

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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## Libya in the shadow of Gaddafi

LIBYA IN THE SHADOW OF GADDAFI AND WESTERN MILITARY INTERVENTION - LESSONS FROM OTHER CONFLICTS - THE STRUGGLE IN BAHRAIN - STEALING REVOLUTIONS WITH PHANTOM SOLUTIONS - PERPETUAL WAR ON ISLAM - JAPAN'S TSUNAMI - NATURAL FAULT LINES AND ARTIFICIAL BORDERS - THE THEORY OF EVOLUTION: UNRAVELLING THE FLAWS - THE KHILAFAH CONCEPT OF RESISTANCE AGAINST DUTCH COLONIALISM IN INDONESIA

# Editorial

## COLONIAL STRUGGLES - PAST AND PRESENT

As we go to print, Britain, France and the United States continue to compete to secure their interests in Libya, so allowing Gaddafi to hold on to power and brutalise his people. We look at the lessons learned from other colonial interventions that gives a flavour of where Western interference usually leads - greater instability, division and bloodshed.

The Encyclopedia Britannica defines Western colonialism as "a political-economic phenomenon whereby various European nations explored, conquered, settled, and exploited large areas of the world". This definition, so appropriate for the interference in the Arab-Muslim world for decades, applies just as well for the Dutch colonisation of Indonesia in the 19th and early 20th centuries, so vividly described in Idries De Vries's article.

It might be news to some people that Islam, and Khilafah were the most potent forces driving anti-colonialism at that time. Yet those who know the history of the Khilafat movement in occupied India, or the resistance of Omar Mukhtar and others in Libya - will not be surprised.

The refusal of the slave of Allah to be enslaved to others cannot be laid dormant indefinitely. The one who understands 'La ilaha illa Allah' will not be subjugated for long, because this creed demands

accounting authority, opposing injustice and resisting occupation.

The fates of Libya, Yemen and Syria may remain undecided for now - we are still just emerging from the depths of winter in terms of the calendar of a revolution - but just as the West tries to steer things in their own interests across many countries, events have yet to stop moving in Egypt and Tunisia, the first regions to see the tyrants fall.

In this edition we review the crisis in Bahrain - where a struggle between the people and the regime is being portrayed by the Western media as one which is between Shi'a and Sunni; as well as the updated situation in Egypt - where the regime has made mere cosmetic changes to previous policies - honouring agreements made under the Mubarak regime, including with Israel - although the Islamic nature of people's aspirations becomes clearer by the week. At the same time as the momentous events continue to unfold in the Arab world, Allah Almighty gave us a powerful reminder of his Power and Might, and the fragility of the dunya, when He sent an earthquake to test the people of Japan. We look at the lessons the observer can learn from the hardships that the people there, and elsewhere, have faced from such unpredictable events.

This real tsunami - following the political tsunami in the Middle East - reminds us of many things. The world is an uncertain and unpredictable place; it is a world where people have to rise to challenges, and face hardship in doing so; and in such a world, trust in Allah (SWT) is what keeps a people rooted to the ground, able to persevere and withstand the storms of political and human struggle.

And the reminders of the Power of Allah tell us that, whilst we are obliged to strive and make effort, He alone brings victory and changes the situation of people - and to Him we turn for all help.

*Believers! Bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed. Strive hard for Allah as is His due: He has chosen you and has placed no hardship in your religion, the faith of your forefather Ibrahim. Allah has called you Muslims - both in the past and also in this (message) - so that the Messenger can bear witness about you, and so that you can bear witness about mankind! So perform prayer, give zakat, and hold fast to Allah! He is your Protector, the Best Protector and the Best Helper!*  
[Surah Hajj 22:77-78]

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# Libya in the shadow of Gaddafi and Western Military Intervention



If anyone is to blame for the current crisis in Libya it is Muammar Gaddafi and the criminals and puppets that call themselves 'rulers' in the Arab world. By launching an assault upon the Muslims in Libya, Gaddafi plunged lower than ever before in his 42 year record of depravity, offering the Western colonial states the perfect excuse to intervene. By failing to send troops to assist their Muslim brothers and sisters, the illegitimate Arab regimes opened the door to these same colonial powers, even endorsing their intervention through the Arab League.

The people of Libya have 'been rescued' by the very people who sold Gaddafi the arms he uses against them; who led the destructive invasions of Iraq and Afghanistan; who made the names of Abu Ghraib and Guantanamo Bay infamous; who, till today, support the regimes that the people are revolting against, still selling

them arms to use against their own people. Muslims in Libya cannot be ignorant of the multiple threats they face. Whilst some argue that they have felt they have had no alternative but to accept UN/Western aid in defending themselves at this time, others have been more forthright, adamant they will never accept troops on the ground.

However we arrived at this situation, one thing must be made clear to all. The Western governments that have led the intervention cannot be trusted in anyway at all. As such, their present and future actions need to be scrutinised forensically.

If they had genuinely desired to protect civilians or liberate people from their former ally, with no benefit to themselves, they could have aimed for a 'decapitation strike', as they attempted against Saddam in 2003. They could have placed pressure

on Egypt and other neighbours to intervene, or armed the opponents of Gaddafi from the outset. Anyone who believes there are currently convergent interests between the people of Libya and Western powers has to realise that this is a coincidence. The United States, Britain and France are not humanitarian organisations that intervene selflessly to help others, whilst incurring financial and human costs to themselves. They are colonial states who have calculated it is now in their interests to terminate their favourable relationship with Gaddafi and Sons, and so directly intervene.

Tony Blair laid out some of the real dilemmas for the West in an article for the Times in March 2011, where the debate is about the risks versus the benefits of intervening, saying that: "In a region where our strategic interests are dramatically and profoundly engaged, it is unlikely that the effect of a regime going rogue and brutalising its own people will remain isolated within its own borders."

Britain and Europe have a specific interest in preventing a refugee catastrophe. They also have a strategic need to protect energy and trade interests. However, they also have an interest in salvaging the reputation of their interventionist foreign policy that is still scarred by ventures in Iraq and Afghanistan. A smooth and efficient intervention in Libya, promoting regime change, might salvage this policy in the eyes of the general public. Gideon Rachman recently wrote: "The supporters of outside intervention believe that they are battling not just to stop atrocities in Libya itself, but to lay down a marker for the future... Bernard Henri-Lévy, a French philosopher who played an improbable role as a link between the Libyan rebels





has no overriding interest in peace in Eurasia.."

#### LESSONS FROM OTHER CONFLICTS

When one looks at past UN or Western interventions - Bosnia, Kosovo, Iraq 1991, Somalia, Afghanistan and Iraq 2003 - it can perhaps give us an idea of what possible scenarios to expect in the future.

##### 1. Chaos, blood shed and destruction

- Western intervention can often lead to greater bloodshed. In Bosnia there was a UN arms embargo imposed which prevented the Bosnian Muslims from defending themselves. Then UN (so-called) 'peacekeepers' oversaw the massacre of Srebrenica. In Somalia, the US left chaos, later backed an Ethiopian invasion, further destabilising the region after a brief stability, and forcing compliance from a regime that was seen as too independent. Afghanistan, for all its deficiencies, had law and order under the Taliban, which was overturned by the US-led invasion in 2001. Iraq, an industrialised and developed state under a brutal regime, saw its infrastructure decimated by ten years of sanctions, bombing and eventually invasion. Contrary to the received wisdom, Mr Blair's cheerleading of NATO bombing in Serbia failed to stop ethnic cleansing in Kosovo (the exodus of refugees continued after the launch of the NATO attack); nor did it topple Milosevic (the Serbian people did that much later).

##### 2. Division and Sectarianism

- Divide and rule has long been a policy of colonialists. Iraq currently has a semi-detached northern region, and sectarianism and mistrust between the Sunni dominated central region and the Shia south - where there was none before. It is not for no reason that people are alarmed when they hear western journalists and politicians talking about the possibility of an 'East' and 'West' Libya.

##### 3. A Military Presence for years to come

- Afghanistan currently still has 130,000 Western troops. Iraq still has 47,000 US troops. In addition there are US bases in Qatar, Kuwait and Bahrain. Kosovo - on Turkey's doorstep - has an enormous US base in Ferizaj. None of these are surprising when one considers that 65 years after World War 2, the United States still has a military presence in Japan; and Britain still maintains its bases in Cyprus.

##### 4. Conferences to promote weak and malleable political leaders and non Islamic constitutions

- After the invasions of Afghanistan and Iraq western colonial powers set about gathering a mixture of real political leaders, as well as malleable figures who could be pressured by them to adopt a consensus situation that suited the West. This was no different to how the British and French ran their 'nation building' conferences in the Middle East after World War 1. They then presented the weak and dependent embryonic assemblies with fait-accompli constitutions, designed to produce weak, ineffective non-Islamic governance - whose vulnerability meant a permanent reliance on the west. The result has been the corruption of Karzai's regime, and the chaos of Nouri al Maliki's; as well as the client states across the Muslim world. None of these governments would dare carry a bold enough vision to liberate their countries from slavery to external colonial interference.

##### 5. Debt and Dependency - Western

states rarely conduct the missions for free. Future Libyan governments would do well to anticipate a hefty bill, most likely expected in the form of a percentage of revenues from the sale of oil or resources. The Americans have already touted to their allies the value of mineral deposits throughout Afghanistan - the trillion dollar opportunity.

##### 6. Reconstruction contracts

- Western firms have made a hefty amount from repairing the damage to infrastructure. What usually happens is that they pay into an 'aid fund' to help rebuild damaged states, which is then used to pay their own businesses (US/UK construction companies) to do the rebuilding, thereby aiding their own economies.

Even if Gaddafi falls, by the Will of Allah Almighty, great dangers lie ahead for the people of Libya now that the colonial West has declared her interest in the region. They require great foresight, vigilance and principle to face the perilous road ahead.

*"O Believers: Have patience, compete with each other in patience, be ever-vigilant and have taqwa of Allah, if you are to be successful". [Surah 3:200]*

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and President Nicolas Sarkozy, has said: "What is important in this affair is that the 'duty to intervene' has been recognised." Blair - the master of manufacturing a false argument - gave a series of 'ifs' 'coulds' and 'maybes' to conclude with one of his apocalyptic scenarios in order to justify military intervention. "If Colonel Gaddafi were allowed to kill large numbers of Libyans to squash the hope of a different Libya, we shouldn't be under any illusion. We could end up with a pariah government at odds with the international community — wounded but still alive and dangerous."

The United States, has fewer trade interests in the region, and fewer diplomatic connections. They will be looking for opportunities in the region, but at lower risk, as they are bogged down in two other wars of occupation, euphemistically labelled 'nation building'. Some in the US administration may even judge that if they cannot enjoy the fruits of a stable Libya, then no one else will - not Europe, nor China and especially not the Muslims - and so care little for the mayhem between the Gaddafi and UN mandated opposition. As George Friedman highlighted in his book "The next 100 years, a forecast for the 21st Century" he addresses US interests in - Eurasia. "The US has had the ultimate aim of preventing the emergence of any major power in Eurasia... the goals of these interventions was never to achieve something - whatever the political rhetoric might have said - but to prevent something. The United States wanted to prevent stability in areas where another power might emerge. Its goal was not to stabilize but to destabilize... It wanted to prevent a large, powerful Islamic state from emerging. Rhetoric aside, the United States

# THE STRUGGLE IN BAHRAIN



With the current tensions facing the people of Bahrain, like those across the Arab world, we must be wary of their issue and their demands for change.

The people of Bahrain, on either side of the current tension should recognise that any escalation will not fundamentally solve the issue, but rather creates further divisive tendencies that can be (and are being) manipulated to the detriment of the entire people. It should be clear that:

- The issue that engulfs Bahrain is not a dispute between a minority and a majority.
- The issue is neither due to a dispute between Sunni and Shia or one governing the other.
- Nor is the issue the deprivation of some rights, representation, or a lack of accountability, though these are manifestations of the cause.

- The issue is neither due to the claim (valid or otherwise) of the government's failure to redress the inequities amongst its citizens and the limited or non-implementation of the National Action Charter of 2001.

Similarly the issue will not be solved by national dialogue or governmental concessions. Neither will it be solved by the support from governments such as Saudi Arabia, which themselves are oppressive regimes, nor from western governments like America that work only for their own interests.

The people should also realize that the issue will not be solved through adopting a republican system or democracy, nor should the people confuse political accountability with democracy or that accountability only arises within democratic institutions.

With recent developments, which were the

invitation of troops from the GCC countries, particularly Saudi Arabia and more recently from Kuwait, by the Bahraini government to tackle the domestic unrest, this has raised a number of important points:

1. Though the US administration stated it was unaware of this invitation – it nonetheless did not condemn the GCC troops for entering Bahrain, nor demand that they leave. As far back as 2002, 'The Economist' stated, "Two decades after the formation of the Gulf Co-operation Council (GCC), all six members co-operate more closely with America on defense matters than with each other." (March 23-29, 2002). The US position on Bahrain, whether to support the monarchy, advocate constitutional overhaul or a position in-between will be based on the US's ability to get directly involved and control events. Currently, the US involvement in Iraq, Afghanistan and her deepening financial situation makes it difficult for her to take





decisive steps. The US Defense Secretary Robert Gates said: "the military operations may have indirect consequences which need to be studied with great care." [Washington Post 2nd March, 2011]. However, the US will not compromise her military strategic position i.e. the 5th fleet - this interest is paramount.

And Allah (swt) informs in Surah Mumtahina [60:1]

*"O you who have Iman! Do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you"*

2. The different positions held by the US, Europe and the wider international community concerning the unrest in Bahrain is not motivated by the concern

for the people of the region, their rights and so on. Neither is it motivated by justice, morality or any universal right. Rather it is based purely on economic and political interests. This is why these western governments have supported the oppressive governments in the Arab world, even though the governments have gained little love from their political masters and little love from their people.

And Allah (swt) commands in Surah Al-Nisa [4:138]

*"Do those who take the disbelievers as protectors, rather than the believers hope to find power and strength with them? Power and strength belong entirely to Allah"*

3. As for all the regional governments in the Middle East, their involvement, whether from the GCC or the likes of Iran - is purely motivated by the politics of preservation or re-directing public debate and focus to deflect away from their own domestic issues. Each of these governments is itself facing growing domestic opposition from the people who are also demanding change, political reform and accountability.

4. If any of these Middle Eastern governments cared for the integrity of the state and the protection of its people, these governments would have sent their armies to liberate Palestine from its brutal occupation. How can the GCC armies move into Bahrain and ignore Gaza? How can Iran, which boasts to be the voice against the oppression of the people of Palestine - just speak? Are these governments deaf and blind? This is the level of hypocrisy and treachery that the people of the region witness within the Middle East from these governments.

And Muhammad (saw) said: "Every traitor will have a flag on the Day of Judgement to identify them according to the amount of their treachery; there is no traitor of greater treachery than the leader of the people". (Muslim/Bukhari)

5. It is incorrect to view the armies from the GCC entering Bahrain as a foreign invasion. Such a view reinforces nationalism, a concept which is alien to Islam and was implanted in order to maintain the division of the Muslims and

their lands. The ummah is one, there should be no political borders between the Muslim lands and the armies are the sons and daughters of the Ummah. As Allah (swt) directs in Surah Aal-Imran [3:110] "You are the best nation ever to be produced before mankind. You enjoin what is right and forbid what is wrong and have Iman in Allah"

6. It is also incorrect for the armies to move to protect these governments. Rather the armies should move against the oppression of the governments in the Middle East, uproot them and support the Ummah, not to establish western based secular systems, but rather to establish her state, the Khilafah, which will represent true liberation. They should also move to liberate her people from oppression, as in Palestine.

And Muhammad (saw) said: "The Muslim is a brother of a Muslim. He does not mistreat him, nor surrender him. Whoever is needed by his brother, Allah is in need of him. . . ."

Is it not time for the Ummah and its aware sons to see beyond the rivalries and intrigues set before our eyes. Is it not time to focus upon the correct solution according to Islam, ie the removal of the corrupt regimes for the sake of Allah (swt) alone. It is of great importance that Muslims throughout the region have shown the commitment and sacrifice necessary to stand up to the regimes as Muhammad (SAW) implores us:

"The master of martyrs is Hamza and any man who stands in front of a tyrant ruler and orders him (with good ie. The implementation of the Deen) and prohibits him (from the evil of other than the Deen) and is slain by him." [Abu Dawud. Authenticated by Ibn Hajr al-Hathami in Majmoo' al-Zaaid]

But, there can be no khair in a struggle for man-made law, or a struggle for narrow sectarianism - Islam commands that the authority to appoint its ruler (Khalifah) rests with the Ummah via the contract of Baiah, yet the Khalifah/Imam must exclusively rule with Islam - sovereignty is exclusively for the Shariah of Allah (SWT)

*"And rule between them by that which Allah has revealed"* [TMQ 5:49]

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# Stealing Revolutions with Phantom Solutions



Revolution is in the air across the world. Despite extensive media coverage, a confusing picture is presented as to what 'transition' might meet the demands of these revolutions. The domino effect promises more revolutions in the Middle East in particular, with similar causes and effects. It is thus pertinent to assess the

real causes of these revolutions and whether they achieve their 'real' demands. The Egyptian revolution, which claims to have passed a critical milestone of ousting the ruler, serves as a good case in point.

Opinions on the revolution were primarily driven by broadcasts that showed little

more than events in Tahrir Square. The popular uprising was so truly grassroots' driven that it lacked clear identity and leadership, which allowed astroturfers to attach more articulate words to the emotional protestor. Invariably the revolution is portrayed as demanding freedom, democracy and economic opportunities. This was designed to give the implicit notion that is taken for granted in the western world; the demands would be largely fulfilled by a similar system taking root in Egypt. Whilst unusually frank critique of Mubarak and the US, is seen as an essential source of credibility while discussing the situation, the rest of the analysis seemingly suffices with scratching the surface of the crisis. The reality underpinning the revolution could be explored in brief space by considering two key issues in tandem: firstly, the origins of imperial support for the Nasser/Sadat/Mubarak regime and secondly, the nature of the demands of the revolution.

By the beginning of the 20th century Egypt and the Middle East had significantly departed from their Islamic roots, its prominent position in the world affairs and their prosperous past. This came as a result of centuries of internal decline in ideological consistency and the colonial machination. The post colonial era across the newly fragmented middle east differed in their respective alliances and regimes but were united in one single goal - that of combating political Islam. Why - what would Islamic politics threaten?

The colonial powers had established a foothold in a region by destroying not only physical armies but also a system that applied a coherent ideology and assumed a naturally influential role in the world. Defeating the armies and leaving the same system in place would only resurrect its power manifold. In fact the strength of the Muslim world was solely driven by their ideology and nothing else - the proof of which is, in its absence, they possess no strength despite its weapons and standing armies. This obvious binary issue was the basis on which the independence of Turkey was negotiated via the Lausanne Treaty by demanding the abolishment of the Ottoman Caliphate in 1924. The independence was secured despite big opposition in Europe and Britain in particular, and the Caliphate issue risked

inflaming Muslim unrest in India, Britain's largest colony. It is the same condition on which support for political parties and regimes is provided today.

Islamic politics meant unity of the Muslims on the basis of a coherent vision, continual improvement of their affairs and projecting a powerful and contrasting position in the world in relation to colonial powers. This cannot be achieved by a clannish or cliquish regime, rather by a proven system maintained by a sophisticated political medium. Not surprisingly, dictatorial regimes were invariably foisted over all of the Muslim world, each lasting decades on end. Every protest and every crisis was easily quelled with the unabashed support of the imperial powers. One such protest managed to get out of control into a mass movement this year under the spotlight of a global media.

The problems in Egypt derive from this context, as development is thwarted by a policy that is meant to undermine its strength vis-à-vis the interests of the powers. These problems include poverty, food riots, failing infrastructure, corruption, unemployment, poor human development (ranked around 100 in lowest tertile), debt (public debt - 80% of GDP, external debt \$29bn less than half of Mubarak's assets), extra-judicial activities, torture, indefinite emergency law, ignoring the plight of Palestinians and peace with Israel. While Egypt was promoted as a prime tourist destination with rising GDP, Gallup's global wellbeing metrics make clear that the lives of Egyptians did not improve (shown in the plot below). This is not due to a lack of



interest or ingenuity amongst the population - young people in the Arab League were found to be nearly four times as likely as those in North America or Europe to plan to start businesses in the next year.

The demands of the revolution in February 2011 included the resignation of Mubarak, cancelling emergency law and curfew,

dismantling the state secret service and university police, Omar Suleiman not to run in the next presidential election, dissolving parliament and shura council, releasing prisoners since January 25, investigating officials and thugs responsible for violence against the peaceful protesters since January 25, sacking Anas el Fiqi and halt the media

...the revolution seeks a fundamental break from a century of un-Islamic, dependent and indifferent politics. Any change other than implementing an Islamic system would be insufficient to address the demands.

attack on protesters in government owned media, reimbursing shop owners for their losses during the curfew and announcing these demands on government television and radio. For the transitional period they demanded drafting of a new constitution, the right to set up media without prior permission, real autonomy for national media, raising the minimum wage to 1,200 Egyptian Pounds, the right to set up political parties, associations and unions by notification, cancelling the national service in the police force and ending the security clampdown on telecommunications and the internet. Protests continue demanding that Mubarak and his allies are put on trial, confiscating their assets and a transfer of power from the military to civilians.

These demands seemingly appear pragmatic and devoid of ideological or fundamental shifts. To appreciate the multi-dimensional character of these demands, one has to overlay this on top of public opinions, which may have received less coverage during the few unprecedented months in the region. From various surveys the overwhelming message suggests far more important undercurrents in Egyptian society.

The US is the most important ally of the Egyptian government, which provides the second largest foreign aid (\$1.5 - 2bn a year) and constitutes about 10% of imports. Views on the US include: 85% have an unfavourable attitude towards the US, 87% had no confidence in the US, 92% named the US as one of two nations that are the greatest threat to them, only 4% said if they had to live in another country they would choose the US and 52% have an unfavorable opinion of the American people.

Demand for Islam is taken for granted in Egypt: a nearly unanimous (95%) support for a large role for Islam in politics, 82 percent want stoning for those who commit adultery; 77 percent would like to see whippings and hands cut off for robbery; and 84 percent favour the death penalty for any Muslim who changes his religion. Majorities of those who favor

Sharia as a source of law associate it with many positive attributes. 97% of Egyptians, 76% of Iranians, and 69% of Turks in this group associate it with justice for women. Strong majorities in Iran (80%), Egypt (96%), and Turkey (63%) also think of Sharia as promoting a fair justice system.

Therefore considering historical context, demands and opinions, it is safe to conclude that the revolution seeks a fundamental break from a century of un-Islamic, dependent and indifferent politics. Any change other than implementing an Islamic system would be insufficient to address the demands.

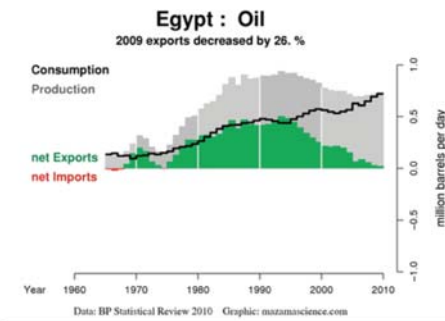
Mere democratic freedom and access to economic opportunities would make developing Egypt untenable. Within such a democratic framework, the proponents have already given assurances of honouring past international security and economic agreements. The revolution has been hijacked in a manner that the existing constraints would be largely untouched. Promoting democracy in the region has been in the interest of the US for the past decade, so that any new developments could still be manipulatable preserving its interests. According to a leaked Wikileaks cable dated December 2007, the United States Agency for International Development (USAID) planned to dedicate 66.5 million dollars in 2008 and 75 million in 2009 to Egyptian programmes promoting democracy and good governance. A 2008 cable also outlines how the State Department helped an Egyptian pro-democracy activist to attend a youth movement summit in New York and how the unnamed activist presented an "unwritten plan for democratic transition in 2011". He claimed that opposition groups, "including the



Wafd, Nasserite, Karama and Tagammu parties, and the Muslim Brotherhood, Kifaya, and Revolutionary Socialist movements" all supported the unwritten plan.

The term "civil society" has featured prominently in the discussions of democracy in the Middle East, including the comments of the resigned Al-Azhar spokesperson. Civil society refers to uncoerced collective action around shared interests and values and are often populated by organizations such as charities, NGOs, community/faith/professional/social groups, trade unions, and advocacy groups. As in the case of Egypt and other developing countries, ambiguous and ad hoc liberalisation measures can allow such spheres of activity operate on the margins of law. Such pursuits for civil society have resulted mainly in individuals and enterprises often being at the mercy of informal and corrupt administrative application.

Speaking of economic opportunities within the current framework, we saw that the past Egyptian government had threatened to reduce food subsidies, and the prospect of improving this is questionable noting existing trends. A graph of Egyptian oil imports, exports, and consumption (plot from Energy Export Databrowser) shows Egypt's oil use rising rapidly, while the amount extracted is declining.



Egypt was already significantly overspending in 2009 (revenues of \$46.82bn and expenditures of \$64.19bn). With oil production down, associated industries like refining and chemical products would likely take a hit, which would make raising revenues related to these sources difficult. With lower world

oil production, revenues from the Suez Canal may also stall, exacerbating unemployment problems already about 9.7% in 2010. This year might also change Egypt from an oil exporting to oil importing nation, adding to the imbalance - Egypt imported 40% of its food, and 60% of its wheat (adverse competition from meat industry and biofuels). The estimated inflation rate for 2010 stands at 12.8%, and since wages are not expected to match inflation rates, inflationary pressures will pressure government to increase subsidies; at a time it really cannot afford to do so.

The solution lies in a fundamental overhaul of the system in order to put Egypt on a path of development without the constraints currently placed on it. Realignment priorities would have to include: land reform, education, reclaiming misappropriated assets, nationalising public resources, rightly devoting the talent of the ummah in addressing her problems, influencing the Muslim world to cooperate and cross-subsidise respective shortcomings, and use its unique geopolitical and resource endowments to maximum advantage. This should not be done in an indiscriminate manner to become an obsessively self-centered and materialistic product of capitalism. The policies of the state are not driven purely by technical optimisations, but rather by an overarching perspective of man, life and the universe. It is because Islam provides the correct solutions to big questions of mankind that it deserves to be the source of future policy making.

Allah (swt) sent Islam as a guidance and a path of elevation for this life and the hereafter. Evidently in the establishment of Islam is the method prescription for societal change. Rasoolullah's (saw) steps towards forming the Islamic system involved culturing and organizing the agents of change, generating public opinion and emotion and seeking the support particularly of the powerful and influential. The lotus revolution showed clear signs of the efficacy of this method, albeit at the hand of un-Islamic actors. Protests succeeded this time, due to the organizers addressing a large section of the population - mobilizing and snowballing the masses from outside the city en route to the city centre. The role of the influential people and instruments of public opinion in steering the society was

used to best effect by the US and co-colonialists. While masses agitated without leadership, the influential were easily able to steal the revolution by promoting a narrow agenda for change, which amounted to little more than a change of face. It is clear whose interests are being protected - which section of the revolution wanted the torturer and right hand of Mubarak Omar Suleiman to be his replacement? Did the 1,500 killed and the 10,000 injured in this revolution risk their lives to maintain the system by merely giving some powers of the chairman to its chief executive officer? Did they want to overlook the crimes of the past, ignore the plight of their brothers in Palestine and colonial domination? Certainly not and the grassroots revolution continues unabated with further sacrifices. The role of the army has been critical in the nature of the change that ensued - whoever has the army on their side, gets to implement their system. The army was obviously not on the side of the people evident from the April crackdown - whose side is it on? Learning valuable lessons, the opposition groups need to anchor themselves to the broader Islamic underpinnings of the revolution and the Islamic method of change elaborated by the seerah.

The progress of the initial phases of the revolution showed that its entire energy was short-sightedly channelled into the ostensive goal of removing Mubarak. As the prospect of his resignation was delayed, the protest compromised more to achieve what is now a narrow goal, stripped of its initial multi-dimensional character. A transition similar to the Indonesian protests leading to the ousting of Suharto in 1997 is being sought. This has been the case of most revolutions in recent history - Albert Camus' observes that: "All modern revolutions have ended in the reinforcement of the state." As the protest continues amidst increased awareness, we hope that Allah (swt) guides the ummah to demand the 'real' solution - the Islamic system.

*"O you who believe! Obey Allah and the Messenger when he calls you to that which gives you life" [Anfal, 8:24]*

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# Perpetual war on Islam



*"Islam is the only civilisation which has put the survival of the west in doubt"....* Samuel P. Huntington

Clash of Civilisation and the Remaking of the World Order

Current conventional wisdom in Washington asserts that the US must first pre-arrange the world, if not chaos will surely reign, and it alone possesses the power to prescribe and impose such a global order. It maintains that no other nation has the vision, will and perception that are required to lead. This vision includes the right to articulate the principles that define the international order. These doctrines are American values yet they must be accepted universally. In the view of the majority -

if not all - of America's political elites, the entire world needs the United State's leadership, these are the core beliefs held by them. Furthermore, singular responsibilities need singular prerogatives; rather than wait for events to occur United States elites favour an activist posture.

However, when it comes to projecting power, the United State exempts itself from norms which it expects others to conform to. For instance, its double standards with regards to Islam, an unshakable support towards Israel against the Palestinians, the bias used for nuclear North Korea as opposed to non nuclear Iran, and it's refusal to sign the NPT treaty since its inauguration on 5th

March, 1970.

U.S. pre-eminence will not endure with time. The clear fact is that the flag-bearer of the ideology i.e. the capitalist economic system, is on life support. When the financial markets crashed, sparking a worldwide recession not a single western economic guru could isolate the real problem or its causes, let alone articulate a working solution. When an idea produces a problem that it cannot solve then it is said to be dead. The current war on Islam serves as successor to World Wars I, II and III (the latter better known as the Cold War). A headline in the New York Times of 21 Jan 1996 reading 'The Red menace is gone, but here's Islam' aptly framed it. However, unlike its historical precursors, the United State is in a far weaker position to conduct this new World War IV - famously termed by George Bush Jr as the 'War on Terror'.

Despite the clear signs that this ideological war is being lost to Islam, the US is cajoling everyone to join their endless war. This approach is a telling sign of the decline of Western influence - and American leadership by extension - simply because leadership entails a sense of direction that mobilizes others, while power for the sake of domination only serves to bend unwilling allies to one's will by force. Today the US has deployed every precision military tool in its arsenal, required to take on an equivalent adversary, yet we may forget

that it is just fighting a single small Islamic cabal, not even an equal opponent “The West won the world not by the superiority of its ideas or values or religion, but rather by its superiority in applying organised violence, Westerners often forget this fact, but non-Westerners never do” (Samuel P. Huntington).

Moreover, after 9/11 the U.S. responded in a fashion that aggravated an already bad situation, the outcome of which will be very difficult for the West to define. In view of the fact that today, the US is now the antagonist in the Muslim world. Primarily, America’s response to its fear on the war on Islam, in turn, made Americans less safe and has inspired

**In view of the fact that today, the US is now the antagonist in the Muslim world. Primarily, America’s response to its fear on the war on Islam, in turn, made Americans less safe and has inspired more threats and attacks.**

more threats and attacks. Nevertheless the consequences will surely end up with what it fears most, a single Islamic entity. “The Military is now Americas only tool and will remain so while current policies are in place. No public diplomacy, presidential praise for Islam, or politically correct debate masking the reality that many of the world’s 1.3 billion Muslims hate us for actions not values, will get America out of this war.” Anonymous, Imperial Hubris.

President Obama inherited the various foreign policy situations of the former administration, and has no choice but to try and manage the bequeathed mess. In the end, this will be the defining factor of his Presidency and the key measure for the establishment. As Dmitry Shlapentokh of the Asian Times website notes: “The problem was not President Barack Obama’s geopolitical naivety, shyness or even betrayal, as critics assert, but the non-workability of the Neo-cons geopolitical designs, constructed in the same way as the U.S. economy, that is, based on quick financial speculation or printing of dollars”.

The belief that building Democracy through the barrel of the gun will work in the Muslim world, making it relinquish the return to Islam has now turned into a quagmire. Despite the fact that Obama’s Cairo speech was meant to re-brand the USA, reassuring Muslims that America is not on a collision course with Islam, this was exposed by the Wikileaks fiasco, removing every ambiguity that this is evidently the case. In response, the Muslim Ummah must exert itself to exercise its right to self-determination and free itself from the hegemony of the west. Consequently the present Middle East Revolution must demand for al-Dawla al-Islamiyah (the Islamic State).

In addition AfPak is a neologism used within US foreign policy circles to designate Afghanistan and Pakistan as a single theatre of operations. The thinking behind the Afghan conflict is linked to Pakistan’s nuclear delivery system to the entire region and beyond and the possible convergence of these two issues makes the thought of leaving the region in its current state unimaginable for the Americans. Yet, US public opinion is now polarised and no longer by-partisan on the issue. A recent CNN poll indicates this; “The polling data also revealed that 52% of Americans believe that the war has turned into another Vietnam”, due to the record death tolls of US troops [CNN website].

If the US president disengages from the AfPak conflict and the situation deteriorates, he will surely be labelled forever as the defeatist president, making it paramount to stay till the end. Hence, the need for the surge and the daily Predator and Reaper drone attacks on innocent Muslim women and children.

In addition, the US needs the help of Pakistan in Afghanistan; it knows how to

importune Pakistan’s elites to carry out its brutal work. Most of the solutions put forward are designed to draw those elements of the AfPak conflict that do not have the quest for global Jihad, like moderate Taliban, into some sort of arrangement in order to facilitate a US exit strategy. However, the drawback to this strategy is that Afghanistan is allied to Pakistan’s mortal enemy, India. Consequently, the repeated attempts by Washington to convince Islamabad that India will not pose a threat to Pakistan if they support the destruction of the Taliban is seen as the key to a US victory in Afghanistan. This is a war America can never win.

Turning to the question of why the Muslim world holds such a strong dislike for the US, let us consider some facts and figures. America has close to 800 military bases around the world, the majority deeply embedded in the Muslim lands, whilst still building new and ever bigger ones. It has occupied Afghanistan and Iraq, compelled a huge Muslim army to carry out its bidding in Pakistan, deployed Special Forces to numerous Muslim countries (Somalia, Sudan, and Yemen), imprisoned thousands without recourse, and waged a massive war of ideas involving Islamic clerics to twist the concepts of Islam and erected institutions to invade Muslim countries with western norms. Likewise, it is true that the millions of teachers, doctors, nurses, engineers, diplomats etc, from the west living in the Muslim world are used as spies, debriefed by various security agencies when they return home. Thus far, Americans still seem strangely mystified as to why some Muslims might be angry about this situation.

The conviction that Muslims have of Allah (SWT) and His Prophet (SAW) is far more passionate and enduring than the faith displayed by America’s Israeli supporting neo-cons and Zionist Christian movements that have played a major role in steering US policy in the direction they wanted, as well as including economic interest. Nonetheless, the westerners also love their faith, God and brethren similar to





the “Islamist”, a western coined term. The difference is that the evangelists have yet to take up a struggle in His defence, because all have accepted the American and European legal divide between church and state. No contemporary western religious leader has advocated the creation of a state based on the Christian faith, whereas Muslims call for the implementation of the Quran and Sunnah, guides for all aspects of life; personal, familial, societal, economic, political and international. Allah (SWT) in the Quran says:

*“The rule is to none but Allah”* [TMQ 6:57]

This idea is the nucleus that is at the centre of America’s waging of unending war on Islam. “Forget exit strategies, we’re looking at a sustained engagement that carries no deadlines” declared Donald Rumsfeld [New York Times Sept 27 2001].

The US is also adept at manufacturing consent for attacks on its adversaries, the latest target being Iran. With the backing of top US lawmakers the Israeli government has not ruled out launching a pre-emptive strike against Iran’s nuclear facilities, “The clock is ticking and in fact, it has almost run out” said Democratic Representative, Howard Berman speaking to Jewish leaders in

comments intended to allay concerns that President Obama’s administration is not doing enough to tame Tehran’s nuclear ambitions. AFP

On the other hand, the preferred option is the strategy of containment. The term was first introduced by the renowned George F Kennan, a diplomat and U.S. State department adviser on Soviet affairs. He suggested a “long-term, patient but firm and vigilant containment of Russian expansive tendencies”. This political concept was meant to achieve three goals; the restoration of the balance of power in Europe, the curtailment of Soviet power projection, and the modification of the Soviet conception of international relations. Iran is neither an ideological state nor a super power, therefore if the Soviet Union could be contained and finally destroyed without a single shot being fired, so can the grand nuclear designs of the mullahs in Iran. In short, Tehran is not Moscow. By using inhuman sanctions and, to an extent, restrictions on basic necessities like food, Iran may be persuaded to change course.

The calling for the return to Islam entails the highest form of thinking, i.e. Political thought. It is the amalgamation of legislative (Quran & Sunnah), Rational, and Scientific thoughts on world events to deduce a (practical) political solution.

To safeguard Islam and Muslims from their enemies it requires keeping a constant watchful eye on every political episode around the globe.

In future, for the soon-to-return Islamic State to prevail it will also require closing the gap between military means and strategic ends. The Islamic State must bridge the gap between what the Islamic army is asked to do and what they are capable of doing and must always rely on its ideological valour. The United State’s army for all its advanced technological sophistication has yet to accomplish any of its assigned missions since the fallout of 9/11. Indeed it has failed to meet any of its objectives like taking the battle to the enemy, disrupting his plans, and confronting the worst threats before they emerge. Henceforth, the western world must now prepare for how to live side by side with the inevitably emerging Islamic state.

Also, a nuclear energy policy must be formulated now not later. It must exclusively be guided by the Islamic viewpoint. This will help the Islamic State project military power beyond its borders, while providing security independence from potential threat.

The sense of Ummah, this collective revulsion it has about its situation must be concentrated on establishing Political Islam. The State was the only thing that brought guaranteed protection against threats, insecurity and enemy hostilities for the Prophet during his time, it will surely bring the same for his Ummah today. Unity under one State is the solution i.e. Islam must combine its ideological strength and military power to end this unjust war waged on its lands and upon its people.

“It doesn’t matter how powerful you are militarily, you cannot destroy ideas with bullets and bombs, especially ideas rooted in the need for self-determination, justice and political rights.” Alan Harts, former Vietnam correspondent for ITN.

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MOINUL HUSSAIN

# JAPAN'S TSUNAMI – Natural Fault lines and Artificial Borders

In February 2011, David Cameron launched an incredible tirade against 30 years of multiculturalism in Britain. He warned that multiculturalism was incubating extremist ideology and directly contributing to home-grown Islamic terrorism. He said,

“We have failed to provide a vision of society [to young Muslims] to which they feel they want to belong. We have even tolerated segregated communities behaving in ways that run counter to our values. All this leaves some young Muslims feeling rootless. And the search for something to belong to and believe in can lead them to extremist ideology.”

Cameron is not alone in his rant against multiculturalism and its failure to accommodate Muslims. In October 2010, Angela Merkel the German Chancellor unequivocally declared:

“The approach of saying, ‘Well, let’s just go for a multicultural society, let’s coexist and enjoy each other’, this very approach has failed, absolutely failed”.

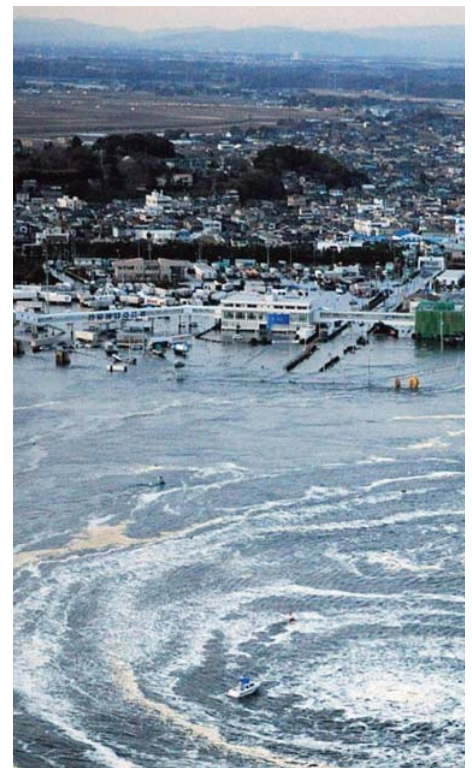
Merkel’s remarks came soon after Thilo Sarrazin’s diatribe against multiculturalism. In August 2010, the former executive board member of Germany’s central bank (Deutsche Bundesbank), condemned multiculturalism and claimed Germany’s intelligence was in decline because of Muslim immigrants. Elsewhere in Europe, boisterous voices are reverberating in the corridors of power warning about dangers of multiculturalism. And all too often Muslim adherences to Islamic values in Western societies are cited as demonstrative examples of the failure of multiculturalism.

The rallying cry against the concept of multicultural societies is not limited to Europe. On September 28th 2010, Australia’s former Prime Minister John Howard said,

“This is a time not to apologise for our particular identity but rather to firmly and respectfully and robustly reassert it. I think

one of the errors that some sections of the English-speaking world have made in the last few decades has been to confuse multiracialism and multiculturalism”. He further added that some sections of society have gone too far in accommodating Muslim minorities. In America, the daily assault on multiculturalism by conservatives and other right wing politicians is polarising American communities and is accentuating tensions between Muslims and non-Muslims. The plan to build a Masjid close to ground-zero is just one manifestation of this struggle. Clearly then, multiculturalism as envisaged by its proponents has failed to deliver what it was supposed to do i.e. protect groups or communities against intolerance and discrimination perpetrated by society or dominant groups within society.

Concepts like multiculturalism and diversity signify that in liberal democracies coexistence can be fostered between different groups without the erosion of their respective identities or cultural norms. However, these concepts although widely employed in the lexicon of modern political philosophy are not new. Rather they are derived from one of the main pillars of Western liberal political thought – pluralism. Like other Western concepts, the origin of pluralism is firmly rooted in the birth of secularism. Back then a number of philosophers were incensed at the manner by which various Christian denominations were forced to assimilate and conform to the standards and virtues mandated by the Papacy. They endeavoured to safeguard the religious practices of such groups by campaigning for greater tolerance and leniency to be shown to them by the rest of society and other dominant groups. Initially, this meant that such groups were spared physical punishment and financial penalties. However, they were barely tolerated, and were subject to torrents of racial abuse, extreme discrimination and forced exclusion from different facets of society. For instance, they were denied employment, precluded from educational institutions, and suffered from restrictions on travel movements. But as time



passed, other thinkers sought to extend the boundaries of pluralism and pressed for weaker groups to be granted greater opportunities to express their religious and cultural identity in all aspects of societal life, besides the designated areas of worship. In some cases the thinkers managed to convince the state to extend protection against persecution of a group’s cultural identity and race, and remove impediments to employment previously barred. Hence over the centuries, the concept of pluralism underwent progressive elaboration by Western philosophers and thinkers, as well as selective application by Western States. Despite numerous revisions and reviews, divergent views over pluralism’s meaning, its applicability and value to society still persist. Some advocate that pluralism should be limited to a mere tolerance of a group’s cultural identity and nothing more. Others equate pluralism with the right for diverse groups to freely express and celebrate their cultural identity without fear and restrictions imposed by society or dominant groups.

Towards the middle of the last century, the labour crisis in Europe spurred an influx of immigrants to European shores. Attempts by Europe to absorb people from numerous diverse cultural and ethnic backgrounds posed a number of challenges to the cohesiveness of their respective societies – chief amongst them were housing, marriage, education, health care, welfare benefits and employment. Tensions frequently surfaced between the indigenous populations and the immigrants, as both competed for limited resources. During this period, several thinkers and a handful of politicians criticised the inability of Western governments to assimilate



immigrants. They suggested alternative solutions to preserve social cohesion based on pluralism, and advocated cultural diversity under the guise of integration. In 1966, Roy Jenkins, a British politician, presented a new pluralistic vision for Britain. He said,

"I do not think we need in this country a 'melting pot' which will turn everybody out in a common mould, as one of a series of carbon copies of someone's misplaced vision of the stereotyped Englishman... I define integration therefore, not as a flattening process of assimilation but as equal opportunity, coupled with cultural diversity, in an atmosphere of mutual tolerance".

This became known as Jenkins formula and was widely employed by policy makers to establish guidelines and laws for multiculturalism. In the next 40 years, pluralism or multiculturalism – as it came to be widely known – was introduced in almost every aspect of life, so much so, that indigenous populations perceived immigrants and other minority groups to enjoy greater benefits than themselves. Subsequently, relations between the host and immigrant communities rapidly deteriorated, many questioned the wisdom behind multiculturalism, and some even went as far as calling for its abolition. Therefore, even before the events of September 11, 2001, multiculturalism, which was coveted as a panacea for social cohesion, was an abject failure.

Multiculturalism or pluralism is a whimsical idea that is conceptually flawed and unworkable in practice. This is because pluralism encourages groups to promote their cultural identity irrespective of their political influence or financial strength. Naturally the strongest group uses its political prowess and financial muscle to persuade politicians to define legislation, which vigorously defends and endorses their culture and values at the expense of other groups. Additionally, the most powerful group manipulates the media and the educational establishments to actively promote its culture, this leads to wide spread acceptance amongst the indigenous population. In this way, the strongest group's culture becomes indistinguishable from the state's culture. Weaker groups find themselves culturally squeezed, discriminated against and in conflict with the state. Such groups are coerced by both the state and society to dilute their cultural identity to fit in. Those groups that refuse to tamper with their cultural identity are ostracised and consigned to live in ghettos. In extreme cases they are expelled from the host nation as happened to the Roma gypsies in France.

Islam does not subscribe to the west's notion of pluralism where the strongest group decides which culture is legally beyond reproach, and which group's cultural identity is to be singled out and subject to unfettered criticism. Islam stipulates that life, honour, blood, property, belief, race and the mind are to be protected by the Islamic State. Islam does not distinguish between individuals or groups in such matters. All are treated as the citizens of the Caliphate and are guaranteed these rights, irrespective of their political influence, financial strength or whether they are Muslim or non-Muslims. Islam also protects the rights of non-Muslim groups to retain and assert their cultural identity within limits, and without any fear of retribution or vilification of their identity. The Messenger of Allah (saw) said: "**One who hurts a dhimmi (non-Muslim citizen of the Caliphate), he hurts me and the one who hurts me hurts Allah**". Islamic history is unrivalled in its capacity to protect the rights of non-Muslim minorities and immigrants under the shade of the Caliphate.

The powerful earthquake, and tsunami that has hit Japan's north-eastern coast on 11th March caused widespread destruction and suffering. In the "Great Eastern Japan Earthquake" more than 12,000 people have died, with 15,000 missing, thousands injured, and more than 440,000 people have fled their homes. The earthquake measuring 9 on the Richter Scale was one of the worst earthquakes in the last 100 years. With tides more than 10 metres high we witnessed buildings, ships and even trucks being swept away whilst nuclear power stations had their safety compromised leading to radioactive pollution.

With such an emotive subject it is difficult to make sense of it all and despite the good will of Muslims and non-Muslims raising money for those in need, the magnitude of this event raises broader questions about life, death, mortality, divine will and the metaphysical realm beyond our control.

### A BRIEF LOOK AT SOME AYAAT RELATED TO NATURAL DISASTERS

There can be no doubt that we will be punished for our misdeeds on Earth in the akhira (afterlife) but how does this manifest? There are many people who will look at this disaster and form judgments based on moral grounds, stating that the culture of licentiousness and general decadence of a society is what brought upon us Allah's (swt) punishment. It is not our place nor is it within our ability to make such judgement on people and speculate which individual is being

punished or not, rather it is important to take stock of our own lives and the situation we live in. Allah (swt) reminds us:

*"Whatever disaster afflicts you, it be by the earning of your own hands, And Allah forgives much."* [Surah As-Shuraa v.30 TMQ]

Also in another ayah: *"Destruction appears in the land and sea by the actions of men that they may suffer the consequences for some of their misdeeds in order that they may return (to Allah in obedience)."* [Surah Ar-Rum v.41 TMQ]

These horrific scenes brought to mind the warnings given by Allah (swt) about the Day of Judgement, what will take place during it, the condition of the Earth and the condition of the people in relation to it: *"When the Earth is shaken in its convulsion. And the Earth throws up her burden. And human beings cry in distress what is the matter with it, on that Day it will declare its information. For that your Lord will have given her inspiration. On that day will you proceed in companies sorted out to be shown the deeds that they had done. Then shall anyone who has done an atom's weight of good will see it, and anyone who has done an atom's weight of evil will see it."* [Surah Zilzal v.1-8 TMQ]

The Prophet (saw) elaborated on a part of this ayah "on that Day it will declare its information": *"Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information."* (At-Tirmidhi)

Ibn Abbas (RA) stated about the ayah "for that your Lord will have given her inspiration" that the Earth would be given permission to speak about good and bad actions we undertook: "It is apparent that the implied meaning here is that He (swt) will permit it (the Earth)"

So the images of the disaster, chaos and carnage we saw on our television screens should remind us of the day of reckoning and motivate us to work in Allah's cause as we are reminded that if we do not the Earth itself will bear witness to our misdeeds and our good deeds. Therefore we must tread carefully on this Earth and make every step we take nearer to our deaths count for us and ensure that we are doing all we can to gain Allah's (swt) mercy on the day when we will need it most.



**A SIGN FROM ALLAH (SWT) OR ARBITRARY OCCURRENCE?**

Allah (swt) reminds us many times in the Qur'an of nations that suffered similar disasters. Calamities befell the people of Prophet Nuh (as) and the people of Prophet Saleh (as) the Bani Thamud, the people of Prophet Shu'aib (as) the Bani Madyan and Prophet Hud (as) to the people Bani 'Ad, amongst others. All the Prophets (peace be upon them all) called the people to worship Allah, but their respective peoples rejected their call and were punished severely. The punishments also came in the form of what one could describe as a 'natural disaster', whether it was floods, violent storms, earthquakes or clouds exploding with thunderbolts. The difference is that we know exactly why the calamities occurred and we were told they were punishments in many ayaat and ahadith, whereas we have no direct knowledge from Allah (swt) of the meaning behind these recent events being either a punishment, a mercy or neither.

Why this Tsunami hit the financial district of Tokyo specifically or why it wrought devastation to the fishing community of Kesenuma; we cannot know for sure. In the last few years there have been massive earthquakes, albeit not of the same magnitude, in Jeddah, Saudi Arabia (2006) and in various cities of Indonesia such as Jakarta (2009) and most recently at the California-Mexico border three days after Japan's Tsunami. Who is to say for sure whether it was a punishment or a mercy and who is to say for sure whether a person was in a state of Imaan or not before they died. What we do know is that those who have died have no more time to contemplate on the meaning of this event. But we are still here with the accountability to Allah (swt) on our necks. If someone dies on anything other than Imaan after receiving the message of Islam, whether he or she dies in a Tsunami or dies in their bed they will be accountable for this. As for a Muslim who dies in a flood, he or she will receive the reward of a shaheed, Rasulullah (saw) said:

"Whom do you consider a shaheed among you?" They said: 'O Messenger of Allah, the one killed in the way of Allah is a shaheed.' He said: 'Then the shuhadaa (martyrs) among my Ummah would be few.' They said: 'Then who are they, O Messenger of Allah?' He said: 'The one killed in the way of Allah is a shaheed, the one who dies in the way of Allah is a shaheed, the one who died in plague is a shaheed, the one who died due to the stomach is a shaheed and the drowned person is a shaheed.'" [Muslim]

It is therefore clear that we as Muslims should

take heed of this situation and take lessons from it. If disasters like this do not make us stop and pay attention and think about our purpose on this Earth, in our ever-distracting lives, what will? These worldly distractions are so aptly mentioned in Surah At-Takathur (rivalry in worldly increase).

"The mutual increase diverts you, until you visit the graves. Nay! You shall come to know. Again nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge. Verily, you shall see the blazing Fire. And again, you shall see it with certainty of sight. Then on that Day you shall be asked about the delights." [Surah At-Takathur TMQ]

Though the situation may sound morbid this does not mean we should be fatalistic in our approach when we contemplate our responsibilities in life as Muslims. Our ajal (lifespan) is qada (predetermined) on us but we are accountable for the actions we undertake 'by our own hands' in seeking Allah's (swt) pleasure or displeasure. We must still work to earn money and pay for food so we can eat. We cannot just 'leave it to Allah' to fulfil our responsibility of Salah or fasting, nor can we leave the political work necessary to change the dire situation of this Ummah today. The aim for us should be to take lessons from Allah's (swt) signs and it is with this aim we will Insha-Allah proceed.

To Allah (swt) We Belong and To Him (swt) We Shall Return.

The circumstances leading up to our death can be different but we will nevertheless face an abrupt end and all we will take with us are our deeds and whether we believed in Allah (swt) and in his Messenger (saw) or not. So the question now arises, how should we as Muslims view death and how should this manifest in the way we live our lives? The answer to this, in as much as this article can cover, is that living and dying are not what's important per se, rather what we live for and what we die on is important. For example dying with Imaan (believing in Islam) is an excellent thing, but dying without Imaan (kufr) is literally a fate worse than death. As for living, if one feels alive because he or she owns some property or a massive plasma television or a petrol guzzling 4x4 Jeep but is not taking part in the struggle and worship in the cause of Allah (swt), then we are not alive as we are not fulfilling the purpose of our existence. Our beloved Prophet (saw) said,

**"The difference between the one who remembers his Lord and the one who does not is like the difference between the living**

**and the dead."** (Al-Bukhari, Kitab ad-Da'awat)

So we should be careful of being seduced by what is commonly referred to as 'deceptions of the dunya' i.e. living for the purpose of material gain. Islam is not restricted to individual Ibadat (worship) and generosity (sadaqah) only but rather our Ibadat covers the broad scope of life's affairs which applies to the struggle Muslims face as an Ummah. The problems we face consists of the balancing act of sustaining a living in a Halal way for us and our families, and engaging with our brothers and sisters in our communities and giving dawa to change the situation of this Ummah. We rely on Allah for our Ajal (lifespan) but we must take the responsibility of making our short time in the Dunya (Earth) count for something. Though we may not die in such catastrophic circumstances we will nevertheless face an abrupt end, and this should motivate us to work for Islam.

The Phenomenal Demolition of Modern Tokyo's Districts is Not a Modern Phenomenon.

*Allah (swt) has destroyed many affluent nations which regarded themselves modern by their own standards:*

*"Do you not see what your Lord did with 'Ad-Iram who had lofty pillars. The like of which were not created in any land."* [Surah Fajr; Verse 6-8 TMQ]

In the western civilisation with its modern setting, money has replaced God, technology has replaced God and science has replaced God. As Muslims we question whether the way our wealth is distributed and transacted is in a way that is pleasing to Allah or displeasing to Allah. Is the technology we have developed used for good or for vanity and exploitation? With scientific progress and all these things, are we using them as a means to gain Allah's pleasure or are they just for our own comfort.

As Muslims we need examine our mortality and its link to natural disasters on Earth and in our universe from a different perspective. Our beloved Prophet (saw) was once asked by a Bedouin about the Hour (day of judgement). He (saw) said: "It will surely come to pass. What have you prepared for it?" (Bukhari). This statement sums up how the believer looks at his mortality in relation to natural disasters. As opposed to the non-Muslim's inane fear of the likelihood of a meteor colliding with the Earth or the awestruck superficiality when witnessing a solar eclipse. In contrast, Muhammad (SAW) was enamoured in fear and rushed to



supplicate to Allah, seeing the eclipse as a sign of moving closer to the Day of Reckoning.

In the civilisations of the past when disaster struck, the people used to cling to their man-made idols in moments of fear only to realise that they were to no avail. Muslims do not believe in clinging onto our possessions and hoping for the best and yet today we are encouraged to live a life that looks like a man in a pin striped suit profusely peddling on a bike that is suspended in mid air, i.e. going nowhere fast. Both reactions past and present are as primitive and shallow as they have ever been. From the day we were created our organic needs and instincts remain the same, since the 'human condition' will never change. The way to evaluate progress or decline as a nation is not by the change of utensils or devices used for how we prepare food, or what type of domicile we live in, or how we communicate, whether by a handwritten letter, Facebook or twitter. Rather the direction Muslims take as individuals and as an Ummah in regards to obedience or disobedience to Allah (swt), defines whether we are modern and progressive, or primitive and declined.

The earthquake and Tsunami that ensued in Japan are important reminders for us of how fragile we really are. The economic strength, the very financial infrastructure and physical infrastructure for production and even the energy source has been brought down to its knees overnight. This should put things into perspective for us that how we live as an Ummah is more important than solely the technology we develop and the wealth we produce. Our means of satisfying our need for food, clothing and shelter have become sophisticated but that is not what makes a civilisation 'civilised'. It is true that all successful civilisations have been wealthy, but that does not mean every wealthy civilisation will be successful, in this life and the

hereafter. In conclusion therefore, success of a nation is not defined by its wealth alone.

### NATURAL FAULT LINES AND ARTIFICIAL BORDERS

The natural geological fault lines are situated under Tokyo (three in total), that has been the major cause for all the carnage caused by the Tsunami and the subsequent fallout. The instability of natural fault lines (which are almost impossible to avoid) and the instability caused by the artificial borders or 'fault lines' that are man-made; bear some similarities that are worth exploring.

The 'divide and rule' strategy of the West created many fault lines across the Muslim world and artificially divided this Ummah politically on the grounds of Arab & Turkish nationalism, language, culture, resources (mainly for oil and gas) as well as dividing up our military strength into weaker states. For example, the borders outlined by the Sykes-Picot agreement created artificial 'fault lines' on the map, which resulted in further divisions in the region once known as Ash-Sham.

The resultant machinations that led to the establishment of Israel has posed the threat of instability that bears similarities to the catastrophic affect of Japan's nuclear power plant (owned by Tepco) being built near major fault lines which has leaked radioactive material into the water supply. Israel too like a volatile nuclear power plant built on 'fault lines'. Similarly the 'fault lines' of the borders that Palestine has shared since 1948 with Egypt, Jordan, Syria and Lebanon have been the cause of desperation and helplessness of the Palestinians. With Israel controlling most, if not all of the 'fault lines' within this region, that has made daily life in Palestine toxic and is the cause of much misery for our brothers and sisters who remain there. The fallout caused by Britain and America's implanting and management of Israel has affected generation after generation and the number of dead is incalculable; we only see the oppressed and the suffering. This rings true with so many of the borders created by the former British Empire and today's United States and its allies, there are just too many to mention.

We must work to liberate ourselves from the artificial 'fault lines' that the West have implanted in our lands and work to remove the artificial 'fault lines' in our thinking as an Ummah between Islam and Politics, Sharia and Khilafah. What is this artificial division we make when calling for humanitarian aid, clothing, medicine and food when a natural

disaster occurs, yet where is the call for the Muslim armies to liberate our lands from oppressive rulers who sit on the cracks of 'fault lines' drawn out by America and its allies. How can we accept the destruction and landslides of misery and political instability and suffering and oppression in our Ummah? Why do we act like it is only natural when these problems are man-made? Why shouldn't the ground shake?! If the Earth could act it would spit out the sadistic rulers that are pegged across our lands spreading 'corruption in the land' and fighter jets and airstrikes making the ground tremble under the houses of innocent Muslims. And yet, with the likes of Assad and Gaddafi flaunting their weaponry at their own people the Imaan in the heart of the believers did not shake. If we could hear the Earth speak it would proclaim "Allahu Akbar" and would praise Allah as it is governed by the universal laws of Allah (swt).

"The seven heavens and the Earth and all that is therein, glorify Him and there is not a thing which does not glorify Him with praise. But you do not understand their glorification. Truly, He is All-Forbearing, Ever-Forgiving."  
[Surah al-Isra' v.44 TMQ]

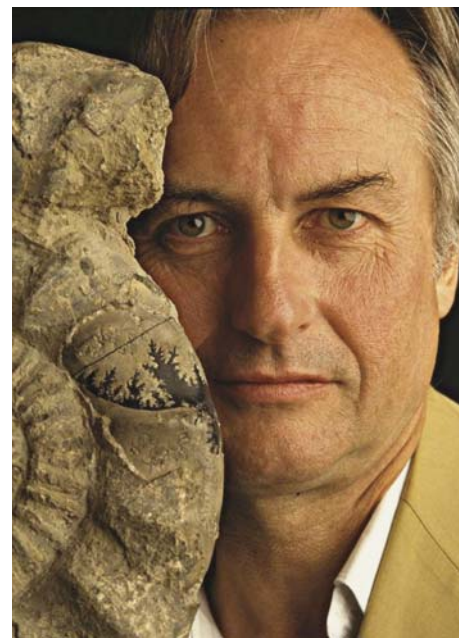
It is His (swt) laws the Earth follows and yet it is the mountains that shook at the thought of carrying the weight of the Quran  
"Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect."  
(Surah Al-Hashr v.21)

Dear brothers and sisters, it is on our shoulders that this Quran, this Message, this Criterion has been revealed, we must work to implement it in its complete sense with a State that is founded on a dustoor (constitution) based on the solid foundations of the Islamic aqeeda (belief), to implement stability in our lives and on this Earth. Allah (swt) has decreed:

"Allah will not change what is in any nation, until they all collectively make a change occur in what is in themselves" (Surah Ar-Ra'ad v.11)

■

# The Theory of Evolution: Unravelling the Flaws



The Theory of Evolution has become the de facto standard used in the West, and indeed beyond, to explain the existence of creation and life, it is described as rational and scientific. In stark contrast, other arguments that explain the existence of life are considered to be irrational, backward and steeped in ignorance borne out of belief in religion. In other words, there are essentially two clear camps: the 'scientific' and progressive camp which espouses the virtues of the Theory, and the apparently 'unscientific' contingent which clings to outmoded explanations such as the existence of a Creator.

Richard Dawkins, an emeritus fellow of Oxford University has been an advocate of teaching the Darwinist theory of evolution as scientific fact in schools to explain the origin of life. The implications of evolution being taught as fact by teachers, while denying theories that include the existence of a Creator, have serious consequences for Muslims in Britain. It is an attempt to confuse the minds of young people about their aqeedah for which Allah (SWT) commands decisiveness, especially when it is often described using complex and convoluted language. It is therefore imperative that Muslims understand the basis of this theory and are clear on its flaws in explaining the origin of life- should they confront it in

their day to day activities.

## **WHAT IS THE THEORY OF EVOLUTION?**

Darwinist theory of evolution is described as the process of change that organisms undergo in response to their environment over a period of time, resulting in the formation of new and completely different species altogether. It suggests that life on earth began from a single celled organism that evolved into a multicellular organism, then into more complex organisms through a process of spontaneous regeneration to produce the vast variety of species found on earth today. Therefore all life on Earth shares a common ancestor and the apes and humans also have a common ancestor from which they both originated. According to this theory, evolution is still happening today. The ideas that underpin the theory of evolution include 'Natural Selection', 'Variation' and 'Gene mutation' according to Darwin's explanations.

## **INHERITED & ENVIRONMENTAL VARIATIONS:**

Variations are the slight differences in features we see between individuals within a species. These variations can be a result of the environment (e.g. scars, tanned skin) or be inherited (e.g. different eye colour, hair colour in humans). Inherited variations are as a result of different combinations of genes from the

parents being passed onto offspring and future generations.

Scientists have been known to incorrectly use the idea of variation within species to support the notion of evolution of one species to another species altogether. For example, on Darwin's trip around the world on the HMS Beagle, he visited the Galapagos Islands and studied the variety of finches. In Darwin's book, 'The Voyage of the Beagle' (1839), he writes:

"One might really fancy that from an original paucity of birds in this archipelago, one species had been taken and modified for different ends".

A discussion took place between Darwin and other Naturalists in his time as to whether the finches were of the same species with variations they inherited or whether they evolved into completely different species. Scientists in support of Darwinist theory regard the finches as evolving into different species through Natural Selection.

## **NATURAL SELECTION:**

Natural Selection is described by Darwinist scientists as a process by which evolution happens. It is built on the idea of survival of the fittest. Due to genetic variations, some animals have features that make them better suited for their environments (eg. camouflage). Nature 'prefers' animals that are better suited for their environment, as they will be able to





survive and reproduce in order to pass on the same characteristics to their offspring, while those less 'fit' for their environment will die earlier and so become less common. One example is the peppered moth:

1. When newly industrialised parts of Britain became polluted in the nineteenth century, smoke killed lichens growing on trees and blackened their bark.
2. Pale coloured moths, which had been well camouflaged before when they rested on tree trunks, became very conspicuous and were eaten by birds. Rare dark moths, which had been conspicuous before, were now well camouflaged in the black background.
3. As birds switched from eating mainly dark moths to mainly pale moths, the most common moth colour changed from pale to dark.

The above gives a plausible explanation of how the environment can influence the genetic make-up of a species and illustrates how natural selection caused a change in the British moth population. This example is often cited as a case of evolution in action, but in reality this is only a very superficial change in wing colour - both types of moth are part of the same species and both existed before the industrial revolution.

Natural selection can alter the features of a species only very little, because it simply picks and chooses between the normal genetic variations that are found within the population anyway. These natural variations are not enough to produce evolution on a large scale. In order to account for the major changes needed for the current theory of evolution to stand, it requires that several mutations occur and accumulate in the DNA over generations, and only then will it produce new characteristics in the organism, so as to change it into a different species. However relying on gene mutations as a basis for evolution is problematic.

#### GENE MUTATIONS:

Mutation is the process of random genetic change. All cells within an organism carry hereditary material in the form of genes. As the body grows, new cells are created with identical genetic material. Sometimes the DNA makes mistakes in replicating the genetic code. This mistake when replicating genes is called a genetic mutation. Approximately 5% of the DNA contains the hereditary material called genes (coding region) and 95% are known as the non-coding regions. This means, in order to impact the organisms' physical characteristics, mutations during mitosis would need to happen on the genes (5% of DNA) for which the odds are pretty slim. Factors that can affect the rate of genetic mutations are mainly exposure to radiation and dangerous chemicals.

Modern Darwinist theory lays the basis of evolutionary change by genetic mutations. The problem here is that, an overwhelming majority of gene mutations are fatal to the organism resulting in deformed, sick and weakened organisms. Recent studies confirm that 99.99% of genetic mutations kill living cells. In this day and age there are increased sources of mutation in our environment, such as radiation. So, why do we not see major evolutionary changes happening all around us? We can witness the effects of mutations in humans following radiation poisoning at Hiroshima, Nagasaki and Chernobyl - that is, a litany of death, disability and illness.

Even if hypothetically, such gene mutations resulted in enhancement of physical characteristics in organisms, the

mutations must take place in the sex cells in order to be passed onto offspring, further reducing the chances of them being a sustained source of evolution. And an even more fundamental question to ask is where did the first single celled organism that replicated, mutated and evolved into many multicellular organisms come from in the first place?

#### FLAWED EVIDENCE TO BACK EVOLUTION

##### 1) Comparison of DNA

Speciation is the process by which a single ancestral species splits into two or more different species. For example, Darwinist theory states that humans and apes have a common ancestor, just as we and our cousins share a common grandmother. Some of our ancestors evolved to become apes and the rest evolved into hominids (ape-human hybrid), Neanderthals and then to Homo sapiens (humans). Scientists claim if we go back far enough we can trace all life on Earth back to one common ancestor, whose offspring split off and evolved into all the diversity of life we see today.

The proof they use that humans and apes, and indeed that all life on Earth, is related is the similarities between DNA of different species. By comparing DNA, and linking speciation events in time, Darwinists attempt to work out where different species fit in the evolutionary 'family tree'. For example, 98% of human DNA is the same as that of a chimpanzee, but only 85% is the same as that of a mouse. Therefore it's assumed that, in the family tree, humans split off from chimpanzees later than they did other mammals (like mice), and so we are more closely related to chimpanzees.

DNA matching also confirms that humans share 60% of our DNA with fruit flies and 50% with bananas. Ultimately all life on Earth does share similar characteristics and our DNA all have the same structure and utilises the same four letters in the genetic code. Scientists have taken this to mean that all life has to be related and that we all come from a single common ancestor. However this is just a hypothesis. We could equally claim that this is evidence that all life originated

from the same source, i.e. it had the same Designer or Creator.

## 2) Fossil Records

Darwinists often advocate the fossil

undergo radical mutations.

Utilising the evidence of fossils as a proof for evolution is even more problematic.

Closer examination of the fossil record actually suggests evidence for the

**Evolution with all its flaws has been sold to people as a fact, entering the science curriculum from an early age. This approach has resulted in the indoctrination of millions with false ideas.**

record as being a major evidence for evolution, however the truth is they do not support the notion that species evolved into other species. In fact, scientists know there are huge gaps in fossil records and new species have been found to appear without an in-between link to a different species. Case & Stiers comment:

“Though the fossil record makes an enormously important contribution to evolutionary theory, this source of data poses some questions that proved to be a source of embarrassment to evolutionary theorists”.

If evolution is a continual process, we should be able to see several intermediate forms all around us and within the fossil record. On the contrary, the features within species are sharply defined and easy to classify. Darwin failed to provide a plausible explanation:

“Why, if species have descended from other species by fine gradations, do we not everywhere see innumerable transitional forms? Why is not all of nature in confusion, instead of the species as we see them, well defined?” (Charles Darwin, *On the Origin of Species*, 1859).

In an attempt to solve this dilemma, in recent times scientists have proposed a slightly different model of evolution called "punctuated equilibrium". It rejects the Darwinist idea of a cumulative, step-by-step evolution and holds that evolution took place instead in big, discontinuous "jumps". Sadly for the proponents, Niles Eldredge and Stephen Gould (American palaeontologists), their own theory is bankrupt – since for one thing, it conflicts with the understanding that genes cannot

opposite argument - creation. For example, one of the oldest strata of the earth in which fossils of living creatures have been found is that of the Cambrian, which has an estimated age of 500-550 million years. The living creatures found in this period seemed to emerge all of a sudden in the fossil record and were already complex invertebrates such as snails, earthworms and jellyfish- and there appeared to be no ancestors. This wide mosaic of living organisms, made up of such a great number of complex creatures, emerged so suddenly that this miraculous event is referred to as the "Cambrian Explosion" in geological literature. As Richard Dawkins himself comments:

“The Cambrian strata of rocks, vintage about 600 million years, are the oldest ones in which we find most of the major invertebrate groups. And we find many of them already in an advanced state of evolution, the very first time they appear. It is as though they were just planted there, without any evolutionary history. Needless to say, this appearance of sudden planting has delighted creationists.”

### **THE QUESTION OF THE ORIGIN OF LIFE:**

The theory of evolution suggests that life started as an accident through a process known as spontaneous generation. In other words, it was never the objective to create life – it just happened. So a collection of organic compounds somehow gained the attribute of life that cannot be explained by scientists. In fact Fred Hoyle, a well-known English mathematician and astronomer, and someone who believes in evolution, made the analogy that the chances of the first cell forming spontaneously were

comparable with the chance that a tornado sweeping through a junkyard might assemble a Boeing 747 from the materials present.

On the question of the origin of life scientists like Louis Pasteur and Francesco Redi advocated that life could only come from a previous life. If that were the case, then how did the first cell receive its life?

According to Professor of Applied Mathematics and astronomy from University College (Cardiff, Wales), Chandra Wickramasinghe:

“The likelihood of the spontaneous formation of life from inanimate matter is one to a number with 40,000 noughts after it... It is big enough to bury Darwin and the whole theory of evolution. There was no primeval soup, neither on this planet nor on any other, and if the beginnings of life were not random, they must therefore have been the product of purposeful intelligence.”

This confirms that the probability of life emerging by itself is virtually non-existent. Therefore, all inanimate objects including DNA depend on something to give them their life giving properties. That is the one who created life in all its complexities in the first place – Allah (SWT).

Evolution with all its flaws has been sold to people as a fact, entering the science curriculum from an early age. This approach has resulted in the indoctrination of millions with false ideas. Muslims must have a firm grasp of what this theory is and understanding of which aspects are well-established, such as natural selection and variation, which are not in contradiction with Islam and the existence of a Creator. But we must also be armed with the ideas to refute the heavily-flawed aspects of evolution that attempt to explain the origins of life, and to expose the agenda to strip us of the fundamental pillars that form our belief and convictions. *“Behold! In the creation of the heavens and the earth and the alternation of night and day, these are indeed signs for men of understanding”* [TMQ:Al-Imran: 190].

# The Khilafah concept of resistance against Dutch colonialism in Indonesia



The Dutch and Indonesian history books disagree strongly on the history of Dutch colonialism in Indonesia. Most history books in The Netherlands use the Indonesian term *tempu dulu* (“the good old days”) to describe this period of history, suggesting that most Indonesians were very pleased with Dutch rule; and that the few instances of Indonesian resistance against Dutch colonialism had little to do with oppression or

exploitation of the Indonesians by the Dutch. Instead, they are said to have been caused by a desire for independence amongst some Indonesians.

The history books in Indonesia, on other hand, claim there was lot of resistance against Dutch colonialism because of the oppression and exploitation of the Indonesians by the Dutch. But like the

Dutch they say that what the Indonesian resistance wanted first and foremost was independence; and that their resistance had nothing to do with Islam or the Islamic State the Caliphate.

Recently, the Royal Library of The Netherlands has made newspapers from the period 1618 - 1995 available on-line. Reviewing these old newspapers provides information about historic events as it was written down when the events occurred, before anyone had a chance to sit down and think about how they would like the events to be remembered. So, the period of Dutch colonialism in Indonesia can be re-examined and the information in today's history books can be verified independently.

## OCCURRENCES OF RESISTANCE AGAINST DUTCH COLONIALISM IN INDONESIA

Anyone who searches these old Dutch newspapers for the period 1850 - 1930, using search terms like “unrest”, “revolt” and “rebellion”, will be overwhelmed by the amount of occurrences reported.

In 1868 the newspapers reported unrest on the island of Bali: “At Bali the situation is miserable. The rebel Ida Madeh Rahi not only did not want to follow our delegates, he is roving around with thousands of followers... Military aid has



already been requested and is highly necessary. But as of yet it has not arrived. Very soon, the administration will not be able to maintain their hold”.

A few years later again, in 1885, one Dutch paper says “Regarding the situation in Indonesia little can be said that is pleasant. De revolt of the Chinese in the western province of Borneo threatens (...) to expand to other areas. On the Toba Islands as well revolts have again broken out”. The tone of this article reveals that at that time unrests and revolts were a recurring phenomenon. And this was indeed the case.

“Warning voices from Indonesia” is a news headline in the newspaper *Algemeen Handelsblad*, August 6th, 1859

The greatest and most significant occurrences of resistance against Dutch colonial rule in Indonesia occurred over the period 1850 - 1930 and there is no evidence during the period 1859 - 1930 where the majority of Indonesians were satisfied or happy with Dutch rule, which is clear from all the reported instances of resistance.

### THE DUTCH DESCRIPTION OF THE RESISTANCE IN INDONESIA

Dutch and Indonesia history books claim that any resistance in Indonesia was caused by nationalism. It is said some Indonesians wanted their own state and therefore revolted against the Dutch. But this claim is discredited by a review of the Dutch newspapers from the period 1850 - 1930. During that time, the general opinion was that Islam caused the Indonesians to revolt.

The newspaper *Algemeen Handelsblad* said in 1859, regarding the revolt in Bandjarmasin which has already been mentioned: “We would like to consider again the well known causes for what happened in Bandjarmasin, in relation to other occurrences of unrest in other parts of the region. We have seen that, according to reports received by mister Van Twist from very reliable sources, the revolt in the south-eastern part of Borneo could be typified as distinctly

Mohammedan, or anti-European”.

In 1864 the newspaper *Algemeen Handelsblad* writes regarding the unrests in Tegal: “A certain Troeno ... has tried to bring the people of Tegal to revolt against the European rule... Apparently he used fanaticism as a tool for this”. With the word fanaticism the newspapers at that time meant Islam.

In 1885 the newspaper *Het Nieuws van den Dag* even says that the Indonesians saw their own resistance as Jihad a purely Islamic motivation. Jihad translates to *prang sabil* in the Indonesian language: “In Sukabumi the people now have five places where religious groups can gather... The people that belong to these groups, the fanatics, remain together after Friday prayer to discuss the *prang sabil*, the Holy War... See here what is taking place in Sukabumi. Is this not dangerous enough?”. It is hard to imagine a more clear proof that Islam motivated the Indonesian resistance against Dutch colonialism.

“Prang sabil” is a news headline in the newspaper *Het Nieuws van den Dag voor Nederlandsch-Indië*, June 5th, 1906

“The fanaticism in the Bantam area” is a news headline in the newspaper *Het Nieuws van den Dag voor Nederlandsch-Indië*, February 23rd, 1907

These commentaries and others in Dutch newspapers make clear there was a consensus in the Netherlands that the Islam of the Indonesians was the real cause for all of this.

The Dutch insight in the Indonesian resistance: “Khilafah is the cause” Over the period 1850 - 1930 most analysts in the Dutch newspapers were of the opinion that the problems of the Dutch in Indonesia all begin with the Hajj by the Indonesian Muslims to Makkah.

And in 1866 the newspaper *De Locomotief* wrote: “The danger to the safety of the average Java man in an increase in the number of pilgrims is grossly underestimated. This danger is a

fact, without a shadow of a doubt.”

“Hajj” is a news headline in the newspaper *Het Nieuws van den Dag voor Nederlandsch-Indië*, July 12th, 1911. Most of the pilgrims arriving in Jeddah were Indonesians (“Javanen”).

Other analysts then explained why exactly the fingers were pointed to the Hajj as the beginning of all the problems of the Dutch in Indonesia. Again the newspaper *De Locomotief* wrote in 1877: “The more pilgrims leave for Makkah, the more fanaticism will increase.”

In other words, the Dutch saw a relationship between the Hajj and the strength of the Islamic conviction amongst Indonesians. At that time 1850 - 1930 the Islamic State *Al Khilafah* was still in existence. The Hejaz, the area surrounding Makkah and Madinah that the pilgrims visit, was still part of the Caliphate. So when an Indonesian went for Hajj, he travelled to a state that was founded on Islam.

But what did the Dutch fear so much about knowledge regarding Islam amongst the Indonesians?

The answer to this question is what the Dutch called “pan-Islamism”. For instance an analysis in the newspaper *Nieuwe Rotterdamsche Courant* from 1915 says: “In the past it was possible to regret the exaggerated desire amongst our Mohammedans in Indonesia to go for Hajj, for various reasons... Some of them came under the influence of pan-Islamism over there, and later when they returned, had a less than desired influence over their countrymen.”

An analyst writing for the newspaper *Het Nieuws van den Dag* in 1911 said: “There is no need for us to talk about the fanaticism amongst a large section of the returning pilgrims. This is well known and even more dangerous in our day and age, now pan-Islamism... is trying to make inroads everywhere”. “The administration for Indonesia and Islam” is a news headline in the newspaper *Algemeen Handelsblad*, July

Hadj.	
In de <i>Petites Relations d' Orient</i> lezen we dat 't aantal pelgrims die zich naar Mekka begaven, grooter was dan dat van de vorige jaren. Daarvan zijn er 90,051 over zee gekomen nl. naar Djeddah. Daarvan waren;	
Javanen	19.312.
Ottomanen	17.413.
Indiërs	16.536.
Egyptiërs	15.619.
Uit Rusland en Boekarest	10.091.
Uit Soenda en Hadramaut	6.955.
Perzen	2.300.
Uit Algiers en Marokko	1.857.

9th, 1889

The newspaper *Nieuw Tilburgsche Courant* explained this further in 1900: "The term pan-Islamism is understood by Europeans as meaning the aspiration amongst Muslims to be united in one state... In what finds this pan-Islamism its origin? In orthodox Mohammedan law, (that says) all Mohammedans, irrespective of nation, and irrespective of language spoken, must be one ideal community; and that all Mohammedan rulers must acknowledge one supreme ruler... What is the consequence of this? That a disbelieving ruler, as a matter of principle, will never be accepted by orthodox Mohammedans as their lawful ruler... An undeniable danger, in other words, for any Christian nation whose subjects are Muslim, to a greater or lesser extent."

The newspaper *Algemeen Handelsblad* agreed saying, in 1910: "The lecturer explained that for Mohammedans only the rule of the Caliph - the Sultan of Turkey - represents lawful rule, and that they see every other rule as illegitimate, including therefore ours (over Indonesia, translators note). In the teachings of the Caliphate is for us very dangerous element, in other words."

"For Mohammedans only the rule of the Caliph - the Sultan of Turkey - represent lawful rule" in the newspaper *Algemeen Handelsblad*, February 2nd, 1910

#### THE RELATIONSHIP BETWEEN THE RESISTANCE IN INDONESIA AND AL KHILAFAH

The Muslims in Aceh were most aware of there relationship with the Khalifah. The newspaper *Sumatra Post* wrote about this in 1922: "Indeed the Aceh Mohammedan acknowledges the Caliph in Istanbul".

"Pan-islamism: The Dutch consul in Constantinople has warned his government that secret Mohammedan messengers have been sent from Turkey to Dutch Indonesia, with the task of motivating the Mohammedan people (to revolt)." Article in the newspaper *Het Nieuws van den Dag voor Nederlandsch-Indië*, November 11th, 1912

There was regular contact between the Muslims of Aceh and the Khalifah in Istanbul. For instance, the Muslim of Aceh sent delegations to the Khalifah to inform him of their situation and to request his aid and support. In 1915 the *Sumatra Post* made mention of one such delegation, sent to Istanbul in 1868: "More important were the direct contacts between the natives of Aceh and the Turkish government. No less than 68 nobles begged... the Caliph during the course of 1868 to 'liberate them from the foreign subjugation, that of the

And they describe the resistance as being massive, inspired by Islam, and aimed for reunification of the Indonesian Muslim land with the other Muslim lands within the Caliphate.

Dutch'. Because, they said, 'this is getting bigger and more dangerous by the day, and there will come a time when they control all of Aceh'. They, the Acenese, therefore asked for 'the sending of soldiers and warriors, and to announce to all foreign peoples that we (the Acenese) are under the protection from and are citizens of the Khalifah'."

Cooperation also occurred the other way round. Regarding the decision of the Khalifah to build the Hejaz railway, the newspaper *Het Nieuws van den Dag* said in 1905: "The king of Boni has given 200 pound sterling to support the building of the Hejaz railway to the holy places of Islam... At the same time, the messenger handed (the Khalifah) a letter from the ruler of Boni, in which he asked the Khalifah for support for himself and his allies, in their difficulties with the Dutch rulers".

"Panislamism in our Eastern province:

The king of Boni has given 200 pound sterling to support the building of the Hejaz railway to the holy places of Islam". Article in the newspaper *Het Nieuws van den Dag voor Nederlandsch-Indië*, July 17th, 1905

For these close relations between the Muslims of Indonesia and the Islamic State al Khilafah, analysts in The Netherlands began to worry when the British and France (amongst others) began to commit crimes against the Muslims of the Islamic State: "I fear our Mohammedans will feel the injustice that is being committed right now. Revolts and dissatisfaction will be on the rise, in Dutch Indonesia as well".

#### THE DUTCH PLAN AGAINST THE RESISTANCE: "STOP THE CALIPHATE"

The Dutch newspapers from the period 1850 - 1930 also made clear what plans the Dutch made in order to deal with the

unrests in Indonesia and to bring the country back under her control. For instance, the Dutch made laws and rules to keep the Indonesians from going on Hajj. The newspaper *Het Nieuws van den Dag* wrote in 1884: "We have in the past made regulations to limit travel to Makkah as much as possible." The newspapers is referring to the Hajj regulation of 1859, under which aspiring pilgrims had to meet certain financial demands and which obliged them to report to the Dutch consulate in Jeddah upon their arrival, such that the Dutch government could keep an eye on them.

Nevertheless, the desire to go to Hajj remained strong amongst Indonesians, and the motivating influence of the returning pilgrims on the resistance against the Dutch remained strong. The newspaper *Het Nieuws van den Dag* reported in 1904: "It did not take long for the influence of those trips to strange places and of short and long stays in

Makkah to be felt. The pan-Islamist movement is its consequence. There was a time when people overestimated the influence of the Hajji's; today, however, people underestimate them. For they are like a fuel, that becomes dangerous as soon as someone lights it... The government must keep a close eye on things."

The Dutch could not simply ban the Hajj - that would undoubtedly have caused a mass uprising of the Indonesians. So, some analysts advised the Dutch administration to ensure stronger controls over those who went on Hajj.



The newspaper het Nieuws van den Dag in 1884 published an opinion piece suggesting the Dutch government send spies along with the Hajji's: "It is not in the mosque, nor in the langgar (small mosque) that the seeds of religious hatred and fanaticism are being sown, it is in the desa's (small village) and the kampongs (village) and in the remote homes of the natives. That is where the Hajj makes his sneaky rounds ... Reliable Indonesian Europeans, who speak the Java, Malay, Soenda or Madoera languages (major tribe languages), should be send to these places (Makkah, Madinah) by the government as secret police."

**CONTROL THE MOSQUES AND MADRASAHS**

Once they returned back to Indonesia the Dutch government sought to limit the influence of the Hajji's. In 1889 an opinion piece in the newspaper Algemeen Handelsblad advised the colonial administration to bring mosques and madrasahs under her control such that the classes taught about Islam would be under her control: "It can not be understood. They see the evil. They are warned about it from various sides. Yet

they leave it to grow! This has been the attitude of our colonial administration over recent years against the calls for revolt coming from pan-Islamism. ... Mister Van den Berg assures us that the lectures that are read out in the mosques 'breathe the most evil spirits against the rule of the Christians'. Hence, we consider a decent control over the ideas that are being taught and that undermine our lawful rule, necessary."

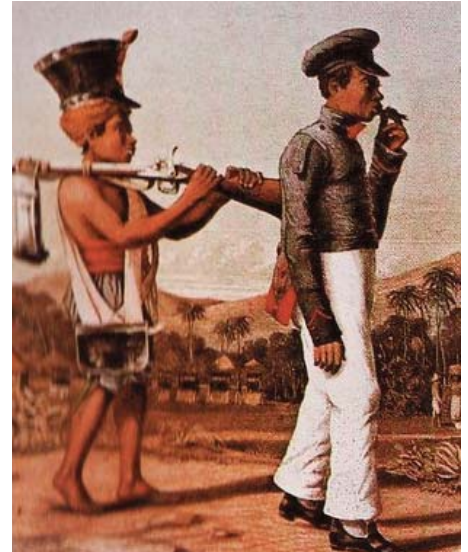
The opposition to Islam and the Islamic State was indeed of such proportions that the Dutch colonialists took advice such as this one, and had every Muslim who spoke about the Caliphate arrested and thrown into prison: "The law for natives threatens any religious leader with hard labour ranging from three months to five years, if during public meetings he criticizes the government or calls for hate against it, or motivates the people to resistance or revolt."

According to some analysts, however, these steps did not yet go far enough. In the newspaper Het Nieuws van den Dag the government is called upon to make any talk about the Islamic State an act of treason: "Whoever revives amongst the natives the misguided idea that they have anything to do with the Turkisch Caliph, in effect commits an act of treason against our rule". To be clear, the defined punishment for this kind of treason was death. So the suggestion the Dutch government really called for, was killing anyone who even spoke about the Caliphate.

"Whoever revives amongst the natives the misguided idea that they have anything to do with the Turkisch Caliph, in effect commits an act of treason against our rule". An opinion piece in the newspaper Het Nieuws van den Dag voor Nederlandsch-Indië, June 10th, 1915

**CONCLUSION: WAS THE INDONESIAN RESISTANCE AGAINST DUTCH COLONIALISM NATIONALISTIC, OR ISLAMIC?**

The truth about the Indonesian resistance against Dutch colonialism is found in the newspapers of those days.



And they describe the resistance as being massive, inspired by Islam, and aimed for reunification of the Indonesian Muslim land with the other Muslim lands within the Caliphate.

"The Hajj to Makkah en her importance to our Eastern province", an article in the newspaper Het Vaderland, November 11th, 1938

The analyses in the Dutch newspapers of the destruction of the Caliphate when the Islamic State was further broken up into separate entities highlighted that the Hejaz now came under the rule of the Al Saud family. At that time a former Dutch consul in Jeddah, named Van der Meulen, considered the Hajj needn't be seen as a threat to the Dutch rule in Indonesia any longer. Van der Meulen set out his views during a gathering of the Indonesian Organization in 1938. He said, according to the newspaper Het Vaderland: "The Hajj to Makkah, under the present conditions, with a king of Al Saud who fights against pan-Islamist and communist actions, and who is open about his appreciation of our rule in Indonesia, is no longer a threat to our rule". That is why the Netherlands too was more than pleased when in 1924 the Islamic State - the Khilafah was destroyed by its fellow colonialists, Great-Britain and France.



# NEWSBITES



## CAMERON'S REMARKS ON BRITAIN'S COLONIAL LEGACY NOT OFF THE MARK

David Cameron told Pakistani students in early April that "Britain was responsible for many of the world's problems... in the first place" some felt he was joking. But it's a measure of how far Britain is from facing up to its imperial history that his remarks were greeted with outrage in the media in the UK. The Daily Telegraph reported that the PM should not "run down his own country" adding that Britain is past "the days of having to apologise for its colonial history are over" (as Gordon Brown previously stated). Maybe not. It is remarkable that Cameron's comments come at the same time a 50 year government cover-up of official documents detailing Britain's role in the systematic brutalisation, starvation, torture and castration of thousands of guerrilla suspects during the Mau Mau rebellion in colonial Kenya in the 1950s has come to light. British imperial policy in Asia is well documented and the UK shows no signs of backing off.



## BRITISH COMMANDOS IN LIBYA CAUGHT WITH EGG ON THEIR FACES

Libyan opposition soldiers discovered that soldiers captured during a bungled operation were carrying pieces of paper with the usernames and passwords for

secret UK Ministry of Defence computer systems. Sources in Benghazi, under opposition control, told The Sunday Times that they seized a cache of communications equipment when the joint MI6 and Special Air Service (SAS) mission went wrong - and also found the details needed to access the computers on notes among their captives' belongings.

Several pieces of equipment were even said to have labels saying, "Secret: UK eyes only". After tapping the usernames and passwords into the confiscated computers, the rebels were presented with one screen that read "Sunata deployed", which appeared to allow access to a secure military network. "It takes you right into the MoD [Ministry of Defence] system in the UK" they reported.

In the rush to try and establish workable intelligence and influence with the new anti Gaddafi opposition the British have managed to show a distinct lack of [intelligence/influence].



## US GOVERNMENT DEVELOPING ACTIVISTS AND ACTIVIST TECHNOLOGY

As Libya removes itself from the net in an attempt to quell dissent the US has revealed that it is spending millions to develop "pro-democracy" technology and training for potential dissidents from China to the Middle East.

State department official Michael Posner said that the US was investing money "like venture capitalists". The US has budgeted \$50m since 2008 for its activist projects, which include developing systems to get round internet-blocking firewalls. "We are looking for the most innovative people who are going to tailor their technology and their expertise to the

particular community of people we're trying to protect". He also admitted that an veritable small army of 5,000 'activists' have received training, funded by the US government.



## GOLD SOARS AS US DOLLAR DIVES

Gold has continued its spectacular rise in price as uncertainties over the faltering western economies rise. Gold (a real currency) is now over \$1,500 per ounce up 30% for the year representing the decline in confidence in the world's defacto currency - the US dollar - and the other main 'paper' currencies (Euro, Pound, etc).

As the recession has failed to convincingly end with unemployment continuing to grow and the prospect of austerity measures leading to further contraction in growth, and continued growing budget deficits - governments, led by the US have had to continue borrowing to fund their deficits. As foreign support (China/Japan) for these IOU's have also faltered the US is flooding the markets with more dollars. If they cannot borrow they print.

When you make money from paper with no real backing it eventually becomes worthless. Inflation in commodities including food is the main result, causing misery everywhere. If the world continues with the US dollar it will continue to fund the US's extravagant lifestyle either via funding their deficits and wars or funding their paper printing (inflation).

# Khilafah

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