

O you who believe, respond to the call of Allah and His Messenger when He calls you to that which would give you life..

Khilafah

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STAND FOR ISLAM

PALESTINE THE 60 YEAR NIGHTMARE

THE INTELLECTUAL CHALLENGE OF THE QUR'AN

FOOD CRISIS - THE FAILURE OF CAPITALIST ECONOMICS AND
THE ISLAMIC SOLUTION

HOW FREE IS SPEECH?

NEWSBITES



MUBARAK GASSES GAZA

A pipeline supplying Israel with Egyptian natural gas for the first time began flowing May 1, state-owned Israel Electric Corp. said. In the first stage of the deal, signed in 2005 with East Mediterranean Gas Co., the gas will be delivered to power plants in Ashdod and Tel Aviv and will enable Israel Electric to increase electricity production from natural gas. Israel will receive an annual supply of 1.7 billion cubic meters of Egyptian natural gas over 20 years. At the same time the Israeli fuel blockade of Gaza means that over 1 million remain at grave risk.

THE NEW SOLDIERS OF FORTUNE

The New York Times recently revealed that the Pentagon "roped in" more than 75 retired military officers to propagandise for them on national television. After being extensively wined and dined by officials and given flattering audiences with Donald Rumsfeld it was difficult to discern criticism of American invasion tactics. Although not directly on the Pentagon payroll many of the officers have business ties to the lucrative US defense industry, an obvious conflict of interest.

UK ANTI TERROR LAW IMPRISONS MASTERS STUDENT

A masters student researching terror tactics who was arrested and detained for six days after his university informed police about al-Qaeda related material he downloaded has spoken about the "psychological torture" he endured in custody. Despite his Nottingham University supervisors insisting the materials were directly relevant to his research, Rizwaan Sabir, 22, was held for nearly a week under the Terrorism Act, accused of downloading the materials for illegal use. The student had obtained a copy of the al-Qaeda training manual from a US government website for his research. The case highlights what lecturers are claiming is a direct assault on academic freedom led by the government which, in its attempt to establish a "prevent agenda"

against terrorist activity, is putting pressure on academics to become police informers. Sabir's solicitor said: "This could have been dealt with sensibly if the university had discussed the issue with Rizwaan and his tutors. This is the worrying aspect of the extension of detention [under the Terrorism Act]. They can use hugely powerful arrest powers before investigating." The British government plans to extend the detention without charge or trial period from 28 to 42 days.



BUSH PRAISE FOR "PEACEFUL" ISRAEL

The same month that the Economist Intelligence Unit ranked Israel as 136th (out of 140 countries) in the World Peace Index, President Bush lavished praise on the rogue state in his address to the Knesset. The Gulf news reported that gob-smacked Israeli law makers were pleasantly shocked by the speech which included: "You have forged a free and modern society based on the love of liberty, a passion for justice, and a respect for human dignity" and "You have worked tirelessly for peace". Overlooking the usurping of land, bombing neighbours, expanding colonies in the West bank, constructing the apartheid wall, demolishing homes, tearing down 100 year old olive trees and keeping the people of Gaza imprisoned and in the dark perhaps Bush was confused with the Economist's ranking (which measures both domestic peace and how they interact with the outside world) of his own nation in the Peace index at 97th.

US 'CLOSE' TO IRAQ MILITARY DEAL

The US government is close to reaching an agreement with the Iraqi government over its long term military role in the country but will not seek "permanent" bases in the nation. Bush administration officials told Al Jazeera that they expect to finalise a deal by the end of July over the so-called Status of Forces agreement, or SOFA. The agreement if ratified will replace the current United Nations mandate authorising



US troops to remain in the nation, which expires in December 2008.

In response to called protests against the agreement by prominent Muslims in Iraq David Satterfield, a senior adviser on Iraq at the US state department, told Al Jazeera that the agreement would make explicit that the US was not seeking "permanent" military bases in the country.

The Transnational Institute currently reports US military bases in foreign lands at 737 including many dating back to World War II.

BRITISH MUSLIM ACCUSES UK GOVERNMENT OF COLLUSION IN TORTURE

Human rights groups and MPs demand investigation. The demand came as the man alleged that British officials "outsourced" his torture to Pakistan's Inter-Services Intelligence agency in an attempt to extract information from him.

Amnesty International said the British government needed to explain what steps are taken to ensure suspects are not tortured after they are detained in Pakistan at the request of British counter-terrorism officials. In a letter to the Guardian, Kate Allen, Amnesty's UK director, added: "Complicity in torture is a crime and you don't defeat terrorism by committing further crimes."

He is the fourth man to claim that he was tortured after being detained in Pakistan during a British-led counter-terrorism investigation. He said that for several months the ISI kept him in a pitch-black cell not much bigger than a coffin, and that he was brought out to be beaten, whipped and subjected to electric shocks. On one occasion, he alleges, he was kept hooded and interrogated by people speaking English, with both British and American accents.

A court in Pakistan eventually ruled that there was insufficient evidence to convict the man on terrorism charges.

Dr Abdul Wahid

Editorial

Asalaamu alaykum wa Rahmatullahi wa Barakatahu

We welcome you to the re-launch of Khilafah magazine. We pray Allah swt accepts it from us and that you appreciate its slim line digestible size. The magazine makes reappearance in a very different time from before. The past three years have seen a relentless media and political onslaught against Islam that started with accusations of violence and terrorism against Muslims, labelling some as moderate and some extremist. But it has now descended into a full blown attack on Islam itself - upon the aqeedah and the systems. The attacks on Shariah, the hudood, the women's dress code targets and distorts the public and political manifestations of Islamic rules, but the accompanying smears on our Beloved Prophet (SAW) and the recent call in Holland ban the Quran prove that Islam's enemies at least, realise the impossibility of separating the political from the spiritual when it comes to Islam.

When Muslims said the war on terror was a war on Islam, people accused us of exaggeration, but the proof is now clear for all to see - and this media campaign is little more than war propaganda that tries to radicalise the wider non-Muslim society against Islam, so western governments can pursue their brutal policies in the Muslim world without the opposition they faced before the war on Iraq. The smear campaign also serves to intimidate and coerce our community into compliance with liberal values and subjugation to the state's agenda: that we should laugh when Rasullah (SAW) is insulted (may Allah forbid) and be silent when Muslim lands are invaded.

Against this background Hizb ut-Tahrir Britain has launched a campaign set to last several months titled 'Stand for Islam' that aims to confront this smear campaign. Our community watches the attacks on Islam in anger and despair: anger from the casual insults of that which we revere, and despair not knowing how to respond. Hot headed or violent responses are clearly counterproductive, but silence in the face of such attacks on our deen is also unacceptable.

Our campaign aims first to empower our community with an understanding of the attacks and how to respond. We have to know our deen and live by it, not only so we please Allah and secure our own Iman, but so that this society that is a sea of chaos and decline has some islands of stability and sanity in its midst. That requires a comprehensive understanding of Islam, most especially the forgotten and neglected political aspects. This needs to be coupled by highlighting our concerns about the failings of the western way of life that harm so many people. The hypocrisy of insulting the Prophet under the defence of free speech is obvious when free speech is set aside in a call to ban the Quran. The tragedy of the values system that causes family and moral collapse needs to be contrasted with the beautiful values of Islam. The dangers of the global capitalist system that is causing famine around the world as well as collapse in the financial markets needs to be set against the detailed systems and justice of Islam.

Our campaign will also address the tragedy that is Palestine, which this year faces its sixtieth year under the

occupation of Israeli terrorism. We know that standing for Islam also means standing with the Ummah against oppression, and no where epitomises this more than the blessed land of Israa and Miraj. This is a land that will only be liberated by the Khilafah when it returns. For the current despots in the Muslim world only collude with external powers perpetuating the misery and bloodshed. They call this a peace process, but it is little more than an attempt to normalise and legitimise the theft of the land, and the subjugation and expulsion of its people.

If we stand for Islam, we stand for our unity - within the UK and with the rest of the Islamic world. If we stand for Islam, we stand against policies that support invasion and occupation of our lands. If we stand for Islam, we stand for a community that exemplifies the best of the noble Islamic values, that interacts with our neighbours in a way that is caring and decent, carrying the message of Islam wherever we are. If we stand for Islam, we stand for the return of the Khilafah Rashida in the Muslim world, and will do all we can to aid this effort. Brothers and sister, we stand for Islam: will you stand with us?

O you who believe, answer (the call of) Allah and His Messenger when he calls you to that which gives you life (Translated meaning Surah Al-Anfal 8:24)

Sajjad Khan

Palestine

the 60 Year Nightmare



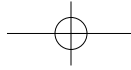
On the sixtieth anniversary of the coming into being of the state of Israel, Israel's many supporters are celebrating what they see as a great achievement. For them Israel has been a culmination of a dream created from amongst the ashes of Auschwitz, from the grotesque anti-Semitism of not just Germany but the whole of Europe, a state that against all odds has survived in one piece despite being surrounded by hostile enemies. The proponents of Israel believe it is a democracy and therefore should be treated as a nation fighting terrorism, a victim of other people's terror and hate. Such a narrative would be a criminal distortion of the truth. For far from Israel being a victim or having

an anniversary that should be celebrated, Israel will go down in history as one of the most brutal nations that the world has ever seen.

It is a matter of historical fact that Israel was founded by terrorists from the Stern gang and Irgun and it is therefore no great surprise that it has implemented 60 years of state terrorism against the Palestinian people. 60 years of illegal occupation, 60 years of creating an apartheid system which the old National Party in South Africa would be proud of, 60 years of depriving the Palestinian people of the right to live in dignity; 60 years of cruel and oppressive acts; 60 years of torture, 60 years of punishing

roadblocks and 60 years of murdering Palestinian men, women and children. This is the real legacy of the state of Israel to the history of mankind. Israel is a state created through violence and remains a militant nation today, spending vast sums on defence and security more akin to a large military base than a modern nation addressing the problems of its people. Indeed Jews all over the world have voted with their feet, most having decided to live abroad in the United States and Europe preferring prosperity over living in the 'promised land'. Israel has violence at its core, a state geared for war and revenge, where every adult citizen (bar the ultra orthodox and the well connected) undergo military service. It is no wonder that Israel constantly attacks its neighbours, or threatens to bomb them back to the stone age as it did with Lebanon in the summer of 2006. In one of the more bitter ironies of history, while the world applauded Nelson Mandela's fight against apartheid, today western governments celebrate Israel's racist 60th anniversary.

So after decades of wars, bloodshed and failed negotiations what should we do. Most western governments as well as the dictators in the Muslim world believe in a two state solution. However a two state solution would be suicidal for the Palestinian Muslims. Why is this?



1. Giving up any land to foreign occupiers is prohibited from the texts of Islam and would only appease Israel's aggression and ethnic cleansing. *"Allah forbids you with regard to those who fight you for your deen, and drive you out of your homes, and support others in driving you out, from turning to them for support/protection. Such that do so are zaalimun (wrongdoers)"* [TMQ Mumtahana:9]
2. The two state solution is seen as Israel's last chance to protect its illegal gains. Israel has significant challenges in the years ahead which threatens it. This is why Israeli Prime Minister Olmert is on record in saying the following "If the day comes when the two state solution collapses and we face a South African style struggle for equal voting rights, then as soon as that happens, the state of Israel is finished."
3. A Palestinian state created out of the remnants of pre 1967 is not a viable state, it will have no real resources, no real sovereignty and would be reliant on Israel for its survival. Just look at Israel's repeated interventions in Gaza, a territory Israel claims it has left.

So the Muslim world should respond with one voice to the sixtieth anniversary, that it will never recognise the state of Israel (this is no different from the west which does not recognise Northern Cyprus or Taiwan. Nor Russia

Muslim governments who while attacking Israel in their speeches are in reality protecting it.

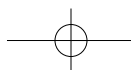
which refuses to recognise Kosovo) and that it remains committed to liberating the whole of historical Palestine by a capable and professional armed force if necessary (again no different from the west's mantra in the first Gulf war). Of course no such messages will be given by the existing despotic Muslim governments who while attacking Israel in their speeches are in reality protecting it. It is only the return of the Islamic Khilafah that can comprehensively address this problem, and that would deploy the necessary armed forces capable of liberating this land. As Salahadeen demonstrated in the 13th century, the reality of overcoming foreign occupation requires political unity in Muslim lands and to marshal all of the ummah's resources. Though the Khilafah should never take the military option off the table in reversing the occupation, the Khilafah would also enjoy a strong suite of economic and diplomatic assets. The Khilafah would have a strong position to dictate to Europe, Japan and other nations that they need to review their support for Israel against their future strategic relationship with the Muslim world. Specifically the Muslim world has:

1. The bulk of the future reserves of oil and significant gas reserves

2. A population of 1.3 billion which, unlike the west, is not ageing
3. The ability to keep vital waterways like the Straits of Hormuz and Suez Canal open, waterways through which a significant volume of goods and oil flow
4. Hundreds of billions of dollars which are invested abroad

Of course the Khilafah's opposition to Israel does not equate to a policy of treating individual Jews unjustly, or an ethnic cleansing of the region, as Israel has perpetuated against the Palestinians. Jews, Muslims and Christians lived largely in security under an Islamic government for much of the last fourteen centuries in Palestine, in Islamic Spain and under the Ottoman Caliphate. Unlike Israel's apartheid system, an Islamic state is not a racial state and does not treat Non Muslims as second class citizens. The Prophet Muhammad made this very clear when he stated the: **"Anyone who harms a Dhimmi (Non Muslim citizen), harms me."**

Of course many in Israel and their right wing supporters abroad will celebrate Israel's sixtieth anniversary with pride and satisfaction. However Israel lacks strategic depth and having nuclear submarines stationed offshore is no substitution for having a sustainable long term strategy for survival. Israeli policies over the last 60 years have been barbaric and inhuman and they should not be allowed to continue. With demographic and other trends going against Israel, and the region increasingly embracing its Islamic identity, the re-establishment of the Islamic Caliphate is now the only viable option for liberating Palestine and delivering justice to the region.



Kamal Abu Zahra

The Intellectual Challenge of the Qur'an

The Qur'an. The Eternal Word of the Creator to His Creation sent down through Jibreel, the Ruh al-ameen and conveyed by His final Messenger Muhammad al-Mujtaba (may the peace and blessings of Allah be upon him and his family) to guide mankind out of the depths of darkness to the light of the justice of Islam. This is the Book that we recite and recite again at every opportunity to find solace and guidance in its meanings while our hearts quake with the sound of its rhythm and cadences.

However this blessed Kitaab that we have in our hands today faced many an obstacle and much opposition before its conveyance was complete. The chiefs of the Quraysh of Makkah opposed its recital and call realising that should the Message of the Qur'an be embraced by the people then the game would be up and their days of presiding over a social order based on idolatry, injustice and immorality would be numbered. Initially they chose to ignore it thinking it will die of its own accord but when they witnessed its permeation in the public atmosphere they resolved to put a stop to its dissemination by the Messenger (saw) and the early Muslim converts. Their cowardly resolution is recorded in the Qur'an itself: *And those who disbelieve say: "Listen not to this Qur'an, and make noise (laghw) in the midst of its (recitation) that you may overcome."* [TMQ 41:26]

The answer of the Mushriks to the intellectual call of the Qur'an was to ban and prevent people from hearing its recital. It is reported by Ibn 'Abbas (ra) that Abu Jahl told people to shout in the face of the Messenger when he recited the Qur'an so that people could not hear what was being recited. Mujahid said: 'laghw (in this ayah) refers to making noise by whistling and clapping.' (Tafseer al-Jami' li-ahkam al-Qur'an of al-Qurtubi). So thought was faced with obstacles and suppression. But that was not enough; the Quraysh used other means to silence the intellectual call of the Qur'an. They resorted to propaganda, torture and finally boycott. They labelled the Prophet as a madman, sorcerer or soothsayer in order to discredit him. It is reported that when Tufayl

b. 'Amr al-Dawsi came to Makkah during the early period of the Prophet's da'wah there, Quraysh approached him to warn and prevent him from listening to the Prophet. They said: 'O Tufayl, you have come to our town. This man who claims that he is a Prophet has ruined our authority and shattered our community. We are afraid that he would succeed in undermining you and your authority among your people just as he has done with us. Don't speak to the man. On no account listen to anything he has to say. He has the speech of a sorcerer, causing division between father and son, between brother and brother and between husband and wife.'

But of course truth cannot be kept away from the one who seeks it and so lets listen to what happened next in Tufayl's own words and how he came to embrace the truth: 'The following morning I went to the Sacred Mosque to make tawaaf around the Ka'bah as an act of worship to the idols that we made pilgrimage to and glorified. I inserted a piece of cotton in my ears out of fear that something of the speech of Muhammad would reach my hearing. As soon as I entered the Mosque, I saw him standing near the Ka'bah. He was praying in a fashion which was different from our prayer. His whole manner of worship was different. The scene captivated me. His worship made me tremble and I felt drawn to him, despite myself, until I was quite close to him. Notwithstanding the precaution I had taken, God willed that some of what he was saying should reach my hearing and I heard a speech that was so beautiful that I said to myself, "What are you doing, Tufayl? You are a perceptive poet. You can distinguish between the good and the bad in poetry. What prevents you from listening to what this man is saying? If what comes from him is good, accept it, and if it is bad, reject it." I remained there until the Prophet left for his home. I followed him as he entered his house, and I entered also and said, "O Muhammad, your people have said certain things to me about you. By God, they kept on frightening me away from your message so that I even blocked my ears to keep out your words. Despite this, God caused me to hear



something of it and I found it good. So tell me more about your mission...'

Brothers and sister, that was then. Now we see a rising global Muslim consciousness and reassertion of the Islamic identity whether in the Middle East, Far East, South East Asia or in the West. And today we also hear voices in the West saying that Islam is backward, that the problem is Islam and not Muslims, that it will cause separatism and division in society, its beliefs and laws are medieval and barbaric, its political system totalitarian and its view of women is misogynistic; indeed some have crossed a certain threshold and pushed the limit and uttered what many maybe are feeling but dare not articulate right now: that perhaps even the Qur'an needs to be proscribed as its verses are not in tune with western liberal values. Much of the western media has stoked and fanned the fire of hate and ignorance by leading this campaign, culminating in the publication of the vile cartoons of the Prophet (saw) which perhaps represents the high-water mark of gutter defamatory journalism though no one

Having swiftly dismissed the propaganda the Qur'an preferred to engage in an exposition of the viewpoint about life, beliefs and thought of the opponents in a challenging style and at the same time stir their emotions towards the truth.

is holding their breath. Governments on their part have matched this propaganda onslaught by passing more draconian anti terror legislation, oppressive control orders, a vague and arbitrary offence of glorification and there are plans to extend the number of days an anti terror suspect can be detained without charge and consequently trial. But the striking thing about all this is that just like the Quraysh, who were unable to meet thought with thought - the backlash against Islam has been far from intellectual. The language has been sometimes one of hatred and fear as with the immigration debate or the Muslim schools issue, and at times of ignorance as we saw with the Shariah law commotion in response to the statements of the archbishop of Canterbury. Where an ostensibly sober discussion has been attempted the result always has been that the other side has not been represented - rather apologists and the emasculated have been wheeled out as the representatives of the Muslims. So Muslims in the West, what are they to do? Should they lie low and pray the storm blows over; although that seems highly unlikely given the direction of the current tide, or perhaps respond with appeasement and say what western neo-con xenophobes want to hear? Will that really place their Deen in a sure footing or will it be the slippery slope towards assimilation into the alien self destructive values of the xenophobe?

At a juncture like this it is worthwhile pausing and reflecting on the Qur'an and seeing what we can glean from how the Qur'an faced the onslaught on the Deen at its inception. A scrutiny of the verses which dealt with propaganda and attacks of the time shows that the Quranic method (minhaj) of address (khitaab) was to respond intellectually, challenging the erroneous thought by highlighting its inherent contradictions and affecting the emotions through articulating its thought in ways that opened up the hearts and minds to the eternal truths of its Message.

The Qur'an did not dwell long on the propaganda attacks but summarily dismissed them. For example, when Quraysh spread the propaganda that the Prophet has learnt the Qur'an from a Christian youth named Jabr, the Qur'an retorted: "We know indeed that

they say it is a man that taught him. The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear." [TMQ 16:103] Indeed the Qur'an then challenged Quraysh to bring a surah like it if they were to prove their contention that it is from man and not God. When Quraysh began their ad homonym attacks on the Prophet by claiming he was possessed, Allah (swt) instructed the Prophet to say: *Say [O Prophet!] had Allah pleased, I would never have recited it to you nor would He have made it known to you. A whole life-time have I dwelt amongst you before it was revealed. Have you then no sense.* [TMQ 10:16]

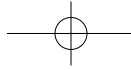
The Prophet told them, a life time have I spent with you and you saw no madness, so why the claim now? Read the following verses of surah at-Tur and reflect on the manner in which each of the attacks of the Mushrikeen is dealt with by highlighting the contradictions in their claims: *Therefore (O Mubammad), remind and preach. By the Grace of Allâh, you are neither a soothsayer, nor a madman. Or do they say: "(Mubammad is) a poet! We await for him some calamity by time!" Say (O Mubammad to them): "Wait! I am with you, among the waiters!" Do their minds command them this [i.e. to tell a lie against you] or are they people exceeding the bounds. Or do they say: "He (Mubammad) has forged it (this Qur'ân)?" Nay! They believe not! Let them then produce a recital like unto it (the Qur'ân) if they are truthful. Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like? Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. Or has He (Allâh) only daughters and you have sons? Or is it that you (O Mubammad) ask a wage from them (for your preaching) so that they are burdened with a load of debt? Or that the Ghaib (unseen) is with them, and they write it down? Or do they intend a plot (against you O Mubammad)? But those who disbelieve are themselves in a plot! Or have*

they an ilâh (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him) [TMQ 52:29-43]

Having swiftly dismissed the propaganda the Qur'an preferred to engage in an exposition of the viewpoint about life, beliefs and thought of the opponents in a challenging style and at the same time stir their emotions towards the truth. For example, ponder the following verse which addresses the Mushrik's refusal to believe that man can be resurrected after death and consequently the accountability in the Hereafter:

'O mankind! If you are in doubt about the Resurrection, then verily! We have created you from dust, then from a Nutfab (sexual discharge), then from a clot then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).' [TMQ 22:5]

See how these verses talk about the creation of man from dust in the beginning and the stages of development of the foetus and then through the stages of adolescence and old age. The Creator who created from dust and nurtured and sustained His creation in this way can certainly resurrect him again from dust without a shadow of a doubt! It is reported that once a Mushrik, Ubayy b. Khalaf, came to the Prophet (saw) holding some dry bones in his hands and crushing them to dust and saying: who will bring these bones back to life after they have turned to dust? The response that came challenged the man's erroneous thought but also made him think and feel for what the correct answer must be. This incident has been recorded for us in the Qur'an in surah Yasin: *Yet behold! He (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Mubammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He, Who produces for you fire out of the green tree, when behold! You kindle therewith. Is not He, Who created the heavens and the earth Able to create the*



like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is! So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.' [TMQ 36:78-83]

Today how many in the West turn to atheism or if they believe in a God take the view that man is not accountable to God in the public sphere as religion should have no say in temporal matters.

Again and again the Qur'an challenged the Quraysh to question and think about the validity of their thoughts, social practises and way of life. The Quraysh worshipped idols and so the Qur'an relates the story of Ibrahim (as) who questioned the idolatrous practise of his people: 'Then they (the worshippers of idols) came, towards him, hastening. He (Ibrahim) said: "Worship you that which you (yourselves) carve? "While Allâh has created you and what you make!' [TMQ 37:94-96]

Today how many propose that manmade laws and rules should be enacted and then the people shall bow to them with obedience? Is it not demeaning for man to submit to that which is lesser than him?

The Quraysh believed that Allah had daughters and yet they mistreated their women and even buried their daughters alive and so the Qur'an pointed out this contradiction: 'Is it for you the males and for Him the females?' [TMQ 53:21]

Today the West claims to have liberated women but we find she is often reduced to the status of a mere sexual object. In regards to their social practise of infanticide the Qur'an asked a damning question: 'And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed?' [TMQ 81:8-9] Today we should ask what kind of society accepts the practise of indiscriminate abortions because it gets in the way of a woman's career prospects.

The Quraysh, men and women, used to make circumambulation (tawaaf) round the Ka'bab naked and their justification for doing this was that it was the custom of their forefathers. So consider then how the Qur'an addressed this argument: 'O Children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment, and the garment of righteousness, that is better....' [TMQ 7:26]



Here the verse evokes in them a sense of shame by highlighting what clothes signify; that they are an adornment to cover shame and a mark of piety; so how can one make tawaaf, an act of worship, in such a state. The Qur'an reminds and warns them not to deceive themselves as their father Adam was deceived by Shaytan when due their fall they were stripped of their garments: 'O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their garments, to show them their private parts....' [TQ 7:27]

This also refutes their claim that they are following their forefathers as Adam and Hawa were made to feel shame due to a deception and their emulation by Quraysh would also be due to their own self deception. The Qur'an then censures them for following traditions and customs blindly without regard to whether it was according to Allah's command or not; 'And when they commit a Fâbisha (evil indecency such as going around the Ka'bab in a naked state, they say: "We found our fathers doing it, and Allâh has commanded us of it." Say: "Nay, Allâh never commands of Fâbisha (evil indecency). Do you say of Allâh what you know not?" [TMQ 7:28]

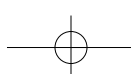
And yet today, we see the celebration and carnival of indecency and people vying to see how far they can go. Does this dignify his stature? Not to mention the social ills that come with such degenerate values - values which if society was a ship then they would act as bores in the ship's hull.

These are just some of the verses relating to how the Qur'an dealt with the attack on the Deen by the Quraysh and addressed their ideas and practises. Having considered these

verses we can conclude that the method of the Qur'an was to respond intellectually in its clarification of the truth and exposition of the fallacy of kufr. It challenged the erroneous thought by highlighting the inherent contradiction within it or its contradiction with reality. In addition to this the Qur'an connected the correct thoughts to the emotions of the people in order to endear them to the truth through wisdom and beautiful speech. The solution that it presented was in harmony with the fitra (nature) of man and suited to his disposition as a human being. This is how the Qur'an responded and this is how we must also respond.

Today Islam is being attacked and the virtues of secular liberalism are extolled or sold to us in the guise of a reformed Islam. In such a situation we are required to robustly articulate the Islamic intellectual response. In doing so we must emulate the minhaj of the Qur'an; we must dispel the evil propaganda against our Deen by explaining Islam to those around us in a way that agrees with the mind and at the same time moves the hearts, such that when the cotton wool is taken out of the ears, the truthfulness of our message penetrates the soul of the one who hears it. And all the time we must insure that we repel the evil in ways that are best and then perhaps in the most avowed an enemy we will find a close friend:

And who is better in speech than he who invites (men) to Allâh, and does righteous deeds, and says: "I am one of the Muslims." *The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better than verily! he, between whom and you there was enmity, (will become) as though he was a close friend.* [TMQ 41:33-34]



Arif Samid

Food Crisis - The Failure of Capitalist Economics and the Islamic solution



The spate of food riots seen across the developing world in recent months lays bare the fragility of globalisation and is an indictment on the World Bank and IMF and their dogmatic free market liberalisation agenda.

Several near term factors have combined to propel the price of grains including increasing food demand in industrialising China and Indian, droughts in Australia and Central Europe and perhaps more insidiously greedy market speculation as traders shift into food commodities and away from beleaguered equities due to the effects of the credit crunch in the West. The increasing use of ever greater amounts of vital land to grow bio-fuels to power apparently more environmentally friendly cars in the West has also contributed to tightening supplies.

World Bank and the IMF chiefs have been quick to absolve responsibility citing many of the above issues as the causes for the food crises. The doubling in grain prices has made vital staple foods inaccessible for the billions living in poverty in the developing world. Furthermore the halving purchasing power it has plunged millions more into food-poverty - living on less than a dollar a day, as defined by international economists.

Dominique Strauss-Kahn, IMF managing director, and Robert Zoellick, World Bank president, conveniently did not attribute blame for the troubles on the policies of their corruption ridden and failing institutions, however. The World Bank and the IMF have presided over the development agenda of developing countries for decades yet poverty levels in most "Third World" countries have worsened appreciatively.

This is evidenced by rising numbers in poverty in Africa, South Asia, Middle East and Latin America as recorded in the recently published World Development Report, 2008. Given the food crisis it is apt that the 2008 report focused on using agriculture to aid economic development. As ever the report peddled the time-old agenda the World Bank and IMF have pushed for decades: poor economies need to reduce tariffs and taxes on agricultural imports and exports and to liberalise domestic markets.

However, it is important to note that:

- World Bank and IMF policies have been unsuccessfully pursued by developing countries as part of economic development plans aligned to World Bank structural adjustment programmes for decades.
- Several past crises in developing countries have resulted from over exposure to global commodities price crashes.

- North America and Western Europe heavily protect their agricultural sectors (US farm subsidies and the EU's Common Agricultural Policy).
- The main direct beneficiaries of liberalisation will be net exporters of grain in the US (US accounts for 30% of world wheat exports and 60% of world maize trade) and Europe and the western multinational agrochemical corporations like Monsanto and Dupont.

Egypt, where people have been killed in several riots, has pursued the World Bank and IMF agenda in detail and has consequently increased dependency on wheat imports from about 40% of total consumption in the 1960s to over 50% according to recently available estimates. Self-sufficiency in food supplies has been spurned even though Egypt has one of the highest per capita wheat consumption levels in the world and the majority of its poor households spend between 70-80% of income on food.

Egyptian economists bred of a diet of IMF and World Bank policies have argued that self-sufficiency is unimportant since access to imports will ensure supplies. However, access is meaningless if the price of vital food supplies is beyond the means of ordinary citizens. What responsible government would leave the feeding its people to be met by imports where false incentives (US government subsidies) can





divert production to bio fuels or to feeding cattle for meat or to price speculation from traders sitting in western capitals that see food commodity price inflation as a 'nice earner'.

The roots of the current food crisis lie with the failed policies of the World Bank and IMF. Policies designed in Washington and London yet not implemented in the US or Europe - both of whom pursue a policy of food security, and therefore need open overseas markets to sell (or dump) their overproduction. These policies bring the misery of harsh capitalism to the world's most vulnerable who have no welfare state to fall back on.

The abject failure of capitalism to provide for the most basic of man's needs has to be contrasted with the viewpoint of Islam. This is beautifully illustrated in a renowned saying from the Prophet (saw).

"The Son of Adam has no better right than that he would have a house wherein he may live, a piece of clothing whereby he may hide his nakedness and a piece of bread and some water." [Tirmidhi]

The Prophet was referring to the right of every human being to food, clothing and shelter. The scholars have derived from this that it is the state or the Caliph who ultimately guarantees these rights.

The ultimate blame for the food crisis therefore lies with traitorous rulers in the Muslim world, like Mubarak, who implement capitalist policies wholesale and oblivious to the harm and despair that is being inflicted on the weakest in society - those that a responsible state should be most concerned about. These rulers are the key instruments of the Western governments to guarantee

their interests through liberalisation of markets and the suppression of the desire for the end of Western dominance and the reimplementation of Islam.

The Islamic Economic system implemented by the Khilafah (Caliphate), with Egypt as a potential province (wilayah), has a number of economic Shariah instruments to address the current crisis. It could use land reforms, in the shape of redistribution of unutilised land. In the Islamic state landowners must ensure that their lands remain productive. If they fail to use the land within 3 years, it is given to someone who will use it. This is based on the ijma of the sahabah on the saying of Umar ibn Al-Khattab (ra): "The one who circles a land has no right in it after 3 years."

Also Islam prohibits price fixing according to the following narrated by Imam Ahmed (ra): "Prices increased at the time of the Messenger of Allah (saw), so they said, O Messenger of Allah, we wish you would price (fix the prices). He (saw) said: **"Indeed Allah is the Creator, the holder (Qabidh), the Open-handed (Basit), the Provider (Raziq), the Pricer (who fixes prices); and I wish I will meet Allah and nobody demands (complains) of me for unjust acts I did against him, neither in blood or property."**



Thus land reform together with the prohibition on price fixing will create a vibrant and competitive agricultural sector providing basic needs for society as well as jobs and incomes in the rural economy - where according to World Bank statistics three quarters of the developing world's poor live.

The public ownership of assets such as the vast energy resources in the Muslim world, according to the ahadith of the Prophet (saw) that **"Muslims are partners in three things: in water, pastures and fire"** [Abu Dawud], means that the Islamic state could use the petro-dollars to investment in developing and upgrading agricultural infrastructure including research and development in new seed technologies.

Grain yields (output per hectare of land) in the developing world are less than half of the levels in the West and therefore production in developing counties including Egypt could easily be doubled using the same amount of land as today by more investment in seeds and fertilizer. Indeed, in Egypt wheat consumption levels justify production at twice current levels.

Today's poverty stricken Egypt contrast starkly with the time of the second Caliph of Islam Umar ibn-al Khattab (ra) when Egypt was the breadbasket of Africa. Its been reported that when Madinah experienced a famine Umar (ra) ordered his governor of Egypt, 'Amr bin al-As, to dig a canal from the River Nile to the Red Sea to transport grain to the Arabian Peninsula. Umar did not eat anything more than oil and dry bread until he was sure that everyone in Madinah was full.

Indeed, the present situation could not be more different. Today it is Saudi Arabia that is awash with wealth namely petro-dollars from the price of oil exceeding \$100 a barrel while Muslims in Egypt riot for a lack of basic needs. Yet there will be no caravan returning from Madina to Cairo. Undoubtedly, this is due to the nationalism established by our rulers which has led to the political division of the Ummah and the absence of the Islamic state.

The Prophet (saw) said:

"Any community, whosoever they are, if a person among them became hungry, they will be removed from the protection of Allah the Blessed, the Supreme." [Ahmed]

Akmal Asghar

How free is speech?

It was in the name of freedom of speech, we are told, that editors across Europe insisted on publishing the highly insulting cartoons of the Prophet Muhammad (SAW). Offending Muslims across the globe was necessary, it appears, to make a point - that freedom of speech is an inviolable right.

The recent remarks by the right wing Dutch MP, Geert Wilders, openly calling for the banning of the Quran by describing it as fascist text at the root of terrorism and calling for the deportation of those who do not agree with the Dutch/European values, has also been protected under the provision of freedom of speech.

So it appears the west will go to great lengths to guarantee this provision, doing so in the face of large demonstrations, threats and backlash. But freedom of speech is a farce and its application selective.

There are numerous 'speech' related offences across countries that claim to be the bastions of free speech. There are limits and laws that prevent the incitement of racial hatred and incitement to acts of violence and murder. Numerous European countries including Austria, Denmark, Norway, Finland, Germany, Greece, Ireland, Italy, Switzerland, and some US states all have acts against blasphemy. In the US, the constitutional right to free speech can be suspended if it is deemed likely to cause imminent lawlessness.

And the scope of speech related offences has been consistently expanded in Britain since 7/7, with the introduction of offences related to the 'glorification' of terrorism, a speech crime that can lead to prosecution and lengthy sentencing.

It would appear that whilst preaching freedom of speech, the west acknowledge that speech needs limits, protected by law to prevent society descending into hatred, violence and, ultimately, chaos.

We must also ask what type of a society would emerge if people were granted the 'right' to insult, offend and ridicule each other, as a right in itself. For there is a difference between believing 'speak the truth and the truth may offend' and granting the right to offend per se, a belief upon which western comedy is notoriously premised: at the height of the controversy over the Danish cartoons, arguments that defended an archaic, peculiar and divisive European tradition were mingled with the right to free speech.

Such attitudes erode the common social bonds that gel society by doing away with respect and working in mutual partnership, leading to anti social undercurrents and attitudes, all of which the west is now coincidentally trying desperately to confront. How can a society claim to be civilised when it believes it ok to offend and ridicule en mass and then protect the culprits? The growing social breakdown and atomisation of western society all undermine those very claims to civilisation.

In the case of the Danish cartoons and the deafening silence that has met right wing antagonism towards Islam, such as the provocations of Geert Wilders, the western media and parts of its intelligentsia appear to have been keen to make a point particular to Muslims.

.... Muslims are not afraid of being challenged about their beliefs or debating, explaining, or proving them.

The west believes its civilisation is premised on numerous liberties, free speech being one, that cannot be compromised because they were instrumental in unlocking Europe from a prolonged period of backwardness. A repressive religious authority was ultimately done away with through the triumph of these liberties. As many editorials alluded to then and since, making a stand against a similar backward religious force required, it appeared, that Muslims be taught a lesson: liberal values are sacrosanct, and the west will not be dragged back to the dark ages by a pre-modern, unreformed religious complaint.

Islam and Muslims, however, will not be lectured about the ability to account from those who believe nothing of much value predated their local, continental reformation. A central concept to Islam is the notion of 'enjoining the good and forbidding the wrong', an idea which has its own, distinct philosophical origin and which requires society openly challenge and account those charged with managing their affairs, through individual or organised political activity. The routes of this notion are well documented, in ahadith and ayah, and the attitudes of the early Caliphs, such as Abu Bakr (ra), requesting he be challenged if he failed to obey Allah (swt) and his Messenger (SAW), and numerous others

challenges to leading Companions over the administration of public affairs, such as was the case with Omar bin al Khattab and the distribution of the spoils.

Importantly, in this debate about free speech, Muslims are not afraid of being challenged about their beliefs or debating, explaining, or proving them. The Islamic doctrine is built on a rational, intellectual basis that requires thinking as part of adopting its creed, versus blind or ancestral faith. This is poignantly described in the challenge that Allah (swt) puts forward for those who rejected the message of the Prophet Mohammed (saw), and who often resorted to mocking, ridicule and even physical violence against his Companions.

Allah (swt) says in Surah al-Baqarah Verse 23:

"And if you are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Mubammad Peace be upon him), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful."

The challenge is intellectual and is issued to the masters of the language in which the Quran is written - produce one chapter, the shortest of which is 3 verses, like that of the Quran. To undermine Islam totally, and the belief of millions of Muslims, this is the only challenge that needs to be met, rather than having to resort to insults. But despite scores of attempts over history, none has ever yielded any results, as many western critics of Islam have accepted. Professor E.H. Palmer wrote in 1820: "That the best of Arab writers has never succeeded in producing anything equal in merit to the Qur'an itself is not surprising".

The key point here, is that whilst the west believe that offence and insults are somehow an acceptable method of challenging an alternative, a right that must be defended; whereas Islam invites to honest debate. And whilst the west may believe that their contest with any thought system routed in the believe in God was finished centuries ago, because of their defeat of the Church, the growing trend towards Islam challenges this assumption and challenges the west to meet it with an intellectual debate, before peculiar traditions of insult and offence are forwarded in the name of defending free speech.

STAND FOR ISLAM

How to respond to the Attacks on Islam

Is Sharia' just about Punishments?

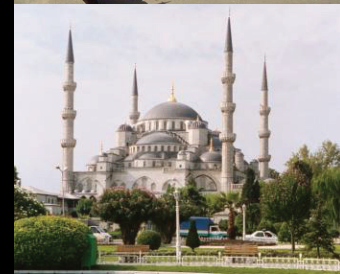
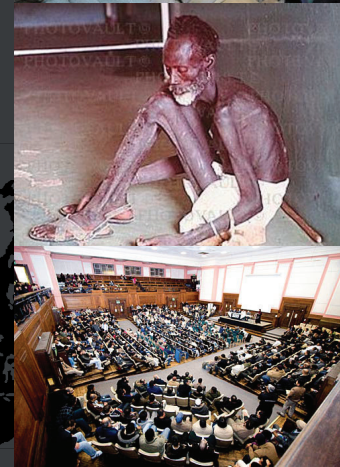
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