

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

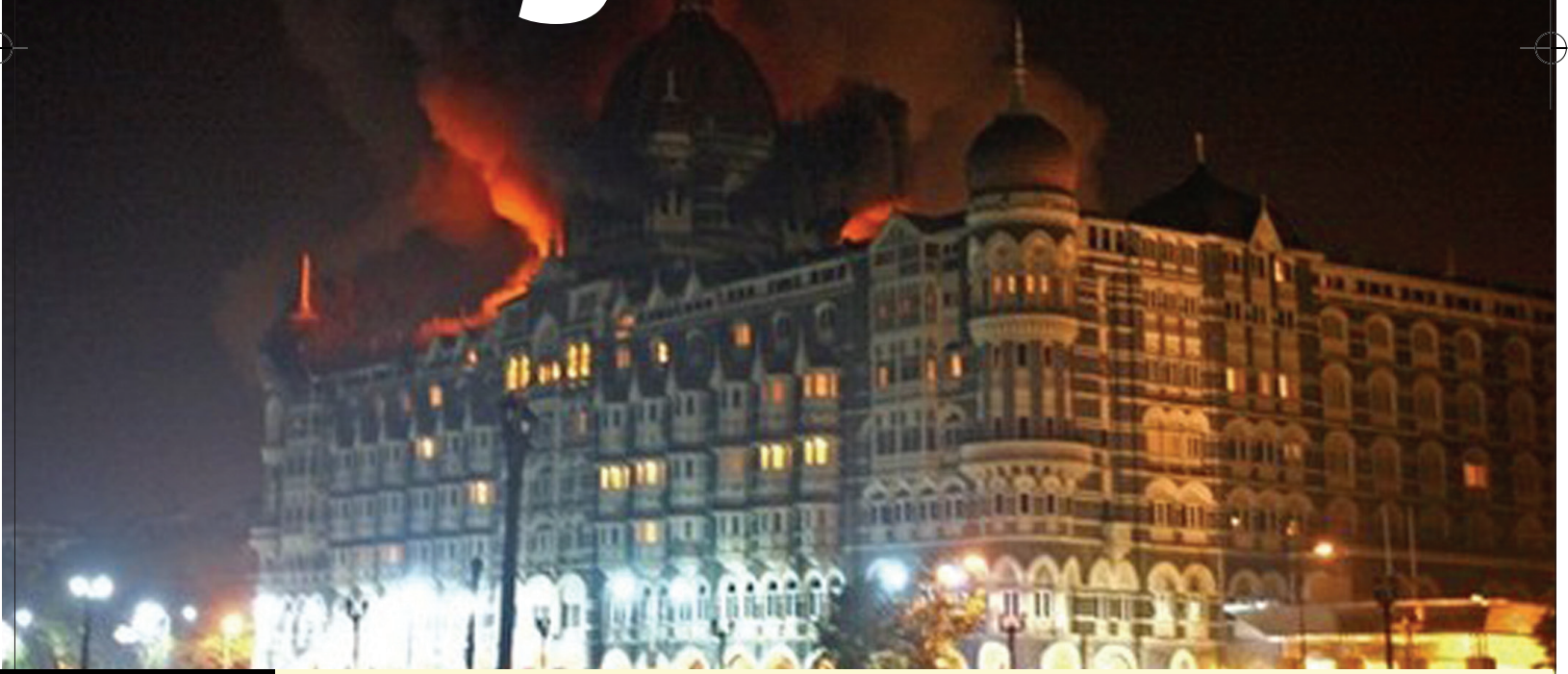
Khilafah

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magazine

Post Mumbai:

Pakistan in the Firing Line



THE MUMBAI ATTACKS AND THE US AGENDA FOR PAKISTAN
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NEWSBITES



PAKISTAN SUBSIDISING US WAR EFFORT

Large amounts of petrol destined for US and NATO forces operating in Afghanistan also come in to the country through Pakistan. While the international forces purchase the majority of this fuel from Arab countries and elsewhere, and use Pakistan as a passageway to Afghanistan, it has been reported that Pakistani government-subsidised fuel is also going towards the U.S. war effort.

An official with the Tryco International Inc., a Kabul-based oil and logistics company, says that his company purchases fuel from PSO and supplies it to the US military for its efforts in Afghanistan. "Some of this may be subsidised fuel and some sold directly to the company without subsidies". Not content to allow safe haven for the US led aggression in Afghanistan and now Pakistan, the incompetent Zardari regime is now subsidizing their war efforts.

MUSLIMS CALL FOR UNITY IN THE BALKANS AND LAMENT THE ABSENCE OF THE CALIPHATE

Chief muftis of the key Balkan countries agreed that Balkan Muslims were made orphans after the retreat of the Uthmani Caliphate, underlining that new unity efforts must be speeded up. The IHH-organized Balkan Symposium in late October brought together the chief muftis of nine Balkan countries who for the first time gathered together. The muftis said ideologies that prioritize ethnic and religious differences are problematic and the restoration of the Uthmani Caliphate that was based on peace and tolerance would contribute to peace in the region.

Worldopinion.org reported a desire for the re-establishment of the Caliphate from over 70% of respondents to a wide ranging survey taken in Egypt, Morocco, Pakistan and Indonesia. It is heartening to see the same call echoing throughout the Ummah.

TERROR SUSPECTS NEED NOT BE TOLD OF EVIDENCE

Terror suspects can be subjected to control orders imposed by the home secretary even though they know nothing about the evidence used against them, the UK court of appeal ruled in late October. In a judgment with widespread implications for civil liberties and government security policy, it said there might be cases where "very little indeed" or nothing could be disclosed to people accused of being involved in terrorism. "There are no rigid principles", it said. "What is fair is essentially a matter for the judge". The government introduced control orders in 2005 after the law lords ruled that the previous policy of detaining foreign terror suspects without trial or charge was incompatible with the European human rights convention.

It is a basic principle of civilised legal systems (like Shariah law) that any accused person has the right to defend him/herself against his accusers and of course to know what he is accused of doing.



US STATE REDUCES THE AGE FOR CHILD DUMPING

Lawmakers in the US state of Nebraska have agreed to change their controversial safe haven law. The law had previously allowed parents and carers to abandon children as old as 18 without being prosecuted. The law is being

changed so it only applies to babies up to three days old (in line with many other US States). Nebraska had introduced the law in July to try to prevent youngsters from being dumped in dangerous places. Since it became law in Nebraska, at least 18 children aged between 22 months and 17 years of age have been abandoned, including two cases where parents drove from Iowa and Michigan just to dump their children.



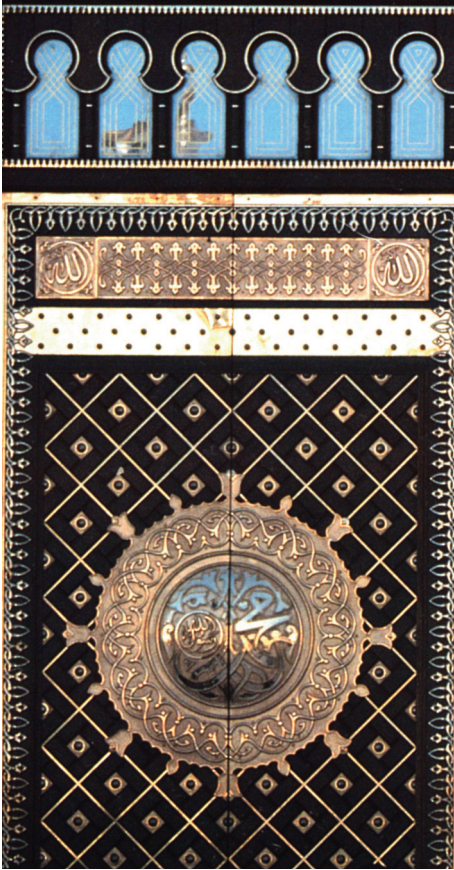
IMF CONDITIONS MAY RESULT IN 3M JOB CUTS

ISLAMABAD, Nov 28: Conditions attached to the \$7.6 billion International Monetary Fund loan are expected to cause up to three million job cuts in different sectors and push another 5.6 to 7.5 million Pakistanis into poverty over the next two years according to chief Royal Bank of Scotland economist Sakib Shirani. He said: "There can be no two ways about stabilisation when one's external and fiscal deficits are completely out of sync."

With a \$15 billion trade deficit the usual IMF prescription of balance the books has been trotted out. Of course this deficit is tiny compared to the obscene levels of debt that the major power behind the IMF (the US) is happy to carry (\$10 trillion).

Dr Abdul Wahid

Editorial



Asalamu alaikum Wa Rahmatullahi Wa Barakatahu

We wish sincere blessings of Eid for all our readers. We pray Allah accepts the Hajj of all those who made pilgrimage and the sacrifice of all who sacrificed.

In this most blessed month the world has been shaken by the Mumbai attacks. Like 9/11 before the secondary political fallout looks set to continue well beyond the time that such events usually do in India - a country that is no stranger to political violence, having lost one Prime Minister to Sikh separatists and one to Tamil militants.

But the impact will surely be felt more

in Pakistan than anywhere else. For the United States and India will exploit the Mumbai violence. Already the US has escalated its war on terror into Pakistan with more drone attacks killing people in the Federally Administered Tribal Areas of Pakistan. The heightened rhetoric from India has exposed Pakistan's vulnerability on its eastern frontier, as more than 100,000 troops have been relocated over the years from east to west. The US and NATO pressure on the Pakistan government to continue to prosecute their war, at the expense of their own security, has intensified. Till now the government remains compliant, supplying the US armed forces with fuel and securing their vital supply routes.

But the weak actions of Pakistan government cannot hide the fact it has real political and military options for action. The United States is weakened by the economic crisis and the new Obama administration cannot afford the escalation of a conflict in South and Central Asia - despite their aggressive rhetoric towards Pakistan. This needs to be understood if we are to overcome the lies about America's all-powerful image.

In this edition of Khilafah magazine we explore some major global issues - the

Undeclared War on Pakistan, the on-going global economic crisis, as well as examining the newly arriving U.S. administration.

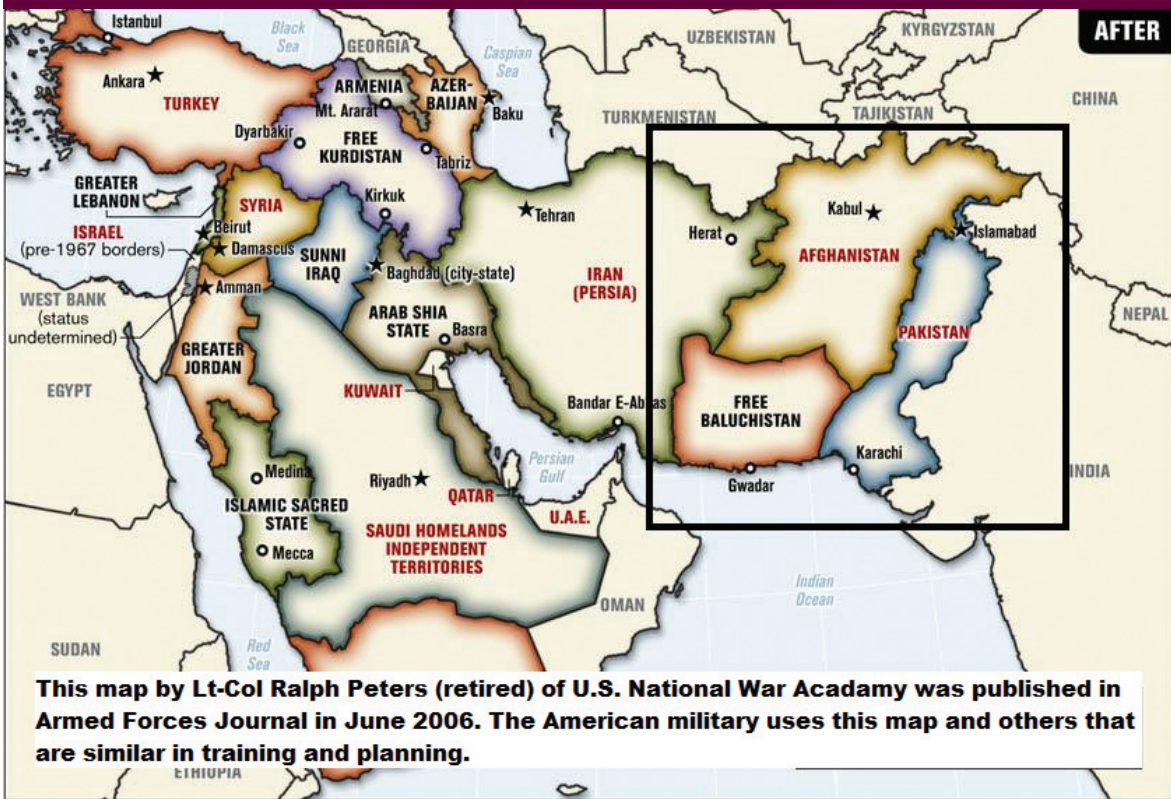
But the way the Mumbai attacks will be used that is at the moment the most immediate issue. It huge implications for all these other issues we discuss. And for the people of Pakistan and Afghanistan and for the Muslims of India the future is as perilous as ever. It is at such times that the test for the Muslim is in our Iman and Tawakul. For so much of the effort on the part of those who seek to destroy Islam and subjugate Muslims is to engender despair in the Ummah. But Allah SWT tells us:

"And Allah has full power and control over His affairs; but most among mankind know it not" [12:21]



Dr Abdul Wahid

The Mumbai attacks and the US Agenda for Pakistan



In our previous editions of Khilafah magazine we have strongly argued with evidence that Pakistan is subject to an undeclared war from the United States. Yet events have moved on, compounded by the Mumbai attacks. We ask: how many of us really understand the US agenda for Pakistan and South-Central Asia?

Since August 2008 there have been more than twenty attacks on Pakistani soil by either by US drones or by Special Forces. In December 2008 by Major-General

Michael Tucker announced plans to build barracks for up to twenty-thousand more U.S. troops in the region. There is huge pressure on Pakistan to maintain its military activity on the front line of the US war and to clamp down on 'extremism'.

Condolezza Rice, Senator John McCain, and Admiral Mike Mullen have all visited Pakistan after the Mumbai attacks to try to prevent any transfer of troops to the eastern Indian border. McCain even gave

license to India to strike within Pakistan if it felt Pakistan was not acting sufficiently strongly.

Pakistan has always faced a threat on its eastern frontier. But, since fighting its own citizens on the western frontier in America's war, it has left the east dangerously unguarded. The heightened tensions with India since the Mumbai attacks only serve to illustrate how dangerous opening the second front has been.



The aftermath of Mumbai has also allowed both India and the U.S. to further the propaganda against Pakistan, painting it as a rogue state.

The U.S. military strikes within Pakistan are merely one tool in the armoury that is planned to undermine, weaken and possibly divide Pakistan. The policies of successive governments in Islamabad -

politically wise in denouncing the violence in India. Islam does not allow the killing of civilians, but facilitating India's political exploitation of the tragedy was irresponsible.

They have not only responded to every order from Washington, they even were prepared to send the Head of the ISI to India at the order of the Delhi! Zardari's

Pakistan has faced economic sanctions until recently, but will soon have the economic stranglehold of the IMF on its back. Sectarianism, division and separatism are promoted in some quarters. The US freely strikes within its borders and, in a striking parallel, it is being painted as a failed state with WMD. Unless people stand up and take notice now, the case for war will be made without resistance.

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democratic and dictatorship alike - have brought the country to the brink of economic melt down. Food and fuel prices have rocketed over the past few months causing real hardship for the ordinary citizen. Furthermore, the fact that foreign reserves have fallen to a critical level has led the government to turn to the IMF whose restructuring policies are shamelessly harsh and political. The IMF has proposed - of all times at this critical juncture - that Pakistan reduce its military expenditure!

Additionally violent sectarianism - unquestionably fuelled by foreign hands - is plaguing Karachi and Balochistan. This has been fuelled by people calling for the division of Pakistan in the form of adverts appearing on billboards, but also being shown on CNN.

In the midst of all of this, Pakistan has arguably the weakest leadership it has had in its sixty year history. President Asif Ali Zardari lacks legitimacy, having manoeuvred himself into the position. He is widely viewed as a self-serving criminal, and an embarrassing stain on the country's character. Prior to Mumbai, he stated publicly that there is an Indian within every Pakistani - and (when he addressed his audience) that he was not sure whether it was his Indian or Pakistani side talking. After Mumbai attacks he fuelled Indian propaganda by repeating the rhetoric of extremism, and by initially accepting (without proof) that the attackers originated from Pakistan - which he later retracted. He, and Prime Minister Gillani, went far further than was

close relationship with U.S. diplomat Zalmay Khalilzad, the former Ambassador in occupied Iraq and Afghanistan, is highly questionable. But for the people of Pakistan to see him embrace Manmohan Singh was truly bizarre.

The American agenda for Pakistan is little different from its agenda in Iraq. Iraq was arguably the Arab world's strongest power - industrialised, with a strong military and developed infrastructure it boasted one of the most educated populations. The former ruler of Iraq, ruthless and oppressive, had supported western interests for many years, but was seen to be too independent - in particular because of the vast sea of oil he was sitting on. Iraq was fertile and self sustaining agriculturally. The United States and her allies - through the UN - crippled the country with sanctions for ten years, imposed no-fly zones, whilst recurrently striking targets in Iraq with missiles as they wished. Half a million children were killed by the sanctions. In 1996 under US President Bill Clinton, the Iraq Liberation Act was passed, and millions of dollars were spent promoting opposition figures and fomenting sectarianism and separatism - especially in the Kurdish northern areas. Years prior to the invasion and occupation of 2003, the US had planned to divide Iraq into 3 zones - the Kurdish north, the Shia south and Sunni central region around Baghdad. The US army is currently bogged down in Iraq. They have not managed to control and subdue the country, but they have weakened it immeasurably.

Yet Pakistan has huge potential, despite these obstacles, and the United States - crippled by two wars of occupation and a devastating financial crisis - is not the power it once was. America relies on Pakistan for fuel, supply routes and military support for its war in Afghanistan. Pakistan is a nuclear power, which meets a substantial part of its own energy needs. Pakistan should be self sufficient for food. Indeed, with cash crops dominating many farming countries, and a deficiency of fertile land in the Gulf States, Pakistan's agricultural potential should not be underestimated. It has a large and young population (6th largest in the world); a large military force with some weapons developed within the country, and strategically positioned ports. It has Islam, and a love for the deen that is comparable to any Muslim region in the world. All these things make it a target for America, to weaken and divide it, yet these are the same matters that could be harnessed to strengthen the country under a sincere leadership.

It is political leadership that is lacking in Islam, and an Islamic system to solve its complex problems and unite it with other Muslim lands. The stakes are high, but the effort must be made by everyone who wishes to avoid seeing Pakistan become the next Iraq.

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Sajjad Khan

Obama - False Ticket of Change



On 20th January 2009 at the stroke of midday (Eastern Standard Time), Barack Hussein Obama will do something no other person of his race has ever done in the 232 year history of the United States. Obama will become the first black man to take the oath of office and by doing so will enter the history books as the 44th President of the United States.

In a historical first, Obama will shatter the myth that a black person could not ascend to the most powerful office in the country and become the leader of the free world. But Obama is no ordinary politician, born to a black Kenyan father and a white American mother from Kansas, Obama has been shattering records all his life. The first black editor of the prestigious Harvard Law Review, a gifted orator who wowed the nation at the Democratic National Convention in

Boston, a freshman Senator who was elected with over 70% of the vote in 2004 and who then became the only black person to gain the nomination of either major party. Fighting under the banner of "Change We Can Believe In", the Obama juggernaut didn't just win his party's nomination or the subsequent general election by defeating a number of lightweights. In beating Hillary Rodham Clinton, he defeated the greatest brand name in the Democratic party. In winning the general election, Obama beat a decorated war hero and one of the greatest US legislators and foreign policy experts of his time in John McCain.

Obama's win has certainly changed the dynamic if not the substance of international politics. The sheer symbolism of seeing a black man in the oval office of the White House cannot be

denied, especially in the context of America's shameful history of treatment of its black minority. To understand the symbolism you need to have seen the tearful reaction of many elderly black Americans to Obama's victory. When this generation was growing up, blacks couldn't vote, blacks had to sit at the back of buses, blacks couldn't eat in the same restaurants. In some states, Obama's parents mixed race wedding would have been illegal, such was the overt racism in American society. No wonder there has been an outpouring of emotional adulation from the west coast of the United States to the east coast of Africa, from the Nevada desert to the Nairobi slums, from the streets of Chicago to the streets of Berlin.

Politicians like Barack Obama who capture a mood for change, who become more a leader of a movement than a conventional politician leading a party, come but once in a generation. It is no coincidence that Obama has been compared to John F Kennedy, even by the late President's brother. Like Kennedy before him, Obama today transcends US politics. No other US politician could have attracted 200,000 people on a cold day in Berlin, no other current politician could have filled a football stadium in Denver, no other modern day politician could attract the numbers for his inauguration that we will witness on January 20th 2009.

However the real genius of Obama is not the crowds he draws or the dazzling speeches he gives, the real genius is that Obama promised change for 20 months while in reality specifying continuity. On



a whole range of issues from domestic policy to foreign policy, from criticising lobbyists in the campaign (to now putting them in his transition team) to his appointments, Obama has promised change but in reality offered the same policies and names that past administrations have dished up.

Obama beat Clinton in the democratic primaries without there being any serious policy difference between the two. The only sparks that were apparent were on foreign policy especially on Clinton's vote to authorise force in Iraq, where the two often clashed on their respective records. Obama had derided Clinton's war vote and accused her of lacking judgement on one of the most critical foreign policy decisions the US had faced. Yet even this has been exposed as more heat than light, by Obama's decision to appoint Hilary Clinton as America's next Secretary of State.

Obama beat McCain by not offering radical alternatives but by tried and trusted policies that would appeal to moderates and independents in swing states like Virginia, Ohio and Colorado. In offering tax cuts to the middle class at the expense of the top tier of society, Obama was not advocating change but following the example of Bill Clinton. By advocating universal healthcare, a review of free trade agreements and greater investments in education, he was following the traditional laundry list of past Democratic party platforms.

On his appointments, Obama is appointing establishment candidates whose idea of change, would be deciding what different suit they wear on any particular day. Timothy Geithner, Lawrence Summers, Paul Volker have been at the epicentre of supporting the current financial system in past years. Appointing them to fix the disastrous state of the financial system today is akin to asking an arsonist to set new fire safety guidelines.

On foreign policy, appointing a national security team of Hilary Clinton, Robert Gates as Secretary of Defence and

General James Jones as National Security Advisor, Obama has again selected continuity over change. Clinton voted for the disastrous Iraq war in 2002, Gates has been the executor of the Iraqi surge and Jones has been in the thick of US security policies both as NATO Supreme Commander and as Marine Commandant. In appointing Rahm Emmanuel as his Chief of Staff, Obama appointed a man who is even to the right of Cheney and Bush on Israel. But it is not just his appointments that reveal

Obama constantly hit McCain in the general election for wanting to implement Bush's third term, but his appointments and statements thus far could easily have been made by the defeated Arizonan Senator.

Obama's political compass with respect to key national security problems. Statements he has made about Israel, Pakistan and Afghanistan on the campaign trail reveal no change from the current disastrous policies of the Bush administration. In a speech made to AIPAC (the pro Israel lobby group) in June 2008, Obama went further than even current US policy when he stated that Israel was entitled to an undivided Jerusalem. On Pakistan, Obama called for unilateral US military attacks on Pakistani territory long before it became fashionable. And on Afghanistan, Obama has promised to increase troops from those that are drawn down from Iraq, believing that Afghanistan has been neglected. Add these series of hawkish policies to his support for tens of thousands of more troops for the US military and you start to get a sense of what an Obama administration would become. Obama constantly hit McCain in the general election for wanting to implement Bush's third term, but his appointments and statements thus far could easily have been made by the defeated Arizonan Senator. No wonder Karl Rove the architect of Bush's victories in 2000 and 2004 believes Obama's appointments have been reassuring.

But it is not just republicans who believe Obama has made a strong start. Robert Kagan arch neoconservative in an article

in World Affairs in 2008 argues strongly that moralism, idealism, exceptionalism, militarism, and global ambition - are not alien to American foreign policy traditions and that the question would be absurd to anyone with even a passing knowledge of American history. Arguing that the invasion of Iraq was not an aberration in US history, he cites a number of past presidents and military episodes to prove his case. When it comes to Barack Obama he narrates the following about the next President of

the United States:

When Barack Obama talks about foreign policy, he evokes not Chomsky but Kennedy and insists America must be the "leader of the free world". It must lead the way "in battling immediate evils and promoting the ultimate good". Its "larger purpose in the world is to promote the spread of freedom". He insists, in phrases that should appal any true realist, that the "security of the American people is inextricably linked to the security of all people." He wants to increase the defense budget, to expand the size of American ground forces by adding 65,000 soldiers to the Army and 27,000 to the Marines to ensure that the United States has "the strongest, best-equipped military in the world". He talks about "rogue nations," "hostile dictators," "muscular alliances," and maintaining "a strong nuclear deterrent". He talks about the "American moment" and how we need to "seize" it. He says we must "begin the world anew," echoing, as Ronald Reagan did, Thomas Paine's messianic call.

When you start getting praise from folks like Kagan and Rove, you kind of guess where the Obama administration is heading and it ain't change. Welcome to continuity you can believe in!

Kamal Abu Zahra

Pilgrimage to the Sacred House



The Hujjaj (pilgrims) have again converged this month on Makkah, flocking to the Ancient House like white doves seeking the countenance of their Lord. How beautifully Allah (swt) depicts this scene where believers are drawn to the spiritual magnet that is al-Ka'bah: *"And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel; they will come from every deep and distant (wide) mountain bigway (to perform the Hajj)"* [Al-Hajj 22:27]

The Hajj has many signs which the guests of ar-Rahman can witness and benefit from. He (swt) says: *"That they may come here and witness things that are of benefit to them"*. [Al-Qur'an 22:28]

It is not possible to enumerate all the benefits, but we shall discuss a few so that

we may understand the essence and obligation of Hajj, contemplate the lessons we can draw, wet our appetite to perform it and understand the implications it has today for our Ummah and the reality of its custodians. On the last point it is important for Muslims not to selectively reflect on Hajj as individuals but consider the lessons it holds for us as an Ummah - after all what can demonstrate the global dimension of this Ummah better than the 'ibaadah of Hajj?

Hajj - its essence, obligation & merit

Hajj is about Tawheed, the Oneness of Allah, the belief that only Allah should be worshipped, obeyed, revered and sanctified. Allah (swt) is the centre of our universe and He is the axle and fulcrum of our lives around which everything revolves. To His Will we submit our will, desire and rationality. All

we do is for Him and nobody else, we love what He loves and we hate what He hates. We do not associate with Him in our worship and obedience and we follow his commands unreservedly and refrain from the prohibitions without resistance. In short we are slaves to His command. Nothing epitomizes this more than the sweet sound of the talbiya made by the Hujjaj in response to the call of their Lord to visit His Sacred House: **'Labbayk Labbayk Allaahumma labbayk, labbayka laa shareeka laka labbayk, innal-hamda, wan-ni'mah laka wal-mulk, laa shareeka lak.'** (I respond to Your call, O Allaah, I respond to Your call. I respond to Your call, You have no associate, I respond. Yours is the praise, favour and dominion. You have no associate.)

The Hajj is one of the five pillars and sha'aair (symbols) of our Deen. It is unanimously agreed that Hajj is an obligation on every capable Muslim to be performed once in his or her lifetime. Allah (swt) says: *"Hajj to the House is a duty that mankind owes to Allah for those who can afford the journey"* [3:97]

The only difference the Ulama had was whether the Hajj should be performed immediately ('alal fawr) without delay or whether it can be delayed indefinitely ('ala at-taraakhin) and the sin will be removed as long as it was performed before death. Generally speaking the Hanafis, Malikis and Hanbalis held to the former while the Shafi'i's took the latter view.

One of the merits of Hajj is that it may be a means for our maghfirah after a life of neglect (ghafla) of or disobedience to Allah. 'Amr Ibn Al-'Aas (ra) reported: "When Islam entered my



heart, I went to the Messenger of Allaah (saw), and said, 'Give me your hand so that I may pledge allegiance to you'. The Prophet, (saw), spread his hand, but I withdrew mine. He, (saw), said, 'What's wrong, Amr?' I said, 'I want to make a condition.' 'And what is that?' he, (saw), said. I said, "That Allaah will forgive me.' Then the Messenger of Allaah, (saw), said: "Did you not know that Islam wipes out what came before it, and that Hijrah (migration) wipes out what came before it and that Hajj wipes out what came before it!" [Muslim] For those reading this article it is too late this year to go to Hajj but perhaps now a desire will have been evoked in us to prepare for next year, especially if we have not gone already. And for those who have gone already how the heart longs for the sight for the blessed Haram once again. May Allah (swt) grant the wishes of His servants. Some lessons of the Manasik (rites) of Hajj

The Hajj is a badani (bodily) 'ibaadah where strenuous effort is required. However, each and every rite exhibits the servant's devotion to Allah by intention and action and in it there are lessons for the believer and at the same time difficult questions are posed that the Muslim needs to answer.

The Muslims begins his Hajj by donning the Ihram. This is when the believer wears a simple single piece of unsown cloth and while in this sacred state he is prohibited from many of the normal mundane things. One of the lessons we can draw from the donning of the Ihram by all the Hujjaj is how equal the Muslim is before Allah (swt) - divisions of race, language, nationality or colour mean nothing in the sight of Allah (swt), just as He sees only His servants - not Bangladeshis, Pakistanis, Arabs or Turks. This should make us reflect on our brotherhood with other Muslims and also on how as an Ummah which is united by our tawheed can be so politically divided in the world today. How is it that the Muslim Ummah is divided into more than fifty states when our Deen gives us an Aqeedah and a Sharee'ah to unite us? How can we proclaim our brotherhood in such a manifest manner in Hajj and then not reflect on how we can establish our brotherhood politically when we go back? The Hajj should makes us closer to our brothers but also make us think what am I doing to progress the unification of this Ummah? Or are we going to leave this Ummah's political fate to the likes of King Abdullah, Asad and Gilani who sustain the Ummah' sorry state.

Another rite of Hajj is the Tawaaf or circumambulation of the Ka'bah. Walking and

trotting round the Ka'bah is a zikr as we remember Allah (swt) and our relationship to Him. Our past life flashes back and we realise what we have neglected all our lives as the fact dawns on us that Allah is what it is all about. It is a heavenly experience for the Hujjaj as during the tawaaf the servants are in the company of the angels who are above them in the seventh heaven circumambulating al-Bayt al-Ma'mur (The Frequented House), the House against which Allah's Messenger found Ibrahim (as) reclining when he (saw) went on the Mi'raaj. From the tawaaf the believer comes away thinking and questioning; is Allah the centre of my life or is it something else. Have I lost my guiding compass of the Deen, is pleasure of Allah my goal or is it what pleases society? Do I follow the orders of Allah and leave his prohibitions? That is with my relationship with Allah. As for my relationship with others; when I see an injustice taking on the Muslims do I remain silent because speaking will displease the government, when I am called upon by Allah to call for the Islamic solutions to the problems the Ummah is beset by do I speak out in support for Unity, Khilafah and Shariah or do I fall silent for fear of being labelled an extremist or terrorist?

Then there is the Sa'i and Nahr. These epitomise the submission of the believer to the Will of Allah however testing it might be or unrealistic it might sound. Allah (swt) tested Ibrahim (as) a number of times to test his submission to Allah's command. When Ismail (as) was born Allah (swt) ordered him to leave his wife, Hajira (as) and child in the uninhabited valley of Makkah. Ibn Abbas (ra) narrates that when Ibrahim started to depart, Hajar followed him, saying, 'O Ibrahim! Where are you going and leaving us in this valley that does not have any inhabitants or anything else?' She repeated this several times, but he was not paying any attention to her. She then said to him, 'Did Allah command you to do this?' Ibrahim replied, 'Yes.' She said, 'Then certainly, He will not abandon us.' She went back, while Ibrahim kept on walking, until he was next to a hill where he could no longer be seen. He then faced the direction of the House and recited the following supplication,

"O our Lord! I have made some of my offspring to dwell in an uncultivated valley by Your Sacred House; in order, O our Lord, that they may perform prayer; so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." [al Qur'an, Surah Ibrahim, Verse 37]



Hajira looking for water for her child and ran seven times between the mountains of Safa and Marwah, such was her forbearance to Allah's command that now all the Hujjaj are required to emulate her practice known as the Sa'i. Some years later Allah (swt) sought to test Ibrahim again by ordering him to sacrifice his beloved son Ismael. This was not an easy command to follow, especially as Ismail was then an only son and Ibrahim was very old. See in the following verse the pinnacle of submission in the dialogue between father and son:

"And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allaah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha' Allaah (if Allaah wills), you shall find me of As-Sâbirin (the patient ones, etc.)." [Saffaat: 102]

But once again the Aal (family) of Ibrahim showed what it means to be a Muslim by gladly submitting to Allah's command, no matter how difficult or unreasonable it may sound (Allah then sent a sheep to be sacrificed instead of his son). This act of sacrifice and submission is known as Nahr or the day of Nahr when animals are sacrificed in remembrance of Ibrahim's (as) act. The Hujjaj should reflect how many times we think we know better and how we lose our reliance on Allah (swt). The slightest pressure from the Kuffar make us compromise, say things we later regret and cause damage to our community by facilitating and legitimizing the agenda of kufr. Should we not rely on Allah and affirm in our actions that the best solution is to follow the command of Allah and persevere in His Path? ■

Kamal Abu Zahra

The Custodianship of the Haramayn



This discussion of Hajj would not be complete without commenting on the state of the rulers who claim custodianship of the two Holy places. The story of our rulers generally is the story of misplaced loyalties where the wala and bara is not for Allah, but for their Western masters who keep them in power. These are people for whom the al-Bayt al-ma'moor (The Frequented House) is not a place in heaven but a white house somewhere in Washington DC which they frequent and circumambulate regularly. With respect to the Saudi regime, people always talk about Hajj scams that take place every year and understandably focus their attention on unscrupulous hajj operators, but in actual reality the biggest scam of all is being pulled off by our rulers who swindle the Ummah's resources and betray the Ummah at the

onset of every crisis that befalls her. We should not be fooled by the relatively paltry money the Saudi government spends on the Hajj as Allah (swt) said the Siqaayah (giving water to the pilgrims) can never be equal to those who believe and strive in the way of Allah by their wealth and lives. Indeed, such people are the traitors - not Servants - of the Haramayn as gold and marble do not show service to the Haramayn but it is following and applying the command of the Lord of the Haramayn and tending to the Ummah whose blood the Prophet (saw) said is more worthy than even the Ka'bah.

These rulers are so pathetic that when a crisis befalls their masters they are keen to do anything they can to help (and even throw in some fireworks displays) while the Ummah languishes in fear and poverty. As the credit crisis hits the West due to the failure of their capitalist system it is our despicable rulers that they are turning to for help. Recently the British Prime Minister Gordon Brown became the chief fundraiser for the West when he visited the Gulf States seeking further funds to be allocated to the IMF. Lord Peter Mandelson, the British Business Secretary and former EU commissioner who was travelling with Brown, told BBC radio that. "The Gulf is open to business but they're also signing up as keen partners to help the rest of the world to get through the international financial crisis," he then

went on to say. "Specifically, it means that they will contribute to the IMF fund..." And to show the Saudis that they are getting something in return Saudi Arabia has been admitted into the G20 and granted the prestigious role of coffee drinkers at the negotiating table, to talk about how to strengthen the stranglehold of the IMF and other international institutions over the Ummah as set up by the West!

We as an Ummah cannot tolerate this betrayal of the Lord of the Haramayn and nor accept their neglect and oppression of the Guests of al-Rahman. We must increase our efforts and dua for the unification of the Ummah under a sincere leadership whose loyalty is with Allah (swt) and who will be accountable to the people.

Conclusion: Hajj - a life changing experience

So in conclusion Hajj is a life changing experience and it is an opportunity for the believer to start anew. He (saw) said: "Whoever performs Hajj and does not commit any obscenity or transgression, he returns (free from sin) as the day his mother bore him." [Al-Bukhaari]. But we should understand that the lesson of the Hajj will not be complete if our submission to Allah's command is not complete, so not only do we rectify our ibadaat and morals but also begin the hard work of resuming the Islamic way of life as an Ummah, no matter how audacious it might sound bearing in mind the example set by Ibrahim and Hajira (on them be peace). When coming back from Hajj we have no time to relax and be complacent as the dunya is the abode of toil, not only do we remember Allah in our lives but also must strive to make the Word of Allah the Highest. Imam Ahmad ibn Hanbal was once asked, "When does a person get to relax?" He replied, "It is the moment when he sets his foot in Paradise".

Yusuf Patel

Campaign against the compulsory teaching of Sex Education classes to five year-old children

On the 24th October, the government announced its intention to make Sex & Relationship Education (SRE) statutory. When enacted, this change would mean every state school would be legally required to teach SRE to all pupils from the age of five. This change should worry any parent, yet it is fair to say Muslim parents are far more concerned than others due to the values they carry and seek to pass on to their children.

In light of these changes it is important to address the following:

1. Why is this an issue of relevance for Muslim parents, but also Muslim governors and teachers?
2. Are parents allowed to withdraw their children from SRE classes and how do they go about doing this?
3. How can we find out what our children are being taught in SRE classes?
4. What can we do to practically protect the Islamic identity and values of our children?

Our responsibility as parents

As parents we are entrusted by Allah (subhanahu wa ta'aala) to bring up the next generation. The main goal of all of us as parents is to safeguard our offspring from the punishment of Allah.

Allah (subhanahu wa ta'aala) says:
"Ob you who believe! Protect yourselves and your families against a fire (Hell)



whose fuel is men and stones..."
 [TMQ 66:6]

Qatadah ibn al-Nu'man (RadiAllahu anhu) commented regarding in relation to this verse and the father's role in particular,

"He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."

The Messenger of Allah (salAllahu alaihi wasallam) described the father in the responsible position of guardianship over his family, when he (salAllahu alaihi wasallam) said: **"Each of you is a guardian and is responsible for those whom he is in charge of...a man is the guardian of his family and is responsible for those under his care...So each one of**

you is a guardian and is responsible for what he is entrusted with." [Bukhari and Muslim]

What are Abdullah and Fatima being taught at school?

Bearing in mind our parental responsibility, it is important to appreciate what our children are currently being taught in SRE lessons.

The perceived wisdom is that 'good sex education' leads to better informed children and the prevention of sexually transmitted infections (STIs) and teenage pregnancies. There is a dangerous acceptance that children will inevitably engage in sexual relationships with children of the opposite sex from an early age. As a result of this flawed premise, the focus is on preventing the spread of STIs and early pregnancy, rather than challenging unacceptable

behaviour. At the heart of this misguided notion is that SRE should provide children with 'choices' on how to ultimately have sex in a 'safer way'.

The only way to illustrate the way SRE is being taught is to review some of the written and multimedia material available for teachers at key stage 2 (ages 7 to 11). Some of the material at the disposal of teachers when planning SRE lessons is publicly accessible on the TeacherNet website (<http://www.teachernet.gov.uk>).

It is also important to highlight that the current guidelines require that schools consult with the wider community. SRE must also take into account the cultural backgrounds of the children.

One such booklet titled 'Changing Times', published by AVERT states, 'There is no set time to begin having sexual relationships. Under the title 'Getting Sexual' it reassures children, 'If a relationship gets sexual it can be very special. For a lot of people it's a normal part of going out with someone'. Under the title 'Feeling Curious', 'You might want to do sexual things like touching, kissing or masturbating with someone else because you feel curious or want to experiment'. The criterion for engaging in sexual relationships according to AVERT is '...to make up your own mind about what you feel and what you do'. Under the title 'Doing Sexual Things Together' it argues, 'The first sexual thing people do together are often kissing, cuddling and holding hands. Under the title 'Sexual Intercourse' it crudely states, 'Sexual intercourse is sometimes called making love...' it then lists a series of crude words for intimate relations and continues to illustrate just what it means in graphic detail. The booklet continues in much the same way, focusing on contraception, and reveals how children under 16 can buy condoms from chemists, it gives a guide to sexual activity in step by step form, and explores 'anal intercourse'. The booklet ends with advice if a girl becomes pregnant or fears contracting Sexually

Transmitted Infections (STIs).

Although we feel embarrassed to list these examples, it is important that Muslim parents have knowledge of the type of ideas our children are being taught hidden behind the innocuous label 'healthy living'.

There are far worse examples of explicit videos being shown to five year old children across the country. A government approved Channel 4 documentary shown in primary schools

has been shown in many primary schools across the country including Torbay, Sheffield and in London. The 'documentary' includes a description of the effects of touching the private parts, this is aimed at five-year-old children and has been shown often without parental knowledge.

Parental Rights

Every parent has the right to withdraw their children from all aspects of SRE taught within PSHE lessons, whilst they are unable to withdraw them from biology framed lessons typically taught in Science. The latter teach at Key stage 1 that both humans and animals can produce offspring and these grow into adults.

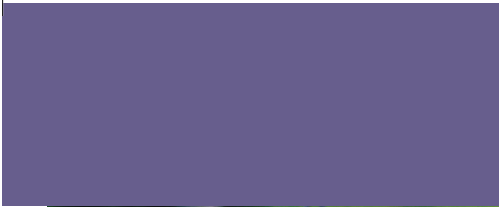
Despite the fact that parents have a legal right to opt their children out from SRE classes, the last set of meaningful statistics collated by Ofsted suggests that only 0.04% of children are withdrawn, which corresponds to four in every 10,000 children. Although they did not comment on why the recourse by parents to an opt-out is so low, it does not take a rocket scientist to infer the reasons behind the low figure. Whenever you speak to parents, it becomes clear that schools try to put up barriers to parents exercising their right

to an opt-out. When parents go to a school to speak to the head teacher they are talked out of their original decision. Many parents believe the head teacher is far more knowledgeable than they are and when the head teacher says you should not do that, parents believe their children are legally required to attend SRE classes delivered within PSHE lessons. Other parents are assured their children will be taught to be 'healthy' and to not engage in pre-marital relations. This masks the ethos of these lessons, which is far from about moral education, as the basis for morals are not based around definite viewpoints of right and wrong but about allowing the child to make 'informed choices'.

Parents can withdraw their children from these classes, they do not have to give a reason why they are withdrawing their child or provide evidence an alternative avenue for SRE teaching is being provided by the parents. Every school is required to write and hold an up to date SRE policy and parents have the right to request a copy. This policy sets out what our children are being taught and the process that exists for parents to withdraw their children from SRE classes. Parents should also request to visit the school in order to be shown materials used in SRE classes. Some schools will try and either make viewing these materials difficult or may hide some of the materials. Parents must insist on seeing everything. Ask the school whether they show any videos to their children including 'The Living and Growing programme', produced by Channel4 and sold to thousands of schools throughout the country.

It is also important to highlight that the current guidelines require that schools consult with the wider community. SRE must also take into account the cultural backgrounds of the children.

Ultimately, it is the governing body of a school in consultation with parents that agree an SRE policy. Governing bodies can also opt-out of teaching the non-statutory parts in PSHE lessons altogether.



The importance of preparing our children

It is to separate two issues. It is very clear that SRE teaching in schools contradicts Islamic values, this does not mean children must not be prepared for life by not being taught about Sex Education. What is taught needs to be age appropriate, as well as Islamically framed.

Sheikh `Abdul-Majeed Subh, a prominent Azhari scholar, states: "Those who think that sex education is not allowed in Islam are completely wrong. The books of Islamic jurisprudence expose several topics promoting sexual awareness, including discussion of menstruation, childbirth bleeding, pregnancy, delivery, rules of sexual intercourse, rules of marriage, taking a bath (Ghusl) after sexual intercourse... and rules related to the punishment for committing adultery or fornication. All these rulings are dealt with in the books of Islamic jurisprudence in a moral and scientific

manner".

In his book al-Majmu`, Imam an-Nawawi mentions that Imam Ash-Shafi`i is of the opinion that parents are under an obligation to give their children such kind of sex education.

Islamic teaching on sex education must stress the primacy of marriage, the prohibition of pre-marital relations, homosexuality and adultery, the Islamic concept of Hayaa (modesty) must be deeply ingrained within our children and as parents we must have a strong relationship with our children, they must be able to talk to us about anything.

Five Practical ways to support our campaign

In response to the government's intention to make SRE compulsory, as Muslim parents, governors and teachers, we have embarked upon a concerted campaign to provide a unified Muslim community response to these dangerous proposals.

We have initiated a petition which quickly turned from an East London campaign to a London wide and country wide initiative as parents realise the negative effects on their children's Islamic identity. This petition highlights a demand from the Muslim community that whatever changes are made, we want to withdraw our children from SRE classes. We also demand that governing bodies be allowed the flexibility to determine how SRE should be taught in schools. If there is a high concentration of Muslim pupils, there should be a right to teach Islamically based SRE classes.

The determination of the government to force through compulsory SRE teaching to all children from key stage 1 onwards must be matched by our determination to ensure the values and identity of our children remain founded and nurtured on an Islamic basis. This requires us all to play our part in this campaign no matter how big or small a contribution that may be, every effort counts towards the achievement of our objective, as well as more importantly in the sight of Allah,

our Creator and Sustainer.

The Messenger of Allah (SalAllahu alaihi wasallam) is reported to have said: "Do not view any good act as insignificant, even the act of meeting your brother with a cheerful face" (Muslim).

Inspired by this hadith, we have set out five practical ways you can support this campaign.

1. Contact your local masjid: Ask them to support the campaign. If they have the capacity to host a seminar, encourage them to do so. Emphasise to them the importance of their role in increasing the signatories to the campaign petition.
2. Spread the message: Speak to friends, family members, fellow parents/governors as well as anybody that feels as strongly about this issue as you do. Encourage as many people to sign the paper as well as the online petition (<http://www.gopetition.com/petitions/against-the-imposition-of-statutory-sre.html> - the link is available at <http://sreislamic.wordpress.com>).
3. Campaign Updates: Join the Sreislamic e-group (send an email to sreislamic-subscribe@yahoogroups.com). Join the Facebook group (link available on <http://sreislamic.wordpress.com>)
4. Volunteer: If you feel you want to do more, please let us know. We need people to help us spread the message in a more hands-on way. If you want to join us on a Friday visit to a Masjid to collect signatures.
5. Become a governor: Governors have a huge amount of leeway to mould the strategic direction of a school. <http://sreislamic.wordpress.com> sreislamic@yahoo.co.uk

Dr Nasreen Nawaz

Does Islam Oppress the Woman?

final part III



With regards to other laws and rights that differ between the man and the woman in Islam, they also merit some further discussion and understanding. The process of divorce for the man and woman does differ within Islam, however, the Shariah laws do not leave the woman to fester in an unhappy or violent marriage but rather permit husband or wife to initiate divorce proceedings. Today, many women are forced to remain in miserable marriages not due to Islam but due to traditional Eastern culture and the absence of an Islamic system of governance that secures and guarantees the provision of their Islamic rights. With regards to the dress code for men and women in society, it is one of the laws that contribute to upholding the morals and chastity of society. Dress codes do differ between the sexes but so do the

physical attributes of the sexes. In regards to testimony laws, it is true that in some cases two female witnesses are required compared to one male witness. This is not due to Islam viewing the intellect of the woman as being half that of the man as suggested by some in the West but is simply an Islamic law prescribed in the Islamic texts without reason. Indeed, the very fact that a woman is permitted to be a judge and preside over the evidence given by male witnesses in a case or that women have narrated hadiths that have become part of the sunnah and source of legislation for the Muslims, negates this accusation. One other Islamic law that is often used to label Islam as being discriminatory towards women is that she is not permitted to hold a position of ruling according to the Islamic texts. Those who have failed to study the Islamic

texts deeply have claimed that this is because Islam views the intellect of the woman to be less than the man and therefore unable to undertake the task of ruling. Islam has never given such a reason but has simply prohibited this action for the woman. Within Islam ruling is not a position of prestige but of responsibility. A ruler by default does not hold superiority over a mother - both have their duties to fulfil to ensure the society prospers. It is therefore difficult to understand why alleviating the woman from this great burden of responsibility to society and great accountability to the Creator of the act of ruling should be viewed as an injustice rather than a mercy.

Furthermore, within Western secular societies, women often had to struggle to enter positions of ruling in order to secure and maintain basic rights of citizenship for the woman through participating in the legislative process of the state. Within Islam however, the ruler does not legislate but simply implements the laws of Islam upon the society. Therefore, since the rights of citizenship in Islam for women are clearly defined within the Islamic texts, the woman does not need to be in a position of ruling to secure her rights but rather have the ability to account the ruler on the implementation of the Islamic laws - this she has through many mechanisms of the state. Hence the idea that women need to fight to enter positions of ruling is actually an indictment on the democratic system - a system where women have been forced to vie for power with men in order to secure or maintain basic rights rather than afforded them naturally by the state.



(1) THE DETRIMENTAL IMPACT OF “GENDER EQUALITY” ON MOTHERHOOD AND FAMILY LIFE:

On a historical level, the Western struggle for “Gender Equality” and the rise of feminism placed the public life and the man’s traditional role of being breadwinner above the private life, motherhood and the woman’s traditional role of home-maker. Many feminists argued that female respect and liberty was not compatible with economic dependence upon her husband nor full domestic responsibility and therefore it was not simply a matter of the woman having the right to work but the

strong. In many cases, this situation has led to the neglect of children within the society, has contributed to the problem of anti-social behaviour amongst the youth and dysfunctional parent-child relationships. The basis of gender equality where one prescribes the same responsibility for the woman as the man in society or looks at what is best for the woman verses what is best for the man can sometimes overlook what is best for a strong marriage, for the children, for family life and for society overall. This devaluing of motherhood has led to a situation where a pregnant woman or one with young children is often seen as a burden to a company rather than as an



showed me as a child?” The Prophet replied **“It does not even repay one contraction of the womb”**. It was narrated that on one occasion a woman called Salamah said to the Prophet (saw), “O Messenger of Allah, you brought tidings to men but not to women.” He said, “Did your women friends put you up to asking me this question?” She said, “Yes, they did.” He (saw) said, **“Does it not please any of you that if she is pregnant by her husband and he is satisfied with her that she receives the reward of one who fasts and prays for the sake of Allah? And when the labour pains come none in heaven or earth knows what is concealed in her womb to soothe her. And when she delivers, not a mouthful of milk flows from her and not an instance of child’s suck, but that she receives, for every mouthful and every suck, the reward of one good deed. And if she is kept awake by the child at night, she receives the reward of one who frees seventy slaves for the sake of Allah.”** (Tabarani).

Islam seeks to build a mindset within public life, the workplace and society as a whole of the great status that motherhood has in life.

necessity to work. Christabel Pankhurst, the well known radical feminist and member of the suffragette movement of the early 20th century said of home-life responsibilities that they were an intolerable burden on married women, a waste of time and economic energies, and was unpaid and unrecognised. In fact motherhood and domestic life was often seen as a hindrance to the woman’s full engagement in public life and an obstacle to the woman’s ability to compete with the man in education, employment and politics. Placing the role of breadwinner or pursuing a career up and above the role of home-maker, led to the devaluing of motherhood and has had a detrimental effect on family life. Today, one of the consequences of “Gender Equality” has been the creation of societies where women do not simply have the right to employment but rather are expected to work - even single mothers with sole responsibility for the care and upbringing of their children. With single mothers or both mother and father in two-parent families adopting the shared role as breadwinner, there is a constant struggle to find time for the children or time to make marriages

asset to society. A 2005 survey of 98 companies by the Recruitment and Employment Confederation found that ¾ of companies would rather break the law than employ a pregnant woman or one of child-bearing age - a fact well-known by many women who would rather delay having children or remain childless rather than face this “fertility penalty” on their earnings or career.

ISLAM’S VIEW

In contrast to many secular societies where motherhood has been devalued, where many stay-at-home mothers feel undervalued in society and many working mothers face discrimination for having children - due partly to the fall-out from the concept of gender equality - Islam seeks to build a mindset within public life, the workplace and society as a whole of the great status that motherhood has in life. **“Paradise lies beneath the feet of the mother”** is a well known saying of the Messenger(saw). A man at the time of the Prophet(saw) came to him and said “I have carried my mother single handed around the Kaba 7 times, does this repay the kindness she

All of these sayings of the Prophet(saw) and a multitude more gave great status to the role of mother and home-maker within Islam and consequently the Muslim woman who embraces these responsibilities should not feel devalued compared to the man who has been given the role of breadwinner. This does not mean that the mother cannot work or does not have an active public life but rather that Islam states that whatever responsibility the woman adopts in life, she must never compromise this vital role. A poet once said, “The mother is a school: if you prepare her properly, you will prepare an entire people of good character; The mother is the first teacher,



foremost among them, and the best of teachers.” This is very much the understanding that Islam has – that the mother lies at the heart of the family and therefore is pivotal for society. One impact of this view is that even in the workplace, the understanding, value and flexibility for family responsibilities should be a common appreciation amongst employers rather than one that has to be forced upon them by the hand of the law. In summary, Islam does not view the role of being a mother or domestic responsibilities as an obstacle to public life but rather essential roles that strengthens the family unit and therefore provide a strong backbone to a society.

CONCLUSION

The perception of Islam being oppressive towards women has arisen in part due to some of its laws being at odds with the idea of “Gender Equality”.

another’s rights, responsibilities and positions in society. Allah(swt) says, *“And wish not for the things in which Allah has made some of you to excel others. For men there is allotted from what they have earned (and likewise) from women there is allotted for what they have earned”* [An-Nisa:32] This view towards men and women can be beautifully illustrated by an analogy presented in Surah Al-Yasin where Allah(swt) says, *“And it beboves not the sun to overtake the moon nor can the night outstrip the day; each swims along in its own orbit.”* [Al-Yasin: 40]

Surely, the debate that needs to be had is not simply whether Islam is oppressive to women but rather what type of value system and laws can truly guarantee harmony in the relations between men and women in society, a strong family structure and a status of respect that every woman deserves. The Muslim

Surely, the debate that needs to be had is not simply whether Islam is oppressive to women but rather what type of value system and laws can truly guarantee harmony in the relations between men and women in society...

However, the concept of gender equality is a concept that was born from a Western historical experience and has been shown to be flawed both from an intellectual basis and with regards to its impact upon society. In addition, this view of Islam is often based upon examining individual Shariah laws in isolation of what values the body of Islamic laws as a whole seek to achieve for family life and society overall. In Islam, the roles and rights of men and women in Islam are not prescribed based upon gender equality. They are complementary rather than competitive and based upon what is best for a community rather than the narrow outlook of a male verses female perspective. It believes strongly in cooperation rather than in gender battles where men and women envy one

community’s strength of argument in this debate depends upon presenting the unique and beautiful Islamic model for the roles and rights of men and women in society in its pure and unadulterated form without succumbing to pressures to reform the Islamic laws in order to conform to flawed Western secular ideas such as “Gender Equality”.



Jamal Harwood

ISLAMIC PERSPECTIVE ON THE FINANCIAL CRISIS

The Financial crisis can be characterised by unrestrained credit creation on the back of an out of control financial system that not only allows the creation of money and interest from nothing, but gambling on a mind-boggling scale. Wealth has been extracted out of the system in never before seen amounts, and will not be easily replaced. From an Islamic perspective this is entirely predictable and preventable. Yet the cure is requiring of the complete application of Islam within the governance structures set down within the Caliphate ruling system. A ruling system in which the economy is geared towards meeting the needs of the people, not faceless banking corporations.

The following principles of economy in Islam are presented, not as reactionary points of debate to be part of the patchwork of crisis and flawed response, but as an ideological alternative which has enjoyed many centuries of success for Muslims and non-Muslims alike.

The Human Crisis

Perhaps the most startling aspect of the crisis is that it is in fact a human rather than financial crisis. It is real people that are losing their homes, jobs and savings, yet the headlines focus upon the mechanics, the companies and the dollars.

The first principle of economics in Islam is to meet the basic needs of ALL the people in society. The economic problem is described as one of distribution, not production. We do not lack for resources

and wealth in the world, yet the drive for constantly increasing production which has been unequally accumulated has led to massive levels of poverty even in the most developed countries. The difference lies in the responsibility of both the state and the individual to ensure that all in society have at the least their basic needs of food, accommodation, clothing, health and education. Muhammad (saw) said: **"The son of Adam has no better right than that he would have a house wherein he may live and a piece of cloth whereby he may hide his nakedness and a piece of bread and some water"** (Tirmidhi).

Where the extended family unit is unable to, and only when it is unable to, the state will act to ensure that the basic needs are met. The poor and indebted are included in those that are eligible for zakat payments (an enormous pool that the wealthy contribute 2.5% of unused wealth to). Islamic Shariah dictates that the State has no responsibility to bailout public companies at the expense of the State and public. Nationalisation of public banks is also against the Shariah which clearly distinguishes between state, public and private ownership.

Credit Creation or Misery Creation

"Neither a borrower, nor a lender be; For loan oft loses both itself and friend"
[Hamlet, William Shakespeare]

The categoric prohibition of interest in Islam is well known, less well known is that lending is very strongly encouraged in Islamic society. The Prophet (pbuh) said:



"No Muslim would give another Muslim a loan twice, except that one would be written for him as charity."

Which means that to loan to someone twice carries the same high reward of giving charity.
The making of loans and leniency in



The Islamic system provides a compelling investment model, and there is no basis to suggest that the Islamic economic system does not promote investment.

demand for repayment are highly encouraged in Islam. Similarly the non-repayment of loans is treated harshly with the Prophet (pbuh) refusing to lead the funeral prayer over such individuals. The most important point to note however, is that the taking and giving of loans in Islam is without compensation (interest) which means that it is impossible to inflate lending assets beyond what is actually available of real assets in the society.

The incentive to invest and ensure a consistent circulation of wealth that all economists desire, stems from two distinct features of the Islamic economy both fiscal and legislative. Faced with non interest bearing bank accounts and the levying of zakat at 2.5% per annum against unutilised (according to various criteria) wealth there is simply no incentive to take money out of circulation. If it lay fallow in a bank account it will be subject to the zakat charge. The other great stimulus in Islamic economy for investment is via the effective nil rate of company income and dividend tax. Although certain stocks and inventories of companies are subject to the annual 2.5% zakat levy, punitive corporation tax and the dis-incentive of being taxed on the dividend payouts of company activity, which is also absent in the Islamic economy acts as a strong incentive to invest.

The Islamic taxation system does not tax

income, but taxes wealth (although modestly). With greater disposable income available for goods and services, and tax liable on unspent wealth, there is a strong fiscal boost to demand for goods and services right across the economy which will generate an increase in trade and in turn an increase in wealth for businesses. All of this will create a dynamic economy which creates more jobs. As more jobs are created, then more money is spent in the economy or re-invested in the economy, which creates more jobs in turn.

The key legislative factor in high and consistent investment levels stem from the prohibition of hoarding money. Which is the practice of taking money out of circulation for no purpose (saving for a purpose such as a large asset purchase is not considered as hoarding). The Quran clearly sets out: *“And let those who board gold and silver and do not spend them in the way of Allah know that a severe and painful punishment is awaiting them”* [9:34]

In a hadith Qudsi (Imam Nawawi) the Prophet (pbuh) narrated: **“Spend oh son of Adam, and I will spend on you”.**

The combination of prohibiting banks from trading with interest, or acting as the sole middle man in effectively controlling the money markets, together with the incentive for investment (zakat on unused

assets and prohibition of hoarding) has meant that the Islamic society benefited from high and consistent investment. These disincentives to take wealth out of circulation have consistently been applied over hundreds of years and massively softened the impact of business downturns, which usually resulted from natural shocks such as climactic disasters. The current liquidity crisis is as much about those that are taking their cash and wealth out of circulation as the incredible levels of losses that banks are experiencing which have caused massive retrenchment.

Not only are governments bailing out banks for their gambling debts, but stimulus packages are now on offer to try and put money into the economy as billions have been spirited away by those on the winning side of derivative “bets”, and have purely selfish reasons and no disincentive to now hoard cash. With stock markets plummeting and bond yields at historic lows this money will sit on the sidelines, possibly for years at a time when its circulation is most needed. *“In order that it does not merely make a circuit amongst the wealthy”* [Quran Al-Hashr 59: 7]

The Islamic system provides a compelling investment model, and there is no basis to suggest that the Islamic economic system does not promote investment. The truth is that Islam encourages business and investment, but does not encourage interest based investments which ultimately restricts the flow of wealth around the economy. Allah (swt) distinguished between this when He said: *“... they say, “trade is like usury” but Allah has permitted trade and has forbidden usury”* [Al Baqarah: 275]

Stability in the economy is built upon investments only being permitted in real products or business which makes wealth generation a result of work and profits, not debt.

The above is an excerpt from the Paper THE GLOBAL FINANCIAL CRISIS: The self-destruction of global capitalism and an introduction to the alternative Islamic economic model

Which is due for publication on the 27th of December (hizb.org.uk)

Letter to the Uzbek Ambassador

RE: UZBEK REGIME'S ARREST AND SEXUAL MOLESTATION OF FEMALE POLITICAL OPPONENTS

Dear Ambassador Otabek Akbarov,

We write with regard to the recent detention of 28 Muslim women for alleged 'religious extremism'. Some were alleged to be members of Hizb ut-Tahrir or related to members of Hizb ut-Tahrir. It is reported that following their arrest, they were filmed for a pornographic video and warned that similar videos would be shot if they did not confess to a crime. Family members have also asserted that these female detainees were tortured in custody in order to force confessions.

Such an action would be entirely consistent with the Uzbek regime's brutal campaign against Muslims who speak out against its tyranny and oppression. It is a regime now infamous around the world for boiling alive its political opponents. It is clear that the ongoing repression of political dissent in Uzbekistan continues unabated since the Andijan massacres under the now overused guise of 'fighting terrorism'.

These disgusting reports of sexual molestation and blackmail will once again highlight to the world the depth of depravity that the Uzbek regime will sink to in order to conceal its inability to intellectually challenge any ideological opposition to its authority. Its legacy has always been one of fighting thoughts with arrest and abuse. The actions reflect a weak and desperate government, unable to quell the ever rising tide of support and unstoppable calls for the return of the Shariah and the Khilafah state in the region.

Your regime has a long track record of arbitrary arrest and mistreatment of Muslim women who have courageously stood firm against tyranny and injustice. Human Rights Watch has reported that hundreds of female members of Hizb ut-Tahrir have over the last few years been arrested, beaten, harassed, imprisoned,

tortured and raped by Uzbek security services simply for distributing a leaflet, or to elicit false confessions from male relatives who are also members of the party. Many have been imprisoned on trumped-up charges and by militiamen planting material evidence in their homes and handbags. Many are mothers whose babies and young children have been torn from their arms in order to incarcerate them. These female prisoners of conscience have been imprisoned under Article 159 of the Uzbek Criminal Code (infringement on the state order) and are treated more harshly by wardens than other inmates incarcerated for severe and violent criminal activity. Their headscarves and Qur'ans are taken away from them.

The Western governments that you seek as your allies have lost their moral authority amongst their own people and the world over: preaching freedom, human rights, the rule of law, democracy and women's rights, yet they embrace dictatorships such as yours. Some have even outsourced torture to your prisons in order to extract 'intelligence' as part of their war on terror. Now they choose to ignore the sexual abuse of women in countries that are their allies - the degradation and humiliation of women, a fair price to pay it seems to protect their political interests.

It is now self-evident that millions in Central Asia and across the Muslim world yearn to see the return of the Islamic Khilafah over their lands. The establishment of the Khilafah state is an inevitable fact that only those who bury their heads in the sand choose to ignore. It is a state that will liberate the region from dictatorships, safeguard the honour of women and end the collusion with foreign powers.

Do you think that the abuse of female members and supporters of Hizb ut-Tahrir - or people arbitrarily labeled as such by your regime - will extinguish the fire that burns in the hearts of these women for the establishment of the Khilafah state? Do you think that for a moment their imprisonment and animalistic treatment by

the Uzbek authorities will weaken their resolve, determination and commitment to their work or that of other Muslim women in the region? Do you think that they fear the desperate actions of a desperate ruler more than they fear their Creator?

If so you are gravely mistaken. Despite the brutal treatment of the female members of Hizb ut-Tahrir at the hands of the Uzbek regime, despite the arrest of their family members, despite lengthy prison sentences, female membership of the party grows in strength with every passing day. The actions of your government have and will prove futile in silencing the voices for the return of the Khilafah state.

Your actions will not be hidden from the world. They are actions that will be considered repugnant by the measure of any decent human being who hears of them, Muslim or non-Muslim. These women do not stand alone in their prison cells. There are thousands across the world who will expose their plight, speak on their behalf and expose the debased actions of your regime with no weariness, with hardened resolve, even when the throats become sore.

Take heed, the honour of women may be low in the eyes of your regime, seen simply as another tool with which to fight the resurgence of Islam. But the status of the woman is held in high esteem within Islam. We, the female members of Hizb ut-Tahrir Britain demand the immediate release of these women and all political prisoners guilty of no crime.

Those who oppose Allah and His Prophets will be amongst those most humiliated. Allah has decreed: *'My Prophets and I will be victorious: for Allah is All Powerful All Mighty'* [TMQ Al Mujadilah 58: 20 21]

17th December 2008
Dr. Nazreen Nawaz
Women's Media Representative
Hizb ut-Tahrir Britain

EXPOSE AMERICA'S UNDECLARED WAR ON PAKISTAN



On 3rd September 2008 American special forces soldiers launched an attack on Angoor Adda in to Pakistan killing innocent men, women and children. Over the last few months there have been increasing attacks on the Pakistani border by American aircraft.

America now views Pakistan as the source of the insurgency. Admiral Mullen, the US Chief of Staff, said on 10th September "In my view, these two nations (ie Afghanistan and Pakistan) are inextricably linked in a common insurgency that crosses the border between them". Recently Bush declared America will deploy 13,000 more soldiers into the region over the next few months.

The Pakistani government have done nothing to defend the country and has under Musharraf, and now Zardari aided the Americans by allowing them to use our ports and bases to attack our own people!

Muslims in Britain have a duty to demand an end to this aggression. Furthermore we must build a strong support for a sincere Islamic leadership, the Khilafah that will defend the country and drive America out of the region once and for all.

Join **Hizb ut-Tahrir Britain** in our nationwide campaign.



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Khilafah
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