



**How the Khilafah Will Secure the Political Rights of Women**

**How the Khilafah Will Guarantee Women their Educational Rights**

**How the Khilafah will Build a First-Class Education System**

**How the Khilafah will be a Leading State in Science and Technology**

**How the Khilafah Will Create Strong Family Units**



**How the Khilafah Will Protect the Honour of Women**

# How the Khilafah Will Protect the Honour of Women

• Islam demands a status of great honour for women. Numerous Islamic evidences oblige men and society to view and treat women with respect and protect their dignity always.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr (dowry) you have given them, unless they commit open illegal sexual intercourse; and live with them on a footing of kindness and equity. If you dislike them, it maybe that you dislike a thing and Allah brings through it a great deal of good.” [TMQ An-Nisa: 19]

The Prophet (saw) said: «أَكْرَمَهُنَّ إِلَّا» «كْرِيمٌ وَمَا أَهَانَهُنَّ إِلَّا لَيْئِمٌ» “Women are the twin halves of men. None but a noble man treats women in an honorable manner, and none but an ignorant treats women disgracefully.” [Abu Dawood]

The Prophet (saw) said: «اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا» “Treat women well.” [Bukhari and Muslim]

• Therefore, the Khilafah will place the protection of women’s dignity and security as a key pillar of state policy.

“She (the woman) is an honour (‘ird) that must be protected.” (Article 112, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

• The State will promote Taqwa (God-consciousness) within society that nurtures a mentality of accountability and responsibility in the manner by which men view and treat women.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ [بِمَا تَعْمَلُونَ] “O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.” [TMQ Al-Hashr: 18]

• The Khilafah will use its political, educational and media systems as well as all other avenues at its disposal to promote the view of respect towards women.

• Islam forbids any form of violence against the woman – whether in the home or in the streets. The Prophet (saw) said:

«لَا تَضْرِبُوا إِمَاءَ اللَّهِ» “Do not beat the female servants of Allah.” [Ibn Majah]

• The sexualisation of society as well as all forms of

objectification, exploitation and devaluing of women will be prohibited under the Khilafah. The State also prohibits the woman from engaging in any work or service that exploits her beauty or body and degrades her status. «وَنَهَانَا عَنْ كَسْبِ الْأَمَةِ إِلَّا مَا عَمِلَتْ بِيَدَيْهَا وَقَالَ هَكَذَا بِأَصَابِعِهِ نَحْوُ» «الْخَيْرِ وَالْغَزْلِ وَالنَّفْسِ» Rafi bin Rifaa (ra) narrated, “The Prophet (saw) forbade us from the earnings of the slave-girl except that which she earned with her two hands and said ‘in this manner’ with his fingers, such as bread-making, sewing, and inscribing.” [Abu Dawud]

“Men and women must not practice any work that poses a danger to the morals or causes corruption in society.” (Article 119, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

• The comprehensive Islamic social system places the protection of the dignity of women at the very core of its laws and plays a central role in establishing respect for women as a key principle of the society. These Islamic social laws regulate the interaction between men and women, directing sexual relationships to marriage alone.

“Segregation of the sexes is fundamental, they should not meet together except for a need that the Shari’ allows or for a purpose that the shar’ allows men and women to meet for, such as trading or pilgrimage (Hajj).” (Article 113, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

“Women are forbidden to be in private (khulwah) with any men they can marry, they are also forbidden to display their charms or to reveal their body in front of foreign men.” (Article 118, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

• The Islamic social system provides a framework by which to practically protect the dignity of women: Firstly, by re-enforcing the principle that women are not objects to be displayed for male gratification, but also to preserve a pure relationship between the genders that ensures their interaction is not cheapened or hindered through sexual distractions. This establishes a productive, healthy cooperation between men and women in all fields of life. And secondly, by creating a chaste and pure environment where sexual desires are fulfilled in a manner that brings goodness to society rather than harm. All this helps to maintain an atmosphere of immense respect towards women, minimising violence and other crimes against them. The result will be the creation of a society under the Khilafah where women will be able to study, work, and travel in a safe environment.

• Through its educational and judicial system the Khilafah would strive to eradicate cultural attitudes that devalue

Cont... page 3

women or rob them of their Islamic rights, as well as eliminate oppressive traditional practices such as forced marriages and honour killings. It will also prohibit the influx of any ideas, images, books, magazines, or music into its society that cheapen the status of women.

• The Khilafah will implement Islam's harsh punishments for any form of abuse against women including for violence and rape. These penal laws include lashing for slander or the death-penalty for other crimes against their dignity. The state is obliged to have an efficient judicial system to deal with crimes swiftly such that women will be able to seek justice promptly and with ease for any violations of their honour or rights.

[وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً] "Those who accuse chaste women of adultery and fail to bring four witnesses (to approve it) flog them eighty stripes" [TMQ An-Nur 24:4]

ثُرَيْدُ الصَّلَاةِ عَنِ عَلْقَمَةَ بِنِ وَائِلٍ، عَنْ أَبِيهِ، أَنَّ امْرَأَةً، خَرَجَتْ عَلَى عَهْدِ النَّبِيِّ فَتَلَقَّاهَا رَجُلٌ فَتَجَلَّلَهَا فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ وَأَنْطَلَقَ فَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ إِنَّ ذَلِكَ فَعَلَ بِي كَذَا وَكَذَا وَمَرَّتْ عَصَابَةَ مِنَ الْمَهَاجِرِينَ فَقَالَتْ إِنَّ ذَلِكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا . فَأَنْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي ظَنَنْتُ أَنَّهُ وَقَعَ عَلَيْهَا فَاتَّوَّأَ بِهَا فَقَالَتْ قَلَمًا أَمَرَ بِهِ قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فَقَالَ يَا ع نَعَمْ هُوَ هَذَا . فَاتَّوَّأَ بِهِ النَّبِيُّ رَسُولَ اللَّهِ أَنَا صَاحِبُهَا . فَقَالَ «أَذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكَ» . وَقَالَ لِلرَّجُلِ قَوْلًا حَسَنًا» . قَالَ أَبُو دَاوُدَ (يَعْنِي الرَّجُلَ الْمَأْخُودَ) ، وَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا (رَوَاهُ أَبُو دَاوُدَ)

When a woman went out in the time of the Prophet (ﷺ) for prayer, a man attacked her and overpowered (raped) her. She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her. She said: Yes, this is he. Then they brought him to the Messenger of Allah (ﷺ). When he (the Prophet) was about to pass sentence, the man who (actually) had assaulted her stood up and said: Messenger of Allah, I am the man who did it to her. He (the Prophet) said to her: "Go away, for Allah has forgiven you". "But he told the man some good words" (Abu Dawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: "Stone him to death". [Abu Dawud]

During the Khilafah of Umar bin Al Khattab (ra), a woman accused his son Abu Shahmah of raping her. Umar (ra) asked his son about the crime, who acknowledged committing the act. He was severely punished there and then while no fault was placed upon the woman for the offense.

• Islam's prescribed duty upon men to be the guardians of their wives and children obliges them to safeguard their wellbeing and protect them from harm. Rather than a domineering and commanding position, this great responsibility of guardianship (qiwaamah) is one of taking care of spouses or female relatives. This also minimises violence against women. "الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ" Men are

the protectors and guardians over women." [TMQ An-Nisa: 34]

• Islam clarified the rights of the wife over the husband and linked the status of men in this life and the next with their good treatment of their wives and daughters. All these laws and principles reduce cruelty and mistreatment towards women. "وَاعِشْرُوهُنَّ بِالْمَعْرُوفِ" "And live with them honourably." [TMQ An-Nisa: 19]

The Prophet (saw) said, «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ لِنِسَائِهِمْ» "The most perfect believers are the best in conduct and the best of you are those who are best to their wives." [Tirmidhi]

Court records from the Uthmani Khilafah show that husbands who were violent towards their wives were punished by the state, including being imprisoned at times. Judges often made the husband accept the condition that if he was violent towards his wife again, then they would be divorced without the wife having to give up her marital financial rights.

"Marital life is one of tranquility and companionship. The responsibility of the husband over his wife (qiwaamah) is one of taking care, and not ruling..." (Article 120, Hizb ut Tahrir's Draft Constitution of Al-Khilafah)

• The Khilafah will take extensive steps to safeguard the dignity of its women, including even mobilizing its armies against foreign forces who defile or even threaten to defile their honour, for this is the great status of protection Islamic rule affords the women of its state.

In the 9th century CE under the Abbassid Khilafah, during the rule of Khalifah al-Mu'tassim Billah, a Muslim woman was captured and abused by a Roman soldier in Syria. In response the Khalifah dispatched a formidable army to the city of Amurriyah in Turkey, the strongest fort of the Romans to rescue the woman. This was despite the capital of the Khilafah being in Baghdad at the time. It reflects the seriousness by which the Khilafah regarded safeguarding the dignity of its women.

**Written for the Central Media Office of  
Hizb ut Tahrir by**

**Dr. Nazreen Nawaz  
Director of the Women's Section in  
The Central Media Office of Hizb ut Tahrir**



# How the Khilafah Will Secure the Political Rights of Women



• Islam obliges women to have an active role in the politics of their society: taking care of the affairs of their Ummah, speaking out against oppression and corruption, commanding the good (Maruf) and forbidding the evil (Munkar), and holding their rulers to account. The Islamic evidences commanding Muslims to be politically active apply to men and women alike.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

“The believers, men and women, are protecting friends (Awliya) of one another; they enjoin the Ma’ruf (the good which Allah commands) and forbid people from Munkar (the evil which Allah prohibits)...” [TMQ At-Taubah: 71]

The Prophet (saw) said

كَلَّا وَاللَّهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ وَتَأْخُذُنَّ عَلَى يَدَيِ الظَّالِمِ  
وَلَتَأْطُرُنَّهُ عَلَى الْحَقِّ أَطْرًا وَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا

“Nay, by Allah, you have to enjoin the Ma’ruf and forbid the Munkar, and to hold against the hand of the tyrant, and to force him on the truth truly and to limit him to the truth really, otherwise Allah will hit the hearts of some of you against others, then He will curse you as He cursed them”. [Abu Dawud]

• Women have the same political rights as men under the Khilafah.

“All citizens of the State shall be treated equally regardless of religion, race, colour or any other matter. The State is forbidden to discriminate among its

citizens in all matters...”(Article 6, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

• Accountability and transparency are integral pillars of Islamic rule. The Khilafah will therefore provide women multiple avenues to raise grievances against the state or account the ruler. It will facilitate and encourage them in expressing their political opinions.

“Calling upon the rulers to account for their actions is both a right for the Muslims and a fard kifaayah (collective duty) upon them.” (Article 20, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

• The Islamic system gives women the right to elect their representatives and the Khalifah. Indeed Islam was the first system in the world that gave its women the right to choose their leader.

Two women - Nusaybah bint Ka’ab Umm ‘Amarah and Asma bint Amr ibn Adi - were amongst the delegation of the Muslims of Yathrib at the Second Pledge of Al-Aqaba. This was a pledge of political support and military protection given to the Prophet (saw), accepting him as the leader of their state.

When Amr bin Al-‘As (ra) was consulting the citizens of the Khilafah as to whom they wished to be their leader after the death of Khalifah Umar bin Al-Khattab (ra), he sought the views of women and men alike.

“The woman can elect members of the Ummah’s council,

Cont... page 5

and be a member herself, and she can participate in the election of the Head of State and in giving him the pledge of allegiance.” (Article 115, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

- Under the Khilafah women can be members of political parties, raise their views in an independent media, be journalists or establish media outlets without the need for a license.

- Women will have the right to be elected representatives of the Majlis Al-Wilayah or the Majlis Al-Ummah councils which advise and account governors and the Khalifah in all matters of the state.

“Every citizen of the State has the right to become a member of the Majlis al-Ummah, or the Provincial Council.....This applies to Muslim and non-Muslim.” (Article 107, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

- In Islam, the political views of women are valued.

The Prophet (saw) consulted and took the advice of his wife Umm Salamah (ra) when he faced a serious political crisis at the Treaty of Hudaibiyah.

Umar bin Al-Khattab (ra), the second Khalifah of Islam would gather men and women in the mosque and seek their opinions on various matters. He would also consult a woman called Al-Shifa bint Abdullah on various political matters due to her intelligence and insight, often giving preference to her opinions over others.

In a public gathering during the rule of Umar bin Al-Khattab (ra) when he was ordering the people not to set excessive amounts of dowry in marriage, an old woman openly challenged the Khalifah in his opinion, shouting, “Umar! You have no right to intervene in a matter which Allah the All-Mighty has already decreed in the Qur’an”, reciting the ayah in Surah An-Nisa, verse 20 to prove her point. The Khalifah responded, “The woman is right and Umar is wrong”, and he withdrew his order.

Nafisa Bint Hasan was a re-known 9th century scholar in Egypt under the Abbasid Khilafah. She was heavily involved in the politics of her society such that when people had disputes with the governor of Egypt they would request her to resolve the situation and get their rights met.

- The Khilafah will enable women to take complaints against rulers or officials of the state to the Makhkaamat ul-Madhalim, a special court that investigates negligence or injustice in ruling, allowing women to openly account their rulers without fear.

“The judge of the Makhkaamatul-Madhalim is appointed to remove all unjust acts, committed by the Khaleefah,

governor(s) or any official of the State, that have been inflicted upon anyone...”(Article 87, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

Mamoon Ar-Rashid, one of the Abbassid Khalifahs, would specifically set aside Sundays for his public audience to hear their complaints. From early morning till afternoon, everyone – men and women – were free to present to the Khalifah their grievance which was instantly attended to. One day a poor old woman complained that a cruel person had usurped her property. “Who is that person?” asked the Khalifah. “He is sitting beside you,” replied the old woman, pointing to the Khalifah’s son, Abbas. Abbas tried to defend his action in a hesitant tone while the old woman was getting louder and louder in her arguments. The Khalifah stated that it was the honesty of her case that had made her bold and gave a judgement in her favour.

- In accordance with Islamic texts, the woman cannot be a ruler in the Khilafah but this in no way impinges on her ability to engage fully in the politics of her society. Furthermore, Islam does not view being a ruler as a right or privilege but rather a great responsibility linked with immense accountability in the Hereafter. A woman can however be an official or representative of the state in a non-ruling position, such as the head of a department or spokeswoman.

لَمَّا هَلَكَ كِسْرَى سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ اسْتَخْلَفُوا؟» قَالُوا: بِنْتُهُ. قَالَ: «لَنْ يَفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

The Prophet (saw), when hearing that the people of Persia had appointed the daughter of Chosroes as their queen, said, “No people will ever prosper who appoint a woman in charge of them.”

“Any citizen of the state, male or female, Muslim or not, who is suitably competent may be appointed as head or a civil servant of any administration, directorate or department.” (Article 98, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

“It is permitted for a woman to be appointed in civil service and positions in the judiciary apart from the Court of Injustices.” (Article 115, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

- The Khilafah will therefore stand as a true model of women’s political rights. It will enable them to have full political engagement in the society, which they have been deprived of under dictatorships and other man-made systems in the Muslim world for too long.

**Written for the Central Media Office of  
Hizb ut Tahrir by**

**Dr. Nazreen Nawaz  
Director of the Women’s Section in  
The Central Media Office of Hizb ut Tahrir**



# How the Khilafah Will Guarantee Women their Educational Rights



Islam views the seeking of Islamic knowledge as compulsory on both women and men.

The Prophet (saw) said, «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ» “The seeking of knowledge is an obligation on every Muslim.” [Ibn Majah]

The Prophet (saw)’s high regard of the importance of female education is reflected in the scholarship of many of his wives, the Sahabiyyat (female companions of the Prophet (saw)), and other women during his rule of Madinah.

The Messenger (saw)’s wife Aisha (ra) earned the title of ‘Faqihat ul Ummah’ (jurist of the Ummah) due to her knowledge of hadith and expertise in Islamic jurisprudence. She narrated over 2200 ahadith from the Prophet (saw). Aisha (ra) was also a great scholar of medicine, literature and poetry.

The Messenger (saw) would teach both men and women about Islam in the mosque and other public assemblies. He also set aside a separate day each week to specifically educate women about their Deen. The Prophet (saw) also placed importance on female literacy, reflected in his instruction to Shifa bint Abdullah to teach his wife Hafsa how to write.

Abu Sa’id al-Khudri (ra) reports that some women said to the Prophet (saw),

قَالَتِ النِّسَاءُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبْنَا عَلَيْكَ الرِّجَالُ، فَأَجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ

“men have gone ahead of us (in terms of acquisition of knowledge). Therefore, appoint a special day for our benefit as well.” The Prophet (saw) fixed one day for them. He (saw) would meet them on that day, advise them and educate them about the Commandments of Allah (swt). [Al-Bukhari]

Islam also encourages men and women to study the world around them and bring benefit to humanity in all fields – including science, medicine, industry and technology.

It is Islam’s high regard for the pursuit of Islamic and other forms of knowledge that lays the foundation for the Khilafah’s appreciation of the importance of female education.

The Prophet (saw) said,

«وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»  
“Allah makes the way to Jannah easy for him who treads the path in search of knowledge.” [Muslim]

The Khilafah (Caliphate) views education as a basic right of every individual as well as pivotal to the social wellbeing and material progress of any society. It is obliged to provide free education at primary and secondary levels to both boys and girls. This would include subjects such as the Islamic disciplines, Arabic, mathematics, and the experimental sciences such as biology, chemistry and physics. The state will also strive to fund free higher-level education for men and women to the best of its ability.

“It is an obligation upon the State to teach every individual, male or female, those things which are necessary for the mainstream of life. This should be obligatory and provided freely in the primary and secondary levels of education.” (Article 178, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

The teaching of male and female students in both state and private schools will be separate.

Under the Khilafah, boys and girls, men and women have the same educational rights. Any discrimination between the genders or any of its citizens in access to a good education is prohibited. Furthermore, women as with men need to gain the required Islamic knowledge related to political, economic, and social life as well as other matters in order that they can fulfil their Islamic obligations, engage in various societal activities and actions that Islam allows them, and abide by the Islamic rulings as Muslims and as citizens of the state. The Khilafah is therefore obliged to organise its education system to provide girls and women with such knowledge and will also strive to remove any traditional attitudes or cultural barriers that devalue female education or prevent girls from pursuing their educational rights.

“Women have the same rights and obligations as men, except for those specified by the Shari’ah evidences to be for him or her. Thus, she has the right to practice in trading, agriculture, and industry; to partake in contracts and transactions; to possess all form of property; to invest her wealth whether personally or through proxy, and to personally carry out all worldly affairs.” (Article 114, Hizb ut Tahrir’s Draft Constitution of Al-Khilafah)

The state’s endeavour to become a leading world power in science, medicine, technology, industry and other fields as obliged by Islam will drive it to seek excellence in education. It will therefore encourage women to enter higher studies and facilitate them in specializing in various fields, including the Islamic disciplines, medicine, science, languages and engineering. All this will secure the educational aspirations of girls and women.

It is obligatory upon the Khilafah to provide the best education and medical services possible to its citizens, as Allah (swt) has described it as the ‘Guardian’ and ‘Care-taker’ of the people. It is therefore necessary to have an abundance of women doctors, nurses and

teachers to fulfil these roles.

It was this atmosphere of learning and study spurred on by the implementation of the Islamic system that ensured that women’s education flourished under the Khilafah of the past as it will do again in the future Khilafah Insha Allah.

“Mohammed Akram (an Indian modern day Islamic scholar) embarked eight years ago on a single-volume biographical dictionary of female hadith scholars, a project that took him trawling through biographical dictionaries, classical texts, madrasa chronicles and letters for relevant citations. ‘I thought I’d find maybe 20 or 30 women,’ he says. To date, he has found 8,000 of them, dating back 1,400 years, and his dictionary now fills 40 volumes...” (Extract from “A Secret History” by Carla Power published in New York Times Magazine, February 25th, 2007)

Examples of women who excelled in various fields of study under the Khilafah:

Lubna of Andalus (10th century CE) – Poetess who excelled in grammar, rhetoric, mathematics and calligraphy. She was one of the chief scribes of the state and was entrusted with official correspondence.

Fakhr al-Nisa Umm Muhammad Shuhdah (12th century CE) – Specialist in Calligraphy. She wrote for the Khalifah al-Muqtafi. It was said that at her time there was no one in Baghdad who could match the excellence of her writing.

15th century Turkish surgeon Serefeddin Sabuncuoglu describes female surgeons in Anatolia performing surgical procedures on female patients.

Labana of Cordoba (10th century CE) – Expert in mathematics and literature. Was able to solve the most complex geometrical and algebraic problems. Her vast knowledge of general literature obtained her employment as a secretary to the Khalifah, al-Hakem II.

Maeriam “al-Astrolabiya” Al-Ijlilya (10th century CE) – Scientist, inventor, astronomer and designer of astrolabes used to determine the position of the sun and planets. Her designs were so innovative that she was employed by the ruler of the city in which she lived.

Zaynab from the Banu Awd tribe (10th century CE) – Expert in medicine, especially in the treatment of wounds and eye complaints.

**Written for the Central Media Office of  
Hizb ut Tahrir by**

**Dr. Nazreen Nawaz  
Director of the Women’s Section in  
The Central Media Office of Hizb ut Tahrir**



# How the Khilafah will Build a First-Class Education System



Allah (swt) says,

الرَّ كِتَابَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ  
(الْعَزِيزِ الْحَمِيدِ)

“Alif Lam Ra. (This is) a Book which We have sent down to you so that, by their Lord’s permission, you lead out the people from the darkness (of ignorance) into the light (of faith), to the way of the Mighty, the Owner of Praise.” [Ibrahim: 1]

- To build such a First Class Education System requires a first class political system – one that embraces a distinct, elevated and independent political vision for its state and for the world, based upon the verse above – to take mankind from the darkness and ignorance of Kufr (disbelief) to the light of Islam and the justice and elevation it brings to humanity in every area of life – spiritually, intellectually, morally, politically, economically, and in science and technology.

This first class political system is the Khilafah (Caliphate) based upon the method of the Prophethood which implements the Islamic beliefs, laws and systems comprehensively upon a state, and which for centuries led the world in the excellence of its academic institutions and its cutting-edge innovations and discoveries, as well as its huge contribution to human development.

- The Khilafah will establish an exemplary first class education system that will raise a generation of youth and build an Ummah and state that embodies the qualities to lead mankind from the darkness to the light

as commanded by Allah (swt). It will not accept to trail behind other nations in academic successes nor accept any second-rate education system funded with scraps from the state.

- The Khilafah is obliged by Allah (swt) to have an independent political vision domestically and internationally based purely upon Islam; and hence to also be independent in the formation of its education curricula, as well as the provision of its public services and infrastructure, and the fulfillment of the needs of the state and its people. It will therefore not accept to be dependent on any foreign land for the development of its economy, agriculture, industry, healthcare, education, military, science and technology sectors or any other part of the state which lays it open to manipulation by colonial governments.

- The Khilafah will establish a strong marriage between education and the fulfilment of the vital issues and interests of the state and its citizens, ensuring self-sufficiency and independent sustainability – hence putting an end to the current disconnect between the education systems in our lands and the industrial, agricultural, technical and other needs of our societies, which leads to dependency on other nations.

This, alongside the Khilafah’s heavy investment in industrialization to meet the needs of its society independently and to make it a world superpower, will harness and utilize the outstanding skills and minds of the graduates of this Ummah for the development of the state, so that their precious abilities are not squandered

Cont... page 9



or hijacked by foreign governments.

• The basis that defines all aspects of the education system in the Khilafah – from its goals, the subjects taught, the content of the curriculum and lessons, the organization of schools and everything else is the Islamic Aqeedah alone, for Allah (swt) says,

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ)

“And whoever desires a Deen other than Islam, it shall not be accepted from him, and he will be a loser in the Hereafter.” [Al-e-Imran: 85]

“It is imperative that the Islamic Aqeedah is the basis for the education curriculum. The syllabi and the methods of teaching are all drafted in a manner that does not deviate from this basis.” (Article 170, Hizb ut Tahrir’s Draft Constitution for the Khilafah)

• There are 3 main goals of the Education System of the Khilafah:

(i) Building the Islamic Personality:

This is achieved by implanting the Islamic Aqeedah, thoughts and behavior in the students so that they become Muslims who take Islam as the sole basis for all their thoughts, judgements, inclinations and actions and shape their whole lives in accordance to their Deen. This goal will be supported by the Islamic environment of the Khilafah where its media, mosques and all other institutions will promote nothing but the pure Islamic concepts.

(ii) Teaching Practical Skills and Knowledge for Life:

Students will be taught what they require of skills and knowledge to interact with their environment to prepare them to engage in the realm of practical life, such as mathematics, general sciences and the knowledge and skills to use various tools and inventions, for instance electrical and electronic apparatus, computers, domestic appliances, farming and industrial tools, and so on. They will also be taught beneficial sports such as swimming and archery, and after puberty they will be trained in military skills under the supervision of the army.

(iii) Preparing Students for University Entrance:

Students will be prepared for university entrance by teaching them the prerequisite primary sciences – whether cultural such as Fiqh, Arabic, or Tafseer of Qur’an, or empirical sciences – such as mathematics, chemistry, biology or physics. The aim is to create distinguished personalities, scholars, scientists, and experts in every field of life to establish the Khilafah as a leading, influential world-power. Teaching methods will be employed which inspire deep thinking. Empirical sciences for instances will be taught in a manner that builds analytical skills, and where topics are applied to

solving real-life problems and studied to derive benefit from them to serve the interests of the Ummah and her vital issues.

This holistic integrated teaching curriculum will create holistic Islamic personalities who are distinguished in both their understanding of their Deen and the nature of this world, as well as prepared with the foundation required to enter higher studies.

• The stages of schooling are also shaped upon the Islamic Aqeedah for they are defined based upon the Shariah evidences related to the different Islamic rules, duties, and punishments applied upon the child at various ages. There are 3 school stages – the 1st (or Primary stage) – from age 6 to 10 years; the 2nd stage (or Middle School) from completing 10 years to age 14; and the 3rd stage (or Secondary School) from completing 14 years till the end of the school stages.

• There will be no mixing between males and females in the state’s education institutes as specified by Islam – whether between students or teachers.

• It is an Islamic obligation upon the Khilafah to provide high quality education to each and every one of its citizens as a basic right - regardless of their religion, race, gender or level of wealth. It obliged to provide sufficient primary and secondary schools and teachers for all citizens of the state and equip them with all they require to achieve the objectives of the education policy free of charge.

“It is an obligation upon the State to teach every individual, male or female, those things that are necessary for the mainstream of life. This should be obligatory and provided freely in the primary and secondary levels of education. The State should, to the best of its ability, provide the opportunity for everyone to continue higher education free of charge.” (Article 178, Hizb ut Tahrir’s Draft Constitution for the Khilafah)

• Investment in education will be a priority for the Khilafah. As a state that seeks to lead the world and genuinely serve its people and humanity, it will not accept any second-best education system due to lack of funding. Rather, it will seek to build an abundance of well-trained and well-paid teachers and lecturers, as well as fully-equipped, state of the art schools, colleges, universities, research centres, libraries, laboratories, observatories and much more, using the wealth of its Bayt-al-Mal (its Central Treasury), whose wealth Insha Allah will be plentiful due to the sound nature of the Khilafah’s Islamic economic system. The state will support every student to achieve his or her full potential regardless of their wealth and aid them to master the highest level of scholarship and innovation to produce an abundance of outstanding mujtahideen, scientists, and inventors Insha Allah.

Cont... page 10

“The State provides libraries and laboratories and all means of knowledge outside schools and universities, to enable those who want to continue their research in the various fields of knowledge, like fiqh, Hadith and tafseer of Qur’an, thought (fikr), medicine, engineering and chemistry, inventions, discoveries, etc. This is done to create in the Ummah an abundance of mujtahideen, outstanding scientists and inventors.” (Article 179, Hizb ut Tahrir’s Draft Constitution for the Khilafah states)

- In the Khilafah’s vision for Higher Education, there is a close marriage between the state’s education system and the fulfilment of the needs of the society. For example, one of the goals is to strengthen the Islamic personality of higher education students to make them leaders who guard and serve the Ummah’s vital issues, such as ensuring the correct implementation of Islam, accounting the leadership, carrying the dawah, and confronting threats to the Ummah’s unity, the Deen or the Khilafah. This means that the Islamic culture is continuously taught to higher education students, regardless of their chosen specialty. The Khilafah will also encourage and provide the means for students to specialize in all fields of Islamic culture to produce the future scholars, leaders, judges and fuqaha (jurisprudents) of the state so that the Ummah flourishes in its implementation, preservation, and spreading of their Deen.

- Higher education also seeks to produce task forces able to take care of the Ummah’s vital interests such as securing sufficient and quality food, water, housing, security and healthcare for the people, as well as to produce sufficient doctors, engineers, teachers, nurses, translators and other professions to take care of the affairs of the Ummah. This will include generating experts who will draw up short-term and long-term plans and innovate advanced means and styles for the development of agriculture, industry and security to enable the state to be self-sufficient in managing its affairs.

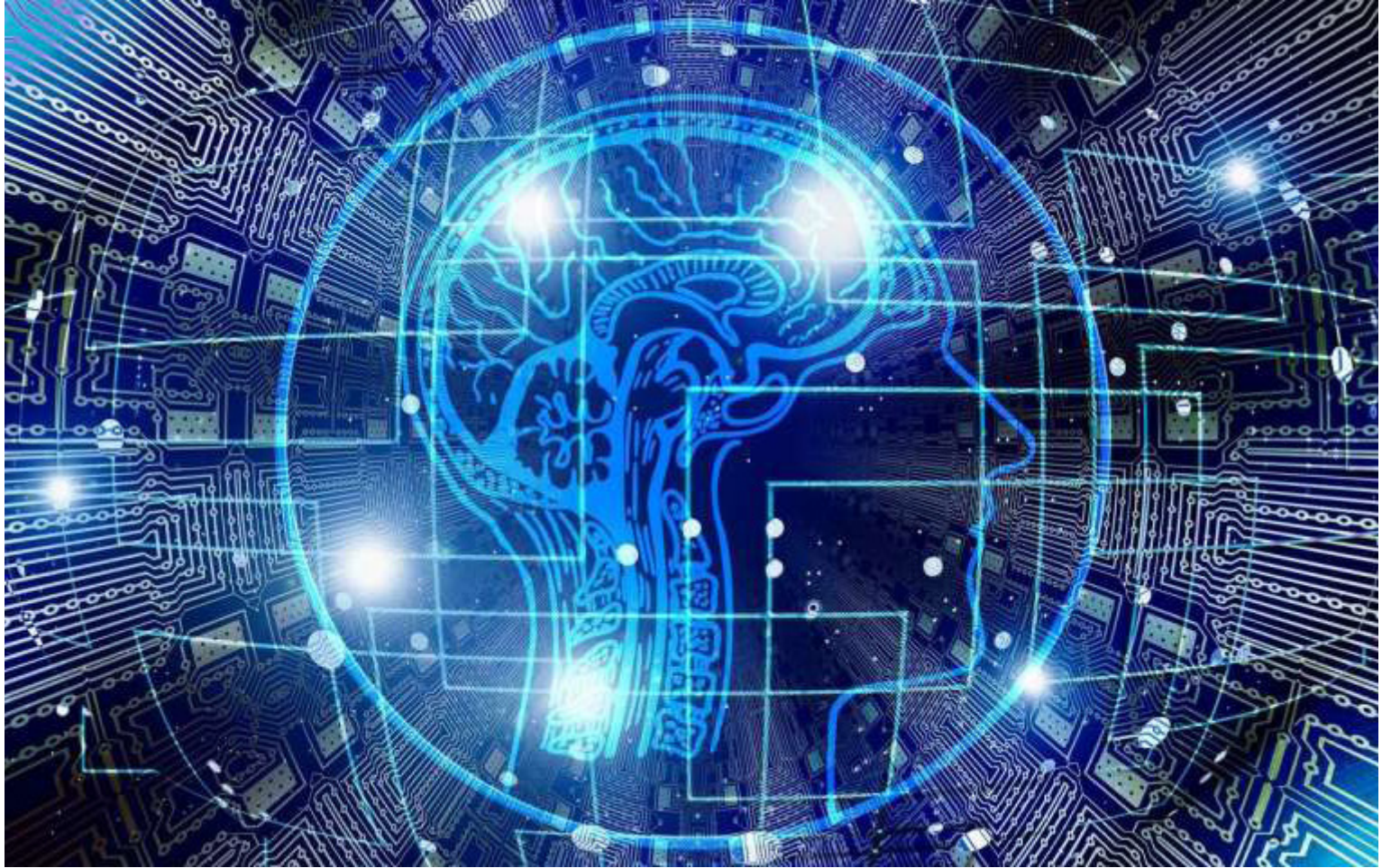
- The education system of the Khilafah will therefore be unique, outstanding and unrivalled in its nature. Indeed, this Islamic system which gave birth to extraordinary leaders such as Umar bin Al-Khattab (ra), Umar bin Abdul Aziz, and Harun al Rashid; and exceptional scholars such as Ash-Shafi, Ibn Taymiyyah, and Nafissa bint Hassan (rm); and distinguished scientists such as Ibn Sina, Al-Khwarizmi, and Mariam ‘Al-Astrolabiya’ Al-Ijliya – will once again give birth to outstanding leaders, mujtahideen, and scientific innovators for this Ummah Insha Allah – generating a golden generation and civilisation.

**Written for the Central Media Office of  
Hizb ut Tahrir by**

**Dr. Nazreen Nawaz  
Director of the Women’s Section in  
The Central Media Office of Hizb ut Tahrir**



# How the Khilafah will be a Leading State in Science and Technology



The Industrial Revolution 4.0 was proclaimed as the world agenda at the 2016 World Economic Forum, no wonder it became a major influx in many Muslim countries. Starting from the 1.0 industrial revolution that developed in the mid-18th century where the emergence of steam engines replaced animals at that time made very drastic changes, especially for the world economy. Continued with the industrial revolution 2.0 which was marked by the emergence of electric power plants and combustion chamber motors. This discovery triggered the emergence of telephones, cars, airplanes, etc. that significantly changed the face of the world. The mid-80s to the early 2000s became a marker of the emergence of the third industrial revolution, until now entering the 4.0 industrial revolution where internet IT development and even artificial intelligence became something that was no longer a mere dream.

But all these technological advances unfortunately are fully controlled by foreigners whose main driver is capitalistic principle, namely KBE (knowledge-based economy). The Muslim world is only becoming objects and markets. The universities researches in Muslim countries also held to serve foreign industries which are actually owned by the capitalist Kuffar.

Research productivity always in line with the industrial

needs that require high innovation. Thus, it does make sense that universities in the Muslim world are difficult to penetrate the world's top 100 rankings since almost all Muslim countries have been experiencing DE-INDUSTRIALIZATION on a large scale, while the West had been through the phase of industrialization over 150 years ago. Whereas one of requirements for a state said to be able to master science and technology is if it capable in forming ability of research leading to the solving of the problems faced by the state, as well as capable in forming an industrial system applying the research results.

While ironically, since the Khilafah was destroyed, the Muslim world was quite satisfied in the position of "workers" and "consumers" of mass-marketed products and technology services, which flooding the Muslim countries. This article will discuss how the vision of Islam is carried out by the Khilafah state in mastering science and technology in today's digital era. The vision and paradigm that has long been forgotten by Muslims themselves.

## VISION AND STRATEGY OF THE KHILAFAH STATE

The paradigm of a state in Islam is to protect and maintain the soul, mind, religion, religion, wealth, glory,

*Cont... page 12*



security and the state. Therefore, all educational and industrial politics will be synergized to realize what is called these maqashidus sharia, as explain below:

### **A.Strategy in Building the State's Ability in Mastery of Knowledge and Technology**

The first strategy is linked to the construction of three (3) sub-systems that support the state's ability to master the highest knowledge.

1. Building a visionary education system from the level of primary, secondary to tertiary of higher education where philosophy and scientific tradition are sourced only from the Islamic Aqeedah, so the quality of leader-minded and Mukmin integrity generation will be born, with a variety of skills and areas of expertise.

2. Building a system of research and development (R & D), that is the ability of integrated research both from the state research institutes, departments, and from universities; where all are controlled, encouraged, and fully funded by the state.

3. Building a strategic industrial system owned and managed independently by the state and based on the up-to-date military requirements and the fulfillment of basic needs of the people. The independence of industry including the ability to control, manage and ensure the security of supply of the important aspects of the industry, namely: raw materials, technology, expertise, engineering, finance, the ability to form a complete industrial chain, as well as policy.

In term of education, the Islamic Khilafah with its foreign politics line and diplomacy strategy will proactively cooperate with countries other the enemy ones. It could be exchange of teaching staffs and delegations between the two countries in spreading the culture and language to each other. The principles of international agreements of the Khilafah in Education are as follows : [i]

1. The Khilafah implements curriculum of education with certain policy to shape the shakhsiyyah Islamiyah (Islamic Personality)

2. The Islamic Sharia enables the teaching and learning activities in the framework of developing knowledge that benefits the Ummah and the world.

3. The Khilafah could make agreement to bring teachers and lecturers in the field of experimental sciences from abroad because a teacher is tied to the state curriculum and should not deviate from it.

4. It is forbidden to make an agreement which content is allowing other countries to spread wrong ideas and ideology, or open private schools among the Muslim Ummah.

5. It is forbidden to bind agreement which content is requiring the Khilafah to be bound by any program which is not in accordance with the education policies that must be hold firmly.

In terms of the industrial system, industry is directed to be able to overcome all the needs of the people, both Muslims and non-Muslims, also able to meet the vital needs of the State, and be able to shape the country's independence with the following principles:

1. Industrial systems running on a foundation of Islamic economic system in terms of investment and ownership principles. Islam stipulates that a number of natural resources cannot be owned by individuals, privates, let alone foreigners. Ownership belongs to the entire ummah. The state becomes the manager to provide maximum benefits for the people.

2. The vital industrial sector must be controlled by the state, such as agriculture, pharmacy, energy, transportation, infrastructure, and so on. All industrial development must be built into the paradigm of independence. There should not be the slightest opportunity that would make us dependent on the kuffar, both in terms of technology (through licensing rules), the economy (through loan rules or export-import) and politics. *...and never will Allah give the disbelievers over the believers a way [to overcome them].* (TMQ An Nisa: 141)

3. The industry is not export-oriented, if at the same time for various basic needs of the people must import.

4. Industry is also built on the basis of da'wa and jihad strategies, both defensive and offensive, both non-physical and physical. All existing industries must be able to be modified to provide the need for jihad when needed. The industry of heavy equipment which at the time of peace will make trains or kitchen utensils, during the war must be able to be quickly transformed into an industrial tank or automatic rifle.

### **B. Strategy in Taking Knowledge from Other Civilizations**

i. Cooperation of Knowledge, Science, and Technology with the Kufu Mu'ahid States

Agreement in the field of science and technology is allowed absolutely, because Islamic law does allow for it. Therefore, such cooperation is permitted depend on the form of cooperation, while continuing to observe the international political scenario.

ii. The State Submits Groups of Scientists to Seek Knowledge in Specific Country

It is the state with its political line that will send groups of scientists to study abroad for strategic interests of the Khilafah State. So when the Khalifah saw that in order to enhance jihad against the superpower Roman required a strong navy, he sent delegations of Muslim Ummah to learn the techniques of shipbuilding, navigation with astronomy and compass, gunpowder, and so on. And for this they must learn to China - who was first to know the compass or gunpowder- then they went there, even if the journey was hard, and they must learn several foreign languages.

### iii. Hiring Foreign Scientists to Teach the Muslim Ummah

In certain political situation, some intelligence measures may be taken, especially when dealing with enemy countries of the Islamic Khilafah, as in times of Sultan Muhammad al-Fatih (1453 M) where attempts were made to set free a prisoner Orban, an expert, engineer, cannon-maker, from prison of Constantinople. He was imprisoned by Emperor Constantine to prevent him to be employed by the Uthmani military power. Long story short, with serious steps Orban were freed and came before Sultan Al-Fatih. He was then employed with a salary of tens of times higher than when he worked in Constantinople. Finally, a huge cannon was made, which is the most advanced at that time.

Rebuilding the glory of Islam is possible to do by the Islamic world if they are united as a civilization to become a “new power” in the world political scene. The Muslim Ummah will soon be back to lead the world civilization and technological development, if the quality of their generation immediately is redirected to be the generation of leaders. Because the Muslim countries have an enormous power of human resources and natural resources, which, if united under the shade of the Khilafah, no country or nation can match.

This will necessarily answer the dependence of Muslim Ummah on technology from Western countries. The politics of monopoly of knowledge conducted by the West will be faced by the Muslim Ummah with the independence and strength of vision of their ideology. And slowly but surely, the position will change. It is the West that will become dependent on the Islamic Khilafah. Inshaa Allah.

*Wallahu A'lam bi-Suwab*

**Written for Central Media Office of  
Hizb ut Tahrir by**

**Fika Komara  
Member of Central Media Office of Hizb ut Tahrir**

# How the Khilafah Will Create Strong Family Units



• The strength and harmony of the Muslim family was once a characteristic feature of this Islamic Ummah. Gaston Jezz, a Swiss family-law professor who visited the Turkish Republic following the destruction of the Uthmani Khilafah stated that the harmony of religious beliefs in this land, “gave birth to the strongest family hearth in the world, and this entity founded a public life which has never been seen in the history of any nation.”

• However, today there is a crisis affecting the unity of the Muslim family due to the environment of non-Islamic values and laws which surround us and our communities under the systems that we currently live under and the non-Islamic regimes which rule over us. These systems and regimes have systematically eroded marriage, deconstructed motherhood, and fuelled the disintegration of the family unit through their detrimental laws and policies.

• To create strong family units, therefore, requires root and branch change of the political systems in our lands, and comprehensive transformation of the foundation, values and laws within our societies, through the establishment of a state that truly appreciates the vital importance of protecting the sanctity of marriage, elevating the status of motherhood and creating and safeguarding healthy family units. This should be

manifested by its principles, laws and systems which will practically achieve this noble vision in reality. This great vision can only be realised by a state built purely upon the Islamic Aqeeda that implements comprehensively ALL the Islamic Shariah laws – for it is Allah (swt) alone, the All-Knowing, the All-Wise, Who knows best how to organise the affairs of men and women, their rights and duties in a way that will achieve happiness and success for the family unit and all its members. Allah (swt) says,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say, ‘We hear and we obey.’ And such are the successful.” [An-Nur: 51]

• This state that is built purely upon Islam and that implements all its beliefs, values and laws is the Khilafah (Caliphate) based upon the method of the Prophethood – the System of Allah (swt). This Islamic leadership will transform the noble and sublime Islamic social and family principles and laws from a set of obligations and rules followed by a few pious Muslims to a set of values and regulations that become the norm of the whole society, adopted on mass amongst the people, and the law by which individuals live their day to day life. This



is achieved through its institutions and systems which nurture, implement, promote, enforce and protect the Islamic family values and regulations within the society.

(1) The Khilafah, which is built purely upon Islam, will nurture TAQWA – God-consciousness – within the whole society rather than the pursuit of harmful individualistic whims and desires as promoted by liberal freedoms and gender equality. Taqwa is the frontline defence and most vital ingredient to nurturing and protecting strong family units because it is the ultimate driving force for righteous actions, fulfilment of Allah (swt)’s obligations, and obedience to His Limits and Laws.

Taqwa drives an individual to interact with the opposite sex with Hayah (modesty), to abide by all the social laws in their meeting with them – whether in public, private or online, to seek marriage to protect their chastity, and to distance themselves from any action or situation which comes even close to the haram in order to guard their honour. It is this which minimises extramarital relationships within the society. It is also Taqwa that motivates an individual to seek a spouse based on Deen and righteous conduct to make marriage a bond of companionship. And it is Taqwa which is the glue which binds the successful family together for it drives each member to fulfil their duties and the rights of others with patience, diligence and compassion and to cooperate on righteousness and piety, shunning selfishness and individualism and acting on what is best for their marital and family life. This includes doing whatever is necessary to achieve tranquillity in marriage and to avoid divorce. So, it inspires the man to treat his wife well, work hard to provide for his family and fulfil his role as a guardian with love, care, kindness and mercy rather than fear and violence. It inspires the woman to the obedience of her husband, fulfilment of her home duties and to exertion of great care, time and attention in raising her children. And it inspires the young to respect, obey and care for their parents and elders...creating a beautiful harmonious family life.

The Khilafah nurtures Taqwa within the society through its complete implementation of Islam. The Khilafah’s Education System for example will instil the correct morals and understanding of the Islamic social rules and obligations in its citizens, such that the society as a whole abides by the Shariah through conviction and love of its laws and rejects immorality and corrupt behaviour in all its forms. The enforcement of the Islamic laws by the Khilafah’s political and judicial systems will punish those who transgress the limits of Islam. And the Khilafah’s Media Policy will support the interests of Islam, including countering any corrupt ideas and propagating all that is good. Newspapers, magazines, TV, radio, online media, conferences and other means will be employed to achieve this objective.

(2) The Khilafah will organise society based upon the

correct view of the relationship between men and women that achieves cooperation between the sexes while also protecting the family unit. Through its education system, its media and the comprehensive implementation and enforcement of the Islamic social system values and laws, the Khilafah will direct the community’s view towards the relationship between men and women away from the obsession with the sexual aspect and pleasure to that which is in line with the true purpose of the sexual instinct and beneficial for the society – marriage and procreation. This is in addition to promoting the view of women as an honour and the importance of hayaa’ and chastity. It will, therefore, prohibit the destructive sexualisation of women or society or promotion of any immoral relationship whether in advertising, the media, literature or online. Alongside this, the Khilafah would adopt the khimar and the jilbab as the public dress of the woman – whether Muslim or non-Muslim - prohibiting the display of their awrah or beautification in public life, helping to maintain a pure relationship between men and women and protecting their chastity.

The state will also end free-mixing and Khulwa (seclusion) of men and women that currently takes place in schools, colleges, universities, bars and clubs, and other venues as well as homes and that often leads to extramarital relationships, implementing instead the separation of men and women as much as possible in public life – whether in its educational institutions, its transport system, work places, hospitals and other locations.

“In origin men and women are segregated, and do not come together except for a need by Shar’ agrees to it and agrees to their assembly for it, such as trade and the pilgrimage.”

Article 113, Hizb ut Tahrir’s Draft Constitution for the Khilafah

“It is not permitted for a woman to be alone with a nonMahram. It is not permitted for her to reveal the adornments (Tabarruj) and the ‘Awrah in front of foreign men.”

Article 118, Hizb ut Tahrir’s Draft Constitution for the Khilafah

Alongside this, the Khilafah will highly encourage and support marriage, including financially if need be. The 8th century Khalifah, Umar bin Abdul Aziz, for example, ordered state funds to be given to those who needed it for marriage. Furthermore, Islam has prescribed severe punishments for fornication and adultery which reflects the seriousness by which Islam views safeguarding marriage and the family unit,

(3) The Khilafah’s systems will support the fulfilment of the Islamic marital and family roles, and duties and rights

of men and women to achieve tranquillity in marriage and harmony in family life. Its education system and media will build a clear understanding within its youth and citizens of the Islamic Shariah rules related to the distinct responsibilities of the sexes within family life. For example, in the lessons on Islamic fiqh in its education curriculum, the state will nurture the correct view of the duties and qualities of the man as the guardian of the family who should be characterised with mercy, kindness and care over his wife and children. These lessons will also build an understanding of the importance and responsibilities of women in their primary role as mothers and wives as well as vital contributors to the progress and wellbeing of their community and society. In addition, in the secondary school stage of education, female students, in addition to studying general subjects such as Islamic culture, mathematics and the sciences, will also be given the choice of taking a Domestic Option which enables them to specialise in areas linked to child care and management of the home life.

The Khilafah will not only educate its citizens the rules related to family life, but it will practically support them in fulfilling their roles and duties. For example, Article 153, of Hizb ut Tahrir's Draft Constitution of the Khilafah states that, "The State should guarantee work for all subjects holding citizenship of the State."

This obligation upon the Khilafah is based on the hadith of the Prophet (saw), «وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ» "The Imam (Khalifah) is a guardian and he is responsible for his subjects." The Khilafah will therefore support every man to fulfil his obligation of providing for his family, including providing funds from its treasury, donating its cultivated land, and organising training for those who require it for employment, enabling them to earn a living. All this is achieved due to the sound nature of the Islamic economic system that generates a prosperous economy.

Similarly, the Khilafah would empower women to fulfil their primary role as mothers by ensuring that they are always financially maintained and never forced to compromise their vital duties to their children due to the economic pressure to gain employment. The Khilafah's courts would therefore support any woman whose husband refuses to provide for her and her children, forcing him to fulfil this obligation according to his capacity or face punishment if he refused. Writings from the law books of Islamic scholars during the Abbasid Khilafah, for example, describe how women would file complaints to judges against husbands who did not provide them with sufficient maintenance and how the judge would enforce payment. In the situation where the woman's husband is poor or she has no male relatives to provide for her, then it is the obligation of the Khilafah to do so, for the Prophet (saw) said, «مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ» (دينًا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ) (رواه مسلم) "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependents, we

will take care of them." All this would also ensure that individuals would not be pressured to limit their family size out of fear of poverty. Rather, the Khilafah would encourage families to have many children with the knowledge that they would always be provided for.

"An equally beautiful feature in the character of the Turks is their reverence and respect for the author of their being...the mother is an oracle; she is consulted, confided in, listened to with respect and deference, honoured to her latest hour and remembered with affection and regret beyond the grave."

Julie Pardoe, 19th century British Historian and Traveller, regarding the status of the mother under the Uthmani Khilafah in her book 'The City of the Sultan and Domestic Manners of the Turks in 1836'

Alongside all this, the Khilafah's judicial system will play an important role in maintaining the unity and harmony of marital and family life. It will have a zero-tolerance approach towards domestic violence, punishing perpetrators severely. It will stand as a guard against forced marriage and deal firmly with any other non-Islamic traditional practices and views which harm the family unit. And it will serve as an important arbitrator to resolve marital and family disputes effectively and swiftly to prevent problems from festering – by ensuring access to justice is fast, fair and free.

• The Khilafah will therefore serve as the true fortress of the family, strengthening and protecting it from all sides. This is why the renowned scholar Imam Ghazali (RM) said, "The Deen is the foundation and the Sultan is the guard. What does not have a foundation will crumble and what does not have a guard will be lost."

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ  
"Then we made for you a Shariah, so follow it, and do not follow the low desires of those who do not know." [Al-Jathiya: 18]

**Written for the Central Media Office of  
Hizb ut Tahrir by**

**Dr. Nazreen Nawaz  
Director of the Women's Section in  
The Central Media Office of Hizb ut Tahrir**