

كثير خير امة اخرجت للناس الامم الجاهلية واليهود والنصارى بالذبح والصلوات والقرآن



مجلة مختارات
selections
Mukhtarat
 From The Central Media Office of Hizb ut Tahrir

A special issue
 from Mukhtarat Magazine
 from the Central Media Office of
 Hizb ut Tahrir highlighting the
 Women's Section in the Central
 Media Office of Hizb ut Tahrir
 launch of an extensive global
 campaign entitled, "Women
 and Shariah: Separating Fact
 from Fiction" culminating in
 a momentous international
 women's conference on
 March 28, 2015.

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The Women's Section in the Central Media Office of Hizb ut Tahrir Launches a Global Campaign Culminating in an International Women's Conference Entitled "Women and Shariah: Separating Fact from Fiction"



International Women's Day 2015: Marking Over a Century of Feminism's Failure to Deliver for Women



STATEMENT FROM MUSLIMAH HIZB UT TAHRIR INDONESIA "Against the Beauty Pageant of 2015 Putri Indonesia! Stop the Exploitation and Degrading Women's Dignity!"



It is Bangladesh's Capitalist Secular System Which is the Greatest Obstacle to Women's Dignified Participation in Society, and NOT the Burqa!



The Marriage between Feminism and Colonialism in the Muslim World. PART 2 Modern-Day Attacks on Women and Shariah: Replicating Historical Colonial Agendas



THE WEST SUFFERS SHARIA-PHOBIA AND TUNNELVISION SYNDROME AGAINST THE IMPLEMENTATION OF ISLAMIC SHARIA LAW (Responding to the Controversy over Aceh's Sharia Local Laws - Part 1)



The Feminism Movement in Malaysia which Ensnare the Future of the Country's Women and Children



Women under the Uthmani Khilafah: Challenging the Myths - Introduction



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

Mukhtarar
from the Central Media Office of Hizb ut Tahrir

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Mukhtarar

From The Central Media Office of Hizb ut Tahrir

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Press Release

The Women's Section in the Central Media Office of Hizb ut Tahrir Launches a Global Campaign Culminating in an International Women's Conference Entitled "Women and Shariah: Separating Fact from Fiction"

On Wednesday 11th February 2015, the Women's Section in the Central Media Office of Hizb ut Tahrir launched an extensive global campaign entitled, "Women and Shariah: Separating Fact from Fiction" which will culminate in a momentous international women's conference on March 28, 2015, by the will of Allah.

It will be an unprecedented conference, that will be held simultaneously in five countries in electronic halls across different continents from the east to west, and speakers will participate with talks broadcast live to people around the world.

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For centuries, the Islamic Shariah has been labelled the enemy of women and her rights, and the cause for her degradation, enslavement and oppression. Successive generations have been drenched in a tremendous amount of misinformation and myths that have reinforced these views, generating fear and suspicion as to what the establishment of Islamic rule under the Khilafah state would bring to women in the Muslim world. In recent years there has been a relentless attack by feminist movements and secular politicians, media, and institutions against Islamic social laws, including the Islamic dress, inheritance laws, and marital rights and responsibilities which have been branded backward, unjust and discriminatory towards women. There has also been a clear Western secular agenda to reform the Islamic rulings related to women whether through international treaties such as CEDAW, the actions of NGO's or feminist organisations in the Muslim world, as well as to Westernize the laws through governments in the region.

This unique campaign and conference will therefore challenge the worn-out narrative of women's oppression under the pretext of Islamic Shariah and present a clear vision of the true status, rights, roles, and lives of women as defined by Islam and implemented by the Khilafah state. They will address the accusations against specific Islamic rulings related to women, as well as explain the basis, values and laws of the unique Islamic Social System and its positive

impact upon women, children, family life, and society overall. The conference will also examine Western and 'Islamic' feminism and ideas such as gender equality and liberal freedoms that are used to condemn Islam's treatment of women, in addition to demonstrating the correct path to women's liberation from oppression.

Through clear references to Islamic texts and history as well as the institutions of the future Khilafah state, we look forward to providing a clear vision for Muslims and non-Muslims alike, about the lives of women under the proper rule of Islamic Shariah by the will of Allah, and how its application in different spheres of society would solve the multitude of problems that women face today. The campaign and conference will also highlight the growing international support and political activism amongst Muslim women for the establishment of the Khilafah - the only sound method for the women of the Muslim world. We call all those who have a sincere concern for the welfare and rights of women; those who genuinely seek to understand the truth regarding the status of women under the Islamic Shariah; and those who have a true desire to create a positive, secure and dignified future for them, to follow and support this important campaign through the following links:

www.facebook.com/WomenandShariah.

If you wish to subscribe to campaign material, please contact: womenandshariah2015@gmail.com.

For inquiries or interviews regarding the campaign or conference, please contact: media@hizb-ut-tahrir.info.

Link to the promotional video for the conference:

http://youtu.be/4f2rS_BER6s

Dr. Nazreen Nawaz
 Women's Section of the
 Central Media Office of Hizb ut Tahrir
 22 Rabi' II 1436 AH
 11/02/2015 CE





Press Release

International Women's Day 2015: Marking Over a Century of Feminism's Failure to Deliver for Women

The UN will use March 8th International Women's Day this year to highlight the Beijing Declaration and Platform for Action, a roadmap signed by 189 governments 20 years ago to improve the rights and lives of women through advancing the struggle for gender equality within nations. The agreement, covered 12 areas of concern affecting women, including poverty, violence, educational rights, armed conflict, and power and decision-making. The UN described it as a historical declaration with a "visionary agenda for the empowerment of women" and embodying, "...the most comprehensive global policy framework and blue print for action...to realize gender equality and the human rights of women and girls everywhere." However, 2 decades after the birth of the agreement, 104 years after the first International Women's Day, and despite over a century of feminist struggle for gender equality, the lives of millions of women in states across the world remains dire. According to statistics cited in the UK Independent paper, 1 in 3 women globally will be beaten or raped during their lifetime; 70% of the 1.2 billion people living in poverty are women and children; 700 million women are without adequate food, water, sanitation, healthcare, or education; 85 million girls worldwide are unable to attend school; and it is estimated that 1.2 million children are trafficked into slavery each year, 80% of whom are girls. All this reflects the utter failure of feminism and its main ideal of gender equality to deliver on their promises for women.

It is blatantly clear that simply calling for the 'equalizing' of the rights, choices, and roles of men and women in family life and society through gender equality is not the path to securing respect and better lives for women. Rather this dogmatic, feminist doctrine has served to divert attention away from the fact that the dire situation facing women today is the result of the capitalist secular system which has dominated the politics and economics of the world over the last century. It is this system that has caused gross inequalities in wealth and crippled economies. This has impoverished millions of women and led to crumbling education, healthcare and other public services in their lands. Additionally, capitalism's materialistic viewpoint in life has nurtured mentalities that see nothing wrong with exploiting the bodies of women for profit, creating an environment ripe for trafficking. Furthermore, secularism's liberal values that sanctify the pursuit of individualistic desires and sanction the sexualisation of women has degraded women and caused the epidemic of sexual crimes and other abuses they face today. Hence feminism, that approaches problems from a narrow gender perspective and seeks to create change from within the flawed capitalist system rather than through a radical overhaul of it, will permanently fail to improve the rights of women. This is why the Beijing Declaration, international women's treaties such as CEDAW, and countless gender equality acts enshrined in law within states in the East and West have proven utterly redundant in securing respect and good lives for millions of women globally. It is ample proof that feminist organisations and the governments and institutions that promote their ideals are bereft of any true vision or credible framework to solve women's problems. Islam on the other hand, that has been condemned by secularists as unjust to women due to its social laws which contradict with the Western ideal of gender equality, does have a comprehensive, credible, time-tested blueprint of how to establish respect for women, solve their problems and secure their rights. It is a blueprint



that successfully provided dignified lives for women for centuries under the Islamic rule of the Khilafah system and that is currently being showcased in an extensive global campaign organised by the Women's Section in the Central Media Office of Hizb ut Tahrir entitled, "Women and Shariah: Separating Fact from Fiction". The campaign will culminate in a momentous international women's conference on 28th March 2015. We urge all those who are tired of idle agreements, fruitless initiatives, and broken promises to improve women's lives, to follow this important campaign and conference at: www.facebook.com/WomenandShariah.

Dr. Nazreen Nawaz
 Women's Section of the
 Central Media Office of Hizb ut Tahrir
 17 Jumada I 1436 AH
 08/03/2015 CE



Press Release

It is Bangladesh's Capitalist Secular System Which is the Greatest Obstacle to Women's Dignified Participation in Society, and NOT the Burqa!



On the 29th January 2015, Bangladesh's Social Welfare Minister, Mohsin Ali, speaking as the chief guest at the opening ceremony of a girl's hostel in Moullovibazar, Sylhet, said, "No one can be a college student wearing the burka... Today, Europe looks at those who wear the burqa with disgust and thinks them to be Islamic terrorists.... Tomorrow will let us taste where we have brought Islam to in society today". The Social Welfare Minister's hateful and vile remarks against the niqab is simply the latest demonstration of the Bangladesh government's intense contempt of Islam and its relentless agenda to drive Islam from Bangladesh. It comes just three months after the odious remarks about Hajj and the Prophet (saw) uttered by Abdul Latif Siddiqi, an ex-minister of the ruling Awami League. In their desperate attempts to chase the heels and implement the agendas of their imperialist masters, these ministers intentionally give out these outrageous remarks against Islam one after another. They seek to shamelessly imitate the insulting words, deluded beliefs, and oppressive acts of Western secular governments against Islam and Muslims. In reality, their anti-Islamic expressions and deeds are a declaration of war against the Protector the Glorified and Exalted and His Messenger (saw).

It is not the burqa which is the obstacle to women pursuing a successful education or participating in society in a productive, dignified manner. Rather it is the capitalist secular system that governs countries such as Bangladesh, which acts as the greatest impediment to women securing their educational aspirations and having an active public life. It is the secular system for example that has sanctioned prostitution in Bangladesh and allowed its companies and media to sexualise women and turn them into mere objects for male gratification. This has devalued their status and caused the epidemic level of sexual harassment affecting girls and women in universities, workplaces, and the streets, leading many to be too scared to go to school or work. It is the capitalist system that has caused the mass poverty in the state and the totally inept condition of its public education system that is funded so poorly and that has deprived so many girls of a good education. And it is the brutal secular rule of Hasina that has generated an environment of violence and instability within Bangladesh, where women who speak out against her oppression or who call for an Islamic alternative to the defunct secular system are terrorised and face persecution and imprisonment by the authorities.

Furthermore, the Welfare Minister clearly venerates and is calling Muslim women to emulate secular European countries such as France and Belgium which have banned the niqab, and hence criminalised Muslim women simply for their Islamic dress, and denial of education and employment. Is this really the mark of a system that champions the rights and dignity of

women? Incidentally, these are the same states that are grappling with their own high levels of rape, violence, discrimination and general sexist culture against women.

The truth is, there will be no dignified future for the women in Bangladesh or any part of the Muslim world if they continue to be governed by the flawed secular system or any other man-made form of governance. Only the Khilafah Rashidah State upon the method of the Prophethood can provide the dignified, prosperous life that they dream of where their educational aspirations will be secured and where they will be able to participate fully within the society, within a safe and respectful environment. It is this state that will not allow any action that degrades women, ensuring that they can pursue their studies or engage in employment free from harassment. It is this state that will encourage women to be politically active in accounting their rulers and calling for justice. It is this state that will enjoy a sound Islamic economic system that will provide sufficient funds to build a first-class education system for its women as it did in the past. But importantly, it will be this state that will enable Muslim women to enjoy all these rights while also abiding fully by their Islamic dress according to the laws of the Shariah.

Women's Section in
 The Central Media Office of Hizb ut Tahrir
 14 Rabii' II 1436 AH
 032015/02/ CE



STATEMENT FROM MUSLIMAH HIZB UT TAHRIR INDONESIA

“Against the Beauty Pageant of 2015 Putri Indonesia! Stop the Exploitation and Degrading Women’s Dignity!”



Indeed, it is miserable knowing what the government has done in protecting women’s dignity! Though there are statements and actions of rejection from various components of society, Indonesian government still allow and even support the beauty pageants as 2015 Putri Indonesia to take place. The government’s support can be seen from the contribution of several Ministers of Working Cabinet who are involved in giving speeches to the pageant’s participants. However, this pageant does not give any profit for nation’s income nor generation quality improvement. This pageant only raises benefit sources for the organizer and sponsors i.e. fashion and cosmetic industries, and it raises media ratings.

Since the beginning of its implementation in Western countries, such pageants are aimed at looking for swimsuit modelling which requires its contestants to be appraised regarding their physical weight and the contestants are exposed as ‘window dressing’. The assessment criteria which cover the concept of 3B (Beauty, Brain and Behaviour) and social roles like being ambassador of Tourism, Culture Ambassador, Anti-Drugs and others are only a decoy to increase the prestige of those pageants. The pageants moreover become a symbol in legalizing the exploitation of women’s body. It will be such a shame if Indonesia as a Muslim country also joins in following the primitive culture of western countries which disregards religious norms.

As a sincere contribution to prohibit all those kinds of exploitation and as a serious attempt to bring back women’s dignity, Muslimah Hizb ut Tahrir Indonesia states:

1. To reject the Beauty Pageant of 2015 Putri Indonesia and call every element to ban all pageants alike that are a symbol of exploitation of women’s figures and declination of women’s reputation.
2. To urge the government to ban the pageant from taking place and stop taking benefits from the event by placing the winner as an ambassador of Tourism-Culture and of any kind and to recommend to the government to stop all kinds of women’s exploitation.
3. To call on all elements to realize that those pageants are a product of Western culture which aims at spreading moral destruction from their societies to Muslim countries as Indonesia. At the same time, Western countries have systematically attacked the notable Sharia law by considering it as a law which restrains women through the rules of hijab, a law to separate men and women from socializing and others.

Oh women, aggregate your potential to achieve life’s honour! Realize that the democracy system and neoliberal government only put women as sources of material profit and sexual objects that are far beyond implementing honour and dignity! Realize that the Islamic system and Islamic Caliphate are the only way to protect morality, create integrity, an honour to behave and

to build a generation that has noble pride. Furthermore, the Islamic Caliphate is a system which prevents and bans women’s exploitation and being judged from physical criteria. In fact, the Islamic Caliphate requires guarding women’s honour, ensuring their prosperity; and also assesses women in accordance to their devotion, ethics and behaviour. It is indeed a true women empowerment. The Prophet (pbuh) said,

«إن لكل دين خلقًا، وخلق الإسلام الحياء»

“Surely every religion has a morality, and morality of Islam is modesty.” (HR. Ibnu Majah)

Iffah Ainur Rochmah

Spokesperson of Muslimah Hizb ut Tahrir in Indonesia

01 Jumada I 1436 AH

20/02/2015 CE





***THE WEST SUFFERS SHARIA-PHOBIA AND
TUNNELVISION SYNDROME
AGAINST THE IMPLEMENTATION OF ISLAMIC SHARIA LAW
(Responding to the Controversy over Aceh's Sharia Local Laws - Part 1)***

The issue of Aceh and its implementation of some Islamic Shariah Laws is always very seductive for the media, especially when it comes to women's issues. Somehow if there's any rumor about the implementation of Sharia law in Aceh, the liberal media - national and international- become so obsessed and lustful to publish it complete with additional flavors of their anti-Islamic view.

Alleged human rights violations caused by the controversial Sharia law in Aceh - made the Delegation of European Union (EU) visit the Verandah of Mecca on June 17. The EU Ambassador, Olof Skoog, expressed his concern related to the alleged human rights violations against women under the implementation of Sharia law in Aceh. Olof Skoog also accompanied by the ambassadors of the Czech Republic, Denmark, Germany, Italy, and Sweden. He was trying to deeply emphasize the fulfillment of women's rights in the implementation of Sharia, in a forum with the Governor of Aceh, Zaini Abdullah, local human rights activists, and members of the House of Representatives of Aceh (DPRA). Then during October and November 2014, Indonesia National Commission for Women released a report as many as 365 local regulations which assessed discriminate against women, one of which is Qanun Jinayat in Aceh which is a breach of women's human rights. Foreign media such as CNN even did a special coverage proclaiming how Qanun Jinayat Islamic and other Islamic local regulations in Indonesia have been crippling the rights of women. The frequent reports about Islamic Law in Aceh, certainly raises the question in mind; is this Sharia law in Aceh so problematic against women? Is it true that the Islamic Sharia discriminate against women?

This article will try to answer them in two parts. The first part will discuss the Sharia-phobia suffered by the West that has been aggressively attacking the implementation of some Sharia laws in Aceh, which contrasts with the failure of the Western ideology to resolve its mountains of domestic issues on women; and will assert that human rights is NOT the standard that can and should be used to evaluate the implementation of Islamic law which has strong historical roots in Aceh, where Islam has contributed a great deal in ensuring degrees and honors the women of Aceh for centuries. While the second part will describe the dangers of localized and partial implementation of Shariah as seen in Aceh, this practical application essentially is such a Western strategy to entrap Muslims who have a noble spirit to implement Sharia and to hijack the Islamic awakening in order to subjugate to the secular democratic system. Outbreaks of Western Sharia Phobia and Chronic Myopia Vision. A horrendous incident which happened in mid-May last year in Langsa Aceh where an Acehnese woman, gang-rape victim, that was sentenced to flogging by the Sharia police in Aceh, to be an example of how national and international media highly disproportional exposing it, such as Kompas, The Jakarta Globe, the Daily Mail

(UK), and The Age (Australia) reported the news simultaneously on May 6, 2014, with very tendentious and provocative headlines. For example, the headline in Kompas: "Gang-raped by Eight, This Woman Will be Flogged by Sharia Police». Also, the title in The Age: "Aceh woman, gang-raped by vigilantes for alleged adultery, now to be flogged". Recently an Australian media The Sydney Morning Herald back in criticize this case since eight months after the rape occurred; the police still have not found the five perpetrators of rape. The critic delivered in an article entitled "Aceh's Sharia Law: Raped and beaten; then formally whipped", published on January 9, 2015. Anyone who read such titles will be misunderstood and negatively judge of Islamic law.

The frenzy liberal media have exposed this issue and seemed to ignore the rules of journalism on the empirical chronology, where the case actually represented two different cases that were originated from the caught of an affair between a young widow and a middle-aged man by eight young men. Instead of deliver the case to the Sharia police, the men raped her in turn. On the basis of the legal facts, Head of Islamic Law of Langsa - Ibrahim Latif stated that adultery and rape cases were divided into two separate cases. For rape, he said, was handled by the police for a criminal offense. Criminal penalty for rape is a maximum of 15 years.

If we pay close attention, the West's exaggerated and over-exposed propaganda against Sharia law in Aceh, whether committed by elements of the media or political institutions - in fact, reflecting a form of their paranoia of Islamic law and the awakening of Muslims. Obviously, they are suffering Sharia-phobia. They keep trying to criticize and find faults with those who still cling to the glory of Islamic law and who do not agree with the flawed liberal secular values. The West fears that Muslims will re-implement Islamic law that will become the key to victory, glory, and security for the Muslims even for the whole world. Islamic Sharia made by Allah (swt) that is implemented thoroughly and fairly will be able to resolve all the problems of the humankind.

On the other hand, Sharia-phobia has a strong side-effect for the West i.e. a chronic tunnel vision which blinds them in seeing their own cancerous society. Analog with a Malay proverb, "An ant across the ocean is seen, but not the elephant nearby", the West needs to look in the mirror before pointing the face of Muslims in Aceh. Recently a British survey has revealed that attacks against Muslims are on the rise in the UK, with an average of two Islamophobic crimes reported

(Responding to the Controversy over Aceh's Sharia Local Law – Part 1)

daily. In addition, the data revealed that 54 percent of the victims of Islamophobia were women, as they wearing visibly Muslim clothing. All of this compiled by academics at Teesside University with 734 incidents, only between last May and February 28, 2014. The release of the survey came just days after Nahid Almanea, a Saudi Arabian student, was stabbed to death in Essex, northeast of London. So the truth is that the West is truly a major importer of women's problem into Muslims countries and also the ringleader for liberal society creation which is insecure for women. Top ten countries with highest rape crime against women are dominated by North American and Europe countries. This phenomenon is a clear evidence that human rights and democracy are just mere political commodities to control the Muslim countries, but not for their own countries.

What a chronic myopic vision! Because the cancerous systemic damage in Western society often only seen as a minor case and the media only blamed «individuals», contradictory if the incident had happened to a Muslim country (especially the one which implement local Sharia law), they would pointing and blaming collectively the Sharia (System) and the Muslim Ummah. This is truly a disgusting opinion theater played by the West and its liberal media networks. They are more concerned with the deprivation of a very few women's rights to drive cars in Saudi, but turn a blind eye to the mass discrimination and criminalization of Muslim women in their own countries. They are also more interested in the education right of a single person Malala in Afghanistan, while ignoring hundreds of victims of Afghan Muslim children in the attack done by NATO's drones. And they choose to continue campaigning that Sharia laws discriminate against women in Indonesia, rather than offering solution to the masses of Indonesia women who are struggling to afford food and subsequently exploited become millions of domestic workers abroad. Hypocrite!

Challenging the Accusation: Islamic Law Violates Human Rights of Women in Aceh.

The Western's charge that the Islamic law violates human rights of women in Aceh needs to be clearly examined, especially on the human rights standard itself that is always used as a benchmark by the Western media. The root of complications and dilemmas arising from the Sharia implementation in Aceh is PRECISELY originated from the subordination of the Sharia law into the secular laws, such as human rights and democracy. Therefore, Islamic Sharia is dwarfed only to be local and partial, and subjugated to the man-made laws and the ideas of secular freedom.

Therefore, to answer this massive accusation, the Muslims Ummah in Aceh should not be weakened and reactive, because this kind of pose will lead to the apologetic attempts to make Islamic law not to be contrary to the human rights ideas, that finally will be caught up on the activities conforming Islam to the hazardous secular values carried by the idea of human rights. In the end, Islamic law which is the law of Allah (swt) will always be put in a subordinate position, while the idea of human rights and democracy which are man-made laws has always been superordinate or higher than the Allah's laws. Allah Ta'ala says to the believers in the midst of their inferior and amid many attacks they receive from the mushrikeen:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“So do not weaken and do not grieve, and you will be superior if you

are [true] believers.” [TMQ. Al-i Imran: 139].

On the other hand, we must not forget the history, the land of Aceh and throughout the Archipelago, Islamic Sharia has once implemented comprehensively for nearly 10 centuries under the Islamic Caliphate, moreover historians call the era of Islam in the Archipelago as the Golden Era (golden age). This shows that Islam has contributed a great deal to bring blessing, prosperity, and development of the nations of Muslims in the Archipelago, including Aceh.

It is important to note: First, at the era of the implementation of Islamic Sharia in Aceh has not been subordinated by foreign powers and man-made laws as in the case today, so that there are no problematic complications such as current conditions. Second, the implementation of Islamic law at that time was under the leadership of a global Islamic Khilafah, so the scale was not merely a local application in Aceh, but throughout the Archipelago and the regions ruled by Islam. This is shown from the attitude of Islamic sultanates in the Archipelago which considered themselves an integral part of Islamic territory under the leadership of the Islamic Khilafah, in the era of Abbasid Khilafah or of Ottoman Khilafah. There were relationships between the sultanates, in the dawa, politics, economy, military, and even kinship. This was in contrast with the Hindu-Buddhist era pre Islam where the kingdoms in the Archipelago were separated and mutually attacked each other.

The women of Aceh had experienced for many centuries how Islamic law dignified them, raised their public roles, and secured their honors. Therefore, great names of Aceh Muslim Women like Laksamana Hayati and Cut Nyak Dien were only few examples of the many Muslim woman figures who had major roles in the community, absolutely away from the image of being unfettered and discriminated as often narrated by the Western media. In the Islamic era, it is also barely audible about the practice of exploitation or forced labor of the people, including women. It is precisely in these days when Indonesia, the Muslim countries, is implementing the ideology of Democratic Capitalism, where there are millions of women who are deprived of their economic rights due to mass impoverishment done by the capitalist economic system.

Therefore, Muslims in Aceh and the rest of the world should always be aware that Islam is the true identity of them, which dignifies, prospers, and brings blessings on this Archipelago... NOT another identity that is CONSTRUCTED by the secular ideas! Historical facts cannot be eliminated, that Islam had brought prosperity and blessing to the Archipelago for more than three centuries, while the Western colonialism - both classical and modern imperialism - have impoverished and oppressed it until this very day. And they have continued to work day and night to malign Islamic law, as Allah (swt) says:

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ نُّورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.” [TMQ. as-Saff [61]: 8]

Written for The Central Media Office of Hizb ut Tahrir by

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LOCALIZATION AND SUBJUGATION OF THE ISLAMIC SHARIA: AN IMPERIALIST TRAP FOR THE CONSCIOUS UMMAH

(Responding to the Controversy over Aceh's Sharia Local Law – Part 2)

As was discussed in the first section that human rights is major commodity of the West to accuse Islamic Sharia Law that discriminates against women; and that the attacks against Sharia local law in Aceh are rooted to the West's Sharia-phobia syndrome and their blindness to recognize their own flaw that failed to guarantee women's honor. In this second part, the discussion will be focused on the West's strategies and treason to tame the conscious Muslims who are aware and passionate to implement Islamic sharia law, and also will portray how the ideal implementation of Islamic Sharia law.

The Western Strategies to Localize the Passion of Conscious Ummah

Along with the backwardness of the Ummah and the collapse of the Caliphate in 1924, Muslims who amounted to 1.57 billion live in compartmentalized boxes under the order of nation-state engineered by the West. As a result, Muslims do not integrate well in mutual feelings, thoughts or system / rules, until the Islamic life that is based on the Islamic Aqeedah and Sharia law was completely disappeared in their social lives. Since then, the West continued to work day and night to muffle the rise of Islam by employing various ways, especially the spread of the ideas of freedom and democracy so that Ummah get further away from Islamic Sharia.

There are at least two Western strategies in muting the rise and struggle of Muslims, the first is the stigmatization strategy and the second is localization strategy. For the first strategy, we can see in the liberal media attack like reviewed in the first section of this article. It turns out that the anti-Sharia movement is done in a systematic and well-planned way, and not only it is done locally, but also internationally. As recommended by Cheryl Bernard, The Rand Corporation researcher who often serve as a reference for Western politicians, in its report entitled "Civil Democratic Islam, Partners, Resources, and Strategies", Bernard wrote a few ideas that should be constantly raised to besmirch the image of Islam, for example violations of democracy and human rights, polygamy, criminal sanctions, Islamic justice, minority, women's clothes and permission for the husband to beat the wife.

Meanwhile, the second strategy, namely localization, occurs when Ummah's struggle is too strong or has led into a prolonged conflict. In the second strategy, the West wants to ensure that the implementation of Islam is not only done in local and partial way, but also subjected to secular ideology and values of human rights and democracy. As we know, the background of Aceh's autonomy is long turmoil of GAM rebellion that wanted to disintegrate from the Republic of Indonesia which was proclaimed by Dr. Muhammad Hassan di Tiro on December 1976, due to failure of decades of military efforts by the TNI (military) operations

via DOM operation, the last exit routes were chosen, which granting autonomy for Aceh, now is referred to as a special area. The same mode can be seen in the case of the Moro Muslims in the southern Philippines, which nowadays has ratified a comprehensive agreement with the Philippine government and will soon be given a special autonomous region. The agreement provides recognition of the rights of the Moro people, including the establishment of an autonomous region (Bangsamoro), their rights over the sub-regions property, the implementation of Sharia law for Muslims only and the demilitarization of the resistance group.

Especially for this second strategy, in a paper entitled "Governing Under Sharia" (2013), a think tank CFR (Council on Foreign Relations) - based in Washington, U.S. - charted that Sharia law could be incorporated in a «modern Islamic state» in three ways, namely (1) through national constitutions, (2) the national law and (3) sub-national law. Of the three choices, it is very apparent that Sharia law remains to be subordinate under constitution / secular constitution and order of the nation state system in force today. The application of dual legal system by applying partial law of uqubat, marriage, inheritance, and guardianship; still it makes the whole Sharia law cannot be implemented and there is absolutely no room for the application of Islam globally under the system of Caliphate which is an international political leadership for all Muslims.

These two strategies - the stigmatization and localization - are ongoing and maintained by the West and all its imperialist network simultaneously with the political and economic colonization strategy which primary goal is so that their ideological hegemony is maintained and the values of human rights and democracy can co-exist with Islamic sharia law and also become the belief of Muslims. We can see that all the efforts are done by the West and secular authorities and international institutions to obscure the true identity of Muslims and tame Muslims to become more moderate, pragmatic until they believe that democracy is the ideal arena of struggle for Islam and leave any effort to realize the struggle for the enforcement of Islamic Sharia law.

(Responding to the Controversy over Aceh's Sharia Local Law – Part 2)

The Khilafah and the Perfection of Islamic Sharia Law Implementation

Sharia literally means drinking water sources (mawrid al ma`li al istisqaa) or straight path (ath thariq al mustaqim). Meanwhile, according to the Syar'i term, sharia means legislation that Allah revealed to His servants, including regarding the issue of aqeedah, worship, morality, mu'amalah and other living systems such as political, economic, criminal, education, and social culture to achieve fortune in the world and the hereafter.

Islamic Sharia is a mercy for all creatures, including women. Shari'a prohibits all forms of activity that subject women as commodity objects and that degrade women. And only Islam alone has noble values and totally responsible to protect the women's honor, even obliges men to sacrifice their lives to defend the honor of women, for the Prophet (saw) said:

«إنما النساء شقائق الرجال ما أكرمن إلا كريم وما أهانن إلا لئيم»

“Women are the siblings of the man, an honorable man treats women with honor and integrity, and only a vile and dishonorable man violates and degrades women.”

However it is important to note, the application of Islamic sharia law must be implemented in totality (wholly) under the shade of the Khilafah state so that its mercy can be felt by all mankind. Caliphate is the general leadership of the Muslims all over the world. It is not a nation state, but the global state; Muslims around the world have only one country. Therefore, the application of Sharia law should not be partial, local and gradual such as Sharia government law in Aceh, Brunei, or Saudi Arabia. Islamic Sharia law shall also be applied equally to all citizens of Muslim and non-Muslim, officials or commoners family. Government (al-hukm) in Islam is centralized. It means the exercise of power or the implementation of the laws is only in the hands of people who have been entrusted by the people, i.e. the Caliph and the people who represent him.

In addition, the partial implementation of Islamic law will not be able to solve the problem thoroughly and objectives of Islamic law cannot be realized wholly. Failure due to this partially-implemented Sharia law is very likely to be an easy target for the enemies of Islam. It is kind of providing endless ammunition for the enemies of Ummah to point the finger at Islam's inability to solve various problems. Taking a part of Islamic law and abandoning the rest is a great sin. Allah (swt) says,

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَسَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

“Then is it only a part of the scripture that you believe in, and reject the other? What then is the reward of him who does this among you except disgrace in the life of this world? And on the day of the Awakening they will be sent back to the most severe chastisement. And Allah is not unaware of what you do.”(TQS Al Baqarah: 85)

Therefore, Islamic Sharia law is not only implemented in the matter of uqubat (sanctions) as hudud, but also in all aspects, including economic, political, educational, and social. With the

comprehensive implementation of the Sharia law, the Caliphate will transform into a country where women will feel safe when they stay indoors and out of the house, for the Khilafah is a system that provides opportunities for women to contribute actively in politics, education, and social life of their communities and that free women from harassment in public spaces. Caliphate offers a clear strategy to protect the honor of women in society through the Islamic values and law which are complementary in achieving this goal because the Khilafah is a country that rejects the principles of capitalism and liberal.

For that, we need to make the Prophet Muhammad (saw) as a guide. When the Prophet Muhammad (saw) established the first Islamic state in Medina, other nations converted to Islam because they witnessed firsthand the complete implementation of Islam (law) applied in real life. This is then followed by the next caliphs. With this perfect implementation, Islam will emerge as real solutions to people, mercy to the worlds and the Khilafah will be a beacon of world civilization with all its virtues. Allahu Akbar.

The whole implementation of Islamic Sharia law by the Khilafah state will also dump the West's chronic system, stop Western colonization of the Islamic world, silence their propaganda to malign Islamic Sharia law and threaten their interests of colonialization. Khilafah will also unify the Ummah and protect them from the enemies of Allah who insult Islam, desecrate Muslim women and kill the Muslims.

O Aceh's Muslim women, join the struggle for the establishment of the second Islamic Khilafah which will apply Islamic Sharia law in kaaffah way and silence anyone who attacks Islam and tarnish the honor of Muslim women around the world under the sentence of Tauhid and Islamic government. Insha Allah

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The Marriage between Feminism and Colonialism in the Muslim World

PART 1 A Historical Perspective

“Anthropology, it has often been said, served as a handmaid to colonialism. Perhaps it must also be said that feminism, or the ideas of feminism, served as its other handmaid.”

Leila Ahmed, Egyptian American writer on Feminism in the Muslim World

For over a century there has been an indisputable marriage between feminism and colonialism in the Muslim world that continues into modern times. Successive Western governments and politicians have employed the language of feminism and its movements in order to further their colonial interests in the region. They generated and propagated a narrative that Muslim women needed saving from the ‘oppression’ of Islamic laws and rule as well as liberating through the Western culture and system. This was in order to morally justify their colonial intervention and wars in the Muslim lands and strengthen their foothold in the region. In truth however, their apparent concern for the wellbeing of Muslim women was feigned emotion, for such intervention worsened the lives of women in the Muslim world and stripped away their rights. An academic, Janine Rich, in an article published in the *International Affairs Review* entitled, “Saving’ Muslim Women: Feminism, US Policy and the War on Terror” wrote, “The complex discourses surrounding women in the Islamic world have a long and deeply political history, and this narrative has been renewed and re-utilized numerous times to garner widespread public support for Western military intervention in the Middle East. Yet when examined critically, it becomes apparent that U.S. foreign policy and military intervention in the Middle East has both worsened the status of women’s rights in the region, and subsequently used the discourse of women’s rights as a justification for the “war on terror.”

Today, as the concept of the ‘Caliphate’ is attacked from all sides by Western politicians and media, fear-mongering towards the status of women under Islamic rule has once again intensified. At this time it is perhaps more pertinent than ever to understand that for Western governments, talk of ‘Women’s Rights’ in the context of the Muslim world – both historically and at present times – has only ever been used as a smokescreen and tool to further colonial aims. The Western Colonial Strategy to Undermine Islamic Rule under the Khilafah:

In the 19th and 20th century, the lust of European powers for expansion of wealth and territory was satisfied through the occupation and colonisation of many Muslim lands, due to their abundant resources and rich revenue potential. Lord Cromer, British Consul-General who ruled over Egypt from 1883 to 1907 stated, “The European would not reside in Egypt unless he could make money by doing so.”

However, these powers realized that strengthening and expanding their domination over the region could only be achieved through undermining the political and cultural authority that Islam held within the Muslim world, that was manifested in the presence of Islamic rule under the Khilafah state, alongside replacing it with Western-inclined values, laws and systems. The Western colonial rulers therefore devised a strategy to weaken and ultimately destroy the Khilafah and prevent its future re-establishment; for this state had always stood as the fiercest obstacle to European control of the ‘East’. This plan included distancing Muslims intellectually and emotionally from their Islamic beliefs and values and hence re-aligning their loyalties and attachment away from their Deen to the Western secular culture and system. They recognized that the strong adherence of Muslims to their Islamic beliefs and practices carried a potential of the re-emergence of Islam as a powerful political state. This would herald the greatest threat to continued colonial rule in

the region and had to be fought at all costs. Hence the European powers employed all means to mould the cultural loyalty of their Muslim subjects towards the West, understanding that this was vital for political loyalty: that cultural colonization held the path to continued physical, political and economic colonization. Lord Cromer for example, viewed by many as the mastermind behind British imperialism in the Arab world, wrote in his book, ‘Modern Egypt’, “...it is essential that, subsequently to our evacuation, that (Egyptian) government should.....act on principles which will be in conformity with the commonplace requirements of Western civilization.....It is absurd to suppose that Europe will look on as a passive spectator whilst a retrograde government based on purely Muhammadan principles and obsolete oriental ideas, is established in Egypt. The material interests at stake are too important...It is nothing less than this: that the new generation of Egyptians has to be persuaded or forced into imbibing the true spirit of Western Civilization.”

The Western Colonialist Attack on “Women and Shariah” to Aid the Destruction of the Khilafah

Reforming the thinking and identity of Muslim women was a primary target in this colonial plan to destroy and prevent Islamic rule, for European powers recognised that in the Islamic society, women were the centre of the family, the heart of communities, and the nurturers of future generations. Hence capturing their minds and hearts would be pivotal in re-shaping the mentality of entire Muslim societies. If they could get Muslim women to despise and reject the Shariah by presenting it as ‘the enemy’ of the woman, then they could create staunch opponents to Islamic governance within the Muslim world. If they could couple this with enticing them towards the Western identity and system so that they view them as the path to liberation and salvation, then they could also generate strong advocates and ambassadors of Western culture

and Western-orientated rule. Christian missionaries also openly advocated targeting the women of the Muslim world due to them being the primary shapers of the thinking and inclinations of the region's children. S. M. Zwemer, a well-known missionary to the Middle East argued, "Owing to the fact that the mother's influence over the children, both boys and girls.....is paramount, and that women are the conservative element in the defence of their faith, we believe that missionary bodies ought to lay far more emphasis in work for Moslem women as a means for hastening the evangelization of Moslem lands."

Therefore, to achieve their goal, the colonialists engineered a specific narrative: that Islam and Islamic rule oppressed women and hence it was their moral duty to save her through removing the cause of her subjugation – the Shariah laws – and to 'civilise' her people through the imposition of Western rule and the Western system. This narrative provided moral justification amongst their own public and those they occupied for their continued colonisation of the Muslim world, also aiding them in their goal of maintaining and strengthening their foothold in the region. Joan Scott in 'The Politics of the Veil' writes regarding France's colonization of Algeria in the 19th century, "From the outset, the violent imposition of French rule was justified in terms of a 'civilizing mission' – the bringing of republican, secular, universalist values to those who lacked them..... the colonizers aimed to assimilate these underdeveloped peoples to French culture."

A host of lies and misinformation was therefore constructed and widely disseminated regarding the position, rights and mistreatment of women under the Shariah. They also promoted the idea that if Muslim women continued to accept the Qur'an and Sunnah as the basis of their beliefs and actions, they would be condemned to oppressed lives. To achieve their aims, colonial rulers also employed the malicious accusations of numerous Western orientalist writers who had over many years conjured up false tales about the mistreatment of women under Islam. Some had even suggested that the backwardness of the Muslim world was due to Islam's degradation of women, and that Muslim societies could only progress towards modernization and civilization if Islam's practices and laws were discarded in exchange for European culture, social customs, and mores. Stanley Lane-Poole for example, the early 20th century British orientalist and archaeologist wrote, "The degradation of women in the East is a canker that begins its destructive work in childhood, and has eaten into the whole system of Islam." Lord Cromer's writings mirror such views. He wrote in his book, 'Modern Egypt', that the reasons, "Islam as a social system has been a complete failure are manifold." However, "first and foremost," he asserts was its treatment of women. He claimed that unlike Christianity that teaches respect for women and causes European men to "elevate" women due to their beliefs, Islam degraded them, and it was due to this degradation, epitomized in 'veiling and segregation of the sexes' that the inferiority of Muslim women could be traced. He wrote that it could not be doubted that 'veiling' exercised, "a baneful effect on Eastern society. The arguments in the case are, indeed, so commonplace that it is unnecessary to dwell on them". He stated that it was essential, "that the new generation of Egyptians has to be persuaded or forced into imbibing the true spirit of western civilization", and to achieve this it was necessary to change the position of women in Islam, for it was Islam's degradation of women through 'veiling' that was "the fatal obstacle" to the Egyptians, "attainment of

that elevation of thought and character which should accompany the introduction of Western civilization", and only by abandoning this could they attain, "the mental and moral development" which he (Cromer) desired for them.

It was clear therefore that to achieve this 'Westernization' of minds, the colonizers sought to dismantle and eliminate any aspect of Islam that prevented them from having control over or access to Muslim women, such as the Islamic family structure of male guardianship over women, the segregation of the sexes, and the Islamic dress. Frantz Fanon, the Afro-French philosopher and writer, commenting regarding French colonialism in Algeria in the 50's, noted, "There is also in the European the crystallization of an aggressiveness, the strain of a kind of violence before the Algerian woman. Unveiling this woman is revealing her beauty; it is baring her secret, breaking her resistance [to colonial rule]. There is in it the will to bring this woman within his reach, to make her a possible object of possession." Indeed, accusing the Muslim woman's dress of subjugating the woman was an essential part of this colonial project of 'capturing hearts and minds'. As the most visible marker of the difference between Muslim societies and the West, it became a key target of the European onslaught against Islam and came to represent the conflict between the culture of the colonizers and that of the colonized. For example, in the 20th century, in response to an uprising of Algerian Muslims in 1954 aimed at ousting French control of the country, French authorities attempted to maintain their grip over the country by trying to enlist Algerian women to their cause by establishing a network of 'feminine solidarity' centres across the country, run by the wives of the occupation's military officers. The aim was to inculcate Algerian Muslim women with French values and the orientalist narrative on Islam and the Islamic dress in order to win their loyalty to the French cause. The wife of Brigadier General Jacques Massu who led the movement in the capital Algiers once said, "Nourish the mind and the veil will wither by itself". On May 16th, 1958, the women from the organization, accompanied by the French army unveiled a hundred women in a public square. The Muslim women apparently cried, "Let's be like French women" and "Vive L'Algérie française". It was a symbolic gesture, aimed at propagating further the engineered idea that these 'native' women wished to be set free from their covers and Islam, and that continuing French rule was the means to achieving this. However, later historians have suggested that these unveiled women were impoverished women and maids of the colonial government who were coerced into taking part in this carefully managed event under the threat of losing their jobs if they did not comply. Joan Scott writes in 'The Politics of the Veil', "It (the veil) was the piece of cloth that represented the antithesis of the tricolore, and the failure of the civilizing mission.....For a long time, much longer than the duration of the war of independence, the veil was – for colonized and colonizers alike – an impenetrable membrane, the final barrier to political subjugation."

The issue of 'women' and their status under the Shariah therefore became a centre-piece in the colonial assault against Islamic rule. Indeed it is interesting to note that the European campaign against the Islamic social laws was not undertaken initially by Western feminists – whose influence came only later – but rather by colonial rulers and their administrations. Leila Ahmed, the US Professor on Women's Studies writes in her book 'Women and Gender in Islam' regarding this colonial feminism, "It was here and in the combining of the languages of colonialism and feminism that the fusion

between the issues of women and culture was created. More exactly, what was created was the fusion between the issues of women, their oppression, and the cultures of Other men. The idea that Other men, men in colonized societies or societies beyond the borders of the civilized West, oppressed women was to be used, in the rhetoric of colonialism, to render morally justifiable its project of undermining or eradicating the cultures of colonized peoples.....Colonial feminism, or feminism as used against other cultures in the service of colonialism, was shaped into a variety of similar constructs, each tailored to fit the particular culture that was the immediate target of domination – India, the Islamic world, sub-Saharan Africa. With respect to the Islamic world, regarded as an enemy (and indeed as the enemy) since the Crusades, colonialism.....had a rich vein of bigotry and misinformation to draw on.”

The Deterioration of the Rights of Muslim Women under Colonial Rule

Whilst European governments employed feminist rhetoric to attack the ‘apparent’ low status of women in Islam, they cared little about the subjugation of women within their own societies in the West who were denied basic educational, economic, political, and legal rights of citizenship at the time. In fact colonial rulers such as Lord Cromer, who in Egypt adopted the self-appointed role as liberator of Muslim women from their so-called ‘oppression’ under Islam, while in England was a founding member and one time president of the Men’s League that opposed the suffragette movement and their fight for equal legal, political, and economic rights. Indeed, the predominant view within states such as Britain and France during this period was that women were biologically inferior to men in intellect and rationality. Even Western thinkers such as Voltaire, Rousseau, Diderot, and Montesquieu had described women as incapable by their nature to develop the full faculty of reasoning. They had depicted them as creatures of emotion and therefore unsuitable for the public sphere. Rousseau had argued that the abilities of men and women differed and this is what defined their roles such that men became citizens and women became wives and mothers. Women at the time also lost all legal existence upon marriage, their property and wealth were placed under their husband’s authority, and they were denied the right to seek divorce even in an abusive relationship. In relation to this lowly view and poor treatment of women by European rulers in their own lands, Leila Ahmed writes, “Even as the Victorian male establishment devised theories to contest the claims of feminism, and derided and rejected the ideas of feminism and the notion of men’s oppressing women with respect to itself, it captured the language of feminism and redirected it, in the service of colonialism, toward Other men and the cultures of Other men.” Therefore, feminism on the Western home front was resisted while exported abroad and used against Islam. It illustrates clearly therefore that all talk of the rights of Muslim women by the European powers was born purely from a colonial will to dominate the Muslim lands rather than any noble altruistic intent to improve the lives of the region’s women.

It is therefore not surprising that the rights of Muslim women deteriorated rather than improved under colonial rule. Firstly, European economic penetration into the Muslim world adversely impacted its rural and urban working-class women. European textile imports as an example flooded the Egyptian market, negatively affecting the local textile industry due to competition with the

Western goods. Textile production in many of the Muslim lands had for centuries been an area in which women had been employed and able to gain a good income. However, under European economic reforms, countries such as Egypt became mainly an exporter of raw materials such as cotton and an importer of finished European products. This naturally caused a decline in employment, business, and income of those local women involved in the industry. Similarly women in Syria and Aleppo employed within the cotton industry lost their important position within the sector due to imports of European twists and dyes. Other local traders were also affected with local merchants pushed aside due to European companies. Women who invested in local business were therefore also negatively affected.

Secondly, under British colonial occupation of Egypt, the education and training of Muslim girls and women in various fields was minimized hence reducing their possibilities for employment. Lord Cromer as an example placed restrictions on Egyptian government schools and raised school fees which naturally held back girls education. He also discouraged the training of female doctors, closing down the School of Hakimas that had given women as many years of medical training as men received in the School of Medicine, restricting it to midwifery. He argued, “I am aware that in exceptional cases women like to be attended by female doctors, but I conceive that throughout the civilized world, attendance by medical men is still the rule”. Additionally, the colonizers introduced British women into the labour force of Egypt in the fields of education and healthcare. This reduced the employment opportunities of Muslim women in these sectors while simultaneously increasing the dependence of the colonized on their colonizers for teachers and medical care.

Thirdly, the imposition of British laws upon the Muslim world, stripped women in the region of their rights ordained by the Shariah that they had enjoyed under Islamic rule. Noah Feldman, a law professor at Harvard University, wrote in a 2008 edition of ‘The New York Times Magazine’, regarding ‘The implementation of Shariah’, “As for sexism, the common law (of European countries) long denied married women any property rights or indeed legal personality apart from their husbands. When the British applied their law to Muslims in place of Shariah, as they did in some colonies, the result was to strip married women of the property that Islamic law had always granted them”.

All this clearly illustrates that the historical attack on the Islamic social laws and the status of women in the Shariah by European politicians and governments had no association whatsoever with furthering the call for women’s rights. Neither did it bear any relation to the true problems facing Muslim women at the time. It was unequivocally driven purely upon securing colonial political interests in the Muslim world. The accusation that Islam and Islamic rule oppressed women while the Western secular system liberated them from subjugation was therefore nothing but a false, deceitful, self-seeking narrative born from a colonial will to dominate the region. Present day attacks against ‘Women and the Shariah’ by Western politicians, governments and institutions are replicating this same strategy.

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The Marriage between Feminism and Colonialism in the Muslim World

PART 2

Modern-Day Attacks on Women and Shariah: Replicating Historical Colonial Agendas

Historically, Western colonial rulers constructed and widely propagated the narrative of women's subjugation under Islam to gain legitimacy for their occupation over Muslim lands as well as to undermine Islamic governance in order to maintain domination over the region and its resources. In modern times, Western politicians and government continue to use the rhetoric of 'Women's Rights' and the rallying cry of 'saving the Muslim woman' from the 'oppression of the Shariah' as a tool to morally justify colonial interventions in the Muslim world, as well as to fight the global resurgence of Islam and the re-establishment of the Khilafah, replicating the strategy of their forefathers.

The invasion of Afghanistan and Iraq are recent examples where talk of women's rights and lies regarding the mistreatment of women under the Shariah were used by Western leaderships and their supporters to aid the moral case for war and to justify continuing occupations. They were also used to achieve their visions of modeling those countries along Western secular lines and away from Islamic governance. Laura Bush for example, the wife of the former US President George Bush, said in a radio address in 2001 at the beginning of the war on Afghanistan, "Because of our recent military gains in much of Afghanistan, women are no longer imprisoned in their homes. They can listen to music and teach their daughters without fear of punishment... the fight against terrorism is also a fight for the rights and dignity of women." Cherie Blair, the wife of previous British Prime Minister Tony Blair, voicing similar support for the intervention stated in 2001, "The women in Afghanistan are entitled, as women in every country are, to have the same hopes and aspirations as ourselves and our daughters: for good education, a career outside the home, if they want one; the right to health care, and, of course, most importantly, the right for their voices to be heard." These high profile Western women were joined in chorus by various feminist groups in support of the war, including the prominent US feminist organization founded by Eleanor Smeal, 'Feminist Majority' who ran an intensive campaign against what they viewed as the barbaric mistreatment of Afghan women under Shariah laws. The group's actions have been described by many as having played an integral part in garnering widespread support for the 'War on Terror'. Indeed, the US social anthropologists Saba Mahmood and Charles Hirschkind noted that the relationship between the neoconservative Bush administration and some US feminists was reciprocal and intimate. They said, "By the time the war started, feminists like [Eleanor] Smeal could be found cozily chatting with the general about their shared enthusiasm for Operation Enduring Freedom and the possibility of women pilots commandeering F-16s."

However, such organizations, individuals, or even institutions such as the UN that also gave its backing to the invasion notably expressed little concern for the crippling affect that sanctions imposed on Afghanistan under UN Security Council Resolution 1267 had had on the country's women preceding the war; OR that countless lives of Afghan women and their families and children were likely be lost in this venture; OR that Western governments were supporting the Northern Alliance into power in the country – a gang of warlords who had a notorious record of rape and abuse of women; OR the fact that Western bombing of Afghanistan that was in the midst of a 3 year drought would put the country's women at greater risk of starvation due to impeding the delivery of food aid. All of which illustrated a lack of genuine concern for the wellbeing of Afghanistan's women, as did the hellish conditions created as a consequence of the occupation which led to the deaths, injury and displacement of tens of thousands of Afghan women and created a lawless society with spiralling levels of abductions, rape, and violence against women. According to the UN, 5000 people were killed in the first 6 months of 2014 alone, and deaths and injuries to women and children caused by improvised explosive devises increased by 38% in the first half of 2013. And there are now 1.5 million war widows in the country.

Additionally, as with colonial rule of the Muslim world historically, the living conditions of women in Afghanistan failed to improve as a result of this modern-day colonial intervention. In fact in many cases they deteriorated. Today, 36% of Afghans live in extreme poverty, 8.5 million people, or 37% of the population are on the borderline of food insecurity, and there has been a rise in women setting themselves on fire due to financial desperation. One woman dies every two hours in the country due to maternal deaths resulting from a pitiful healthcare system, and there is only a 12% female literacy rate. All this has been accompanied by high levels of non-Islamic practices such as forced marriages and honour killings that have been allowed to flourish under a Western-inspired secular

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regime and system. This is the true lasting legacy for Afghan women of 13 years of Western colonial policies in the country, where talk of women's rights has been nothing but a smokescreen to hide ulterior colonial political motives in the region.

Despite all this, over a decade after the beginning of the war, Western politicians absurdly continued to argue that Western intervention in Afghanistan had improved the lives of its women, while also shamelessly exploiting talk of Afghan women's rights to justify continued occupation of the country. In November 2013, at a time when the US was attempting to convince both the American and Afghan public of the need for some US combat forces to remain in the country, both John Kerry, US Secretary of State and Hillary Clinton, former US Secretary of State, were also arguing intently that the US needed to remain engaged in the fight for women's rights in Afghanistan, warning about the dangers to Afghan women following the withdrawal of US troops from the country in 2014. John Kerry, in his address at Georgetown claimed that Afghan women and girls had made great progress since 2001, enjoying greater access to education and healthcare. He said, "As Afghanistan sees women standing up in Afghanistan, taking control of their country's future, not only for themselves, but for all Afghans, we have to be determined that they will not stand alone. America will stand up with them as they shape a strong and united Afghanistan that secures a rightful place in the community of nations." Hillary Clinton stated, "...we are well aware this is a serious turning point for all the people of Afghanistan, but in particular the hard-fought gains that women and children have been able to enjoy." This was despite the nightmare that the presence of US troops had caused for Afghanistan's women for over a decade. All this demonstrates that as with the West's historical precedence, feminist rhetoric and campaigns in relation to the Muslim world continue to be employed by modern-day Western-secular governments for nothing but colonial ends.

When the War on Terror moved to Iraq, Western leaders once again employed the language of feminism and apparent concern for the rights of Iraqi women to justify bombing the country. President Bush for example on International Women's Day in 2004, nearly a year after the invasion began, addressed 250 women from around the world who had gathered at the White House, saying, "The advance of women's rights and the advance of liberty are ultimately inseparable." The president claimed that "the advance of freedom in the greater Middle East has given new rights and new hopes to women there". In 2005, British Prime Minister Tony Blair fear-mongering against Islamic rule in order to justify continuing British occupation of Afghanistan and Iraq stated, "They demand...the establishment of effectively Taliban states and Shariah law in the Arab world en route to one caliphate of all Muslim nations. We don't have to wonder what type of country those states would be...Girls put out of school. Women denied even rudimentary rights...All of it justified by reference to religious faith."

However, as with Afghanistan such 'concern' for the rights of Iraqi women amongst Western leaders and governments was notably absent with regards to the debilitating impact that 13 years of UN sanctions had had on the country's women and their families. These sanctions had led to high levels of malnutrition, widespread diseases,

crippling of the healthcare system in the country, deterioration of women's education due to the declining economic situation, and hundreds of thousands of deaths amongst children.

As part of the war effort, the US and British governments also actively funded, established, and supported a number of Iraqi feminist groups. For example, at a press conference two weeks before the invasion of Iraq, the then Undersecretary of State for Global Affairs, Paula Dobriansky stated, "We are at a critical point in dealing with Saddam Hussein. However this turns out, it is clear that the women of Iraq have a critical role to play in the future revival of their society." Next to her were members of "Women for a Free Iraq", a group comprised of exiled Iraqi women and formed in January 2003 to raise awareness of women's persecution under Saddam Hussein. The movement received funding from the Washington-based Foundation for the Defense of Democracies whose president, Clifford May was a former Republican Party operative and whose board was filled with prominent neoconservatives. The US State Department also publicized the abuses women suffered under the Saddam regime, while in the UK, the Foreign and Commonwealth Office included the regime's crimes against women in its dossier on human rights abuses in Iraq. Additionally, Western governments aided the organization of numerous workshops, seminars, conferences, and training programs for women on democracy and human rights, especially in the initial period after the invasion. In 2003, the US allocated \$27million for women's programmes to be utilised in part for national women's conferences and to support newly formed women's organisations that both supported the colonial intervention in the country as well as promoted an understanding of "women's rights" from a secular standpoint amongst Iraqi women. Many of these groups worked actively to ensure that the way forward for Iraq was through a secular constitution and that Islam was kept away from the state, reflecting the modern-day marriage between feminism and colonialism in the Muslim world.

However, despite all this talk of women's rights, the women of Iraq as with Afghan women paid a heavy price for Western intervention in the country. Hundreds of thousands lost their lives, their families and their homes. Their society spiraled into an abyss of chaos, violence, and lawlessness leading to high numbers of abductions, rapes, and murders. 9.5 million of Iraq's population now live below the poverty line with poverty rates increasing even further. And thousands of innocent Iraqi women have been abused, tortured or imprisoned by security forces of the Western supported secular regime to extract information from them regarding male relatives who were suspected to be insurgents. All this reveals once again that Western politicians and administrations held no sincere concern for the wellbeing of Iraqi women but rather exploited the language of feminism to secure their political and oil interests in the country.

Conclusion

There has therefore been a long marriage between feminism and colonialism in the Muslim world that is very much alive and strong today. Western governments utilized women's rights and feminist ideals simply to pursue and further their colonial interests in the region. This included a goal of secularising systems and the culture of the people through eroding their Islamic beliefs, as well as fighting

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the resurgence of Islam within Muslim societies – all to strengthen their colonial foothold in the region.

All talk and initiatives by such governments towards women in the Muslim lands therefore holds no true concern for the happiness or wellbeing of Muslim women, nor will they bring anything positive to their lives. This is illustrated further by the intimate relationship that current Western governments have with secular and other non-Islamic dictatorships in the Muslim world which unashamedly oppress their women and rob them of basic rights but do the bidding of their Western masters. Hence, feminist initiatives and agendas at play in the Muslim world, whether promoted by women's organizations, secular regimes, or institutions such as the UN simply aid the realization of colonial plans and strengthens their control over the politics and economics of Muslim societies. This includes the imposition of international women's treaties such as CEDAW in our lands, the enshrining of the Western feminist ideal of gender equality in constitutions, the support of secular personal status codes as well as the promotion of the non-Islamic concept of 'Islamic Feminism'.

Furthermore, the colonial lies regarding the oppression of women under the Shariah of the Khilafah continues to be replicated by

successive generations of Western leaderships and politicians, generating hatred and fear amongst their public and even Muslims towards Islamic rule. They also provide them justification for continued and future interventions in the Muslim world. The ideals of feminism must therefore be rejected as firmly as the concept of colonialism in our Muslim lands is fought against. Furthermore, the outdated historical narrative of women's subjugation under the Islamic governance of the Khilafah, which has its roots in a colonial agenda to dominate the Muslim world and rob it of its resources, should be discarded into the dustbin of history.

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُبَيِّنَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

"They (the disbelievers) want to extinguish Allah's Light with their mouths, but Allah will not allow except His Light should be perfected even though the Kafirun (disbelievers) hate it." [TMQ At-Taubah: 32]


Written for The Central Media Office of Hizb ut Tahrir by
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DID YOU KNOW?

CEDAW Contradicts Islam

Article I

For the purposes of the present Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

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The Feminism Movement in Malaysia which Ensnarers the Future of the Country's Women and Children



The movement of feminism in Malaysia as in similar developing countries or in the West has the same goal for women globally – to establish equality in terms of the economic, education, politics, or social spheres of life.

However, many Malaysian women are not comfortable in labelling themselves feminists due to the connotation and concept of feminism that is considered alien and contains Western elements. Some parties condemn feminism as an “unhealthy activity that triggers a spirit of dissatisfaction and increases suspicion as well as hostility between women and men.” Feminism claim that they are fighting for freedom and change (in the Third World) which can only be strengthened through the collaboration of energy from women from all walks of life, and the result said to be freedom from exploiters, oppression, and patriarchy restructuring.

The development of women's issues and demands for equality began emerging only after the independence of Malaysia was gained in 1957. The ages of pre-independence saw the participation of women and men together in the effort to drive out the British. The issue brought forward during that time was only regarding education especially towards girls who were illiterate. The representation of women in politics was initially very low; from 1% who were representatives in the Parliament (1950), to 5.2% in 1980, and 7.8% in the 1990s.

The rise of crime against women in the 1980's, whether domestic violence or rape, sparked the establishment of many non-governmental organizations (NGOs) who sought to promote themselves as defenders of women victims. Most of these corporations were based in Kuala Lumpur, Kota Kinabalu, Kuching and Penang, such as the Women's Aid Organisation (WAO), established in 1982, Women's Crisis Centre (WCC), established in 1985, and the Sabah Women's Action Resource Group, established in 1987.

This feminist movement has aroused hostility between men and women and opposition to the Islamic laws amongst many in the country. For example, with the issue of polygamy, the resistance of many women against this very significant issue is clear, to the extent of their willingness to refer to the Western civilization and culture which allows keeping a mistress. For example, Datuk Seri Rafidah Aziz, the former International Trade and Industry Ministry, once said, “If a minister womanises frequently and come home late every night, he may succumb to temptation and reveal some secrets. The politician should be exposed. However, if he has a steady mistress, and his wife may know about it, it is his own business. If it does not affect his work, why penalize him?” (The Sunday Start Newspaper, 24th May 1987, quoted by Abdul Rahman haji Abdullah, 1998: 234)

This shows us that the influence of the Western culture, especially in the liberation of women for the eastern society including Muslims were also influenced by this feminism movement. They simply followed their emotions and tried to stop a man's option of practicing polygamy, while embracing his 'right' to commit adultery. That is why they still can accept a steady mistress then polygamy. This also shows the collapse of the family institution in the Malay civilization as a result of the Western colonialism. Apart from that, the movement of feminism is an intellectual concept with policies that are based upon a flawed philosophy of gender roles, rights and duties. Women try to put themselves in the world of men and there are no longer men's responsibilities and women's responsibilities. This is due to the fact that many in the local community have unfortunately embraced a dogmatic attitude or behaviour based upon Western ideas and culture. For example Adibah Amin, a linguist and a writer once said;

“The extension of this, when choosing their field of work, most women still avoid areas that require energy or time or a bit more freedom of movement compared to other fields, for fear of neglecting their household responsibilities and fear that their husband and children will not be taken care of well. Thus, most of them focus on work that is considered 'appropriate' for women such as being teachers, or a fixed time office job as a telephonist, clerk and others. We do not know how much outstanding potential from these women have become a loss to us because of the attitude of these particular women.” (‘Hidup Seribu Liku’, quoted by Rahman Haji Abdullah, 1998: 232).

For Adibah Amin also, a division of labor in family life causes loss to women and is actually a discrimination against them. This is because she assumes that men and women are the same and should not be discriminated. Demands urging the equality of women and

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men are being fought by women.

“What must be done by a woman is to try to eliminate the segregation of duties. Men's mentality of the division of labor between the sexes must be revamped, men must be convinced that the division of tasks as there exists in the society today is no longer appropriate in this era.” (Women and Society, quoted by Rahman Haji Abdullah, 1998: 233)

On August 14, 2008, the Ministry of Home Affairs Malaysia banned the distribution of books published by Sisters in Islam entitled ‘Muslim Women and the Challenge of Islamic Extremism’; a book that consists of academic papers from various Islamic countries which are considered deviating from the teachings of Islam. Despite this feminist movement receiving opposition from the community and the Malaysian government banning its publication, the authorities have failed to prevent this movement from infiltrating into the country and becoming more active, especially after the Fourth Women's World Conference in Beijing, China in 1995. Additionally, the active NGOs in the country promoting Western feminist ideas includes the Women's Action Society Kuala Lumpur and Selangor (AWAM), the Organization of Muslim Women's Action (PERTIWI), Friends of Women, Sabah Women Action Resource Group, Sarawak Women for Women, Young Women Christian Association (YWCA), Institute for Women (WIM), Women's Aid Organisation (WAO), Women's Institute (WI), the Women's Crisis Center (WCC) and the Association of Women Lawyers (AWL).

The historical timeline has shown the establishment of women's organisations is closely related to the World Women's Conference. The Unit of Women's Affairs (HAWA) was first established in 1983 after the Second World Conference of Women in Copenhagen, Denmark in 1980. This unit has now been upgraded as Departments under the Ministry of Women, Family and Community, serving as the secretariat to the «National Advisory Council on the Integration of Women in Development» (NACIWID).

Furthermore, after the Third World Women's Conference in Nairobi, Kenya, in 1985, the government has adopted seven of the eight ‘Forward Looking Strategies’ resulting from the conference, where their next step was enacting the National Policy on Women in 1990. An undeniable fact is that there is a close cooperation between these women NGO's with government bodies. The cooperation was seen when both these bodies formulated and enacted a number of policies and laws for women. For example, the National Policy on Women (NPW) itself was enacted by referring to memorandums prepared by the National Council of Women's Organizations (NCWO) in addition to other documents.

What are the objectives of the National Policy on Women? Among the key objectives of the National Policy on Women are (i) to ensure a fair sharing between men and women in the ownership of resources and information, as well as obtaining opportunities and benefits from development; and (ii) to integrate women into all sectors of development in accordance with their capabilities and needs in order to improve the quality of life, eradicate poverty, ignorance and illiteracy and to ensure that the country is safe and prosperous. Through these objectives, the government has placed women as the backbone of the economy. Women are offered various

incentives and opportunities so that they become enmeshed with what is being offered to them.

To facilitate the planning and implementation of the National Policy on Women (NPW), a number of strategies have been designed to ensure the efficiency, effectiveness, consistency and standardization of policy and action. Among them was by strengthening the Unit of Women's Affairs (HAWA) as an engine of national development for the advancement of women. HAWA is now placed under the Ministry of National Unity and Social Development. HAWA has enhanced power and status to create a relationship with each Ministry, appoint a coordinator in each state in order to act more effectively on women's affairs. This is to ensure that the role of women is used in each of the ministries, state and county. This is a form of colonial feminism hidden behind the programs that have been implemented by the government.

In addition, the enactment of the Domestic Violence Act 1994 is largely due to the presence of cooperation and collaboration between the women NGO's and the government bodies. In fact, the government requires the services of women NGOs in almost all aspects of the implementation of policies and acts. Thus, it is not surprising that women NGOs are given higher allocation than other NGOs. Another interesting thing to note is the cooperation between women's organizations with the government can be seen in terms of personal connection between NGO leaders and the highest government leaders in the NACIWID agency itself. This is because most of the members of the governmental body itself consists of the leaders from women's NGOs. Among them are Prof. Datin Dr. Sharifah Hapsah (Vice-President of NCWO), Datin Paduka Sharifah Mordiah (Chairman of the Council of Sarawak Women), Ramani Gurusamy (President of the YWCA), Ramani Kandiah (President of AWL) and many more.

The result of Western colonialism is that the mentality of women and children are becoming increasingly distorted and far from Islam. The inclusion of Western ideologies such as secularism and liberalism has greatly changed the structure of society. Many women are becoming more distant from Islam and the consequences are that the generation produced will easily tend to be influenced by corrupt ideologies due to the lack of comprehending Islamic beliefs. The feminist ideals such as gender equality have already spread to many women as a result of the assistance given by the government. This movement is in line with the current wave of so-called modernism and liberalism brought by Western colonial powers in this country. The development of this movement represents their success in shaping the colonized countries, mainly Muslim countries into their mold.

Confusion in understanding the function and role of women in the country has plunged women to the notion of feminism. According to the activists of Feminism (gender), all the problems facing women today such as abuse against women, oppression towards women, discrimination and the burden produced by discriminatory attitudes towards women are all due to the absence of gender equality. Gender inequality in their view does not occur naturally but is a form of culture (nurture) that arises where one of the factors that produces it is religious factors.

The opinion of these activists who reject the idea of the polygamy

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law has been voiced loud and clear. They have described it as a major issue that they will fight against in order that the people support Justice and Gender Equality. There are many other laws of Islam which are also said to be the cause of gender inequality such as the wife being obliged to be obedient towards her husband, behavior and punishment towards a rebellious wife, division of inheritance, divorce rights and others.

For example, 'Musawah' which means 'fairness' or 'equality' is a movement pioneered by Sisters In Islam (SIS) for what they claimed to be 'justice' and 'equality'. It has been established through ongoing efforts by women's groups and activists for a few decades in Muslim communities and countries. Through the Musawah Global Meeting held on 13-17th February 2009, they organized a campaign to reform the Islamic Family Law that they claim discriminates against women. The campaign also opposed any amendments demanded by conservatives in the society which they termed as 'outdated'. Generally, the 'Musawah' principle is as follows:

- Equality, non-discrimination, fairness and dignity as the basis of all human relations
- Full and equal; citizenship for every individual
- Marriage and family relations based on principles of equality and justice

When the Islamic law is neglected and the principles of liberal Human Rights, which is the essence of the capitalist ideology and Secular-Capitalist-Democracy, becomes the source of reference, and the program of Gender Equality is realized, we can imagine the consequences that will result. The fire of liberalization will definitely be uncontrollable and become a catastrophe for the whole society and the family institution will deteriorate and be destroyed.

Quoting Sheikh Taquiuddin an-Nabhani's words in the book entitled 'Nizamul Ijtima'ie fil Islam' (Social System in Islam), it can be concluded simply that the idea of these Muslim feminist is to make equality (al-musawah) as a stepping stone to reach the rights of women. In other words, the basis of feminism is the equal rights and roles of men and women. According to Yunahar Ilyas in "Feminism in the Study of Classical and Contemporary Tafsir Al Quran" (1977), apart from fulfilling the criteria which is possessing awareness on gender inequalities which has become the «red thread» for all the believers of feminism, they must question the teachings of Islam.

The misled claims of these feminists is that the principles of justice and equality promoted by the Qur'an has not been implemented due to the mufasssireen being dominated by men who have produced an interpretation of the Qur'an (tafsir) that support the doctrine which lifts the dignity of men and justifies the superiority of men. According to this false conclusion on the writing of Muslim scholars, Muslim feminists therefore strive to obtain the gender equality they dream of by cancelling and replacing Islamic laws which they consider incompatible with the concept of equality between men and women with secular ones. However, they do not call it a 'replacement' or 'cancellation' of the Islamic law but instead use the word 'reinterpretation', 'reconstruction of sharia', 're-reading the sacred text' and more which portrays that Islamic Law is confusing or has been interpreted incorrectly and that is why it

should be straightened out by Islamic feminists.

The mujtahid or mufasssir whose istinbath laws (hukums) that allegedly sustain gender inequality are considered as maintaining male domination and oppression of women. In fact, some go further by concluding that the laws in the Qur'an give an advantage to men, especially in the matter of the estate and inheritance, leadership and family.

Islam came with Islamic rules and regulations prescribed upon men and women in the form of rights, responsibilities and obligations which can be divided into 3 parts:

1) Specific to men. The Creator has set some rules and regulations that are specifically for men. Among them is that men are the protectors/maintainers (Qawaamah) in the household as stated in Surah An-Nisa (4) verse 34:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

"Men are the protectors and maintainers of women because Allah has made one of them to excel the other, and because they spend (to support them) from their means."

Apart from aspects of qawama, Islam also has specified that only men can be involved in aspects of ruling, based on the hadith of the Prophet (saw):

﴿لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمْرُهُمْ امْرَأَةٌ﴾

"People who submit their affairs to a woman will never gain benefit." [Bukhari, An- Nasa'i, and Ahmad through Abu Bakrah]

This also includes being the Qadhi Mazalim which is the judge of the court of unjust acts which addresses negligence or injustice enacted by those in ruling or by employees of the state. Additionally, men can marry a maximum of four women at a time as specified in Surah Nisa,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعْدِلُوا (٣) وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا﴾

"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]. And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease." [TMQ An-Nisa: 3-4]

Men can also be the imam in prayer, and be the wali in marriage. They are also the ones who provide dowry (mahr) upon marriage to their wives, are obliged to financially maintain their families, and possesses the right to pronounce the Talaq in divorce as specified in the Qur'an and Sunnah.

2) Specific to women. Allah (swt) has specified the rules and regulations that are specific to women, such as the laws pertaining to birth, breastfeeding, and childcare (child custody/hadhanah). The testimony of one woman is also accepted in matters that have no involvement of men such as crimes happening in women-only places, crimes relating to virginity, widows or breastfeeding. Allah (swt) has also set the right of inheritance of women to be half of her

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brother in certain cases, while her brother is obliged to fulfil her living necessities if she is not maintained by a husband or father, even though the brother may be poor and she may be able to work. Women also must adhere to a certain dress-code in the presence of non-mahrem men or in public life: that is khimar (headscarf) and jilbab (outer garment) in public places and are prohibited from tabarruj (beautifying themselves in the presence of non-mahrem men).

Women are also Ummu wa rabbatul bait, (mother and manager of the household). Indeed, the manager of the household does not mean that the woman is the maid or servant (khadam) but it means that the woman is the manager of her family and the person responsible for it, as mentioned in the hadeeth narrated by al-Bukhari and Muslim from Abdullah ibn Umar (ra) that the Messenger of Allah (saw) said,

«كلكم راع وكلكم مسئول عن رعيته، فالإمام راع ومسئول عن رعيته، والرجل راع في أهل بيته ومسئول عن رعيته، والمرأة راعية في بيت زوجها ومسئولة عن رعيته، والخادم راع في مال سيده ومسئول عن رعيته»

“Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. Surely, every one of you is a shepherd and responsible for his flock.”

Thus, the woman is a guardian of her home and children and she is responsible for what she guards. She is a leader in educating her children, in teaching them, instilling good manners in them, and developing their thinking. In order for women to perform this role, she must prepare herself by learning knowledge and knowledge of Islamic law as much as she requires which enables her to carry out her obligation completely. Men, whether father, brother or husband must provide these for her. Her role as a mother being the pillar in the building of good, strong characters in her children is a matter which is not theoretical or imaginary. When Allah (swt) wanted to give an example to those who believe, He chose to give examples of a number of women – such as Asiya the wife of Pharun and Maryam, the mother of Prophet Isa (as) as models of great personalities who were also involved in raising great personalities. Similarly, the Prophet (saw) said,

«خذوا شطر دينكم عن هذه الحميراء»

“Take half your religion from Aisyah al-Humaira' who is the Mother of mu'minin.”

There is no doubt that this places the responsibility on women, that they should first look towards themselves with deep and true insights, until they can see and feel the majesty of the place of Islam and understand that it is the heart of family and community life. Indeed, she serves in both the home and the good of her family, and she is responsible to ensure that Allah will be remembered in a great amount in her home. She must make sure that Allah (swt) is sanctified and praised in the morning and evening in her home. She must ensure that prayers are performed, and the Quran is recited in her home. While her children are educated in the same way she

educates herself to shoulder the dawah, sacrifice and give in the cause of Allah (swt), while human interference or the government cannot harm them.

iii) In General. General forms of Islamic law are prescribed upon men and women in their capacity as human beings. In this case, we did not find differences in taklif hokum (Shari' obligations). For example, there is no discrimination between men and women in calling people to embrace the righteous faith, spreading dawah, learning knowledge and teaching it, commanding the Ma'ruf and forbidding the Munkar, electing the ruler and accounting him. In the aspects of worship, Islam has specified that prayer, fasting, pilgrimage and paying zakat is a responsibility to be borne by both men and women. Similarly, the rules relating to akhlaq (manners and morals), trade, contracts, occupation (Ijarah), representation (wakalah), accountability (kafalah) and penalties (uqubat) such as hudud, jinayah, takzir on the transgression of the Laws of Allah (swt) are the same for men and women. In Surah al-Ahzab, verse 35, Allah (swt) says,

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِغِينَ وَالصَّامِغَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.” [Surah Al-Ahzab: verse 35].

Therefore, the role of Muslim women is not limited to the home only despite the fact that the role of a mother is originally based in her home but her roles also extends to all aspects of life.

This is the beauty of Islam which has arranged the roles of each servant – male and female - in accordance to their ability which He has created upon them. Allah (swt) has not placed the law and responsibility for women which women are not able to carry out as claimed by feminists. Women are not tools to popularize products, or as a backbone of the economy. A woman's primary role in Islam is as a wife and mother and she should be given the support to carry out this role. Women should not be forced to shoulder responsibilities which are 'mubah' (permitted) such as working. Women also deserve justice in matters related to polygamy and harmony and peace in the household. If the Islamic system is made the guide and applied comprehensively, certainly the struggle for Feminism will not even exist. Therefore, the guardian of the Islamic system is necessary to uphold the rights of women, which is the Khilafah state.

Written for The Central Media Office of Hizb ut Tahrir by
Sumayyah Amar

Member of the Central Media Office of Hizb ut Tahrir
22/02/2015 CE

Women under the Uthmani Khilafah: Challenging the Myths

Introduction



During its ideological war against Islam, the Western secular capitalist world, has always given special attention to the matter of women's position and rights under Islam and Shariah. It associated the cause of oppressions such as forced marriages and honour killings to the Shariah and blamed it for the exclusion of women from education, social life and politics in various Muslim communities and countries. Islamic provisions which contradict Western ideals like gender equality or liberal freedoms constituted the most significant area for their attacks. Feminists and secular liberal politicians, media and organizations relentlessly attacked specific Islamic social and family laws, and declared Islam and its rule as misogynist under the label of being discriminatory and unjust towards women. A multitude of myths and misinformation were specifically propagated by secularists and Western orientalist, feminists and politicians regarding the status of women under the Uthmani Khilafah, the last seat of Islamic rule. They disseminated a narrative that became ingrained into the psyche of many in the West and Muslim world who consequently came to view the position of women under the Shariah through these lies. They promoted the idea that women under Ottoman Islamic rule were deprived of any rights, and treated as chattels and slaves – all in an attempt to create hatred and shame within Muslims towards their Islamic culture and heritage in order for them to embrace secular liberal capitalist values and systems and abandon any support for the resumption of the implementation of the Shariah under a Khilafah state.

Many of these lies originated from male orientalist who lived during the Uthmani era, the majority of whom were never allowed to have any interaction with Ottoman Muslim women due to the strict separation of the genders that was implemented under the state. The harems, the living quarters of women within the houses of the Uthmani Khilafah were the subject of many Western fantasies related to the enslavement, exploitation, and oppression of women. They were portrayed as sexually depraved places, where women were imprisoned and treated as mere objects to provide pleasure for men. However, entry into the harem institutions was forbidden for any man, other than the husband of the woman or her close blood relatives such as her father, brothers, or sons. Hence, it was impossible for these male Western orientalist to give first-hand accounts of the life of women under the Uthmani Khilafah.

Therefore many of the Western depictions of Ottoman women were born from nothing but European imagination and fantasies. Despite this, their false narrative of the degrading treatment, oppression, and imprisonment of women under the Islamic rule of the Uthmani Khilafah was repeated endlessly over the decades. It was subsequently adopted and propagated by modern-day secular historians, feminists, and writers. Consequently this view point regarding Ottoman women became engrained into the consciousness of the West as well as in the minds of many Muslims. These Western depictions were often engineered to re-enforce orientalist notions of the superiority of the West over other

nations and was used by Western imperial states to provide moral justification for their colonisation of the Muslim world to secure their political and economic interests in the region.

However, an examination of the judicial records of the Uthmani Khilafah, paint a very different picture of the lives of women under its Islamic laws. In the 1970's, American history professor R. C. Jennings conducted an extensive research on more than 10,000 Ottoman court records from the 17th century, mainly from Kayseri, a city in Anatolia, Turkey. These records and the type of cases brought to court by the women of the time give an insight into their status and treatment under the Shariah and the rights they enjoyed. Inspired by Jennings work, after the 1980s, more and more researchers such as Haim Gerber, Abraham Marcus, Afif Marsot, Judith Tucker and Suraiya Faroqhi, also presented the various experiences of Ottoman women by researching the Ottoman judicial and estate records (Sicil and Tereke) in its various lands.

These records show that women under the Islamic laws of the Uthmani Khilafah were protected from violence and forced marriages, were financially maintained by their husbands and families, could initiate divorce, and had their dowry and inheritance rights protected. In addition, they had the same economic rights as men and were able to manage their wealth and economic affairs independently of male relatives. This included the right to buy and sell property, run a business, form contracts, invest their wealth, and hold managerial positions in businesses run by others.

Women under the Uthmani Khilafah: Challenging the Myths

The elevated status and rights that women enjoyed under the Uthmani Khilafah is re-enforced by the writings of Western female travellers and writers who were able to have closer interaction with Ottoman Muslim women and at times even permitted to enter the harems. They were therefore able to witness directly the nature of the lives of women within the state. Indeed, many of these female Western writers were critical of those who based their writings on hearsay and fantasy. Lady Montague for example, wife to the British ambassador to the Uthmani Khilafah in the 18th century wrote in one of her letters to a friend, “You will perhaps be surprised at an account so different from what you have been entertained with by the common voyage writers, who are very fond of speaking of what they do not know.”

These female writers rejected the idea that Ottoman women were imprisoned, enslaved, and degraded human beings; rather they witnessed the opposite. Julia Pardoe for example, a British poet, historian and traveller wrote in her book, ‘The City of the Sultan and Domestic Manners of the Turks in 1836’, “If, as we are all prone to believe, freedom be happiness, then are the Turkish women the happiest, for they are certainly the freest individuals in the Empire. It is the fashion in Europe to pity the women of the East; but it is ignorance of their real position alone which can engender so misplaced an exhibition of sentiment.” Similarly, Lady Craven, also a British traveller and writer stated in her book ‘A Journey Through the Crimea to Constantinople’ published in 1789, “The Turks in their conduct towards our sex are an example to all other nations...- and I think them (Turkish women) in their manner of living, capable of being the happiest creatures breathing.”

These European women also refuted the claim that harems were abodes of sexual depravity where women were imprisoned and exploited, describing them instead as simply the living quarters of women within a household, and a representation of great respect with which they were viewed by Turkish Muslim men. For example, Lucy M. J. Garnett, a 19th century British Folklorist wrote in her book ‘The Women of Turkey and their Folklore – 1890-91’, “The seclusion of Moslem women, instead of being, as is generally assumed, a result of their ‘degraded position’, is on the

contrary, the outcome of the great respect and regard entertained for them by the men of their own nation.”

However, despite these multiple writings and records that contradict the popular Western narrative of the exploitation and oppression of women under the Shariah laws implemented by the Uthmani Khilafah, this popular false narrative continues to be widely promoted by secular institutions, feminists, and writers. Their aim is clearly to attempt to win a secular ideological war against Islam by continuing to make Muslim and non-Muslim alike fearful of the re-establishment of a Khilafah state that rules by Islam alone.

Of course the Uthmani Khilafah was not a utopian state for women. There were various problems that occurred within the state due to the misapplication of Islam that affected women negatively, especially towards the end of its rule when various Western ideas entered the Muslim lands. However, Western attempts to paint the whole landscape of Ottoman rule or the lives of women under Islamic governance through the lens of these problems that resulted due to weakness in the understanding and application of Islam is misleading and wrong.

It is therefore essential to dismantle the lies and correct the misunderstandings surrounding the status and rights of women under Uthmani Islamic rule. This is in order to remove the apprehensions related to what the implementation of Shariah in a future Khilafah state would mean to the women of the Muslim world.

This series of articles, entitled “Women Under the Uthmani Khilafah: Challenging the Myths” seeks to achieve exactly this.

“The Turks in their conduct towards our sex are an example to all other nations...- and I think them (Turkish women) in their manner of living, capable of being the happiest creatures breathing.”

From ‘A Journey Through the Crimea to Constantinople’ (1789) by Lady Elizabeth Craven, British Traveller and Writer

Women’s Section in the Central Media Office of Hizb ut Tahrir
02/03/2015 CE





Women Under the Uthmani Khilafah:

Challenging the Myths Women and Education

Within the Uthmani Khilafah, the education and training of the children was primarily incumbent upon the elderly and the parents of the family. Family structures within the Uthmani Khilafah were constructed upon Islamic values and often at least three generations of the family lived together. In such a structure, knowledge and education were given within the family unit from the elders to the young. Therefore in particular, the education of women in reading and writing, Qur'an, and basic Islamic knowledge, as well as handicraft, household management, and etiquettes and manners was mainly provided in their homes. Additionally, any other skills or professional training were also given within the home.

In the city of Balikesir, Abdullah Baba, known as the father of the production of course woolen cloth (aba), taught his wife and daughters in his profession. He also employed numerous other women in the washing, coloring and spinning of the wool. (Kamil Su, XVII ve XVIII. Yüzyıllarda Balikesi Şehir Hayatı, Balikesir Halkevi Yayını, İstanbul, 1937, sh:50)

Although within the early centuries of the Uthmani Khilafah, women were not educated within a structured schooling system by the state – which in general was not existent for the men of the society either – women were not deprived of or forbidden to gain knowledge or pursue academia, acquire medical skills, or excel in other fields of education. In contrary, the search for scientific knowledge was considered as an act of worship for men and women alike.

Islam has always viewed female education as important. The wives of the Messenger (saw) and the Sahabiyyat (female companions of the Prophet (saw)) for example, were leading role models in every aspect of life, including in politics, Islamic jurisprudence, medicine, poetry and knowledge of worldly affairs. Additionally, Islam gave women the right to enter various professions, including to practice as physicians. The Uthmani Khilafah, as with the period of the Khilafah that preceded it, followed suit. The following for example, demonstrates the existence of female physicians under the Uthmani Khilafah.

In the 15th century, a Turkish manuscript on surgery, called Cerrahiyetü'l Haniye of Sabuncuoglu, described female physicians who practiced complicated gynecological operations. They were called "tabibe" or "hekim kadin", meaning female physician.

Salary registers from 1798-99 show that the hospital at the Harem of Topkapi Palace, called "Cariyeler Hastanesi", employed a female health team, similar to the hospitals of today. A female healer called Meryem Kadin cured Sultan Abdülmecid in the early 19th century. She was awarded a monthly salary and free entrance to the Harem.

The Royal Pharmacy of the Yıldız Palace employed a female physician named "Tabibe Gülbeyaz Hatun", whose monthly salary

was "200 akçes" in the year 1872. Female physicians called "morti tabibe" were also employed at the quarantine office.

Lady Montagu, wife of the British Ambassador to the Uthmani Khilafah, described in her letters in 1717, female healers within the state inoculating against smallpox.

Female drug preparers, called "hekim kadin" were invited to the palace and given salaries and gifts. Those treating stomach swelling and diarrhea of children were called "Kirbaci Kadinlar", and the "alazci kadinlar" cured the illness called "alaz" (the infection Erysipelas).

Judicial documents dating to 1622 prove that also male patients were operated by two female physicians, one of them known as Saliha Hatun, who operated on a tumor and hernias on 21 male patients.

Furthermore, it is well-known that Ottoman women were not illiterate or uneducated as often claimed. Many of the women even had their own libraries at home. The book that took top place in their homes was the Qur'an. Additionally, biographies of Islamic personalities, important duas, poems about the Prophet (saw), and various history books were some of the main literature contained in their libraries.

Ottoman Women who lived and worked in the palaces of the Khalifahs were able to access a higher level of education. The Harem of the Topkapi Palace for example, was also an elite school for girls, which was re-known both within and outside of the state for the quality of education it provided its students. Additionally, in the close surroundings of the Palace, where the women who left the Harem school settled after marriage, people could benefit from the knowledge, manners and lifestyle of those women who gained a high level of education within the palace. People outside the palaces provided their girls education via private teachers in their homes, including in literature, mathematics, history and even foreign languages, like English, French, Persian.

The fact that education was not only available for women in the palaces, is demonstrated by the example of the last palace teacher, Safiye Ünüvar, who wrote her memoirs of her time in the Harem. Safiye Ünüvar was not educated within the palace, however she

Women Under the Uthmani Khilafah: Challenging the Myths Women and Education

was employed by Sultan Reshat in 1915 as a teacher for the girls and women in the Harem. She educated them in Qur'an, Islamic sciences, reading, writing, arithmetics, geometry and physical education. Additionally, Ünüvar reports in her memoirs that all the women in the Harem had their own libraries in their apartments, held discussions about the books they read, and were extremely interested in history. The level of education that women in the Harem received can also be understood by the example of the daughter of Sultan Mahmud II, Adile Sultan (1826–1899), who was a reknown female Diwan poet, and a philanthropist. Hurrem Sultan, the wife of Suleyman the Magnificent, was also famous for her excellent poems and the brilliant epic style and eloquence of her letters which were written in Ottoman Turkish, a language she learned only after entering the palace.

A structured state schooling system and compulsory school attendance for girls and boys from 5 years till puberty in the 'Sibyan' schools (primary schools) was introduced by Khalifah Mahmut II in 1827 through his 'child education decree' («T'lim-i Sibyan Fermanı»). He additionally prohibited the employment of children as well as their apprenticeship with craftsmen before ending school. (Yücel Gelişli) I The teachers in these classes were usually the Imams of the neighbourhood or educated women.

However, it was not possible to continue these new regulations due to different political developments. So in 1845 Khalifah Abdulmecid attempted again to regulate education in primary and secondary schools throughout the Khilafah. Teachers were to be monitored in more detail, the curriculum was expanded and attendance controlled. Lessons in the primary schools (Sibyan schools) were Qur'an reading and learning it by heart, Turkish vocabulary, writing, basics of Islamic faith, ethics (ilmihal), arithmentic, geography, history, and other subjects. During the lessons, girls and boys sat in separate rows in the classrooms. (Yahya Akyüz)II

However, prior to this time (and by 1778) in Emirgan, a district of Istanbul, a school where girls and boys received education after the primary school (Sibyan Mektebi) had already been established by Shehzade Mehmed, son of Khalifah Abdulhamid I, in the name of his mother Humashah Hatun. Alongside this, there were a number of secondary schools where only girls received education. These included the secondary school in Kumkapı founded in 1783, where 3 female teachers, Hadice, Nefise and Aishe gave lessons; the 'Tahire Hatun' school in Sirkeci (Istanbul) founded in 1807; a secondary school in Imrahor/Üsküdar (Istanbul) founded in 1811, which later burned down; the 'Fatma Hatun' secondary school in Dere Mahallesi/Üsküdar founded in 1835; and the Şevk-i Nihal Usta secondary school which was founded in 1842 by the Head Treasurer – the Haznedar Usta – one of the most important assistants to the Valide Sultan (the mother of the Khalifah) in the Harem. These are just a few examples demonstrating that there existed schools within the Uthmani Khilafah where only girls, or girls and boys together received an education. (Sedat Kumbaracılar)III

In these secondary girls' schools, there was a broad curriculum that included study of the Qur'an and its recitation, Islamic studies, literature, Ottoman Grammar, Arabic, Persian, calligraphy, health, arithmetic, geography, history, handicrafts, and general information about life. Household management was also an important subject taught in these schools. It provided detailed and comprehensive information on a vast array of topics to prepare girls for the Islamic responsibilities they would face upon marriage. This included everything from cooking to home pharmacy, sewing to keeping accounts, and the etiquettes of serving guests to administering

medical treatments for simple ailments as well as how to provide adequate nutrition and care for children and the elderly.

"And whether educated at school or in the home, young Ottoman girls were well-prepared for taking up their responsibilities in the household harem. They were equipped with the knowledge and experience necessary for their wifely roles." (Aslı Sançar, 'Ottoman Women – Myth and Reality')

Towards the end of the 19th century, several higher educational institutions, especially the so-called 'Rushdiyye's were introduced, which had several divisions for men and women. They provided education for example, for those women aiming to be teachers, nurses, midwives or even female clerks, as well as those who after finishing their studies were employed by the state in various fields to serve the people with their skills, including working as translators in various foreign languages. There are records that show that women even received grants during their education.

Therefore in general it can be said, that the Uthmani Khilafah state and its leaders, saw it as their Islamic responsibility to provide for the needs of their Ummah. Furthermore, there is no evidence that women were seen as second class citizens, or robbed of their right to gain an education, pursue a profession, or use their talents to provide services for the people. Rather their path to gaining knowledge and acquiring various skills was aided and encouraged under the implementation of the Islamic laws.

"...It is the fashion in Europe to pity the women of the East; but it is ignorance of their real position alone which can engender so misplaced an exhibition of sentiment."

From 'The City of the Sultan and Domestic Manners of the Turks in 1836' by Julia Pardoe, British Poet, Historian, and Traveller

Women's Section in the Central Media Office of Hizb ut Tahrir
11/03/2015 CE



Press Release

We say to the woman and man:

Do not be False Witnesses and Work for the Change which Pleases Allah Almighty

(Translated)

Candidate of the ruling National Congress Party for the presidency, Omar al-Bashir, said on Tuesday, 03/03/2015, addressing the National Women's Campaign at the Exhibition Ground in Birry, that he vows to provide "a midwife for each village and district". And said, "We came today in full swing in order to enhance the status of women in political life"; pointing out that a percentage of 30% for representing women in the parliament is considered a real participation of women in the political life, unprecedented even in the European countries.

The Women's Secretary in the National Conference, Zainab Ahmed al-Tayeb, announced that the Sudanese women in parties and civic and community organizations all agreed on the nomination of al-Bashir, the primary president, to lead the country. She said, "We nominated you because you have ensured women's dignity and preserved her pride and you were her supporter in all areas of life". And went on, "today she exchanges your promises with a promise". The confluence of these women to support the nomination of al-Bashir for a new term is a clear indication of their lack of representation of women in Sudan who tasted bitterness from the rule of al-Bashir; for the woman in places of conflict suffers and loses father, child, husband and dies. And in Khartoum she toils and struggles to reach a dignified life, leaving behind her children at a loss... This unjust rule has squandered the country and impoverished the slaves. It abandoned the application of Allah's flawless law which alone is capable raising women's status and make them proud amongst the world's women in attaining their rights without gratitude or favor from anyone. And from the perspective of

﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا﴾

"Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]?" [Fatir: 8], the clinging to power, adorned by the elections and appeasement with positions became a practice followed in the states of damage to delude the oblivious of the manifestation of change. In fact the real change happens when we replace this political reality with all its measures, lies and fraud with a reality on the basis of Islam.

What have women reaped from the rescue government except false promises and tidings; many give labor and die before they arrive to the midwives who are at long distances from them. This is in rural areas, which they do not cease talking about the development of the woman there while she lives on the margins of life. Whereas in Khartoum, the closure of the main gynecology and obstetrics Hospital has witnessed colors of tragedies, with some who have delivered their babies in the hospital campus in front of passers-by!

So where are the women's development projects? Where are your projects from those who the torrent sweeps their homes annually? Where are you from the displaced, the frightened and the disabled women? Where are you from bereaved and victims of the war in Darfur, Blue Nile and in Kordofan?

The duty of women today is great; to be aware of what is being plotted against them and what is formulated for them of tricks, deception and treachery, and be not deceived by the adorned embellished speech in delusion. As speech is one thing and the reality is another, and it is enough of that a quarter of a century of rhetoric without action.

So let all those congregated in support of al-Bashir learn that she is a false witness on a bitter reality for women, men, stones and trees. And regardless of the justifications which are weaker than the spider house, drafted by those congregated, Allah has enjoined on them taking the hand of the oppressor and return him to the right and change on him, and not supporting and praising him. The Messenger of Allah (saw) said, «انصُرْ أَخَاكَ ظَالِمًا، أَوْ مَظْلُومًا» "Help your brother whether he is an oppressor or is being oppressed". As a woman has held back Omar from determining the dowry, so where are you from her?!

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ عَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَغْدِلُوا وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." [An-Nisaa: 135]

Official Spokeswoman of Hizb ut Tahrir in Wilayah Sudan

Women's Section
 14 Jumada I 1436 AH
 05/03/2015 CE

News and Comment



The Real Rescuer of Child Slavery will be a Just System

News:

Police discovered 120 children, some of them sick, underweight and traumatised, during the most recent raids late on Thursday on bangle-making and other workshops, as part of a city-wide crackdown on child slavery, the officer said.

“They have chronic skin diseases and were underfed. They are in trauma and visibly shaken,” V. Satyanarayana, deputy police commissioner for south Hyderabad, said.

“They were kept in dingy rooms with no ventilation and exposure to harmful gases,” the commissioner said. “The campaign against bonded labour and trafficking will continue,” he added.

The children complained of being forced to work 16 hours a day without breaks, and were threatened with violence and no food if they disobeyed orders, the officer said.

Many of the children were transported from the impoverished northern state of Bihar last year after their parents sold them to traffickers for between 5,000 rupees (\$80) and 10,000 rupees (\$160), according to rescuers.

(DAWN, 31 Jan 2015)

Comment:

Whilst many will commend the efforts of anyone who saves a child from the misery of slavery and exploitation, it is sad to admit that the lives of these poor children in India will not improve drastically after being rescued.

Parents are often unable to afford to feed, clothe and educate their children and take financial incentives as a way to deal with this problem by selling a child. Whilst a family may get short term financial relief from traffickers and agents, the children that are sold face immense misery and lack any sort of security, often being physically and sexually abused.

Although Article 24 of India's constitution prohibits child labour, according to government figures from last year, some 4 million Indian children work as domestic helpers, in roadside restaurants and in factories making clothes and other items. Activists say the actual figures are much higher. In many cases children are kidnapped and sold adding to the woes of families.

India's business community was addressed in Obama's recent visit and appeals for more trade relations between USA and India from the head of capitalism cannot bode well for the poor who are prone to exploitation. India is hailed as making great leaps in development yet is still well known to be the home of

the largest number of child labourers in the world and the laws to protect children from exploitation have been described as 'regressive'. Amendment to laws in this area is slow as economic gains in capitalism are far more important than the protection of the lives of children.

Islam has dealt with these issues with a real sense of humanity.

Prophet Muhammad (saw) said,

«قَالَ اللَّهُ ثَلَاثَةٌ أَنَا حَضَمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أُعْطِيَ بِي نِفْمٍ غَدَرٌ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِ أَجْرَهُ»

“There are three people whom I will oppose on the Day of Resurrection: a man who gives his word by Me but proves treacherous; a man who sells a free person and consumes the price; and a man who employs a worker and receives a completed job but he does not pay him his wages.” (Sahih Bukhari, Number 430)

The Islamic system focuses on the circulation of wealth as opposed to the production of wealth. We see today countries like India that can produce huge revenues from trade to the western and local markets yet the gap between rich and poor still exists. Furthermore the Khilafah state is responsible in providing for those who cannot provide for themselves, with basic needs guaranteed to all citizens regardless of caste and creed. There are far fewer chances for exploitation out of desperation if a person is able to meet his/her basic needs.

People are also not seen as a commodity to be brought or sold and kidnapping and selling a child will be a punishable offence within a society that values each member of the state as much more than their economic potential. Through compulsory education, the Khilafah state will ensure children receive a high standard of education and not spend the early years of their lives as fuel for economic growth instead of learning important skills and knowledge which will allow them to reach their real potential.

A just system, sent by the Creator (swt) is the only salvation for the exploited and vulnerable children of India and the whole of humanity.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have sent you (O Muhammad SAW) not but as a mercy for the ‘Alamin.” [TMQ 21:107]

Written for the Central Media Office of Hizb ut Tahrir by
 Nazia Rehman - Pakistan

02/03/2015 CE

The Women's Section in The Central Media Office of Hizb ut Tahrir

is to Host an Unprecedented International Women's Conference - "Women and Shariah: Separating Fact From Fiction"



Press Release

On Saturday 28th March 2015, the Women's Section in the Central Media Office of Hizb ut Tahrir will be hosting an unprecedented International Women's Conference entitled, "Women and Shariah: Separating Fact from Fiction". This momentous event is to be conducted across various continents and will consist of gatherings of female opinion-makers held simultaneously in 5 countries: Palestine, Turkey, Tunisia, Indonesia and the UK. The conference will take place in electronic halls that will be united through live talks broadcast from each venue to the other locations, and will also include a talk delivered from Jordan. The event will also be broadcast live to people around the world. Attendees will include female journalists, politicians, academics, activists, lawyers, scholars, leaders of the community, and representatives of organisations. The conference is the culmination of a six-week intensive global campaign that has included an active social media campaign as well as engagement with the media internationally and discussions with women in countries across the world.

Topics for discussion at the conference includes: whether international or Shariah law should define the rights of women in the Muslim world; if Islamic feminism is the path to improving women's status; dismantling the media myths regarding women and Shariah; the nature of the Islamic social system; the position of women under the Shariah laws of the Khilafah; and the role of women in creating true political change. The event will also highlight the rising support amongst Muslim women globally for the implementation of the Shariah as well as showcase the work of the women of Hizb ut Tahrir to establish the Khilafah.

This is an extremely timely conference considering the intense debates currently taking place in many Muslim countries, regarding whether the rights of women can be best secured under a secular or Islamic system. Additionally in recent years there has been a relentless attack from secular politicians, feminists, and various sectors of the liberal media against the Islamic social laws, including the Islamic dress, polygamy, inheritance laws, segregation of the genders, and Islamic marital rights and duties, which they have branded oppressive, unjust and discriminatory against women. This has raised discussions within many societies, East and West, as to whether the Shariah laws related to women need reform. Such attacks have been bolstered by a mountain of lies generated against the Shariah by successive generations of secularists who have accused it of degrading, enslaving, and oppressing women. All of this has created much fear as to what the status of women would be under the Islamic rule of a future Khilafah state. This conference therefore aims to dismantle the false narrative of women's oppression under the Shariah, and present a clear vision of the true position, rights, and roles of women as defined by Islam and implemented by the Khilafah. The event will also counter the accusations against specific Islamic rulings related to women, as well as explain the basis, values and laws of the unique Islamic Social System and its positive impact upon women, children, family life, and society overall.

Furthermore, following the annual session of the UN Commission on the Status of Women held this month where world leaders pledged to strengthen their efforts to implement the gender equality agenda of the 1995 Beijing Declaration and Platform for Action which marks its 20th anniversary this year, our conference will contest the idea that the Western ideas of feminism and gender equality will lift women from oppression or secure for them good lives. Rather it will highlight how it is the laws, systems, and institutions of the Khilafah upon the method of the Prophethood that offer solutions to the multitude of problems faced by women in the Muslim lands today. We call all those in the media who have a genuine desire to create a positive, secure and dignified future for women to attend and cover this important conference.

Notes to Editor: The conference will take place at 9:30 am GMT on Saturday 28th March 2015. A press conference open to male and female journalists will be held in Indonesia on the conference day at 3:30pm Jakarta time at IPB International Convention Centre, EF Meeting Room, Botani Square Building 2nd Floor, Jl. Pajajaran, Bogor – Jawa Barat 16127, Indonesia. However only women will be permitted to attend the event itself. Press accreditation please contact:
media@hizb-ut-tahrir.info.

The conference can be watched live at:
www.htmedia.info.

Campaign page:
www.facebook.com/WomenandShariah.

Dr. Nazreen Nawaz
Women's Section of the
Central Media Office of Hizb ut Tahrir
5th Jumada II 1436 AH
25/03/2015 CE





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