

The Awakening of a Giant

The Arabian Peninsula in the 7th century witnessed an unorganized tribal structure devoid of any king of state structure or progressive civilization. In the focal point was Mecca, the host of the shrines manifested by idols built around the Kaba' and the Black Stone. At the leadership was Quraysh, the legal custodian of the holy shrines, with Bani Hashim assuming a de-facto leadership role in Mecca.

Next to the Arabian Peninsula, the Romans reached as near as Tabouk in the Northern parts. The Roman empire, with a sophisticated governing structure, state organization, and Divinely (Christian) rooted culture, made no visible impact on the Arab tribal societies. On the Eastern part of the Arab lands, the Persians extended another form of a civilized society with a well-defined ruling structure, an army, and carefully planned objectives. The Gulf of Arabia enjoyed loyalty to Persian rule.

Christians lived mostly in areas dominated by the Romans who came to adopt the Christian Religion during the era of Constantine 300 years after the Birth of Christ. Jewish believers, the followers of the Prophet Moses, lived in much smaller quantities in the Arabian Peninsula as well as in Sham, Palestine, and Egypt. In this environment, a new religion was revealed by the Almighty Allah. The carrier of the Message of Allah was born in Mecca, the central and focal point of the Arabs. Born to a well-established leading family among Bani Hashim, Muhammed (saaw) had natural potentials for leadership. The Message he received carried the seeds of a universal system, as well as the root of mercy for all humanity and the pillars for a comprehensive and global system with all of its structures.

The newly revealed ideology did not go through any infancy period, but acted no less than a giant from the very beginning of its revelation. In his first encounter with the angel Jibreel (as), Muhammed (saaw) described him as a great phenomenon covering all the horizons of the sky in every direction. He was so large that Muhammed (saaw) could see him wherever he looked across the skies, and his wife Khadijah accepted the description of the scene as "something great for which Muhammed was being prepared." The first revelation read by Jibreel into the heart of Muhammed (saaw) roared like thunder to Muhammed (saaw) and shook him altogether:

"Read in the name of your Lord, the One Who created. He created the human being from the clot. Read and your Lord is the Most Honorable. The One Who taught with the pen. He taught the human that which he did not know."

The revelation continued to stress the strength of the new message, as well as the universality of the message itself:

"We shall reveal to you a heavy word."

"It is nothing but a Thikr (reminding message) to all the worlds."

There was no doubt from the early days of the revelation that Islam inherently contained a serious call for all humanity to adhere to the Creator in all acts of worship. It carried a universal message to the societies to change the structure and foundations upon which they were built. Hence, it was imminent that a confrontation would occur between Islam and the existing structures and those who supported them. Islam did not wait for the people and nations to initiate any confrontation, but laid down the rules of the confrontation and paved the grounds for what would inevitably follow.

Muhammed (saw) was explicitly told that those who stood fast against the message of Islam would wish to soften the tune of the Islamic Call in return for softening their response:

"They wish that you be soft, so they will also be soft."

Ibn Ishaq narrates in the Seerah of Muhammed (saaw) that his kinsfolk did not part away from Muhammed after he had called them into Islam until he began to obscure and ridicule their gods. Some of the elites of Mecca falsely claimed that what Muhammed was telling them was nothing but fairy tales of the past, rather than divine revelation. The response to such claims was a severe attack and assault upon the elites by Allah (swt):

“Obey not the one who swears and is humiliated....”

The Qur’an revealed in Mecca fully describes the struggle of the prophets and messengers who preceded Muhammed (saaw). It described the intense struggle between the truth carried by the prophets and the falsehood of the disbelievers led by the elites. The stories were told so that Muhammed (saaw) and his companions would be encouraged by the greatness of the struggle carried by their predecessors. Mecca witnessed yet a more severe struggle of its own. Muhammed (saaw) and many of the early Muslims were tortured, harassed, and persecuted by the elites of Mecca as a result.

The outcome of the struggle was revealed to Muhammed (saaw) who narrated to his companions that the Message of Islam was meant to prevail and to achieve victory. The victory of Islam provided by Allah (swt) was imminent, and the mercy of Islam would eventually encompass the entire world. In one narration, Muhammed (saaw) says, “Allah shall provide victory to this deen such that the traveler between Hadramout and Sana’ will fear nothing but Allah and a wolf.” He also narrated that the Muslims will conquer the Byzantine capital city of Constantinople and later the city of Rome. In addition, he also promised one of the kafirs of Mecca the bracelets of the Czar if Persia of he would stop chasing him and his companion Abu Bakr during their migration to Medina.

The prophecies of Muhammed (saaw) began to materialize immediately after his migration to Medina. In Medina, the Muslims, under the leadership of Muhammed (saaw), established the cornerstone of the first comprehensive political structure based entirely on the Islamic rules revealed by Allah (swt) to His Messenger (saaw). During the first thirteen years, Islam witnessed the birth of the ideology, the birth of a unified and strong group closely coupled with the ideology of Islam, and the birth of a state built entirely upon the basis of Islam. The three components -- the ideology, the ideological group that carries the ideology, and the ideological state of Islam under the total leadership of the Prophet and statesman Muhammed (saaw) -- gave rise to the surge of Islam the Giant.

Indeed, Islam surged from the heart of Medina as a formidable giant. Neither withheld by the small number of the Muslims nor the lack of striking power, the Islamic State provoked the Quraysh, the leading tribe of the Arabian Peninsula, and pushed military confrontation to its limits. In less than two years, the Muslims had more than twelve encounters with the Quraysh.

By the time the life of the Prophet (Saaw) was coming to an end, the message of Islam was roaring through the entire Arabian Peninsula and bordering the lands controlled by the Persians and the Romans. Muhammed (saw) had already sent delegations to the leaders of Persia, the Romans, Egypt, and other major powers in the area. The delegations carried an explicit invitation for the people of Persia, Iraq, Sham, Egypt, Yemen, Hadramout, and other regions, to enter the ideology of Islam. Military encounters with the Romans took place at Tabouk and Moutah. The armies of Islam were given clear orders to conquer the lands created by Allah and to dominate these lands with the merciful ideology of Islam. The armies brought into the conquered lands dignity, liberation, justice, and all that makes a human live with dignity, peace, and self-coherency.

The spread of Islam among the conquered lands and nations won the astonishment of all those who looked into the history of Islam and earned the respect and admiration of even the most hateful enemies to Islam. The ideology of Islam under the leadership of the great Khalifahs of Islam provided a sincere and just melting pot for all nations. The Arabs practiced no sign of superiority above other nations. And the nations that embraced Islam felt no inferiority complex of any kind;

2
2
2
2
2

there was simply no room in Islam for a superior and an inferior nation. Slavery was uprooted altogether except for the slavery of human beings to Allah (swt).

As Islam expanded towards the limits of the established horizons at that time, so did justice and the well-being of humanity. The society did not recognize the classes of the “haves” and the “have nots.” During the Era of Umar Ibn Abdul-’Aziz, the great Muslim Khalifah, it became a problem to locate those who would accept the Zakat fund, and throughout the history of the Islamic State, one central concern was finding ways to spend its excess wealth. Today, it is a problem all over the world to locate funds that can be used to feed a portion of the hungry population of the world.

In less than a hundred years, the Islamic State of Khilafah, the sole administrator and carrier of the ideology of Islam, had dominated most of the known world at the time, and all the nations that fell under the dominance of Islam embraced the Islamic ideology and culture. Even the Tatars (Mongols), who annihilated every culture and civilization in their path and destroyed the Islamic State’s capital, were eventually repelled by the Muslims only to embrace the Islamic ideology and carry Islam all the way to the shores of China. The Muslims continued to look outward to the conquest of the entire globe as promised by the Messenger of Allah (saaw). Attempts to conquer the city of Constantinople were frequent, and the conquest of Europe began with the conquest of Andalus.

The Giant ruled the world for over twelve centuries. During these years, the Islamic Giant had very short falls. The world order under the dominance of Islam was a stable one. The world witnessed wars and fierce fights, but nothing on the level of the world wars fought in this century. Under the dominance of Islam, conquests always benefited the conquered nations. The world under Islam never knew the concept of a developing nations that never develops. Mass genocide, blitzkrieg tactics, exploitation of nations, colonization and imperialism, did not exist in the Islamic world order. Under the Islamic rule, the most prominent and famous leaders, scientists, and famous ones were produced from nations that were conquered by Islam. Today, nations that come under the occupation of a superpower continue to live as slaves even years after the occupation has left them. In the non-Islamic world order, as soon as the occupation is lifted, the occupied nations turns to be the worst enemy of the occupier. Bosnia and the Serbs form a striking example; Russia and Afghanistan are yet another example.

The Fall of the Giant

The sore truth of the matter is that the great leadership of Islam had begun to diminish towards the end of the 19th century. The Islamic State of Khilafah grew too weak and occupied by trivial issues. The cancer of Nationalism cracked the backbone of the Khilafah, and the West, the Kihlafah’s historical enemy, was gaining more power and surpassed the Khilafah in military strength, technology, and other competitive fields. Strength, coupled with the determination to knock down the State of Islam, led the Europeans to bring down the Giant below its knees by the end of the First World War. Since the end of the war, the Islamic ideology was stripped from the Muslims and reduced to religious folklore, and the Islamic State transformed from the engine of the Islamic ideology to a relic of the past to be buried and forgotten. The lands once presided over by the Islamic State was decomposed into tiny pieces with no significance or influence. And the armies that once threatened Vienna disappeared altogether. The armies that once carried Islam to the rest of the world and protected humanity turned into police guards that protected the new entities created on the remains of the Islamic State.

By 1994, the Muslim lands around the world witnessed more than 54 states. Each state has its own

- 3
- 3
- 3
- 3
- 3

flag, its own ruler, its own constitution, its own national emblem, and its own identity. Some of these states hold wars between each other. None of these states implements the Ideology of Islam completely in the internal affairs or at the level of international relations. The ruling system of Khilafah is absent altogether, and the call for the re-establishment of the Khilafah is a crime that deserves punishment by the local law of all the states in the Islamic land.

During the last 10 decades, it was possible to divert the thoughts of the Muslims away from the superiority of the Islamic ideology. The people were impressed by the power and civilization coming from the West. The Western Civilization was perceived as a vanguard and savior that would lift the people up and make them live in the lands of “milk and honey.” The people realized that the milk and honey were only for the masters in Europe and later in America. The Western Capitalists turned the world around them into markets for their goods and suppliers of raw materials for their factories. Life for the elites of the West flourished at the expense of the rest of the world including the Muslim lands.

Indeed, the lives of millions of Muslims were taken away to provide new and prosperous lives for Europe, America, and Israel. The blood of a million Muslims in Algeria gave rise to French perfume. The British textile industry ran on the tissues torn away from people in the Indian subcontinent. Italian industry was fueled by Libyan blood. And most recently, the children of Iraq die so that American generals can drink and celebrate. And the bones of Muslims in Somalia are cracked so that the military industry in the U.S. can continue to survive. In Bosnia-Herzegovina, the women, men and children had to give up their lives, their dignity, and their humanity so that the Serbs and the West could see the last of the Muslims in their backyards disappear.

The Muslims had not seen a single joyful day since the collapse of the Islamic political entity. The Muslim blood since the elimination of the state of Khilafah was and still is the most spilled one in the world. The rights of Muslims are the most denied ones today. The life of the Muslims worldwide is one of utmost misery. Even among the greasy oil states around the Arabian Peninsula, dignity and decent human existence is difficult to find. The oil itself, a source of vast material wealth, has been declared a thousand times that it belongs to the “Industrial world.” It constitutes the veins through which the Western blood flows and is of vital and strategic interest to the West. To protect such an interest, wars are initiated, and lives are destroyed or taken away, and throats are cut.

The absence of the Islamic state of Khilafah had rendered the Muslims like a herd of sheep without a shepherd. Worse than that, the wolf has been appointed a shepherd for the sheep. There was a time when there was a need to explain, analyze, convince, and look for a proof to make the people realize how miserable their lives were. It was a difficult task to make the people realize that returning to the Islamic Ideology was their only way to survive with dignity and to lead a prosperous life. There was a time when the people had built their hopes around their persecutor. There was a time when the people in the Muslim world believed that the greatest heroes and figures in the centuries of Islamic rule were the cause of their backwardness and miserable life. It was so horrible to see the people hanging happily to the rope which was tightly brought around their own necks by the likes of Abdel-Nasser, Saddam Hussein, Ali Jinnah, Mustapha Kemal, the kings of Jordan and Arabia, and the PLO.

The Suppression of the Giant

The downfall of the Islamic Giant at the beginning of this century caused injustice to prevail not only in the Muslim world, but all over the globe. And the evil powers of the post Islamic era

- 4
- 4
- 4
- 4
- 4

exerted all possible efforts to guard against the return of the Giant. The most effective means in this regard was the establishment of local regimes in the Muslim World whose complete and unquestioned loyalty was to their masters in the West.

These regimes ran the show on behalf of Washington, London and Paris. They used military means to suppress every possible move towards the re-establishment of the Islamic code of life. During the past decades, the Muslim activists were the most tried, imprisoned, killed, and massacred in the Muslim world. Today, in Egypt the Muslim activists face death sentences by the dozens. Many others are killed by police forces under the slogan of suppressing the “extremist, fundamentalist, and terrorist” Muslims. In Algeria, the life of Muslim activists is no longer sacred or protected by any means. In the 1970s the Syrian government imprisoned thousands of Muslims only to massacre them in prison. In Tunis, Muslim activists were hanged after some ugly theatrical type of trial. In a yet more savage show, the Libyan government hanged Muslim activists in front of their families and work places. Any call to the return of the full implementation of Islam had been faced with severe atrocities.

Systematic Elimination: Education

The educational system in the Muslim world was designed to produce weak personalities that look towards the West as the highest and most supreme model. The history of Islam is viewed only as a history that passed which only constitutes a glory of the past. On the other hand, the French Revolution is a history where people should aspire towards as a model. The European civilization is always intertwined with concepts such as “Renaissance”, “Enlightenment,” and “Civilization.” The educational system in the Muslim world does not lead anyone to seek enlightenment and renaissance in the Seerah of the Prophet (saaw) or his companions or in the Qur’an itself. More drastically, the concepts of separating life and religion are widely taught at all levels of the education system.

More recently, the government of Egypt took the task of rewriting the curricula of history and religious education. The new program very meticulously eliminated the Islamic concepts that could produce strong Muslim personalities. A recent series published in Egypt depicts the major changes that have taken place in the curricula of Egypt’s school system. In one place, the new books of Islamic education present the Pharaoh of Egypt as a lovely personality adored by Egyptian generations until today, even though the Pharaoh was the most ridiculed figure in the Qur’an next to the Devil himself.

Economics

The Muslim world was also subjected to the Capitalist economic system of the West, and in some instances to modified versions of Eastern Socialism. As a result, the Muslim masses were led to believe that Islam cannot provide a comprehensive economic system. Today, the Muslims hardly can think of any economic system that does not include the banking system at its heart. Worst of all, the economic infrastructure in the Muslim World has been strongly bound to the economic machinery of the West. Major projects are financed by the World Bank and the International Monetary Fund. Factories are bought entirely from the West or from Japan. Mineral exploitation is carried out by Western firms. The currency in all the Muslim countries is tied to the so-called “hard currency,” the dollar. The dependency on the West is visible in all aspects of the economic system. The sore reality is that the Islamic world is one of the largest markets for goods produced by the Western machine, and simultaneously one of the largest suppliers of energy, raw material, and expertise.

- 5
- 5
- 5
- 5
- 5

Government

At the level of the governmental structure, the Muslim world was introduced to all versions of democratic and national systems. In the Muslim world, there are republics, kingdoms, emirates, sultanates, and other structures. There is the rule of the one, and the rule of the many. There is the electoral system, and the military ruling system. But there has been no sign of coming even close to the Khilafah system. Federations and Confederations exist in the Muslim world. Calls for the League of Arab or Muslim nations are legal and acceptable. But the call for total and complete unity according to the Qur'an and the Sunnah is not on the agenda. Hence, the Muslim masses were left in complete ignorance about the political ruling system in Islam which calls for one state with one leader and a well-defined ruling system on the basis of the Ahkam Shar'iyah revealed by Allah (swt).

Diluted Ummah

During the past 70 years, it was possible to produce nations in the Muslim world which believe in Islam, practice the rituals of Islam but do not mind living under the laws and systems which are derived from any and all sources other than Islam. It was possible to bring about people with a highly materialistic and worldly outlook. The spiritual part of the life -- the connection of the worldly life with the Ahkam Shar'iyah and the belief in Allah (swt) -- has been totally separated from the material life of the people. This was the accomplished mission of the enemies of Islam: A total isolation of the ideology of Islam. This mission was carried by the Europeans during the Khilafah state's existence and continued on a local scale by the regimes installed by the Kafirs of the West for the very purpose of eliminating Islam from the world affairs.

The Return of Islam

The main throne that has always worried the Enemies of Islam was Islam itself. For some powerful reason, Islam is immune against defeat. For some reason, Islam keeps coming back. For some reason, Islam always manages to inspire some people to rise and to carry the banner of Islam. This reality has always been visible, not only to the Muslims but also for those who hate to see the light of Islam penetrate their darkness!

Intrinsic Property

There is an intrinsic property within Islam that keeps it alive. The Qur'an has been preserved in its original form since its revelation, and its miraculous style and prose stands as indisputable proof of its divine speech. In addition, the Sunnah of the Prophet (saaw) has also been preserved for the past 14 centuries. In the Qur'an itself there is a self-generating momentum that can inspire energy and strength in those who ponder and think:

“In that there are clear signs for people who ration.”

In the verses of the Qur'an and the statements of the Prophet (saaw) and in the life of the Prophet, the rational thinker can always find a call for a society built upon justice, progress, and mercy:

“He raised the Heavens and established the balance. Do not disrupt the balance; establish the weight with justice and diminish not the weight.”

The rational thinker can detect the call as well as the procedure and methods for changing the society to a better situation:

“Allah does not change the status of a people until they change from within.”

6

6

6

6

6

The sincere Muslim who takes the Prophet (saaw) as his highest model does not accept the laws of the jungle to continue to dominate his life and the life of his fellow human beings in this world. The Muslim who reads and ponders realizes that the rule of the Muslim Ummah defined by Allah (swt) is something different than what it is now:

“And thus We have made you a just Ummah to be the witnesses over humanity.”

The momentum of Islam’s intrinsic call to change is illustrated by the statement of the companion of the Prophet Rabei Ibn ‘Amer: “We have come to deliver the people from slavery of one to another to the slavery to the Creator and Sustainer of the people, from the oppression practiced by the systems to the justice produced by Islam, and from the narrowness of this life to the wider life of the hereafter.”

Thus the Islamic ideology and system is full of motivation and energy. This fact has always delivered the right people to provide the necessary and required leadership, and this time is no different at all.

Rising Muslims

Since the destruction of the Khilafah and the ability of the Kuffar to implement their conspiracy against Islam, there has always been serious attempts to revive the ideology of Islam and to re-install Islam in the lives of the people. Those attempts began as early as the 1920s when some Muslims formed a movement towards the Khilafah. As time passed on, many Muslim thinkers and scholars continued to stress the necessity of living according to Islam.

The complexity of the matter made it very difficult even for many scholars and thinkers to sketch a straight path towards the re-establishment of the Islamic ideology in the Muslim world. Some scholars and movements emphasized the role of the Islamic morals and sought to revive the Ummah based on morals and behavior. Others viewed the rituals of Islam at the center of the struggle towards reinstating Islam. Yet another group concentrated on individual Muslims and invited them to practice Islam in their life. By forming a multitude of observing believers, it was thought that the society would naturally evolve into an Islamic one. Another party of Muslims carried the idea that the ruling regimes had to be fought against. Because the regimes and their military arsenal guard the systems of Kufr, some Muslims believed that it was necessary to expel them with military force. A more peaceful approach was sought by another group through taking part in the contemporary political system. Thus, there have been several Islamic movements participating in the parliamentary systems of several countries. Still others looked for a national or a regional conflict to utilize as a vehicle to carry the Islamic mission; this was especially visible in the Palestinian conflict.

One may find a flaw in some or in all of the mentioned approaches, in the understanding of the ideology of Islam, in the methods established by Islam, or in the utilization of the method in a purely ideological manner. The lack of a clear vision of either the idea or the method gave rise to national Islamic movements, Islamic democrats, Islamic socialists, patriotic Islamists, and many other personalities alien to Islam.

However, the hard fact that no one can dispute is that all of the approaches have contributed to the resurgence of Islam as a political alternative in the Muslim world. A widely recognized public opinion has emerged in favor of Islam as an ideology. Therefore, it has become the norm for a Muslims activist running for any position to be favored by the public over any other candidates belonging to a Secular or non-Islamic group. In Algeria, the Islamic front achieved an

overwhelming victory in the latest elections which were canceled by the force of the military government.

In the streets of the Muslims capitals, the outcome of the Islamic movement is clear in the dresses of Muslim women. The sight of a Muslim woman dressed in the Islamic dress is now the norm rather than the exception. Universities all over the Muslim world witness a majority of committed Muslims, whether students, academic staff, or administrators. This phenomenon has also been observed among the military personnel in many Muslim countries. It is reported that the Islamic front in Algeria manages to obtain arms from the soldiers of the army which they fight. Observers of the conflict in Egypt report that some of the military officers have joined the movement which is fighting the government to re-establish Islam.

The Concern of the West

The outcome of the struggle led by all types of Islamic movements paved the grounds for the resurgence of Islam. This resurgence was carefully observed by the Western governments, especially in Britain, France, and the USA. The intelligence apparatus of the West has monitored all aspects of the Islamic movement for quite a long time.

The concern of the intelligence circles was observed from the very early days of the defeat of the Islamic political system. Campbell Peterman, a former prime minister of Britain, summarizes the concern of the imperialist world in a report prepared for a European conference in 1907. The report states: "The danger that may cause a threat to the Western Imperialism comes from the Mediterranean Sea. Particularly, it comes from the Southeastern shores. Along these shores, there is a distinguished nation (people) that carries from within all requirements for unity and strong bonds. Their lands are full of treasures and wealthy resources sufficient to produce prosperity and progress towards the highest levels of civilization." The report stressed the necessity of disuniting this nation and to dividing it into sub-units.

The European countries worked hard to disunite the Muslim nations and to maintain their disunity. The 1907 Conference proposed the establishment of a barrier between the separated parts of the Muslim body. That barrier was Israel, which was implanted in Palestine to separate the Muslim in Asia from the Muslims in Africa. Winston Churchill speaks on this issues, saying, "If we can witness the establishment of a Jewish state in Palestine, on both banks of the Jordan river, then that would be a great event in the interest of Imperialism." British documents released in the 1980s reveal the serious concern of the British government regarding a member of the Jordanian Parliament in 1955 who belonged to the party of Hizb-ut-Tahrir. After the occupation of Jerusalem by the Jews in 1967, the Israeli Mosad revealed documents on the issue of countering the effects of Hizb-ut-Tahrir in Jordan.

The concern of the West shown for the resurgence of Islam is evident in the thousands of articles and books written on the political aspects of Islam during the last few decades. This concern has intensified since the 1970s. Before this era, it was basically the job of the puppet regimes in the Muslim world to handle the Islamic question. When the Western intelligence gathering apparatus noticed that the Islamic movement had grown too strong to be broken, it was decided that Europe and the USA should take a more aggressive role. The French Foreign Minister declared that they would intervene militarily had the FIS seized the authority in Algeria.

The USA drew plans to test and evaluate the impact of Islam and the role it can play in shaping the region. The revolution that took place in Iran in the late 1970s was the greatest example for such a

8

8

8

8

8

strategy. The USA national security, the State Department, and the CIA assumed a very active role at many stages before as well as after the success of the revolution. In 1972, Kissinger delivered a plan consisting of three alternatives after the withdrawal of British troops from the Gulf in 1968. The main theme was to create a surrogate state that would protect the interests of the U.S. and help in achieving them. That surrogate state was Iran. In the same era, the intelligence department of the Pentagon financed with millions of dollars various studies in a book written by Dikmijian in 1981 on Islam in Revolution. The book surveyed more than 73 Islamic political movements active in Egypt and provided detailed information such as numbers, leadership, membership, militant aspects, and other similar figures. Researchers in the area of Islamic studies were granted millions of dollars by various concerned departments in the US and in Europe.

Most recently, the debate on Islamic issues in major newspapers and journals in the Western countries has become a normal daily scene. In one article reported in the LA Times, the Chicago Tribune, and several other major U.S. papers, the American strategy towards Islam was debated. A senior official in the Bush administration reported that Islam is one of the major concerns for the foreign policy makers in Washington. In response to a question about the ability of the U.S. policy to deal with the rise of Islam, the official stated that the U.S. was much more intelligent in dealing with Islam than it was with Communism. The reference to Communism also signifies the fact that after the fall of Socialism, Islam had surfaced as the prime target for the Western nations.

Also, the Assistant Secretary of State on Middle Easter affairs, Robert Bliterio, talked on the American foreign policy towards Islam. The assistant secretary was talking in a meeting held on "The Resurgence of Islam in the Middle East." John Ispuzeto and Daniel Pipes participated in the meeting. In his talk, Bliterio stressed the point that the U.S. views all issues, including the one at hand, from the perspective of protecting the national interests of the USA. These interests include the stability of the region, among many others. Stability, according to the policy makers of the West, implies maintaining the current situation of the Muslim world as a colony of the West and keeping Islam separated from the political arena, which contradicts the change promoted by Islam.

In a seminar held at the Dayan center for strategic studies in Tel Aviv in 1982, Bernard Lewis and Syros Vance, Secretary of State of Carter's Administration, entertained the question of the impact of Islam on the prospects of peace and the stability in the region. Bernard Lewis (a British specialist on Islamic affairs) noted that the resurgence of an Islamic State that could unify the Muslim world under one leadership could pose a serious danger not only to the peace in the region but to the entire world. In a personal encounter with the same person, he dwelt on the last invasion of the Islamic armies of Europe, especially the blockade held around Vienna in 1653, and stated that "Allowing the Muslim armies to be stationed in Europe one more time is equivalent to Europe committing a suicide." In another article published in the Atlantic in July of 1970, Lewis states that "the Muslims have every reason to hate Europe, which helped in bringing down the Islamic State and in shedding the blood of Muslims in many places."

In 1992, the Atlanta Journal published in Atlanta, Georgia, wrote an extensive report on the status of Muslim women in the East (Pakistan and Afghanistan). The article, bundled with colored photos and titled "Women of the Veil," consumed 12 colored pages depicting the woman under Islam as a slave. In 1993, the New York Times carried a 4-series article on the plight of Muslims in the West. Similar activity was observed on the pages of The Observer, The Times, The Lemonade, The Independence, and many other Western publications. Besides the media activity which help shape the public opinion, the political institutions participate in the discussion, debate, and policy

sketching concerning the Islamic issue. According to Bliterio, the US government strongly encourages the establishment of centers like the Center of Islamic-Christian Dialogue, the Center for History and World Affairs at Georgetown University, and the Center for Islamic Law at Harvard.

In summary, the Western governments, especially the U.S., have shown serious concern towards the resurgence of Islam. They continue to monitor the awakening of the Islamic Giant that would cause a threat to the interests of the USA and Europe.

Containing the Islamic Resurgence

There have been two main approaches to deal with the Islamic issue. One approach is to prevent the rise of Islam as a political force at any cost. This approach has prevailed since the collapse of the Khilafah in 1924. As a result, many thousands of Muslim workers were imprisoned, tortured, or killed. Islamic movements were, and still are, banned in most of the countries in the Islamic world. Until today, there are hundreds of thousands of Muslims in the jails of Algeria, Tunisia, Egypt, Morocco, Jordan, Syria, Iraq, Bahrain, Saudi Arabia, Turkey, and other countries in the Muslim world. This approach has been effective in preventing the establishment of an Islamic state until today. However, this method proved ineffective in eliminating the possibility of establishing an Islamic government from spreading in the minds of the Muslims. On the contrary, the immediate outcome of the savage method was the rise of public demand for the implementation of Islamic rules.

The violent means of countering the rise of Islam has itself become a source of concern. The movement in Egypt and Jordan has grown beyond the ability of the regimes to control. Similarly, the violent suppression of the Islamic front in Algeria gave added strength to the movement. As a result, the government of the USA is seriously considering the non-violent approach. Bliterio states: "The differences between the movements (Islamic) and the governments should be resolved through constructive work rather than violent means. We will oppose those who replace constructive work with religious or political confrontation."

In reality, the Islamic movements proved to be indestructible. The prolonged suppression of the work towards Islam did not succeed in keeping Islam out of the political formula of the region. Any observer would realize that Islam might be able to take control of not only one society in the Middle East but of the entire region. Therefore, the West had come to acknowledge that Islam is an issue that has to be dealt with in different ways. These approaches are based on establishing Democratic systems whereby the Islamic movements can participate and take part in shaping the political life of the people. A more complex version of this approach is the establishment of Islamic nations states. Such states can be either established through the Democratic process as was proposed for Algeria, or through revolutions as was the case in Iran. At any rate, the Western vision of the struggle against Islam can accept Islamic-coated entities in the region, especially when these entities pose no serious threat to the interests of the Imperialists.

Islamic Democracies

During the past few years, the call for Islamic Democratic systems has dominated many circles dealing with the Islamic issue. Many Islamic scholars have given a positive perspective on the issue of Democracy verses Islam. At the theoretical level, many studies have appeared comparing the concepts of the Shura in Islam with the Democratic structure. The terms Democracy and Shura are frequently used interchangeably by government officials throughout the Muslim world such as

10

10

10

10

10

King Hussein as well as by officials of Islamic movements such as the Islamic Front in Jordan. At the practical level, Islamic movements worldwide have been encouraged to participate in the Democratic processes in their respected countries. Malaysia, Pakistan, Jordan, Egypt, and Turkey are places where such participation is taking place. "The end result of the Democratic process shall not lead by any means to the cancellation of Democracy altogether and replacing it with Islam," narrates Bliterio.

The Islamic movements which participate in the Democratic process claim that through their participation, they should be able to establish an Islamic authority and implement the systems of Islam. At the same time, the Western powers in charge of the entire process vow that "Democracy can and shall not be destroyed from within," as emphasized by Kissinger in the Algerian issue. Bliterio outlines the American policy in this regard by saying that "The USA shall not allow or accept those who try to use the Democratic process only to control the authority and change the political system." Therefore, it is well understood that the Democratic process in the Muslim world is meant to provide a passive environment for the Islamic workers. This environment gives the illusion that a change according to Islam is viable through the normal channels of Democracy. This process is very lengthy and will occupy the time and efforts of the Islamic workers, and it will only result in Islam as well as Muslims being used to justify the existence of Non-Islamic rules and systems. It was reported that the Chairman of the Egyptian Council of People (The Parliament) promised to kill any legislative bill calling for the implementation of the Islamic Shar'iyah.

The Islamic movement in the Jordanian parliament demonstrated how difficult it is to pass any legislation in favor of Islam under the shade of, or in coexistence with, Kufr. At the end, for each legislation in favor of Islam, there are many others in favor of Kufr. The end result is a "legalized" mixture of Islam and Kufr that pacifies the Muslim masses and gives the Kufr regimes extra days to live. Meanwhile, Islam remains under the feet of Kufr. More importantly, the current system which were designed by the Western politicians are preserved and remain protected.

In addition, the experience encountered in Algeria shows that there is a red line which cannot be passed in the Democratic process. Although many of the Islamic front leaders promised to continue with the Democratic system even after controlling the government, this matter was simply too risky. Nowadays, there is sufficient evidence that a settlement is being negotiated with the Islamic Front in Algeria. The Front, being a collection of many Muslim all over Algeria, may eventually grow to play with the same rules of Democracy. If the West, particularly the U.S., succeeds in bringing back the Islamic front to the Democratic game in Algeria according to the established rules, then this model is expected to be generalized to several other places in the Muslim world. The impact of this approach on the real progress to the full implementation of the Islamic system is dramatic in its ability to contain Islam while simultaneously giving Muslims a false sense of accomplishment.

Islamic Nation States

The Muslims have grown very impatient with the current systems. The current systems implemented in the Muslim world and around the world have failed to respond to the daily needs of the people -- The needs that begin with the basics of life such as food and shelter and end with more complex ones such as security, dignity, and prosperity. Therefore, the demand for the full implementation of Islam may and will continue even in those countries where Islam is dragged to participate in the Democratic systems. The alternative is to build complete Islamic states within the national boundary of the country where parts of Islam are implemented within the framework of the

11

11

11

11

11

nation-state, leading to the creation of “Islamic Nation-States.”

The concept of an Islamic Nation State is not a new one. This idea was entertained by British politicians at the time of creating Pakistan as an entity separated from India. Also it was widely discussed at the time of calling for the League of Arab Nations by Antony Eden in 1946. The debate then was focused on building either pure Nation-States or Islamic Nations-States. The concept of Nation-State prevailed, and the region began to witness the rise of all forms of national parties and organizations.

However, the idea of the Islamic Nation-State was not buried altogether. On the contrary, two platforms were created to prepare for such states if the approach was to be followed -- namely, the League of the Islamic World, and the Islamic Conference. At the present time, this idea is being experimented with in two places: Iran and Sudan. Iran is an Iranian state within the boundaries of Iran for Iranians. Its constitution is structured for a nation-state within Iran. The internal contents of the constitution are by-and-large Islamic ones. Hence, the model of an Islamic Nation-State proposes an internal Islamic code confined within national boundaries. The nation-state cannot extend to include other nations beyond its own boundaries. In a similar manner, Sudan is being formed around this model, although with less intensity than that experienced with Iran.

In Sudan, many of the internal codes, especially those concerned with the personal matters, punitive laws, and financial matters, are according to Islamic laws. But the state is a Sudanese one; it is a national entity within Sudan, for Sudan, and run by the people of Sudan. It falls within the model of the nation-state. Some Islamic scholars support the model of Islamic nation-states. They propose such a model as an alternative to the Khilafah model. Muhammed Asad, Hasan Al-Turabi, Rashid Al-Ghannoushi, Yousef Al-Qardawi, Sa'id Hawwa, and many others, propose the scheme of the Islamic Nation State. Some of them further propose the creation of a body where the nation states come to meet and cooperate. This idea is similar to the League of Muslim Nations, which could be modified to be named the League of Islamic States. This naming was proposed by several scholars, including Sa'id Hawwa in his book Introduction to the Call of the Muslim Brotherhood.

The basic motive behind the idea of creating Islamic Nations-States from the viewpoint of the Western powers is that this model does not pose a serious threat to the dominance of the Western powers over the world order. At the regional level, it keeps every one of these states strongly dependent on the most advanced and powerful Western political, military, and economic systems. In the meantime, it provides the nations of the states a passive environment where the complaints and problems the inhabitants of such states face will not be directed against the Western Imperialists. On the contrary, all economic, social, and political problems will have to be associated with Islam itself, and a public opinion that Islam cannot solve worldly problems and cannot be implemented as a complete system would arise in the minds of the people. With the nation-state model, the political, economic, and social lives of the people will not improve or progress. Some countries like Jordan, Egypt, and Algeria, will experience more hardships because, under the Islamic Nation-State model, the countries do not expect to be supported by the Western countries, and their nation-state structure would be antagonistic to any kind of progress or creation of wealth. As a result, these countries would plummet into massive debts, widespread poverty, and economic stagnation. Thus, it is possible to create a counter trend against the call for Islam.

From the viewpoint of many Muslims today, the creation of Islamic Nation-States is much simpler and less costly than crating the one and unified Islamic Ideological State, the Khilafah. From a materialistic (pragmatic) perspective, the idea looks more realizable and visible. Hence, there is a

- 12
- 12
- 12
- 12
- 12

substantial support for this idea. However, from a pure Islamic perspective, the Islamic Nation State is not an Islamic State. Furthermore, to convert a purely secular state to an Islamic one is easier and more simple than converting an Islamic Nation State to an Islamic State.

Islamic Revolutions

The revolution that took place in Iran in 1979 opened the avenue for Islamic revolutions as a means of exerting an impact on regional order through Islam. The strength of the revolution, the slogans it raised, and the leadership it possessed, all contributed to placing Iran as the center of attention around the world, including the Muslim world. During the 1980s, many Islamic movements, scholars, and thinkers relied heavily on the Islamic revolution in Iran to provide the appropriate leadership. For more than 10 years, the Islamic movement worldwide had almost come to a halt hoping that Iran will provide the grounds for the future of the Islamic State. Inside Iran itself, the Islamic work had gone entirely towards strengthening the state. The Iranian model turned into a nation state ruled internally by parts of Islam. To the outside world, Iran is a state that belongs to the United Nations and that recognizes all world organizations and is recognized by them. Iran now seeks aggressively to be re-accomodated by the world community, and the spirit of the revolution had reached a stalemate.

The revolutionary model, from the perspective of the Western intelligence, is a valid model, although risky and dangerous. The revolution in Iran was contained due to many reasons. Some of these reasons are national, and others are due to the fact that in Iran, the majority of the people belong to the Shi'i school of thought which is not as widespread as the Sunni in the Muslim world. Therefore, the repetition of the revolution style in the Muslim world may not be simple, but it remains a possibility.

In short, the evil powers in the world are closely monitoring the movements of Islam in the world, in the Muslim world, as well as in the West itself. The rise of Islam to the political level, and the re-establishment of the Islamic Khilafah, is by de-facto unacceptable by any means because its emergence will shape the world order according to Islam and dismantle the existing world order. Therefore, the anti-Islamic forces will either suppress the rise of Islam or contain it. Suppression calls for direct confrontation, either by the installed regimes in the Muslim world or by the Western powers directly. The confrontation will always lead eventually to the victory of the Islamic call. The containment process is more dangerous because the struggle is not direct and not visible except to the very few who have enough awareness not to be misled. Today, the most serious problem the Muslims face is the danger of containment, particularly the containment through the creation of Democracies where Islam is brought to the table as a legitimate and full partner as well as the containment that is achieved through the creation of Islamic Nation States that are neither Islamic nor conducive to revival.

Growing Above the Conspiracy

Today there is a strong demand for the return of Islam to the lives of the Muslims and of the societies where Muslims reside. In the meantime, there is a serious attempt to divert the movement of Islam. Thus, it is necessary for those who are actively involved in the process of re-establishing the Islamic way of life and reinstating Islam to the level of authority to grow above the conspiracy against Islam. In order to keep the movement of Islam in an ascending path immune to all types of conspiracies, there must be an in-depth awareness created that the Khilafah is the only path towards achieving the full implementation of Islam. The Islamic system and ideology must be well-understood and carefully designed to make it impossible for the West or anyone to sell to the

13

13

13

13

13

Muslims anything “In the name of Islam” which is not 100% Islamic. In addition, the Islamic movement must always be at the highest level of responsibility, and the obstacles facing the next stage have to be fully recognized and dealt with. Most importantly, it must be understood that the re-establishment of the Islamic way of life is a promise given by Allah (swt); therefore, the condition of the movement must deserve the promise of Allah (swt).

Being Aware: Nothing Less than Khilafah

Nothing less than the Khilafah can be accepted. All forms of psuedo-Islamic structures must be proven to the public that they do not belong to Islam, in addition to being shown that they are meant to halt the global Islamic movement. It is not sufficient to create a public demand for Islam. This demand must be coupled with a demand for the methods of establishing Islam, as well as the methods for establishing the Khilafah and implementing the systems of Islam that encompass all aspects of life. Furthermore, the Khilafah has to be clarified in the minds of the people and fully explained such that no other system can be erroneously misrepresented as being the Khilafah.

The models created in Saudi Arabia, Iran, Sudan, and Afghanistan, and in other places must be explained with simple statements, and their non-Islamic structures have to be illustrated. The monarchical structure in Saudi Arabia is a non-Islamic form of government. The Republic in Iran is nothing but an outgrowth of the Democratic system, and the republic in Sudan is similar to the one in Iran from a structural perspective. The Khilafah is a binding contract with allegiance at its core. The allegiance is given to the Khalifah to implement the rules derived from the Qur’an and the Sunnah, and these rules include all aspects of life.

The Muslims should no longer be deceived by the old trick of choosing between an easy-to-attain immediate objective rather than working for a much more difficult objective. Typical examples of such a deceitful maneuver are: Liberating Palestine first and then working for the Islamic revival, or liberating Afghanistan and then worrying about the ideology that will rule the lands. Neither Palestine nor any other Muslim land can be liberated without the force of Islam, and Islam will never be a powerful and effective force without the Khilafah.

The main case, and the most vital question that should be resolved immediately, is the question of the political entity of the Muslims. The question of the authority of Islam must be dealt with as the most urgent question in the lives of the Muslims because, without the Islamic political system, Islam cannot be applied and carried to the other nations, the Muslim Ummah will remain a colony of others, and the rules of Allah (swt) will remain on the shelf. From an ideological perspective, the Muslims should understand that they cannot continue to be Muslims and practice Islam without the Islamic State in existence. The many rules of Islam that call for collective responsibilities cannot, and will not, be carried out without the direct involvement of the Islamic State. Hence, the creation of the Islamic political entity is not only a vital issue from a political perspective, but is also a vital issue from the perspective of Aqeedah:

“Rule them by what Allah has revealed. Beware not to let them deviate you from any part of what Allah has revealed to you.”

“Have you seen those who claim that they believe in what has been revealed to you and what was revealed before you, and they want to seek the rules of arbitration from Taghoot when they were ordered to disbelieve in it.”

Indeed, the Muslims must clearly understand the strong connection between the ideas of Islam and the method that implements the ideas and brings them into practical existence. Without this strong

- 14
- 14
- 14
- 14
- 14

unbreakable bond, Islam cannot exist in the real world. Therefore, any proposal that does not include the Khilafah, the sole method of Islam, must be categorically rejected. Any idea, proposal, or movement that deals with the Islamic issue and excludes the Khilafah for any reason must be viewed as part of the conspiracy against the return of the Islamic Giant.

Being Prepared: Know the Model

In general, the Khilafah is a binding contract between a man who is to become a Khalifah and a group of people known as Ahl Al-hil Walaqd who represent the will and determination of the people. More specifically, the Khilafah is the political structure which is responsible for the full implementation of all the rules of Islam at all levels, including the rules related to economic, social, educational, and political affairs as well as the rules for Jihad and the foreign relations. Furthermore, the Khilafah is a well-defined and unique structure of government and administration. This structure includes a basis upon which the Khilafah is constructed. The foundation consists of the fundamental pillars of the ruling system: Sovereignty belongs to Allah (swt), authority belongs to the Ummah, the authority must be manifested in one Khalifah, and only the Khalifah selects the appropriate rules of the Ahkam Shar'iyah to be passed as laws. Beside the ideological foundation, the Khilafah includes a comprehensive structure with the Khalifah as the person in charge, the assistants to the Khalifah, and a complete apparatus to help in managing the affairs of the Khilafah and implementing the rules of Allah (swt).

Thus, it must be well-known that the Khilafah is a bond, as well as a structure, an organized form of state, and a set of units that make up the body of the state. Most importantly, it is the method through which the ideology of Islam is implemented, protected within the state, and propagated to all humanity.

Being at the Level of Responsibility

The task that faces the Muslims today is a great one. Islam has been carried many steps towards dominating the lives of more than one billion people. The awakening process is gaining momentum day after day. And the conspiracy of Islam is also on the rise. Therefore, it is a huge responsibility bestowed upon the shoulders of those who are working in this field. It is a responsibility that cannot be compromised by anything other than complete victory:

“Let them not deviate you from any part of what Allah has revealed to you.”

The Prophet (saaw), when he was faced with proposals to abandon a part of what he was calling for, replied with his famous statements: “By Allah, if they bring the sun into my right hand and the moon into my left hand, I will not quit this matter until either Allah provides victory or I die struggling for it.”

Thus, those who have taken the responsibility of re-establishing the Islamic of life, the ideology of Islam, and the state of Islam, must remain at the appropriate level of responsibility. They cannot drop their guard even for a moment. And by no means can they afford to compromise the supreme objectives of Islam with any other objective no matter what the cost is. The path to achieving the supreme goal might, and will, be a costly and expensive one. It requires the greatest sacrifices at all levels and under all conditions. The workers in this area should expect to be subjected to all types of torture, persecution, and continuous suppression. They cannot expect to be relieved from the pressure, and they cannot wait for a possible mercy from the Enemies of Islam. The only way to survive without compromising the objectives is to continue to struggle until the Islamic objectives are achieved.

15

15

15

15

15

The struggle to achieve the Islamic objective must be carried out only through the means and methods dictated by Islam. The movement and its workers cannot and must not be provoked to change their means and strategies. Islam obligated the used of ideological and political struggle only. All forms of material struggle, whether violent or non-violent, are not part of the Islamic method used to construct the state of Islam. It will always be one of the strategies of the Enemies to force the Islamic movement to change its methods and adopt a non-Islamic method. In particular, the Enemies try to make the Islamic movement abort the ideological and political struggle and to replace them with military violent struggle. This diversion guarantees the Kuffar two things. The most important one is that the materialistic violent method does not leave a long-lasting effect on the people because it does not carry any ideological effect on the minds of the people. The second benefit to the Kuffar is that it makes the movement and its workers easy targets to be crushed by the military power of the regimes.

The case of Algeria is a good example. The Islamic Front was pushed by the government's military to carry weapons instead of ideas. After two years of fighting between the government and the Islamic Front, there has been no visible progress to build an Islamic state in Algeria. On the contrary, the fighting helped to polarize the society and the people, with one side supporting the regime and the other side supporting the Muslims. A similar situation is taking place in Egypt, and Syria also experienced the same situation in the 70s. Most recently, the government in Jordan faked an entire story to prove that the one Islamic party, Hizb-ut-Tahrir, uses military means to achieve its objectives. Such claims allows the government to pass the most severe punishment verdicts without fearing to instigate anguish among the people.

Clearly the Islamic movement must bear enough responsibility to adhere to the means and methods given by Islam:

“Stay yourself with those who call (worship) their Lord day and night seeking His satisfaction. And do not take your eyes away from them, looking for the pleasure of this life; and do not obey the one whose heart We have diverted from the revelation, the one who followed his desire and whose affairs are in chaos.”

Knowing the Obstacles

Besides the anti-Islamic structures that were developed over the past 70 years, there are several barriers that may be used to prevent the creation and growth of an Islamic state. These barriers are ideological, political, economic, and military in their nature.

Ideological Barriers

Among the main ideological barriers are:

Nationalism. The issue of nationalism was used to dismantle and fragment the Islamic State. It was also used to divert the attention of the Muslims for many years from the true concept of unity. In addition, it was used to pollute the mentality of the people in order to make them avoid a clear understanding of Islam. Today, nationalism is heavily clothed in an Islamic dress. Several calls have been made to create a mix out of the Islamic and national movements. In 1992, the Arab National Convention held in Beirut called for a new era of cooperation between Islam and Arab Nationalism. Also, in Jordan, it has become common to see activity shared by both Islamic and national parties. The strengthening of the Islamic-National structure will help the case of creating Islamic Nation States discussed previously.

The Muslim masses must be made aware of the in-depth ideological contradiction between the Islamic Aqeedah and the national phenomenon. The Islamic movement must prepare easy-to-read, easy-to-acquire literature that eliminates any coupling of Islam to nationalism. In this regard the masses must be informed about the natural situation of the Islamic society as existed throughout the history of the Islamic State as one political entity until the end of the 19th century. Hadiths and ayahs relevant to the matter must be widely discussed and understood.

Inter-Religious Dialogue. A great emphasis is being given to the cooperation between the “Abrahamic religions.” The most visible is the Islamic-Christian dialogue. This type of dialogue is aimed at creating an atmosphere whereby the Muslims would refrain from ruling their fellow Christians with Islamic rules. Thus, the State would have to give equal participation for both Muslims as well as Christians. Platforms for such objectives have been provided throughout the world. The U.S. policy has been set in this direction as stated by assistant Secretary of State Bliterio. Also, Prince Hassan of Jordan personally endorses the Islamic-Christian open dialogue. Above all, many Muslim scholars have been enrolled into this type of activity.

The Muslims must stress that the only satisfactory objective Muslims have towards non-Muslims is to invite them all into Islam and to rule them by Islam, but not to leave them to their religions without receiving the Islamic Daw’ah or to give them a share in the ruling.

International Media. Perhaps the most effective means for delaying the movement of Islam has been, and will be, the techniques carried by the media. In particular, the global media has succeeded in categorizing Muslims into several classes. Also, it has managed to assign positive as well as negative values to these various classes. There is the class of “Moderate Muslims,” which by its name is an acceptable class. This is the class in which people look for a better life within the existing system without attempting to change the system itself. It is also the class that proceeds on the basis of pragmatism, self-interest, and ideological coexistence.

The second class is the fundamentalist class of Muslims. This is the class that seeks a better life outside the current established systems. In particular, it seeks to change the lives of people according to the divine principles of Islam. The people of this class are intolerant of contemporary ideologies and systems. By default, fundamentalists are against progress, science, and technology. Therefore, this is a rejected class of people. The “Fundamentalists” are further sub-divided into “Extremists,” who do not hesitate to use any means to overthrow the current establishment, and the “Terrorists,” who shun the use of violent means.

The media has busied itself in creating labels of Moderate, Fundamentalist, Extremist, and Terrorist Muslims. Under the supervision of the Enemies of Islam, the media sticks these labels onto the foreheads of Muslim individuals, groups, parties, and governments. The end result is that Muslims will work hard to either change the label, stick it upon the forehead of someone else, or run away from those with the negative labels. The Muslim Ummah must realize the extreme danger of the labeling scheme, and they must stick to the only label mentioned in the Qur’an:

“It is He (Allah) Who has named you Muslims.” [TMQ Al-Hajj:78]

Political Barriers

There are numerous political barriers that have been established in order to block the movement of Islam. The U.S. and Europe have repeatedly declared that stability in the Middle East is one of the principle interests of the West, a declaration that inherently opposes any political change that does not continue to guarantee the Western interests. The United Nations Charter emphasizes the

17

17

17

17

17

integrity and sovereignty of each individual nation-state, thus rendering any unification of two or more states in conflict with the UN. The consequences of such conflict can be as devastating as the Gulf War. Besides the UN, there is the League of Arab Nations as well as the Gulf Cooperation Council, which serve a similar purpose at a more regional level.

Today the Muslims must be made aware of the dangerous nature of such organizations. A worldwide public opinion must be generated regarding the atrocities committed under the banner of such organizations. Iraq, Bosnia, Somalia, Rwanda, Panama, and Haiti are but a few examples. Above all, the Muslims must understand that it is Haram to be a part of any of these organizations because they eternalize the political divisions among the Muslims and they are tools that ensure the continued authority of the Kuffar over the Muslims. Most recently, the so-called “peace” in the Middle East has turned into an overall campaign against the rise of Islam. The Hussein-Rabin-Clinton accord has declared that Islam, called by them Fundamentalism, “is the enemy that all must face.”

Economic Obstacles

The most serious obstacles in the economic aspect can be summarized as:

The lack of industrial and technological infrastructure in the Muslim world. This has led the Muslim world to be continually dependent upon the industrialized world for any technological growth. Those nations that managed to create factories have done so only by purchasing all the necessary equipment from abroad.

The long-term, multi-billion dollar debts. The Muslim world carries the highest debt figures in the world to the IMF, the World Bank, as well as international banks. After both gulf wars, even the Oil-rich countries have joined the club of the indebted world. The effects that such loans have on the current economic development and on the future progress cannot be underestimated.

The creation and activation of the World Trade Organization (WTO). Such an organization will give the West more rights and privileges in pursuing the Western interests. In particular, the WTO will be used to monitor and stop the economic growth of the Islamic State when it is established.

Military Obstacles

The U.S. has already set the stage for using military force to pursue its interests and objectives. Grenada, Panama, Iraq, Kuwait, Somalia, and Haiti are the most contemporary examples. In addition to its own force, the U.S. is looking to establish a military triangle that includes Israel, Turkey, and Iran, to be used in an emergency situation. The triangle will be supplemented and supported by American troops stationed in Arabia and in the Golan Heights bordering Syria. In the case of Algeria, France declared its readiness to use its military to prevent the establishment of an Islamic government.

Among all the obstacles, the military one is by-and-large the most serious one. The Muslims must be made aware that the full and comprehensive return of Islam to the world might be at the expense of facing a military outrage from the West.

The obstacles mentioned are only to illustrate that the Islamic movement is completely aware of the reality it faces. The movement realizes that there are other possible obstacles. At the same time, the movement fully understands that the obstacles do not, and will not, deter the growth of the Islamic

movement into a global ideological power. Obstacles may delay and postpone the return of Islam, but by no means can they prevent the establishment of the Islamic Khilafah.

Being Part of the Promise

The Islamic Khilafah will eventually be reborn again. It will return a giant as it was for over 12 centuries. The U.S., the UN, Europe, and their puppets will want to put out the light of Islam, but they will not succeed. They will plot, conspire, and spend their resources, but only in vain. Were their plans to succeed, then Islam would have been eliminated many years ago, but all of their conspiracies, their military suppression, and systematic attempts at eliminating Islam, have only strengthened Islam in the minds of the Muslims. All the oppression and torture of the Muslims under the Communists did not stop Islam from returning to the people of Tajikistan, Chechnya, Uzbekistan, Azerbaijan, and the other former Soviet territories. If Islam and its movement was to be eliminated, then it would have been crushed under the regime in Egypt where the British and later the Americans spent hundreds of billions of dollars in order to Westernize Egypt, but today all that remains as a result of those decades of planning and those hundreds of billions of dollars is the influence of Islam in the streets of Egypt. If Islam were to be eliminated, then it would have disintegrated in North Africa where the Europeans have put forth all of their resources in order to marginalize Islam, but today the very same countries, such as Tunisia, Algeria, and Morocco, that were once thought as extensions of Europe, are witnessing the rise of Islam. The secularization of Turkey for the past 70 years have not ended the struggle for Islam. On the contrary, Islam continues to be a growing concern for the Turkish secular government.

The truth that no one can argue with or deny is that Islam and its movement is gaining more momentum in every place with every passing day. There are Muslims who gave, and continue to give, the dearest things for Islam. There are Muslims who have placed the work for the Islamic revival at the top of their agenda. And it is their work that is making a difference today. Indeed, the victory of Allah (swt) is inevitable, and the ever-increasing Islamic revival -- in spite of all obstacles and attempts to eliminate it -- is only a sign of such an impending victory, but the Ummah must be at a level that deserves the victory.

Today, we call upon the Muslim Ummah to be prepared from within for the return of the Islamic giant, to prepare themselves for the victory of Allah (swt), and to be part of this great event that will shape the world of tomorrow. Eventually, the world will witness the return of this giant, which will also be a return of mercy, justice, and progress for all humanity. We do not seek the wealth and the resources of the world; the wealth and resources belong to Allah (swt) to be collected and distributed to all human beings for the benefit of all people based upon the just Islamic laws. We want to see a world where the gods named money, authority, UN, White House, 10 Downy Street, Kremlin, and the like are no longer worshipped. We want to see a world that does not exploit, abuse, or rape the woman, and does not exploit the woman's body as an advertising tool for the corporations, but elevates the woman to the status that she deserves. We want to build a world safe for the mother, the daughter, the wife, and the struggling woman. We want to create a world where the ruler is the last one to eat during hard times, where the ruler does not act as the beneficiary of the state or sponsor wars and conflicts to secure a personal or national interest. We want to live in a world where the ruler is the first to abide by the law and not the one who breaks the law in the name of the people.

We want to create a world where justice on earth will be upheld by the just balance sent by Allah (swt) to all humanity. That is the mission of the Muslim Ummah, and those who take part in this

19

19

19

19

19

construction deserve to be called the best Ummah ever delivered to humanity:

“You are the best Ummah ever delivered to humanity; you enjoin Al-Ma’ruf (Islam and all that Islam allows or commands), you forbid Al-Munkar (Kufr, and all that Islam prohibits), and you believe in Allah.”

Khalifornia Publications

20

20

20

20

20