



Common Sense

**The official Islamic
Party Newsreport**

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Published and printed
by:

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Website:

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price: £1.50 per issue

subscription: £10 per annum

ISSN 0965-1306

British Politics: The End of Shame and the Stiff Upper Lip

Two episodes in recent British history have shown that the face of British politics has changed well beyond what anyone could have expected. The slick business orientated New Labour government might well be recorded in future historic accounts as the most substantial betrayal of the British working class, and the fuel price protests have shown that the British Isles are no different from the rest of the world: If you push people too far, they will have to push back. The stoical British stiff upper lip might mean that you can push them that little bit further than other nations, but there is a point of no return.

The years under New Labour have shown that democracy is a farce, and that the people not only do not have say, but are not even listened to. However, organised protest depends on backers with muscle, and they usually have their own agendas. So when the media, the new King makers, take on a cause, one needs to be very cautious for what ends they do so. Big Brother was once fiction, the fear of a society controlled by TV monitors in every place. Today, Big Brother has become entertainment, and nobody worries about being recorded scores of times day in day out by CCT cameras, or having themselves profiled on the basis of information collected about them through the internet. Big Brother has become a friend, and we have become numb to the dangers.

Believers know that Allah is watching them, and the certainty of faith may enable some to remain immune to some of the trends of post-modernity. However, the society in which we live, still affects us, and our capability of putting up resistance is greatly reduced by the continuing destruction of the social fabric of our own communities. Individualism promises greater freedom but results in increased vulnerability.

Muslims in Britain can be seen fighting for leadership rather than for a cause. Many will be pleased with concessions, compromising on principle. Within the different political landscape the Islamic Party of Britain has degenerated from a political movement to a think tank and pressure group. We have the ideas, the programmes,

INSIDE THIS ISSUE

| | |
|--|----|
| <i>British Politics</i> | 1 |
| <i>Palestine</i> | 2 |
| <i>Electronic Common Sense</i> | 3 |
| <i>Media Poison</i> | 4 |
| <i>What Money can do</i> | 5 |
| <i>Audio tapes</i> | 9 |
| <i>Subscription</i> | 10 |

but we do no longer have the commitment of people keen to battle for the truth. We live in a society where everybody is preoccupied with their own problems. We take on issues for immediate benefit, not for the greater good. People wanting to buy a house will worry about halal mortgage lending. Parents of young children will worry about Muslim schools. Those who have bought their houses, will not bother about helping others. Those who were unfortunate, will forget when things get better. Even ex-prisoners aren't concerned about stopping other youngsters getting into drugs and troubles. Most of Muslim Britain is no longer different than the rest: We have become equally selfish.

The fuel protests only worked because they stopped on time. Had they persisted, people would have turned against the protestors, not wishing to sacrifice personally. A sound society stands together in times of hardship: A trouble shared is a trouble halved.

Continued on page 2, col. 1

continued from page 1

British Politics

Post-modern society has once more glorified the law of the jungle. When things get tough, people will turn on each other. A fragmented society of this kind is, of course, much easier to manipulate.

The sad lesson of history is that we do not look for a remedy until the pain sets in. Those who recognise the symptoms of decline early, are dismissed as scare-mongers. Allah has chosen Muslims to lead the way, yet we follow the trend. If we do not break away from the madness sooner, rather than later, we do not deserve the label of being the best of mankind. We will be going down with the rest.

At this time of cynicism and low electoral turnout, when the difference between shades of political red, blue and yellow have been blurred beyond recognition, there is a growing need for an alternative and a strong moral stance. Never before has a project like the Islamic Party of Britain been so relevant and imperative. Yet never before have Muslims been as disinterested and lacking in support. We will continue to offer a vehicle for action, but we cannot substitute that action with pretence. We pray Allah awakes the believers from their self-content slumber.

**Existing
subscribers:**

**Please note
changes on
page 3.**

A letter from the leader

PALESTINE 1917-1929-2000: “Words of Warning, Truth and Peace”

by Islamic Party Leader David Musa Pidcock

“...it is forbidden for any Jew to set foot upon the grounds of the Temple Mount, until the coming of the righteous Moshiach (Messiah)...”

“Because you have defiled the land, it will spew you forth”
(Leviticus 18.28)

Ariel Sharon, or Aerial Bombardment, as he is sometimes referred to by Jews and Arabs alike; should take notice of what the Torah and Torah conscious Rabbis have had to say about the sort of behaviour he, and his fellow Zionists have demonstrated over the years.

“...because of our sins, we have been lacking the purity required by the Torah, it is forbidden for any Jew to set foot upon the grounds of the Temple Mount, until the coming of the righteous Moshiach, who with the spirit of the L-rd which will hover over him, will rule righteously, for the good of all creation, and will return to us the purity required by the Torah..”.

In 1932, Rabbi Yosef Sonnenfeld, the chief rabbi of the orthodox anti-Zionist community in the Holy Land, confirmed the pestilential nature of the secular Israeli authorities, when he issued a public statement in the Arabic press in response to the August 1929 disturbances caused by the Zionist agitation to take-over the Temple Mount and its environs, and instigated in large measure by the renegade from orthodox Jewry, the tame, Zionist, chief rabbi, A.I.Kook. Rabbi Sonnenfeld stated in his public declaration “Words of Truth and Peace” printed in issue number 6

of the Jewish Guardian, volume number I. as follows:-

“The Jews do not want, in any way, to take that which isn’t theirs. And they certainly do not want to contest the rights of the other inhabitants to the places held by them which they regard with honor and consider holy. And in particular there is no foundation to the rumor that the Jews want to acquire the Temple Mount. On the contrary, from the time that, because of our sins, we have been lacking the purity required by the Torah, it is forbidden for any Jew to set foot upon the grounds of the Temple Mount, until the coming of the righteous Moshiach, who with the spirit of the L-rd which will hover over him, will rule righteously, for the good of all creation, and will return to us the purity required by the Torah.(Ibid, p.3).

And the following, in 1978:

“Because you have defiled the land, it will spew you forth”
(Leviticus 18.28)

Thus opened this advert in the New York Times, on May 7, 1978:

“Tens of thousands of immigrant children have been forcibly torn from their religious roots. Jew or non-Jew, all of us who believe in religious freedom are aghast at what was perpetrated in the immigrant settlements of the oriental Jews in the Zionist state, against a youth whose innocence and pure religious sentiment was a poetic joy to behold! The Holy Land is being defiled by laws enacted by the Zionist state which encourage murder (abortion) and

Continued on page 3, col. 1

continued from page 2

Palestine

promiscuity (women's conscription to the army), just to name two".

[Note for Muslims Dajjal or Anti-Christ will have an army of men and women].

"The Holy of Holies, the Temple Mount in Jerusalem has not been spared. For two thousand years no Jew dared violate the prohibition of treading upon this sacred spot, until the Zionist state turned it into a tourist attraction and encouraged hundreds of thousands of Jews to defy a commandment of the Torah punishable by KOREIS (death). We tremble when we become aware of the meaning of 'the land spew out that which is offensive to it.' We tremble because this has already been fulfilled several times in Jewish History. No less a crime is the abrogation by the Zionist state of the right to speak in the name of the Jewish people."

(Quoted in the Jewish Guardian.Vol 2 #10. Winter 1986 5746.p.2).

More recently, Rabbi Moshe Schonfeld published his own harrowing account of this continuing problem in 'GENOCIDE IN THE HOLY LAND'. Giving details of later acts of Terrorism carried out by the Zionists, against the Orthodox, Torah observant, Jewish community in Palestine. He states on page 8:-

"Terrorism has also been the capstone of Zionism. One need only remember the tactics of the Irgun in the 1940's, of which Israel's current Prime Minister, Menachem Begin, was a member. Countless terrorist acts, such as those used in 1950-1951 in Baghdad, Iraq, have been attributed to the Zionists—Terrorist acts not only against those opposed to the Zionists, but also against their fellow Jews to persuade them to immigrate to Israel. All of these tactics, which most people would agree are despicable, were used. But — the worst — is the Zionist's denial of the freedom of religious education and religious expression to their fellow Jews."

In 1994, live Television pictures from Jericho, of Yasser

Arafat being greeted by Rabbi Moshe Hirsh 'foreign minister' in his new administration. Who, ironically, is the only member of Arafat's Cabinet not to recognise the State of Israel. He, like the other ultra orthodox (Netura Karta) Rabbis', Sonnenfeld, and Weissmandel, (the author of The Jewish Guardian article), opposes Zionism and the State of Israel on the grounds that: "it is blasphemous to establish a state before the advent of the Messiah." Needless to say, from an Islamic standpoint, a secular Arab State would be little better.

The Palestinians, both Muslim and Christian, should remember that they themselves are also liable under the warnings of Leviticus 18.28 and should take notice of the possibility that:

"Because you have (also) defiled the land, (with your secular ideas) it will (also) spew you forth"

So much for a glimpse of the true inside story of the 'modern' State of Israel repeating its all-too ancient mistakes.

Electronic Common Sense

Common Sense has been the medium through which we have presented real alternatives to the fallacies of capitalism and socialism. Common Sense has been greatly valued by all those who read copies of it, but we never managed to achieve a mainstream distribution. The printed version remained a fringe paper, and visitors to our website exceed by now the total number of readers. In the economics of scale, a small print-run will work out more expensive per copy than a large one, and the administrative task of keeping subscriptions up to date is taking up valuable resources.

Since our website has been completely renewed by a volunteer programmer, Imran Ahmed, we have taken the decision to publish Common Sense online.

Existing subscribers will still receive a printed copy upon request, but for the majority of readers, they will be able to read the full contents of Common Sense (not just selected articles) online and download a copy (in PDF format) which they can print themselves. We believe that this will make the information more readily available.

Subscription will no longer be taken in the future, except on request by someone who does not have access to our website and does require us to print and mail out a copy of the magazine. As subscription fees replaced membership fees some years ago, the only income of the party will in future be through donations, and your generosity is hereby greatly encouraged. For details see the last page of this issue.

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Media Poison, And How It Indoctrinates Us

by Alexander Baron

A while ago I was watching a “thriller” on TV. The name of the film isn’t important. The subject was the host of a crime show, a bit like the popular BBC “Crimewatch” programme. Every week the show would re-enact crimes in the hope of bringing the perpetrators to justice. During this particular season there was a serial killer on the loose. We saw in the film his handiwork. He picked up a woman, who was not a prostitute but what might be described as a good time girl, and the two of them walked down a dark alleyway where she would quite likely have had sex with him willingly. He though had other ideas; he stabbed her in the stomach, and cut her eye out as a “trophy”.

It was the task of the crime show host to re-enact such crimes, and the serial killer made him a big star. Then the killings stopped, and his fame began to evaporate, so in order to boost his show’s ratings, he took up where the anonymous killer had left off, and started killing innocent women at random.

I don’t know how the film ended, because at this point I switched off. It had taken me this long to realise that this was not my idea of entertainment. Who in his right mind would want to watch a film about a psychopath who lures totally innocent women down dark alleyways, murders them, then mutilates them in such an horrific fashion? If I hadn’t been hardened by watching such “thrillers” from my teens I would surely have switched off sooner, but it is frightening how quickly all of us become hardened to this sort of senseless brutality, sadism and inhumanity.

It is frightening too that a large percentage of the population of the Western world considers this sort of garbage to be entertainment. It is even more frightening that by presenting such horrific crimes in a Gothic or almost a romantic fashion, that some people are indeed “inspired” to follow in the footsteps of fiends who snuff out the lives of innocent men, women and children just for kicks.

The recently convicted Brixton, Brick Lane and Soho bomber, David Copeland, has been widely described as a Nazi and a White Supremacist. Cope-

land himself said he wanted to start a race war. However, it is clear from his own pronouncements that he didn’t really understand politics. One of the senior police officers responsible for Copeland’s arrest summed up his real motive in a nutshell: he wanted his fifteen minutes of fame.

A film that depicts the murders of innocent people is not necessarily a bad thing. In most such films the bad guy is caught, symbolising the triumph of good over evil, if nothing else. Some such films can even be didactic, or useful social documentaries, monuments to the victims, or warnings to us that serial killers and mass murderers such as Pohl Pot and other tyrants are ordinary men like us, and that absolute power makes tyrants of everyone. But far too often, films of this nature degrade the human spirit.

They teach us that it is natural for a woman to walk down a dark alleyway and have sex with a total stranger. That “punch-ups” and car crashes can be fun. That murder can be a form of entertainment, and that the entertainment content of a film is to be measured by the “body count”.

Even those films in which the bad guys are vanquished are often disguised triumphs of evil over good. In the 1970s in particular there was an entire genre of films in which criminal procedure was depicted as being a mere technicality standing in the way of bringing obviously guilty and sadistic perpetrators to justice. In these films – “Dirty Harry” and “Taxi Driver” are probably the

most notorious - we see maverick police officers torture suspects to extract confessions from them, and in the case of “Taxi Driver”, a man on a mission sets out to rescue a young girl who has been entrapped in prostitution, and in the process shoots dead her pimp and anyone else who stands in his way.

The message of such films is clear; it’s all right for the police, or for your local vigilante, to act as judge, jury and executioner. Crime is perpetrated by evil men who can and should be shot or disposed of in some other equally Draconian manner. And if only the police had the power to “clean up the streets”, life would be so much better for the rest of us.

The reality though is very different. Although we each and every one of us has free will, some have more free will than others, and crime and inhumanity are caused by deprivation and other social evils as much as by wantonness. As Islam points out, when poverty enters a city, the Devil is close behind.

“Cleaning up the streets” involves far more than shooting dead suspected killers and torturing suspects in order to obtain confessions. If the state abandons the rule of law, there remains only tyranny. And we all suffer. Although murderers and rapists must be brought to book and made to pay for their evil deeds, the majority of people - men and women - who end up serving “hard time” are not inherently evil and can be rehabilitated if

Continued on page 5, col. 1

continued from page 4

Media Poison

they can be removed from the vicious circle of prison, offending, homelessness, unemployment, drug abuse, etc.

In the film "Taxi Driver", the "hero" was little better and maybe worse than the pimp he shot; earlier in the film he plotted the assassination of a politician, not because he considered this man to be evil - the Senator was actually a good guy - but because like David Copeland and sundry others, he wanted his fifteen minutes of fame.

This is not a plea for censorship, or even for self-censorship. Censorship of any kind is the thin edge of the wedge, and once it is accepted in principle it is quietly extended into more and more areas and more and more subjects until no one may unbutton his lip without the express permission of the state. There can be no doubt though that just as we are influenced by news and other reports, so too are we influenced by the films and other fictionalised dramatisations we watch. In some cases, particularly those of the young and vulnerable, this can have drastic consequences - the Columbine High School massacre, for example.

We should always think twice before watching a film in which murder and inhumanity are portrayed as run of the mill, where the entertainment value of a film is supposedly enhanced by the body count, or films in which entire groups of people are stereotyped, and perhaps most dangerous of all, where the forces of law and order adopt the morality of the outlaws they are trying to bring to book. When the ends are used to justify the means, evil always triumphs.

The Truth About Money

WHAT IT IS, and WHAT IT CAN and CAN NOT DO!

Money, it is said, makes the world go round. But what is money and what is its true function in the great scheme of things? Bearing in mind that truth is the first casualty in war, therefore, in order to help us in deciphering the role of money, it is important to find out the truth about it and not be afraid of looking in the most unexpected or unlikely areas - "even unto China".

The importance of understanding this subject must finally be allowed to transcend religious differences and petty party politics. For history shows that we can live with our differences if we feel no threat to ourselves, our beliefs and our communities. According to the late Professor Hotson, of Waterloo University in Canada, the situation in Bosnia, for example, resulted directly from the high interest rate policies of the Bundesbank in the early 1980's, which led on to the forced repatriation of 750,000 Yugoslav 'Guest Workers' from Germany which eventually and predictably transformed itself from "fear of the future" into "hatred of the stranger." The failure of the banker Milosovich to solve the problem through interest-free public-spending resulted in a classic BSE solution used by democracies and dictators alike - Blame Someone Else. Any one will do: a foreign neighbour, a political adversary or a religious rival. The evidence shows that it is possible to have peace on earth between Jews, Muslims and Christians (or for that matter any other combination of human beings) provided there is an absence of debt and interest. Such was the case for a period of 600 years in Spain, which the Jews call their Golden Age. The Muqadima, of Ibn Khaldun, indicates that there was an absence of usury at that time. And whilst an absence of war does not necessarily indicate the presence of peace, in the case of Spain, under an Islamic umbrella, peace prevailed for six centuries until the Trinitarian usurers, masquerading as followers of Christ,

peace be upon him, brought the whole idyll to an abrupt, genocidal, end.

It is very important to avoid throwing the monetary solution, like the baby, out with the bathwater. For that reason, we must be careful not to reject any idea or solution simply because we do not like the people who profess or suggest its application. As Allah points out in the Qur'an: "You may dislike a thing in which there is much good for you." Consequently, in our search for the truth - particularly about money - we should always treat it as if it were a search for a lost purse, or wallet, (which indeed it is). A wallet, which we are hoping to find or have returned to us by someone somewhere. In the latter case, we would surely not reject what had been lost on the grounds that we did not approve of the colour, creed or gender of the one returning it, but rather express gratitude and perhaps some other form of appreciation for its safe return. This maxim should extend to all forms of lost property including knowledge. For it is said that knowledge is the lost property of Muslims.

"The creation of Dirhams and Dinars (money) is one of the blessings of Allah. They are (to be treated as) stones having no intrinsic usufruct (i.e. no natural use or enjoyment) or utility, but all human beings need them, because everybody needs a large number of commodities for his eating, wearing etc. And often he does not have what he needs, and does

Continued on page 6, col. 1

continued from page 5

About Money

have what he needs not. Therefore, the transactions of exchange are inevitable. But there must be a measure on the basis on which price can be determined, because the exchanged commodities are neither of the same type, nor of the same measure which can determine how much quantity one commodity is a just price for another. Therefore all these commodities need a mediator to judge their exact value. Allah Almighty has created Dirhams and Dinars (money) as judges and mediators between all commodities so that all objects of wealth are measured through them. And their being the measure of the value of all commodities is based upon the fact that they are not an object in themselves. Had they been an object in themselves one could have a specific purpose for keeping them which might have given them more importance according to his intention, while the one who had no such purpose would have not given them such importance, and thus the whole system would have been disturbed. That is why Allah has created them, so that they may be circulated between hands and act as fair judges between different commodities and work as a medium to acquire other things. So the one who owns them is as though he owns every thing, unlike the one who owns a cloth, because he owns only a cloth, therefore, if he needs food, the owner of food may not be interested in exchanging his food for cloth, because he may need an animal for example. Therefore, there was need for a thing which in its appearance is nothing, but in its essence is every thing. The thing which has no particular form may have different forms in relation to other things, like a mirror which has no colour, but it reflects every colour. The same is the case of money. It is not (and should not be) an object in itself, but it is an instrument that leads to all objec-

tives. So the one who is using money in a manner contrary to its basic purpose is, in fact, disregarding the blessings of Allah. Consequently, whoever hoards money is doing injustice to it and is defeating its actual purpose. He is like the one who detains a (just) ruler in a prison. And whoever effects the transactions of interest on money is, in fact, discarding the blessings of Allah, and is committing injustice, because money is created for some other things, not for itself. So the one who has started trading in money itself has made it an objective contrary to the wisdom behind its creation, because it is injustice to use money for a purpose other than the one it was created for. If it is allowed for him to trade in money itself, money will become his ultimate goal, and will remain detained with him like hoarded money. And imprisoning a (just) ruler, or restricting a postman from conveying messages is nothing but injustice." [Imam Al-Ghazzali (Died 505A.H.) Found in "Ihya al-Uloom" v.4, P,88-89, Cairo 1939.]

F.G.Hawtrey, a former Assistant Secretary to the British Treasury, confirms Imam Ghazzali's view that when money is prevented from performing its proper role - as a medium of exchange - it becomes an object in itself: "and thus the whole system" becomes "disturbed." No further doubt can remain that the fault lies in the way money is treated and in the banking system itself. He stated: "Banks create money and trade depression arises from faults in the banking system in the discharge of that vital function."

Today's Muslims, of all denominations, need to recover or return to the forgotten knowledge of our great Prophet, his family and faithful followers, peace and blessings be upon them all. For our greatest enemies are still ignorance and pride. Imam Ali said: "We with-

stood the weight of the iron, the stone and the lash, but found the hardest thing to endure was the weight of debt". This gave him every justification to declare that: "If poverty were a man, I would kill him..." He was truly a man of his word. For he was genuinely "tough on poverty and tough on the causes of poverty." For poverty, we are told, leads to disbelief. Leaving one to conclude that a lack, rather than the love of money, - is the root of all evil. So whoever controls the money controls the world. As the great Jewish banker Meyer Anselm Rothschild pointed out over two hundred years ago: "Permit me to issue a nation's currency and it matter not who makes its laws." Thomas Macaulay wrote about similar things and William Cobbett pointed out that the establishing of the private Bank of England had produced what the world never saw before: "Starvation in the midst of abundance." Lord Stamp a former director of the Bank of England said as much when he admitted that the banking systems of today's "modern nation" are unjust and oppressive: "Banking," he said, "was conceived in iniquity and born in sin. Bankers own the earth, take it away from them, but leave them with the power to create money, and with a flick of a pen they will create enough to buy it all back again...(therefore) if you wish to remain the slaves of bankers and continue to pay for the cost of your own slavery then allow bankers to continue to create money and control credit."

In the United States, Stuart Chase, identified similar causes for the problems facing equally "modern" 1930's America. Conditions, which are exactly the same as the problems, we are facing today. He stated, in *The New York Nation*, in August 1933:

"The creation of money, (and) the allotment of purchasing power, is a social function of the first importance, and should be

continued on page 7, col. 1

continued from page 6

About Money

restored to the Federal Government, in whose hands the Constitution placed it. It is forever impossible for the private Banker, working for private ends, adequately to finance the consumer...The consumer therefore, cannot adequately consume until the private Banker, as the chief executive of the nation's credit, is lifted gently but firmly out of the picture."

Interest and its role in creating and perpetuating poverty

The Roman Law of Justinian effectively describes 'inter-est' as 'that which is "in-between" the creditor's actual position and what it would have been if the contract had been fulfilled. It was arguably, therefore, thought reasonable to demand a penalty if a loan was not paid on time. This then became formalised as the 'poena conventionalis' or the suitable compensation for the late payment of a loan. Its damaging effects are clearly documented in more than 2000 books in European languages the majority in English. Sir Josiah Child, the banker, having this to say on the subject: 'All countries are at this day richer or poorer in an exact proportion to what they pay, and have usually paid, for the interest on money...The abatement of interest is the cause of the prosperity and riches of any nation.' This was quoted by Sir Harry Page in his book *In Restraint of Usury*. Astonishingly, Sir Harry was the former City Treasurer of Manchester and perhaps more astonishing is the fact that this book condemning usury was published by CIPFA – The Chartered Institute of Public Finance & Accountancy in 1985. The things associated with inter-est and "other dishonest profits" include: Avarice, bloodsucking, unfeeling attitudes; burglary, buccaneering, cruelty, commandeering, depredation, preying on, pillage, plunder, piracy, ravaging, rapacity,

grossness, murder, etc. The sole, legitimate purpose for inter-est/usury is explained by St Ambrose, in his comments on Deuteronomy 23:19, in Old Testament. "From him demand usury, whom you rightly desire to harm, against whom weapons are lawfully carried. From him exact usury whom it would not be a crime to kill. He fights without a (visible) weapon who demands usury; he who revenges himself upon an enemy, who is an inter-est collector from his foe, fights without a sword. Therefore, where there is a right of war, there also is a right of usury." [St. Ambrose (c.340-397AD)]

The Jews understand this problem well; which is why they do not allow interest to circulate freely amongst themselves for they know that their fragile cohesion will self destruct if they do. For they know that inter-est is the most subtle weapon of war. It is also forbidden to Christians, but they consistently forget the penalty and pay the price. VIX PERVENIT was the last meaningful encyclical by the Vatican against what it referred to as: "Usury and other dishonest profit." This was issued in 1745 by Pope Benedict IV.

There are numerous authentic Islamic traditions that stress the necessity for realizing a balance in the society through an emphasis on the prohibition of israf (squandering) and also the necessity of renouncing poverty and providing subsistence for every individual (in other words a basic income). But what happens when there is no more actual hard cash money in the treasury to distribute or provide the things that will make "him (or her) needless" or at least be able to provide a minimum subsistence; when, at the same time, there is an abundance of wealth available elsewhere waiting to be consumed (or utilised), but which, for various reasons, cannot be commandeered because it belongs to others in the society who may, or may not be Muslims, and who, under Islamic

Law, must be paid or compensated for their goods and/or services?

Several eminently workable solutions are known to exist but, for a number of equally well-known reasons, they are not allowed to be discussed, let alone implemented. Unfortunately for Islam, and Muslims, most of the information about money, 'double-entry book keeping' and "modern-western 'fractional reserve' banking" has been completely lost, ignored, overlooked or connived with by most, if not all Scholars and Jurisprudents right across the secular and religious divide. One of the main reasons being, I believe, is because to be seen taking a particular interest in money appears to be for the one group 'unworthy' or 'irreligious' – and to the other to be an inevitable, immovable, fact of life. The non-secular preferring to believe that they should leave the matter of 'how much, or little, they have' for fate to determine, and in so doing place themselves, their lives, and their properties at the mercy of non-believers who, see nothing wrong or inequitable in a system which monetizes the creditworthiness of a credit-worthy individual (or society) and hands it back to them as a debt plus interest, instead of providing them with genuine credit at zero interest. A view held by a wide variety of Western economists including David Riccardo and John Maynard Keynes.

This debt creating act constitutes legalised fraud, which is then compounded by the additional crime of extortion through interest. Which leads on inexorably to create the weight of unbearable debt described so graphically by Imam Ali. Usually, at this point in any discussion, conventional economists – including many Muslims – voice their pet arguments against interest free loans. Believing, like J.C. Hubbard, a 19th century MP., that: "a

continued on page 8, col. 1

About Money

loan made without interest to be a monster” and a loan made below the current level of interest to be “a monster in its degree”. The claim being that unless there are incentives, such as interest, people will neither save nor lend their money to others and, as such, there will be no money to run the economy. But the problems arise because people feel compelled to save money and in so doing deny the economy its life blood which Keynes called “effective demand”, in other words, purchasing power. Which is why it should be clearly understood by everyone that the High Street banks do not need depositor’s money in order to lend out money to others. This they never do. Only Merchant Banks actually lend out what is deposited with them. Over and above this, they have to borrow, when ever they stumble across a credit worthy victim. This is part of an ancient deception which is part of a elaborate confidence trick to maintain the illusion that banks actually need the deposits of their customers in order to lend when, in actual fact, they are only needed by the system to make sure they go along with the concept of taxation and borrowing as the only possible options open to them and government.

This fraudulent process, which is termed Fractional Reserve Banking, was born out of the experience gained over a long period of time by the London Goldsmiths that only about 10% of the actual gold deposited with them was ever called for at any one time. So they fraudulently issued more receipts than the gold they had in reserve and issued these receipts as interest bearing instruments. And the people thought, and still do, that they are putting their money in a safe place. Thus the rule or convention was established which eventually led to the foundation of the so-called modern banking system. Under this

fractional reserve scheme, banks are permitted to lend out ten, twenty, or thirty times more than the actual amount of cash in their depositors’ accounts. The result is that our lives and livelihoods are governed by a completely fraudulent and unstable system which, in the words of Professor Bernard Liétier, the designer of the EURO: “could melt down in as little as two hours.” Much like the situation surrounding the recent tax on fuel campaign, when everything in the country came virtually to a stop within a few days. With money it would be only a matter of hours.

Since time immemorial both the lending and borrowing at interest has always brought famine, war and pestilence to those who allow its practice, which represents the inevitable fulfilment of the ongoing promise made by Allah, in the Towrat, Injil and in His Final Word to mankind on the subject: “O, you who believe! Fear Allah and give up what remains of your demand for usury, if you are indeed believers...If you do not, then take notice of war from Allah and His Messenger...” He also warns us in the same surah that: “Satan threatens you with poverty and bids you to conduct unseemly. (Whilst) Allah promises you His Forgiveness and bounties and Allah careth for all and He knows all things...” (The Qur’an Surah 2, Al Baqara, verses 267 & 268).

Other verses emphasize mutual responsibility and co-operation and, further, consider all kinds of negligence with respect to this principle as: a general rejection of din [faith and religion]. Allah, The Exalted says: “Have you seen the person who rejects the religion? He is the one who treats the orphan with harshness, and does not urge (others) to feed the poor.” (Qu’ran 107:1-3).

The IMF and the World Bank are two of the worst offenders in this regard. In the Sudan, IMF stands for “Intimidation, Murder & Fraud”. In Indonesia it stands for IM’Fired. Without doubt The IMF, The World Bank and NATO

“threaten” all countries “with poverty” if they do not obey their harsh, anti-human orders. As a result of which almost every government body forces its people into committing “harsh improper acts” and “conduct unseemly” becoming indirect agents of The New World Order or perhaps more accurately The New World Odour, whose effects are felt equally by the children of Iraq and the poverty stricken people of America. This is why it should be clearly understood that because money is man-made, it can only ever be in short supply if men decide to make it scarce. It is clear that the Muslims have ignored the warning from Allah that if we do not work together as our enemies work, corruption and oppression will occur on earth.

More on Harshness

Many of the so-called Islamic “experts” have been brainwashed into accepting views contrary to God’s promises, in His Qur’an, that He will provide for whoever and whatever He has created. They tend to forget that:

“What Allah out of His Mercy Does bestow on mankind None can withhold: What He does withhold, None can grant.” (not even the IMF) ”Kill not your children for fear of want: We shall Provide sustenance for them. It is a great sin. Nor come nigh to adultery: For it is an indecent deed and an evil way. Nor take life which Allah Has made sacred except for just cause...Come not nigh to the orphan’s property except to improve it...” Surah17:V31/34

Abraham Lincoln clearly understood in 1864 that: “Money is a creature of Law.” So it can be ordered into or out of existence It is the great crime and folly of all governments to remain in ignorance of this fact and continue to believe that the only ways to fund the public sector is through taxation and borrowing. This only ever works in the interests of a miniscule number of individuals, a fraction of a fraction of 1% of

continued on page 10, col. 1

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continued from page 8

About Money

the entire mass of humanity. The evidence of history shows that it has never ever worked in the interest of either national or local government, industry or society as a whole. To better understand the mercurial process by which money comes into existence let us turn to the 1921 Nobel Prize Winning Chemist, Professor Frederick Soddy, MA., F.R.S. Author of, amongst other works, "Wealth, Virtual Wealth and Debt" and "Money Versus Man", who came to the following conclusions: "The most sinister and anti-social feature about bank-deposit money is that it has no (physical) existence. The banks owe the public for a total amount of money, which does not exist. In buying and selling, implemented by cheque transactions, there is a mere change in the party to whom the money is owed by the banks. As the depositor's account is debited, the other is credited and the banks can go on owing for it all the time.

"The whole profit from the issuance of money has provided the capital of the great banking business as it exists today. Starting with nothing whatsoever of their own, they have got the whole

world into their debt irredeemably, by a trick.

"This money comes into existence every time the banks 'lend' and disappears every time the debt is repaid to them. So that if industry tries to repay, the money of the nation disappears. This is what makes prosperity so 'dangerous' as it destroys money just when it is most needed and precipitates a slump.

"There is nothing left now for us but to get ever deeper and deeper into debt to the banking system in order to provide the increasing amounts of money the nation requires for its expansion and growth. An honest money system is the only alternative..." He also stated elsewhere "...But debts neither get out of date nor wear out; they grow". Which explains why Lord Acton (a Cambridge Professor of History) pointed out that: "The issue which has swept down the centuries, and must be fought sooner or later, is the people versus the banks." He is more famous for stating that: "Power tends to corrupt, and absolute power corrupt absolutely." And no where is corruption more prevalent than in the banking systems of the world.

As previously mentioned, the Qur'an tells us unequivocally to: "expect war from Allah and His Messenger." It is a promise bind-

ing on Allah: Future wars, like all their predecessors, will be caused by the congenital fault in our hideous monetary system - based as it is on inter-est and compound inter-est. To solve these recurring wars caused by: "recurring deficiencies of effective demand" The obvious solution to the problem is for the Treasury to provide all the money required to satisfy the spending requirements of all our people by extending the aggregate known as M0, at zero inter-est. The Treasury knows well how to solve this particular problem, if it only chose to exercise its power:

"Government can, and does finance itself to a small extent by the issue of non-inter-est bearing money: this is the aggregate known as M0, the stock of which is currently some 19.1/2 billion. The size of the stock of M0 is limited by the demand for this form of money...The money that banks CREATE is either inter-est-bearing or renders some sort of service that costs banks money to provide" Thus wrote Anthony Nelson, M.P, whilst acting as a spokesman for HM Treasury, on the 22nd February 1993. He failed to point out that he, like Norman Lamont, were both from N.M.Rothschild, perhaps the greatest purveyors of government debt-finance the world has ever known.