

**“Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).” (TMQ 21:18)**

# Contents

<b>Introduction</b>	<b>5</b>
<b>Part 1 War of Ideas: Western Capitalism versus Islam</b>	<b>7</b>
1. Using the Sword to Spread Western Values	8
2. Unveiling Secularism	11
3. West's Bigotry towards Islam Knows No Bounds	14
4. Secularism Not Islam Is the Real Enemy of the Vatican	19
5. Tsunami: Why the West has No Compassion and Respect for Human Life	25
6. E- Union Fearful of Islam Downgrades Turkey's Entry Talks	29
7. America Exports Democracy Abroad, Cultivates Totalitarianism At Home	32
8. UN Reforms to Legitimize Terror Against Muslims	37
9. America and Iran Out of Step with Democracy and Islam	40
10. Iraq: Another Fake Islamic State in the Making	43
<b>Part 2 Western Masters and Agent Rulers</b>	<b>47</b>
11. Abdullah Sacrifices Saudi Arabia to Shore up Bush's Future	48
12. Syria aids American hegemony over Iraq	54
13. American-Iranian Relations: Collusion or Collision?	57
14. Musharraf's bloodbath at the Masjid	60
<b>Part 3 Fighting to Preserve Western Decadence</b>	<b>63</b>
15. Liberal Values Spawn Violent Crime	64
16. Individualism in the West Contributes to Child Neglect	70
17. Ethics in the West: Deciding whether Cloning is right or wrong?	74
<b>Part 4 Return of the Caliphate</b>	<b>83</b>
18. Europe's Constitutional Schisms Reveal Important Lesson Muslims	84
19. Mid-East: America's Democracy Advance Puts Secularism Into Retreat	89

20. 21st American Century Is About To End	94
21. Why the West Has Lost the Ideological War Against Muslims	97
22. CIA's 20:20 Vision for the Future Caliphate Is Short Sighted	104
23. Obama the Crusading Knight and the Muslim World	110
24. Pakistan's Leadership Vacuum Precipitates the Caliphate	114
25. Notes	118

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction

All praise belongs to Allah (SWT) the Lord of all Mankind, and may the blessings and peace of Allah (SWT) be upon His Messenger Muhammed (SAW). The last and final messenger sent to mankind.

Since September 11 2001, the West has intensified its confrontation with Islam. This struggle is not a clash of civilisations as misunderstood by some; rather it is a war of civilisations and the Muslim world is the foremost of battlegrounds. Western powers are waging this brutal war with all of their might and wealth to ensure the survival of their political, economic, cultural and military domination of the Muslim world.

The growing Islamic revival we witness today constantly shakes the thrones of the agent rulers and threatens West's hegemony over the Muslim Ummah. What the West fears most is the re-emergence of the Caliphate which will radically alter the international situation and displace America, as the world's sole super power.

Against this backdrop, I have authored a plethora of articles about several subjects that both Muslims and non-

Muslims will find intriguing and intellectually stimulating. The articles challenge the very nature of the conventional views held by the West and their surrogates in the Muslim world. The articles have been grouped together into four sections. Where appropriate, I have modified some of the articles to ensure consistency and readability. Part 1 is a rebuttal of some of the common accusations levied by western writers against Islam. Part 2 exposes the collaboration between the West and the Muslim agent rulers regarding the colonisation of the Muslim lands. Part 3 sheds light on the inability of Western Capitalism to solve its problems at home. Finally, Part 4 expounds on the failure of the West to prevent Muslims from yearning to live under the Caliphate.

Abid Mustafa

January 8, 2010

22 Muharram 1431

# **PART 1**

*War of Ideas:*

**Western Capitalism**

**Versus Islam**

# 1

## Using the Sword to Spread Western Values

*"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."*

*--De Lacy O'Leary*

**W**henever western governments mention weapons of mass destruction (WMD) and Muslims in the same breath, the western media immediately breaks into a wild frenzy warning its people that a catastrophic event of epic proportions is about to unfold.

Old European fables of Muslims spreading Islam by the sword are reinvented to convey the impression that Muslims are extremely dangerous, highly irresponsible and pay scant regard to human life. Hence the mantra of disarming Muslim countries of WMD has become the rallying cry of the West directed against the Muslim world.

In some cases the arguments are extended to justify the West's ongoing policy of regime change in Syria, Iran and perhaps Pakistan. However, a close study of Islamic rule in the past contradicts the popular western myth that Muslims are bloodthirsty people anxious to wipe out the rest of mankind in the name of Islam.

The same however, cannot be said about the West. The West armed with its secular doctrine and materialistic world-view proceeded to exploit, plunder and colonise vast populations in order to control resources and maximise wealth.

In pursuit of these newfound riches the West succeeded in destroying numerous civilisations such as the Incas, American Indians, Aztecs, and Aborigines. Those who survived colonisation were forcibly converted to Christianity, stripped of their heritage and sold into bondage to western companies. For the indigenous people of Africa, India, Asia, Middle East and others, the promises of freedom quickly evaporated and were replaced by colonial rule. Rather than show remorse towards such atrocities the West could only gloat at its achievements.

Technologies such as cannons, pistols, steam engines, machine guns, aeroplanes, mustard gas etc only hastened the acquisition of colonies and the exploitation of its people. Resistance offered by the natives towards their colonial masters was met by brute force – often resulting in the destruction of entire communities. When the West was not destroying the natives they were too busy annihilating each other in a desperate bid to cling on to their precious colonies. World Wars I and II are prime examples of the destructive nature of western values.

This is a description of the Old World where countries like England, France, and Germany built empires and accumulated immense wealth on the death and destruction of millions of innocent people. Is the New World (America leading the West) any different today?

Take the example of the New World and its relationship with Afghanistan and Iraq. Liberation has become occupation; democracy has given way to colonial rule, devastation is termed as precision bombing and the slaughter of innocent Muslims is described as collateral damage. Meanwhile, American and British oil companies are queuing up to exploit the oil wells of Iraq and transport the energy reserves of the Caspian Sea to Europe via Afghanistan.

The Islamic Caliphate in the past never treated mankind in such a barbaric fashion. Neither did the Caliphate spread



Islam by force nor destroy civilizations. When Islam spread to Egypt, many Coptic Christians did not embrace Islam and today they still number approximately 7 million. Likewise, when India was opened up to Islam the inhabitants were not coerced into accepting Islam. India today has a population of more than 750 million Hindus.

Compare this to extermination of Muslim and Jews in the courts of the Spanish Inquisitors during the much-coveted European renaissance. Those Jews that survived this Spanish holocaust were warmly welcomed by the Ottoman Caliphate. In Islamic Spain they flourished and became important members of the Islamic society.

Today the world has more to fear from the destructive nature of western values than WMD. In the past these values were enforced upon nations either through direct colonial rule or through tyrannical regimes loyal to the West. Presently, the greatest danger-facing mankind is the constant threat of the West imposing its values on the rest of the world through WMD.

February 17, 2008

## 2

### Unveiling Secularism

*"I believe that pluralistic secularism, in the long run, is a more deadly poison than straightforward persecution"*

*-- Francis Schaeffer*

**F**ormer British Foreign Secretary Jack Straw again courted controversy by suggesting that Muslim women should remove the veil. Previously, Straw caused immense hue and cry amongst Muslims and non-Muslims alike, when he authorised the war against Iraq, and denied any link between Britain's foreign policy and home grown terror. But Straw is not the only minister who is denigrating the Islamic character of the Muslim community in Britain. Ruth Kelly, the Communities Secretary, called for a "new and honest debate" on the merits of multiculturalism. Home Secretary John Reid said that Muslims parents should spy on their children. It is obvious that the British government has embarked on a crusade to trounce its cherished principles of pluralism, and freedom of religion in a last ditch attempt to preserve secular Britain.

Since September 11, under the pretext of the war on terror, the West has undertaken a host of measures specifically aimed at Muslims living in the West. These measures include arbitrary arrests, physical torture, imprisonment without trial, surveillance of mosques, muzzling of Imams, and deaths in police custody. Some have even been forced to become spies. Muslims have also witnessed the endless vilification of Islam by the western media.

All this has left an indelible impression on Muslim minds that secular democracies in the West are incapable of

guaranteeing Muslims the peace and security to practice their religion.

The plight of Muslims living under secular dictatorships supported by the West is much worse. In countries like Uzbekistan, Muslim males are routinely arrested for having a beard or visiting the Mosques too often. In Turkey, Muslim women who opt for university education are forced to abandon their hijab.

But the fiercest punishment is reserved for those who seek to criticize these tyrannical regimes; imprisonment, torture and extra-judicial killings can routinely be found in such countries. So we also find Muslims living in the Muslim world convinced that secularism is flawed and unfit to govern them.

Even non-Muslims living under secularism feel that their religion is vulnerable. Many Christians in the West view gay bishops, women priests, illegitimate children, and the commercialization of Christmas as malicious attempts by secular fundamentalist to subvert Christian values, replacing them with secular ones.

Likewise, secularism has failed to protect the Christian sects in Northern Ireland and safeguard the lives of Jewish, Christian and Muslim people living in Palestine. India, the largest secular state in the world, is prone to religious violence where Hindus, Christians, Muslims and Sikhs are all victims of secularism. So, just like Muslims, non-Muslims are also looking for an alternative system that can provide them with an opportunity to practice their religion in peace.

Islam is the sole ideology in the world where people of different faiths can worship and perform their religious duties without experiencing reprisals or insecurity. In practice this is secured by the Caliphate state. In the past the Caliph safeguarded the rights of non-Muslims and Muslims alike, without discriminating between them. Take

the case of Palestine: under the rule of the Caliphate, Muslims, Jews and Christians lived in harmony, a feat unrivalled in the history of mankind.

By pressing ahead with the forced secularization of Muslims, Christian and Jews, western governments run the risk of alienating them. Instead, the West should re-evaluate its policy of coercive assimilation and critically address the broader question of our time - as to whether secularism can really guarantee the rights of people belonging to different faiths.

October 7, 2006

### 3

## West's Bigotry towards Islam Knows No Bounds

*"The Islamic teachings have left great traditions for equitable and gentle dealings and behaviour, and inspire people with nobility and tolerance. These are human teachings of the highest order and at the same time practicable. These teachings brought into existence a society in which hard-heartedness and collective oppression and injustice were the least as compared with all other societies preceding it....Islam is replete with gentleness, courtesy, and fraternity."*

--H.G. Wells

In the latest bout of West's defamation of Islam, an obscure writer Sherry Jones succeeded in the publication of her book *Jewel of Medina*, despite vehement protests from Muslim groups around the world. Once again Muslims are expected to subscribe to West's notion of freedom of expression and respect Sherry's offensive portrayal of the Messenger Muhammed (SAW) with his youngest wife Aisha (RA)<sup>i</sup>. Earlier in this year, at least seventeen Danish newspapers vowed to defend freedom of expression and reprinted a degrading caricature of Prophet Mohammed (SAW). The conservative broadsheet *Berlingske Tidende* wrote in an editorial: "Freedom of expression gives you the right to think, to speak and to draw what you like... no matter how many terrorist plots there are..." It is evident that both Europe and America did not learn anything from the outcry of Muslims that

accompanied the newspaper Jyllands-Posten decision to publish the original cartoons in 2005.

In Europe Islam bashing is an epidemic that infected the whole continent. The Dutch government refused to take action against Dutch Member of Parliament Geert Wilders who made a derogatory video about the Quran. The government defended Wilder's actions by citing freedom of expression. France and Germany have imposed a ban on the wearing of hijabs. European security forces routinely harass, arrest and torture Muslims for simply being Muslims. Writers and journalists are free to insult Islam and their right to do so is passionately defended by politicians. Take Oriana Fallaci, the Italian war correspondent wrote a book entitled 'Anger and Pride' in which she described Muslims as 'vile creatures who urinate in baptisteries' and 'multiply like rats'. To the horror of Muslims, Italy's Defence Minister, Antonio Martino, praised Fallaci for having the courage to write the book. In Britain under the guise of freedom and tolerance, government ministers routinely denigrate Islam and set new benchmarks for British Muslims to pledge their loyalty to the state.

In Muslims eyes, America -- the leading state of the West -- is notorious for the humiliation and torture of Muslims in Abu Ghraib and Guantanamo, responsible for the destruction and defilement of Iraq's mosques, the debaser of Muslim women and the slayer of tens of thousands of innocent Muslims. Testimonies from human rights organizations, journalists, lawyers, US officials, former prisoners and rape victims all tell the true horror of America's war on Islam. In this war, western ideals of 'religious freedom' and 'freedom of expression' have given way to religious intolerance and anti-Muslim demagoguery.

Away from Washington, the US media, esteemed think tanks and leaders of the religious right who are counted among President Bush's closest allies exploited free speech

to vilify Islam. Rev. Franklin Graham, described Islam as a "very evil and wicked religion". Evangelist Pat Robertson, called Prophet Muhammad "an absolute wild-eyed fanatic . . . a robber and brigand . . . a killer". Jerry Falwell called the Prophet of Islam a terrorist.

On the international scene the West was quick to sacrifice freedom of religion in preference for forging alliances with despotic regimes across the Muslim world. The regimes of King Abdullah, Musharraf and Karimov that habitually torture, imprison and kill Muslims for expressing their Islamic beliefs became the vanguard for the West's crusade against Islam.

The West claims that individuals are free to worship whatever deity they choose. But in practice this leads to perpetual conflicts amongst people, as religious beliefs and practices professed by some can be interpreted as offensive and insulting to others. Hence, western governments are constantly intervening in the disputes and resort to legislation to protect the religious rights of some people by depriving others. Often, the real benefactors of freedom of religion are those individuals or groups whose beliefs coincide with the interests of the government or those who possess the ability to exert influence over the government. That is why the religious right in America is allowed to attack Islam because their fiery rhetoric is in full harmony with President Bush's war on Islam. However, if the same conservative Christians were to insult Jews or the Zionist state of Israel the US government would adopt stern measures to curb their insults. The ostracizing of Jimmy Carter by the main stream media is a noteworthy example. Western governments use religious freedom or freedom of expression to pry open societies closed to western values or totally ignore freedom when it does not concur with their interests. In the case of Karimov's massacre of Muslims in Andijon<sup>iii</sup>, the West has chosen to dilute its response, as the

protesters were avid practitioners of Islam and not democracy. Such hypocrisy only serves to underscore the perception amongst Muslims that America and Europe are solely interested in the utter destruction of Islamic values and practices.

Islam does not believe in the fanciful idea of freedom of religion or freedom of expression, where a handful of men decide which beliefs and thoughts are legally beyond reproach, and which beliefs and thoughts are subject to unfettered criticism and legislation. Islam stipulates that life, honour, blood, property, belief, race and the mind are to be protected by the Islamic State. All the citizens of the Caliphate are guaranteed these rights, irrespective of whether they are Muslim or non-Muslims. Islam also protects the rights of non-Muslims to worship without any fear of retribution or vilification of their beliefs. The Messenger of Allah (SAW) said: *"One who hurts a dhimmi (non-Muslim citizen of the Caliphate), he hurts me and the one who hurts me, hurts Allah"*

Therefore, it is prohibited for a Muslim to insult the beliefs of a non-Muslim or to harm their places of worship. Islamic history is unrivalled in its capacity to guarantee the religious rights of non-Muslims under the shade of the Caliphate. Muslims living under the tyrannical rule of regimes supported by the West need to realize that holding demonstration or boycotting western goods will not prevent the West from undertaking further acts of aggression against them. The only way to prevent the West and her surrogates from attacking Islam and humiliating Muslims is to re-establish the Caliphate. The rights of the Muslims were protected, until the very last days of the Caliphate. During the rule of Sultan Abdul Hamid II, Britain decided to stage a play, which depicted the life of the Messenger of Allah (SAW) in a derogatory manner. On hearing this Sultan Abdul Hamid complained to the British government to stop



the play. The British government defended its decision to hold the play citing free speech. But when Sultan Abdul Hamid threatened Britain with military action Britain immediately relented.

October 7, 2008

# 4

## Secularism Not Islam Is the Real Enemy of the Vatican

*"During the period of the Caliphs the learned men of the Christians and the Jews were not only held in great esteem but were appointed to posts of great responsibility, and were promoted to the high ranking job in the government....He (Caliph Haroon Rasheed) never considered to which country a learned person belonged nor his faith and belief, but only his excellence in the field of learning."*

*-- Dr. William Draper*

**T**he inauguration of Cardinal Ratzinger as Pope Benedict XVI has brought to the fore a host of issues, which threaten to undermine his papacy. Chief among them is the challenge from Islam and the secularization of Christians in Europe.

The Vatican is somewhat divided on how to tackle Islam. Some cardinals are in the favour of reaching out to moderate Muslims and tapering the Vatican's attitudes towards Islam. "The next pope will need to be someone capable of dialoguing with the different religions of the world, and particularly Islam... Islam is on the rise, and Christianity, at least in the developed world, is in decline", said the Rev. Keith F. Pecklers, a Jesuit professor of theology at the Pontifical Gregorian University. This approach is reminiscent of the one articulated by Pope John Paul II who in 1986 became the first pope to visit a Muslim country. During the visit to Morocco he said, "We believe in the same God, the one and the only God, who created the world and brought its creatures to perfection." Hence the

doctrine of inter-faith dialogue with Islam was born. For the next twenty years this doctrine defined the relations between the Vatican and the Islamic world.

Other cardinals prefer a much tougher stance towards Islam. John Allen, the Vatican correspondent of the *National Catholic Reporter*, is sceptical that there is such a thing as moderate Islam. "They (cardinals) think what is needed is tough love. The nightmare scenario is that one day we'll wake up and the Holy Land will be empty of Christians", Allen said. The views expressed by this group appear to be in unison with Pope Benedict XVI, who not so long ago scoffed at the idea of Turkey joining Christian Europe. Last August, Ratzinger said, "In the course of history, Turkey has always represented a different continent, in permanent contrast to Europe. Making the two continents identical would be a mistake." Back in November 2004, Ratzinger criticized Muslims for politicizing Islam and stressed that Muslims had a great deal to learn from Christianity. Ratzinger said, "Muslims should learn from the Christian culture the importance of religious freedom, and the separation between church and state."

In the real world, the challenges posed by Islam are not only overstated by the Vatican, but are miniscule in comparison to the influence of secularism on the world's billion or so Catholics. A far greater threat is the secularization of Catholics in Europe, which is significantly higher than any other continent. Only 21 percent of Europeans say that religion is "very important" to them, according to the European Values Study, conducted in 1999 and 2000 and published two years ago. A similar survey in the United States by the Pew Forum on Religion and Public Life put the number at nearly 60 percent. Beyond that, Mass attendance has significantly declined throughout Europe.

Among Catholics, only 10 percent in the Netherlands, 12 percent in France, 15 percent in Germany and Austria, 18 percent in Spain and 25 percent in Italy attend weekly Mass. Therefore it is not surprising to find some Catholics voicing extreme concerns for the future of Christianity in a secular Europe. "Some people look at Europe and see it spiritually tired, if not dead," said the Rev. John Wauck, who teaches at the Pontifical University of the Holy Cross in Rome.

Apart from the dwindling Christian population in Europe, the principal threat to the Vatican comes from the direction of secular fundamentalists who are adamant in recasting catholic truths as falsehoods. Catholic teachings regarding the inauguration of women priests, birth control, abortion, gay marriages, adoption by same-sex couples, euthanasia and the commercialization of Christmas bear the brunt of this onslaught. Commenting on this trend, Wauck said that the union (European Union) seems to be "infected" with a "radically secular culture". Ratzinger delivered similar assessment hours before the conclave got underway to elect the new pope. He said, "We are moving toward a dictatorship of relativism . . . that recognizes nothing definite and leaves only one's own ego and one's own desires as the final measure."

Now that Ratzinger has been officially installed as the new Pope he must decide on how best to protect Catholicism and its values. His immediate concern and those of the cardinals who elected him is to win over those who have shunned Catholicism in preference for an agnostic life-style. To accomplish this feat, Pope Benedict XVI cannot ally himself with the secular powers of the world or rely on any of the world's secular institutions to defend the Christian faith.

Secularism and its practitioners despite being a by-product of Judaeo-Christian history are not interested in defending

Christianity or for that matter any faith. For instance, in May 2002 President Bush did nothing to prevent Israel from shelling the Church of Nativity, despite strong appeals from Pope John Paul II and leaders of other Christian sects. Similarly, before the American invasion of Iraq in 2003, President Bush refused to meet evangelical Christians who were opposed to the war, but continued to entertain lobbyist from oil companies.

Religion and people who profess religious beliefs is an anathema to secularist fundamentalists and are barely tolerated. The people of faith who wish to retain their religious identity become the object of abuse within secular societies. Secular authorities utilize instruments such as the media and the political medium to constantly hound those that resist secular values. This continues until they capitulate or change their beliefs to conform to the materialistic worldview of the secularists.

Catholicism as well as other Christian faiths has suffered immensely under the patronage of secular western states, particularly European states. Retreating behind the veil of 'freedom of speech', and 'freedom of religion', secularists have relentlessly abused Catholicism and forced the Roman Church to adapt its views and practices. Today, Catholic teachings and truths are scarcely recognizable and face imminent extinction, unless the Vatican takes a firm stand against the secular powers.

Forming an alliance with other world faiths such as Judaism, Hinduism, Sikhism and other Christian denominations will not alter the fate of the Roman Church. These religions are unable to stand up to the menacing ideology of secularism and they too have fallen prey to the secular powers. This is because of two reasons. First, they are all founded on an emotional creed that does not possess the intellectual dynamism to challenge the ideology of secularism. Second, they are based on creeds that only offer a spiritual

perspective on human existence and are unable to present a social-political system of life that is a real alternative to secularism.

Islam is the sole ideology in the world that is able to counter secularism and offer genuine protection to people belonging to different faiths. Islam is able to achieve this, because at its heart is a spiritual and political creed that provides spiritual nourishment to its adherents and offers a comprehensive social-political system, where Muslims and non-Muslims are treated equally before the law.

In the past, when Islam was implemented practically, as in Islamic Spain, Jews, Christians and Muslims living in the Spanish cities of Toledo, Cordoba and Granada, enjoyed unrivalled tolerance and prosperity. Martin Hume wrote in his book *Spanish People*<sup>v</sup>: "Side by side with the new rulers lived the Christians and Jews in peace. The latter rich with commerce and industry were content to let the memory of their oppression by the priest-ridden Goths sleep".

However, when the Catholic monarchs Isabella and Ferdinand took charge of Spain in 1492, they did not reciprocate tolerance but proceeded to expunge Spain of its Jewish and Muslim populace. Similar acts of cruelty with the blessing of the Pope were carried out in other lands controlled by Muslims such as the island of Sicily and Jerusalem.

Today the Islamic world is experiencing a radical transformation from secularism to Islam. Muslims across the Islamic world are rebelling against the secular order that has been forcibly imposed upon them by western powers and their surrogates. Muslims are working day and night to overthrow these secular autocracies and to re-establish the Caliphate on their ruins. With the establishment of the Caliphate, millions of Christians who were previously denied their rights under the secular regimes will have their rights restated in full. And like in the Caliphates of the past,

Christian beliefs and teaching will be protected. History bears witness that unlike the Roman Empire and the secular order of today, Christian doctrines and teachings were not changed under the Caliphate to agree with Islamic values. Against this background it would be wise for Pope Benedict XVI to reconsider his position towards Islam and the Muslim world. Instead of opting for a harsh stance against Islam and Muslims, the new pope should support the right of Muslims across the Islamic world to overthrow their secular regimes and re-establish the Caliphate. In this way, the pope will be saving Catholicism, protecting the rights of his flock in the Muslim world and sending a good omen for future relations with the Caliphate.

May 07, 2005

# 5

## **Tsunami: Why the West has No Compassion and Respect for Human Life**

*"We must be aware of the superiority of our civilisation, a system that has guaranteed well-being, respect for human rights and - in contrast with Islamic countries - respect for religious and political rights, a system that has as its value understanding of diversity and tolerance..."*

*-- Silvio Berlusconi*

**T**he belated response from western governments in pledging aid to the victims of the tsunami disaster was frowned upon by westerners and victims alike. America's initial pledge of \$35 million was described by a US senator as equivalent to what the American military consumed in Iraq before breakfast. Eventually, the aid was increased to \$350 million, but did little to stem the growing tide of criticism directed at the Bush administration. In Britain too, the government was censured for pledging a meagre amount to the relief fund. Sensing humiliation the government hastened to match the British public's donation of £90 million.

These are the very same governments that never tire of preaching equality, human rights to the rest of the world, and setting up human rights commissions, but when given the opportunity to foster these ideals in some of the poorest countries of the world they are suddenly overcome with amnesia.

The failure of Western governments to respond adequately to the catastrophe in Asia is not an act of God, but is the result of the capitalist ideology that makes materialism as



opposed to humanitarianism the discerning factor in the disbursement of aid. Take the US for example: approximately 0.1 percent of U.S. gross national product annually goes towards foreign aid. The amount of aid offered by other western countries is slightly better, but still way below what is needed to return the disaster stricken areas back to some degree of normality.

In marked contrast, the West spends vast amounts on exploiting the world's precious resources, creating new markets for their companies and tying developing countries to western financial institutions. In June 2004, America's cost of waging war in Iraq and Afghanistan reached \$151 Billion and is expected to surpass \$200 billion mark in 2005. The inequality in spending between aid and war is due to the capitalist ideology that drives western governments to prioritise materialism above anything else.

In their view, the sanctity of human life and respect for fellow human beings comes a poor second to the pursuit of profit. For instance, since the beginning of the war in Iraq, an estimated 100,000 Iraqi civilians have been killed according to the Lancet medical journal. This means that the US government is paying the Pentagon on average \$ 1.5 million per Iraqi civilian killed in order to secure the oil fields of Iraq. On the other hand, the US government eager to avoid the label 'stingy' has pledged \$ 35 per person in humanitarian assistance to the million or so displaced victims.

Still there are some who boast about the size of the west's generosity in comparison to other countries. As evidence they cite the huge contribution made to the tsunami relief fund by western governments and their willingness to impose a moratorium on debt relief.

However, West's kindness has a notorious history of rebounding and leaving a bitter taste amongst the recipients of aid. Victims of the Bam earthquake in Iran are still living in

object poverty because only \$ 17 million of the much-publicised \$ 1 billion aid was delivered. Afghans, ravaged by coalition bombs are yet to receive 40% of the \$ 5.4 billion in aid promised to them. Back in 2002, Bush declared that African countries would receive up to \$5 billion a year in development assistance<sup>v</sup>. Two years on, and not a single dollar has been dispersed. There is also overwhelming evidence that aid given to Maldives was attached with the condition that democratisation process should continue.

Similarly, freezing debt repayments only to be resumed at a later date will do little to alleviate the economic plight of the countries in the region. These countries are saddled with mountains of debt and are forced to endure tough IMF measures which in most cases reverse the economic recovery. For instance, Indonesia's overall external debt is about \$ 150 billion; suspending the payment of \$ 3.1bn in principal and \$ 1.3bn billion in interest payments as suggested by some European countries will not lift Indonesia out of poverty or help the tsunami victims.

If the West is serious about assisting Indonesia and other countries, then it should retire the debt altogether and cancel the IMF conditions imposed on its economy. This will enable Indonesia to become economically self-sufficient and less reliant on external aid. This strategy will not only help the Indonesia people stand on their feet, but also help them prepare effectively for future tsunamis. But western governments will never tolerate economic parity between themselves and the developing world, as it hurts cooperate profits and loosens their grip on valuable resources.

Materialism and the constant quest for resources have allowed western governments to squander another opportunity to win the hearts and minds of the Muslim people reeling from America's war on terrorism.

But if the west's adherence to capitalism has made it devoid of compassion and insolent of human life then the

same can be said for the rulers of the Muslim world. Instead of taking advantage of the catastrophe in Asia to help their fellow Muslims and win the hearts and minds of the non-Muslim victims, their first priority is to protect the economic interests of western powers followed by their own thrones. Take Saudi-Arabia. After the events of September 11, it launched a multi-million dollar media campaign in the US to improve the public image of the royal family. In comparison, its response to tsunami crisis remains low-key and underscores how enamoured they have become with capitalism.

What the world needs today is an ideology and a state that is not forever preoccupied with securing resources and protecting its markets when faced with people deeply distressed by natural disasters. But is able to face up to victims of such catastrophes with compassion and respect for human life.

Only the Caliphate can win the hearts and minds of both Muslims and non-Muslims who have been afflicted with calamity. When the sworn enemies of Islam, the Qurayysh were stricken with famine, it was not the Romans or the Persians that rushed to their rescue, but the infant Islamic state in Madina under the leadership of the Messenger of Allah (SAW) that provided relief and won their hearts. In 650, during the reign of the Caliphate of Umar (RA), Madina was devastated by famine and it was the Muslims of Egypt that sent forth aid the likes of which was not seen before. In addition to sending aid over land, a sixty-nine mile canal was dug to connect the River Nile to the Red Sea, so that ships laden with vast quantities of food could reach Jeddah the port for Madina. The whole project was completed in six months and Medina's food shortages were permanently solved.

Jan 15, 2005

# 6

## European Union Fearful of Islam Downgrades Turkey's Entry Talks

*"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam"*

*--George Bernard Shaw*

European politicians have started to raise doubts in public about Turkey's entry with the EU. Austrian Finance Minister Karl-Heinz Grasser said that Turkish membership "would make excessive demands of Europe." Spanish Foreign Minister Miguel Angel Moratinos acknowledged two weeks ago, after the French and Dutch referendums, that "without a doubt" the two rejections were "going to affect" further expansion plans. Polls in France and the Netherlands showed that opposition to Turkey's membership was one of the key reasons voters gave for opposing the EU constitution.

The latest developments pour cold water on Abdullah Gul's claim last December that the European Union's decision to extend membership talks with Turkey contributes to the Muslim country's stability and gives it a new position in Europe and the Islamic world. Thus European Union's relationship with Turkey no longer rests on Turkey undergoing extensive political and economic reforms. Rather future relations between the two will be decided by two major factors.

The first is the 'clash of civilisations' and is pretty obvious to politicians as well as the peoples of both Europe and Turkey that this clash is inevitable and ongoing. Valery Giscard d'Estaing, the former French president once said that the

entry of Turkey, as an Islamic and mostly Asian power, would spell "the end of Europe". Today Giscard's remarks are not only echoed by fellow European politicians, but are widely shared amongst the populations of Britain, France, Germany and several other countries. There is a deep sense of Islamophobia, which has swept the region and rekindled past memories of the Ottoman Caliphate dominating the affairs of Europe. Equally, the Muslims of Turkey are opposed to joining the EU. They fear that they will be stripped of their Islamic identity and forced to adopt western values. For example EU's chastisement over Turkey's plan to outlaw adultery was quickly reversed by Ankara. This angered many Turks and only heightened their anxiety that Europe was intentionally targeting Islamic values.

This in part is born out of the climate of fear produced by America's war on Islam and in part is due to the centuries old conflict between Christendom and Islam. This polarization in attitudes is impossible to overcome, unless the ideological differences between the two cultures are debated and settled. To proceed in the absence of such a dialogue will result in failure, no matter what progress is made towards achieving the political and economic goals set out by the EU.

The second is that Europe has failed to accommodate its own Muslim populations, so what are the odds that it can successfully manage the inclusion of 70 million Turks. Take the example of Britain. Muslims are the most socially deprived ethnic group. In October 2004 the Guardian newspaper reported: 'Muslims had the highest rate of unemployment, the poorest health, the most disability and fewest educational qualifications. In most respects Muslim women fared worse than Muslim men did.'<sup>vi</sup>

Muslims in France and Germany fair much worse. The banning of the hijab, the random interrogation of young

Muslims and the withholding of citizenship are at the forefront of discriminatory acts carried out against Muslims. Add to this, the reluctance of the European powers to intervene and protect Muslims of Bosnia and Kosovo underscores Europe's attitude towards Muslims living on its shores. In European minds, the above examples only reinforce the idea that Muslims and Islam are incompatible with secularism.

It is hard to believe that the current clash between Islam and the West and the injustices committed by Europeans towards their own Muslim populace has escaped the notice of Turkish leaders. If Gul is serious about Turkey occupying a new position in the Muslim world then the very least he can do is to stand firm against Europe's oppression of its Muslim populace. This can be achieved by Turkey demanding a significant improvement in their circumstances as a precursor to any talks between Turkey and the EU. Such a bold gesture would dramatically increase Turkey's standing in the Muslim world. Thereafter, Gul should dwell profoundly on Turkey's past in order to discover how the present Turkey can occupy a new position in Europe. He would quickly conclude that only in Islam and under the shade of the Caliphate did Turkey occupy a pre-eminent position amongst the nations of the world. Back then, the oppressed Europeans used to yearn for the justice of the Caliphate and longed to become a part of it. Did not the people of Constantinople implore Sultan Mohammed to liberate them from the tyranny of Constantine?

June 14, 2005

# 7

## America Exports Democracy Abroad, Cultivates Totalitarianism At Home

*"Those that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."*

*-- Benjamin Franklin*

**O**n the 8th of March 2005, President George Bush citing progress in Afghanistan, Iraq and Palestine said that democracy was beginning to spread across the Middle East and that "the authoritarian rule is the last gasp of a discredited past."

The Bush administration and its supporters have seized upon the events in the Middle East to give an upbeat assessment of democratic reform and America's standing in the region. Some have even gone far as making comparisons with the fall of the iron curtain, while others are pointing to a vindication of Bush's foreign policy since 9/11.

However, behind the rhetoric, Bush's vision of exporting democracy to the Middle East and other parts of the world falls way short of the very same democracy standard America routinely employs to dismiss election results, castigate despots, and put states on notice.

A central tenet of democracy requires people to choose legitimate representation in an environment that is impartial, free from local intimidation and foreign intervention. Bush was quick to apply this standard to Ukraine and more recently to Lebanon.

In the case of Ukraine, Bush contravened this standard, as evidence emerged that the US embassy was responsible for spearheading Yushchenko's "Orange Revolution".

In Lebanon, Washington's open incitement and support for the "Cedar Revolution" and its demand that forthcoming elections cannot be fair and free, unless Lebanon is completely free of Syrian occupation stinks of hypocrisy.

Were not the elections in Afghanistan, Iraq and Palestine held under American and Israeli occupation? Were not the candidates vetted by America? Was not the atmosphere prior to and on the day of the elections one of insecurity and fear? Were not the election results manipulated and the electoral process staged and managed? Clearly the answer to all of these questions is a defiant "yes". Hence the elections in these countries can only be described as unfair, illegal and imposed on the people.

But according to Bush's democracy yardstick the dodgy elections in Afghanistan, Iraq and Palestine were a resounding success. Even by third world standards such elections would have been declared null and void.

Likewise, Bush has failed to evaluate Pakistan, Egypt and Saudi Arabia against his benchmark for democracy. Musharraf's sham referendum in 2002, Mubarak's upcoming presidential façade and the Saudi municipal elections, which bars women from participating, can only be regarded as an indictment against democracy.

Rather than punishing these states for subverting democracy, Bush has rewarded them with billions of dollars in aid and offered muted criticisms in their defence. This was particularly evident, after Bush's inauguration address. The US State department scuttled to assure the rulers of Egypt, Pakistan and Saudi Arabia that they were not targets of his speech.

Ironically, Iran, which is comparatively more democratic than Egypt and Saudi Arabia put together, has been earmarked for regime change. However, America is more concerned about securing Iran's huge oil and gas reserves



than about nurturing democracy in Iran. In 1953, America worried about the nationalisation of Iranian oil removed the then elected Prime Minister, Dr. Mohammad Mossadegh and replaced him with the Shah – an absolute monarchist. America's obsession with making bold claims about spreading democracy and liberty, while simultaneously propping up despotic regimes has a notorious history. On March 12 1947, President Truman said, "One of the primary objectives of the foreign policy of the United States is the creation of conditions in which we and other nations will be able to work out a way of life free from coercion...totalitarian regimes imposed on free peoples, by direct or indirect aggression, undermine the foundations of international peace and hence the security of the United States." <sup>vii</sup>

Henceforth, America armed with the "Truman Doctrine" proceeded to sabotage democracy and freedom throughout the Muslim world in return for exploiting resources for her multinational corporations and safeguarding her strategic interests. America did this by supporting all manners of secular autocracies, monarchies and sheikhdoms.

Bush's vision for a democratic Muslim world is the same as the Truman Doctrine. In both, the exporting of democracy and liberty, as well as the support for dictatorships is totally subservient to American corporate interests.

America is not alone in promoting its corporate interests dressed up in western values. Other western powers most notably Britain, France and the EU compete with the US in trouncing these values. The banishment of slavery in the 19th century and drive to grant independence to colonies in the 20th century were solely motivated by rivalry between great powers to hold onto their precious resources. Exporting western values was the least of their concerns.

Today, there is a bitter struggle between the EU and America over the resources of the Muslim world, in particular its energy reserves. Bush under the cover of freedom and democracy is seeking to remove those regimes that are either pro-European or look towards Europe for guidance and assistance. The EU-US conflict over oil and gas can be found in Muslim countries like Sudan, Morocco (Western Sahara issue), Iraq, Afghanistan, Iran, Libya, and the Gulf sheikhdoms.

Those minority of Muslims who are still enchanted by western values need to realise that the western powers are not interested in the liberation of the Muslim world. Nor are they interested in granting Muslims freedom and democracy.

These Muslims should take a quick look at the domestic affairs of western countries and they will quickly learn that western values are only a myth. The anti-terror laws in Britain, the Patriot Act in the US, the indefinite detention of Muslims in Guantanamo and Belmarsh (UK) and the humiliation of Muslim prisoners in Abu Ghraib, Bagram and Basra clearly belittle their values.

As for westerners, they need to take a serious look at how their governments are using the war on terrorism as an excuse to enact draconian laws that are transforming their liberal societies into totalitarian ones.

Measures such as imprisonment without trial, internment of citizens, extra judicial torture, concentration of power in the hands of the executive, unelected government advisors, ministers over-ruling the judiciary, greater press restrictions, pre-packaged news stories, suppression of information and intrusion into personal privacy strike at the very heart of liberal democracies.

How soon America and Europe transform themselves into a

fortress of totalitarianism depends upon whether Americans and Europeans value liberty and democracy above safety.

March 17, 2005

## 8

## UN Reforms to Legitimize Terror Against Muslims

*"The United Nations system is flawed even in its foundation, and even in its motives, to those who can see through the veil and false declarations of love and peace from wealthy, powerful, conniving fear mongers who only want to always be in control over others."*

-- Ron McEntee

**T**he obsession of some Muslim countries on which countries should occupy a seat in the expanded UN Security Council is misdirected. Instead the focus should be on the proposed reforms and what it means for the Muslim world.

Besides the plan to expand the Security Council, the new reforms advocate the use of pre-emptive strikes and include an open-ended definition on terrorism. The proposals are meant to be debated by the General Assembly later this year, but so far the discussions have revolved around the expansion of the Security Council.

The inclusion of pre-emptive strikes and a loose definition on terrorism will enable western powers to legally justify punitive actions against Muslim countries that pose a threat to their interests. The threat does not have to be real, only perceived. This will preserve the West's domination over Muslims lands within the ambit of international law.

Since its inception in 1945, the UN has been used by the great powers especially America to cement their hegemony all over the world. No people have suffered more at the hands of the UN than the Muslim Ummah. The

West used the UN to carve up Muslim land such as the separation of Bangladesh from Pakistan, dismemberment of Bosnia and the division of Indonesia.

Furthermore, the UN has been used by the West to plunge a dagger deep into the heart of the Ummah by creating Israel and supporting its existence by issuing resolutions in her favour.

The UN has also played the instrumental role in isolating Muslims from each other by imposing sanctions on Iraq, Libya, Sudan, Iran and Afghanistan. The UN has also been used by the West to justify the invasion of Somalia, and the occupation of Iraq and Afghanistan.

Given the UN's criminal record against the Muslim world, its hostile plans for the future and its inability to restrain American hegemony, it beggars belief why the rulers of the Muslim world blindly submit to the UN and hold it in such great esteem.

Any sane ruler with a modicum of common sense should have realized by now that severing ties with the UN would give them a better chance of fighting western imperialism. Or else they will meet the same fate as Saddam Hussein who followed UN resolutions to the letter and caused the destruction of Iraq.

Today, the bitter irony is that while the rulers of the Muslim world pledge their loyalty to the UN, America realizes UN's limitations to fight Islam and still wants to pursue a unilateralist course to subdue the global Islamic revival.

The only source of protection from the aggression of Western powers and their instruments of terrorism such as the UN lie in the emergence of a powerful Islamic State. In actual fact it was the Ottoman Caliphate's march towards Europe that encouraged European nations to conclude the Treaty of Westphalia and international law was born.

The Ottoman Caliphate stood firm against international law with such resoluteness that for many years it was able to

demand warring countries to sign up to peace treaties on its terms and without surrendering the Ummah's resources or compromising Islamic values.

July 15, 2005

# 9

## America and Iran Out of Step with Democracy and Islam

*"Half the work that is done in this world is to make things appear what they are not."*

*-- Elias Root Beadle*

Even before a single vote had been cast, America had already decided to dismiss the Iranian presidential election. Bush said, "Power is in the hands of an unelected few who have retained power through an electoral process that ignores the basic requirements of democracy."<sup>viii</sup> After the election, America was quick to describe the electoral process as flawed and that Iran was out of step with moves towards democracy in the region.

Yet scrutiny of American actions in the region and beyond demonstrates that it is America that is out of step with democracy. One of the basic tenets of democracy is that elections must be held fairly and free from local or foreign interference.

However, this was not observed during the elections in Palestine, Iraq and Afghanistan. These elections were conducted under foreign occupation, insecurity was rampant, voters were too frightened to vote and the turnout was dubious to say the least. Despite this, America hailed the elections as a victory for democracy.

Furthermore, the selection of the leaders, the formulating of the constitutions and the convening of elections were all conducted under the guardianship of America. America handpicked Abbas, Karzai and Jaffari to oversee the implementation of pro-American policies. In the case of

Afghanistan and Iraq, America used the Loya Jirga and Iraqi Governing Council to enshrine American inspired canons that would ensure her dominance over the people of Afghanistan and Iraq.

Undeterred and unashamed, America still continues to interfere in the electoral process of many Muslim countries threatened by Islamists, America has taken the precautionary step of postponing the parliamentary elections in Afghanistan and Palestine. In the case of Palestine, America ordered Abbas to amend election law, so as to prevent Hamas from winning a majority of the seats in the parliament.

America's unabashed support for the municipal elections in Saudi Arabia, the upcoming presidential elections in Egypt and her silence over the low turnout in the Lebanese election (the turnout was higher during Syrian occupation) stinks of hypocrisy and falls way short of the democracy standards that are taught in American high schools.

In comparison, the presidential elections in Iran are much more credible. Elections were conducted in relative safety with a 62% voter turnout. This was 2% higher than the 2004 US presidential election. There may have been irregularities as voiced by Rafsanjani but these pale into insignificance when compared to the farce of the 2000 US presidential race.

Rather than preaching to Muslim countries about the virtues of democracy, America should examine its own handiwork at subverting democracy in the region. Surely it is America that is out of step with democracy.

Those who argue that the election of Ahmadinejad will usher in a fundamentalist government are equally mistaken. Since the Iranian revolution, Iran has never been the bastion of Islam. A cursory study of Iran's constitution inspired by Ayatollah Khomeini shows that it is a secular autocratic state which limits the role of Islam in social,



educational, economic, and foreign affairs. The few laws of Islam that are implemented are designed to mollify the Islamic sentiments of the people.

This gives Iran an Islamic appearance, similar to Saudi Arabia and Pakistan which also pretend to be Islamic. Professing Iran to be Islamic, while implementing non-Islamic rules makes the Iranian regime out of step with Islam.

Islam stipulates that Muslims must choose a ruler who will govern all aspects of their lives according to the rules derived from the Quran and the Sunnah. This can only be accomplished by electing a Caliph and re-establishing the Caliphate State. The Caliphate guarantees legitimate representation for the Ummah as well as ensuring that sovereignty belongs to God.

June 27, 2005

# 10

## Iraq: Another Fake Islamic State in the Making

*"Cautious recognition of Islamic symbolism is the tried and true path of Muslim kings and dictators, and it would be naive to say definitely that they will not be able to sustain it over time."*

-- Noah Feldman

The current deliberations over the Iraqi constitution have once again raised the spectre of Islam in the country's future. Some argue that Islam should be made the primary source of legislation. Others most notably the Kurds prefer Islam to be given the status of rites and ritual and oppose Islam's role in public life. Previously, under the mandate of Transitional Administrative Law (TAL) a compromise between the two sides was reached. It states Islam is the official religion and "a source of legislation," but also says the government may not enact a law "that contradicts those fixed principles of Islam that are the subject of consensus."

There are also disagreements over the naming of Iraq. Some leaders have proposed changing the country's official name to the "Islamic Republic of Iraq," a move opposed by Iraq's secularists. Whether Islam becomes the sole source of legislation for Iraq or the country is renamed Islamic Republic of Iraq the basic question still remains-what constitutes an Islamic state? Two dominant views pervade Muslim and non-Muslim thinking on the subject.

The first view endorses the perception that if the majority of the inhabitants of a particular country are Muslims than the country is classified as an Islamic state. This is a gross

misrepresentation of reality. A clear majority in the US believes in Christianity but no one holds the view that America is governed by the bible and is therefore a Christian state.

More common but equally perverse is the second view. This view asserts that if some references are made to Islam in the constitution then the country can be called an Islamic state. Proponents of this opinion often cite examples from the constitutions of Muslim countries to lend credence to their arguments. For instance, Article II of the 1980 Egyptian constitution states that Islam is the religion of the state and "Islamic jurisprudence is the principal source of legislation." The 1992 Basic Law of Saudi Arabia states that the nation's constitution consists of the Quran and the Sunnah (the actions and sayings of the Prophet Muhammad (SAW)). Article IV of the Iranian constitution states that "all civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria." And Article 227(1) of the Pakistani constitution reads, "All existing laws shall be brought in conformity with the injunctions of Islam as laid down in the Holy Quran and Sunnah ... and no law shall be enacted which is repugnant to such injunctions."

If any casual observer, irrespective of their religious orientation was to scrutinise the basic law of these countries they would very quickly realise that Islam has no relationship whatsoever with such constitutions. For instance to become a leader of Saudi Arabia, Iran or Pakistan one has to be a Saudi, Iranian or Pakistani. This contravenes Islamic teaching, as Islam abhors nationalism and insists that those contesting for leadership have to be Muslim before they can be considered suitable.

In Islam, there are two basic tenets, which defines the Islamic state above all else namely sovereignty belongs to God and authority is with the people. Sovereignty to God

means that God is the sole lawgiver and Islam must govern the temporal lives of Muslims and non-Muslims residing in the Islamic State. In the case of Muslims, their personal lives are to be governed by Islam and the state has no jurisdiction over the private affairs of its citizens. There are four main sources of Islamic law. Quran, Sunnah, Ijma Sahaba (Consensus of the Prophet's companions) and Qiyas (Analogy based on divine reasons). The basic law of the state is derived from these sources only. Any other source be it customs, traditions, environment, history or man himself is considered invalid. All laws related to economic matters, social relationships, educational affairs, foreign policy and the like are derived from the aforementioned sources.

Likewise authority in Islam lies with the citizens of the Islamic state. Islam has clearly mandated that the people have the exclusive right to elect, account and dismiss the ruler if he openly implements non-Islamic laws. These rights are delegated to the ruler via the bayah (pledge of allegiance given to the Caliph), which, in essence is a binding contract between the ruler and his subjects.

The usurping of authority by the ruler or his refusal to grant these rights is considered a flagrant violation of Islam. In the past there have been some occasions where the ruler has assumed the bayah by force and the Ummah has remained silent. The misuse of the bayah did not transform the Islamic state into a dictatorship or a theocracy as suggested by some historians. This is similar to misappropriation of votes in the 2000 US presidential race. The fact that the people did not challenge the outcome meant that the system of ruling in America continues to be democratic. Therefore the Islamic state is a unique state, unlike any other state in the world today.

This state is commonly known amongst the Muslims as the Khilafah and is often referred by non-Muslims as the

Caliphate. The Caliphate is not a theocracy where God's chosen representative implements God's law upon the subjects. Nor is it a dictatorship or a monarchy where authority and law-making reside exclusively with the dictator or monarch. It shares some resemblance with democracy in that authority is exercised by the people to elect and account the ruler. But differs greatly from the democratic state, which bestows the power of law-making to parliament or congress as opposed to God. Despite these glaring differences, the West still continues to describe the Caliphate as a dictatorship, theocracy and a monarchy.

Some Western leaders have even gone at great lengths to portray the Caliphate as a totalitarian state. This claim borders on insincerity to say the least. In actual fact the label of totalitarianism is more applicable to Western states. If the passing of the PATRIOT ACT in the US and the endorsement of anti-terrorism legislation in Britain is not a hallmark of totalitarian states then what is?

In contrast, Islam forbids spying on its citizens and all those found guilty of a crime have to be tried before a court of law before they can be punished. As long as the West continues to place itself at the centre of nation building like in Afghanistan and Iraq, fake Islamic states will be born to join a long list of pseudo Islamic states. Such states do little to mollify the Islamic sentiments of the Ummah. Instead they prolong the misery of the Ummah and subject her to endless campaigns of foreign interference and exploitation. To avoid such pain and suffering the Ummah must pull all of her resources together and work towards a single project, which is the re-establishment of the Caliphate. Did not the Caliphate end the suffering of the Iraqis when Baghdad was ransacked by the Mongols in 1258?

August 20, 2005

# **Part 2**

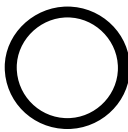
## **Western Masters and Agent Rulers**

# 11

## Abdullah Sacrifices Saudi Arabia to Shore up Bush's Future

*"Never before in history has a president of the United States— and I'm really referring to both President Bushes—has had such a close relationship with another foreign power... we had a pact with Saudi Arabia in a relationship that's gone back 40 years... we get oil, we sell them weapons, and part of the pact was we didn't look too closely at what was really going on in Saudi Arabia."*

*-- Craig Ugnar*



On April 25 2005, Crown Prince Abdullah visited George Bush to discuss a number of issues ranging from the Middle East peace process to fighting terrorism. However, the centrepiece of Abdullah's visit was to present President Bush with a fresh proposal to boost Saudi oil production that would go some way towards easing pressure on the price of crude oil.

The visit was carefully scripted to coincide with Bush's announcement of a new energy strategy to counter growing concerns amongst oil companies and ordinary Americans that the administration's oil policy was faltering and hurting the US economy.

Criticism from oil companies has been fuelled by the lack of progress made in securing Iraq's oil. Despite devoting \$1.6 billion of Congressional aid to develop Iraqi oil infrastructure, Iraq is still producing 25 percent lower than levels in early 2003, before the U.S. invasion to topple Saddam Hussein. The popular Iraqi insurgency has reduced

the flow of oil to a trickle. The sabotage of a pipeline to Turkey has restricted exports from Iraq's northern fields, around Kirkuk, and violence has hampered efforts to modernize the larger southern fields. The result is that Iraq exported 1.43 million barrels of crude oil last month, down 30,000 barrels from March. This is nowhere near the 4 million barrels forecasted by some analysts in the aftermath of the war.

In addition, US oil executives have been further aggrieved by the neo-conservatives whom they blame for encouraging the insurgency through the privatization of Iraq's oil industry as opposed to its re-nationalization. The plan to nationalize Iraqi oil, which was put forward by the US oil industry, was superseded at the last minute by a neo-conservative plan to privatize Iraq's oil and destroy OPEC. In the ensuing chaos of the post Saddam era, the US oil companies were prevented from exploiting Iraq's oil fields thereby hindering their efforts to increase Iraqi oil supply. Failure to work with Iraq's oil fields was a huge blow to American oil companies. According to the United States Department of Energy the costs of bringing new production on line in Iraq are among the lowest in the world. As of yet only 15 of its 74 fields have been developed; known reserves are 112 billion barrels, but some predict it may turn out to exceed 300 billion barrels. With recovery rates of 50 per cent and reserves of 250 billion barrels, Iraqi oil could be worth more than \$3 trillion.

On the domestic front, consumers have had to put up with soaring gas prices at the pump and blame Bush for much of America's energy woes. A recent Associated Press-AOL poll found the public giving the president low marks for his handling of energy problems, with 62 percent saying they disapproved. The democrats have seized on the poor approval ratings to drive home the point that the Bush administration has done next to nothing to rescue the



beleaguered public from high oil prices. "Five years later, and Americans suffering under record-high gas prices are still waiting to see the president keep his promise to jawbone OPEC,"<sup>ix</sup> said Senator John Kerry.

The Bush administration faced with the growing tide of criticism has responded by removing influential neo-conservatives like Wolfowitz and Bolton away from policy making to policy execution. The administration has also asked the Saudi's to come up with a plan that dramatically increases its oil production capacity. The plan outlined by Saudi Oil Minister Ali Naimi before Abdullah's visit to Texas, proposes to spend \$50 billion over a five-year period to increase Saudi production capacity to 12.5 million barrels per day by 2009 from the current 11 million limit. If necessary, Saudi Arabia says it will eventually develop a capacity of 15 million barrels a day. US National Security Adviser Stephen Hadley described the Saudi plan as a major breakthrough. He said, "What really came was a plan for increasing production through substantial investment — to the tune of about \$50 billion over time. So it's a major initiative that they've undertaken."<sup>x</sup>

Notwithstanding this huge investment to supplement America's economy, the Saudi's also plan to give US energy companies a huge bonanza by inviting them to invest in Saudi Arabia's other energy sectors. Addressing an audience of American businessmen organized by the Saudi-American Business Council (SABC) at the Fairmont Hotel, Prince Abdullah announced his intention to host a conference of the International Energy Forum (IEF) in the last quarter of 2005. He said, "We invite you to continue to cooperate with us in the mining and gas sectors which offer a number of investment opportunities. There are many opportunities and success is guaranteed, God willing. You can choose direct investment or establish joint projects." Crown Prince Abdullah also plans to make it easier for

American businessmen to take wealth out of the country by proposing to relax the laws protecting the fledging Saudi economy. Speaking about the economic reforms, Abdullah said, "We have enacted a clear and flexible taxation law, reorganized the financial market so that it matches international standards and have expedited the privatization process."

Clearly the Americans will be the real beneficiaries of Abdullah's plan. Firstly, the Saudi's will spend \$50 billion to increase the production of crude oil only to flood the international oil market and have its price reduced. This will sharply diminish Saudi profits and significantly damage the country's economy. On the other hand, cheap crude oil will be a godsend to the American economy, which at present is reeling from high oil prices.

Secondly, the Saudi's will be paying American oil companies billions of dollars to carry out the necessary work to increase the capacity of oil production. It will neither result in transfer of technology nor create sufficient jobs to lessen Saudi Arabia's burgeoning unemployment figures. At present, the unemployment rate is at 20% (the real figure could be as high as 30%). But this figure could increase even further, given that the Saudi population is going to double from 20 million to 40 million by 2020. Hence the outlook for Saudi's seeking employment in the near future looks extremely bleak.

Thirdly, the privatization drive coupled with loose taxation laws will result in American ownership of some of Saudi Arabia's vital assets like the Saudi Telecom Company. In addition, under the pretext of providing better public services, the American multinationals will charge higher prices and generate huge profits, very little of which will be ploughed back into the Saudi economy. Most of it will be repatriated back to the US, whilst some of it will end up in the foreign accounts of Saudi princes.

Fourthly, though the bilateral trade between Saudi Arabia and the US has increased from a measly sum of \$160 million in 1970 to \$26 billion in 2004, the Saudi people during this period have become increasingly poor. In 1999, the per capita GDP was less than it was in 1965, before the massive rise in oil prices. So by inviting the Americans to invest in other energy reserves, Abdullah is signing away the future of the Saudi people to American slavery.

Not surprisingly, the Bush administration embraced Abdullah's plan and included it, as part of their revitalized energy strategy. This consists of turning military bases into oil refineries, exploring ways of tapping US oil reserves and exploring cleaner fuels.

Therefore, when Bush unveiled his rejuvenated energy policy, he succeeded in pushing down the price of crude oil. This explains the reason behind Abdullah's visit to Texas and was confirmed by National Security Adviser Stephen Hadley who said, "The problem in the oil market now is a perception that there is inadequate capacity." Reassurance that can be given to the market on available supply, he said, should "have a downward pressure on the price."

Hadley's statement also alludes to the fickle nature of this reassurance. Much is dependent upon the Bush administration's ability to overcome resistance from environmentalists and other pressure groups who are opposed to the drilling for oil in places like Alaska and also to the conversion of existing military bases into oil refineries. In this respect, Bush's energy strategy is a defensive one. Having failed in Iraq, the administration has been forced into exploring ways to boost the domestic output of US oil. With winter approaching and OPEC pumping oil to its maximum, the race is on in the White House to find ways to stymie the next crisis.

However, America's current predicament presents an ideal opportunity for the Saudi's to free their people from American hegemony. Had the House of Saud been sincere about this, they could have employed number of strategies to sever their dependency on the US.

The Saudi's could have cut the supply of crude oil, decoupled it from the dollar and sold it in currency like the Euro or the Yuan (Chinese currency). This would force the world to quickly sell the dollar in return for the Saudi's preferred currency of exchange. A move like this would also force powers like Europe and especially China, a country that has sharp differences with the US to counter any US manoeuvres against Saudi Arabia.

The Saudi's could also barter some of their oil in exchange for technology and heavy industry thereby reducing dependency on foreign workers and creating new jobs. In this way the Saudi's could steer their economy towards a path of self-sufficiency and economic prosperity.

It is very unlikely that Abdullah and the House of Saud would opt for such radical ideas, as their very existence depends upon Anglo-American support.

These ideas can only be pursued in an environment that is free from Anglo-American surrogates who dominate the Saudi regime. Only the Caliphate can produce an environment where the Saudi's can enjoy political independence and economic sovereignty free from foreign control.

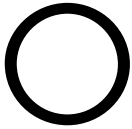
May 10, 2005

# 12

## Syria aids American hegemony over Iraq

*"You can't make war in the Middle East without Egypt and you can't make peace without Syria."*

*-- Henry A. Kissinger*



On October 26 2008, four U.S. helicopters flew 8 kilometres into Syria from Iraq, and attacked a farm compound in Eastern Syria<sup>xi</sup>. The operation led by US Special Forces killed eight people including four children and Al Qaida operative Abu Ghadiya. Immediately after the raid, the Syrian regime vehemently denounced the attack as a violation of its sovereignty and carried out a series of retaliatory measures in protest. This included the removal of Syrian troops from the Iraqi border, mobilization of crowds to vent anger against America, closure of the American school and the US cultural centre. Additionally, Al-Assad's regime demanded an official apology and compensation for the victims. However, beyond the fiery rhetoric, new details have emerged that suggest Syria's complicity in the attack.

On November 2 2008, the English newspaper, The Times revealed that Syria had given permission for the raid to go ahead and when the operation was bungled, Syria's notorious secret intelligence services flooded the region to clear up the mess and muzzle local villagers. The paper further disclosed that the farm area was a heaven for jihadi fighters who were free to train and move across the Iraqi border. Some spoke with thick Iraqi accents. The revelations are not new and confirm long standing suspicions that Syria is covertly assisting America to stabilize Iraq.

After the fall of Saddam, many Iraqis fled Iraq and sought refuge in Syria. At present their numbers stand at approximately 1.5 million. Under American auspices, Syria set up militant training camps to recruit and train the Iraqi refugees into fighters with the explicit purpose of infiltrating the Iraqi resistance, providing real-time intelligence to US officials, and executing covert operations in Iraq, especially those that encourage sectarian discord. Syria also established checkpoints every 4 kilometres along the border that abuts Iraq. Through such endeavours the Syrian regime was able to monitor and keep track of jihadi fighters moving across the border. This arrangement resulted in the arrest of several thousand independent resistance fighters as well as the elimination of several high value targets—latest addition being Abu Ghadiya.

Subsequently, Syria was able to some extent pacify Iraq's western border and aid America's control over the area. To provide greater political legitimacy to Iraq's ailing pro-American government; Syria recently normalized diplomatic ties and sent its first ambassador to Baghdad in 26 years. Not surprisingly then, that in September Jalal Talabani, Iraq's president, told his master US President George Bush that Syria no longer posed a problem to Iraqi security. So if Syria posed no threat then why did the US conduct the raid?

It appears that the timing of the attack was meant to achieve three objectives. First, America was presented with valuable information to apprehend Abu Ghadiya. A few weeks before, several militants were captured in Baquba a base for Al-Qaida fighters in Iraq and information gained from them prompted the raid. Second, the removal of Syrian border troops is helping America pressurize the Iraqis to sign up to a new security pact that will keep US forces formally in Iraq till 2011. Third, America exploited the raid to announce its much expanded pre-emptive war doctrine.

On October 28 at the Carnegie Endowment for International Peace (CEIP), US Defence Secretary Robert Gates declared that "the US will hold any state, terrorist group, or other non-state actor or individual fully accountable for supporting or enabling terrorist efforts to obtain or use weapons of mass destruction." The cross-border raids against Syria and Pakistan from US forces stationed in Iraq and Afghanistan is a manifestation of this strand of thinking.

Syria's collusion with America is not just limited to Iraq but extends to Lebanon and Palestine. Damascus's support of pro-Syrian factions in Lebanon and Syria's peace overtures to Israel are designed to facilitate America's stranglehold over the region.

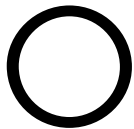
November 3, 2008

# 13

## American-Iranian Relations: Collusion or Collision?

*"They (Iranians) also provided considerable assistance to Operation Enduring Freedom. Tehran offered to allow American transport aircraft to stage from airfields in eastern Iran to assist operations in western Afghanistan. It agreed to perform search-and-rescue missions for downed American airmen who bailed over Iran...The Iranians weighed in with the Northern Alliance and helped convince it that Washington was deadly serious and that therefore the Northern Alliance should participate fully in the American war effort."*

*-- Kenneth Pollack*



On 15 September 2008 the International Atomic Energy Agency reported that Iran had repeatedly blocked a UN investigation to probe allegations that it had tried to make nuclear weapons. The findings of the report were once again seized upon by Western powers to portray Iran as a pariah state and a menace to its neighbours. America, France, Britain and Israel have raised the spectre of a new set of sanctions to punish in their view Iran's intransigence over its peaceful nuclear programme.

White House spokesman Gordon Johndroe said, "We urge Iran to suspend its uranium enrichment and reprocessing activities or face further implementation of the existing United Nations Security Council sanctions and the possibility of new sanctions."<sup>xii</sup> French Foreign Ministry spokesman Eric Chevallier said, "We have no other choice than to work in



the days and weeks to come toward a new (UN) Security Council sanctions resolution"<sup>xiii</sup>. Israel's Prime Minister's Office spokesman Mark Regev said, "This is another clear signal that the Iranian regime is playing games with the international community with a policy of deception. ... It is now incumbent upon the international community to ratchet up the pressure on Teheran."<sup>xiv</sup>

Iran on the other hand defended its stance and rebuffed American claims about its peaceful nuclear programme. "We do not think there should be an open forum so America can bring up a new claim every day and pass it on to the agency, expecting Iran to address any claim," said Alaeddin Borujerdi, head of parliament's national security and foreign affairs commission.

Iran has every right to be angry. There is no tangible evidence that Iran has a nuclear weapons programme. A number of prestigious western think tanks and intelligence agencies in the past have unequivocally stated that Iranian nuclear bomb is many years away.

Furthermore, the recent IAEA report stresses that at the very least Iran is 2 years away before it will possess enough uranium to make a bomb—even then the process is tedious to master and many observers predict it will take years.

Over the past 5 years, the bellicose nature of U.S.-Iran relations have followed a well trodden trajectory, and the tiff over Iran's nuclear programme and the ascendancy of Ahmadinejad has played a pivotal role.

That is to say fiery rhetoric employed by Washington and Tehran interwoven with covert collaboration between the two, has resulted in America consolidating its presence in the region. The pacifying of Iraq and Western Afghanistan, new security arrangements with the Gulf countries, impetus behind the deployment of U.S. missile shield programme in Europe are some of the benefits accrued by U.S. policy makers. Even now, Iranian air force exercises, the

Revolutionary Guards new responsibility to defend the Persian Gulf and U.S. navy manoeuvres should be viewed within this context.

Increasingly, behind the scenes there are growing signs that U.S.-Iranian relations are heading towards normalization. The presence of William Burns in the Geneva talks in July, the prospects of the establishment of a U.S. diplomatic mission in Tehran and Obama's repeated mantra of engagement with Iran signal a warming of relations.

On Monday, five former U.S. Secretaries of State among them Madeleine Albright, Colin Powell, Warren Christopher, Henry A. Kissinger and James A. Baker III called for greater engagement with Iran. The only sticking point for American policy makers is Israel's insistence on neutralizing Iran's imagined nuclear threat.

Hitherto, America has snubbed Israeli advances to attack Iran. America played down Israel's show of air power over the Mediterranean a few months ago, and has refused to sell the powerful GBU-29 bunker-busters bombs. Nonetheless, the decision to sell GBU-39 bomb a smaller version is America's way of assuaging Israel's concerns.

With the Bush administration embroiled in election fever, it is unlikely that the U.S. will be at war with Iran. In fact the opposite is likely to happen—warming of ties between the U.S. and Iran is on the cards.

September 21, 2008

# 14

## Musharraf's bloodbath at the Masjid

*"Musharraf may be America's last hope in Pakistan, and if he fails, the fundamentalists would get hold of the Islamic bomb."*

*-- Anthony Zinni*

The intensification of fighting between the students of Lal Masjid and the Pakistani army has left hundreds dead and many injured. This has prompted President Musharraf to issue the following provocative statement: "If they do not surrender so I am saying here today that they will be killed. They should not force us to use force. They should come out voluntarily; otherwise they will be killed..." Even before Musharraf's ultimatum, his government was swift to attribute the entire blame for the current crisis on Abdul Rashid Ghazi—the principal of the seminary. However, a close examination of the events preceding the standoff, suggests that the entire saga has been engineered by the Pakistani government. For the past six months the Musharraf government has tolerated the behaviour of the students whenever they chose to challenge its writ. The accumulation of illegal arms, the abduction of Pakistani socialites and policemen, and the seizure of six Chinese women was met with muted criticism from government officials. Furthermore, these activities were not clandestine, and were planned and executed in full view of ISI's headquarters located in close proximity to the confines of the Lal Masjid. The frequent visit of ISI officials and government representatives negates government claims that it was exploring an amicable outcome— especially when measured against the ferocity of the Pakistani government's response to similar incidents

in tribal agencies and elsewhere in Baluchistan. So why has the Pakistani government waited so long to barricade the Masjid with military hardware fit for an overwhelming assault.

This question can only be answered in the broader context of the challenges facing Musharraf's rule. At present the Musharraf government has had to contend with both the secular opposition and Islamic forces calling for his removal. The secular forces championed by the Alliance for the Restoration of Democracy (ARD) and Chief Justice Iftikhar have gained momentum and have frustrated America's initiative to get Musharraf re-elected. To diffuse this threat, Musharraf under US auspices has held secret talks with certain leaders of the secular opposition and has deployed force against others. The deaths in Karachi are a manifestation of the latter approach. As far as negotiations are concerned, the US on Musharraf's behalf is already engaged in advanced talks with Benazir Bhutto with aim to break the back of the secular opposition and secure a second presidential term for Musharraf. This also explains Bhutto's recent ambiguous stance on the All Parties Conference (APC) in London<sup>xv</sup>, which she has shunned so far.

Whilst the Islamic opposition unhappy with Musharraf's pro-American policies and his neo-liberal attitudes have taken upon themselves to oust him from power. Some have resorted to militancy and others have engaged in protests to vent their anger. But the wellspring of their resentment is fuelled by the religious seminaries which America has identified for secularisation or closure. Unlike the secular opposition—where America was keen to compromise and broker a deal—the Islamic forces in the eyes of American policy makers must be secularised at gun point, and any resistance must be crushed. Hence the surrounding of Lal Masjid by the military in the absence of martial law, the

humiliation of Abdul Aziz Ghazi on Pakistan television, the abrupt cancellation of talks, the media blackout and the announcement of 'surrender or die' as a solution to the crisis is an ominous sign for the future of religious seminaries in Pakistan.

What transpired at Lal Masjid has all the hallmarks of becoming a template for Musharraf to deal with other religious schools and institutions— a recipe for civil war. Not to mention that the timing of the crisis suits Musharraf, as it deflects the public's attention away from the secular opposition and the government's disastrous response to the floods in Baluchistan.

What is evident is that the utilisation of force by the government to deal with both secular and Islamic forces exposes the intellectual bankruptcy of Musharraf's mantra of enlightened moderation. Instead of employing thoughts to battle the ideas of the opposition, Musharraf has resorted to force. The same method has been repeated by Musharraf's allies—America, NATO and Israel— under the guise of 'battle of hearts and minds' and both have failed to crush the Islamic movements in Iraq, Afghanistan and Palestine. So what chance does Musharraf have?

July 9, 2007

# **Part 3**

## **Fighting to Preserve Western Decadence**

# 15

## Liberal Values Spawn Violent Crime

*"Society prepares the crime; the criminal commits it."  
-- Henry Thomas Buckle*

The killing of Pc Sharon Beshenivsky in Bradford<sup>xvi</sup>, Briton spurred some to call for the arming of the British police force, while others demanded stiffer laws in curbing gun crime. Speaking on BBC Radio 4's Today programme, Tom McGhie the chairman of the West Yorkshire Police Federation called for a rethink on routinely arming officers.

The number of offences involving firearms in England and Wales has been increasing each year since 1997, according to the Home Office. Firearms incidents recorded by the police have nearly trebled in eight years. This is despite the government's efforts to curb violent crime involving guns. In 2003, the then Home Secretary David Blunkett introduced a host of measures which included a new gun amnesty, a five year prison sentence for illegal possession of firearms and greater protection to witnesses who testify in gun crime cases. The measures were in response to the brutal killing of two young girls in Birmingham. The initiatives did little to combat violent crime or address its root cause.

Over the past few months the British public has witnessed a large number of high profile crimes involving murders, stabbings, child abductions, rapes and robberies. Anyone turning on the television or listening to the radio will not fail to notice that a fair proportion of these crimes do not involve the use of firearms. There are countless incidents, where knives are the primary means of perpetrating violent crime and still ministers, politicians, social workers, and police

officers choose to focus on gun control as a means of reducing violent crime.

This reactionary approach towards tackling crime is not only limited to violent offences, but extends to all forms of crime. Instead of solving the problem the current approach leads to more crime, extra legislation and further strain on the over populated prison system as well as a greater burden on the judiciary, a demoralised police force, a vulnerable public and a huge drain on resources estimated to be in the region of £60 billion.

A similar trend can be found in all other Western societies. In these societies the public is resigned to accept that crime is on the increase and very little can be done to reduce it. This does not need to be the case. Rather, what lies at the heart of the issue is the incorrect understanding in Western societies of crime and its causes; this has led to Western governments implementing ineffective solutions to combat crime.

Even the severity of the law does not deter people from committing crime. Thus for many years, Western governments have struggled to reduce the growing number of paedophiles, rapists, drug addicts, joy riders, burglars, fraudsters and the like - no matter how many laws they enact or how much time and money they spend on policing. The capitalist goal in life has greatly affected the public's attitude towards preventing crime. The public in capitalist societies are more concerned about preserving their ability to pursue sensual pleasure to the extent that they would not intervene to help other people enjoy their right to pursue pleasure, particularly if such intervention was associated with difficulty or danger.

Unless it is something that threatens their collective pursuit of enjoyment, the public rarely intervenes to stop crimes committed in front of them. This mindset has moulded the public in Western societies to become apathetic towards



crime, thereby allowing criminals to thrive amongst them. For instance if a thief ran out of a shop in a crowded shopping centre, the majority of the shoppers would be hesitant to give chase. If a group of people were attacking an individual on the bus, most people would remain quiet in their seats. If a pensioner was being mugged in the street, most people will ignore it.

The capitalist goal in life has also undermined the ability of capitalist states to fight crime. This is because the role of Western governments is to pass laws and implement policies which enable individuals to realise their optimal level of sensual fulfilment. All too often, the true benefactors are a small minority of people who are able to influence governments.

They pass laws that protect their right to pursue enjoyment at the expense of the vast majority of the people. In turn, this vast majority feel that these laws unfairly impinge on their right to pursue the capitalist goal and hence many resort to breaking the law. For instance, the majority of the British public abhors firearms, but fails to understand why the government has repeatedly taken no action against the media companies that glorify gun violence as the quickest way of attaining happiness through films, music, books and video games. Equally in America, the public's demand to ban the selling of guns is met with government silence. In both cases governments are more interested in allowing the media moguls and gun companies to maximise profits at the cost of the public.

The same argument applies to the redevelopment of deprived inner city areas, which governments and wealthy capitalists intentionally ignore as they are deemed to be commercially unprofitable. Understandably, people living in such areas will resort to crime. Even the punishment of criminals is based upon the capitalist goal; instead of designing punishments to deter potential criminals in

society, punishments exist merely to restrict the convicted criminal's pursuit of pleasure. For example the millionaire Geoffrey Archer was able to follow his lavish lifestyle, even though he is serving a custodial sentence. Therefore, at all levels of human behaviour the capitalist goal in life is the main driving force behind crime in Western societies.

On the other hand, Islam produces a society where crime is not the norm but an exception. This is because the Islamic goal in life is about seeking the pleasure of Allah (SWT). It is through seeking the pleasure of Allah (SWT) that a Muslim attains happiness.

Therefore Muslims are extremely careful when undertaking actions, large or small because they know that in the hereafter they will be held accountable for them. The outcome of which will be either paradise or hellfire determined by the Muslim's compliance to Allah (SWT)'s commands and prohibitions in this life. This belief instils in Muslims a strong sense of Taqwa (fear of Allah (SWT)), responsibility towards others and obedience to Islamic laws and authority. At an individual level this becomes a very powerful deterrent against crime, as one is constantly aware of the consequences of one's actions. Allah (SWT) reminds us in the Quran: **"And We are nearer to him than his jugular vein"**. (TMQ 50:16)

The manifestation of this self policing would mean that unlike capitalist countries, the future Islamic state will not need to spend huge resources in fighting crime, use large numbers of surveillance techniques to catch criminals or employ a large police force dedicated to crime prevention.

Similarly, the Islamic society's yearning to seek the pleasure of Allah (SWT) will produce a collective mentality amongst the public where the preservation of society and Islamic laws will be regarded as more important than one's own interest. This is because for Muslims, the transgression of the

commands and prohibitions of Allah (SWT) by offenders is a sin that must be stopped. Islam has obliged Muslims to enjoin Mar'uf (good) and forbid Munkar (evil). The Prophet (SAW) said in a Hadith narrated by Abu Sa'id al Khudri: *"Whosoever sees a Munkar (an evil or wrong) let him change it by his hand, if he could not let it be by his tongue. If he could not let it be by his heart, and this is the weakest of Iman"*. (Muslim)

In the case of non-Muslim citizens it will be the justice of Islam that will be the motivating factor for crime prevention. This will galvanise public opinion to become an effective deterrent against crime.

However, there will always be a minority that would violate the laws imposed by Islam. For them Islam has laid down a comprehensive punishment system which is administered by the state. The punishments in Islam are not intended to restrict the offender, but are meant to dissuade others from carrying out crime. For instance concerning the thief, Allah (SWT) says: **"As to the thief, male or female, cut off his or her hand. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is All Mighty, All Wise."** (TMQ 5:38)

In Islam the individual through his Taqwa, the public through their concern about the preservation of society and the state all act in unison to ensure that laws are implemented and that crime is minimised. Islamic history bears testimony to this fact. For example, when Imam Malik was appointed the judge of Madinah, he had to wait almost a year before he presided over his first case. Also the records of the courts that existed in the main cities in the Islamic State show that the types of cases dealt by courts were primarily social issues like divorce, inheritance and business related disputes. The number of cases

involving murders, muggings, rapes and the like were nowhere near the figures that occur in Western societies today.

November 20, 2005

# 16

## Individualism in the West Contributes to Child Neglect

*"Most of the obstacles children face today are linked to the belief among adults that the prime duty of the individual is to make the most of their own life, rather than contribute to the good of others... excessive individualism is causing a range of problems for children including: high family break-up, teenage unkindness, commercial pressures towards premature sexualisation, unprincipled advertising, too much competition in education and acceptance of income inequality."*

*-- UK Good Childhood Inquiry*

The ever-increasing reports of child neglect in the West clearly demonstrate that more and more parents are mistreating their children to pursue the fulfilment of their own needs. In Britain, the notorious case of a mother who repeatedly tortured her 17 month old baby to death, so that she could carry on with her own life is just the tip of the iceberg. When the body of the baby was examined he had 50 injuries including 8 broken ribs, a fractured spine and missing finger nails<sup>xvii</sup>. Preliminary findings suggest that social workers, police officials and health professionals failed to piece together the jigsaw of neglect in spite of several warning signs. Then there is the horrific story of 56 year old man from Sheffield who routinely raped his 2 daughters and fathered 9 children with them. According to the latest available figures from National Society for the Prevention of Cruelty to Children (NSPCC), there are 32,700 children on child protection registers in the

UK. Every ten days in England and Wales, on average, one child is killed at the hands of their parent. The people most likely to die a violent death are babies under 1 year old, who are four times more likely to be killed than the average person in England and Wales. 16% of children experienced serious maltreatment by parents, of whom one third experienced more than one type of maltreatment. Over a quarter of all rapes recorded by the police are committed against children under 16 years of age. Nearly 79,000 children are currently looked after by local authorities in the UK<sup>xviii</sup>. It is fair to assume that the actual figure is much higher, as many children are either too scared to report abuse or simply do not know how to report it.

It is almost customary for governments to respond to cases of child neglect by launching public inquiries. In the past the outcome of such inquiries has led to either the social services playing a greater role in the prevention of the ill-treatment of children or new legislation aimed at offering children greater protection from abusive parents. All too often these inquiries fail to stem the growing tide of child abuse pervading British society. This has led some to call for tougher measures such as permanently taking children away from cruel parents or even stripping them of their right to reproduce. It is highly unlikely that the present government will make any headway in reducing the ill treatment of children. This is because the main cause behind child abuse is the unbridled individualism, which governments, sociologists and parents alike have repeatedly refused to acknowledge.

Individualism is an important pillar of Western Secularism and dominates many of the relationships that exist between people in Western societies. Individualism stipulates that people should put their interests first and foremost. This imbues in people a selfish mentality and encourages people to satisfy their own needs before the

needs of others. Furthermore, individualism leads people to view responsibility as a burden and a hindrance towards the fulfilment of their selfish motives. Therefore, it is common to find people in the West, especially in the social sphere, entering and leaving relationships in order to avoid responsibility - all of which has a detrimental effect on society. Hence rampant fornication, abortions, single parent families, fathers avoiding child maintenance costs, mothers forsaking children to pursue careers, parents giving up children to foster homes and wanton child abuse are all symptoms of individualism.

Western governments are unable to deal with the effects of individualism and the harm it causes to society. This is because the role of the government is to guarantee individualism for its citizens and not to impose restrictions on people's individuality. Therefore, the primary concern of government is the welfare of the individual and not the family or wider society. For instance, when dealing with the issue of child abuse, Western governments view the child and its rights as separate to the rights of the mother and the rights of the father. Naturally any solutions arising from this type of thinking will focus more on preserving the individuality of the child, mother or father than protecting the family or society. In this way, the family and society bear no collective responsibility towards the mistreatment of children, since law and responsibility are solely applied at the level of the individual.

In Islam, the concept of individualism is limited to the relationship between man and God and the relationship of man with himself i.e. in the matters of worship, foodstuffs, clothing and morals. In relationships that involve people, individuals are permitted to satisfy their needs provided that they do not violate the rights of other individuals or transgress the limits imposed by Islam for the welfare of the society. In all types of relationships Muslims are required to

seek the pleasure of God by conducting themselves according to laws prescribed by Islam. These laws when practiced produce a unique and distinct character for the human being, a character shaped by altruism and not selfishness. Islam promoted and raised high, not only the relationship between the parent and child, but also that of family and society.

Islam praised the family, the Messenger of Allah (SAW) said, *"Do marry the devoted and prolific women, for I will be proud of you before other nations on the Day of Judgement."* (Abu Dawood, at-Tirmidhi). Islam forbade the killing and torturing of children. It is mentioned in the Qur'an: **"Kill not your children for fear of want, We shall provide sustenance for them as well as for you."** (TMQ 17: 31)

Islam has forbidden the neglect of children and has made it obligatory for parents to provide food, clothing and shelter in addition to fulfilling the various other requirements of their children. The Messenger of Allah (SAW) said, *"It is enough sin for a person that he ignores those whom he is responsible for."* (Abu Dawood)

Thus, within the Islamic framework children are regarded as a blessing and the family is viewed as playing a pivotal role in the stability of society.

Today, individualism threatens the social fabric of British society through the erosion of family values and violation of civil rights. Left unquestioned and unchecked, individualism will result in the fragmentation of both Muslim and non-Muslim communities. The Islamic attitude towards the family and society is much more responsible than the selfish outlook of secularism.

November 28, 2008



## Ethics in the West: Deciding whether Cloning is right or wrong?

*"As soon as questions of will or decision or reason or choice of action arise, human science is at a loss."*

*-- Noam Chomsky*

Cloning has rekindled the ongoing debate centred on ethical concerns, which scientists, pro-creationists, politicians and religious personalities are struggling to define in terms of right and wrong. Scientists, who favour cloning, argue that the tissue material from cloned embryos could lead to breakthroughs in the treatment of severe human diseases such as Parkinson's, Motor Neuron or Diabetes. On the other hand the Church and pro-life campaigners argue that the cloning of embryos constitutes life, and to terminate an embryo would be no different to terminating the life of any other human being. Western politicians are also deeply divided between the two views. In 2003, White House spokesman said that US President George Bush had found the news "deeply troubling", and added that the news underscored the need for legislation to ban all human cloning in the US. While other politicians most notably those with close ties with biotechnology firms are fervent supporters of human cloning. So who is right?

Many people in the West believe that science is fully capable of providing truths about human behaviour, which in turn can be used to govern people's lives. This view is erroneous as the scientific thought is a particular type of thought only suited to the study of material objects under laboratory conditions. Under these conditions no ethical

truths are revealed or discovered. This is because material objects do not possess an inherent ethical attribute, which during experimentation manifests itself as right or wrong. Science can only provide explanation of how things function and cannot answer questions such as 'is it right?', or 'should this be allowed?'

The same argument applies to the so called scientific study of human behaviour. Human beings are not born with an ethical code, nor do human actions have an intrinsic ethical quality, which helps the scientist decide whether the action is right or wrong. For instance science can explain the process by which procreation occurs, but can it tell us whether it is right to have sexual relationships in or out of wedlock, between brother and sister or between an adult and a child? Those who choose to engage in incest or sexually abuse children are branded deviants and abhorred by society. The same was said about homosexual relationships, until recently, when public opinion was changed to make homosexuality acceptable as an idea. Scientist then suggested that some people were born with the inclination to prefer people of the same gender. If it were proven that people were born with a tendency to commit incest, sexually abuse children or murder would that in any way make it right? Would these actions be regarded as acceptable by society?

Science is unable to pass ethical judgements especially on human actions and can never provide a code of ethics for mankind. In reality, people live according to a specific viewpoint of life, which shapes their inclinations and tastes. This viewpoint of life emanates from a creed and gives rise to a specific system, which binds people together to produce a distinctive society. The creed coupled with its viewpoint of life produces a code of ethics responsible for governing society.

In western societies it is the secular creed together with its view point on life based on benefit, which determines what is right and wrong. In practice the politicians who are the elected representatives of the people are given the responsibility of deciding what is right and wrong on behalf of society. Politicians may entertain scientific facts or arguments from other sources during the law making process, but ultimately the Western point of view i.e. benefit determines ethics. Therefore it is common to find western politicians subscribing to those ethical views, which provide them and their sponsors with the greatest amount of benefit. Usually the sponsors of such views are powerful interest groups such as big businesses, wealthy industrialists and influential organisations. Often there is a clash between these powerful groups as each group competes by lobbying politicians to protect their interests. In such circumstances politicians seek a compromise verdict to appease these interest groups. Nevertheless, in both cases no serious attempt is made to seek the truth, the foremost concern of all parties is to safeguard their interests. For instance on the issue of human cloning Tony Blair's New Labour party, which has close links with biotech companies, is in favour of human cloning, while opposition groups such as the anti-abortion charity, Life, want a total ban on all forms of human cloning.

In the end, the government sought a middle ground and enacted legislation to support the cloning of human embryos<sup>xix</sup>, but outlawed the cloning of a human being. An ethical position which is definitely incorrect, as it fails to provide an answer to the original question.

A major flaw of Western way of life is that ethical standards constantly evolve and change around benefit. There is no absolute truth or falsehood, right or wrong. What is viewed as evil and abhorrent in a particular age is praised and raised high at different times. Take for example the issues of

adultery, homosexuality, and children born out of wedlock or the taking of cannabis. All of these issues have been despised in the past, but now are accepted by society. Similarly, what is considered by people as wrong is regarded by other people who share the same values as right. For example, the Europeans consider capital punishment to be barbaric whilst the Americans uphold it as a civilised form of punishment. This leads to people losing confidence in ethical standards and eventually society becomes morally bankrupt and declined.

In Islam truth and falsehood, right and wrong are clearly defined and do not change with age, places or people. The Islamic laws or ethical standards in Islam are fixed and do not revolve around benefit nor are subject to environmental influences. This is because the Islamic creed recognises God as the only sovereign and not man. God alone is the arbiter of what is right and what is wrong. This means that all actions undertaken by Muslims or all judgements pronounced by Muslims on things or events must comply with Islam.

Islam did not leave human beings without guidance in this life. On the contrary, Islam provides a complete and comprehensive way of life in the form of the Quran and the Sunnah of the Messenger of Allah (SAW). The legal texts found in the Quran and the Sunnah are more than capable of addressing all human problems. This is because the legal texts of Islam have an immense capacity to produce a multitude of solutions to problems encountered by human beings irrespective of diversity of the problem or its complexity. So what is Islam's view on cloning?

The aim of cloning in plants and animals is to improve quality and increase productivity, and to find a natural cure for many common human diseases, especially the acute ones, instead of using chemical drugs which have harmful side effects on man's health.

The improvement in the quality of plants and animals and the increase of productivity is not prohibited from a shari perspective, and it is among the things that are allowed. Also, the use of plants and animal cloning to cure human diseases, especially acute ones, is allowed in Islam. It is even recommended because seeking a cure for illness is recommended and manufacturing medicine for curing is recommended as well. Imam Ahmad narrates from Anas that the Prophet (SAW) said,

*“Allah (S.W.T) has created the illness and the cure. So seek a cure.”*

Therefore, it is allowed to use the cloning process to improve the quality of plants and to increase their productivity. It is also allowed to use the cloning process to improve the quality of cows, sheep, camels, horses, and other animals, in order to increase productivity of these animals and to increase their numbers, and to utilise this to cure many of the human diseases especially the acute ones.

This is the ruling concerning cloning plants and animals. As for cloning human beings, it is as follows:

For foetal cloning, the zygote is formed in the womb of a wife as a result of the husband’s sperm and the wife’s egg. That zygote is then divided into many cells, which can divide and grow. These cells are divided so that each cell becomes a foetus by itself, as a duplicate of the original zygote. Then, if they were to be implanted in the womb of a foreign woman or in the womb of the husband’s second wife, these two forms of cloning would be prohibited (Haram) because this would result in mixing of kinship. Then, it would cause loss of kinship, and Islam has prohibited this.

If on the other hand, one or more of these zygotes were implanted in the wife’s womb (who was the source of the original cell) then this form of cloning would be permitted (Halal). This is because it is a multiplying of the zygote,

which existed in the wife's womb through a medical procedure to bring about identical twins. This is the rule concerning foetal cloning.

As for the cloning of humans, it could be done by taking a body cell from the male, extracting its nucleus, merging it with a female's egg after removing the egg's own nucleus. This male nucleus in a female egg would be transferred to a woman's womb to double and grow. Hence, it would become a foetus and then a baby, which is a duplicate of the original male from whose body the cell was taken. Also, cloning could be done among females only without a need for a male. This is done by taking a cell from the body of a female and extracting its nucleus in order to merge it with a female's egg. Then, the egg is transferred to a woman's womb after it is merged with the cell's nucleus, to grow and become a foetus and then a baby, which is a duplicate of the female from which the cell was taken. This is what happened with Dolly, the sheep, where the nucleus was taken from a sheep's breast cell. Then, the elements related to the breast were taken out from this nucleus and the nucleus was placed in a sheep's egg after removing its own nucleus. The cell was placed in the womb of a sheep to multiply and grow, and become a foetus. Dolly, the sheep, was born as an exact duplicate of the first sheep from which the cell was taken.

This cloning of humans, males or females, if done, would be a disaster for the world. This would be the case whether the aim was to improve quality, select the offspring which is smarter, stronger, braver, healthier, or more beautiful, or if the aim was to increase the number in order to increase the population or to make the state stronger. It is prohibited because of the following reasons:

1. The production of children in this manner is different from the natural way that Allah (SWT) made humans to reproduce their offspring. Allah (SWT) says, "**And that He**

**(Allah) created the pairs, male and female. From Nutfah (drops of semen - male and female discharges) when it is emitted.**" (TMQ 53:45-46) Allah (SWT) also says, **"Was he not a Nutfah (drops of semen) poured forth? Then he became a clot; then (Allah) shaped and fashioned (him) in due proportion. And made him in two sexes, male and female."** (TMQ 75:37-39)

2. The children who are born out of cloning females, without a male, have no fathers. In addition, they will not have mothers if the egg that was merged with the nucleus of the cell was placed in the womb of a female different from that female whose egg was used in the cloning process. This is the case because the female whose womb was used to implant the egg is no more than a place to house the egg. This will lead to the loss of that human, where he has no father and no mother. This contradicts the saying of Allah (SWT), **"O mankind! We have created you from a male and a female."** (TMQ 49:13)

And also His (SWT) saying, **"Call them by the names of their fathers, that is more just in the sight of Allah."** (TMQ 33:5)

3. Loss of kinship. Islam has obligated preserving affinity and maintaining it. Ibn Abbas said that the Prophet of Allah (SAW) said, *"Whoever claims relationship by birth to other than his father or belonged to other than those he belongs to, then the curse of Allah, the Angels, and all the people be upon him."* (Narrated by Ibn Majah).

Abi `Uthman an-Nahri said that he heard Sa'd and Abu Bakrah each of them saying that they had heard and understood from Muhammad (SAW) saying, *"Anyone who makes a claim for somebody other than his father and he knows that he is not his father, then Paradise is forbidden for him."* (Narrated by Ibn Majah).

Abu Hurayrah also narrated that he heard the Prophet of Allah (SAW) saying (when the verse of cursing was revealed), *"Any woman who introduced to some people an*

*offspring that does not belong to them, then she has nothing to do with Allah and she will not enter Paradise; and any man who denies his son while looking at him, Allah will not reveal Himself to him and Allah will disgrace him in front of the first and last generations.”* (Narrated by Al-Darimi).

The cloning which aims at producing people who are outstanding in terms of their intelligence, strength, health, and beauty would mean choosing the people with characteristics among the males and the females regardless of if they were married couples or not. As a result, the cells would be taken from the males who had the required characteristics, and the eggs would be taken from selected women and implanted in selected women. This would lead to the kinship being lost and mixed.

4. The production of children through cloning prevents applying many of the shari rules, such as the rules of marriage, kinship, alimony, fatherhood, sonship, inheritance, custody, Maharim and 'Usbat (forbidden degrees of consanguinity) in addition to many other shari rules. The affinity would get mixed and would be lost. This goes against the natural way that Allah (SWT) has created people, in terms of reproduction. Therefore, human cloning is prohibited (Haram) from a shari perspective and it is not allowed.

Allah (SWT) said quoting the cursed Satan, **“I will command them to change the creation of Allah.”** (TMQ 4':119)

The creation of Allah (SWT) is the nature (fitra) which Allah (SWT) has created in people at birth, and the nature (fitra) of reproduction of humans from a male and a female through the fertilisation of the sperm of the male with the egg from the female. The law of Allah (SWT) is that this process is to be done between a male and a female with a valid contract. It is not the nature (fitra) that reproduction and birth are achieved by cloning. This is in addition to the



fact that this would happen between a male and a female who do not have a valid marriage contract that binds them.

Clearly, the 1400 year old legal texts of Islam present unambiguous answers to issues arising out of human cloning, which Western societies and science are unable to answer. Muslims should take every opportunity to highlight the inability of Secularism and science to make ethical judgements for society.

December 8, 2005

# **Part 4**

## **Return of the Caliphate**

# 18

## Europe's Constitutional Schisms Reveal Important Lessons for Muslims

*"The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue"*

-- Arnold Toynbee

The crisis in the European Union (EU) over its constitution and economic budget has become a subject of great debate amongst Europeans. Non-Europeans too have taken a keen interest in the EU's predicament and have been eager to speculate on Europe's future.

Some predict Europe's demise, while others view the current crisis as an opportunity to modernise and transform the EU into a world power that is able to challenge American global hegemony.

Opinions of most Muslim commentators fall into these two camps. However, there are some important lessons to be learnt from the present crisis, which has escaped the attention of many commentators. These can be summarised as follows:

1. *Islamophobia - a permanent barrier between Europe and the Islamic world*

The overwhelmingly decision by Dutch<sup>xx</sup> and French<sup>xxi</sup> voters to reject the EU's constitution was in part fuelled by centuries old animosity towards the Islamic world. This is not the first time that Islamophobia has raised its ugly head, but it is the first time that ordinary Europeans have been given a chance to voice their fears of Islam via the ballot box.

The events of September 11, the bomb blasts in London and Madrid, and Turkey's desire to join the union has created a well of anti-Islamic feelings that permeates all sections of European society. Europe's premier media institutions and elitist politicians have exploited this sentiment to create a permanent wedge between Europe and the Islamic world.

Europeans fed on a daily diet of Islamophobia have taken every opportunity to spurn immigration from the Islamic world and reject Turkey's entry into the Union.

Even Britain and America that champion Turkey's entry do so, because they believe it will stoke the flames of Islamophobia and bring an end to the Franco-German dream of a powerful Europe. Simply put the barrier of hate erected by Europe to ward off advances from Turkey and Maghreb countries has become insurmountable. It is foolhardy for the elite in these Muslim countries to continue efforts to make their countries part of a union that reviles Islam.

## *2. Nationalism resurgent in Europe but fades in the Muslim world*

Once again Europe is confronted with its old adversary-nationalism, which for centuries has wreaked havoc on the continent. European nationalism suppressed for decades has been reawakened by the forces of globalisation and now threatens to destroy the very soul of the Union.

Today, Europeans are more worried about safeguarding their national identities than moving forward with a constitution that places greater emphasis on a European identity. Subsequently, the current problems faced by Europe, and the solutions advocated are no longer viewed from the perspective of a unified Europe, but through the prism of nationalism. The dispute over the budget is a classic example of European nationalism tearing apart the EU.

In contrast, nationalism which was exported to the Islamic world and used to 'divide and conquer' Muslims is in full retreat. Today the concept of Ummah has superseded nationalism and has become a unifying force for Muslims across the world. Muslims from Morocco to Indonesia are quickly discovering that they have more in common with the Islamic vision of brotherhood than their present identities defined by artificial borders.

The plight of Muslims in Palestine, Chechnya, Kashmir, Iraq and Afghanistan is no longer viewed as parochial problems, but as Islamic problems that must have an Islamic solution.

*1. Political unity is a dream for Europe but a reality for Muslims*

The EU experiment was a bold attempt by some European nations to put to rest centuries of division and warfare. This initiative was given further impetus, when the elites in France and Germany realised that American supremacy could not be challenged by them alone. Hence the concept of a European Super state was born.

But after 40 years of trying to create a post modern state, the EU has disintegrated into a collection of pre-modern states (nation states), where powerful states like England, France and Germany are at loggerheads over Europe's future.

This was a predictable outcome. The European continent has been plagued with cultural differences, religious schisms and intense rivalries between powerful states. European history clearly demonstrates that there is very little to unite Europeans except foreign threats.

In the 17th century the advance of the Ottoman army to the gates of Vienna briefly spurred European nations to put aside their differences-only to be resumed later. In the 20th century, the threats from the Soviet Union, and later from

America's global hegemony forced Europe to coalesce in the form of a union.

More often than not, the coming together of European nations is a temporary affair and is used by some to recuperate after experiencing the ravages of war. But as soon as the external threat weakens, in this case America's position in the world, Europe defaults to a state of disunity.

However, the unification of Muslim world into a single entity is not a mere dream but a reality. For centuries, Muslims irrespective of differences in race, language, colour and geography remained part of a single political entity known as the Caliphate.

The present day nation states in the Islamic world are alien to Muslims. They do not have any precedence in Islamic history nor are they a product of Islamic jurisprudence. The nation state was forced upon the Muslims by western powers to prevent the re-establishment of the Caliphate.

As such, the Muslim masses never really expressed their loyalty to these artificial states and had to be governed by tyranny. Now it's just a matter of time before these regimes of terror are toppled and a global Caliphate is established on their ruins.

The rulers of the Muslim world are not blind to these realities; rather they are opposed to them. These rulers continuously preach that Muslims can never be united and that the establishment of the Caliphate belongs to the realm of the past.

If by chance, they ever do suggest unity between Muslims then it is through western inspired institutions like the OIC, Arab League, Gulf Cooperation Council (GCC) and the like.

Paradoxically these institutions and the nation-states that were manufactured to delay the political unity of Muslims have become the vehicles of change. Their impotence has encouraged Muslims worldwide to discard Europe and

America as model states, and to redouble their efforts to re-establish the Caliphate.

July 9, 2005

# 19

## Middle East: America's Democracy

### Advance Puts Secularism Into Retreat

*"65% want to unify all Islamic counties into a single Islamic state or Caliphate."*

*-- WorldPublicOpinion.org*

Not so long ago, President Bush announced his much coveted Greater Middle East Initiative as part of his global war on terrorism. The aim of the plan was to preserve the existing secular order across the region through the promotion of freedom and democracy. But in today's Middle Eastern societies, Bush's initiative is having just the opposite effect. Islamists throughout the region have shown unprecedented gains in recent elections and now pose a direct challenge to the dictatorships and monarchies that thrive under American patronage.

During Egypt's parliamentary elections in 2005, the Muslim Brotherhood secured 20%<sup>xviii</sup> of the seats. Had not Mubarak's regime resorted to intimidation in the second and third rounds of the balloting, the figure would have been much higher. But despite the regimes brutal tactics to suppress the Islamists, the Muslim Brotherhood employed the slogan 'Islam is the solution' and outperformed secular rivals in garnering greater support amongst Egypt's electorate. In the Iraqi parliamentary elections of 2005, the religious parties took the bulk of the Iraqi votes. Of 275 seats in the Council of Representatives, the Shia dominated United Iraqi Alliance won 128 seats. The alliance includes the Dawa Party led by Prime Minister Ibrahim al-Jaafari and the Supreme Council for the Islamic Revolution in Iraq, led by



Abdul Aziz al-Hakim. The alliance fell 10 votes short of an absolute majority. The Sunni fundamentalists of the Iraqi Accord Front secured 44 seats, while Kurdish Islamists took 5 seats. Had not America and her surrogates interfered directly in the electoral process, the strength of the Islamists' vote would have completely marginalized the secularists. In any case, the Iraqi Council of Representatives will be dominated by representatives who have a strong religious disposition and are expected to throw out policies which they deem to be overtly secular. The outcome of the Palestinian election scheduled for January 25 2006 will probably mimic the election results of Egypt and Iraq. Already pollsters are predicting a strong showing for Hamas which is avidly anti-Israeli and has vowed its destruction. Hamas fielding 62 candidates is projected to take more than a third of the 132 seats available in the Palestinian Legislative Council. Threats from Israel to preclude the organisation from contesting the election and America's dislike of its hard-line stance have boosted the group's popularity. Apart from Fatah, the other secular party's cannot mount an effective challenge to the growing influence of Hamas and other Islamists. Fatah reeling from internal schisms and widely viewed as being corrupt will be the main loser.

The pattern of Islamists outshining secularists in elections is being repeated elsewhere in the Arab world. For instance in the Saudi municipal elections last year, Islamists won 6 of the 7 seats in Riyadh and swept the elections in Jeddah and Makkah. Candidates backed by Sunni Islamists also won control of the municipal councils in a number of towns in the Eastern Province. In the 2003 parliamentary election in Yemen, the Yemeni Reform Group (Islah), a combination of Islamist and tribal elements, won 46 of the 301 seats and now forms the opposition. That year, Islamists combined to win 17 of the 50 seats in the Kuwaiti parliament, where they

form the dominant ideological bloc. In Jordan, Bahrain and Morocco too, Islamists have made gains often at the expense of secularists<sup>xxiii</sup>.

The ubiquitous presence of Islamists and the rapid decline of the secularists have altered the political landscape of the Arab world. Early indications suggest that this transformation is going to be permanent. According to the 2004 Zogby International-Sadat Chair poll, of those surveyed in Jordan, Saudi Arabia, and the UAE said the clergy should play a greater role in their political systems. Fifty percent of Egyptians polled said the clerics should not dictate the political system, but as many as 47 percent supported a greater role for them. So the political trend is clear; more democratic the Arab world gets, the more likely it is that Islamists will come to power<sup>xxiv</sup>.

Not only has Bush's democracy drive in the Middle East strengthened political Islam it has also failed to stymie the tide of militant Islam which grows more violent by the day. In April 2005, the US State Department decided to stop publishing an annual report on international terrorism after the government's top terrorism centre concluded that there were more terrorist attacks in 2004 than in any year since 1985, the first year the publication covered. Another casualty of this initiative has been the battle of hearts and minds. According to the 2005 Zogby poll on Arab attitudes towards America, 63% of Jordanians, 85 % of Egyptians, 89% of Saudis, 66% of Lebanese, and 69% of the people in UAE had an unfavourable opinion of America.

The collapse of Bush's plan to advance democracy in the Middle East has not escaped the attention of policy makers back home. A bitter dispute has broken out between supporters of Bush and the critics of his plan. The opponents of his plan argue that Bush is not doing enough to isolate the Islamists and promote the moderates as part of the democracy push in the Middle East. They also maintain that

Islamists, especially those that are vociferously anti-American cannot be trusted and must be excluded from the democracy experiment. Their view is based on the idea that the refusal of the Muslim world to accept western values lies with the ideology of Islam. In their opinion the Islamic texts have to fundamentally change before the Arab world can be accepted by the West.

The supporters on the other hand advocate a more pragmatic approach. They believe that by co-opting Islamists in the democratic process, the Arab world can be moulded into a region that accepts western values, is substantially less anti-American and willingly accepts American hegemony. Their belief rests on the premise that by keeping Islamists out of the democratic process will only breed resentment and violence against the West. They cite Turkey as the ideal model for the Arab world to follow. A major proponent of this view is the neoconservative Marc Gerecht who recently argued in an article entitled 'Devout Democracies' that self rule in the Muslim world will have a religious component and the West should not be afraid of this phenomena.

Whichever of the two views succeeds in guiding America's democracy experiment in the Middle East, it will have a negligible impact on curbing the rise of political Islam. This is because the people of the Middle East will never forget or forgive America's unstinting support for Israel, her unflinching support for the brutal Arab dictatorships, her exploitation of their natural resources, her imposition of capitalist solutions and values, and her determined efforts to wage wars against the people of Iraq and other Muslims. These painful realities are permanently etched on the minds of the Arabs and continuously urge the Arab populace to seek solace in political Islam.

The Middle East is the heart of the Islamic world and right now it is pulsating with political Islam that will inevitably lead

to the re-emergence of the Caliphate. Promoting democracy or eschewing its implementation, substituting Islamic texts with secular interpretations, isolating Islamists and encouraging moderates, destroying regimes and replacing them with compliant US surrogates is not going to change the outcome. America's past relations with the Arabs has sealed her fate with the present Arabs. The time has come for US policy makers to think about the future – what type of relations does the US want with the Caliphate?

January 23, 2006

# 20

## 21st American Century Is About To End

*"Much like the time leading up to World War I, coalitions and regional blocs could form to contest American supremacy. If one of these entities could consolidate its power quickly enough, a new bipolar world could emerge. Potentially, China, a pan-Arab coalition, or a unified European Union (EU) could become this new superpower."*

*-- Robert DeYeso*

**B**arely six years have elapsed since President Bush took office and the much coveted 21st century belongs to America is about to come to an abrupt end. America's pre-eminence in four corners of the world is being challenged by friends and foes alike.

In America's own backyard— Latin America— Venezuelan President Hugo Chávez is spearheading a crusade to undermine US interests across the region. He has successfully garnered the support of the leaders of Cuba, Bolivia and Ecuador to propagare his cause. Together they have challenged American supremacy by embarking on a campaign to reclaim oil and gas fields from western companies and put them directly under state control.

Across the Atlantic, Europe smitten by the Iraq war and deeply hostile to the unilateralist agenda of the Bush administration has at best offered nominal assistance. Rather, given the opportunity the Europeans— notably the French, the Germans and the British have behaved more as foes than American allies. French intransigence in Lebanon, Europe's refusal to commit significant troops to Iraq and Afghanistan, Britain's interference in Palestine, and French and British hostility towards a Darfur settlement have

damaged America's standing in the world and eroded her legitimacy.

Russia and China subdued by twenty or so years of American power have reawakened to counter American inspired revolutions sweeping Central Asia. Uzbekistan returned to Moscow's sphere of influence, Kyrgyzstan and Belarus successfully thwarted US backed uprisings; America failed to press home the political gains made in Ukraine, and Georgia witnessed a severe backlash from Russia over its ties with Washington.

Furthermore, Kyrgyzstan and Tajikistan the minnow states of the Shanghai Cooperation Organization (SCO) have become emboldened enough to demand withdrawal of American bases. America's gains in this region almost stand to naught.

Worse still is that the war on terror has inadvertently solidified China's relationship with Russia—undoing years of American strategic planning to keep the two erstwhile enemies apart. The China-Russian alliance reinvigorated with economic growth and a common desire to see a bipolar world has spread its tentacles across the globe harming US interests.

Russia unfazed by American threats is equipping Venezuela and Iran with modern weaponry<sup>xxv</sup>. Chinese energy companies are signing oil deals in places that have traditionally been the preserve of American oil giants<sup>xxvi</sup>. In the Middle East, both Russian and China have taken strong objection to America's position over Iran. On the Korean peninsula, Beijing's unfettered support for Pyongyang has exposed Washington's inability to prevent North Korea from becoming nuclear.

Throughout the Muslim world America's credibility has plummeted to an all-time low. The ferocity of the resistance in Iraq and Afghanistan has broken the back of the US army and forced President Bush to abandon his plans to

advance democracy. Bush unable to extricate America from Iraq and Afghanistan has had to revert to the 'Truman Doctrine' and seek the help of secular autocracies like Syria, Iran and Pakistan. Instead of reshaping the Muslim world in America's image, the nefarious policies of the Bush administration has Islamised the region, politicized the Muslim masses to awaken from their spiritual slumber and galvanized the Muslim intelligentsia into a powerful force or political Islam— to sum up the last six years— it is suffice to say that America is precipitating the birth of the Caliphate.

After two decades of dominating world affairs, America finds itself at the mercy of her friends and enemies. Graham Fuller, former vice chairman of the National Intelligence Council, described America's predicament correctly when he wrote in the latest issue of the National Interest, "diverse countries have deployed a multiplicity of strategies and tactics designed to weaken, divert, alter, complicate, limit, delay or block the Bush agenda through death by a thousand cuts."

So what happens after America has fallen from its perch as the world's sole super power? Europe is too divided to take up the mantle of the leading state. Russia has yet to translate her economic strength into political capital to position herself as the pre-eminent power. Both China and India lack the political will and the experience to affect world politics. For the foreseeable future, both countries will be confined to their respective spheres of influence.

The country that wishes to supplant America must possess a huge population, abundant resources, a universal ideology and the political will to succeed. The most obvious candidate is the Muslim world under the Caliphate, which Bush has often spoken about.

December 4, 2006

# 21

## Why the West Has Lost the Ideological War Against Muslims

*"The West won the world not by the superiority of its ideas or values or religion but rather by its superiority in applying organized violence. Westerners often forget this fact, non-Westerners never do."*

*-- Samuel P. Huntington*

**D**uring his visit to Europe, George Bush emphasised to his European hosts that spreading freedom and democracy was the only way of defeating terrorism in the Middle East and the wider Muslim world. His remarks echo a familiar tenet of his presidency - freedom triumphing over terrorism.

But, by coining the struggle as freedom versus terrorism, the Bush administration has avoided answering some pertinent questions like - What is terrorism? Who are the terrorists? Who is the enemy in the eyes of Bush and his acolytes the neo-conservatives?

The 9/11 Commission (by no means the first) stressed that the term war on terrorism was misleading and recommended that it should be renamed to place greater ideological emphasis against Islam. In October 2001 US General Wesley Clark, said that the US war against terrorism "was a war over Islam" that would define Islam "as either a peaceful or militant" force in society<sup>xxvii</sup>. Yet others have argued that it should be appropriately labelled war against political Islam.

Whatever differences exist amongst America's political elite over the naming of the war there are few to be found amongst ordinary Americans. Thanks to the Islamophobic



corporate media, most Americans irrespective of their political orientation view the war on terror as a fight against Islam.

The same milieu exists in Europe. The lack of boldness on part of Europe's political class to confront Bush on these questions together with the Islamophobic media has convinced ordinary Europeans that their new enemy is Islam and Muslims who live in their midst.

Before 9/11 Muslims long held the view that American intervention in their lands is part of the ongoing struggle between Islam and the West. The aftermath of 9/11 only served to reinforce this view. Today an overwhelming majority of Muslims believe unequivocally that the war on terrorism is a war against Islam and Muslims.

Hence, behind Bush's charade of fighting terrorism the clash between Islam and the West is well and truly under way. This struggle is being fought at several levels. The most important of all is the ideological struggle. The winner of this battle will decide whether the future belongs to Islam or Western secular liberalism.

So the question that now arises is who is winning the battle of ideas? The answer is that the West lost the ideological war against Islam long ago. This is due to the following reasons:

1. The West has spent the last two hundred years combating Islamic thoughts in the hope of dissuading Muslims from Islam. This campaign began with the orientalist who studied Islam and attacked its beliefs and rules.

For instance they attacked the divinity of the Quran, jihad, polygamy, the Islamic punishment system and the Caliphate. But despite this organised effort to alienate Muslims from Islam, the West is facing a resurgent Islam both at home and abroad.

In the West, Islam is the fastest growing religion both amongst immigrants and the indigenous community. Between 1989 and 1998 the Islamic population in Europe grew by over 100 percent, to 14 million (approximately 2 percent of the population), according to United Nations statistics.<sup>xxviii</sup> "Within the next 20 years the number of British converts will equal or overtake the immigrant Muslim community that brought the faith here", says Rose Kendrick the author of a textbook guide to the Koran<sup>xxix</sup>. America is not immune from this phenomenon. One expert estimates that 25,000 people a year become Muslims in the US; some clerics say they have seen conversion rates quadruple since Sept. 11<sup>xxx</sup>.

Conversion figures aside, the attitudes of Muslims living in the West towards secular liberalism is equally damning. A recent ICM poll surveying Muslim attitudes in Britain published the following results: 81% view freedom of speech as a means of insulting Islam, 61% support the Sharia, 88% want Islam in schools, and 60% do not think they need to integrate.

If this is the outlook of Muslims in one of the main citadels of enlightenment then one can only guess the stance of Muslim world towards secular liberal values. Suffice to say that the West has failed to convince the Muslim masses that Western culture is better than Islam.

2. In the past the West employed the services of modernists such as Rifa'a At-Tahtawi (1801-1873), Jamal Ad-Din Al-Afghani (1838-1897), Muhammad Abduh (1849-1905), Taha Hussein (1889,1973), Rashid Rida (1865-1935) and Syed Ahmad Khan (1817-1898) to spear head their campaign of introducing Western culture under the guise of Islam. The impact of these reformists has not only been nullified but also reversed.

Today's modernists find themselves in a precarious situation. They are despised by Muslims and are seen as instruments

of the cultural imperialism undertaking the West's bidding to defame Islam.

In Western eyes they are viewed as being too Islamic and are no longer entrusted with the responsibility of turning Muslims away from Islam. America's decision to revoke Tariq Ramadan's visa and the media outrage at Al-Qardawi's visit to the UK epitomises the West's mistrust of modernists. On the whole they are discredited and have become irrelevant in the battle of ideas between the West and Islam.

3. The biggest blow dealt by the West against the Islamic world came on March 3rd, 1924, when Britain through her stooge Mustafa Kamal destroyed the Caliphate. Lord Curzon speaking in the House of Commons said, "The point at issue is that Turkey has been destroyed and shall never rise again, because we have destroyed her spiritual power: the Caliphate and Islam." Subsequently, the European powers carved up the Islamic lands between them, establishing direct colonial rule over the Muslim people.

The Muslim masses for the first time were exposed to Western solutions ranging from economic solutions which plundered their wealth to an educational syllabus which disconnected them from their history, reduced Islam to a mere set of rituals and taught them how to think like Westerners.

Moreover, Islam was effaced from temporal life only to be replaced by a secular rule. Later the West granted pseudo independence to the Muslim countries they had invented and appointed loyal servants to safeguard Western interests and to rule over Muslim people on their behalf.

If the West had thought that eight years of subjugation to secularism would have been enough to deter the Muslim masses from political Islam then they were gravely mistaken. The ferocity and direction of today's Islamic revival has seized the attention of Western leaders. Vladimir

Putin, Tony Blair and Donald Rumsfeld have joined a long chorus of Western leaders in 2004 warning about the dangers of a resurgent Caliphate. This was aptly summed up by Kissinger who said, "...what we call terrorism in the United States, but which is really the uprising of radical Islam against the secular world, and against the democratic world, on behalf of re-establishing a sort of Caliphate <sup>xxx1</sup>".

4. There is an inherent flaw in the ideology of secularism, which has led to its predictable rejection by the Muslim world. This is because secularism insists on restricting the role of Islam in society to personal worship only. Political decisions about running the society are left to human beings. This directly contradicts the doctrine of Muslims, which considers politics an indivisible part of Islam i.e. to Muslims Islam is politics. Bernard Lewis gave a similar assessment and said, "The absence of native secularism in Islam and the wide spread rejection of an imported secularism inspired by Christian example, may be attributed to certain profound differences of belief and experience in the two religious cultures <sup>xxxii</sup>".

Furthermore, secularism always leaves a spiritual void, especially when human beings are confronted by problems, which they are unable to solve. Separating God from temporal matters only accentuates this feeling. It is this intellectual weakness that has contributed to the dramatic rise of political Islam under the secular autocratic rule, which pervades much of the Muslim world.

The West should take heed from the inability of communism to dissuade Muslims from Islam. Communism a far deeper ideology than secularism also failed to convince the Muslim masses of materialism and man-made laws.

5. The duplicity of the West in promoting Western values across the Muslim world has greatly undermined its credibility. Especially, after September 11, when Western double standards reached new heights. It was the episode

of Abu Ghraib that revealed the true extent of the Western hypocrisy and hatred towards Muslims.

Western ideas such as freedom, democracy, human rights were given a devastating blow not by Muslims, but by America the so-called defender of liberty. Even the agent rulers in the Muslim world were left gasping and could not shield America from the evil crimes she had committed.

In one swoop, America by its own handiwork had permanently damaged its standing in the Muslim world and had gravely weakened the very ideas that represent the cornerstone of Western civilisation. So much so, that many non-Muslims are questioning the validity of these ideas and the deceitful role played by their governments abroad.

Hence for the very first time, Western governments are faced with the challenge of convincing their own citizens why these values have to be curbed at home, while they are forcibly thrust upon the Muslim world. Perhaps Westerners should seek solace in the words of Oscar Wilde who said, "Democracy means simply the bludgeoning of the people by the people for the people."

These are some of the reasons, which have contributed to the Muslim world's rejection of Western culture and its secular liberal philosophy.

The stark reality facing Western governments today is that the Muslim Ummah has won the battle of ideas. The chapter of ideological struggle between the Muslim Ummah and the West is more or less closed. But the chapter of political struggle between the Ummah and the West is still open- albeit for limited period. This is because the West and their surrogates have no political legitimacy left in the Muslim world. These surrogates only survive because of dogged support from Western powers.

Therefore the West and their puppets stand alone in coercing the Ummah to accept Western values. While the Ummah stands firm rejecting Western culture and calling for

the return of a global Islamic state. The two positions are irreconcilable and polarisation in viewpoints between the regimes and its people cannot continue indefinitely.

It is only a matter of time before Muslims overthrow the secular order, which has been unjustly imposed upon them. Sensing the failure of its surrogates to contain political Islam, the West under the pretext of fighting terrorism has sought to re-occupy the Muslim lands in a desperate bid to reinforce its values and to safeguard its material interests.

West's behaviour towards the Muslim world can be likened to that of a failed schoolteacher. A failed schoolteacher is a person who continues to beat his pupils in the vain hope of imbuing them with the values of the school. Instead, the teacher not only loses control of the class but also brings down the very establishment he is trying to protect.

Indeed Westerners have got far less to fear from the Islamists and more to fear from their own governments who in the name of freedom and democracy are slowly but surely ebbing away at the very foundations of their civilisation.

March 1, 2005

## 22

### **CIA's 20:20 Vision for the Future Caliphate Is Short Sighted**

*"They talk about wanting to re-establish what you could refer to as the Seventh Century Caliphate. This was the world as it was organized 1,200, 1,300 years, in effect, when Islam or Islamic people controlled everything from Portugal and Spain in the West; all through the Mediterranean to North Africa; all of North Africa; the Middle East; up into the Balkans; the Central Asian republics; the southern tip of Russia; a good swath of India; and on around to modern day Indonesia. In one sense from Bali and Jakarta on one end, to Madrid on the other."*

*-- Former US Vice President Cheney*

In December 2004, The National Intelligence Council of the CIA predicted that in the year 2020 a new Caliphate would emerge on the world stage. The findings were published in a 123-page report titled "Mapping the Global Future". The aim of the report is to prepare the next Bush administration for challenges that lie ahead by projecting current trends that may pose a threat to US interest. The report is presented to the US president, members of Congress, cabinet members and key officials involved in policymaking.

What is striking about the report is that it is full of references about political Islam and the various challenges it poses to US interests in the foreseeable future. There is even a fictional scenario depicting the emergence of Caliphate state in 2020 and its impact on the international situation.

However, the report is predicated on assumptions which undermine the validity of the report in various parts, especially the section on the Caliphate. Below is a critique of some of the arguments postulated in the fictional scenario: -

The report asserts that the strength of the new Caliphate will be borne out of the efforts of a global Islamic movement taking power. While it may be true that a global Islamic movement may instigate civil disobedience or initiate a coup to bring about the Caliphate, its strength and longevity is dependent upon something entirely different.

Intellectual conviction in a common set of values amongst the citizens of a state is the measure of the state's strength and not the movement, which founded the state. The Soviet Union collapsed not because it was deficient in technology, but because its people abandoned communism and the communist party was powerless to convince them otherwise.

An accurate appraisal of the convictions of the Muslim masses for the resumption of the Islamic way of life through the re-establishment of the Caliphate is the single most important factor in determining whether the Caliphate will succeed or fail in the 21st century. This is more important than technology and resources, both of which can be quickly gained as long as the Caliphate is able to defend itself and base its progress exclusively on the Islamic ideology.

Whenever Islamic movements are taken as the sole gauge for estimating the extent of Islamic revival in Muslim countries, a skewed picture will always emerge. The CIA is not alone in employing this false standard. The practice is wide spread and has tainted the analysis of respected think tanks and the writings of some notable commentators such as Francis Fukuyama and Samuel P. Huntington.



This flaw is not the result of their malice towards Islam, but is due to their adherence to the philosophy of individualism, which has marred their understanding of society and reduced it to a collection of individuals.

A proper understanding of society reveals that it is composed of individuals, which are bonded together by common thoughts and emotions, and live under a specific system. The degree of support amongst people towards the existing system of governance or for an alternative system of ruling can only be ascertained through the evaluation of these common thoughts and emotions.

The attachment to individualism has led the West to grossly underestimate the penetration of Islamic thoughts and sentiments in the Muslim countries, and also to miscalculate the wide spread support for the re-establishment of the Caliphate.

Another point of contention in the report is the claim that the emergence of the Caliphate will not cause the regimes in Muslim countries to collapse one after the other – the domino effect.

Again this understanding is derived from an incorrect understanding of society. A cursory study of the Muslim world shows that there exists strong polarisation in viewpoints between the regimes and the people they govern. Before the collapse of the Baath regime, Saddam an atheist was delivering speeches laced with Islamic terms. He did this, because he realised that the people were no longer motivated by Baathism, secularism or Arabism and only responded to Islam. Similarly, when Musharraf sided with America's war against Afghanistan he had to quote lengthy passages from life of the Messenger (SAW) to justify his stance.

The conflict between maintaining the secular order and preventing political Islam from assuming power is a daily occurrence in much of the Muslim world. The regimes in the

Muslim world are viewed as the custodians of western interests and antagonistic towards Islam. Muslims simply loathed these regimes and are eager to extinguish their existence. The only reason these regimes survive is because of the dogged support from western governments.

Today, the Islamic Ummah stands on the cusp of a monumental change, just as the Warsaw pact countries stood some 18 years ago. The iron curtain came down because people had changed their viewpoint from communism to capitalism. Likewise the Muslim Ummah has abandoned both communism and capitalism, and is waiting for the emergence of the Caliphate, which will cause these regimes to collapse in spectacular fashion, only to be absorbed by the Caliphate.

Finally the report claims that Muslims would find the temptations of western materialism too much to bear, causing them to flee the shores of the new Caliphate. This view is obviously founded on the prevalent western notion that the Caliphate is the antithesis to modernisation. Another factor that enhances this perception amongst westerners is the current exodus of Muslims from the Islamic world to the west.

Nothing could be further from the truth. First, the Caliphate that Muslims want to establish is the rightly guided Caliphate, which was at the zenith of human civilisation. A historical fact widely recognised by several eminent experts on Islam- most notably Bernard Lewis.

Second, the mass migration of Muslims to the West is a consequence of western foreign policy ventures in the Muslim world and not because of Muslim infatuation with western values. Most migrants, if not all are either economic migrants or political asylum seekers escaping the tyranny of regimes often supported by western governments.

Even those Muslims, who have settled in the west, have yet to embrace secular values for fear of corrupting their Islam.

The recent endeavour by Europe to coerce its Muslim population to adopt western values speaks volumes for Europe's obsession with secularising Muslims and runs counter to the stereotyped image projected by the western media that Muslim countries are pleading to be westernised.

The typecasting of Muslims is based on the erroneous understanding of anti-western feeling that pervades the Muslim world. Often in western circles, anti-western sentiments are equated with the total rejection of western civilisation and attributed to the fundamentalist camp.

To make matters worse, the desire amongst Muslims to own western goods are interpreted as a craving for the western way of life. Westerners often classify those who display admiration for western goods into the moderate camp.

To pigeonhole Muslims into the two camps based on such interpretations is wrong. This is because the anti-western rhetoric found amongst Muslims is a denunciation of western culture and not of western goods. Likewise, the expression for the admiration for western products is an acknowledgement of the superior quality of the goods and is not an affirmation for the wholesale acceptance of western culture.

For the first time in many years, the Muslim world has undergone a radical transformation in reconciling which aspects of the western way of life can be accepted or rejected with Islam. Muslims today accept western goods such as DVDs, Satellites Dishes, and TVs only because such items do not contradict their Islamic viewpoint. On the other hand western concepts such as freedom, democracy and individualism are discarded because are deemed to contradict Islam.

Previously, the Muslim world was torn between two factions i.e. the modernists who wanted to adopt everything from the West and the traditionalists who were keen to rebuff all

aspects of western civilisation. This mentality stifled progress and allowed the West to establish their hegemony over Muslim lands.

Today, it is not Muslims who are holding themselves back from human advancement and meeting the demands of the 21st century, but rather it is the West that chooses to suppress these developments and insists on imposing its values upon the Muslim masses in connivance with the regimes of the Muslim world.

This attitude has not only contributed to the West's misunderstanding of Islam, but has encouraged the West to define an inequitable relationship with the Muslim world. Furthermore, the mindset has prompted the West to shun everything to do with Islam. West's occupation of Iraq and Afghanistan has already highlighted the abuse of the Muslim people, the pillage of their land and denigration of Islam.

If this attitude is not reversed then the West will find itself in a precarious position on two fronts. First, the Caliphate will be a strong, progressive state charting a new destiny for the Muslim people after liberating them from the political, military and economic hegemony of the West. The West weakened by this abrupt loss of control will struggle to maintain its dominance in world affairs. Secondly, the Caliphate will swiftly harness the synergy between Islam and science, thereby surpassing the West in terms of inventions, technologies and new scientific discoveries. Given the West's negative attitudes towards all things Islamic, it will find itself closing the doors to knowledge and shielding its people from progress and challenges of 21st century.

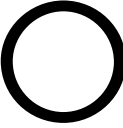
January 23, 2005

# 23

## Obama the Crusading Knight and the Muslim World

*"Let me say this as clearly as I can...The United States is not and never will be at war with Islam"*

*-- US President Barrack Obama*

 On October 9 2009, US President Barack Obama was awarded Nobel Peace Prize for astounding services in the name of world peace. In its statement, the Nobel Committee said he had "created a new climate in international politics....

Only very rarely has a person to the same extent as Obama captured the world's attention and given its people hope for a better future."<sup>xxxiii</sup> It continued, "His diplomacy is founded in the concept that those who are to lead the world must do so on the basis of values and attitudes that are shared by the majority of the world's population."<sup>xxxiv</sup> Usually awards are conferred upon people when they have accomplished something tangible and not for mere pledges to achieve meaningful results. In Obama's case, he has neither achieved peace nor has he undertaken efforts to establish the foundations for world peace. On the contrary, he is a warmonger and a crusader who is spearheading America's war against Islam and the Muslim world.

No sooner had Obama received the prize for peace he convened his war council to discuss how best to wage war in Afghanistan. "The president had a robust conversation about the security and political challenges in Afghanistan and the options for building a strategic approach going forward"<sup>xxxv</sup> an administration official told AFP. One of the

measures Obama will endorse is to increase the number of US soldiers deployed in Afghanistan. This will be on top of the huge number of private security contractors that already work for the Pentagon and are responsible for much of the mayhem and the slaughter of innocent Afghan civilians.

Obama's war council is also deliberating options to expand America's war in Pakistan. American officials are openly debating whether to launch missile attacks on Quetta—Baluchistan's largest city. If the nod is given this will mark a new phase in America's war against Pakistan and means that fortification of the US embassy in Islamabad—one of the largest in the Muslim world—will be used as the nerve centre to plan and orchestrate the killing of Muslims. Additionally, America has mandated two private US security firms Blackwater and InterRisk to hound and terrorize Pakistanis.

In Iraq, Obama's so called draw down policy masks a similar sinister plan that relies heavily on private security contractors to strengthen America's military presence in the country and to compensate for the withdrawal of US troops. The private security contractors operate with complete impunity, spilling Muslim blood and humiliating ordinary Iraqis.

According to new statistics released by the Pentagon this year, there has been a 23% increase in the number of private security contractors working for the Department of Defence in Iraq in the second quarter of 2009. The figure for the same period in Afghanistan is a 29% increase. Overall, contractors (armed and unarmed) now make up approximately 50% of the "total force in Centcom AOR (Area of Responsibility)." This means there are a 242,657 contractors working on these two US wars under the leadership of commander in chief Barack Obama. This exceeds the present number of forces in Iraq and

Afghanistan which amounts to 132,610 and 68,197 respectively.

Under Obama's watch the civil war in Somalia is mushrooming at an alarming rate. The war is fuelled by Washington through the supply of US arms and weapons to the beleaguered US puppet government of Sharif Ahmed. Last month, Obama gave the signal to his military to directly intervene in Somalia and conduct air strikes against militants—very much reminiscent of America's invasion of Somalia in 1993.

Against Iran, Obama is not advocating peace, but urging crippling sanctions that will surely hurt ordinary Iranians and incubate resentment against America for decades to come. Likewise Obama's continued support for autocratic rulers of the Muslim world has convinced many Muslims that Obama is no different to his predecessor George Bush.

However, nowhere is Obama's failure to deliver peace more pronounced than Palestine. As a prelude to his inauguration, Obama displayed resolute determination not to condemn Israeli savagery in Gaza. In fact, Obama's refusal to censure Israel over war crimes has ushered in a new standard that pays pittance to the value of Muslim life, blood and honour. In office, Obama's indifference to the Jewish state's intransigence to halt settlements has shot down all efforts to commence pseudo peace talks.

Clearly then, Obama's peace endeavours equate to making pieces of Muslim countries through war and bloodshed. The political climate Obama has presided over is one of intimidation and tyranny. The values Obama espouses are based on deceit and injustice. By awarding the Nobel Peace Prize to Obama, the Nobel committee has avowed that waging war against Muslims and Islam under the guise of peace is a noble action. Obama may have captured the hearts of the Nobel committee, but

amongst Muslims and much of the world, Obama epitomizes an imperialistic empire that is an enemy of humanity and world peace.

October 10, 2009



# 24

## Pakistan's Leadership Vacuum Precipitates the Caliphate

*"Pakistan: The Most Dangerous Place on Earth."*  
-- Newsweek Magazine

**A**fter almost eight years of military rule, Pakistan faces a myriad of challenges that threaten its very existence. American threats of unilateral action in the tribal area, an Indian backed insurrection in Baluchistan, a dramatic increase in suicide blasts, and the economy in tatters are some of Pakistan's woes. But perhaps, the most significant issue is the leadership vacuum that pervades all segments of society. A manifestation of this void is the antics of the current coalition government, which over the past six months has struggled to define its purpose and chalk out a concrete program to confront these challenges. Politicians are not the only culprits. Military top brass, bureaucratic big-wigs, industrialists and civic leaders are just as guilty. Put it another way, all have either abdicated responsibility or simply buried their heads in the sand. The only thing common amongst the nation's leaders is the beseechment of foreign powers.

Politicians unashamed of courting American and British officials frequently plan and execute trips to Dubai, London and Washington for even the smallest of issues. A large proportion of them, openly desire servitude to Western powers and shamelessly promote their interests. Then there are the pseudo-Islamist politicians, whose contributions to date include none other than adding corruption to the political landscape, legitimizing the abhorrent actions of

the rulers and destroying the confidence of the public in political Islam.

The behaviour of the military top brass is equally callous. Both Musharraf and Kayani like their fraudulent predecessors have moved heaven and earth to secure American interests in Pakistan. The incarceration of Abdul Qadeer Khan, the abandonment of the Kashmiri people, the massacre at Lal Masjid and the slaughter of Muslims in Waziristan, Bajaur and Hangu are some of their noteworthy accomplishments.

The business community and industrialists are not immune from this critique. History bears testimony that they are content to be bedfellows with any government – civilian or military – long as the tax bill is kept to a minimum and they are granted immunity from loan defaults. When the achievements of the business community is measured in terms of transfer of technology and contribution to the nation's self-sufficiency they score naught. In sum – Pakistan's leadership since its inception in 1947 has repeatedly failed to emancipate Pakistan from the intellectual, political and economic subjugation of colonialist powers.

The root cause of Pakistan's leadership predicament can be attributed to a single factor – namely the economic and political system left behind by the British – later modified by the US. This system has meticulously cultivated a plethora of civilian and military leaders who were defeated, corrupt and infatuated with the West. In their eagerness to serve western powers – western solutions were relentlessly borrowed and applied to all walks of Pakistani life. The cut and paste mentality was bound to fail, as the adopted solutions were disconnected from the problems of Pakistan and opposed to the beliefs and cultural values coveted by the people. Subsequently, Pakistan witnessed years of

turmoil and polarization which has reached a tumultuous climax today.

The only salvation for Pakistan is for a new dynamic Islamic leadership to take the reigns of power and reverse Pakistan's decline. This leadership must be radically different from the past and cannot be an existing player in the nation's corrupt systems and institutions. It must possess an acute sensation of the problems of Pakistan and an ideological vision that reflects the beliefs and values of the people. It must eschew violence, but be bold enough to lead the masses to a comprehensive revolt against the present secular order and raze all vestiges of western domination. The West has already described this political trend as the movement to re-establish the Caliphate.

The end to the leadership crisis is dependent upon how quickly the people of Pakistan wake up from their slumber and embrace this phenomenon.

March 8, 2008

**“Indeed, Those Who Disbelieve Spend Their Wealth To Avert (People) From The Way Of Allah . So They Will Spend It; Then It Will Be For Them A (Source Of) Regret; Then They Will Be Overcome. And Those Who Have Disbelieved - Unto Hell They Will Be Gathered.” (TMQ 8:36)**

## Notes:

- I Kelly, Ruth. "Kelly urges 'honest debate' on multiculturalism", The Independent, August 24, 2006, <http://www.independent.co.uk/news/uk/politics/kelly-urges-honest-debate-on-multiculturalism-413172.html>
- II The Jewel of Medina by Sherry Jones, LA Times, October 6, 2008  
<http://www.latimes.com/entertainment/la-et-book6-2008oct06,0,5528031.story>
- III Slaughter 'signals end of Karimov regime', The Guardian, Wednesday 18 May 2005
- IV The Spanish People: Their Origin, Growth, and Influence published 1901
- VI Bush and Foreign Aid, Foreign Affairs, September/October 2003
- VII Census shows Muslims' plight, The Guardian, Tuesday 12 October 2004  
<http://www.guardian.co.uk/society/2004/oct/12/religion.news>
- VIII [http://www.johndclare.net/cold\\_war8\\_TrumanDoctrine.htm](http://www.johndclare.net/cold_war8_TrumanDoctrine.htm)

## Notes:

- X Bush, W, George. "Middle East: Bush Criticises Iran's Election", BBC News, 16 June 2005, [http://news.bbc.co.uk/1/hi/world/middle\\_east/4100476.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4100476.stm)
- X Bush, Saudi crown prince to discuss oil, terrorism, Gulf Times, Monday 25 April, 2005
- XI Hadley, Stephen. Press Briefing on the President's Meeting With the Crown Prince of Saudi Arabia, 2005
- XII Syria: U.S. Attack Kills 8 In Border Area, CBS News, October 26, 2008 [http://www.cbsnews.com/stories/2008/10/26/world/main4546279.shtml?source=RSSattr=HOME\\_4546279](http://www.cbsnews.com/stories/2008/10/26/world/main4546279.shtml?source=RSSattr=HOME_4546279)
- XIII Johndroe, Gordon. AFP, 2008
- XIV Chevallier, Eric. 2009
- XV Regev, Mark. "France Pushes for more Iran Sanctions", The Jerusalem Post, September 16 2008
- XVI BB should attend APC in London, says Qazi, Pak Tribune Thursday June 28, 2007 <http://www.paktribune.com/news/index.shtml?182446>

## Notes:

- xvii Horror and disbelief seize city, BBC News, November 20, 2005  
[http://news.bbc.co.uk/2/hi/uk\\_news/england/bradford/4452626.stm](http://news.bbc.co.uk/2/hi/uk_news/england/bradford/4452626.stm)
- xviii After 17 months of unimaginable cruelty, Baby P finally succumbed, The Times, November 12, 2008 ,  
<http://www.timesonline.co.uk/tol/news/uk/crime/article5140511.ece>
- xix NSPCC Media Center,  
[http://www.nspcc.org.uk/whatwedo/MediaCentre/MediaResources/facts\\_and\\_figures\\_wda33295.html](http://www.nspcc.org.uk/whatwedo/MediaCentre/MediaResources/facts_and_figures_wda33295.html)
- xx Peers back cloning research, BBC News, 22 January, 2001  
[http://news.bbc.co.uk/2/hi/uk\\_news/politics/1130084.stm](http://news.bbc.co.uk/2/hi/uk_news/politics/1130084.stm)
- xxi Dutch Voters Reject European Union Charter, Fox News, June 01, 2005,  
<http://www.foxnews.com/story/0,2933,158238,00.html>
- xxii French say firm 'No' to EU treaty, BBC News, May 30, 2005  
<http://news.bbc.co.uk/2/hi/europe/4592243.stm>

## Notes:

- xxiii Egyptian Parliamentary Elections: CNN interviews Amr Hamzawy, CARNEGIE ENDOWMENT, December 8, 2005  
<http://www.carnegieendowment.org/publications/index.cfm?fa=view&id=17763>
- xxiv F. Gregory Gause III , Can Democracy Stop Terrorism?, Foreign Affairs, September/October 2005
- xxv Ibid
- xxvi Mahdi Darius Nazemroaya, Russia Arming Venezuela in Anticipation of an Expected U.S. Invasion?, Global Research, January 8, 2010,  
<http://www.globalresearch.ca/index.php?context=va&aid=2854>
- xxvii Peter Brookes and Ji Hye Shin, China's Influence in Africa: Implications for the United States, Heritage Foundation,  
<http://www.heritage.org/Research/AsiaandthePacific/bg1916.cfm>
- xxviii Wesley K. Clarke speaking on BBC World's Hardtalk Programme, October 29, 2001
- xxix Muslims in Europe, The Economist, October 18, 2001



Notes:

xxx The Spread of a World Creed, The Times, November 9, 1993

xxxI Islam Attracts Converts by the Thousands, The New York Times, October 22, 2001

xxxII Kissinger, Henry. Hindustan Times, November 2004

xxxIII Lewis, Bernard. What Went Wrong? 2003

xxxIV The Norwegian Nobel Committee, Oslo, October 9, 2009

xxxV Ibid

xxxVI White House Administration, October 10, 2009