

Globalisation

Its nature - Its origin - Its goals - The alternative choice

Allah (swt) says in his gracious book, and He is the most truthful: *“Verily, this is my way leading straight: follow it, follow not other paths. They will scatter you about from His path. Thus does He command you, that you may be righteous.”* [TMQ An’am: 153].

And the greatest of messengers, Muhammed bin Abdullah, may the finest of blessings and peace be upon him, said: **“You will follow the ways of those before you, inch by inch and yard by yard, to the extent that if they were to crawl into a lizard hole, you would follow them. We (the Sahaba) said: Oh, Messenger of Allah, the Jews and Christians? He said: Who else?”** [Narrated by Al-Bukhari].

Introduction

Our Islamic world, specifically the Arab world, lives in sad and miserable conditions encompassing all areas of life, politically, economically and socially. This is because any nation that loses her identity by abandoning her ‘Aqeeda and ideology becomes vulnerable to degradation and humiliation, living on the sidelines of life, being pushed around by the different currents and attacked by the different world powers. She becomes a target for the greedy and easy picking for the tyrants and despots who live off the corpses of other peoples and nations. Those who plunder wealth and take advantage of resources. Dominating others, thus controlling their capabilities and invading them intellectually and culturally. This is after they have completed the military invasion, and imposed on them the worst types of disgrace and humiliation.

This has been the reality of our Ummah ever since the fall of the Islamic Khilafah and the fragmentation of our people and land by our enemies. They have separate us into petty dependant states that run behind her enemy, holding onto his rope, panting after the deceptive mirage, adopting his systems and implementing them. Carrying his thoughts, propagating them and imitating him in all matters large or small, thinking that this is the way to rid herself from her problems and that this is the way to liberation. So we find our Ummah falling from one adversity into another, each greater than the one before it. Bombarded by disasters and tragedies and having war declared on her. Meanwhile, she is oblivious of where she stands, what is sought from her or being planned for her. She does not know where her future or destiny lies. Rather she scurries behind her enemy, revering his opinion, implementing his legislation and way of life, seeking his aid, pleading for his mercy and wishing for liberation at his hands. Is this truly where liberation lies?

The Messenger of Allah (saw) had said: **“Nations will collectively prey upon you, similar to how people gather around a large bowl to eat.”** Then someone asked **“Is it because we will be few in number?”** He said **“NO! You will be many in number, but you will be like the scum of the stream. Allah will take**

the fear of you from the hearts of your enemies, and He will throw the wahan into your hearts” Then it was asked “Oh Messenger Of Allah what is the wahan?” He said “The love of this world and the fear of death”. [Narrated by Abu Da’ud]

Our Ummah has lived through affliction after affliction and has been plagued with disasters and calamities in most of her lands, if not all of them; starting with the destruction of the Khilafah, followed by the treaty of Sykes-Picot, then the loss of Palestine and the Suez-Sinai War, the ordeals of Afghanistan and the first and second Gulf Wars, not to mention what has happened in *Al-Maghrif Al-Arabi* (North west Africa), North Africa and Sudan.

As a result of all this, the Muslim lands, which Allah (swt) has honoured with a perfect ideology, as well as wealth and resources, have become a target for the greedy eyes of our enemies. They compete in plotting conspiracies, creating wars and intrigues and causing evil strife, so that this Ummah may remain in her current state of insecurity. Incapable of serious thought, too weak to fight back or to rise from her fall or to rid herself from the difficulties, the misery and the conspiracies that have been woven against her. Thus leading to the theft of her wealth and the plunder of her resources. What had made the situation worse was that these enemies managed to establish states for us and to appoint rulers upon us who follow their orders and work according to their plans. So you see them impose the worst kinds of torture upon the Ummah, ruling them with an iron fist at one time and spewing false slogans at another. The lands fell under the oppressive grasp of colonialism in all the meanings of the word, by political, intellectual, economic and military control. She then sought aid from her enemy to show some mercy upon her. So he directed her to join the League of Nations, then the United Nations, then the World Bank and the IMF, as well as to buy weapons from him and to hand over the position of authority in training the armies to him, and to drown herself in debts, until the Ummah, as rich as she is with wealth and natural resources, became strangled by debt as she became a major market for his products. Prior to this she had been a market for his thoughts, systems and point of view in life. So she lost her personality and wasted her wealth. She submitted to her enemy, thinking that she was being saved, and while breathing her last breath, she thought that she was tasting the real flavour of life. The Ummah was disgraced, dishonoured and lost her zeal, and was made to live under direct military control. Then later made to live under intellectual and cultural control, followed by the fatal economic control that caused the peoples of the Ummah to succumb under the yoke of Colonialism in all of its forms. Her search for a saviour from amongst her other enemies did not save nor benefit her, and she found no respite in calling to Nationalism, Patriotism, Socialism or Capitalism.

The enemy is not satisfied with all this, rather he has recently turned to imposing a new form of control aimed at robbing her of all her intellectual, cultural, economic, social and educational fundamentals, going as far as taking away all of her customs, traditions and her way of life. So he invented what is called “The

New World Order” or “Globalisation” to rule all people and cut off the air they breathe, merging all personalities, destroying all that remains of dignity and honour and erase any traces of her identity, fundamentals and capabilities. All of this and more fall under the heading of “Globalisation”.

So what is Globalisation? How was it established and what are its aims? How do we face it and rid ourselves of its evil? And is there an alternative choice?

This is what I will attempt to clarify in the following pages of this book, by the will of Allah (swt), hoping that it is noted just how new this issue is, and the lack of sufficient and trustworthy sources. I pray to Allah (swt) to grant me success in what I hope to achieve in serving my Ummah by placing the truth before her so that she may awaken from her slumber and become aware of the severe dangers surrounding her, especially now that the signs of the Islamic revival are vivid. We desire true revival capable of standing up to oppressors, tyrants and those who colonise us militarily, politically, economically and socially.

The pleasure of Allah is my aim, and He is the one who guides to the right path.

Mohammed Sa'eed bin Sahw Abu Za'roor

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Globalisation (*Al-‘Awlamah*)

Its definition, its origin, its goals

Definition:

The word globalisation is a new word not yet added to the vocabulary of the political and economic dictionaries. However the word “*Al-‘Awlamah*” is related to the word “*Al-‘Aalem*”: “The world”, and *not* “*Al-‘Ilm*”: “Knowledge”. Therefore, it is described as a new system, which is to be used to unify the world within a new frame. This is why some people call it “The New World Order”. Although this “New World Order” implies a transformation of the political system, in reality it also demands changes to the economics, culture, sociology, education, norms and traditions. It extends beyond all of this to the political and geographical boundaries between states, so much so that it has been said that globalisation will bring the world to live the promised era of the “Global Village”, whereas others consider it to be the “New Empire”.

From this we are able to define globalisation as: “A new world order, based on electronic intelligence and an information revolution, which in turn is based on the unrestricted advancement in information technology, that pays no regard to systems, civilisation, cultures, values, or geographical and political boundaries currently existent in the world.”

Globalisation has also been defined as: “The uncontrollable powers of the international markets and the multi-national companies that hold no loyalty to any nation or state.”

Another definition says that it is: “The freedom of movement of goods and services and labour force, as well as capital and information, across national and regional borders.”

Burhan Ghallion defines globalisation as: “A new dynamic system that emerges within international relations through achieving of high capacity and high speed in the expansion of information and technical and industrial gains of the civilisation, increasing the role of foreign factors in deciding the future of national parties comprising this incorporated circle and consequently its peripherals also.” From his point of view, globalisation is: “To enter, due to the information technology and economic revolution, into a stage of cultural advancement, so that the fate of humanity becomes united or tending towards unification.”

Whatever the definition of globalisation may be, it is a new phenomenon, or a new system that deserves study and deep thought. We need to know its origin, goals, alternatives and challenges. This is what we will try to clarify in the following pages, Insha'Allah.

Origin:

The emergence of globalisation can be divided into the following three stages:

1-The Initial stage: It began with the emergence of the famous American “Marshal Plan”, which was established to rebuild Western Europe after the Second World War. Besides this, it aimed at reorganizing the currency relations, the exchange rates and the international means of payment. This was manifested by the emergence of the World Bank and the International Monetary Fund (IMF). Due to this, some consider the events of the mid 1940's as equivalent to the placing of the foundation stone for an Atlantic globalisation plan (5). However, despite what this globalisation achieved in unmatched industrial booming and of easier methods of payment, it was incapable of meeting the European need for the establishment of a unique regional economic, trade and monetary environment.

2-The Regional Globalisation stage: This began in the second half of the 1950's, and was achieved by the establishment of a common market via the famous “Treaty of Rome”, followed by a united European market, and then an economic and monetary union via the “Mastricht Treaty”, which includes 15 industrialised nations, such as Germany, Britain and France. This led to the emergence of a promising European economic, trade, monetary and social arena. This regional globalisation spread rapidly and soon encompassed the Americas, Asia and Africa. The regional organizations increased under different names

like “Free-trade zones” or “Customs Unions”, as well as others. They aimed at organising domestic growth issues and the international economic relations.

Despite what this regional globalisation achieved of positive results and despite the fact that it was built upon discriminative preferential policies, it failed to adjust with important changes in production and technological needs. Its effect was limited in freeing the trade relations, and failed to create fair, clean and transparent competitive environments (7).

3- The Universal Globalisation stage: It is possible to consider 1985 as the beginning of this stage, when the former Soviet president Mikhail Gorbachev announced the advent of “Perestroika”, which was equivalent to announcing the collapse of the Soviet Union politically and economically, as an entity and in influence. This was followed by the destruction of the Berlin Wall in the autumn of 1989, and the second Gulf War in February 1991, which ended in the liberation of Kuwait from the control of Iraq. It was the combined effect of these events, occurring between the years of 1985 to 1991, that provided the ideal environment and the perfect opportunity for the United States of America to acquire the throne of world influence and to assume the role of leader of the world. So she was able to extend her political, economic, military and ideological influence over the world, and hold the sole and absolute reins of leadership to manage the affairs of all parts and regions of the world. All this led to the emergence of what was named the unilateral leadership with American character. This unilateral status accelerated the enactment of systems and laws, and the establishment of the different organisations to transform globalisation from its regional form to a global and comprehensive form by completely freeing trade relations. Thus emerged the first international trade system that obliged all the countries that join it to follow its regulations. The establishment of the “World Trade Organisation” (WTO) was announced on April 1995 in the city of Marakesh, Morocco. This was equivalent to the laying down of the foundation stone in building the structure of this universal globalisation, ensuring the success of America in her quest to open the international trade relations between nations. Further support came in Geneva, Switzerland, with the signing of the first international agreement aimed at freeing the advanced services, particularly information technology. This was concluded in the month of February 1997.

It is also known that the WTO accomplished agreements that aimed at freeing the financial capital and even agricultural exchange. Furthermore the expansion of the North Atlantic Treaty Organisation (NATO) toward Eastern Europe, including Russia, which was officially concluded in Paris in May 1997, added a new strategic dimension to the global change and strengthened America’s leading role in advancing the New World Order. This added to the astonishing results achieved by the United States of America in the economic, financial, investment, trade and technological spheres. Since the beginning of the 1990s, a matter that gave an international authoritative dimension to the American model and to the American globalisation

plan over most of the other economic systems was success, productivity, profitability and openness to technological advancements, beside the capacity to achieve full operational potential while maintaining price stability. However this American globalisation was not able to impose its model with unilateral (monopolar) authority on the European Union, or China (and generally Asia), or on Latin America, who are all primary partners in the new world order. We will explain, after our discussion about the emergence of globalisation, the factors that caused failure of the American globalisation in imposing its role model on many of the states of the world.

This is a brief summary on the emergence of the system of globalisation. We hope that it gives the reader a clear idea of the historical background of this phenomenon, and on this new world order, which some have dubbed: “Globalisation”, as we have previously stated.

From this short presentation we are able to state the following:

- 1- The origin of globalisation goes back to the forties and not the nineties of the 20th century. It is inaccurate to assume that globalisation emerged at the end of the Cold War, i.e. after the international agreement signed by the two superpowers, America and the Soviet Union in 1961 (9), between the American president, John F. Kennedy, and the Soviet president, Nikita Khrushchev. However, globalisation became prominent in the nineties, when its manifestation became more apparent.
- 2- The United States of America had a decisive role in bringing forth this system, and subsequently its adoption as a new world order.
- 3- The United States seeks to impose this system on the whole world using the pretext of freeing the economies and increasing the size of international trade.
- 4- This phenomenon and this system provokes great debate between those who vehemently support it and those, who after recognising it as a new form of colonialism and unilateral domination over the world, oppose it.
- 5- Globalisation is not limited to economics and trade alone. It rather extends to culture, media, traditions and other different areas of life.

The factors that caused the failure of American globalisation imposing its role model on many of the world states.

As for the failure of Americanised globalisation to impose its role mode, its unilateral leadership and its absolute authority on many countries in the world, particularly the European Union and China, this can be attributed to the following points:

- 1- The existence of special ideological, intellectual, cultural, political, economic and social characteristics of the fifteen European member states of the Maastricht Treaty, which have been established over the course of history.
- 2- These states, with the exception of Britain, do not see the American economic system as a model or an example to follow. Each of these states has their own special characteristics and systems. Some of these states have a nearly comprehensive, indiscriminate taxation system, as is the case in Holland. Some states adhere to their cultural and social characteristics, as is the case with France. Some states are based on a conformist, conciliatory form of Capitalism, as is the case in Germany. This is in addition to the Scandinavian model, which is based on the ideal of social equality, and so on.
- 3- The existence of special characteristics in Asian Capitalism, as well as the existence of established organizations and national tendencies, which will differ with, and even contradict the traditions of the other industrialized nations. So Japanese and Korean Capitalism is not an individualistic form of Capitalism, but rather a family form of it, nor is it free from constraints, rather it is drawn and planned out by the government. Furthermore, the melting of the Asian states into the American model of globalisation, or even in the European one, or to another, is not mentioned. It is worth noting that any regional or universal plan for globalisation that does not include China is broken in its very foundation due to China's weight economically, consumption wise, in population and strategically, both in Asia and internationally (10).
- 4- The current situation in Latin America. Despite the success achieved in terms of trade exchange, as well as the influx of American capital towards Mexico, and the benefit brought to Mexico due to her participation in the free trade zone existing between America and Canada on one side and America and Mexico on the other, known as NAFTA, all of this has shown the incapability of NAFTA to contain the severe economic crisis that shook Mexico in December 1994. In addition, this system caused economic and social tensions between the United States and Mexico due to the emigration of much of the labour force of this southern country to its industrialised neighbour, as well as the low wages, which negatively affected the competitive capability of some American industries. This grey image that currently distinguishes NAFTA may explain the lingering apathy and hesitation on the "Two Americas Free Trade Project".

The aims of globalisation

In the discussion regarding the aims and goals of globalisation, it becomes clear that it has two completely different faces: a pure white face, and a dark, black one. Thus globalisation has raised, and will continue to raise, many questions, bringing forth different points of view and contradictory opinions. This is because its nature has not yet been clarified completely and neither has its secrets been revealed to many, whether they be individuals, parties, groups, nations or even governments. For it wears a pompous white garment, and a

beautiful mask, exquisite in its fabric and quality, suggesting honour and dignity, hiding behind its enchanting beauty that submerges in the pleasures of life, and swims in the oceans of happiness, offering eternal bliss, complete freedom, and a lifestyle full of ease and comfort.

Yes, this first face of globalisation symbolises goodness in its fullest meaning, and life in all its glory and bliss in its most obvious images and forms. It promises power from its greatest gates and a lifestyle which satisfies all wishes and desires, and even the dreams of all people, regardless of how diversified or detailed these dreams are. This is through what it offers of security, ease and stability. What a most beautiful of faces and what a most honourable of systems. A warm welcome to such a system of globalisation which helps the needy, feeds the poor, satisfies the needs of the miserable, and revives nations and governments, putting them on a new path full of freedom and a superior lifestyle. Taking their hand to salvation, leading them to growth and prosperity, pushing away from them the burden of hunger, destroying the causes of their misery and the factors causing their backwardness. Opening the doors to free competition in the free markets to make full use of its economic, social, intellectual, political and cultural riches whenever they please, however they please, without any obstacles or limits, no matter what these limits or obstacles may be, whether they are creedal, ideological, cultural, social, political, economical, or otherwise. What a mighty system and what a mighty globalisation this is, where its name sends in the sole joy and tranquillity, and blankets the universe with dignity and decency!

So why do we not rush to adopt this system? Why do we not jump into this globalisation if it truly is as it seems? Hurry, hurry, to globalisation, before the time runs out!

Yes, these are the words of those who call to globalisation, and those who support it. Naturally, this only represents their sole point of view.

As for the other face of globalisation, it is dark and black, symbolising evil in its broadest meaning, life in its most disturbing picture, torment in its worst form and the most pathetic and disgusting lifestyle. It offers nothing but hardship, misery, fear and instability. What a most ugly of faces, and a most pathetic of systems. Away with this globalisation, which does not help the needy, but rather it increases the starvation of the hungry. It fails to meet the needs of the poverty stricken, and destroys the hopes of nations in progress, keeping them in shackles, knowing nothing of the taste of freedom or any sense of honour in life. So you find them in economic and political disasters, going astray in academic, cultural and social areas. They work and struggle for the interest of others, walking fast in the path of backwardness, losing all hope of ever moving towards progression. They hear about the beauties of life, but never discover the scent of it. Living off loans and the leftovers of the greedy oppressors, who are essentially the new colonialists.

Yes, this is the viewpoint of those who reject globalisation, and those who oppose its horrifying picture and its miserable reality; they say all this and much more.

But the fair person cannot adopt either viewpoint without analysing and comprehending the real goals of globalisation. He will be unable to support it or oppose it without knowing, in depth, its intentions and its true practical aims. Therefore, it is fair and necessary to clarify its goals as viewed by both sides, then put forth our point of view upon the subject. This is what we will attempt to do in the following pages.

The aims of globalisation according to those who support it

Both sides agree that the most important area of globalisation, the most clear effect it has and the most prominent of its aims is the economic area, despite the fact that globalisation covers most areas of life, if not all of them, as we have previously mentioned. Therefore, it should not be seen as strange when both sides, those who support and those who oppose, focus mainly on the economic aspects.

As for those who support globalisation, they see that it will achieve the following:

- 1- Bringing the different international regions towards the freeing of trade markets and capital.
- 2- International expansion in terms of production structures, as well as bringing about opportunities for economic growth on an international level.
- 3- Increase the volume of international trade, leading to the revival of the world economy.
- 4- Increase the regional and world production.
- 5- Increase the circulation of capital around the world by the optimal use of the condensed and high productivity labour force, which is termed today as the “Back Office” (11). These offices started to introduce the plans, and financial loans and formed taxation formulae, as well as many other modern skill based services, such as computerisation, and the supporting software.
- 6- Solving of common humanitarian problems that cannot be solved from the point of view of the nation state sovereignty alone, upon which the current international system is established. Such problems are: The spread of weapons of mass destruction; nuclear threats; environmental problems; the spread of epidemics and infectious diseases; mass re-location of workforce from one place to another, widespread crime and use of illicit substances, as well as many others. (12)
- 7- Establish stability in the world and work towards unifying it.
- 8- Open the doors of free competition, especially in areas of trade.
- 9- The spread of modern technology and easing the access to important international information by utilising recent information technology.

These are, in summary, the general aims of the system of globalisation, which can be considered at the same time to be results of this system. There are certain aims of globalisation which some countries see as offering positive results for them, while admitting the negative effects. For example, Mr. Muflih 'Aql, the district manager of the Arab Bank in Jordan, views that the participation of Jordan in the system of globalisation through the signing of the European partnership, will achieve, for Jordan, the following positive results (13):

- a- Freeing the financial sector from the restrictions forced upon it, a matter that exposes it to possibilities for modernisation and progress.
- b- Creating incentives to reform the structure of the financial organisations and encouraging these organisations to provide complete financial services.
- c- Creating opportunities to launch into foreign markets.
- d- Adaptation to the requirements of competition in the areas of qualifications, costs, and the efficiency of our money markets.
- e- The increasing inflow of foreign investments due to the entry of foreign financial organisations famous for their high levels of efficiency.
- f- The return of maturing capital, which will give an increased sense of trust under the environment of openness.
- g- Restructuring of the organisations on principles different from the past, so as to be more capable for competition.

However, Mr. 'Aql pointed out the negative effects of the openness, then he laid down conditions necessary to achieve the positive results, which we will discuss in the chapter on the aims of globalisation from the point of view of those who are against it.

The aims of Globalisation according to those who oppose it

To start with, I would like to point out that the positive aims and effects of globalisation mentioned in the previous pages, which were taken from the statements of those who support this system, were considered after admitting its drawbacks and negative aims and effects. This is despite their mention of the conditions that must exist in order to benefit from globalisation, thus bringing about the positive aims and effects. This shows that the achievement of these positive results will not be easy, if not impossible in some cases. This also explains to us that what we have noticed of the negative aims and effects, which are viewed by those who oppose this “new world order”, are many in number and widespread. It paints an extremely ugly impression and a very dark picture. These aims and effects are as follows:

- 1- The domination over the world economies by the United States of America, through her endeavour to impose the American monopolies and companies over the economies of other states. (14)
- 2- Control over the centre of the political decision, and its making, in all countries in order to serve American interests. This is called “American national security”, at the expense of other nations interests and national wealth. (15)
- 3- The elimination of cultural and social characteristics of all nations. (16)
- 4- The destruction of the national identities and national culture of all nations. (17)
- 5- Increasing the opportunities of the stronger groups, which originally controlled the elements of the economic, scientific technical and cultural power.
- 6- Increasing the contradiction between the human communities, according to the capability of these communities in crystallising effective and successful strategies to compete for interests.
- 7- Increasing the riches of the strong nations and increasing the poverty of all the poor nations. In other words: some countries are hunters, and other countries are prey. (18)
- 8- The penetration of the different nations and the breaking up of some states and entities. (19)
- 9- Imposing political, economic, cultural and military control over nations, in order to exploit them and rob them of their resources. In other words, the emergence of a new type of colonialism in the 21st Century: more repulsive, more dangerous and more harmful than any other form of colonialism the world has ever seen.
- 10- The destruction of cultural and national identities, as well as the intellectual and cultural heritage of nations and peoples.

The truth and the painful reality

Despite what was previously stated regarding the lack of clarity over the reality and definition of globalisation on the part of many people, its aims and goals have gradually become clearer. Thus it is now possible for the aware, the sincere and the deep-thinkers in study and research, as well as those who are concerned with the running of the affairs of the Ummah and the adoption of her interests, to understand the reality and definition of globalisation, examine its depths, know its effects, define its aims and understand its dangers.

Yes, many states, especially those in the Islamic world attempt to show the positive side of globalisation and hide the negative and dangerous side of it. They use the slogan raised by globalisation, which is: ‘openness to the world’, as an excuse to accept globalisation. This is in addition to their claim that technical progress and the huge I.T. revolution will be a great benefit. They make all attempts to oppose it, or resist it and protect societies from it a very difficult matter to achieve. Therefore, they call indirectly, and sometimes

directly, to the acceptance of this new system and surrender to it, stressing the importance of its adoption and shunning any fears of it.

The reality of these countries is strange indeed, for there are great, powerful countries that have started to sense the dangers of globalisation and have begun to undertake measures to protect their societies from these dangers, showing fear and worry towards it. Clear examples are France and Russia. Whereas there are many countries who scurry behind its trails, running after the illusion of benefiting from this “openness”, not wishing to see the dangers which surround it. However, the dangers are only coming closer. Any person would be at a loss trying to understand the method of planning of these weak and passive countries, who have submitted fully to being satellite states, and who go as far as running after this submission, like the one carrying out his own death with his own hands.

Our discussion on the aims and goals of globalisation brings us to the topic of the international reality and international politics. However due to insufficient space to go in-depth into this topic, we will proceed to clarify the true motives behind globalisation:

- 1- The international struggle between the West, led by America, and the East, led by the Soviet Union, ended with the collapse of the latter in 1991. Thus the struggle between Socialism and Capitalism ended and was interpreted by the West as a triumph for Capitalism as a system and a way of life.
- 2- As a result of the collapse of Socialism, Capitalism held the sole leadership of the international arena, for there was no state in the world that carried a different ideology and based its international politics upon it.
- 3- In reality, there remained only two ideologies: Islam and Capitalism. After Socialism collapsed and Capitalism took over the sole leadership of the international arena, a new world order was born, based on Capitalism alone.
- 4- The United States became the leading state in the world, the head of Capitalism and the carrier of its banner and its call. Despite the fact that colonialism is the method to spread Capitalism and America had begun to practice it in its old form ever since she came out of her political seclusion, she wanted to work to make Capitalism international. In other words she began working to make Capitalism the Deen of all nations and peoples on Earth, where all people would adopt the creed of Capitalism, and carry its concepts, criteria and conviction in all their life's affairs, not sufficing with its implementation as systems and laws only.
- 5- Due to the absence of an ideological state based on the creed of Islam and its system of life, and due to the collapse of Socialism, after the fall of the Soviet Union, the international arena was free for Capitalism, leaving no resistance in its way as it assumed the sole leadership of international affairs. The only resistance posed to Capitalism is the Ummah of Islam alone; for she carries an ideology, even

though she does not currently have a state which implements it upon her in life's affairs. This is also despite the fact that the current regimes ruling over the Islamic lands implement Capitalism in one way or another, making themselves the guardians of western interests and directing their domestic and foreign policies according to western plans and instructions.

- 6- The West, and specifically the United States realised the fact that the Muslims look for revival and endeavoured to establish an international entity for themselves based on Islam. This drove the U.S., in her international campaign, to target the Islamic Ummah first and foremost, even though her campaign is aimed at the whole world. This is because she realised the critical danger the Islamic Ummah poses to the interests of all the colonialists and to their international influence, even on their very existence, when the Islamic Ummah begins to carry her call as a message to the whole world.

Therefore the United States has prepared herself to destroy Islam, and put together a savage campaign for this purpose, setting many pillars for it, the most important of which are:

- a- Her international weight and influence on the Islamic world, especially after the second Gulf War.
- b- Her leadership of the Capitalist states, which she strives to recruit in the campaign against Islam.
- c- International Law, represented by the United Nations Organisation, its charter, and the establishments and organisations that follow it.
- d- International media, or what is called the “Communications Revolution”, which has turned the world into a small town, or a “Global Village”.
- e- The agent rulers and their entourage of cheap mercenaries, hypocrites and self-seeking opportunists, their aides who have been infected with the culture of the West, and even those who pretend to guard Islam, such as the government scholars or many of those who are called ‘Islamic thinkers’ or even some members of a number of Islamic groups, who in reality are secularists and are calling for the separation of Islam from life’s affairs.

The American campaign to destroy Islam becomes manifest in four slogans, which represent the core of Capitalism and its true reality, these are:

- 1- Democracy, which essentially means the rule of the people by the people; in other words, the people legislate and not Allah (swt).
- 2- Political pluralism, which really means party pluralism within the same creed, the creed of Capitalism, which represents the separation of the Deen from life’s affairs.
- 3- Human Rights, which enjoys wide circulation amongst the peoples of the world, including the Muslims, due to what they face of oppression and cruelty from their rulers. The truth of this slogan is that it is built upon the four freedoms, the most important of which are freedom of belief and personal freedom.

4- Market Policies, which concerns us in the subject of globalisation. Market Policies, in reality, are an international application of freedom of ownership on the trade relations between countries. Therefore, we will discuss it, in some detail, because of its strong link to globalisation.

What is meant by Market Policies is the lightening, or even ceasing the interference of governments in trade specifically, and in the economy generally. Therefore, America works to force the world states to remove duty, customs and other restrictions, regardless of their type, from the way of international trade. This includes direct trade protection policies, such as banning the import of certain goods in order to protect similar products produced locally from competition, or indirect policies, such as high duty and customs on some imports or policies supportive of a number of locally produced products. Or placing trade limits to minimise trade. America aims from imposing the market policies on the countries to turn the world into a free market, thus opening the markets of all countries to foreign investors, as well as pushing these countries to give up their role of managing their economies by pushing them to privatise the public sector, especially in those states where the public sector makes up a high percentage of their economy, considering this to be an obstacle standing in the way of the development and expansion of the private sector.

To achieve this goal, the U.S, together with the main Capitalist nations, worked to sign international trade agreements and established economic organisations, such as NAFTA, made up of Canada, the United States and Mexico; the EEC and APAC, made up of NAFTA states, Australia, New Zealand and Japan, plus the ‘Tigers of Asia’ and Indonesia, all of which lie on the Pacific Ocean. She also used the G7 as a tool to produce international economic, financial and trade resolutions, as well as to ensure the monitoring of their implementation, in preparation of transferring them into an international law, especially in matters of trade.

The GATT (General Agreement on Trade and Tariffs) remained until 1995 as the reference point in international trade, observed by nearly all countries, including those who signed the agreement and those who had not. However since this agreement was limited to the trade relations between countries, and had nothing to do with the way these countries managed their economic policies and their domestic trade, the U.S. found that it was ineffective in achieving her aims. Thus the U.S. worked to establish an agreement to replace it, which was named: “The World Trade Organisation” and announced it in Marakesh, Morocco, as mentioned above. This agreement, or organisation, allows the wealthy and influential capitalist states, at the head of them the U.S., to interfere in the trade and economic issues of participating countries through the systems set by the influential states.

Without a doubt, the main purpose of market policies is to open the markets of all other countries to the goods and investments of America and the other capitalist states. This ensures that the developing nations remain under their trade and economic control, thus preventing them from building their own economy on

solid foundations that free them from their economic slavery to the wealthy countries and stop being used as dumping grounds for the products of the wealthy states. For, if the developing countries remain under the control of the wealthy capitalist states, they will never be capable of transforming their economies into productive economies based on heavy industry and military production, which no state can really exist without.

This is the truth and the painful reality of international policies towards the entire world and the Muslims specifically. In the light of the truth behind globalisation, its aims, its effects, what it plans for the world and what it wants specifically from the Muslims, will become evident and clear to see.

Alongside this view of globalisation, which clarifies its aims towards the Muslims, there are others that started to see this truth and understand this painful and bitter reality. One such person is Dr. Jalal Ameen, professor of economics in the American University in Cairo, who explained in his valuable lecture at the Abdul Hameed Shoman centre in Amman, the aims of globalisation through a deep analysis, including these important points:

Firstly: The use of the word globalisation had not become widespread until the fall of the Soviet Union. The reasons for this are as follows:

- 1- To give the impression that globalisation is a completely new phenomenon.
- 2- To give the impression that globalisation includes all nations and people everywhere.
- 3- To give the impression that globalisation is a good phenomenon that ensures the liberation of man from the oppression of the state, from ignorance and fanaticism.
- 4- To instil the concept that this change is inevitable and that there is no escape from it. Therefore there is little point in resisting it or challenging it. It is presented as one of the inevitabilities of history and something that is unquestionably correct.

Secondly: The term “globalisation” was made up and propagated to give the impression that something good had taken the place of something bad.

Thirdly: After the beginning of the wave of globalisation 3 years ago and the emergence of companies, we were told to do the following:

- a- Open our markets to all goods, capital and information.
- b- Eliminate all customs barriers.
- c- Stop subsidising certain goods, as this harms growth.

- d- Discharge the armies, or at least limit their numbers.
- e- The state must begin to tear itself apart and convince the people of its insignificance, incompetence and incapability of performing its role. Therefore she should hand over the matters to the multinational companies, withdraw her hands from what she used to control, to deliver it to the foreigners claiming that this is in the interest of the poor. This is even though the state stops subsidising some commodities and sells the projects and companies, calling this “privatisation”, sometimes without even giving the nationality of the buyer. The states circulate the use of names and strange phrases to decorate what they are doing. So we see them abolish subsidising and claim this is “stabilising prices”. We see them open the doors to foreign goods and call this “structural adjustment”. These are states that tear things apart and do not build, rather they hand over their citizens to the foreigner, to do with them whatever he pleases.

Fourthly: The state has become set for corruption, ignoring the role of the law and even spreading of corruption, to a matter which has now become clearer. All of this is imposed on these states by foreign influences, and applies to most of our countries, if not all of them.

Fifthly: “Israel” seems to be the only state in the region that does not have to give into this wave of globalisation, and remains committed to Middle Eastern globalisation. She does not receive instructions from the IMF, or from the World Bank. She subjects the private sector to certain limits. She puts forth her own plan of globalisation in the Middle East, which is in its own right a miniature globalisation imposed by Israel on the countries in the region. She also undertakes many actions that completely contradict globalisation. Thus she completely adheres to her ideology and to her blind loyalty towards her nation and country, continually increases her armament and practicing warfare regularly.

Sixthly: The countries in the region have already been “globalised”, and it would be a mistake to depend on them if we wished to resist globalisation, since it is incorrect to depend on something that has already fallen down. Thus it is incumbent upon us to find something else to depend on. Therefore the only hope in resisting globalisation lies with the peoples, alone.

What I wished to show to the reader, by using the previous reference, is that there exists many others who have become aware of the reality of globalisation. They are capable of analysing it and exposing its aims and dangers from a specific point of view that may not agree or meet with my own point of view of how to deal with this phenomenon or how to resist it or how to free ourselves from it. But despite this, there are still many others who remain enchanted by it.

Based on what we have said previously and after we have shown the aims of globalisation from the views of both those who support it and those who oppose it, it becomes our right to present our view on this matter, and expose the aims of globalisation anew in light of what has become clear to us from the previous two viewpoints, and identify the Islamic viewpoint of this painful reality. Thus we say: The aims of globalisation, including what has been stated by those who oppose it, are as follows:

- 1- To allow the U.S. to control the economies of the world generally, and of the Islamic world specifically, using many different styles. The most important of them is opening the way for American companies, as well as the other multinational companies, to undertake what is called “indirect investments”. The evidence for this is what occurred, and is occurring in some parts of the world in terms of major disturbances in the financial markets, as has recently occurred in the markets in Hong Kong, Japan, Europe and South Korea.
- 2- To deceive the world into thinking that there is no possible way to advance economically except through the open market system, meaning complete economic freedom. This means opening the world to western products and specifically American products.
- 3- Opening the way for the new form of western colonialism, the direct and the indirect, and forcing countries, or deceiving them, into entering the world economy by establishing factories for the major companies on their lands, where millions of poorly paid workforce can be utilised to produce consumer good for their markets.
- 4- To deceive the world, through concentrated advertising campaigns and directed media, that there is no other option for the people but capitalism and western culture.
- 5- To work seriously to firmly establish the three main systems in the western economy, which are:
 - a- The system of Joint-stock companies.
 - b- Usurious banking systems.
 - c- The compulsory paper currency system.
- 6- To eliminate all the ideologies, cultures and civilisations that do not adopt Capitalism and the thought of secularism that denies Islam’s complete application on life; and to eliminate all traditions and customs, and anything else that may be considered as heritage.
- 7- To impose military, political, economic and cultural hegemony over all nations of the world using all available means and styles. This includes using the communications revolution and the information technology boom, which is represented by the different forms of media, most importantly the satellite systems; as well as encouragement of arms trade.
- 8- To prevent stability and to keep the world, especially the Islamic world, in a state of instability by creating problems, wars and border disputes between countries; and to maintain the existence of centres of tension in the world.

- 9- To prevent the return of Islam to the life affairs and preventing the ideology of Islam from having an opportunity to emerge internationally through a state established on its basis that would work to take the leadership of the world and to influence the international position. This is based on the understanding that Islam is the only ideology capable of providing solutions for all of life's affairs.
- 10- To change the geography of the world by removing a number of political entities, and establishing other entities which are weak, submissive and incapable of revival or of resisting the onslaught of globalisation in all its forms.
- 11- To impose a new form of colonialism, which could be named: "The colonialism of the 21st Century".

Globalisation aims at all this and more. So is there any reason left to accept it and to fall into the traps of those who are propagating it? I do not believe so, unless those who welcome it, propagate it and support its aims have lost, or are about to lose their insight. Therefore, we openly and loudly reject globalisation and warn against accepting it. We hold all of those who accept it responsible for the consequences it bears upon his own self, his Deen and his Ummah.

The Alternative Choice

Many say that we, in the Islamic world and in the third world, by default reject anything new and anything that comes from the West. Due to this impression, many calls invite us to accepting what is beneficial and useful, and to rejecting what is harmful and useless of what comes to us from the West or elsewhere. These calls are usually accompanied by questions about the existence of an alternative and rejection of any new project or thought. So if any of us rejected the joint-stock companies, for example, he will be asked: "What is the alternative to investing and making use of peoples money?" If another were to reject the so-called Middle East peace process, he might be asked: "Do you have another solution?" Similarly, if one were to warn of the dangers of foreign loans, and opposed the conditions imposed by the IMF or the World Bank on these loans, or the suggestions to improve the economic situation in the country, he will be faced with the same question: "What is the alternative?" Thus it has become a necessity upon anyone who resists or objects to any issue, or expresses his opinion on any matter, to have a ready alternative or other option. Otherwise he must accept the matter on offer, regardless of how dangerous or destructive it may be, how much it may contradict the Islamic *Shar'a*, or how far-reaching and vicious its goals are.

Therefore, in order to answer this question we will put forth the alternative option. The reasons for doing so include:

- a- To complete the subject, so that we may achieve the desired result from presenting it.
- b- To guide those in search of an alternative.

- c- In hope that the alternative option can be presented to the people when opposing globalisation and hence save the Ummah from its dangers and evil
- d- To demonstrate that the Islamic Ummah has an alternative and just solution for all issues, whether political, economic, cultural, social or otherwise. To elevate the Ummah before all others and reinforce her confidence in the ideology of Islam, its applicability at all times and places and its ability to resolve all of man's problems. The Ummah has a constant source of solutions from Islam on the condition that she implements this ideology comprehensively. Thus she would firstly solve her problems according to it, revive on its basis, and work to solve the problems of the rest of humanity. She would then become a leader rather than a follower and an exporter of thought rather than an importer. Soon she would emerge as the sole guiding light and a saviour to all mankind from the misery and oppression of the other systems and the tyrants that continuously steal resources and riches and shackle others in weakness and dependency. Thus the tyrant keeps them running after his mirage, thinking that he is working for their land and their revival and for correcting their situation in their courses of life, as he always claims. Though in fact he wants for them to remain exploited, weakened and humiliated.

It is regretful that the enemies of the Ummah are fully aware her true potential. Hence we see them working very hard to resist the Islamic civilisation and to distort the true image of Islam and the Muslims, using all means and styles, to ensure that the truth is never realised. Therefore you find that many people enquire about the reason for the West's enmity and conspiracy against Islam. They ask why the West favours Israel over the Muslim countries, even though they receive much more benefit from us. Yes, these questions are frequently asked. The answer lies in the West's campaign against Islam, headed by the U.S. We should be aware of the dangers of what is planned and the true implications of American slogans, which include:

- Democracy
- Pluralism
- Human Rights
- Market Policies

In addition there are calls to globalisation, which is not limited to the economic sphere or to trading. Rather it includes the political decisions and all of the economic and monetary matters. It also includes the creed, civilisation, culture, traditions, customs, social system and all the life and societal affairs.

The alternative provided by Islam is the only solution for which we can be sure of its validity and effectiveness. Regardless, it is forbidden for Muslims to adopt anything other than it. I find myself compelled to go into some detail so that this discussion is not left incomplete. This is because we hear many of those who call to Islam and many of our scholars say that Islam is the only solution. However this would

remain as a mere slogan if it were not accompanied by a clear explanation of how to implement this solution. The existence of this partial explanation of Islam is due to many reasons, one of which is a lack of understanding of how to implement it by many that call to it. So I say with them: Yes, Islam is the only solution, and I add to this saying: But how? ... This is what I will discuss next.

Islam is a whole that cannot be divided. Its implementation must also be complete and comprehensive, meaning that it is not permissible to implement the economic system of Islam while the other systems remain different and contradictory to it. Therefore the radical solution is to bring Islam into life through the establishment of a state that is based on Islam, with its 'Aqeeda and systems of life, and which implements it completely with no gradualism. As for how this is to be achieved, as well as where and when, I will leave the answers to all these questions aside, to avoid losing track of the topic of how to resist and challenge globalisation. I find it sufficient to say that the method to achieve this is the method that the Messenger of Allah, Muhammed (saw), used to establish the Islamic state the first time in Al-Madinah Al-Munawwarah. It is the responsibility of those who are concerned and eager for the return of the pure Seerah of the Prophet (saw) to find this out. There are however many books that explain this method clearly, like the book "Al-Dawlah Al-Islamiyyah" or "The Islamic State", by Shaykh Taqi Ud-Deen Al-Nabhani, may Allah have mercy upon him, and the book "Al-Tareeq" or "The Way" written by Al-Sayyed Ahmed 'Atiyyaat (20), as well as the book "Al-Tareeqa Al-Waheeda Li Iqaamat Al-Dawlah Al-Islamiyyah" or "The only way to re-establish the Islamic State" written by Al-Sayyed Muhammed Khattab Al-'Umari published in 1418 AH/1997 CE. Therefore it is essential for those who are concerned, to study these references to understand the correct and only method to re-establish the Islamic State.

Since economics or the economic system is the most important aspect of globalisation, it becomes necessary for us to clarify certain aspects of the economic system of Islam. We will also touch on the topic of trade, how it should be performed and the laws that would apply to it under the authority of the Islamic State.

It is known that the economic system in Islam is the set of *Ahkam* (laws) and *Shar'i* texts related to solving economic problems, and organising the relationships of man with property (in terms of the means of ownership, the means of utilising and disposal of property, and its investment) and when and how the Islamic State can take funds from the people and how she spends these funds on the people of the state.

There is a difference between economics and the economic system, as the first aims to increase wealth and find ways to invest it, where the latter seeks to organise the ownership of this wealth and distribute it. So the economic system in Islam is based on general principles, which are:

Firstly: All wealth belongs to Allah (swt) and the community has been made trustees over it by Allah (swt). He (swt) says: *“Believe in Allah and His Messenger and spend from that which he made you trustees of. And such of you as believe and spend (in the way of Allah) theirs will be great reward”* [TMQ Al-Hadeed: 7].

Secondly: The types of property are three, they are:

- a. Private property
- b. Public property
- c. State Property

Private property outlines that Islam allows individuals to own and make use of property, defined by the Islamic *Shari’ah*. The means of ownership are defined as five:

1. **Work:** Such as working for others at a wage, hunting, mining and digging things out from the earth or taking them out of the sky (anything that is not public property), *Al-Dalalah* (working as a middleman for a wage), *Al-Mudharaba* (a partnership, where one partner supplies the money and the other applies the physical effort), *Al-Musaaqaah* (Taking care of another’s trees for a percentage of its yield) and inhabiting a dead (unused) land. Allah (swt) says: *“But if you finish the Ihram (of Hajj or ‘Umrah) then you may hunt”* [TMQ Al-Ma’idah: 2]. And the Messenger of Allah (saw) said: **“Whosoever brings a dead piece of land back to life, it is his to keep”** [Abu Da’ud , Al-Tirmidhi and Al-Nisaa’ee: Hadith Hasan]. And Allah (swt) says: *“... then if they give suckle to the children for you, give them their due payment”* [TMQ Al-Talaq: 6]. And the Messenger of Allah (saw) said: **“Allah, glory be to He, said: There are three who I am their adversary on the Day of Judgement: A man who (swore) by Me to give and (did not), and a man who sold a free man and consumed his value, and a man who hired another, received the agreed work, but did not pay him his wages.”**
2. **Inheritance:** Receiving wealth from one who has passed away. Allah (swt) says: *“There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share”* [TMQ Al-Nisaa’: 7]
3. **A need for funds to stay alive,** such as charity. Allah (swt) says: *“Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant ease after hardship.”* [TMQ Al-Talaq: 7]. Islam has clarified when charity is necessary and to whom it must be given.
4. **Grants by the state from its funds,** such as *Al-Iqtaa’*: It was narrated by ‘Amr ibn Shu’ayb that his father said: **“The Messenger of Allah (saw) gave some people, (either) Muzaynah or Juhaynah,**

a piece of land.” The State also has the right to give its citizens from the funds of *Bait-ul-mal* to meet their needs or to make use of their properties, such as giving them funds to harvest their land or to pay back their debts.

5. *Funds acquired by individuals without any input of work or money*, such as a gift: **“exchange gifts, for a gift removes constriction from the breast, and let not a neighbour belittle (a gift given by) her neighbour, even if it is the *Firsin* of a sheep (very small piece of meat behind the hoof of the sheep)”** or a grant, or a *Diya* (indemnity for killing someone) Allah says: *“Whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (Diya, blood money) be given to the deceased family”* [TMQ Al-Nisaa’:92]. As well as *Mahr* (dowry) and the like *“And give to the women (whom you marry) their Mahr (bridal-money, dowry) with a good heart”* [TMQ Al-Nisaa’: 2]. And small findings on pathways, as the Messenger of Allah (saw) was asked regarding them, and he (saw) said: **“Know its *‘Ifaas* (*‘Ifaasuha*) and its tie (*Wikaa’uha*), and make its (lost status) known (amongst the people) for one year; and if its owner comes (then give it to him), or else do whatever you please with it. It was said: What about the lost sheep, O Messenger of Allah? He replied: It is for you, or your brother, or for the wolf. It was asked: What about the lost camel? He replied: What do you want of her? She has her drink and her (metal) shoes, drinking the water and eating the (plants), until she is met by her owner.”** [Agreed upon]. Similarly a recompense is given to the Khalifah and the rulers such as his assistants, the Walis (government) and the like in return for their preoccupation in implementing the rules of *Shari’ah*.

Anything other than these means, or reasons, that are related to owning private property, is considered to be investment of one’s funds, such as agriculture and trade. This is because they only occur after the existence of capital beforehand and not without it.

Public property: This is represented by the *Ahkam Shar’iah* regarding the community’s association in the utilisation of property. The types of property are clarified in the following:

- 1- All things that are considered public utilities, such as public areas and parks. The Messenger (saw) said: **“Mina is the *Munakh* (resting place) of whoever gets there first.”**
- 2- Minerals that do not run out or run dry, such as oil wells, public grazing fields and water sources. The Messenger (saw) said: **“The Muslims are partners in three: (bodies of) water, (grazing) pastures and (sources of) fire.”** [Narrated by Abu Da’ud]
- 3- Certain things are not suitable for ownership by an individual, due to their natural makeup, such as rivers, oceans, valleys, roads, gulfs and straits. Even though all of these things are considered to be public property, it is possible to own some of them, such as a water spring, but only if the public can

do without it, otherwise one would be prohibited from doing so. As for a road, this cannot be owned by an individual under any circumstance, due to the fulfilment of the *Shar'i 'Illah* (Divine reason).

State property: This is represented by the *Ahkam Shar'iah* that define the funds which are dependent in their usage on the opinion of the Imam (the Khalifah), such as tax money, *Al-Jizyah* (a tax paid by non-Muslims who live in the Khilafah), *Kharaj* (a tax paid by the inhabitants of lands opened to Islam by force) and *Al-Fai'* (war booty). Allah (swt) says: “*What Allah gave as Fai' (booty) to His Messenger from the people of the townships –it is for Allah, His Messenger, the kindred (of the Messenger (saw)), the orphans, the poor and the wayfarer, in order that it may not become a fortune circulated between the rich amongst you.*” [TMQ Al-Hashr: 7].

Thirdly: The illegality of hoarding funds. Allah (swt) says: “*And those who hoard up gold and silver and spend them not in the Way of Allah, announce for them a painful torment.*” [TMQ Al-Taubah: 34]. Islam has forbidden the hoarding wealth for the sake of hoarding, whether the Zakat has been taken out of this wealth or not. This is because there is no evidence that permits hoarding if Zakat has been paid. The verse regarding hoarding is specific to this subject and separate from the verse regarding Zakat. Furthermore, hoarding wealth leads to the elimination of the value of the hoarded wealth in the market, causing unemployment and economic recession.

Fourthly: The obligation of circulating wealth. Islam has made the circulation of wealth obligatory, thus making it illegal to hold back one's wealth and prevent it from circulation. Allah (swt) says: “*...in order that it may not become a fortune circulated between the rich amongst you*” [TMQ Al-Hashr: 7]. It is also clear that circulating wealth leads to economic balance in society, preventing wealth from being accumulated by a small number of people.

These are general principles in the economic system of Islam we discussed in brief. In order to clarify the practical implementation of this system, it is necessary to explain the economic policies that this system is established upon, which are represented by the following features:

- 1- Guaranteeing the basic needs of every single citizen living in the state, including Muslims and non-Muslims. Islam has defined the basic needs of an individual as being three things: Food, clothing and shelter, based on the evidences: “*...and feed therewith the poor who have a very hard time.*” [TMQ Al-Hajj: 28] and “*But the father of the child shall bear the cost of the mothers food and clothing on a reasonable basis*” [TMQ Al-Baqarah: 233] and “*Lodge them where you dwell, according to your means...*” [TMQ Al-Talaq: 6]. This is besides the *Ahadith* which oblige the state to maintain those who

cannot provide for themselves, such as the Messenger's (saw) saying: **“Whoever leaves behind anyone poverty stricken or any small children, they are mine (i.e. the responsibility of the state)”**.

- 2- Ensuring the basic needs of the citizens as a whole, which has been defined as security, health care and education. The Messenger of Allah (saw) said: **“Whoever wakes up secure amongst his people, (physically) healthy, and has the food for his day, it is as if the whole world had been gathered for him.”** [Narrated by Al-Tirmithi and Ibn Majah]. He (saw) also said regarding knowledge and education: **“The example of what Allah has sent me with of guidance and knowledge, is like that of abundant rain falling upon a piece of land, where there was a good piece of that land that took in the water and produced much pasture and herbage and there was a dry and hardened piece, which held the water, so Allah made that area useful where people drank from it and used the water to feed (their herds) and grow more plants; and there was another piece of the land that was (infertile and dead), unable to hold water nor produce any pasture. This is the like of one who became knowledgeable in the Deen of Allah, and made use of what Allah has sent me with, so he learned and taught others; and one who did not even lift his head (to learn), rejecting the guidance of Allah that I have been sent with.”** [Al-Bukhari and Muslim]. The state offers work for all those capable, compelling them to work to earn what they need for themselves and those who are dependent on them. Also, if the state is in a situation where work is unavailable, it will compel the wealthy relatives to spend on them, before granting funds to those in need.
- 3- The illegality of *Riba* (usury) and foreign loans. Allah (swt) says: *“...and Allah has made trade permissible and Riba (usury) forbidden.”* [TMQ Al-Baqarah: 275]. As for the outcomes and tragedies caused by loans, there are many examples to choose from. These loans are the sharp, deadly weapons used by the wealthy countries against the poorer ones, making them captives to their loans until they fall under their control. An example of this is France's colonisation of Egypt and Algeria, and the example of the loan granted by the U.S. to Jordan in March 1997, for the purpose of buying American wheat. This was a loan of \$120 million, with a 3% annual interest rate, for 20 years.
- 4- Linking the currency of the Islamic State with the gold and silver. Islam, which forbids the hoarding of gold and silver, has attached to them unchanging laws. The laws of *Zakat* have been defined according to gold and silver, and similarly the amount of *Diya* one must pay, as well as the minimum value of goods stolen before you may cut the hand of the thief, are defined in terms of gold and silver. Islam also defined the laws of exchange regarding the currency in to gold and silver. All of this makes it apparent that the Messenger of Allah (saw) established gold and silver as the universal unit when deciding the value of products, damages or work done, and tied the currency of the state with them. The whole world used the gold and silver standard until a short time before the First World War. After the First World War, the world resumed their use only partially, and their use started to decline. In 1971, the use of gold and silver in trade was completely abolished by Richard Nixon, the then president of the United States, where he, on 15/08/71, officially abolished the Brighton Woods standard which obliged the support of

the Dollar with gold and to link it with a fixed rate of exchange (21). From this point forward, the whole world has been suffering from very serious problems in their currencies, problems that are very well known to us all.

- 5- Prohibiting gambling and disallowing investments in the entertainment industry, which would save the Ummah billions of Dinars wasted in Casinos and other places of entertainment, where this money would go to a very small number of wealthy people. Furthermore, the damaging effects of gambling on morals, manners and society as a whole are clear for all to see.
- 6- Not taking customs or regular taxes on income, trade or property. It is forbidden for the Khalifah to take customs or regular taxes out of the funds of individual citizens. This law frees the citizens from the financial restrictions and obstructions imposed by countries on their citizens. This will lead to economic growth, making the state a major attraction for trade and large amounts of capital, where projects would be initiated and domestic and foreign trade would flourish, thus decreasing unemployment and giving the employees the feeling that they are working for themselves, not for the state. Thus they will work for themselves, others and the state all at once.
- 7- *Iqtaa'* (land grants) and revising their (unused) land. The state would grant land to its citizens and promote the use of these lands. Islam has also allowed the citizens of the Islamic State to revive dead lands, whereby if anyone re-cultivated unused land, then it becomes his to keep. However, land left unused for 3 years, will be taken away by the state and given to someone else. Thus, lands would be made use of, offering employment for many citizens, decreasing prices and ending the hoarding of all lands and funds by the wealthy.
- 8- There are many other pillars that could be addressed but we are restricted by the limited space. The effects of implementing these pillars, of economic growth, high standard of living and financial stability are all salient points. This is not to mention how this will lead to the enabling of the state to utilise and take advantage of its full capabilities, making it an industrial state capable of producing heavy industry to build other industries needed by the Ummah so that the state can perform Jihad and carry the Da'wa for Islam to the entire world.

This is in respect to the economic system generally. As for trade laws specifically, Islam has laid out rules for the domestic and foreign trade. Domestic trade is understood as the process of buying and selling between the individuals within the Ummah, or between the people, in a single society or a single state, and the trade rules deduced by the *Fuqhaa'* (scholars) apply to it. This requires general supervision by the state to keep the people abiding by the Ahkam of Islam. We do not need to go into detail in this issue, as the topic of this book is foreign trade.

Foreign trade is understood as the processes of buying and selling performed between different peoples and nations, not between the people within one country. This may be between two countries or between two

individuals from two different countries. Thus individuals may travel to buy certain products from certain countries to import them into his country. These activities of buying and selling between countries or between individuals from different countries all fall under the relationships between countries. Therefore the state would disallow the export of certain goods and allow others, as it would implement the laws related to warring traders and those under covenant. So the Islamic State would deal with the issue of trade as a whole, as well as the dealing with traders other than its citizens. As for its citizens, it is sufficient to simply supervise them in their foreign trading as it does in the domestic trade.

Foreign trade, as it is known, is either performed by the countries between themselves, or between the individual traders who import products from foreign countries to their own, or export products from their own countries to foreign ones, bringing the funds acquired back to their own countries, or buying products with these funds and returning them to their countries. In all these cases, the state would undertake the direct supervision of these deals. To achieve this the state would open centres on its borders, which are termed by the *Fuqahaa'* as: '*Mesalih*' (22). These centres, or the *Mesalih*, would undertake the direct supervision over goods that enter the state or leave it, aiming to organise this trade. In other words, it would undertake the organising of the transfer of people and funds into the state, and those leaving the state through its borders, and it would undertake the direct supervision of this.

Since the Ahkam Shar'iah in Islam is defined as: The speech of the Legislator in relation to the actions of his servants, therefore the rules regarding trade are directed to the individuals, and the rules related to funds are from the point of being owned by an individual. Thus the rules of trade are related to those who are trading, and not the type of funds used (23). Therefore, the Ahkam related to foreign trade are in essence rules related to the individuals and how the Shar'a perceives them and their funds. In other words it is the rules of Allah regarding their rights, and regarding their owned funds.

It is possible to summarise the Ahkam (laws) related to foreign trade, as follows:

The Ahkam related to foreign trade are not related to trade itself, nor to the place where the product was made. Rather it is related to the traders themselves, since the Ahkam of the funds owned by a person follow the Ahkam related to him as an owner. This contradicts the Capitalist system, which looks at funds in terms of where the funds come from, and not the traders who own them. Therefore the types of traders that enter the Islamic State, or leave it, have been defined by the *Fuqahaa'* as three types; they are:

- a- **Individuals who are subjects of the state:** Whether they are Muslim or *Dhimmi* (non-Muslims living under the state): These people are forbidden from carrying with them to countries that are considered as '*Dar Al-Harb*' (land that the Islamic State is in a state of war with) anything that the armies of those lands may be able to use against the Islamic State, such as weapons and anything else that may be used in warfare, as this is considered aiding the enemies against the

Muslims. This is a sin, as it is helping the enemy warriors against the Muslims, and Allah (swt) says “... *and do not help one another in sin and transgression*” [TMQ Al-Ma'idah: 2].

Therefore it will not be allowed for anyone to carry these materials out of the lands of the Islamic State, whether they are Muslim or *Dhimmi*. As for the materials that could not be used by our enemies in war against the Muslims, these materials are legally allowed (according to Islamic law) to be carried. We know this from the consensus of the Sahaba, who were silent about the Muslims that travelled to Dar Al-Harb to trade during their days, even though the Sahaba knew of them very well. These rules are classified by the *Fuqahaa'* for 'Dar Al-Harb *Hukmann* (by definition)'. As for the lands that are 'Dar Al-Harb *Fi'lann* (actual state of war)', such as “Israel”, these lands are not to be traded with under any circumstances, whether it be weapons, food or otherwise. This trade would be considered an act of support for the enemy's challenge on the state, which falls under the hukm on helping one another in sin and transgression. Thus it is forbidden. This is in regards to the Ahkam of goods that leave the state through trade. As for what enters the state of goods through trade, this falls under the saying of Allah (swt):

“... *whereas Allah has permitted trading...*” [TMQ Al-Baqarah: 275]. This is a general rule that includes both domestic and foreign trade.

- b- **People under covenant:** These individuals are dealt with according to the agreement made with them, whether this means the goods they take out of the Islamic State, or the goods they brought in. But they are not allowed to buy weapons from the state, or anything else that may be used in a war. If they do manage to buy any of these goods, they will not be permitted to take them out of the state, as this is considered as physical support for them, since it is a possibility that they may become warriors.
- c- **Harbi (war) individuals:** Warrior individuals are those who do not have any agreements with the state, nor are they subjects of the state. This is regardless of whether their countries are in a real state of war with the Islamic State or not. They are considered by the Muslims as *Harbiyun* (warrior individuals). If the state is engaged in the fighting against them, then they are treated as soldiers in a battle, where they are to be taken as captives, their funds are confiscated and they are to be killed wherever they are found, unless they have been granted protection. If the state is not currently engaged in war against them, then nothing of theirs is allowed to be taken by force, except those who enter the Islamic State without permission, whether they themselves entered or their funds. This is because their money would be considered *Maal Harbi* (war booty); thus the *Harbi* traders are treated on this basis, whether they are buying or selling, for they are all traders.

It is possible to summarise the Hukum Shar'i in this matter as follows: (24)

- 1- It is illegal for a *Harbi* to enter Dar Al-Islam (land of Islam) without *Amaan* (protection), meaning special permission to enter. If one enters without *Amaan* and had with him goods to sell in Dar Al-

Islam, where it has been agreed that traders can enter the state without *Amaan*, they are left alone. However their funds have to be taxed, similar to foreign funds, which is the reciprocal treatment, where the state will take from them similarly to what their country takes from our traders.

- 2- Permission is given to those who enter for buying and selling, and according to the way of treatment. So those who live near the border of the state, will not need permission to enter, i.e. without *Amaan*. However if they were not treated as traders then they are treated as *Harbis*. Thus neither their blood nor their funds are protected in the land. If he says: "I have come seeking asylum", this is not to be accepted from him. This is because granting *Amaan* to the *Harbi* is a condition for his blood and funds to be protected in Muslim lands. So if he has not been granted *Amaan*, then he is not protected. Neighbourly relations take the place of granting *Amaan* only for the traders coming from trade countries.
- 3- If a *Harbi* decided to live in the state, and stayed for a period, then wished to return to Dar Al-Harb, depositing his funds with a Muslim or a *Dhimmi*, or loaning it to them, his case will be looked at. If he went to Dar Al-Harb for a particular purpose, as a trader, or a messenger, or for holiday, or to complete a task, then returned to Dar Al-Islam, his funds and his self will remain under *Amaan*. This is because he departed for Dar Al-Harb with the intention of residing in Dar Al-Islam. He will be treated similarly to a *Dhimmi* who went on a trip to Dar Al-Harb as long as he keeps his intention of residing in Dar Al-Islam. If however he returned to Dar Al-Harb to settle there, then he loses all rights of *Amaan* for himself. If he wished to return once again, he would need to apply for a renewed *Amaan*, meaning renewed permission. As for the *Amaan* on his funds, this will be examined. If he kept his funds in Dar Al-Islam, entrusting it to a Muslim or a *Dhimmi*, then this trust is protected. If he died, his funds will go to his inheritors, since *Amaan* is an obligatory right for funds. If the funds are transferred to the inheritor, then so is the right of protection for them, and therefore the funds are given to his inheritors. If the *Harbi* took his funds with him, then he loses all rights of *Amaan* for himself and for his money.
- 4- If a *Harbi* decided to bring his trading goods into Dar Al-Islam, without entering himself into the state, then *Amaan* may or may not be granted for his property, since *Amaan* for funds may be separated from *Amaan* for one's self. Therefore if a *Harbi* enters Dar Al-Islam and was granted *Amaan* for himself, then this is considered *Amaan* for himself and for the funds he is carrying with him. However, this *Amaan* will not cover the funds that do not enter Dar Al-Islam with him. If he left Dar Al-Islam and left his funds behind, then these funds would remain under *Amaan*, and he would lose the *Amaan* granted to himself.
- 5- If a *Harbi* wished to export his merchandise from Dar Al-Islam, in terms of what he buys from it and sends out, this has to be examined. If this merchandise is considered as strategic materials, such as weapons, or anything else that may be needed in a war against the enemy, then he will be forbidden from buying them and prevented from removing them from the land; and if he already bought them,

then he will be forbidden from carrying them or removing them from the land. As for other materials, such as food, furniture and the like, then the *Harbi* trader who was given *Amaan* is allowed to buy them and carry them and remove them from the Dar Al-Islam, as long as they are not something that the people are in need of due to their scarcity. In such a case he is prevented from removing them, due to the need of the people. Similarly the Muslim and *Dhimmi* traders will also be prevented from removing such goods, due to the need of the people for them.

This is in respect to the departure of traders and trading goods from the Islamic lands and the entry of traders and trading goods into the Islamic lands. As for what will be placed on these trading goods of taxes, the *Hukum Shar'i* differs according to each type of trader, not the type of trading goods. This is because Islam does not look at trading in terms of its nature or its origin, rather Islam looks at trading goods in terms of ownership by a person. Therefore, the Islamic rule on how trading goods are to be taxed differs according to the trader, regardless of where the goods were produced or what the goods are. The following is a clarification of this:

- 1- If the trader is one of the subjects of the state, whether a Muslim or a *Dhimmi*, he is not taxed on any of his trade goods, as the Messenger of Allah (saw) said: **“Saahib Al Maks (customs collector) does not enter Jannah.”** [Narrated by Al-Daarimi] The *Saahib Al Maks* is the customs collector who takes 10% of all imported merchandise. It is known from many evidences that this 10% tax is not taken from the Muslims or the *Dhimmis* trading goods, whether they are imported into the Islamic State by them, or they are exported to Dar Al-Harb. The Sahaba had *Ijmaa'* (consensus) on this.
- 2- If the trader was from a country with which we have a trade agreement, then he is taxed according to the agreed terms between the Islamic State and his country. If this agreement states that traders are not to be taxed, then no tax is to be taken from him. If however it specifies a certain amount to be taken, then this amount will be taken.
- 3- If the trader is a *Harbi*, then he is treated in the same way as his country treats the Muslim traders. The *Ijma'a* of the Sahaba is an evidence of this due to what was narrated by Abi Majliz, Laahiq bin Hameed, who said: “They said to ‘Umar (ra): ‘What do we take from the people of war if they came to us?’ He replied: ‘What do they take from you if you came to them?’ They said: ‘A tenth.’ He said: ‘Then this is what you take from them.’ ” It should also be known that reciprocation, or treating with the like, is permissible in Islam, meaning that it is permissible to take from *Harbi* traders what their countries take from the Muslims. However this is not obligatory, as it is permissible for the state to take or not to take *Al-Maks* (customs) from them. Yet it is not permissible for the state to take from them more than what they take from the Muslim traders. All of this is conducted in accordance to what the Khalifah sees to be in the best interest of the Muslims.

In regards to what some suggest of solutions such as economic integration, economic incorporation, or economic or customs unity, or otherwise, all these solutions keep the Ummah torn into pieces and maintains the contemptible and fraudulent government entities. They keep the Ummah under the mercy of the political and economic experiments, conditions and situations in every country. They are neither fundamental nor productive solutions. Furthermore they don't emanate from the ideology of the Ummah. Therefore accepting them, calling to them and using them is Haram. Allah (swt) has revealed His Deen to us, and clarified the way to guidance and honour, and the way to happiness in this world and the next. Thus there is no need for pragmatic solutions, or fanciful ideas that instil division, maintain conflict and prevent the Ummah from uniting.

As for those who say that we must acquire the modern technology and catch up to the wagon of madaniyyah, and utilise the IT revolution, this requires some elaboration. Taking science merely as science, detached from any point of view on life, is permissible by *Shar'a* and absolutely necessary. However it can't be truly utilised unless the Ummah becomes united and a state is established that manages her affairs correctly, based on the Ahkam Shar'iah, in all matters, large or small.

Besides, our Ummah has lived through bitter trials in her attempts to have a political, economic or customs unity, and still lives through many such attempts, but they do not promise any good, nor do they bring about any optimism, and the examples of this are abundant. The unravelling of the unity between Egypt and Syria is not far away, nor is the collapse of the Moroccan Union, the Arab Union, the Gulf Co-operation Council, the Council for Economic Arab Unity, and others. None of them could ever achieve anything significant for the Ummah.

Therefore, the finest solution and the solution that will achieve unity, as I have previously mentioned, is Islam alone, via a state that carries Islam in its *'Aqeeda* and systems of life, that holds all the Divine solutions, untouched by falsehood or error. Thus, it is up to us to work relentlessly, with complete sincerity and in earnest to resume the Islamic way of life and re-establish the Islamic State that will be the caretaker of Islam and the Muslims, carrying the banner of the call to Islam, providing the finest example in showing the principles of world trade relations, building sound economy, and implementing an economic system according to the point of view of Islam. So I ask Allah (swt), whose Might and Capability exceeds all bounds, to give us success in that, and guide us to the right path and prepare for our *Ummah* the clear victory so that she may regain her honour and dignity and become the guiding light for the whole world, for He (swt) is the All-Hearing, the One who answers prayers, and He (swt) is the One who guides to the straight path.

This is the alternative option, or rather the only option. This is because Islam is the *Deen* of Allah (swt) that He has chosen for the people: *“And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”* [TMQ Aal-‘Imran: 85]. And Allah (swt) is the One who created man’s instincts and organic needs, so He (swt) knows exactly what man needs and what will lead to his happiness. This is clearly by abiding His (swt) rules and following His (swt) orders... *“And verily, this is My straight path, so follow it, and follow not other paths, for they will separate you away from His path. This He has ordained for you that you may become Muttaqun (god-fearing)”* [TMQ Al-An’am: 153] ...and work to implement His (swt) system in all aspects of life, comprehensively and totally. The solution, therefore, is with Islam, and Islam alone, and with this we agree with those who say that Islam is the solution. This is after we clarified what Islam includes of principles and fundamentals, pillars and economic characteristics that emanate from the Islamic ‘Aqeeda, which came to save all of mankind. So, glad tidings to those who followed the legislation of Allah (swt) in belief and action as an ‘Aqeeda and a system of life, and away with Kufr and its systems, and to the Kuffar and to their biased solutions. May destruction be upon them and their new form of colonialism, disguised as globalisation or otherwise. So be warned, O Ummah of Islam, from accepting the thoughts of Kufr and their systems or solutions. Be warned O rulers of the Muslims, from falling into the clutches of the world superpowers who do not want any good for us. It is enough what has befallen us due to our following of their guidance, accepting their solutions and seeking their help. The time has come for us to declare openly to you and cry out to you to reject all that contradicts the ‘Aqeeda of the Ummah and contravenes its legislation and systems which emanate from it. For there is no authority or honour for you except in Islam, and no dignity, revival or progress for the Ummah except with the legislation of Allah (swt). Thus, there is no way forward but to follow the truth and to distance ourselves from following our desires; to rid ourselves from the domination of the Kuffar and the oppressive powers, and to submit to the legislation of Allah (swt) and work to implement it. Allah (swt) says: *“Has the time not come for the hearts of those who believe to be affected by Allah’s reminder, and that which has been revealed of the truth, lest they become as those who received the Scripture before, and long ages passed over them so their hearts grew hard? For many of them are rebellious”* [TMQ Al-Hadid: 16]. Yes, the time has come for all of our hearts to become affected by the reminder of Allah (swt), His Deen of truth, if we truly wish that He (swt) grants us success and victory, and includes us under His mercy and makes us of those who listen to what is said, and follow the best of it.

This book (the Arabic version) was completed, by the leave of Allah (swt), on the 27th of Ramadhan 1418 Hijri, December 1998. Wal Hamdu Lillahi Rabb Al-Alameen.

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(Note: We may (and probably will want to change the publishers names after our books: i.e.: Dar Al-Ummah after The economic system..., or Dar Al-‘Ilm Lil Malayeen after Funds...to Khilafah publications, or whatever else we have here in UK.)

(Also: We may want to change the references section to merely naming all the references, without repeating them over and over...if we do this: DO NOT forget to delete all the references throughout the book....OR we could place each reference at the bottom of each relevant page, instead of gathering them all onto one big confusing page.)