

## Summary of the Social System By Bo Perrin

Every culture has a particular social system which defines the roles of its citizens. The Islamic state under the Khilafah is no different. Hizb ut-Tahrir's manifesto provides insight into what this social system might look like under the restored Khilafah.

Hizb ut-Tahrir begins by stating that the social system under the Khilafah will be based on Islamic rulings, not corrupt Western values. Hizb is vehemently against personal freedom. The organization argues that personal freedom is actually defiance to Allah's laws.(1) Personal freedom has led to sexual and religious corruption. Instead, the social system will be governed by Shari' ah or Allah's laws.

Hizb is very straightforward when they state that in Islam humans are not free. Instead, all humans are bound by Allah's commands. This belief seems to stem from Islam's belief that everyone is born Muslim but their parentage and upbringing decides whether they are Jewish, Christian or non of the above. According to Hizb the state or the Khilafah is responsible to make sure that each citizen is abiding by Shari' ah. There is no personal freedom in Islam. Hizb argues that no one can drink alcoholic beverages or commit adultery in the name of personal freedom as is done in the corrupt West. Hizb would argue that personal freedom is making the right choices according to Shari' ah.

One gender is not preferred over another. According to Surah Al-Hojarat 49:13 what is important is not gender but who worships Allah. Yet, there are some major distinctions between the social status of men and women. There are times when men and women are allowed to be seen together in public. This is possible when both groups have been entrusted with the similar responsibilities. On the other hand, where there are differences between the two sexes men and women may not congregate together. (2) According to Hizb the West took a simplistic approach to a complex problem by imposing equality on both men and women. Hizb states that the West (Christianity) imposed this equality as if the woman did not want the equality but was forced to accept it. Clearly, Hizb does not understand Western society. Christianity (West) did not impose equality on women. Instead, American women voted for suffrage knowing full well the consequences. Nevertheless, Hizb argues that this equality actually is sexist. The man has his abilities and responsibilities as does the woman. The woman has unique responsibilities like childbearing. When the West imposed equality on the woman they actually burdened her with extra duties. Of course, it is Islam specifically the Khilafah which can free Western women from the oppression of the Western capitalistic system.

Hizb believes the woman's primary role in society is that of a mother and a wife. In Islam the mother is held in the highest of honor. A woman can have a lawful occupation if that occupation does not interfere with her duties as a mother and wife. The only occupations which are closed to women are any which exploit her feminism including being a ruler. Hizb quotes a hadith from Bukhari in which Mohammad condemns the practices of allowing women to be rulers.(3) This is why the Khilafah and the heads of the four divisions of the Khilafah state and imams are all men. Nafaqah (maintenance) of the family is the husband's responsibility. If the husband is unable to provide the maintenance, it falls to the nearest relative and if there is no relative the maintenance becomes the state's responsibility.

Free mixing of the sexes is generally forbidden. Men and women can mix in gatherings only if they are engaged in responsibilities which demand this mixing. In addition, a woman is allowed to go out of the house for these matters as long as she observes Shari' ah dress codes. Interestingly, Hizb does elaborate on this statement. The woman must wear the jilbab. (33:59, 4) The jilbab is not merely a head covering but is full-bodied clothing which allows for the hands only to be exposed. In addition, the woman must have the permission of her husband to go outside the house. (5) Hizb is not freeing a woman from the

authority of her husband but instead seems to be educating the husband that Allah permits the woman to attend these mixed gatherings. Nevertheless, a woman is allowed to be in seclusion with a male only if that male is mahram. Mahram refers to an unmarried male kin with whom sexual intimacy is incestuous and punishable. Hizb quotes a hadith from Bukhari in which Muhammad limited with whom a woman could be in seclusion. (6) Also, the woman must wear the khimaar which is the head dressing. This head dressing allows for the face to be exposed but covers the rest of the head. (Al-Ahzab 33:59, 7)

Hizb argues that imposing Shari' ah on the West, particularly Pakistan, will lead to happiness, satisfaction and contentment. The Khilafah will ensure a pure, civilized society in which both the man and woman will be able to honorably perform their duties. The youth will be protected from the corrupt Western concepts where they can fulfill their natural emotions within the limits of Shari' ah.

Hizb realizes that even if Shari' ah is imposed some will violate Allah's laws. They will be punished and publically. Although Hizb does not elaborate on the relationship between a violation and the punishment, a cursory examination of the internet will provide good examples of what the types of punishment Shari' ah demands. Usually, the punishment far exceeds the crime.

Next: Media and Information

- 1) Hizb ut-Tahrir, Manifesto of Hizb ut-Tahrir for Pakistan: Pakistan Khilafah and the re-unification of the Muslim World, [online] (Hizb ut-Tahrir Wilayah Pakistan, date unknown, accessed 27 July 2010) , 17 available from <http://www.hizb-pakistan.com/home/wp-content/uploads/2009/02/manifesto-english1.pdf>
- 2) Ibid, 18
- 3) "The people who appoint a woman over their affairs can not be successful." Available from <http://www.imranhosein.org/articles/women-in-islam/79-can-muslims-choose-a-woman-to-rule-over-the-m.html>
- 4) Khilafah, Jilbab and the Muslim's Dress Code, [online] (The Khilafah 17 June 2007 accessed 24 Aug. 2010) available from <http://www.khilafah.com/index.php/the-khilafah/social-system/576-jilbab-and-the-muslim-womans-dress-code>
- 5) Real Islam, Women's Rights In Islam, [online] (Real Islam date unknown, accessed 26 Aug. 2010) available from [http://www.realislam.com/muslim\\_women.htm](http://www.realislam.com/muslim_women.htm)
- 6) "A woman and man cannot be in seclusion unless the woman has her mahram with her." (Bukhari, Muslim no. 960, page 396)
- 7) Hizb ut-Tahrir, Manifesto of Hizb ut-Tahrir for Pakistan: Pakistan Khilafah and the re-unification of the Muslim World, 19