster.

But can this EU wealth that the Secular regime dreams of be greater than what Turkey and the other Islamic lands could get if they were united, running one system, utilising their vast resources in productive ways and distributing the wealth in the Islamic way? The Islamic lands are amongst the richest in natural resources and have people to work with those resources yet these are amongst the poorest countries in the World. The reason for their poverty is not the lack of grants and funds from organisations like the EU, already they have vast funding from Western organisations such as the IMF. Also some have entered Free-Trade agreements with large Western economies like that of America. But these activities have not freed these countries from poverty. Rather the real solution to Poverty and backwardness is the development and usage of the resources and people in an independent way that benefits the people.

### **Turkey and the Muslim World**

The European peoples completely differ with the Muslim Turkish people in their viewpoint in life and culture. In the recent past even the explanation of the term 'Turk' in European dictionaries was a 'Muslim' person. Despite Secularisation of society, Islam is Turkey's most explicit symbol. Whilst the secularisation has penetrated many aspects of Turkish Life, the Masjids of Sultan Ahmed (Blue mosque) to Suleyman (Suleymania Mosque) still dominate the Istanbul skyline and the sound of the Azhans fill the air. Even the recently appointed new government used Islam to gain support from the people.

The Greeks, English, French, Italians have all at one time fought and occupied Turkey. But not a single country in Europe displays any love, friendship or fraternity for the Muslim Turkish people.

Even those that deceptively support Turkey's admission in the EU like America and Britain do so for wider imperial ambitions such as Turkey's support in the War against Iraq for the use of her strategically important military Airbases.

Furthermore they no longer see Turkey as the

Islamic danger that she used to be under the Caliphate system. After all following the abolition of the caliphate in 1924, Lord Curzon did say in the London Parliament "Turkey has been destroyed and shall never rise again, because we have destroyed her spiritual power; The Khilafah and Islam."

Allah (swt) says:

إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

*"The disbelievers are ever unto you open enemies".*  
[TMQ An-Nisa: 101]

There are no bridges that link the Muslim Turkish people with the European peoples. There is nothing common between the two sides, which allows them to integrate. What does exist are statements that are not true, and the false behaviour displayed by governments. Even if Turkey is accepted into the EU that will be by means of pressure and compulsion and it will not be natural. It will not be in any way whatsoever like the union with Iraq or Syria for example. So what is this relationship or friendship that is supposed to unite the Turkish and European peoples? Either the Turks abandon Islam or the Europeans live under Islam. Which of the two options do the leaders of Turkey really want?

Islam is the common identity for the peoples of the Middle-east and Asia. Every day the Azan is heard five times in every country and the people are humbled by its sound. When 'assalamu 'alaykum' (peace be upon you) is said in Ankara, voices, full of brotherhood and friendship, answer it in Iraq and Ash-Sham by saying: 'wa 'alaykum as-salam' (and peace be upon you too). Thus the Islamic 'Aqeedah and the Islamic culture and the common Islamic values and emotions and all the requisites of unity like emotions of love and friendship, have been present at all times between the Muslim peoples.

The Western colonialist has put in place a group of deceptive leaders rulers at the head of these peoples to guard the artificial borders it placed between them to prevent them from uniting. In the past, before the emergence of these Leaders, Westerners sent in their own administrators to run the occupied lands, but realising their lack of support they replaced them with locals who they paid off to betray their own people. All the current leaders in the Muslim world were born from that progeny. These rulers are akin to mines and barbed wire, which tear apart the limbs of the Islamic Ummah. When these rulers are removed together with the centres of discord and disagreement then the question of uniting the Ummah will take place faster than the twinkling of an eye. If the Turkish people unite with their brothers from the other Islamic peoples, then they will be transformed from a state of obscurity to a state of partnership and leadership. Which is better? That the Turkish people should be disgraced in the European Union in return for obtaining some material assistance or should they

establish the Islamic unity, which will protect their honour and dignity and place them in leadership among Muslims?

Those who reject the possibility of Turkey uniting with other Islamic countries claim that the Arabs betrayed the Turks and backstabbed them. They also say that the Arabs are still hostile towards the Turks, hence, they support the PPK. But have the Arabs ever been greater enemies than the Greeks? And now Turkey has befriended Greece, so why does the hostility against the Arabs still continue?

Greece, Italy, France, Germany and Britain have also assisted the PPK. And the Arab peoples are not the ones who are hostile to the Turkish people but a clique of rulers who control them. They do not represent their people at all. Just as the rulers in Turkey do not represent the Muslim Turkish people. Both (the Arab and Turkish peoples) are Muslim peoples, their brotherhood still brings them together whatever the rulers may have done and whatever the circumstances. When the Islamic way of life is resumed and the Muslims are liberated from the Kufr regimes, then this brotherhood will unite them again under the Islamic identity. Just as Islam had united these peoples in the past for centuries, it will unite them again. Thus, unity is expected and its emotions are present.

Despite these facts; the honour, dignity, common Islamic identity, the ease in uniting the Muslim Turks and the rest of the Islamic peoples, they are still waging a war on this identity and insisting on integrating with the Greeks, English, Italians, French and Germans under the European identity. They are exchanging might, honour and dignity for humiliation, disgrace and contempt.

Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ أُوْرِيْدُونَ أَنْ يُجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا

"O you who believe! Take not for Awliya (friends and protectors) disbelievers instead of the believers. Do you want to offer Allah a manifest proof against yourselves?" [TMQ An-Nisa: 144]

And He (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا  
وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ  
وَاتَّقُوا اللَّهَ إِنَّ كُتُبَكُمْ مُؤْمِنِينَ

"O you who believe! Take not for Awliya (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and fear Allah if you indeed are true believers". [TMQ Al-Ma'idah: 57]

And He (swt) says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُرْحَمُونَ

"Only the believers are brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy." [TMQ Al-Hujuraat: 10]

### Conclusion

It is somewhat ironic that while the European leaders prevent Turkey's entrance to the EU Club, Europe in many ways has actually already entered Turkey. Society's culture, laws, systems, consumer goods, and large institutions which control the course of the economy, together with the NATO alliance, and the Council of European security and co-operation, in Turkey are all European. This is the result of Secularism. But despite this large scale rejection of Islam, Turkey is still not acceptable to the EU.

Allah (SWT) says in Surah Baqarah:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ  
يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا حِزْبِي فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ  
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

"Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous punishment, and Allah is not at all heedless of what you do." [TMQ Al-Baqarah: 85]

The Europeans still demand that Turkey increases its rejection of Islam before it can be considered eligible to join. Hence we hear comments like 'Turkey could join the EU, but it would have to be a different Turkey to that of today,' from European Ministers.

Seeking honour and wealth from those who have deprived the Muslim world of both in the past after rejecting the honour of Islam is a futile cause. The ongoing problems in the EU means that the wealth is not guaranteed, and there is no honour in the abandonment of Islam, only disgrace.

In conclusion, Turkey's relationship with the EU is only based on her showing a greater desertion from Islam. To the extent that each Muslim in the country portrays a new religion. In the West the States and people have firmly shut the door on Christianity, which was used to oppress people in the past. Now they expect the Muslims to close the door on Islam, something that they know is not going to happen.

Allah (swt) says:

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا  
حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

"Many of the people of the Book wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth has become manifest unto them." [TMQ Al-Baqarah: 109]

As Muslims though it is obligatory upon us to only rid ourselves of any traces of Kufr such as Secularism, its institutions and its culture, which have already become firmly rooted within our lands. And we must return to the Islamic way of life to carry the Light and guidance to the world by re-establishing the righteous Khilafah without which there is no power for the Muslims. It is the only path that has saved the Muslims in the past and that can still save the Muslims from the despicable situation in which they live.

Allah (SWT) says in the Quran:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Verily! Allah will not change the condition of a people until they change what is within themselves." [TMQ Ar-Ra'd: 11]

Asim Khan



# EXPOSITION OF CAPITALISM - THE CORRUPTED CREED

## PART 1

The objective of this series of articles is to illustrate the intellectual foundation of Capitalism, from which emanate other thoughts that define to its adherents their point of view towards life and shape their outlook and behaviour.

The need for this study is extremely vital because of the extensive propaganda for this ideology, especially after the collapse of Communism, and the War against Islam launched by the US, and the other Western nations. The propaganda for Capitalism yielded its fruits and exerted its impact all over the world. Concepts such as Democracy, Free Market, Pluralism, and Secularism, became ideals for various people, including the Muslims. Such ideas are being deceptively marketed to the Muslims detached from their creed. This has hidden the clash of ideologies, and some Muslims feel, that there is no threat from Capitalism, and indeed we should adopt from it. The British Foreign Office Minister Mike O'Brien in his speech entitled 'the threat of the modern Kharijites' (21/11/02) reiterated, the lie what many of his colleagues have been saying "...I do not buy the suggestion put forward ... that there is some sort of clash of civilisations" As a result, the Muslims would accept them as universal ideas rather than distinct ideas which emanate from a specific Aqeedah that contradicts the Islamic Aqeedah in its outlook.

In addition to this phenomenon, the Muslims have been subjected to the application of Capitalism for a considerable period of time. Together with the apparent success of Capitalism in its application in the West - particularly in the spheres of economics and human rights - all these factors have produced new patterns of thought among the Muslims. The roots of this new pattern of thought began to emerge towards the end of the 19th century and the beginning of the 20th century. Individuals fell under the influence of Muhammad Abdu, Jamaal ud-Deen Afghani, Khayrud-Deen At-Tunisi, and (Sir) Syeed Ahmad Khan, the pioneers of the Modernist movement.

Afterwards, such a pattern of thinking began to concentrate and firmly root itself among the Muslim

masses. Nowadays, the means and styles which are used to present and circulate ideas amongst the Muslims, such as the various seminars, lectures, and publications, culminate to produce a new thinking style which both the Secularists as well as some among the "Islamists" express.

Such a pattern of thinking varies from one extreme to the other. Some are openly and explicitly calling to disregard Islam and adopt Capitalism in its place. They call for the total separation of Islam from life, reshaping Islam into a personal relationship between the individual and his Creator. Islam for them is not intended to interfere in the affairs of the society to any degree. Others attempt to reconcile between Islam and Capitalism by claiming that Islam focuses on some basic ideas and goals which must be maintained in the society, such as justice, Shura, social justice, maintenance of ownership, honour, and the sanctity of human life. To them, the achievement of these objectives is all that matters, regardless of the means adopted. The system or regime can be a monarchy, a presidential system, a republic, or any other shape, as long as it upholds and guarantees these principles.

A third category of Muslims try to patch up both Islam and Capitalism. They adopt from Islam only some rules in the Qur'an and the Sunnah, but beyond this they are ready to take from Capitalism the entire economic structure, which includes the market economy as well as the monetary, banking, and insurance systems. This pattern of thinking is the most dangerous pattern because it allows people to adopt rules from a Kufur system as long as it does not "contradict" Islam.

These patterns of thinking produced different perceptions or understandings towards Islam. Such understandings are presented in such a way to imply that they are different brands of Islam altogether. These various strains of Islam are further entrenched by designating them with distinct labels such as "Orthodox Islam", "Conservative Islam" "Political Islam", "Extremist Islam", "Militant Islam" and "Moderate Islam."

This labelling scheme has become widely used not only to demarcate these various brands, but also to discriminate between certain followers associated with such brands. Terms such as Fundamentalist,

Moderate, Extremist, and Liberal verses Conservative, became used to describe the people. The basis of such labels was how remote or near the Muslim is from the Western way of life. Thus, the Western way of life became the frame of reference for measuring both Muslims as well as Islam itself.

Therefore, we need to illustrate the basis of Capitalism in order to show that Islam set distinct boundaries which defines the Islamic ideology and distinguishes it from other ideologies, and these boundaries must be acknowledged and preserved. The study is further needed to show that certain ideas which are currently propagated among Muslims are Kufur ideas because they stem from a false doctrine.

### Secularism Defined

Secularism literally means an indifference to or rejection or exclusion of religion and religious considerations, and in the political sense is taken to mean detaching religion from state. In its ideological sense, it means removing the Creator from the worldly affairs and restricting the realm of religion to the individual while delegating the authority of the state to human beings and man-made institutions. As a result of this division, two authorities are created: The religious authority, which assumes the role of handling religious events, festivities, and rituals, and the temporal authority, which assumes the role of organizing the systems of the society. Thus, a secular society has two references: In the realm of the individual, the person refers to his or her belief regarding character, individual morals, and individual worships. In the public affairs the people refer to other human beings and man-made institutions, such as Congress and Parliament, to legislate laws for them.

Although Secularism detaches religion from the worldly affairs, it does not deny religion, nor does it deny the existence of the Creator. In fact, the leaders and presidents of many of the Western countries quote the term "God" on many occasions. With Bush, and Blair both, calling the War on Islam as a God sanctioned war. The official pledge to the United States has in it the term, "One nation, under God." However, when it comes to legislating laws or running the affairs of the society, the division between the religious and state authorities is clear, and religion, or "God's Law" has no influence in the political aspects of society. Secularism states that religion is a personal matter, and it is up to every individual to believe whatever he wants to believe regarding the spiritual dimension. As a result, the questions of what is before and after life is detached from the public opinion, has no relevance to the life itself, and is left to every individual to have his or her own answers. Thus, Secularism separates the spiritual and political aspects, although it does not deny the spiritual aspect. This doctrine forms the basis of the thinking of the West, and from this fundamental thought emanates all the concepts and ideologies of the West, such as the ideology of Capitalism, and the concepts of Democracy, Freedom, Individualism, and "Human Rights."

## The Origins of Secularism

Historically, Secularism grew as a negative reaction to the bitter oppression imposed by the Church's authority over Europe during the Middle Ages. After prophet Isa (as) was raised, the original scriptures were tampered with, and many man-made ideas and philosophies were incorporated into the revelation. Furthermore, during the 4th century, Constantine, one of the emperors of Rome, converted to Christianity and instituted it as the religion of the State while forcing his subjects to adopt Christianity. As a result, many people accepted the Christian doctrine not out of sincere conviction or deep understanding but out of blind faith in order to protect themselves. The blind faith that resulted allowed for many pagan ideas and superstitious beliefs from the existing Roman culture to influence the Christian culture and further distort Christianity. For example, the concepts of Christmas and Easter (although they too were man-made ideas that were incorporated into the original message) have purely religious connotations, but the "Easter Bunny" and "Christmas", Santa Claus came from Roman Pagan culture the Nicene Council was held in 325 and adopted the Nicene Creed as the official creed. This was attended by 1800 bishops of the Roman Empire, who chose four bibles as their official ones, and they agreed on a version of Christianity which remains until today.

The doctrine that the scholars adopted contained concepts such as the Trinity, the Vanishing, and the idea that Isa (as) is the "Son of God," and of the same substance (homo-ousios) and had nothing to do with the message that Isa received and conveyed. Because the original message was lost and the later version was tampered by human beings, the implementation of the Christian doctrine failed to provide any solutions, and the doctrine itself was full of contradictions. This failure and contradiction was eminent because the new version was a man-made doctrine that reflected the contradictions and imperfections of the human being. Thus, the Christian doctrine was far removed from reality. As a result, the opinions of the clergy were used as the source of laws and rules while the Christian doctrine was suspended and only used as a cover-up to justify the rulings and opinions of the papacy.

Furthermore, the emperors and kings of Europe, seeing that the Church was a respected institution in the minds and sentiments of the people, would use the Church to consolidate their position. As scientific facts began to contradict the clergy, the Church was put on the defensive and was forced to suppress scientific advancement to avoid compromising its authority. Because the doctrine of Christianity contradicted reality and had no intellectual basis, Christian rule had to establish its belief by blind faith and imitation among its adherents while suppressing scientific innovation or technological advancement or anything that might stimulate thinking. Throughout the Middle Ages, oppression, economic backwardness, and stagnation kept civilization at a standstill, and the Christian world developed a notorious reputation for ruthlessness. Any scientific

fact that contradicted the opinions of the clergy was quickly censured, and those who questioned the authority of the Church were bitterly persecuted. The capitals of Europe were squalid centres of disease and poverty, and many hundreds of thousands were killed, particularly during the Crusades and the Spanish Inquisition, because they held a different belief. The oppression and persecution of the Europeans under the theocratic authority caused a bitter reaction among the people against the Church in particular, but this negativity eventually extended to include anything related to religion.

Two major movements among the philosophers and thinkers emerged. One of these movements denied religion flatly, and the ideas propagated by such individuals later formed the basis of Communism. To reconcile between these two diametrically opposed views, another movement called for the detachment of religion from life and a removal of the Church's influence and authority from the political arena.

A fierce struggle resulted between the clergy and monarchs on one hand, and the philosophers and thinkers on the other, after which a compromise solution was reached. The authority of the Church was separated from the state and was confined to individual worships, preaching, and conducting religious holidays and festivities. All that was associated with religion, God, or spirituality was removed from the worldly affairs, and the human beings would be free to run their affairs through man-made constitutions and human institutions. During the succeeding four centuries, the European nations slowly began to eradicate the old feudal order from their public affairs', and many movements, such as the Protestant Reformation and the French Revolution, spearheaded the emergence of Secularism. To reach this, the relationship between state and church went through many stages.

## The Failure of Secularism

After the decline of Islamic rule, the Muslim Ummah was deceived to attribute Islam as the reason for their failure, which caused them to look towards the West for solutions and eventually led the Muslims to adopt Secularism as their saviour. As a result of their experience under the Church's oppression, the Western nations have propagated the belief that mixing God or religion with politics results in stagnation, backwardness, and oppression, and it was through the separation of God from politics, they claim, that led to technological advancement and progress that swept through Europe since the Industrial Revolution and Renaissance. The West has propagated this dogma even amongst the Muslim Ummah, and many Muslims mistakenly equated Secularism with success. Looking at the current situation of the Western nations shows that, behind the veil of material progress, the Secular revolution was far from successful. It is true that Europe entered into an industrial revolution and rose to superpower status as a result of the adoption of Secularism, but behind the technological advancement and the many

achievements was a society that suffered from poverty, mass exploitation, injustices, and severe inequalities in wealth. With the exception of a few elite and distinguished people who held the ruling and the wealth, European History remained dark and oppressive before as well as after the rule of the Church. It is well known that the societies that existed in Europe had a rigid and aristocratic class structure in which people were defined by their social status, and social mobility was almost unheard of. In addition, the working class, which constituted the vast majority of the people, suffered tremendously. Despite the technological advancement and the scientific discoveries that emerged, only a few would reap the benefits of such achievements if any. The Secular Revolution constituted only a partial revival, but such a revival did not provide the correct solution for the vast majority of the people who continued to live, and still remain under, oppression and economic slavery.

The reason for the failure of Secularism stems from the incorrectness of the Secular doctrine itself. Secularism emerged as a negative reaction to the oppression of the Church. The correct doctrine cannot be established as a reaction to the environment because once the environment is removed, then the entire basis of the idea becomes invalidated. Furthermore, should the environment change, then the idea must also change. Secularism was a reactionary idea which emerged as a by-product of the Middle Ages and has no intellectual basis. Had that environment never existed, then Secularism would never have materialized.

When the Secular movement emerged, the intellectuals and thinkers justified the detachment of religion from state purely, on the experience with the Church. Such a justification rested upon two assumptions:

First, the assumption that the Christian doctrine that existed was correct, and second, the assumption that the experience with the Church can be generalized to include all religions claiming to have a divine source. Such assumptions have no validity because the Christian scriptures that were revealed to prophet Isa (as) were tampered with by human beings immediately after his death. The doctrine that the Church adopted was filled with superstitious beliefs and manmade thoughts and ideas that bore no resemblance to the original scriptures. It was human beings, and not the revelations, that resulted in the oppressive rule of the Church because, first, the opinions of the clergy were the source of legislation and not the doctrine, and second, the doctrine was twisted with man-made ideas. Thus, the removal of the Church and the subsequent adoption of Secularism constituted nothing more than the fall of one man-made system and the rise of another man-made system.

Also, the Christian experience cannot be used to claim that all religions are false or that any system based on divine origins is doomed to failure because the Islamic Aqeedah is proven correct based on conclusive facts that agree with reality. In addition,

under the influence of the Islamic system, civilization flourished and reached unparalleled heights in technological advancement, scientific innovation and economic prosperity. And those people who lived under the Islamic ideology have adopted its ideas and culture wholeheartedly, to the extent that the same people who were conquered by the Islamic State, such as in Algeria, Sudan, Iran, and Afghanistan, are at the forefront demanding the reimplementation of Islam. Those who claim that the implementation of Islam would repeat the Dark Ages on the basis of the European experience would have a difficult time explaining how the level of progress among the Muslims was directly related to their understanding of Islam and how the Muslims today, in the absence of the Islamic system, are the most poverty-stricken, technologically and scientifically backward, and economically decadent nations despite their enormous resources and wealth.

Even though the adoption of Secularism resulted in a revival, the Secular doctrine overlooks one reality that any doctrine must acknowledge - the limited human being. Because of the limitations of the human being, any system or idea emanating from the human being will have flaws, disparity, and contradictions, regardless of the level of genius of the human being. Also, human beings are influenced by their environment in addition to having a subjective point of view. For example, Carl Marx lived in 19th century England, where the working classes were heavily exploited. In addition, the Founding Fathers of the United States, even though they were seculars, came from a society where Christian values and ethics were still strong in the sentiments and culture of the people.

During such a time homosexuality was an abomination and pornography was unthinkable. If they had a glimpse of the Western Society today, and saw that, as a result of their constitution,

homosexuals are legislating laws in Parliament, pornography is widely distributed and generally acceptable within certain limits, and over a million of their citizens are living in prisons, they would have formulated a completely different constitution. Because of this defect, any system or way of life emanating from human beings would be unable to comprehensively and correctly address the needs of humanity.

Furthermore, the human mind is limited to what it can perceive. No human being has access to what is before this life or what will come after this life, or anything beyond the senses, and any doctrine must provide answers to these questions for the doctrine to be correct. If such answers come from the human being, then they will fall nothing short of speculation and doubt. Because Secularism detached these questions from the worldly affairs and left it to every individual to provide his or her own answers, then the result would be uncertainty and doubt which would result in speculation and superstition. The need to worship something is inherent in every human being, and the Secular Creed fails to satisfy this need in the correct way. As a result, the people who live in the West have made a habit of making a god of just about anything, from celebrities to money to superstitious characters. Because this fundamental question remains unsettled, then the spiritual emptiness and psychological void that is epidemic in the West comes as no surprise. Also., the need to worship manifests in the human being realizing his dependency on Allah (swt) and, as a result of this dependency, inclines the human being to look to Allah (swt) for systems and rules to solve his problems and organise the life affairs.

By detaching Allah (swt) from the political affairs, the Secular doctrine goes against the nature of human beings because it denies the human being's need to worship the Creator by submitting to His Laws in the life affairs and looking to the Creator's systems to solve worldly problems. The inconsistencies and fallacies in the Secular creed itself manifests in the failure of the Secular thoughts and concepts to productively settle the core problem of existence as well as the failure of the Secular-based systems to organize humanity and create a society conducive to justice. The very basis of Secularism, which emerged from the Compromise solution between those who denied the existence of the Creator and those who believed in the Creator's existence has no correct basis because it attempts to compromise between two contradicting issues. One can compromise between two similar issues but not between two contradicting issues; one must be correct and the other must be incorrect, or both of them are incorrect. Either the Creator exists or He doesn't exist.

exists is irrelevant and not important has no intellectual basis. The issue of whether or not the Creator exists must be resolved and cannot be ignored, and no doctrine can claim itself as correct if it ignores this question. Because Secularism is based upon this Compromise Solution which ignores the question of whether the Creator exists, then the Secular doctrine is invalid, and the effects of ignoring this central and vital issue of humanity is felt in the frustration and spiritual emptiness that the people of the West feel as a result of having this core problem unsettled. The compromise Solution, which attempts to bring Truth and Falsehood together, forms the basis of thinking among the Secular nations, and such a thinking that is unable to define clearly what is correct and incorrect has created many contradictions in the policies and lifestyle of the Secular nations.

In Islam, the Truth and the are clear, and the Islamic System maintains this clarity through the, implementation of the Ahkam Shar'iyah. The Islamic system has a specific answer to every situation or issue and has a practical mechanism to solve human problems. The compromise solution removes the clear boundary between truth and falsehood and results in confusion and contradiction. As a result, it comes as no surprise that, among the Secular nations, people would be willing to sacrifice their lives and even kill others in the name of the rights of laboratory mice, and at the same time, condone the mass killing of hundreds of thousand of children in Iraq as a just cause. It comes as no surprise that, in a Secular society, people would care for their pets while giving little or no regard for their own children, or that the people would raise so much concern for the presentation of birds and fish while venting their anger on the poverty-stricken as the cause of their economic burdens. It comes as no surprise that, in a secular society, the entire nation would be shocked and moved by a few people murdered by a serial killer, but when it comes to the killing of millions around the world in the name of securing jobs or oil, they would cheer for the killers under slogans such as "Support our Troops." Such contradictions arise as a result of a mentality that stems from an ideology whose foundation brings truth and falsehood together and is unable to draw any clear distinction between right and wrong.

To claim that that the issue of whether the Creator

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