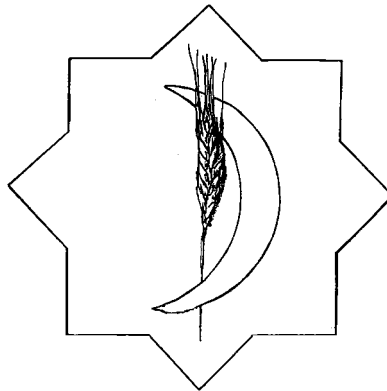


# Islamic Party of Britain

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This document contains the original policy statements of the Islamic Party of Britain as formulated at its launch.

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Islamic Party of Britain  
PO Box 844  
Oldbrook  
Milton Keynes MK6 2YT  
[www.islamicparty.com](http://www.islamicparty.com)

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## Agriculture

*'Praise be to Allah, To Whom belong all things In the heavens and on earth; To Him be praise In the hereafter. And He is full of wisdom, Acquainted with all things. He knows all that goes into the earth, and all that comes out thereof, all that comes down from the sky and all that ascends thereto; And He is Most Merciful, The oft forgiving. '*

(Surah Saba (34), verses 1 and 2)

Our agricultural policy goes beyond simply promoting organic farming. It is now well known that the vast array of chemical sprays in the modern farmer's armory is poisoning the earth and water. Further, the growing of one crop or the grazing of one species on the same land year after year causes a reduction in soil fertility as well as a lack of natural resistance to disease, leading to ever-higher applications of chemical fertilizers and pesticides.

The present Ministry of Agriculture here in Britain and the various ministries and departments around Europe are the servants of the agro-chemical multinational companies. In spite of all the evidence, dangerous and unnecessary chemicals are used every year. If a substance is too obviously toxic and has to be banned, then it can be sold safely in India, Nigeria or some other place. Plainly then, a ministry of agriculture not subservient to the agro-chemical industry is needed before anything in the way of a change can be brought about.

Today in Britain much of the arable land is owned by large concerns, whether it be Birds-Eye type food-giants, or T.G.W.U Assurance groups growing wheat and barley for the well-subsidized grain mountain. The British people must have access to their land again. Many unemployed persons could usefully be employed on the land.

As the great ecologist Schurnacher said: "In the modern world, during the last hundred years or so, there has been an enormous and historically unique shift: away from self-reliance and towards organization. As a result people are becoming less self-reliant and more dependent than has ever been seen in history. They may claim to be more highly educated than any generation before them; but the fact remains that they cannot really do anything for themselves. They depend on vastly complex organizations, on fantastic machinery, on larger and larger money incomes. What if there is a hold-up, a breakdown, a strike, or unemployment? Does the state provide all that is needed? In some cases, yes; in other cases, no. Many people fall through the meshes of the safety net; and what then? They suffer, they become dispirited, even despondent. Why can't they help themselves? Generally, the answer is only too obvious: they would not know how to; they have never done it before and would not even know where to begin."

The vast, chemically saturated prairies will have to go. Let those who own them keep them, but let the land be rented out to people and the real cure for unemployment - the small farm - come back again. Like all the policies of the Islamic Party, the agricultural policy cannot avoid tackling the international usury domination of resources. We propose a five-acre plan.

A man and his family can take five acres of flat dry land or fifteen acres of hilly grazing, get his house, tools and stock, after which he is on his own save that he pays a certain percentage of his crop to the state. He must live and work on his land, otherwise it is retaken.

The modern and steadily improving technology and husbandry of the various "alternative" and "green" groups (e.g. The Soil Association) would be consulted in order to constantly improve farming techniques.

## Defence

In the name of God the most gracious, the most merciful and peace be upon our prophet Muhammad, the seal of the prophets and messengers.

The majority of the world's population can see the benefits of a peaceful and tolerant society in which to raise their families and to practice their affairs. The concept of peace requires justice in order for it to be sustained. For a people to govern itself according to the just rules of God it is essential that a country can defend itself and deter others from interfering with its affairs and from blocking its way to prosperity. Therefore, it is important for a society to prepare itself physically, morally and spiritually, and to be armed with the best weapons in order to instill a wholesome respect into their enemies. For a just society, deterrence is not the wanton murder of neighbouring states in order to establish its own ideals, as is demonstrated by certain secular societies in the world today, but rather, a just society's best weapon is to practice justice and morality within themselves and to educate others by example.

Indeed, it can be seen that the common cause of most murders taking place today is none other than mischief-mongering. Thousands of lives are lost in conflicts arising out of national chauvinism or sectarianism. When asked, "what is sectarianism?" our prophet (peace and blessings of God be upon him) replied, "When you support your people in evil doing and oppressive acts, you are guilty of sectarianism."

Today, in these clashes worldwide, neither the killer knows whom he has killed, nor does the dead man know his killer. Anyone identified and caught as being part of another sect is destroyed, and the mere fact of being part of a different sect other than his own is justification enough for the murderer to destroy his victim.

These conflicts between dogmas of a few people are the cause of the violence that has erupted in the world today leading to the invention of such weapons of war that cities upon cities can be wiped off the face of the earth.

This does not mean that a just society should be pacifist when their values or interests are threatened by external agencies; a just society has a responsibility to fight and defend itself within a just and moral framework. The Qur'an states: "Fight in the way of God against those who fight against you, but do not transgress limits, for God loveth not transgressors" (Surah 2, Al-Baqarah, verse 190). The Qur'an also states that: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the hearts of the enemies..." (Surah 8, al-Anfal, verse 60).

Based on this revelation and the current state of the worlds readiness to provide such abhorrent weaponry as those of a nuclear or chemical nature, the Islamic Party regrettably feels that it would be foolish to take up a unilateralist stance. However, it is hoped that any society in its right mind would not use such weapons and that by education and tolerance it would be possible to eliminate the need for such weaponry.

As for alliances, the Islamic Party feels that a just society would be incapable of supporting any state in its immoral or oppressive actions against any other society and would seek to obtain a neutral and pacifying role on such occasions. If, however, any state took upon itself the right to attack or oppress any other just society, be it Islamic or otherwise, then it would be necessary to take a stand against such actions. Examples of such actions were the PolPot campaign in Kampuchea, the American bombing of Libya, and the Russian attack on a Korean airliner.

As an Islamic body, it is hoped that a contribution can be made to the maintenance of a just and moral stance of government when dealing on an international scale; to contribute to opinion

concerning such matters as the presence of mercenaries in Africa or Columbia, and the continued presence of a military garrison in the Falkland Islands.

With regard to the British Forces, they should be encouraged to cater for the religious and cultural needs of different groups in matters concerning diet, beliefs and prayers.

A review of the present ordnance industry would be proposed in order to encourage self-sufficiency as a state, and not to produce armaments for outside agencies which may turn such armaments against us.

Islam is the way of peace, presenting comprehensive guidelines regarding when and how to engage in warfare. It is imperative that a defensive force respects human life regardless of its origin, creed, colour or beliefs.

## **Economy**

In the name of God the Compassionate, the Merciful, is the formula a Muslim recites at the beginning of any and all undertakings. It is likewise the fundamental starting point of Islamic economics. Compassion and mercy are two elements without which our humanity is lost, and if our humanity is to be maintained within any system, these two elements are required. Capitalism never had these elements and never wanted them as they interfered with its primary policies of maximum accumulation and maximum profit.

Islam rejects these aspects of capitalism. Islam rejects the ethos whereby the measure of human worth is degraded to a totting up of bank balances. We as Muslims reject that system of economics whereby millions of human beings have to starve to death and suffer utter deprivations in order that a country can pay off extortionate interest payments on foreign debts. We also reject that system of economics whereby a food mountain in one part of the world is refused to the starving in another, so that the international price of this or that commodity is not threatened.

Islam, the religion of serenity, humanity and practicality, seeks the alleviation of economic degradation and suffering and seeks to re-establish human beings at the centre of its economic considerations with the furtherance of humanity as its ultimate goal. And as humanity cannot progress one iota towards contentment without a recognition of God, Who lies at the very heart of that humanity, Islam seeks the implementation of the revealed instructions of God as its day to day practice.

Therefore, as God is compassionate, His revealed system of economics is compassionate. He informs us: 'I, Allah, am the best knower. This book, there is no doubt in it, is a guide to those who keep their duty (Qur'an, 2;1-2) ... Those who swallow usury cannot arise except as he whom the evil one has demented by his touch. That is because they say trading is like usury. But Allah has allowed trade and forbidden usury. ... Allah will blot out usury and cause charity to prosper.... O you who believe, keep your duty to Allah and relinquish what still remains due to you, if you are indeed believers. But if you do not, then expect war from Him and His messenger; and if you repent then you may keep your capital. Wrong not and you shall not be wronged. ... And if the debtor is in difficulty let there be a postponement till he is in ease, though if you remit it as alms it would indeed be better for you, if you only knew.' (Qur'an 2;275-280). God is just, therefore His Qur'an promotes justice and ethics in our commercial and economic activities. 'O you who believe, when you contract a debt for a fixed term, commit it to writing. And let a scribe record it between you with fairness.... And let him who owes the debt dictate the terms, and also observe his duty to Allah, his Lord, and not diminish anything from it.'" (Qur'an 2;282)

As God is Wise, the economic system in Islam is supremely practicable and conducive to human survival insisting on recognising human efforts and labour as the primal element and not capital, which should be a useful servant and not the cruel master it has become under the present system devoid of mercy. Islam recognises the link between economics and the relationship it defines, and the socialisation of the individual operating within that system. The alienated relationships defined by the institutions of interest are dehumanising resulting in the primacy of money as a self-reproducing all powerful entity which subjugates the human being and his skills to the status of a commodity to be hired or fired at will. Islam rejects this concept most vehemently.

Interest, or usury for the two are the same, is not only socially destructive, but it is without question economically unstable, inequitable and all too often leads to war. Every truthful Western economist and every great thinker has denounced interest and those who profit by it. Adam Smith, David Ricardo, John Ruskin, John Maynard Keynes, Rodger Scruton, have all criticised the ethos of usury. Abraham Lincoln of course was assassinated because he had the public interest as his priority, when he issued his greenback dollars in line with the constitution of the United States which had enshrined in it the exclusive right of the state to introduce all currency into circulation free of interest, a right which has been denied to us since 1694 with the establishment of the Bank of England, and to the American people since 1913 with the setting up of the privately owned Federal Reserve. The privatisation of money took place in England almost three hundred years ago following the inglorious revolution funded by the Amsterdam banking families and their dream-ticket king, William of Orange, who with the now confirmed financial support of the Amsterdam banking families established in perpetuity our national debt. This had grown from the original 1.3 million in 1694 to a staggering 171,000 million by 1985/86. Mrs. Thatcher has, believe it or not, doubled it since 1979 when it stood at around 84,000 million.

Lord Robert Boothby in his book 'The New Economy' published in 1944 states that "it was a tragedy to watch the nation savaging herself trying to maintain an economic system and theory, which had long since ceased to have any validity", and before his retirement he wrote to Mr. Arthur Swan regarding the foreword to his as yet unpublished magnum-opus 'The other Road to Serfdom' that the only way out of our present difficulties was a complete reform of our monetary system which he had been trying to bring about for 64 years.

It has often been the case that anyone who dared to question the validity of the interest system in the past was assassinated or slandered in order to preserve its hegemony, and as the Holy Qur'an is the last remaining obstacle in the way of total global control, it has naturally come under fire from these self same institutions which emasculated the Christian opposition to the abandonment of the laws of usury some 160 years ago. Thus the attack on the veracity of the Qur'an, the angel of revelation and the prophet Muhammad is evidence of this continuing crusade to extinguish its standing in the eyes of close to one fifth of the world's population and discourage the ever growing interest in this book among the disillusioned thinking people from the traditionally non-Muslim population.

It is no longer acceptable or wise to disregard the conclusions reached by these patriotic pillars of Western civilisation who through sound reasoning and compassion recognised the destructiveness and irrationality of this institution which was condemned by God from the beginning: the institution of interest.

But can interest really be that bad, are there any direct, tangible effects of interest whereby we can determine its impact? Yes, there are. So many in fact that it is hard to see the wood for the trees. If you have a mortgage and are beginning to feel the pinch, you may wonder why on earth with your mortgage repayments it is you who has to foot the bill for Mr. Lawson's futile attempts to reduce inflation by ever increasing interest rates when the solution is elsewhere? Why are you having to pay for his mistakes? Or why is it that when the third world has in aggregate terms paid off the original capital loaned to them many times over, through interest payments they are still

being bled dry by the continuing burden of debt repayment? Why is it that Sudan, which five years ago was a food exporter, ploughed up its food producing areas to grow cotton to earn foreign currency in order to pay off its debts, and let its people starve? This is the legacy of interest. As Winston Churchill said, 'never in the field of human conflict has so much been owed by so many to so few.' These cardinal points of Islamic economics operate within a financial system of profit and loss sharing. Money is lent on a basis whereby the lender will take a reasonable percentage of the profits of any venture together with any loss. Under an Islamic system of economics not only the one with capital to invest participates in the profits but also the workers who should always be part of the equation. They should be able to directly benefit from their hard efforts by having a profit share or bonus.

The attempts by money lenders under our present system to turn us into latter day serfs, keeping us just on or above the poverty line, even well below it in some cases, must be brought to an end. It is unjust under any system to allow people to profit by fraud and extortion. An economy based on profit or loss sharing with the crown or state resuming their rights to issue our legal tender free of interest as it was before (and it works) as already admitted by many eminent and impartial economists would be far more stable, efficient and vastly more equitable than the present day situation.

It has been said 'when all else fails read the instructions', and Islam has had the best instruction book for 1400 years which Ibn Khaldun in his masterwork 'al-Mukaddima' pointed out in 1377AC as acknowledged by Hugh Trevor Roper and Arnold Toynbee who wrote: 'Ibn Khaldun has succeeded in drawing conclusions which are of living interest for us today. They have a real bearing on our current problems, practical and theoretical. It would, indeed be no exaggeration to say that this is the most comprehensive and illuminating analysis of how human affairs work that has been made anywhere.' (from the preface to an English translation of Ibn Khaldun's work published by Routledge Kegan Paul).

On taxation Ibn Khaldun states that it should be noted that at the beginning of a just dynasty or government large returns are achieved through small tax assessments, but as the government becomes unjust small returns are achieved through large tax assessments.

Keynes for example, categorically advocated such a system in order to alleviate unemployment, inflation and to preserve our traditional industries which we now see either closed or in the process of closing due to their marginal efficiency of capital being undermined by the infantile analysis that interest can cure inflation which is like saying that henceforth petrol will be used to put out fires, and while ever good men and women remain silent we must all remain trapped in this house of madness with its dubious logic and pride which prevents them from recognising that their actions spread the economic equivalent of AIDS (Acquired Investment Deficiency Syndrome). This will, unless counteracted soon, drag us all jointly and globally into an abyss of debt and misery for the majority on behalf of the few. Contrary to "Ivan (the terrible) Boesky" greed is not healthy.

In 1932 Neville Chamberlain, chancellor of the exchequer, fixed the bank rate at 2% and set up the exchange equalisation account which prevented the flow of capital and credit overseas and rather than have money lying idle at 2%, people had to do something constructive with it by investing in this country and its people. It was during this period that we saw the biggest domestic building boom this country has experienced in so short a time. This 2% rate was maintained until the early 1950's. Its removal then set the stage for our current problems and those of the 2nd and 3rd worlds.

This fraudulent system of creating credit out of thin air and confidence was developed by the goldsmiths in the mid-17th century. When they discovered that they could issue credit based on the treasure in their strong rooms to a ratio of nine to one and that ratio still persists to this day where cash in the tills which the banks obtain free of interest forms the basis of this top heavy

unstable mechanism. To illustrate how it works based on actual figures extracted from the Bank of England in 1689, although it only had 35,000 in its tills, it still issued bank notes up to the value of 1,657,000. This same mechanism would work of course without the interest factor, and as it already has worked for the past 300 years or thereabouts on the basis of the state providing 10% of the money in circulation at zero interest, it is obvious that it would be of tremendous benefit to the whole economy if the state issued the other 90% as well to industry, commerce and our public services free of unwarranted debt, only expecting a return of the capital amounts. We have had prepared a redemption scheme for the city of Cheltenham based on figures provided by the treasurer's office which would provide a solution for all councils in the United Kingdom and, were it adopted, provide a formula for the resolving of the nation's debt. Courtesy of Mr. Arthur Swan in Cheltenham, copies are available from our party office for everybody to clearly see that interest is the public enemy number one.

Therefore, the institution of interest must be stopped, and replaced with a just system which is economically coherent and equitable, a system of profit and loss sharing with a strong emphasis on forgiveness and mercy which Poland will need just as we need it and every man, woman and child on the face of the earth. The existing banking network could once more transform into an honourable institution concerned with the safe keeping and most efficient investment of real wealth.

## **Education**

The Islamic Party's approach to education policies sets out from the premise that knowledge is to be regarded as universal property and education as a universal human right. No individual should be denied access to an education which could widen his/her horizon or benefit in any other way the development of his/her personality. Whilst education ought to provide the necessary skills to cope with the demands of working life or other areas of social interaction, the educational alternatives open to individuals may not be limited to that narrow a purpose. Knowledge in our view ought, of course, be beneficial knowledge. A subject should be taught and studied primarily with a practical application, a personal enlightenment or the pleasure of a deeper understanding of processes in mind. Knowledge is infinite, and the idle pursuance of irrelevant investigations or experiments is not to be encouraged. Children ought to be given a sense of proportion and the responsibility of those who have been given the privilege of further studies by society at large towards the rest of society.

Good manners constitute the best gift a father or teacher can give to his children, and education may therefore not neglect the aspect of building a morally strong character, which prevents the occurrence of social mal-behaviour which could seriously damage the prospects of a harmonious society. Amongst the most important ingredients of a good upbringing is a settled family environment. Mothers have to be relieved of the economic necessity to work which often leads them to neglect their children. They may of course work at their own independent choice if they feel that this is in the best interests of the family and arrangements can be made satisfactorily for their children - they ought however not feel compelled to take up work simply because the family income would not be sufficient if they stayed at home. Wages and benefits would have to be calculated such that a man's income is enough to keep his family.

Schools should work in close co-operation with parents and should accommodate their wishes and preferences. Children are not public property. With regard to religion, the state has no right to impose certain religious or ideological beliefs on children against their parents' wishes,. Whilst a norm of common attainment targets for all children of given ages is seen to be helpful, any national curriculum may not be allowed to develop into a straight jacket with no place for variations. The education system should be as open as possible to individual preferences both of parents and children. To involve families and make education more of a community affair, the state should encourage and support viable initiatives put forward by members of the community.



Teaching, one of the hardest but most rewarding professions, has been allowed to fall from the respected place it has in the regard of society to a low-class occupation. If we want our children to respect their teachers we have to start by doing so ourselves. We want our children to be in professional, dedicated hands, and we have to assist them and reward them adequately for the invaluable services. Teachers' pay has to be raised considerably to come in line with that of other people who shoulder heavy responsibilities and are in the constant service of society.

Education has to aim at fostering understanding between different people, nations, races. Educational activities which bring people together are to be encouraged, for example scouting events. The teaching of languages can build bridges and has numerous other benefits. Links should also be established on a regular basis with schools, teachers and pupils of other countries around the globe, not only European. Teaching contents have to take account of the fact that we are living in an interdependent world of peoples who are more closely connected with each other than ever before. No people can afford to ignore other peoples' experiences.

## **Environment**

Environmental issues have at last become part of the consciousness of everyone, as hardly a day goes by without even the most hedonistic of us being reminded of the toxic waste and acid rain that are threatening all life forms on the planet.

The exhaust fumes and chlorinated water of modern cities force everyone of us to be ecologically aware, indeed one woman wrote to a newspaper recently that her awakening to the problems of pollution began when her dog refused to drink tap-water, preferring instead the water in the local park pond.

The Islamic Party believes that educated people should shun jobs with large companies that are causing environmental pollution; except for taking part in research that helps to solve the problem. By now, surely no one can say that environmental issues are detrimental to progress or higher education. Surely now the 'developing' third world can see the results of the world's industrialisation and will refrain from following them over the edge of the precipice.

There are several departments of government which are instrumental in controlling pollution, and a brief look at the role they can play in this would be helpful.

- **ECONOMY**

The Islamic Party has as its main target the pernicious nature of lending money on interest and its debilitating effect on all aspects of life. Bank loans are the life blood of industry today, and repaying the loan's interest is such an important factor of management, second only to pleasing shareholders, that hardly any money is left for investing in anti-pollutant measures such as "scrubbers" for factory chimneys and the like.

- **AGRICULTURE**

Encouraging smaller organic farms would reduce two major sources of agricultural pollution, namely slurry and chemical saturation. The abominable forms of factory farming like hen-batteries and calf pens (Islam orders to keep livestock in good condition and slaughter it in good condition) produce vast quantities of slurry which the farmer rarely wants. This ever and again finds its way into our streams and rivers. Hens and calves kept humanely, that is without cruelty, could add their dung to the fields and compost heap and help increase farm fertility. A major cause of food contamination would also thus be eliminated. As for crops (including pasture) the routine spraying of herbicides, fungicides and pesticides should cease. Modern plant breeding has produced

strains that can hardly stand up without liberal dressings of fertiliser, and often the plant breeding stations which have produced these new strains are owned and funded by the agro-chemical makers themselves. Older, more resistant breeds of barley, wheat, potatoes, etc. could be used, thus saving the farmer and consumer from the cost and ill-effects of agro-chemical application. As for lays, a greater variety of plants, including white clover, would remove the evil of heavy nitrogen dressings.

- **TRANSPORT**

No one who has watched rush-hour traffic could fail to see that a reduction in the number of cars is a most important step in reducing air pollution. Hundreds of cars, most containing only the driver, move at snail's pace, each adding its share to the global warm-up, by producing exhaust fumes. We suggest two remedial measures:

a) A great improvement in public transport would eliminate the necessity for people to fight the traffic in city rush-hours. Cheaper trains and more frequent coaches would take many cars off the motorways, too.

b) The problem of juggernauts which destroy roads and clog the transport system has to be tackled. A large section of this traffic could go by freight train and save the environment and infrastructure at the same time.

- **ENERGY**

Nuclear energy is the main trouble under this category. With leukemia clusters and waste products that are deadly for thousands of years there can be no more controversial source of energy than this. We believe that no more nuclear power stations should be built until research can come up with some answers to the problems of nuclear waste and the dangers of living near these stations. Renewable energy has to be taken from the bottom of the list and given more funding for research.

## **Foreign Affairs**

The foreign policy of an Islamic nation or collectivity must, of necessity, be rooted in the principles of the religion applied in the context and within the limitations of prevailing circumstances. These principles, laid down in the Qur'an and exemplified in the life of the prophet Muhammad, take precedence over all other considerations; but, at the same time, the example of the prophet himself teaches Muslims to be realists, assessing every situation in a spirit of serene objectivity. It is often said that politics is "the art of the possible", and this is even more true of international and inter-group relations. An Islamic policy does not, from this point of view, differ from any other principled policy, but it operates subject to the fear of God and of His judgment. No distinction can be made between the manner in which a man acts in his private life and the manner in which he acts as a statesman; he will be judged equally on both counts and always in terms of justice.

The guiding principles of an Islamic policy are justice between the nations, justice within the nations, and the security of the Muslims. It must however be understood that the concept of the nation-state is a purely secular concept, and it would be preferable to speak of justice between different communities and within each community. Islam is the religion of unity and relationship. In our human situation this means, in the first place, the intimate and mutually supportive relationships within the family and, closely allied to this, between those who have common interests; then come the relationships within the community of which the family or group is a component, and here too the relationships have a sacred character, finally there are the relationships between different communities, whether we call them nations or not. The Qur'an

teaches that the variety of human races and cultures is willed by God and therefore to be respected; unity is not the same as uniformity. The principle of "live and let live" is one that Muslims can adopt without difficulty, but it is impossible for Muslims to regard the secular notion of inviolable "national sovereignty" as sacred. It is not in accordance with Islamic principles to stand aside and wring our hands while we watch a dictator who has usurped power in a particular country slaughter millions of his own people (as in fact happened in Cambodia in the 1970s). When gross injustices are seen to occur it is the Muslim's duty to do whatever may be in his power to correct the situation. If he cannot do so by direct action, then he has a duty to denounce these injustices and, if possible, to persuade others to combine with him in effective action. Man-made barriers between different peoples are not always worthy of respect. According to the Qur'an, we are all the issue of "one single soul", and Muslims cannot ignore their responsibilities to their fellow creatures.

The responsibility of a Muslim government or group is however proportionate to the power at its disposal. If it has the means to put an end to oppression, wherever this may occur, then it has an obligation to do so, if possible by peaceful persuasion, otherwise by such "pressures" (e.g. economic sanctions) as may be available. Military force is a last resort. Whatever the circumstances, and whatever action may be necessary, Muslims who are true to their faith must always keep in mind the fact that the outcome of any and every action is in the hands of God. It follows that they have no excuse either for despair or for panic when faced with seemingly insuperable problems. They are required only to form the right intention and then to do what they can, knowing that there is but a single Will which determines events, including the vicissitudes which occur in the affairs of nations. Muslims are committed to Jihad, which does not, in the first instance, mean war, but simply right effort and right action. According to the teachings of the Qur'an, right action is fertile and productive, and its fruit endures. Wrong action is sterile. In the Muslim view, speech belongs to the category of action, and Islam, more than any other faith, recognises the power of the word. To proclaim righteousness and to denounce oppression, injustice and corruption is a political duty as well as a personal one. Moreover, the Muslims' historical experience suggests to them that righteousness and realism frequently coincide. With hindsight it is evident that statesmen who have acted purely in terms of realpolitik, putting aside all higher principles, have been proved wrong more often than right even on the level of practical politics. Principles are not "ideals"; they provide a framework for effective action.

In the light of these considerations, what could be the function, in the field of foreign relations, of an Islamic Party in a country in which Muslims are only a small minority? Its function is to give a voice to that minority and to its worldwide concerns, while, at the same time, proclaiming principles and values, which are of universal validity. It exists also to bring to bear such influence as it may acquire upon those who hold power in the nation and to speak persuasively to men and women of good will in the majority community. It has, at the same time, a right - acting on behalf of the Muslim minority - to seek representation in the "corridors of power".

In exerting such influence as it may have, an Islamic Party has a duty to speak also on behalf of Muslim minorities elsewhere who are suffering oppression. A case in point at the present time is the painful situation of the Muslims in Bulgaria and, though to a lesser extent, in other parts of Eastern Europe. But the overriding concern of such a party, as also of other Muslim organisations, wherever they may be, can only be the brave struggle of the Palestinian people against military occupation. It is on this matter that the Islamic Party would hope to make its voice most effectively heard. Those who believe so strongly in the power of the word must cultivate eloquence and persuasiveness, not only in the interests of their own community but also, more generally, in the cause of peace and justice between the nations. It is time, as we approach the 1990s, for the Muslim voice to be given a hearing in this country and elsewhere in Western Europe. The host communities may find that Islamic principles have much to offer to them in an age of moral uncertainty.

## Health

In the name of God the most gracious, the most merciful, and peace be upon our prophet Muhammad, the seal of the prophets and messengers.

Health policies of the Islamic Party depend heavily on the principles of prevention, justice and fairness in the availability of health care from the point of delivery of the primary care and at all levels of secondary and tertiary care. Giving special care emphasis on areas of health research and community care, particularly to the elderly, mentally ill and disabled. Improving the working conditions for the employees of the National Health Service and allowing the possibilities for voluntary work and the private sector to develop according to the needs of society.

- **Prevention**

"Prevention is better than cure", is a well known Islamic saying. Prevention starts from the early years of education - giving the basic principles of personal, physical and spiritual cleanliness in health education at schools at an early age and other means of media communications.

The community as a whole also has a responsibility to prevention - from strict food safety checks, strict checks on food irradiation, control of industrial and nuclear environmental pollution, water safety, control of drug addiction by treating the addicts in specialised centres and controlling the drug smuggling at source. Prohibition of alcohol drinking and smoking would be encouraged, although a total ban will not be asked for now. The Islamic Party appreciates the nature of this society and accepts that people have different attitudes to smoking and alcohol although drinking and driving would be restricted further with tighter controls.

- **Immunisation**

Vaccination would be encouraged where serious illness can be prevented. Immunisation programmes should not depend on commercial implications. Serum based on halal sources should be made available when required, to encourage immunisation.

- **Cervical Smears**

While proposing to launch a national campaign to inform women about the need for regular smears, and aiming to improve the smear uptake by all possible means, we strongly believe that by adopting the Islamic preventive methods in dealing with sexuality will, in time, reduce the incidence of cervical pre-cancerous conditions along with invasive cervical cancer. Sexual activity is considered with an eye on prevention in Islam. Preservation of the structure of society through the maintenance of the family unit is of paramount importance. Islam prohibits extra-marital sexual activity and considers it one of the sins and sources of shame. When this attitude is promoted the incidence of all sexually transmitted diseases would be reduced dramatically.

- **Cervical cancer and AIDS**

Circumcision should be allowed without charge within the NHS as a means of prevention of cervical cancer and pre-cancer as well as AIDS, as it is now proven beyond any doubt that circumcised men are less likely to be infected with AIDS when exposed to infection and are also less likely to pass on infection to the agents possibly implicated in pre-cancer and cancer of the cervix.

Healthy attitudes to family relationships should be encouraged and the younger children and elderly members of the community would be looked at with greater respect, an attitude which is needed now as this may reduce the dependency of the elderly on state resources. This would reduce the pressure on Community Geriatric Services.

- **National Health Services (NHS)**

With the increased demand on resources allocated for health care, the NHS is under increasing pressures which are threatening the basis of its foundation. The Islamic Party feels that NHS is an excellent example of an "Islamic" institution where people in society care for each other, funded by contributions made equally, and the use of the accumulated resources will only depend on the need rather than the wealth, social status or influence. NHS delivers a high standard of medical care for relatively low cost compared with other Western nations.

The Islamic Party would advise the increase of resources to the NHS to be allocated broadly to the following areas:

1. Increase the number of consultant posts in specified areas and certain specialities to reduce the patient waiting lists.
2. Improve the working conditions and pay for nurses to make nursing an attractive career.
3. General practitioners are the front line for the NHS, and the type of service they provide requires constant self motivation. The independent contractor status should be maintained to enhance this self motivation.
4. Improve the standard and status of managers within the service to enable recruitment of suitably qualified and dedicated people.
5. Community care requires more organisation in the distribution of resources which should be uniform throughout the country and not regionally biased.
6. Research:

There are no taboos in Islam, all topics should be studied thoroughly, with the provisions of adequate resources. The Islamic Party deplores recent plans by the government to privatise the NHS. This it feels is a betrayal of the humanitarian principles upon which the NHS was founded. The generation which made the NHS possible would be the most affected if these plans come to fruition.

- **The Private Sector**

There is scope for the private sector to develop within Islam, provided that it is based upon the principles of justice, fairness and mutual respect.

- **Health Education**

Caring for health is basically the responsibility of the individual, based upon the principles of prevention, including attitudes to sexuality, dietary practice and emphasising naturally produced foods such as honey which serves both health and environmental purposes. All these principles could be incorporated in the educational system. If the health principles of Islam were

incorporated into the fabric of the British way of life the benefits to that society would be measured in the reduction of crippling and debilitating diseases such as coronary heart disease. By following the Islamic Dietary Code, the prohibition of smoking and drinking alcohol, and preventing sexually transmitted diseases such as AIDS, cervical cancer, and related conditions, there would be a corresponding reduction in psychiatric illness and drug dependence.

Islam presents a comprehensive and convincing explanation to the creation of the universe, life and death, and has a clear of conduct regarding the relationship between individuals in society as well as giving the individual the ultimate peace of mind and self confidence, freeing him from the bonds of slavery to wealth or fellow human beings.

The most basic principle of Islam is respect of human life, irrespective of its origin, creed, colour, social status or belief.

## **Home Affairs**

- **Introduction**

The malaise of the modern political system is caused by three factors which are intrinsic and affect the entire body of politics.

Factor one is the apparent distance it maintains from moral considerations. The assumption seems to be that solutions can only come through political means and if any moral element is required it needs to be provided by some other agency. The result of this dichotomy is that it is never possible to apply an integrated approach to any human problem. A human being is born free and is basically a moral being. No amount of force can change its pattern of behaviour unless it is dictated by its own concept of right and wrong. It would, therefore, never be possible to find a human solution in a moral vacuum.

Factor two is the divisive nature of our political system. Perhaps it was Mr. Wilson who once said that it was the duty of the opposition to oppose, and the saying very aptly reflects the conflict structure of the present political system. The nation, it seems, goes through an expensive procedure which ends in producing a body of people who have to be at logger heads with each other. It is, therefore, hardly surprising that nothing much can be done in an atmosphere where peace of mind is always absent. The system perpetuates itself on the feeling of discontent which each party tries hard to generate in order to attract public attention. The scenario is most uncomplimentary to the wisdom of the human mind.

Factor three is the pursuit of power as a legitimate goal of the political effort. Such acknowledgement ipso facto concedes the right of any other consideration to interfere with the achievement of this aim. It is not surprising that other groups, e.g. criminals who pursue similar aims in a different context, are never convinced of the impropriety of their position and feel justified in being ruthless in the pursuit of their objectives.

If in this context we consider one more factor of an extrinsic nature, namely, the supply of money, it further compounds the situation and we have a system which most certainly can never work. The political power in the present system neither creates money nor controls it. Its entire effort is limited to regulate its supply as best as it can. It, therefore, has always an excuse of not having enough money at its disposal to justify its failure or to silence its critics. Having said that we would now present the effect this basic situation has on our affairs at home.

- **Law and Order**

Paradoxical it may be but the fact is that crime is a progressive factor of our progressive world. There is no doubt in the sincerity of those who have been responsible for its control over the past few decades, but it seems unrelated to the factors of crime generally accepted as the reasons for its occurrence. The pressures generated by our divisive and incisive political system tend to create a desire to produce a comforting picture by manipulating the statistics. Successive governments have been guilty of such manoeuvres in different areas of government responsibility. It is problematical if any government achieves anything in its time. The work is done by civil servants who simply adapt policies to suit the party in power.

All parties in the parliament have a responsibility to make a conjoint effort to solve the problem of crime. Parliament, unlike a wrestling arena, is not for entertainment. It is for the serious business of national interest and concern. If people who are elected to do the job fail to do so then they have no moral right to be there.

There has been a frightening development recently, i.e. the crime barons are now in a position to take on a state. This must not be dismissed as happening in a third world country. If we only look back at our views during the last fifty years then most of the things we never thought could happen in Britain are happening here today. The terrain and circumstances may change the pattern of challenge, but the effect would be the same - a government and a people existing by the leave of the criminals.

- **Social Cohesion**

The old adage that unity is strength does not require any explanation. It is plain common sense. However, if parliament which is supposed to be the mother of the nation is nothing but a sad spectacle of Caesar being continuously stabbed in the back, then how can we prevent the north and south divide, antagonism between management and work force, nationalistic separatist movements, divisions based on race, religion or colour. Intolerance and injustice are the results of a state of mind. Minds can only be reached through ideas, through a logic which clearly determines the right and wrong in a situation - in short a moral philosophy.

In the prevailing political climate, moralising is unfashionable, moral programmes are outside the pale of political activity. There is a need for positive conviction, a commitment to a moral programme to solve the social problems that confront us. Without such a programme it cannot be done, it has not been done, it will not be done. There is much more racism, much more sexism, much more fear in society than we are prepared to admit. The charade of hand shaking and baby kissing that we see every five years before an election is no evidence of the concern for the affairs of the nation.

- **Freedom of Expression**

A just and fair society cannot exist without a freedom of expression which allows every one to have his or her say in matters which concern people. This is the only way to judge public opinion, it is the only way to exchange views and reach an understanding. Without understanding we cannot have tolerance, without tolerance we cannot have a peaceful society.

Freedom of expression entails availability of different media for expression of views. In our country there is no law which censors this availability. Media today is controlled by those who have an arbitrary power to allow what they favour, and disallow or misrepresent what they disagree with. It is a nicely wrapped dictatorship of the worst kind against which no effective

redress is available. Every injustice leads to resentment, every resentment leads to discord and discord is against the national interest.

The freedom of expression naturally finds its limits in what is best described in the words of Lord Erskine who said: "Our law has adopted this as the rule: sober argument you may answer, but indecent reviling you cannot, and therefore the law steps in and punishes it."

- **Freedom of Information**

A democracy is not a democracy if it is not open. No conceivable harm can follow if all the processes of government are open to the public's view. Public participation and support is only possible if the public knows about what is going on. If government is based on truth, fairness and justice then it has no need to hide from public view. Sir Claus Moser once applied for a position in the department of Statistics and was rejected for reasons of security because of his German origin. Yet the same person was appointed head of the same department by Mr. Wilson when he was the Prime Minister. How does it work in the higher echelons of power? Are there any rules? Is there a concentration of those who manage to find favour? The public has a right to know because it is their lives which are ultimately affected by these decisions. An absolute openness with appropriate provisions for people to observe, to question and challenge is a must for the proper functioning of a democracy.

- **Judicial System**

Our judicial system is in need of an urgent review because justice is not available to all. The very rich do not need its assistance, the very poor have a kind of recourse, but the vast majority which constitutes about two thirds of the nation cannot afford it and has to suffer in silence. This is not fair, this is not justice.

## **Law & Justice**

It has become obvious both to lawyers and non-lawyers that our present legal system is grossly inadequate, full of injustice and fails to meet basic principles accepted as essential to any total system of law. These failures exist both in the content of the laws and in their application. There is little or no account taken of social, moral, religious or human elements, but rather the black letter of the law is applied.

The fundamental principle that all men are equal in the eyes of the law is now subject to the proviso of the individual's status, income or ethnicity.

Reports from the law commission have stated that, in relation to criminal offences, where the accused is from an ethnic minority group, convictions are greater and sentences are longer. Moreover, the Lord Chancellor's office in its run up to the publication Of the green paper on the reform of the legal system and the legal profession noted that accessibility to redress via the present legal system depended to a great extent on the individual's financial ability to meet the cost of such, rather than on justice, fairness, and truth or falsity of the claim.

Indeed the Lord Chancellor, Lord McKay, in his green paper previously referred to set out to fundamentally redress the imbalances and injustices that exist. In particular, he proposed to make the legal profession more accountable by setting up an independent ombudsman with far reaching powers and he proposed to remove the present distinction between solicitors and barristers, which, it is argued, would then reduce cost and time. However, both of these amendments, which were much needed, attracted pressure from senior judges and other lawyers and resulted in an amendment when the white paper was issued.



We maintain that these amendments and others like them are crucial to a more just legal system, and would make the following proposals and observations:

1. We propose that the law has to be just, that is, there should be a basic body of laws and principles based on justice and which are immutable. The present system enables laws to be made and maintained to further the interests of the few.
2. We propose that the laws must be clear and unambiguous. Thus the laws as far as possible will be written as opposed to the present system which consists partly of written laws, i.e. acts of parliament, and the remainder being case law, i.e. judgments given in particular cases.
3. Redress via the law must be applied uniformly and justly on the basis that "all men are equal before the law". At present we see banks, large companies and wealthy individuals being able to manipulate the law for their own benefit. We propose that there should be an independent body with far reaching powers to ensure that equality before the law is achieved and maintained.
4. We propose that those charged with the administration of justice, in particular judges, must be made accountable and subject to the self-same laws. More importantly, procedures to remove judges who are deemed unsuitable or incapable of administering justice in a fair, just or impartial way, must be put in place.
5. We propose that those who suffer injustice by the hand of the law should have an independent right of redress and compensation.

It may be argued that these proposals are all generally accepted ideals which are already embodied in the present system, but yet there are still inadequacies. The answer is fundamental. It is one of basic ideology. In the secular system the law is seen as a tool to be used by a few to obtain material objectives, i.e. wealth, power etc., regardless of moral considerations. Moreover, objectives and limitations are set by man.

The alternative removes the right of man to set basic objectives and the right to use these to direct and control his fellow man. It removes arbitrary justice which depends on the mood of the individual and liberates man from his servitude to other men. Justice becomes a command to be adhered to and those things that are shameful, unjust or against the basic principles are avoided. The harshness of law cannot be manipulated and used without all the proper safety procedures, based on justice and morality being exhausted.

We maintain that an Islamic system embodies the basic fundamental morals, principles and laws to achieve a better, more organised and understanding society for all mankind.

## **Religious Affairs**

Religion is one of the main motivating forces in life. Rather than ridiculed it ought to be taken seriously. Secularism and materialism cannot lay claim to be the only acceptable ideology for public life, forcing religious activity to hide behind the closed walls of prayer halls or homes. Many people do not admit their belief due to overwhelming pressures from within society.

According to the Qur'an, there shall be no compulsion in religion, and Islam advocates the freedom of religious practice so long as it does not cause any damage to individuals or society. Religion and charity go hand in hand, and Islam encourages charity both of the individual and of

groups. The scope for voluntary contributions is to be enlarged. Many people would want to be involved in charitable deeds and services to the community if they were given the chance.

Religious differences between various beliefs and sects will always remain as there is little hope for them to be ultimately resolved. Whilst the debate between different religions is to be encouraged for the sake of seeking the truth, religions have to be protected from being exposed to vicious attacks and insults. Emphasising on the common ground between various religions it should be possible to maintain good relations between people of different religions without forcing them to give up on their differences. Nobody can be forced to believe anything, but we can expect everybody to respect what other people hold sacred. This relates to the style of controversy, and does not mean that we concede to the relativistic folly of multiculturalism which tries to ignore that truth by its very nature is absolute and exclusive. Whilst accepting that different people may have different perceptions of the truth, the truth as such remains undivided, and Muslims will for all times maintain that they have in the Qur'an and the life example of the prophet Muhammad - peace be upon him - the best, most complete, and final guidance for mankind which alone can provide the ultimate answers in the search for peace, harmony, success and salvation.

## **Social Affairs**

Islam is the middle way. Both communism and capitalism have to admit that they fall short of the aim they set out to achieve and cannot deliver what they promised to provide: a happy way of life. Islam, often being blamed to be an outdated medieval system, is indeed the only answer for the future. In the Islamic understanding, the government's prime purpose is to serve the people. Human happiness is at the heart of all regulations for social interaction.

The relationship of the members of an Islamic society is therefore based on reciprocal responsibility, not exploitation. The Prophet Muhammad (peace be upon him) said on the basic necessities of life: 'If a person who is charged with work for us (the community) has no wife, he shall have one, if he has no dwelling place, he shall have one, if he has no animal, he shall have one'. This is not peculiar to state officials but to every member of society. Each individual is encouraged to give to society his best and is entitled to all his needs met without the excesses of communism which tries to level all people down to a basic minimum, or capitalism which places the individual rights above the well-being of the whole community.

An ideal society as modelled by Islam does not need an expensive bureaucracy to keep basic services going. A society built on mutual care and respect, remembering the common origin and common destiny of man, living in the spirit of brotherhood and good neighbourliness, will naturally look after its weak, disadvantaged, needy, handicapped, or unfortunate members without looking upon it as a burden. A good society is a society which encourages the good aspects which are abundantly available within the British community, but often dormant or stifled. The materialistic encouragement of selfishness has done a lot of harm to good relations in Britain. A good society strengthens even the weakest, a bad society corrupts even the strongest. Government and administration shoulder a heavy responsibility in keeping the fabric of society together. Social requirements and necessities may not be commercialised. It is grossly immoral to sell back to the people what already belongs to them, as in the privatisation of service industries, or to leave essential care to the bottom line of private balance sheets.

A great deal of social unrest and tension could easily be avoided would we attempt to alleviate understandable frustrations amongst large numbers of society due to economic disadvantage, disabling of activity, lack of purpose, and lack of self-respect due to missing satisfaction of personal success in a more and more anonymous and institutionalised world.

Any remaining form of resistance, for example in trade unionism, meets with systematic oppression and forceful coercion in the interests of a system which has since long stopped to be

the servant of the people. If citizens can no longer identify with their politicians and government, sympathise with their fellow-citizens and feel understood in their grievances, society runs an immediate danger of disintegrating. A return to a caring attitude is incumbent before it is too late.

## **Transport & Communication**

In the name of God the most gracious, the most merciful and peace be upon our prophet Muhammad, the seal of the prophet and messengers.

The mobility of a mass society has posed a greater challenge to every industrial nation leading to greater freedom and mobility for some, but greater isolation and anonymity for others. Infrastructure has to provide a means for people to live and work together rather than to live apart.

It is essential to improve the efficiency and use of resources. Recent reports have highlighted the waste of fuel and energy by traffic at a standstill on motorways and roads during rush hours; the M25 is a perfect example of thousands of cars waiting to fill any new road space, aimlessly contributing to the existing pollution dilemma.

The population should be encouraged to use public transport and this can only be achieved by increasing its availability, improving its efficiency and improving its quality and appearance. Rail travel in this country is perhaps the dirtiest, least comfortable and most expensive compared to other European countries. The French and Italian railways are faster and more efficient with a well paid workforce, indeed their railways have up to seven times as much state assistance than British Rail. Recent disasters such as the Clapham rail crash highlight the importance of safety requirements; numerous motorway accidents involving heavy goods vehicles also suggest a change of policy is required with regard to safety. Industrial transfer of goods to the rail network should be encouraged, utilisation of empty motorways in the night is equally essential. Companies should provide transport for their workforce, especially easy if industrial complexes are attractive and made compatible with their local environment encouraging people to live nearer to work.

As for communications, with the benefits of electronic mailing systems, the ability to create databases and the use of information storage and retrieval systems, office-automation can provide a high technology infrastructure allowing more and more people to work from home. The benefits are also there for social communications, improving the quality of service and decreasing the cost. Ultimately, the aim is to produce an integrated international telecommunications network for all voice, data and video traffic. Communication is also concerned with the media. There is growing concern that news are not presented in a neutral, objective manner, but rather used as a political tool for sectarian or self-motivated interests. It would be the Islamic Party's policy to neutralise the media and to prevent distortion of fact. This is not to say that the Islamic Party is against the right to express individual opinions, but such opinions should be put forward in the form of logical and objective arguments. A high moral standard is necessary to prevent direct, emotive attacks on individual people or their beliefs.

Morality is also an issue when concerned with the entertainment media, and it is deemed necessary for the welfare of society to take a strict stance against material of a pornographic or a violent nature. Islam provides these moral guidelines, and with education, society will see that rather than dictating what is lawful or unlawful, it is simply providing indication of what is harmful and of what is beneficial for humanity.

## Youth

In the name of Allah the compassionate, the merciful.

We could all agree, without argument, that the youth of today are the future of the nation and the world. Yet the role of youth and their influence in society is by no means limited to their potential as the "grown ups" of tomorrow. Youth form a vital part of society, influencing, often forming and shaping its concepts, culture and policies.

It is also true to say that the concepts and culture of a society play a vital role in shaping and moulding the youth. If the youth are exposed to the harmful negative concepts of life, the behaviour of the youth will follow. The success and viability of a society can only be judged by the condition of its people, and by no means should this be limited to economic conditions. There is little advantage in a society of opulence when it is rotting in moral decadence. The society whose individuals live on a diet of fantasy and intoxication as the means of escaping the hardships of life breed children to whom these things become the sole purpose of existence. These youth will project the same concepts to society, and so the vicious circle begins.

The secular society in which we live today is an active example of this. We see the youth of today and understand the potentially horrifying consequences for the world of tomorrow. Children are exposed to video and television pictures of horrifying brutality, and their minds and souls are numbed to the real torture and oppression that is taking place. A society where bored youth take to rape and brutal assault as a means of entertainment, confused by drugs and music culture that inflames passions and dulls intellect. Their religious leaders are weak, compromising and corrupt, the political leaders reek of hypocrisy and self interest. Spiritually empty, the youth unthinkingly seek satisfaction in the distractions of the consumer society promoted by a media whose interest is not in the well being of mankind but actually in further promoting the false ideals of the consumer society on which their own existence depends. The solution does not lie in making partial adjustments nor in violent revolution. The first leads to temporary cures, but fails to cure the disease, the second causes brief enthusiasm but soon reverts to the same or a even worse situation. The reason for man's failure to provide himself with a philosophy, culture and way of life that ensures his continued peaceful, prosperous and morally sound existence is that man is simply incapable of such a momentous task. This is because we are incapable of achieving the correct and complete understanding of our minds, our environment and the necessary balance between the two. Thus the call for the youth of the world to adopt the only viable alternative, guidance from Allah.

Islam offers a system that ensures justice, peace, stability and prosperity for all those who live within it, be they believer or non-believer, Muslim, Christian, Jewish, Buddhist, Hindu or atheist. Our policies are not limited to the betterment of Muslims alone, but of all humanity, regardless of sex or creed, race or colour. Indeed we would expect from the Muslim the spirit of self-sacrifice by which he deprives himself in order to help others.

It is the duty of any Islamic government to provide its citizens with shelter, food and clothing. It will be one of our priorities to ensure that youth are housed and provided with employment, or some constructive occupation. We must address ourselves to the fact of the depressed state of youth today, and aim at solving this problem by preparing them to face and solve the challenges of the world today. Since the overall policy of the Islamic Party of Britain must be to create a society that harmonises with our environment and so fulfill our duty to our Creator the youth will have a vital role to play in such an important, complex, and massive task.

Another priority must be to destroy the false and evil concepts of racism and nationalism amongst the youth. The government should encourage all youth to travel to different countries, meet and

work with other youth from around the world. Such activities could be promoted as forming an integrated part of the education system.

We shall also make higher education available to more people of all ages. Youth must be encouraged to be as well educated as possible. At the same time continued study should by no means present an obstruction to starting family life. We must also filter out from university life some of its more evil influences, without dulling the spirit of free and innovative thought. We also aim to bring the youth out doors. Increasing the knowledge and awareness of the intricacy, beauty and power in God's creation will encourage them to care for it and help preserve it. Sports such as horse riding, swimming, archery and shooting, martial arts, flying, sailing should be made available to youths of all the community and not restricted to the few who can afford it. School education, for example, could involve regular attendance of a youth organisation similar to the Scouts. With such policies, God willing, we can go a long way to solving many of the problems that confront our society, and indeed humanity as a whole.

Islam is the solution to the world's problems. No other religion, way of life or culture can possibly succeed, because only truth can satisfy the soul of humankind, and only the guidance, laws, and concepts taught to us by God are capable of achieving just balance. Much of the misery and despair of the youth is caused by a spiritual emptiness which the religion and practices of this society leave unfulfilled. Disillusion and disgust is inevitable in a world where material possessions are valued more than human beings. Thus to fill that emptiness they take to drugs, drink music and violence. Islam fills that emptiness and provides complete practical moral guidance. Many are now coming to the fold of Islam. One of our main objectives must be to convey this to the youth of today. The Muslim youth especially have the duty to practice and pass on the message of Islam, and themselves must understand that Islam is not limited to mosques and madrassahs, but affects all parts of their life, and they must be infused with the love for and spirit of jihad. We must organise effective da'wa, and Muslim children whether at primary or university level, must be inculcated with the need for and the knowledge of how to perform this vital task.

Hope lies with the youth. Man was created righteous, with the instinctive urge to do good. Exposure to the pollutants of an evil and corrupt society cloud that instinct. If we wish to find pure water we search for the source. So with man, it is in the youth we must look to establish the pure faith, and so carry the struggle to on-coming generations. The party has a vital role to play in firing the enthusiasm of our youth, and bringing them towards the understanding of our duty to establish the law of Allah on this earth, and that all considerations be they personal or financial must be secondary to this.

Victory comes from Allah.