

The Third Conference of the Group of Islamic Thought and Culture

At a time when much is being said by various governments about the contemporary implementation of the Islamic law, the 23rd - 26th May 1988 saw the timely convention of the group of thought and Islamic culture in Khartoum, Sudan.

The conference was arranged in four sittings in which a number of working papers were presented on variety of subjects, such as Social justice of Islam; the Islamic state- its nature and basics; regional ruling in the Islamic state; and administrative theory in Islam. The final session of the conference was devoted to paper presented by Dr Hassan At-Turabi entitled "The external relationships of the Islamic state."

Dr Turabi discussed the initiation of rules which relate between the allegiance to the Ummah (Nation) and the allegiance to the Muslim land; and the duties required by both allegiances. Also, the initiation of rules which regulate for the benefit of the nation's unity, the relationships between the Islamic regimes enjoying independent authority.

Turabi seemingly accepts the existence of numerous independent regimes within the body of the Islamic nation. This is something that Islam denies. The relationships between the present independent states should not be considered within the domain of external relationships. Islam demands that all these artificial states be unified into one state. Once the Khilafah state has been established, these states must be annexed to the state. Thus they are to be seen as part of the state and, therefore, in the domain of domestic affairs.

The second point of Turabi's talk was that some states resort to oppression to further their objectives and to achieve their interests; and thus turn their hostility against the Muslim regimes. Accordingly it is correct to protect the religion by jihad so as to resist the invading forces; otherwise the responsibility intensifies and fighting becomes necessary to rebel the hostilities.

Turabi on this point is ambiguous. Apparently he considers jihad in the area of external affairs to essentially defensive in the face of the enemy. However, our Prophet (SAW) said;

"I have been ordered to initiate the fighting of people until they testify that there is no god save Allah, that Mohammad is Allah's Prophet, establish prayer and pay zakat. If they do that they save their blood from me except by the right of Islam, their account will be to Allah." (Bukhari and Muslim).

The function of the Islamic state is to convey Islam. This is achieved through jihad which removes the obstacles that stand in the way of the call (dawa) to Islam. It is the call to Islam that dictates the external relationships of the Khilafah state. Jihad, as an instrument to convey Islam is much more than a defensive reaction.

Finally Turabi went on to expound his notions of the Universal Doctrines of the external policy of the Islamic state, namely:

international freedom and equality;

international peace;

international co-operation;

international justice.

Surely, Allah never sent a word in the mighty Qur'an or Sunnah to support such ideas. These notions have no meaning in Islam and are a misinterpretation and distortion of Islam. All this is designed to deviate the now wide spread awareness from the obligatory duty to establish the Khilafah state and to unify the Islamic nation under its flag. Such thoughts are presented to appease Muslims with goals and objectives less than what their duty demands.