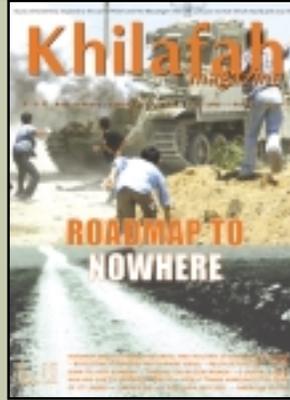


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Khilafah Magazine is a monthly magazine published in London with a wide distribution across the Muslim and non-Muslim world. The magazine is dedicated to articulating the case for Islam as an ideology that deals with all human problems, whether individual 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 (TMQ)' has been used, as the result is only a crude meaning of the Arabic text.

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communities by those who represent a law-abiding majority largely cut off from the predominant culture".

The media frenzy exposed the fact that there exists, between Capitalism and Islam, a monumental clash of ideological values and beliefs. Although academics have commented on such a clash, its reality became apparent in the context of these recent events. In an article entitled 'We must end this Plague' Kevin Toolis wrote in the Daily Mail, "We are fighting an idea, a form of Political Islam that sees the West and everything we stand for as corrupt, degenerate and contemptible."

In the context of this clash and huge gulf between Islam and the Capitalist West, Muslims in Britain found that they were questioned about their identity and about where their loyalty and allegiance lie. One editorial complained that "Sadly, a considerable number of young Britons have two identities: they are Muslim first, British second".

The fact that a conflict exists between Islam and values, beliefs and systems which are derived from ideologies which fundamentally differ with it, is a fact for the Muslims as Allah (swt) states in the Qur'an:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ﴾

"Nay, We hurl the Truth against the Falsehood, so it knocks out its brains, and behold, the Falsehood vanishes." [TMQ Al-Anbiyah: 18]

There is a conflict between Islam and falsehood - it has and will continue. What is necessary for Muslims is to abide by Islam and not to allow emotions, short-termism nor fear to predominate over our choice of actions. It requires that we clearly understand our identity.

The media has used these events to corner and embarrass Muslims through regular bombardments, often vitriolic language and through attacks on Islam itself. Muslims have been asked to answer for others and to make Islam palatable to western standards of justice.

Muslim should resist the media onslaught against Islam and resist attempts to dilute Islam through cornering Muslims into adopting values opposed to the Islamic belief. It is necessary for Muslims to realise which side of this clash they stand on, not to compromise Islam and to articulate Islam clearly and concisely in the way it has been revealed.

﴿أَلَا لَا يَتَعَنَّ أَحَدَكُمْ رَهْبَةَ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ، فَإِنَّهُ لَا يَقْرَبُ مِنْ أَجْلِ وَلَا يَبَاعِدُ مِنْ رِزْقِ أَنْ يَقُولَ بِحَقِّ أَوْ يَذْكَرُ بِعَظِيمٍ﴾

"Let not the fear of people stop you from speaking the truth when you see or witness something. Verily, speaking the truth or reminding about a great matter will not draw death closer or deprive someone from his provision (rizq)." narrated by Ahmad z

Akmal Asghar

This month's Khilafah magazine goes to print amid countless global terror alerts streaming out of the White House and the Pentagon. These follow what has been termed as an 'unprecedented' period of bombings across the Muslim world in Morocco, Saudi Arabia and Palestine. If the alerts are not regarding an imminent attack in Jeddah, they're about raising the domestic terror status in the US from 'elevated' to 'high', fourth on a five-scale terror alert. The media has utilised all of these events to portray a sense of global crisis and an opportunity to demonise Islam.

Referring to the recent bombings in Saudi Arabia, the editorial of the Independent newspaper stated on May 14, "Why are more and more Saudi young men being fed with radical ideas? Who are the people brainwashing them? How are they being radicalised?". The editorial of the New York Post said on the same day: "There is no appeasing the ultimate Islamist aim of overthrowing the ... kingdom and restoring the caliphate. This is a war to the death between gerontocracy and theocracy."

The Muslim community in Britain came into focus following alleged reports that two Muslims, born and raised in Britain, had travelled to Tel Aviv to engage in the first of this wave of 'suicide bombings'.

The Times editorial proclaimed that the bombers, were "British converts to terror" and "young, disaffected Muslim Britons", had discarded Western clothes and worn robes, grew beards and visited mosques and had adopted the "corrupting message of Jihad".

The Muslim community in Britain has subsequently experienced a period of intense suspicion, scepticism and witnessed a vitriolic attack on Islam by media crusaders, from tabloid to broadsheet. The onslaught demanded Muslims apologise for Islam as Muslims found themselves subject to a campaign aimed at embarrassing them for the belief in Islam and its Shari'ah rules. The media demanded 'voices of condemnation'.

The Telegraph wrote, "It is no longer enough for Muslim community leaders to take to the airwaves after every atrocity involving Islamic fundamentalists to argue that they represent a small minority. The fundamentalists need to be confronted directly in their

Reference



TURKEY- NUL POINTS

Riga, the Latvian capital was host to this year's Eurovision song contest, with European and many peri-European countries being represented by pop-artists. Although generally seen as a joke, this contest does well time after time in arousing nationalistic feelings with millions across the continent watching the show aired on a Saturday evening.

On the night, however, there was shame and humiliation as the UK contingent failed to gain a single vote, apparently the UK's worst ever performance despite having groups in previous years with the same level of so called 'talent'. As the number '0' flashed repeatedly from across Europe on the UK scoreboard, excuses were quick to appear. The singers claimed technical difficulties for their 'tone-deaf' performance whilst those of a slightly higher intellectual disposition offered the analysis that this was European revenge for the Iraq war.

Despite the UK's humiliation on Saturday, this was not the most degrading of humiliations. This humiliation was reserved for the Muslim Ummah as the scores revealed Turkey to be the winner.

Although Turkey was included in the Eurovision song contest, it has failed and will continue to fail in its plea to become an EU member, one of the factors being an economy sunken with foreign debt and capable of drowning many other nations in Europe. Enthused by this win, President Erdogan announced a few days later that Turkey can become an EU member by the year 2012 if it undergoes certain reforms.

Turkey has been undergoing reform for many years, not only in its politics by the adoption of democracy, but also culturally. Ankara is now reminiscent of European cities, with clubs and pubs accommodating an easy transition into the western lifestyle. Euro-vision reflects the blind following of all that the West has offered, with a push to becoming more western and rejection of an Islamic heritage.

Surely in misleading the capital of the former Islamic State the true winner has been the UK. Turkey, on the other hand, scored 'nul points'.

Dr Samiul Muqit

SERTAB ERENER WON THE CONTEST

A New EU Constitution or the formation of the United States of Europe?

The long awaited draft constitution of the European Union was finally published by a convention on the future of Europe on 26th May. The convention was set up after the EU's Leaken Summit in December 2001 to address the problems of the organisation and structure of the EU before the admission of 10 new members in 2004.

Despite denials of Europe heading towards the creation of a 'United States of Europe' or the formation of a federation, the constitution proposals included electing a powerful president, a EU foreign minister, common foreign policy, and the incorporation of a charter of fundamental rights.

The progressive unity of Europe illustrates the hypocrisy of western capitalist nations; they promote separatism, independence and nationalism throughout the world - especially to Muslims, as a solution to problems, whilst they work tirelessly to unite their own countries in order to further their economic and political interests, and enhance their international standing. The predecessor of the EU, the European Community, was formed in 1957 by the Treaty of Rome, at a time when nationalism was pushed throughout the Muslim world leading to break-ups of Muslim countries like Pakistan and the further promotion of Arab Nationalism.

It is clearly unity that gives rise to power and strength. But can the path of Europe be used as a model for the Muslim countries to unite through a Union of Countries?

An alliance federation of nation states is a very weak unity since its bond is superficial, based on common interests. It has taken Europe half a century to unite 25 countries. Even today member states argue over national sovereignty in the face of European unification. Presently small countries fear the assignment of a permanent president, whereas larger countries such as

Britain, France and Germany see this as their opportunity to take leadership of Europe; anti-federalists want more power to remain with national governments. The recent war on Iraq clearly proved the spider-web nature of this alliance as nations split bitterly over the invasion of Iraq based on national interest

True unity can only arise when the nature of the unity is on an intellectual basis, not on mutual interests as we see in the west. For Muslims this is the Islamic 'Aqeedah, and the formation of one single State based on Islam, not the federation of secular Muslim nation states.

Suhel Ahmed

TORIES HOLD EID PARTY

On the 15th of May an Eid Milad an-Nabi party was held by the Conservative party at its central office. Some Muslim organisations and prominent figures were invited with leading members of the Conservative party, which included its leader, Iain Duncan Smith, chairperson Theresa May and members of the shadow cabinet.

Tory party members were said to have been there to "recognise a contribution made to mankind by Prophet Muhammad (saw)". Also the Conservative Party leader in a short address was said to have briefly outlined the life and character of the Prophet and his contributions to humanity.

The truth about the gathering is that it was more in relation to the build-up to the June 2005 General elections rather than the Conservative Party's love for Prophet Muhammad (saw). The gathering is an initiative by the party to gain popularity amongst the Muslim voters in a time where it seems the Labour party has let the Muslims down by treading the path of war in Iraq. However, it was the Tory party that was the government's biggest supporter of the war on Iraq and held a pro-war stance on this issue.

Whether the Labour party or the Conservative party the overall objective of gatherings such as these are the same: to de-politicise the Muslims of Islamic politics and politicise Muslims in the politics of the West. Iain Duncan Smith said with regards to the Muslims, "I am looking to get more candidates in, there is no question," and went on to say that in the

next election he expected to have Muslims in parliament. Muslims should not be naive in falling for these statements as the true meaning behind the integration into western politics means to reject Islamic politics, the politics of the Prophet Muhammad (saw).

Kosser Mohammed

EARTHQUAKE IN ALGERIA



On Thursday May 22nd, more than 2,000 people lost their lives and almost 9,000 people were wounded in the worst earthquake to hit Algeria since the 1980 quake that killed almost 2,500 people.

The earthquake registered 6.7 on the Richter scale. Numerous towns throughout the Boumerdes region east of Algiers were devastated, and in Algiers, several buildings collapsed, reducing homes to piles of rubble.

After the original quake, there were several powerful 'after shocks' which have rendered more than 100,000 people homeless.

This is not the only kind of disaster the Muslims of Algeria have had to suffer. In November 2001, more than 700 people were killed in flooding around the capital.

The people in Algeria are outraged at the incompetence of the regime to prepare for a catastrophe on the scale of the recent quake. El-Khabar, El-Youm and Al-Fadjar are some of the daily newspapers that have attacked the government for the gross lack of digging and rescue equipment available.

In contrast, if we look at the quake that hit Japan on the 26th May, we see a very small number injured with no fatalities despite the quake being more severe in magnitude than the Algerian one.

Japan's minister of disaster management, Yoshitada Konoike, told a news conference that it was "absolutely inconceivable that there could be damage similar to that after the Hanshin Awaji earthquake" which



devastated Kobe in western Japan in 1995 and left 6,430 dead.

The quake has 'shaken' the political fabric of Algeria and exposed to the world what the people of Algeria have always known. The fact that the government is not concerned to invest money and facilities or develop programs to look after the affairs of the general public.

El Watan newspaper wrote, "Lives could have been spared had the government put in place effective legislation and oversight measures. We have witnessed quite the opposite."

Not only has the Algerian regime let the Muslims down, but we did not see a single other Muslim government race to help the victims of this disaster by sending rescue teams or donating money for desperately needed clean water, basic food and medical supplies.

Shamim Ghani

BLAIR'S 'HISTORIC' VISIT TO BASRA



Tony Blair visited the British crusading forces in Basra in an attempt to boost their morale and called this crusade "one of the defining moments of the century". While Blair and Bush made Saddam's weapons a central part of their case for taking action against Iraq, it appears that the issue of WMD had been nothing but a cheap lie. Tony Benn, an ex-Labour MP spelt out the feelings prevalent amongst many, "I believe the Prime Minister lied to us. The whole war was built upon falsehood."

Since there are probably no WMD to be found to validate this crusade, the focus has been diverted from this issue. Blair said, "Our priorities in Iraq are less to do with finding WMD and more to do

with humanitarian and political reconstructions". This clearly shows the true motives, which were purely for reshaping Iraq and exploiting its resources according to the interests of the crusaders.

Meanwhile, the latest report from Amnesty International condemns the US and UK for their 'human rights' abuses since the 'war on terror' began. "What would have been unacceptable on 10 September 2001 is now becoming almost the norm", said Irene Khan, Amnesty's secretary general. "We have exposed the hypocrisy, selectivity and double standards of governments, and the situation where the US and UK attack Iraq supposedly because of weapons of mass destruction but continue to sell deadly weapons to known abusers of human rights. The US continues to pick and choose which bits of its obligations under international law it will use, and when it will use them."

The report said that in the UK thirteen (Muslim) foreign nationals had been interned without charge in "inhuman and degrading conditions" in high-security prisons under the Anti-terrorism, Crime and Security Act.

Despite all the attempts by the crusaders to conceal their true agenda in the so-called 'war on terror', even their own organisations like Amnesty International, whose criteria are based upon the same liberal values, are exposing their crimes. It should be perfectly clear to us that the West does not act upon an altruistic basis and does not 'liberate' people, as Islam did in the past. Rather committing atrocities and genocides to fulfil materialistic interests are intrinsic to Capitalism.

Wakil Ahmed

A NATIONS INTEREST

In the latest chapter in the tale of the US-UK occupation of Iraq, some issues regarding the nature of the occupation have arisen. Within the UK the debate on the actions pre-war and post-war in Iraq was intensified following the remarks of Lord Goldsmith, the Attorney-General, warning that any occupation would be illegal without approval from the United Nations Security Council.

In the memo to Tony Blair, Lord Goldsmith made clear that all post-war US and British activity in Iraq, beyond essential maintenance of security, would be unlawful without UN

authorisation. This is based on the two main pillars of international law, the Geneva Convention and the Hague Regulations.

The Attorney-General also stated: "My view is that a further Security Council resolution is needed to authorise imposing reform and restructuring of Iraq and its Government." A spokesman later said: "we would point out that the Attorney-General is on record saying the military action in Iraq was legal and is satisfied that the Government has acted in accordance with international law."

The UN and its members have now accepted the new resolution on Iraq putting the US and UK in control of the region and resigning the UN to just a consultative role. This is the case even though Britain and America went against the UN and went to war without its approval and used lies and deception to attack Iraq. Day by day the true motives of these nations are becoming more and more apparent.

It is very clear the UN and such institutions are imperialist institutions designed to legitimise the interest of nations such as the Britain and America. History is continuously showing such nations do not believe in the concept of international law and the UN when they do not fall in line with the nation's own interest.

Fawzi Jeeachee

ABU MAZEN AND SHARON MEET



Having branded the Palestinian Authority as irrelevant the Israeli Premier, Ariel Sharon, has now expressed cautious optimism following the recent appointment of Abu Mazen. Yet why has his appointment to the role of 'Prime Minister' been so enthusiastically received when Sharon's government has repeatedly refused to meet any Palestinian representatives for months? The entire idea of having a Palestinian Prime Minister is the brain child of Israel whose suggestion was quickly taken up by Washington. Having been handpicked for the role Abu Mazen's political views and repeated

concessions to the Israeli's are well known. Herein lies the secret to their joy behind his appointment.

US Assistant Secretary of State Richard Armitage told reporters that Abbas is America's choice, because, the United States would want to see a leader who could "speak authoritatively for the Palestinian people." A good prime minister, Armitage added, "would be a great help to the Palestinian people and also allow them to talk to Israel." Yet Abu Mazen is widely despised throughout Palestine. Shortly after his ascension to power he began work on a \$1.5 million villa for himself, funded by 'unknown' sources. It stands amongst some of the world's most desperate poverty - hardly the actions of an altruistic leader.

The distrust does not stop there. He has been known to have authored several of the proposed peace plans having worked alongside Israeli generals in the process. In them he openly calls for the relinquishing of political rights of the Palestinians, and advocates maintaining the occupation intact. It would appear that whilst those whom he is supposed to represent, the Palestinians, despise him it is the Israeli press who are keen to celebrate his new role. They have noted his willingness to repudiate Palestinian refugees' right of return to occupied territories.

Hence Sharon was more than willing, when offered the opportunity to meet with Abu Mazen. He represents no threat to the Zionist agenda and will do little to reverse the current plight of the Palestinians. Arafat could simply no longer be regarded as competent in securing the Israeli objectives. Sharon will now be hoping that where Arafat has failed Abu Mazen can succeed.

Shiraz Maher

ROADMAP

AIMS TO STRENGTHEN ISRAEL AND FACILITATE US GRIP OVER THE REGION

ABID MUSTAFA

Soon after the fall of Baghdad, the American government announced its detailed vision for a separate Palestinian state to be achieved by the year 2005. The steps regarding the achievement of Palestinian statehood were contained in the much-lauded 'road map' for peace - whose authors are Europe, Russia, America and the UN. America's commitment to peace follows a succession of belligerent statements directed at Syria and Iran. In his speech in Washington to the main pro-Israeli lobby group, the America Israel Public Affairs Committee, US Secretary of State Colin Powell said that the US wanted to see "more responsible behaviour", a diplomatic phrase meaning a radical change of policy. He made specific demands. "Syria faces a critical choice," he said. "It can continue direct support for terrorist groups and the dying regime of Saddam Hussein, or it can embark on a different and more helpful course." His message to Iran went further. Not only did he say that "Iran (must) end its support for terrorism", but he added, "Tehran must stop pursuing weapons of mass destruction and the means to deliver them." Clearly such announcements from the US administration send mixed signals to the people of the Middle East. On the one hand, the US administration is hoping to placate the Arab masses and indeed the Muslim world that she is prepared to bring peace to the region by solving the fifty-five year old Israeli-Palestinian conflict. While on the other hand, America has strongly hinted that she is prepared to use force to end the regimes of Iran and Syria if they do not desist in their support for terror. As far as the people in the Middle East are concerned they are deeply sceptical of American intentions and view her as a colonial power determined to shape the region in her image. Conversely, the people in the US and Israeli governments argue that peace can only be achieved, if regimes of Syria and Iran withdraw their support to Palestinian militants operating in the occupied territories. So who is right?

Unlike previous US sponsored peace plans; the



current road map focuses on establishing peace between the Israelis and the Palestinians and not between Israel and the neighbouring Arab countries. In fact, America has split the peace process into two separate tracks, i.e. an Israeli-Palestine track and an Israeli-Arab track. However, the common element in both tracks is the insistence by both the Israelis and the Americans that there must be a cessation of violence by the Arabs before any negotiation can begin. This means that the neighbouring Arab countries like Syria and Lebanon cannot resolve their territorial dispute with Israel, until their support for Palestinian militants is stopped. Therefore, the present US administration regards Israel's security of paramount importance. Condoleezza Rice Bush's National Security advisor recently remarked that, "the security of Israel is the security of the world", it is within this context that America plans to bring the Israeli and Palestinian conflict to an end and reshape the entire region.

America has already destroyed Iraq's ability to threaten Israel by destroying its weapons of mass destruction (WMD) through UN inspections. She now plans to significantly weaken other Arab states

such as Syria along with Iran, so that all forms of threats to Israel are eliminated. Inevitably this will bolster Israel's security and enable her to extend her dominance over her neighbours. It would also leave Arab countries like Syria and Lebanon in an extremely weak position when it comes to resolving their territorial dispute with Israel.

AMERICAN PRESSURE ON SYRIA

With this in mind the Secretary of State Colin Powell, visited Syria and Lebanon in May and held extensive talks with the Syrian President Bashar Al Assad and also the Syrian Foreign Minister Farouk al-Sharaa. During his visit he made a list of the following demands:

1. To end the presence of Hezbollah on the border between Lebanon and Israel. "The time has come for the Lebanese Army to deploy along the border with Israel and put an end to Hezbollah's armed presence there", U.S. Secretary of State Colin Powell declared. He also said, "We have emphasized strongly our concern about the continuing terrorist activities of Hezbollah, in the region and around the world."
2. To close down the operations of all pro-Palestinian groups such as Hamas, Islamic Jihad and others operating in Syria. Powell told reporters in Beirut, when asked whether Syria had taken action against Palestinian factions, "They did some closures. I expect them to do more with respect to access and appearances of various officials of these organisations".
3. All weapons of mass destruction must be eliminated from Syria. Both the Israeli and the US governments have accused Syria of possessing such weapons. In April the US Undersecretary for International Security, John Bolton, made specific reference to Syria, which according to CIA reports to Congress has a chemical weapons programme.

He said, "We are hopeful that a number of regimes will draw the appropriate lesson from Iraq that the pursuit of weapons of mass destruction is not in their national interest. It is a wonderful opportunity for Syria to forswear the pursuit of weapons of mass destruction". Days later Mr Sharon's spokesman, Raanan Gussin, told Israel radio that Syria continued to develop and purchase weapons of mass destruction and possessed missiles "that cover the whole range of the state of Israel". Syria's "arsenal of chemical weapons", he said, was "large".

4. Syria must deport or hand over any wanted Iraqis in the country. This demand was made in response to Bush who said, "Syria just needs to know we expect full co-operation and that we strongly urge them not to allow for Baath Party members or Saddam's families or generals on the run to find safe haven there".

The US Secretary of State made all of these demands without offering anything in return to the Syrians. A State Department official with Powell, when asked whether any incentives had been offered for Syria to join Washington's plans for the region, responded, "We didn't come here bearing carrots." Rather, he said, they came to express U.S. President George Bush's concerns about Syria's behaviour "in the strongest possible terms."

In the coming weeks, America will be monitoring Syria's commitment towards fulfilling these demands. Colin Powell said to ABC television, "What I said to him is that we would be watching and we would measure performance over time to see whether Syria is prepared now to move in a new direction in light of these changed circumstances."

If Syrians do not meet these demands then the way is open for America to use military action. Powell said that there were many ways to confront a country, including diplomatic, political, economic and military ones. "The President has all of his options on the table," he said. Thus, America is determined to remove all types of threats posed by Syria to the security of Israel.

AMERICAN PRESSURE ON IRAN

The American administration is applying similar pressure on Iran. Recently the media has been rife with reports that the United States and Iran are holding secret discussions in Geneva. It has been suggested by the American press that the secret talks covered a range of subjects, including the issue of Iraq. Whereas the British newspaper *The Independent* reported that the current round of talks brings the total number to three so far this year. A senior US State Department official, who is accompanying Secretary of State Colin Powell, on the Middle East tour, told reporters, "We have had several meetings with the Iranians... The most recent one was nine days ago approximately. We are discussing things that are important to the United States, such as Iraq". On May 12th, the Iranian foreign ministry spokesman finally acknowledged

the ongoing clandestine talks when he said that the two countries discussed Afghanistan and the presence of an Iranian armed opposition group in Iraq. Given the current political climate of the region it is more than likely that the talks focused on four major issues, namely nuclear facilities, withdrawing support to Hezbollah and preventing the activities of Mujaheddin-e Khalq (an Iranian opposition group based in Iraq) and handing over Al-Qaida members to the US. The issue of Afghanistan has also been part of the discussions, but they are not relevant to the immediate threat perceived by the Israelis to their security. The summary of these points is as follows.

CONTROLLING IRAN'S NUCLEAR FACILITIES

Over the years, Iran's nuclear program has been a source of major concern both for the Israelis and the US. However, given the new American policy to reshape the Middle East a nuclear armed Iran is viewed as a threat to both Israeli and American interests. On May 8th, George Bush said; "I've always expressed my concerns that the Iranians are developing a nuclear program. One of the issues we must do is work together to stop the proliferation of weapons of mass destruction." America wants to ensure that the Muslim countries neighbouring Israel must not be able to pose any type of threat to her security. The *New York Times* quoted a senior administration official saying, "It's not just that Iran is speeding up its nuclear plans. It's also that we've only recently learned some things about their program that have been going on for two years. There's also a lot of hammering from the Israelis for us to take this problem seriously." Of greatest concern is the recent disclosure that Iran has built a uranium enrichment plant at Natanz in central Iran, a site not known to nuclear experts until last year. The Americans regard Natanz site to be more worrisome than the Russian-assisted nuclear reactor at the Gulf city of Bushehr, which they say has the potential of producing weapons-grade plutonium. Although the Iranians maintain these nuclear facilities are for peaceful purposes, the Americans are exploiting the issue to put further pressure on the Iranian regime. To achieve this, the US is putting pressure on the International Atomic Energy Agency (IAEA) to declare these sites as a weapons facility. In this respect George Bush in his speech pointed out that the IAEA, the UN body overseeing compliance, meets in June, "We'll wait and see what it says", he remarked. The Americans are also soliciting the help of Russia to get these facilities banned. So far the Russians have insisted that the facilities are for peaceful purposes. On May 14th, the Day when Colin Powell was expected to raise the issue with Putin and Russian Foreign Minister Igor Ivanov, Alexander Rumyantsev, the Russian minister of atomic energy, said, "Ministry of Atomic Energy closely follows the implementation of the nuclear program of Iran, where Russian specialists are assembling the first power-generating set of the Bushehr Nuclear Power Plant. During regular bilateral contacts the Iranian

side invariably assures us that Iran's nuclear program is entirely peaceful". However, the Russians want to keep their options open with the US and may want to use the issue as a bargaining ploy in the future. Alexander Rumyantsev further said, "If the international community adduces weighty arguments contrary to Iran's nuclear program, we will be prepared to discuss them within the IAEA framework." From these statements it is evident that America intends to use the IAEA to pressurise Iran to halt its nuclear program. This is a pertinent point in US-Iran relations as the mere possibility that Iran could produce weapons of mass destruction would give America the pretext to destroy Iran's nuclear program, remove the conservatives from power and replace them with the moderates who are more loyal to the US.

WITHDRAWAL OF SUPPORT TO HEZBOLLAH

America is also determined to disarm Hezbollah, which poses a constant threat to Israel's Northern border. Concerning this issue, US secretary of state, Colin Powell, is on record as saying, "Iran (must) end its support for terrorism". In this respect America wants to terminate this movement by cutting off its finance, making recruitment difficult and withdrawing support from its backers such as Syria and Iran- the lifeline of Hezbollah. Hence, the unprecedented visit of Khatami to Lebanon, the first by an Iranian leader since 1979, is a clear sign that the Americans are pressurising Iran to remove support to Hezbollah. This is because the Iranians have a significant influence on the group, as it was setup by Iranian inspired clerics in the early 80s, who wanted to mimic an Iran style revolution for Lebanon. Both Khatami and Hariri, the Lebanese Prime Minister, are moving towards disarming Hezbollah. Rafik al-Hariri declared after talks with Mr Khatami that neither wanted to inflame tensions in the region but would press for a diplomatic solution. During his visit Khatami made some references to the disarming of Hezbollah. He made a distinction between legitimate "resistance" and terrorism that is made under the cover of religion. He explained that "terrorism that comes in the name of religion to stand before freedom and progress constitute a great danger." Khatami stressed that "resistance will continue as far as there is repression," stressing "honouring any decision taken by the Lebanese leaders and any they will adopt." Such remarks indicate that Iran will honour any steps taken by Lebanon to disarm Hezbollah. Concerning the future of the region, Khatami's vision is similar to the American vision. He said, "On the ground of our religion and culture we have decided to work for consolidating the pillars of democracy, independence, freedom and progress in our country and we are also determined to continue forward into peace and stability being inside our country, in the region or the world." These statements indicate that Iran supports the disarming of Hezbollah and other Palestinian militant groups. What remains to be seen is whether the pace of their compliance will be acceptable to the Americans.

USING MUJAHEDDIN-E KHALQ AND AL-QAIDA

As a gesture to the Iranians the US has sought a ceasefire with Mujaheddin-e Khalq (MKO) - Iran's main armed opposition group, which has had bases in Iraq since the 1980s. The US has also placed the group on its terrorist list. This is meant to send the conservative leadership in Iran a message that Americans will use MKO to strike against Iranian interests, unless her demands are met. In addition, the US administration is increasing the pressure by accusing Iran of giving sanctuary to Al-Qaida members who fled US troops across the border from Afghanistan. Donald Rumsfeld, the US Defence Secretary, has alleged that Al-Qaida operatives in Iran were behind the bombing of westerners in Saudi Arabia.

Thus, the American government is using her military presence in Iraq to give teeth to her diplomatic manoeuvres in neutralising the Iranian threat from the region. However, if this fails the US government has already made it clear that she is prepared to use force to fulfil this objective. In the long-term the US will use her presence to encourage turning Iran into a republic by encouraging the moderates to revolt against the conservative leadership.

Nevertheless, there will be no measurable progress towards the attainment of the goals set out in the road map, unless Israel feels secure from Syria and Iran. Therefore the American administration will have to force the pace of disarmament of these regimes.

ISRAEL AND PALESTINE

In terms of solving the conflict the road map is not new and affirms America's long favoured two-state solution to the problem. In this solution, the Palestinian state will be a minuscule state enjoying almost no sovereignty and completely dwarfed by a powerful Israeli state. The Israeli state will control all the major functions of the new Palestinian state. In this way, America will legitimise Israel's occupation of Palestinian land; restrict Israel's ability to expand beyond the fixed borders, thereby ensuring that Israel would be unable to affect her interests elsewhere in the region. The same can be said of Bush's Middle East Trade plan. While unveiling the plan, President Bush said, "The Arab world is ... missing out on the economic progress of our time". This statement is misleading because America knows full well that for Israel to thrive in the region she must be able to trade peacefully with her neighbours. So under American auspices, the Israeli economy will end up dominating weak Arab economies and the people of the region will end up as slaves to the Jews as well as American multinationals.

With regards to its implementation the Israelis and the Palestinians have reached a stalemate. The Palestinians accuse the Israelis of demanding an

unconditional ceasefire, while simultaneously carrying out executions of militant Palestinians. Meanwhile, the Israelis accuse the Palestinians of not doing enough to crackdown on the militants and have put unacceptable conditions like; the Palestinians must waive the right of return. In spite of new assurances from President Bush to take on board Israeli concerns, it is unlikely that the Israelis will accept the whole road map without making major revisions to it. Already Sharon's government has stipulated that it accepts the road map but with qualifications. Speaking soon after the Israeli government's acceptance of the road map, Palestinian spokesman Michael Tarazi said, "However, we certainly will not take into account any Israeli unilateral conditions, and we've been assured by the authors of the road map there will be no changes to the text, and we expect that commitment to be honoured." The real cause of the deadlock is not due to the Israeli intransigence or PA inability to stop the violence. The poor progress of the latest peace initiative can be attributed to two main factors.

Firstly, for successful implementation of the road map, Israel needs to be cajoled by the US into accepting the map. So far, the US is unwilling to chastise Israel and force Ariel Sharon to accept the terms and conditions of the map. This is because the US president faces elections soon and will need the votes of the Jewish lobby as well as the Christian right, who fervently support Israel. Carl Roff, the first advisor to domestic affairs, who was responsible for the Bush's election stated, "The focus now is on re-electing the president." Added to this, more than 300 congressmen and 88 out of 100 senators signed a letter calling on Bush to demand a complete end to terrorist attacks on Israel. There are also splits within the US administration notably between Colin Powell, who advocates diplomacy and Donald Rumsfeld and the like, who want to significantly reduce any form of threat posed by Arab states to Israel before peace is given a chance. Sharon fully aware of these facts is looking to circumvent the conditions contained in the road map. Sharon has already demanded that the road map be revised and extra 14 conditions must be included. He arrogantly affronted Colin Powell request to halt the building of settlements by saying, "So you want settler women to have abortions". Sharon, speaking to the Jerusalem Post, said all Israeli governments had gone ahead with settlements in some form, even during periods of peace diplomacy and that the issue was therefore "not on the horizon". Israel's Foreign Minister Shalom also raised with Powell, Israel's demand that the Palestinians give up their demand to a "right of return" for Palestinian refugees to Israel's borders, as a precondition to even an interim Palestinian state. Powell would only comment that it was too soon to discuss such matters, saying that it was a difficult issue that needed to be clarified by the two sides. The US administrations' reluctance to put pressure on Israeli government's intransigence is paving the way for Israel to stall the road map. By all accounts, the latest peace initiative is not a serious attempt by the US at solving the dispute. Rather it has been

proposed to give to Bush a positive image before the upcoming US election and also to placate world public opinion, especially amongst her allies in particular Tony Blair, the British Prime Minister. America will only give serious consideration to the road map after the elections.

Secondly, a gulf has emerged between the EU and the US regarding the role of Yasser Arafat in the new round of peace talks. Both Israel and the US despise Arafat and prefer Abu Mazen to lead the Palestinian authority. The rightist Israeli Hatzofe newspaper epitomises this view about Mr Arafat's influence. "No progress towards peace can be expected so long as Arafat pulls the strings in the Palestinian government behind the scenes," it says. Colin Powell on his visit to Ramallah met with Abu Mazen but refused to meet Yasser Arafat. However, when EU Foreign Policy chief, Javier Solana, visited Israel he made a point of visiting Arafat and was subsequently snubbed by Sharon who said he was too busy to meet him. These differences have also manifested themselves in rupturing the Palestinian authority, especially over who will take charge of security matters. No doubt this will weaken the ability of the PA to crackdown on the militants. Only time will tell how long the Europeans continue to support Arafat knowing full well that their ability to influence a successful outcome to the conflict can at best be described as weak.

In conclusion, it is clear that America at the present moment is not serious about the road map, but after the forthcoming elections, America will inject new life into the peace effort. It is also evident that America aims to remove all forms of threats against Israel, whether they are posed by militant groups or neighbouring Muslim states. America also seeks to strengthen Israel over the entire region by preserving Israeli weapons of mass destruction, while disarming Muslim countries that possess them. All the rulers of the Arab and non-Arab world support this treachery against the Muslims of Palestine. Not a single one amongst the rulers has apposed the road map, rather they have all welcomed America's plan to legitimise Israel's existence, her spilling of Muslim blood and her usurping of Muslim land. Nor have the rulers any courage to stand against America, knowing full well that collectively they can easily thwart America's nefarious plan for the region. Instead, they choose to wait their turn to be dealt a fatal blow by America's military might, in her quest to reshape the region in her image.

The time has come for the Muslim Ummah to decide her own affairs, to engage in her own politics and to write her own history. This can only be done if she works to establish Khilafah Rashida. Only the Khilafah can unite the Muslims to stand against America and engage in political actions that truly look after her affairs. z

BOYCOTTING COMPANIES THAT SUPPORT ISRAEL

SARFRAZ AHMED & AHMAD JASSAT



Lord Marcus Sieff, a long time Chairman of Marks and Spencer, said that one of the fundamental objectives of the company is to aid the economic development of Israel. Marks and Spencer which supports Israel with over \$230 million trade every year is not alone. Coca Cola and Pepsi likewise are well known supporters of the Zionist State of Israel. Pepsi, for example is used as an acronym by some as 'Pay Each Penny to Save Israel' due to the benefit the state of Israel receives from the company.

In reality the list extends well beyond the commonly known pro-Israel brands mentioned above to less identified supporters like Levi, Intel and Nokia to name a few. In response to such economic support being given to Israel to perpetuate humiliation upon our Ummah, and as anger intensifies towards Israel and the US, it is a positive development that Muslims all over the world are scrutinising the products upon which they spend their hard earned cash. In order for our actions to achieve the intended aim of worshipping Allah (swt) it is important to clarify the Shari' basis upon which this issue must be measured. Allah (swt) has declared:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا النِّسَاءُ 141

"Allah will never permit the disbelievers to have any way over the believers" [TMQ an-Nisaa : 141]

Thus for the Muslim who lives in the West it is not allowed to buy products of western companies which deal with Israel with that which strengthens Israel such as weapons and strategic resources, energy and mines for industry and the like which strengthens Israel. This is because dealing with these companies strengthens the enemy and causes harm

to the Muslims. As for western companies which deal with Israel in non-strategic goods then it is allowed for the Muslim living in the West to buy their products. If we choose not to buy products from even these companies then surely this is a good thing if it is done in order to strengthen our relationship with Allah (swt).

In the Muslim countries, it is not allowed for the Muslim to buy products of companies which deal with Israel in terms of trade with any goods whether they were strategic or not. This is because it is not allowed to have in Muslim countries western companies which deal with Israel. Buying from such companies encourages them to stay in the Muslim countries whilst they are dealing with a state which occupies Islamic land. This is a harm to the Muslims.

On the receiving end of such consumer rejection have not only been brands most readily identified as American or Israeli, such as the fast food restaurant chain McDonald's, Burger King, or as already mentioned Pepsi and Marks & Spencer, but the list of targets has extended to a comprehensive list. So far this has had some effect as evident by, for example, the Saudi chain of McDonald's restaurants showing ownership by Saudis on the company

website and advertisement that part of the profits go to Palestinian welfare causes, in a desperate attempt to halt declining sales. In Egypt police forces were ordered to guard the entrances to restaurants, after stone throwing incidents took place. This example should make us realise that due to the reality that arises from the principles of the free market orientated capitalist system in our lands, it is also our own governments that come under influence of the corporations. This is due to the fact that most of the wealth in the economy is maintained in the hands of the few that already possess the majority of it. As a result, all capitalist governments, including the democracies of the West, come under the influence of those who have the wealth. For example the WTO is supposed to be a neutral government body overseeing world trade to ensure fair practices are adopted. In reality, due to the inherent flaws in the capitalist system, everything including justice, humanity and other values becomes subjugated by money.

Helmet Maucher, president of the International Chamber of Commerce, the body representing the world's largest multinationals said in an interview "We want neither to be the secret girlfriend of the WTO, nor should the ICC have to enter the WTO through the servant's entrance". This unashamed admission captures the true direction of the master slave relationship of business over government. Countless examples can be cited where governments have bowed to corporate interests over those of the public. Allowing Monsanto Corporations GM milk into schools in the US marketplace, despite negative research findings, is just one of many examples that can be sited of how governments are bowing down to merciless corporate pressure.

The implications of corporations heralding the virtues of deregulated markets in their defence, is that our economies also become subservient to the western economies as the economic powers that control the rulers in the West end up very easily controlling our rulers and hence our economies.

Understanding the wider makeup of the world economy helps us to appreciate that there could be a hidden danger to the boycott campaign. That by only focussing on the boycott in a narrow way, one excludes the Islamic solution to the root problem.

Here it is appropriate to identify the way in which our economies benefit the economies of the western world due to the flaws in the capitalist system itself. A brief insight touching on some of the many areas of exploitation shows that the relationships that exist between the economies of the Muslim world are for the interests of the western economy at our expense. Such exploitation is ensured by the Muslim rulers who are protected and kept in power as a result.

Take for example the debt business. When Muslim countries want money from the IMF they must submit to "structural adjustment". The effect of such meddling is that our economies turn into export economies trying desperately to raise foreign exchange to service the debt. The western states through the IMF decide on what our countries should produce, ensuring a high supply and lower price and at the same time ensuring we import their foodstuffs having devoted our agriculture to cash crops production. The flaws in the decision making for what the original money borrowed goes into is never addressed as it served the interests of our squandering rulers who take a cut and are kept in power as a result.

In terms of such investment decisions, our governments purchase products which serve the interests of those multinational corporations that are struggling to make sales in saturated western markets. Such projects do not make business sense in our countries, yet we spend billions of dollars to help western firms at our expense. For example take the lucrative arms industry. In the case of Saudi Arabia for example, annual military expenditure frequently approaches \$20 billion. For the 1987-97 period, Saudi Arabia spent a colossal \$262 billion on its military. This period included the first Gulf war where the Saudis were told that they had a dangerous neighbour in Saddam, but it was the US that still insisted on being the force to protect the region, allowing the squandering Saudi government to leave the 'wrappers on' their expensive purchases.

With respect to international conventions that are

openly flouted by the US administration such as the UN sponsored Kyoto climate protocol, our industrial growth is thwarted so we remain dependent on western finished goods. For example the Earth summit that took place in Brazil in 1992, said that manufacturing methods employed by Egypt were degrading for the environment and

Egypt should turn its focus on lighter industries leaving the way open for dependence on western imports despite the US being the biggest polluter on the planet.

HIDDEN DANGER OF THE BOYCOTT CAMPAIGN

Understanding the wider makeup of the world economy helps us to appreciate that there could be a hidden danger to the boycott campaign - that by only focusing on the boycott in a narrow way, one excludes the Islamic solution to the root problem. This danger exists as those who would otherwise think more deeply about the current situation of this noble Ummah and how to change it, may feel consoled that they have 'done their bit' by avoiding McDonalds. This hidden danger, which leads to complacency in the Muslims, needs to be exposed in the discussions that occur over this solution. The danger appears when these actions take the centre stage and are seen as an alternative to the actual method for bringing change to our lands, which is through political work as defined in the Sunnah of the Prophet (saw). This method requires that we as an Ummah should struggle against the corrupt capitalist doctrines and systems in our lands ideologically and politically in order to remove them.

The analysis presented should leave us in no doubt that the appropriate actions to take built on the divine texts and the understanding of our problem is the work to restore political authority in our lands to the Khilafah State. Furthermore this work cannot be substituted by the boycott campaign. Rather the boycott campaign with every other action we as individuals perform should complement the method defined in the Sunnah of the Prophet (saw) in which we find an elaborate strategy for moving from a position of weakness to a position of strength in the struggle for authority and the establishment of the practical face of the Deen of Islam which lasted for 1300 years until its destruction in 1924.

The Trade policy of the Islamic State and the impact it could have on the Western economies

When any State adopts trade policies that further its own interests, huge leverage can be obtained. Take for example the effect that the western States had in crippling the apartheid state of South Africa and in bringing an end to racist policies of whites over blacks via trade embargos.

The Islamic State has a well defined trade policy based on the Sunnah of the Prophet (saw) which bars trade with traders from enemy states such as Israel and trade which harms the interest of Muslims.

As for monitoring trade in and out of the state, the Khilafah had control centres, referred to by jurists as Masalih, set up to monitor the traders and goods were looked at according to the status of the traders, whether they were from hostile states or states with treaties. Also, consideration was given to the nature of the goods being exported to foreign markets during times of internal shortages and war, and products that could help enemies were barred from export.

Today, our states lack the political will that existed under the mighty Khilafah State. For example, it could obtain huge leverage by imposing an oil embargo, or develop heavy industry exposing the dual standards that exist to become self-sufficient. Also the State would look at projects that benefit our economies rather than non-productive projects like presidential palaces. The list of opportunities awaits us as challenges for the newly established Khilafah State when it returns, inshallah. z

MULTICULTURALISM

SAMI-UR REHMAN



Recently Muslims in Britain, walking the streets would have seen a large billboard depicting an Asian girl wearing a scarf with a Union Jack pattern on it. The advert was for the Nat West EMMA awards, a set of awards celebrating multicultural entertainment in Britain and the achievement of the different races of people who work within the entertainment industry. The advert is a powerful message for all Britons, including Muslims in Britain, to give an image of Britain as the multicultural land where all races and peoples are free to live as they choose, in harmony with one another. The awards are meant to make the different races and people proud to be part of a nation that has accepted them into mainstream life.

The whole ethos is to make Muslims feel welcome and part of the country in which they reside and to be part of that community by sharing their ethnic values and adopting some of the values of the host country - very much a bargain whereby the migrant communities enrich the culture of Britain and Britain in return provides the benefits of a host nation that is willing to open its borders to all those that will adopt its values.

In recent years we have seen the introduction of diverse practices and changes in thinking amongst all levels of British society - from Prince Charles presenting awards to ethnic school children to the introduction of a large number of black footballers into the Premier League, there

is a show of an accepting nation and way of life.

So whereas previously in religious education the school children would be learning about Christianity, the Crusaders and how they liberated the world, they are now learning about the 'common values' of Islam, Judaism and Hinduism. The school children now get holidays for Eid and other religious festivals. But should the Muslims be rejoicing at living in a country that is working to include all?

ISLAM - A CULTURE AMONG CULTURES?

Many people of different cultures and beliefs would find themselves discriminated against in the work place, especially Muslims. Yet for many Muslims they would have seen a change in attitudes - now they are welcomed and allowed to pray. It only takes a person to approach his manager and inform him that on Fridays it is an obligation for Muslims to go to read the Friday prayers and the managers, fearing being labelled as anti-Muslim or having some discrimination law suit brought against them would instantly oblige and give the Muslim time off to go and perform the Friday prayers. It has become so widely accepted in certain areas that there have been incidents where non-Muslim managers ask Muslim staff if they have prayed or not, reminding them that they must pray. The idea of a Muslim praying is not seen as an alien event,

but rather a cultural issue and of the values that the practising person holds, that should be respected by all. So the Muslim is expected to accept the beer culture of the Kuffar and in return they learn to respect the 'religious' values of the Muslim.

More than just social acceptance we see many of these issues being enshrined in legislation with the UK Race Relations Act now covering Muslims and their right to practice their religious beliefs. In many companies we have seen the introduction of prayer rooms for the employees in order to make them feel more involved.

So it would seem that there is an attempt to make Muslims confident of their Islam and practice their belief with the view that the host nation is willing to accept that Islam has values and traditions that Muslims practice, as long as Muslims go some way towards accepting the values, and in particular the political values, of the host nation.

The most recent example of this concerted effort has been where some Muslim organisations in the UK attended a 'Milad-un-Nabi' function organised by the Conservative Party at Conservative Central Office on 15 May 2003. Theresa May, Chair of the Conservative Party, members of the Shadow Cabinet and a number of MPs also attended. This was the first time an event celebrating the birth of the Prophet Muhammad (saw) had been organised by a Kuffar

political party.

Iain Duncan Smith, the Conservative leader, asked Muslims to work closely with the Conservative Party as the Muslim community shared common values on a number of important issues. He said: "Today's celebration is but a small step in what I hope will be an ever-deeper,

the 'universal' concepts of human rights, freedom and democracy. Jack Straw, British Foreign Secretary, speaking at a conference of Foreign and Commonwealth Office staff said, "The truth is that when it comes to the common rights of all peoples there is no 'clash of civilisations'. Freedom, democracy, respect for human rights and the rule of law are universal values."

Thus the actual meaning of multiculturalism is that the secular culture is the superior culture and all other cultures (especially Islam) must submit to that.

and ever more friendly association between Conservatives and British Muslims.... The sooner I have Muslim Conservative MPs, the sooner I will have a Muslim minister."

Mr Duncan Smith went on to address the issue of Palestine stating his corrupt two-state solution view, as if the Prophet (saw) would have approved of his view on world peace, "The spotlight of the world, though, is now moving once again to the nearer Middle East. Peace there, and peace in the wider region, is not going to come until a lasting settlement is reached between Israelis and Palestinians. I want to see a proper, viable Palestinian state; and I want to see a secure Israel living alongside it. Israel within its borders, safe and secure: Palestine as a viable country, living beside it."

He also addressed the Halal meat issue, rebutting the Farm Animal Welfare Council (FAWC) suggestion to introduce stunning of all animals prior to slaughter: "Conservatives strongly support efforts to improve the welfare of farm animals but you can be assured that we will oppose any attempts by the Farm Animal Welfare Council to compromise religious freedom." Furthermore he discussed a whole host of so called 'common values and issues' that the Conservatives and Muslims apparently share, like family issues, and in particular the importance of the institution of marriage.

IS ISLAM JUST A 'RICH CULTURE'?

In all the narrations and discussions on the ideals of multiculturalism there is one basic premise; that all cultures in the world should agree with

Thus Islam is considered by them a culture just like other cultures. Just as Christians have traditional values and are good to their neighbours or people from Pakistan are seen as wearing shalwar kameez and eating spicy food, Islam also is just part of the Muslims heritage and cultural upbringing and no more. So the Muslims are free to eat Halal meat and have large mosques where they can congregate for Friday prayers. The spiritual aspects of Islam are encouraged and seen as productive for the society. We often find politicians making statements informing society that the vast majority of Muslims are law-abiding citizens and hold peaceful values, as Islam means peace. All of this is fine providing that Muslims accept that the concepts of democracy, freedom and human rights are superior to Islam such that if there were a clash between these concepts and the Islamic concepts they must abandon the Islamic concepts, otherwise they would be called extremists. Thus the aim of multiculturalism in Europe is to establish a new Islam - European Islam. This was stated explicitly in an article in Prospect Magazine by Jack Straw, the UK Foreign Secretary, in October 2002, when he wrote, "At the same time, 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. As British Muslims and their European counterparts become more and more integrated into the fabric of our democracies, we may over time see the emergence of a distinctly European Islam."

This concerted effort to slot Islam into the model of the multicultural society where all cultures are equal is misleading. In fact the notion that the concepts of democracy, freedom and human rights are universal values shared by all cultures is not true for any culture. Neither is it true that these concepts are the superior concepts - rather they are the degenerate concepts that are leading to degenerate behaviour in western societies.

What is primarily being advocated is that when it comes to issues regarding legislation this culture should be subject to the same rules and laws as other cultures and views. What is constantly propagated in society is that people can hold differing values and traditions and still live within the British society as British citizens. But this can only exist if done within the secular framework and with the distinct values of the secular system. Thus the actual meaning of multiculturalism is that the secular culture is the superior culture and all other cultures (especially Islam) must submit to that.

Thus the results of multiculturalism are disastrous. Recently, the Central Council of Muslims in Germany issued an Islamic charter in which they acknowledged German society's pluralistic character and instructed Muslims that they had a "duty to integrate themselves into the society".

Here we find a marked difference between what Islam requires of the Muslims and what the current system of Capitalism is laying as the benchmark for a stable system and society. The society and government recognises Muslims as one of the largest groups of people numbering close to 1.6 million who have not yet wholesale adopted the British culture.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

"You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (saw), even though they were their fathers, or their sons, or their brothers, or their kindred (people)" [TMQ Al-Mujadilah: 22].

Pluralism is the concept that is often banded around in this society to describe the ideal that

the British capitalist society seeks to implement. It is through this idea that it is hoped the Muslims can be included and be given the participation in the society that would make them an active and dynamic community living like proper British citizens.

The concept of pluralism emerged in the minds of the capitalists due to their approach to society. Society is seen as a collection of individuals, where these individuals naturally will have differing values, beliefs, practices and opinions. This is not considered a bad thing since in their view to have multiple views and groupings in society is considered healthy and all are required to contribute to the well being of society. The key issue is how these groups seek to take care of their affairs, for this the capitalists view political representation as the key. All groups should be recognised and their political participation is welcomed.

This multi-party system is in stark contrast to the dictatorial one party regimes of the Muslim world. However as the foundation for these groups they should all recognise the capitalist system as the sole arbitrator in their affairs. Therefore all groupings are allowed providing they are in the framework of the capitalist system. No group is permitted to exist within the state and the system that does not work on this basis. We find groups that do not accept these principles to be considered outcasts. A very pertinent example of this was the FIS party in Algeria. Even though they were able to win the majority in the elections they were considered an illegal party, as they would seek to change the principles by which they were elected. Recently we noted an American adviser discussing the issue of Iraq informing the press that the Muslims of Iraq were free to choose their government as long as this was democratic despite the fact that tens of thousands of Muslims were on the streets of Baghdad calling for the rejection of democracy in favour of the Islamic State.

ISLAM

In this corrupt idea of pluralism man is the one making laws. Islam comes with a completely different viewpoint. Muslims unlike the many other ethnic and religious groupings cannot accept to work in this secular framework. The framework whereby the sovereignty is given to man cannot be accepted as all sovereignty

belongs to Allah (swt).

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾

"The rule is to none but Allah (swt)" [TMQ An'am: 57].

The rule, judgement and supremacy are to Allah (swt) alone.

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

"If anyone rules by other than what Allah has revealed they are kafiroon (unbelievers)" [TMQ Al-Ma'idah: 44].

Islam with its view does not allow for a law or value to rule over the values of Islam. The corrupt ideas and the pure ideas of Islam are not considered equal. So Islam has come to dominate over all other ways and values and traditions are to come from Islam.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

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

MULTIPLE PARTIES CAN EXIST IN ISLAM

In Islam it is permitted to establish multiple groups and parties but all these must be established on the basis of the Islamic Aqeedah. Islam permits a multiplicity of parties and movements to exist within the Islamic State but definitive guidelines apply: they must be based on the Islamic Aqeedah and must not work to undermine the system of Islam. The groups' opinions must emanate from the revelation that Allah (swt) has sent man. However this is far removed from the capitalist view of pluralism. The corrupt idea of pluralism emanating from the capitalist doctrine, allows the establishment of parties and groups that call for Kufr or are based on the Kufr of secularism. The Kuffar have multiple parties that are based on the corrupt

ideas of nationalism or movements that call for sexual perversion, gambling or other corrupt ideas.

The Muslims cannot accept the capitalist understanding of multiculturalism or the idea of pluralism and the basis from which these ideas emanate. The groups that look for representation through a Kufr system are in blatant contradiction with the Islamic Aqeedah and the laws of the Creator, Allah (swt). Regardless of the comfort factor and the enticement of the Kufr system for Muslims to be active participants, the Muslims must seek to protect their Deen and not be misled even in the smallest of ideas or practices. Living in a mixed society the Muslims must make Da'wah to other cultures with the truth of Islam. Thus no Muslim would even consider being part of an organisation or political party that would call for the right of man to make laws. Hence the mainstream political parties would be seen to contradict the Islamic belief and values. It would also be inconceivable that a Muslim would take membership in a party or movement that may have an Islamic name yet be involved in trying to represent the Muslims in the Kufr system based on the ideals of pluralism. z

BRITISH BORN TEL-AVIV BOMBERS

RUKSANA RAHMAN



Mike's Bar in Tel-Aviv was the setting for two British born bombers to launch their martyrdom operation. The Israeli security services said the attack in April 2003, was carried out by Asif Muhammad Hanif, 21, from Hounslow, West London, and Omar Khan Sharif, 27, from Derby. The explosion is alleged to have killed 3 Israelis and injured 55 others. Asif Hanif died in the explosion, while Omar Sharif was hunted by Israeli police after the bomb he was carrying failed to detonate. He was later found dead on a Tel Aviv beach when his body was washed ashore.

This news has been in the headlines and comes as an utter shock for many in the West. With pounds and dollars put into the "war on terror" and on styles and means to integrate Muslims into western society, this case more than anything has shown that though the Kuffar wish to seduce the Ummah away from the problems Muslims face with corrupt western ideas such as nation statehood and the 'British Muslim identity', it has certainly not deterred these two young men who grew up in Britain.

Omar Muhammad Sharif, son of a wealthy businessman, who received private and state education in Britain and came to practice Islam as a result of his encounters with other Muslims at university, and Asif Hanif who also received schooling in Britain are examples of the unrest and anger Muslims in the West feel towards this twenty first century crusade and occupation that plagues the Muslim world today by the western powers and the Israelis. The question echoing in Western capitals must be 'What is the real cause behind the bombers undertaking such operations?'

THE CAUSE BEHIND THE BOMBINGS

There have been many reasons given as to why young men such as these would give their lives for

this cause. The most that the British government could offer to its citizens as an explanation was yet more anti-Muslim fervour - that they are another example of terrorists who need to be hunted down in Britain and that the more they commit these acts of terrorism, the tougher the government will get. But, the irony is that what is missing in their explanation is the root cause of this feeling present in the Muslims in the West. The real cause behind the bombing is that the western culture, most notably nationalism and nation statehood, has failed to convince Muslims that their allegiance lies with the state they live in and not the Ummah. The Muslims in Britain and the West view their allegiance to lie with the Muslim cause and their plight.

Post 9/11, the government introduced new legislation for the teaching of 'citizenship classes' as part of the National Curriculum, and further to this was the use of the media to promote the idea of the 'British Muslim' through documentaries such as 'Why I became Muslim' and 'The hidden Jihad', where allegiance is built with the host state and not

the Muslim Ummah. In the first generation of economic migrants that landed on British shores, it was observed that the western states were able to contain this feeling of 'One Ummah' by directing their energy and resources into the economy and the labour workforce and the making of an Islamic environment for their individual needs such as Halal meat, welfare associations and mosques. Organisations which had a political overtone were silenced by charities, schools and welfare association on a local level. But even in that generation one saw that the government was unsuccessful in extinguishing the feelings of the Muslims residing in Britain towards the Muslim Ummah as a whole.

The aim to change our orientation and concern more towards local domestic issues and away from the concerns of the plight of Ummah, such that we become indifferent to her suffering, has certainly failed. The feelings of the children of the first generation migrants who reside in Britain bears testimony to this fact. The response of the Muslim community in Britain in reference to the Tel-Aviv bombers is proof of this.

When one Muslim was asked by a BBC journalist why he thinks the bombing took place. His reply was: "Some British Muslims would be prepared to take violent action against Israel because of its occupation of Palestinian areas ... A Muslim's a Muslim. Even us sitting here, we feel the pain of our people over there."

And Allah's (swt) words truly are a reminder of the affection placed by Him between the believers;

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

"And He hath put affection between their hearts: not

if you had spent all that is in the earth, could you have produced that affection, but God has done it: for He is Exalted in might, Wise" [TMQ Al-Anfal: 63].

The war on Iraq more than anything has shown the true Islamic sentiments of the Muslims of Britain. Their actions speak as loud and clear as their words. Those very organisations tailored to keep the Muslim occupied with domestic issues have also turned their attention to raising money for Iraq, Palestine, Kashmir, Chechnya and Gujarat. The war on Iraq saw demonstrations and rallies organised by Muslims in various cities across the UK calling for the removal of the corrupt rulers of the Muslim world who aided the American led war effort. If Muslims in Britain were affected by such ideas as nation statehood, surely each Muslim would have had more concern for the Muslims from his country of origin than for the plight of other Muslims.

REJECTION OF THE CALL OF NATIONALISM BY MUSLIMS IN THE MUSLIM WORLD

Scores of demonstrations have taken place against the US led war on Iraq in the Muslim world. Many Muslims have vented their anger at their own government's lack of action to stop the war and have called on them to stop assisting in the war by providing military bases. In countries where previously demonstrations were unheard of on the streets due to the regimes' silencing of political views, such as Egypt, Syria, Qatar and Kuwait, thousands came out to the streets to show anger at their impotent rulers over Iraq. In Pakistan, demonstrations took place almost every day, the largest of which was attended by some 1 million Muslims.

The Nation, a Pakistani English-language newspaper, fronted the editorial headlined "The dogs of war," which said; "...the Muslim states must decide whether they will combine for their common defence, or be picked off one-by-one, at the aggressor's choice". As for the Muslim countries it seems they have already opted for the latter. Many other papers around the Muslim world had similar reports.

The focus here is not to examine whether such actions lead to change, but that such actions show the true Islamic sentiment of unity held by the Ummah, despite decades of acculturation by the Kuffar in the Muslim lands of the concept of nation states and nationalism through the use of the education system, puppet rulers and the media, it has failed to extinguish the concept of unity. The beloved Prophet (saw) said:

((مثل المؤمنین فی توادهم وتراحمهم وتعاطفهم كمثل
الجسد الواحد إذا اشتكى منه عضو تداعى له
سائر الجسد بالحمى والسهر))

"The Muslims are like one body in their

affection, compassion and sympathy towards one another, if one part suffered, the rest of the body reacts with sleeplessness and fever." [Muslim]

Indeed, this mentality is reflected in the Muslim masses, despite the rulers' attempts to tarnish this vision. The pill of nationalism and national interest is an oft repeated weapon during war by rulers of the Muslim world. President Pervez Musharraf was no exception - on the 11th of January 2002, in his address to the nation, the General went to great lengths to emphasise, more probably to try to convince himself rather than his audience, of the fact that he had strived, ever since he "assumed" office, to "project Islam in its true perspective", and that he had taken various decisions in the national interest of Pakistan and that Pakistan 'comes first'. The General said: "We must remember that we are Pakistanis. Pakistan is our identity, our motherland... Pakistan is our land, it is our soil, if we forsake it, we will face difficulty..."

The Muslims of Pakistan were well aware that a Pakistani passport is not a guarantee to Jannah, and nor does it offer any solutions for the societal problems that Pakistan and the Muslims worldwide are faced with. The General's rhetoric was an obvious attempt in distancing the Muslims of Pakistan from being concerned for their brothers and sisters in Afghanistan. We saw the miserable failure of this attempt by the use of nation statehood, as more than 9,000 Muslims headed for the borders of Pakistan and Afghanistan to go and aid in fighting the aggressors. Verily, they understood the saying of the Prophet Muhammad (saw):

((المسلمون تتكافأ دماؤهم، ويسمى بذمتهم أدناهم، ويُجبر
عليهم أقصاهم، وهم يد على من سواهم))

"The blood of the Muslims is one. The nearest as well as the furthest of them gives protection (to anyone) in their name. And they are one hand against the rest."

The Muslim Ummah has become accustomed to their rulers' abandonment of the words of Allah (swt). Each country has vowed that the country comes first in their line of priority. Whether it is Jordan first or Turkey first, the regimes of the Muslim world still remain in solitary confinement, far away from the Ummah's sentiments.

Turkey shamelessly sold herself during the Iraq war when she bartered with the US regarding how much to be paid in exchange for her support. This was a fee in exchange for the slaughter of the Muslims in Iraq. In a press conference held on 23rd April 2003, White House spokesman Ari Fleischer briefed reporters on the conversation between Prime Minister Erdogan and US President George Bush. "The two reaffirmed their strong relations between the US and Turkey, long-time friends and allies," he said. "Bush expressed appreciation for Turkey's ongoing supply of US forces in northern Iraq, and he welcomed Turkey's desire to work closely with the US in support of Iraq's security, stability, and

reconstruction." "Erdogan expressed thanks to the United States for [its] ... support of Turkey, including the \$1 billion of assistance included in the recently passed supplemental legislation," said the White House spokesman.

Modern Turkey is founded upon the principles of Mustapha Kemal Pasha, who assumed the name Atatürk - father of Turkey. He abolished the Islamic Khilafah and implemented by force a secular state on the 3rd of March 1924, and the Turkish government to this day upholds Kemalist thoughts such as nationalism, whilst the Ummah vehemently reject them. Muslims of Turkey also took to the streets to openly reject such underhand deals. Does the example of Turkey not speak for itself? A country built on the pillars of nationalism and nation statehood, founded by Mustafa Kemal who was the cornerstone in aiding Britain and France in destroying the true unity Muslims enjoyed under the Khilafah state, has bred a population which still harbours the Islamic sentiment of unity.

ORIGINS OF NATIONS AND NATIONALISM IN THE MUSLIM WORLD

The first seed of nationalism implanted in the Muslim world were carried to the Islamic State by missionaries. Their intention to enter the Islamic State was two fold; firstly to separate the Muslim from her 'Aqeedah, and secondly to divert the Muslims from the real bond of Islam towards bonds such as the nationalistic bond. Their first objective was over ambitious and did not achieve many results despite arduous work undertaken for almost two hundred years. The second objective was however successful in aiding the destruction of the Khilafah and the carving up of Muslim land. The missionaries used various styles to achieve this; from setting up schools in areas like Lebanon and Syria to forming associations which promoted the mentality of Arab superiority. In 1857, the 'Syrian Scientific Association' was formed adopting a slightly different method to other associations opened by missionaries. That was that no foreigners (non-Arab) were allowed to join. Its programme was designed to accommodate all sects and to serve as a spark for Arab nationalism. However its covert objective was colonial and missionary draped in the name of science. The colonialists were watchful over the success of the missionaries and towards the end of the nineteenth century increased their funding to the missionaries. France displayed a great deal of interest and in 1882 a French official commented:

"The spirit of independence is well spread and I noticed during my stay in Beirut in dedication of Muslim youths in establishing schools and clinics and in reviving the country. What is worth mentioning here is that this movement is free of any sectarian influence, this association welcomes the membership of the Christians and relies on them to participate in the nationalist activities."

Their endeavour to destroy the unity of the Islamic State also resulted in the formation of groups and

parties based on nationalism such as the 'Union and Progress' party and the various other Arab movements.

The end of the Islamic rule in 1924 created many artificial Muslim states that used nationalism as a basis for their very existence. However, these states were far from the 'independence' that their creators fought for against the Uthmani Khilafah State. The real intent of the West was to colonise the Muslim world culturally, but when the Islamic State came within the reach of their claws, they settled for nothing less than the physical invasion of the Muslim lands. Enshrined in article 22 of the League of Nations after the First World War is the following:

"Certain communities formerly belonging to the Turkish Empire have reached a stage of their development where their existence as independent nations can be provisionally recognised subject to the rendering of administrative advice and assistance by a mandatory, until such time as they are able to stand alone."

The true objective to destroy the Islamic unity under the Khilafah was mentioned by the then British Foreign Minister a few years following the destruction of the Khilafah in 1924 when he said:

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

IMPACT OF NATIONALISM IN THE MUSLIM WORLD

Over the past hundred years, the western powers have exported nationalism to the Muslim world and created nation states - hoping to divide and rule. This was observed in the division of India into India and West Pakistan and East Pakistan. The effect of this incitement of nationalism subsequently turned the Muslims of East Pakistan against the Muslims of West Pakistan, and after bitter war and killing, upon the blood of innocent Muslims stood yet another state known now as Bangladesh.

The impact of taking on such an idea as nationalism has resulted in our ruin, division, disunity and bloodshed. For the colonialist it has secured a foothold to comfortably rule over us. It has led to many wars between Muslim states such as the Iran-Iraq war which was also fuelled by the western powers and the first Gulf war.

One recent example of the way the western powers use division of Muslims to their advantage is during the war waged on Afghanistan. The Kuffar were happy to see the Northern Alliance standing away from the ranks of the Islamic Ummah and standing side-by-side with the Kuffar and further aided their efforts. America is an open enemy to Islam and the Muslims yet the Northern Alliance have sought her

friendship and protection while boycotting Muslims and laying siege to their towns and villages. This muddled logic is a direct consequence of the cultural colonisation and the poisoned pill of patriotism and nationalism plaguing our lands.

THE PROHIBITION OF NATIONALISM IN ISLAM

Islam rejects the concept of nation states. This idea did not emanate from Islam rather it was concocted by the West, and implemented in their Christian Kingdoms in the eighteenth century. This was then conveyed to the Muslims once we had lost the very entity which unites us: the Khilafah. It is Haram for a Muslim to adhere or believe in nationalism since unity of the Ummah is a life and death matter.

Nationalism is a concept alien to Islam, because it calls for unity based on family and tribal ties, whereas Islam binds people together on the 'Aqeedah, that is belief in Allah (swt) and His Messenger (saw).

There are many examples in the Seerah where the Messenger of Allah (saw) had rebuked those who advocated nationalism. On one occasion a party of Jews conspired to bring about disunity in the ranks of the Muslims after seeing the Aus and Khazraj united by Islam. A youth from amongst them was sent to incite remembrance of the battle of Bu'ath where the Aus had been victorious over the Khazraj, and he recited poetry to bring about division between them. As a result there was a call to arms. When the news reached the Messenger of Allah (saw), he rebuked them and reminded the Muslims of how Allah (swt) had guided them to Islam and delivered them from Kufr. When they heard this they wept, and embraced each other. This incident clearly highlights how the Messenger of Allah (saw) rebuked any forms of tribalism. Allah (swt) then said.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾
﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

"O you who believe! Fear Allah as He should be feared and die not except in a state of Islam. And hold fast together all of you to the rope of Allah, and be not divided among yourselves...." [TMQ Ale-Imran: 102-103]

Not only does Islam forbid people from grouping based on nationalism, but it also forbids the establishment of more than one state. The only legitimate state for the Ummah is the Khilafah State where the rules are in accordance with Islam and the Muslims are united under one leader. In a hadith narrated by Abu Said al-Khudri, he said that the Messenger of Allah (saw) had said:

﴿إِذَا بُوِعَ خَلِيفَتَيْنِ فَاقْتُلُوا الْآخَرَ مِنْهُمَا﴾

"If a bay'ah is taken for two Khaleefahs, kill the latter one." Also 'Arafaja said that he heard the

Messenger of Allah (saw) say:

﴿مَنْ أَتَاكُمْ وَأَمْرَكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشْتَقِ عَصَاكُمْ أَوْ يَفْرِقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ﴾

"If someone comes to you when you are united over one man and wants to break your strength and divide your unity, kill him."

Furthermore, the obligation for having one state, and not many nationalistic states, also comes from the Ijma' of the Sahabah. When the Prophet (saw) died, the Sahabah convened to discuss the appointment of a Khalifah in the court of Bani Sa'ida. Al-Habbab ibn Munthir, one Ansari said to Abu Bakr; "One Amir from our people and one Amir from your people." Upon this Abu Bakr said; "Woe to you! It is forbidden for Muslims to have two Imams." So the Sahabah never allowed more than one ruler, and their consensus is a legitimate evidence for us.

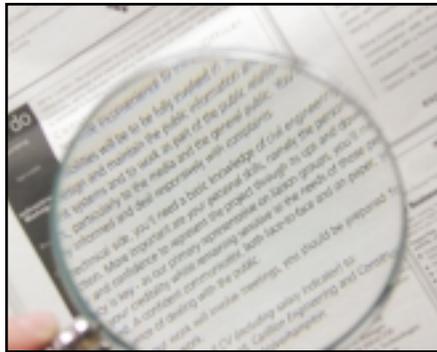
Therefore it is not allowed to accept the status quo today of a Saudi state, a Pakistani state or a Turkish state. The call should be one of unity of our lands and the Muslim army under one system and one ruler.

THE WEST HAS LOST THE INTELLECTUAL BATTLE

It is plain to see that though the western powers spend their efforts to disunite the ranks of the Muslims and attempt to re-export nationalism or the concept of nation states; the Ummah has seen through their treacherous ways. The Ummah has awoken from its deep sleep and calls for unity under an Islamic State. Despite the attempt to legitimise the 'Road Map' for the creation of a Palestinian State, the Ummah has rejected such solutions. The colonial days of the Kuffar are numbered and the unification of the Ummah under a sincere leader is surely near. z

CAREERS FOR MUSLIM WOMEN

DR NAZREEN NAWAZ



The topic of what constitutes a successful woman has been a hotly debated issue over the past century. The current dominant view held in the West is that the successful woman is the one who has achieved a successful career, who is financially independent, and who owns her own house and car. Personalities such as Cherie Blair, who has apparently managed to juggle achieving a successful law career with being a mother of four and wife to the Prime Minister, are often quoted as role models. Alongside this is the belief that to be dependent upon a husband or father gives the woman an inferior status within society. There is the sentiment that a woman who is a mother or wife with no career has sold herself short in life or is even a failure. This may not be expressed openly but is evident in the manner by which many women feel about themselves when asked the question, "What is your occupation?" and the uneasiness they feel when they respond, "I'm just a mother" or "I'm only a housewife".

There is also an increasing shift in attitudes towards the gender roles in society, with the belief that the woman should have as much right to be the breadwinner within a family as the husband. A 1996 Cambridge University study, found that the belief within society that it was the man's role to earn the money in a family fell from 65% in 1984 to 43% in 1994. 45% of British mothers are in paid work and in the US, 78.7% of women with children between 6 and 17 are in the labour force.

Such a view of success is encouraged within the society by the western governments who both praise those women who have achieved successful careers in their life and provide financial incentives for mothers to enter the workforce. The current UK Labour Government introduced a "National Childcare Strategy" in 1998 to provide thousands more child care places that would provide the mothers of the society a place to leave their children while they pursued their careers. They have also provided financial benefits such as the working families tax credit to make childcare more affordable. Jill Kirby of the "Full-Time Mothers" organisation commented, "There are financial

incentives to go out to work but no financial incentives to stay at home."

Unfortunately, many Muslim women living in the West, having been affected by this mindset, have set their aspirations in life to pursue a successful career above all other goals. The belief is that it is a career that gives her status and respect within the society, so she will delay marriage or avoid marriage, seeing it as a hindrance to her career objectives. She will delay having children, have fewer children, or not have any at all with the belief that they will prevent her chances of promotion or excelling in her career. Those who do not work feel a consistent pressure from society to do so. The larger Muslim community has also been affected to a certain degree by this idea of what constitutes the successful woman, the result being, many parents pressurising their daughters to pursue a successful career, while the girl may want to seek an early marriage and the rewards of motherhood.

THE EFFECT OF THE WESTERN VIEW OF THE SUCCESSFUL WOMAN IN THE MUSLIM WORLD

A number of Muslim women living in the Muslim world have also been affected by this belief that career defines the successful woman. A recent edition of the magazine, "Working Mother" contained an article entitled, "Courageous Afghan Moms Reclaim Career". The editor in chief of the magazine wrote, "Many women are pulled back to

work by economic need. But, a growing group of Afghan women...are returning to their careers to regain the sense of accomplishment...they were forced to give up under Taleban rule." One sister interviewed for the article commented that she encourages Afghan women to fight for their rights, "I try and tell women to stand on their feet, that they are equal to men. I tell them, 'Don't sit under your burqa. Don't sit inside the house. Get out and show your husband and children that you are a woman. You can work and make your own decisions'". Such a view is encouraged in the Muslim world by organisations such as UNIFEM, the UN Population Fund, the UN Development Programme (UNDP) and other Non-Governmental Organisations. In a survey performed by UNDP in 2001 on the "Portrayal of women in the media" in Pakistan, they commented that women need to be portrayed and projected in bold and assertive roles in drama and other programmes on television and to breakdown the idea that the successful career woman is incompatible with the ideal wife and mother.

THE SOURCE OF THE WESTERN VIEWPOINT OF THE SUCCESSFUL WOMAN

This view that the successful woman is the one who holds a successful career emanates from the capitalist way of life that evaluates actions upon materialistic benefit and profit. Hence the woman who is a business woman, doctor, lawyer or accountant is seen as a success as she contributes economically to the society either in the service that she provides or the taxes that she pays to the state. However, the role of mother and wife does not directly contribute financially to the society and therefore is viewed in a negative light and not as a success. This is clearly reflected by a report published by the Institute of Fiscal studies in 2002 (a body that provides advice to the UK government) that commented "...having children remains a significant barrier to the employment opportunities of mothers; and the lack of accessible and affordable childcare is having an adverse impact on mothers returning to the labour market. Put more bluntly -

the current strategy is not working and there is a significant economic cost."

The re-definition of gender roles corresponds to the understanding that the woman in society should have the right to pursue a career even as a mother and wife as much as the men in society and the husband and father. This view has its route in the concept of equality. Inherent in this idea is the belief that gender should not have an impact on how the roles of men and women in society are defined but that the roles should be equal and decided by the individual. The idea is that the women should have equal access to employment as the man, be able to perform the same types of jobs and duties as the man, and even decide for herself the role that she

It is a well known fact that a Muslim woman can have a career if she wishes as long as she does not compromise her primary duty as a mother and wife.

wants to take on within marriage - the breadwinner or nurturer of the children. The concept of equality in itself arose as a result of the oppression that women faced under the man-made laws of capitalism that were biased towards the man and treated the woman harshly. She was subject to dire living conditions, violence, and poverty and was not even viewed as a citizen under English law until 1850. As a consequence, a call for women's rights and equality arose with the belief that a woman could only achieve a better standard of living if she was able to have her own career and become financially independent as well as adopt equal roles with the men of the society.

Around the Second World War, women were encouraged to enter the workforce to contribute to the economy of the country. Even in the Muslim world, the original call for liberation and equality of the Muslim woman by the western powers in the Uthmani Khilafah and following the destruction of the Islamic State was less to do with improving her status and welfare, and more to do with improving the economy of colonised lands. Bernard Lewis in his book, "The Middle East", writes in the Chapter entitled, "From Freedom to Freedom", "A major factor in the emancipation of women was economic need...Economic modernization brought a need for female labour, which was augmented by mobilization for modern war... The economic involvement of women and the social changes resulting from it continued in the inter-war period and after, and even brought a few legislative changes in favour of women. These had some effect in social and family life."

THE EFFECT OF THIS VIEW OF THE SUCCESSFUL WOMAN UPON THE FAMILY STRUCTURE

Placing the pursuit of a career as the main goal in a woman's life has resulted in a number of problems

within the western societies. It has caused a strain on marriages and increased divorce due to the limited time the husband and wife spend with one another. Such a view has also caused problems in the rearing of children and the parent-child relationship within families due to the limited time the parents spend with their children.

These problems have also affected Muslim families. The lack of clarity of the role of the husband and wife within the family has led to frequent arguments within many marriages unfortunately leading to divorce in a number of cases. With regards to children, the development of the close bond that should exist between mother and child and the nurturing of the Islamic personality is compromised.

This is due to the limited time the mother spends with them and the parents having to resort to child care facilities as they both pursue their careers. The consequence is dire: the children adopting a non-Islamic identity, disobeying and neglecting the parents, and even engaging in actions such as drinking alcohol and drug abuse as they grow older.

THE SUFFERINGS OF THE SUPERWOMAN

Those who originally formulated the concept of equality between men and women believed that it would raise the woman out of the misery that she had been living in for years. However, the career woman today is no less miserable - only the reasons are different. The decision to delay having children or to not to have children at all due to career does not agree with the procreation instinct present in every woman and produces misery.

The career woman, who does have children, feels constantly guilty about the limited time spent with them. In addition, she finds her life is a continual juggling act between being a wife, mother, and her work. In most families, her status as a career woman has not reduced her household duties. The sociologist, Joseph H. Pleck comments, "All scholars agree that even in studies suggesting that husbands of employed wives do statistically more (housework), the increase is small in absolute magnitude and employed wives continue to do the bulk of the family work". Her day is spent rushing from one responsibility to another: making breakfast for her family, preparing lunch for her husband and children to take to school, getting the children washed and dressed, doing the school run, rushing off to her job, performing a full days strenuous work, rushing to school to pick up the kids, taking them to after school classes, making the dinner, getting the children ready for bed and then the routine starts all over again. She feels that she is not able to perform any of her duties to the best of her

ability because she is so tired, stressed, and miserable. In a book by Lisa Belkin called "Life's Work: Confessions of an Unbalanced Mom", she writes, "Not a one of us seems to be able to give 100% of themselves to their job and 100% of themselves to their family, and 100% of themselves to taking care of themselves".

EVALUATING THE CONCEPT OF EQUALITY

The idea that equality of gender roles in society should be viewed as the way forward for the woman is a grave mistake.

The equality of rights of individuals under any governing system that is man-made can never be achieved whether it is between men and women, black or white, young or old. This is because when the human being makes the laws it will always be biased towards himself over others. So we see that even though Equal Pay Legislation has been in place for thirty years in the developed countries, women still continue to earn less for doing the same work as men. It also explains why after over a century of calling for equality and women's rights, the twentieth century in the UK ended with only 4% of judges being women, 11% of managers, and 2% of FTSE 100 directors being women.

In addition, how can equality of roles be applied to the man and woman who are physiologically and anatomically different in their nature. As one writer wrote, "A built-in tension exists between this concept of equality, which presupposes sameness, and this concept of sex which presupposes difference. Sex equality becomes a contradiction in terms, something of an oxymoron." It is like suggesting that the sun and the earth should have the same roles even though they are different in nature. When roles and duties in life are set in a manner that does not take into consideration the differing nature of the man and woman then this would cause oppression and misery as already discussed.

ISLAM AND THE CORRECT VIEW OF THE SUCCESSFUL WOMAN

Islam does not evaluate an action, a duty or an individual on the basis of how much they can contribute to the economy of the state. It evaluates an individual male or female based upon whether their action conforms to the command of the Creator (swt) and their level of taqwa (obedience to the Creator (swt)). The Prophet (saw) said in his final sermon,

((لا فضل لعربي على أعجمي ولا أبيض على أسود إلا بالتقوى))

"An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over a white except by taqwa and good action."

The successful woman is therefore the one who is devoutly obedient to the commands of her Creator (swt). Considering the fact that it will be our deeds that will be the deciding factor of our destiny after death - paradise or hellfire - this is the correct view of success.

In Islam, where the man and the woman share similar qualities in their nature, the obligation prescribed to both is the same such as the prayer, fasting, and Hajj. However, where the nature differs then different duties have been prescribed. So, the husband or father has been obligated with the responsibility of protecting the family and providing for them financially. The woman has been obligated with the primary role of looking after the house of the husband and his children - looking after their welfare and nurturing them with the Islamic culture. Allah (swt) has said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

"Men are the protectors and maintainers of women because God has given one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard" [TMQ An-Nisa: 34].

Hence, in Islam the duty prescribed to the man is not viewed as better than the role of being a mother and wife but rather as a responsibility that needs to be fulfilled for which the man will be accountable to Allah (swt). Both duties compliment one another and are crucial for the family and society to function properly and with tranquillity. Allah (swt) says:

﴿وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ﴾

"And wish not the things in which Allah has made some of you excel others. For man is allotted from what they have earned, (and likewise) from the woman there is allotted from what they have earned" [TMQ An-Nisa: 32].

With regards to the idea of equality, as discussed above, this is a concept that arose from the human being making the law with his biased nature. Such a concept is therefore irrelevant and alien in Islam where all commands have been ordained by the Creator (swt) who is unbiased towards the man or woman. Furthermore, Islam does not allow the human being to decide for him or herself the roles in society that they adopt but rather it is prescribed by Allah (swt). Allah (swt) says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ وَجَدَ صَلَاحًا مُبِينًا﴾

"It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision. If anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path." [TMQ Al-Ahzab: 36]

THE ISLAMIC RULING ON PERMITTED CAREERS FOR THE WOMAN

It is a well known fact that a Muslim woman can have a career if she wishes as long as she does not compromise her primary duty as a mother and wife. However, Islam has defined certain jobs or careers that the woman is not allowed to perform:

(1) Positions of ruling such as the Khalifah, Wali (governor), and Amil (mayor).

This is not because the woman is inferior to the man in the Islamic society but because there is a specific Islamic evidence forbidding it. In a hadith narrated by Abu Bakra (ra), the Prophet (saw) said,

((ما أفلح قوم ولوا أمرهم امرأة))

"People who appoint (with the authority of ruling) a woman on them will never succeed".

The position of ruling in Islam is not viewed as one of honour and superiority but rather one of guardianship, responsibility, and accountability.

(2) Any profession that exploits her femininity.

The woman cannot engage in certain careers such as modelling and advertising where her femininity is the basis upon which the job is performed. Nor can she engage in any profession that involves her revealing her awrah (anything apart from the hands and face) or attracting attention to her beauty to those who are non-mahram to her (those she can legally marry). This is because the woman is viewed as an honour in Islam to be protected and her beauty or femininity is therefore not viewed as an economic commodity.

In addition to these two points, the Muslim woman should ensure that any job or career that she adopts is in line with all the other ahkam (rules) of Islam including the other limits of the Islamic social system. She should ensure that it does not involve being in khulwa (isolation) with a non-mahram man, that it does not bring doubt upon her reputation, that it does not involve socialising with men, and that as far as possible it does not require a close working relationship with the men of the society.

Other than these restrictions, the woman is allowed to engage in various professions such as a businesswoman, doctor, nurse, engineer, scientist, teacher, or lecturer. Furthermore, within a community Muslim women have a great role to play with regards to caring for the interests of the community. How ironic it is that those men, who are uncomfortable about allowing their womenfolk to

study and work, then complain about the lack of female Muslim doctors. Thus it would be incorrect for husbands and fathers to prohibit their womenfolk from working especially since this is a right given to them by Allah (swt) and if these sisters have intelligence, abilities and skills which would be of great service to the community.

There were many Muslim women who performed various jobs during the time of the Prophet (saw). Saudah (ra), the wife of the Prophet (saw) used to tan the skins of animals and sell them making a considerable profit. There was a woman called Qilah who would buy and sell goods and was reported to have asked the Prophet (saw) a number of questions on the economic transactions permitted in Islam. Jabir ibn Abdullah's aunt used to perform farming and harvesting. There were various women who would nurse the injured during the battles. During the Khalifah of Umar (ra), he appointed a woman called Ash Shifa as the Qadi Hisba (judge of the market place).

CONCLUSION

The career woman in the west is viewed as no more than an economic commodity and is valued according to what she can financially contribute to the economy. Islam does not evaluate the woman in such a belittling manner but rather according to her obedience to the Creator (swt). She does not view herself as inferior to the man and therefore aspire to adopt his role and duties in society. Yes, she can have a career but she will not define her identity, success, self-worth nor measure her status by her career. In addition, she will not seek employment due to the pressure of the negative stigma in society associated with women who are mothers and do not have a career. She does not have to be a superwoman. Surely it is then the identity of the woman defined by Islam which is the choice of the intelligent woman. z

O DUNYA! A GREAT MAN HAS QUIETLY DEPARTED FROM US!

A great man, leading a great Hizb, working for a great purpose, living alone, his name and rank unknown even to his friends. His grandson saw him after a long absence but he did not hold, joke or play with him as a grandfather would do with his grandson, fearing that his identity will be disclosed by a word here or a word there and reach the ears of the Shaytans from the men and Jin, the spies of the Zalimeen.

A great man risked his life working constantly to revive the Ummah, strengthen her Deen, realise her dignity and protect her honour. He spent his life seeking the khayr (good) for this Ummah, patient in the face of rejection, anxious about her state. He used to see the Ummah trampled under the feet of the Zalimeen but she did not move or get up. Rather she woke and slept in a state of injustice, swallowing the bitter oppression and neglect of her affairs, a life of misery and heavy taxes.

A great man died but only a few gathered at his death and nor did the shoulders compete to carry the body. The escort behind was small and the gathering few.

A great man died but the numbers following behind him was not more than in their tens. No one joined the funeral procession as it passed them; no one paid attention to it or accompanied it. They do not know that in it was a man whose name would shake the Zalimeen and the aim for which he worked, the Khilafah Rashidah, would stun the kafir colonialist in Washington, London, Paris, Moscow and Rome, let alone their little agents who follow them.

A great man died but the Zalimeen feared his death as much as they feared him when living. They instructed their newspapers not to publish the announcement of his death so that their eyes do not see his name lest it makes them dizzy as it used to do before his death.

Do not be saddened O Abu Yusuf. You are going to an abode which is better than this abode, a lofty abode where no one has authority except the Lord of the Worlds. By Allah's Leave there you shall find your beloved, the Messenger of Allah (saw), his companions (may Allah be pleased with them), the Tabi'een and those who preceded you in Imaan. How excellent an abode and how excellent are its inhabitants.

Do not be saddened O Abu Yusuf. The Hizb which was built by your pious predecessors and whose edifice you raised by your two blessed hands; your companion after you will raise it until we place at its top the banner of al-Uqaab, the banner of "laa ilaaha illallah muhammadur rasoolullah."

Do not be saddened O Abu Yusuf. The leaders of the



army will come to visit you while flags will be tied bearing the names of the Messenger (saw), his companions and the Tabi'een. The battalion of Muhammad (saw), Abu Bakr, Umar, Uthman, Ali, al-Hasan, al-Hussain, al-Mu'tasim, Salah ud-Deen, az-Zahir and al-Fatih will come to you. Also the battalion of Taqi'uddin, and Abdul Qadeem and all of these battalions will raise the flag tied for them. Their armies will come in crowds victorious. They will visit your grave and the grave of your companion before you whilst making the Takbeer. In honour and power they will say: The Khilafah has been established, the homeland of the believers and the Yahoodi entity has been destroyed and Rome has been opened and the Truth has come and falsehood has vanished and Islam the Muslims are powerful while kufr and the kafireen are humiliated.

Do not be saddened O Abu Yusuf. Those you have left behind from the brave shabab will continue on the same path shown by the Messenger of Allah (saw) by revelation from the Lord of the Worlds. They will retrace the footsteps of Allah's Messenger (saw) without deviation. They will supplicate to Allah for you day and night that Allah (swt) covers you with His Grace and grants you the place reserved by Allah for His most special servants; the sublime al-Firdaws with the Messenger (saw) and his companions. And you, by Allah's Leave, are from those who obeyed Him (swt) and those whom He (swt) loves:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

"And whoso obeys Allah and the Messenger (Muhammad [saw]), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqoon, the martyrs, and the righteous. And how excellent these companions are!" [TMQ an-Nisaa:69]

Your companion after you. z

'Ata Abu Rishta
Ameer, Hizb ut-Tahrir

HIZB UT-TAHRIR ANNOUNCES THE DEATH OF ITS AMEER

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَتَلْنَا نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

"Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed" [TMQ al-Ahzaab:23]

Hizb ut-Tahrir wishes to announce to the Muslim Ummah the death of its Ameer and leader, the eminent scholar Abu Yusuf Shaykh 'Abdul Qadeem Zalloom whom Allah (swt) took unto Himself on the night of Tuesday 27th Safar al-Khayr 1424 AH corresponding to 29th April 2003. He was taken from a life approaching eighty years spent in obedience to Allah (swt) and obedience to His Messenger (saw). He spent his life as a scholar, worker and carrier of the Islamic Da'wah in the ranks of the Hizb for more than fifty years. As a leader of the Hizb, throughout which he had to undergo many difficult circumstances for twenty six years without giving in or losing resolve, struggling against the Zalimeen, far from his family and children in the Path of Allah, exerting his utmost effort to resume the Islamic way of life by establishing the righteous Khilafah.

Even though Allah (swt) decreed that Abu Yusuf should join his journey's companion the Ameer and founder Abu Ibraheem 'Allamah Shaykh Taqi'uddin an-Nabhani without witnessing the establishment of the Righteous Khilafah. However, his brothers after him will continue to traverse the same path drawn out by Rasool-ul-Allah (saw) by revelation from his Lord. They are determined, by Allah's leave, to continue for the sake of Allah without fearing the blame of no one to establish the righteous Khilafah. To raise its banner in all corners of the world, shading the pure dust that is on their graves and bringing Islam and the Muslims their honour and dignity. And then on that day shall the believers rejoice for the victory of Allah.

May Allah (swt) have Mercy on the first Ameer Abu Ibraheem and may Allah (swt) have Mercy on the second Ameer Abu Yusuf and raise them up with the Prophets, siddiqeen (truthful), shuhadaah (martyrs) and salihien (righteous) and how excellent is their company!

Indeed, the eyes weep and the hearts grieve and we are bereaved by your departure O Abu Yusuf! But we shall not say anything except that which pleases our Lord: Those who, when afflicted with calamity, say:

﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Truly! To Allah we belong and truly, to Him we shall return." [TMQ al-Baqarah:156] z

SACRIFICING ALL FOR EXAM SUCCESS?

AZAR HUSSAIN



Exam time is upon us again and many Muslim students will be spending all their time in pursuit of exam success. In addition to pressures from the academic institutions and peers, there will be pressure from parents encouraging their sons or daughters to sacrifice their free time and revise so that they can pass their exams. There is also a heavy emphasis on future careers with the outlook that all other things are unimportant and can wait.

REALITY OF EXAMS

In this capitalist society there is a heavy emphasis placed on being successful in exams. This success is linked to the seeking of the material value by attaining good career prospects and looking after oneself as a number one priority. Pursuit of pleasure is the primary goal in life and this is seen as the reward for all the hard work and sacrifice.

Children are tested at a very early age and pushed to strive hard in exams. At 7 years of age, they sit the Key Stage 1 exams. At 11 years they sit Key Stage 2 exams, and at 14 years of age they undertake Key Stage 3 exams. Following that they do GCSEs at 16 and if they pursue further education, A-Level and degree exams await. This is currently a debated topic with questions being raised regarding the necessity of testing children

as young as seven.

The whole purpose behind the capitalist exam culture is to promote a society which is highly individualistic and where these individuals strive to benefit themselves and seek the material value. This provides an avenue for a consumer society which the capitalists can then exploit.

At school, children are taught to answer questions on a variety of subjects, yet the most important questions about the purpose of life and the existence of Allah (swt) are left unanswered and trivialised as being unimportant and not worthy of discussion. This leads to the detachment of religion from life and a secular viewpoint whereby individuals are free to do as they please and to satisfy their desires as they please. Therefore, everyone who subscribes to this view will tend towards individualism and the seeking of pleasure and personal benefit as a primary objective.

LIFE IS AN EXAM

The most important exam of all is life itself. As humans we must ponder upon our existence and ask questions about our existence and the purpose of life. Our reality is implicit of the existence of a Creator (swt) and Islam has come as a message to all of humanity. Allah (swt) says in the Quran:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"I have only created jinn and mankind that they may worship Me" [TMQ Al-Dharyyat: 56].

When one accepts that the highest position is of being a slave of Allah (swt) and that one's creation is for the purpose of worship to Allah (swt), then one will treat life as an exam where success or failure depends on adherence to Islam. This exam begins when one reaches the age of puberty (age of reasoning) and ends when one dies. The result will be given on the Day of Judgement as to whether one passed or failed. Passing will be rewarded with Paradise but failure will be punished with Hellfire. The Prophet (saw) left us the Qur'an and the Sunnah for us to follow. If we stick to what we have been commanded then we shall achieve success in this life and the hereafter.

Striving to seek the pleasure of Allah (swt) must also be a vital part of every Muslim's life. Islam makes worship to Allah (swt) the goal in life. Part

best in education, in work, in carrying the Da'wah and bringing back Islam as a way of life. One needs to achieve success in exams that are taken

The Muslim Ummah is an Ummah of work, not sleep; an Ummah of knowledge, not of ignorance; and an Ummah of light and guidance for all of humanity.

and parcel of this worship is to succeed in life through gaining qualifications and pursue a career in accordance with Islam. To be a productive citizen and to look after oneself and one's family is a duty. This must all be pursued without neglecting other obligations as a Muslim.

Many a time one sees parents push their children to gain successful careers as doctors, engineers, etc. but they fail to highlight the importance of maintaining the Islamic identity and fulfilling the worship to Allah (swt) by keeping Islam a vital part of their lives.

If we look to history, we find the Muslims excelled under the Islamic education system. The Muslims were the most advanced in the world in fields such as: mathematics, geometry, optics, astronomy, medicine, physics, natural sciences, engineering, etc. Therefore, it is very important for Muslims to study and to successfully pass their exams. Islam gives us the correct motivation to study and pass an exam within the context of seeking the pleasure of Allah (swt) and making Islam dominant.

The Prophet (saw) commanded knowledge upon all Muslims, and urged them to seek it as far as they could reach at all times. Following these commands and traditions, Muslim rulers insisted that every Muslim child acquired learning, and they gave considerable support to institutions and other means of education.

Our beloved Prophet Muhammad (saw) emphasised the Muslim's responsibility to future generations when he said, **"Of all that a father can give his children, the best is their good education and training."**

The Muslim Ummah is an Ummah of work, not sleep; an Ummah of knowledge, not of ignorance; and an Ummah of light and guidance for all of humanity. One must strive to do one's

and realise that the ultimate exam of life one must pass through the worship of Allah (swt) is by adhering to Islam.

THE IMPORTANCE OF AN EDUCATED UMMAH

A person without knowledge is like the one who walks in complete darkness; who has no vision of where he is going and is easily influenced by Shaytan. This shows that the greatest danger lies in the ignorance of Islamic teachings and in the unawareness of what the Qur'an teaches and what guidance has been given by the Prophet (saw). If one is blessed with the light of knowledge then one will be able to see plainly the clear path of Islam at every step of life. One shall also be able to identify and avoid the dangerous paths of Kufr and shirk, which may cross it.

This knowledge determines whether one behaves as a true Muslim and remains on the straight path. It is therefore not a trivial issue which can be neglected. One does not neglect doing whatever is essential to improve one's trade and profession and academic success. Why then should one be negligent in acquiring that knowledge on which depends the success of the ultimate exam.

Islam has always created an atmosphere that has encouraged seeking knowledge and education. Indeed, when the Khilafah is established, inshallah, it will be necessary to have in the Ummah the highest expertise so that the state can rival others and become the leading nation. One must therefore work hard to become educated in whatever field one chooses and also to educate oneself in the matters of the deen so that one can carry the Da'wah for Islam, which is the highest work.

Allah (swt) reminds us in the Quran:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

"Say: If it be that your fathers, your sons, your brothers, your mates or your kindred. The wealth that ye have gained. The commerce in which ye fear a decline, or the dwellings in which ye delight. Are dearer to you than Allah, or his Messenger, or the striving in His cause- then wait until Allah brings about His decision; and Allah guides not the rebellious"

[TMQ At-Taubah: 24]. z

AMERICAN JUSTICE

A. DAWUD



After the bombing of American embassies in East Africa, "September the 11th", anthrax threats at home and now the bombings of expatriate residences in pro-American Saudi Arabia, America seeks to drive forward, stronger than ever, continuing to attack its old and new post-Cold War enemy, Islam.

True to America's adopted style in its war against Islam, the Riyadh bombings were classed as being conducted by Al-Qaida. As the examples of Iraq and Afghanistan have shown, America has identified the perpetrators without the required evidence. Thus following in its new born belief that it is more prudent to blame first than to gather evidence, allowing it to bolster its campaign without evidence of who the perpetrators are.

It is necessary to understand that the USA realises the potential of the Muslims to eject it from the materially rich parts of the Muslim world. Therefore it is not surprising to note that America uses every possible style to subdue the Muslim psyche by generating fear of the Americans and the West. She does this by a variety of styles and means including the existence of her bases in the Muslim world and the conducting of wars and campaigns against Muslim countries and against Islam itself.

By blaming Al-Qaida, America is actually identifying Muslims in general (and not al-Qaida), thus attempting to generate fear in all of the Muslims. America achieves this by proxy, through making it clear that she has little evidence to show that Al-Qaida was actually responsible, even by issuing the blame as soon as the event has occurred, without time to gather any evidence or intelligence. America has never been very good at "PR", often being described as a "gung-ho cowboy" who cares little for the sentiments of others when he conducts actions. Thus the cowboy makes the smoke screen of Al-Qaida clear to the Muslims of the world so they realise that not one of them is safe.

By conducting such a policy, by intention or by consequence, America has in fact reversed the scales of justice, allowing herself to conduct any action on

the basis of blaming freely any one she wishes, such as in the case of the "chemical factory" pharmaceutical plant in Sudan, or the WMD of Iraq without any evidence of their existence. The vast majority of these "blames" have been in relation to the Muslim world, with a few examples elsewhere such as the kidnapping of the president of Panama, or the ruthless nuking of Japan.

Therefore true to its history, America is conducting this 'war against terrorism', (i.e. Islam) with very little concern for justifying her "blames" or actions such as wars or clamp downs on Muslim groups. She hopes to silence the world to her injustice by claiming that the horrors of the events against her justify any means to defend herself and her interests. Therefore, nobody should bat an eye lid when America showers depleted uranium over Iraq, causing mass malformations in newly born children and all sorts of cancer. Similarly, it was expected for all to stay silent when she conducted her war on Afghanistan, often killing innocent "non-combatants" without any regard for checking to see if they were fighting or not. America kills and maims in the name of "9/11", conducting wars and cooperative campaigns against Islam and Muslims. For example, in Pakistan, she freely operates with the blessing of Musharraf, arresting at will, monitoring Muslim groups and banning them while also banning certain Surahs of the Qur'an from being taught in the madrassa. She has clearly become the new Fir'awn of the world, taking any "pre-emptive

strikes" she deems necessary. No matter what the cost to human life or living conditions for the Muslims, or the honour of their Deen. She is no different to Fir'awn who pre-emptively declared the killing of all male children from Bani-Israel in the land, in expectation of a male child opposition to himself.

This is the reality of American justice - should the world let alone the Muslims accept such a player on the world scene?

Let us contrast this with Islam. If Muslim children are killed, Muslims are not allowed to respond by killing the children of the enemy. The same is the case when our sisters are abused or when our brothers are humiliated. Islam does not believe in the "ends justifies the means." Rather it believes that any action requires permission from the Creator (swt) of man before undertaking it - surely the only noble basis for the operation of a state and its foreign policy. It is also a fixed basis that does not change because Islam does not change, thus making it a suitable criterion for international justice that even the non-Muslims can accept.

Some commentators have implied that Islam is responsible for 'terrorist' events. A recent television programme claiming that the Islamic fervour of certain "Imams" was responsible for generating the blind extremism in the atmosphere of attractive ideals such as Paradise for the martyr or self sacrifice for God, leading to 9/11 and the bombing of the expatriate residences in Riyadh. Therefore Islam is tainted and demonised through extending the unjust killings of non-Muslims to imply that Islam is unjust as a whole.

Thus they make the intellectually dishonest assertion that any kind of killing by Muslims is unjust and Muslims in the West must reject the killing when Muslims undertake it, and that in addition they should support their government (i.e. the British or American government), when it comes to killing Muslims, e.g. in Iraq, Afghanistan or elsewhere. This corruption even led some Muslims, who have forgotten the victories of Islam, to fall

straight into this trap, even proud of their prayers "for our boys" in Iraq. How blind have these Muslims become? If indeed it is unjust for Muslims to kill anyone, then by those standards our Prophet (saw) was unjust, along with the Sahabah (ra) and the Muslims of today, who defended their land and resist unlawful occupation by way of Jihad. Rather killing is viewed by Islam as a highly selective action, and one that is necessary in certain circumstances and upon certain selective realities, governed by the detailed rules of the Shari'ah rather than the capitalist hunger for greed that drives the American and British Governments to maim and kill. Therefore justice is painted in the media as a non-Muslim phenomenon, not a Muslim one even though the reality is that only Islam holds the justice.

Islam does not permit the targeting of civilians, Kuffar or Muslim, wherever they may live. Therefore, despite the crimes of the Western countries towards Islam and the Muslims, it is not permitted at all to target any non-Muslim workers or normal residents in our countries, because Shari'ah is the arbiter for our actions, not "revenge". It should be noted, however, that Islam does not permit the colonialist agenda to be executed in our lands or the existence of the military bases of the Kuffar there as Allah (swt) said,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

"Allah will never allow the disbelievers to have an authority over the believers" [TMQ An-Nisa: 141].

However, despite the hatred for Islam and her war against it, America has hit a dilemma with how to deal with Saudi Arabia. This is because she has been a staunch ally of America, aiding it in both wars against Iraq and being infamously silent over pro-Israeli US policy. Therefore despite this attack, Saudi Arabia has not been heralded as a terrorist state that must be attacked and destroyed. Rather, both senior Saudi and American officials came out after the bombing in Riyadh to state that both

countries were working together to eliminate this problem; overcoming the initial confusion over the American claim, that the Saudis were aware of the imminent threat and did not improve security in the relevant areas.

The double standards for the onlooker are glaringly obvious. However, they are not double standards if we understand that America is a capitalist nation which seeks to maximise its interests, at home and abroad. And they are not double standards if we understand that they are allowed to lie in their ideology to seek their capitalist goals and objectives. By the capitalist standard America is achieving its goals by a standard, unified mechanism that is to lie, cheat and fool people to minimise the opposition to their capitalist world objectives.

Indeed America has no ethical foreign policy, only selfish material policy that determines its friends and foes, from whom it will tolerate terrorist attacks and from whom it will not. By the standards of the arguments proposed for the Iraq war, Saudi Arabia is a direct threat to American citizens. It has been established that the alleged perpetrators of 9/11, amongst others, were bred in Saudi Arabia and even the Saudi Imams have been quoted as issuing the kind of fatwas and rhetoric, to breed the kind of hatred for America that results in these types of actions. In addition to the horrific rights records of Saudi Arabia, to which the Saudi regime shamelessly refers to in its defence of its argument to suppress terrorism at home (400 arrests in the last few months), America had sufficient cause to go to war with Saudi Arabia. However this has not happened, rather the event has allowed America to further attack Islam and its concepts about Jihad. It has allowed it to put all the Muslim countries under enormous pressure to further protect American citizens above all others and it has allowed America to fuel its 'war against terrorism'. It has also allowed the Americans to forge a closer relationship with the Saudi regime, just when the instability of the regime was becoming apparent, thus allowing it to shape its future more favourably to its interests.

Saudi Arabia increased her oil production during the recent Iraq war to ensure that America suffered no economic consequences as a result of the war. She also continues to hound Muslims in her country and most openly over her strict regulation of the Muslims attending the Hajj, offering a public warning to those Muslims prior to the Hajj. She also continues to protect the West's oil supplies and prices, being the largest producer of oil. She also continues to selectively apply Islam in the region, being quite happy to apply Islam in the personal worships while being completely open to the Kufri rules in the areas of economics, crucial to allow cheap wealth extraction, and foreign policy, thus enacting the colonialist agenda by enshrining their rules in law.

WHY SO MANY EX-PATS?

With estimates at about 30,000 British ex-pats and 45,000 US ex-pats in Saudi Arabia some might ask the question, why so many? The Western interest in Saudi Arabia is not related to her wonderful heritage but to her being the largest oil producing country in the world, and the requirement to prosecute and defend that interest in the shape of a massive expatriate community and American military presence, despite the dangers.

The ex-pats comprise of oil industry workers and other multinational workers amongst other intelligence and consulate staff and local residential occupational staff (e.g. school teachers). They exist mostly to prosecute the colonialist agenda in the region - that is to extract the resources and protect that process, while selling Western goods to the Saudis as well, so that even the wealth from the oil sales is partially retrieved. Many have claimed that the Saudis did not have the technological knowledge of how to extract oil, process and sell it and that therefore without the Americans or the British they would not have prospered. However, prior to the forced British led occupation of Hijaz by the Saudi Royal family, the land was under the rule of the Khilafah, and certainly the Muslim Ummah as a whole has the ability to extract and utilise these oil resources, given the right political will to develop those technologies.

Besides all this, it is a Muslim land and Muslim resources are for the Muslims to manage and control, not the colonialists. Therefore, the Americans and the British should be reminded of their dirty history in the Islamic lands, claiming independence and wealthy progression for the Muslims, while stealing it from them in the first instance and maintaining the implementation of a colonialist agenda to prosecute that extraction.

Is it not time for the Muslims to craft their own political agendas for the sake of Islam and the Muslims? Is it not time for Muslims to remove the colonialist agenda from our lands, together with all the forms it takes such as our shameless leaders and their Kufri laws that execute this colonialist agenda?

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