

When spending time in the universities, working alongside the *Kuffar*, and constantly seeing their behavior and thought patterns on a daily basis, one is sometimes ambushed by the thoughts of seeking out similarities between the followers of *Haqq* and *Batil*. It is a type of feeling that urges a comfortable fit and integration into their culture and society as a whole, due to the overwhelming influence that surrounds you from nearly every direction of the compass in measures of worldly success. For some of us, it is this compass that defines how we even implement our religion and this compass which decides how we view the events occurring in the Islamic world, whilst forgetting the constants. As for the rest – who happen to be in the minority – they struggle to limit that compass to their necessary worldly matters, and seek to revitalize the *Ghuraba'* model inclusively.

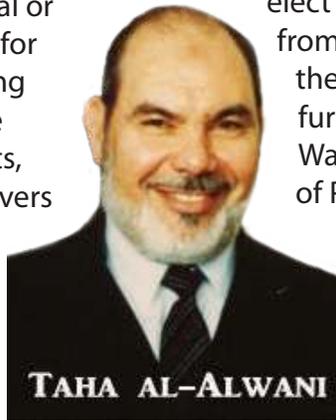
As a resident of one of the most atrocious and egotistical regimes to date, I can attest to the fact that the social atmosphere in the United States is looked at – by both the *Kuffar* and mistaken Muslims – as something static rather than dynamic. Essentially, the social life of Americans is not supposed to be a prescriptive culture that leaves tangible results on the character or mindset of any individuals. Rather, it's seen as an all-embracing way of life that allows an assortment of cultures in a complex infrastructure that is fundamentally subtle. This 'melting pot' formula is looked upon as

the model for all of humanity to espouse in its social milieu. This is exactly where the social myth lies in America. It seeks to represent what is outwardly incredible to the world at large, as if to say "this is the beauty of our Democratic principles in practice". But what it fails to reveal is how its dominant capitalistic culture, based on the whims of the self, is eating away at the very roots of this 'enviable' society.

American culture – which is a vast topic in and of itself – is in actuality rather dynamic. Capitalism is its principles and Democracy is its practice. A religion indeed is made up of both, hence the reason why the book "Democracy: A Religion" was written to alert the masses to such a phenomena. This American *Millah* seeks to influence without showing the face of influence. It is like Shaykh Imran Hosein's coining of the term '*blue jeans Jama'ah*'; it is unheard of, yet it is globally influential. Its dynamism is enforced through all forms of media without actually appearing to be enforced at all. This is what the Sociologists call a norm. The normative experience in America leads one to believe that this should be the standard norm all throughout civilized cultures. Thus, shining in the religious identity field department is a counter-culture due to the normative experience. Unfortunately, the Muslim experience in America has a track record of both shying away from this openness in the religious practices, as well as frowning upon what the end

results could be. As a result, a type of Islam is formed from these fears which they now proudly champion as moderate. The moderate Islam of these people – as we know it – is nothing but a mirage in the desert; ﴿the thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due﴾ (22:39).

Moreover, the effect of America's War of Terrorism has left the American Muslim community with an identity crisis that is founded upon their fears of a decline in worldly possessions. The perceptive ones amongst them know that by rising to the challenge, they risk their job, family and citizenship. It is this trinity that has made our Muslim community make the wrong decisions at the most critical moments in its development. Their Islam is limited to the more 'acceptable' parts of the Qur'an and Sunnah, whilst they shun Islam's more controversial or antagonistic teachings. Ironic indeed it is for them to refer to our modern times as being like the 'Makkan stage', while in reality the *Makki* Qur'an is full of countering the plots, plans, religion, and culture of the disbelievers through the traps of the tongue and the steadfastness of the heart. The Qur'anic spirit has already exposed the falseness of the trinity of the American Muslims¹, yet their most significant Scholars pick and choose from the words of the Divine to fit the context of their minority struggle. This struggle of theirs attempts to dislodge all forms of *Wala'* and *Bara'* – which they incorrectly label as *fitnah* – and replaces it with condemnation of terrorism, participating in the voting process to elect the next American tyrant, and integration into the mixing bowl of America's culture – which they also incorrectly label as *Fiqh al-Aqalliyyat*². This *fiqh* doctrine asserts that Muslim minorities, especially those residing in the West, deserve a special new legal discipline to address their unique religious needs, which differ from those of Muslims residing in Islamic countries. Dr. Al-Alwani of Virginia coined the term *Fiqh al-Aqalliyyat* and used it for the first time in 1994 when the *Fiqh Council of North America*, under his presidency, issued a *fatwa* allowing American Muslims to vote in



American elections.³ Although it is true that Shaykh Ibn Taymiyyah discussed this issue in-depth in his *Majmu'*, he never compromised on the principles of *Shari'ah* for the minority community. In the American Muslim framework, its goal is to reshape and reinterpret Islamic concepts, such as *Dar al-Islam*, while not appearing to be a religious reform movement that breaches orthodoxy.⁴ Unfortunately, through its attempt of refining *Shari'ah* for the minorities, it has made itself into a movement that betrays the 'Aqeedah of the *Salaf as-Salih*.

In the midst of this storm, we find many of our fellow Muslims in America that are absolutely blinded by the inspiring play of American politics, the comfortable practice of 'moderate' Islam, and the denunciation of the Islamists. Countless pieces of the puzzle board are missing from the bigger picture. They are proud of the fact that they helped elect a leader who will withdraw some troops from 'Iraq, but conveniently seem to forget the fact that the same government will furiously continue and in fact escalate its War of Terrorism upon the Muslim nations of Pakistan and Afghanistan. A reason for this betrayal in the ideological principles of *Wala'* and *Bara'* is because their disapproval of America's actions in 'Iraq was not due to their desire for the *Mujahideen* to smash the American hegemony, nor was it due to their love for the Islamic State of

'Iraq fighting to establish the *Shari'ah* in 'Iraq, nor was it even due to America's massacre of civilians in their cowardly air strikes. It was instead simply due to America being in the wrong country for misleading reasons (of WMD's), excuses which the Americans later adopted numerous times to justify the continuing occupation. If the American Muslims were so concerned with civilian death tolls, then why are they so openly against their brothers who seek to defend the civilians from the Americans? And if they are truly supporters of *Shari'ah*, then why are they not shouting a word in protest against Obama's wishes to throw an American surge into Afghanistan, for the sake of establishing and maintaining a Democracy that is not built upon the pillars of *Shari'ah*? It is an irony that speaks volumes

1 Such as ayah 24 of Surah at-Tawbah.

2 Jurisprudence of Muslim Minorities.

3 [Shammai Fishman's Hudson monograph on fiqh al-aqalliyyat from 2006](#), pg. 1

4 Ibid.

in the books of betrayal and ignorance.

Another point of notice is the fear of finger pointing of the media giants that many American Muslims have. When attending a protest in support of the people of Gaza, a few brothers and I arrived to the event with our large black flag that read in Arabic the *Shahada*. As soon as we came out of the parking lot, we were ambushed by the organizers of the event, and told to put the flag back in the car. After we questioned the brother, he showed his true signs of fear for what the media *might* say. After seeing our determination to not humiliate the banner of *Tawheed*, he had no choice but to let us go. Later in the day, another organizer of the event said to us, "Put down this flag! It's not like anyone here can read Arabic anyways." He was quickly asked, "Why is it do I see Palestinian flags that have the *Shahada* banner in Arabic, and you are not approaching them?" After interacting with these types of Muslims, it was difficult to not believe that they have taken the media as an idol besides Allah. This is not an attempt at all to pronounce *Takfeer*; rather, this is just a musing that amazes the intellect when it sees a believer more afraid of what a *Kafir* would say rather than worrying about being flung into the Hellfire. It further exposes the American *Millah* of Islam which is based upon what pleases the Jews and Christians. The antidote to this is to adopt the noble ayah: **﴿Never will the Jews and the Christians be pleased with you till you follow their Millah﴾** (2:120). Indeed, their fears even extend to partnering with the FBI to root out suspected Muslims that lean towards *Jihad*. Recently however, this has backfired on them, as now the truth is coming out that the FBI is using paid informants and agent provocateurs to penetrate the *Masajid* across America to imprison innocent Muslims.⁵ This humiliation is the result of siding with those whom Allah hates; a concept absent in the minds of most American Muslims. The American Muslims have to either practice Islam in its entirety and willingly face the difficulties, or just be thrown around by their slave masters and face constant humiliation.

5 [Mosque Informants Infuriate US Muslims](#)

When we go back to the origin of this ironic belief system of the Muslim Americans, we find that it is a product of the American *Millah* or 'Melting pot.' Surely, an Islam like this has never existed in our history except with the betraying *Shi'a* that fought *Ahl as-Sunnah*. The reason for this fallacy in American Muslims is because they have adopted the mindset of "this is my home and culture because I live here." This is the type of mentality that should be adopted when living under Islamic law as there is no law worthy of obedience except the law of Allah.

The *Ghareeb* in America is the one who feels uncomfortable with living under the laws which challenge Allah's regulation. He is uncomfortable with living amongst the disbelievers. He is uncomfortable with paying taxes to the bloodthirsty Government. He is uncomfortable with Muslims who water down the religion for the sake of their fears. The *Ghareeb* in this part of the world is defined not by merely being part of a minority Muslim population, but he is defined by his displeasure with those items that seek to undermine the *Shari'ah* from both sides of the fence. It is this existence which is shunned by the majority of American Muslims due to the difficulties paired with it. Instead of it being treated as an obligation, it is treated as either an option or as 'extremist tendency.'

I close with the words of *al-Ustadh*, Sayyid Qutb, may Allah have mercy upon him, when he said in 'A Muslim's Nationality and His Belief,'

"The day Islam gave a new concept of values and standards to mankind and showed the way to learn these values and standards, it also provided it with a new concept of human relationships. Islam came to return man to his Sustainer and to make His guidance the only source from which values and standards are to be obtained, as He is the Provider and Originator. All relationships ought to be based through Him, as we came into being through His will and shall return to Him.

Islam came to establish only one relationship which binds men together in the sight of Allah, and if this



relationship is firmly established, then all other relationships based on blood or other considerations become eliminated. ﴿You will not find the people who believe in Allah and the hereafter taking as allies the enemies of Allah and His Prophet, whether they be their fathers or sons or brothers or fellow tribesmen﴾ (58:22).

In the world there is only one party of Allah; all others are parties of Satan and rebellion. ﴿Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of rebellion. Then fight the allies of Satan; indeed, Satan's strategy is weak﴾ (3:78).

There is only one way to reach Allah; all other ways do not lead to Him. ﴿This is My straight path. Then follow it, and do not follow other ways which will scatter you from His path﴾ (6:153).

﴿For human life, there is only one true system, and that is Islam; all other systems are Jahiliyyah. Do they want a judgment of the Days of Ignorance? Yet who is better in judgment than Allah, for a people having sure faith?﴾ (5:50)

There is only one law which ought to be followed, and that is the Shari'ah from Allah; what is other than this is mere caprice. ﴿We have set thee on a way ordained (by Allah); then follow it, and do not follow the desires of those who have no knowledge﴾ (45:18).

﴿The truth is one and indivisible; anything different from it is error. "Is anything left besides error, beyond the truth? Then whither do you go?﴾ (10:32)"





AS-SAHAB

الإنتاج الإعلامي

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