

O you who believe, respond to the call of Allah and His Messenger when He calls you to that which would give you life...

# Khilafah

RABI AL-THANI - JUMADA AL-AWWAL 1431 ... APRIL 2010 ... ISSUE: 11 *magazine*



## ROGUE STATES



US/ISRAEL/UK THE MODERN DAY OUTLAWS - ISLAM, POLITICS AND ELECTIONS - THE CONVICTION OF DR. AAFIA SIDDIQUI: DEMOCRACY ON TRIAL - TO TORTURE OR NOT TO TORTURE? A QUESTION THAT TROUBLES THE WEST - EU DEBT CRISIS - THE LATEST CHAPTER IN THE GLOBAL ECONOMIC CRISIS - INTERNATIONAL WOMEN'S DAY: CELEBRATION OR COMMISERATION

# NEWSBITES



## THE POLITICS OF GREED

On the eve of UK elections British politicians have been embarrassed by a sting campaign that has highlighted the close relationship between political lobbyists and former high ranking cabinet ministers. Labour and Conservative politicians were recorded literally falling over themselves to offer their services to companies for gaining access to the corridors of power.

Former Defence Minister Geoff Hoon was egregious in offering himself to companies seeking to conclude lucrative defence contracts through his inside knowledge of the upcoming defence review. Former transport secretary Stephen Byers boasted of how he had saved a national rail carrier millions through an elaborate scheme involving existing Labour ministers. Of course all involved denied the scheme outright the next day, but one wonders when the facts agreed to the strategy he'd described.

Lobbying in Washington is a huge business which has been tainted by fraud and scandal. The UK seems to be following suit with the legislators only too keen to enable "themselves" to take up lucrative "consulting" work when out of office.

It is amazing that what would be considered "corruption" in the eyes of most Muslims is considered "lobbying" and "consulting" by the system in the west.

## US DOUBLE STANDARDS EXPOSED BY 12TH GRADER

America's double standards were once again exposed in February when US Secretary of State Hillary Clinton was asked a simple question, by a student, regarding Israel's nuclear weapons during a meeting in a Saudi college. Mariyam Alavi, a 12th grader in Jeddah asked Clinton: if the Americans "so vehemently

oppose Iran's nuclear program, then why isn't the US asking Israel to give up their nuclear weapons?"

It was a straight forward question, perhaps on the minds of millions of people around the world. However, during her three day trip to Qatar and Saudi Arabia, Hillary Clinton was not able to provide "a straight answer".

The US and Western powers accuse Iran of pursuing a military nuclear program, whilst keeping silent about Israel's nuclear arsenal, which reportedly has about 200 nuclear war heads. Iran, as a signatory to the Nuclear Non-Proliferation Treaty, maintains that its nuclear program is peaceful and for energy related applications only.

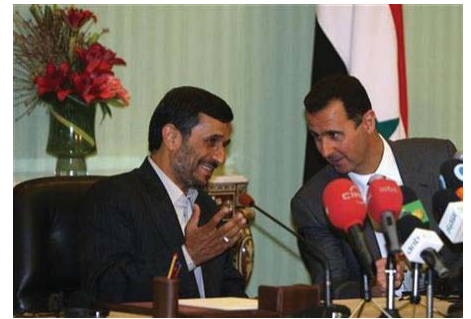
However, with blatant hypocrisy being shown from a world power such as the US, with a history of invading Muslim countries such as Iraq, Afghanistan and now Pakistan, and with a hostile nuclear ally Israel, it could easily be argued that Iran must have nuclear weapons as a necessary deterrent against foreign aggression and invasion.

## CHILDREN 'OVER-EXPOSED TO SEXUAL IMAGERY'

A recent UK Home Office report warns that children are being 'over-exposed to sexual imagery'. It highlights a change in perception in young people of themselves, with boys becoming more macho and girls presenting themselves as permissive and sexually available. The report, makes 36 recommendations amongst these are to implement parental controls on mobile phones, video games and a ban on 'sexualised' music videos before the TV watershed. The author of the report, Dr Linda Papadopoulos, said that "Both the images we consume and the way we consume them are lending credence to the idea that women are there to be used and that men are there to use them".

Whilst the report should be commended in recognising the problem, it misses the fundamental point as to why it is happening and hence presents ineffective solutions. The over-sexualisation of society as a whole, not just children, is occurring because people believe in personal freedom and view the attainment of

sensual gratification as paramount. Attempting to curb physical access by controlling the various tools which technology presents without dealing with the fundamental concepts that drive people to act the way they do is futile. Unless society is cultured with a set of values that establish the role of woman that is entrenched in respect, honour and dignity, then any ban on accessing sexualised content shall result in similar attempts such as the US in the early 20th Century to ban the consumption of alcohol.



## IRAN AND SYRIA ALLIANCE

On 25th February, Ahmadinejad the Iranian President flew to Damascus for talks with Bashar al-Assad days after the US appointed an ambassador to Syria after a five-year gap - a move seen by some as the start of a diplomatic thaw. During the talks they renewed their alliance with each other by introducing a reciprocal "No Visa policy" for their citizens. They repeated their opposition to Israeli hostility and US interference in the region.

Some may argue this is a gesture towards unity amongst Islamic countries or even dare one say it, a sign of defiance against US wishes as stated by Hilary Clinton, the US wanted Syria "generally to begin to move away from the relationship with Iran, which is so deeply troubling to the region as well as to the United States."

Let's not be hoodwinked into thinking that actions such as these initiated by Muslim rulers in anyway defy US policy or allows their position to be tenable because of their mute response to Israeli atrocities as well as their brutal oppression of those that speak against them. Obviously this Alliance is of no benefit for the Ummah.

# Editorial

## **Asalamu alaikum wa Rahmatullahi wa Barakatahu**

If this edition of Khilafah magazine has a theme, it is that the articles highlight the bankruptcy of the Western ideology. It is a way of life that has spent decades asserting its moral superiority on the myth that it believes in human rights, the free market, the rule of law, rights for women, democracy and international law. Yet, events show ever more clearly that Capitalism does not believe in these things in the way it claims. Rather, it views these matters as 'fair-weather friends'; exploiting them for their own interests and championing them when it suits them.

If ever proof were needed that the West ignores international law and the rule of law, it is its appeasement of Israel's execution without trial of Mahmoud al-Mabhouh in Dubai; and the exposure of British and America complicity in torture.

If ever proof were needed that the West does not care for human rights or women's rights - it is the case of Dr Aafia Siddiqui - kidnapped, incarcerated and convicted in a sham trial in the United States.

If ever proof were needed that the free market has failed - it is the EU Debt crisis - explored in one of our pieces. Similarly, our critique of International Women's Day and the sham of Iraqi self-governance amply illustrate the rhetoric on rights and democracy that consistently fails to match the reality of

the fruit born of the tree of Capitalism.

But one forthcoming event, not in the Muslim world but in the heart of the Western world, will perhaps better illustrate the dilemma the West faces: that is the general elections in Britain, expected in May 2010. In Britain, there is a palpable lack of confidence in the political system. The two main parties are seen as having very similar policies - only with differing styles of management. Politicians are seen as corrupt, having been exposed as fraudulently claiming expenses. Few people see the problems of a society in decay being solved by the system. The people of Britain are learning the harsh truth: that whoever wins, it will be more of the same failed secular, capitalist system.

Yet, despite the obvious failings of the system some insist on calling Muslims to vote in Britain's parliamentary elections. This is despite the fact that all the parties have policies that endorse the bloodshed and occupation in Muslim lands, oppressive anti-terror laws that selectively harm Muslims, support for Israel and policies that would rob the poor to support wealthy bankers. This is despite, as is explained in a detailed article addressing the Islamic rulings on elections in this edition, that the system is built on the sovereignty of man and not the sovereignty of Allah.

Elections in the West are no longer seen as a positive advert for democracy. The

hype that surrounded Obama's election one year ago has been replaced by a harsh reality of a failing economy and failed wars. The result in Britain will similarly produce no change, which is tragic for Muslims and non-Muslims alike - suffering from life under global Capitalism.

Our message to Muslims around the world is to learn the lessons from this. The infatuation with the West is over. Now is the time to look at the Islamic political system left behind by the Messenger of Allah (sallallahu 'alaihi wasallam) - the Khilafah as an alternative to the failed politics in the Muslim world. That is the only hope for us, and indeed the rest of humanity. Anything else will only persist in bringing humiliation and misery.

*He Subbanahu wa Ta'ala says: "And do not incline to those who do wrong, or the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped." [Translated Meaning Quran Surah Hud 11:113]*

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# US/Israel/UK the modern day outlaws



The recent political assassination of Mahmoud al-Mabhouh in Dubai has raised the issue of state terrorism – Governments using cold-blooded murder to eliminate political opponents. The specter of state sponsored killings harks back to an age of lawlessness where the law of the jungle reigns supreme. Intelligence agencies, spy drones, car bombs are just some of the means states have used to kill political adversaries and with them family members, wives and children as well as bystanders. Such assassinations avoid due process and the rule of law: holding trials, calling witnesses and gathering evidence. In effect the ones

ordering the killing acts as judge, jury and executioner.

Israel, the US and Britain portray an image of law abiding states firmly committed to international law and diplomacy to achieve political ends. The USA and Britain are two of the five permanent members of the UN Security Council holding crucial UN veto powers. All three are signatories of numerous international human rights treaties as well as the Geneva Convention.

In reality what these states actually do resemble is the law of the jungle. Israel

has a notorious history with scores of political assassinations and attempted killings. US spy drones have recently been active 'taking out' alleged Al-Qaeda leaders in Afghanistan and Pakistan while the Central Intelligence Agency (CIA) has an infamous history for sponsoring terrorist groups to rival communist and socialist governments in central and south America. America and Britain have been partners in crime lifting and kidnapping alleged suspects and depositing them in secret prisons in eastern Europe well hidden from the scrutiny of the international human rights agencies. Winston Churchill sanctioned the assassination by its

Special Operations Executive of the SS General Reinhard Heydrich, among others, in World War II, and Britain's secret services' 'license to kill' reputation, though trivialised in movies, has very real murderous results.

### Israel - the rogue state

In an audacious operation, using a variety of international passports over two dozen Israeli operatives allegedly assassinated Mahmoud al-Mabhouh, a Hamas political opponent, in Dubai. Among most commentators there's very little doubt that Israel's Mossad was behind the murder of Mr al-Mabhouh. This is because Israel's secret service, Mossad, has form in this type of terrorist diplomacy. As on previous similar occasions Israel has neither confirmed nor denied the killing.

This is one of many examples of Israel's militarist diplomacy as recently highlighted in a Financial Times article, Israel's perceived lawlessness hurts its cause, 26 February 2010.

- Ali Hassan Salameh, a top aid to Yassir Arafat, was killed by a car bomb in Beirut, 1979
- Khalil al Wazir (Abu Jihad), PLO leader, assassinated in Tunis in 1988.
- Abbas Musawi, Hizbollah cleric, was attacked by Israeli gunships in southern Lebanon with his wife, son, and four others.
- Attempted murder of Khaled Meshal of Hamas in Amman with Mossad agents, using Canadian passports, being captured in 1997
- After earlier failed attempts, Sheikh Ahmed Ismail Hassan Yassin, founder of Hamas and a quadriplegic, was gunned down in Gaza after Fajr prayer by Israeli helicopter gunships in 2004.

In 2006 Israel invaded and decimated neighbouring Lebanon, and not for the first time. In 2009 Israel bombarded Gaza day and night for three continuous weeks murdering about 60



people daily including many women and children.

In spite of being frequently hailed as the only democracy in the Middle East, Israel does not adopt trials, judgements and convictions in such situations or believes that such legal processes do not apply to it. Its roguish behaviour is astonishing, yet it walks the international stage portraying itself a victim being vulnerable to so called hostile Arab states.

### US - the unilateralist

The US lawless charge sheet is even longer than Israel's. In January 2010 the US were reporting that their CIA drones had killed Pakistan's Taliban leader Hakimullah Mehsud in Pakistan. The drone attack clearly targeted the alleged suspect killing an additional 12 people in the

attack. In 2009 the then Taliban leader Baithullah Mehsud was killed in an American drone strike on his house in South Waziristan.

Indeed, since the US's undeclared war on Pakistan, CIA unmanned drones flying thousands of feet in the sky have killed scores of alleged militants as well as hundreds of civilians. These are preemptive strikes eliminating suspects - not tried or convicted of an offence.

In Iraq, Blackwater a private security agency, with close links to the US government and military has been entangled in controversy following the US's invasion and occupation in 2003. In February 2010, the US sponsored Iraqi government ordered Blackwater staff to leave the country after a dozen people were killed by Blackwater guards in Baghdad's Nisour Square.





The numerous CIA attempts to assassinate Fidel Castro, the communist leader of Cuba, date back to the 1960s. In the mid 1980s Lieutenant Colonel Oliver North pleading America's fifth amendment - declined to answer questions based on his constitutional rights - about the Iran-Contra scandal. Later declassified reports showed the CIA used money from arms shipments to Iran and drug sales to fund the rebel Contras in an attempt overthrow Nigaragua's socialist government.

More recently, the CIA have been involved in extraordinary renditions - kidnapping suspects and shipping them to secret prisons for interrogation in other countries, where they have no legal protection or rights. A 2007 Council of Europe report accused 14 European governments of permitting the CIA to run detention centers or carry out secret flights between 2002 and 2005.

#### **Britain - the supremacist**

Britain, a pivotal member of the lawless triangle, has been collaborating with the US on rendition flights. Between 2005-2007 Tony Blair and Jack Straw constantly denied Britain's involvement

in rendition flights. In February 2008, David Miliband admitted to parliament that two US "extraordinary rendition" flights landed on UK territory in 2002. There have been numerous news reports of countless other rendition flights to have used British airports, namely Prestwick in Scotland.

Northern Ireland exposed the depths of Britain's lawlessness. Loyalist death squads in Northern Island, with documented links to Britain's security forces, targeted suspected Republicans for assassination in the 1970s and 1980s while the SAS killed three unarmed Irish Republican Army (IRA) members in Gibraltar in 1988.

There have been reports of British Special Forces clandestine operations in Iraq following the US's invasion in 2003. British agents have been caught wearing Arab dress and some with weapons, when Iraq was destabilised by a spate of bombings in market squares and religious sites.

Recent reports from documents in the National Archives at Kew disclose that Anthony Eden, the Foreign Secretary, in July 1943 approved a plan to assassinate Mussolini at his headquarters in Rome.

Winston Churchill sanctioned the assassination by its Special Operations Executive of the SS General Reinhard Heydrich, among others.

#### **Conclusion**

Despite cover ups, official secrets acts, and non-disclosure practices there are numerous accounts, reports and evidence of the lawlessness of Britain, the US and Israel that has been brought to light by the recent assassination of Mahmoud al-Mabhouh of Hamas, Israel's political opponent, in Dubai.

This contrasts with the international standing of the three outlaws and their public pronouncements proclaiming human rights. The three justify their lawlessness by claiming to be at war with their adversaries. However, it is ludicrous to claim that these individuals, who remain suspects until brought before a court of law, posed an existential threat to the existence of Britain, the US or Israel. If it's justifiable on the basis of war then why go to such great lengths to cover up the assassinations and attempted killings? If these three are so sure that they are on the right side of justice and the suspects are the criminals why not bring them to a court of law - what are they afraid of, what are they trying to hide. Indeed, these three lawless outlaws (like a brutal gang) cover for each other's crimes. The US has used its veto in the UN Security Council dozens of times to protect Israel.

When the lawless dominate, as we see today, injustice will prevail without any means to recourse. Only when the Khilafah state is established will these three lawless states be held to account in any meaningful way.

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# Islam, Politics and Elections



86 years ago, on 3rd March 1924, we witnessed the demise of the Khilafah and the establishment of colonial rule in Muslim lands. Until then Muslims knew the Khilafah was their political system - although in practice it had deviated from the ideal standard, as expressed in the first generation of Islam. There followed, many years later, the introduction of every type of politics except the politics of Islam; and a host of rational and textual arguments emerged to justify the implementation of non-Islamic (kufr) political models.

None of these was ever convincing enough to remain unchallenged, despite the huge investment of resources to

establish their validity - including constitutional reforms, harsh imposition by rulers and the promotion of fringe juristic opinions.

These attempts to justify kufr continue to this day and have taken on a new context with the presence of Muslims living outside of Muslim majority countries. The arguments to legitimise the participation in secular democracy might be carried by sincere people, who feel that Muslims need a means to engage politically in a manner that achieves their interests, as well as by charlatans who see a chance to further their own interests. However, the arguments of those who are well

meaning often reflect their own inability to solve political problems, and it is this that drives them to redefine Islam's rules relating to the subject.

The obligation of ruling with Islam This is an established obligation, understood from the following ayat: *"It is not (fitting) for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error."* [TMQ 33:36]

*"And whosoever does not judge by what Allah has revealed, such are the Kaaфирun (disbelievers)."* [TMQ 5:44] *"And whosoever does not judge by what Allah has revealed, such are the zaalimun (unjust, oppressors)."* [TMQ 5:45].

*"And whosoever does not judge by what Allah has revealed, such are the Faasiqun (transgressors)."* [TMQ 5:47]

*"Indeed, the Rule is for none but Allah. He has commanded that you worship none but him."* [TMQ 12:40].

Furthermore Allah (swt) has forbidden the believers from referring to a law other than the Shari'ah of Allah. He made it a negation of Iman if someone did when He (swt) said; *"But no, by your Lord, they can have no Imaan, until*



*they make you the judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.*" [TMQ 4:65].

He also criticised the hypocrites for referring to other than what Allah has revealed:

*"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which has been sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaytan wishes to lead them far astray."* [TMQ 4:60]

*"Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm belief."* [TMQ 5:50]

Classical scholars have commented upon these ayat. Ibn Kathir (d. 774H) said "Allah ta'ala makes Inkaar (i.e. vehemently objects to) those who turn away from Allah's Shari'ah; the laws that are good for the Muslims; the laws that forbid what is evil. Allah rejects those who follow laws of personal desires and who adopt laws of Kufr such as the laws enforced by the Tartars who were under the control of Genghis Khan" Tafseer Ibn Kathir [explanation of Surah Al-Maidah, Ayah 50].

Their opinions show the clarity with which Muslims understood the importance of ruling by Islam and negation of ruling by other than Islam, which illustrates why it is so important

for Muslims to be careful when being tempted or bullied into trying to justify participating in Kufr systems. Arguments used for justification The most common justification from a 'textual' stand point for the permissibility of participating in Kufr political systems has been using the incident from the life of the prophet Yusuf AS which is mentioned in the Qur'an al Kareem. It is alleged by the adherents of this opinion that Yusuf AS partook in ruling in the regime of Pharaoh despite the foundation of this regime being the divinity of Pharaoh. It is suggested that the disputed principle in usul-ul-fiqh namely Shariah-min-qablana (the Shariah from those before) can be used to justify participation. This principle asserts that there is a continuation of the Shariah given to previous prophets until the day of judgement; hence if a rule is not abrogated by the Shariah given to the master of Prophets, Muhammad (saw), then the rules continue to be applied. Thus if it was permissible for Yusuf AS to participate in a kufr system, then it is justifiable today.

The fallacy of these positions are manifest: a discussion concerning the validity of this principle is superfluous to this discussion as even if the disputed principle is accepted, the prohibition of ruling with kufr is clear from the ayat previously quoted in this article. Thus it cannot be claimed that the Shariah is silent on this matter or the rule has not been abrogated as the texts proving the prohibition of ruling with kufr are decisive in both transmission and meaning.

Furthermore it is inconceivable that

Yusuf AS who is an infallible messenger of Allah could participate in shirk when he (swt) says as stated in the Quran: "The rule is for none but Allah" [TQM 12:40]

Moreover, when analysing the Ayah's concerning the situation of Yusuf AS without the incumbency of a preconceived opinion it is clear that the position held by Yusuf AS was an administrative position rather than a legislative or ruling position, more akin to a civil servant than a ministerial position. (Yusuf) said "set me over the store houses of the land; I will indeed guard them with full knowledge" [TQM 12:55]

The role of Yusuf AS was to administer the collection of cereals from the harvests that exceeded demand and to dispense them in years when there was a shortfall in the grain production, and did not require any legislation. Hence, it does not fall into ruling but rather remains administration.

Other arguments include the misapplication of the principles of maslaha. However, more recently some have even argued that voting is actually nothing more than a 'shahadah' or witnessing of which candidate is the best - or least worst - for Islam and Muslims. As we will see, this is misunderstanding of the reality of voting.

### Voting and Elections

Elections are a style employed to elect individuals who have the capacity of representation (tawkeel) and authorisation. The ruling of ibahah (allowance) applies to such elections as one of the mubah styles. It is NOT mere witnessing of a candidate and to consider it so is, in our view, an obvious misunderstanding and misrepresentation of the reality.

The style of election is not a new practice. In the bai'ah (pledge) of Al-Aqabah, the Messenger (saw) said to al-Aws and al-Khazraj, as it came in the seerah of Ibn Hisham: "Select for me from amongst you twelve chiefs, who



**will be responsible for their people, including themselves...**" This means he asked them to select and elect their representatives.

Indeed, in the Khilafah state there will be elections as a means to elect a Majlis al Ummah, which is a body for shura (consultation), accounting the rulers and electing the Khalifah.

However, ruling on elections when it is linked to any particular issue is the same as ruling on that issue.

Hence, if the election is for something good and permitted in Islam it is permitted. But if it is for something that

but for a manifesto, which contradicts Islam. When a Muslim votes for a political party, he does not vote for individuals in their individual capacity but votes for a manifesto adopted by a party, with whatever it contains, whether this falls within the framework of something permitted by the Shari'ah or it is haram or explicit kufr.

### **Voting and democracy are NOT the same thing**

The issue of democracy is often confused with the issue of voting. Democracy is a political instrument in a secular system whose foundations lie in

**...if the party is based upon kufr then voting for a candidate from that party even if he or she is a Muslim is a grave sin, as it constitutes support and help for sin and transgression.**

the Shariah considers bad and forbidden - it is haram.

Secular democratic systems include the election of the ruler, members of Parliament and National Assemblies, political parties' lists of candidates, local councils, and directly elected mayors. The Shari'ah rule regarding this electoral participation relates to the reality of why someone is to be elected. When the election relates to a prohibited action, then the election is haram, because it is to elect people to undertake a haram. Ruling in secular democratic models are on the basis of kufr and haram; parliaments undertake the action of legislation without referring to Allah (swt) i.e. it undertakes actions of kufr and sin. Thus, participation in presidential, parliamentary and council elections in such a system is forbidden, because they are a type of representation (tawkeel) over prohibited actions. In this regard, there is no difference between electing a Muslim or kafir, because the election is related to the actions that have to be undertaken. Furthermore to vote for candidates from secular political parties is also haram, because the election is not for a person

the separation of religion from life. It is the means by which people make laws. Voting on the other hand is simply a mechanism to choose between two or more alternatives. For example, we could choose the political system adopted by our state by voting and we could choose whether we drink tea or coffee by voting. What makes voting in a particular situation halal or haram is the issue being voted for.

He (SWT) said *'Help you one another in Birr and Taqwah (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.'* [TMQ 5:2]

Voting for a candidate in any political party cannot be separated from the manifesto and values enshrined in the constitution of that party. Hence, if the party is based upon kufr then voting for a candidate from that party even if he or she is a Muslim is a grave sin, as it constitutes support and help for sin and transgression. Hence voting for candidates from any political party whose constitution is based on kufr is strictly forbidden whatever the

perceived interest may be.

On the other hand, voting in elections which are permitted i.e. choosing the chairman of a mosque committee is permissible by consensus.

### **Do Muslims have to vote in order to benefit their community?**

Various scare tactics are used to coerce Muslims to vote for candidates from any of the three main political parties in the UK namely Labour, Conservative and Liberal Democrats. Muslims are told that that if we do not vote then we will have no voice and our rights and privileges due to us will be stolen.

Firstly, this is invalid because Muslims need to first accept that we are bound by what Allah and His Messenger have given to us and if it is haram then we cannot accept the argument that the ends justifies the means.

But even rationally this is a fallacious argument. The reality in Britain shows that Muslim politicians have rarely supported the cause of Muslims, instead participating in a witch hunt against Islam, siding with the government against Islam. For example, parliamentary records show that the majority of Muslim MPs backed 30 day detention without charge and voted for the war in Iraq.

### **How could it be permissible for Muslims to vote for parties that represent these policies?**

Furthermore, the things Muslims have secured - whether halal meals in schools or the opening of mosques - have all been achieved either through awareness campaigns, self sufficiency or by resorting to pressure like others in society do. It has NEVER been dependent on participation in the political system.

Another argument is that if Muslims don't vote for the main parties in Britain then the far right will gain power and expel all Muslims from this country.

This ignores the reality of the position of Muslims in Britain. The total Muslim population does not exceed 3% of the UK population and so the problems of the Muslim community would not be solved by resorting to these haram means.

It is not that Muslims all need to vote in the political system (especially when the main political parties have such blatantly anti-Muslim policies) but rather we need to persuade the 97% who are not-Muslim that they should not support anti-Islamic parties or policies. Even a small swing in the voting habits of the non-Muslim community in Britain would more than cancel out any strategic voting on the part of the Muslim community.

### **When could a Muslim vote or stand in a Non-Islamic System?**

To answer this, one must have an understanding of the role that the person is looking to be elected to. The role of Members of Parliament can be summarised as:

1. Holding the government to account
2. Working towards legislation
3. Votes of confidence for government actions, treaties, wars etc.

The first of these actions is acceptable according to Islam as long as the person holds the government to account according to Islam. With respect to the second and third actions, the governmental systems in the World today generally, and in the West more specifically, are un-Islamic systems. The basis for their legislation is not to refer back to the Shari'ah, but rather the source of law is man. In Britain, the source of the law is the decision of the parliament. Therefore, it is impermissible according to the Shari'ah to legislate within such un-Islamic systems, and likewise to support them or give confidence to them.

Therefore, it would only be permissible for someone to run for election within non-Islamic systems according to the following conditions:

1. If the candidate announces clearly that they do not believe in the system, that they are running on an Islamic basis, and that they are running in order to speak in Parliament as a forum for calling to Islam and not for legislating..
2. Not to co-operate or campaign with anyone running on an un-Islamic basis, whether by joining their party or offering support in exchange for their support, since their manifesto would be contradictory to Islam and support for them would be support for something un-Islamic.
3. For the above two points to be well known amongst the electorate, such that there is no doubt over them with the general public.

If a candidate fulfilled the above three conditions, it would be permissible to vote for them. Conversely, it would be impermissible to support for or vote for any candidate which did not fulfil these conditions since such support and vote would be a support for something un-Islamic, and Allah said: "And co-operate upon what is good and righteous, and do not co-operate on sin and enmity"

### **So What Should Muslims Do in non-Muslim countries?**

Muslims are offered the choice to either melt fully into British society and completely adopt its norms and values; or else to completely isolate ourselves in ghettos. These false choices. Isolation and assimilation are not options.

In our current situation in the West, there is an urgent need to preserve our Islamic identity, carry Da'wah and invite others to Islam. This is only possible by interacting with the society, while keeping our distinguished character and identity and also not by integration and hence melting away in the surrounding society.

There is a need for Muslims to establish a strong Islamic schooling system or some effective culturing through mosques and madrassahs for the overwhelming majority who are in the

mainstream system.

Moreover, we must be a united community exerting a media presence, exercising pressure on the power centres in society to force them to acknowledge those things which are right. Acting in a coordinated way to exert pressure for well-defined and limited objectives means harnessing our currently limited resources and concentrating them on a small target and hence a higher probability of achieving success.

Allah (swt) says in the Qur'an:  
*"...Whatever the Messenger brought you, take it and whatever He forbade you abstain from it. And fear Allah, for He (swt) is fast (strict) in punishment."* [Al-Hashr:7]

The interests of Muslims are primarily to avoid hell and attain paradise by believing in Allah and abiding by the Shariah. The attainment of material benefits whether they are houses, cars, businesses and a comfortable life are secondary matters. *'Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.'* [TQM 2:155]

It is not in the interest of Muslims that we compromise our Islam and melt into secular British society, striving for material gains whilst being afflicted with the same efficiencies. Rather it is our interest that we maintain our Islam in all spheres of our lives even if it means the loss of some material possessions.

We are obliged to carry this message which has been entrusted to us to the rest of humanity. It is simply not enough to say we believe and leave it at that, we are obliged to lead mankind from the darkness of kufr to the light of Islam.

*"And who is better in speech than he who invites to Allah and does righteous deeds and says I am one of the Muslims"* [TQM 41:33]



# The Conviction of Dr. Aafia Siddiqui: Democracy on Trial



On Wednesday 3rd February 2010, Dr. Aafia Siddiqui, a scientist extradited from Pakistan to the US, was convicted following a long drawn out trial that began August 2008. Dr. Siddiqui was convicted of attempted murder for shooting at US officers during an interrogation in Ghazni, Afghanistan.

Dr. Siddiqui, a mother of three was reported to have 'disappeared' with her three children whilst visiting her mother in Karachi. Journalists, Islamic groups and human rights organisations suspected that she was abducted by Pakistani Intelligence and handed over to the FBI in March 2003. After five years of

uncertainty as to her whereabouts, she was presented in front of journalists in July 2008 in Ghazni, Afghanistan. The issue of concern here is what actually happened during these five years. It is alleged that Dr. Siddiqui's second husband was Amar Al-Baluchi, nephew of Khalid Sheikh Muhammad (alleged planner of 9/11), which would have placed her high up on the CIA's wanted list of Al-Qaida operatives. Both lawyers and human rights organisations were of the opinion that she was held at a US detention facility in Bagram for many years where she was tortured to the point of losing her mind and later transferred to the US in August 2008.

In the courtroom, Assistant US Attorney Christopher La Vigne told jurors in New York; 'She saw her chance to kill Americans and she took it'... 'Not only did she have the motive and intent to harm the United States, she had the know-how to do it'. Siddiqui's defence lawyer, Linda Moreno, described the forensic evidence as weak with government's eye-witnesses contradicting each other in their testimony. Dr. Siddiqui maintains that she is innocent and described how she was held in a secret prison where children were tortured (Reuters). Family members of Dr. Siddiqui vehemently protested against her trial and subsequent conviction. Dr. Fauzia Siddiqui, sister of Dr. Aafia Siddiqui spoke in her defence saying: *"My sister is innocent - she has been tortured and detained for years... She is a victim of American injustice."*

In the same month, the case of Binyam Mohammed vs the UK government was revealing to say the least. On the 10th February 2010, Britain's highest judges ruled against the appeal by UK government for non-disclosure of 'secret intelligence information' relating to the torture of Binyam Mohammed by the US. Foreign Secretary; David Milliband put forward the argument that doing so would compromise future intelligence sharing between UK and the US which would be a risk to national security. Binyam Mohammed has been consistent in arguing that the UK government knew



about his torture under US custody. In August 2008, the high court judgement concluded that much of the case compiled against Mohammad were confessions extracted under torture in Bagram air base. More recently the high court allowed the release of paragraphs describing his treatment to be 'cruel, inhumane and degrading', which in the words of Mohammed's lawyer; Clive Stafford-Smith, are 'crumbs' and that 'There is really no denying that the British knew all about it'.

Such cases unearth questions about the misnomer of governments such as the UK and the US, and put a question mark on the collusion of Pakistani authorities who care little to protect the honour and dignity of women. How many 'miscarriages of justice' have happened upon the sons and daughters of this

which have been stated in the European convention for Human Rights.

*Article 5: Right to liberty and security*

*Section 2:* Everyone who is arrested shall be informed promptly in a language which he understands, of the reason for his arrest and any charges made against him

*Article 6: Right to a fair trial*

*Section 2:* Everyone charged with a criminal offence shall be presumed innocent until proven guilty according to law

It seems that such laws look good on paper, but in the case of the Bagram and Guantanamo detainees, it is as disparate as it is discriminatory. This can be evident when actions are reviewed closely with the western view of judicial rights.

military legal establishment said that the first group of defense lawyers the Pentagon recruited for Guantanamo balked at the commission rules, which insisted, among other restrictions, that the government be allowed to listen in to any conversations between attorney and client.

The right to arrest and hold so-called 'terror suspects' without charge, trial or legal representation based on suspicion for long periods of time contradicts article 5 of the European Convention of Human Rights, which demands the right of the individual to have the legality of his detention determined speedily by a competent court. Further to this the notion of proof 'beyond reasonable doubt' does not seem to be applicable in the case of Dr. Aafia Siddiqui whose defence lawyer described the forensic evidence as weak: no bullets, shell casings or bullet debris were recovered from the scene and government's eye-witnesses contradicted each other in their testimony (Reuters). This contradicts the very ethos of 'innocent until proven guilty'. Rather the jury decisions infer that it is better to lock them up even if there is minimal evidence beyond reasonable doubt, because it is better to be safe than sorry. Judges and human rights activists have commented that such moves are a direct contradiction to the Western judicial values.

Muslims have become a target because of the contradictory nature of man-made law which is left up to the whims of man to implement according to their own bias, prejudices and viewpoint towards others. Man-made legislation and the judiciary will therefore always target the vulnerable and the groups or individuals that most threaten state interest. Such Judicial rules from man will thus be subject to continuous change to suit the state agenda and interest. Therefore equality or human rights are fancy words which should not tickle our taste buds, because they do not exist in reality.

**Islamic View of Justice**

In Islam, the commitment to truth and justice is absolute and is not influenced by the whims and desires of human

...Muslims held captive at Guantanamo Bay; upon their arrest, they were not given 'Prisoners of War' status, because this will secure those arrested rights according to the Geneva Convention.

Ummah under the behest of such war-driven nations and subservient Muslim rulers? Furthermore some searching questions must be asked about the very principles of the Western Justice System which can allow the cruelty, dishonourment and torture of humans and the fabrication or concealment of evidence for national interest.

**Principles of Western Judiciary**

According to the European Convention for Human rights, there are some fundamental principles and values that must underpin the western Judicial system. Western nations for decades have claimed the superiority of the Western judicial system, and the view it has on the human being, the protection of his right to a fair trial, his right to liberty and security. They have claimed for decades that the Judiciary views people as equals, and that the accuser and the accused all stand before the law as innocent until proven guilty. Some of these pillars of the Justice system include the following

The judicial process whether in the UK, Europe or elsewhere, all have a commonality, which is that such judicial laws are subject to change and applied in ways to serve the interests of the State. Laws such as the Geneva Convention are applied when it suits the interests of the nation, and flouted when it no longer serves to be of benefit.

Taking the example of Muslims held captive at Guantanamo Bay; upon their arrest, they were not given 'Prisoners of War' status, because this will secure those arrested rights according to the Geneva Convention. The US government took steps to hold them captive in lawless Cuba where no International Law can give rights to Muslim suspects. Rather Military rule dominates even in the Judicial proceedings. Binyam Mohammed was one such detainee who went on hunger strike to protest against the conditions in the facility and the lack of access to a judicial review. A former military lawyer with contacts in the US

beings or the time and place in which they are made. The rules of Islam are from Allah (swt), the Creator and not the limited and imperfect minds of humans. The Islamic rules are divine rules made by the one who knows humans best, and are not subject to the wishes of a ruler. Moreover, the Islamic Shar'iah has secured rights for its citizens such that each person knows what is expected of them. The rules of Islam are applied upon all citizens (Muslim and non Muslim) with equal effect such that no individual or group is targeted or favoured in treatment or punishment.

Allah (swt) says:

**“And judge between them according to what Allah has revealed, and do not follow their whims, and beware of them lest they tempt you away from some of that which Allah has revealed to you”** [TMQ Al-‘ Imran: 49].

The Prophet (saw) said:

**“He who harms a person under covenant (non-Muslim citizen), or charged him more than he can, I will argue against him on the Day of Judgement”** [Narrated by Yahya bin Adam].

Islam has laid down certain general rules that act as a contract between the people and State such that the laws and rules in society can never violate or exceed. Neither is the Khilafah State a ‘Police State’ that can force and coerce its people into submission. Spying, harming, and torturing of the people, Muslims and Non-Muslims, are prohibited. Rather, Islam guarantees people’s sanctity, dignity, funds, honour and property.

Allah (swt) says

*“O you who believe, avoid suspicion as much as possible, for suspicion in some cases is a sin, and do not spy on each other”* [TMQ Al-Hujurat: 12].

Islam has laid down specific rules so as to keep the judge or ruler from corruption and to ensure justice within society. For example, judges within the Khilafah State are appointed for their Taqwa and knowledge to ensure the correct judicial process and Islamic verdict is issued. If corruption were to exist, then there is a separate court known as the ‘Muhkamatul



Mudhalim’ the Court of Unjust Acts where the judge, wali or the Khalifah can be tried for any injustices upon the citizens of the Islamic State. This is in stark contrast to the current ‘brush it under the carpet’ policy we witness current governments adopting.

The Prophet (saw) said

**“The Messenger of Allah has ordered that the two disputing parties should sit before the judge”** [Narrated by Abu Dawood]

One such example is of the accusation made by Ali (ra) who was the Khaleefah at the time, against a Jewish citizen of the state. Upon termination of the war at Siffin, Ali (ra) returned to Kufa, where he saw his shield in the hands of a Jewish man. Due to their dispute over whose shield it was, they went to the Court of Shurayh to settle the dispute. The judge requested for witnesses to be provided by Ali (ra) to confirm his side of the story, and Ali (ra) said that Kambar and al-Hasan were his witnesses. But the judge ruled in favour of the Jew and replied that “The evidence of a son is not admissible in favour of the father”. That was in favour of a non-Muslim and not in favour of the Khaleefah. As a result of this, the Jew embraced Islam.

Such is the superiority of Islam which views the human from a human point of view – worthy to be living under the justice of Islam and not be subjected to prejudices and the whims of man. Such a system would not only provide tranquility to the Muslim but also to the non Muslims.

*“And let not the enmity and hatred of others make you avoid justice. Be just: That is nearer to piety, and fear Allah.*

*Verily, Allah is Well-Acquainted with what you do.”* [Al-Ma’idah, 5:8].

Protecting the Honour of Muslims  
The cries of our dear sisters, brothers and children are heard and felt and the Ummah yearns for protection. One that she knows will come from a sincere leadership – the Khaleefah - rather than rulers driven by self-interest and benefit. Muslim women across the globe – east and west may share uncomfortable and challenging experiences which test their strength of values and convictions. May the case of Dr. Siddiqui and others be a source to strengthen us even further to be the voice for the voiceless. The case of Dr. Afia Siddiqui is also testament to the need for the long awaited return of the Khilafah, a shield that can protect the honour of Muslims once again. What remains certain is that to enjoy this status requires diligence, perseverance, open discussions and challenging of alternative ideas to be granted such a victorious position once again.

**“We complained to the Messenger of Allah (saw) while he was resting in the shade of the Ka’ba, and said to him: ‘Will you not ask for victory for us? Will you not pray for us?’ He replied: ‘There was a time before you where a hole would be dug and a man would be placed in it and a saw would be placed on his head and would be cut in two; he would be brushed with brushes of steel, which would tear through his flesh and bone, and not even this would make him leave his Deen. By Allah, this matter will be completed so that a rider would ride from San’a to Hadhramawt not fearing anything but Allah and the wolf from his sheep, but you are a people who rush.”** [From Khabab ibn Al-Aratt: Bukhari].

# To Torture or Not to Torture? A Question that troubles the West



In the hit Fox TV thriller “24” Counter Terrorism agent Jack Bauer (played by Kiefer Sutherland) usually gets his man. And more often than not it will involve a fair dose of urgent persuasion. Although illegal (and the programme makers stress the illegality of his actions) Jack Bauer will routinely cut off his opponents fingers (with a cigar cutter), inject all manner of chemicals, or simply beat them to near death in the interests of gathering a vital morsel of information. It’s an example of the “ticking bomb” scenario – faced with a ticking bomb, all formalities and rules go out the window. Of course in a 24 part series with each part representing only 1 hour of Jack’s frantic life, not a minute can be lost – so much so that the torture tactics appear regularly – on average every 2 hours in fact! While “24” doesn’t represent reality, it has managed very effectively to desensitise the American public to the use of torture.

But Binyam Mohamed is no fictional character, and the repeated torture he suffered at the hands of his captors was no illusion. Where was the ticking bomb in his case? What was the urgent life or death information that had to be extracted with the greatest reluctance? In his case, and those of many others, the ‘ticking bomb’ is as real as Saddam’s WMD.

In Binyam’s case, a US judge reported that his *“trauma lasted for two long years. During that time he was physically and psychologically tortured. His genitals were mutilated ...All the while he was forced to inculcate (incriminate) himself and others in various plots to imperil Americans.”*

The supposed ‘ticking bomb’ scenarios initially used to justify the use of torture, have now been replaced by sustained and

routine torture of detainees in the off chance that some useful intelligence can be gained. Supposed “life saving” emergency action is now intimidation and humiliation as witnessed at Guantanamo bay, Bagram Air base, Abu Ghraib and many other less publicised rendition centres.

The 1984 UN Convention against torture that Western states supposedly uphold is explicit. It defines torture as “the intentional infliction of severe pain or suffering whether physical or mental”. The US only ratified this law 10 years later in 1994 and have been reigning back on it ever since. President Bush set out a new directive redefining what constitutes torture in a communiqué of August 2002: “the infliction of pain equivalent to serious physical injury, such as organ failure, impairment of bodily functions or even death”. Anything less than such a draconian beating merely constitutes “coercive interrogation” in the US leadership’s eyes.

The British government, despite protestations of principle against torture in all its guises, is in reality complicit with American policy. The Binyam Mohamed case has exposed the hypocrisy of their position. Binyam Mohamed complained that British agents attended his interrogation/torture sessions. A case confirming British involvement (MI5 and MI6) in his torture by the CIA, was tried at court in 2009. Despite attempts by the UK foreign secretary, David Miliband, to suppress the evidence, citing that such disclosure



would harm national security because it was given in confidence by the US authorities, the government lost the case at the high court. On 14 December 2009, Miliband appealed against the high court ruling, that CIA information on Binyam Mohamed's treatment, and what MI5 and MI6 knew about it, must be disclosed.

The British government's excuses for their attempted and failed cover-up run hollow. There was no vital and confidential information extracted from Binyam Mohamed only that they tortured him and British agents happily watched/assisted. Furthermore if you make it known that you are prepared to accept the unreliable intelligence gained via torture, you are hardly doing anything to discourage the continuation of such torture - which

Bruce Anderson not only declares it a right to torture, but states Britain has a "duty" to torture, even advocating the torture of a suspect's family to achieve the desired aims.

It is little wonder that trust and respect for the secular values espoused by western governments hold little acceptance anywhere in the Muslim world. Pre-emptive strikes for regime change, military occupation, and now pre-emptive torture to elicit confessions, desired intelligence or to simply bully, show the true face of a morally bankrupt regime, and Muslims have already experienced enough of those on our side of the fence. Democracy and freedom are merely slogans designed to attract the unthinking to their side, when in reality the old doctrine of "might is

**The fact that torture exists today in Muslim countries is because these countries have adopted an 'ends and means' argument - where the ends are to secure regimes, and the means are torture to create fear and to keep western allies happy.**

further exposes the lie that they really oppose its use.

The subsequent decision of the UK Attorney General that MI5 and MI6 will not be investigated or prosecuted in connection with their complicity in the torture of detainees, only adds to the clear impression that such detestable and illegal activity is now being officially condoned at the highest levels.

### The Debate

Some people in the West feel sad that principles of 'human rights', that some in earlier generations fought hard for in Europe, such as the outright forbiddance of torture, have now so easily fallen by the wayside in the so-called "free" world.

But outside those individuals who do actually care about these principles, there are leading legal or journalistic figures who are not merely debating the abhorrent idea but actively trying to justify it, which shows the depths to which some will stoop in their "war on terror". In a recent article, the media commentator

right" holds the true leadership. The battle for ideas was lost long ago. They disqualify themselves even before the starting blocks.

But there is also an inherent schizophrenic identity crisis in Western states. On one hand there is a strong claim of a principled commitment to human rights. But in truth these states regularly discard their human rights ideals for narrow interest based/utilitarian ideals. Moreover, much of the argument against torture is not that it is wrong in principle, but that it simply does not work, as if it would be any less repugnant if it had a modicum of success. The hypocrisy of such people that advocate human rights but hide behind legal injunctions and court actions to keep silent the truth of what their security services have done, does not do them or the system they represent any good.

If they really had confidence in the principles they profess then surely they would have confidence that the arguments driven from these principles would win the debate. But the only plausible alternative explanation of this

contradiction is that they (the ruling establishment in the West) know that the system is not truly fit for purpose. Hence they maintain an elaborate charade necessary to at least keep concerned individuals amongst the general public happy. But many Muslims are not so easily deceived.

### Islam

Islam in contrast prohibits torture or any mistreatment of prisoners of war whatsoever. A common criticism of Shariah law is that it is absolutist on some issues, but this includes an absolute prohibition of torture.

The Messenger (Sall Allahu 'alayhi wa sallam) said: **"Providing a proof is incumbent on the plaintiff and giving an oath is a must on the defendant, if he denies."**

The Messenger of Allah explained that providing the initial proof is for the plaintiff to provide which also indicates conclusively that the defendant is treated as innocent until proven guilty. Coersion, the use of force and threatening behaviour towards the accused is also prohibited.

Hizb ut-Tahrir listed as Article 12 in the Draft Constitution for the Islamic State: Initially every person is innocent. And no one is to be punished except by a rule of court. It is not permitted to torture any one and whosoever does so will be punished.

There is no 'ends justifies the means' argument in Islam, no ticking bomb clauses and no conviction without the presentation of evidence, the right to defend oneself in a valid court of law, and the right to a fair trial. The fact that torture exists today in Muslim countries is because these countries have adopted an 'ends and means' argument - where the ends are to secure regimes, and the means are torture to create fear and to keep western allies happy. The next Caliphate will have a constitutional prohibition on torture absolutely, and there is nothing that Jack and his friends at Fox can do to change that.

# EU debt Crisis – The latest chapter in the Global Economic Crisis



Governments around the world welcomed in the second decade of the 21st century hoping the economic events of the noughties could be placed in history, the talk of economic recovery could finally materialise. The global economic crisis has become symbolic of the first decade of the 21st century. Talk of the imminent demise of Capitalism has given way to the worlds leading economies coming out of recession and possibly the end of the global economic crisis. Many of the headlines over the Christmas period brushed aside the collapse of Dubai's economic miracle, as many of the worlds leading economies were reporting the growth of their economies for the first time in over a year.

However Capitalism never disappoints, positive news is usually followed by another set of facts which prove the underlying fundamentals are anything but stable. Greece, the cradle of Western civilisation, hit the headlines when investors questioned if Greece will ever be able to pay off the £259 billion in government debt it currently owes. The

euro has been battered over the past month as some even started to fear the break-up of the Eurozone.

PIGS is the acronym the financial markets coined to describe the troubled and heavily-indebted countries of Europe: Portugal, Ireland, Greece and Spain. Some analysts use PIIGS to include Italy - Europe's longstanding largest debtor. The debt crisis these nations face means the global financial crisis is anything but over, there is however a number of issues that need to be understood to gain a clear picture of this latest episode in disaster Capitalism:

1. Greece is the latest sick man of Europe. It is now officially on the long list of European states that are considered the sick men of Europe. European attempts to defend against a deep recession has now created a new crisis of unsustainable and un-serviceable sovereign debt. Much of this can be attributed to stimulus packages passed by European governments in order to blunt the effects of the economic crisis, especially in preventing

massive layoffs. Europe's heavyweights spent massively on stimulation packages - Germany enacted about 81 billion euros whilst France around 26 billion euros. At the same time total EU stimulus spending amounted to 280 billion euros. General government debt levels have skyrocketed across the eurozone, but especially in the PIIGS countries. However Greece like many of the world's premier economies was living beyond its means well before the economic crisis began. This was a crisis waiting to happen.

2. At the centre of the crisis is the fractional reserve banking system where a small amount of physical money in notes and coins can be used to create debts many folds over. The Greek debt crisis raises some every pertinent question's which all Capitalist nations will face at some point. Greece has debts of 300 billion euros, with an economy of only 240 billion euros and a government budget of only 91 billion euros. Greece has to finance debts of 53 billion euros in 2010. Greece currently is only surviving with the help of the ECB's liquidity provisions - bailouts. However across the Capitalist world the situation is far worse, Britain's economy produces just over a trillion pounds a year, but Britain's sovereign debt is over £9 trillion with a government budget of only £800 billion.

3. The Euro was hailed as the replacement for the dollar. However the financial crisis has brought a damning fact to the surface, whilst countries such as France and Germany will be able to service their debts, nearly all of the other eurozone nations have pitiful financial situations where they have

spent well beyond their means and now that it is time to repay the debt the feasibility of meeting the regular monthly repayments is looking impossible. The issue the Euro has faced from its inception is the fact that all the euro zone nations have very divergent economies and hence the strength of the euro is in the strength of the Euro zone economies and only as strong as the weakest link.

4. With the dollar in a weak position due to the position of the US economy and the euro taking massive speculative hits, this may very well be the beginning of the end of Western Capitalism. The rise of China has heralded a shifting of global economic power from West to East. China overtook Germany as the world's largest exporter in December 2009, China possesses the world's largest currency reserves by far and it will soon provide the majority of consumer goods for the world's largest importer, America. If China was to develop its political will, it would be in a strong position to challenge the US and shift the global balance of power.

5. The response to this sovereign debt crisis reveals that any union be it economic or monetary will always lack coherence without political unification. This episode has shown that the EU in reality is a glorified customs union. The European Union has today expanded well beyond its original founder states.

Consensus on how far enlargement should go and how deep integration should be continues to plague the union. Member states are reluctant to relinquish their sovereignty to bureaucrats in Brussels or leave key decision making to the two nations that dominate the EU – Germany and France. A union based upon a confederation makes the EU a mere customs union – so whilst from an economic perspective the EU acts as one block, political sovereignty means the union will always remain disjointed. The Lisbon treaty was in fact an attempt to overcome such differences. Various summits in February 2010 by EU member states to deal with

the Greece crisis and its wider implications, led to no concrete decisions on Greece.

Currently very few specifics on how Europe intends to tackle support for Greece have been agreed. This is fundamentally due to the political differences that exist within the union.

6. Fundamentally bringing a union of states into a larger union is a weak method of amalgamation. It lacks the characteristics found in full unification where a people become one nation. A union as a method of binding peoples and nations is always prone to political differences as it continues to recognise the sovereignty of constituent nations, leaving itself open to differences and penetration from the outside. Amalgamating such nations would be virtually impossible as they would be too different. Whilst the Lisbon treaty was meant to streamline decision making, the EU has stalled on such a key issue due to political differences. All European states have differing identities and this continued obstacle means the powerful nations within the EU will continue to pull the union in a direction different to the other member states.

7. The Islamic way of ruling is to establish equality between the subjects in all the regions of the State. Islam grants non-Muslims who hold citizenship, the full rights and duties that Muslims have (except military service). They enjoy the same fairness as Muslims and are subject to the same accountability as them. Furthermore, every single citizen, regardless of his or her creed, enjoys rights that even a Muslim living abroad who holds no citizenship does not enjoy. Islam considers every single region of the Khilafah as an indivisible part of the State and its citizens enjoy the same rights as those in the central region. In this way over a generation different peoples will become a homogenous entity and this gives it strength, makes the nation move in one direction – which leads to progress. Muhammed (saw) established Islam in Madina and he ruled over a people where the

Ummah was a minority. Treaties were signed with the surrounding Jewish tribes and the rights between the Muslims and non-Muslims were clearly defined in the Ash-Shifah document, which was in effect a constitution. When Muhammed (saw) passed away the whole Arabian Peninsula was under Islamic authority and the Sahabah then expanded the Islamic lands to North Africa, the Sub-continent and Central Asia. By ensuring no region had separate legislative, political and economic rules, this created a sense of unity and resulted in many of the conquered embracing Islam when they saw its inherent justice, they made it their own and then carried the call to the surrounding lands. Muhammed bin Qasim embraced Islam when Iraq came under Islam in the time of Umar (ra), Muhammed bin Qasim then carried this call to the subcontinent. In a similar manner it was under Mu'awiyah that the Berbers of Egypt embraced Islam, the Berbers became Muslim and then Tariq bin Ziyad carried Islam to Spain.

## Conclusions

The EU will inevitably be disjointed as the major powers such as France and Britain view Europe from the perspective of achieving their own national interests. The Khilafah offers a unified approach to global affairs through the Islamic methods of a unitary state, with one ruler, one foreign policy, one economy, one adoption globally and the absence of customs and tariffs domestically. A nation or people wishing to join the Khilafah are welcomed, they would come under the authority of the Khaleefah who would have to provide their security in return for their respect for the state and its laws. They become subjects of the state like any other citizen irrespective of their beliefs. Islam has clearly designated the Khilafah as the method of unifying the Ummah, anything else is destined to fail, a deviation from Islam and will turn the global Ummah into another EU – disjointed and unable to progress.

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# INTERNATIONAL WOMEN'S DAY: Celebration or Commiseration



The 8th March 2010 saw the 100th anniversary of International women's day in which women come together globally to celebrate the political, social and economic inroads that women have made in the last century. It is an official holiday in China, Russia, Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan. The UN gave it official recognition in 1975.

At the turn of the 20th century women began to see the fruits of their battle to gain the right to vote; and following a conference for working women in 1910 in Copenhagen, Clara Zetkin, (leader of the Women's Office for the Social Democratic Party in Germany) spearheaded the launch of a day for the recognition of women's rights.

Women globally have made some progress since the industrial revolution when scores of women entered the

work place. The discussion of women's rights began to take shape in the early 1800s when women were denied the right to vote, denied the right to own property, they were denied entitlement to inheritance, denied education and were generally employed as home helps and paid a meagre wage.

The Enlightenment saw the 'rights for women' movement become political. John Stuart Mill the political theorist wrote: *"We are continually told that civilization and Christianity have resorted to the woman her just rights. Meanwhile the wife is the actual bondservant of her husband; no less so, as far as the legal obligation goes, than slaves commonly so called."*

By 1915 most European states had given women the right to vote. The United States and Britain had passed laws which protected the property of women from

their husbands and their husband's creditors. The fight for education for women saw the emergence of the first university for women in the US in 1821, in 1841 women were formally allowed to teach at universities. In 1873 mothers were granted guardianship for children in cases of divorce.

In the 1970's Equal Pay Acts and the Sex Discrimination Acts were passed across the Western world. The National Organisation for Women was founded in 1966 in the US. The organisation lobbied aggressively to secure equal pay for women. Women now make up 50% of the degrees earned at college, compared to the figure of less than 20% at the turn of the 20th Century. Also in the US, 36% of all doctors are women.

It is these successes that many around the world come out and celebrate every March 8th. However, a closer scrutiny at the real situation draws a much dimmer picture. Richard H. Robbins in his award winning book *Global Problems and the Culture of Capitalism*, he noted: "the informal slogan of the Decree of Woman became: women do two thirds of the world's work, receive ten per cent of the world's income and own 1 per cent of the means of production."

Globally the statistics and facts released every year about the emancipation of women suggest that women have regressed to the position that they were

in prior to the Enlightenment era. Two thirds of all children denied school globally are girls and of the world's 876 million illiterate adults, 75% are women.

Domestic violence is the biggest cause of injury and death of women world wide, ironically the UN officially commemorates an International Day for the Elimination of Violence against Women on the 25th November each year. In the US only 45% of domestic violence is reported to the police. The

The feminist movement has gone full circle. German writer and TV newsreader Eva Herman recently wrote that "Let's just say it loud, we women have overburdened ourselves - we allowed ourselves to be too easily seduced by career opportunities." She recommends women exchange the cold sphere of work for the "colourful world of children" and discover their "destiny of nurturing the home environment."

Regardless of the introduction of laws

limit on the dowry that women could request. Aisha (ra) was revered for her extensive knowledge, often giving rulings to the sahabah when there was a dispute.

Women are permitted to be employees and employers. She can trade, be a teacher, nuclear physicist, own and sell property and enter into various economic transactions. Annemarie Schimmel, the influential German Orientalist and scholar stated: *"Islamic progress meant an enormous progress; the woman has the right, at least according to the letter of the law, to administer the wealth she has brought into the family or has earned by her own work."*

In the Muslim world women in Bangladesh suffer from acid battery attacks at an alarming rate; women in Pakistan are raped for daring to make an allegation of rape.

FBI estimates that only 37% of all rapes are reported to the police. Of these, 21.6% were younger than the age of 12.

In the workplace, a recent survey by the Fawcett Society found that of the 2,742 board seats available in the top 350 companies listed on the London stock exchange, only 242 were occupied by women, and most of those were non-executive directorships. Those who have entered London's prestigious City have found they are potentially only an object of desire for men and not much else. A survey by the BBC News Online (Laddism in the City, 10/4/2001) showed the plight of many women working in the city; many say they are "touched up by both colleagues, contacts or competitors...and think objecting could be bad for business". 'Team building' meetings and 'client facing' often take place in strip clubs or seedy bars and, as one woman put it, opting out is not an option; "You had to be part of the gang... they see it as seriously affecting their profits (if you miss these events)".

In the Muslim world women in Bangladesh suffer from acid battery attacks at an alarming rate; women in Pakistan are raped for daring to make an allegation of rape. Tribal laws saw Mukhtar Mai in 2002 gang-raped on orders of a tribal council for acts allegedly committed by her brother.

and global women's organisations, women remain disadvantaged. Some argue that the Gender Equality movement has further entrenched the problems that women suffer since they are now expected to be equal to a man, work as hard as a man, and commit as much as a man. This notion is contradictory since "gender" points to the biological differences between men and women, "gender equality" eliminates gender from the discussion entirely. A research paper by Professor Jacqueline Adhiambo-Oduol concluded that: **"A built-in tension exists between this concept of equality, which presupposes sameness, and this concept of sex which presupposes difference. Sex equality becomes a contradiction in terms, something of an oxymoron."** (Adhiambo-Oduol, J. 'The socio-cultural aspects of the gender question, US International University-Africa, Dec 2001).

Islam on the other hand is not gender based. It came as a mercy to mankind and not to cause a battle of the sexes, which will always bring about an imbalance. Whilst women in the West were struggling with the right to vote, women in Madina during the time of Muhammed (saw) and subsequently, were entitled to vote and have an obligation to assume a political voice. It was a woman who accounted Umar ibn al Khattab (the second rightly guided Khalifah) when he attempted to set a

It was Fatima al Fihri under the Khilafah that built the first university in 841 CE. A well educated woman herself, she opened the al-Qarawiyyin in Fez, Morocco. Amongst other subjects, the sciences were also taught at the university.

Women faced the protection of their honour under the Khilafah. It was Khalifah Mutassim who sent an entire army to the Roman Empire upon hearing that a Muslim woman had been dishonoured by a Roman soldier.

Upon understanding the real protection and nurturing that a Khilafah state would bring men and women alike, is it any wonder that there is an overwhelming call for its return. The vast majority of those polled in a Gallup survey in 2005 said that they would want to see Shari'ah as the sole source of legislation. It is only the Khilafah that will ensure the rights of all citizens, men and women, Muslim and non-Muslim. History pertains to that fact. Islam is as applicable today as it was before the destruction of the Khilafah in 1924. Allah (swt) tells us as much in surat al Maidah:

*"This day I have perfected your deen for you and completed my favour upon you chosen Islam as your deen".* [TMQ 5:3]

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