

The Islamic Truth

Issue 10



Muslims beware of wolf (Kufr) in sheeps clothing!

Muslim hypocrites are worse than the kufr, so know your enemy so that you know how to deal with them.



News

The recent Israeli Negotiations with the Syrian Regime

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the worlds, and may peace be upon prophet Muhammad, his family and companions. O ye who believe! fear Allah as He should be feared, and die not except in a state of Islam.

I welcome you to al-Aqsa Masjid, where your Prophet made his journey by night, and where he ascended from it to the heavens. May this Masjid be liberated from the occupation of the infidels and their agents, when Allah brings the next Ramadhan. Dua'a: "May the Islamic State (Al-Khilafah) be established on this earth, when Allah brings the next Ramadhan."

Oh Muslims,

What's happening between the Syrian Regime and Israel? The Syrian Regime is known to be the first to oppose and the last to accept. This is how we had seen his position to the Egyptian Israeli negotiations and to the other past negotiations. Recently we heard the sense of humor between the Syrian foreign minister Farooq Alshar'a and the Israeli prime minister Ehud Barak during their meeting in Washington D.C.

Did you hear one of the jokes that the journalist had mentioned during that meeting?

Farooq Alshar'a had refused to shake hands with Barak. He refused to shake hands with Barak in front of the Cameras but he exchanged jokes with Barak behind the curtains.

In one of their dialogues :

Farooq Alshar'a said to Barak: The stock rates in your stock exchange had risen after our talks. Barak replied: would you like to invest in our stock market? Farooq Alshar'a replied: It is enough for me to invest in this peace process.

But who brought these two men to Washington ? What do we expect from such negotiation after it had been frozen for 4 years? What we observe is that the Israeli-Syrian negotiation doors are opening while the Israeli-Palestinian negotiation doors are closing, even after all the begging of Arafat to Clinton, to Hillary Clinton, and to Albright the Jewish American Secretary of State. Arafat was begging for pressure top be put on Israel to implement the Wye River Agreement 1 and Wye River Agreement 2 and the agreements in Sharm Alsheikh. But Clinton did not respond to Arafat even though he had sent his envoy recently to the middle east with no results. Barak refused to give the Palestinians the 5% of the land that was agreed upon. The Jews refused to release the prisoners that were agreed upon in the last agreement.

The Arab regimes are competing with each others in signing traitorous agreements with the Jews. They had forgotten their previous statements after the 1967 war when they had declared their famous statement:

" No to reconciliation with the Jews, No to surrender, No to negotiations with the Jews"

So the Syrian Regime of Hafez Al'Asad is following the footsteps of Sadat, The Jordanian regime, the Palestinians and others, but did the Syrian Regime recover any part of Land from Israel? Did the displaced Syrians returned to their homelands in the Golan Heights?

By the way there are many calls now a days from both the Israeli side and the official Arab and Palestinian sides to prepare for the settlement of the displaced Palestinians who were forced to leave their homelands during the 1948 and 1967 wars. The officials from all the sides are calling

now to settle these Palestinians in the Arab states where they live or in other areas like Iraq, Kuwait, Alshariqa, or Al-Azraq in Jordan???

The Syrian regime's nerves were burning because his brothers (palestinians) had preceded him in negotiating with the Jews. But what's so great about the Jews? Allah says about them:

"They were covered with humiliation and misery: they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing." Al-Baqara (2:61)

"And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes, despised and rejected." Al-Baqara (2:65).

But all the Arab regimes and others are panting to please the Jewish State. The Israeli Syrian dialogue was opened due to an American pressure on the Syrian regime: By the reconciliation between Israel and Syria, Clinton will end his rule with a historical achievement in the middle east. By this he will cover up his sexual scandals by adding another effort to end the sale of Palestine to the Jews and to make Israel more close to be an acceptable reality in the region. Clinton will also achieve another success story that will benefit the Democratic Party in its competition with the Republican party in the U.S. as the election day nears. For that reason the U.S. administration wants to start the Syrian-Israeli dialogue before the Israelis utilize the coming weakness in the U.S. administration as the U.S. Presidential Election nears.

Clinton and his administration want the Golan Heights for themselves. They want the Golan Heights to be a base for the American Marines in the region due to its unique strategic location. The Americans are foreseeing the coming years when some of these corrupt rotten regimes will fall in the region. They know that Islam is coming. They know that the coming war in the region will be great between them and the Muslims, so they want to implant military bases for the American army in the region: like in Sinai desert, in the West Bank and in the Golan Heights. These are sites in the heart of the Muslim world. Whoever controls the Golan Heights, for instance, will be able to control all the surrounding areas including Iraq and even Turkey. Establishing a military base in the Golan Heights will enable the American army to move swiftly in any emergency situation. The return of the Golan Heights to Syria will mean an establishment of an international monitoring force to be stationed in the Golan Heights, this force will be namely from the American Army under international cover. For the Americans, Israel will not be accepted in the region without having her to reconcile with the Syrian Regime. So the U.S. convinced the Israelis to start the negotiations with the Syrian Regime, even if there are no fast results. The advantage: Israel will be more legitimate, and Syria will demilitarize Hizbullah and the opposition forces in South Lebanon.

Did you hear what happened yesterday when the Israeli airplanes launched air strikes on South Lebanon?

The Israeli airplanes threw missiles on an elementary school where tens of children were injured, four of them are critically wounded. It happened while Farooq Alshar'a was exchanging jokes with Barak in Washington. The Israelis want to send a message to the Syrian Regime that they are making light of him, that the Israeli logic is the logic of the aggressive Israeli army.

The Israelis had frozen the negotiations channel with the Palestinians. The Israelis refuse to give them anything. They refused to give up what's they had agreed upon, and they refused to continue discussing the issues related to the Final Status.

The U.S. is not counting on the Palestinians even though she has a U.S. intelligence office in every main city in West Bank, and even though the C.I.A. is recruiting many Palestinians. And many of these Palestinians are proud to be employed with the C.I.A.. How strange? This shows us how the U.S. builds a significant importance for West Bank alongside Sinai Desert and the Golan Heights. Do you know that there are not even one single Egyptian military base in the whole Sinai Desert! not even one tank! not even one warplane! So who is using the Sinai Desert? It is for the American Army. It is a demilitarized zone to be used by the multinational force which is in fact a corps of the American army. So the Sinai Desert ends up to be a military base for the U.S. to be used whenever she wants.



The Zionists conspire with Syrian traitors to discuss the dismantling of Al-Aqsa Mosque in Jerusalem. They plan to silence the Muslims by creating problems in the region.

As the start of the Israeli Syrian negotiations means the freezing of the Israeli Palestinian negotiations it also means that Israel is satisfied with giving the Palestinians only autonomous rule in the populated areas in West Bank and Gaza Strip. The Final status will not produce a state for the Palestinians. It might produce an entity similar to an autonomous authority connected to Jordan which may or may not undergo a modification. The power in the region, at the end, will be in the hands of the Israelis.

Back to the Israeli Syrian negotiations, I think that Israel will dodge and dodge in order not to withdraw from the Golan Heights and in order not to return to the northern 1967 international lines. The Israelis may even try to make changes in the U.S. to prevent a direct pressure on her, but if she fails she might withdraw partially from the Golan Heights but only after she achieves a comprehensive peace treaty with the Syrian Regime which will end up rising the Israeli flag in Damascus. Unlike the Egyptian peace treaty with Israel, the future Syrian peace treaty with Israel will result in economic trading with Israel and economic cooperation.

Clinton said at the start of the Israeli Syrian negotiations "Do not expect fast results, it might take years, we only want to start". Allah says about the Jews in Quran:

"Have they a share in dominion or power? Behold, they give not a farthing to their fellowmen?" al-Nisaa (4:53). It is as if Clinton knows about this phrase in Quran when he said that these negotiations will take several years (because the Jews will dodge) but for him he will be achieving something before the end of his term so that he, historically, will be remembered for.

May Allah protect us from the imperialist infidels plots, and may Allah protect us from the plots of their traitorous agents. May Allah help us to establish the Islamic State that will protect us, protect our deen, protect our lands, and will liberate our occupied lands from the Kufr. Ameen.

What should Muslims strive to do wherever they may be? Part II

The methodology that provides the solutions to our problems both in Britian and the World:

This can be achieved by following our Messenger Muhammad (SAW)'s commands, method, styles and means, because he (SAW) is our example (Usswah Hasanah) to follow, this is the only way for us to gain success in this life and in the hereafter. We can summarise the method to three duties as shown below:

- 1) Calling society to Islam (i.e. its belief and systems): This is done by engaging in Culturing society the way the Messenger (SAW) did in Makkah in order for it to embrace Islam as a Belief and system of life i.e. as an intellectual leadership or to accept the Islamic authority as a political system of life if they wish to keep their own belief. This involves addressing the masses through debates, seminars, study circles and conferences etc.
- 2) Challenging and exposing man-made law in society: This is done by engaging with the society in an ideological struggle (which is composed of both intellectual and political struggle) by commanding (Al-Amer Bil-Ma'ruf) society to function in accordance with Islam and to reject (Al-Nahie Ann Al-Munkar) anything else the way the Messenger (SAW) did in Makkah. It involves addressing the non-Islamic way of life directly, challenging and exposing it, attacking the non-Islamic regimes and the non-Islamic relationship between the people and between them and the State. This must address the problems which affect the interests of the people because of the corruption and the oppression of man-made law e.g. secularism, nationalism, racism, liberalism and their education, health, crime, social and housing problems etc. The style of the call must be radical, open, direct, clear, offensive, without ambiguity or compromise and without reservation or relaxation to the masses in the public places e.g. markets, parks, streets, colleges and universities, mosques, community centers and libraries etc.
- 3) Establishing the Islamic authority (Al-Khilafah): This is done in conjunction with the above activities through motivating the people to rebel against the regime under which they are living, manifesting that by conferences and lectures to expose and condemn the regime and its systems and by demonstrations, marches, strikes, rallies and civil disobedience in addition to the military action of the Muslims in the army who had pledged their support beforehand in order to hand the authority to Muslims to appoint a leader (Khaleefah)

to implement the whole of Islam immediately, comprehensively and exclusively.

The above stages will lead us Insha Allah to the accomplishment of the third duty i.e. the establishment of Al-Khilafah, whose foreign policy is to conquer the whole world.

GENERAL ADVICE:

The above forms the essential part of an Islamic solution to the problems, Muslims face in Britain. Of course the bulk of these problems are to do with problems of the Ummah worldwide. When looking for a solution people usually want tangible and practical solutions. An Islamic solution does indeed bring about the correct practical outcome, but the outcome (which is in the hands of Allah (SAW)) cannot be achieved unless we strive for ideas that Allah commands. Thus the solutions for the Ummah in Britain (part of the Ummah worldwide) are as follows:

(tick if you agree)

- We must obey Allah (SWT) completely so that we preserve the uniqueness of our Islamic identity.
 - We must not try to mould Islam so that it can accommodate British culture.
 - We must understand that the problems of Muslims in Bosnia, Kashmir, Burma, Palestine, Kosovo, Chechnya, America and everywhere else in the world are the problems of Muslims in Britain and vice, versa. All kinds of tribal nepotism and nationalistic fervor must be completely eradicated from the hearts and minds of Muslims living in Britain and worldwide.
 - We must co-operate in good deeds
 - We must let Islam i.e. Qur'an and Sunn'ah be the only basis for our unity, vision and our objective is one.
 - We must acknowledge that the absence of Islam as a way of life (the absence of Khilafah) is the root cause of all our problems. The Muslims in Britain must spread this message amongst themselves and other Muslims in the world.
 - We must not speculate on where or when the victory will come but pool all of our resources to achieve the victory to ultimately seek the pleasure of Allah.
 - The very idea of a mosque for Pakistanis, Bangladeshis and Arabs is completely Haram. The role of the mosques in Britain is to open themselves to anyone who professes to believe in the Shahada and use the facilities and resources in the mosques to culture Muslims about the Deen of Islam.
 - The Imams must teach the Muslims not only how to recite the Qur'an and prayer but the intellectual foundation of the Islamic Aqeedah, the fact that the Ummah is but one body, the fact that Jihad is an obligation and that calling non Muslims to
- Islam is an obligation and of course that Islam is a Deen not a religion.
 - We must use mosques to culture the Muslims about Islam comprehensively, but especially the imams must take responsibility for this.
 - We must interact with non-Muslims and bring them to the Aqeedah and culture of Islam. This is a responsibility of every Muslim.
 - We must have a united voice in Britain (and worldwide) about any issues that confronts the Muslims
 - We enjoin good and forbid the evil in Britain. Muslims must enjoin good and forbid the evil wherever they may be.
 - We must offer Islam as a solution for the problems of humanity and society.
 - We must be concerned with the issues of the Muslim Ummah all over the world.
 - We must Adopt the vital issues of the Muslims both nationally and internationally,
 - We must Build bridges and co-operation between the Muslim parents and the Muslim youth.
 - We must address the problems facing us in society, by all the means available to us.
 - We must offer practical solutions and action plans for the problems facing us.
 - We must Unite Muslims (Individuals & Groups) in the vital issues facing the Ummah.
 - We must Defend and represent the Muslim community in the UK
 - We must Concentrate the whole community into a pressure group for the needs of humanity.
 - It is recommended that those who have the means, should return to the Muslim lands to revive Islam.

These objectives, needless to say, are motivated by the ultimate desire to please Allah (SWT).

To end this article Allah (SAW) says: "Allah does not change the condition of the people, unless they change what is in themselves".



JIHAD! Part I of II

Jihad is a duty that must be carried out by ALL Muslims, financially, physically or verbally otherwise they fall in sin!

Introduction:

The Islamic ideology is an ideology revealed by Allah, the Creator. It offers the only correct, comprehensive, and viable way of life for human beings, providing them with a sound purpose, a clear vision, and a stable life. It manifests itself in the personalities of its followers and in the form of a system implemented by a State. It is a universal ideology meant to liberate all of mankind. Consequently, one cannot accept this ideology to be confined to a specific people or land; rather, it has to be offered to all of mankind. In order to deliver this ideology to the rest of humanity, the State that adopts this ideology, shoulders the responsibility of carrying it to new lands. As would be expected, this goal will lead to a conflict with other states and their ideologies. This conflict has to be resolved either through diplomacy or through force. Every ideology utilises these alternatives. All leading nations use diplomacy and force.

Due to a general lack of knowledge among Muslims and the Western propaganda against Islam, both Muslims and non-Muslims have misunderstood the concept of Jihad to non-Muslims. Jihad has been presented as the diabolical call of "blood-thirsty people" to convert others to Islam by 'the sword'. To Muslims, on the other hand, it has been promoted as a self-help concept whose aim is to make one a model citizen in whatever society he finds himself in. Neither of these ideas represent the reality of Jihad.

Jihad, as a term, cannot be translated as 'holy war', nor can it be translated, as a term, as the word 'struggle'. At best, its legal meaning can be understood as "using military force, where diplomacy fails, to remove the obstacles the Islamic State faces in carrying its ideology to mankind". The aim of Jihad, unlike the Crusades, past and present, is not to forcibly convert the inhabitants of other lands to Islam. Rather, it is to provide them with the security that comes from the application of Islam, leaving them the choice of adopting Islam or keeping their own religions. The affairs of the society however must be run according to Islamic law. History confirms that this is and always has been the role of Jihad, for it was in Muslim Spain that the Muslims, Christians, and Jews were able to live peacefully under an Islamic authority. It was Islam's justice that allowed non-Muslims in the Islamic State to flourish as artisans, writers, and thinkers.

Islam neither colonised other land nor did it enslave the people of newly opened lands, using them as cheap blood in the battlefields as was the practice of the Kings and Emperors of European nations till recently. The Islamic State annexed all conquered lands to the body of the State, looking after their affairs with the same priority as that of its capital. Contrast this with the imperialist policies of England, France, Germany and America which raped the lands which they conquered. Even the capital of the Islamic State moved out of Arabia to the newly liberated lands, such as Damascus, Baghdad and Istanbul. None of these were traditional Arab lands, they being Roman, Persian, and European cities. Can one imagine that France would move its capital to Senegal or the King of Britain would take up residence in Nairobi. This stands as clear proof that Jihad is not the tool of an imperialist foreign policy.

In summary, Jihad is the method adopted by Islam to protect its lands and save humanity from slavery to man-made regimes. The difference between the use of force by the West and that by Islam is that the Capitalist West uses force overtly and covertly for the benefit of a few, such as corporations, while Islam uses force openly and justly to carry its mercy to others.

Jihad is a complicated and dangerous topic. It is one of the main Pillars of Islam after Tawhid and Dawah. In fact Jihad is a form of Dawah, Dawah by the Islamic State as its foreign policy. It is dangerous because it involves taking life, property etc. .It is complex because, just like a delicate surgical operation, the slightest of mistakes could be very destructive, Algeria being a lesson for us all. To understand Jihad we need to understand at the outset that Allah(swt) is the only Commander, that He(swt) is the only one who gives life and takes life and that all our actions are only for Him(swt).

Jihad in the Quran:

The subject of Jihad has been discussed with particular emphasis and in considerable detail in the Quran. There is consensus of opinion amongst researchers of the Quran, that no other action has been explained in such great detail as Jihad. Allah has revealed many Surah (chapters) in the Quran primarily to guide the believers towards this path. The subject of Jihad has been expressed in many different ways, in numerous verses of the Quran. The verses explain in detail the clear objectives and benefits of Jihad. The status of the Mujahid is honoured in the Quran and there are many verses which warns of the dangers of leaving Jihad. There is such great emphasis of this subject, that some commentators and scholars of the Quran have remarked that the topic of the Quran is Jihad. The terminology of Jihad-Fi-Sabilillah, which means Jihad in the Path of Allah, has been used in the Quran twenty-six times and the specific word, Qitaal (Fighting), used in the context of fighting in the Path of Allah, is mentioned in the Quran seventy-nine times. There are whole Surah in the Quran, which have been revealed, explaining the ruling and virtues of Jihad and admonishing those leaving Jihad; such as Surah Anfaal consisting of ten Rukuhs (also known as Surah Badr) and Surah Bara'ah, which consists of sixteen Rukuhs. The Surah Baqarah, Nisa and Ma'idah have large sections on the topic of Jihad and in Surah Hadeed, the weapons of Jihad is detailed. There are Surah which are named after battles, such as, Surah Alzaab (trenches), Qitaal (fighting), Fath (victory) and Saff (rows). The title of these Surah clearly illustrates the subject matter of Jihad. In Surah 'Adiyaat an oath has been taken on the horses of the Mujahideen and further in Surah Nasr, world-wide revolution and the spreading of Islam has been mentioned through Jihad. The truth is that a Muslim who reads the Quran with devotion is determined to reach the battlefield in order to attain the reality of Jihad. It is solely for this reason that the Kuffar conspire to keep the Muslims far away from understanding the Quran, knowing that Muslims who understand the Quran will not distance themselves from Jihad.

The meaning of Jihad in Arabic:

The word Jihad is derived, in the Arabic language, from the root word JAHADA. The word JAHADA has many meanings in Arabic including the following:

To make effort to be perfect, A studious student, To aim or to create, To work to reach the aim, To become very tired, To interrogate, To insist, To overload, To become weak from illness, A hard working person, To be love-sick, To mix, To rise, To desire, To eat alot, To be generous, Hardship, To be cautious, To exhaust, To fight without rest i.e Al Jahada is to exhaust the utmost effort until the limit of exhaustion which could be in any aspect of our lives e.g. in work, to fight etc..

The definition of Jihad in Shari'ah Terminology:

"Exhausting the utmost effort fighting the kaffir, to make Allah's (swt) Deen the highest".

It is reported in Sahih Muslim upon the authority of Abou sa'ad Al Kudri that the Sahabah asked the Messenger Muhammad(saw) 'What is Jihad?' And He(saw) said 'To fight to make Allah's Deen the highest'

Moreover Ibnu Qayum laid down certain conditions for Jihad:

- i) That the Muslims must start or initiate the fighting
- ii) That the fighting must be against the kuffar (**NB.** fighting the *murtadeen* (i.e. the apostates) is called *Qaatal al Ridda* and is implementation of the Islamic penal code whilst fighting the *Baghee* (i.e. the rebels) is called *Qaatal al Baghee*, neither of these being Jihad).
- iii) *Al Ma'niyyah* - having the intention of fighting Jihad to make Allah's (swt) deen dominant. (**NB.** this is not usually the case in defensive Jihad since one usually fights for victory or martyrdom not looking to implement the Islamic ruling system in such circumstances).

There are two divisions of Jihad:

- i) Al-Jihad al-Mubadahah - Offensive Jihad
- ii) Al-Jihad al-Dafa'ah- Defensive Jihad

However since linguistically the word Jihad connotes the exhaustion of effort it is found used within the Quran with different meanings e.g. Jihad of the Nafs etc.. When Allah (swt) describes fighting in Jihad He (swt) uses the word *Qaatala* and the one fighting those who fight him is called *Muqaatil* (*Qatala* is to murder and the murderer is called *Qatil*).

Imam Shafi said that the reason why we fight the kuffar (offensive Jihad) is because they reject our deen i.e. are at war with our deen. Imam Abu Hanifa on the other hand said that we fight the kuffar (offensive Jihad) because i) they fight us and ii) they reject our deen to be implemented.

Continued Next Issue