

Preface

The Muslim Ummah have been living without the Khilafah (Islamic State) for over seven decades, plagued on the one hand by the domination of the colonialist Western nations, and on the other hand, afflicted by the infiltration of ideas alien to Islam - such as secularism, nationalism and individualism - into the minds of the Ummah.

In the place of the Systems of Islam, which were implemented under the banner of a unified Khilafah State for more than 1300 years, giving justice and security to all that lived under it, the world is once again dominated by corruption, poverty and disorder. Indeed, these are the natural result of any way of life that is based on the fragile foundations of man-made laws.

Islam is a *deen* (way of life), encompassing comprehensive guidance for all aspects of human existence, from personal worship to economics and government. The rules and laws which emanate from the Islamic '*aqeedah* (creed) come from none other than Allah (swt), the Creator of mankind and the universe. Thus, they are free from the flaws and limitations that are necessarily inherent in man-made ideologies. It is only by the implementation of Islam that mankind can ever hope to be freed from the abyss in which it is currently submerged.

It is the responsibility of every Muslim to understand fully about the details of this unique and perfect way of life. When we have done so, our minds will see clearly that the Systems of Islam provide the only practical solutions to the problems of the Ummah, and our hearts will yearn for their implementation in the world again.

“Allah has promised to those among you who believe and work righteous deeds, that of a certainty He will cause them to accede to power on earth, as He granted it to those before them, that He will establish in authority their deen which He has chosen for them, and that He will change (their state) after the fear in which they lived, to one of security and peace: They will worship Me (alone) and not ascribe powers to any beside Me.” [TMQ 24:55]

This book outlines the systems of Islam - Ruling, Economic, Social, Education and Judicial, and presents them not as a series of individual academic studies, but as an integrated whole, showing how each system complements the others, how they apply directly in our lives affairs, and how we should work to bring them back into the world arena.

INTRODUCTION

Islam as a Way of Life

Islam as a Way of Life

Islam is the ultimate and final blueprint for life, sent down by Allah (swt) to Muhammad (saw), the last and final messenger for the whole of mankind. Thus, the only way of life ordained for humanity by the Creator of the universe is Islam. Allah (swt) says,

“If anyone desires a deen other than Islam, never will it be accepted of him, and in the hereafter he will be in the ranks of those who have lost.” [TMQ 3:85]

“Oh you who believe, fear Allah as He should be feared, and die not except in a state of Islam.” [TMQ 3:102]

The Islamic *‘aqeedah* is the creed of the Muslims, its basis being the understanding that Allah (swt) is the only God and Muhammad (saw) is the final messenger of Allah. It provides the answer to man’s greatest problem, i.e. what is the source and purpose of life, and it guides him to come to the realisation of what he should and should not believe in. As well, the Islamic *‘aqeedah* is the driving energy from which the rules and laws to govern life’s affairs emanate. The Islamic belief is not to be viewed as a set of abstract, theoretical rules and regulations which have no bearing in life. Rather, the correct way of understanding the Islamic belief is as a creed which must be believed in and whose rules and laws must be implemented in life’s affairs.

Islam, as well as being the final solution for mankind’s greatest problem, has given comprehensive guidance for human beings to live their lives. The Creator has revealed a code of life for mankind to live by, and He has not left us in the dark without guidance and direction. Unless mankind applies this, he is left to the whims and desires of his own weak and fallible mind to govern his affairs.

The mind is what differentiates human beings from all other creations, be they from dead matter, or living plants or animals. The whole universe, encompassing all of these, runs on a perfect order and balance - think of the water cycle, the planetary orbits, the process of photosynthesis in plants, or the complex structures of animal societies - these are just some examples of this order. But it is amongst this harmony that we see a stark contrast; chaos and calamity in the world around us. This includes social degradation, wars and disputes, economic exploitation, crime and poverty - the list is as ugly as it is long. In all of these cases, we can see that it is only in the areas where man has applied his own mind to solving life’s problems that such disorder arises.

In fact, these problems arise precisely as a result of mankind neglecting the Islamic way of life and using his own mind to decide how to run his affairs. If indeed, the mind was capable of producing the same organisation as we see in the universe, why is the ‘human’ world in such a mess?

In reality, only the power that gave the laws which proffer perfection to the processes of nature can achieve the same result in the affairs of mankind. The Islamic way of life means precisely that. It is the law of the Creator of the universe, Allah (swt), for human beings - a mercy to mankind.

The divine law (*hukm Shari‘i*) can be defined as the speech of the legislator Allah (swt), related to the actions of the people. And Allah (swt) has revealed the divine law in such a way that it is comprehensive, detailed and perfect. Allah (swt) says,

“This day I have perfected your deen, bestowed My favour upon you and chosen for you al-Islam as your deen.” [TMQ 5:3]

The Universal Applicability of Islam

The Shari‘ah (Islamic law) addresses men and women as human beings, not as people living in a particular time or place. And whether a man or a woman is living now or in 100 years time, they would still have the same basic needs and instincts, such as the need to eat and drink or the desire to procreate, and these would still have to be satisfied. As well it does not regard humans as just economic or social beings, rather as an integrated whole, with each person having various needs, be they social,

economic, procreational or otherwise. Islam has given a *hukm* (divine rule) for all of these different areas in life.

Also, the process of *ijtihad* (divine exertion from the Islamic texts by a scholar to ascertain a rule) is the method by which new issues can be evaluated according to the Shari'ah. So if an issue, like for example space exploration or electronic mailing, is not explicitly covered by the Islamic texts, there can be deduced by the process of *ijtihad* a *hukm* for that issue, thus enabling and ensuring that people can abide by Islam always, and thereby worship Allah (swt) completely, whatever the circumstances.

In this way, the Islamic system regulates all our needs and instincts, without neglecting any of them or being restricted to any particular time or place, and it gives us guidance in every issue, from personal cleanliness to the foreign policy of the Islamic State. Thus the applicability and relevance of Islam is guaranteed until the Day of Judgement.

Islam for all Mankind

The beauty of Islam is that it has come for the whole of mankind. It is not restricted to any particular people or place. The example for humanity is the Prophet Muhammad (saw). No new prophet or messenger will come again.

The suitability of Islam for all peoples means that it gives rights and duties to non-Muslims as well. Under an Islamic System non-Muslims can freely practice their individual beliefs related to foodstuffs, marriage customs and worships. Of course within the State, when in society and the public domain, everyone will be treated according to Islamic Law and the Shari'ah will be administered over everyone, in their capacity as citizens of the State.

Indeed, the first Islamic society established in Madinah had initially a majority number of non-Muslim citizens. However, once they had witnessed the beauty of the Islamic system being applied, people flocked to embrace Islam in droves. In addition, it must be stressed that the beauty and justice of Islam can only be truly witnessed and manifested when the Shari'ah is implemented in its totality. For the different systems of Islam are intrinsically linked together and work together to make the perfect balance. For example, in the Islamic Economic System one of its fundamental duties is to ensure the provision of food, clothing and shelter for every citizen of the Khilafah. This necessitates other aspects and systems being implemented also, such as agricultural land being cultivated, or the ruling system providing adequate infrastructure.

Or take the Islamic Punishment System. One of the conditions for cutting the thief's hand is that it cannot be cut if the person steals for food, i.e. due to hunger. This essential provision should be guaranteed by the Islamic Economic System. Hence, partial or gradual implementation of Islam is invalid and will not provide any kind of security or justice to the people.

The Systems of Islam are like a tree, with many branches. Although each system is like a branch, different and unique, they all constitute one part of a greater whole, which is the complete Islamic way of life.

The responsibility for Muslims today, and indeed the whole of mankind is to once again seek the understanding of the Islamic way of life so that it can be applied in the earth. Many people may not be aware of Islam as regards education, ruling, economics, social and judicial affairs. It is thus imperative that we all find out sincerely about Islam and its comprehensive nature pertaining to all spheres of life. This knowledge will give confidence to Muslims that the only way for humanity is the system of the Creator, Allah (swt) - Islam.

The Problems of Secularism

In the history of the West, deep-rooted feelings of injustice among the people of Europe against the oppressive rule of the clerical establishment led to the 'Reformation' of the Church around the 16th Century (CE). Since that time, religion has played an ever decreasing part in the mainstream of life.

Initially, the change involved mainly the arena of the government and political affairs. Before this time, the Church owned much of the land upon which people lived and worked, thereby having a say in how the land and the affairs of the people should be run. It levied high taxes upon the people while promising the reward of salvation, and looked severely upon any 'dissenters', whether in the form of scientists like Copernicus and Galileo or religious reformers, like Luther or Calvin. After the 'Reformation', the Christian religion became separated from the affairs of life, and was demoted to a set of beliefs and an individual code of moral conduct. Its effect in political life had effectively ended.

In time, however, even the role of religion in the individual life has whittled away, to the extent that in many cases, a person's religion has no more value than a badge or label.

These types of ideas, however, have not been restricted to Europe and the Western world. The same has become more or less true for all religions throughout the globe such as Hinduism, Sikhism, or Judaism, as the culture of secularism, i.e. the separation of religion from lifes affairs, has come to take root.

Sadly even many Muslims have adopted this way, and relegated their *deen* to a set of individualistic rituals. This is despite

the fact that the very word ‘*deen*’ in the Arabic language translates as ‘way of life’, as opposed to just ‘religion.’

The consequences of such a state of affairs has been disastrous for the world. For when divine law ceases to be implemented, only the law of human beings can prevail. For the Muslim Ummah, secularism became officially manifested on the 3rd of March, 1924, when at the hands of Mustafa Kamal and his Western bosses, the remnants of the ‘Uthmani Khilafah, which was the continuation of the glorious Islamic State established by Muhammad the Prophet of Allah (saw), came to an end. Thereafter, the formulation of rules to govern people was left up to human beings.

However, by their nature human beings cannot devise a system of laws that will organise and administer the affairs of mankind in a just fashion. There are many reasons why this is the case. Human beings are limited in their knowledge and abilities, so cannot adequately take into consideration the problems of people, nor provide comprehensive solutions for them. As well, they are prone to prejudice, self interest and error and thus will not be able to judge for people impartially. These natural aspects of the human character render people unable to rule over other people with justice - any system that is brought forward by human beings will reflect all of these shortcomings. As a result, many people will be oppressed, the rich and powerful will usurp the rights of the poor and weak, and the world will be characterised by tyranny, injustice and exploitation. Even a brief look at today’s situation will confirm these to exist all around us.

In fact, only an all-knowing, unlimited being can be capable of providing a comprehensive and fair set of laws by which mankind can hope to rule its affairs with justice. Therefore, it is only Allah (swt), the creator of human beings, life and the whole of the universe who is worthy of the position of sovereignty and legislation. Indeed, Allah (swt) confirms this for us in the Qur’an,

“Do they seek after a judgement of (the days of) Ignorance? But who, for a people whose faith is assured, can give better judgement than Allah?” [TMQ 5:50]

It is due to this fact that Islam, unlike the religions mentioned above, provides a comprehensive system of guidance to administer all of life’s affairs. Broadly speaking it defines roles for people in three aspects of life :

1. The relationship between an individual and his or her creator, Allah (swt), including worships, such as prayer or fasting.
2. The relationship of an individual with him or her self, including how to dress, what to eat etc.
3. The relationships between people, including transactions, government etc.

It is in fact the last area, which encompasses the issues of politics and ruling, that forms the largest part of the practical guidance that Allah (swt) has given to mankind. Indeed, the majority of the *ahkam* (rules) of Islam are to do with this aspect, called ‘*al-Mu’amalat*.’

The secular mentality among Muslims has led many to view Islam just from the perspective of the first and second areas mentioned above, while neglecting the last. This manifests itself in the society in different ways. When this understanding is applied to ruling, we see the Muslim countries being governed by *kufir* (non-Islamic) laws as for example in Pakistan, Turkey, Egypt etc. When it appears in individuals, while they may pray and fast, they do not observe Islam in their businesses or workplaces - they may well have *riba* (interest) on their loans, sell alcohol in their shops or pay bribes for their services.

This is all despite the fact that Islam gives clear guidance in all affairs of life. The systems it provides include the Worship, Ruling, Economic, Social, Judicial and Education systems. And the details of these are not left to the whims of man to decide, rather they emanate from the very creed of the Muslim. For the Qur’an which orders the Muslims to pray, is the same Qur’an that orders the Muslims to ensure that they are ruled by Islam. Allah (swt) says,

“Perform salah from mid-day till the darkness of the night, and recite the Qur’an in the early dawn.” [TMQ 17:78]

and He (swt) says,

“And whosoever does not rule by what Allah has revealed, they are the disbelievers.” [TMQ 5:44]

The *ahadith* which teach the Muslims how to perform *wudu* are the same *ahadith* which command the Muslims to be unified behind one leader.

Imam Muslim narrated that ‘Uthman ibn ‘Affan reported : The Messenger of Allah (saw) said, **“He who performed his ablution well, his sins would come out from his body, even coming out from under his nails.”** And he also narrated, on the authority of Abu Sa’id al-Khudri that the Messenger of Allah (saw) said, **“When bay’ah (the oath of allegiance) has been taken for two Khaleefahs, kill the one for whom the oath was taken later.”**

In Islam, there is no separation or distinction between the rules relating to different aspects of life, regardless of whether they are to do with an individual and his relationship to Allah (swt), himself or whether they are to do with the relationships

between people as a whole. Rather all are regarded as commands and prohibitions of Allah (swt) for His servants, and all must be fulfilled. In this way, each and every action that the Muslim performs, whether private or public, individual or collective, is regulated by the Shari'ah. The essence of the secular mentality which currently plagues the Ummah is the disregard of religious guidance in all areas of life affairs. This is a great crime against Allah (swt) and His Messenger (saw) and is categorically *haram* (prohibited) in Islam.

Instead, all the rules and laws of Islam form an integrated whole, each system complementing and harmonising with the others, thereby creating a practical and functional framework in which people may live in peace and security.

Furthermore, all these *ahkam* derive from the same basis, that is, the same *usul* (sources of Islamic rules). The verification of the rules by tracing their origin from the correct Islamic sources links their practice and implementation with the very belief of the Muslim in Allah (swt) and His Messenger (saw). There are four components which make up the definite *usul*. These are :

1. The Qur'an, the Book of Allah (swt)
2. The Sunnah (example of Muhammad (saw))
3. The *Ijma'* (consensus) of the Companions (ra)
3. *Qiyas* (the divine analogy)

Each of these sources can give rise to the different rules and laws of Islam, including those for both belief and action, and any rules or laws that derive from anything other than these sources are considered as weak or false.

It is only when Muslims return to the correct understanding of Islam, observing how the actions they should perform are qualified by and derived from rationally and textually proven sources, that they can ever hope to revive themselves from their current situation. If they can do this, then they will realise the comprehensive nature of Islam as a way of life, and have confidence in its ability not only to solve the problems of mankind, but also to ensure that justice and dignity will prevail over the world.

In this book, by the help and grace of Allah (swt), we will endeavour to discuss some aspects of Islamic history, some of the problems currently facing the Muslim Ummah and mankind as a whole, as well as the details of the different Systems of Islam, and to demonstrate how they are directly applicable to our life affairs. May Allah (swt) accept this effort, and cause it to be a contribution towards the revival of the Muslim Ummah and the establishment of His *deen*, and a light that guides mankind to the *deen* of its Creator, Islam.

SECTION 1

Facts about the Khilafah State

The Orientalist Attack

Misconceptions

Humanity at the Cross-roads

Introduction

The history of Islam and the Muslim Ummah is dramatic indeed. It began with a period unsurpassed in its excellence. However, a look at the Muslim world today shows a remarkably different picture. Today, there is no Islamic State, no dignity for Muslims, and no real understanding in the minds of most people of what Islam is really all about. So what has caused such a radical turnaround of events?

In this section, we aim to answer this question, and to present a view of some important aspects of Islamic history, beginning with a brief look at the Islamic State and its glorious life, then discussing some of the factors and conspiracies which led up to its destruction in 1924. Since this event, the path was cleared for a number of misconceptions to creep into the minds of people about Islam and Muslims. We will address some of these here, refuting them and showing the truth behind some of the lies which are propagated throughout the world about this *deen*. Finally, we will take look at the current declined situation, in both the Muslim and non-Muslim world, and consider how we might rise again from these depths.

Facts about the Life Before Islam

It was in the Arabian peninsula, among the sandhills of Makkah, that Allah (swt) sent His Messenger Muhammad (saw) to mankind bearing the message of Islam, containing the system of life that their Creator has chosen for them. Before its advent, people used to live a life of ignorance and selfishness, where the strong would dominate and oppress the weak. Here is a quick look at how life used to be in the days of ignorance :

* A person's allegiance was to his family and then to his tribe. Whatever position the family or tribe would take, he would support them regardless of whether they were just or not. Wars between tribes were very common and for the most absurd reasons could continue for years. A battle between two tribes over a camel lasted for decades.

* Caravans or other tribes were often raided for their possessions, and this was sometimes one of the main means of subsistence for a tribe.

* Drinking, gambling and prostitution were very much widespread, and these vices were regarded as normal and perfectly acceptable social practices.

* Women had no rights at all. In fact they used to be considered as goods that a son could inherit when the father passed away. Because of this lowly view regarding women, the habit of burying girls alive at birth to avoid shame was widespread.

* Trading in the markets was characterised by cheating, fraud and corruption. People would accuse and fight against others if they were the victims, while taking every opportunity to perpetrate the same crimes themselves.

* The head of the tribe was the sole decision maker and he had to be obeyed blindly. He enjoyed many benefits as a result of this and thus his position was very enviable. This meant there was always someone planning and plotting to depose him and take over from his family or from other families in the tribe.

* To satisfy the religious instinct people worshipped such things as trees, stones, animals, fire, the sun, and stars. If they were not satisfied with what they were worshipping they would make another idol for themselves out of things like dates or dung mixed with milk.

Amid such corrupted understandings about life and amongst such beliefs and systems of running affairs, Allah (swt) sent Prophet Muhammad (saw) with the message to humanity to worship only one God. This meant that only He should be the source for legislation and He would be the one to define what is the right and what is the wrong.

Establishing the First State

Islam came as a complete way of life, arriving to crush the tyranny and corruption of man-made laws, and to replace it with the justice of Allah's (swt) law. The Prophet (saw) and his companions engaged in a continuous intellectual and political struggle against the disbelievers of Arabia.

His work was on several levels. He called individuals around him to the Message of Islam, regardless of their wealth, status or tribal position. A few people responded to this call, both the strong like Muhammad's (saw) uncle Hamzah (ra), and the weak like Bilal (ra) who was an Abyssinian slave.

Secondly, he would address the society as a whole - gathering them together and airing his call publicly. He did this when he spoke to the tribes on Mount Safa, and when he ordered the Muslims to make a public procession around the *Ka'aba* (House of Allah), calling for an end to the evil beliefs and practices that they were used to, and showing the superiority of Islam over these.

As well, he would call people of power and influence, seeking to have their material support, and demanding complete obedience to Allah (swt) and His Messenger (saw). This he did when he approached the tribes around Makkah or the leaders of other tribes who used to come from far away to visit the city. Finally and by the grace of Allah (swt), he was successful with the tribes of Aws and Khazraj of Madinah, who initially provided the security for the first Islamic State.

With all this work, Muhammad (saw) prepared the way for the establishment of a state, whose governing was based solely on the commands and prohibitions of Allah (swt).

Indeed this followed in the first year of *Hijrah* (622 CE), when Prophet Muhammad (saw) and his group of companions (the *Sahabah*) established the first Islamic State in Madinah. They managed to transform the public opinion in Madinah towards accepting Islam as a system and a way of life. Therefore the people there accepted Islam as the sole source for defining the structure of their society. Let us look at some of the aspects of life under the Islamic State, which were in contrast to what existed previous to it :

* The Messenger of Allah (saw) ruled over both Muslims and non-Muslims and he managed their affairs from the first day he set foot in Madinah. He governed over the people in his role as a leader, a politician, chief administrator and commander of the armed forces.

* The Prophet (saw) appointed a *wali* (provincial governor) in every sector and an *'aamel* (sub-governor) in every region so as to help solve the problems of the people and to ensure the smooth running of society in accordance with the revelation which he received. He would take care to check on the governors and administrators and monitor their work.

* The system of Islam that the Messenger of Allah (saw) implemented regulated the lives of the people like never before. It was distinct from any other system and was unique in both its source and contents. All the laws emanated from the guidance of the Qur'an and Sunnah of the Prophet (saw), and they were free from the weaknesses and limitations of any man-made ideas. As a result, people no longer had to raid each others tribes for survival since they all became brothers and sisters holding the same intellectual belief. A unique economic system was implemented which regulated the means of ownership and ensured proper distribution of wealth. It had provisions to make sure that money kept flowing in the markets, thereby enabling the wealth to be circulated amongst all the people, and not just the rich and powerful.

* The Social System of Islam guaranteed the proper treatment of women. Islam gave women the right to participate in many areas of political life, inherit, work, to conduct business, indeed to be honoured and respected in every aspect of their lives. Women were no longer to be seen as mere objects of property, with no rights nor any valued position in society. They were recognised as human beings created by Allah (swt) with their own roles to play in life. In the eyes of Allah (swt) there is absolutely no difference between a man and a woman except with regard to piety; they will both be judged by the same criteria on the Day of Judgement.

* In the 10th year of *Hijrah* (632 CE), the Prophet Muhammad (saw) died and thereafter the leadership of the Islamic State was passed on to the *Sahaba* - first Abu Bakr, then 'Umar, 'Uthman and Ali (rai). These new heads of the State were known as *Khulafa'a* (literally 'successors') and the State itself became known as the 'Khilafah.' After each Khaleefah passed away, new Muslim leaders were appointed to succeed them, all carrying on the duty of implementing the rules of Islam upon the people, and taking the *da'wah* (invitation to Islam) to the rest of mankind.

* In less than a century the Islamic State spread had until it encompassed more than two thirds of the known world at that time. Once great empires like the Persians, Romans, Egyptians and many others became absorbed by the Islamic State. Their different cultures and civilisations melted into one nation, running in accordance with the Shari'ah, and their peoples embraced Islam in droves.

* The State ruled with justice over people, giving them security of their wealth, property, lives, honour and beliefs.

* Even though the Khilafah went through some bad times like when a province broke away in al-Andalus (modern day Spain and Portugal); or when the Fatimid 'State' broke away in Egypt; or when the authority of the Khilafah declined and the authority of the provincial governors increased; and also when it was invaded by the Crusaders, throughout most of its time it was the leading state in the world and the beacon of light for the whole of mankind.

* Due to the strength of the Islamic ideology, which is a unique viewpoint about life from which a complete system emanates to run peoples affairs, the Islamic State managed to break down national barriers, unite thoughts, perceptions, habits and establish the best nation produced among people.

* The State produced an atmosphere of progress in all areas of life. It excelled the world in its scientific achievements and

technological advancements, and distributed the world's resources fairly amongst the people. The rich were no longer permitted to oppress the poor, and the weak were not to be subject to subservience from the strong.

* When Islam had become the dominant force, the world had arrived at a truly 'Glorious Era.'

Many testimonies exist to demonstrate how Islam dealt with people of different countries and regions that have come under the influence and administration of Islam. Even non-Muslim scholars have attested to the glorious history of life under the Islamic State.

After Islam was established in Turkey, Sir Thomas Arnold, in his book *The Preaching of Islam* narrates the situation as :

"Murad II distinguished himself by his attention to the administration of justice and his reforms of the abuses prevalent under the Greek emperors and punished without mercy those of his officials who oppressed any of his subjects."

"In Persia peoples lives were mainly governed by Zoroastrian priests. They took advantage of their positions in the councils of the king and prosecuted all other religious bodies (and there were many) that dissented from them. This included adherents of older forms of the Persian religion, Christians, Jews, Sabians, and the numerous sects in which the speculations of Gnostics, Manicheans and Buddhists found expression."

"The vast empire of Persia that for four centuries had withstood the might of Rome and Byzantium came under Islamic rule in the middle of the seventh century. Thereafter, the followers of all these varied forms of faith could breathe again under the rule that granted them religious freedom and exemption from military service, on payment of a light tribute. For the Islamic law granted toleration and the right of paying jizyah not only to the Christians and Jews but to Zoroastrians and Sabians, to worshippers of idols, of fire and stone."

On the question of Muslim science and thinking, Montgomery Watt said in *The Influence of Islam on Europe* :

"When one becomes aware of the full extent of Arab (i.e. Muslim) experimenting, Arab thinking and Arab writing, one sees that without the Arabs, European science and philosophy would not have developed when they did. The Arabs were no mere transmitters of Greek thought, but genuine bearers, who both kept alive the disciplines they had been taught and extended their range. When about 1100, Europeans became seriously interested in the science and philosophy of their Saracen enemies, those disciplines were at their zenith; and the Europeans had to learn all they could from the Arabs before they themselves could make further advances."

Just as many Muslims today have a feeling of inferiority when they are confronted by the West, the history shows that the role was entirely reversed when the Europeans looked at the Muslims. Watt also narrated,

"The feeling of inferiority with which Western Europe confronted Islamic civilisation had various facets. Islamic technology was superior to European at many points and more luxuries were available to wealthy Muslims; but this was probably a minor factor. Militarily the Saracens had been feared in the past, but now the Norman knights were proving a match for them. The extent of Islamic rule, however, was formidable. In the early twelfth century, men regarded the world as consisting of three parts, Asia, Africa and Europe. The largest of these, Asia, was thought to be almost entirely Muslim, and so was much of Africa, while not the whole of Europe was Christian. In this way it was supposed that nearly two-thirds of the world was Muslim. For any Christian who had come in contact with Muslims, too, their unshakeable sense of superiority must have been disturbing. In general the feelings of western Europeans against Islam were not unlike those of an underprivileged class in a great state."

H.G. Wells in his book *The Outline of History*, said :

"Islam has created a society more free from widespread cruelty and social oppression than any other society had ever been in the world before."

Norman Cantor in his book, *The Sacred Chain* wrote about the history of the Jews in under the Islamic State,

"In the eleventh century, the merchants and scholars who headed the Jewish communities in Sephard were normally on good terms with the Muslim rulers. Yet the Jews' ease and prosperity, their developing mastery of Arabic language, literature, philosophy, and science, did not detract from their devotion to ancient Jewish law and Talmudic lore. They were keen to preserve Halakic culture at the same time that they enjoyed, in the eleventh century, the benefits of Arab government and economy."

Sadly, this remarkable success of the Muslim Ummah and the Islamic State, although it lasted for well over a millenium, was not destined to continue for ever. The eyes of the *kuffar* looked jealously upon the fruits that were opened up to the Muslims, and the alarming pace at which the State was expanding, and they conspired to to put an end to it.

The Orientalist Attack

The situation of Muslims today lies in stark contrast with their glorious past. It is important for us to understand how and why such a state of affairs has arisen. Indeed this is a key to our revival. To this end, it becomes necessary to study carefully the history of Islam, from the time of the Prophet's (saw) State and the period of Islamic civilisation and influence that followed it, until today, in order that we may identify the main factors of our weakness.

The result of such a study shows that the main factor is a gradual intellectual decline in the minds of the Muslims with regards to their understanding of their *deen*.

In this background, the enemies of Islam were able to exploit the opportunity presented to them in their battle against the Islamic State, and utilised all the means at their disposal to overcome it and subjugate it and all its resources to their control. In this section, we will outline some of the history behind this attack of the *kuffar* against Islam, and the devious means and machinations they employed.

The enormous power and influence of Islam, militarily, culturally, and religiously since its beginning is something that the West has never fully understood; the question of how, in so short a time, Islam could conquer such vast areas of the world has troubled the Western mind for decades. From 632 CE onwards Persia, Syria, Egypt, Turkey and North Africa fell to the Muslim armies, in the 8th and 9th centuries. Islam ruled as far east as India, Indonesia and China. To the Christian West the Khilafah represented a constant danger and threat and by the 15th century it became apparent to European thinkers that something would have to be done about Islam.

To overcome the threat of Islam and its adherents the European thinkers recognised that it first needed to be understood. It soon became clear to them that the strength of the Muslims lay in their organisation as a state, which unified them, protected them and co-ordinated their efforts to dominate the world. They concluded that the Islamic State must be invaded, possessed and finally re-created in a less offensive form. The justification that was provided for this aggressive stance, to both the Westerner and the Muslim, was that Islam was a misguided version of Christianity which had caused a once great region to fall into barbarism and which needed to be revived through the civilising influences of the modern West.

Initially, the West attempted to defeat Islam militarily, with the launching of a vast military campaign against the Muslim army of the Khilafah known as the Crusades, yet for the medieval Westerner it soon became clear that any hope of defeating Islam militarily was fruitless. The Muslims were fighting in the way of Allah; they were fighting for Islam and with their understanding of Islam as an ideology they simply could not be defeated by the power of the sword. Every Muslim knew that there could only be two results of a battle with the *kuffar* : victory or martyrdom and paradise. Fear of death therefore had no

sway on them, and they would gladly give up their lives for the sake of Islam. As this became obvious to the armies of the *kuffar*, who in comparison were not so willing to sacrifice themselves for a cause which by and large had no real meaning for them, they conspired to defeat the Muslims through the waging of an intellectual campaign against them by attacking the key Islamic concepts and implanting false ideas in their place.

This plan was carried out with devastating efficiency, directly attacking the Muslim beliefs and practices with the aim of casting doubt into the minds of the Muslims about the Islamic way of life and its ability to be implemented for all time in a rapidly changing world. Furthermore it was constantly emphasised that anyone who did believe in Islam as such must be backward, degenerate and inferior to their Western counterparts.

The attack was waged on all fronts throughout the Ummah; in the Turkish and Arab speaking lands, through the sub-continent and South East Asia; and it came on many matters. The Khilafah was portrayed as despotic and a dictatorship; Jihad an aggression against all people; polygamy was portrayed as uncivilised or savage, or an affront against women; divorce was a betrayal; belief in divine fate and destiny was dismissed as irrational fatalism; the Qur'an was a brilliant piece of poetic writing merely promoting certain moral values, not a basis of rules and laws for mankind; Muhammad (saw) was portrayed as a devious genius who had fooled the people, not a prophet; the pious Muslim was a man of great humbleness, poor and not involved with worldly matters, and the inhabitant of the mosque.

Such ideas were all too often given weight by the winning over of scholars and learned men of Islam by the *kuffar*, one such example being that of Napoleon when he invaded Egypt in the late eighteenth century. Through his use of the scholars Napoleon was able to wage a uniquely benign and selective campaign against Islam. When it became obvious to Napoleon that his force was too small to impose itself on the Egyptians he tried to make the local *imams*, *qadis*, *muftis* and *ulema* interpret the Qur'an in favour of the 'Grande Armée,' by deceiving them about his intentions in the area. This along with the flattering and cajoling of the scholars of al-Azhar worked, and soon the population of Cairo seemed to have lost its distrust of the occupiers. Napoleon later gave his deputy strict instructions after he left always to administer Egypt through the Orientalists and religious Islamic leaders whom they could win over; any other strategies were seen as too expensive and foolish. Such policies continue to this very day with the likes of 'government scholars' in the Muslim countries, who consistently produce so-called 'Islamic' judgements in accordance with the wishes of the West, thereby facilitating the West's objectives of keeping Islam only in the backgrounds of Muslim's lives.

To encourage this weakening of the Muslims' belief and understanding of Islam, the European states, with Britain playing a leading role, worked to establish movements within the Muslim world which could work to bring down Islam and divide Muslims. A complex apparatus for tending this purpose was established initially in the form of missionaries such as the Society for Promoting Christian Knowledge (1698), the Society for the Propagation of the Gospel in Foreign Parts (1701), the Church Missionary Society (1799), the British and Foreign Bible Society (1804) and so on.

In addition there was to be an influx of trading societies, learned societies, geographical exploration funds, translation funds, as well as the implantation of foreign schools, consular offices, factories and sometimes even large European communities. All gave the West increasing interests in the area which would eventually gain legitimacy for their more physical presence in these lands, due to the need to protect such interests. In the meantime such institutions were havens for men like Muhammad 'Ali in Cairo and Ibrahim Pasha in Syria who were recruited to the Western cause.

On another level the constant pushing of the idea of Western superiority and Muslim inferiority encouraged many Muslims to make a pilgrimage to Europe to sit at the feet of and be educated by the *kuffar*, then return to their homelands in order to teach their fellows how to become 'civilised' and 'modern', even though it meant adopting the ideology of the West, including its acceptance of ideas like democracy, secularism, free mixing, freedom etc., which all contradict the Islamic viewpoint.

These ideas had a dramatic affect on the Muslim mindset, causing many in the Ummah to be enchanted by non-Islamic ways of life. Even today this attitude is manifest in some sections of the Ummah.

However nothing has been more successful in the work to bring Muslim against Muslim and distancing them from Islam than the implantation of *assabiyah* (nationalism). It was such feelings of nationalism and patriotism that so devastatingly severed the Muslims from each other and eventually led to the destruction of the Khilafah. Such ideas and feelings were encouraged through the gradual occupation and division of the Islamic State into separate states, each with their own individual national interests and objectives thereby increasing the disunity amongst the Muslims, until today when we have at least 55 different states, and we see ourselves as Pakistani, Jordanian and Egyptian rather than Muslims. Such concepts remain amongst many in the Ummah today, lingering like a disease fit only to be kept at a distance; Muhammad (saw) said, **"He is not one of us who calls for *assabiyah*, and he is not one of us who fights for *assabiyah*, and he is not one of us who dies for *assabiyah*."** Abu Daud

Having successfully crippled the Muslims by waging such an attack upon their understanding of Islam and the introduction of corrupted and false concepts, the old imperialist powers of Britain, France and Russia went on to conspire to strike the final blow against the Muslims by destroying the Islamic State; to break up its territories, to abolish the Khaleefah and the system he represented, to create artificial states and to place the enormous resources of the Ummah into the hands of tiny pro-Western families.

In fact, throughout the 1800's the *kuffar* chipped away at the unity of the State by taking territories, and inciting division amongst the people that lived within it. At the same time they fought hard to remove all traces of Islamic Law from ruling in Turkey. In 1855 pressure was applied from Britain and carried by agents like Rasheed Pasha for the establishment of a new constitution in which Islam would no longer be the code of the State but simply the 'official religion' of the State.

By the turn of the century, the Khilafah had become known as the 'sick man of Europe', and the European powers laid plans to kill the State off irrevocably. Many countries conspired to bring its downfall, for example as this telegram from the Russian ambassador in London to the Russian Foreign Minister in 1915 details :

"The Italian government supports the Russian government's opinion of the necessity of separating the Islamic government, which is to be established in Hijaz, from the Khilafah, and to put it under the absolute control of Britain. The Italian government wholeheartedly supports wresting the Khilafah from the Turks and abolishing it if necessary."

With the help of the Western puppets, like Mustafa Kamal - the father of humiliation - in Turkey, Islam was systematically removed from all of life's affairs within the Muslim lands - the Khilafah was destroyed; Arabic was replaced with regional languages and dialects, mosques were closed and the *hijab* (Islamic dress for women) was forbidden; the once global superpower of the Khilafah, implementing the *deen* of Allah (swt) was reduced to simply a weak country on the periphery of Europe. All the while the majority of the Muslims sat by in silence as they watched this treachery, indicating the success that the nationalist and secular groups enjoyed in warping the understanding of the Muslims of their creed and the duties that belief in Allah (swt) demand.

The success of this intellectual attack upon the Muslims has been staggering, much more potent than any military attack could have been. Today so many Muslims are divided by the disease of nationalism; they turn to the West for their knowledge and they have left Islam to the realm of the mosque. The secret behind such success has been the ability of the *kuffar* to re-create the Muslims' understanding of Islam as a simple religion and not a way of life, i.e. secularism. The key to this has been the decline in the knowledge of the classical Arabic language which ensured also the lack of understanding of both the Qur'an and the Sunnah, and hence the rules and laws of Islam regarding all affairs of the Muslim. The result has been the relegation of Islam to the prayer mat.

Alongside this devastating decline of the Muslims came the constant bombardment by the *kuffar* of negative images of both Islam and Muslims; Muslims were camel riding terrorists, barbaric heathens who were not completely civilised nor indeed human, and they were thus shown to be an affront to the civilised west. The ultimate result is that the Islamic world is today an intellectual, political, economic and cultural satellite of the Western powers. The Arabian peninsula is considered by the Western powers to constitute "A stupendous source of strategic power and the greatest material prize in the world's history." The United States is especially aware that the control of the region's oil supplies is a lever to control the world, and today with the exception of all but a few states most of the regions' regimes are under direct US or British control.

Unfortunately the effects of these conspiracies and attacks are not a thing of the past, today the Ummah is disease ridden and weak, the corrupt concepts which have filtered into our belief and action through our neglect of understanding Islam are like an all-consuming cancer which keeps us weak and fills the *kuffar* with delight at our suffering. We have forgotten that we are the best Ummah, we have forgotten the strength and power of Islam as a *deen*. We have forgotten that the non-believers will never be satisfied with us until they have destroyed our *deen*. We should remember that Islam is a gift from the Creator of all the universe which should bring dignity and justice to mankind, not humiliation..

Today, the sole factor behind the many problems faced by the Ummah, whether it is wars, famine, corruption and oppression, is the absence of the Islamic way of life, manifested by the Khilafah. Without the Khilafah, our lives and honour have no protection, and the *kuffar* can torture, rape and kill, without any fear of retribution. Our resources and lands are easy prey for all who want to steal and exploit them. Our minds are subjected to lies, distortion and slander of the *deen*, with no voice of truth that can stand up in the face of this with authority and force. With all of these problems we can see clearly that the re-establishment of the Khilafah is the vital issue for the Muslim Ummah.

We must shake off the influence of corruption and disbelief which our ignorance has caused us to fall into and turn once again to Islam, planting it firmly in all our hearts and minds, by educating ourselves as to its laws and systems which are perfect in their entirety, a blessing from Allah (swt).

Misconceptions

The world has been living without the Islamic State since 1924 when the 'Uthmani Khilafah was destroyed. This together with a media apparatus controlled by the *kuffar* and ruthless regimes in Muslim countries, prevented the proper understanding and teaching of Islam and its concepts about life from reaching the world. Thus, we find most people carrying a plethora of misconceptions and false ideas which are being portrayed as part of Islam. This section seeks to describe some of these misconceptions, alluded to in the previous chapter, and to clarify the correct understanding of Islam regarding them.

LIE :*Islam is a religion just like any other religion; it only governs the relationship between man and God from a spiritual, personal point of view. Therefore it can co-exist with secularism.*

FACT : The fact of the matter is that Islam, unlike many religions which exist in the world such as Hinduism or Judaism, did not come for a particular people. It came for all humanity as a system for life that has both general and detailed guidelines for running the affairs of the people. This means that Islam encompasses all aspects of life whether they be:

- i) Those that govern the relationship of man with God (for example praying, fasting etc.),
- ii) Those that govern the relationship of man with himself (like permissible food or drink, types of clothes, personality and moral aspects etc.) or
- iii) The ones that govern the relationship between him and other people and the environment around him (like economic transactions, marriage, divorce and family relationships, government, relationship with the leader etc.).

The Prophet Muhammad (saw), when he delivered the Message from the Creator, Allah (swt) to the people in Makkah, called them not just to worship one God but also to transform their lives and society to be based on the worship of one God, Allah (swt). Thus in Islam, Allah (swt) is the Legislator and Commander for all the actions of human beings, be they individualistic or societal. Allah (swt) alone decides what is permissible and what is prohibited, Allah (swt) is the Master and

man is the slave. And since Allah (swt) is the Creator of everything, He (swt) alone knows what is best for people rather than humans who are weak, limited and needy. Thus Islam is unique in both its message and its content - by its nature it is a political doctrine, and cannot be separated from the affairs of government as would be the case in secularism.

LIE :*Islam spread throughout the lands by use of the sword. People were forced to convert to Islam.*

FACT : Among the most important principles of Islam regarding the issue of the acceptance of its belief by people is the verse in the Qur'an which states,

"There is no compulsion in the deen (of Islam)." [TMQ 2:256]

This means no-one is to be forced to accept Islam under any circumstances. A quick look at the history of the State reveals that since the beginning, Islam was just and fair towards people of other religions, whatever they were. The Prophet (saw) after establishing the first Islamic State in Madinah had the power to force the Jews around Madinah to accept Islam, but he did not. After opening Makkah, the Prophet (saw) allowed the people there to go free despite their history of extensive persecution of the Muslims. This kind of attitude is a fact that all Muslims should acknowledge because it is a fundamental aspect of the Islamic doctrine.

The fact that in large areas of lands which have been ruled by Islam there still exist now many Churches, synagogues and shrines belonging to worshippers of other religions, is a testimony to the forbearance of Islam.

The fact of the matter is that many people living under the Islamic system of life in the Islamic State witnessed for themselves the justice and efficient manner with which Islam ran the affairs of the people. This, coupled with the profoundly strong intellectual basis of the Islamic belief caused people to voluntarily accept Islam in droves. Indeed, even today, the rate at which people are embracing Islam is greater than that of any other belief.

LIE :*Muslims are blindly following a religion that has no real basis and which leads to excesses and violence.*

FACT : Islam is a way of life based on a very solid intellectual foundation. The Qur'an stresses this point about the intellectual belief. In fact it admonishes anyone who accepts 'blind following' when it comes to the issue of belief. Many verses in the Qur'an assert this, for example,

"But most of them follow nothing but conjecture : Truly conjecture can be of no avail against the truth. Verily Allah is well aware of what they do." [TMQ 10:37]

Allah (swt) also says,

"Behold! Verily to Allah belong all creatures, in the heaven and the Earth; what do they follow, who worship as His (partners) other than Allah? They follow nothing but conjecture and they do nothing but lie." [TMQ 10:67]

Therefore the Muslims believe in the existence of one God, Allah (swt) based on intellectual consideration - after thinking about their realities as human beings, about life and about the whole of the universe. The only conclusion is that there has to be a Creator.

As for the Qur'an it proves itself to be the word of Allah (swt). It is in the classical Arabic language, and it came at a time when the people were the best ever in this language by a Prophet who did not know how to read or write, nor was he known as a poet. It contained a simple challenge to them : bring a single *surah* (chapter) like it. When we see that the smallest *surah* in the Qur'an is only three sentences in length, we realise how simple it would have been to beat the challenge if indeed this book was written by humans. The fact of the matter is that although many people have tried to take on the challenge, even until now no-one has managed even to come close to the original. This is the miracle of the Qur'an, which Muslims know and understand.

Such a firmly based belief causes the Muslim to take this guidance very seriously as the main source for legislation regarding the running of his or her affairs whether on a personal or on a societal level.

As for the accusations of excesses and violence these are a false representation of Islam. This is a portrayal of Muslims which is being put forward by the establishment controlled media to discredit Islam and the Muslims, so as to keep the people from considering its reality as a solution for their problems, and thus maintaining the status quo.

LIE :*The current regimes in Muslim countries in places like Saudi Arabia, Pakistan, Iran and Sudan are examples of implementation of Islam, as they are Islamic States. Therefore their actions are to be taken as representative of the Islamic ideology.*

FACT : For a land to be considered an Islamic State, every single article of the country's constitution, every rule and law, must emanate from the Shari'ah. In every case of the above mentioned countries however, these criteria are far from being met. In these places, Islamic law is only by writing the source of the country's legislation, with all types of secular legislation and customs playing along side it, while the constitutions give much more weight to democracy, Socialism, Capitalism and the like. But these are all concepts which have their roots in unbelief, i.e. not Islam.

As examples, in Saudi Arabia sovereignty is for the king not for Allah (swt), in Pakistan sovereignty is with the senate, and in Iran the Western concepts of modern state and nation dominate the doctrine of the government. Whilst in Sudan, numerous examples of semi-Islamic laws, like the wearing of *hijab* and the cutting of the hands of thieves, fail to camouflage the predominantly secular system of government which bows to the United Nations rather than to Allah (swt). Sadly the examples above are not confined to these countries alone, but they remain true of every single one of the 55 or so separate nations where the majority of the population is Muslim.

Thus it can, in no way, be claimed that any of the current Muslim countries are representative of Islam and the Islamic System of government.

LIE : *Islam is not open for white people, someone can only be a Muslim if he or she is Arab or Asian.*

FACT : Islam is an ideology (i.e. a way of life) based on an intellectually proven belief that there is one God who created the earth, the heavens, the whole of the life and all creatures and creation. This includes all humans, whether they are black, white, yellow or otherwise.

Before Prophet Muhammad (saw) was sent with the message of Islam, Allah (swt) sent many messengers to the world, but these messengers were only sent to specific peoples at specific times. The prophet Moses (as) was sent to the people of Israel, and so was Jesus (as). Islam on the other hand was sent for all humanity and as such, it is the final message of the Creator to mankind.

The only difference between people as far as Allah (swt) is concerned is with regard to their awareness of Allah (swt) and their piety. All human beings need a system to run their lives that ensures justice and establishes harmony between the different members of the society. That system can never be a man-made system, since man is limited in his capability, weak, needy and lacks a comprehensive understanding of life and the universe. Man's designs will always be subject to whims and desires and can never achieve true justice. Throughout history, even if we look at the different cultures and civilisations that existed and ran their affairs by man-made laws and regulations, we definitely find oppression and injustice in the land. Examples include the ancient Egyptian civilisations where the Pharaohs were seen as gods, or the Roman Empire, where the Caesar was ascribed the attributes of divinity. In both these cases the leaders had the final say in what laws should govern the people. The result was injustice, tyranny and discrimination between different classes and races of people. Even in the modern day, concepts such as 'ethnic minority' and 'nation state' recognise people to be of inherently different status - these are a source of much discrimination. The Islamic doctrine, however, when it was implemented, was the only doctrine that managed to unite people together without any consideration of their race, colour or nationality. Allah (swt) obliges all people to rule according to His laws. He (swt) states in the Qur'an,

"Whoever does not rule by whatever Allah reveals, they are the disbelievers." [TMQ 5:44]

This doctrine works because it treats people as human beings and just that, and because its sources of law are not from man. Allah (swt) says,

"And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colours : verily in that are signs for those who know." [TMQ 30,22]

LIE : *In Islam women are not given equal rights to men. They are considered as second rate, abused, and prevented from having a say in their own affairs and public affairs.*

FACT : Islam considers women to be an honour that should be protected and held in the highest level of esteem. Islam considers that Allah (swt) created both men and women to worship him. In the eyes of Allah (swt), there is no difference between men and women with regards to their status, except in piety. In this respect, a pious woman is deemed better than an impious man, and vice versa.

However, Islam does not speak of equality between men and women. When Islam came with the Shari'ah rulings from Allah (swt) for both men and women, it did not look at the question of equality from any angle at all. It only considered that there were particular problems which needed to be solved, regardless of whether these problems affected men or women. Therefore the rulings which Islam brought were solutions to the problems affecting the actions of human beings, not addressing men and women separately.

That is why the word equality has no place in the Islamic Shari'ah - it is not an issue. It became an issue in the West due to the very nature of Western civilisation, which gives man superiority over women - since from ancient times he is the one who took charge of legislation and ruling. And because the system was and is still based on man-made laws, women were and still are very much oppressed. In the past, this led to womens' movements that had literally to fight to get just a handful of rights.

While Europe was living in the dark ages, with all which that entailed of oppression and injustice towards women; and while debates were taking place to decide whether women had souls or not, under Islam and in the Islamic State, women were enjoying such a position never before known to humanity. Islam gave the women the right to inherit, work, own property, vote in state elections, participate in public life, become members of the consultative council, to study and become educated and much more. All of this was properly laid down by the Islamic system more than 1400 years ago, without any need whatsoever for womens' movements or the like.

LIE : *Islam and Muslims are a definite threat to the West because, if they have their way and establish their state, they are going to go on a 'Holy War' against all other people because they are fundamentalists and terrorists.*

FACT : The term fundamentalist is one which has been given a special meaning by the Western media machine. The true meaning of a fundamentalist, is 'one who always refers to the fundamentals and basic principles.' Taken from this angle, all people are fundamentalists one way or another. When John Major talks about 'Back to Basics' he is a fundamentalist and when people insist on abiding by a man-made secular law, they are fundamentalists.

It is true that Muslims now want to establish a united, single Islamic State which encompasses all the Muslim lands. That is because they realise that without that happening Islam in reality will have little meaning, because it is not just a set of personal rituals and worships, but a whole way of life. Also, Allah (swt) commands the Muslims that they have to implement Islam and that this can only be realised in a single state, otherwise they are sinful and will deserve Allah's (swt) punishment in this life and in the Hereafter.

As for going to other nations with a war cry to forcibly convert them, this is completely untrue. The fact of the matter is, that the Muslims have nothing called a 'Holy War'. Islam is an ideology which has a clear cut view about life and the systems which should regulate it - one which takes care of the affairs of the people. It also has a method to spread that system and way of life to others. A part of this method is Jihad, which does not translate as holy war.

Islam spreads by the force of the thought first. Once the call of the Islamic *da'wah* has spread amongst a nation, then that nation is given the choice of either accepting Islam as a way of life and becoming Muslims, or accepting the system of government, while keeping to their own religions and paying a tax which guarantees their security, honour, property and belief. (This tax is much less than the taxes which are levied upon the Muslims of the Islamic State.)

If the leaders of that nation refuse these, they and those who tangibly support them are fought until they submit to the authority of the Islamic State. The fighting is not directed against civilians, whether they are men, women or children; rather it is only against those who are actually preventing the people from coming under the protection and justice of Islam.

As it happens, and as proven from history, the force of the thought of Islam caused many people to leave the corrupt concepts about life that they had carried before. They turned to the only truth - Islam. An example is the spread of Islam into the whole of northern Africa, which took less than 50 years to achieve! And the people who went to open the lands of Spain and Portugal were entirely from those who had become Muslims from the indigenous residents of North Africa. Also, if we consider that at the time, Islam was spreading throughout large parts of the known world at the same pace, there is no way this could happen without the enthusiasm and active participation of the people of the lands opened.

In fact, it is the colonialist West that are the real fundamentalists and oppressors. In every place once occupied by the British or the French (whether within the Indian sub-continent, Arabia or Africa), the people of those lands revile and curse their conquerors. In countries which were ruled by Islam, the people not only long for its return, they are prepared to die in the way of struggling to re-establish it.

In conclusion, these are just some of the erroneous concepts and ideas that have gained currency among Muslims and non-Muslims alike about Islam and its history. Islam has depth both in terms of its rational creed, and the systems of life that this belief gives rise to. Even a brief study of Islam will demonstrate conclusively that the apologetic and defeatist mentality that many Muslims have when it comes to addressing this beautiful and most perfect way of life is unfounded.

Indeed, Islam is the way of Truth, because it comes from Allah (swt), the Creator of the universe. It comes to solve the problems of humanity, and lead her into justice and dignity.

Humanity at the Cross-roads

The world today stands in an abyss of exploitation, chaos and despair such as has never previously been witnessed. We see around us a situation dominated by the strong oppressing the weak, the rich exploiting the poor and the ignorant ruling the enlightened. The mess humanity face is a result of one thing - the absence of Islam; from the hearts and minds of people, and the systems which regulate their lives.

This state of affairs is epitomised in the Western world, whose inner city streets are characterised by affluence and homelessness in the same stretch of road. While some people drive luxury cars and live in penthouses, others have to scavenge in dustbins for food to eat. Old people can be seen wandering the streets with no money, selling their possessions just to raise enough money for a cup of tea. The control of basic necessities like water, gas and electricity lie in the hands of greedy individuals and companies, who charge exorbitantly for their services. These are all consequences of gross mis-management at a governmental level.

Indeed, corruption and exploitation in the political arena has become the norm throughout the world, even moreso in the so called 'Muslim' countries with their puppet rulers. Here, poverty is ubiquitous, and starvation, political oppression and crime have become like a way of life. Politicians lie and cheat in order to dupe the people into supporting them, while hiding their real ambitions of personal gain and the quest for power. Their concern for the welfare of the masses, with very few exceptions, is directed by their desire to maintain the status quo which they have created.

On a social level, we see that humanity has dragged itself to lower levels than ever before. It has come to the point where things which were once seen as abominations, such as homosexuality, prostitution and drug abuse, are openly tolerated and in some nations are even perfectly legal.

Sadly, this type of degenerate behaviour can be seen all across the globe. The shallowness and destructive nature of the Western Capitalist way of life, which has become the role model and the absolute standard by which the whole world judges

its level of 'civilisation', is producing nothing but misery for mankind, the environment and even the animals.

Yet the arrogance of those who control the agenda - the governments, the politicians the media etc. knows no bounds. They justify their actions under the guise of slogans such as 'democracy' and 'freedom', which as we shall come to see, hold no reality and do not stand up to the test of reason. To cover up their tracks, those in authority have endeavoured to befog the minds of the masses, to prevent them from acknowledging the reality of the mess and decline around them. The problems of society are glossed over with a shallow, non-thinking mentality of cheap escapism and consumer gratification. Hence, the pre-occupation with films, sports, national lotteries, music and so on. These all exist to ensure that the people do not have the time, or the inclination, to contemplate the reality of their surroundings.

In fact, it is the nature of *kufir*, to promote falsehood and disguise the truth. The illusions and deceptions of modern day society are no different to those which were encountered by the prophets and messengers throughout time. All the prophets of Allah (swt), culminating in the last messenger Muhammad (saw) came to expose and destroy falsehood and to establish the truth.

In the time of Moses (as) we see that the Pharaoh used his court magicians with their magic tricks to enslave and subjugate the people, by deluding them into thinking that he was invincible, and had god-like authority. Allah (swt) said,

"They bewitched the eyes of the people and struck terror into them for they showed a great (feat) of magic." [TMQ 7:116]

Moses (as) destroyed their falsehood with the staff that Allah (swt) provided him. Allah (swt) says,

"And we inspired Moses (saying) : Throw thy staff! And lo! it swallowed up their lying show. Thus the Truth was vindicated and that which they were doing was made vain." [TMQ 7:117]

Today's Pharaohs' magicians are reborn as idols, pop and film stars and politicians who have the audacity to propagate the corrupted and exploitative Capitalist political thought. Their glossy words and cosmetic, superficial ideas try to hide the crumbling walls of a manmade, non-Islamic way of life.

Why such a Mess?

We see, hear and feel the mess of *kufir* wherever we are, be it in Britain or in the Muslim world, where *kufir* laws are also implemented. To understand what has brought such a state of affairs about, it is necessary to have a clear comprehension of the way of thinking that produces it - i.e. the Capitalistic ideology, for it is this way of life that is propagated by Western nations and currently dominates the world. Even a brief look at its basic principles, exposes Capitalism to be a false and destructive means of resolving the problems faced by human beings.

The essence of the Capitalist creed lies in the separation of religion from lifes affairs, i.e. secularism. Thus, while it does not decisively reject nor affirm the notion of the existence of a Creator and Organiser of the universe, life and human beings, it proposes that this issue is irrelevant to the running of lifes affairs. Thus, the organisation of the rules and laws to govern society are left to human beings, who must endeavour to guarantee the 'Four Freedoms,' those being Freedom of Belief, Freedom of Ownership, Freedom of Speech and Freedom of the Individual (to act as they please). However, these freedoms must be limited such that the freedom of one individual does not impinge upon that of another. Thus, the Capitalist ideology adopts a mechanism for deciding limitations to these freedoms in the form of laws to regulate the actions of people, that being democracy. Democracy, held in the current world as an absolute pre-requisite for a society to be just and 'civilised,' is a means of choosing laws where the people who are to be subject to them are the ones responsible for legislating them.

Sadly for the proponents of Capitalist thought, and indeed for mankind as a whole who is subjugated to it, the argument of Capitalism, with all its claims of progress, enlightenment and technology, is built upon reasoning which is flawed, futile and inadequate in every stage.

With regards to its basic beliefs concerning a Creator, in answer to the origins of the universe, the beauty and diversity of the life forms, or the order of the moon and stars, the Western viewpoint claims that all these appeared out of nothing! From nothing, by some 'freak chance' the universe emerged in a 'Big Bang.' A universe which contains the perfect balance of such life-sustaining qualities as water, air and the resources without which all life forms would die, is attributed to luck and randomness. This is despite the fact that such a proposition contradicts one of the most fundamental principles that every human being observes in their reality - every thing or incidence has a cause.

Among the other nonsensical arguments that have gained currency in the Western world is the 'Theory of Evolution.' It claims that from nothing, life emerged and evolved via monkeys and apes to the human form which exists today. Evidently, people sometimes act like apes and baboons, but it does not mean that they evolved from them. If one were to observe the different life-forms, it is clear that each species has unique, defined characteristics specific to that creature. Fossil records do not show a gradual change of features between different species, as would be predicted if Evolution Theory were correct, rather they show discrete 'jumps' between one species and another. Additionally, the 'Theory of Evolution' does not explain

how the first life form arose.

On a different level, we see that the universe and all that it contains has certain definite limits, needs and dependencies. For example, as humans we are dependent on food and water, and are limited by our size and physical abilities. This is the case for every living thing we can possibly perceive. Animals and plants require a source of energy for their existence. Matter is dependent upon nuclear and molecular forces for its shape and form. Indeed nothing within the universe can exist by itself, but it needs an external controller and sustainer.

Thus, there is no way for the universe to have ‘created itself’ or come out of nothing. Rather, everything in creation points to the fact that there is an external force, with superior knowledge, beyond man, life and the universe. But despite this, shallow arguments like those presented above are used by the proponents of Capitalism to justify the need to separate the concept of ‘religion’ from life’s affairs, and its neglect of the relevance of the fact that there is a creator who gives guidance for mankind. Indeed, the disbelievers seek to deny hard facts with futile theories, and it is from such a weakly founded basis that emanates the rules, laws and systems of life which prevail in the world today.

With regards to the pursuit of ‘freedom,’ which is cherished within the Western lifestyle, we can see that this too, despite being espoused by the media, governments and the like as a desirable ideal, is in fact a false and counter-productive concept. Legislation in secular systems which are founded on such ideas, is constantly subject to change, and the bounds of acceptable behaviour become progressively lax. So, while homosexuality was once seen as obscene, it is today fashionable, and while abortion was once seen as a crime, it is now a right.

No society can ever have complete freedom, because all people are restricted by the rules and laws which are applied upon them. Therefore, wherever there are laws, there can be no freedom, only slavery to the one who made the laws. Thus, even from its basic principle, the Capitalist ideology is contradictory in its nature. As a result, the idea of freedom, once adopted by the people, leads to them subjecting other people in society to their ‘freedom’, i.e. freedom to rape, steal, murder, exploit etc. This does indeed naturally bring about disastrous social, economic and political consequences which plague everyone in society.

Democracy - the most Destructive Aspect of Western Political Thought

The word ‘democracy’ derives from the ancient Greek term ‘demos kratos,’ roughly translated as ‘people power.’ By its definition, it means that the authority to legislate rules and laws lies in the hands of the people, i.e. it is they who hold the sovereignty. In theory, all the people would voice their opinion on how their affairs should be run, as they would be in the best position to judge what would be best for themselves. However, the reality of democracy is far removed from this.

In actuality, democracy is a system which falsely elevates human beings to God-like status. As a result, the weak, contradictory, limited human being is conferred the power to propound what is right and what is wrong. So, on the weight of people’s whims and desires, and taking into consideration their prejudices, fallibility and ignorance, laws are made for other people to follow. Thus, a bus driver could have a say in a country’s economic policy, a cobbler would be able to dictate how the government should be structured and a waiter would be asked for the best way to organise the foreign policy - all regardless of whether they had any knowledge whatsoever about the subjects. Clearly, the system arising from such a process would be full of inadequacies.

As well, there is no limit to what could be legislated in this man-made system, as long as the majority agreed. In this way, democracy can legitimise the most heinous of crimes - such as adultery, homosexuality, drugs etc.

Indeed, as the ancient Greeks learnt, before they discarded it as an ineffective way to organise society, the reality of democracy from its conception was that of a few individuals dictating to the masses. It was, and indeed remains so until today in every ‘democratic’ country in the world, rule of the majority by a minority of politicians driven by the desire to fulfil their own interests.

And so, it becomes clear why the state of affairs that the world currently finds itself in has sunk to such low depths. The adoption of the Capitalist ideology, riddled with inconsistencies and utilised as a tool by the rich and powerful to exploit and control the world’s resources, has taken its toll. The outcomes are plain for all to see, and the havoc that results pervades all parts of the globe and all sections of its community.

Humanity at the Cross-roads

The whole of humanity now stands at a cross-roads. The current man-made systems and ideologies have failed miserably, wreaking havoc and destruction everywhere they are implemented. A change is needed. This change must be comprehensive, must work and be the correct way for mankind. Is there a way out for humanity? Is there a solution?

The Islamic Creed

The Islamic creed is built upon the solid foundations of rational thought. The Muslim is forbidden from having any doubt in his or her belief, and any type of blind following in the matter of *'aqeedah* is condemned. Allah (swt) says,

“And when it is said to them : ‘Follow that which Allah has revealed,’ they say : ‘We follow that wherein we found our fathers.’ What! Even though their fathers were wholly unintelligent and devoid of guidance!” [TMQ 2:170]

The Islamic *'aqeedah* is based upon the mind. By this, it confirms the true nature of our existence rather than seeking to deny it like the *kuffar*. Allah (swt) says,

“Lo in the creation of the heavens and the earth and the difference of night and day and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky thereby reviving the earth after its death and dispersing all kinds of beasts therein, and in the ordinance of the winds and the clouds obedient between heaven and earth, these are signs for people who have sense.” [TMQ 2:164]

It defies rationality to conceive that something as diverse, beautiful and perfectly ordered as the universe came from nothing by ‘chance’, or that somehow it organised itself. Any object in life, for example a computer, has to be designed and manufactured to ensure it functions. Anyone possessing of a rational mind can see that it cannot do this itself. The reality of life around us suggests that there is a perfect harmony and order in the universe - for example, night follows day, the sun rises in the East and sets in the West, the seasons follow in sequence etc. This all implies order and control, not luck or chance. Thus it makes rational and irrefutable sense to believe that there is a Supreme Creator and Organiser, Allah (swt). It is the Creator Allah (swt), who made and ordered all things.

Accordingly, we understand that we are accountable to this Creator, and acknowledge that he is the one who informed us of the clear path of guidance to how we should live our lives, individually and collectively.

The Need for Messengers

Human beings are all endowed, albeit to different extents, with instincts and organic needs, which drive them to perform certain actions. For example, of the instincts, the sanctification instinct causes people to revere and worship, the survival instinct causes them to seek to increase their wealth and secure their lives, and the procreational instinct urges them to have sexual relationships with others. Similarly, among the organic needs, are the need to eat, drink, breathe etc.

All of the instincts and organic needs must be fulfilled. If the instincts are not satisfied it will lead to misery. If the organic needs are not fulfilled, it will lead to death. However, if human beings are left to their own devices, they use their own minds to direct their actions and can thus fulfil their instincts and organic needs exactly as they please. But their minds are limited in ability, prone to error and subject to selfishness and prejudice. Without guidance, the satisfaction of the instincts and organic needs may be carried out in a way that is harmful to others. For instance, the survival instinct may drive individuals to cheat and steal from others in order to gain more wealth. The procreation instinct may lead people into committing adultery or fornication. These are just a couple of examples, but the scope for problems is almost limitless.

Such a state of affairs is a recipe for disaster and complete corruption on the earth. Unless the instincts of people are regulated by some kind of guidelines, the society will continue to be plagued by evils of the like we see around us today, such as ritual child abuse as a type of worship; crime and exploitation as a mean of increasing wealth; or homosexuality or rape as a means of fulfilling the sexual urge etc.

Without guidance from the Creator, mankind has no option but to fall into this predicament. Clearly then, there is a need for such guidance, to come as a way out for all the people, and thereby a need for messengers, to convey this guidance to mankind from the creator.

Indeed, messengers have been sent to mankind since the beginning of human history, carrying this guidance and imploring people to recognise the nature of their existence and to understand the reality and purpose of their lives. Allah (swt) says,

“And verily We have sent among every nation a Messenger (proclaiming) ‘Worship Allah alone, and avoid evil.’” [TMQ 16:36]

The last of these messengers was Prophet Muhammad (saw) and with his guidance, came the clarification of not only the truth of this existence, but also the code of conduct for humanity to achieve justice and prosperity in both this life and the next.

The Challenge of the Qur’an

Just as it is rationally proved that there is a creator, so it must be verified that those who claim to be prophets and bringers of guidance from the creator, are indeed so. Even in this issue, there should be no room for blind faith or emotional belief.

Every prophet sent by Allah (swt) came with a challenge to mankind as a verification of his prophethood. For example, Moses (as) came with a staff that turned into a snake when it was thrown to the floor, and Jesus (as) was given the ability, by the permission of Allah (swt), to bring back the dead to life. These types of actions defy the laws of the universe, and are beyond the capability of any human being, or indeed anything, except for the one who created the universe and placed these very laws which govern it. Thus, it was proved about them to their people that indeed they were sent from Allah (swt).

However, for us today, these may be considered as mere stories from the past. To have real conviction, we need to see such a challenge for ourselves. Indeed, such a proof exists today, and it is found in the Holy Qur'an. Allah (swt) says,

“And if you are in doubt concerning that which We have sent down to Our slave (Muhammad), then produce a surah (chapter) of the like thereof and call your witnesses besides Allah, if you are truthful.” [TMQ 2:23]

Thus, the challenge is made plain - the validity of the Qur'an as a book of revelation and guidance from the Creator is apparent. For if a human being had written it, then certainly other human beings would be able to imitate its style - even in the length of the shortest *surah* ('*al-Kawthar*', which is only three lines long). However, from the time of the revelation of the Qur'an, over 1400 years ago, until today, no one on the face of the earth has produced a chapter of its like. Indeed, it is the Book of Allah (swt).

Spiritual & Political 'Aqeedah

Some belief systems are by their nature spiritual. By this, it is meant that they relate only to the cogniscance of a creator or organiser of the universe, and they address only the relationship of individuals to that creator. An example of this is Buddhism, where emphasis is laid upon spirituality, rather than organisation of society and lifes affairs. Thus, Buddhism can be called a spiritual '*aqeedah*. Other creeds are entirely political. For example, in Communism, the existence of a creator is denied, and its belief therefore does not raise the issue of the relationship of the individual with a creator. However, Communism addresses the affairs of human beings, and it lays down rules regarding how they should organise their lives, particularly in reference to the economic aspect. Thus, Communism is a political '*aqeedah*.

The Islamic '*aqeedah*, however, is different. It obliges us to believe in Allah (swt) and to follow the example of Muhammad (saw), the last and final Messenger sent to mankind. Also, from the sources of Shari'ah, the Qur'an and the Sunnah, emanate all the laws and rules that humanity needs to organise individual and societal life. In this way, the Islamic creed is unique from other beliefs in that it is a spiritual and political '*aqeedah*.

The laws and systems of life of Islam are applicable for all times and places. They are not to be viewed as abstract, theoretical rules. Rather, they have to be implemented in society over mankind. Allah (swt) says,

“It is He who has sent the Messenger with the guidance and the deen of truth, so that it may prevail over all other deens, even if the idolaters detest it.” [TMQ 9:33].

Allah (swt) has ordered us to rule and judge by nothing but Islam. Indeed the Shari'ah is comprehensive, dealing with every aspect of life. There is no way for Muslims to refer to the laws of the *kuffar* for solutions. As well, it is the *kuffar* by the guidance of whose hands the Islamic State was destroyed in 1924. It is the British government who is responsible for giving part of Kashmir to the Indian Hindus in 1947. We should not fail to remember the conniving deal of 'Lord' Mountbatten in allowing the *kuffar* domination over Muslims in India. And we should not forget that it was the British government that allowed the Jews into Palestine in the 1920s and 30s, resulting in Muslim bloodshed and the creation of the Zionist state of Israel. There is no way for Muslims to be part of, or refer to the institutions of *kufir* like parliament, United Nations or European Community. Allah (swt) says,

“Whosoever judges by other than what Allah has revealed, such are the disbelievers.” [TMQ 5:44]

“It is not fitting for a believer, man or woman, that when a matter has been decided by Allah and His Messenger to have any opinion about the decision. If anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong path.” [TMQ 33:36]

“Never will Allah allow for the disbelievers to have authority over the believers.” [TMQ 4:141]

“Then is it only part of the Book that you believe in and do you reject the rest? But what is the reward for those among you who behave like this, but disgrace in this life, and a grievous punishment in the Hereafter” [TMQ 2:85]

The world once again needs the Islamic systems of life, economic, social, ruling, judicial and education to return again via the establishment of the Khilafah. *Kufir* beliefs of Capitalism, Socialism, Democracy and Nationalism have failed. The Khilafah system was implemented from the time of the death of Muhammad (saw) until the 3rd of March 1924. It was a continuation of the rule by Islam which was showed to us by the Prophet (saw) and it was the only system of life that

effectively solved human problems, Muslim and non-Muslim, by the laws, commandments and prohibitions of Allah (swt). The glorious era of the Khilafah ruling system saw Islam spread to many lands and peoples. Advances in science and technology, light years ahead of the Dark Ages of Europe were achieved under the Khilafah. Issues like racism, tribalism, economic exploitation and corruption, which haunt the Western world and the illegitimate Muslim countries were eradicated. Muslim and non-Muslim lived under the State as citizens with definite, defined and inalienable rights and duties. However, the sweet fruits of the Khilafah are but glorious remnants of the past. Only by the re-establishment of such an entity, which is a divine commandment, will the Muslim Ummah and then the whole of humanity elevate themselves from the depths of the dark abyss it now finds itself in. Al-Tirmidhi narrates the following saying of Prophet Muhammad (saw),

“The Prophethood will be among you as long as Allah wills, then He will eliminate it if He so wills. Then a Khilafah on the model of Prophethood will prevail so long as Allah wills, Then He will eliminate it if He so wills. Then there will be a supportive rule as long as Allah wills, then He will eliminate it if He so wills. Then there will be an assertive rule as long as Allah wills, then He will eliminate it if He so wills. Then a Rightly Guided Khilafah on the way of Prophethood will prevail,” and He kept silent.

In the following section we will outline, *inshallah* some of the long forgotten details of this system of Islam. Knowledge of these things is of vital importance, as it is only when the Muslim Ummah become aware of the beauty of this deen and their obligation to strive towards implementing it in its entirety, that she can ever hope to resume it once more.

SECTION 2

Ruling System

Economic System

Social System

Education System

Judicial System

Introduction

The systems of Islam, when implemented all together under a Khilafah State, form an integrated whole and create a unique society built solely upon the revelation of Allah (swt) and the example of His messenger, Muhammad (saw).

This section will address the different systems of the Islamic State - Ruling, Economic, Social, Education and Judicial. Here, each system is considered, and is discussed on three different levels. First, are presented some key facts about the system, which are followed by a more detailed and holistic view of it. Finally, a particular issue which is of practical relevance to Muslims today will be focused upon, contrasting the ways in which these issues are dealt with under Islam on one hand, and in the Western world on the other.

Indeed, today's world is characterised by a whole host of problems, that have come to be accepted as a fact of life. In this section, we will endeavour to show, Inshallah, how the deen of Islam provides comprehensive guidance for mankind in every area of life, and that the Islamic State is able to practically solve the everyday problems of people all around the world.

The Ruling System

Facts about the Ruling System

The Islamic Ruling System is based upon a unique system of unity ordained by Allah (swt). It is not a federal, democratic, republican, monarchical or dictatorial system at all. It has no similarity to any man-made ideology.

The Islamic State considers people under its authority as citizens, whether they are Muslims or non-Muslims. All have their rights guaranteed by Islam. There is no concept of 'ethnic minority' as people are not discriminated against at all due to their colour, race or religion.

Al-Qurafi and Ibn Hazm (prominent scholars of Islam) reported:

“That it would be our duty to protect the people of *dhimma* (non-Muslim citizens) if aggressors attacked our land, and we should die protecting them if necessary. Any neglect of such a duty would be a breach of the rights of the *dhimma*.”

The standing army of the 'Uthmani Khilafah was at one stage 60 million strong. The mentality of the Muslim soldier (*mujahid*) makes him undefeatable. If he is killed in battle he achieves martyrdom, and if he wins, his army is victorious. This is why in the battle of Mu'tah, 3000 Muslims were prepared to face 200,000 better equipped Roman soldiers. The battle cry of the Muslims was, “Oh Allah! I am coming to you!”

When the Crusaders attacked al-Sham (Syria), they were fought by the army of the Islamic State, where 80% of the country's Christians were fighting along side their Muslim fellow citizens.

Islam imposes disciplines upon soldiers even in times of war. The purpose of Jihad is not to kill people or force them to change their belief. Nor does it aim to humiliate, exploit, plunder resources or punish the enemy. Rather it is a means of removing the physical barriers which prevent the people from having access to the call of Islam. These barriers include exploitative and corrupt leaders as well as the privileged few who have vested interests, and their supporters.

There are no borders within the Islamic State. All people regardless of race or colour are united under the banner of one leader.

The Khilafah is not an empire, like the old British or French colonialists who stole the wealth of other nations and returned them to their capitals. In all the places that were occupied by non-Muslims, the inhabitants curse their occupiers, while in areas that were opened to Islam, the people still long for its return, and are prepared even to die to achieve it.

The job of looking after the affairs of the Ummah is restricted to the Khaleefah (head of state) and those he delegates to assist him. No other group, individual or organisation can involve themselves in this issue.

Non-Muslims cannot be mistreated or unjustly discriminated against. Nor can their places of worship (e.g. Churches, Synagogues etc.) be attacked or destroyed. This is why we see areas in the Muslim world with Churches and temples that have lasted for centuries under Islamic rule, such as those seen in Egypt, Iraq, the Balkans etc.

No groups, organisations or opposition parties based on non-Islamic principles can exist or be propagated in the Islamic State. However, those based on Islam need no permission to exist, and can be many in number.

The centre of decision making, strategy and consultation is done in the capital city of the Khilafah. Throughout the history of Islam there have been five main capitals :

Muhammad (saw) - Madinah
'Ali (ra) - Kufah
Umayyads - Damascus
Abbasids - Baghdad
'Uthmanis - Istanbul

The leadership of the Khilafah changed from place to place and was held by Muslims of different racial origins throughout Islamic history. This bears testimony to the fact that the Khilafah is not an imperialistic entity, which steals wealth from other nations to return it to its capital. Its purpose is to convey the *deen* of Allah (swt) to all mankind.

Leadership and ruling in an Islamic State is centralised, whereas administration is decentralised. The State is made up of a number of *wilayaat* (provinces) headed by governors.

The main officials of the State are appointed by the Khaleefah. Every decision must emanate from the head of State. This negates any corruption and confusion within the ruling system. The Khaleefah is ultimately responsible.

The method of appointing a Khaleefah is through the process of *bay'ah* (contract between the people and ruler), where the people are to obey the ruler as long as he implements Islam.

The *bay'ah* may be contracted after either :

- a general vote of the Muslims, or
- by appointment from the representatives of the Ummah and influential people.

Abu Hurayrah (ra) narrated that the Messenger of Allah (saw) said, **“Behold, the Imam is but a shield from behind which the people fight and by which they protect themselves.”** (Muslim)

Khaleefah 'Umar ibn 'Abdul Aziz was once found by his wife weeping after his prayers; asked if anything had happened to cause him grief, he replied:

“O Fatimah, I have been made the ruler over the Muslims and the strangers and I was thinking of the poor that are starving, and the sick that are destitute, and the naked that are in distress, and the oppressed that are stricken, and the stranger that is in prison, and the venerable elder, and he that has a large family and small means, and those of them in the countries of the earth and the distant provinces, and I felt that my Lord would ask an account of them at my hands on the day of resurrection, and I feared that no defence would avail me and I wept.”

The Ummah elects representatives from among itself to stand on the Majlis al-Ummah (Council of the Ummah), which scrutinises the Khaleefah in his implementation of Islam, and advises him on the affairs of the Ummah. There are two types of Majlis al-Ummah - one is central and the other is provincial.

There is no country existing in the world today that implements the system of government ordered by Islam. Rather, all the Muslim countries in the world are ruled by laws of *kufir* (non-Islam) even though the majority of their populations are Muslims.

Relationship to the Khaleefah

Do you think it is the teacher who is to blame if funding in schools is not sufficient to give your child a decent education? Do you think it is the fault of the ambulance service if they don't get to your house quickly in an emergency? Do you feel that

the thousands of people who are homeless and hungry on the streets choose to live the way they do? If the answer to these questions is no, who do you think is to blame?

In the West, you are living in a society which governs your affairs by so-called 'Parliamentary Democracy' where laws are made up by members of parliament. Every few years you have the opportunity to select who will represent your interests in the parliament. These people belong to one of several political parties, and the party with the most candidates assumes leadership of the country.

It is **these** people who decide how to tax your wages, select who is eligible for housing or not, and who are responsible for issues like those mentioned before.

However, this system is fraught with fundamental problems, all of which add difficulty to your functioning in it. Thus whether you are a Muslim or not, the way your affairs are governed is almost entirely independent of your concerns. Effectively, you have no choice in what laws you are subject to, and have little means of doing anything about them when they are enacted.

Some of these problems are :

1. The laws are subject to the whims and fancies of a handful of fallible human beings. Human beings are limited in knowledge, prone to error and subject to prejudice. Any system of government devised by them will reflect these problems. After all, if your next-door neighbour started telling you what you can and cannot do, would you listen to him? Even worse, what if he was racist or sexist?

2. Once a government is elected, there is no way you can remove it before its term has finished, regardless of how many mistakes it makes or how corrupted it becomes.

3. The individual MPs often act according to their own personal interests. Many leading MPs have been caught with their 'fingers in the till', or have admitted to adulterous affairs and other sexual malpractices. If their own wives can't trust them, can **you**?

Bearing in mind these, do you have confidence that your affairs are being administered well? If you feel dissatisfied do you think that any complaints you have will be acted upon or even acknowledged? Probably not!

The Islamic Ruling System is Different

In Islam you will not be subject to man-made laws. The Ruling System of the Islamic State is based upon four pillars:

1. **The Sovereignty is for Allah alone.**

Allah says, "*The rule is to none but Allah.*" [TMQ 6:57]

This means the laws governing over you are free from the fanciful desires of people who are no better than you. The issue of devising laws is the right of Allah (swt) alone.

2. **The authority is for the Ummah.**

'Abdullah ibn 'Amr ibn al-'A'as narrated that the Messenger of Allah (saw) said, "**Whosoever pledges allegiance to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can, and if another comes to dispute with him, strike the neck of that man.**" (Muslim).

Thus, the rulers are actually accountable to **you**, as opposed to themselves. It is the Ummah who has the right of appointing the Khaleefeh, and they have the right to remove him if he deviates from the Shari'ah.

3. **Appointing one Khaleefah is an obligation upon all.**

Abu Said al-Khudri narrated that the Messenger of Allah (saw) said, "**When the oath of allegiance has been given for two Khulafa'a kill the latter of them.**" (Muslim)

In Islam, all the Muslims throughout the world are united behind **one** leader. And because he implements only Allah's law, the people are not constantly bickering amongst themselves over what he will rule by.

4. **The Khaleefah alone has the exclusive power to adopt the divine laws - he alone enacts the constitution and various laws.**

Allah (swt) says,

“O you who believe, obey Allah, and obey the Messenger and those of you who are in authority.” [TMQ 4:59]

Muslims carry out the orders of the Khaleefah without reservation or dispute, as long as they fall within the bounds of Islam, as verified by the Majlis al-Ummah, which is the Ummah’s representative.

From these, you can see that only the law of the Creator will be applied. The job of the Khaleefah and his assistants is merely to extract from the Islamic sources the *hukm* (Divine Rule) for any situation which may arise and apply it. The issue here then becomes not *who* rules, but *what* he rules by.

Thus, you as a Muslim citizen of the Islamic State are the one who appoints who is to be in authority over you. You make sure that the laws governing over you are only those that the Creator has defined for you. It is only under this law that your rights will be secured, and you won’t be subject to the whims and desires of ignorant human beings.

Similarly, it is your responsibility as a Muslim to make sure that there actually exists a Khaleefah who will undertake this role. If one does not exist, as is the situation today, then you and the whole Muslim Ummah are sinful, unless you work hard to establish it.

‘Abdullah ibn ‘Umar narrated that the Messenger of Allah (saw) said, “**Whoso takes off his hand from allegiance to Allah will meet Him on the resurrection day without having any proof for him, and whoso dies without a pledge of allegiance on his neck dies a death of the days of *jahiliyyah* (ignorance).**”

Appointing the Khaleefah

When the Khaleefah of the Muslims retires, dies or is displaced for any reason, there is no concept of automatic succession or ‘Royal Family.’ Rather, leadership in Islam is a contract between the Muslims and the Khaleefah. His authority depends entirely on the acceptance of the Ummah, which is represented by their giving him the *bay‘ah* (pledge of allegiance). You are involved in appointing the new Khaleefah. These are the steps taken :

Any candidates who wish to take the post make an application to the Majlis al-Ummah (Council of the Ummah). You may propose any candidate yourself, if you know someone suitable for the post. The members of the Majlis will consider all the applicants, and evaluate whether they meet the conditions required by Islam for the Khaleefah. The Khaleefah must be :

1. Muslim
2. Male
3. Free (i.e. not a slave)
4. Sane
5. Mature
6. Just
7. Able to rule

Islam also recommends other conditions, such as that he should be a *mujtahid* (scholar), experienced in politics, brave, pious etc.

You would probably hear about the candidates once the Majlis has assessed them all and publicly announced who they are, along with a résumé of their respective achievements or abilities.

After this, you would go to the nearest polling station, one of which will be available in every locality. Here you may cast a vote for the candidate whom you prefer.

The State will order counting of the votes as quickly as possible so that the new Khaleefah may be appointed within 3 days - the maximum time that Islam allows the Ummah to be without an Amir.

The candidate who has received the largest proportion of the vote will be the winner, regardless of whether he had the vote of more than half of the citizens of the State or not. Thus, if you had chosen someone who had the vote of 20% of the Ummah, he will win as long as no other candidates superceded this figure.

Once the successor to the leadership of the Khilafah has thus been nominated by the Muslims, the members of the Majlis al-Ummah, along with the other candidates and those who hold key positions, such as the army officials and governors, will publicly give their *bay‘ah*. These are the people who are the representatives of the Ummah, and they are collectively known as the *ahl al halli wal ‘aqd* (people of influence and authority). This stage is the *bay‘ah* of *in‘iqad* (pledge of selection).

You will be well informed about this selection from the media and other channels of government communication, such as

the *juma' khutbah*.

Remember : the sovereignty lies with Allah (swt) alone, but the authority is held by the Muslim Ummah. Thus, the Ummah must give their consent to the new Khaleefah for his rule to be valid, and this consent is manifested by the agreement of the people of influence and authority, who are the natural representatives of the Ummah.

The newly appointed Khaleefah will then present himself to the Ummah and invite them to give their *bay'ah*. This second pledge is the *bay'ah al-ta'aa* (pledge of obedience). Obedience to the Khaleefah is a duty upon all Muslims, and you become sinful if you neglect it.

You may give this pledge in person to the new Khaleefah, but as this is often impractical, you can represent your *bay'ah* by other means such as telegram or fax. It is recommended for you to do this, but the principle of 'silence is consent', means that if you took no action after hearing of the invitation for your *bay'ah*, you would not be sinful and would be regarded as having given it and accepted the Khaleefah.

Once you have given this pledge, you have entered a contract to obey the Khaleefah for as long as he implements Allah's Law, whether you are in public or in the privacy of your home.

Abu Hurayrah narrated that the Messenger of Allah (saw) said, **"Whoever obeyed me he obeyed Allah; whoever disobeyed me he disobeyed Allah; whoever obeyed the Amir, he obeyed me, and whoever disobeyed him he disobeyed me."** Bukhari and Muslim

In Britain for example, it is well known that as soon as the new Prime Minister is elected, he and his party throw most of the election promises they made to you in the bin, and proceed with the personal agenda they never told you about before. Now that you have appointed the Khaleefah, how can you make sure that he does not renege on his promise to obey Allah's Law?

Would I be able to speak to the Khaleefah?

In Britain once the appointment of the new leader is complete, your input to the running of the country's affairs is effectively finished for the next five years. In the Islamic Ruling System, your opinion is not only valued by the leadership, but in some circumstances you may be obliged to voice it. Imagine you as a citizen of the Islamic State had a complaint. What can you do?

It may happen that the Khaleefah neglects his duty. Instead of Allah's law, he rules as he pleases according to his own whims and fancies - i.e. becoming a dictator . He could for example allow the State to ally with organisations based on *taghut* (disbelief) like the UN, or permit trading by *riba* (interest) in the banks. Or he may become corrupted himself by being a thief or an adulterer. These kind of things often happen in the West, but we find ourselves in no position to do anything about it.

As a citizen of the Islamic State, whether male or female, Muslim or non-Muslim, you can approach the Khaleefah. This may be done for any reason, be it to encourage him to fear Allah, or to ask him for your rights. However, your reasons can be broadly divided into two categories:

1. Advice : You might inform the Khaleefah of any news or information that may be of the public interest, such as the necessity of a school or hospital in your community.

2. Accounting : If you feel that the Khaleefah is neglecting his duties in any way, it is your duty to account him for it and advise him to correct his wrong actions. This may be in cases where he has failed to implement any Islamic law, like neglecting the duty of Jihad, or if he has implemented laws which contradict Islam, such as allowing the selling of alcohol. You may also voice your concerns if he is unjust in his dealings with the people such as not providing the basic necessities.

How Can You Approach the Khaleefah ?

In the first instance, you would write a letter to the Khaleefah. This would be read by one of his *hajib* (secretaries) involved in administration, and would be dealt with by him, or brought to the attention of the Khaleefah himself if necessary.

You could go to your local representative of the Majlis al-Ummah, particularly if it was regarding a local issue. You and every citizen of the Islamic State have access to a member of the Majlis. He would take your complaint and represent it at the next meeting of the council for consideration by the other members. If they decided the matter was grave enough to be taken further, they would advise the Khaleefah.

If the matter is of a more pressing nature, you could arrange to meet one of the Khaleefah's delegated assistants. He has similar authority to the Khaleefah, although he is finally accountable to him, so he may be able to deal with your problem

himself. Otherwise, he is in constant communication with the Khaleefah and could represent your views to him.

If you are not satisfied with any of these, you have the right to meet the Khaleefah in person. At the court of the Khaleefah you would be received by his *hajib*, who could either pass on your message or arrange for you to meet the Khaleefah if you required.

Taking the Khaleefah to Court

If the Khaleefah fails to consider your problem as a valid argument and resolve any mistakes he has made, or you feel you have not been dealt with fairly, it is your right to take the matter to the *Mahkamat al-Madhaalim* (Court of Unjust Acts). This court is concerned with disputes between the people and those in authority.

The *Qadi Madhaalim* (Judge of Unjust Acts) will study your complaint. If he finds that the Khaleefah has lost his sense of accountability to Allah (swt), is ignoring the Shari'ah (Divine Law), and is ruling by his own desires - he has the authority to order the Khaleefah to conform to Islam. Should the Khaleefah refuse, then he may be subject to dismissal from office by the *Qadi Madhaalim* and replaced by someone who is just. If your problem is legitimate, it will be solved immediately, not after 5 years!

Thus we can see that the Ruling System of the Islamic State gives you full license to account and advise the leader so far as his conformity to Allah's laws are concerned. It is forbidden for the Khaleefah to become a dictator - ruling by his own whims and desires, and it is your job to make sure he does not become one. In the history of Islam, it is only when the Muslims themselves neglected the duty of accounting those in authority that the state of affairs in the Muslim world declined. This is one of the elements which ensures that Allah's *deen* is preserved in its implementation, and demonstrates that the final authority lies with the Muslim Ummah.

The Islamic Ruling System

As Muslims, it is part of our belief that Islam is a complete way of life which provides systems to govern each and every aspect of a human beings life, be they Muslims or non-Muslims. Unfortunately nowadays, due to the infiltration of certain corrupt ideas, the Muslims have started to question the fact of whether Islam has provided a ruling system, not only applicable on the Muslims but on the whole of mankind.

Furthermore, the Islamic Ruling System is binding upon the entire Muslim Ummah. Meaning that it is an obligation to follow it. This is substantiated by the evidences provided in the description of the Islamic Ruling System.

Principles of Ruling In Islam

It is of the utmost importance that all in the Ummah understand clearly the principles of ruling and its evidences in the same way in which we work to understand fully all other obligations (*furood*). However, a few guidelines need to be established before studying the principles of ruling in Islam. For instance, the absence of any single principle will make the system a non-Islamic system. Thus, all the principles have to exist in order for it to be considered an Islamic Ruling System, e.g. if the sovereignty does not belong to the Allah (swt) and the leader forces his own rule on the people, the State can no longer be considered an Islamic State. Simply put, there must be proper conditions laid down that qualify a state to become an Islamic State, otherwise any state could claim illegitimately to be so, as is currently the case with countries such as Saudi Arabia, Iran, Sudan etc.

The First Principle: Sovereignty belongs to the Shari‘ah.

An individual does not run the affairs of the Ummah (nation) or those of another individual as he pleases; nor can the Ummah run her affairs as she pleases. The individual and the Ummah’s actions and initiations are subject to Allah’s (swt) commands and prohibitions. Thus, the sovereignty belongs to the Shari‘ah, i.e. the Qur’an and the Sunnah of the Messenger (saw), and not to the Ummah. In other words, no human being has the right to legislate in Islam. Consequently, no law-making body exists in the Islamic ruling system. Evidence of this is abundant from the Qur’an, the Sunnah and *Ijma’* of the Sahabah (Consensus of the companions of the Messenger).

1. Evidence from the Qur’an:

Allah (swt) has said,

“*The rule is to none but Allah.*” [TMQ 6: 57]

“*If anyone rules by other than what Allah has revealed they are kafiroon (unbelievers).*” [TMQ 5:44]

This clearly proves that the rule, judgement and supremacy are all to Allah (swt) alone.

2. Evidence from the Sunnah:

The Messenger of Allah (saw) said, **“No one among you becomes a believer until his feelings (emotions) are in harmony with what I have brought.”**

The actions of Allah’s Messenger (saw) since the day he was sent, to his death, clearly demonstrate that the supremacy is to the Shari’ah of Allah (swt).

3. Evidence from Ijma’ of the Sahabah:

The actions of the *Khulafa’a Rashidoon* (the first four *Khulafa’a*) have indicated that the supremacy is to the Shari’ah and not the people. The Sahabah did not object to this and consented. Their consensus is proof that the supremacy is indeed to the Shari’ah and nothing else.

Therefore the supremacy is to the Shari’ah; for the Khaleefah is not given the pledge by the Ummah merely to be a hired man executing just what the Ummah decides - as is the case in the democratic system - he is given the pledge or allegiance by the Ummah to execute the rules of the Qur’an and the Sunnah of the Messenger (saw), i.e. to execute the Shari’ah Laws and not just what people want; and if the people deviated and disobeyed the Shari’ah he should fight them until they repented and returned to obedience.

The Second Principle: Authority belongs to the Ummah.

Evidence of this principle can be looked at from two sides:

Firstly: The Shari’ah has given the right of appointing the Khaleefah to the Ummah; in other words it is the Ummah who chooses the Khaleefah and gives him the pledge of allegiance. This was accomplished by the pledge of allegiance given to him by the Muslims. This is backed by many *ahadith* from which we list the following:

Ubada ibn al-Samit reported, **“We pledged ourselves in complete obedience to the Messenger of Allah in wealth and woe...”**

Jarir ibn ‘Abdullah reported, **“I pledge myself in complete obedience to the Messenger of Allah.”**

Abu Hurayrah (ra) reported, **“The Messenger of Allah (saw) said: Three types of people Allah will not talk to on the Day of Reckoning, nor would he forgive them; they would be severely punished: A man who has water to spare and would not give it to the traveller, a man who gives his pledge to an Imam but not for his *deen* - he would only obey him if he gave him what he wanted, otherwise he would not, and a man who would strike a deal with another man after ‘Asr, swearing by Allah that he was given so much for the goods and he was not given so.”**

Secondly: The Shari’ah allows the Khaleefah to take the authority from the Ummah once it gives him the pledge of allegiance then the Ummah is obliged to obey him for he is a Khaleefah with a *bay’ah* (pledge). So the authority is given to the Khaleefah by the Ummah by giving the pledge of allegiance (*bay’ah al-ta’aa*) to obey him. This indicates that the authority is to the Ummah.

Evidence about the Khaleefah taking the authority by a pledge can be deduced from the following: ‘Abdullah ibn ‘Amr ibn al-‘A’as reported that he heard the Messenger of Allah (saw) saying, **“Whosoever pledges allegiance to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can, and if another comes to dispute with him strike the neck of that man.”** (Muslim)

Nafi’a reported that ‘Abdullah ibn ‘Umar told him that he heard Allah’s Messenger (saw) saying, **“Whosoever takes his hand from allegiance to Allah will meet him on the Day of Resurrection without any evidence supporting him and whosoever dies while there was no allegiance on his neck dies a death of the days of ignorance.”** (Muslim)

Many other *ahadith* indicate that the authority is to the Ummah for it chooses a man from among it, gives him the authority and gives him the pledge of allegiance according to the Book of Allah and the Sunnah of His Messenger (saw).

The Third Principle:

The Shari’ah has made it an obligation on every Muslim to have a *bay’ah* for a Khaleefah; the obligation is to fulfil the pledge. Every Muslim should have a *bay’ah* on his/her neck. This can only be achieved if a Khaleefah is appointed. The evidences of this principle is derived from the Sunnah and Ijma’ of the Sahabah.

1. Evidences from the Sunnah

Many *ahadith* confirm that Muslims are forbidden from having more than one state and from having more than one ruler (Amir) in the whole world. Following are two *ahadith* related to this issue:

a. Imam Muslim reported on the authority of Abu Said al-Khudri that the Messenger of Allah (saw) said, **“When the bay‘ah has been given for two Khaleefahs kill the latter of them.”** (Muslim)

b. Imam Muslim reported on the authority of ‘Abdullah ibn Amr ibn al-‘A’as that the Messenger of Allah (saw) said, **“Whosoever pledges allegiance to an Imam giving him the clasp of his hand and the fruit of his heart should obey him as long as he can and if another comes to dispute him you must strike the neck of that man.”** (Muslim)

2. The Ijma‘ of the Sahabah

In the books of *Al-Fasil-fi-al Milal* by Ibn Hazim, *Tarikh of al-Tabari*, *Al-‘Aqd al-Fareed* of Al-Waqidi, *Al-Seerah* of Ibn Kathir, *Al-Sunan al-Kubra‘a* of Bayhaqi and *Al-Seerah* of Ibn Hisham it is reported that Al-Habbab ibn al-Mundhir said when the Sahabah met in the wake of the death of the Messenger of Allah (saw) at the *saqifa* (hall) of *bani Sa‘ida*, “One Amir from us and one Amir from you (meaning one from the *Ansar* and one from the *Muhajireen*).” Upon this Abu Bakr replied, “It is forbidden for Muslims to have two Amirs (rulers)...”

The Sahabah heard him and approved and consented; no one disputed the verdict, but submitted to it and accepted it as a law (indication of evidence from the Sunnah). The *Ansar* then conceded their claim to the Khilafah and al-Habbab ibn al-Mundhir was the first to give his pledge of allegiance to Abu Bakr (ra).

The Ijma‘ of the Sahabah then took effect on the day of *al-saqifa* that it is an obligation for all Muslims to have one ruler only.

The Fourth Principle:

This principle, derived from the Qur’an, the Sunnah and Ijma‘ of the Sahabah, can be extracted from two different angles:

- a. Obedience to the head of the Islamic State is an obligation on Muslims.
- b. Looking after the affairs of the Muslims is an obligation on the head of State.

The first point: Obeying the head of the Islamic State is an obligation on Muslims.

This has been clearly confirmed in many Qur’anic verses and *ahadith* to the point where the Shari‘ah considered the obedience to the ruler as part of the obedience to Allah (swt) and His Messenger (saw). Therefore obeying the ruler entails a reward and disobedience entails punishment.

Following is an evidence from the Qur’an:

“O you who believe! Obey Allah, and obey the Messenger and those of you who are in authority.” [TMQ 4:59]

Evidence from the Sunnah:

Bukhari, Muslim, Abu Daud, al-Nisa‘i and Ibn Majah reported on the authority of Abu Hurayrah (ra) that he heard the Messenger of Allah (saw) say, **“Whoever obeyed me he obeyed Allah; whoever disobeyed me he disobeyed Allah, whoever obeyed the Amir he obeyed me and whoever disobeyed him disobeyed me.”**

Bukhari, Abu Daud, Ibn Majah and Ahmad ibn Hanbal reported on the authority of ‘Abdullah ibn ‘Umar that the Messenger of Allah (saw) said, **“The Muslim should hear and obey in whatever he liked or disliked as long as he is not ordered to commit a sin. If he were ordered to commit a sin he should neither hear or obey.”**

Bukhari, Muslim and Ahmad ibn Hanbal reported on Ubada ibn al-Samit’s authority that he said, “We pledged ourselves to the Messenger of Allah in complete obedience in wealth and woe, in ease and hardship and evil circumstances that we would not dispute with the people in authority unless a flagrant disbelief (*kufur bu‘ah*) for which we have clear evidence from the Shari‘ah is witnessed.”

These Qur’anic verses and *ahadith* from the Sunnah indicate clearly that obedience to the head of state is an obligation, whether his title were the Khaleefah, the Imam, the Amir of the believers or the person in authority. He must be obeyed for he is the one in authority over the Muslim Ummah.

If the Shari‘ah obliges Muslims to obey the people in authority with the Khaleefah as their supreme ruler his obedience would then be in matters he commands according to the Shari‘ah. He is not to be obeyed in matters that are sinful nor in the event of his changing of the divine laws in any way.

The second point: Looking after Muslims’ affairs is the duty of the head of the State

The head of the State is the guardian of the Ummah and the trustee of her affairs. He is, by Shari‘ah, entrusted with protecting and looking after the Ummah’s interests. That is why the Ummah gives him the authority to rule by what Allah (swt) has revealed so he works towards enforcing Islam in society and within the State as well as conveying the Islamic Message to the world.

Evidence from the Sunnah:

Bukhari, Muslim, Abu Daud and Tirmidhi reported on the authority of ‘Abdullah ibn ‘Umar that the Messenger of Allah (saw) said, **“Each one of you is a guardian and you are all responsible about your guardianship, the Imam is a guardian of the people and he is responsible for his guardianship of the people.”**

The Structure of the Ruling System of Islam

In Islam, the Ruling System (and its other systems for that matter) is not designed by man, but rather by the Creator of all things, Allah (swt). Therefore, as Muslims we must abide by this ruling system.

The ruling system Islam has given is one of unity. This is because the divine evidence has brought nothing else and forbidden us to adopt anything else. This ruling system of unity puts the power of ruling in one mans’ hands, i.e., the Khaleefah. No other person is allowed to share power with the Khaleefah. It is narrated by ‘Abdullah ibn Amr ibn al-‘A’s, **“Whoever gives allegiance to an Imam giving him the clasp of his hand and the fruit of his heart shall obey him as long as he can. If another comes to dispute with the Imam, strike the head of the other.”** (Muslim and Bukhari).

Also, the Messenger of Allah (saw) said, **“If two Khaleefahs are given the allegiance, kill the latter of them.”** Muslim and Bukhari

This proves that Islam prohibits having two rulers for the Muslims. Therefore, it is *haram* to form nation states with different rulers upon the Muslim lands. Therefore, the Islamic ruling system is one of unity and not of a federate structure.

In Islam, the ruling system is based wholly and solely on the divine text, i.e. the Qur’an, Sunnah and Ijma‘ of the Sahabah. The lives of the Sahabah should be an area of study, for a Muslim is obliged to take laws from the Ijma‘ of the Sahabah.

Unlike all other forms of ruling systems, Islam does not allow man to legislate rules within this system by utilising his own mind. Legislation is left only to Allah (swt). Man only has to recognise, understand, and implement these laws. We, therefore, disregard anyone who suggests ideas, concepts, and theories alien to the Islamic ruling system such as Democracy, Islamic Socialism, Islamic Republic (as in Iran, Pakistan, Sudan, etc.), and so on. It is totally inappropriate, and tantamount to *kufir*, to say that Islam did not give us a definite, detailed, clear picture of what the ruling system of Islam is. This would lead one to be implicitly stating that Islam is incomplete. Also, those who claim that the Islamic form of ruling system is not applicable in today’s world are delving in the cauldron of *kufir* ideas. Islam is a *deen* applicable for all times and places!

Allah (swt) through the Qur’an, Sunnah and the Ijma‘ has given us a clear picture of what the Islamic form of ruling system is.

Departments of Ruling in the Khilafah

Simply put, the Islamic ruling system consists of the following departments:

- Khaleefah
- Delegated Assistants (*Mu‘awin Tafweedh*)
- Executive Assistants (*Mu‘awin Tanfeedh*)
- Governors (*Wulah*)
- Amir of Jihad
- Judges (*Qudah*)
- Administrative System (*Jihaas Idaari*)
- Council of the Ummah (*Majlis al-Ummah*)

It should be noted that of these departments, three are actual rulers. A ruler is one who maintains the responsibility of implementing Islam, within the State and has the authority of executing Islamic punishments upon those who have violated any Islamic law. The other bodies have no authority to enforce Islamic laws on the people without the permission of the rulers.

The three bodies of rulers are the Khaleefah, Delegated Assistants and Governors. As for the judges, they incorporate two positions of actual ruling which are the Chief of Judges (*Qadi al-Quda*) and the Judge of *Madhaalim* (complaints against the

State); while the other bodies of people are responsible for carrying out the orders of these rulers.

Of course, the head of state is the Khaleefah. This distinction places restrictions on where, when, and how the Delegated Assistants, Governors, Head of Judges and Judge of *Madhaalim* may execute their rule upon the people.

As such, the rulers within the Islamic State must be Muslims, males, just, free, able, adult, and sane.

The Khaleefah

The word Khaleefah linguistically means ‘successor’ in the Arabic language. But, the Shari‘ah of Islam has given us another, more comprehensive definition of the word Khaleefah. The Prophet of Allah (saw) said, “**...there will be no more prophets after me, only *Khulafa‘a*.**” Bukhari

In this *hadith* the word *Khulafa‘a* is not referring to successors, but to heads of the Islamic State. The word Khaleefah is, therefore, taken to mean ‘that man who rules over a people by Islam,’ acting as the head of the State. The same Shari‘ah definition would apply if we used the word Imam, instead of Khaleefah, to indicate the head of State. And since in Islam, the *bay‘ah* is given only to a head of the State, both the words Khaleefah and Imam are pertaining to the head of the State.

The Process of Bay‘ah

The method of installing the Khaleefah is through the process of *bay‘ah*. The power to rule by Islam is given by the Ummah to the Khaleefah. Authority belongs to the Ummah and it deputises the Khaleefah to enact the Shari‘ah. This is done through a contract between the Khaleefah and the Ummah. The Ummah must obey as long as the Khaleefah implements Islam on them.

The process of *bay‘ah* may occur after a general vote given by all the Muslims of the Islamic State or it may occur after a vote among the *ahl al halli wal ‘aqd* (people of influence and authority). Voting is merely a means to determine the choice of the Ummah, it does not substitute the *bay‘ah*. Non-Muslims, children, and Muslims residing out of the State do not have the right to vote. If all the Muslims of the Islamic State are voting then the *bay‘ah al-in‘iqad* (pledge of acceptance, by which he becomes Khaleefah) is given to the man elected. However, if the vote occurs through the representatives, then a *bay‘ah al-in‘iqad* is first given by the representatives, after which a second *bay‘ah al-ta‘aa* (pledge of obedience) is given by the Ummah to the person elected. The silence of the Ummah over the elected Khaleefah can be considered as the *bay‘ah* of obedience. It is through this *bay‘ah* process that a person attains his position as Khaleefah. The candidates for the position of Khaleefah may, in addition to self nomination, be chosen by the Majlis al-Ummah. It is from these candidates that the Ummah chooses for itself a ruler.

Once the appointment is made, the Ummah then has no right to dismiss the Khaleefah, as long as he upholds the Shari‘ah and fulfils the conditions to be a Khaleefah. Since the contract made between the Ummah and the Khaleefah is for the Khaleefah to rule upon them with Islam, the Ummah has no right to dissolve the contract, as long as he maintains his part of the contract. Therefore, a Khaleefah has no term of office. He remains the head of State, as long as he is able to uphold the contract or until he tenders his resignation.

On the other hand, a Khaleefah may be dismissed for the following Islamic reasons:

If he becomes an apostate (i.e. becomes a non-Muslim).

If he neglects the prayers and proposes for others to do the same.

If he becomes physically incompetent to handle the duties assigned to him in his contract, such as losing sight, hands, both legs, etc. However, losing one ear or his nose or his sexual organs does not impair his ability to perform his duties.

If he persists in debauchery and immoral behaviour (*fisq*), injustice in public behaviour, and negligence of the Islamic laws.

If he changes his sex, since women are not allowed to assume positions of ruling.

If he becomes a captive, under the *kuffar*, from where he cannot enforce his rulings upon the citizens of the State and freely maintain the operation of the State in addition to the absence of any possibility for his return.

If another person dominates him in his opinions and the Khaleefah is unable to exert his own opinion in the process of running the State. Here, the case would be that a second person is running the State, while the Khaleefah becomes symbolic.

In each of these situations, the case is brought to the highest court of the Islamic State i.e., the Court of *Madhaalim* (unjust acts, where complaints against the State are raised). The court arbitrates, of course, according to the Qur’an and Sunnah. The decision made by the Court of *Madhaalim* is binding on both parties.

The Delegated and Executive Assistants to the Khaleefah

Delegated Assistant

The delegated assistants (*Mu‘awin Tafweedh*) are appointed by the Khaleefah to assist him in ruling the State. The evidence for this appointment is derived from the *hadith* of the Prophet (saw) in which he said, “**My two ministers (*wazirs*) from the**

people are Abu Bakr and ‘Umar.’” (Tirmidhi).

Islam, on the other hand, allows these ministers to go beyond a specific function. The ministers whom the Prophet (saw) appointed were not specialised or assigned restrictively to a specific function. It is therefore preferable to use the word *Mu‘awin* (assistant) instead of ministers, so as not to confuse it with the Western terminology of minister.

The delegated assistant is one whom the Khaleefah delegates to perform all functions in the way of general delegations. In the appointment of the Delegated assistant it is necessary for the Khaleefah to cite both the aspects of general ruling and being his assistant in the contract, because appointing him in only one aspect restricts his function as a *Mu‘awin*.

Such was the case when Abu Bakr appointed ‘Umar as his assistant, and when ‘Umar took ‘Uthman and ‘Ali as his assistants, and when ‘Uthman took Marwan ibn al-Hakam and ‘Ali as his assistants. These delegated assistants are responsible to the Khaleefah and they inform the Khaleefah of the matters surrounding them.

The delegated assistants, therefore, have a general responsibility in ruling the State and must be appointed by the Khaleefah for this general responsibility. They are responsible to the Khaleefah for their actions and the Khaleefah must examine the delegated actions and disposals of these delegated assistants. We must remember that the contract for ruling is between the Ummah and the Khaleefah alone. It is the Khaleefah who is finally responsible for the proper implementation of Islam on the people.

Executive Assistant

The Khaleefah is allowed to engage himself in administrative matters. The Prophet (saw) did engage in administrative matters when he broke idols, organised the Jihad, and erased his title from the Treaty of Hudaibiyah. To facilitate matters, he may appoint executive assistants (*Mu‘awin Tanfeeth*) to help him manage the administration of the State. Unlike delegated assistants, the executive assistants are only executors of the directives of the Khaleefah. They are not rulers. They may, also, be assigned to one specific area of work or administration.

Just as the authority of the *Mu‘awin Tanfeeth* is limited so are the conditions for his appointment. The executive assistant carries out the orders and rules of the Khaleefah which are to be implemented, and then brings feedback to the Khaleefah, regarding the execution.

The Wali and the ‘Aamel of the Provinces

Subdivisions of the *wilayaat* or Provinces are called *‘amalat* or districts. Supervision and responsibility for these *‘amalat* is assigned to an *‘aamel* or sub-governor.

Having previously discussed the position of Khaleefah, we will contemplate here on the role of *wali* and *‘aamel* who implement Islam upon their residents. This general jurisdiction of the *wali* obliges us to consider him as a ruler. He, therefore, has similar responsibilities to those which are assigned to the Khaleefah for the efficient operation of the State. However areas that might make him autonomous, such as finances of the State, the army, and the judiciary, as well as adopting laws other than those adopted by the Khaleefah, are not within his control since they might pose a threat to the unity of the State.

The *wali* himself may choose to further subdivide his region into *‘amalat* and appoint *‘aamels* to them. These subdivisions and appointments each assist in the implementation of Islam and the resultant tranquillity of the State. The Prophet (saw) said, to his appointees, **“Make it easy not difficult, make the people optimistic not pessimistic, do not make the people go away but make them come closer, and consult one another.”**

This is an indication for us to administer the Islamic State in a manner which will not put the people to unnecessary hardship, and thereby cause the people to come closer to Islam.

The appointment of the *wali* is carried out by the Khaleefah. The appointment is given by the Khaleefah on the provision that the *wali* rules within his jurisdiction by Islam and does not venture, at anytime, to usurp the power of the Khaleefah.

The qualifications for both the *wali* and the *‘aamel* are the same, since both have similar responsibilities. They are rulers and must therefore qualify for the conditions of rulers. They must be Muslim, male, mature, sane, *‘adl* (just), free, and able to handle their responsibility.

The *wali* and the *‘aamel* have full command in their region of appointment. In their respective regions they are responsible for all the various departments of administration. However, they are ultimately responsible to the Khaleefah, who can oversee their decisions, and dismiss them if their conduct is incorrect. The Police of the Islamic State are at the disposal of the *wali* or *‘aamel*, in their efforts to establish the Shari‘ah upon the people.

The Amir of Jihad

The directorates of the Amir of Jihad consist of four departments. These are :

1. The External Affairs (Foreign Policy)
2. The Military
3. The Internal Security
4. Industry

The Amir of Jihad is the director and supervisor of all four departments. The Khaleefah may delegate this position to a suitably qualified Muslim, but since he is the head of state, it is important that he takes on the role himself.

1. The External Affairs (Foreign Policy)

The Foreign Policy of the Islamic State

The foreign policy of the Islamic State covers the external policies of the State and its relationship with other nations and countries. The foreign policy in Islam serves three objectives:

1. To protect the entity of the State and the Ummah.
2. To facilitate the *da'wah* to other people and nations.
3. To organise the relationship of the Islamic State with other states.

When one considers these aims it becomes clearly apparent that the foreign policy of the Islamic State is not merely a *farḍ* (obligation) upon the Muslims to implement, but with the existing bloodshed, rape and destruction of Muslims around the world, like Bosnia, Kashmir, Palestine etc., it is a practical necessity.

It is an utmost duty upon the Muslim Ummah to convey the message of Islam to humanity. On His arrival from Khaybar, the Messenger of Allah (saw), addressing his companions (ra), said, **“Oh people, Allah has sent me as a mercy to all mankind; do not dispute with me like the disciples disputed with Isa (as) son of Maryam. The companions exclaimed : And how did the disciples dispute, O Prophet of Allah? He (saw) answered : He (Isa) called them to that which I called you; he who was sent to a near place was pleased and satisfied, but he who was sent to a far place became displeased and heavy footed.”** This is an indication of the importance of carrying the *da'wah*.

And Allah (swt) says,

“It is He who has sent the Messenger with the guidance and the deen of truth, that it may prevail over all other deens.”
[TMQ 9:33]

The duty to spread Islam necessitates that the Muslims be in contact with what is happening all over the world. This contact requires an awareness of the many differing states, peoples and thoughts, because all of them are essential to the goal, i.e. the spreading of Islam.

Our goal as an Islamic Ummah is to spread Islam to all corners of the globe and this means we are compelled to work on an international level. In other words we must know the situation and major problems of the world, understand the motives and public opinion of the people, the various political actions and manoeuvres and above all, we must be aware of what is happening in the international arena. This political awareness is of primary importance to the major states and is what politicians all over the world mainly concern themselves with.

The people of the Islamic State should have political awareness as one of their characteristics. If it is their duty to spread the Islamic call (*da'wah*), then this awareness must be made commonplace. We cannot begin to organise our relationships with the other states unless we achieve this awareness.

Hence, conveying the Islamic call is the axis around which the Foreign Policy of the Islamic State revolves, and is the basis upon which relationships with other states are built.

The Relationship of the Islamic State with Other States

The relationship of the Islamic State with other states should be built upon four approaches:

1. Firstly, the countries of the Muslim world are to be considered as being part of one country. Hence, these countries are not considered in the sphere of foreign policy. Instead the procedure will be to unify them all into one state. For example, if the State was established in Egypt, then all the other Muslim countries would be considered - not as foreign states - but as part of the Muslim Ummah. We would not recognise them as separate states. Therefore, we would not establish our embassies in them or vice versa. Instead we should call the Muslims in those countries to their duty which is to unite themselves to the Islamic State.

2. Those states with whom the Islamic State has economic, commercial, good neighbouring and/or cultural treaties; they are

treated in accordance to the terms of the treaties. However, the economic and commercial relations with them must be confined to certain items that benefit the Ummah. It must not lead to the strengthening of those states on our account.

3. Those states with whom we do not have treaties; the actual Imperialist states like America, France and Britain; and those states that have ambitions in the Islamic State, such as Russia. All these states are considered as potential enemies of war and possible invaders. All precautions should be taken with them.

4. Finally, those states that are actual enemies of war, such as Israel. These states must be treated as in a state of war and this must be the basis of all transactions.

The Basis and the Method for the Foreign Policy

The root of interaction between the Islamic State and the other states is the duty to propagate the call of Islam (*da'wah*). The method by which to achieve this is the declaration of Jihad. This was the method of Muhammad (saw) as soon as the Islamic State was established in Madinah. It must be stressed that the Muslims are not permitted to start fighting with the enemy without first presenting them with the opportunity to accept and embrace Islam, thereby becoming part of the Islamic State. This is the first process of the three stage method of delivering the call of Islam through Jihad.

If this offer is turned down, they are asked to pay *jizyah* (head tax) and to be part of the State. They would be treated as *dhimma* (non-Muslim citizen of the State), i.e. the State would be responsible for their security and protection. They would be ruled by the Islamic Shari'ah and their land would become Muslim land and part of the Islamic State.

If the enemy on the other hand refused both of these options, namely to reject the Islamic Belief and System or reject the System and the payment of *jizyah*, the Muslims would proceed to the third stage and declare war upon them. Muslim narrated on the authority of Sulaiman ibn Buraid that the Messenger of Allah (saw) said, **“If they refuse to accept Islam, demand from them the *jizyah*. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the *jizyah*, seek Allah's help and fight them.”**

Allah (swt) says,

“And fight them (on) until there is no more tumult or oppression, and there prevails justice and faith in Allah, altogether and everywhere.” [TMQ 8:39]

This third and final stage of Jihad has various implications that should expose many of the misconceptions held about Jihad :

a. Jihad, contrary to the slander propagated by the West, is not barbaric. In fact, when the Muslims declare war, as offensive Jihad, the purpose is to remove any obstacle in the way of implementing Allah's (swt) *deen*, and the fighting is regulated by the rules of the Shari'ah. Therefore, in the third stage of Jihad after the first two options have failed, the Islamic army, when they enter and fight, are not allowed to kill women, children or the elderly. Nor will they fight civilians who are not supporting or participating in the fighting.

Indeed, Islam defines a specific code of conduct for the Muslim army, that ensures justice even in the battle field. These rules include : no destruction of trees or buildings unnecessarily, no 'civilian targets', no mutilation of dead bodies, no raping of women, no torturing prisoners of war, etc. This lies in stark contrast with the practices of the *kuffar* in war, where every conceivable act of barbarity and transgression is perpetrated against the people.

b. By principle, Jihad is offensive, i.e. the Muslims initiate it to spread the boundary and domain of Islam, and offensive Jihad is the responsibility of the State. The foreign policies of all the existing Muslim regimes, such as Sudan, Iran or Saudi Arabia are clearly in contradiction to this fundamental principle of Islam, for they recognise and accept the national borders and their integrity, as laid down by the 'International Law.'

c. Jihad linguistically means to exert oneself to the utmost. Therefore, the word 'jihad' can be used to describe the effort put into studying, working or looking after children etc., but the Shari'ah definition of Jihad is very specific and is defined by the classical scholars as, **“To fight the disbelievers (*kuffar*) to the utmost, to make the word of Allah (swt) the highest in all the lands (i.e. sovereign).”** Therefore, Jihad is linked by the Islamic Shari'ah to the physical fighting.

d. Since Jihad by principle is offensive and requires the State, that which is associated with it, i.e. defensive Jihad, is also integral to Islam. However, defensive Jihad, i.e. the repelling of *kuffar* who fight the Ummah or take her land, is not part of the foreign policy. Thus it is a duty that must be performed by the Ummah, whether they have a state or not.

2. The Military

The Army of the Islamic State

The issues of internal security, the ability to spread *da'wah*, and repel foreign attacks are taken care of by the army.

Allah (swt) has obligated us to spread Islam to the world and has specified the method as *da'wah* and Jihad, and that Jihad is *fard*. Accordingly, every male Muslim who reaches the age of fifteen is obliged to enlist in the army and undergo military training to prepare for Jihad. Allah (swt) says,

“And fight them (on) until there is no more tumult or oppression, and there prevails justice and faith in Allah, altogether and everywhere.” [TMQ 8:39]

The Prophet (saw) said, **“And fight the people who associate (things) with Allah with your wealth, your hand and your tongue.”**

The Structure of the Army

The army is divided into two sections. Firstly, there are the ‘regulars’, who are employed as soldiers of the State’s army and who are paid salaries from the State’s budget. Secondly, there are the ‘reservists’, who comprise of all the Muslims who are capable of fighting, and are mobilised when the demand for soldiers requires it.

It is generally the Khaleefah who is the leader of the army; he appoints the commander-in-chief, a general for each brigade and a commander for each division. The brigadiers and commanders appoint the remaining ranks of the army. Members of the general staff are appointed according to their military culture by the general chief of staff.

The army of the Khilafah is one army, which is located in specific camps. Some of these camps must be located in different provinces (*wilayaat*) and strategic locations, and some must remain permanently mobile fighting forces. The camps are organised in numerous groups, each one of which is given a number to accompany its name, such as the 1st Army, the 3rd Army, or it can be named after a province (*wilayah*) or district (*'imala*).

The Function of the Army

One of the functions of the army, in Islam, is to fulfil the obligation of Jihad - the physical fighting (in the field of battle) against the *kafiroon* (disbelievers), be it offensive or defensive, in order to make the Name (*deen*) of Allah (swt) dominant. Allah (swt) ordered the preparation for Jihad in the *ayah*:

“Make ready for them (the unbelievers) all you can of (armed) force and of horses tethered, that thereby you may strike fear into the hearts of the enemy of Allah and your enemy, and others beside them whom you know not. Allah knows them. Whatsoever you spend in the way of Allah it will be repaid for you in full, and will not be wronged.” [TMQ 8:60]

The Prophet (saw) showed the power of the State by marching the Muslim army inside Madinah before they went to Tabuk for war. This action frightened the enemy. As he (saw) said, **“I have been given the victory by the terror thrown in the hearts of my enemies even from the distance of one month travelling.”**

These functions of the army are all related to maintaining the external security of the State.

The Islamic State’s foreign policy is to spread Islam throughout the world. The method employed by the State to deliver Islam is through *da'wah* and Jihad. Therefore, since the Ummah has given the authority to the Imam or Khaleefah to carry this Jihad, it is important that the leader of the army be the head of state. The Prophet (saw) established relationships with others on the basis of spreading Islam. He formalised the Treaty of Hudaibiyah in order to allow himself the opportunity to spread Islam throughout the Arabian peninsula. The Prophet (saw) was the head of state in Madinah and he (saw) directed the army to all the battles that took place, during his time. After that, the *Khulafa'a Rashidoon* also were the ones to give the orders for where and when the army should fight. It becomes clear from these points that the head of state is the person responsible for the leadership of the army.

Giving the Army Islamic and Military Culture

The army is usually the tool that opens up other countries to the *da'wah* of Islam. Thus, the army personnel have to be intellectually elevated. Meaning, that they have to be well educated about Islam and be able to convey the message to other people. Furthermore, the personnel have to be politically aware so that they remain focused and are not manipulated by the opponents.

Iman of the Army Personnel

The army is an integral part of delivering the message of Islam to the world. Its people must, therefore, be highly educated in Islam, and with firm *iman*. The army must place emphasis on building people with these characteristics within its ranks. An army with strong *iman* will surely be able to defeat its opponents. We find this to be the case in the time of the Prophet (saw). Muslims were outnumbered in many of the early battles, but with the help of Allah (swt) still achieved victory. This we saw in

the battle of Badr where there was a 3 to 1 ratio and in the battle of Ahzab, where there was a 4 to 1 ratio.

3. The Internal Security

The department of Internal Security oversees everything connected with security inside the Islamic State, utilising the military forces for this purpose.

The internal security, as well as the external security, is preserved by the army. The functions of the (police) are under the control of the army. The Prophet (saw) appointed Qays ibn Sa'ad as the head of security. He was there to protect the Prophet (saw) when he was in Majlis. It is preferable for the internal security force to maintain the procedures of the regular army, so that it will remain organised, efficient, and co-ordinated as in a regular army. The internal security force has the function of surveillance, preserving law and order, and to execute the laws adopted by the State. The Prophet (saw) appointed 'Abdullah ibn Mas'ud as the leader of *assas* (surveillance). Surveillance, by this part of the army, does not mean to invade the privacy of others. Rather, its usage is for general surveillance. Since maintaining the internal security is an action the State is responsible for, it has no right to levy payments on the citizens of the State for executing this function.

4. The Industry

Preparation for the foreign policy will require a strongly equipped army. Therefore, the Islamic State will endeavour to obtain the latest technology in warfare, including nuclear capability, space programmes and computer technology, to be ready to fight the enemy in a like way as she is fought. The economy and industry in the Islamic State will be similarly geared towards sustaining the army and the effort of Jihad.

The department of industry directs all affairs connected with industry, including heavy industry, such as the production of motors engines and car bodies; metallurgical industries, electronics and light industries; and factories of private and public ownership connected with the military industry. All factories of whatever type should be established on the basis of complementing the military policy.

It is under the guidance of the department of the Amir of Jihad that the Islamic State will implement its foreign policy and propagate the *deen* of Islam to the rest of mankind. By these means, and the help of Allah (swt), the State will be able to achieve the dominance of the word of Allah (swt) throughout the world.

The Judiciary

The judicial system in Islam is solely based on the Shari'ah. We must be mindful of the fact that justice cannot be fully served until and unless Islam is applied in its totality. To do otherwise, would mean leaving parts of Allah's commandments and accepting the rule of man as better able to cope with the issue at hand. This not only leads to the disruption of the society's well-being but is also an acknowledgement that Allah (swt) is not truly the Sovereign. We find in the Qur'an, Allah (swt) says to the Prophet (saw) :

"But no by your Lord they can have no (real) faith until they make you judge in all disputes between them and in their souls find no resistance against your decisions but accept them with the fullest conviction." [TMQ 4:65]

The details of the Islamic judicial system are discussed elsewhere (see the Judicial System), but it is useful to discuss here the relationship of the ruling system with the courts.

The Judge of the Court for Unjust Acts (*Qadi al-Madhaalim*)

This category of judges within the ruling system of Islam consists of judges who settle disputes arising among the people and the State. This judge has jurisdiction within a court called *Mahkamat al-Madhaalim* (the Court of Unjust Acts) in the Islamic State. In essence, this judge of the Court of Unjust Acts is appointed to remove all unjust acts within the Islamic State, whether they are committed by the Khaleefah, governors, or any other official of the State. In cases of disputes between the people and the officials of the Islamic State, the judge of this court has the right to dismiss the official of the State once his negligence of the Shari'ah or injustice committed upon the people is established.

As examples, this court may investigate all matters executed by the Islamic State involving discrimination upon citizens, improper application of the Shari'ah, improper interpretation of the Shari'ah or the Constitution of the Islamic State, negligence by the Khaleefah of the opinions given to him, forcing a tax unduly upon the citizens of the Islamic State, etc.

An interesting situation arises when a case is studied involving the Khaleefah's negligence of the Shari'ah. The *Qadi al-Madhaalim* will have to either pass a judgement in favour of the actions of the Khaleefah or against him. If it is in favour of the Khaleefah, then the Khaleefah's mandate will remain, and will, in fact, render the case as being proper and not negligence. If, on the other hand, the judge decides against the Khaleefah, which entails negligence of the Shari'ah, the Khaleefah must abide by the judgement of the judge. If he fails to do so, the judge will be authorised to remove the Khaleefah from his position on the grounds of negligence of Shari'ah.

The Administrative System

The administrative system consists of that body of people which executes the Islamic State's orders upon the citizens and manages the Islamic State's affairs. Since the Islamic State must implement the Shari'ah upon all of its citizens, it becomes necessary to have an administrative system to accomplish this. Many rules in Islam compel the Islamic State to have an administrative body for their implementation. As such, the rule for collection of *zakat*, which necessitates the Islamic State to employ personnel for its proper implementation, is one example. Any style or tactic used would be permissible, as long as it accords with the Shari'ah. But, the important point is that 'the job gets done'. Therefore, it is incumbent upon the Islamic State to use the most efficient style to implement the rule of Islam, as long as they fall within the bounds of the Shari'ah.

We know that the Prophet (saw) managed the affairs of the Ummah, during his period in Madinah. He (saw) appointed many administrators to carry out various functions so that the Islamic State would run efficiently. As an example, he appointed 'Ali ibn Abi Talib (ra) as a scribe for treaties which the Prophet (saw) concluded with other nations.

The Prophet (saw) gave the management of his seal (the one he used to imprint his signature on official documents of the State) to Al-Harith ibn Auf al-Mazi. Ibn Abi Fatimah was designated to compile the statistics of the *ghanima* (spoils of war). Hudhayfa ibn al-Yaman was the writer for the numbers of cultivated fruits in the Hijaz area of the Arabian peninsula. 'Abdullah ibn Arqam was appointed to calculate the number of people in the tribes and was further assigned the task of management of water in the Islamic State. In the twentieth year of the *Hijrah*, 'Umar ibn al-Khattab, as the second Khaleefah, initiated the *deewan* (a type of record) as a list of names of soldiers and other essential facts. This method of keeping a *deewan* was borrowed from the Persians who had adopted this style for keeping records of their soldiers, battle gear, and other essential information. A similar technique was employed by 'Umar (ra), since it was a *mubah* (permissible) means.

Regarding the appointments to these administrative departments, it is permitted to have any citizen of the Islamic State, male or female, Muslim or non-Muslim, as long as he or she is suitably competent to be a part of this administrative system. It would be important to have a suitable management structure to run the administrative system.

We may recall here that the Khaleefah has an entourage of assistants which carry out administrative functions. As discussed previously, they are the Executive Assistants (*Mu'awin Tanfeedh*). The difference between the general administrative body and the Executive Assistants is that the latter is a caretaker of the Khaleefah's administrative tasks, while the former is dealing with administration of the larger Islamic State. Accordingly, it is necessary that the Executive Assistants be Muslims, whereas the general administrators may be Muslims or non-Muslims.

We now have a general idea of the functions of the administrative body of the Islamic State. Its task is to execute the rulers command in a competent and efficient manner. It aids the Islamic State in applying the laws of Allah (swt) upon this earth. Of course, one can only theorise on paper the advantages of an administrative system when there is no Islamic State.

Shura

It is of utmost necessity to comprehend the concept of *shura* (consultation), as used in Islam, and what it actually means before indulging in a detailed discussion on Majlis al-Ummah, which is the main body that participates in *shura*. Allah (swt) states in the Qur'an:

"Pardon them and ask forgiveness for them and consult with them upon the conduct of affairs, and when you have decided (upon a course of action), place your trust in Allah." [TMQ 3:159]

"And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel." [TMQ 42:38]

The two *ayat* (verses of Qur'an) mentioned above are directly related to the issue of consultation. *Shura* denotes engaging in mutual consultation or mutual discussions regarding a particular matter i.e. taking people's opinion. Taking opinions occurs on the part of the Khaleefah or any Amir or responsible person be it a ruler or a leader. As for the declaration of the opinion to the person in charge, be it a ruler or a leader, it is just a *naseeha* (advice).

Before addressing the application of *shura*, as taken by the Messenger of Allah (saw) in relation to our affairs nowadays, we need to study the idea of taking an opinion, and remove any ambiguity existing in the minds of the Muslims. Realistically, an opinion can be taken regarding :

1. Matters of Shari'ah (legislative matters).
2. Matters of Intellect or Technicalities.
3. Opinions which directly lead to actions in *mubah* issues.

1. Matters of Shari'ah (legislative matters) :

As for matters of Shari'ah, there is no *shura* at all. In order to reach the Islamic opinion in any Shari'ah matter, proper

ijtihad must be conducted, meaning no one's opinion should be taken in matters related to *wahi* (the revelation), i.e. *haram* and *halal*. This can be seen in the action of the Messenger (saw) in the Treaty of Hudaibiyah. In that incident he (saw) did not consult the companions and refused to listen to their complaints regarding the terms of the treaty, saying, “...and I will not disobey His (swt) commands.”

2. Matters of Intellect or Technicalities:

For matters of intellect or technicalities only those with the knowledge of that specific field would be consulted. For example, in the Battle of Ahzab, the Prophet (saw) received news of a dangerous confederacy, consisting of 10,000 people, aiming to besiege Madinah. The Muslims in Madinah decided to fight against the invading enemy from inside their town, and they manned all the buildings surrounding Madinah. However, there was one area left open, where Salman al-Faresi suggested that a trench be dug in that place, as the Persians used to do in similar situations. The Prophet (saw) accepted the advice, and he himself took part in digging that trench.

3. Opinions which directly lead to actions in the *Mubah* issues :

Finally, opinions which directly lead to actions in the *mubah* affairs of Islam where no expertise is required to arrive at a conclusion, and are apart from the commands of Qur'an and Sunnah, may have the Ummah's input. This is the domain of the Majlis al-Ummah. In this case, the Ummah's wishes would be sought so that the Ummah's involvement remains active. Allah (swt) states in the Qur'an:

“Pardon them and ask forgiveness for them and consult with them upon the conduct of affairs, and when you have decided (upon a course of action), place your trust in Allah.” [TMQ 3:159]

This final area, in which *shura* may be sought, is the area in which the Majlis al-Ummah plays an active role, i.e. in the *mubah* issues. At this point, when this opinion is sought, it becomes *mashura*. Thus, *mashura* means taking the opinion of the majority in Majlis al-Ummah concerning *mubah* matters, which becomes binding upon the ruling apparatus to implement. An example in which the Majlis al-Ummah would play a role could be choosing the place of where a school or hospital should be built in a community.

Majlis al-Ummah (Council of the Ummah)

The Majlis al-Ummah is part of the ruling structure of Islam. It deals with matters which are *mubah* and do not require an expert to arrive at the correct conclusion. These decisions of the Majlis al-Ummah are termed as '*mashura*'. The majority's opinion is the binding opinion, in this case, since there is no set right or wrong in the *mubah* matters. The Khaleefah is therefore obliged to uphold the opinions of the Majlis al-Ummah, as long as the opinions are in the legal area of opinion for the Majlis al-Ummah. This is substantiated by the *hadith* of the Prophet (saw) : “**If both of you (referring to 'Umar and Abu Bakr) agree on a *mashura*, I would not go against it.**”

Structure and Functionality of Majlis al-Ummah

The persons who represent the Muslims in voicing their opinions to the head of the State are called to the Majlis al-Ummah. It is allowed for the non-Muslims to be in certain sessions of the Majlis, for the purpose of presenting complaints about oppression by the hand of the ruling apparatus or to complain about any problems, which they encounter with regards to the implementation of Islam upon them.

The members of the Majlis al-Ummah are elected by the people, and there is no gender distinction in who can be a member. As long as the candidate carries the citizenship, is sane and is in his/her post-puberty years, then he or she qualifies.

Pertaining to the structure of the Majlis al-Ummah, there can be two main committees. One to oversee the central government and one for the provincial government. Within these main committees exist sub-committees which are assigned specific tasks based on the ability of the individuals.

Checks and Balances

The nature of Islam is to preserve justice and societal harmony, and to uproot and eliminate institutional oppression if and when it presents itself. Sovereignty belongs to Islam's legislative sources, and the aim of Islam's legislative sources is to secure and uphold the societal ideals, while satisfying the individual needs of each human being in the society. Islam granted the people the authority to implement the Shari'ah rules whereby these aims and objectives would be maintained. The people in turn appoint one person (The Khaleefah) to rule them by Islam, and they are permitted to use force to remove the Khaleefah, in case he clearly went against the Shari'ah.

One of the branches of the judicial system is called *Mahkamah al Madhaalim* (Court of Unjust Acts). The primary role or function of this judicial branch is to settle disputes between the people and the Khaleefah. The order or finding of a judge in the judicial branch cannot be stayed, but rather it must be implemented, even if the order was to remove the Khaleefah himself, or anyone that he has deputised. Failure to implement the order or finding of a judge in *Mahkamah al Madhaalim*, provides a license to the people to remove the Khaleefah, even by force if necessary.

One of the functions of the Majlis al-Ummah is to create a platform whereby the people can voice either their satisfaction or their dissatisfaction and complaints to the government. The *Mahkamat al Madhaalim* would be presented with the complaints from the Majlis al-Ummah or the individual in the State could take his complaint to *Mahkamat al Madhaalim* directly. Everyone is subject to Islam's legislative sources and as such there is no elite class in the Islamic society, and anyone who is under the jurisdiction of the Islamic State, be they Muslim or non-Muslim, must have their rights protected. Therefore, Islam's method of preserving justice and social harmony, and uprooting and eliminating oppression is realistic and practical.

Another method of establishing 'checks and balances' on the government is the process of nominating the Khaleefah. The Khaleefah, as one option, may be elected from the choices presented by the Majlis al-Ummah. Thus, the Majlis al-Ummah makes sure that the individual elected to the post of the Khaleefah is a practising Muslim who fulfils the requirements. Consequently, an individual looking to serve his own interests cannot become the Khaleefah.

Furthermore, another element that is an integral part of establishing a mechanism of checks and balances within the system is *taqwa* (fear of Allah). The ruler carries out every action based on the concept of being questioned by Allah (swt) on the Day of Judgement. Thus, the ruler would make sure that he fulfils his part of the contract as ruler of the Muslim Ummah so that he may face Allah (swt) without fearing His (swt) punishment, due to negligence or serving his own interests.

Thus, we can see that Islam provides a system of government which is just, because it implements only Allahs (swt) laws rather than man-made laws. It is only when Muslims understand the mechanisms of ruling which Islam provides that they will have confidence in it, and realise the flaws and weaknesses of other systems. May Allah (swt) help us in our duty to establish it!

Summary: Ruling in Islam

The situation of those in authority is of utmost importance for the people of any society. This is because every decision they make and every rule they implement has repercussions which affect the whole population. So, when those in authority have failings, the whole society becomes characterised by these failings.

Today, the whole world is subject to man-made laws. Man who is limited in his knowledge, prone to errors and subject to prejudice and greed. As a result of this, the rules which govern the world reflect these aspects of man's character - leading to oppression of the weak, injustice and corruption. People in one part of the world are allowed to starve, while in another, surplus produce is burnt or dumped in the sea. We are subject to taxes we do not want and cannot afford to pay. And we are told what we can and cannot do by a handful of politicians who are no better than and usually much worse than ourselves.

The Islamic ruling system is the only one which gives a way out from these problems. Instead of being subject to man-made laws, where one person is made to bow before another, our lives and society are governed by the law of Allah (swt) the Supreme.

Here, it is the people who have authority to ensure that the ruler implements Allah's law, solely and in its entirety, and that he never follows his own whims and desires, so becoming a dictator.

It is the job of the Ruling System of the State to make sure that all the administrative matters within its boundaries run smoothly and facilitate the easy living of the subjects, whether Muslim or not, within the Islamic framework.

As well, the State will be the effective means of delivering the call of Islam to all the nations of the world. It has a powerful army to facilitate this task, and also to defend its frontiers from the likes of the aggressors who currently plague the Muslim world; the problems in Bosnia, India and Israel will be no more than a painful, but distant memory.

All the systems of Islam that are collected here are tied together to form a perfectly balanced and co-ordinated whole. Each is dependent for its functioning on the others, and none would be complete if considered on its own. You can see therefore how the Ruling System of Islam ties them all together to give a way of life that is unsurpassed in the history of humanity.

The Economic System

Facts About the Economic System

Islam has a unique system of taxation where there is no taxation of the poor. There are only three types of regular taxes levied from those people who are able to pay:

1. *Jizyah* - Is a tax on mature male non-Muslim citizens who are able to pay it. This is much less than any tax on Muslim citizens.
2. *Ushr* - Is a tax levied on unconquered land under the jurisdiction of the State, at the rate of one tenth of the produce if the land is irrigated by rain, or one twentieth if it is artificially irrigated.
3. *Kharaj* - Is a tax levied on conquered land, whose rate is fixed by the Khaleefah.

There are no income taxes.
There is no Value Added Tax (VAT).
There are no Death Duties.
There is no Road Tax.

All these examples are included among the taxes in the West where it is the poor that suffer the most.

The Khaleefah 'Umar ibn Abdul Aziz at one stage could not find a poor person to give *zakat* to during his rule (7th Century CE).

In the entire history of Spain, it was economically at its most prosperous during the period of Islamic rule. Never before or since has it been so successful.

Under Islam, Africa sent food to relieve famine in Madinah. The Khaleefah - 'Umar ibn al-Khattab sent the following letter to Amr ibn al-'A's, the governor of Egypt regarding the means of transporting the supplies :

“Arrange to dig the canal from the River Nile up to the Sea even if you have to spend the entire treasury of Egypt in the undertaking.”

Zakat is not part of the Islamic economic system.

Public resources such as sources of water like rivers and lakes, sources of energy like electricity, and public utilities like parks, roads and railways cannot be privatised according to the wishes of the government. They remain public property as originally classified by Islam according to their nature. They will always remain public and cannot be owned by individuals who may charge excessively and prevent the vital requirements of the people getting to them, as happens in the West.

It is compulsory on the husband to work to earn *nafaqah* (provision) for his family, but if he cannot do so for any genuine reason, it is the responsibility of the State to provide tangible basic needs of food, clothing, shelter; and intangible needs of education, health and security.

Hoarding of wealth is prohibited, even if you are willing to pay *zakat* on it. This makes it available for the markets, boosting the economy and preventing the wealth from merely making a circuit amongst the rich.

Currency in the Khilafah can only be based on gold and silver. Thus it will be of real value itself, providing stability in the economy. It cannot be reproduced or destroyed, which would cause devaluation and inflation.

The Islamic system has 5 types of company structure : *anan*, *abdan*, *mudharaba*, *mufawadha* and *wojooh*.

1. *Anan* (Company of Equals) - Partnership between two people, both contributing capital and effort.
2. *Abdan* (Company of Bodies) - Company in which two or more persons participate by their effort only, without their capital.
3. *Mudharaba* (Company of Capital and Effort) - A company in which one part provides the capital while the other provides the effort.
4. *Wojooh* (Company of Faces) - A company involving two or more parties who provide the effort with another party who

guarantees the financial support.

5. *Mufawadha* - This is a company which combines any of the other 4 types of company structures permitted by Islam.

Stocks and share companies (Plc's) are not allowed in Islam as they do not fall into any of the permitted categories, having an incorrect company structure, and so are invalid.

The Islamic economy focuses on ensuring the effective distribution of created wealth and resources, rather than amassing these in useless stockpiles. Thus the satisfaction of the basic necessities of food, clothing and shelter for all citizens be they Muslims or non-Muslims is the priority.

If you find derelict land anywhere you may make use of it without anyone's permission.

In the 8th and 9th century, Iraq under Islam had a population of 30 million (compared to 18 million today). 80% were farmers with modern irrigation systems from the rivers Tigris and Euphrates. The ratio of yield of seed for wheat in the Muslim world was 10:1 at this time compared to only 2.5:1 in Europe.

So, You Want to Buy a House...?

The desire for economic security is a fundamental aspect of human nature. In society, the distribution of resources and commodities is regulated by the governing authority, which runs affairs according to the particular ideology that the rulers have chosen for the purpose - in our case, Capitalism. Accordingly, the people are restricted and controlled by the systems which prevail over them, and must fulfil their economic needs within the framework of these systems.

The issue of our housing is an important aspect of the economic system that we are subject to. We all need a house to shelter from the elements, and as a base for our everyday activities. But, if you think for a moment about your own situation living in the West, housing throws up many problems....

The price of even modest accommodation is staggering. If you take a house suitable for an average family (like your own), the cost of buying it would range from about £50,000 to £100,000 or more, depending on its location. This figure of course, goes far beyond the actual cost of the materials and labour required to build it. In fact, it is usually artificially inflated to create a source of business for banks and building societies from people who have to deal with them in order to buy a house.

Consider yourself. You have to provide for your family - food, clothing, bills, education etc....After all these are taken care of, does your income put you in a position to afford to buy a house? Almost certainly not!

So what are the options available to you?

Renting : This will give you housing, but would you feel satisfied with living with your family in rented accommodation? Most people would not. After all this gives no security for your future - you may have to move from place to place, depending on the whims of a landlord. This affects your job, your children's education and so on. The landlord may choose to raise the rent as he pleases.

As well, a large proportion of your income would go towards something for which you have no permanent possession. And since you do not actually own the place, you will have no incentive to spend on it to furnish and decorate it as you like - to turn the house into a home. In all, renting is unsatisfactory - you can never really see a rented home as your own home.

Mortgage : This option seems to be the only feasible alternative. In fact this is the system that most people use in your predicament. In theory, you own the house you live in, paying for it slowly as your income allows, and it appears to solve many of the problems with renting.

Unfortunately, the reality of mortgage does not match its theory. It is riddled with even more problems than renting.

Suffering the Pains of the Mortgage Gamble :

1. With a mortgage, you don't really own your house. You have to give the regular monthly payments on time, and if you miss even one, you can be subject to repossession of your home. This is whether it is your initial payment, or your last!

2. Your payments do not mainly contribute to the value of your house. Rather you are paying a large proportion towards the interest on the loan you have taken.

3. The payments are subject to the whims of the mortgage company - they can increase or decrease the rates of interest at will, without any discussion with you.

4. Most people never live to actually pay off their mortgage completely and thus really own their house. Thus, they never have anything to pass on to their children.

5. House prices are subject to such fluctuation that the value of the house could drop within a matter of years to even as much as half of the value you bought it for! So you may be paying a debt which you could not recover even if you sold your house!

However, more important than any of these reasons, is Islam's opinion on mortgage:

Getting a mortgage (based on interest) is definitely and clearly *haram* (forbidden) to Muslims. The paramount reasons being that,

1) The Muslim has to borrow money on interest. Allah (swt) and His Messenger (saw) have forbidden the taking and giving of interest on money. Allah (swt) says in the Qur'an,

"Those who benefit from interest shall be raised like those who have been driven to madness by the touch of the devil; this is because they say: 'Trade is similar to interest' while, Allah has permitted trade and forbidden interest." [TMQ 2:275]

Allah (swt) also said,

"O believers, fear Allah and give up the interest that remains outstanding if you are believers. If you do not do so, then be sure of being at war with Allah and His Messenger. But if you repent, you can have your capital. Neither should you commit injustice nor should you be subjected to it." [TMQ 2:278-279]

Jabir narrated, “The Prophet (saw) cursed the receiver and the payer of interest, the one who records it and the one who witnesses it and he said, ‘**They are all alike**’ .” (from Muslim, Tirmidhi and Ahmad). Abu Hurayrah narrated that the Prophet (saw) said, “**Riba has seventy segments, the least serious being equivalent to a man committing adultery with his own mother.**”

2) The contract of purchase does not satisfy a fundamental condition in Islam. In Islam, if you buy a house, you own the house. In the mortgage agreement, you do not actually own the house but the financial institution owns it until you pay all of your mortgage. You can be kicked out if you fail to keep up with your mortgage payments and all is lost! Thousands of people lost their homes in this way over the past few years, and thousands more will no doubt follow.

We can see therefore, that this simple issue of housing causes us many dilemmas. However, the Economic System of the Islamic State has solutions to these problems.

The Islamic Alternative

In the Khilafah, it is the right of every individual to have shelter. The Prophet (saw) said: “**The son of Adam has no better right than 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.**” It is therefore the responsibility of the State to ensure that everybody has accommodation to live in.

So, if you are unable to provide accommodation or sustenance for yourself or your family, the Islamic State will provide these for you free of charge, for as long as you remain in that position.

Because of this, the State would devise a deliberate policy to ensure that affordable accommodation is available through extensive home building both by the State and by private individuals who may want to build for profit. The State achieves this responsibility by the implementation of schemes that take full account of individual circumstances, needs and ability when deciding the type of help to give citizens. Thus, if you want to buy a house, the Islamic Economic System provides you with various mechanisms of helping you to do this. These include:

1) **Gift from the State**: The Khaleefah can give land to you for private use which could include home building. By such grants, it makes it easier for you to provide shelter for you and your family. Such a grant was given to Bilal (ra) by the Prophet (saw) as the ruler of the Islamic State. The *Khulafa'a* who followed the Prophet (saw) continued with such grants. The State can also give direct financial assistance to the poor and needy for housing purposes, and indeed it is compulsory for the State to provide this for them.

2) **Interest-free loans from the State**: If you are able-bodied and working, the State can provide interest-free loans for housing. This is in response to the State’s responsibility for provision of shelter to all citizens.

3) **Payment by instalments**: As an alternative to interest free loans, the State can offer to you accommodation for sale with affordable means of payment.

The above are actions that the Khaleefah can undertake to provide housing as a matter of duty to citizens of the Khilafah whether Muslim or non-Muslim. In addition to these, there are other means through which you may get a source of funding for housing. The Khaleefah would encourage these private sector sources in order to facilitate its responsibility. These include:

1) **Qurd hassan from the public**: These are interest-free loans from the rich. You could approach wealthy people in the State like businessmen, to secure such a loan. The rich would be encouraged to provide interest-free loans for housing.

2) **Deferred payment**: Owners of existing properties can sell them to you for a fixed price in the future. The price can either be the same, more or less than the current price, and you could delay payment to such a time when you are able to pay.

3) **Awqaf**: These are philanthropic institutions set up by individuals to provide housing and other schemes. They give these up for the benefit of the public, for the sake of Allah (swt). You could apply to these institutions for housing.

There is no concept of repossession of property in the Islamic State. In any of the above means of funding for buying a house, as soon as the contract is agreed, the house becomes entirely your own property. You are free to sell it or keep it as you like, and no one is permitted to take it from you. All that you are responsible for is your debt to the creditor.

Thus, the Islamic State provides a comprehensive Economic System which solves the problem of buying a house.

Islam and the Economic Question

In order to address the Economic System in Islam, we first of all need to clarify the position of Islam in relation to the quest for material well being. This is because the word *dunya* (life), which is associated with material wealth or worldly matters has become a dirty word for many Muslims.

The separation of *deen* from *dunya* (i.e. the manifestation of secularism) is a Western-Christian concept that has recently become widely internalised amongst Muslims. Consequently, seeking to increase in economic or worldly matters is frowned upon, while continuous engagement in prayer and other personal *ibadat* is regarded as rewardable. As such, many Muslims get confused and conduct a double life. On the one hand, money talks; it gives status and makes life comfortable, so they seek it vigorously. On the other, they feel guilty, thinking that their effort should be spent on 'religious' duties.

This is due to a misunderstanding of the position of the economic question in Islam. There is no doubt that Islam is opposed to monasticism and views the economic activities (based upon the Shari'ah) of man as quite lawful and sometimes even obligatory and necessary. We find many injunctions in Islam that allude to this. For example, Allah (swt) says in the Qur'an:

"Disperse through the land and seek the bounty of Allah." [TMQ 62:10]

He also says,

"Allah has permitted trade" [TMQ 2:275]

and even more directly, Allah (swt) says,

"Seek the other world by means of that which Allah has bestowed upon you, and do not be negligent about your share in this world." [TMQ 28:77]

These are all in reference to economic activity.

In the Sunnah, we find that one of the most commonly said *du'as* that the Prophet (saw) taught us is: **"Our Lord give us the good in this life and the good in the hereafter."**

But despite this, we find expressions in the Qur'an which state:

"The life of this world is but a delusion" [TMQ 3:185]

"The mutual rivalry for piling up the good things of this world diverts you from the more serious things" [TMQ 102:1]

and many others, stating that man has lust and greed for wealth [89:20] and that he is violent at this greed [100:8] and that

he becomes boastful and proud [11:10] and so on (all references to the Qur'an).

This apparently sounds like a contradiction in terms. But actually, what we are taught by Islam is that the real objective of our existence is to worship Allah (swt) through righteous conducts (i.e. obedience to the Shari'ah) by living as humans in this world. So all those things that are necessary for this life become essential for man.

It is one thing to say that material well being is important and even compulsory but it is quite another to say that it is the ultimate goal and centre of thought and action in life. This is where the confusion arises about the Islamic economic question.

The fundamental difference between Islamic economics and all materialist (i.e. Capitalist/Communist) ones is precisely this. The materialists view that economic well being is the ultimate end of human life, while Islam says that these things may be necessary and indispensable, but cannot be the true purpose of life. Economic endeavours only become an allurements or delusion if man loses sight of his real purpose in their pursuit.

The right path to follow therefore is to fully engage into worldly economic life in the manner prescribed by Allah (swt) and His Prophet (saw), both at a societal and individual level. The Prophet (saw) said: **“Work for your worldly life as if you were going to live forever, but work for the life to come as if you were going to die tomorrow.”**

The Economic Problem as Defined by Islam

Unlike the current world view as pushed by the Capitalist West, Islam considers that the main economic problem that mankind will ever have is that of distribution of wealth and not of production. In the eyes of the Capitalist West, there is relative scarcity of resources available in the world, and people's demands for these resources are endless. Hence each nation and in fact, the world, should concentrate on more and more production. The higher the amount of wealth produced, the higher the number of people that will satisfy their demands through the process of economic activity, or so the theory goes.

Islam distinguishes between basic needs which include food, clothing and shelter, and luxurious wants which include all those things that are not necessities in life. It views that there are enough resources to satisfy the basic needs of all people all the time and to satisfy some of the luxurious wants of people, and that the economic problem is that of correct distribution of wealth and not merely involving increasing of production. There are enough resources to feed, clothe and house everybody in the world fully as can be seen by the food mountains of Europe and the excesses of the few rich in each country, including the Third World countries. In accordance with their Capitalist philosophy of maximising profit, we find governments paying farmers to produce less as in the EC countries, or even to destroy what has already been produced as happened in poor Latin America where in the past a huge amount of coffee was burnt to maintain a certain price level. Far more wealth leaves the poor countries of Africa for the rich west than vice versa due to unjust economic deals. Even at the height of the Ethiopian famine crisis in the late eighties, the country was exporting millions of dollars worth of resources to the West. Allah (swt) says in the Qur'an,

“It is Allah who created the heavens and the earth, and sent down from heaven water wherewith He brought forth fruits to be your sustenance. And He subjected to you the sea at His commandment; and He subjected to you the rivers and He subjected to you the sun and the moon constant upon their courses, and He subjected to you the night and the day, and gave you of all that you asked Him. If you count Allah's bounty, you will never number it; surely man is sinful, unthankful.” [TMQ 14:32-34]. In another ayat He says,

“Verily, your Lord does provide sustenance in abundance for whom He pleases and He does straiten it, for He does know and regard all His creatures.” [TMQ 17:30].

These verses among many others show that Allah (swt) has pooled in this universe all the needs and beneficial things for man, and has provided sufficient resources to satisfy the material needs of man.

In Islam, a distinction is made between economic science, which is to do with the means of production, and the Economic System which is concerned with the problem of distribution of wealth, namely the rules by which wealth can be acquired, invested, used and disposed of. It is through the Economic System that is specific to Islam that wealth is distributed equitably, while economic science is not particularly specific to Islam as such but can be acquired from any other ideology or developed as seen fit.

Objectives of the Islamic Economic System

The objectives of the Islamic economic system can be classified as follows:

- 1) To satisfy the basic needs of each and every individual in the Islamic State completely,
- 2) To provide the citizens of the Islamic State with the means to satisfy their luxurious needs, and
- 3) To achieve the above two points through a naturally workable system with due incentives for economic activity and an equitable system of distribution.

The Origin of Ownership

Ownership constitutes one of the important incentives for engaging into economic activity as the owner of wealth has the right to use or dispose of it. The means of acquiring such rights is one of the fundamental principles through which the objectives of the Islamic Economic System are achieved.

In the Islamic Economic System, it is understood that the real owner (Creator) of all wealth is Allah (swt). We only 'own' wealth by proxy as guardians. Some of us acquire wealth by engaging in the production process and hence have a direct access to wealth. These include the factors of production as defined by Islam. Others have an indirect access to wealth simply because Allah (swt) as the real owner of wealth has stipulated that those with direct access to wealth through engagement in the production process must pass some of it on to them as He made clear in the Qur'an:

“Give to them from the property of Allah which He has bestowed upon you.” [TMQ 24:33]

This usually takes the form of *zakat*, *kaffara*, *sadaqat al-fitr*, inheritance, etc. which are given to the poor, the needy and later generations. It is the duty of the government to ensure that such wealth is duly transferred by law.

Types of Property

Islam has defined three types of property within the Economic System. These are : Individual Property, Public Property and State Property.

1. Individual Property

Allah (swt) has permitted human beings to utilise capital, whether by consuming, using or exchanging it. Islam has made ownership a legal right for the individual, and it does not impose a limit on the amount of wealth that one can own. Accordingly, people may own moveable property, such as livestock, money, cars and clothes, or immovable property such as land, houses or factories.

However, the Shari'ah controls the means of ownership such that people acquire the right to wealth in a just manner, and it also regulates the ways in which it is disposed of.

Means of Ownership

There are a variety of ways in which ownership of wealth can be achieved. Work is one example of this, whether it be for ones self or for others in exchange for a wage. This includes any type of permitted work, such as farming, mining, trading etc. Other means of ownership which Islam has permitted include inheritance, grants of the States property to citizens, gifts, blood money or dowry.

Islam restricts the means in which wealth can be earned or invested by forbidding pursuits such as gambling, fraud, theft and bribery, or trading in wine, pigs, crosses and other forbidden items.

2. Public Property

This is defined as the commodities which Islam has made the property of Muslims as a whole, such that individuals are allowed to utilise them, but are forbidden from owning them as their own property.

These commodities come under three main categories :

a) The utilities of the community without which the everyday life of the community cannot properly function. Under this category comes things like water or oil reserves. Muhammad (saw) said, **“The people are partners in three things : water, pastures and fire.”**

However, the order is not restricted to these three things, but it includes everything that is a common need for the whole community. All machinery used for such purposes is similarly regarded as public property, like that required for drawing water for public use, the pipes for transporting water to consumers, or hydro-electric power stations and their pylons and distribution cables etc.

b) Commodities that by their nature cannot be an individuals property like the seas, rivers, public parks, mosques and

public highways. The Messenger of Allah (saw) said, **“Whoever reaches Mina first has the right to it.”**

This category includes trains and other forms of public transportation, or sewerage drains along the public roads; they cannot be an individual's property for they belong to the public.

c) Natural uncounted minerals. These include the many minerals, such as salt, magnesium or copper, which are vast in quantity. They are the property of all Muslims and individual or corporate possession of these things is forbidden. The mining, manufacture, storage or distribution of these minerals is not given to individuals or companies on an exclusive basis. It is necessary that they remain the common property of all Muslims. The State as the representative of the Muslims should itself mine them or sub-contract their collection, and all revenues should be kept in the *Bait al-Mal* (the State treasury). There is no difference, as regards the law, between the minerals whether they are in open mines like salt and antimony sulphide (mascara) or if they are deeply hidden underground and difficult to mine, like gold, silver, iron, uranium etc. The Shari'ah reason for this derives from the narration of Abaydh ibn Hamman al-Mazni that he requested the Messenger of Allah (saw) to allot him certain property in the Ma'reb, which he (saw) gave to him. When he turned back, the Messenger of Allah (saw) was asked, “O Messenger of Allah, do you know what you have given him? You allotted to him unaccounted water.” The narrator said, “He (saw) took it back from him.”

As regards small amounts of minerals like ornaments of gold or silver, it is allowed for individuals to own them. As an example, the Messenger of Allah (saw) allotted Bilal ibn al-Haris al-Mazni the minerals of Qabaliyah in al-Hijaz. Bilal had asked the Messenger of Allah (saw) to allot it to him therefore he (saw) did so and made him the owner.

The Way of Utilising the Public Property

Since the Public Property is the property of all Muslims, it is accordingly the right of every individual to enjoy its utilisation. If the commodities of this property are such that every person can utilise them directly, like water, pasture, electricity, public roads, rivers and seas, then he is allowed to do so by himself.

However, if the commodities of Public Property are such that they are not easy for every individual to make use of directly, like oil and minerals, then it is for the State to mine them and collect their revenues in *Bait al-Mal* and for the Khaleefah to spend from it in ways that are useful to all Muslims. It is possible that he decides to undertake the distribution of the products and revenues in a variety of ways :

a) It can be spent on the running and mining of Public Property commodities, as well as on public buildings, staff, advisors, experts, machinery and factories.

b) It can be spent upon the Muslims since they are the common owners of the commodities. He can distribute amongst them things like water, gas, oil or electricity without charge or he can grant them money from their revenues according to the situation of Muslims for their general betterment.

c) He can take from it revenue to spend on jihad and what the jihad requires such as ordinance factories, establishing the army and other expenses of *Bait al-Mal* which are obligatory for the State to provide for the people.

3. The State Property

This includes every commodity of land or building which is connected to the right of the public and is not included in the Public Property. So the State Property consists of things that are liable to individual possession such as land, buildings and moveable things. Included within this category are state office buildings, or state money. The public has a right to these and therefore their running and control over use is given to the Khaleefah (i.e. to the State) because he has the responsibility to exercise his powers regarding everything that is associated with the public right, like deserts, mountains, river banks, uncultivated lands not owned by people, buildings and property which the State has purchased and made suitable for dwelling, or has captured from enemies in war like state department buildings, schools, hospitals and the like.

The State has the right to give of its property to individuals, such as lands and buildings, because the Khaleefah can give them to the people on an ownership and utilisation basis, or on the basis of utilisation only, or people can be permitted to cultivate dead land and thereby acquire its ownership. Whichever way the State Property is used, it is for the good of the citizens.

Through these ownership principles, Islam ensures that everyone gets what is rightfully due to him from his Creator unlike, for example, the Capitalist system where only those who take part in the production process have the right to wealth. At the same time, it gives full incentives to individuals to fully participate in the economy by not imposing a limit on how much they can own. As well, it guarantees the rights of the people over the wealth that Allah (swt) has endowed upon them, and prevents greedy individuals from exploiting and monopolising it at the expense of others.

Economic Enterprises, Riba (Interest)

and Hoarding

Interest rates form the backbone of the Capitalist system in many ways. It is used as a tool to regulate economic growth and monetary supply by acting as an 'incentive' for those who have surplus money to save/hoard. In Islam both interest and hoarding are prohibited. Allah (swt) says in the Qur'an:

"And those who hoard up gold and silver and do not spend in the way of Allah, announce to them a painful chastisement." [TMQ 9:34]

He also says,

"Allah has permitted trade and forbidden interest." [TMQ 2:275]

Owners of capital therefore have to invest it either in the form of private business or partnership.

The most fundamental criteria that must be met by all companies of partnership are that there must be offer and acceptance between two or more parties, and that once they become partners they have equal say in the running of the company. In addition to these criteria, the manner of sharing profits and losses is dependent on the type of company and agreement made. In the *Anan* where partnership is formed by the wealth of two or more parties, any loss suffered by the company would be shared among the partners in proportion to the capital they put in. In the *Abdan* where partnership is based on services provided by the partners, loss is shared according to the salaries/wages of the partners. In the *Mudharaba* where partnership is based on capital from one party and labour from another, loss is incurred by the owner of capital while the provider of labour loses his wage/salary. From these elementary rules and structures, many other forms of company can be formed. In all cases, profit is shared according to mutual agreement independent of the amount of capital or service/labour provided.

Through this arrangement, continuous business investment keeps employment levels high and both the rich and the poor have the potential to get richer.

The Role of the State

The government plays an important role in the Economic System of Islam.

Islam makes it the responsibility of the State to provide food, clothing, shelter, education, health and security to every individual. It is also the responsibility of the State to enable citizens with the means to get luxurious needs in addition to these basic needs by themselves. The State achieves this through the management of public property, through the use of income from other sources and through provision of a good economic environment so that people satisfy their needs due to their involvement in economic activity.

The Economic Policy of the State

The fixed economic policy of a country, like the Islamic world, emanates from the general concept about the universe, man and life, i.e. the Islamic '*aqeedah* and whatever is derived from the '*aqeedah* in terms of rules and concepts. Since the Islamic rules are fixed and since they provide a solution for the case of welfare for mankind, it would be ineffective for the Muslim world to design and plan a non-fixed economic policy, nor a policy alien to Islam. Its economic policy must be based on the Islamic '*aqeedah*, i.e. the economic policy of the Islamic State should be based upon nothing but Shari'ah laws derived from the Holy Qur'an and the Sunnah, and whatever these two sources have guided to in *Ijma'* of the Sahabah (consensus of the Companions) and Divine *Qiyas* (analogy).

The Islamic economic policy aims at dealing with the essential needs of the individual, enabling him to improve his lifestyle and achieve prosperity as an individual. The economic policy provides the individual with the means to work towards achieving prosperity, by maintaining always the high values (laid down by the Shari'ah) as the dominant factor in the relationships between individuals.

Therefore, the economic policy that should be adopted by the Islamic State is not with the aim of just increasing the GNP (Gross National Product), nor creating what is called 'Social Justice', or state Socialism. The policy should be to ensure the correct distribution of resources, amongst all members of the Ummah, guaranteeing thereby the basic needs for all people, and allowing every individual to satisfy his luxurious needs as much as possible, within the boundaries of the Shari'ah.

However, the distribution of resources and wealth necessitates having the means to generate them and improve their methods of growth. The land, for instance, needs to be cultivated with the aim of increasing the output. On this basis, the Islamic State must incorporate a programme of economic development.

Economic Development

The ways of increasing the wealth are a separate issue from providing the needs, as it deals with generating the wealth and not with the human needs, so it differs from one country to another. In Muslim countries, it is approached and dealt with chiefly by finding ways in which to improve the agricultural products, to launch an industrial revolution, so that industry becomes the main method used in economic development and growth, and to increase commercial productivity. This approach may be divided into four sections :

1. The agricultural policy
2. The industrial policy
3. The financing of projects
4. Creating an external market

The Agricultural Policy

This is based on increasing the yield and variety of farm produce, and usually follows two methods : a) finding means of increasing productivity of the land, and b) increasing the farming lands as a method of expansion.

These take place by using modern and sophisticated machinery, chemicals and by providing high quality seed. The State should provide grants (as opposed to loans) to the farmers who are unable to buy what they need in terms of machines, seed and chemicals, and it should also encourage those who are able, to buy such materials.

The expansion takes place by encouraging the revival of barren land and cultivating it. The State should grant feudal lands which are improperly used or left unused, to farmers who are able to work but have no land or little land, and from lands that are under its control. Anyone neglecting his land for three consecutive years would be forced to give it up to the State, which would allocate it to people who would make use of it. Imam Abu Yusuf narrated that : *“Muhammad ibn Ishaque related to me that ‘Umar ibn al-Khattab said addressing the people on the pulpit : ‘Whoever receives a dead land, (it) would belong to him and whoever constructs a boundary wall, has no right over it after three years. This was because the people used to enclose land which they did not cultivate.’”* (Kitab al-Kharaj).

By following these two methods, an increase in farm produce would be achieved, and the aim of the agricultural policy would be realised.

There are, however, issues to be considered while implementing such a policy. Once increased productivity is ensured, improving the quality of the produce has also to be considered. The policy of improving productivity has to be achieved by modernising the machinery; this necessitates the launching of an industrial revolution to match the ambitious agricultural programme, with industry providing the main means of progress.

Therefore, the agricultural policy should have three main aims in its bid to improve productivity:

1. Improving food products, with the aim of satisfying the needs of the people, and to remove the spectre of famine in case of drought, failing crops or economic embargo. Efforts should be made to improve and increase productivity of food products in both agricultural and animal produce.

2. Increasing productivity in clothing materials such as cotton, wool and silk, for these are basic necessities that should be made available without having to resort to imports and without creating a shortage in case of economic embargo.

3. Improving the production of goods which would have a market abroad, whether they were textiles or food products, like citrus fruits, dates etc.

Development projects like the building of dams, canals, wells and others are to be given priority if they were indispensable, for the aim is not only to launch an agricultural revolution, but an industrial one, without neglecting the agricultural but always working towards increasing production; the aim also is to achieve material progress, and this cannot be realised without an industrial revolution.

The Muslim world is underdeveloped with an economy based solely upon agriculture and other natural resources, and there are scarcely any industries. Therefore, an immense effort is needed to put the industrial revolution into motion. The schemes of the colonial powers should be abandoned, for they aim at keeping the Islamic world relying solely on agriculture by encouraging such a policy and impeding its industrial progress to keep it dependent on the West, who provide most of the machinery and are the only source of maintenance.

It is worth mentioning here a basic economic principle in Islam that says, “Anything that reaps benefit to the Ummah should be provided for if funds were available, provided that it is not indispensable.” This means that if the State had funds available, then the project should be funded, but if the State did not have funds, it should not impose taxes upon the people in

order to finance the project, nor borrow money for it, even from its own citizens.

The Industrial Policy

The main aim of the industrial policy is to make the country an industrial one. The direct route towards achieving such an aim is to first of all manufacture the machines; then other industries can be introduced. The priority would be given to build factories to manufacture machines. There is no other way to turn the country into an industrial force. Only then can industries which rely on the machines produced (i.e. manufactured) locally, be established.

To claim that the manufacturing of machines takes a long time and that we should begin by introducing the light industries, is baseless and a recipe for disaster; it is a plan schemed by the West to impede the main initiative of the Islamic world, and to keep it concentrating on consumer goods industries and as a market for Western industries.

It is also wrong to believe that this venture is unfeasible because it requires industrial personnel which are not available. Firstly, Muslim countries have a large surplus of trained and qualified personnel who have no jobs due to unavailability of technology and industry in their own countries. These people would be used by the Islamic State for participation in the industrialisation process. Additionally, industrialised countries have a surplus of industrialists, engineers and technicians who can be contracted while the Muslim youth are trained to acquire such knowledge.

Therefore, efforts should not be wasted in light and consumer industries while the drive towards achieving the industrial revolution is still under way. Thus, the first step would be to manufacture the machines. This policy should be pursued simultaneously and not stage by stage. We should not wait until we reach one stage before we start another; because these obstacles that would delay our progress are imaginary.

What the Muslims possess nowadays in terms of consumer industries should be maintained as they are, without attempting to expand, but rather the concentration should be upon launching the industrial revolution. The import policy can remain in force according to the Islamic economic policy, until such machines are locally manufactured. Even the state industries like mining would have to follow the same strategy. The State, being the only legal owner of such industries under Islamic law (such as oil, minerals and other natural resources) would not buy machines to extract minerals, for this would divert its efforts from manufacturing such machines and thus impede the industrial revolution.

The State would rather buy the raw materials and maintain the existing factories and plants until such time as the machines can be locally manufactured. The huge profits from such resources of the Muslim Ummah, instead of being usurped by the Western nations and the corrupt rulers of Muslim countries, would be diverted towards providing the basic needs of the people and funding the industries.

Financing the Projects

The economic policy in Islam has undoubtedly determined the projects which the State should adopt, and those which the individuals should adopt. The agricultural policy falls into the private sector, and there is no place for the public sector in this area, except in offering farmers grants and financing building projects and developments, like dams, canals and channels.

The industrial policy is open to the private sector as well, except where the industries are linked to resources that fall under the public ownership, like oils, basic minerals etc. Such industries must fall under the public (i.e. state run) sector. Naturally, these projects, whether public or private, require financing.

As far as the private sector is concerned, it is up to the individual, the company or the partners to finance their projects in any way they deem fit by legal means (i.e. by what the Shari'ah permits).

As for the public sector, it should not resort to overseas loans to finance its projects, for this leads to increasing foreign influence, and also to increasing poverty, which is the result currently seen in Third World countries, whose economies are crippled by such loans. Besides, such loans are generally subject to interest, which is forbidden in Islam. Therefore, the State should finance its own projects even by imposing taxes upon those who can afford it, in order to raise sufficient funds to launch the industrial revolution. The Islamic verdict on taxation projects should apply if such measures were to be taken, such that poor people would not be subject to the taxation.

Projects could also be financed by purchasing machinery on easy terms, even if it means paying more for the machines in the long term than their actual prices; this should be on a sales basis, and not on a usury transaction.

Establishing the Foreign Markets

Marketing goods is one of the major factors that generate wealth. Many countries have taken great care, past and present in finding markets for their goods and products. Many economic empires have been established on such a basis. It is essential therefore for the Islamic State to market its goods and products. However, this should not be an aim but a means to helping the purchase of goods necessary for the industrial revolution, to acquire hard currency or to send the Muslim youth to acquire the

necessary education such as civil engineering, medicine etc.

On this basis, the policy of establishing foreign markets should be pursued, i.e. on a commercial and industrial basis. Attention should not be focused on the trade balance with the different countries. It is insignificant for our exports to be less, more or equal to our imports, as long as the objectives of the Economic System, the foreign policy and other obligatory considerations of the State are achieved, by being commercial and industrial at the same time, whether the trade balance were to our advantage or not. However, it should be noted that the basis followed by the Islamic State in its trading is different from any other in the world. All other countries deal on the basis of where the goods originate from and not where the businessman comes from. The State bases its trading on the traders origin, not on the origin of the manufactured or produced goods. This should be taken into consideration while establishing trading relations. In this way, the Islamic State will not for example, be involved in any trade with countries who are hostile to it, or at war with it. The businessmen of the State are its citizens, and they deal with others on the basis of free trade on goods that are legal according to the Shari'ah; whereas other businessmen trade according to the foreign policy of their country.

This method of trading, if pursued, would help generate and increase the wealth.

In these ways, the economic policy of the Islamic State will build it up as a powerful economic force, where it will supply the basic needs of its people, and enable them to fulfil their luxurious needs as much as possible, while undermining all the corruption, inequality and unfairness that is manifest in the Western and Socialist economic systems.

Sources of Revenue for the State

There are various types of taxes and revenues by which the State may fund its operations. In all cases of taxation, these can only be levied from those who can afford to pay. Thus, there is no taxation of the poor, which is seen in the Western nations in the form of, for example VAT or council tax. The sources of revenue for the state include :

1) Taxation

There are three main regular taxes that the State levies from its citizens (excluding the *zakat*, which is a part of the *ibadah*).

- a. *Jizyah* - Is a tax on mature male non-Muslim citizens who are able to pay it. This is much less than any tax on Muslim citizens.
- b. *Ushr* - Is a tax levied on unconquered land under the jurisdiction of the State, at the rate of one tenth of the produce if the land is irrigated by rain, or one twentieth if it is artificially irrigated.
- c. *Kharaj* - Is a tax levied on conquered land, whose rate is fixed by the Khaleefah.

Non-Muslims do not pay any tax except the *Jizyah*. The Muslims pay taxes on condition that they are levied upon that which is surplus to the individuals conventional needs.

As well as these regular taxes, the State has the right to collect additional tax from the Muslims when the funds of the *Bait al-Mal* are inadequate to cover the expenditure required to undertake all the functions which the Shari'ah has obliged the Muslims to perform, such as provision of food, shelter and clothing to all the citizens, or to meet the needs of emergencies like floods, or earthquakes. The State is not allowed to impose a tax upon the people for a function which the Shari'ah has not obliged the Muslims to undertake. Thus, the State is not allowed to collect fees for the courts or departments or administrations, or for accomplishing any interests such as building new dams or other facilities when they are not essential.

2. Other Sources

There are a variety of other sources of revenue for the state. These include the Following :

- a. *Fa'i* - Property captured from the enemy without fighting.
- b. *Ghanima* - Booty captured from the enemy after fighting.
- c. *Khumus* - The fifth part of the booty.
- d. Revenue from Public Property, such as natural resources.
- e. *Thoghoor* - Customs levied at the States borders.
- f. Revenue from State Property like land, buildings etc.
- g. *Rikaz* - A fifth of hidden treasures and small minerals.
- h. The wealth of people dying without heirs.

The *Bait al-Mal* (State Treasury)

All of the revenues of the State are collected in the *Bait al-Mal*, from where the various functions of the State are funded. The matters for which the funds are allocated are all decided by the view of the Khaleefah and his *ijtihad*.

The expenditure of the *Bait al-Mal* is centred around the following six categories :

1. The *Bait al-Mal* has a special account in which the money of *zakat* is collected. The eight categories of people entitled to partake of the *zakat* funds are supplied from this account.
2. The poor, the needy, the travellers, the debtors and jihad are funded from other sources of revenue whenever there are insufficient funds in the *zakat* account. When there are inadequate funds even from these other sources, the debtors are not to receive assistance. The poor, the needy, the travellers and jihad must be funded from the extra taxes collected for this purpose; and if required - to prevent them falling into corruption - they are to be funded from loans raised by the State for this purpose.
3. The *Bait al-Mal* must fund those people who perform certain duties or services for the state, such as employees, rulers or soldiers. If there are insufficient funds for this purpose, taxes must be collected immediately to meet their expenses, and loans should be raised if it is feared that corruption might ensue.
4. The *Bait al-Mal* shall fund the essential services and utilities such as the roads, mosques, hospitals and schools. If there are insufficient funds, taxes must be collected to cover their cost.
5. Non-essential services and utilities are funded by the *Bait al-Mal*, but when funds do not allow, these are not financed and are accordingly delayed.
6. The necessary measures for dealing with disasters, such as earthquakes and floods, must be financed by the *Bait al-Mal*; if there are insufficient funds, loans should be raised immediately, and will be repaid later from the taxes.

In cases where the State must resort to taking out loans to fund necessary activities, these will be primarily from its wealthy citizens. Foreign loans, which may allow the kaffir to have some kind of authority over the Muslims or control of her affairs, will not be undertaken.

It is absolutely forbidden to open banks in the Islamic State. The only bank permitted in the Islamic State is the state bank which is a department of the *Bait al-Mal*. It does not deal in *riba* (interest) and its function is to provide financial loans in accordance with the Shari'ah rules and to facilitate financial and monetary transactions.

Currency in the Islamic State

The Muslims at the time of the Messenger of Allah (saw) had taken units of gold and silver as the basic monetary currency and used both of them simultaneously. They used the Byzantine dinars and Persian dirhams as their currency and did not forge their own currency from the time of the Messenger of Allah (saw), until 'Abdul Malik ibn Marwan came. In his period of leadership 'Abdul Malik issued a special Islamic currency and made it of a particular shape and type and patterned it with distinctive markings. He based it on the unit of gold and the unit of silver with the weight of the Shari'ah dinar and dirham.

Islam has enunciated divine laws with respect to gold and silver; it considered them to be gold and silver elements and currency and coins, and the prices for things, or the wages for work, and it prohibited their hoarding and attached to them specific and unchanging laws. It prescribed *zakat* on them; it considered them to be two forms of money, and it assigned the *nisab* (minimum amount of money for *zakat*) in dinars of gold and dirhams of silver. And when Islam imposed *diyyah* (blood money), it made the payment to be by this currency and prescribed an amount in gold, that is one thousand dinars and an amount in silver, that is twelve thousand dirhams. And when Islam obliged the cutting of a hand for theft, it laid down the amount on which the thieves hand is to be severed as one quarter of a dinar of gold, or three dirhams of silver. Similarly, when it laid down rules for exchange in currency matters, it defined them in terms of gold and silver.

The connection of Islam with these Shari'ah rules for gold and silver as two currencies and as a means for exchange and as a price for goods is by the agreement of the Messenger of Allah (saw) who made gold and silver alone the standard unit of currency by which the prices of goods and the wages of work are estimated.

This indicates that Islam considers currency as gold and silver, because all the rules which are connected with currency have been connected with gold and silver.

Therefore, it is essential for Muslims to have their currency in gold and silver, and it is the duty of the Islamic state to make its currency gold and silver and to work on the basis of gold and silver as it was during the time of the Messenger of Allah (saw) and his Khulafa'a after him. It is the duty of the state to mint dinars and dirhams in a shape and style unique to the Khilafah, and to fix the weight of dinars equal to the Shari'ah dinar as the weight of one *Miskal* (or 4.25 grams for one dinar), and to fix the weight of one silver dirham as the "weight of seven" (i.e. every 10 dirhams has the weight of 7 *Miskal*).

The basis of gold and silver as currency is the only way to solve currency related economic problems and the high inflation rates that are common in the world, and to produce currency stability for rates of exchange and progress in international trade. Only by taking gold and silver as the standard, can the American control and the control of the dollar as an international currency, be demolished in international trade and world economies. By returning to gold as the basic currency, the dollar will lose its influential status in the world.

The Ideal Economic System

The most fundamental aims of the economy of any nation is to provide an adequate supply of goods and services for its citizens and to enable each citizen to acquire and use them to raise their standard of living. This requires that wealth be created in the form of usable goods and services and that people get the means of owning and/or using these goods or services.

The degree to which these aims and objectives are met and the efficiency with which the citizens of the State participate depend on the specific rules of engagement, namely the economic policy which the nation implements.

Apart from the general ideological framework upon which the economic system is based, the key ingredients for the economic success of any nation include:

- 1) Confidence in and stability of the system.
- 2) Workability of the system by providing appropriate economic incentives for wealth creation and distribution.
- 3) A just method of distribution (i.e. circulation of wealth).

Although only the Capitalist economic system is practised in the world today, the Islamic Economic System gives the best rules of engagement in economic activity and would be the most successful towards raising the standard of living of any nation.

Confidence and Stability

Economic activity by its very nature is risky as those who partake in it directly can gain or lose wealth. Hence in all economic systems, there is always an understanding by those who participate that they may lose their capital or effort. However, there are other phenomena that adversely affect the economic life of a nation by artificially creating an atmosphere of insecurity, and thereby reducing the level of economic activity. These arise because of the specific economic system implemented, for example in the Capitalist system, we find :

i) Booms and Busts: In the Capitalist system, periods of good and bad trade have become evident from the records. Although opinions differ widely among economists on the conditions responsible for trade fluctuations, a common feature is that the root cause of these conditions stems from the foundations of the Capitalist economic system.

ii) Runaway Inflation: The fact that money continually loses its value has become an intrinsic part of Capitalist economies. Here again there are many opinions from economists as to what causes runaway inflation. But the recipe for runaway inflation lies at the heart of established financial controls in the Capitalist system.

iii) Money market crashes: These occur irregularly in the form of sudden exaggerated changes in foreign exchange rates and sudden falls in share prices.

The most fundamental characteristics of the Capitalist economic system which forms the root of these phenomena are speculation and false representation. These are manifested in, for example, the artificial creation of money.

As such, there is nothing to prevent governments from literally creating money at will. Excessive creation of paper money which cannot be represented by real wealth is the root cause of inflation. Further, governments and banks refer to this blandly as increasing money supply, i.e. they have printed more money while the assets the money represents remain constant.

In addition, high street banks can lend money that is not existent by crediting peoples accounts on paper. This false representation that is meant to keep the system going actually creates more artificial money.

In Islam it is prohibited for the State to artificially alter the supply of money which is based on real tangible assets (gold and silver). Therefore there is no increase in money supply beyond real increases in wealth and accordingly inflation is not a problem. In such an environment businesses have far greater stability and bust/boom, inflationary/recessionary cycles will not occur. In Capitalist economies governments often use instability in money supply as a form of additional taxation upon the people. As the value of their earnings or assets and savings rapidly plummet there is a massive transfer of value to the government/banking system that controls the currency. The ex-Yugoslavia and Russia are recent examples of economies where governments used hyper-inflation for these ends. That inflation may be 2-6% in many western countries is little comfort as it is still eating of the wealth of the people.

In conclusion, the above points clearly outline certain fundamental differences between the Capitalist economic system and the Islamic Economic System. The inherent failing of Capitalist economies can be seen today throughout the world, even in the Muslim countries, where it has been forcibly applied by corrupt rulers. The details of Islamic economics should fill us with confidence that Islam provides solutions to the 'economic problem', which the world around us currently faces.

Summary: Economics in Islam

Many of the problems faced by the world's populations have their roots in the field of economics. As a result of mismanagement of the distribution of the vast resources that the earth produces, we see widespread poverty, starvation and homelessness. Most of the wealth is retained in the hands of a tiny minority, who maintain their grip by corruption and oppression of the people.

This is the case even in so-called 'civilised' nations like Britain and the USA. The evidence is clear for all to see on the streets of inner cities where extravagant buildings tower above while their doorsteps are full of homeless people who have no

other place to sleep.

In the Muslim countries the situation is even worse. The puppet regimes in countries like Saudi Arabia, Pakistan, Egypt, Morocco - the list goes on, are controlled by a few tiny families who, driven by their own greed and selfish desires, bow to the whims and fancies of the Western powers. While they are installed in palaces, the populations live lives of hardship where even day to day existence is a struggle.

All this while organisations like the IMF and the World Bank, the tools of economic colonisation, milk the wealth of the Muslim Ummah without any resistance.

The only way out of this dire situation is to bring about the economic justice of Islam. The Economic System of Islam is a comprehensive mechanism for the fair distribution of the wealth of the world. It does not discriminate between rich, poor, Muslim or non-Muslim. Its only concern is to eliminate the oppression which ensues from the corruption of man-made rules.

Study the history of the Islamic State and see how under its rule, its citizens enjoyed prosperity and security. Human beings were cared for - they were housed, well fed and their lives were elevated to a standard of dignity. Contrast that with the predicament of people today.

The beauty of the Islamic way of life has been hidden away from us for decades. It can be enjoyed again by the Muslims and non-Muslims alike, when the Systems of Islam are implemented once more.

The Social System

Facts About the Social System

The primary role of a married woman is as a wife and a mother. The primary role of the man in the context of the family is as a provider.

A woman may participate in the election of a Khaleefah, she may also sit on the Majlis al-Ummah (peoples consultative assembly). She may also be a judge, a scholar or hold any position of authority other than ruling. Thus it is forbidden for a woman to be the head of state or a governor (*wali*).

In the West the issue of fornication and adultery is glamorised. It is the main theme of most films, novels and songs. That is in its pure form, and in its popular euphemism, 'love'. In Islam we give no respect to adulterers and fornicators. In Islam adulterers and fornicators are punished.

'A'isha (ra) the wife of the Prophet (saw) narrated 2,210 *ahadith*. These cover issues ranging from politics to economics as well as the personal actions of the Prophet (saw) at home. Most of them are taken as a source of Islamic law.

Islam protects the family integrity and thus protects society; it eradicates the scourge of adultery. Any person who has committed adultery has only two options:

1. To accept the punishment in this life, which is public stoning to death (carried out by the State), or
2. Burn in Hell by a fire that is seventy times hotter than the fire of this world.

Islam fulfils and organises all the instincts of human beings, including the procreational instinct. Thus the relationship between man and woman is based on marriage. If a man desires another woman he should marry her. Islam allows the marriage of up to four women at one time, as long as all are treated justly and equally.

The illegitimate child born out of wedlock is completely innocent but is not entitled to take inheritance from the father as the man is not his legal father from the Shari'ah point of view. Similarly the child does not bear the sin.

It is forbidden for a man to dress or behave in the way of a woman, or for a woman to dress or behave in the way of a man. If someone is found to be doing this in public, they are subject to punishment by the Islamic State. Abu Hurayrah (ra) reported that the Prophet (saw) cursed the man who wears the woman's clothes and the woman who wears the man's clothes. Ibn 'Abbas reported that the Prophet (saw) cursed the man who imitates the woman and the woman who imitates the man, when he (saw) said, "**throw them out from your houses.**"

All forms of sexual perversion and deviancy, e.g. homosexuality and child abuse are forbidden in Islam and there are severe punishments for them.

Islam provides a tranquil environment for men and women, where the honour and modesty for both are preserved in the society. Islam accomplishes the issue of modesty by 'lowering the gaze' of men and women and not merely by the donning of a garment.

The woman is considered an honour in Islam. The Prophet (saw) said, "**Whoever dies protecting his honour dies *shaheed* (martyr).**"

Islam forbids for an unmarried couple to be alone in seclusion together. Jabir narrated that the Messenger of Allah (saw) said, "**Whoever believes in Allah and the Last Day, he should not be in seclusion with a woman without a *mahram*, for the third is always the *Shaitan*.**"

The relationship between husband and wife in Islam is that of companionship and friendship, as opposed to a partner - as in a business.

In inheritance, daughters are entitled to only half that of the sons, whilst the obligation of providing food shelter and clothing to the woman and family falls fully on the husband.

The husband has no right whatsoever over the wealth of his wife without her consent, even if she is very wealthy and he is very poor.

Allah (swt) says in the Qur'an :

"And among His signs is this, that He created for you companions from among yourselves, that you may dwell in tranquillity with them, and He put love and mercy between your hearts. Verily in that are signs for those who reflect." [TMQ 30:21]

Neither man or woman inherently have more value in the eyes of each other, the society, state or Allah (swt). However, as different creations they have different roles to carry out on earth, just as the sun has a different role to the moon.

"And it behoves not the sun to overtake the moon, nor can the night outstrip the day : Each (just) swims along in its own orbit." [TMQ 36,39]

So, You Want to be a Parent?

The joys of parenthood are many. Think of returning home from a hard days work to be greeted by the smiling face of your beautiful baby. Think of the day your child said your name for the first time. Or the moment when you saw them take their first steps across the room...

These are the kind of memories that every parent will cherish for the rest of their lives. But the sweet innocence of a new born baby cannot last forever, and your thoughts as a parent soon turn to matters of the future. What kind of a person will your son or daughter grow up to be? What kind of friends will he or she come to know? Will they fulfil your hopes and expectations, and become respectful, obedient, upstanding individuals?

Growing up in the West

Regardless of the plans and ambitions you have for your children, the reality of growing up in the West will give you more to worry about than you might care to imagine. From the time of infancy right up until adulthood, you have a lot more problems to deal with beyond just making sure your child is well fed and looked after. There are a multitude of horrors that you will be faced by living in the West, especially where your children are concerned.

When young, many children are subject to the likes of child abuse, abduction and neglect. The increasing breakdown in

family structure has exacerbated these problems, and paved the way for a host of others in later life. In their youth and young adulthood, a new set of dangers lurk ahead, such as the risk of underage pregnancy and abortion, single parent families, drugs, date-rape and homosexuality. While all the youth are not involved in or subject to such activities, they most certainly will come across them at some stage in their lives. In any event these problems are so prevalent in our environment, that they cannot be ignored or blamed on a few individuals.

Given these kinds of worries, are you confident that your child won't be influenced? What if he or she turns out to be a delinquent? Or worse still, a homosexual?

So why all the problems?

So why do these social problems arise in the so-called 'civilised' surroundings in which we live? The reasons for this are twofold :

1. The organisation of the social system :

Have you ever looked at children's TV programmes, like 'Neighbours' and 'Eastenders'? Or have you glanced at the teenage magazines your daughter or little sister brings home with her every week? This type of media provides role models for your children and sets the trend as to how everyday life should really be. They frequently portray the kind of social issues mentioned above - they are filled with boyfriends, girlfriends, lesbians and adulterers!

But more importantly, the fact that these are freely available on the airwaves or in your local newsagents reflects an underlying government policy that tends towards liberalism and licentiousness. According to British law, homosexuality, adultery and one night sexual relationships are perfectly legal. Is it any wonder that so many youngsters follow in the same footsteps?

2. Lack of parental responsibility :

Of course, you cannot blame only society for the shortcomings of a generation of wayward youth. The parents are just as much to blame.