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DIFFERENTIATING BETWEEN
TRADITION AND ISLAM

MILITANT CAPITALISM CAN NEVER DEFEAT ISLAM

The scenes captured on the front cover of this month's Khilafah Magazine have brought joy, pride and confidence to the whole Muslim World. These same scenes have brought dismay and despair to the colonialist powers who told the world that the Iraqis would greet them as liberators.

The bravery of the Iraqi Muslims should demonstrate to the whole Muslim World that the Islamic revival is complete and growing stronger everyday.

What an irony that it is that the West that finds itself in 'shock and awe' after their pre-emptive form of Militant Capitalism encountered the unmovable force of Islam. Their attempts of intimidation by the most inhumane means have failed as the unarmed Muslims looked their occupiers in the eye and told them to leave and that they wanted Islam.

So what now for the Muslims of Iraq and indeed for all the Muslims of the World? Is it going to be the pain of witnessing and experiencing continuing occupation, humiliation of the reconstruction of Iraqi oil facilities, western powers squabbling over lucrative contracts and the continuing plight of the ordinary Iraqi?

It could be that we may have to bear this for a short time. However we must remember and be certain that all of this is accelerating the Muslim Ummah on her course, and moving her further over the brink she already stands on, to her destiny, the Khilafah State.

Every Muslim is now sure that America is continuing to embark on a ruthless, bloodthirsty campaign against the Muslim Ummah and Islam. Every Muslim is in no doubt that other Muslim countries are next in line, it is not a question of if, but when and who.

Ideals that the West propagates such as human rights, international law, democracy and freedom are rejected en masse by the whole Muslim World. However principles, such as Muslim unity, need for Shariah law, Jihad and Khilafah state have penetrated deeply within the whole Muslim Ummah. More than this we feel that the whole Muslim World sees only one future for herself, which will remove the misery that she lives under, and this is to live beneath the rule of Islam.

So today more than ever we are confident that the decisive day when the Muslims once again resume looking after their own affairs is growing closer and closer. With the promise of this great future on the horizon, we, Muslims in the West must remember that our place is by the side of our brothers in the Muslim countries, and our desires and hopes are with them in the imminent Khilafah State. Certainly it is not a question of if, but when and where.

This is a time when we must intensify our du'aa to Allah (swt) and pray for his promised victory to come very soon. This is also a time when the colonialists and the hypocrites will not want us to speak the truth about the contradictions and hypocrisy of Western powers, but we must be vocal in condemning the murderers and colonialists. We must also be confident in propagating the superiority of the Islamic way of life far above that of the corrupt and decadent western civilisation.

And at this time, when victory is close, maybe just on the horizon, we must join and intensify our work for the Khilafah state as this is the only work which will truly support our brothers and sisters living under occupation and complete our obligation to Allah (swt).z

Asif Dawood

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

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

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Translation of the Qur'an

It should be perfectly clear that the Qur'an is only authentic in its original language, Arabic. Since perfect translation of the Qur'an is impossible, the term 'Translation of the Meaning of the Qur'an (TMO)' has been used, as the result is only a crude meaning of the Arabic text.

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US, France and Russia prepare for battle over UN sanctions

After twelve and a half years of brutal sanctions followed by weeks of an inexorable and vicious 'shock and awe' bombing crusade which has deprived the Muslims of Iraq of water, electricity, basic food and medical supplies, the US has opened another chapter of their so-called 'ethical and humanitarian' foreign policy whereby she has called on the United Nations to lift economic sanctions on Iraq now that Saddam Hussein's regime has "passed into history." Bush also called on the United Nations to end the oil-for-food program, which since 1996 has enabled Iraq to export limited amounts of oil and use the revenues to buy basic humanitarian supplies.

This was met with an immediate rebuttal from both France and Russia. Moscow said it would oppose the proposal until UN inspectors confirm the country has no weapons of mass destruction. French President Jacques Chirac has insisted that the United Nations should be the one to decide how and when the sanctions should be lifted.

As Muslims we should be aware of the motives behind such calls from Moscow and Paris as one could easily be deceived as it was Russia and France who apparently stood 'bold' in the face of the US to prevent the war. Their position was not because of concern for the Muslims in Iraq, nor for protecting them from the evil of the American enemy. It was rather to restore their international presence and impose it on world politics. This war was an ideal opportunity that arose - after the disintegration of the Soviet Union - so as not to allow America to act unilaterally in the international arena. So they endeavoured to firmly establish international relations and a multi-polar international position, and stand against the American unilateralism. Also France and Russia have financial considerations to be settled, stemming from Iraq's pre-war debt to them which run into billions of dollars.

This should serve as aide memoire that these nations are like savage vultures,

relentlessly determined to plunder the resources of the Muslims and we should take heed from this.

Kysar Sharif

By Hook or by Crook



Last month, the leader of the opposition Iraq National Congress Ahmed Chalabi shot to prominence as the US State Department approved successor to Saddam. Having flown to Nassiriya on a US military plane after 44 years of exile, Chalabi was clearly grateful to the Americans and jubilant in his return. "The US has a record of supporting the liberation of Iraq. President Bush very courageously took up the cause on September 12, 2002."

The Iraqi people are understandably less jubilant as a cursory glance at Chalabi's curriculum vitae reveals a history of corruption and greed. In 1989, Chalabi was accused of fraud and embezzlement over his Petra Bank in Jordan. At the time, Jordan was facing a foreign exchange shortage and the head of the Central bank Said Nabulsi asked the country's banks to deposit 35% of their holdings into the central bank. All complied except Chalabi's Petra. Upon investigation by auditors Arthur Andersen, it emerged that some of the supposed foreign exchange assets were actually non-existent.

Chalabi fled in the boot of a car to Damascus and was convicted, in absentia, of embezzling \$60 million. Also another Chalabi bank in Geneva had its banking licence withdrawn by the Swiss federal banking commission and subsequently collapsed.

The US state department has been keen to stress that Iraqi oil will not be pillaged. Colin Powell, the US secretary of state, told NBC's 'Meet the Press': "The oilfields are the property of the Iraqi people. And if the coalition of forces goes into those oil fields, we would want to protect those fields and make sure they are used to benefit the people of Iraq and are not destroyed or damaged by the failing regime on the way out the door." He also added any

wealth generated would be used "in accordance with international law and to benefit the people of Iraq". However with a convicted criminal like Chalabi being pushed to the helm these words sound as hollow as ever.

Faisal Chaudhary

Iraqis Hold Rally for Islamic State



This is the stuff of America's nightmares. Muslims in post-Saddam Iraq have already started to call for the Islamic State! After the first Jumma prayers since the fall of the Saddam regime, tens of thousands protested in Baghdad against the occupation of their lands by the Crusaders - in stark contrast to the Hollywood screened pro-US demos.

Demonstrators gathered in Aadhamiya in central Baghdad chanting anti-American slogans and calling for an Islamic State to replace Saddam's toppled government. In his khutbah at Abu Hanifa Al-Numan mosque, Ahmed Al Kubaisi said that the US had invaded Iraq to defend Israel and denied that Iraq possessed weapons of mass destruction. Banners at the ensuing rally read "No to America. No to Secular State. Yes to Islamic State", "No Bush. No Saddam. Yes, Yes to Islam." And "No Shi'ites. No Sunnis. Yes, Yes for United Islam". Organised under the Iraqi National United Movement, representatives from influential sections of society shouted, "We are Sunni and Shi'ite brothers, we will not sell this nation". Public expressions of anti-crusader sentiments are increasingly being expressed throughout Iraq - including Karbala, Basra and more recently Nassiriya. Suddenly there is not much mention of "winning the hearts and minds of the Iraqi people".

That fact that calls for the Khilafa are being made despite decades of Baath Party tyranny shows the strength of the Islamic revival all around the world. Although there is unanimity among Kafir nations on the major threat that political Islam poses for Capitalism, the US believes that there is now no

alternative but for direct colonisation, despite the French and Russian warnings of serious unforeseen consequences. These public calls for the return of the Islamic State vindicate to the US Administration their use of a high-risk strategy. The US is resigned to the fact that an Islamic State will arise. Establishing bases in Iraq is a pre-emptive measure aimed at the coming political and military confrontation with the Khilafah.

Abid Javaid

The Humiliation continues



The rulers of eight Muslim countries met in the aftermath of the occupation of Iraq to discuss the post war situation. The meeting was hosted by Saudi Arabia in Riyadh to discuss the implications of the US invasion on the region. Conference attendees included representatives from Turkey, Syria, Bahrain, Kuwait, Egypt, Iran and Jordan.

All the aforementioned nations are open US allies that offered some form of support for Iraq's invasion and all of them want a say in filling the vacuum left behind by Saddam.

Following a luxurious lunch of goat and lamb hosted by the Crown Prince Abdullah of Saudi Arabia at his desert ranch, Mr. Maher, the Egyptian foreign minister stated: "We cannot accept a military government. There is an occupying authority, which has responsibility according to the Geneva Convention." The outcome of the meeting was a simple repetition of previously heard rhetoric. The ministers said they wanted the UN to play a central role in post-war Iraq, echoing similar demands made by European Union leaders at their summit in Athens.

Concerns were also raised about any war mongering towards Syria. Saudi Foreign Minister Saud al-Faisal said. "We reject utterly any accusations and threats against Syria because this will lead to a vicious circle of wars and turmoil."

Not content with their toothless antics at the last Arab summit, the leaders of the Middle East countries have once again outdone themselves with their political naivety and stupidity. They are calling for the intervention of the United Nations, a body devoid of any authority after America's venture into Iraq. The reality dictates that America is keen to spread its values and its ideology deep into the heart of the Middle East and pays no credence to old alliances. Indeed the only legitimate alliance is the one based on the Islamic Aqeedah, which offers light at the end of the darkness created by these cowards.

Atif Chaudhary

Desperate hunt to find WMD

In an increasingly urgent bid to locate Iraq's weapons of mass destruction, the US is sending a 1000 strong force to track down the weapons of mass destruction (WMD) allegedly possessed by Saddam Hussein. The United States has enlisted about 10 former UN weapons inspectors as well as hundreds of scientists and weapons analysts to help search for chemical, biological and nuclear arms in Iraq as political pressure builds to find the weapons cited as a key justification for the war.

The taskforce also plans to employ the 'expertise' of civilians who they hope will provide some insight to the location of the elusive arms, as explained by the defence secretary Donald Rumsfeld, "I don't think we'll discover anything myself ... What will happen is we'll discover people who will tell us where to go. It is not like a treasure hunt, where you just run around looking everywhere hoping you find something." The US administration has also suggested that in the absence of a successful find, neighbouring Syria may be serving as a depot for the much sought after weapons.

Amidst growing criticism, the US has intensified its search to bring some credibility to the pretext for war, that the regime was truly harbouring weapons which pose a threat to international (US) security. In addition to this, the US is keen to seek out any hidden arms in order to achieve another objective; to strip the Muslim Ummah of the means to physically strengthen and defend herself. Any strong state wishing to sustain itself must be equipped with military arsenal in order to strengthen itself in the face of threat;

hence the Americans develop their own WMD, and withdraw from the ABM treaty. At the same time the western powers seek to remove the arsenal of other states in order to further their aim of suppressing the return of Islam as a way of life.

Islam has made it obligatory upon the Islamic State to be strong and secure, which means that the state should arm itself with all type of weapons.

Shazia Akhtar

Hatred of Islam expressed on the dead body of a Muslim grandmother

Shock gripped the family of a deceased Muslim grandmother, aged 65, as her dead body was found desecrated in a hospital mortuary in London. She was the victim of yet another racist and anti-Islamic attack as rashers of bacon had been placed on her body. This was discovered as the family of the deceased was about to view her. The Muslim woman's daughter described her feelings- "I thought someone who did this hated Muslims especially. I don't know why they chose my mum. In life you expect a lot of things, but something so shocking, you couldn't even think it up in the worst horror movie. Evil, evil, people."

The message expressed by the criminal is clear for the Muslims to see. Not surprisingly, it is not a unique case, as Muslims residing in the West have felt the hatred that the Kuffar have towards them for decades. Post 9/11, the feeling of insecurity, fear and apprehension is ever apparent. Though the Kuffar attempt to seduce the Muslims with the idea of integration, Muslims in the West must not forget that the Muslims are united by their 'Aqeedah, and this bond must never be allowed to be severed at the expense of integrating into western society. This form of integration will result in the Muslim being stripped of their Muslim identity and reference point, at the expense of being treated as second class citizens and causing disobedience to Allah (swt).

As the Kuffar undertake their crusader war in the Muslim lands, the Muslims in the West have a duty to vehemently reject the call for integration into western society and decisively shun western inspired solutions and stand firm to the truth.

Saamiah Salam.

Global Epidemic or nothing to worry about?



Beijing is a city under siege. After the government's cover up over the extent of the SARS epidemic was exposed, hysteria and panic gripped the nine million inhabitants of the city.

Most people have stopped going to work, entire hospitals are being put under quarantine, the normally crowded shopping districts are lying deserted and everyone is wearing surgical masks.

According to medical workers 541 of the 2305 nationwide that are infected are Beijing medical officials; although it is still widely believed that the true number is much higher. Hundreds of people have already died, and the world health organisation is warning of a possible catastrophe in the country, Dick Thompson stated "certainly in a country like China, with a very large population, there is a possibility that disease can become established and remain in human populations".

Now that the crisis has escalated and threatens to explode with Beijing as the epicentre, the Chinese government has moved from denial of the problem to submission. An emergency task force to tackle the problem has been set-up with £151 million provided to deal with the virus.

Given all this, the mind boggles at the position taken by the Canadian Government, in response to a WHO travel warning to Toronto where there have already been 330 cases and 16 deaths. They angrily declared that there was no crisis and urged tourists and holiday makers to continue to visit the city. Could this be a repeat of the same error witnessed in China?

In Britain Sir Liam Donaldson, the chief Medical officer, has resisted intense pressure to even classify SARS alongside cholera and smallpox when several cases have already reached the UK. So which is it, a Global epidemic, or nothing to worry about?

Asif Dawood

Nigerian Elections Illustrate the Failure of Democracy

Nigeria's Presidential election on 19th April was billed as a "crucial test for democracy in Africa." The election results showed President Olusegun Obasanjo, a former military dictator, sweeping to victory to a 2nd term in office. But before the results had even been confirmed, opposition groups cried foul, citing voting irregularities, intimidation and rigging.

Nigeria's latest experiment with democracy is four years old. The country has been flipping from dictatorship to civilian rule to dictatorship over the years. It is Africa's largest, and the world's 8th largest oil producer. Despite this, unemployment is desperately high, the agricultural sector decimated, and two thirds of the population live on less than \$1 per day. The failure of the regional superpower to progress has been blamed on military rule, political corruption, lack of democracy and ethnic violence. But after four years of democracy, the per capita gross national product is an all time low, \$260, lower than at independence from Britain 43 years ago. Also since the last democratic elections, 10,000 people have died in riots, hundreds have died in two government orchestrated massacres, petrol-dollars have failed to lift the economy, and Nigeria ranked 2nd out of 102 countries for corruption. In fact the only progress made in the last four years has been that during the latest elections the number dead totals to dozens, as opposed to hundreds previously.

The application of democracy or secularism will not make Nigeria progress. As can be seen in other Muslim states, it is secularism, be it in the form of dictatorship or democracy, which has resulted in their failure and is the source of their corruption. As the Nigerian This Day newspaper announced: "It is bad for people to rig elections. But life in Nigeria is rigged. The electoral process, the political parties, the governance structure, the entire system, everything is decidedly rigged against the ordinary person." Only a society based on secularism and Democracy, both innately corrupt, is capable of producing leadership of corrupt mentality who have no interest in the affairs of the people they apparently rule, rather only in fulfilling their own desires.

Suhel Ahmed

OCCUPATION OR LIBERATION?

FAHIM QURESHI

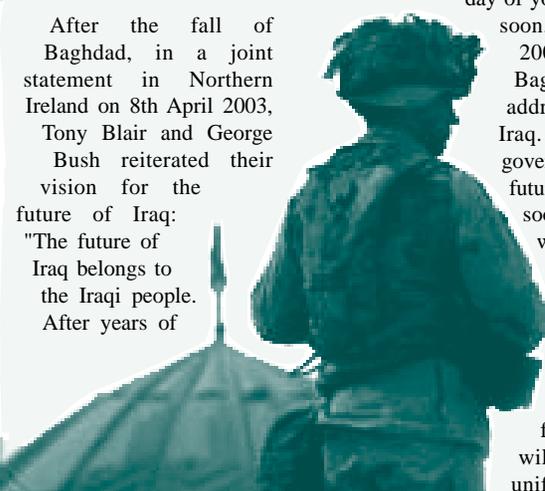


As the minarets of Baghdad and the markets of Basra fell to the coalition forces, there was apparent joy and relief on the streets of Baghdad. The Western media portrayed a jubilant Iraqi nation, welcoming the US forces into the heart of Iraq. Cries of "we love Bush" were heard and emblems of the Saddam regime were destroyed. Flowers were handed out to the US Marines and they were heralded as liberators. The world was shown these images and was told that the Iraqi people were now free, liberated by the great leader of the world, the United States of America.

After the fall of Baghdad, in a joint statement in Northern Ireland on 8th April 2003, Tony Blair and George Bush reiterated their vision for the future of Iraq: "The future of Iraq belongs to the Iraqi people. After years of

dictatorship, Iraq will soon be liberated. For the first time in decades, Iraqis will soon choose their own representative government." This is the message that is being broadcast to the world, that Iraq is finally free, and a truly liberated, democratic Iraq will arise from amongst the ashes of coalition destruction. However, one needs to look closer, has Iraq truly been liberated? Have the Americans come to bestow freedom, democracy and liberty upon the people of Iraq? Or is the presence of the American force in Iraq a return to old style direct-colonialism and imperialistic occupation? This article will examine the true meaning of the terms occupation and liberation, and show from the reality the true motives behind the brutal war on Iraq.

THE US RHETORIC



The US government has made many assurances and statements about a great future for the people of Iraq. President Bush on 17th March 2003 promised the Iraqi people that: "The day of your liberation is coming soon." On the 10th April 2003, after the fall of Baghdad, he once again addressed the people of Iraq. He said: "The government of Iraq, and the future of your country, will soon belong to you. We will help you build a peaceful and representative government that protects the rights of all citizens. And then our military forces will leave. Iraq will go forward as a unified, independent and

sovereign nation that has regained a respected place in the world. You deserve to live as free people. And I assure every citizen of Iraq: your nation will soon be free." Later, on 12th April 2003, he said: "The people of Iraq are seeing the compassion as our military provides food, water and medical treatment to all in need, including captured Iraqi soldiers". As Army Master Sergeant Howard Kutcher, of Delaware, said of his service in the Middle East, "I am not here to conquer. I am here to help."

Given the above rhetoric, we need to measure the validity of such statements against their previous track record in similar confrontations. We also need to accurately understand the true meaning of occupation and liberation so that we can apply these terms to the future of Iraq, and thus measure the success of the above US aims.

WHAT IS LIBERATION?

Liberation is simply setting people free from enslavement, imprisonment or despotic control. A natural consequence of this would be that if an invading force takes over a nation in the name of liberating the people, then it would treat the conquered people in the same way as their own citizens. This would also extend to the conquered people enjoying the same rights, sharing the same wealth of the invading country and the people melting together into one society.

WHAT IS OCCUPATION AND IMPERIALISM?

Occupation can be understood as the opposite of liberation. This means that an invading force takes over a country to occupy it, for intentions other than liberating the people. This is the taking and holding possession by force of a defeated country. Hence the treatment of the conquered

people will not be of concern to the invaders, and human loss and suffering will be treated as a minor issue against the true objectives of the operation.

Imperialism is derived from the Latin word imperium. It refers to the relationship of a hegemonic state to subordinate states, nations or peoples under its control. An imperial policy therefore usually means deliberate projection of a state's power beyond the area of its original jurisdiction to bring such areas under its control. In contemporary usage the word has become politicised and now denotes any form of sustained dominance by one group over another. As early as 1902 works such as JA Hobson's *Imperialism* linked the phenomenon with demands of a maturing capitalism for markets, investment opportunities, raw materials and cheap labour.

WAS AFGHANISTAN LIBERATED OR OCCUPIED?

Before examining the case of Iraq, let us turn our attention to the US track record in similar past confrontations. 19 months ago the world witnessed the illegal war of terror on the Muslims of Afghanistan, a war that was fought to punish the "harbourers of terrorists". The same rhetoric given to the Iraqi people was also given to the people of Afghanistan. Statements about liberating Afghanistan from the terrorists and the supporters of terrorists were made. On 7th October 2001, President Bush said: "The United States of America is a friend to the Afghan people, and we are the friends of almost a billion worldwide who practice the Islamic faith. The United States of America is an enemy of those who aid terrorists and of the barbaric criminals who profane a great religion by committing murder in its name."

Today most Afghans say their National Army seems a distant dream while the U.S.-led coalition continues to feed and finance warlords for their help in hunting for Taliban and Al-Qaida fighters.

Yet 19 months on, exactly what liberty and freedom do the people of Afghanistan now enjoy? US troops are now permanently stationed in Afghanistan and guard the American chosen ruler of Afghanistan, Hamid Karzai. This so-called liberation has killed tens of thousands of innocent people. The people of Afghanistan do not welcome the American presence and consider themselves captives and prisoners of war. The post war situation in Afghanistan confirms their evil intentions as being those as occupiers, and not those of liberators.

"It's like I am seeing the same movie twice and no one is trying to fix the problem," said Ahmed Wali Karzai, the brother of Afghanistan's president and

his representative in southern Kandahar. "What was promised to Afghans with the collapse of the Taliban was a new life of hope and change. But what was delivered? Nothing. Everyone is back in business."

IS IRAQ GOING TO BE OCCUPIED OR LIBERATED?

The American view on Iraq was not something drafted after the events of September 11th 2001. Indeed, the current inhabitants of the US Whitehouse devised their policy even before coming to office. The Project for the New American Century, or PNAC, is a Washington-based think tank created in 1997. What distinguishes PNAC from other think tanks in the US is the nature of its members. These include America's Vice President Dick Cheney, along with Defence Secretary Donald Rumsfeld, Defence Policy Board Chairman Richard Perle, Zalmay Khalilzad Bush's special envoy to Afghanistan and Deputy Defence Secretary Paul Wolfowitz is the ideological father of the group. Additionally, Bruce Jackson, a PNAC director, served as a Pentagon official for Ronald Reagan before leaving government service to take a leading position with the weapons manufacturer Lockheed Martin.

The credentials of these people can not go unnoticed. These people now have the power to implement their policies. The fundamental essence of PNAC's view can be found in a White Paper produced in September of 2000 entitled "Rebuilding America's Defences: Strategy, Forces and Resources for a New Century." In it, PNAC outlines what is required of America to create the global empire they envision.

According to PNAC, America must reposition permanently based forces to Southern Europe, Southeast Asia and the Middle East. Donald Kagan, a central member of PNAC, sees America establishing permanent military bases in Iraq after the war. This is purportedly a measure to defend the peace in the Middle East, and to make sure the oil flows. The nations in that region, however, will see this for what it is: a jump-off point for American forces to invade any nation in that region they choose to. The American people, anxiously awaiting some sort of exit plan after America defeats Iraq, will see too late that no exit is planned. This view is further re-iterated by General Kelly, assistant commander of the about 20,000-strong 1st Marine Division: "Once we take ground we tend not to give it up." This is further strengthened by the US announcement stating that the Retired General Jay Garner is to head an interim Iraqi administration.

The people of Iraq although jubilant at the demise of Saddam Hussain, realise that Iraq may well be

liberated from the tyranny of Saddam, but she will only go on to be enslaved by the shackles of the colonialists. Liberation can never be the replacement of one secular state with another. And how does the imposition of sanctions that have killed tens of thousands of people and their daily bombardment in two wars amount to their liberation?

The closest analogy to describe this phenomenon would be the prisoner kept under lock and key by a jailer without reason, his gratitude towards the one who frees him will be immense. Yet this would undoubtedly fade as the true intentions of his would-be liberator are revealed, instead of freeing him he seeks to enslave him for his own purposes. How quickly would the jubilation turn to despair? The US has occupied Iraq, driven by self-interest rather than a wish to help its people. In this case it has replaced Saddam as the jailer of Iraq. It will turn Iraq into a US colony, physically at first through its Viceroy, Jay Garner and then through the puppets that she puts forward to act as conduits for her own imperial interests. She will seek to engineer Iraq's economy, education system, social system and political structure. She will claim to allow the Muslims of Iraq to choose for themselves the system of government whilst imposing democracy. Any desire towards Islam in the societal/political realm will be fought.

THE WAR ON IRAQ IS A COLONIAL AND IMPERIALIST WAR

The war that Bush started is a colonial war aimed at achieving hegemony and control, imposing influence and reshaping the region anew according to the American standards. It is a return to the old form of military colonialism that prevailed in the eighteenth and nineteenth centuries and which continued until the middle of the twentieth century. This war also reminds us of the Crusader campaigns, which the Kuffar in the West waged against the Muslims in the tenth and eleventh centuries. It reminds us as well of the military campaigns of Napoleon, which he led against Egypt and the land of ash-Sham, and also the campaigns of Allenby and Gouraud during the First World War. America aims at consolidating her control over potential oil resources in the Gulf, which contains the largest reserves in the world - this oil whose benefit turned into a source of adversity for the Muslims due to the actions of the agent rulers. Moreover, America endeavours to divide Iraq into federal entities, so as to facilitate her continued control over it, occupying it and preventing it from liberating itself from her colonialism. She aims to reshape it, just as she plans to reshape anew the whole region, in accordance with her long-term interests and so that it becomes an American base for her alone.

The people of Iraq have nothing to look forward

to under US control. They will be exploited, their resources plundered and foreign values imposed upon them. They will continue struggling for survival, as the crumbs of foreign aid will be the basis of their sustenance whilst foreign corporations reap the profits of the oil industry. Already we have seen many contracts awarded to large US corporations, who seek to benefit from the petro-dollars of Iraq.

Having destroyed the civilian infrastructure of Iraq, the Muslims of Iraq are without electricity, water, hospitals, water supplies, sewage systems, law and order, policing, civic buildings, schools, road works, public transportation and any form of representative government. Colin Powell's statements about the US forces deferring from policing Iraq, thus leaving the people of Iraq subject to the whims of gangs and other criminals, serves as another reminder of the true nature of their occupation.

Clearly, the conquered people do not enjoy the same rights, as all the above rights are basic rights enjoyed by the citizens in the United States. Neither do they share the same wealth of the invading country (US). Also the Islamic people will not willingly capitulate to the secular colonialist American agenda, chanting, "No to Saddam, no to Bush, Yes to Islam!". Clearly, Iraq is occupied.

WOULD THE KHILAFAH OCCUPY OR LIBERATE OTHER NATIONS?

Unlike the US, the Islamic conquests were not designed to exploit, colonise and occupy people and nations, nor were they made to take advantage of the resources of their land. The only aim was to carry the Message of Islam to them in order to liberate the people of the world from the miserable lives that they were leading and the corrupt regimes that they were ruled by.

Therefore, in Islam there is no reality to the term occupation. Whenever the Muslims conquered another land they were in fact liberating them and making them part of their State as an indivisible whole.

This can be seen in the fact that the Islamic Khilafah State was never selective in the countries it conquered, it never made any difference to the Muslims how difficult or easy was their task. For example, Egypt was relatively easy to conquer and its resources were considerable compared with the harsh Saharan climate of North Africa with its poverty, but the Muslims never took those factors into consideration because their main aim and ultimate goal was to spread Islam. This necessitated the conquering of every country regardless of its poverty or wealth and regardless of the resistance

put up by its people. The spreading of Islam and the carrying of its Message ignores the wealth or the poverty factor.

THE RIGHTS OF NON-MUSLIMS UNDER THE ISLAMIC KHILAFAH STATE

The non-Muslims citizens living under the Khilafah are referred to, in Shari'ah, as dhimmi. The term "dhimmi" is derived from the word "dhimm", which means "obligation to fulfil a covenant." Islam considers all people living under the Khilafah as citizens of the Islamic State and treats them with equal status. Discrimination between Muslims and dhimmi is not allowed. The state must secure and protect their beliefs, honour, mind, property and life.

Imam Qarafi summed up the responsibility of the Khilafah State to the dhimmi when he said: "It is the responsibility of the Muslims to the People of the Dhimma to care for their weak, fulfil the needs of the poor, feed the hungry, provide clothes, address them politely, and even tolerate their harm even if it was from a neighbour, even though the Muslim would have an upper hand. The Muslims must also advise them sincerely on their affairs and protect them against anyone who tries to hurt them or their family, steal their wealth, or violates their rights."

The following is the text of the treaty with the people of Aelia (Al-Quds, now referred to as Jerusalem). In it, the Khalifah Umar ibn al-Khattab (ra) made a pledge to the Christians of Al-Quds after its opening:

In the name of Allah ar-Rahman ar-Raheem This is what the servant of Allah(SWT), Umar, the Amir of the believers has granted to the people of Aelia (Al-Quds) for safety: He has granted them security for themselves, their belongings, their churches and crosses, their sick and healthy and all their co-religionists. Their churches shall not be taken for residence and shall not be demolished, nothing shall be damaged from them or from their surroundings, nor shall their crosses be removed or anything taken from their property. They shall not be harassed because of their religion, and none of them shall be harmed. No Jew will be allowed to live with them in Aelia.

The people of Aelia will have to pay Jizyah (tax) as the dwellers of cities pay. They have to eject from Aelia the Romans and thieves. Those of them who leave shall have safety for themselves and their belongings until they reach a safe destination, anyone from them who wants to stay in Aelia shall be safe provided they pay the Jizyah like the people of Aelia.

If any of the people of Aelia want to leave with

the Romans and take their belongings with them they and their churches and crosses shall be safe until they reach a place of safety. Any of the people of the land who were in Aelia before the slaying of its last leader shall have the option of either staying provided they pay the tax like the people of Aelia or if they so wish, they shall be allowed to leave with the Romans or go back to their original homes. No tax shall be collected from them until they are able to pay it.

The promise of Allah(SWT), His Messenger (saw), the Khalifah, and the believers is therefore given to abide by the contents of this treaty as long as the people pay their due tax.

Witnessed by: Khalid ibn al-Walid, Amr ibn al-'As, Abdur Rahman ibn 'Auf, Mu'awiah ibn Abi Sufyan.

Written in the year 15 AH. (Tarikh al-Tabari, v3 609)

The motivation for the conquering of other nations and people therefore is driven purely by seeking the pleasure of Allah (SWT). It is not motivated by any material acquisitions. This is why when the Islamic State conquered other nations it did not oppress the people it had just conquered by stealing all their wealth. Rather the State implemented the Shari'ah upon the people and treated them with justice. Under the Islamic Khilafah, the dhimmi has the following rights:

1. Non-Muslims are left to follow their own beliefs.

Islam makes it clear that the Islamic State is not allowed to force any non-Muslim to abandon their belief. Rather the non-Muslims should accept Islam after being intellectually convinced of the Islamic Aqeedah. This is proven by the fact that, to this day, there are still communities of Jews and Christians living throughout the Middle East even though the Islamic State ruled that area for over 1300 years.

2. In matters of food and clothing, the Non-Muslims are allowed to follow their religions within the framework of public order.

3. Marital affairs and divorce among Non-Muslims are settled according to their religions. The non-Muslims are allowed to marry each other according to their own religions. They can get married to each other in a Church or a Synagogue by a Priest or Rabbi. They can also get divorced according to their own religions.

4. The protection of the dhimmi is the responsibility of the Muslims. The dhimmi are not obliged to join the army and fight to defend the Islamic State. Ibn Hazm said, "That one of the rights of the People of Covenant is that if Dar ul Islam is attacked and the People of the Covenant

reside in that part of the land then Muslims have to die to defend them. Any leniency in this regard would be leniency in the rights of the People of Dhimma."

5. The Hukm Shari' states: "Non-Muslims from the People of the Book deserve whatever the Muslims deserve from the Bait ul Mal." Consequently, the poor dhimmi would get help from the Bait ul Mal (State Treasury).

6. Any persons who holds citizenship in the State, if he is mature and sane, has the right to be a member of the Council of the Ummah. There, he possesses the right to elect the members of the Council, whether the person was a man or a woman, a Muslim or non-Muslim. It is permitted for non-Muslim citizens to be members of the Council, in order to file complaints against any injustice perpetrated against them by the rulers or against any error in the implementation of Islam upon them.

7. Anyone who holds citizenship and is competent, man or woman, Muslim or non-Muslim is eligible to be appointed as a director or employee of any administrative department within the State. This is taken from the rules of hiring (Ijara), where it is permitted to hire any person despite religion. This is because the evidences for hiring do not omit any specific groups. The Messenger of Allah (saw) himself once hired a man from Banu Ad-Deel who was a non-Muslim. This indicates that it is permitted to hire a non-Muslim just as it is to hire a Muslim.

In his book, "Kitab Al-Kharaj", Abu Yusuf gives the following reports: "After getting on peaceful terms with the people of Syria and collecting the dues of the Jizya and the Kharaj, news reached Abu 'Ubeida that the Byzantines had amassed

to us and grant you victory over them!"

After this discussion it is apparent that the non-Muslims integrated successfully in to the Islamic society. The religions of the Jews, Christians and other religions only have rulings covering the relationship between man and his Creator, and man with himself. The Shari'ah, in these two relationships, allows the non-Muslims to follow their own rulings on these matters; therefore, there is no conflict with the non-Muslims.

Regarding the relationship of man with others i.e. the societal relationships, non-Muslims have no rulings on these matters. Because of this, they must adopt a system to live by in society. The Islamic system, when implemented, was by far the most successful system in integrating the non-Muslims in to the Islamic society. The rebellion and disunity caused by the non-Muslims living under the Islamic State in the past, like the Greeks and the Christians in Lebanon, only came about due to Britain and France encouraging and supporting rebellion in an effort to destroy the Khilafah.

CONCLUSION

In Islam, Muslims are neither allowed to occupy or to be occupied. This is due to the saying of Allah(SWT):

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

"And Allah will never give the unbelievers any way (sabeel) (of authority) against the believers" [TMQ An-Nisa: 141].

Given the general nature of this ayah, and the fact that sabeel is considered to be nakira (undefined), then this ayah expresses the categorical

liberated.

When Islam conquered lands its aim in contrast, was to liberate the lands from the tyrannical rule of man, and free man to worship Allah(SWT). The Islamic State achieved this by implementing the justice of Islam over the people. It achieved a status never achieved by any other power. It managed to integrate the conquered nation into one people. We saw that when Islam entered Persia, Iraq, the domain of Sham, Egypt and North Africa people entered Islam willingly, without compulsion. This was because once these people had become engulfed by the banner of Islam, and once they had been ruled by the Islamic State and embraced the Muslim belief, they became a single nation, the Muslim Ummah. This remarkable feat was singularly due to the Islamic rule and the Islamic belief. Many factors led to the successful integration of these disparate peoples into one Ummah, including the teachings of Islam and the mixing of the Muslim conquerors in their daily lives and work with the conquered people. There was no diseased notion or inclination towards imperialist tendencies, because the Islamic State integrated people together either on its justice, or its belief. z

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their troops to attack him. The effect of this was great on Abu 'Ubeida and the Muslims. He sent messages to the rulers of cities with whose citizens he had made peace, asking them to return to their subjects the paid dues of the Jizya and Kharaj, with an instruction to tell them: "We hereby return to you the money you have paid us, because of the news of the enemy troops amassed to attack us, but, if God grants us victory against the enemy, we will keep up to the promise and covenant between us." When this was delivered to the dhimmis and their money returned to them, they told the Muslims: "May God bring you back

prohibition of the non-Muslims (Kafir) from holding any degree of authority over the Muslims. If the US succeeds in her plan, her objective will be one of occupation and as Muslims we must reject this outright due to the command of Allah(SWT) in the previous ayah.

We have clearly shown how the US plan for Iraq, and indeed the wider Middle East, is to occupy and colonise the region. She pays no regard to the well-being of the Iraqi Muslims, and there is a clear difference between conqueror and conquered. Hence Iraq is occupied, and not

BRITISH CITIZENSHIP... THE NEW CATCH?

SHAJAHAN MALIK

In their latest drive to mussel the Muslim community and force them to accept the government line, the British government has recently pushed for legislation to strip anyone who has dual nationality from their British citizenship if they were to oppose the crown. This move is clearly directed towards the Muslim community, thousands of who hold dual-nationality with countries such as Pakistan and Bangladesh.

The decision of the British government to remove the citizenship of Finsbury Park Mosque cleric Abu Hamza is the latest in a long line of actions aimed at the Muslim community. These have included censorship of Friday sermons, pressuring of Mosque committees, attendance of police officers at Friday Jummah prayers imposition of CCTV in some Mosques and the enactment of a 19th Century act of legislation to sentence Sheikh Faisal. These actions are designed to create an oppressive climate of fear so Muslims do not show their solidarity with their brethren in Iraq who are being occupied by the British and American Crusader forces. At present citizenship can only be deprived if it was obtained by fraud or if the person is sentenced to imprisonment for a year or more within five years of obtaining citizenship. However the revolutionary new Nationality, Immigration, Asylum Act 2002 that came into force on 1st April 2003 will have consequences for second, third and fourth generation Muslims that were born in the U.K, regarding thoughts and opinions they adopt and propagate that may be interpreted as "anti-British".

Liam Clifford, Director of Global Immigration and the Global Visas Groups said: "In my opinion the changes to the law will benefit the country through helping to homogenise society, as well as encouraging people with dual nationalities to learn the British language and culture. It will also ensure that we look more closely at the people that we are inviting to join us as citizens of the UK, as well as punishing existing dual nationality citizens who act against the nation. The Government's objective is to ensure that those who wish to become British citizens by way of naturalisation must demonstrate some commitment to the United Kingdom"



For some time a concerted attempt to integrate the Muslim community with the host community has been thrust upon Muslims in the West. This is in order that they accept the western values at the expense of Islamic values. Part of this agenda aims to misdirect the sincere Islamic sentiments of the Muslims through the Democratic political process in order that the Muslims engage in the fruitless pursuit of Western solutions and neglect the work for the revival of political Islam.

"The intolerance of Muslim extremists is the problem and the remedy is clear. They must accept our political culture, not our religion. That is the best way for them to succeed in Britain and the best way to live happily alongside us."

Editorial of the Sunday Times May 12th 2002.

"Too many within the younger generation appear to show an unwillingness to integrate into mainstream British society. Together with Muslim leaders, we must do more to counter the influence of fundamentalists over disenchanted Muslim youth. Democrats can never accept that religious injunctions take precedence over temporal laws."

Jack Straw Islam in Europe-Prospect magazine.October 2002.

New styles have been introduced to integrate the Muslims into the wider British society. There has been an increase in the volume of advertising for the Army though Muslim media, including advertisements in the Muslim news and attempts at recruiting Muslims into the police force using Hijab friendly uniforms. These initiatives have predictably

failed. However, they have been coupled with the scare mongering regarding the fate of people who speak their true Islamic views regarding the British Government and British colonialism. The British Home Secretary David Blunkett stated, "I will prepare a case against anyone who has acted in a way which is totally incompatible with holding British citizenship."

These attempts to frighten the Muslims and quash all dissenting views shows the weakness of the West who know they can no longer convince the Muslims in general to embrace their Capitalist way of life, and therefore have had to resort to bully boy tactics. Since the events of September the 11th we have seen a multitude of aggressive policies aimed at the Muslims in Western countries in order that they give up all that falls outside the Capitalist secular framework. These have included the internment of thousands of Muslims in America without any criminal accusation made, the banning of the "Liberation party" in Germany due to their assertion that the state of Israel is "illegitimate" and now the new citizenship laws in the U.K. Such policies can only be described as "thought policing" and show the intellectual bankruptcy of the West who now routinely contradict their core ideals of Freedom and pluralism.

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَسْبَحَ مِنْهُمْ﴾

"Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their way" [Al-Baqarah: 120]

Clearly the West including the British government is brandishing these sticks at the Muslims and aiming at their political, not lifestyle, views. They are trying to coerce the Muslims to adopt the secular political framework, and to feel that no alternative is available other than this.

For Muslims at the receiving end of this campaign, it is critical to understand what being a British Citizen means. Should the Muslims adopt British thoughts along with their Passport, or should they

support the English cricket team, or should they speak English to their Grandparents who have lived all their lives in a remote Pakistani village, or should they support Britain when it wages war against Muslims.

These issues have all been raised by the British Government in recent times, in order to understand the position Muslims must take they need to refer to the Islamic thoughts.

COVENANT OF A MUSLIM LIVING IN A NON-MUSLIM COUNTRY

The Muslims arrived in the West for differing reasons. Many came to seek economic opportunities that did not exist in their countries, or to seek refuge from instability and war.

Accordingly the position of Muslim living in the West can be likened to that of Muhammad (saw) when he lived in Makkah where man made, non-Islamic systems were implemented.

In Makkah Muhammad (saw) lived under the protection of his uncle Abu Talib who did not accept

Jafar confidently and frankly replied "we only bow down to Allah, the almighty and Glorious."

Amr ibn Al-As intervened and said, "They differ with you about son of Mary - they say that he is creation and a slave of Allah."

An-Najjashi asked, "what do you say about son of Mary?"

Jafar replied by saying "we say that which is revealed to our Prophet: he is Allah's slave, Messenger, His word which He bestowed, and Spirit created by Him"

Jafar and the Muslims did not follow the customs of Abyssinia in bowing to the King. They stated clearly and confidently that they only bow to Allah the Almighty and Glorious. That is because they were Muslims living in Abyssinia and not "Abyssinian Muslim". Likewise, today Muslims view themselves as "Muslims living in the Britain" and not as "British Muslims".

As to the covenant that Muslims have living as a minority in a non-Muslim country is simply one of

"O you who believe! Take not as Bitânah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât if you understand." [TMQAI-Imran: 118]

Muslims must never succumb to the intimidation tactics of the British government. To do so would be to sign a blank cheque of approval that would entrap the Muslims to continuously compromise their Islamic thoughts.

When the war started many citizens changed their opinion of the war and as the patriotic bond set in they rallied around their armed servicemen and women. Clearly there is more to being British than speaking the Queens English and eating cucumber sandwiches.

At these times and indeed at all times the Muslims in Britain must speak the truth. When Muslim land is invaded, they should not be shy in declaring that this calls for the armies of the Muslim countries to fight Jihad and repel the aggressors. When a war against Islam and political Islam is launched we should say this is not anything other than a Crusade regardless of the intimidation and pressure tactics from the British Government.

So the concept of being a "British Muslim" would naturally mean compromising Islam and accepting the colonial worldview that is an inseparable part of the Capitalist Ideology. Alternatively Islam provides people with a unique bond that is based upon the rational conviction of a Creator and the intellectual challenge posed by the Quran. This is different from the animalistic nature of being British, which is based on the primitive nationalistic and patriotic bonds. What would be the difference between a Muslim who adopted the detestable "British" identity and the previous nations that exceeded the limits Allah (SWT) set them?

﴿لَعْنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾
﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds." [Al-Maidah: 78-80] z

protection that does not affect our bond with the global Ummah or allow us to compromise our deen in any way. Unfortunately there are some that feel that Muslims should integrate and partake in all western institutions including the British Armed Forces. Mouthpieces of the British government such as Muslim Council of Britain have shamelessly referred to the British Crusader Forces as "our boys" while the British stooge Nazir Ahmed was making dua in the House of Lords for the desert rats. It is absolutely forbidden for Muslims to support the enemies of Allah (swt) let alone contemplate joining them.

﴿إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلوكُمْ فِي الدِّينِ وَأَخْرَجوكُمْ مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

"It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrongdoers those who disobey Allâh)." [TMQ Mumtahina: 9]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَن دُونِكُمْ لَا يَأْلُونَكُم خِيَالًا وَدُورًا مَا عَنْتُمْ قَدْ بَدَتِ الْبَغْيَاءُ مِن أَقْوَامِهِمْ وَمَا نُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ﴾

When a war against Islam and political Islam is launched we should say this is not anything other than a Crusade regardless of the intimidation and pressure tactics from the British Government.

Islam. However, despite the fact that Muhammad (saw) was under the protection of a non Muslim this did not deter him from proclaiming the truth, challenging the relationships in the society or accounting and exposing the tyrants of Makkah by proclaiming the Quran openly while it was being revealed to him (saw).

This activity of the Messenger (saw) resulted in his uncle coming to him to ask for him to compromise the message of Islam. He said "Nephew your sheikhs and the nobles of your tribe have asked for justice, they have asked that you desist from reviling our gods and they will leave you to worship your God." [Tabari]

The Prophet (saw) rejected this offer to compromise and therefore clearly the covenant of Muhammad (saw) was only one of protection and it did not taint his viewpoint about life at all, nor did it prevent him from speaking his viewpoint openly.

Also due to the persecution of the Muslims in Makkah some Muslims migrated to Abyssinia seeking safety as the Muslims in the West migrated. The Muslims were summoned to the court of the King Najashi. Jafar bin abu Talib represented the Muslims, he saluted them, but did not bow down. They asked, "what's wrong with you, why don't bow down to the king?"

AFTER IRAQ -

THE DEBATE REGARDING FURTHER US ATTACKS IS NOT 'IF' BUT 'WHEN'

SAJJAD KHAN



Following the tumultuous and emotional events in Iraq over recent weeks, a debate is now underway as to what the future holds for the Islamic world and its 1.5 billion people. It is certainly important for Muslims to learn the important lessons of the past weeks. The failure of secularism, dictatorship and political integration in the West being the key ones, but not to the extent of over elaborating, such that depression and defeatism sets in to their hearts and minds. The Muslim Ummah has shown in her glorious history that she has overcome greater setbacks than the occupation of Baghdad in 2003. The current zealots from Washington only follow a long line of crusading armies who even after initial occupations of Muslim land have always eventually met their ends in the hot deserts of the Middle East. Thus the important challenge for Muslims who have been tasked by the Creator of this universe with the guardianship of mankind is to look forward so as to take advantage of the numerous new opportunities that have arisen within the international landscape.

To be able to adequately answer the key question of whether Iraq is a pre-cursor for future attacks, we need to seek to understand how all the individual constituents of this conflict fit together. We need to understand the dynamics of what the current US administration is up to, how do weapons of mass destruction fit into the overall equation and the impact if any of the oil question.

The real agenda in Iraq is certainly to colonise it, as America and Britain do not go and fight wars or spend billions of dollars on an altruistic whim for the betterment of ordinary people, but this is a small part of a wider agenda, which is not restricted to Iraq. Issues such as 'liberation' are a convenient pretext to hide more sinister motives

and while matters such as Saddam, oil, reconstruction contracts and WMD's are important contributory factors they are merely tactical in nature, the real strategic agenda is to defeat the remaining rival to Western hegemony and economic control, i.e. political Islam which is manifested in the call for the Islamic State (Khilafah).

Influential neo-conservative journals such as the Weekly Standard have been making it very clear as to what the agenda should be. Jeffrey Ball a journalist reported in March that the administration has in mind a "world war between the United States and a political wing of Islamic fundamentalism, a war of such reach and magnitude [that] the invasion of Iraq, or the capture of top Al Qaeda members should be seen as tactical events in a series of moves and countermoves stretching well into the future." Charles Hill an ex-chief of staff of the State Department in the Reagan administration also stated recently "The states of the region [the Middle East] are jeopardised by bad governance and an Islamist ideology that would abolish states and re-create the caliphate." Michael Leedon writing for the Neo-Conservative American

Enterprise Institute stated, "The battle for Iraq is drawing to a close, but the war against terrorism has only just begun. As President Bush has said this will be a long war involving many terrorist organisations and many countries that support them. Saddam Hussein's Iraq was never the most threatening." But what exactly is the new neo-conservative doctrine, which is now exerting such influence on the US administration?

THE NEW NEO-CONSERVATIVE FOREIGN POLICY

The Neo-conservatives who now dominate the current US administration have departed from many of the post 1945 US foreign policy doctrines of containment, multilateralism and amoralism. The philosophical underpinnings of the neo-conservatives are the writings of Machiavelli, Hobbes and Edmund Burke. They tend to read reality in terms of the failure of the 1930's (Munich) versus the success of the 1980's (the fall of the Berlin Wall). In their view, the invasion of Iraq was not merely or even primarily about getting rid of Saddam Hussein, nor was it really about WMD's though their elimination is seen to be important. Rather the neo-conservatives saw the invasion as only the first move in a wider effort to reorder the power structure of the entire Middle East. Prior to the war, hawks within the administration made it clear as to what the real agenda was. In February, Undersecretary of State John Bolton told Israeli officials that after defeating Iraq, the US would "deal with" Iran, Syria and North Korea. After the war ended, Rumsfeld, Powell and President Bush himself all attacked Syria on the pretext of the latter's alleged support of the Saddam regime, its WMD programme and its hosting of anti-Israeli groups.

Joshua Micah Marshall writing in April's issue of The Washington monthly in a revealing article titled 'Practice to deceive' makes several points about the new Neo-conservative philosophy. He states that the Neo-Cons believe that the Middle East today is like the Soviet Union was 30 years ago. They believe Political Islam is the contemporary equivalent of communism and fascism and that radicals with potential access to WMD's are the equivalent of the Soviet arsenal pointed at the US during the cold war. Furthermore, they believe that the primary cause behind the Islamic radicals is the Muslim world and especially the Arab world's endemic despotism, corruption, poverty and economic stagnation and that there is a nexus linking burgeoning terrorism and mounting anti-semitism with repressive but nominally 'Pro-American' regimes like Saudi Arabia and Egypt. They believe repressive regimes channel dissent into the mosques, where the 'hopeless' and the 'disenfranchised' are taught a brand of Islam that allegedly combines anti-modernism, anti-Americanism and a worship of violence. Unable to overthrow their own autocratic rulers, the masses turn their fury against the foreign power that finances the corrupt regimes that attempt to maintain stability and access to oil, namely the US and her allies. Therefore they believe trying to manage the dysfunctional Islamic world as Clinton attempted is therefore foolish, unproductive and dangerous as détente was with the Soviets, nor is it necessary, given the unparalleled power of the United States has currently. The Neo-Cons believe therefore that a full-scale confrontation between the United States and political Islam is inevitable and also desirable, so they think why not have it now on their terms rather than later on their adversary's terms. He also argues that the hawks have been watching with fury while Kissingerians such as Brent Scowcroft and Colin Powell left Saddam's regime alone in 1991, they sat and watched while attacks took place on US embassies, military installations and finally on September 11th the Twin Towers and the Pentagon. Though the neo-cons do not dictate all US policy, they enjoy a formidable influence through holding many of the key positions of power, such as the Vice Presidency and the Pentagon, as well as strong influence within the State Department.

Marshall argues that the hawk's grand plan is that imposing a democratic government in Iraq will lead to a change in the political dynamic within the region. Palestinians seeing their Iraqi brethren enjoying freedom will seek to then reform the Palestinian authority, a democratic Iraq will weaken the mullahs in Iran thus leading to more democratisation. Having democracies in Iran, Iraq and Turkey the heartlands of Islam will then destabilise the Gulf sheikhs and will weaken the autocratic regimes in Saudi Arabia and Egypt.

Countries that resist like Syria will, if need be, given the Iraq treatment and invaded without any questions asked, regardless of what the British Prime Minister may think. The imposition of Western formulated concepts such as freedom, democracy and the rule of law will then lead to a reconstruction of values within society leading to more 'western values' and a shift and disincentive away from political Islam and anti-Americanism. If however democracy brings unpalatable results (ala Algeria i.e. the wrong people come in), the hawks believe military means is always an option that can easily be put into action. These views are corroborated even by democratic leaning think tanks, such as the Brookings Institute, where a recent report titled 'The Dilemmas facing US Policy towards the Islamic world' by Dr Peter

The correct response which the Western Governments and their mouthpieces within the West hate to hear is that Muslims in Britain and the West are part of a wider global Ummah, this is their true and only bond, and not some kind of assimilated second class status within the host community.

Singer makes the following point; "The general alienation, lack of accountability and lack of political or economic success helped create the context for the attacks of 9-11 and the often-shocking responses to them in the Islamic world. More importantly, even if the US is able to run-down the leaders of al Qaida, the underlying conditions that facilitated the group's emergence and popularity - political oppressions and economic marginalisation will still be present. For these reasons reform [of the autocratic nations] may have to be an American strategic priority."

The analysis is not restricted to sceptics such as Marshall or Singer; influential neo-conservatives are not shy to propagate their own views on this new plan. William Kristol editor of the right wing Weekly Standard and who is considered to exercise considerable influence on President Bush, Cheney and Rumsfeld stated in a recent interview with Haaretz, "The neo-conservative doctrine maintains that the problem with the Middle East is the absence of democracy and freedom. It follows that the only way to block people like Saddam Hussein and Osama bin Laden is to disseminate democracy and freedom. To change radically the cultural and political dynamics that creates such people. So that really is what the war is about (i.e. Iraq). It is being fought to consolidate a new world order to create a new Middle East." Kristol also states that, "The choice before us is between extremist Islam, secular dictatorship and democracy. And because of September 11th if the US does not shape the world in its image, the world will shape the US in

its own image." Charles Krauthammer syndicated columnist and Fox TV panellist (Washington Post, Time, Weekly Standard) also comments in the same Haaretz article echoing recent remarks made by President Bush that "the Iraq war is really the beginning of a gigantic historical experiment whose purpose is to do in the Arab world what was done in Germany and Japan after World War 2." Welcome therefore to the new America Empire in the Middle East, the real ideological plan for the region and which is far from the announced policy of liberation.

So in the light of this, what has been and should be the reaction of Muslims in the West? The meek response of government-friendly Muslim groups in Britain and America, as well as major mosques

in the light of this new doctrine is indeed galling. For years these groups naively argued that changing the system from within by voting for kufr parties was the correct strategy for Muslims. They bickered passionately in 1997, that Blair was better than Major because he was more Pro-Kashmir, that Bush was more Pro-Muslim than Gore in 2000 (because the latter's Vice Presidential nominee was Jewish). They have now seen their strategy crumble before their very eyes. The same groups who for years enjoyed and still enjoy supreme patronage from the Western governments have seen their influence evaporate quicker than you can say 'Vote Labour', and who still today have the audacity to call allied soldiers who fought in Iraq as 'our boys', and even asked us to remember British soldiers in 'our prayers' while the latter were killing Iraqis in Umm Qasr and Basra. These groups are still calling for a central UN role in Iraq despite everyone but them realising long ago that the UN is simply like them, a mere tool of Western foreign policy. Their role is simply to act as mouthpieces of Western Governments to sanitise the pure call of Islam and to divert Muslims into fruitless actions, such as further integration, while their political masters pursue the real political agenda as outlined above in the Islamic world with minimum fuss from Muslims at home.

The correct response which the Western Governments and their mouthpieces within the West hate to hear is that Muslims in Britain and the West are part of a wider global Ummah, this is their true and only bond, and not some kind of

assimilated second class status within the host community. The Muslim world has tried every other kind of political system that the human mind has formulated, whether it be monarchical, (Jordan and Saudi Arabia) Democracy (as seen in Turkey, Indonesia and Pakistan) or secular dictatorships (Iraq and Syria), all have failed miserably as all have permitted Western colonialism to continue. It is imperative for the Muslims in the West to help their brothers and sisters in the Islamic world reclaim their political destiny by establishing the Islamic Khilafah. It is only the Khilafah that can stand up to US and British hegemony as the neo-conservatives in Washington realise only too well. It is only the Khilafah that will protect the blood, honour and property of the Muslims and it is only this state that can demonstrate a new ideological vision for mankind, which compares like a shining beacon to the bankrupt, colonising and insipid civilisation that western Capitalism offers. With respect to WMD, a radical approach is required not the sanitised weak and cowardly response advocated by the Government sponsored Muslim groups.

WMD

Stripping Iraq of WMD is indeed a key factor within the West's strategy of fracturing the link of Political Islam and WMD's. America has no problem in non-Islamic countries like France, Israel or India having WMD's, but countries like Iraq, Iran and increasingly Pakistan should certainly not be in the WMD club. The key point to make, which has been overlooked by most commentators is that the West (including France and Germany), is that it intends to strip Iraq of WMD's and not just Saddam's regime. This is an important point as any post war US imposed Iraqi constitution will be a WMD free zone, similar to Japan and Germany after World War 2. This gives the complete lie to the propaganda that argues that Saddam is the target and not the people of Iraq. Also there is a clear double standard here with how the main Western alliance, that America led, operated in the past. NATO during the cold war possessed thousands of nuclear missiles to offset a conventional superiority of their then rival, the Soviet Union. This reinforces the argument that every nation who seeks leadership and has security needs, is entitled to, and should acquire nuclear weapons, especially the Muslim world that currently faces an imbalance in qualitative conventional weaponry. The precedence of Iraq, if not stopped, could easily be used on countries such as Pakistan, Iran and Syria in due course as many of the neo-conservatives in the administration have already advocated. Therefore the clear lesson for the Muslim world is that it should develop and proliferate its own WMD as fast as possible if it is to deter any future US and British attacks. This not only requires political unity in the Islamic World as the shariah obliges

but a clear strategy to share, develop and build additional conventional and non-conventional military technologies. A powerful Islamic state unified with an overwhelming military and an arsenal of WMD's is the only vehicle that can therefore defend Muslims from further western aggression. However economic strength is also a necessity for Muslims, such as the control of oil, which could be equally as devastating when coupled with a sincere leadership and political astuteness.

OIL

Many have said that attacking Iraq was all about the American pursuit of oil, whereas the US administration and her British ally claim it had nothing to do with oil. The truth lies somewhere in between. The control of oil and its impact on energy security and trade are important and significant components of the US and its allies' national security policies. The protection of the Iraqi Ministry of Oil and other oil facilities, while all other buildings were being looted and burned, by US forces in Baghdad, was not just a mere coincidence. Therefore to say the attack on Iraq has nothing to do with oil is simplistic to say the least. Observing some facts can evidence this:

Fact 1: America currently imports over half its oil consumption of 20 million barrels of oil per day.

Fact 2: The current imported level of 10m barrels per day is set to rise to 16m barrels by 2020 according to a report authored by Dick Cheney in 2001.

Fact 3: OPEC members who currently account for 40% of the current oil production possess 75% of the provable oil reserves.

Fact 4: The highest provable oil reserves are present within Saudi Arabia, Iraq, the UAE, Kuwait and Iran, all countries present in the Middle East, not ignoring significant reserves in Qatar and Libya.

Fact 5: As reserves become exhausted in Russia, America and the North Sea, OPEC countries will account for more of the global oil production rising to over 55% by 2020.

Fact 6: Unlike the oil beneath Alaska's frozen parks, or the oil locked in landlocked Central Asia, Gulf crude is readily accessible and at less than \$1.50 a barrel some of the cheapest in the world to produce.

Fact 7: Control of Gulf Oil ensures control of key resources of main trade competitors, who are more reliant on the Middle East for oil than America is currently, due to her diversified oil supply from countries like Venezuela, Mexico and

Nigeria. "Controlling the Persian Gulf translates into control over Europe Japan and China, its like having our hand on the spigot", says Michael Klare Professor of Peace and World Security at Hampshire college.

Fact 8: US security policy states that if any outside force gains control of the Persian Gulf then this will be met by any means necessary (Carter Doctrine 1980). Robert Ebel of the think tank the Centre for Strategic and International Studies puts it more bluntly when he says, "if the ruling family is ousted [in Saudi], if they decide to shut off the oil supply, we have to go in," Rand ex-strategist Laurent Murawiec goes further advocating an immediate "US occupation of Saudi oil fields" calling the Saudi regime "a kernel of evil".

Fact 9: Even before September 11th and after the first Gulf war, America insisted it have military bases and 'pre -positioned' equipment in most of the countries of the region.

Fact 10: Leading American think tanks are already calling for the privatisation of the Iraqi oil industry. "One of the major problems with the Persian Gulf is that the means of production are in the hands of the state". Rob Sobhani an oil-industry consultant told an American Enterprise Institute conference last autumn in Washington, "The beginning of liberal democracy can be achieved if you take the means of production out of the hands of the state." Ahmed Chalabi the Pentagon's new 'Iraqi Hamid Karzai' puts it more bluntly when he says "American oil companies will have a big shot at Iraqi oil." This is reiterated by a leading neo-conservative strategist, Robert Kagan, who recently told the Atlanta Journal-Constitution, "We will probably need a major concentration of forces in the Middle East over a long period of time. When we have had economic problems it's been caused by disruption in our oil supply. If we have a force in Iraq, there will be no disruption in oil supplies."

After all of this does anyone really believe that after Iraq the US and her allies have no further plans for hegemony? We have already seen companies like Halliburton and Bechtel, who are close to the US administration already receive lucrative post war spoils. In terms of future actions against other Muslim states, it is indeed a question of 'when' and 'whether it can succeed' and not 'if'. The Muslim Ummah may not be able to stop the 'when' but she has more than the capability with Allah's (swt) help to decide on the success of any future attack. z

THE TRUE MEANING OF JIHAD

SIDIK AUCBUR

Jihad has been on the agenda of the Western nations for decades. The West fears the meaning of Jihad for no reason other than the fact that this word is an explanation of what makes Islam a force in the world. So, it should not surprise anyone that the West will try its utmost to distort the meaning of Jihad from the minds of the Muslims.

There is no doubt that the effort to distort the true meaning of Jihad intensifies during a crusade against a Muslim nation. The styles vary, whether it is from Tony Blair who says, "Islam is a religion of Peace", or whether it comes from his followers in the Muslim Council of Britain who argue that "Jihad is only about struggling against our desires."

The West has also used the style of scare tactics. Mosque committees up and down the country are fearful of their Mosques being closed down on the basis of discussing Jihad, similar to that of Finsbury Park Mosque, in London. Muslims have questioned their Imams and committees as to why they are not talking about Jihad and the response of Muslims in this war, the reply being, "we don't want our Mosque to be closed down." Whichever style it takes, it is clear that there is a concerted effort made by the Kuffar to destroy the true meaning of Jihad. All in all this line of discussion is a red herring, placed there by the Western governments in order to divert the Islamic agenda of discussion.

Let's face it, war is an inevitability in life. The Western nations are very experienced in using force in order to achieve their goals, the crusade in Iraq being a clear example of this. So it is hypocritical of the Western Governments to force Muslims to say that Islam does not use force; this is a tactic used in order to weaken the mindset of the Muslims so crusades and invasion become all that easier.

SO WHY IS WAR INEVITABLE?

It should be understood that what makes a nation are the ideas it upholds as sovereign. In the West the 'maximising of the pleasure' is the predominant idea, whereas in Islam the 'worship of Allah (swt)' is the most prominent and fundamental idea.



In order for these nations to defend and propagate this idea, force is necessary, internally using the Police force and the secret service apparatus, externally using the Army. It comes as no surprise that the biggest allocation in the budget of any nation is allocated to defence from an external threat. So for the humanists who argue that force is not necessary, they are really miscalculating reality as without force, chaos will prevail. Consequently, the correct debate should be upon what the reason for war is and if this reason is correct.

The Muslims should be careful in how they debate this subject as the Socialist/Humanists and the like by using their same argument of "no war (full stop)" upon Islam, thus distorting Islam by inferring that Islam does not have concepts dealing with the subject of war. Allah (SWT) tells us

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ
وَلْيَجِدُوا فِيكُمْ غِلْظَةً ﴾

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

The Prophet Muhammad (SAW) said:

((أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله))

"I was commanded to fight the people until they say 'There is no god but Allah!'"

It is a consensus from the scholars of Islam that Jihad is, "fighting the kuffar to remove the obstacles

in the way of making Allah's (swt) word the highest", note here that there are two distinct points, the action is "Fighting the kuffar to remove the obstacles", the reason "making Allah's (SWT) word the highest".

Indeed all ideologies will have fighting and killing as part of its method of defending and propagating its way of life. In the West the objective of war is defined by material interests. Thus it could be defined as "fighting to remove the obstacles in the way of the acquisition of material interests." Note once again, there are two distinct points, the action: "Fighting to remove the obstacles" and the reason: "in the way of acquisition of material interests".

So by drawing a comparison between the actions of Western Capitalist states and the actions of the Islamic State, there is no difference as both use force in their actions. However there is a clear distinction in the reason, as Islam makes the propagation of its ideas the reason, whereas Capitalism makes the acquisition of material benefit its reason. So consequently, Muslims must be aware of this distinction and not fall in to the trap laid out by the kuffar.

Definitely when the western nations seek to change the whole concept of Jihad, to mean nothing but struggling against one's own inner desires, this will invariably give them a distinct advantage as it will render the Muslims defenceless.

IS JIHAD JUST FIGHTING OUR INNER DESIRES?

This questions needs to be answered from the Shari'ah of Islam, as this argument is usually thrown into a discussion with very little evidence from the Shari'ah. It should be understood that there is a difference between the linguistic meaning and Shari'ah meaning of Jihad.

The linguistic meaning of Jihad is "to strive or struggle",

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ﴾

"But if they strive to make thee join in worship with me things of which thou hast no knowledge obey them not" [TMQ Luqman: 15]

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

"And if any strive (with might and main), they do so for their own souls. For Allah is free of all needs from creation" [TMQ Al-Ankabut: 6]

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

"We have enjoined man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not." [TMQ Al-Ankabut: 8]

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ﴾

"And those who strive in Our cause we will certainly guide them to our paths for verily Allah is with those who do right." [TMQ Al-Ankabut: 9]

It must be noted that the Linguistic meaning of Jihad was only used in the above four ayat which were all ayat Makki; i.e. revealed in Makkah.

The context of these verses is clearly nothing to do with fighting and killing, so to attribute the opinion that these verses mean to fight is incorrect.

However, there are over 120 verses of the Qur'an that use the Shari' meaning of Jihad to mean fighting and killing.

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكَأَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons, Allah has granted a grade higher to those who strive and fight" [TMQ An-Nisaa: 95]

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

"Go ye forth (whether equipped) lightly or heavily and strive and struggle with your goods and your persons in the cause of Allah, this is best for you if ye but knew." [TMQ At-Tauba: 41]

﴿تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

"That ye believe in Allah and his messenger, and that you strive (your utmost) in the cause of Allah with your property and your persons; that will be best for you if ye but knew" [TMQ As-Saff: 11]

It is clear from the above verses that the meaning is to fight and to attribute the linguistic meaning in this context is incorrect.

It has been agreed upon by the classical scholars that the Shari'ah meaning of Jihad is to fight and kill the kuffar:

- Hanafi school in the book "Badiia as Saniia"
- Maliki school in the book "Manhal Jaleel"
- Shaffi school in the book "al Iqnaa"
- Hanbali school in the book "al Mughni"

Some will go further and place the Shari'ah meaning, i.e. fighting and killing lower than that of the linguistic meaning i.e. struggling against one's desires. They quote the following hadith:

"I have returned from the small Jihad (Jihad Asghar) to the big Jihad (Jihad Akbar)" the Sahaba enquired "what is the big Jihad?" the Prophet (saw) said "the Jihad al nafs (inner desires)"

We cannot accept this hadith as it is a fabricated one. Ibn Hajr the great Hadith master, stated that this was actually a saying of Ibrahim b. Abi 'Ablah. Also for the following reasons we can see an error in the meaning:

1. The saying goes against definite (qata'i) text which place Jihad as the highest action,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكَأَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons, Allah has granted a grade higher to those who strive and fight" [TMQ An-Nisaa: 95]

2. The Linguistic meaning is general (amm) and includes fighting the nafs and fighting kuffar, while Shari'ah meaning is just fighting kuffar.

3. The context of this saying was nothing to do with a decision of fighting or not, it is a mere informative hadith and carries no indication of an abrogation of fighting.

Moreover some will say that Jihad was only defensive; this is incorrect. A quick study of the Life of the Prophet (saw) shows us something different:

- The Battle of Mut'ah was instigated by the Muslims against the Romans the Muslims were 3,000 faced against a Roman army of 200,000.
- The Battle of Hunayn was inevitable shortly of the Muslims had conquered Makka.
- The Battle of Tabuk was also instigated to finally destroy the Romans.

We see from the ijmaa (Consensus) of Sahaba, that they too instigated Jihad, through As-Sham, Iraq, Iran, Egypt and North Africa. Moreover, the status of Martyr in Islam is of the highest, so how can it be that Jihad is reduced to anything lower than that.

After the careful invitation to Islam, the Muslims are forbidden from forcing the non-Muslim to embrace Islam as Allah (SWT) said "there is no compulsion in the deen". However, Islam came to ensure people live under the system of Islam as the dominance of Islam is the purpose of Jihad, without it, Islam would perish, as Allah (SWT) states,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

"It is He who has sent His Messenger with guidance And the religion of Truth, so that it may dominate over all Religions even though the Pagans detest it." [TMQ As-Saff: 9]

The Muslims should be strong in defending Islam against the Kuffar and their agents amongst us who try to change Islam. As Allah (SWT) says

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

"Who is better in speech than one who calls (other people) to Allah, works righteous, and declares that he is from the Muslims." [TMQ Fussilat: 33] z

THE BATTLE OVER THE MASJID

ASIF KHAN



﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ﴾

"And there are those who put up a mosque by way of mischief and disbelief - to disunite the Believers..." [TMQ At-Taubah: 107]

Ever since the "War on Terrorism (Islam)" was launched by George W Bush, the lives of Muslims in the West have been much more arduous. Much of the focus has been put into the political assimilation of the Muslims in the West. The consequence of this assimilation, or integration, will be the loosing of the Islamic identity of the Muslims in the West. Furthermore, part of this campaign is to focus on creating a specific form of Islam, which is palatable to the ill tastes of the Secular West. To achieve this, one of the styles employed has been to redefine the role of the Mosques in order to achieve the sinister plots of the Kufar. Allah (SWT) mentions too and warns of such plans, which are not new, and happened to Muhammad (saw), as the above ayah describes. This Masjid referred to in the noble ayah was known as the Masjid ad Diraar and the Prophet (saw) ordered the destruction of this mosque.

The mosque has been the centre of the Muslim

community for the past 40 years or so in the UK, initiated when the Muslims first arrived to the shores of the UK in significant numbers. It was the centre point and congregational point for them, where they could meet people of the same belief. The Kufar look at amazement and sometimes envy, at the turnout for Jummah prayer, where most mosques are full to the extent that many of us spill onto the footpaths outside to prayer.

Some of the styles that have been used, for example in France, are the establishment of government sponsored colleges with the aim to play a key role in the development of a European Islamic identity. One student of the European Institute for Human Sciences (IESH) states: "That this plays a vital role by creating a generation of Muslims capable of interpreting Islam to the West."

In the UK, Mosque committees were visited by members of the security services, telling them to help to keep eyes on suspected "fundamentalists", advising them to install security cameras inside and outside the Masjids, so that the believers can be watched, when they engage in their worship to Allah (SWT).

So many of the mosques, have been somewhat compelled to register with the "Charities Commission", which was the instrument that was used to remove Abu Hamzah from Finsbury Park Mosque. If we read some excerpts from the document, giving guidelines for political activities, which is full of contradictory points, such as: "Charities are restricted in the extent to which they can engage in political activities by the legal rules applying to them by virtue of their charitable status" . . . "A charity must not seek to persuade members of the public to vote for or against a candidate or for or against a political party" . . . "A charity should not seek to organise public opinion to support or oppose a political party which advocates a particular policy favoured or opposed by the charity."

A Mosque of an Imam who wishes to tell the Islamic community that voting for Kufar political parties is haram, would be barred by the "Charity Commission", and loosing its charitable status would be very likely. It is imperative that Masjids make a decision to leave such organisations as the Charity Commission. It may mean some financial losses in paying extra taxes, but we are reminded that the Message of Islam must never be compromised for such a small price. Allah (SWT) says;

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

“As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty. [TMQ Al-Imran: 77]

Khaleefah, place of political decision making, a place where judgements were made, a place where political poetry against the Kufar was made, a place for study, a place where Jihad was launched, a place to discuss the affairs of the Muslims, a place where even prisoners of war were kept, a place where the poor, and those needing help sought refuge etc. The books of the lives of the Messenger (saw) and his companions, are full of the usage of the Masjid. When Abu Bakr(ra) was appointed Khaleefah by the Muslims, he addressed the believers in the Masjid al-Nabwi (saw);

"O people, I have been appointed upon you as

(Righteousness) and working for the protection of the Muslim community. In this regard, certain matters need to be understood.

THE IMPORTANCE OF THE IMAM OF THE MOSQUE

The Imam of the mosque has a pivotal role in the Muslim community as a whole. The Imam has been seen as a respected reference point for the Muslim community for many years. The Muslims in the West are being challenged, by the forces of Kufr (disbelief) from every direction, from every style and means. Allah (SWT) explained the nature of Kufr:

﴿وَدُّوا لَوْ تُكْفِرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾

"They wish you disbelieve as they disbelieve so that you become equal" [TMQ An-Nisa:89].

The Masjid is not a flexible institution unlike other secular places of worship. It does not change its role according to the wishes of the secular state and neither does it propagate secular ideas.

Also, the Masjids need to be financed by the Muslim community, as some of them have been. Mashallah we have been endowed with much wealth here in the UK, and many of us, are in well paying jobs, and have healthy businesses. The Muslim community needs to be reminded of the immense reward for the financing a Masjid, as an investment for the future, here in this life, and also in the Akhirah.

Uthman bin 'Affan(ra) said I have heard the Messenger of Allah (saw) say:

((من بنى مسجداً يبتغي به وجه الله بنى الله له بيتا في الجنة))

"He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukair said: I think he (the Holy, Prophet) said: While he seeks the pleasure of Allah (by building the mosque)." [Bukhari and Muslim]

THE ROLE SET BY ISLAM FOR THE MASJID

The West fundamentally believes in the separation of the church and the State. It believes the rules of Allah must have no value whatsoever in life's affairs. So the mosque should never be used as a place to address political issues, but should only be used for someone to go to pray in, make duaa, and leave everything related to the akhirah there. When the Muslim leaves the Masjid, they would rather he leave Islam behind in the masjid.

In fact, the Masjid has always been the central focal point for the Islamic community as a whole, be it in the Khilafah state, or not. The Masjid has been used for many issues, such as electing the

your leader and I am not the best amongst you, so if I do right help me, and if do wrong correct me. Truth is a trust and lying is treason, the weak amongst you is strong before me till I return to him his right, Allah willing, and the strong amongst you is weak before me till I take the right from him Allah willing. Any people who abandon Jihad in the way of Allah, Allah will strike them with humiliation. If indecency spread amongst any people, Allah would subject them to great tribulations. Do obey me as long as I obey Allah and His Messenger. If I ever disobeyed Allah and His Messenger, I am not entitled for your obedience to me. Get up for prayer, may Allah send His mercy upon you". [Tareeqh at Rasul wal Mulk by Imam ibn Jarir At-Tabari Vol.9 para. 1829]

The Masjid is not a flexible institution unlike other secular places of worship. It does not change its role according to the wishes of the secular state and neither does it propagate secular ideas. Rather the Masjid maintains its role according to the Deen of Islam and it should be a vibrant place from where the truth is conveyed. The pure political ideas of Islam should be conveyed from the heart of the Masjid and the Muslims must use it for this purpose.

So the conflict for the correct usage of the Masjids in the West has been set. They want to use the Masjid as a means to secularise the Muslim and loose his Islamic identity, thus assimilating the Muslims and their masjids into their corrupted system.

THE CORRECT MANNER FOR THE MOSQUE TO FUNCTION.

It is imperative for the Masjid to function correctly and to be built on Taqwa

The Imam must be able to deal with these issues, as well as address issues such as taharah (ritual purity) and salah. The Imam must be able to relate to the community, and acknowledge what the community is feeling and thinking, and direct them to the correct understanding.

Allah (SWT) says;

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

"Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [TMQ An-Nahl:125]

The Imam will only be able to do this if he lives with them, engages with the community, and does not stay aloof from the community. He must be aware of the issues, which are taking the Muslims away from the Islamic identity. So recently and most worrying has been the alliance with the hard left and some injudicious Muslims, who sort to ally themselves with the hard left, composed of Communists, atheists, and deviated liberals in an attempt to stop the War against Iraq. It was a time when, as dawah carriers, we could see that the community had a strong feeling against the war. It was also clear to see that the secular establishment was using the war as a means to assimilate the Muslims politically into the system, by offering them solutions from the secular establishment, such as lobbying and calling for UN resolutions. This was an opportunity for the Imams across Britain to address the feelings of the community and to show clearly what the problem at hand was (and is), which is the collusion of the Muslim rulers

with the colonialist West. Ceasing this opportunity would also have illustrated that lobbying the UK government, or joining the Labour Party would not result in a change in policy. Indeed, the true solution, by way of the Hukm Sahar'i, would be to put pressure on the regimes back in the Islamic world to stop the collusion with the crusading armies, then calling for their change to the Khilafah ruling system.

The ayah, *"Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better"*, is clear that being able to relate to problems affecting the community is part of fulfilling the commandment of Allah (SWT).

It is imperative that the Imam be aware of problems, such as drugs, sexual promiscuity amongst some of the youth and the problems of schooling our children in Western society. He must also guide the Muslim community in the da'wah with the non-Muslims. It is also important for the community not to get into a 'ghetto mentality', but rather 'interact' with the Kufar in a way to win them to Islam. Again, the Imam needs to play a role in guiding the Muslim community to achieve this. The Imam must also be aware of what is going on across the Islamic world and discuss the issues, ensuring that the Muslim community is not detached from global Islamic Ummah. The important events such as the reality of the war on terrorism as in fact being a war on political Islam, should be highlighted with a great emphasis. Also the continuous atrocities occurring in Kashmir, Palestine, Chechnya, India, and now Iraq must be stressed, as well as the discussion on the Khilafah and the obligation for the armies of the Islamic lands to carry out Jihad.

QUALITIES THE IMAM MUST POSSESS.

For the Imam to be in touch with the Muslim community, he must possess certain qualities, which will endeavour to achieve the noble task he is undertaking. It will aid him to become the role model for the Muslim community. He must have the quality of speaking the truth and being honest. He must be sincere, courageous and fear Allah (SWT) alone.

Imam Ahmad recorded that `Abdullah bin Mas`ud (ra) said that the Messenger of Allah (saw) said,

﴿عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا﴾

"Hold on to the truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (Siddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar."(Musnad Ahmed)

He needs to remind himself of the previous Ulema and Imams who exhibited these qualities, such as Imam Ahmad ibn Hanbal (may Allah have mercy on him) who preferred prison over giving in to the desire of the ruler and to mix truth with falsehood. When his uncle, for the fear of punishment for him, asked him to say with his tongue what he did not accept in his heart, he responded, "If the Alim (scholar) stays silent in the face of falsehood when will the truth become manifest?"

Being courageous, and telling the truth is further indicated by Muhammad (saw) when he (saw) said:

﴿مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أُجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ﴾

"Whoever is questioned about knowledge which he acquired and then he conceals it, will wear a girdle of fire around his neck" (Ibn Majah and Musnad Imam Ahmad)

This is a critical point! If the Imam of the mosque lacks these vital characteristics, then by default the qualities of cowardice, insincerity, deceitfulness, and the fear of man are his to bear! The Muslim community who view him as a reference point will truly be at a loss.

THE ROLE OF THE MOSQUE COMMITTEE

Many of the Masjids are run by committees, where all too common petty struggles are carried out for self interest. It is worth stating here the ayah of the Quran;

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

"But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand." (TMQ Al-Anfal:34)

The one who looks after the Masjid, be he an Imam or a committee member needs to be from the righteous, and Mutaqoon. The Committee

needs to play a sincere advisory role to the Imam, helping the Imam in carrying out his tasks, not a group that pressurises and unjustly dictates to the Imam. The Mosque should be open to all Muslims who want to use it for achieving the noble goals of Islam. The committee must also relate to the muslims they are serving, and again must never be aloof from them. It is too often seen that committees are detached from the Muslim community, causing more damage than good.

Furthermore, it is of utmost importance for the mosque to fulfil the role for which it was intended for. It should be a means for the community to maintain its Islamic identity, also for it to maintain its link with the Islamic world. It must serve as a bastion for the community against the onslaught they are facing from the Capitalist ideology.

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدَ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾. أَفَمَنْ أُسِّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانَهُ عَلَى شِقَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

"Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. Which then is best? - he that lays his foundation on piety to Allah and His good pleasure? - or he that lays his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong" [TMQ At-Tauba:108-109] z

BRITISH PETROLEUM'S SECRET SOLDIERS

SAFRAZ AHMED



The secret part of this title was apt in this name chosen by the producers of a 'World in Action' documentary which exposed things about British Petroleum which the company would prefer to omit from its promotional materials.

The program showed how BP hired mercenaries who operated a "shoot to kill" policy to protect its oil fields in Colombia and brutally suppress any objections to its operations there. One needs to look no further than the fate of Carlos Vargas, director of the Colombian environmental regulator, responsible for awarding environmental licenses in the area where BP operated, who was murdered in 1998 by a paramilitary guerrilla contracted via BP's security firm DSL. The hit was felt necessary to protect BP's oil interests according to intelligence gathered by Colombian government investigators. Apparently Vargas was about to blow the whistle on oil company corruption when he was murdered. Questions still exist as to why BP declined to comment in the enquiry that ensued or why an angry shareholder was rudely asked to sit down at an AGM meeting by one of the companies' senior executives. Such a stance on the matter hardly seems surprising for a company that ignored requests for an inquiry from the Colombian attorney-general's human rights unit.

Defenders would argue that a few isolated incidents even if true should not stain the name of Britain's largest company BP or Blair Petroleum as its known in certain circles due to its historical ties to the British Government. Such a view no doubt would rest on the claim that BP has provided jobs and energy to the world's growing energy markets since its founder William Knowlton D'Arcy discovered oil in Iran in 1908 after he had been granted a concession by the Persian government. It is the aim of this brief insight into BP to elevate the debate to a higher dimension.

BP BACKGROUND

BP or the Anglo-Persian Oil Company as it was known at its inception in 1909, attracted the interest of the British government shortly before the first

world war via Winston Churchill, the then First Lord of the Admiralty to secure supplies of oil invaluable at the time for British naval operations. The government pumped 2 million pounds to become the de-facto power behind the oil company, until 1987, when it sold its remaining equity. It currently stands as Britain's largest company and the 3rd largest oil company in the world. If we scrutinize the reality behind the glossy brochures we observe a sinister story.

OVERTHROWING REGIMES

In 1951, the government of Mohammed Mosaddeq in Iran decided to nationalize the assets of the British-owned Anglo-Persian Oil Company (called British Petroleum since 1954 which at the time were the UK's largest single investment overseas) due to what it considered exploitative practices. The British in collusion with the CIA who had made a deal to share the oil industry hence breaking the British monopoly, sought his removal through a propaganda war which succeeded in August 1953 and the newly named British Petroleum returned to Iran in 1954 with 40% in a consortium of companies with a similar share going to the US corporations. Iran was placed under the leadership of the ruthless Shah Reza Pahlavi who ensured many years of cheap oil for the Western market. Carrying on the corporate tradition in the more recent past can be seen in BP's involvement, according to a Turkish secret service intelligence report, in backing the coup efforts for the ouster via bribes and a supply of military arms, which had the effect of systematically undermining Abdulfaz Elchibey's government which bought about his ouster and installing Hayder Aliyev a former KGB operative in

1993.

An extract of the report which was leaked to the Sunday Times reads:

"As a result of our intelligence efforts, it has been understood that two petrol giants, BP and Amoco, British and American respectively, which together form the AIOC [Azerbaijan International Oil Consortium], are behind the coup d'etat carried out against Elchibey in 1993."

Soon after the coup, BP's middlemen arranged to supply the new government with military equipment in what was described as an "arms-for-oil" deal. The move was designed to "consolidate BP's position" with the new regime, according to one secret service agent. Only a few months later, BP secured the leadership of the consortium of western companies that dominate the oil scene in the country. The £5 billion contract described as "the contract of the century" was signed by Hayder Aliyev. BP and Amoco merged in 1998 and now have a virtual monopoly of rights to exploit Azerbaijan's oil wealth. Aliyev had been warmly congratulated by Tony Blair, when he visited London in 1998 to sign a friendship treaty and contracts worth \$13 billion with BP and other British firms. Blair (whose government claims to pursue an ethical foreign policy, and to support democratic regimes in the 'developing world') apparently had no inhibitions about endorsing a former KGB operative brought to power by a military coup.

KILLING OR INTIMIDATING PEOPLE WHO PROTEST AGAINST ITS POLICIES

The case of the Colombian environmental regulator sadly is not an isolated one. BP has no stranger to using intimidation.

Daniel Bland, who worked for the human rights organization in Latin America, Peace and Justice, a non-profit organization looking at economic injustice stated:

"In all the testimony we've received, any kind of organised protest against BP in any way, the leaders of those protests are singled out for persecution for harassment and for death threats."

BRIBING OFFICIALS TO WIN CONTRACTS

BP Amoco (American Oil Company), which formed when BP merged with Amoco in 1998, was implicated by the US Justice department under a treaty between the US and Switzerland after a complaint was filed by a Swiss government official against oil companies including BP Amoco for diverting funds into the Swiss accounts of Kazakhstan officials as bribes to win contracts in the lucrative Caspian Sea region.

MISCELLANEOUS

The list of categories to explore is beyond the scope of this limited insight. Whether we include pressurizing their governments to resist the Kyoto climate change protocol, polluting the Earth by being complacent about oil spills in delicate ecosystems, going against international law in dealing with Apartheid South Africa the list is endless. The list of examples showing how the pursuit of profit is above all else is endless and clear to any aware observer, who should be in no doubt that in the face of profits all considerations to capitalist based multinationals are subservient.

The question that naturally occurs is that with Western governments boasting their humanity and the guardians of a free and democratic civilizations, how is this possible? To explore this question, we need to go deeper to explore the basis of this relationship from that which drives it.

CORPORATE AND GOVERNMENTAL ROLES - A MATCH MADE IN HEAVEN?

Aside from the clearer clash of interests in the unique case of BP which had the government as a majority shareholder, we see that any multinational organization or commercial entity in fact, would argue that it has as its fundamental aim the maximization of shareholder wealth. Such an aim we are told would be sought within the boundaries of the trade rules and framework set by governments. The governments would in turn argue that their primary role with respect to corporations is to ensure that the rules of fair trade and competitive practises are adhered to both those operating within their jurisdiction and setting the rule for international trade via their establishing organizations such as the WTO.

Western Governments would also have us believe their rhetoric that promoting democratic and 'free' values across the world goes hand in hand with promoting the commercial interests of its corporations which we are lead to believe are made to operate within the frameworks of legal boundaries. To cap it off, we are told that their success leads to the process of wealth creation and trickle down for a more inclusive world on the back of their battle cry for globalization .

This 'trade encourages democracy' logic was used by the then US President Bill Clinton when normalized trade relations with China which was according to their ideals a rogue state arguing that the best way to bring China to democracy was via foreign investment by multinational firms. (W.Meyer, 'Human Rights and MNCs' Human Rights Quarterly vol 18, no.2 (1996))

The critical investigation of companies such as BP however shows that Western governments are more interested in promoting the economic liberal element of western liberal values for the under-developed and colonised world under the banner of globalization. The brief study of the practises of companies like BP and capitalist states such as the US and British government that foster them, shows that in reality they insist on the free market aspect of liberal democracy and strangely ignore other aspects of their liberal package which don't present obstacles to their corporations from going in and getting what they want of our resources. It is no surprise that an official working for Gulf Oil now part of Chevron said that the state department in the US was telling U.S companies, about the oil in the Gulf, to "go out and get it!".

So as long as the brutal dictators we see everywhere in the Muslim world commit to protecting the private property of investments made by the commercial interests of the very same western states they were bought into power to serve, abandon capital controls, don't nationalize the oil industry as Musadiq did in 1951, and generally allow multinational's a free hand, then they are on the right side of the globalization process. One needs to look no further than Robin Cook's failed rhetoric on an ethical foreign policy that at the time was slammed by the then Industry Secretary Peter Mandelson for obscuring sales of military hardware to Indonesia during its East Timor violation of international law and suppression.

HOW DO THESE COMPANIES GET AWAY WITH IT?

Such a view that puts commercial interests above all else comes from the understanding upon which Capitalism as a way of life is built from its view on life. With such a materialistic world view, colonialism is a fixed paradigm that goes hand in hand with the capitalist states that adopt the capitalist viewpoint. This view places the pursuit of material benefit, which can only be secured through wealth, above all else. So the relationship is one of 'partners in crime', with governments allowing corporations to get away with as much as they can limited only by public outcry which of course affects profits. This is done solely to help bring the wealth back to its shores to facilitate this ultimate goal for those it represents, the rich owners of capital being the principal beneficiaries.

This world view is shared by those in positions of ruling as it is by those who run such commercial entities, assuming a difference in body exists between the two, which in light of the current US administration for example is proving increasingly difficult to establish. Vice President Dick Cheney's links with Haliburton, heading the organization from

1995 to 2000, being a principal beneficiary in the post saddam carve up. Condelezza Rice, Bush's National Security Advisor a Director of Chevron through the 1990's and Bush himself having a long affiliation with the Oil industry.

Can these corporations and their 'fig leaf' politicians be trusted in their quest as articulated by Colin Powell to help "use the oil revenues to benefit the Iraqi people" given the relationship between corporations and governments in general and the ruthless nature of the oil industry in particular? The commercial dimension to the current conflict in Iraq was summed very neatly before the war started by Lord Browne, chief executive of BP and one of New Labour's favourite industrialists when he warned Washington not to carve up Iraq for its own oil companies in the aftermath of, at the time, any future war. He said:

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

Needless to say, as evident by such sentiments, other corporations like Shell, best known for its exploitative policies in Nigeria have a similar record as they are based on the same capitalist goals.

OUR RESPONSE

It is time for the Ummah to see the blatant nature of this corruption to be seen not from the viewpoint of those who have no clear solution like the anti-capitalist protesters who fall back onto the false ideals of democracy and man made systems of Law.

It is Allah (SWT) alone through the implementation of his deen via the Khilafah System that will guarantee for us the protection of our resources and the return of the might and izzah that for so long has availed us. Let us see the extent of the problem, let us expose the fallacy of the false slogans used by the west and their aides our rulers in the Muslim lands.

Failure will unfortunately mean that in the short term in the post Saddam era, the US and British 'liberators' with their corporations which are lining up to 'help the people of Iraq' being further entrenched in the heart of the Muslim lands. We should be left in no doubt that these governments and the corporations that they represent be they Shell, Exxon, Halliburton, BP Amoco or the other contractors are in reality liberating their share prices, and the US and Britain are trying to seal the political fate of the Muslim world through their military bases and compliant ruler such as the proposed US stooge Ahmed Chalabi to prevent the emergence of sincere political expression by the Muslims of the region.

With such sinister designs on this noble ummah and on Iraq in particular we should have no doubt that only the sincere leadership under the Khilafah leadership can we be protected from their exploitation in which our rulers are an integral part. z

HUMANITARIAN AID

NAZIA JALALI



In a joint press conference on 8th April 2003 with the US President, Prime Minister Tony Blair paid tribute to coalition forces and said:

"The power of Saddam is ending and our enemy in this conflict has always been Saddam and his regime, not the Iraqi people. We are the friends of the Iraqi people."

With these words the Western Crusaders continued their invasion of the Islamic lands, unleashing a lethal onslaught upon the innocent Muslims of Iraq. And when the initial round of killing was done, the cloak of 'liberator' was exchanged for that of 'humanitarian'. For the very same people who wrought annihilation and destruction upon their victims then proceeded to put forward offers of help and assistance. In doing so, the hope of the Crusader was that all would be forgotten by the desperate people of Iraq, who would turn to their occupiers and receive with thanks and humility what was afforded to them of humanitarian support. Is this a proof that indeed it was a war of liberation and not of occupation? Is it a proof of the friendship Bush and Blair purport to have for the Muslims of Iraq?

BLOOD ON THE HANDS OF THE CRUSADERS

Indeed it comes as no surprise that the Muslim Ummah cannot envisage this colonial army as liberators or 'gentlemen of war'. History bears witness that the very hands which deposit food and water today are hands that are covered with the blood, not just of the thousands of Iraqi Muslims that have been killed in the current occupation, but of the millions who have been slaughtered since Saddam Hussein and his regime were helped into power by the same Western powers in 1979.

From the moment Saddam took power, he has terrorised his people and used every means of torture and cruelty available to bring them into submission to his leadership and regime without question. But despite this, the West considered him an ally, providing him all types of economic and military assistance. Their support was full when on 22 September 1980, Saddam ordered the Muslims of Iraq to fight against their brethren in Iran. This was a war which saw an estimated 400,000 dead and

750,000 injured. Of those that died in this conflict, 5000 were Kurds in the North of Iraq who perished in an Iraqi Air Force attack which used chemical and nerve agents sold to them by the Western powers.

The ongoing legacy of direct Western destruction in Iraq which started in the previous Gulf war proceeds. The use of depleted Uranium shells at that time continues to cause hundreds of slow and painful deaths through cancer. The brutal regimen of sanctions imposed by the western nations after that war has led to the deaths of hundreds of thousands of innocent civilians, at least 500,000 of whom were children. How ironic is the sight of western colonialists coming forward today with food and water. Can we really be expected to believe that their intentions are sincere?

CONTEMPT FOR MUSLIMS

From the moment the colonialists took occupation of Iraq to date, they have shown no respect for its tortured and much weakened civilians. On April 3, 2003 after the Saddam International Airport was seized President Bush announced, "American forces and our allies are treating innocent civilians with kindness and showing proper respect to the soldiers who surrender".

The truth of this kindness and respect was demonstrated by Al-Jazeera television when it showed an Iraqi man in his forties being grabbed by his collar and thrown to the ground by an American soldier. Despite the anguished pleas of this civilian, "Why are you doing this to me, I am not a soldier or a Baath party fighter", he was silenced by the soldier saying in Arabic "shut up", and then made to lie face down on the ground. After a humiliating body search, his hands were tied and bound by a plastic cord.

In the recent broadcast on Iraq's new "Towards

Freedom" television station Bush said in his address to the Iraqi people that, "We will respect your great religious traditions, whose principles of equality and compassion are essential to Iraq's future. We will help you to build a peaceful and representative government that protects the rights of all citizens. And then our military forces will leave."

Such high regard and respect could be seen when an angry Iraqi old man told an Al-Jazeera reporter in the southern city of Al-Nasiriya that, "We don't need water; we don't need food. We need the US soldiers to respect our dignity. They are forcing our women to take off their clothes at the checkpoints." Embarrassed, the man tried to hide his tears.

THE TRUTH BEHIND THE HUMANITARIAN CAMPAIGN

As to helping to build a new Iraq, here is the truth behind the humanitarian campaign. History has proved time and again that the Western colonialists are beyond compassion, for by nature they are nothing but invaders and aggressors. The catalogue of human suffering listed above, and indeed the whole of modern history bears testimony to this. The current aid campaign is not a genuine effort to alleviate human suffering and prevent a humanitarian disaster. It is nothing short of a propaganda tool which has been orchestrated to facilitate specific Western policy objectives in the Crusader war against the Islamic Ummah.

These policy objectives include the containment of civil unrest that will be directed towards the invaders, generation of an image in the minds of the Muslims of Iraq and the wider world that the occupying force is a friendly one which wants to assist the Iraqi people, and justification for the continuing presence of occupying forces.

DOUBLE STANDARDS

An evidence of these ulterior motives is the statement of James Morris, head of the United Nations Food Agency, reported on the 8th of April 2003 to have accused Western countries of ignoring Africa because of the war in Iraq. He stated that the 40 million people in Africa faced starvation and were in greater need than the Iraqi population of 26

million, saying "As much as I don't like it, I cannot escape the thought that we have a double standard".

This is a glaring indication of the fact that what governs humanitarian aid is not the plight of suffering human beings, but political agendas of the leading powers.

PAYING FOR THE IRAQ WAR

Further proof of the token nature of humanitarian aid for Iraq can be found in the US war spending bill shown below, which was approved by the Congress (source : OMB ,Congress)

| | |
|----------------------------------|------------|
| Military operations | \$44bn |
| Call up of reserves | \$10bn |
| Munitions | \$6.6bn |
| Reconstruction | \$1.7bn |
| Humanitarian aid | \$500m |
| FBI | \$500m |
| Coast Guard | \$1.5bn |
| Afghanistan aid | \$400m |
| Aid to Turkey, Jordan, and Egypt | \$1bn each |
| Aid to airline industry | \$3bn |

The bill allowed \$500m to be allocated in humanitarian aid for Iraq, which is to last through until October 2003. This is a minute fraction of the \$44bn set aside for military operations - the International Health Advocacy Group in London said that the United States was spending 120 times more on its military campaign than it had committed to humanitarian aid for Iraq.

In fact the bill saw countries such as Turkey, Jordan and Egypt who have not been attacked during the war, receiving more than Iraq itself - \$1bn each in aid. Even the airline industry fared better than the beleaguered people of Iraq, being allocated some 6 times more in funding.

POLITICAL BRIBERY - NO STRINGS ATTACHED?

Humanitarian aid, indeed aid in general, when considered from a political perspective, sometimes amounts to nothing more than bribery. This fact is sometimes concealed as in the case of Iraq, and sometimes overt. It was not too long ago that the world witnessed the Colin Powell 'opening up the US cheque book' to gain co-operation from the Muslim world in an effort to ensure the US invasion and occupation of Iraq would not be hindered. The true purpose of aid was seen when Turkey was offered \$6bn in aid, plus loans in exchange for the use of the Turkish airspace and land for the deployment of tens of thousands of US troops, who could be used to open a northern front in the war. When Turkey initially refused to comply with the American conditions, the offer of US aid was promptly withdrawn.

JAY GARNER AND THE ORHA

The current humanitarian campaign in Iraq has been

erected under the auspices of the Office of Reconstruction and Humanitarian Assistance (ORHA) for Iraq. On close scrutiny the ORHA is a team composed of former US military and other government agency personnel, humanitarian workers and Iraqi experts. In charge of this team is Jay Garner, a retired American General and veteran of the last Gulf War, where he supervised the deployment of Patriot missile batteries. After retirement from military service he became president of the weapons contractor SY Coleman which specialises in missile systems, including the Patriot missiles deployed in the current conflict, and the Arrow defence system which has been sold to Israel.

Garner is known to have close ties with conservative Israeli groups. In 2000 he backed a statement by the Jewish Institute for National Security Affairs where he praised the Israeli army for showing what it called "remarkable restraint" in the face of the Palestinian uprising. He has also been critical of Palestinians, accusing them of 'filling their children with hate.'

Can a man with such a colourful resume of fighting against Muslims, and supporting the enemies of Muslims be a good choice to supervise the delivery of 'humanitarian aid' to the people of Iraq? The farce of humanitarian aid for Iraq is clear when we consider that it is to be administered through an organisation whose leaders have direct vested interests in the war against Iraq, and whose allegiance is to their government and its policy objectives, not to the people of Iraq. In reality, the ORHA is an organisation that will be utilised to ensure the US occupation of Iraq, under the pretense of aid and development of the country, for as long as is needed to secure control of the region's populace and wealth.

FRANKLIN GRAHAM AND HIS ARABIC BIBLES

The above examples illustrate that little effort has been made on the part the US to disguise their true objectives and bitter animosity for Islam and Muslims. However the choice of Franklin Graham in this year's Easter Sermon at the Pentagon near Washington DC, proves decisively the contempt held by the US administration for Islam and Muslims.

Franklin Graham, and his father Billy are personal favourites of George Bush, who was helped to recover from alcohol abuse through the influence of the elder of the two preachers. Both of these prominent figures in popular US evangelical culture have expressed open animosity to Islam, and among their quotes are that Islam is 'an evil and wicked religion.'

Graham junior has not been prevented by the US administration from continuing his plans to take humanitarian aid to the people of Iraq, despite announcing that with the aid, he will be delivering a substantial number of Arabic language bibles to the

sufferers, who may well be in need of spiritual, as well as material support. His being chosen to address the Pentagon staff is proof of the US regime's acquiescence of his fervent anti-Islamic views. Indeed, this has been a Crusader war, if more proof is needed, and humanitarian aid comes at a price.

CONCLUSION

The humanitarian aid offered to the Muslims of Iraq by the US government through its army is nothing but part of its colonialist strategy of occupying the Islamic Lands and usurping her wealth. A declaration by the directors of Oxfam, Save the Children, Christian Aid, ActionAid, and Cafod said: 'It is impossible for armed forces fighting a war to provide impartial humanitarian assistance on the basis of need. By definition, the priorities of combatant forces are military and adversarial, not humanitarian.'

It is essential for Muslims throughout the world to see through the propaganda and deceitful rhetoric of the Crusaders, who are prepared to use any means to subjugate Islam and Muslims. The facade of humanitarian aid is nothing more than a front, used by the Crusaders to plant their feet firmly in the soil of Iraq and her surroundings, and facilitate the continued exploitation of her wealth and the control of her political affairs.

Like the noble Muslims of Afghanistan in the last onslaught against Islam, who refused to eat the food dropped on them by the Americans, the Muslims of the whole world will not swallow the lies of the Crusaders and their promises of aid. Rather, they will stand firm and steadfast, assured by Allah (swt) of sustenance and provision from Himself, and of the promise of their impending victory, Inshallah.

﴿فَإِذَا بَلَغَ أَجْلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَمُ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

"...To him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out. And He provides for him (sources) he never could expect. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: Verily for all things Allah has appointed a due proportion" [TMQ al-Talaq: 2-3]. z

SPEAKING THE TRUTH

WALEED GUBARA

The Prophet (saw) used to invoke Allah (swt) at night saying,

((اللهم لك الحمد أنت نور السماوات والأرض ومن فيهن،
ولك الحمد أنت قيوم السماوات والأرض ومن فيهن، ولك
الحمد أنت رب السماوات والأرض ومن فيهن، ولك الحمد،
أنت الحق، ووعدك الحق، وقولك الحق، ولقاؤك حق،
والجنة حق والنار حق، والنبيون حق، ومحمد حق، والساعة
حق، اللهم لك أسلمت وربك آمنت، وعليك توكلت،
وإليك أنبت، وبك خاصمت، وإليك حاكمت، فاغفر لي ما
قدمت وما أخرت، وما أسررت وما أعلنت أنت إلهي لا إله
إلا أنت))

"O Allah: All the praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the maintainer of the Heaven and the Earth and whatever is in them.

All the Praises are for You; You are the light of the Heavens and the Earth. Your word is the truth, and Your promise is the truth, and the meeting with You is the truth, and Paradise is the truth, and the (Hell) fire is the truth, and the hour is the Truth.

O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to You I leave the judgment (for those who refuse Islam).

O Allah! Forgive me my sins that I did in the

past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."
[Sahih Al-Bukhari Hadith 9.482, Narrated by Ibn Abbas]

As the terror and chaos continues to engulf the cities of Baghdad, as the blood of Muslims continues to spill, and the tears of widows and orphans continue to fall, whilst the invaders continue to cheer and gloat, please note my Muslim brother and sister and note well that indeed the actions you conduct, the slogans you chant and the positions you take here in the West thousands of miles away are also instrumental in this war. For whilst the battlefield is in Iraq, many Muslims today are waking up to the realisation that indeed this is a crusade against the Ummah of Muhammad (saw) to usurp her wealth, colonise her lands, weaken her through disarmament, terrorise her and destroy political Islam which has been the major factor in the ideological revival taking shape in the Muslim world today.

Islam teaches us that the Muslims are a single brotherhood to the exclusion of all others that no land no matter the vastness of its size can come between this unique brotherhood that transcends

borders and seas. And it is this concept of brotherhood today instilled in you through Allah's Deen that is the cause of this heavy pain in your hearts and the soreness of your eyes that have shed much tears for the Muslims in Iraq in recent times.

And today it is this same concept of brotherhood and your undying testimony in Islam that must urge you to arm yourself with an uncompromising determination to speak the word of Haq (truth) regardless of consequence or retribution and be of those Whom Allah (swt) says:

﴿وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

"Of those We have created are people who direct (others) with truth and dispense justice therewith" [TMQ Al-Araf: 181]

Today the enmity in the west against the ideology of Islam is as clear as day. The manifestations of which we have seen in the continuous attacks against political Islam, the negative media portrayal and the extensive calls by Western politicians and defeatist and apologist Muslim leaders and groups for Muslims to integrate by accepting the western politics and rejecting Islamic Politics.

Today the treachery of the rulers in the Muslim world has reached unparalleled heights and a storm is brewing beneath their crumbling thrones that no terror of a tyrant can control.

Today the tide of Islam is rising and Capitalism is taking its final breath in the Muslim world as the

Ummah tightens her grip around its wretched neck.

And today more than ever oh Muslims is a time to bury apathy, drown compromise and smash the shackles of defeatism and despair with the hammer of the word of Haq.

It is now evident for most Muslims that Khilafah is the only solution for their plight and that the Jihad against the invading forces is the command of Allah (swt) to which the Muslims must rally their armies behind to repel the Kafir aggressors.

Allah (swt) says in His Book:

﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ مِنْ صُدُورِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ﴾

"Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people," [TMQ At-Taubah: 14]

And He also says:

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنَ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنَ لَدُنْكَ نَصِيرًا﴾

"And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." [TMQ An-Nisa: 75]

And yet when Allah's evidences could not be clearer and as our brothers and sisters were being slaughtered in Iraq, it was disgraceful to see some Muslims in Britain who were given platforms to speak, without shame compromise Allah's Deen and fashion it to suit western tastes. We heard representatives from Muslim organisations refer to British soldiers as 'our boys' and so called scholars refusing to use the term 'jihad' and some changing its meaning. We have heard Muslim parliamentarians and members of the House of Lords pray for the safe return of British troops that have murdered innocents in Iraq. Muslims have been urged to attend interfaith prayers of peace, to lobby a kafir colonialist government that has no regard for Allah (swt) or Muslim life. What was even more notable was that as the Labour backbenchers rebelled against Tony Blair in the build up to this war not a single voice of dissent came from Muslims within his party.

In Mosques all over the country where the discussions on political Islam have always been shunned and banned by Mosque committees, no doubt to preserve council support and funding and please the Charity commission, all of sudden they were now making announcements and allowing political discussions but only for the corrupt western politics. Indeed it was even more saddening to note that with the first casualties of the war were being broadcast on Thursday night that on Friday the khutbas in most masjids were on issues such as purification and bringing your children to the mosque with hardly any mention of the war.

How can a Muslim in one breath say Allahu Akbar and yet abandon the word of Haq so blatantly as though there were no accountability. How could a Muslim who believes that Jannah is a fact and the Jahannam is a fact and that death is inevitable twist the Ahkam of Allah to win the pleasure of the local authorities whilst risking the wrath of the Creator of the Heavens and the Earth. Indeed false testimony on the ruling of Allah (swt) is to forge a lie against Him. The Prophet (saw) after offering the morning prayer stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited:

((عدلت شهادة الزور بالإشراك بالله ثلاث مرار ثم قرأ:
فاحتسبوا الرجس من الأوثان واجتنبوا قول الزور حنفاء
لله غير مشركين به))

"So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him." [Sunan of Abu-Dawood Hadith 3592. Narrated by Khuraym Ibn Fatik]

This is undoubtedly a clear warning to the champions of integration and western Islam. They should know that no matter how hard they attempt to appease the West by deconstructing Islam, futile will be their efforts to suppress the spirit of this deen. For nothing can we accept from the West in any matter between us and Allah (swt) when their enmity and corruption has been made clear to us by Him who is the knower of all things. Allah (swt) says:

﴿وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ﴾

"And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder" [TMQ Al Muminun: 71]

O Muslims today those of us living in the west are in a unique position due to our ability to be able to speak out against this crusade and the agent Muslim rulers prosecuting it, without fear of persecution and without fear of torture and oppression. And whilst we do face an environment of intimidation and the pressures of conformity through the call of integration we must not cower and we must not succumb to these pressures. Some Muslims wishing for you to abandon the haq have made statements warning you against a backlash in this country if you do not compromise your position and silence your voices but Allah (swt) says:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّتُكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

"Is not Allāh Sufficient for His slave? Yet they try to frighten you with those besides Him! And whom Allāh sends astray, for him there will be no guide" [TMQ Az-Zumar: 36]

We must not seek guidance through those who are misguided, for what guidance and what direction can one get from those blind to the existence of Allah (swt) and those that seek status from them. He (swt) says:

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

Say: "Is there of your (Allah's so-called) partners one that guides to the truth?" Say: "It is Allah Who guides to the truth. Is then He, Who gives guidance to the truth, more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" [TMQ Yunus: 35]

The imams of the masjids, the learned amongst the Muslim communities and their scholars should be the ones spearheading the dawah of Haq, we must account them for their silence, we must remind them of their duties and responsibilities and that their knowledge will be the first to testify against them if they abandon the speaking of the truth from calling the Muslim armies to the jihad, highlighting to the Ummah the importance of her unity and Khilafah and the removal of the treacherous Muslim rulers.

What good is this sacred knowledge if they do not use it for the haq?. What purpose do they have if all they know of divine law they use against the Deen of Allah the Supreme. It is their duty to ensure that not a Jummah goes by that they do not unleash from the minbar a thunderous attack in their sermons against this crusade and its agents in the Muslim World. It is our duty to

remind them that amongst us there is no place for fatwa merchants. He (swt) says:

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

"And mix not truth with falsehood, nor conceal the truth while you know the truth" [TMQ Al-Baqarah: 42].

And when He (swt) also says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾

"Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse" [TMQ Al-Baqarah: 159]

As for the Muslim groups within this Ummah the time has now come for all to put aside their differences agree on the only course of action that is acceptable to Allah (swt) and His Messenger (saw) against this crusade and that is the work for the re-establishment of the Khilafah and the calling to the Jihad. Indeed the Muslim groups must politicise their agenda and engage in calling to the whole of Islam, commanding the good and forbidding the evil where ever they find it and where ever they are. And whilst the actions such as charity work and tarbiyah are important they must add to their work and adopt the cause of the Muslim Ummah.

O Muslims we have reached a critical juncture, the times for half measures are over as the clash of civilizations between the West and Islam today is stronger than ever. Our first line of defense is the word of truth it is our mightiest of weapons, it is with it we live and with it we die and with it we meet Allah (swt). Sacrifice of self, time and wealth is now the resolve that we can not abandon.

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾
﴿لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جِزَاءَ الْمُحْسِنِينَ﴾

"And he who brings the Truth and he who confirms (and supports) it such are the men who do right. They shall have all that they wish for in the presence of their Lord: such is the reward of those who do good.." [TMQ Az-Zumar: 33-34]

What excuse can we give to Allah (swt) when the Muslims in the Muslim world face the torture chambers and the random executions for speaking the haq. When they face the might of tyrants armed with nothing but their faith and the belief that Allah (swt) will deliver His promise of victory as long as they persevere with patience

and taqwah while we remain silent.

Indeed in the child that stands with his bare chest against the might of a tank for us there is an example. Indeed in the dawah carriers that fill the prison cells of Uzbekistan, Egypt, Saudi Arabia and Jordan there are role models. The Advice of Allah (swt) through his Prophet (saw) is do not belittle yourselves O Muslims.

It is through the Haq that Allah (swt) destroys the falsehood, and it is through the Haq alone, inviting to it, standing firm with it and upholding it that Allah's victory will come to pass. Narrated by Jabir ibn Abdullah: "I heard the Messenger of Allah (saw) say:

﴿لَا تَرَال طَائِفَةٌ مِنْ أُمَّتِي يَقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ﴾

A group of people from my Ummah will continue to fight in defence of truth and remain triumphant until the Day of Judgment. [Sahih Muslim. Hadith No. 4718]

O Muslims this Ummah has tried and tested every alternative possible, from secularism to nationalism, from dictatorships to democracy and it has failed to restore an atoms weight of the dignity or glory that the world envied us for in our days under the Khilafah.

The Khilafah is our vital issue, it is our only chance, it is what will relieve the pain and the suffering, it is what will chase away the odour of oppression so rise, sweat and work, and let Allah see your work.

The Prophet (saw) said,

﴿عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا﴾

"Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." [Sahih Al-Bukhari Hadith No. 8.116 Narrated by Abdullah]. And by Allah the Ummah of Islam that carries the haq revealed by Allah (swt) to his Messenger (saw), that has been entrusted with delivering the mercy of Islam to mankind can never be an Ummah of liars.

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

"And say: Truth has come and falsehood has perished. Surely falsehood is ever bound to perish" [TMQ Al-Isra': 81] z

DIFFERENTIATING BETWEEN TRADITION AND ISLAM

ABDUL-HAMID JASSAT & DILPAZIER ASLAM

Muslim youth growing up in the West face many problems which some associate with Islam, but have nothing to do with it and everything to do with backward traditions that totally contradict the Quran and Sunnah.

Many have grown up being smacked unnecessarily by their parents at home and by the 'Maulana' or 'Maulvi Saab' at the mosque. Some have been forced to marry from amongst their relatives or tribe. Not knowing whether this comes from Islam or from tradition. Technology and anything modern is seen as anti-Islamic and the image of a good Muslim is portrayed as someone who denies the world and sits in the mosque all day.

Incorrectly associating things to Islam leads to distorting it completely, to the extent that people turn away from Islam thinking it is something that it isn't. Therefore it is vital for us to separate between tradition and Islam clearly.

'BEATS' AT THE MOSQUE

A common reality that many face whilst growing up is going to the 'Madrasah' routinely every day for two hours in the evening. Often instead of being a productive two hours where minds are filled with clear understanding and powerful culture of Islam, for many it is something that they dread - two hours of memorisation and being beaten for a variety of reasons, ranging from making a mistake to talking to friends.

In later years friends often even laugh about their painful days at the 'Madrasah' and compare the various methods of punishment the 'Maulana' would inflict, the most famous being the 'Murjee' or 'chicken' position.

Its common practice for the people who teach children in the Madrasahs not to be acquainted with the reality of children growing up in the West and the issues they face and not to be fluent in the English language. Many are employed merely as a convenience rather than due to their ability to build Islamic personalities.

This reality completely contradicts Islam and originates from backward traditions and ignorance. Islam does not allow the excessive beating of children like some receive in the mosques today. The Prophet (saw) never beat his children or his grandchildren. He was known to be the one who would love his children and grandchildren, in fact he was so soft to his two grandchildren Hasan (ra) and

Hussain (ra) that they would play on his back whilst he was doing Sajda (prostration) for Salah (prayer) and he would not tell them off.

The Prophet (saw) said

((أكرموا أولادكم وأحسنوا أدبهم))

"honour your children and bring them up well. Verily, your children are a gift for you." [Ibn Majah]

Islam is about loving each other, not breeding hatred. The Prophet (saw) said,

((المسلم من سلم المسلمون من لسانه ويده))

"A Muslim is the one from whose tongue and hand the Muslims are safe." [Bukhari]

The purpose of education is to form the Islamic personality in thought and behaviour. This cannot be achieved by merely forcing people to memorize. Rather it requires building an understanding of the basics of Islam and how to live life according to it. People cannot be changed by the stick but only by truly being convinced of the Islamic concepts.

The Prophet (saw) did not make the mosques a place where you did not want to go. In his time the Mosques were the centre of learning, not beating. The doors of the mosque were open to youth to sit and discuss rather than being closed properties controlled by mafia like committees as we find today.

FORCED MARRIAGES

"When are you going to get married?" "Are you going to get married from back home?" These are questions that many have been asked at some time or another. Some parents and families still force their children to marry from their relatives or tribe. Many times the person has been reserved since before they can remember. Unfortunately some marriages are based on this philosophy, "You're single, their single, you have a British passport and they don't". When it is argued to one's parents that they don't want to marry someone they don't know at all, they automatically assume that you want a 'Love marriage' and the barrage of arguments begins.

"Love marriage? You want a love marriage? Have you heard of so and so who did a love marriage and now they are divorced!?" and the examples never end. You are offered two options, either you marry

who they say, or you have a love marriage which will be doomed to failure.

Neither of these two options is necessarily Islamic. We do not marry somebody because they are relatives and they need residency in the West. At the same time we do not "date" then get married like the Kuffar.

Islam is different. Marriage is about finding a partner your compatible with and can find tranquillity with. This person might be from "back home" or they might not be. The correct way to find out is to inquire about their personality in a Halal way.

You can ask friends and family to find out about them, send your relatives to visit their family, and speak to them face to face in the presence of a Mahram (direct relative of the women who they can not legally marry, e.g. brother, nephew, uncle, etc). These are some ways you find out about people before marriage. Islam does not at all allow boyfriend-girlfriend relationships even if the purpose is marriage. Unfortunately, sometimes people resort to this because a Halal option has not been presented to them.

Islam describes marriage as a source of love and comfort,

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ﴾

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." [TMQ Ar-Rum: 21]

Marriage is not only about making you happy, or your parents happy. Marriage is a responsibility and a chance to gain tranquillity with a partner.

Ibn Masud narrates that the Prophet (saw) said,

((يا معشر الشباب من استطاع منكم الباءة فليتزوج فإنه
أغض للبصر وأحصن للفرج، ومن لم يستطع فعليه فإنه له
(وجاء))

"O you youngsters. Whoever amongst you who can afford to marry should marry, because it will help him more to lower his gaze, and guard his modesty [i.e. private parts from unlawful sex]. And whoever is not able to marry he should fast, because it will be protection for him."

Marriage is a contract in Islam and no contract is valid, if it is forced. Abdullah bin Burayda (ra) narrates on the authority of his father, that a young girl came to the Prophet (saw) and said, "my father married me off to his nephew in order to raise his lowly status." So the Prophet (saw) gave her the right to nullify the marriage. She replied, "I accept what my father has done, but I wanted to inform the (other) women that fathers do not have any authority to give their daughters in marriage against their wishes."

Marriage is based on consent from both the women

and the man. The Prophet (saw) explained to us that we are allowed to seek certain things in marriage and informed us that the best quality to look for is the Islamic personality.

Abu Hurraria reported that the Prophet (saw) said,

((تتكح المرأة لأربعة، لحسبها وما لها وجهها ودينها فاظفر

بذات الدين تربت يداك))

"A woman is married for four things, her wealth, lineage, beauty and Islamic character (Deen). So gain success with the one who possesses a good character (deen)."

NATIONALISM & TRIBALISM

Nationalism and tribalism is another part of backward tradition which some people associate to Islam. In some communities we have several mosques often separated on tribal or ethnic grounds such as Pathan, Gujarati, Pakistani, Jat, Gajar, Bengali and so on.

Amongst some each community is stereotyped and joked about. They don't allow anyone from their family to even consider another Muslim from other than their own nationality or tribe.

This is not from Islam. The clearest and simplest example to give is the example of the Prophet (saw). He was from the tribe of Quraish, who were thought of as an upper class tribe. However he himself gave his cousin Zaynab bin Jahsha (ra) who was also from the exalted people of the Quraish, to Zayd bin Haritha (ra) who used to be a slave.

Abu Hatim al-Muzani report that the Messenger of Allah said,

((إذا أتاكم من ترضون دينه وخلقه فأنكحوه، إلا تفعلوا

تكن فتنة في الأرض وفساد كبير، قالوا يا رسول الله وإن

كان فيه؟ قال: إذا جاءكم من ترضون دينه وخلقه فأنكحوه

ثلاث مرات))

"when someone whose character and morals are agreeable to you approaches you for marriage give your daughter to him in marriage. If you do not then there will be tribulation and immense corruption in the earth." They said "O Messenger of Allah, even if he has some deficiency?". He said, **"when someone comes whose character and morals are agreeable to you approaches you for marriage give your daughter to him in marriage."** He said this three times.

So the Prophet (saw) told us what matters is character not colour, morals or tribe. What tribe they are from does not matter at all. It is narrated that the Messenger of Allah (saw) said,

((ليس منا من دعا إلى عصبية، وليس منا من قاتل على

عصبية، وليس منا من مات على عصبية))

"He is not one of us who calls for Asabiyyah, (tribalism, nationalism) or who fights for 'Asabiyyah or who dies for 'Asabiyyah." [Abu Dawud]

And in another Hadith, the Messenger of Allah (saw) referring to tribalism said:

((دعوها فإنما منتنة))

"Leave it, it is rotten." [Muslim and Bukhari]

The Prophet (saw) said:

((مثل المؤمنين في توادهم وتراحمهم وتعاطفهم كمثل الجسد

الواحد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر

والحمي))

"The Believers in their mutual love, are like one body, if his eye becomes sore then the whole (body) feels pain, and if his head is in pain then his whole (body) feels the pain", meaning that the Muslims, whether we are Pakistani, Bengali or White, are one Ummah and we cannot be separated from each other. No tribal ties should ever break our unity.

ISLAM AND TECHNOLOGY

Modern technology and Islam are sometimes seen as two opposites. Being Islamic is wrongly thought to mean that we can't drive good cars, live in nice houses and use computers. What does Islam have to do with In-vitro fertilisation, the dynamics of nuclear technology, cloning and Star Trek style military technology?.

Islam is not a religion like that of the Christians, Jews, Hindu and the like, who don't have any solutions for the various problems of life. Allah (swt) has given us rules for all the problems that we face whether in the 21st century or in the future, as He (swt) is the all knowing and the Quran is for all time until the day of Judgement. Allah (swt) says,

((وَوَضَعْنَا عَنكَ الْكِتَابَ تَيْبَاتًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

وَبَشْرَىٰ لِلْمُسْلِمِينَ))

"And we have sent down the book as an explanation for everything, a guidance, a mercy and glad tidings for those who submitted themselves to Islam." [TMQ An-Nahl: 89]

Allah (swt) allowed for us to use various types of technology as long as it is in a Halal way.

((هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا))

"He it is Who created for you all that is on earth." [TMQ Al-Baqarah: 29]

This includes cars, mobile phones, the internet, satellites, missiles and DVD's. The Prophet (saw)

utilized the various technologies of his time, he even used the style of digging a trench which was taken from the Persians, in the Battle of the Ditch, otherwise known as Ahzab. Technology can be used for Halal or Haram, it is not the thing which is Haram, it is what you do with it. As an example, the Internet and DVD's can be used for Haram such as promoting indecency or can be used in a Halal way to promote Islam.

Islam demands that we are leaders in science as we will have to run an Islamic state which must lead the world, economically, militarily and politically. This is why we find that in Islamic history the Muslims were the most advanced in the fields of science including optometry, biology and mathematics.

During the time of Khaleefah Haroon Al-Rashid (169-194 AH), the Islamic State developed mobile clinics and hospitals and many schools of pharmacy and chemistry were established. In 318 AH (931CE) Baghdad alone had 860 registered physicians.

Zakariya Razi is a great name in mediaeval chemical science. Born in 850 A.D, he is known as one of the greatest physicians of all times. He wrote Kitab al Asrar a chemistry book dealing with the preparation of chemical substances and their application.

Abu Yusuf Ibn Ishaq, known as al-Kindi was born in Kufa in the middle of the 9th Century. He is one of the greatest scholars of physics. Over and above this, he was an astrologer, alchemist and optician. He wrote more than 265 books, of these fifteen are on meteorology, several on specific weight, on tides, on optics and on reflection of light. He wrote several books on iron and steel.

Abdullah Ibn Ahmad Ibn al-Baytar, was the greatest botanist and pharmacist of Spain. He travelled the world in search of plants and herbs, from Spain to Syria. He wrote books described more than 1,400 medical drugs and compared them with the records of more than 150 ancient and Arabian authors.

Abu'l 'Ali al-Husayn b. 'Abd Allah b. Sina, called Avicenna in the West, was one of the greatest scientists in history. At the age of 21 he wrote a twenty volume book on science called Kitab al-hasil wa'l-mahsul dealing with all sciences, he wrote Kitab al-majmu on mathematics.

TRUE ISLAM

We should never confuse tradition and Islam. It is Islam that we must follow, not traditions that contradict it and often emanate from Hinduism and other religions. We should never assume that something is Islamic because it is commonly practiced. We should always question and find out - where practices come from, are they based on evidence from the Quran and Sunnah?

Islam is an ideology which demands creative thinkers. People who are sharp, intelligent and quick on their feet. Most of the Prophet (saw) companions were young, they were all intelligent, brave and committed. They rejected the corrupt traditions of their forefathers and carried Islam with frankness, courage, strength and thought. Let us take them as our role models. z

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