



Editorial

Obama Signs up India for a Bigger Role to Fight Islam

Dr. Syed M Inayatullah Andrabi
Email: convenor@mahazi-islami.com

President Barack Hussain Obama has come and gone. We are not going to analyze the outcome of this visit here, but only focus on some issues revolving around India's ambitions for a higher power status, so manifestly evidenced by its overwhelming concern for a permanent seat in the United Nations Security Council (UNSC) and America's approval of these ambitions. Since the relationship is not between two equals, the focus has to be mainly on how India is going to be used in the global power game.

China Factor

Much is being made of the U.S. trying to build India as a bulwark against China. Well, there is no doubt about that, but US concerns are much more serious, and long term in wooing India than the mere containment of China. The China factor does worry U.S., but the matter has been hyped a lot, and there are political reasons for that. We will not go into this issue here but only note a couple of points in passing:

First, the China factor - howsoever difficult - is manageable for U.S. and other dominant powers in the current World Order. Presuming for a moment that China becomes a superpower in the coming years to replace/rival the United States, it will be an in-house change as was the demise of Soviet Union. The power centre will shift from one member of the house to another; strategies may change but the civilizational direction and objectives will remain the same.

Second, having said that, it is also true that there being no one-to-one relationship between economic and political power, China's becoming an economic superpower may or may not translate into its becoming a political super-power as well, particularly in the face of the absolute determination of the leading Anglo-Saxon axis (including UK, US, and Australia) to keep power within themselves. The aforementioned in-house change took place at the end of World War II when political supremacy of Western Civilization passed on from Great Britain to United States, but one must not forget that the erstwhile Soviet Union, despite its huge military might and political clout was not only denied any position of leadership but was ultimately eased out of the game altogether- i.e. penalised for being a contestant. So it is a long way ahead for China, that too with an uncertain future.

Obama links India's emerging global role with the 'issue' of Iran

Having put the China issue in perspective, we will now look at the more profound concerns Obama had, and wanted to bring India completely inline with regard to those concerns. For this we will focus on his speech to the joint session of Indian Parliament on 8th November, 2010. Obama gave his audience a pleasant surprise in the Indian Parliament when he categorically announced that United States favours a permanent seat for India at UNSC. But that was only the beginning of the 'good news' - what followed was a short description of India's responsibilities when assuming a big power status, and a lecture in clear words about how, in the words of India's former foreign minister Jaswant Singh, India should behave when brought to the high table, how to properly handle forks and spoons. The 'honour' conferred on India was linked to these responsibilities, which included on top of it the 'issue' of Iran - the only country Obama mentioned by name in this context. Let us get some truth out of these facts:

President Obama was not handing in the UNSC seat to Indian MPs as an instant gift; he could not have. He alone is nobody to do that, there is a long procedure involved which takes many years, and who knows what the world will look like in future years. Neither was he sealing a give-and-take deal with India; such deals are better done in one-on-one or proper official meetings and strategic dialogues. It is only when one has to deliver a vital political message that a political platform like Indian Parliament is chosen, as Obama did. Holding a prize in his hand, he stood before the elected representatives of Indian people and tutored them that for a global role they need to come out of the narrow Pakistan-centric vision, and look at the wider civilizational picture and the world-order based on it, identify the real threats, and act accordingly. He mentioned Iran by name because he and other leading players of the current world order see that country as the main threat not only to US hegemony (as with China) but to their whole civilizational edifice, its so-called 'values' and its 'religion'— the religion of greed and money. The threat, as U.S. and other world powers know fully well, is not an immediate military threat; for that matter currently there is no such threat to U.S. from any country after the fall of Soviet Union but Iran's mere existence is a deep source of worry for the current global powers, and if India also wants to be a global power, it must share this worry and act accordingly, namely by partnering with the US for 'global security' as Obama put it. This was Obama's political message to India's political class. One may perhaps think that Iran was singled out because it is

the only country consistently resisting pro-Israel U.S. designs in West Asia. While that is true, it is only the tip of the iceberg; there is a much deeper underlying reality which we need to look at, rather briefly, so as to fully appreciate why Obama linked the question of Iran with India's emerging global role. Why for a country aspiring for prominence in the current World Order, should Iran be the chief security concern?

Why is Iran Considered a Threat to Present World Order?

The real worry for USA and the rest of the capitalist West is that when they look at the future of western civilization and its amoral corporate enterprise, the only obstacle they see in their way is the Islamic Republic of Iran. This has to be looked from more than one angle:

First, Iran is becoming a rallying point for all anti-imperialist and anti-colonial forces like Venezuela, Bolivia and other such small nations who detest US hegemony and the policy of meddling into others' affairs. How long they will be able to keep their company with Iran is a different matter, and should not make us underestimate the significance of this phenomenon.

Second, the Islamic Republic came into existence on the basis of Islam, represents the authentic expression of Islam in political terms in this day and age, has established itself firmly by putting in place a solid and vibrant institutional framework, and above all has successfully survived the combined might of all the forces of 'kufr' and 'nifaq', hell-bent on destroying it right from the inception, and has grown from a position of strength to greater strength. As such, the mere continuation of Iran as vanguard of the Islamic movement has tremendous potential to change the condition of the Muslim world and, by implication, the world in general. Without going into details here, let us briefly note two very positive developments in this regard. One is the Iran's solid relationship with Hamas in Palestine, and with Hizbullah in Lebanon. The other development is the changing politics of Turkey, reflected, among other things, by its growing relations with Iran with a clear strategic content, preferential ties with Hamas, preferring them over the pro-Israel PLO faction led by Mahmoud Abbas, and moves, howsoever small, to return to its Islamic legacy. All these changes are of seismic proportions with far reaching implications, given the particular context of Turkey's political history. Apart from these two developments, the power equations in the region (around Iran) are changing, and sheikhdoms in its neighbourhood where dynasties have been ruling for years and keeping people in dark, are facing maximum heat. Saudi regime, the main American proxy in the region has been from the start, desperately trying to contain the growing influence of the Islamic movement led by Iran. Earlier on, it financed the Saddam led war against Iran in 1980's and has since been busy promoting hatred among Muslims via lavish financing of pro-Saudi elements worldwide. The Saudi regime knows and appreciates very well how vital India's cooperation to contain Iran will be. The King made a high profile visit to India in 2006, and Indian Prime Minister when returning the visit early this year was given a red carpet welcome. It is pertinent to note that among the first to very warmly welcome Obama's support for India's UNSC berth was none other than the Jeddah based 'Arab News' an English daily owned by Saudi Research & Marketing Group (SRMG), a Royal Family publishing business headed by Prince Faisal bin Salman bin Abdulaziz Al Saud. The 'Arab News' carried an editorial hailing Obama's declaration as 'perfectly fair and one that many states around the world endorse' (10/11/10).

Third, Iran with a vibrant and - in an essential sense - original democracy i.e. not copied from West but fundamentally different from it, and inspired by Divine values, clearly represents the contemporary civilizational reality of Islam. One has to understand that the West's consumerism, greed and exclusive focus on one's material wellbeing at the cost of spiritual growth has created a deep void amongst its people and those following its ways elsewhere. A spiritual void has come to exist which in USA and Western Europe such Hindu cults like Rama Krishna and Yoga missions are trying to fill. Forget about the political leaders, the modern man (meaning human being, man or woman) finds himself deeply frustrated, earning to live and living to earn, he finds himself locked in a vicious circle with life having no purpose, external to, and higher than itself. The sublime teachings of Islam, no doubt, are, as ever, capable of winning the hearts and minds of people, but the social reality now prevalent in most of the Muslim countries stands in sharp contrast to those teachings. Societies claiming to be governed by Islam where woman are not allowed to drive a car, caste a vote, go to hospital alone even if dying of labour pain, do not leave a good image, let alone present a civilizational alternative for this modern frustrated man. He will continue to be caught up between the devil and the deep sea, living the 'civilized' life as defined by the West or else retiring to some ascetic camp.

-----Continued Page 4

The Guidance

Allah(SWT) is one, but not the one that can be counted, He is Uncountable, Unique, and there is absolutely nothing comparable to Him.

Sura Ikhlas(Quran 112) Translated and explained*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: In the name of Allah, Who is Most Kind, Ever-Merciful.

1. قُلْ هُوَ اللَّهُ أَحَدٌ

Translation-1: (O Esteemed Messenger!) Proclaim: 'He is Allah, Who is the One.

Translation-2: Say: He, Allah is Unique

2. اللَّهُ الصَّمَدُ

Translation-1: Allah is the Transcendent of all, the Protector and Far-Superior to all

Translation-2: Allah is He on Whome all depend

3. لَمْ يَلِدْ وَلَمْ يُولَدْ

He has not begotten any nor is He begotten.

4. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Translation-1: Nor is there anyone equal to Him.

Translation-2: And there is none comparable unto Him

Translation-3: And none is like Him

This chapter describes the pure Oneness (Tawheed) of Allah (SWT), freeing Him from all kinds of need without associating anything with Him and that which is not in His essence, attributes or actions. This is pure Tawheed according to the Qur'an and it is one of the specialties of the Qur'an and the edifice of all the Islamic knowledge.

There are numerous traditions discussing about the virtues of this Surah including those received by Shias and Sunnis that say that this Surah is equivalent to one third of the Qur'an and the same will be forthcoming in our narrative discourse.

This surah is either a Meccan Sura or revealed in Medina, but is likely that it descended in Mecca according to the reasons of its revelation.

Commentary

Qur'an: Say: He, Allah, is Unique:

The word Ahad (unique) is an attribute which is derived from the word Wahid (one) but the word Ahad is used about something which cannot be counted or numbered and something that does not accept numerousness (from all sides) - not even evidently or imagined. Therefore, the word Ahad does not mean one, unlike the word Wahid, so that we may start counting two, three and so on. In the (usage of the) word Ahad, whatever is followed by a second is that very same thing. For example if someone says: "No one (from the people) came to me" (maa jaani minal qaumi ahad), it negates the

coming of one, two or more but if someone says "one (from the people) did not come to me" (maa jaani wahidu minhum) it negates the coming of only one but not two, three or more.

In this backdrop, the word Ahad (in the verse under discussion) is used in a positive sentence and it has a connotation that in His essence, Allah is such as no one like unto Him can even be imagined - be it one or more. Therefore, regardless of its condition in actuality, it is impossible even to imagine it properly.

Qur'an: Allah is He on Whom all depend:

The literal meaning of "Samad" is to intend or to depend. The word has been explained in many different ways. More so, it has been explained as the One on Whom all depend. The word Samad in this verse has been used without any restriction - therefore the meaning "One on Whom all depend" is more acceptable.

For Allah is the one who brought everything into existence - therefore everything with the exception of Him (Who is self-Existing) depend on Him. Just like He said:

attributes of essence and action. Therefore, the clause "Allah is Unique" is the praise of His Essence and the clause "Allah is One Whom all depend" is the praise of action - which praises Allah for He is the end of everything.

It has also been said that the word samad means One who does not eat, drink, sleep, beget or is He begotten. Therefore the verse that follows (He does not beget nor was He begotten) is the explanation of the word samad.

Qur'an: He begets not, nor is He begotten. And (there is) none is like Him:

These two verses refute that Allah begets something through another thing by way of separation- just like what the Christians claim about 'Isa (as) that he is the son of God or the claim by the polytheists concerning some of their idols that they were the sons of God.

In the same manner, these two verses refute that He was begotten or He came into existence from another thing just like what the polytheists claim. In their (the polytheists) belief of god, there is god the father, god the mother and god the son.

Also, these two verses refute that God has a partner in His actions just like the claim among people like Firawn and Nimrud - who called themselves gods.

To give birth is one way of reproducing (or populating) however one defines it - for the one who is born has to cling to (depend on), and becomes part of, the one who gave birth and definitely each of the parts will be in need of each other. But Allah (swt) is not in need of anything and that all things are in need of Him. Therefore, Allah does not beget.

His saying: "He was not begotten": a thing which is begotten must be dependable on the one who begets and Allah is not dependable on or in need of anyone, therefore He was not begotten.

His saying: "there is no one like unto Him": it is indeed not possible that He is self-Sufficient (and on Whom all depend) if there is someone else like Him or a model like Him. For, He alone is the One on Whom all depend, thus He has no example or model. Therefore it has become clear that these two verses is the explanation of the word "samad" and they also confirm or establish Allah's Oneness in His Essence, Attributes, Actions and in addition, those things that relate to His Majesty and Glory. For this reason, this

whole chapter explains the attributes of Allah and His Oneness.

It is also said that the word "kufwan" means wife because a wife is an example of a husband. In this case, the verse (under discussion) takes on the meaning of the following verse:

And that He - exalted be the majesty of our Lord - has not taken a consort, nor a son. (72:3)

*The translations and the commentary have been taken from well-known exegesis(tafasir), and no changes, whatsoever, have been made from our side

---Editor

The most noble words from the Noblest of the creation, our beloved Prophet Mohammad (may peace and blessings of Allah be on him and his noble family)

On the authority of Abu Dharr al-Ghafari (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him and his blessed family) is that among the sayings he relates from his Lord (may He be glorified) is that He said:

"O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah and let him who finds other than that blame no one but himself."

[Muslim (also by at-Tirmidhi and Ibn Majah).]

Surely His is the creation and the command; blessed is Allah, the Lord of the worlds. (7:54)

And that to your Lord is the goal (53:42)

By mentioning the word "Allah" again in the verse under discussion saying: "Allah is He on Whom all depend" and without saying: "He is the One on Whom all depend" or "Allah is Unique and One on Whom all depend" shows that each of these two verses is sufficient in explaining (in a limited way) the attributes of Allah.

These two verses praise Allah (SWT) in His

Understanding & Awareness

The Worldview of Tauhid-1

By: Murtadha Mutahhary

Every path and philosophy of life is based on a belief, outlook, and value system vis-a-vis being or on an explanation and analysis of the world. The kind of conception that a school of thought presents of the world and of being, the manner in which it contemplates it, is considered the intellectual foundation and support of that school. This foundation and support is termed the world view. All religions, customs, schools of thought, and social philosophies rest on a world view. A school's aims, methods, musts and must nots all result necessarily from its world view.

The 'hukama' [Scholars] divide wisdom into theoretical wisdom and practical wisdom. Theoretical wisdom is the realization of being as it is, and practical wisdom is the realization of the practice of life as it should be. What should be derives logically from what is, especially what is as primary philosophy and metaphysics are charged with explaining it.

World Feeling versus World Knowledge

The term "world view" contains the idea of sight, but we must not fall into the error of interpreting world view as world feeling. World view means world knowledge or cosmology; it relates to the well known question of knowledge, which is an exclusively human property, as opposed to feeling, which man shares with other animals. Therefore, world knowledge is exclusive to man and is a function of his reflection and intellection.

Many animals are more advanced than man from the standpoint of world feeling; they are furnished with certain senses that man lacks (for instance, it is said that some flying creatures have a sort of radar, a sense that man lacks, or that, although some animals have a sense in common with man, it is much better developed in the much as the eagle's eyesight, the dog's or the ant's sense of smell, and the mouse's hearing). Man's superiority over other animals lies in his knowledge of the world, that is, in a kind of insight into the world. The animals feel the world, but man explains it as well.

What is knowledge? What connection is there between feeling and knowledge? What elements other than sense enter into knowledge? Where do those elements come from and how do they enter the mind? What is the mechanism of the act of knowing? By what standard are valid and invalid knowledge distinguished? These are a series of questions that go to make up an independent essay. What is certain is that sensing a thing is different from knowing it. Everyone sees a stage, a play, and everyone sees it in the same way; yet only a few individuals will explain it, and sometimes they will explain it variously.

Three World Views

World views or schemes of world knowledge (the ways man defines or explains the world) generally fall into three classes: scientific, philosophic, and religious.

Scientific World View

Science is based on two things: hypothesis and experiment. In the scientist's mind, to discover and explain a phenomenon, one first forms a hypothesis, and then one subjects it to concrete experiment, in the laboratory. If the experiment supports the hypothesis, it becomes an accepted scientific principle. As long as no more comprehensive hypothesis, better supported by experimentation, appears, that scientific principle retains its standing. The more comprehensive hypothesis with its advent clears the field for itself. Science thus engages in discovering causes and effects: Through concrete experiments, it discovers a thing's cause or effect; then it pursues the cause of that cause or the effect of that effect. It continues this course of discovery as far as possible.

The strengths and Weaknesses of Scientific Worldview

The work of science, in being based on concrete experiments, has advantages and shortcomings.

The main Strength

The greatest advantage of scientific research is that it is exact, precise, and discriminating. Science is able to give man thousands of data about some slight being; it can fill a book with knowledge about a leaf. Because it acquaints man with the special laws of every being, it enables man to control and dominate that being. Thus, it brings about industry and technology.

The Main Weaknesses

But precisely because of these qualities, the compass of science is also limited to experiment. It advances as far as can be subjected to experiment. But can one bring all of being in all its aspects within the confines of experiment? Science in practice pursues causes and effects to a certain limit and then reaches a point where it must say "I don't know." Science is like a powerful searchlight in the long winter night, illuminating a certain area without disclosing anything beyond its border. Can one determine by experiment whether the universe has a beginning and an end or is limitless in time? Or does the scientist, on reaching this point, consciously or unconsciously mount the pinions of philosophy ill order to express an opinion?

From the standpoint of science, the universe is like an old book the first and last pages of which have been lost. Neither the beginning nor the end

is known. Thus, the world view of science is a knowledge of the part, not of the whole. Our science acquaints us with the situation of some parts of the universe, not with the shape, mien, and character of the whole universe. The scientist's world view is like the knowledge about the elephant gained by those who touched it in the dark. The one who felt the elephant's ear supposed the animal to be shaped like a fan; the one who felt its leg supposed it to be shaped like a column; and the one who felt its back supposed it to be shaped like a throne.

Another shortcoming of the scientific world view as a basis for an ideology is that science is unstable and unenduring from a theoretical standpoint, that is, from the standpoint of presenting reality as it is or of attracting faith to the nature of the reality of being. From the viewpoint of science, the face of the world changes from day to day because science is based on hypothesis and experiment, not on rational and self-evident first principles. Hypothesis and experiment have a provisional value; so the scientific world view is shaky and inconsistent and cannot serve as a foundation for faith. Faith demands a firmer, an unshakable foundation, a foundation characterized by eternity.

The scientific world view, in accordance with the limitations that the tools of science (hypothesis and experiment) have inevitably brought about for science, falls short of answering a series of basic cosmological questions that an ideology is obliged to answer decisively, such as: Where did the universe come from? Where is it going? How are we situated within the totality of being? Does the universe have a beginning and an end in time or in space? Is being in its totality right or a mistake, true or vain, beautiful or ugly? Do inevitable and immutable norms preside over the universe, or does no immutable norm exist? Is being in its totality a single living, conscious entity, or is it dead and unconscious, man's existence being an aberration, an accident? Can that which exists cease to exist? Can that which does not exist come into existence? Is the return of that which has lapsed from existence possible or impossible? Are the universe and history exactly repeatable, even after billions of years (the cyclical theory)? Does unity truly preside, or does multiplicity? Is the universe divisible into the material and the nonmaterial, and is the material universe a small part of the universe as a whole? Is the universe under guidance and seeing, or is it blind? Is the universe transacting with man? Does the universe respond in kind to man's good and evil? Does an enduring life exist after this transient one?

Science arrives at "I don't know" in trying to answer all these questions because it cannot subject them to experiment. Science answers limited, partial questions but is incapable of representing the totality of the universe.

The importance of the scientific world view lies in its practical, technical value, not in its theoretical value. What can serve as the support for an ideology is a theoretical value, not a practical one. The theoretical value of science lies in the reality of the universe being just as it is represented in the mirror of science. The practical and technical value of science lies in science's empowering man in his work and being fruitful, whether or not it represents reality. Today's industry and technology display the practical and technical value of science.

One of the remarkable things about science in today's world is that, to the extent that its practical and technical value increases, its theoretical value diminishes. Those on the sidelines suppose that the progress of science as an illumination of the human conscience and as a source of faith and certitude relative to reality (which is how science represents itself) is in direct proportion to the extent of irrefutable concrete progress, whereas the truth is just the opposite. An ideology requires a world view that, first, answers the basic cosmological questions of relevance to the universe is a whole, not just to some certain part; second, provides a well-grounded, reliable, and eternally valid comprehension, not a provisional, transient one; and third, provides something of theoretical, not purely practical and technical value, something revealing reality. The scientific world view, for all its advantages from other standpoints, fails to fulfill these three conditions.

In the next issue, the author discusses in brief the other two worldviews, namely, the Philosophical worldview, and Religious worldview, and then he identifies the proper criteria for a right worldview, and after that he takes up the main subject i.e. The Worldview of Tauhid, which continues further into the future issues of Al-Mizan

-----Editor

View Point

The University of Kashmir Owes something to the Society

By: Aijaz Khan

The debate on 'Kashmir issue' has indeed flamed up both in Kashmir and in some circles of India and other parts of the world. However, the debate inside Kashmir has been mostly within the boundaries of the local dailies on a specific scale. India's occupation of Kashmir is in its 63rd year and it is the students' fraternity that has formed major of the bulk force of most of the uprisings so far. The current uprising is no different from the previous ones as this one too draws its force from the students of all ages- school goers, college goers and universities goers. However, despite offering priceless sacrifices by the students right from the day when India pulls her chains of occupation around Kashmir the true student activism has not been able to blossom.

Student activism has been a significant force for a change- social or political all over the world. Like students across different societies in the world, students in Kashmir have been in the first row of the movement to assist the aims of the movement to achieve. University, which forms the highest seat of learning in a society, has witnessed many student activisms all over the world. Student activism has not only transformed university campuses but the societies they serve. However, campus in the University of Kashmir has yet to deliver its duties. This is an extreme irony that nothing has been done in the University of Kashmir against the issue that the people of Kashmir are confronted with. Not a single

definitive study on the Kashmir issue has been executed in the University of Kashmir. Never ever in its history possible resolutions of the Kashmir dispute have been examined in the University of Kashmir. This is a grave injustice done to the society of Kashmir that her University is still in slumber despite untold human rights violations and thousands of lives taken away from us by the occupation forces. How strange it looks that Kashmir issue has been discussed in Universities all over the world but never in the University that serves the society faced with the occupation. How would the professors, lecturers, and teachers that served or are serving the University go into history? What color history would paint their faces for the coming generations? History does not leave anybody and professors, lecturers and teachers of the Kashmir University are no exception to this very nature of history.

It is a high time that students across schools, colleges and universities in Kashmir start educating themselves and others about the Kashmir dispute. Students in colleges and universities must start debating the issue that we are all faced with. Proper awareness programs about the Kashmir issue must be conducted in the colleges and universities as they will let people to new ways of thinking and new ways of looking at the world around them.

The author can be reached at: ajazkhaan@aol.com

Editorial

-----Continued from Page 1

After all, we must not forget that the presently dominant western civilisation originated as a colonial movement of loot and plunder but introducing itself as a 'civilizing mission', it set about 'teaching' people how to live a modern life. By now a range of institutions have been devised to act as universal regimes to grade societies as developed, underdeveloped etc. with the western model as the yardstick. One would be given to think that if one has to live a civilized, modern, cultured life with freedom, one has to conform to what the West calls its 'lifestyle'. It must be noted that the topmost commodity that the West markets to the rest of the world, is this 'lifestyle'. This situation cannot change a fundamentally different alternative is presented to people. This cannot be a message; it has to be a reality - a real and functioning system. The Islamic Republic of Iran represents precisely that. It gives a message to the world, not through words but through the medium of example, hence loud, authentic, and credible, that in this day and age Islam can create healthy and progressive societies of people living civilised and morally upright lives with economic stability, a life where one can enjoy all God-given freedoms while happily engaging in all the worldly activities under proper Divine guidance. This is an extremely powerful message with its own dynamic and poses a long-term but credible threat to the predominance of Western Civilization. The West, being exceptionally future-conscious, fully understands it and as a policy to counter it, keeps Iran constantly entangled in issues like nuclear bomb or support to terrorism, none of which are or ever were, the core issues because Iran is not going to bomb the world and kill innocent people. Islam, as the Supreme Leader Imam Khamenei has categorically declared, prohibits that.

Obama was only familiarizing the Indian political class of the real tasks lying ahead in navigating the ship of the current World Order. India cannot be the Captain but it has to be active and always at the beck and call of the captain. What a great irony it is then that this ship is already showing the signs of sinking. How apt are the Quranic words: "So weak are (both) the seeker and the sought!" (22:73)

Imam Khamenei's Message to Hajj Pilgrims (1431 A.H.) (15/11/2010)

Creating discord among Muslims, and inciting sectarian prejudices, are the nervous responses of our enemy towards the steady and firm advances of the Islamic Ummah towards awakening, honour and freedom.

In the Name of Allah, the All-beneficent, the All-merciful

All praise belongs to Allah, the Lord of the worlds and may Allah's blessings be upon our Master, Muhammad al-Mustafa and his immaculate Family and his elect Companions.

As a symbol of Islamic unity and honour and the emblem of monotheism and spirituality, the Holy Ka'bah, during the Hajj season, is host to the ardent and hopeful hearts, who come hurrying from all over the world to the birthplace of Islam in response to the call of the Glorious Lord. At this time, the Islamic Ummah can have a bird's eye view of its own great extent and diversity, seen through the eyes of its envoys who gather here from all over the world, and be witness to the profound faith that rules over the hearts of the followers of the True Religion, and appreciate its great and peerless heritage.

This self-discovery of the Ummah enables us as Muslims to become aware of the position which is worthy of them in the world, today and tomorrow, and to keep moving towards it.

The expanding wave of Islamic awakening in the world today is a reality that heralds a bright future for the Islamic Ummah. This powerful surge started three decades ago with the victory of the Islamic Revolution and establishment of the system of the Islamic Republic. Our great Ummah has continued to march ahead non-stop, removing the obstacles from its way and conquering new fronts. The sophisticated stratagems of the global Arrogance and its costly maneuvers aimed at countering Islam are also a consequence of these victories.

The extensive propaganda of the enemy to spread Islamophobia, its offhand efforts to create discord among Muslim sects, to incite sectarian prejudices, to bring about pseudo-confrontations between the Sunnis and the Shi'ah, to create disunity between Muslim states and to aggravate their differences, to change them into hostility and unsolvable conflicts, its employment of intelligence and espionage outfits to propagate corruption and immorality amongst

the youth—all these are nervous and bewildered responses to the steady and firm advances of the Islamic Ummah towards awakening, honour and freedom.

Today the Zionist regime is no more the undefeatable monster of 30 years ago. The United States and the West are also no more the unquestionable decision-makers of the Middle East that they were two decades ago. Contrary to the situation that existed ten years ago, the nuclear know-how and other complex technologies are no longer considered inaccessible daydreams for Muslim nations of the region. Today the Palestinian nation is an acknowledged paragon of resistance, the Lebanese nation has single-handedly demolished the fake awesomeness of the Zionist regime and emerged as the victor of the 33-day war, and the Iranian nation is at the vanguard of the movement towards the looming peaks.

Today the arrogant United States, the self-styled commandant of the Islamic region and the real sponsor of the Zionist regime, is bogged down in the quagmire of its own making in Afghanistan. As a result of all its crimes against the people of Iraq, it is in the course of becoming isolated in that country. It is hated more than ever before in disaster-stricken Pakistan. Today, the influence of the anti-Islamic front which since the past two centuries has acted as a despotic overlord over Islamic nations and states and plundered their resources, is receding before the heroic resistance of the Muslim nations.

On the opposite side, the wave of Islamic awakening is steadily advancing and growing in depth day by day.

On the one hand, this hopeful and promising situation should inspire us, the Muslim nations, to keep marching ahead towards the desirable future with ever greater confidence. On the other hand, the past lessons and experience should make us more vigilant than ever before. This general imperative undoubtedly calls for greater commitment from

religious scholars, political leaders, intellectuals and youth than the others and requires them to be at the vanguard of the struggle.

The clear and living message of the Noble Qur'an is addressed to us:

You are the best nation ever brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah. (3:110)

In this majestic address the Islamic Ummah is declared as one which has been brought forth for the sake of humanity. The aim of its birth is the good of mankind and its deliverance.

Its major duty is to urge what is good and to forbid evil while maintaining unshakeable faith in God. There is no 'right thing' (ma'ruf) more significant than rescuing nations from the satanic claws of the global Arrogance, and there is no 'wrong thing' (munkar) uglier than dependence on the Arrogant and servitude to them.

Today the major duties of the elite of the Islamic Ummah is to provide help to the Palestinian nation and the besieged people of Gaza, to sympathize and provide assistance to the nations of Afghanistan, Pakistan, Iraq and Kashmir, to engage in struggle and resistance against the aggressions of the United States and the Zionist regime, to safeguard the solidarity of Muslims and stop tainted hands and mercenary voices that try to damage this unity, to spread awakening and the sense of responsibility and commitment among Muslim youth throughout Islamic communities.

The glorious spectacle and stage of Hajj provides us with an opportunity for the fulfillment of these duties and summons us to intensify and redouble our resolution and efforts.

Peace and Allah's mercy be upon you!

*Sayyid Ali Hussaini Khamenei
1 Dhul Hijjah, 1431*