

The Islamic Truth

Issue 16



The Economic System endorsed by Allah(swt) will provide prosperity for Muslims worldwide.

Tony Blair is a Christian and endorses the Capitalist economic system, Muslim's follow Islam and they endorse the Khilafah economic system. But do they?



News

Islamic System Part 1

The Khilafah Economic System - approved by Allah(swt) and Muhammad(saaw)

The Economic system is based on 4 principles:

1. All the wealth belongs to Allah (swt): "And give them of the wealth of Allah which He has given you." [An-Nur: 33]
2. The community is the trustee of the wealth: "Believe in Allah and His Messenger, and spend whereof He has made you heirs." [Al-Hadid: 7]
3. Hoarding of wealth is prohibited: "And those who hoard up gold and silver and spend not in the way of Allah; announce to them a painful chastisement." [At-Tauba: 34]
4. Circulation of wealth is a duty:

"Whatever Allah may restore unto His Messenger - is due unto Allah and unto His Messenger - the orphans and the needy ...so that it may not be confined to the rich amongst you." [Al-Hashr: 7]

Based on these principles, Islam differs fundamentally from man-made systems (such as communism/socialism and capitalism) in defining the economic problem.

Islam uniquely considers distribution as the economic problem, and Muslims do not share the obsession of capitalists and communists with production. Because Islam differentiates between the basic needs and luxuries, there exists no concept of relative scarcity of resources in Islam. The resources available on earth are sufficient to secure the basic needs (food, clothing, and shelter) of fifty billion human beings. Such a misunderstanding has concealed the reality that starvation, poverty, and economic backwardness, result from maldistribution exasperated by man-made laws and systems. Under the Islamic system, Nigeria alone could support the whole of Africa, as occurred in the past when, under the system of Islam, Africa sent food to relieve the famine in Medina during the rule of Omar bin al-Khattab.

The current systems have created a vampire club of institutions - such as the IMF (International Monetary Fund), World Bank, and NGO's (Non Governmental Organizations) - that employ tactics such as loans and structural deficit re-planning to siphon off the world's resources to the so-called developed nations, leaving behind a gross inequality in distribution of wealth. The world order has resulted in a bleak scenario in which most of the world chokes from the exploitation of a few elitist nations that continue, under the protection of laws and systems that are designed to serve their interests, to squander the wealth of the world and systematically tighten their control of societies around the globe.

Unfortunately, the current systems cleverly mask the inequality in wealth that they produce by assessing the wealth and productivity by the GNP (Gross National Product) or the average income per capita, deceptively duping the observer into regarding the total production as a means of measuring the well being of each citizen when, in actuality, such figures give no indication of the status of the individuals. America, for example, sucks up over a third of the world's resources, yet poverty in America has escalated to such levels that a new class of people - the "fourth" or under class - has emerged. In Cairo, the average income obscures the fact that while some reside in penthouse flats, others settle for the night in cemeteries. Such a contradiction results from the current systems that fail to differentiate between "economic system" and "eco-

omic science," and, as a result, view human beings not as humans but as statistics and figures on the stock market.

By using labels like "Third World" and "First World," this economic conspiracy has worked behind a deceived populace who fail to realize that the "Third World" countries are actually First World in terms of resources. While organizations like Mercy International and UNICEF keep the masses content under the circus act of "humanitarian aid," the capitalist machine works behind the stage to gobble up the resources of the world.

The implementation of Islam would eliminate the strangle hold by which the elites control the polices of the world and milk its resources. Unlike the current systems, Islam will not impose any limits on the amount of wealth that an individual can acquire, thus creating and maintaining an incentive to work. The shortsightedness of limiting production stems from the man-made ideologies that fail to understand the nature of Creation. Because the Islamic system reflects the wisdom of the Creator, then the implementation of Islam will provide a society conducive to life that will address the needs of humanity based on the correct understanding of life. Muhammad (saaw) said, "The son of Adam, if he had two valleys of gold, would desire a third and would not be satisfied till he bites the dust."

While generating massive abundance and wealth of resources by eliminating all the restrictions and oppressive systems that prevent production, Islam will safeguard against abuses of exploitation in acquiring wealth by limiting the way in which wealth is acquired. For instance, Islam denies the "free" market of Capitalism which has led to the situation of "survival of the fittest". Such an unrestricted environment has led directly to the current situation where multinational companies have scavenged the resources of the world like parasites unrestricted in their "freedom." Under the Khilafah, natural and vital resources would be categorized as public property and a right of every citizen of the state - Muslim or otherwise - in accordance with the Prophet's (saaw) Hadith that states, "The humans have a right to three things - water, green pastures, and fire-based fuels (An-Naar)."

In Islam, public revenue from oil and natural resources would be used to secure the needs of the whole Muslim Ummah, and not to line the pockets of casino owners. The Khilafah would provide public and vital resources without charge to cover the needs of every individual and family, and the monopolies that multinational corporations maintain to dictate the lives of the people would dissipate.

The Shariah also defines certain rules that regulate company structure, effectively preventing abuse and corruption. For instance, Islam forbids monopolies by outlawing the hoarding of wealth (Al-Ihtikar), and eliminating copyright or patency laws that would open the avenue for potential monopolies to develop. Also, Islam protects the ownership of businesses and companies by restricting ownership of companies only to those who contribute both capital and effort to the company or business, thus effectively putting the seal on such concepts as "corporate takeover" from ever becoming a reality.

In the systems of today, the stock market offers no such protection and allows for any outsider to secure a share in any business or corporation and impose his policies on the company agenda, even if that individual puts no effort or work into the business. Today, food manufacturers have cultivated the art of burning surplus food and dumping surplus milk into the ocean to artificially inflate prices by creating "scarcity," an art that would cease to exist with the implementation of Islam.

Unlike today's system, which opens all doors for anyone to access wealth by any means, Islam categorizes wealth in a systematic way that both protects the right of individuals to access wealth and, simultaneously protects the society and securing the needs of the Ummah. Islam mandates vital and natural resources as public property while allowing for unlimited access to luxury items. Also, Islam protects the society in ways that corrupt man-made systems have overlooked by defining certain needs as "prohibited needs." For instance, to protect the honor (ird) of the woman, Islam would outlaw all forms of prostitution, pornography, or any type of sexual bombardment that exploits the charms and physical attractiveness of women. In addition, Islam would prohibit alcohol and gambling, killing every industry and institution derived from such filth that has seeped the Capitalist Nations in a downward spiral of corruption, social turmoil, and moral devastation.

In addition, the form of currency in Islam will break the economic hold of the Kuffar over the Muslim lands. The Khilafah would link the currency to gold, silver or some other precious resource. By backing the currency with resources of real value, Islam creates a stable medium of exchange and eliminates the concepts of linking currencies that allow nations to manipulate currencies and maintain a monopoly over the financial markets of the world.

Just a glance of the economic system in Islam would suffice to explain the fear and dread that America and the West has shown towards Islam, and explains the dedication and effort exerted towards curtailing or suppressing the resurgence of Islam as a system. Such a system would not only break the grip that the Capitalist nations have secured over the wealth and resources of the Muslim lands and dethrone their upper hand over the policies of the world, but would provide the long-awaited solutions to life that they have kept a secret from their own people with their extensive media manipulation and education. Because the currency in Islam is linked to gold or other precious resources, the implementation of Islam would cut the economic chains that America employs by linking other currencies to the dollar.

In addition, the effectivity with which the Islamic economic systems correctly defines the economic problem and secures the needs of every individual, and eliminates all forms of economic and social corruption, would provide fuel for the foreign policy of the state that would enable the Khilafah to easily spread Islam ideologically throughout the world.

For such a system to emerge, the Ummah must revitalize within itself the Islamic way of life and cultivate the Islamic culture and the Islamic Aqeedah as the sole basis for providing solutions to its problems. Without the clear conviction in the Islamic Aqeedah and the comprehensive understanding of the Islamic system, the corrupt regimes will continue to tame and manipulate the Muslim masses with empty slogans, while behind the curtains, the feudal landlords of Pakistan will maintain their status and the Gulf sheikhs will continue to squander the public resources of the Ummah.

Distortions about the Prophet (saaw)

Why do Muslims ignore the call of re-establishing Al-Khilafah when Allah(swt) and His Rasool command us to do so?

Allah (swt) has made the Prophet (saaw) the best example for us to follow not simply because he had good morals, was a good husband and father, or was liked by the people of Quraysh. These are erroneous concepts that have been introduced into the Muslim mindset in order to create a distorted image of the Prophet (saaw) and to take away from the real importance of following him (saaw). Of course this is not to say that the Prophet (saaw) did not have any of the aforementioned characteristics, but the problem is that they are looked at as the most important aspects of his life.

The image of the Prophet (saaw) as a statesman, a warrior, or a politician is strategically concealed from us in order to create the fragmented image of a man whose chief concern was to help individuals reform their behavior and have good morals. This image ignores the tremendous effort the Prophet (saaw) put forth in order to uproot the systems of jahiliyah that had taken hold of the people and replace them with the deen from Allah (swt).

The Muslim Ummah has suffered from this misinformation for numerous decades and now the consequences of it can be seen in many of our actions and sayings. As an example, many Muslims have taken to celebrating the birthday of the Prophet (saaw), Milad an Nabi, as a way of showing their love for him (saaw) and of asking Allah (swt) to send his peace and blessings on him (saaw).

The people who participate in such activities may be good-hearted and sincere Muslims but they fail to understand that Islam defined for us how to show our love for the Prophet (saaw), and imitating the traditions of the kuffar is not one of them.

Instead, if we really love Allah (swt) and His Messenger (saaw), we have to obey them in every aspect of our life with full conviction in the Islamic aqeedah. The Sahabah (raa) are the best generation of Muslims and the closest to the Sunnah of the Prophet (saaw), yet because of their clear understanding of Islam and Message, they never held any event remotely resembling a celebration of the birth, life, or death of Muhammad (saaw).

We should ask ourselves why is it that they never did something like this yet we continue to perform this action thinking that it is a part of Islam and a duty on us? Is it that the Sahabah didn't love the Prophet (saaw), or were ignorant about the importance of such an event, or is that we are so defeated in our mentality that if the Christians celebrate the so called birthday of Issa (as) then we Muslims can better that by celebrating the birthday of Muhammad (saaw)?

This is a great insult to Islam and to Muhammad (saaw) if we try to practice our deen in the footsteps of those whom Allah (swt) has called the 'Dal-leen', those who are completely lost. Rather, we should look to the Quran and Sunnah and understand the duties that Allah (swt) has placed upon us and then fulfill them in the way Muhammad (saaw) taught us. This is the true

love for Allah (swt) and His Messenger (saaw) and it is what will carry weight on the Day of Judgment.

Another by product of the misinformation campaign against Islam is reflected in our thinking about the nature of the Prophet (saaw). Many Muslims view Muhammad (saaw) as a 'Holy Man,' an estranged person detached from the affairs of this life, preoccupied with only spiritual fulfillment through prayer, fasting, and sacrifice. This is a very dangerous image to carry with us because it undermines the completeness of the message of Islam and the comprehensive manner in which he (saaw) delivered it to the people. Even the simplest study of the seerah reveals to us that the Prophet (saaw) was gravely concerned with making sure that all the affairs of the people were conducted on the basis of Islam, from the prayer to the contracts, to jihad.

The Prophet (saaw) has the most taqwa (fear of Allah) that anyone can possibly have, but he did not limit this taqwa to the acts of prayer, fasting, alone. The Prophet (saaw) lived amongst the people just like any other human being, except that he was guided by a Message from Allah (swt). In fact, it is reported in the books of Seerah that if a traveler was interested in meeting the Prophet (saaw), he would be unable to distinguish him (saaw) from the rest of his companions who were around him.

This tells us that the Prophet (saaw) did not have the image of a 'holy man', living a completely different life from the people around him. If we fail to understand this and continue to limit his (saaw) role to the spiritual affairs of our life, we will be great losers on the Day of Judgment because Allah (swt) does not like those who take only a part of the revelation and leave other parts in favor of their own lusts and desires.

In order to protect ourselves from the serious consequences of this action, we have to understand what Sunnah really is and what does it mean to follow it. We have to obey Muhammad (saaw) and follow whatever commands and prohibitions he (saaw) brings in order to obey Allah (swt) and to protect ourselves from Allah's punishment. Thus it becomes critical for us to understand the nature of the Sunnah and of the Prophethood of Muhammad (saaw).

The Prophethood is composed of three elements. Muhammad (saaw) as a human being, rules exclusive to Muhammad (saaw), and the example of the Messenger for the Ummah to follow.

- Muhammad (saaw) as a human being. These actions include the way in which he (saaw) stood, sat, ate, or drank. For example, it is reported that when Muhammad (saaw) walked and he wanted to turn his head to another direction, he would turn his entire body. This type of action has no legislative impact, except in certain cases where he recommended executing a particular action, such as eating with one's right hand, drinking in more than one sip, etc... These would be considered nafilah or mandub acts, meaning that if a Muslim performs them he/she would receive a reward, but if one left it then there is no punishment for it.
- Rules exclusive to Muhammad (saaw). Allah (swt) has sent the Messenger (saaw) with rules that are specifically related to him only. Some examples of these rules are:
 - He was ordered to pray the tahajjud and israq salat as being a Fardh.
 - He was allowed to continue his fasting into the night.
 - His marriage contracts did not have to include a dowry (mahr).
 - His wives could not remarry.
 - He was allowed to keep more than four wives.Whoever performs any these actions is sinning because these actions are exclusively for the Prophet (saaw).
- Actions for his (saaw) Ummah to follow. These are actions that are known to be examples for us to follow. As an example, explicit statements such as: "Pray the same as you see me pray," and "Emulate me in all your rituals" denote that these actions are examples for us to follow without any dispute. Also, the Prophet (saaw) ordering the amputation of the hand of a thief from the wrist bone, is an implementation of the order in the ayah "Cut off their hands."

In this category, Muhammad (saaw) is our 'Uswat (example) to follow as an individual Muslim as well as an Ummah, and it is crucial that we understand all the things that fall under this category so that we may truly deserve to be from the Ummah of Muhammad (saaw) and walk behind him

(saaw) into Jannah on the Day of Reckoning.

In conclusion, we must realize and accept the Prophet (saaw) and the Message completely, without any distortions. We must discard these distortions because they derail us from the path of following Muhammad (saaw). As true Muslims, we have no choice but to follow Muhammad (saaw) as the Messenger of Allah (swt) in all aspects of life and hope for the mercy and pleasure of Allah (swt).

Crises

The answer to our present day crises is to re-establish the Islamic Khilafah.

Muslims went through many crises during their history. This occurred in the days of the Prophet (saaw) and after him as well. Muslims during the battle of the Ditch, Ghazwat ul Khandaq, went through a crisis that threatened the existence of the entire Muslim Ummah at that time. Muslims during Al-Hudaybeyah went through another one. After the death of the Prophet (saaw), another crisis occurred internally; some people revolted against the State, some rejected Islam completely while others challenged the authority of the growing State. Almost all of Arabia revolted and only Madinah remained under the authority of the State. Externally, the Romans started to take advantage of the situation and started their own preparations to attack the Muslims. In all of these situations, Muslims kept the initiative in their hands, worked on their own agenda and above all, maintained high belief in Allah and His victory. Even when they became under the attack, Muslims never accepted to be reactionaries at all. They were active and were able to overcome all of these incidents. Whenever Muslims faced a crisis they managed it in the right way.

This situation was not restricted to that era at all. Muslims went through a crisis during the Khilafah of both Uthman and Ali (May Allah be pleased from both). It was a severe crisis. But, in the end the Ummah recovered. It was reported that the Romans tried to interfere in the events by trying to approach Muawayyah (may Allah forgive him) but even Muawayyah immediately refused their help and thus eliminated any chance of the Romans setting their own agenda and purpose. It did not take Muslims long time before they got united again and proceeded in carrying Islam to liberate other nations. I say this regardless of how some Muslims view Muawayyah.

Later on, Muslims went through many internal problems such as the Qarametah and others, but again, Muslims were able to overcome all of these crises. During the Crusaders, Muslims were attacked by both: Crusaders from Europe and the Mongols. Al-Aqsa was occupied and the Capital of the State, Baghdad was occupied. But again: Muslims overcame all of this. Muslims managed to liberate their lands and got united again. Although Muslims were defeated in the battlefield, but they never put Islam under debate. They never lost their belief in Islam. Not only this, Muslims were strong enough to the point that the occupiers were influenced by Muslims. Some Crusaders chose to stay as citizens living with Muslims and some became Muslims. Mongols themselves later on accepted Islam and went back to their lands carrying Islam to their own people. Such thing never happened in the history of mankind: where the people who are occupying look at the people they are occupying.

The examples go on and on. But recently we can see that the situation is different. Muslims now are going through many crises. The destruction of the Khilafah, occupation of Palestine, attacks in Afghanistan, Bosnia, Gulf crisis and recently Kosovo are just few examples. What is different now is that Muslims do not have the initiative nor they work on their own agenda. All of these events happened by the initiative of their enemy. Now we neither have the initiative nor we have our own agenda. Even when we fight, we act as a reaction and what is worse, we fight proxy wars for our enemies!

What is even worse, is that for the first time we started debating Islam itself. This started from the industrial revolution. Starting from that time Muslims started losing their trust in Islam. Thus, no wonder Muslims were unable to solve one single crisis in the right way nor they were able to solve it according to Islam. All what happens is that Muslims as a reaction they just jump to "fight" even if fighting is for the agenda of the others. Thus, fighting leads to the loss of innocent lives and does not lead to any goal in the end (as is the case in Afghanistan). All what we achieved is letting our anger out and draining our resources and efforts. Regardless of the power Muslims have, we failed to solve one single crisis in the right way.

One would ask what is the solution? Allah (swt) says:

"Verily! Allah does not change the condition of a people, until they change what is within themselves. [TMQ Ar-Ra'd 13:11]

This means that first of all, we must have the belief in Islam. Islam cannot and should not be debated at all. We are Muslims and we must take Islam as our frame of reference.

Then we must not react rather we must act in the right way. We must realize that the effort must be directed towards the root of the problems and should not be directed towards the symptoms at all. We must have our own agenda and maintain the initiative in our hands. This is the solution. Otherwise, we will keep running through this endless circle.

Structure of the Islamic State

Dar Al Islam (domain of Islam) as defined as that land where the Shari'ah is applied fully and whose security is maintained by Muslims.



Ruling System:

Allah (swt) has determined the form of government in Islam to be the Khilafah system. This ruling system was implemented by the Prophet (saaw). The State functions as one state with a centralized ruling system.

The Khilafah:

It is defined as the total rulership of Muslims all over the world which implements the Islamic Shari'ah and carries Islam to all people. The head of the State is the Khalifah.

Political Structure:

- The Khalifah.
- The Khalif's Assistants, of which there are two types:
 - Delegated Assistant and Executive Assistant.
- The Amir of Jihad.
- The Governors (Walis).
- The Judges.
- The Administrative System.
- A Consultative (Shura) Assembly.

The Creed of the State:

is built upon the basis that there is No Deity but Allah (swt) and Muhammad (saaw) is His Messenger.

Ruling Principles:

Sovereignty belongs to Allah (swt)- through the Shari'ah, and not the people. The authority of ruling belongs to the nation (Ummah). The installation into office of ONE Khalifah is an obligation upon all Muslims. Only the Khalifah has the right to adopt divine laws (Ahkam Shari'ah) for implementation by the State.

Citizens of the State:

All citizens of the State shall be treated equally regardless of religion, race, color or any other consideration. The State in all matters, be it ruling, judiciary, or welfare, is forbidden to discriminate amongst citizens.

Geography:

The State does not recognize the physical borders or the independence of one Muslim country from another. The Ummah is one, the State is one, the Army is one, the Flag is one, and the Budget is one. The outer boundaries are always expanding to encompass Dar al Islam. Travel between distant lands is open and no restriction or visa is required.

Natural Resources:

The State has abundant Oil, Natural Gas, Minerals, Uranium, Gold, and Silver. All of these belong to the Ummah.

Flag:

The State has two flags. White is the flag of the Islamic State and the Black flag is carried by the army of Islam.

Foreign Policy:

Cornerstone of the State is to carry Islam to the people as a global ideology.

Political Parties:

The State encourages the formation of many Islamic political parties and ensures the existence of at least one such party. There is no permission required to form political parties.

Economy:

It is based in the manner in which the State and people collect and spend money to take care of the affairs of the people. All basic needs are provided for each individual. In addition, education and all medical services are provided at highest possible level with no charge to each and every individual.

Education:

The goal of education is to produce the Islamic personality and to provide people with knowledge and ilm connected with life's affairs. It is an obligation upon the State to teach every individual, male or female, those things which are necessary for the mainstream of life.

Calendar:

The Hijra, or Islamic calendar is the official calendar.

Currency:

Based on Gold and Silver Standard.

Language:

The official language of the State is Arabic, the language of The Qur'an.

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