



THE TOP 100 QUESTIONS ON KHILAFAH

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Khilafah.com

FIVE THINGS THE KHILAFAH GAVE THE WORLD.

The Muslim world has declined not only intellectually but also in terms of scientific inventions, research and development.

It was not always thus. During the era of the Khilafah the Muslim world led the globe in academic, intellectual and economic advancement as conceded by The Economist - Millennium issue. Here we present 5 advancements developed in the era of the Khilafah.

1. UNIVERSITY

The origins of the doctorate dates back to the *ijazat attadris wa 'l-ifttd* (license to teach and issue legal opinions) in the Madrasahs which taught Islamic law across the Islamic lands. The University of Al Karaouine in Fez, Morocco is the oldest degree-granting university in the world. Founded in 859 CE it was the first university to issue diplomas.

Al-Azhar University, founded in Cairo, Egypt in the 975 CE, offered a variety of academic qualifications including postgraduate degrees and is considered the first fully-fledged university.



2. HOSPITAL

The first known hospital in Islam world was built in Damascus in 706 CE by the Umayyad Caliph, Al-Walid.

At the time most Islamic hospitals had doctors that diagnosed and treated all patients, but the Bimaristan was unique in that it had doctors that specialized in certain diseases. Originally, these health centers were specifically for patients with specific afflictions such as pestilence and blindness, and all services were free of charge.

The largest hospital of the middle Ages was built in Cairo, Egypt, by Sultan Qalaun al-Mansur in 1285. This hospital had separate wards for diverse diseases and for convalescents and had laboratories, a dispensary, an out-patient clinic, kitchens, baths, a library and lecture halls.

3. PENSION

In 700 a register for pensions was established by Umar ibn Khattab, which was the first of its kind and the beginning of the pension system. Through the collections of taxes, money was distributed to the poor and sick and those who were well passed the workable age. The impact of this was to stimulate the economy as wealth was widely distributed.



4. PARACHUTE

In the 9th century, Ibn Firnas invented a primitive version of the parachute, he jumped from the minaret of the Mezquita mosque in Córdoba using a huge wing-like cloak to break his fall – he landed with minor injuries in his maiden test flight.

Current day parachutes were developed from the designs and experiments of the past. Ibn Firnas of Islamic Spain invented, constructed and tested a parachute in the 800's.

Roger Bacon learned flying from references to Ibn Firnas. The latter's invention predates Bacon by 500 years and Da Vinci by some 700 years. Ibn Firnas's initial attempt at a parachute laid the ground for more compact parachutes made from stretched linen over a wooden frame.

5. MACHINES

Al-Jazari's work in the 12th century when he invented the crankshaft, and created rotary motion through the use of rods and cylinders led to the advancement of the combustion engine. He was the first to incorporate this into a machine. The combustion engine led to the development of automobiles where the burning of fuel in an engine acts on the pistons causing the movement of the solid parts, eventually moving the automobile.



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Introduction

After the first anniversary of the Arab spring in January 2012 much has changed in the Muslim world and its shocks continue to reverberate across the world. Whilst the uprisings in the Muslim world continue perceptions of the Muslim world both inside and outside the region continue to fluctuate.

The failure of most of the secular parties in the elections that have taken place in the Muslim lands have forced many in the West to reevaluate their positions. The initial Islamic statements by the Islamic parties that won have now given way to the reality of ruling and the debate surrounding Islam and secularism continues to get louder as the call from the region for Islam gets louder. Attempts by the West to hijack the uprisings continue and this trend has continued in Syria as the West works to ensure any change remains cosmetic.

To overcome this challenge and ensure the uprisings are not hijacked it is important that the call for Islam is clear and is for its complete implementation. What does this exactly mean? As Muslims we have faith that an Islamic system is the best system but often we may support this idea without knowing what kind of policies would be enacted, and this can leave many questions in our minds. Is Islam really capable of governing in the 21st century? Does Islam have solutions to the economic woes of the Muslim world? What does Islam say about relations with foreign nations? Can Islam solve the sectarian problems of today? How would an Islamic system be established? Would this be an accountable and representative system?

The aim of this book is to provide simple answers to practical questions. The book aims to cover key areas of governance, economy, foreign policy and law. Many books exist detailing the various systems of Islam such as the economic system, social system, judicial system, ruling system and others. To understand all of these various aspects of the Islamic system in detail requires a basic understanding of the principles that underpin such disciplines.

This book aims to show the Islamic stance, which is made in a clear and easy manner for everyone to understand without lots of details. The answers also guide to detailed research on such areas, which will allow for further study.

Adnan Khan
26th August 2012
8 Shawwal 1433 AH



Islamic Governance

Sovereignty belongs to the Shari'ah – the supreme reference is the law of Allah. The election of a ruler is for the implementation of the Shari'ah

The authority belongs to society to elect a ruler; no ruler is legally contracted unless a mandate is given by the majority of the people

Islam is implemented in its entirety and totality in all the territories under Islamic jurisdiction. There is no concept of gradual implementation of some rules due to time and place

The ruler once appointed has full authority to develop policies for the development of the Islamic territories as long as no element of any policy contradicts the Islamic tenants

1. Is the Shari'ah outdated?

Islam views the human being as composed of instincts and needs continually facing problems in how to satisfy them. The Islamic texts came to address men and women as human beings, not just as individuals living in the seventh century Arabian Desert. The Islamic texts did not address humanity in relation to a particular time or place. Humans today are the same humans who lived 1400 years ago and will continue to be the same human in another 1400 years' time.¹

There is no doubt the world today is radically different from the one where Islam emerged and progressed in. The lifestyles of people nowadays are different to those of a century ago. In the past people would live in huts and today we have skyscrapers, but we still need houses and roofs over our heads. In the past Muhammad (saw) sent messengers to other rulers on horseback whereas today a message could be sent via e-mail, IM, fax or SMS. Muhammad (saw) and his companions fought many battles using horses, bows and arrows whereas today wars are still fought, but using 'Smart' technology, cruise missiles and satellite intelligence. In the past Muslims learnt astronomy so they could locate the Qibla wherever they went whereas today an electronic watch will do the same. This illustrates that humans, with respect to their needs, are the same and the problems that they face have not changed. Any change that we perceive is merely a change in the tools or the devices that humans use when solving their problems.

Time alone is not enough to render a thought invalid, this is because ideas are never time specific. The revival of ancient Greek philosophy, art and culture was termed a renaissance in 16th Century Europe. Most of the legislation we find today across the Western world has its traditions in writings three millennia old, which are still considered valid today. For example:

- The US Bill of Rights, passed in 1791, reflects the guarantee of due process which was taken from the Magna Carta in 1215.
- Modern civil law was developed upon the theory of liability which has its origins in Roman law.
- Common law, which is the principle of deciding cases by reference to previous judicial decisions has its origins in the Middle Ages in Roman law and influenced by Norman Saxon custom. Today it remains a source of legislation for the UK, US and Canada.

From this perspective democracy would definitely be outdated due to its ancient origins. So the fact Islam emerged in seventh century Arabia is not an argument to suggest modern inapplicability. Since the Islamic texts deal with humans and their problems, and not the tools that are used to solve their problems, the Islamic Shari'ah is as relevant to humanity today as it was when it elevated the people of Arabia.²

¹ For further reading see "Islamic Reformation, the battle for hearts and minds," Khilafah.com

² For further reading see "Islam in the 21st century," Khilafah.com

2. Is there an Islamic state in the world today, like Saudi Arabia, Iran, Pakistan or Afghanistan (under the Taliban)?

No, the current Muslim countries have aspects of Islamic law being implemented; the most common being parts of family law, but no state derives its laws and policies based exclusively upon Islamic texts.

In Pakistan, Islamic law is referred to in order to settle family issues or to portray symbolic concerns for Islamic sensibilities, as is the case with the Hudood law debate. This is the ploy of corrupt illegitimate governments as well as their Western masters and the media to depict Islamic rule as being dysfunctional and unable to govern society.³

Saudi Arabia may donate millions of copies of the honourable Qur'an, Islamic books, and a lot of money to build Masajid etc. all over the world, however Saudi rules by a mix of laws, some of which are Islamic and some are man-made. However, to maintain the Islamic perception, it refrains from calling them laws. Saudi uses specific terminologies to differentiate between the Islamic laws and the man-made ones. In an Arabic book on the constitution of Saudi Arabia the author states, *"The words 'law (anoon)' and 'Legislation (Tashree')' are only used in Saudi to refer to the rules taken from the Islamic Shari'ah As for the man-made such as systems (Anthimah)' or 'instructions (Ta'leemaat)' or 'edicts (Awamir)'"*⁴ Aside from this Saudi Arabia a hereditary monarchy that uses the religious establishment as a tool to control opposition to its capitalist and pro-West agenda.

The Taliban similarly implemented some aspects of Islam. The Taliban when they did rule over Afghanistan proclaimed not to be perusing the Khilafah system, which is the Islamic system of governance but an Emirate, which is a political entity that implements a designated set of laws within its territories, with no foreign policy. The Islamic system of ruling implements all the rules of Islam, be they economic, social, and ruling as well as pursue a foreign policy. The Khilafah is not an isolationist state.

The Iranian constitution has many articles which comply with Islam but there are others which directly conflict with it. Article 6 of Iran's constitution states: *"the Islamic Republic of Iran, the affairs of the country must be administered on the basis of public opinion expressed by the means of elections, including the election of the President, the representatives of the Islamic Consultative Assembly, and the members of councils, or by means of referenda in matters specified in other articles of this Constitution."* The Islamic system of governance – the Khilafah is based purely on the Islamic texts. This is not the case with Iran as it says in its constitution *"running of the affairs of the country is based on the opinions of the masses through elections"*. In Islam, the running of the affairs of the country is based on the Shari'ah itself not on the opinions of the people.

³ For detailed reading refer to "The Methodology of Hizb ut-Tahrir for Change" Hizb ut-Tahrir

⁴ "The Constitutional Laws of the Arab Countries," chapter "The Constitution of the Kingdom of Saudi Arabia."

3. Is today's Turkey not the Khilafah?

Turkey today is ruled by, what many consider an Islamic party. It has, apparently an Islamist as president and an Islamist as prime minister. Due to this the Turkish model of governance has gained much publicity and notoriety. This model of governance has been praised by many a Western politician and secularist who believe the fusion of some Islamic rules with secularism is something the West can work with and would like to see across the Muslim lands.

Interestingly within the Muslim world the only model Turkey is known for is the Khilafah which turned the Ottomans – a band of fighters into the world's superpower. In analysing the claim that the AKP represents an Islamic model of governance an examination of its key policies highlights that Islam has played no role in any of the AKP's policies other than the rhetoric fed to the masses. The economy and foreign policy have been the main symbols of the AKP, both are driven by factors other than Islam.

In order to shore up support for the AKP Erdogan developed economic policies to bring money into Turkey whilst enriching the business elite. Islam forbids this and would in fact move away from a Western styled system of enriching the elite towards a system of wealth distribution. Similarly Islam has played virtually no role in Turkey's foreign policy. The most obvious example of this is Erdogan's continuation of Turkish relations with Israel which is something Islam expressly prohibits. The AKP has not used Islam in any way in its foreign policy. Rather than rallying the Muslim rulers against Israel (something Saladin al-Ayoubi did) or even ending the occupation of Al Quds itself – which Turkey is capable of, Erdogan has pursued a narrow set of pragmatic policies and littered them with Islamic statements.

Turkey does not represent an Islamic model of governance, it is in reality as secular and national interest driven as the nations of the West.⁵

4. Will the Khilafah be democratic or will it be a dictatorship?

The Islamic state will be neither. The Western colonial powers have made the issue of elections synonymous with democracy, whilst this is not the case. The Khilafah will have elections to select various positions, including the Khaleefah, but no one would have the right to legislate either as an individual or a collective as is the case in democracy. This would mean that the people would be able to select their representatives but at the same time the representatives would not have the power to deviate from the Shari'ah and enact corrupt laws like immunity for the rulers.⁶

In contemporary usage, dictatorship refers to an autocratic form of absolute rule by leadership unrestricted by law, constitution, or other social and political factors within a state. This contradicts Islamic rule as the Khaleefah is restricted by a whole host of checks and balances which restrict his rule. The Khaleefah is also not above the law, but is subject to it like every other citizen.⁷

⁵ For further reading see "Deciphering the 'Turkish model' of government," New Civilisation

⁶ For detailed reading see "The Ruling system of Islam" Hizb ut-Tahrir

⁷ For detailed reading refer to "The Khilafah is not a Totalitarian State," Khilafah.com

5. The first four Khulafah were elected, is this not democracy?

When Muslims speak of democracy, the understanding widely held is that accountable government, rule of law and representative government are synonymous with elections. However whilst these values are oft spoken of they are seldom delivered. Islam, by permitting the use of various styles to select the ruler, ensures that these principles are preserved. Some of the first four Khulafah were elected whilst others were selected or nominated. Whilst the style differed what remained consistent was that the will of the Ummah was exercised and good governance preserved.⁸

6. Is liberal democracy not universal and common to all people including Muslims?

For the Western world the historical process they underwent is seen as the history of the world and termed modernity, whilst all alternative thoughts are primitive if they do not match Western Liberalism (Capitalism).

For the West ‘modernity’ carries specific connotations of the Enlightenment mission, defined as emancipation from self-imposed infancy i.e. from religion. This mission resulted in the development of secularism and the banishing of the Church, its teachings and its dogma to the private sphere. This was in addition to human rights, equality and freedom. Soon this historical process was termed ‘modernism’. For secularists, the adoption of secular liberal values is termed modern and anything not compatible with such values is backward and no different to the medieval Church.

Capitalism’s universality in reality is a Western specific ideology, an event that took place in Europe which is being used to judge the Muslim world. It is incorrect to do so as placing Islam on the West’s political spectrum would never be compatible as liberal democracy is a Western construct which follows their historical process, not ours.⁹

7. Does Islam separate religion and politics like democracy?

No. Secularism, which is the separation of religion and political life, is a Western notion and alien to Islam. The Shari’ah texts revealed by Allah (swt) in the Qur’an and what have been mentioned in the Ahadith are the source of legislation and in no way separate from political life.¹⁰

8. Will the Khilafah have elections?

The appointment of the Khaleefah is by the popular will. Ascertaining the popular will can be determined through various mechanisms, including elections. Elections therefore represent one style in electing the Khaleefah. The appointment of the Khulufah Rashida shows that numerous methods can be used to elect the ruler.¹¹

⁸ For detailed reading refer to “Democracy is a system of Kufr” Khilafah publications

⁹ For detailed reading see ‘Islamic Reformation, the battle for hearts and minds,’ Khilafah.com

¹⁰ For detailed reading see ‘Democracy is a system of Kufr,’ Hizb ut-tahrir

¹¹ For detailed reading refer to “Ruling System,” Hizb ut-Tahrir

9. Will the Khilafah have a Parliament?

Parliament is an institution within the democratic system, which undertakes the task of enacting laws amongst its duties. An elected Member of Parliament – regardless of the shape of rule in western states – assumes key tasks, such as: holding the government to account, enacting laws (legislating), granting a vote of confidence to the government or electing the president and approving projects and treaties.

Whilst a parliament may have some similarities with the Majlis of the Ummah, as they are both assemblies that represents the people. This comparison is wrong as the Majlis al-Ummah in the Islamic state provides consultation to the Khaleefah, to discuss laws and rules the Khaleefah wishes to adopt and to account the rulers and show disapproval of them. Its Muslim members also have the right to draw up the shortlist for candidacy to the Khilafah post.¹²

The Parliament is a legislative institution which fundamentally contradicts Islam.

10. Are there other systems of Islamic governance other than the Khilafah?

An examination of the Qur'an highlights multiple verses which have all been revealed to be implemented and executed by military, criminal, political and economic. They were effectively implemented in the lifetime of the Messenger of Allah (saw), the period of the Khulafaa' Ar-Rashidoon, as well as during the ruling of the Khulafaa' who came after them. The Prophet (saw) confirmed the Khilafah was Islam's system of governance,¹³ he said in a hadith: *"The Prophet ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will soon be Khulafa' and they will number many."* They asked: *'what then do you order us?'* He said: *"Fulfil the Bay'ah to them, one after the other and give them their dues for Allah will verily account them about what he entrusted them with."*¹⁴

11. Did the Khilafah only last for 30 years?

This understanding is usually built upon the hadith which was narrated in the Musnad of Imam Ahmad, which states that the Prophet (saw) said, *"The Khilafah in my Ummah after me will be for thirty years. Then there will be Mulk after that."* Some people translate the word mulk as Kingship. The period of the Khilafah Rashida lasted for 30 years: two years and three months for Abu Bakr (ra), ten and a half years for Umar (ra), twelve years for Uthman (ra), four years and nine months for Ali (ra), and six months for al-Hasan (ra).

The Khilafah itself continued until its abolishment on 3rd March 1924 by Mustafa Kemal in Turkey. The word mulk has many meanings, the famous Arabic dictionaries, such as "Al- Muhit" of Fairuz Al-Abadi, clearly illustrate this. The word mulk amongst other things does mean kingship, but also it means the one having charge over all the people, and also the word "hukm" (rule), is synonymous with the word sultan (authority), and mulk (dominion/rule). Thus after 30 years the Khilafah did not

¹² For detailed reading see "The Ruling on Muslim Participation in the Political Life of the West," Hizb ut Tahrir

¹³ For further reading see, 'The Centrality of Khilafah in Islam,' Hizb ut-Tahrir, Britain

¹⁴ Bukhari, Sahih, #3455 and Muslim, Sahih, #4750

come to an end, this can be evidenced by the stances of major figures like leading scholars such as Imam Abu Hanifah and his student Imam Abu Yusuf. When reconciled with other evidences which clearly show Islamic rule continued after 30 years, it becomes clear that Khilafah Rashida ended after 30 years, but Khilafah continued. Whilst the strength of Islamic rule went through various phases in history, from misapplication to strong, the Islamic texts – the Shari’ah always remained the source of laws until the final years of the Ottomans.¹⁵

12. Is Imam Mehdi not prophesised as being the one who will re-establish the Khilafah?

No, the Islamic evidences which point to the arrival of Imam Mehdi indicate that the Khilafah would already be in existence. Abu Dawud published from Umm Salamah by way of Salih Abu'l-Khaleel from a companion of his from Umm Sal amah, that he said, *"There will be disagreement at the death of a Khilafah, so a man from Madinah will come out fleeing to Makkah, and the people of Makkah will come to him and bring him out (as a claimant for the Khilafah) against his will and swear allegiance to him between the Corner (of the Ka'bah in which the black stone is) and the station (of Ibrahim). An expeditionary force will be sent against him from Sham (Syria) and the earth will swallow them up in the waterless desert between Makkah and Madinah. When people see that, the Abdal of the people of Sham will come to him and the companies of the people of Iraq and they will swear allegiance to him. Then a man of Quraysh will arise (in rebellion) whose maternal uncles are (the tribe of) Kalb, and an expeditionary force will be sent against them and they will conquer them, and that is the expeditionary force of Kalb, and there is disappointment for whoever does not attend (the division of) the spoils of Kalb. So he will divide up the wealth, and he will act among people according to their Prophet's Sunnah and he will throw Islam by its neck on the earth. He will remain seven years then die and the Muslims will pray over him"* ¹⁶

13. Is the Khilafah not a theological state, a rule for the clerics?

No! Theocracies at their heart believe that there is a group or leaders who are infallible and who have an exclusive right to interpret the word of God, where no one is allowed to challenge their interpretation and anyone doing so is condemned. The Prophethood is a theological position, which Allah gives to whomever he wishes. The Khilafah on the other hand is a human post whereby the people appoint whomever they wish. The Khilafah after the Messenger of Allah (saw) was held by humans, who were not Messengers.¹⁷

The Islamic political system is not theocratic in nature with anyone allowed to challenge any ruling by either scholars or the head of state. In a hadith the prophet (saw) instructed the ummah with regards to ruling: *"The Prophet ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will soon be Khulafa' and they will number many."* They asked: *'what then do you order us?'* He said: *"Fulfil the Bay'ah to them, one after the other and give them their dues for Allah will verily account them about what he entrusted them with."*¹⁸

¹⁵ For detailed reading refer to "How the Khilafah was destroyed" Hizb ut -Tahrir

¹⁶ Abu Dawud Book 36, Number 427

¹⁷ For detailed reading see "Islamic personality vol 2," Hizb ut-Tahrir

¹⁸ Bukhari, Sahih, #3455 and Muslim, Sahih, #4750

Across the Muslim world some corrupt clerics have hijacked Islam for their own political objectives. They have used the sincere emotions that the people have for Islam to gain political influence and have misled them and other sincere scholars along the way. These individuals who have attempted to project an image that they are the ones who are looking after the interests of Islam are in fact no different to the corrupt politicians who inhabit the same failed political system. These clerics use Islam to get to power yet abandon it once they have gained their positions, choosing to participate in the same failed secular system as every other politician. In the Khilafah this would not be possible as nobody, scholar or otherwise, would be able to get to power using Islam yet abandon it when they are in power as this would be a fundamental condition of ruling and be enforced by the State judiciary.¹⁹

14. Who is allowed to be the Khaleefah?

Politics across the Muslim world is unfortunately currently based upon cults of personality or in some cases around dictators and their families or cronies. No person is allowed to assume leadership until the head is dead, exiled or jailed. Even in these situations ruling is usually passed on in the family like personal inheritance. In Islam, a political culture of meritocracy is encouraged whereby a person regardless of financial, political or family background can legitimately assume leadership. The Islamic criteria for Khaleefah are simply that the Khaleefah must be Muslim, male, mature, sane, just, with integrity, free and capable.²⁰

15. Will the Khaleefah have a fixed term

There is no fixed-term limit for the Khaleefah. The Court of Unjust Acts can remove him at any time, if he breaches the constitutional contract of ruling or contravenes any of the qualifying conditions to rule. The bay'ah contract is not restricted by time and accountability is not restricted to once every four or five years via a ballot box.²¹

Without the restriction on the term of office, the Khaleefah can focus on long term strategic planning for the state instead of short-term planning from one election to the next as we find in democratic systems. It also prevents corporate interests from hijacking the government agenda through campaign contributions that any Presidential candidate or party in the west must secure to achieve power.²²

16. How will the Khilafah be structured

The Khilafah is a unique system of governance, based upon the Islamic texts.²³ Much of the details of the Khilafah are taken from the actions of the prophet (saw) and the Sahabah after him. The Khilafah state comprises the following institutions:

1. The Khaleefah

¹⁹ For detailed reading refer to "Accountability in the Khilafah," Khilafah.com

²⁰ For detailed reading refer to "Ruling system of Islam" Hizb ut-Tahrir

²¹ For detailed reading refer to "Accountability in the Khilafah," Khilafah.com

²² For further reading see "*Democracy in Crisis - How the Islamic Political System ensures Good Governance*," Hizb ut-Tahrir Britain

²³ For detailed reading refer to "The Institutions of state in the Khilafah in ruling and administration," Hizb ut-Tahrir

2. The delegated assistants
3. The executive assistants
4. The governors
5. The Amir of Jihad
6. The department for internal security
7. The department of foreign affairs
8. The department for industry
9. The judiciary
10. The department for people's affairs (Civil Service)
11. The bayt al-mal (state treasury)
12. The department of information
13. The Ummah's council

17. How will the Khaleefah be accounted?

The Khaleefah will not have the luxury of being granted immunity from prosecution as many are in the Muslim world. The Khaleefah will not be able to dismiss or appoint judges based upon political convenience at times of investigation. This would mean that the Khaleefah could be accounted through multiple methods, which will be available to society.

Islam has built in and established rigorous measures of accountability. Accountability in Islam is guaranteed through the institutions of government, in the obligation to establish political parties, through an individual obligation on all the citizens to enjoin the good and forbid the evil an active media and a dedicated court system that shall monitor the activities of the Khaleefah and would have the power to remove him from office if he is found guilty of any misdemeanour. Aside from this there are also a host of various mechanisms rooted in Islam which act as checks and balances and restrict and regulate the ruler.²⁴

18. How can a Khaleefah be accounted when he has all possible powers?

Islam does not give the Khaleefah every power. In fact there are many checks and balances which actually restrict and ring-fence the Khaleefah. Islam empowers the Khaleefah with many powers but then restricts them through various mechanisms.²⁵

The Khaleefah's authority to rule must be given willingly by the Muslims through the Islamic ruling contract known as Bay'ah. Without this Bay'ah the Khaleefah cannot rule. After this his authority is restricted to the hukm shari i.e. he cannot change what the Islamic texts have defined as right and wrong.

The principle conditions of the Bay'ah are that the Khaleefah fulfils seven mandatory conditions of his post and to implement the Shari'ah upon the citizens of the Khilafah. The seven mandatory conditions of the Khaleefah if violated, warrant his removal.

²⁴ For detailed reading refer to "Accountability in the Khilafah," Khilafah.com

²⁵ For detailed reading refer to "Accountability in the Khilafah," Khilafah.com

The Bay'ah is a contract and as such it is allowed to add extra conditions to this contract that the Khaleefah must abide by, as long as these extra conditions do not violate the fundamentals of the contract. It would be allowed to restrict the Khaleefah to certain constitutional processes such as the empowerment of the Majlis ul-Ummah (peoples council) and the judiciary as counterbalances to the executive power of the Khaleefah.

The ruler possesses many executive powers such as appointing governors and mayors, developing the states foreign policy and accepting foreign ambassadors. He is however restricted to these and cannot go beyond this remit. The ruler's role is restricted to the public sphere and so he is prohibited from interfering in the private lives of his citizens. So whilst the Khaleefah holds all executive powers within the Khilafah his powers are restricted by the Shari'ah.

19. Can the Khaleefah be removed?

Yes. Islam has enshrined both institutional and decisional independence for the judiciary which far exceeds what is seen in Western democracies. Islam institutionalises an independent high court called the Court of Unjust Acts (*mahkamat mazalim*). It is presided over by the most eminent and qualified judges (*qadi muzalim*) and granted extensive powers by the Shari'ah. It has the power to remove any official of state regardless of their role or rank, including, most importantly, the Khaleefah if he persists in pursuing a path that lies outside of the terms of his Bay'ah (contract of ruling).

Ordinary citizens who have a complaint against the state can register it with the Court. What is unique about the Court of Unjust Acts, compared to other judicial courts, is that the Government Investigations Judge (*Qadi Muzalim*) has investigatory powers and does not require a plaintiff to register a complaint before launching an investigation. This court will therefore constantly monitor the actions of all officials of the state and the legislation adopted to ensure it conforms to the *Shari'ah* and no oppression (*mazlama*) is committed against the people.²⁶

20. Would the Khaleefah be immune from prosecution?

Islam firmly believes in the rule of law, which is the Shari'ah. No one in the Khilafah including the Khaleefah is above the law or has immunity from prosecution.

21. Will political parties exist in a Khilafah?

Yes. Currently political parties across the Muslim world exist with the sole aim of taking their personalities to power so that they may enrich themselves through corruption at the expense of the people. In government these corrupt politicians permit the murder of their people by allowing drone attacks and inflict crushing poverty upon the people through neglect and corruption. In Islam, politics is based upon looking after the affairs of the people and by implementing the Islamic Shari'ah. The life, belief, security, honour, dignity and property of the people is considered pivotal in Islamic politics and any parties proven to be working contrary to these aims will not be

²⁶ For detailed reading refer to "Ruling system of Islam" Hizb ut-Tahrir

permitted.²⁷

22. How would the Khilafah deal with corruption

The issue with corruption is that it is bred both by the political system and the rulers that hold power. By establishing an accountable political system where legislation such as Presidential immunity cannot be enacted, the Islamic State will ensure that honesty and integrity are maintained at the very highest levels of State. By following the example of the Prophet Muhammad (saw) and applying punishments to both the rich and the poor, corruption shall be eradicated as all levels of society, see honesty being rewarded and established in the political system from the Khaleefah himself right down to local administrative officials.²⁸

Islam separates money and politics as a means to stop corruption. In Islam the ruler is not an employee who gets paid a wage, since he is not hired by the Ummah. Although he is not paid a wage an allowance is assigned to him from the treasury to meet his needs. This allowance is a compensation for him since he is kept busy with the obligation of the Khilafah and cannot work and pursue his own business interests. This allowance is determined by the Majlis ul-Ummah who will decide through shura (consultation) how much the Khaleef's allowance should be. They are the elected representatives of the Ummah and giving them the ultimate decision prevents any abuse of public funds by the Khaleefah.²⁹

23. How will the Khilafah ensure justice?

Islam ensures justice through the implementation of Islam rather than any method of coercion. Accountability of the state is based on an independent judiciary with extensive powers including the ability to remove of the head of state, individual rights to speech and hold to account any office or agency of the state, the requirement for multiple political parties and an Ummah's council that has the power to scrutinise and overturn state policy, budgets and decision making.

Individuals have the right to account any organ or employee of the state, regardless of rank or seniority, this includes the head of state. Complaints can be submitted to Madhalim office who will initiate a process of validating and following due process in establishing facts. This office has the subsequent power to stipulate punishments. Individuals, Muslims and non-Muslims, are allowed the right to peaceful congregation and protest. They are also allowed to seek out support to make representations to the state on their behalf.

It needs to be recognised that the leaderships currently plaguing the Muslim world are not a consequence of Islam, but arose following its demise, they replaced a system with a long history of stability, with checks and balances to prevent authoritarianism. This orientalist depiction of the Muslim psyche and of Islamic law and theology fails to recognise that the Mubarak's, Saddam's and Gaddafi's of the world were all products of secular thinking, who acted to marginalise Islam from the conduct of the state. They lacked an independent will and entrenched western interests in

²⁷ For detailed reading refer to "Ruling system of Islam" Hizb ut-Tahrir

²⁸ For detailed reading refer to "Manifesto: Pakistan, Khilafah and the unification of the Muslim world" Hizb ut-Tahrir Wilayah Pakistan

²⁹ For detailed reading refer to "Ruling system of Islam" Hizb ut-Tahrir

the region. Islam would liberate people of the region from this entrenched and thoroughly authoritarian political landscape.

Islam's system of governance when implemented ensures everyone receives their rights thus the implementation of Islam is what will ensure justice.³⁰

24. Will the Khaleefah have a secret service?

The security services in the Arab world are notorious for their brutal methods of torture, often being the only line of defence for the rulers of the region. Whilst the West uses its values of freedom and individualism to glue society together the Muslim rulers have used their security services to maintain their positions of power. Their success was recognised when the US began outsourcing torture through its programme of extraordinary rendition.

The Khilafah will have an internal security service but with a very different role. Islam has completely forbidden spying on its citizens, this is not something that can be changed by an act of parliament, or any national security situation. The scope, remit and jurisdiction of the enforcement agencies in Islam is restricted as outlined in many Ahadtih. The internal security agencies do not have the power or right to spy or seek out peoples private beliefs. This will have an impact on collecting evidence through covert means, surveillance and violating the privacy of citizens. The privacy of the home and citizen is considered sacrosanct. Their jurisdiction is restricted to enforcing the jurisdiction of the state, this being the public matters.³¹

³⁰ For further reading see "Accountability on the Khilafah," Khilafah.com

³¹ For further reading see "The Institutions of state in the Khilafah in ruling and administration," Hizb ut-Tahrir

Law

In the Khilafah justice is achieved with an independent judiciary and fixed laws, so all citizens know where they stand

Unlike Capitalism Islam roots out corruption through completely separating money and politics

The Khilafah's view towards protecting society and creating deterrents are different when compared to the West. However a very high burden of proof is needed for any punishment to be applied, this is how Islam ensures only the guilty are punished

The legislative principal in Islam, based upon the hadith is it is better to let a guilty person go free than to imprison an innocent

25. Will the Khilafah have a constitution?

There is no obligation to have a constitution which outlines the specific policy positions of the ruler. As the Muslims have not lived under the Khilafah for decades and with the spread of western culture across the Muslim lands, it would be advantages that that the key principles the ruler plans to follow are drawn up as general guidelines in a constitution, this would strengthen the state and society. Every article in the constitution would be from the Islamic texts.³²

26. What is the judiciary in the Khilafah

There will be three types of judges in the Khilafah. The first judge, Qadi Hisba, would deal with disputes between people, be they social or economic. The second judge, Qadi Muhtasib, would be responsible for settling any breach of law that may harm the rights of the community. The third judge is the Qadi Madaalim, who is in charge of settling disputes between the people and the State.³³

27. Will the Khilafah have capital punishments, what if such rulings turn out to be wrong?

The Islamic view towards justice, protecting society and creating deterrents are different when compared to the West. Islam attempts to deal with violations through societal pressure and proscribed punishments if illegal acts are committed. However a very high burden of proof is needed for any punishment to be applied, this is how Islam ensures only the guilty are punished. The legislative principal in Islam, based upon the hadith is it is better to let a guilty person go free then to imprison an innocent person.³⁴

28. Are the Hudood not barbaric?

The Hudood are a shining example of a deterrent based punishment, if implemented in a comprehensive Islamic framework. Additionally, whilst Hudood punishments are indeed very severe, the burden of proof is extremely high. Punishments would therefore only be dealt out where absolute proof has been established. The punishments would be implemented without hesitation, as the objective of the punishment is to firstly purify the individual of a sin that he or she has committed and secondly to act as a deterrent to wider society from committing crimes. In this manner, the Khilafah would ensure a clear message is sent out to criminals and the corrupt, that their actions will be dealt with very harshly if convicted.³⁵

29. Will the Khilafah stone the adulterer (Zani)

Adultery contradicts the concept of restricting relations with a marital partner. The punishment in this case should be severe to deter people in order to protect the very nucleuse of society – the family. Islam’s very high burden of proof restricts evidences to only three methods for such a crime, this means the punishment cannot be applied unless it is proven by these three methods alone,

³² For further reading see “Introduction to the Constitution and the reasons which make it obligatory,” Hizb ut-Tahrir

³³ For detailed reading refer to “Institutions of state in the Khilafah” Hizb ut-Tahrir

³⁴ For further reading refer to ‘Punishment system in slam,’ Hizb ut tahrir

³⁵ For further reading see, ‘Introduction to the Constitution and the reasons which make it obligatory,’ Hizb ut-Tahrir

irrespective of how overwhelming an alternative evidence may be. The three proofs are either, confession by the individuals who indulged in the activity, testimony from 4 reliable witnesses who have the same description or pregnancy.

Ibn Abbas narrated, the Messenger of Allah (saw) said, *“If I had to stone anyone without evidence, I would have stoned such and such woman, for there has appeared from her suspicion in her conduct,”* (Bukhari). The women in question showed indecency, but the evidence of adultery was not proved against her such as four witnesses or confession, thus no punishment was ever applied.³⁶

30. How will the Khilafah deal with those who choose to leave Islam?

The issue of apostasy forms part of the rules to do with the defence of the Islamic ideology. It can be seen both capitalism and communism had mechanisms in place to protect their respective ideologies and dealt with any undermining by its own citizens very harshly. It is in this context the Islamic rules of apostasy need to be understood.

Entering into Islam is essentially entering a contract. There can be no compulsion in it. People enter into Islam based on free will. As there is no force the intellectual conviction must be overwhelming especially since someone entering into Islam willingly knows full well there can be no return to non-Islam due to the death penalty - This cements the need for intellectual conviction. It also prevents those who would seek to publicly become Muslim then publicly apostate in order to bring doubt in the ideology. No ideological state would allow its basis to be openly questioned in society as this would lead to the weakening and possible removal and replacement of the ideology by another.

The Khilafah is not a totalitarian state. It does not monitor the lives of its citizens in their private spheres i.e. in their homes. Hence in the Khilafah, all citizens are free to do and think as they please within the confines of their own homes. Thus in the Khilafah if one was to apostasies but kept this secret or was to leave the Khilafah, the state does not carry out any punishment as such an individual never publicly undermined the Islamic ideology.

It is understood from surveying the Islamic evidences, the actions of Muhammad (saw) and the actions of the generations after him (the sahabah) those who chose to leave the fold of Islam require vigorous debate and discussion, where rational proofs are presented in the best way. If after this they do not repent then they would fall foul of capital punishment as they are attempting to undermine the Islamic ideology.³⁷

Capital punishment is not something specific to Islam. Capital punishment in the United States is officially sanctioned by 38 of the 50 states. In the US, surveys have long shown a majority in favor of capital punishment. An ABC News survey in July 2006 found 65% percent in favor of capital punishment,³⁸ consistent with this other surveys since 2000 have shown half the American public

³⁶ For further reading see, 'Punishment system in Islam,' Hizb ut-Tahrir

³⁷ For further reading see, 'Punishment system in Islam', Hizb ut-Tahrir

³⁸ See, <http://abcnews.go.com/images/Politics/1015a3DeathPenalty.pdf>

believing '*the death penalty isn't imposed frequently enough.*'³⁹ In Britain in 1998, the House of Commons voted to ratify the 6th Protocol of the European Convention on Human Rights prohibiting capital punishment except "*in time of war or imminent threat of war.*" Today mutiny and treason remain punishable by death in Britain.

31. Will the Khilafah allow torture?

Torture is absolutely forbidden in Islam, any individual found guilty of carrying out physical abuse or torture against any citizen, Muslim or non-Muslim, will be punished severely. Islam prohibits imposing a penalty upon the accused before the charge against him/her has been established and thus prohibits torturing. Torture in principal and from its basis, irrespective of national security is forbidden.⁴⁰

32. How will the Khilafah deal with internal rebellions?

With any rebellion within the Islamic lands, the people are always viewed as citizens of the state. Islam has mandated the court of unjust acts, which has the power to remove the Khaleefah if he violated Islam or commits an injustice. In the case of a rebellion it is assumed that the individuals have gone outside this framework.

Rebellion in Islam is seen as disobedience and thus the culprits are disciplined. It would not be allowed for the Khaleefah to go to war as this is beyond disciplining. It would be prohibited to annihilate the rebels or carry out an air attack, use bombs or heavy machinery, as such weapons are not considered proportionate to disciplinary punishment. Anything useable in a war is prohibited. Whoever from amongst them is taken captive, they would be treated as a sinner and not a prisoner of war.⁴¹

33. Does the Shari'ah not favour the Muslims over non-Muslims

No, this is not the case. From a societal perspective Islam views all inhabitants as humans rather than looking at their ethnicities or race. As a result all those who reside in the Islamic territories are viewed as citizens, irrespective of creed, colour or ethnicity. Citizenship is based on residency rather than birth or marriage. All those who hold citizenship are subjects of the Khilafah, their guardianship and the management of their affairs is the duty of the Khilafah, without any discrimination. Every person holding citizenship of the Khilafah enjoys the full rights decreed for them by the Shari'ah, whether she/he is Muslim or not. Anyone not holding citizenship is deprived of these rights, even if he/she were Muslim.

With regards to non-Muslims citizens, they are not interfered with regarding their beliefs and worship. They are treated according to their beliefs in matters related to diet and adornment within the general frame work of the law. Disputes related to marriage and divorce for non-Muslims are dealt with by appointing judges from themselves in courts set up by the Khilafah. In the public

³⁹ See, <http://www.pollingreport.com/crime.htm>

⁴⁰ For further reading refer to 'Punishment system in Islam,' Hizb ut tahrir

⁴¹ For further reading see, 'Punishment system in Islam', Hizb ut-Tahrir

sphere Islam enforces its rules on every citizen Muslim and non-Muslim alike without prejudice. In this way all citizens are subject to the same rules in the public sphere.⁴²

34. Can women be witnesses in trials?

Yes. The rules of testimonial evidences like the rest of the Islamic rules are Shari'ah rules deduced from their detailed evidences. There are evidences that indicate the testimony of women is not equal to that of men. However this verse of the Qur'an is in the context of the role of men and women in society. This is because the role of the women is primarily as a mother and wife (however not restricted to such) relative to the man who is responsible for accommodation and maintenance. This evidence cannot be used in all cases as it is restricted to cases of financial rights.

Hence, the testimony of two women is equal to the testimony of one man in actions which take place amongst the male community and in the public life. Such as the woman's testimony concerning rights and contracts. The testimony of women is accepted on its own, in matters which take place amongst the female community, such as a crime which is committed in the ladies' room. The testimony of one woman is sufficient for matters in which women are familiar, such as their testimony regarding questions of virginity and matronhood.

Aside from a specific ratio mentioned regarding cases to do with financial rights, there are no texts to prevent the testimony of women. The Islamic texts actually show the permissibility of women to testify and even indicate the permissibility of a single women's testimony alone.⁴³

⁴² For further reading see "Introduction to the Constitution and the reasons which make it obligatory," Hizb ut-Tahrir

⁴³ For further reading, see 'The rules of testimonial evidences,' pg 29-32, Hizb ut-Tahrir

A large crowd of people is gathered, many holding white flags with Arabic calligraphy. The scene appears to be a protest or a large-scale religious gathering. The text is overlaid on the left side of the image.

Society

Islam does not recognize the term minorities with regards to non-Muslim in the Khilafah. Islam has detailed its stance regarding religious groupings and non-Muslims and has the concept of "ahl udh-dhimmah" (people of the covenant), which carries a moral significance not reflected in the term minorities. The word dhimmah means protection, i.e. "the covenant, protection, guarantee, sanctity and duty."

35. How will the Khilafah view minorities?

Islam does not recognize the term minorities with regards to non-Muslim in the Khilafah. Islam has detailed its stance regarding religious groupings and non-Muslims and has the concept of “*ahl udh-dhimmah*” (people of the covenant), which carries a moral significance not reflected in the term minorities. The word *dhimmah* means protection – as in the hadeeth in Sunan Abi Dawud – “*the lowest (of the Muslims) carries their protection.*” In the classical dictionary *Lisan ul Arab*, *dhimmah* is defined as “the covenant, protection, guarantee, sanctity and duty.”⁴⁴

There are many rules that Islam put in place for the *ahl udh-dhimmah*, these include:

- Non-Muslims not being interfered with in terms of their beliefs and worship
- Non-Muslims being treated in matters related to foodstuffs and clothing according to their faiths and within the scope of what the *Shari'ah* rules permit.
- Matters of marriage and divorce being settled among the non-Muslims according to their faith
- The Khilafah implementing the *Shari'ah* rules in areas such as contracts, penal codes, testimony, ruling and economics equally upon Muslims and non-Muslims
- The *Jizyah* is levied on male, mature Non-Muslim citizens of the Islamic territories who have the means to pay, it is a graduated payment that can be set at different levels based on the person's prosperity. It is a pledge by which the state is responsible for the security, lives, property, beliefs and honour of non-Muslims. Ahl al-Dhimmah within the Islamic territories will be elected to the Council of the Ummah and have the right to vocalise their issues and concerns with regard to the implementation of Islamic laws upon them.

36. How will the Khilafah deal with sectarianism?

Sectarian and ethnic conflicts in the Muslim world are usually fuelled by divisive political parties for their own benefit, as they seek to exploit the utter failure of the political system in delivering adequate services and rights to certain parts of the Muslim lands. These very same political parties use their time in power to encourage these differences for their own survival by conducting politics in a sectarian manner. This leads to paralysis in government over major decisions and to conflict on the streets.

The Khilafah, being built upon Islam and not nationalism, tribalism or any other form of divisive *asabiyah*, shall see all the people as the Muslim Ummah and protected non-Muslims. It shall strive to deliver unbiased services and development to all based upon this understanding. As the people begin to see sincere efforts being made to address their problems, this shall reduce tensions and also remove the momentum behind any militia organisations being externally funded.

⁴⁴ For further reading see “Introduction to the Constitution and the reasons which make it obligatory,” Hizb ut-Tahrir

Islam recognises there will be differences in some aspects of legal matters. This is not something new and in fact is something that led to the development of Islamic thought, fiqh and usool in the past. Ikhtilaaf may exist over a number of matters however differences do not exist in the basic issues such as Allah (swt) existence, Angels, Books, Heaven and Hell and the like. Therefore there is the qati' – an evidence that is conclusive and the indefinite. Whatever ones madhab, sect or group, adopts as an opinion, this must be based on some evidence and then such evidences must not contradict something that is absolutely qati. If this is the case then one can hold such a view as it is based in Islamic daleel, even if others believe it to be weak. This is because any opinion which has daleel and does not contradict definite evidences is an Islamic opinion. The Khilafah will not institute an adopted view on the aqeedah when all the various groups across the Islamic lands have the same aqeedah.⁴⁵

37. How will the Khilafah view the Shi'ah?

The Sunni-Shi'ah schism has been a recurrent theme in Islamic history. From bloody wars to secessionist movements with all accusing the other of kufr. For the West this schism is touted as proof that the concept of one Ummah is outdated and Islam is unable to deal with sectarian differences. Scrutinising many of the tragic events that led to the emergence of the schism reveals that both the Sunni and Shi'a hold similar positions on them.

The Khilafah will not view the Shi'ah from the perspective of emotion or history, as these have no place in the process of deduction. In fact, even viewing fiqh from the perspective of Sunni or Shi'ah is incorrect as the real issue is does Islam permit the adoption of a particular view. The framework for viewing differences is whether the Islamic sources permit the adoption of a view and not whether a view is deduced from Sunni or Shi'a fiqh.

The Shi'a opinions towards politics and ruling during the ghaybah, has been a point of contention amongst Shi'ah scholars for centuries. What exists today in terms of Wilayat ul Faqih, i.e. a ruler who is a mujtahid should be the ruler, was in response to the fact that the Islamic system cannot be suspended during the ghaybah. Hence there are multiple opinions about politics and ruling amongst the Shi'ah.

Hence aside from differences on the qualities of who should rule the Shi'ah are in reality a madhab – school of thought, like the many that already exist. Hence as long any madhab does not contradict that which is definite in evidence etc then there would be no interference by the state. If a madhab contradicts that which is definite they would be treated with the relevant Islamic rule. Hence those who consider Imam Ali (ra) to have been a prophet would contradict conclusive evidences of the Qur'an, similar to those who considered Imam Ali to have been the creator: They were killed for apostasy by Ali (ra) himself.⁴⁶

⁴⁵ For detailed reading see, "Islamic State" Hizb ut-Tahrir

⁴⁶ For further reading see 'Islamic State,' Hizb ut-tahrir

38. How can the Khilafah function with so many differences amongst the Muslims?

The problem in the Muslim lands is differences which are artificial, such as the borders, national flags, national anthems and nationalism. The differences exist not over the beliefs of the people, but over minor actions and opinions. Problems arise when there is no mechanism and legitimate authority to deal with differences, particularly those to do with society and public life, leading to confusion and conflict.

The Muslim world needs a unifying force, which the 52 nation states in the Muslim lands have failed in creating. The implementation of Islam will act as a strong unifying factor, which will transcend such artificial differences. The Muslim rulers play on such differences to keep the Ummah divided and in order to stop any opposition to their rule.

In the Khilafah, the Khaleefah is the supreme adjudicator in all affairs and all disputes are referred to him for final settlement. As the Khaleefah has the authority from Islam to adopt and implement an opinion upon society, no conflict can arise as all parties are obliged by Islam to obey the commands of the Khaleefah. This mechanism does not exist in the Muslim world today, which is the root of the problem.⁴⁷

39. Will the Khilafah establish a society upon ‘equality’?

All the rules of Islam are implemented upon Muslims and non-Muslims without any exception. In this way Islam achieves equality by applying the same rules upon everyone.

Today the concept of equality remains the benchmark for organising the relationships between men and women and the tool utilised for women’s rights. From a historical perspective great significance and importance has been assigned to the discussion of ‘equality,’ and to the specific meaning it has come to assume, by western writers.

The problem with Western notions of equality actually lies in the assertion that neither men nor women are inferior to one another. Equality presupposes sameness between the genders and is seen as correcting a historical prejudice. It leaves a number of unanswered questions. It does not address how best men and women can co-operate to forge a cohesive society. In the wider context equality alone is very limited in handling disputes and organising the relationships that naturally arise between people. A simple assertion of human equality provides no guidance on the issue of difference and this fact gives rise to a need for additional, more elaborate, ideas and principles.

The differences between men and women lead to specific needs and complex disputes, whose management is a key element of ensuring social cohesion. Any failure to acknowledge or manage these needs and disputes effectively in the name of equality can be just as oppressive and detrimental as believing they symbolise the superiority of one sex over the other. Rather than

⁴⁷ For detailed reading refer to “Islamic Personality Vol 1” Hizb ut-Tahrir

outline the rights of men and women equality views the rights of women through men – exactly what equality was trying to end.⁴⁸

40. What is the role of women in the Khilafah?

Across the world today, the role of women has become polarised. Two extremes have developed where on one hand some women are oppressed by having their rights with respect to marriage, education, ownership and employment denied whilst on the other some women are being exploited for their sexuality by secular liberals under the guise of modernity. Both of these situations have evolved in the Muslim lands as a reaction to the infiltration of sexualised Western culture, coupled with tribal or cultural customs.

In the Khilafah, the primary role of the women is that she is a mother and responsible over her household and she is an honour that must be protected. Women would hold a place of high honour and dignity as the education and judicial system would ensure women are confident and active members of society and are able to fully exercise all of the rights afforded to them by Islam, without being exposed to exploitation or subjugation.

Beyond this she can make any contribution to society and is also encouraged to be an active member of society in all spheres be it education, politics or economic.⁴⁹

41. What rights will the Khilafah afford to women?

The Qur'an and the hadith have clearly outlined the rights of women, which have been fixed and cannot be changed, amended or reformed, these include:

- the right to inherit
- the right to keep her family name,
- the right to maintenance and accommodation
- the right to choose her spouse
- receive dowry
- the right to engage in politics
- stand for a number of positions in government
- receive an education
- work
- gain employment
- run a businesses, and
- invest her wealth

All these rights are the duty of the Khilafah to protect.

⁴⁸ For further reading, see "Does Islam oppress Women," Khilafah.com

⁴⁹ For detailed reading refer to "Social System in Islam" Hizb ut-Tahrir

42. Will women be allowed to work in the Khilafah?

Women are allowed to work in any field they choose. Islam has permitted women to seek employment, run a business, recruit and invest. Women can choose any profession such as lawyers, engineers, doctors, scholars, teachers, political activists and scientists amongst other professions.⁵⁰

43. Will men and women be allowed to work together

Yes. Islam permits men and women to interact for commerce, work and trade purposes.⁵¹

44. Will women be forced to cover?

The Khilafah will only enforce that which is decisive from the Islamic texts. The minimum requirement according to Qur'anic ayah's and Ahadith for women in public life is that the entire body must be covered with the exception of the face and hands. Beyond this is optional for the individual concerned, subject to scholarly difference of opinion and something the Khilafah will leave to individual adoption.⁵²

45. Will non-Muslim women be forced to cover?

Non-Muslims will be treated in matters related to foodstuff and clothing according to their faiths and within the scope of what the Shari'ah permits.⁵³

46. What will the Khilafah's education policy be?

The Khilafah will provide an Islamic education which combines the temporal and the spiritual, the ideological and the practical. The Khilafah would seek to educate its people in a manner such that well rounded individuals are developed, who are ready to participate in all areas of society. The first step towards this vision shall be the establishment of a single unified curriculum to be implemented across all educational establishments that is developed free from the interference of foreign colonial powers and the unqualified.

The aim of the Khilafah's education policy is building the Islamic Personality (aqliya and nafsiyah) by planting the Islamic culture in the hearts and minds of students and preparing them (the future generation) to become scientists, specialists in all fields of life (Islamic sciences and natural sciences) so that they give rise to the Ulema and specialists who will lead the Ummah to become a leading nation.⁵⁴

⁵⁰ For detailed reading refer to "Systems of Islam" Hizb ut-Tahrir

⁵¹ For detailed reading refer to 'Social system in Islam,' Hizb ut tahrir

⁵² For detailed reading refer to "Social System in Islam" Hizb ut-Tahrir

⁵³ See 'the Introduction to the Constitution and the reasons which make it obligatory,' Article 7, d. Hizb ut-Tahrir

⁵⁴ For detailed reading refer to "The Khilafah's Education Policy" Khilafah.com

47. Will the Khilafah allow women an education?

Yes, the Islamic injunction to gain knowledge applies equally to men and women.⁵⁵

48. Will men have to keep beards?

No. This is an issue that is subject to scholarly difference of opinion and something for the individual to decide for himself.⁵⁶

49. Will the Khilafah permit an independent media?

Yes. Media in all its forms shall be free to engage in debate and discussion on all issues, within the realms of decency set out in Islam.⁵⁷

50. What will happen to films and entertainment under the Khilafah?

Films and entertainment are permitted in Islam, their content is the issue of concern. All forms of media and entertainment must conform to Islamic rules of decency and morality. The current political class across the Muslim world will have to learn to live their lives without indulging in prostitution, gambling and drinking bars.⁵⁸

51. Will the arts be outlawed?

Arts and culture reflect the intellectual level and ideological direction of a society. Due to this they are very important in the fostering of a self-aware and confident state. They are an essential tool in helping to create a sense of identity and belonging amongst people at home whilst conveying the vision of a nation abroad. As such the arts would be given special attention by the Khilafah and supported in every way possible, however due to the very nature of this area, care would be taken to ensure all work is Islamically acceptable.⁵⁹

52. Would the Khilafah participate in international sports events such as the Olympics

Sports are permitted in Islam and thus engaging in international sports events would be permissible. Sending teams to participate on behalf of the Khilafah would depend on states priorities.

53. Would the Khilafah outlaw the internet?

No. Islam is not against scientific and technological progress. The Khilafah's history has shown the Muslims have always been at the cutting edge of technology and science. The Khilafah would make use of not just the internet but all technological developments.⁶⁰

⁵⁵ For detailed reading refer to "The Khilafah's Education Policy" Khilafah.com

⁵⁶ For detailed reading refer to "Islamic Personality Vol 1" Hizb ut-Tahrir

⁵⁷ For detailed reading refer to "The Institutions of State in the Khilafah" Hizb ut-Tahrir

⁵⁸ For detailed reading refer to "Systems of Islam" Hizb ut-Tahrir

⁵⁹ For detailed reading refer to "The Khilafah's Education Policy" Khilafah.com

⁶⁰ For further reading, see, 'Islam in the 21st century,' Khilafah.com

Economy



The Islamic economic systems focus is on how to distribute wealth rather than how it should be produced. It views production as a scientific matter i.e. through research and experiments production can be improved.

The aim of the Islamic economic system is to ensure the basic needs of all citizens are met; Islam made this the very aim of its economic system. The aim of the economy was outlined by Muhammed (saw): "The son of Adam has no better right that he would have a house wherein he may live and a piece of cloth whereby he may cover his nakedness and a piece of bread and some water."

54. What is the differences between the Khilafah's economic system and the Capitalist system

In Capitalism Freedom of owning wealth propels an individual's pursuit of self-interest driving economic activity. Free markets based on freedom of ownership determine the production and consumption of goods and services. In Islam private and public ownership organises production. Prices and wages provide incentives to production and consumption. Redistribution and circulation of wealth are the key to alleviating poverty.

55. Can the Khilafah deal with the modern economic issues faced by the world?

Poverty, wealth creation, sustainable growth, economic development and equitable wealth distribution are some of the key challenges the global economy faces today. Such issues are fundamentally linked to wealth distribution. The reality is humans want to own things in order to survive – Islam clarified which of these can be utilised and which cannot, many of these via analogy can be applied and extended to new realities. The ownership of these things will increase and decrease therefore it is not necessary that new transactions and contracts be required as the issue is which means are allowable to use to increase ownership, these means Islam can be used forever and are not just for a particular period of time. This is what makes Islam applicable today and places it in a position to deal with modern issues.⁶¹

56. What will the Khilafah's view be towards modern technological and scientific developments?

Islam views technology, industry and material tools as universal matters i.e. it is something which is common to all people and does not change according to the different beliefs, places or times. Islam views all tools, techniques and inventions as something that can be adopted because it is not a result of any foreign thought but rather just a result of progress. For this reason Islam not only permits the pursuit of science and technology it encourages it.

Islam views all the material matters which include the sciences, technology and industry, as merely the study of the reality and a study of how matter can be manipulated to improve the condition and living standards of humanity. This is the view of Islam on science and all its branches.

In the modern age technology allows for efficiencies across society and improves lifestyles. This in turn allows for a society to fulfil its basic necessities, which in turn leads to further development. The Khilafah's policy will be to harness and integrate as much technology as possible to improve the lives of its citizens.⁶²

57. Does capitalism not have a monopoly over progress?

Most thinkers, scientists and philosophers claim Islam has no place in the world today, a view which itself is built upon the premise that none of the Muslim countries have produced anything in terms of scientific research or technological invention. The West claims that progress in science and

⁶¹ For further reading see "Islam in the 21st Century," Khilafah.com

⁶² For detailed reading see "The Quest for progress, an Islamic economic blueprint for Pakistan," Hizb ut-Tahrir Britain

technology occurred when the West rid itself of the authority of the Church and separated religion from life. For them the church stifled the development of science and reason as religion is inherently built upon faith and superstition, only with its removal from the public sphere did the West manage to launch an industrial revolution and then flourish in Science. Today for liberals it is they who invented Science as we know it; they claim they laid its foundations and have created its numerous branches.

Such a narrative omits a number of historical developments that are not Western and shows how the West continued to view its history as the history of the world. Such a narrative also conveniently omits what the West took from previous civilisations and especially the Islamic civilisation. Historically all civilisations have been characterised with some form of technological and scientific development, the West has documented the contributions the Romans made to the discipline whilst the Islamic world in the 8th – 10th century translated the works of the Greeks in the area.

Science in essence is the study, research, and experimentation into the observable parts of the universe. The development of automobiles was due primarily to the development of the combustion engine; this is where the burning of fuel in an engine acts on the pistons causing the movement of the solid parts, eventually moving the automobile. This was possible due to the British Empire who originally used steam and then coal to drive pistons and then eventually to generate rotary (motion) to move machines. Such developments were based upon Al-Jazari's work in the 12th century where he invented the crankshaft, and created rotary motion through the use of rods and cylinders. He was the first to incorporate it into a machine.

The above example and a number of other examples show that no civilisation can lay claim to science belonging inherently to them but rather they made a contribution to this universal area. The fact atoms and molecules are subjected to the rules of the universe which can be manipulated will not change if one is a Muslim, Christian or a liberal; this is something that is universal and not affected by one's belief. The real debate is therefore *which* civilisation made significant contributions to science and *what* exactly drove them to excel in the field.

Muslims thinkers, scientists, engineers and experts made significant contributions to science as well as many other disciplines. Many of these contributions were later used by the West who made further contributions to the field. The nature of Science as a universal subject means no single civilisation can lay claim to inventing it but rather most civilisations have documented their contributions throughout history which acted as previous information when experimentation was carried out by latter civilisations. Prior to the emergence of Islam in the Middle East the host population made no contribution to Science, when the very same people accepted Islam they made contributions which latter generations utilised to invent new items which today still remain with us. Islam rather than being an obstacle to science, it was the trajectory that drove Muslim contribution to science.

58. Is the adoption of Capitalist Economics not the way forward for the Muslim world?

This is in reality mere propaganda from the West. Capitalism may be dominant in an era when the global economy is worth over \$60 trillion, we should however also certify it with its other achievements. The world economy maybe generating record wealth with liberal democracies driving this, but half of the world's population will not have had enough food today as they earn less than \$2 a day – 95% of the world lives on less than \$10 a day.⁶³ World poverty has accelerated under Capitalism.

Capitalism's next success has been creating history's greatest ever wealth fault line. Whilst the majority of the world barely survives on a few dollars, the US has most of the world's billionaires, in what is mankind's greatest lopsided world economy. In 2006 the World Institute for Development Economics Research of the UN released the culmination of a global study. A number of its findings are staggering. By gathering research from countries all over the world the study concluded that the richest 1% of the world owns 40% of the planet's wealth and that only 10% of the world's population owned 85% of the world's assets.⁶⁴ Richard Robbins in his award winning book 'Global Problems and the Culture of Capitalism' confirmed this when he said: *'The emergence of Capitalism represents a culture that is in many ways is the most successful that has ever been deployed in terms of accommodating large numbers of individuals in relative and absolute comfort and luxury. It has not been as successful, however, in integrating all in equal measure, and its failure here remains one of its major problems.'*

Capitalism has failed in distributing wealth in any equitable manner, the need to constantly grow (perpetual economic growth) leads to 'Boom and Bust' and the financial markets have created chaos due to short term thinking. Capitalist economics causes greed and exploitation and Fiat Currencies cause price instability.⁶⁵

59. Will the Khilafah have a private sector?

As most of the leaders in the Muslim lands have failed to provide adequate services to the people, this has given the private sector the opportunity to grow in to areas of the economy with very few limits in terms of ownership. This has led to many foreign companies to provide for such markets and many indigenous industrialists and businessmen close to the regimes to also move into such markets.

Islam is not against ownership and a private sector. However Islam has designated certain commodities as public properties which are not allowed to be owned individually. In the Khilafah, the public sector would aim to provide the key services needed for every person to live a dignified life, such as education and healthcare, so that no person, rich or poor, is left in a destitute condition. The private sector shall have an important role to play, however it would complement the public sector and build upon it, rather than act as a substitute for it. Private enterprise will be encouraged

⁶³ World Bank Development indicators 2008

⁶⁴ www.iariw.org/papers/2006/davies.pdf

⁶⁵ For further reading see 'Geopolitical myths,' Khilafah.com

and a minimalist tax system will be established which would allow business to flourish.⁶⁶

60. Will the Khilafah nationalise key industries?

The concept of nationalisation does not exist in Islam. This is a solution developed by capitalist states when the exploitative nature of freedom of ownership became clear. In order to deal with this a patchwork was developed – nationalisation, where assets move from private hands into the public sector due to national interests.

In Islam ownership of properties, assets etc. are all clearly defined. The Islamic rule upon such issues is based upon the use and nature of a utility. Islam defined all utilities which are essential as public property. It designated any utility regarded as indispensable for the community, such that its absence would mean they could not live as a community, as public property. Such a utility would be publicly owned and administered by the state for the benefit of all its citizens. This is derived from the hadith of the Prophet (saw) *“The people are partners in three things: in water, pastures and fire.”* The hadith mentioned just three things however we can utilise analogy and extend the evidence to cover all instances of indispensable community utilities. Thus water sources, forests, oil fields and the like are all public utilities as well as the mosques, state schools, hospitals, coal fields, electricity plants, motorways, rivers, seas, lakes, public canals, gulfs, straits, dams etc. Of course Islam would allow ownership if it were not indispensable for the community. This solution will have a unique effect on society, as it will ensure all will receive the basic requirements to live and not be at the will of monopolies or high prices.⁶⁷

61. Will the Khilafah abolish banks?

Banks today have become central to the modern world. They have come to offer and depend heavily on profits from interest based products. Banks currently provide services and products using money itself as a tool to make profits via interest. Not only is this haram, but it serves in the long run to widen the gap between the rich and the poor. The Khilafah would therefore abolish banks in their current form. The Khilafah shall establish banks that act as lenders of non-interest based loans and as investment houses looking to make profits from the establishment of businesses which provide real goods and services to people.⁶⁸

62. Will the Khilafah seek to establish a single currency in the Muslim lands like the Euro?

No. The Khilafah would seek to unite the Muslim world under one economy and economic system driven by one political authority. The Khilafah would then issue one currency for all the territories that it controls. To attempt to create a single currency without creating a single political authority with full control over all territories is haram and is also doomed to failure, as is the case with the Euro.⁶⁹

⁶⁶ For detailed reading refer to “Economic system of Islam” Hizb ut-Tahrir

⁶⁷ For detailed reading refer to “Economic system of islam” Hizb ut-Tahrir

⁶⁸ For detailed reading refer to “Funds in the Khilafah State” Abdul Qadeem Zallum

⁶⁹ For detailed reading refer to “Funds in the Khilafah State” Abdul Qadeem Zallum

63. Will the Khilafah issue its own currency?

Yes. In Islam when it comes to exchanging a commodity with a specific monetary unit, Islam has guided us to the monetary unit by which the exchange is to take place. Islam has restricted the Khilafah to a specific type of money, which is gold and silver. The Islamic evidences have designated gold and silver as the primary measuring unit for prices and labour. This is understood from the actions of Muhammad (saw) when he collected Zakah, levied taxes and imposed fines, all were measured according to gold and silver.⁷⁰

This would practicality mean all currency should either be minted or notes should circulate all fully backed by gold and silver.⁷¹

64. Will the Khilafah have financial markets as seen in the West?

The financial markets in the West, such as currencies, stock, bond and derivative markets have become part of normal economic life in the West. These markets turnover dizzying sums of wealth on a daily basis and have become central to the operating of western economies.

Markets are fundamentally places where buyers and sellers come together to trade. From the Islamic perspective the issue is what is traded in such markets. As long as the goods or services are permitted by Islam having electronic markets, which make the process of trade easier and efficient, is something the Khilafah would pursue

65. Will the Khilafah develop nuclear weapons?

The Khilafah will need to create a deterrent to deter those who have designs on the Muslim lands. Whilst a Nuclear weapon would create huge destruction, the fact that other nations have acquired them would make it essential for the Khilafah to acquire, as it could be held hostage by a foreign power. Allah (swt) has permitted an equal response when Muslims are killed: *“If you are punished, then punish them similar to what you were punished with. And if you are patient, it is better for the patient ones”* (An Nahl: 125). This ayah was revealed during the battle of Uhud when the Kufaar mutilated the bodies of the Muslims. Similarly stocks of Biological, Chemical and radiological weapons should be kept for deterrent purposes and cases where the enemy use them against the Khilafah. It should be remembered that the fundamental aim of the Khilafah’s foreign policy is to take Islam to the rest of the world. In order to achieve this various maneuvers need to be taken to create an image of strength.⁷²

66. Will the Khilafah have a space programme

Yes. Space research and exploration is an essential instrument for the defence of life on Earth in the modern age. Being the measure for technological progress, the key to existing in a modern society, essential for developing an economy based on knowledge and the central attraction for scientific

⁷⁰ For detailed reading see “Funds in the Khilafah state,” Hizb ut-Tahrir

⁷¹ For detailed reading see “Gold standard, the future for a stable global currency,” Hizb ut-Tahrir Britain

⁷² For further information see, “Strategic Estimate 2012,” Muslim Khilafah.com

and qualified human resources. Satellites are widely used to provide support for military and security related activities. They are also increasingly used to provide direct support for military operations. Such a development would give the Khilafah an immense edge over its adversaries.

Pakistan and Iran have the most advanced space programmes amongst the Muslim world; these are currently used for satellite deployment for communication purposes and for their missile programmes. Nigeria, Egypt, Indonesia, Turkey, Algeria, Malaysia, Tunisia, Bangladesh and many of the former Soviet Republics all have basic space agencies conducting the early stages of atmosphere research and possible satellite launches. Developing a coherent space policy will have the effect of placing the Khilafah at the cutting edge of technological innovation as space technology is very advanced relative to other technologies. With it the Khilafah can bring together from amongst its people the best engineers, technicians, physicists and strategists. Practically this means the Khilafah develop more powerful rockets.⁷³

67. How will the Khilafah create jobs?

Currently most of the Muslim lands have economies that are not constructed upon their strengths. Most of the economies are lop sided where they are dependent on a handful of fossil resources or are service driven. In many cases the majority of the populations work in sectors which play a minor role in driving the economy.⁷⁴

As the borders in the Muslim lands are artificial, created by the departing colonialists, the Khilafah would look at this economic problem as a regional issue and not a Syrian, Pakistani or Egyptian issue. Through integrating the economies of the Muslim world, duplication will be avoided. The North African economies are rich in agriculture, whilst the economies of the Hijaz are rich in fossil. The Khilafah will immediately seek to industrialise and pursue self-sufficiency. This will require the construction of infrastructure and heavy industry, such a policy will create millions of jobs and deal with the unemployment situation in the region. It will also move people out of poverty and allow the region to make use of its disposable income, further stimulating the economy.⁷⁵

Expanding the defence industry will also create jobs and allow the Khilafah to secure its borders. This is because the defence industry will all be broken down into a supply chain that will turn many territories into an assembly line for a manufacturing-Industrial complex. This will bring jobs, contracts and money into every area of the Khilafah and at the same time contribute to the overall aim of projecting an image of strength and deterrence.⁷⁶

68. How will the Khilafah deal with inflation?

The rulers of the Muslim lands are directly responsible for the levels of inflation. Due to their abysmal mismanagement of the economy, when faced with poverty and the need to pay bills both home and abroad, the only thing the rulers of the Muslim lands know is how to do is to print

⁷³ For further reading see, "Constructing an Industrialised Muslim world," Khilafah.com

⁷⁴ For further reading see, 'Dilemmas of the Arab Spring,' Khilafah.com

⁷⁵ For further reading see, 'Constructing an Industrialised Muslim world,' Khilafah.com

⁷⁶ For detailed reading see "Dilemmas of the Arab spring," Khilafah.com

money. This is even in countries that regularly have budget surpluses in the billions. This is the primary cause for artificial inflation in the Muslim world. The printing of money disproportionate to economic growth reduces the value of existing currency. As the currency is simply made of paper, governments are able to print at will. The Khilafah shall replace this feeble paper based currency with a bimetallic gold and silver standard, which will link the amount of currency that can be in circulation in an economy with a fixed amount of metal stored by the State treasury. This will prevent anyone from turning on the printing press to print more notes, thus preventing the devaluation of currency and arresting the huge price rises in the economy.⁷⁷

69. How will the Khilafah run an economy without Interest?

The concept on interest is a tool used by governments to control the supply of money in the economy and at a commercial level to make profits by considering money itself to be a commodity. The Khilafah is mandated to implement the bimetallic standard, which would remove the ability of the State to revalue currency. This would leave the role of interest largely redundant at State level and establish an environment conducive to business by stabilising the currency. Further, interest at a commercial level acts as an impediment to wealth distribution. This is because investors would when faced with the opportunity cost of accumulating interest by leaving money sitting idle in a bank rather than risk using the money in a business enterprise - which would create jobs. Hence the removal of interest actually increases economic activity, interest on the other hand increases economic activity for the minority.⁷⁸ Furthermore the world's largest economies due to the financial crisis, currently have interest rates at virtual zero percent. A no interest rate economy is not as impossible as many suggest.⁷⁹

70. How will the Khilafah generate revenues?

The current tax structures in the Muslim lands are based on western models, which has led to a reliance on consumption taxes as income based taxes have become notoriously difficult to collect. Governments across the Muslim world have been pressured by the IMF and the World Bank to develop indirect taxation such as sales taxes, excise, tariffs, and duties. Such taxes have a knock on effect on domestic prices as they are added to the price of goods and services hence increasing prices.

Islam has a completely different philosophy on taxation. Rather than tax income the Islamic fiscal policy focuses taxation on wealth. Islamic taxes focus on wealth – this is unused monies, land and benefits. Islam has an array of taxes related to the production of land and the utilisation of land.

Islam defines very few taxes, due to this the taxation system is not a mind boggling process as seen in the West where ones income is taxed, spending is taxed and savings are taxed.⁸⁰

⁷⁷ For detailed reading refer to "The Global Financial Crises: The self-destruction of global capitalism and an introduction to the alternative Islamic economic model" Hizb ut-Tahrir Britain

⁷⁸ For detailed reading refer to "The Quest for Economic Progress – An Islamic Blueprint for Pakistan" Hizb ut-Tahrir Britain

⁷⁹ For detailed reading see 'The global credit crunch and the crisis of Capitalism,' Khilafah.com

⁸⁰ For further reading see 'The quest for progress, an Islamic blueprint for Pakistan,' Hizb ut-tahrir Britain

71. How will the Khilafah deal with the debts in the Muslim world?

Whilst the Muslim world is full of mineral resources many leaders squandered such natural wealth and took loans to fund their own regimes. Their lack of policies for development has meant future generations are due to repay such loans, this reality on its own has meant the West has a say and influence over economic policies in the Muslim world.

The Muslim world in reality never needed such loans. The Muslim lands are full of natural resources which would have generated billions for the government. By being bankrupt with any vision for their states the corrupt rulers continued to take loan after loan as they had no other sources of revenue to carry out the very basic of government functions.

As the Khilafah is a Sovereign state it will independently decide on how such debts will be repaid (if they are at all). All IMF and World Bank as well as foreign free market influence will be deconstructed and removed. No foreign institutes are allowed to organise the Khilafah's economy or define for it the means to repay its debts. If repayment is taken as the policy the original sums will only be repaid, without the interest and the corrupt rulers who took out the loans will contribute to such repayments. Pakistan's coal reserves which are the equivalent of over 600 billion barrels of oil could pay of its debts 12 times over. Indonesia is amongst the world's largest exporters of coal, fresh fruit, tin and liquefied natural gas, the export earnings on their own could pay off their debts. Turkey's agricultural revenue from its agrarian exports is more than ample to pay off their debts. Such minerals when sold on the international markets would have brought in more than enough currency to repay the debts. It is in reality the bankruptcy of the Muslim rulers that has handcuffed future generations.⁸¹

72. How will the Khilafah deal with poverty?

Poverty exists in the Muslim world due to a variety of factors, such as Inflation, foreign interference, lack of development, debt and misdistribution of wealth. All of these issues can be solved by wealth being distributed in a much more equitable manner.

The Islamic rules for the economy centre on ensuring unrestricted wealth circulation occurs. The importance Islam places on this is fundamentally because every person and company as well as government income originates from another person or company. Taxes levied by the state are regarded as income for the state and an expense to individuals. The monies spent on projects by government and salaries paid would be income for the individuals and an expense to the state. The money spent by employees on goods is an expense to them and income to companies. Any thing that gets in the way of such free circulation, such as hoarding, would in fact take wealth out of circulation. This would lead to a fall in spending, which would reduce production and result in the complete halting of the economy.

Solutions unique to Islam in achieving unrestricted wealth circulation include: the Islamic economy being built around the real economy and not having a Western style parallel financial economy. The

⁸¹ For further reading see "Dilemmas of the Arab Spring," Khilafah.com

Islamic economy having a secure and stable monetary policy with the gold and silver standard. Islam's Fiscal policy removing direct and indirect forms of taxation. The Islamic prohibition of interest frees up idle wealth and Islam's detailed rules on State intervention across the economy through the administering of public properties (Al-Milkiyyah Al-Ammah).⁸²

73. How will the Khilafah fill the gap regarding foreign aid?

For decades foreign aid has been seen as a fast track to economic development. Since World War II over \$2.3 trillion has flowed out of the Western world into projects that would aid the third world in its endeavour to move out of poverty. Aid is seldom given from motives of pure altruism. It is often given as a means of supporting an ally in international politics and with the intention of influencing the political process in the receiving nation.

The Middle East and North Africa receive over \$500 billion annually from their oil exports alone. The reality is the Muslim world doesn't actually need foreign aid.⁸³

74. Will the Khilafah abolish the feudal system that dominates many Muslim Countries?

The Khilafah would require all landholders to utilise their land. If this is not done for a period of three years, the Khilafah will assume control of that land and redistribute it to people who will cultivate it. This policy would be designed to maximise productivity of land and agricultural produce in the State. It would be therefore in the interest of all concerned not to let any land go unused.⁸⁴

75. How will the Khilafah develop its industry?

Whilst the Muslim world has made some developments in manufacturing it has been fundamentally due the Muslims rulers that the region with some of the world's largest mineral resources – central to industrial development has failed to industrialise. The Khilafah will pursue the following policies in order to industrialise:

1. The Khilafah on its emergence will secure all its energy resources; this includes energy wells, reservoirs and existing infrastructure.
2. The Khilafah will take control of its raw materials and expand its mineral processing infrastructure which is critical for industry. At the same time the Khilafah will develop a policy of technology and skills transfer by the existing foreign companies present in the Muslim lands.
3. The Khilafah will restructure the Muslim world's economies by transferring them from being agriculture and Banking driven to be industrial lead.

⁸² For detailed reading see "Manifesto for Pakistan," wilaya Pakistan

⁸³ For further reading see, 'Geopolitical Myths,' Khilafah.com

⁸⁴ For detailed reading refer to "Economic system of islam" Hizb ut-Tahrir

4. The Khilafah will construct iron and steel mills which are necessary for heavy industry and oil refineries which is essential for energy generation
5. The Khilafah will expand its military industries – this will act as a deterrent and lead to the innovation of technologies.
6. The Khilafah will develop its domestic infrastructure such as transport, railways, water supply, national grids and telecoms, all essential for the development of the domestic economy.
7. The Khilafah will finance a new education programme in order to increase the literacy rates across the Muslim world and develop the necessary skills needed for industrialisation, during this period of transition those skills absent in the Muslim lands will be procured from abroad.⁸⁵

76. How will the Khilafah develop technology when it is so far behind the Western nations?

There are a number of policies that could be pursued to change this situation, all with their advantages and disadvantages. Fundamentally the Khilafah will need to ensure technology and skills are transferred to the Islamic state. This can be achieved through:

- Joint ventures with foreign nations
- Reverse engineering
- Industrial-corporate espionage
- Through the offer of incentives
- Via trial and error

Due to the world's reliance on the Muslim world's fossil wealth, this would be the most attractive method. Bilateral deals could be agreed which undercut the oil market price in return for technology.

Any joint venture should ensure technology and skills are actually transferred, but this will only take place if nations are willing to undertake such ventures with the Muslim world.

Whilst all countries deny they engage in reverse engineering, most do. China and Russia have done this successfully on a number of military applications. The challenge here is to actually gain possession of the foreign technology in the first place, irrespective of this, it is a viable policy to pursue. The real problem in the Muslim world is the lack of political will to pursue such policies in the first place.

In a similar manner industrial espionage can be pursued, this allows a nation to develop much quicker by stealing technology blueprints, however this requires individual states, as China has found, many years to work through the host nations system.⁸⁶

⁸⁵ For further reading see, "Constructing an Industrialised Muslim world," Khilafah.com

⁸⁶ For further reading see, "Constructing an Industrialised Muslim world," Khilafah.com

77. How will the Khilafah become self-sufficient?

This will require raw materials and minerals. It is primarily heavy industry that will convert minerals into useful materials. The need to extract and refine the right minerals from crude oil, coal and iron leads to the development of refineries and heavy industries.

The refineries, complexes and plants are then needed that convert raw materials into steel and cement as well as materials that will be turned into finished products. It is this stage where technology is developed and historically has been driven by the military industries.

Technical knowledge is then needed with regards to the processes to achieve this. For this the Western world invests billions into research and development to ensure they remain on the cutting edge of technological development.

There is a fourth issue and probably the most important that allows all of the above to occur - namely the motive. Becoming self-sufficient requires the masses to contribute extensively to the process, it needs to be funded and may require great sacrifice to kick start the process. Colonialism and superiority is what drove the British Empire to industrialise, whilst civil war and independence led to US industrialisation, whilst the aims of communism allowed the Soviet Union to become a super power.

The Khilafah has the immense advantage of possessing some of the world's key resources and a large population.⁸⁷

⁸⁷ For further reading see, "Constructing an Industrialised Muslim world," Khilafah.com

Politics



78. What will the Khilafah's foreign policy be?

None of the Muslim countries have an independent foreign policy today. Foreign policy matters are heavily dictated by Western colonial nations to their supported puppets that hold power in the Muslim world. This situation has arisen due to the political system nurturing, protecting and promoting corrupt politicians that derive their legitimacy, not from the people, but from the patronage of foreign colonialists. Financial aid is used to entice these corrupt rulers into accepting foreign help and then the interest on the loans is used to enslave the nation, as the money itself is embezzled. The Khilafah shall break the shackles of this enslavement by establishing a political system where the rulers derive their support from the people and not from foreign powers. It shall reject the poisoned chalice of interest based foreign loans. This would enable it to establish a truly independent foreign policy, whose objective would be to call all mankind to the light of Islam and free the world from the enslavement of colonialism and the darkness of jahiliya.⁸⁸

79. Is the Khilafah's foreign policy not just Jihad against the world?

The Khilafah's foreign policy is to take Islam to the world. Allah (swt) has given detailed rules on how this can be achieved and allowed the Khilafah to determine through a whole host of manoeuvres, techniques and tools to achieve this. Carrying Islam to the world is primarily a political action, however the strength of one's economy, military and technological development all contribute towards attracting other nations and peoples. Like America today, uses a wide variety of styles to spread its way of life, economic cohesion via aid and loans, democracy, military intervention etc. the Khilafah also has at his disposal, both political and military tools.⁸⁹

80. Will non-Muslims be forced to convert to Islam

No. Islam expressly forbids forced conversion. Islam when implemented as it was in the past can cater for both Muslim and non-Muslims. Those who do not adopt Islam become citizens of the Khilafah and in terms of rights are no different to Muslims.

81. Will the Khilafah have relations with non-Muslim countries?

Yes. Islam has outlined the relationships the Khilafah can have with the countries of the world. These can be economic, cultural or friendly relations. All of these will be driven by the need to convey Islam to the rest of the world and to defend the Islamic territories.⁹⁰

82. Will the Khilafah enter into treaties with other countries?

Yes. Islam considers international treaties to be a special section of contracts since they are contractual agreements between two or more states that regulate some aspects of their relations.

⁸⁸ For detailed reading refer to "Constructing the Khilafah's foreign policy," Khilafah.com

⁸⁹ For further reading see 'Islamic personality vol 1,' Hizb ut-tahrir

⁹⁰ For further reading see 'constructing the Khilafah's foreign policy,' Khilafah.com

Therefore, for the most part, the standard regulation of contracts applies to international treaties. The Qur'an and Sunnah permit the establishment of international treaties.⁹¹

83. How will the Khilafah construct relations with the rest of the world?

The Khilafah will establish relations with other states based on the following considerations:

- The existing states in the Islamic world are to be considered part of the Khilafah even if they are not physically. As a result they are not included within the sphere of foreign affairs. Relations with these countries are not considered to be the realm of foreign policy and thus the Khilafah will work to reunify with these countries.
- The nations the Khilafah pursues economic, commercial, friendly or cultural treaties with they will be treated according to the terms of the treaty. The economic and commercial relations with such states will be to strengthen the Khilafah.
- The Khilafah as a general policy will avoid signing treaties with nations who have designs on the Islamic territories. The subjects of such countries may enter the Islamic territories, but only with a passport and a visa specific to every individual visit.
- A state of war will be taken as the basis for dealings with countries the Khilafah considers belligerent states. They will be dealt with as if a real war existed – irrespective of whether an armistice exists or not - and all their subjects are prevented from entering the Islamic territories.⁹²

84. How will the Khilafah deal with foreign aggressors?

In a situation of foreign aggression the Khilafah like any country in the world would be in a state of war and any action that repels the enemy would be pursued. To mitigate such a situation the Khilafah will establish a deterrent so powerful to render success in an aggression too doubtful to be worthwhile. The Khilafah would not tolerate attacks on its land or its people. Any show of force shall be met with an appropriate response, both political and militarily.⁹³

85. How will the Khilafah deal with US interference in the Muslim lands?

This can be achieved by eliminating US tools in the region. Since the US came to the Muslim lands it has used agent rulers, economic aid and military sales as key tools in keeping influence in the region. Each of these will need to be deconstructed and removed.

Russia and China are both examples of countries using their resources and clout strategically. The Arab world possesses over 70% of the world's oil and over 50% of the world's gas, any reduction

⁹¹ For further reading see 'constructing the Khilafah's foreign policy,' Khilafah.com

⁹² For further reading see 'Introduction to the Constitution and the reasons which make it obligatory,' Hizb ut-tahrir

⁹³ For further reading see 'Dilemmas of the Arab spring,' Khilafah.com

in global production would hurt the US economy significantly as it is the world's largest consumer of these. Using the regions resources strategically is the way to remove US influence.

Most of America's power today is a mirage. Unable to defeat a rag tag force in Afghanistan after a decade of war and unable to pull itself out of the 'great recession,' America even turned to the corrupt Arab rulers who wrote a cheque for \$221 billion dollars, bailing out the US during the global financial crisis. The ace cards are all with the Muslim lands, America's trump cards of agent rulers and money can easily become impotent, just like the US is fast becoming.⁹⁴

86. America is very powerful, if it launched an attack how will the Khilafah survive?

The last decade has shown not just to the world but even Americans that resorting to military action, as the Neo-cons did has actually weakened America's military prowess. The wars in Iraq and Afghanistan have exposed America's weakness. America has come to rely on the Muslim rulers, their airspace and supply lines. In Afghanistan the US has failed to subdue the Taliban who lack the military capability relative to the US.

The Muslim rulers happily gave the US access to military bases and airspace to conduct its wars in Iraq and Afghanistan and these bases have allowed the US to supply its troops on the front lines in its war effort.

The Khilafah would need to mitigate the possibilities of an attack ever occurring, it will do this by annexing and expanding very quickly, so the US will then be dealing with a much larger area. As Afghanistan and Iraq has shown, the longer the supply lines have to travel the weaker the front lines. It should also be borne in mind that the US makes use of a number of military bases that have been provided to them by the Muslims' rulers, cutting such supply lines will severely hinder US capabilities.

The ultimate deterrent is developing Weapons of Mass destruction (WMD). It would be very unlikely the US would undertake such actions if it knows the nation in question can respond with such destruction. Libya was forced to give up its pursuit of nuclear weapons in return for being welcomed back into the international community. Whilst possessing Africa's largest oil reserves – which was what the West really had their eyes on, Gaddafi gave up pursuit of WMD's. If Libya possessed WMD's the West would have thought twice about invading the country.

Unification of the Muslim countries under the Khilafah would leverage the benefits of people, resources and geography. A unified Muslim world will then be better able to compete with the US, the EU and the growing powers of India, China and Russia.⁹⁵

⁹⁴ For further reading see 'Dilemmas of the Arab spring,' Khilafah.com

⁹⁵ For further reading see 'Constructing the Khilafah's foreign policy,' Khilafah.com

87. Will the Khilafah's have relations with Israel?

Israel was established by Britain as a policy of dividing the Muslim world and to keep the Muslims consumed with an never ending struggle. Ever since, the West has armed Israel and sided with her as she expanded her 'non defined' borders. Today Israel as well as the West have been unable to placate the Ummah in accepting Israel legitimacy.

Israel Islamically is considered a belligerent state, where occupation still continues today, therefore the Khilafah would be in an actual state of war and would work to reverse such an occupation. The collaboration of the Muslim rulers has strengthened Israel and thus when this supply line is cut and with the lack of any strategic depth the Khilafah will end the occupation.⁹⁶

88. Will the Khilafah recognise other Muslims countries?

The Khilafah will view the other Muslim countries as part of the Khilafah and work to reunify with them. This will achieve unity amongst the Muslims, give them security and protect the Ummah globally. So they will be viewed as part of the Khilafah's domestic policy. The Ummah globally will be informed that they are represented by one Khaleefah, the Khilafah will rapidly work to get into a position where every Muslim in the world is the responsibility of the Khaleefah, any attack on any Muslim will result in the intervention of the Khilafah, geographical borders are to be irrelevant.

The current rulers in the Muslim world will be told to relinquish their roles as Islam demands one ruler, they will be informed the Khilafah will annex their countries eventually whether they relinquish their roles or not, this is to be done publicly. The aim here is to address all the Muslims across the world, whatever their ethnicity, colour and nationality and win their allegiance.

The Khilafah will take over all civil and ruling organs of state, across the Muslim world. The four positions of ruling – the ruler, chief judge, governors and delegated assistants, will be undertaken only by those who understand the Islamic ruling system, all those working in posts other than ruling – which will be 95% of people, they will be given Islamic policies to implement, clearly derived from the Islamic sources.

The Khilafah through its economic policies will inshallah rapidly develop. With the aim of reunification through persuasion and economic success the Ummah globally should drown out any calls from those who do not want to reunify with the Khilafah. A strong Khilafah will be a powerful magnet for many nations across the world.⁹⁷

89. Would the Khilafah recognise international law?

International law is an extension of colonial rule which applies only to weak nations. Colonial nations such as America engage in wars and economic aggression against whomever they like, ignoring these much-vaunted international organisations when it suits them. The UN is controlled by these nations and it is utterly incapable of taking effective decisions against the interests of these

⁹⁶ For further reading see 'Constructing the Khilafah's foreign policy,' Khilafah.com

⁹⁷ For further reading see, 'Dilemmas of the Arab spring,' Khilafah.com

colonialists. The Khilafah shall usher in an era of new politics, not only at home but globally also, challenging the colonial stranglehold on the world. Further, the Khilafah is bound only by the laws of Allah (swt) and the Shari'ah of Islam. As such, the motions or rulings of any court, organisation or country shall not be binding or enforceable upon the Khilafah. The Khilafah would however conduct its affairs with other nations according to established norms.⁹⁸

90. What would the Khilafah's policy be on Palestine?

The Muslim rulers in the Middle East one after the other sold out the Ummah in Palestine and sided with Israel. It is they who legitimised Israel's existence and weakened the Ummah. As the land was taken from the Ummah and has a foreign occupying force today, trying to gain legitimacy, there can be no solution other than complete reversal of the occupation. This is what Islam obliges and this is what Salahuddin Ayubi did in the past.

91. Will the Khilafah join the OIC or the Arab league?

No. These organisations were established after the demise of the Khilafah by the colonialists and agent rulers in an attempt to deceive the Ummah that attempted to re-establish Muslim unity. These are insincere and divisive organisations which serve no useful purpose. Furthermore, not only is there no evidence from Islamic texts to support the existence of a coalition of independent Muslim states, organisations such as the OIC and Arab League stand in direct contradiction to the Islamic injunction for the Muslim Ummah to live under one Khaleefah and are therefore illegitimate.⁹⁹

92. How will the Khilafah deal with the rogue status label?

The rogue status label has been developed in the capitals of the West to justify interference in the Muslim lands and to subvert any call for the return of Islam. In places such as Pakistan successive regimes have joined the West in maligning Islam calling it Talibanisation or terrorism. The agenda by the West has been to link violence with Islam and therefore any call for Islam is a call for violence.

Dealing with this requires the Khilafah state to go on the offensive and expose this lie by exposing the plots, plans and actions of the West. The West has engaged in many heinous crimes that no state in the world has exposed or taken advantage of. The US lied about WMD's in Iraq in order to gain the countries coveted black gold. Its greed showed no limits when it was exposed in the Abu Gharib scandal. The West's cosy relationship with the likes of Ben Ali, Gaddafi and Mubarak has never been used by another state to embarrass the West.

There is no need for the Ummah to explain whether it is rogue or not, this discussion suits the Capitalist West as it keeps all discussion away from the West's colonialism and crimes in the Muslim world. Subverting all the countries where Islam is deeply rooted is a strategy by the West to

⁹⁸ For detailed reading refer to "Political Thoughts of Hizb ut-Tahrir" Hizb ut-Tahrir

⁹⁹ For detailed reading refer to "Hizb ut-Tahrir" Hizb ut-Tahrir

malign the return of Islam. Implementing Islam and showing its true colours will be enough to refute Western claims.¹⁰⁰

It should be remembered that the huge energy reserves in the Muslim world should be used to divide the Western Capitalist nations. This is exactly what Saudi Arabia did in 2006 when it threatened to suspend its £43 billion al-Yamamah arms deal, which was being paid for by the delivery of up to 600,000 barrels of crude oil per day to the UK government. Saudi Arabia was threatening to renege the arms deal with Britain if its Serious Fraud Office (SFO) didn't withdraw its investigation into the deal with BAE. Tony Blair realising the ramifications to the British economy, jobs and energy very quickly ordered SFO to drop the corruption inquiry into the al-Yamamah deal.

93. Would the Khilafah launch a nuclear attack on its enemies?

Modern warfare is conducted using a wide array of technologies and strategies. Some nations developed nuclear weapons as they had the ability to create mass destruction with relatively small amounts of matter. Nuclear weapons still today remain the ultimate weapon for war. For the Khilafah nuclear weapons are for deterring those who have designs on the Muslim lands. Islam has in origin forbidden the use of nuclear weapons as they cause widespread destruction whereas the Khilafah's foreign policy is to revive humanity with Islam not to exterminate it. Islam has however permitted the Khaleefah to do with the enemy similar to what it does to the Khilafah. The Khilafah would not randomly launch a nuclear attack against the world.¹⁰¹

94. How would the Khilafah deal with the US

As the US is the world's superpower, it represents Capitalism, the Khilafah represents Islam and this difference leads to each viewing the other as a potential challenger to its superiority. As a result each will legislate in a manner that cements its position different to the other. The Khilafah will effectively be in a cold war with the US and aim to challenge Capitalism.

The Khilafah will need to challenge, frustrate and divert US aims globally, this is important even for the Khilafah's own survival. The US is a colonial state and has designs all across the world. We see the US has used Iran's nuclear programme crisis to keep a substantial force in the region, it has used this as a basis to provide security for many of the Gulf States.

The Khilafah will also expose the US as a nation, as much of its superiority is built upon lies. In 2010, in the US, a person was murdered every 35 minutes, raped every 6 seconds, a burglary was committed every 14 seconds and a robbery took place every 6 seconds.¹⁰² US consumption patterns have created numerous health problems, In the United States, 55% of adults are overweight by international standards. A whopping 23% of American adults are considered obese. And the trend is spreading to children as well, with one in five American kids now classified as overweight.¹⁰³

¹⁰⁰ For further reading see 'Dilemmas of the Arab spring,' Khilafah.com

¹⁰¹ For further reading see 'Islamic personality vol 2,' Hizb ut-Tahrir

¹⁰² See, <http://www.fbi.gov/about-us/cjis/ucr/crime-in-the-u.s/2010/crime-in-the-u.s.-2010/offenses-known-to-law-enforcement/crime-clock>

¹⁰³ 'Chronic Hunger and Obesity Epidemic; Eroding Global Progress,' World Watch Institute, March 2000, accessed 24th September 2009, <http://www.worldwatch.org/node/1672>

Liposuction is now the leading form of cosmetic surgery in the United States, 400,000 operations take place every year. The Khilafah's relationship with the US will be built upon showing the fallacy of Capitalism and superiority of Islam.¹⁰⁴

95. How would the Khilafah deal with Russia

Russia as a nation is on a resurgence since the collapse of the Soviet Union. It is highly unlikely Russia will enter into any type of alliance with the Khilafah. Russia has a history longer than Britain and the US of colonising Muslim territories.

Russia's main concern currently is the US and its encroachment on Russia's periphery, as Russia is in a position to challenge the world's superpower the Khilafah should ensure this continues and work to consolidate its domestic situation. This is because as Russia has a sizable Muslim population, if it views the Khilafah as a threat as the Muslim lands share many borders with Russia than it may turn its focus to the Khilafah and end its aggression towards the US. Hence in the case of Russia the Khilafah should develop policies that ensure it continues to challenge the US.¹⁰⁵

96. How would the Khilafah deal with China

China in its 5000 year history has never been a global power, it has never expanded its borders. China throughout its history was marred in internal conflicts between various competing dynasties and foreigners were viewed as devils. It will be in China's interests to cooperate with the Khilafah when its lands stretch from one side of the world to the other and when the world's key water ways and oceans are under the Khilafah's authority.

Whilst many marvel at China's rapid economic development it is in reality a weak country, its size is one factor that weakens it. China has been unable to integrate non Han Chinese as such secessionist calls is what leads China to use its military to maintain social cohesion. For the moment the rapid economic development allows for most Chinese to have jobs, but this export led economy is not sustainable.

The People's Liberation Army (PLA) is primarily configured as a domestic security force - a necessity because of China's history of internal tensions. Having been designed for internal security, the PLA is doctrinally and logistically disinclined toward offensive operations. Using a force trained for security as a force for offensive operations leads either to defeat or very painful stalemates.

The Khilafah should use China's need for mineral resources and its military weakness to solve the issue of East Turkistan and then develop relations with so it will be a bulwark against the West.¹⁰⁶

¹⁰⁴ For further reading see 'the end of the American century and the rise of the rest,' Khilafah.com

¹⁰⁵ For further reading see 'the end of the American century and the rise of the rest,' Khilafah.com

¹⁰⁶ For further reading see 'Strategic Estimate 2012,' Khilafah.com

97. How would the Khilafah deal with France

France since the French revolution has been a colonial state. The French today consider their nation to be the forefathers of Capitalism. It is this pride that drove France to colonise other lands and not just steal their resources but actually get the host population to like French culture. France has generally taken a very confrontational approach to foreign policy matters; it took France 17 years to actually conquer Algeria.

The Khilafah should directly challenge Capitalism in France as many consider French culture to be dead. Whilst France at the dawn of Capitalism was leading change in Europe, today most thinkers, new ideas and philosophers come from the US, this has created a very insecure France who has become very pessimistic about the future of the nation.

98. How would the Khilafah deal with Britain

Britain has a long history of being a global power, it was the first nation to industrialise and engaged in many world wars to protect the global balance of power. Britain from its origins was a colonial state. Britain is an expert at exploiting nations and peoples for its own ends and using peoples and nations. The only way to deal with Britain is through confronting it alone ensuring it has no assistant or partner.

99. How would the Khilafah deal with Germany

Germany has a history of relations with the Khilafah. In WW1 the Khilafah and Germany were allies. As long as Germany does not partake in occupation of Muslim lands the Khilafah should take advantage of the countries very successful manufacturing base which has made it one of the world's largest exporters. The Khilafah should consider Germany as a possible candidate to fracture the Capitalist camp. Germany suffers from a raw materials shortage, which makes it more prone to enter into an alliance with the Khilafah in return for a stable supply of raw materials. The Khilafah can become a source for raw materials for Germany in return for its allegiance. As Germany has little global aims the Khilafah could also use this relationship to acquire technology that the Khilafah lacks.

100. How would the Khilafah deal with India?

The Khilafah's policy will be twofold with India, the first it to settle the Kashmir issue and the second to take Islam once again to the continent.

Pakistan has used the issue of Kashmir for its own political interests. It has escalated and deescalated conflicts in this area and this has led to no gain either for Pakistan or Kashmir. All the while the people of Kashmir have sacrificed much of their blood in a fight against Indian aggression. In the Khilafah, the people of Kashmir who have suffered under the oppression of India for decades, will not be abandoned as a result of political expediency. The Khilafah shall seek to

unify with Kashmir just as it would with any other Muslim land.¹⁰⁷

When Islam descended upon the region in 714 Hind had an abhorrent caste system which differentiated between people on ethnic lines which lead to the supremacy of princely rulers who enslaved many to work in their fields in return for basic wages. As Hindu and Buddhist kingdoms came under the fold of Islam, the Khilafah became a highly centralising force that facilitated the creation of a common legal system that gradually replaced the caste system. Islam created a system where political power, law and worship became fused in a manner so as to safeguard the interests of all people. This stability led to the subcontinent to become the hub between the Far East and the Mediterranean.

Politically, India is a hugely fragmented nation with competing factions with varying interests pulling and pushing across various geographical, religious, caste-based and class-based fault lines. India's Hindu identity has today institutionalised the caste system which stratifies India into a system of hereditary groups. Islam solved this problem once before.¹⁰⁸

¹⁰⁷ For detailed reading refer to "Political Issues – Muslim Occupied Lands" Hizb ut-Tahrir

¹⁰⁸ For further reading see "The end of the American century as the rise of the rest," Khilafah.com

Conclusions

For over 18 months the Ummah across the Muslim world has taken to the streets to take her destiny into their own hands. Long term Western lackeys such as Gaddafi of Libya, Mubarak of Egypt, Saleh of Yemen and Ben Ali of Tunisia all fell as the Tsunami for change crushed whatever stood in its path.

A number of Islamic groups have emerged with overwhelming support and landslide victories in the elections that have taken place in the Middle East. In Tunisia, Morocco and Egypt, voters in their millions have clearly expressed their opposition to secular liberal values and their strong desire for Islamic government. Yet the same parties that went to great lengths to demonstrate their Islamic credentials to the masses in their election campaigns, are now going to greater lengths to demonstrate their moderation to the West. Indeed in their rush to placate so called international opinion, they have abandoned all pretence of being Islamic politicians. In doing so, they think they are being pragmatic, smart and politically savvy. Yet all they have shown is their opportunism, their double standards and that they are no more principled than their secular counterparts. When it comes to applying Islamic politics they cite constitutional barriers and the need to keep minorities onside. When it comes to applying Islamic economics, they cite the need to avoid scaring international investors and tourists. When it comes to applying the Islamic foreign policy, they cite the need to show a moderate image and to appease the West. Indeed such is their caution, weakness and desire to please, they have now become Islamic Politicians in name only. The current reality is that the Islamic groups that languished in the torture cells of the likes of Mubarak touting 'Islam is the solution,' are now actually holding the Ummah back from Islamic rule.

The Islamic Ummah cannot go through another cycle of insincere rulers, who pay lip service to Islam but protect western interests. The Arab spring is on the verge of being hijacked by the Islamic parties for their own interests. After many sacrificed on the streets against brutal dictators, the Ummah of the region voted in their millions for Islamic parties as they represented Islam. The Islamic parties now have doubts over Islam's applicability and have found every excuse possible; to not implement Islam.

The heritage of the Muslims across the world is in Islam. It was Islam that took the dessert Arabs to the far reaches of the world. Because of them Islam today encompasses many ethnicities and peoples, which was considered unthinkable by many.

Islam is applicable today as it was in the past. This is because the *Shari'ah* texts (the *Qur'an* and *ahadith*) are of detailed thought, the widest in scope for generalisation and the most fertile ground to cultivate general principles. By implementing them thorough the Khilafah they cover all kinds of relationships, whether between individuals, the state and its citizens, or between states, peoples and nations. However new and multifarious these relationships may be, new thoughts can be deduced from the *Shari'ah* texts. Islam has the broadest scope for generalisation or interpretations, which can be seen from the grammar, sentences, words, style of expressions in terms of covering the wording (*mantooq*), meaning (*mafhum*), indication (*dalalah*) reasoning (*ta'leel*) and *qiyas* (analogy) based on

the *Shari'ah* reason (*illah*) which makes deduction feasible, continuous and inclusive. This ensures the *Shari'ah* is able to encompass everything, issue or problem for all times and ages.

The Khilafah is a unique model of governance, which has its own principles and values. Islamic history is proof that it is workable. The debate with regards to what system for the Muslim world takes place as capitalism is drowning in its own misery. Its free market has once again self-destructed, dragging millions into poverty and destroying the cradle of western civilisation – Greece. Its independent media has been exposed to be anything but independent, but in bed with politicians and prepared to do anything for profit. The expenses scandal in the UK has exposed that parliamentary politics is no different to what take place in a banana republic.

As the Ummah overthrew the dictator rulers, such groups should remember that they can also be easily over thrown. Such groups now find themselves in positions of power and now have to develop policies for the regions problems such as unemployment, development and poverty. The Ummah entrusted such groups with their allegiance, as such groups ran on an Islamic ticket. The Ummah clearly believes and wants to live by Islam. The question is do such Islamic groups have confidence in Islam.

Adnan Khan

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8 Shawwal 1433 AH

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