



Zionophobia: Goal of Terrorists: Restore the *Caliphate* and Create *Khilafah* by Global Jihad; Double Envelopment of Progressivism & Islamic Fifth Column

45. Now as we close the loop, let's bring the major motivation of the global Islamic jihad around to the implacable anti-Semitism that infects the souls of its followers.
46. The people of Islam consider themselves one entity, not a post-World War I patchwork of nations drawn haphazardly in the sand by Britain and France and later by the United Nations. They also consider themselves leaderless and without a nation since the *caliphate*, the office of Mohammad's successors, was abolished in 1924.
47. The Muslim world has been in turmoil since this event and the hostility and hatred that has emerged from it was made manifest in Manhattan, Arlington, Afghanistan, and Iraq over the past three and a half years.
48. In order to fully understand the Islamic War we must define the caliphate as well a several other Arabic terms:
 - **Caliph** \kā' laf\ : The title of Muhammad's successors as temporal and spiritual head of Islam.
 - **Caliphate** \ kā' la-fāt\ : The office or dominion of a caliph.
 - **Khilafah** \kē-la' fa\ : The Islamic State, operating under the caliphate system, was implemented following the death of Muhammad in the early 7th century, and continued, uninterrupted, through the destruction of the Ottoman Empire in the 1920s.
 - **Shari'ah** \sha' rē-a\ : Islamic law based on the Qur'an.
 - **Dawah** \da-wa\ : The mission to evangelize the world into Islam.
 - **Ummah** \ū' ma\ : Nation; people; community. This word is used only in the singular (never in the plural) because in Islamic thinking there are not "nations" or "peoples," but only one unified community under Islam and its *Shari'ah*.
49. In 1924 the succession of the *caliphs* was stopped, the office of *caliphate* was abolished, and the concept of the *Khilafah* was abandoned. It was this event that enraged all of Islam and set the stage for its entry into international terrorism.
50. For hundreds of years culminating with the Ottoman Empire, based in modern-day Turkey, Islam considered the various regions of southeastern Europe, North Africa, and the Middle East to be the *Khilafah*, the State of Islam.
51. The rulers were alleged to be direct descendants of Muhammad and each was called the *caliph*, the temporal and spiritual head of Islam who ruled over the *caliphate* which referred to his jurisdiction over the Islamic State.
52. This succession continued from the death of Muhammad until the years following World War I when Kemal Atatürk \k -mäl' ä-tä-terk\ founded the Republic of Turkey and became its first president.
53. Atatürk chose to bring Turkey under the influence of European culture and in so doing abolished the office of the *caliph* and put an end to the *Khilafah*.



54. Since World War I Western influence has become common in the Middle East and is considered to be an abomination by Muslims who long for a return to the Islamic nation state of *Khilafah*.
55. Terrorism as we know it today has its origin in Atatürk's abolishment of the *caliph* in 1924. The United States are targets of this terrorism for several reasons which are brought out in an article by:

Jatras, James George. "Is There a *Khilafah* in Your Future? The Coming Islamic Revolution." *Chronicles*, Feb 2005, 17-19:

Is terrorism an aberration of Islam, or is it, judged in the light of history, the prevailing orthodoxy? Indeed, the question is an important one, and, in a society that avoids uncomfortable realities, answering it honestly is less a matter of analysis than of moral courage.

Perhaps less important in theory, but more central in terms of policy, is a question less commonly asked: *What is it, exactly, that the terrorists mean to achieve?* Nonstate violence is not new, nor does it exist in a vacuum. It proceeds from a worldview, and has stated, ideologically defined, conscious goals. The question then becomes one of whether the terrorists' motivations are essentially *reactive* (i.e., they are offended by the presence of infidels on the sacred soil of Arabia, they are opposed to U.S. policy in the Middle East, they are trying to preserve a traditional way of life from the depredations of modern moral corruption, etc.), in which case we would need to stop doing something (pull U.S. forces out of Saudi Arabia, stop supporting Israel, stop exporting trashy movies, etc.). Or is what they want something *affirmative*, something that has an independent, positive imperative?

In suggesting an answer to the question, do a quick Google search for the word *Khilafah*. When I first tried this about a year ago, the result was in the range of 26,000. Now, the results are above 50,000.

Khilafah historically refers to the state ruled by a successor of Muhammad, beginning in the seventh century. The *Khilafah*, in one form or another, lasted until it was abolished in 1924 by Kemal Atatürk at the founding of the Turkish Republic.

For example, the following is from the website of the Turkish branch of an international political party whose stated goal is reviving the *Khilafah*:

It was a day like this 79 years ago, and more specifically on the 3rd of March 1924 that ... the criminal English agent Kemal Atatürk announced the Grand National Assembly had agreed to destroy the *Khilafah*; and ... establish ... a secular, irreligious, Turkish republic.

Since that day the Islamic ummah [nation, community] has lived a life full of calamities; she was broken up into small mini states controlled by the enemies of Islam.

In place of the single *Khilafah* state they established cartoon states and installed rulers as agents to carry out the order of their kuffar [unbeliever] masters. They abolished the Islamic *Shari'ah* [Islamic law] from the sphere of ruling, economy, international relations, domestic transactions and judiciary.

Without the *Khilafah*, the Islamic lands will remain torn up and the Islamic peoples will remain divided. Without the *Khilafah* the unbeliever, crusader and colonial states will continue to control us, plunder our resources, and create divisions amongst us. Without the *Khilafah*, the Jews will continue to occupy our sacred places and kill and humiliate our brothers in Palestine. Without the *Khilafah*, those Muslims who do not work seriously for its implementation will be sinful and incur the anger of Allah. This is because the work to establish the *Khilafah* is a duty on every Muslim, and it should be conducted with the most extreme effort and utmost speed.



Two things in particular should be noted in this exposition: First, all existing governments—including those in power in the Islamic world, here called “cartoon states”—are illegitimate [meaning that there is only one Islamic state and that is *Khilafah*] and must be overthrown; and second, Islamic law, *shari'ah*, must be established as the ruling legal system.

What the *Khilafah* will look like when it is established:

- The *Khilafah* [state] must include all Muslim nations in the world.
- There must be only one [Caliph], or ruler, with all Muslims giving him their allegiance.
- *Shari'ah* law must be implemented in the Islamic state regarding all issues.
- There must be only one military, with a single leadership appointed by the Caliph.

If the end sought by people of this persuasion is reestablishment of the *Khilafah*, to what extent do they recognize the legitimacy of using violent struggle—*jihad* and, by extension, what we call terrorism—as a means to achieve it? One British-Islamic website stated:

The duty of all Muslims is not only limited to working towards overthrowing the regimes ruling the Muslim countries nowadays, and in liberating occupied Muslim land from the unbelievers [Jews], but it includes the work for unification of Muslim countries. Fighting and exterminating Israel is an obligation even if the Muslims fighting are Arab armies loyal to regimes of unbelief, like the Egyptian soldiers when they fought Israel during the Sinai war.

Others take the view that *jihad* can only be unconditionally legal once the *Khilafah* is reestablished. If that were to occur, there is little disagreement that the foreign policy of the caliphate would be one of *jihad*. For example, *Khilafah.com* says:

The true and effective *jihad* which uproots unbelief and liberates the land of the Muslims from the Yahud [the Jews] and Kuffar [unbelievers] cannot take place without the existence of the *Khilafah* State which will unite the Muslims in a single state and under the leadership of one Caliph who will rule them with the Book of Allah [Qur'an] and the traditions of His Messenger [*Hadith* of Muhammad], and lead them into the battlefields of *jihad* to spread Islam and protect the Muslims.

Where will this *Khilafah* be instituted? The short answer is, *wherever it can be*. Commonly, two general areas have been discussed. One is in the zone stretching from the Ferghana [fir-ga-na'] Valley in Central Asia (overlapping the former Soviet republics of Uzbekistan, Kyrgyzstan, and Tajikistan) to Pakistan, which includes Afghanistan. Taliban-ruled Afghanistan would have been the embryo for the *Khilafah's* reestablishment in that region, with the eventual subversion of an already semi-Talibanized, nuclear-armed Pakistan, fostering the creation of a *shari'ah* superstate with over 200 million people and armed with nuclear weapons. The other candidate is in Southeast Asia, with the creation of a *shari'ah* state in the Northwestern part of the Indonesian island of Sumatra as the initial beachhead, to include eventually all of Indonesia, Malaysia, Singapore, and parts of the Philippines, Thailand, and Burma, and possibly Bangladesh.

What does all this have to do with anything? Just this: What we have here is an ideology, one with clearly defined goals, in search of a host—a land and a people in which to bring it to life. These disparate elements promoting *Khilafah* share a common, clearly defined vision. To call the violence associated with this movement merely “terrorism,” without an awareness of what the violence is meant to achieve, is to miss the whole point.

56. The challenges presently faced by the United States and Israel may be traced to a confluence of events that began almost simultaneously in 1924. During the first nine months of that year Adolf Hitler was imprisoned at Landsberg, Germany, where he began writing his first volume of *Mein Kampf*.
57. On March 3, 1924, President Kemal Atatürk of Turkey stopped the succession of the *caliphs*, abolished the office of *caliphate*, and in so doing destroyed the idea of the Islamic nation state of *Khilafah*.



58. On June 22, 1924, the Institute of Social Research was opened at the University of Frankfurt in Germany. It later became known as the Frankfurt School.
59. Hitler saw the Jew as the “greatest enemy of all who was for (him) the very incarnation of evil, a mythical figure into which he projected all that he feared and hated” [*Encyclopaedia Britannica: Macropaedia*, 8:967].
60. The Frankfurt School sought to identify the causes of the very totalitarianism that Hitler was in the process of introducing to Germany and because most of its faculty were Jewish they fled Germany prior to World War II and settled at Columbia University in New York.
61. The Frankfurt ideology has so blinded the American psyche with its egalitarian, pacifistic, globalist philosophy that we are unwilling to identify, much less confront, the Fifth Column that is gestating within the Islamic masques and schools throughout the United States.
62. Caught in the midst of this confluence of events is the nation Israel, founded in May 1948 as a by product of European influence in the Middle East following both World Wars.
63. The presence of Israel within territory viewed by Muslims as their *Khilafah* means that there can never be a meaningful “peace” between the “nations” of Arabia and Israel.
64. Even the “nations” of Arabia are considered anathema to those who are proponents of jihad. One Caliph. One Caliphate. One *Khilafah*. This is the vision of Islamic jihad.