

Summation of Hizb ut-Tahrir's SOCIAL SYSTEM

By Bo Perrin

The purpose of Hizb ut_Tahrir is to restore the Caliph and by so doing restore the Islamic state. For HuT the term state refers to more than the political but also the social and within the social HuT is most concerned with the separate roles of men and women.

The woman's primary role is a mother and wife (Article 108). As Mohammad taught, HuT believes that being a mother is the greatest honor a woman can achieve. The sexes must be segregated in all areas except where Shari' ah allows (Article 109)

Men and women have the same obligations except as specified in Shari' ah according to HuT. (Article 110) She can participate in elections, give bai' ah to the Caliph, be a part of the Majlis al-Ummah or hold a non-ruling office.(Article 111) A woman cannot hold a ruling, judicial or Amir of jihad position. (Article 112)

There are also regulations concerning a woman's public and private life. (Article 113) Publically, a woman can live with other women, males forbidden them in marriage and foreign men whom they can marry as long only the woman's face and hands are revealed. Her clothing is not to be revealing nor her charms displayed. Privately, the woman is only allowed to live with other women or males who cannot marry. Women are forbidden to be in private with men they can marry. (Article 114)

Men and women must not practice any work that poses danger to the morals or causes corruption in society. (Article 115) Marriage is a very important institution. (Article 116) The husband is to care of but not rule over the wife. The wife is obliged to obey her husband. If the wife obeys according to Shari' ah the husband is responsible for meeting the fair costs of her living standard. Both are to assist in the household duties while still performing their individual obligations. (Article 117)

As for the children, they are the custody of the mother whether the mother is Muslim or not. (Article 118) When they become of age they must choose which parent to live with. One exception exists. If the marriage is a religiously-blended then when the children come of age they must live with the parent who is Muslim. This is Shari' ah.