War on Islam

In the Western societies God died several generations ago, becoming a personal and private matter. A obvious problem results out of this. Without a divine entity, morality, the definition of good and evil, becomes relative and fundamentally a question of power of one group of humans against others. Crediting the German philosopher Nietzsche, Emil Vlajki writes `"When God is dead everything evil is possible because those, temporarily the most powerful world actors, substitute themselves to God imposing their egoistic interests as divine and universal ones."` [1]

What unites the Western people more than anything else is that they are deeply convinced of the supremacy of their own values and superiority of their knowledge and ways. It is this attitude which leads to the arrogance and paternalism we see all over the places. Islam fundamentally challenges the West because the only supreme and absolute being is Allah, the Creator. Even more so as Allah has provided humankind guidance through the Qur'an and through the example and words of the Prophet Muhammad (PBUH).

The more than a billion Muslims have the potential to challenge the dominance of the DTS to control development and minds. This is even more so in light of the obvious failure of humanist rationality and science to explain and provide answers to central issues of life in any satisfying way. It cannot provide spiritual and moral guidance because scientific rationality and progress systematically reduce and degrade human beings into biological, chemical, physical, psychological, and social things, mutated from apes and caught in a bitter struggle to survive and reproduce, whose primary goal it is to maximize happiness, motivated largely by desire and lust, seeking pleasure and avoiding pain, and determined by either nature or the social and economic conditions and relations. Spirituality and religious belief turns into superstition and a secular private business while morality is constantly being eroded because, in final analysis, there is no rational reason for absolute or universal values and immutable moral responsibilities, prohibitions and restrictions.

Peoplehood

The Western mind and politics constantly divide people on the basis of sex, class, race, ethnicity, nationality, etc. Repeatedly, people were persecuted on the basis of political ideology or religion. Despite all proclamations of equality of all people, inequality, and division of people on the basis of inequality, is a fundamental means of organizing and exerting control and authority.

They had a Dream

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... The Civil Rights movement [in the United States] was
probably the last full-scale effort to realize the avowed goals
of the Christian religion. For more than a century, the American
political system had proclaimed the brotherhood of man as seen
politically in the concepts of equality of opportunity and
justice equally administered under the law. Equality under the
law, however, was a secularized and generalized interpretation
of the Christian brotherhood of man - the universal appeal
of individuals standing equally before God now seen as people
standing equally before the law and secular institutions. ...
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A majority of Americans rejected this secular version of
brotherhood and sought to prevent its realization because of
long-standing attitudes that people of color were necessarily
inferior.

...

Before the Civil Rights movement, however, one must look at
the Nuremberg Trials as the moment of history in which Western
Christianity achieved its greatest influence. In those trials
the victorious Allied nations presumed to speak for all of
civilization and judged the Nazi leaders not as loosers but
as those who had violated the basic tenets of civilized and
religious existance. ... [2]
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Political Justice

After WW II, the victorious powers were setting themselves up as both lawmakers and judges. It was an effort to clear themselves from their own crimes of colonization and mass extermination, and to present and justify the devastating war between Great Powers for hegemony and control over world order as a model 'just war' of the good (victorious) against evil (loosers).

Meanwhile, the high moral standard propagated was in sharp contradiction to their actions, which remained violently oppressive and morally despicable. While the United States were presenting themselves as champions of justice and freedom, the indigenous and black peoples under its authority were treated as untermenschen and systematically exploited and discriminated against by the dominant white peoples.

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... At a certain point in the struggle for realization, it
became apparent that goals of the Civil Rights movement could
not be achieved because people did not subscribe to them and
because the goals were, after all, abstract projections of an
ideal world, not descriptions of a real world. [3]
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The Western concept of equality, being an abstract idea-value instead of either description of reality, or at least practical guidance and obligation to act, is completely disconnected from the physical world, real human life and relations, and practically useless and meaningless outside of a schizophrenic mind creating reality for itself, and as deception for those still in denial.

Believers and Unbelievers

In contrast to humanist multiculturalism, the concept of peoplehood in Islam is not one of equality of all people.

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The whole concept of peoplehood is important in being able to
understand struggle and being successful in struggle. Allah on
the basis of the Qur'an divides mankind on the basis of belief,
because there are believers and unbelievers.

Peoplehood is based upon belief more than anything else. More
than race, more than on any physiological characteristics,
peoplehood is determined by belief; ... [4]
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By overwriting all other concepts of identification and allegiance with their common belief, and by actually submitting themselves to the will of the Creator, obeying the rules

and following the guidance given to them, the believers have a program to overcome divisions among them and come together in unity.

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My pilgrimage broadened my scope. It blessed me with new
insight. In the two weeks in the Holy Land, I saw what I
never had seen in the thirty-nine years here in America. I saw
all races, all colors, -- blue-eyed blonds to black-skinned
Africans -- in true brotherhood! ... not just brotherhood toward
me, but brotherhood between all men, of all nationalities and
complexions, who were there. [Autobiography of Malcolm X, p.
362 (Ballantine 1965)] [5]
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While on the one side emphasizing the unity of believers, there are different injunctions in an Islamic State for Muslim and non-Muslim citizens (Dhimmis). Unlike Muslims, Dhimmis are excluded from Sharia laws and even `"encouraged to have their own courts and laws"` [6] . Certain compulsory obligations are only for Muslims, while Dhimmis may be excluded from certain top positions in the Islamic state and taxed differently. This concept is fundamentally different than the nation state concept of citizens vs. immigrants and the social and structural discrimination of racial or ethnic minorities.

Whatever beliefs and customs we have, it is clear that others may not share the same ideology, principles or goals. How can peoples organize so that even fundamentally different ways of life can co-exist side by side within a state or territory, while eliminating or at least minimizing the need to either assimilate or compromise? Enlightened humanism and democracy proved unable to answer this central question neither in theory and even less in practice.

Preventing and Attacking Unity by Creating Divisions

In terms of the war on Islam, using and promoting divisions among Muslims is of central importance to the DTS warlords. Their concept is to put Muslims into three categories ('moderate', 'traditionalist' and 'fundamentalist') and sub-divide further within each category. The 'moderates' are encouraged and supported in all kinds of ways. They provide for the good Muslim, representing a cleansed, sanitized and reduced new Islam, more tolerable or even acceptable, because accommodating the DTS principles and ways.

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To rise above the confused rhetoric of the classifying agents,
one needs to understand the basis of actual classification
among human beings, not Muslims alone.

For this one needs not go too far away from the beginning of
the Qur'an. Four verses at the beginning of second chapter
describe the believers. The next two describe the disbelievers,
and thirteen verses that follow describe the hypocrites among
Muslims for the simple reason that identifying hypocrites is
extremely necessary to avoid their mischief.

This is where we see that all the self-pleasing shades among
so-called Muslims -- from liberal to enlightened moderates
and those associated with the amalgamated religio-political
parties -- is nothing but hypocrisy under different labels. [7]
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The term fundamentalism named the Christian movement in opposition to capitalist/ humanist ideology and liberal secularism. The term became associated with backwardness and reactionism, a movement defending religious superstition against scientific and industrial advancement. Directly opposite, those movements which struggle to implement Islam look forward to change relations as they are, to free themselves from foreign domination, to overcome poverty and decay, to use science and technology according to their own priorities and interests, in short, to advance their lives in all aspects.

We should therefor be careful, when we speak about 'Islamic fundamentalism' or 'Islamic fundamentalists'. What we should see clearly is the totalitarian mindset and propaganda of the Europeans at work, setting themselves as most advanced and superior, trying to impose their own thinking upon all others. The history of the Europeans with centuries of tyranny under the Catholic Church, which had become an obstacle for the rising bourgeoisie of early capitalist industrialization, out to seize control of state power for themselves, led to privatization of religion and to secularism. This particular experience and development of the Europeans and Christianity has no universal aspect and nothing suggests, that other societies and religions may have the same conflicts, nor that secularism is a good solution for the problems we face.

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So the West's description of Islamic movements as being
fundamentalist is nothing but a war against the return of Islam
as a comprehensive system. It is a strategic, even a vital
issue for the West. They are intent on keeping the Third World,
especially the Islamic world, backward and distant from any
true revival. ... [8]
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Group Identity

Believers are a group, which defines itself through a common faith and submission to the will of Allah, as revealed first and foremost through the Qur'an, and supplemented by the life of the Prophet Muhammad (PBUH). It thereby constitutes a group identity, which challenges the DTS because it rejects and transcends the concept of white supremacy, national identity, racism, sexism and classism their societies are build upon. The DTS are engaged in building multi and transnational institutions and organizations and work to develop group identity beyond nationalism on the basis of certain idea-values (beliefs), namely freedom, democracy, human rights, private property, rule of law, science. They cannot accept the much more advanced concept of unity of the Islamic Ummah (community) and Khilafah (Islamic State).

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The broad lines of the civil, military, criminal, political
and social legislation of Islam, which are evident in hundreds
of verses and in the numerous authentic sayings of Muhammad
(PBUH), are there for implementation. The rules of Islam require
the existence of a State with the authority to organize the
myriad of relationships that characterize the society and the
resources for producing a favourable environment for the Ummah
to live their lives to fulfil the overall objective of human
creation. These values and principles and the spiritual aspect
of governance were effectively implemented in the lifetimes of
Prophet Muhammad (PBUH), and the times of the orthodox Caliphs,
as well as some Muslim rulers who came after them.
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The clear message of the Qur'an ... puts three distinct
responsibilities on the shoulders of Muslims: individual
responsibilities, responsibility to bind the Ummah, and
collective responsibilities as an Ummah. ... [9]
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Struggle and Resist

The concept of Jihad is openly challenging the concept of absolute authority of the democratic state representing the supreme sovereign, which are the citizens of that state. Not some ideology, country or nation, but only the cause of Allah alone is what the believers in Islam strive for. This concept constitutes an obligation and actual necessity to struggle and resist what is in the way of becoming more conscious of and submitting to the will of Allah. This goes fundamentally against accepting domination under the DTS and a way of life violating the values, principles and laws of the Creator.

The demonization of Jihad is used to legitimize aggression in the name of fighting Jihadists and Jihadism, to de-legitimize and criminalize the just struggles of people(s) in self-defense, to free themselves from foreign domination and occupation. The concept of Jihad speaks about struggle for and resistance in defense of what you truely believe in. It speaks about obligation and responsibilty to fight for truth and justice and in this it is universal in the sense that we all make decisions and face the truth of our death one day.

Forcing Muslims in a Defensive Position

The DTS propagandists concentrate their efforts on defining the terms and gravitation of discourse to put Muslims into a defensive position. Massive fear of terror campaigns were used to openly revert the presumption from innocent before proven guilty beyond reasonable doubt into guilty before or even despite proven innocent. This is combined with a program focusing on eliminating all rights of people being categorized as terrorists or terrorist suspects. This does not only include the captives in Guantanamo and numerous other 'interrogation centers' worldwide. We are witness to mass detentions and deportations, various forms of torture and collective punishment, kidnappings, disappearances and assassinations.

When, after years of preparatory propaganda, the war on Islam, while still disguising as war on terror, was openly declared on September 11, 2001, all the DTS were standing as one, united and fully committed to defend and reaffirm their totalitarian domination.

References:

[1] The new totalitarian society and the destruction of Yugoslavia /Emil Vlajki ; preface, Osvaldo Croci and Brian K. MacLean. ,092125296X, page 23

[2] God is red :a native view of religion /Vine Deloria, Jr. ,1555914985 (pbk. : alk. paper), page 49/50

[3] God is red :a native view of religion /Vine Deloria, Jr. ,1555914985 (pbk. : alk. paper), page 52

[4] Revolution by the book :(the Rap is live) /Jamil Al-Amin. ,0962785431 :, page 68

[5] Revolution by the book :(the Rap is live) /Jamil Al-Amin. ,0962785431 :, page 67

[6] "What would you rather be: Ethnic minority, Gentile or Dhimmi?", Yamin Zakaria, Independent Centre for Strategic Studies and Analysis, 2/19/2005, http://icssa.org, http://nointervention.com/archive/pubs/ICSSA/dhimmi.html

[7] "The myth of moderation", Abid Ullah Jan, Independent Centre for Strategic Studies and Analysis, 2004, http://icssa.org/real_classification.htm, http://nointervention.com/archive/pubs/ICSSA/real_classification.htm

[8] "Dangerous Concepts, to Attack Islam and Consolidate the Western Culture", Al-Khilafah Publications/ Hizb ut-Tahrir, 2001, http://nointervention.com/archive/pubs/dangerous_concepts.pdf

[9] "The concept of Ummah and its need", Abid Ullah Jan, Independent Centre for Strategic Studies and Analysis, 12/17/2004, http://icssa.org, http://nointervention.com/archive/pubs/ICSSA/Ummah.htm

Abbrevations:

DTS: Democratic Totalitarian Societies
The dominant societies of North America (U.S., Canada), the hegemonial European countries, plus Japan, Australia, Israel.