



# **KHILAFAH:** *100 Years, 100 Q&A's*

# *Introduction*

The 3rd of March 2024 is the one-hundredth anniversary of the date the Khilafah came to an end in Turkey. In the era after World War I, the Europeans were shaping the world, creating the nations we have today in the Middle East and across the Muslim world. Islamic rule was to be a thing of the past with nationalism, national flags and national borders becoming the new identity of the Ummah.

But the decades passed, Communism failed and Capitalism's supremacy is too running out of steam. As we fast approach the quarter point of the 21st century, the forward march of liberal values, the dominance of democracy and the liberal economic order are all on life support. The West is now struggling to justify why we should all be liberals. Today, we are in a world where it is not the end of history, but it is fast becoming the end of secular liberal values.

There are nearly 2 billion Muslims in the world today, making them a formidable bloc. In the context of liberal values struggling to deliver, what alternative do the 2 billion Muslims possess? What is Islamic governance? What does this mean exactly? Is Islam capable of governing in the 21st century? Does Islam have solutions to the economic woes of the Muslim world? What does Islam say about relations with foreign nations? Can Islam solve the sectarian problems of today? How would an Islamic system be established? Would this be an accountable and representative system?

This booklet aims to provide simple answers to practical questions. The book aims to cover key areas of governance, economy and foreign policy. The booklet does not necessarily provide detailed answers. They can be found in other books. The context of this booklet is, on the centenary of 1924, who will dominate the remainder of the 21st century? Do the Muslims have something to offer?

3 March 2024  
22 Shaban 1445



# ISLAMIC GOVERNANCE

# *1. What kind of government is the Khilafah?*

The Khilafah is a unique system of governance based upon the Islamic texts. Much of the details of the Khilafah are taken from the actions of the Prophet ﷺ and the Sahabah رضي الله عنهم after him. The Khilafah executes the Islamic system of governance where Allah ﷻ is sovereign and where the authority is with the people to appoint their leader. The Khilafah is also an independent nation that carries the message of Islam to the world. The Khilafah comprises the following institutions:



- 1. The Khaleefah*
- 2. The delegated assistants*
- 3. The executive assistants*
- 4. The Governors*
- 5. The Amir of Jihad*
- 6. The department for Internal Security*
- 7. The department of Foreign Affairs*
- 8. The department for Industry*
- 9. The Judiciary*
- 10. The Civil Service*
- 11. The State Treasury*
- 12. The department of Information*
- 13. The Ummah's Council*

# *2. Who will be the head of state when the Khilafah is established?*

The head of the Islamic State is the Khaleefah. Unlike in many Muslim nations today, Islamic politics encourages the culture of meritocracy whereby a person regardless of financial, political or family background can legitimately assume leadership. The problem across the Muslim world today is every ruler lacks political will, is not politically independent and is mesmerised by imitating the West. The Islamic criteria for the Khaleefah are simply that the Khaleefah must be Muslim, male, mature, sane, just, with integrity, free and capable.

# *3. What are the essential qualities of the Khaleefah?*

Politics in the Muslim world unfortunately revolves around cults of personality or, in some cases, around dictators and their families or cronies. No one can assume leadership until the head of state dies or is exiled or jailed. The qualities required to be the Khaleefah are based on having integrity, being free and capable. Political acumen is based on these conditions and not on how good a ruler is at giving speeches. Such rulers only promote themselves by giving speeches and attending summits, but they fail to be politically independent and stand up against the colonialists. The Islamic political culture is based on meritocracy, so the Khaleefah should have the necessary capabilities for the role, including leadership, policy development, and caring for his people.

## ***4. Is the Khilafah a dictatorship?***

A dictatorship is a form of absolute rule by a leader who is not restricted by law, constitution, or other social and political factors. However, this is in stark contrast to Islamic rule. In Islam, the Khaleefah is accountable to the people who elected him through a pledge of allegiance, which becomes binding upon the Khaleefah. The Khaleefah has mandatory powers beyond which he has no jurisdiction, thereby acting as a check on his power. Moreover, the Khaleefah can be removed from his position if he contradicts any of the obligatory conditions, which means he is not above the law but subject to it like every other citizen.

## ***5. Will the Khilafah have elections as we see in democracies?***

The appointment of the Khaleefah is based on the popular will, which can be determined through various mechanisms, including elections. Hence, elections are one of the styles to elect the Khaleefah. The appointment of the Khulafah Rashida demonstrates that there are multiple styles of electing the ruler.

## ***6. Will the Khaleefah be accountable?***

The Khaleefah will not have the luxury of being granted immunity from prosecution like many in the ruling elite in the Muslim world today. The Khaleefah will not be able to dismiss or appoint judges based on political convenience at times of investigation. This would mean that the Khaleefah could be held to account through multiple methods, which would be available to society.

Islam has built-in and established rigorous measures of accountability. Accountability in Islam is guaranteed through the institutions of government, in the obligation to establish political parties, through an individual obligation on all the citizens to enjoin the good and forbid the evil, an active media and a dedicated court system that shall monitor the activities of the Khaleefah and would have the power to remove him from office if he is found guilty of any misdemeanour.

## ***7. Will there be a political role for women in the Khilafah?***

Yes. Islam gave numerous rights and responsibilities to women at a time when no such rights and responsibilities existed. Islam defined the role of women in society and permitted her and encouraged her to play a political role, from taking positions in government to joining and even establishing political parties.

## ***8. How can one person rule over such a large Ummah and vast lands?***

The Khilafah, at its pinnacle, is represented by the Khaleefah, but the Khilafah is as much an institution as it is a person. The Khilafah comprises various departments, agencies, governors, a judiciary, a treasury, and many other organs that together form the institutions of the Khilafah. Today, countries like the US, China, and India have government structures and technology to manage continental-sized territories, which was difficult in the past due to the vast distances between the centre and the frontiers. However, in the modern era, technology has made it easier to manage and govern large territories. The Prophet ﷺ and the Khulafah Rashidun demonstrated that delegating authority to assistants and governors is how you govern large territories.

## ***9. Is the Khilafah not just a monarchy, as it was throughout history?***

No. The Khilafah does not have any characteristics of a monarchy. The Khaleefah is not above the law, and he is not the sovereign or the supreme reference. Neither the Khaleefah's family nor his supporters have any privileges. Throughout Islamic history, we can see that much of the rule remained within tribes such as the Umayyads, Abbasids, or Ottomans, but the rulers were never above the law. They were restricted by it. Although some rulers may have had similarities to a monarch due to the power and centralisation of their rule, they were not above the law as seen in monarchies.

## ***10. Is the Khilafah not a theological state, a rule for the clerics?***

No! Theocracies at their heart believe that there is a group or leaders who are infallible and who have an exclusive right to interpret the word of God, where no one is allowed to challenge their interpretation and anyone doing so is condemned. The Prophethood is a theological position, which Allah (swt) gives to whomever He wishes. The Khilafah on the other hand is a human post whereby the people appoint whomever they wish. The Khilafah after the Messenger of Allah (saw) was held by humans, who were not Messengers.

The Islamic political system is not theocratic in nature with anyone allowed to challenge any ruling by either scholars or the head of state. In a hadith the Prophet (saw) instructed the ummah with regards to ruling:

**“The Prophet ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will soon be Khulafa’ and they will number many.” They asked: ‘what then do you order us?’ He said: “Fulfil the Bay’ah to them, one after the other and give them their dues for Allah will verily account them about what he entrusted them with.”**

## ***11. Is Afghanistan not the Khilafah since the Taliban retook power in 2021?***

Afghanistan has been in a state of war for the last five decades, mostly fighting against foreign occupations, with some periods of self-rule. When the Taliban ruled over Afghanistan, they proclaimed not to be pursuing the Khilafah system (which is the Islamic system of governance) but an Emirate, which is a political entity that implements judicial rulings based on the shari’ah within its territory. Since the US departure in 2021, the Taliban have continued with this understanding. The Khilafah is not defined by long-term wars, occupations, or repelling US forces and is not based on Western ideals. Instead, it is based on its own values and principles that make it a legitimate Islamic governance system. Islamic rule requires the implementation of all the Islamic systems, including economic, social, and governance, as well as Islamic foreign policy.

## 12. *Did ISIS establish the Khilafah?*



ISIS - the self-declared Islamic State of Iraq and Syria emerged from sinister origins and disappeared as quickly as it arose. In 2008 most of the individuals that would go on to form ISIS were in a US prison at Camp Bucca near Baghdad during the US occupation of Iraq. When the Arab Spring began in 2011 and reached Syria the leader of the group - Abu Bakr al-Baghdadi announced the unification of the group's operations in Iraq and Syria. The overall leader of Al Qaeda at the time, Aymen Zawahiri rebuked Baghdadi for this and this led to a split. In the middle of the uprising in Syria, ISIS expanded into Syria into areas rebel groups had already wrestled from the Ba'athist regime in Damascus. ISIS spent its time in Syria mainly fighting the rebel groups who rose up against the regime rather than fighting the Ba'athist regime.

In 2014 the ISIS leader announced the formation of a 'Khilafah,' stretching from Aleppo in Syria to Diyala in Iraq. He would lead a Jummah salah in Mosul that was later beamed around the world and remains the only public video of him.

ISIS took advantage of the instability in Iraq and Syria to carry out attacks and bolster its position. Its leader, who was supposedly the Khaleefah, remained entirely in hiding. He was allegedly the worldwide Khaleefah, but no one knew who he was or could ever see him. The reason for this was that ISIS never controlled the security of the territories it proclaimed to control. This was because there was a civil war raging in Syria between the regime and the people, whilst in Iraq

there was a war still going on between the people and the foreign occupier. ISIS, which was an armed group like every other armed group in the two countries, fought the other groups rather than fight the occupier or the illegitimate regime, and amongst all this proclaimed to have established the Khilafah.

If a US unit stationed in Iraq, during its occupation of the country, decided to break away from the occupying forces and declare Fallujah the 51st state of America, it would be considered absurd. Similarly, if British forces in Helmand, during the occupation of Afghanistan, declared the Helmand province an independent nation with the British military commander as the new ruler, it would also be absurd. In both hypothetical cases, armed individuals would have taken advantage of the chaos of war to declare something that had no basis in reality. However, this is exactly what ISIS did, and the Western media unwittingly became their propaganda machine.

ISIS did not follow the method of the Prophet ﷺ to establish the Khilafah. Instead of seeking power from the people or the influential people, ISIS took advantage of the political vacuum to impose its will over the people. It is important to note that ISIS did not establish the Khilafah. What it did was obstruct the Ummah in Syria from trying to bring change, and it damaged the reputation of the concept of Khilafah across the world, which ultimately worked to the West's advantage. In short, ISIS butchered the idea of the Khilafah.

### 13. Is Erdogan not an Islamic leader?



Turkey is currently governed by a political party that many consider to be Islamic. It has, apparently, an Islamic president and an Islamic prime minister. Due to this, the Turkish model of governance has gained much publicity and notoriety. This model has been praised by many Western leaders who believe the fusion of some Islamic rules with secularism is something the West can work with and would like to see across the Muslim world.

Interestingly, within the Muslim world, the only model Turkey is known for is the Khilafah which turned the Ottomans from a group of fighters into a global superpower. Upon closer inspection, it becomes clear that the AKP's claim to represent an Islamic model of governance is not supported by its policies. Their policies demonstrate that Islam has not played any role other than being used as rhetoric to appeal to the masses. The economy and foreign policy have been the main symbols of the AKP, both driven by factors other than Islam.

To strengthen the support for AKP, Erdogan introduced policies that would bring money into Turkey while also enriching the business elite. However, this goes against Islam, which advocates for a system of wealth distribution instead of a Western-style system which enriches the elite. Similarly, Islam has played virtually no role in Turkey's foreign policy. The most obvious example is Erdogan's continuation of Turkish relations with 'Israel' which is something Islam expressly prohibits. Instead of attempting to unite Muslim leaders against 'Israel' or to end the occupation of Al Quds,

Erdogan has adopted a narrow set of pragmatic policies and littered them with Islamic sentiments.

Turkey does not represent an Islamic model of governance; It is in reality secular and driven by nationalist interests like Western nations. This is the nation that Erdogan governs. There is a difference between a practising Muslim and an Islamic leader. Erdogan falls far short of the requirements of an Islamic leader.

### 14. Is Pakistan not the Khilafah?



Pakistan was created in the name of Islam, and many sacrificed their wealth and lives to make this a reality. Many at the time made the long arduous journey to live under Islamic rule. Unfortunately, after 77 years this dream remains unfulfilled. Successive rulers, whether military or civilian, have paid lip service to this and have kept Pakistan on a secular-nationalist track. Due to the Islamic sentiments of the people, some Islamic rules are applied such as family laws, but for the rulers, this is to portray symbolic concerns for Islamic sensibilities. The rulers are more interested in plundering Pakistan for their personal gain or serving the US in order to remain in power. They do this whilst the masses languish in poverty and wish to preserve their Islamic beliefs and live by them. There is a major difference between a secular nation-state created as a homeland for Muslims and a state governed by Islam.

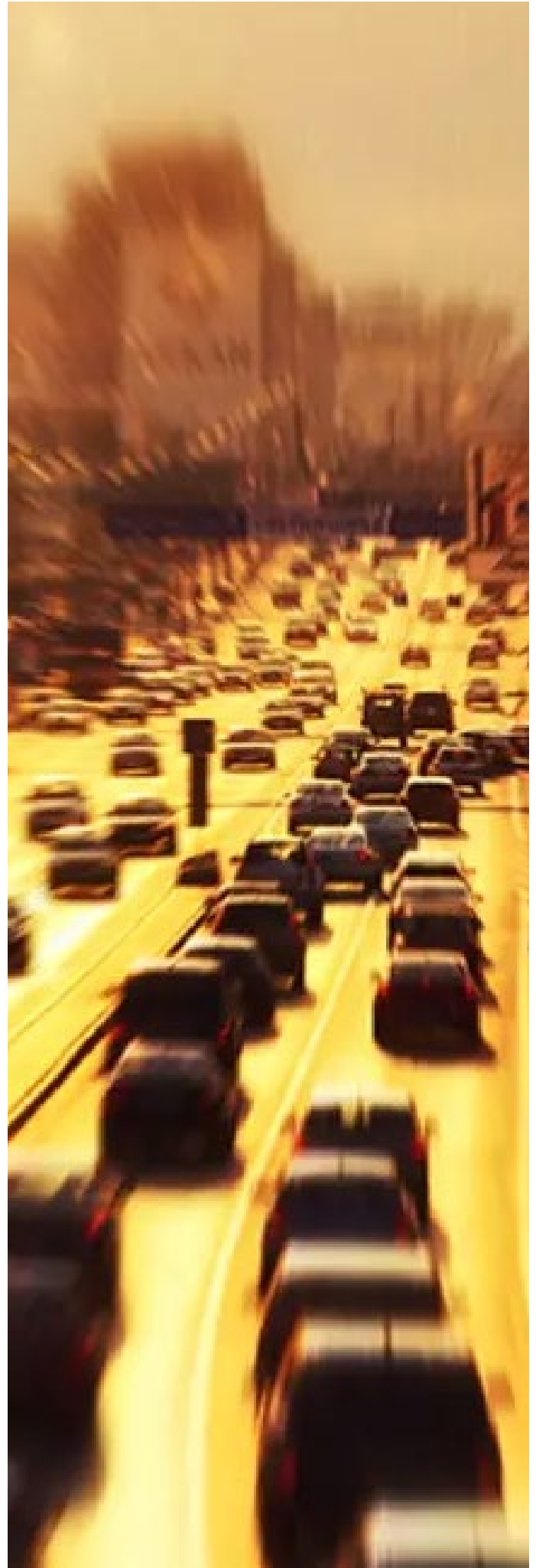


## *15. The Khilafah faced many challenges throughout its history. Can it really work in the 21st century?*

The Khilafah is a society that includes both Muslims and non-Muslims, where Islam is applied to all. As with any society, it's natural for its territories, economy, and population to grow as it interacts with the world. However, this expansion also presents its own set of challenges that need to be addressed. The Khilafah has historically expanded over vast territories, bringing with it a myriad of challenges that it has faced head-on. Islam originated in the deserts of Arabia and expanded beyond the Himalayas into Central Asia, to the islands of Indonesia, and all the way to the Mediterranean. As different people came under Islamic authority, the Khilafah needed to amalgamate them. As a result, the scholars of the past expanded and enriched the Islamic rules of citizenship, governance, taxation, and land rules.

Differences and tensions can arise in any set of relationships in society, particularly political ones. Although there were some instances of oppression and abuse in the long history of the Khilafah, they were not common. In fact, the norm was that the Muslim Ummah lived in unity, peace, and prosperity. This is in contrast to the systems that Muslims have experimented with in the last century, where oppression of the people is the norm, leaving them vulnerable to attack from colonialists on military, economic, social, political, and cultural levels.

In its over 1,400 years of history, the Khilafah had a track record of tackling challenges rather than being consumed by them. Europe has a long history of war, exploitation, religious persecution and genocide. The question we should be asking is can Western liberal values really work in the 21st century?



## *16. Will the Khilafah have a Parliament?*

Parliament is an institution within the democratic system, which undertakes the task of enacting laws amongst its duties. An elected Member of Parliament has important responsibilities regardless of the type of government in place in Western states. These duties include holding the government accountable, enacting laws (legislating), granting a vote of confidence to the government, electing the president, and approving projects and treaties. The act of legislation which is essential in parliament directly contradicts Islam.

In the Khilafah, there will be a national assembly known as the Majlis al-Ummah. Its purpose shall be to serve as a consultative assembly for the Khaleefah and shall offer advice to him on any number of issues. The ability of national assembly members to legislate will be removed and replaced with the authority of the Khaleefah to adopt Islamic opinions as the need arises.

## *17. What will the foreign policy of the Khilafah be?*

The Khilafah will abolish the enslavement of Muslim nation-states by colonial powers and institutions, establishing an independent foreign policy.

Currently, no Muslim nation has an independent foreign policy. Western colonial nations heavily influence foreign policy in Muslim countries through their puppet regimes. This situation has arisen due to the political system nurturing, protecting and promoting corrupt politicians that derive their legitimacy, not from the people, but from the patronage of foreign colonialists. Financial aid is used to entice these corrupt rulers into accepting foreign help and then the interest on the loans is used to enslave the nation, as the money itself is embezzled. The Khilafah shall break the shackles of this enslavement by establishing a political system where the rulers derive their support from the people and not from foreign powers. It shall reject the poisoned chalice of interest-based foreign loans. This would enable it to establish a truly independent foreign policy, whose objective would be to call all mankind to the light of Islam and free the world from the enslavement of colonialism and the darkness of Jahiliyyah.

## *18. Will the Khilafah join the United Nations and other International institutions?*

International law is an extension of colonial rule which applies only to weak nations. Colonial nations such as America engage in wars and economic aggression against whomever they like, ignoring these much-vaunted international organisations when it suits them. The UN is controlled by these nations and it is utterly incapable of taking effective decisions against the interests of these colonialists. The Khilafah shall usher in an era of new politics, not only domestically but also globally, challenging the colonial stranglehold on the world. Furthermore, the Khilafah is bound only by the laws of Allah (swt) and the Shari'ah of Islam. As such, the motions or rulings of any court, organisation or country shall not be binding or enforceable upon the Khilafah. The Khilafah would, however, conduct its affairs with other nations according to established norms.

The Khilafah would also work to build a dialogue forum for countries around the world to discuss and try to solve common concerns affecting the world or that have regional implications. The aim would be to work towards solving real global issues as an alternative to the rigged forum of the United Nations, which claims to uphold 'international' law.

## *19. Will the Khilafah make treaties with other nations?*

Yes. Islam considers international treaties to be a special section of contracts since they are contractual agreements between two or more states that regulate some aspects of their relations. Therefore, for the most part, the standard regulation of contracts applies to international treaties. The Qur'an and Sunnah permit the establishment of international treaties and the Khaleefah can enter into them in order to develop relations with other states.



## *20. Will the Khilafah welcome refugees?*

The refugee crisis in the world is unprecedented. There are now 100 million forcibly displaced people around the world, more than at any time in modern history. These are people who have fled extreme dangers, whether to escape relentless bombing, an invading army, gang violence, or other life-threatening circumstances. Unfortunately, much of the debate around dealing with refugees is mixed with immigration and turns into an economic debate. Refugees are usually labelled as economic migrants and the debate centres around their cost to public services in the West.

An examination of the countries where refugees come from include Syria, Iraq, Libya, Somalia and Afghanistan. All of these are nations where we have seen Western occupations, drone strikes and interference. The mass migration we are witnessing is a direct result of Western colonialism.

The Khaleefah's message to the world would be to name and shame the West for causing the refugee crisis. The Khilafah throughout its history has been a haven for the oppressed; The Jews from Spain during the Inquisition, oppressed Hindus in India, and discriminated Christians in the Balkans. The Khilafah provided sanctity and safety to the oppressed. This will be the policy of the future Khilafah.

## 21. Why did the Khilafah collapse in 1924?

The Khilafah came to an end in 1924 due to two main reasons, one internal and one external. The internal reason was that, over centuries, Muslims lost the ability to apply Islam to practical issues in everyday life. This was due to neglecting the Arabic language and, as a result, losing the ability to perform Ijtihad. This left the Khilafah in a weak intellectual position, which prevented it from progressing, especially after the Industrial Revolution took place in Europe. Until that point, the Khilafah was a great world power.

The Industrial Revolution acted as steroids for Europe which went into fifth gear to colonise the world, beginning in the 17th century. Europe then came to meddle in the Muslim lands and interfere with the Khilafah in Turkey. Europe armed, supported and directed some Muslim tribes like the Saudis in Najd and the Hashemites in Al-Sham to rise up against the Khilafah and this all added to the crisis the Khilafah was facing and culminated in its abolishment on the 3rd of March 1924 by Mustafa Kemal in Turkey.



## 22. Didn't the Khilafah only last for 30 years?

This understanding is usually built upon the hadith which was narrated in the Musnad of Imam Ahmad. It states that the Prophet ﷺ said,

**“The Khilafah in my Ummah after me will be for thirty years. Then there will be Mulk after that.”**

Some scholars translate the word *mulk* as kingship. The period of the Khilafah Rashida lasted for 30 years; two years and three months for Abu Bakr (ra), ten and a half years for Umar (ra), twelve years for Uthman (ra), four years and nine months for Ali (ra), and six months for al-Hasan (ra).

The Khilafah existed until it was abolished on 3rd March 1924, in Turkey. The word “*mulk*” has many meanings, as illustrated by famous Arabic dictionaries such as “Al-Muhit” of Fairuz Al-Abadi. Among other things, “*mulk*” means kingship, the one having charge over all the people, and “*hukm*” (rule) is synonymous with “*sultan*” (authority) and “*mulk*” (dominion/rule). It is evident that the Khilafah did not come to an end after 30 years, as can be seen from the stances of major figures such as leading scholars Imam Abu Hanifah and his student Imam Abu Yusuf. When considering other evidence that shows Islamic rule continued after 30 years, it becomes clear that the Khilafah Rashida ended after 30 years, but the Khilafah continued. Although the strength of Islamic rule went through various phases throughout history, from strength to misapplication, the Shari’ah, the Islamic texts, always remained the source of laws until the final years of the Ottomans.

## 23. *Is a union of Muslims nations, like the EU, not more achievable?*



Some people believe that it is not possible to establish the Khilafah due to the current global reality. Therefore, they propose to work on gradually bringing it back. Their idea is to first establish a loose union of Muslim nations and then work towards unifying them gradually.

Gradualism has been an unsuccessful model for achieving change. In most cases of political change, gradualism weakens and dilutes the new system through compromise. There is no evidence for gradualism as a method of establishing the Khilafah, as the Prophet's ﷺ actions serve as evidence for how to establish Islamic rule, and gradualism played no role in it.

It is a fact that multiple nation-states will always act in their own interest and be hesitant to relinquish their sovereignty to another governing body, as can be observed with the European Union (EU). Although the EU has existed for over 70 years, it is currently struggling to remain intact due to the presence of anti-EU sentiments among its member nations. The EU is not a model of unity, and its disunity has become even more apparent since the UK's departure. When it comes to implementing Islam, there is no choice in the matter, we are required by Allah ﷻ to implement all of His laws, and this is an issue of belief for Muslims.

The US annexed the North American continent and even carried out a genocide against the indigenous Native American tribes to create the US. The central government carried out a massacre when its southern states wanted to secede. Whether it was the UK, Germany, France or Russia, it was annexations into one nation, rather than loose unions that made them into what they are today. The Ummah needs its own state today, not multiple states.

## 24. *What will be the role of the army in the Khilafah?*



The armed forces in the Muslim world are currently used as tools for Western colonialists and not for the defence of the Muslim Ummah. Some Muslim armies are deployed as contingents of the UN, carrying out duties on behalf of Western nations or fighting their own people as seen in Pakistan. The Khilafah will seek to develop the armed forces, to make them the most technologically advanced, robust and effective in the world so that they can serve the Muslim Ummah and not a foreign power. The Khilafah aims to strengthen its military forces to protect its citizens from foreign powers and support its diplomatic efforts abroad. This will require a shift in doctrine from the current defensive strategy, which is mostly aimed at controlling the masses. The army of the Khilafah will be responsible for defending Islamic territories and supporting the foreign policy initiatives of the Khaleefah.

## 25. Who will be the chief of the army?

In several Muslim countries, the army head holds the de facto power despite the presence of rulers and elected officials. However, in the Khilafah, the Khaleefah is the leader of the army and has the authority to appoint the Chief of Staff, an Amir to every brigade, and a commander to every division. These appointments are based on the soldiers' capabilities, skills, and experience.

## 26. Will the army be involved in governance and the economy?

The role of the army is to defend the Islamic territories and support the spread of Islam. However, when it comes to governance and the economy, the state leads these areas. The Khaleefah is appointed on behalf of the Ummah to lead them. Military personnel receive salaries and are considered employees of the state who execute the policies of the state. They are not involved in governance or the management of the economy.

This differs significantly from the current situation in the Muslim World where the army behaves as a corporation with its own economic interests that military top brass seek to preserve. In the Khilafah, the military is an organ of the state, not the executive authority.

## 27. How will the Khilafah ensure it's coup-proof?

Military coups in the Muslim world involve army officers taking up important positions in national politics. This trend started after World War II, when the United States emerged as the global power and supported army officers to weaken the rulers that European powers had left in power in the nations they had created. Coups take place due to several reasons, such as poor economic conditions, corrupt rulers, and foreign interference.

A successful coup requires the conspirators to monopolise public information to create expectations favourable to the coup's success. They need to broadcast that their victory is inevitable and resistance is both futile and dangerous. Coup plotters need to capture symbolic targets to reinforce their strength. Finally, coup plotters need to ensure the wider army doesn't counter the coup.

In order to survive a coup, the sitting government must prevent any success in the above four areas. In the long run, it is important to make it very difficult for the army to access these factors. Although any ruler can fall victim to a coup, the success of the post-coup regime depends on the acceptance of the people. Ultimately, the Ummah serves as the primary line of defence to make the Khilafah coup-proof.





# ISLAMIC ECONOMY

## 28. Will the Khilafah have a Capitalist economic system?

Capitalism is often associated with private ownership and the market and is seen as universal. However, it has several ideological positions that do not make it universal. In Capitalism, an individual's pursuit of self-interest drives economic activity through the freedom of owning wealth. Free markets, based on the freedom of ownership, determine the production and consumption of goods and services. Islam has its own ideological position on human needs, the economic problem and wealth distribution. As a result, the Khilafah will not have a Capitalist economic system but an Islamic economic system.



## 29. What are the key features of the Islamic Economic system?

The Islamic economic system is based upon guaranteeing the basic needs of people: food, clothing and shelter, through public, private and state ownership. Islamic economics is person-centric rather than wealth-centric. Wealth is seen as a means to satisfy one's needs, not an end in itself. Islamic economics has a detailed framework for wealth distribution and views wealth creation as a scientific matter. This means the economy's orientation should be determined by people's needs and whether industry or services achieves this.



## 30. What economic model will the Khilafah have?

The economic model of the Khilafah is based upon how it can achieve the goals of the Islamic economic system. The Khilafah needs to take care of the basic needs of its people as well as provide security, education and healthcare to society as a whole. In the modern day, the demands upon nation-states are huge with the costs of maintaining a military, healthcare systems, welfare systems and development running into the hundreds of billions.

To achieve all of this, the Khilafah will need an economy that is built upon agriculture and manufacturing. This will ensure its food production can fulfil the basic needs of people and manufacturing will produce the heavy machinery that will build infrastructure, refine energy and allow the Khilafah to be self-sufficient and independent. Having an economic model based on services or foreign markets will not achieve the goals of the Islamic economic system.



## ***31. What are the top economic issues the Khilafah will need to address?***

The Islamic economic system is based upon guaranteeing the basic needs of people: food, clothing and shelter, through public, private and state ownership. Islamic economics is person-centric rather than wealth-centric. Wealth is seen as a means to satisfy one's needs, not an end in

itself. Islamic economics has a detailed framework for wealth distribution and views wealth creation as a scientific matter. This means the economy's orientation should be determined by people's needs and whether industry or services achieves this.

## ***32. Capitalism has had a very successful economic track record. Will the Khilafah be able to compete with the Capitalist nations?***

Although Capitalism claimed victory after the collapse of the Soviet Union and Communism in 1991, today, three decades later, capitalist nations are facing various economic problems that can no longer be ignored. Capitalism has succeeded in creating vast wealth, but experts now acknowledge that its biggest failure is the fact that it has not done so equitably. The Western world, where Capitalism originated, has the worst wealth distribution statistics, and many in the West can see that the system is rigged against them, serving only the 1% who possess all the wealth.

We should acknowledge the achievements of Capitalism without being selective. However, if we

remove the history of colonialism and imperialism from the Western world, it begs the question of where the West would be today. What raw materials would Europe have used to build their economies, industries and start the Industrial Revolution? We cannot ignore the fact that Capitalism's success is built upon the genocide, murder, plunder, and enslavement of much of the world.

With the huge economic issues in the developed world, the Khilafah will actively challenge Western nations who claim to be economically superior by implementing the Islamic economic system and showing how to deal with wealth distribution, poverty, security and development.

## ***33. Will the Khilafah have social housing for people, who cannot afford to buy or rent a home?***

Much of the Muslim world is today dependent upon charities, philanthropy and social welfare organisations due to the utter failure of the political system to provide adequate levels of facilities and services to the population. Money is syphoned off for huge interest repayments on debts and further embezzled through contracts awarded by politicians to friends and families. This results in the current political systems being unable to mobilise the necessary resources to help the people.

**“The son of Adam has no better right than that he would have a house wherein he may live, a piece of clothing whereby he may hide his nakedness and a piece of bread and some water.” [Tirmidhi]**

Housing is a fundamental requirement, and the Islamic economic system aims to ensure that the basic needs of all citizens are met. The Khilafah will strive to meet the housing and other necessities of all its citizens. This is not a privilege but a right of the people.

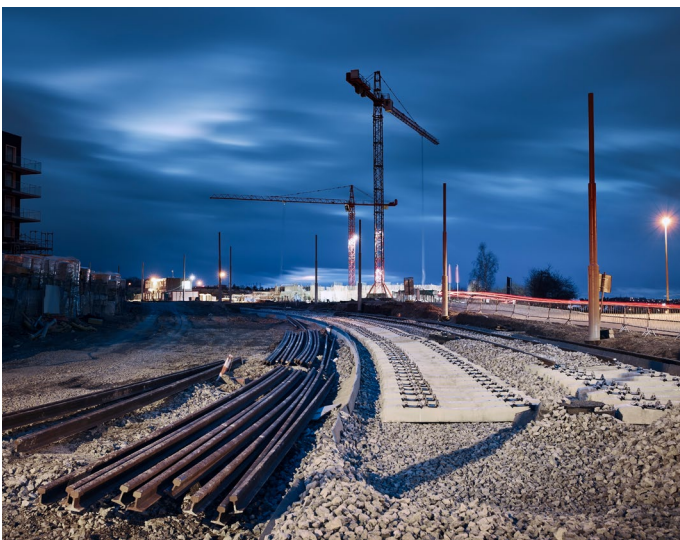
The Prophet ﷺ said in a hadith,

## 34. How will the Khilafah ensure there are jobs for its citizens?

At present, the economies of most Muslim countries are not built upon their strengths. Often, these economies are unbalanced and rely heavily on a few fossil resources or are service-driven. Furthermore, most of the population works in sectors that do not contribute significantly to the economy.

As the borders in the Muslim lands are artificial, created by the departing colonialists, the Khilafah would look at this economic problem as a regional issue and not a Syrian, Pakistani or Egyptian issue. By integrating the economies of the Muslim world, duplication can be avoided. The Middle East economies are rich in oil, whilst the economies of the subcontinent are rich in agriculture. The Khilafah will prioritise industrialisation and self-sufficiency, which will require the construction of infrastructure and heavy industry. Such a policy will create millions of jobs and deal with the unemployment situation in the region. It will also move people out of poverty and allow the Ummah to make use of its disposable income, further stimulating the economy.

The United States, Germany, Japan, and China all created jobs by developing infrastructure. This approach allowed them to advance their nations and led to the creation of several other industries. This is usually the path to development.



## 35. How will the Khilafah deal with the endemic poverty in the Muslim world?

Poverty exists in the Muslim world due to various factors such as inflation, foreign intervention, insufficient development, debt, and unfair distribution of wealth. All of these issues are man-made and can be solved by redistributing wealth more equitably.

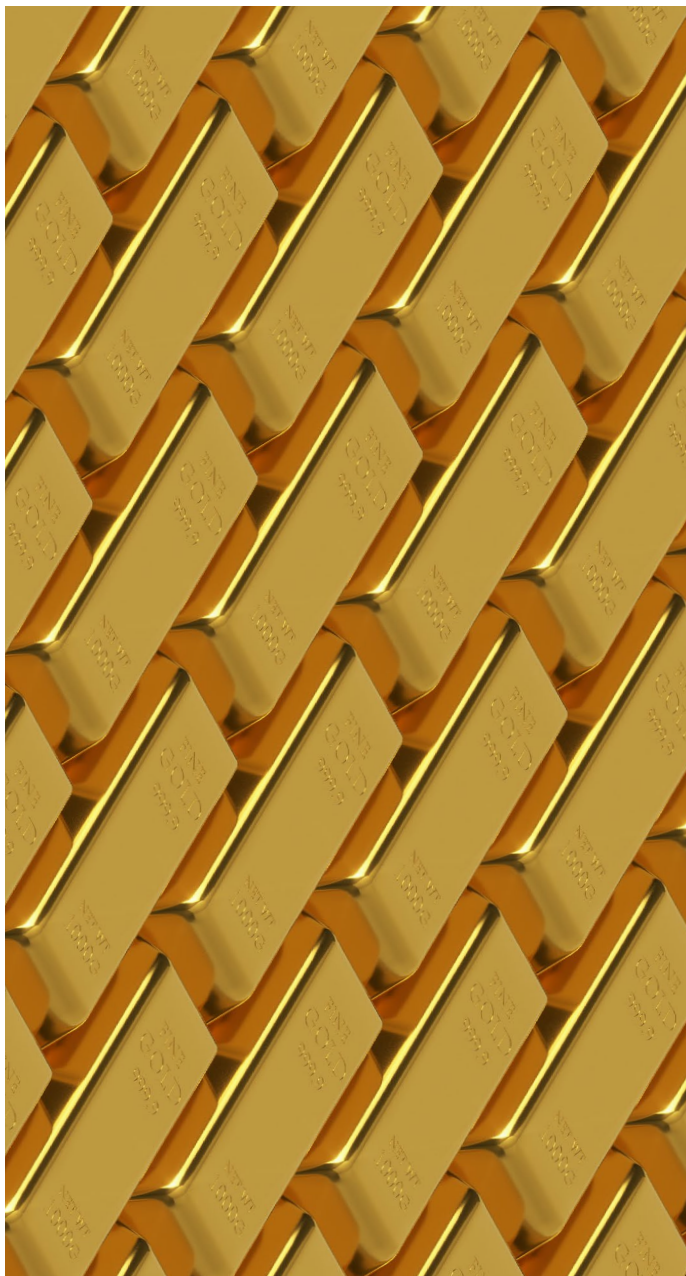
The Islamic principles for the economy focus on guaranteeing the free flow of wealth without any restrictions. The importance Islam places on this is fundamental because every individual, company, and government's income originates from someone else. Taxes paid to the government are regarded as income for the state and an expense for individuals. The monies spent on projects by the government and salaries paid would be income for the individuals and an expense for the state. Similarly, the money spent by employees on goods is an expense for them and income for companies. Anything that hinders the free circulation of wealth, such as hoarding, can take wealth out of circulation, leading to reduced spending, production, and a complete halt of the economy.

Islam has unique solutions to ensure unrestricted wealth circulation, including:

- Building the economy around the real economy instead of a Western-style parallel financial economy
- Having a secure and stable monetary policy with the gold and silver standards
- Removing direct and indirect forms of taxation and focusing on wealth as part of fiscal policy
- The abolishment of interest
- Islam's detailed rules on state intervention in the economy

## ***36. Will the Khilafah have its own currency?***

Yes. When it comes to money, Islam has guided us to the monetary unit by which the exchange is to take place. Whilst individuals are permitted to carry out trade in whatever they agree, Islam has restricted the Khilafah state to a specific type of money, which is gold and silver. The Islamic evidences have designated gold and silver as the primary measuring units for prices. This is understood from the actions of the Prophet ﷺ when he collected Zakah, levied taxes and imposed fines, all were measured according to gold and silver. This would practicality mean all currency should either be minted or notes should circulate that are fully backed by gold and silver.



## ***37. If the Khilafah abolishes interest, how will it operate in the modern world?***

The concept of interest is a tool used by governments to control the supply of money in the economy and at a commercial level to make profits by considering money itself to be a commodity. The Khilafah is mandated to implement the bimetallic standard, which would remove the ability of the State to revalue currency. This would leave the role of interest largely redundant at a state level and establish an environment conducive to business by stabilising the currency. Further, interest at a commercial level acts as an impediment to wealth distribution. This is because investors would rather accumulate interest by leaving money sitting idle in a bank rather than risk investing the money in a business enterprise which would create jobs. Hence, the removal of interest actually increases economic activity. The presence of interest only increases economic activity for the minority. Furthermore, the world's largest economies for nearly all of the 2010s after the global economic crisis maintained interest rates at virtual zero per cent. A no-interest rate economy is not as impossible as many suggest.

## ***38. Will the Khilafah abolish banks?***

Banks today have become central to the modern world. They have come to offer and depend heavily on profits from interest-based products. Banks currently provide services and products using money itself as a tool to make profits via interest. Not only is this prohibited, but in the long run it serves to widen the gap between the rich and the poor. Therefore, the Khilafah would abolish banks in their current form. The Bait al-mal in the Khilafah will act as a lender of non-interest-based loans and private equity-based investment houses will look to make profits from the establishment of businesses which provide real goods and services to people.

## 39. Will the Khilafah have a private sector?

As most of the leaders in the Muslim lands have failed to provide adequate services to the people, this has allowed the private sector to grow into areas of the economy with very few limits in terms of ownership. This has led to many foreign companies providing for such markets, and many indigenous industrialists and businesses close to the regimes to dominate in such markets.

Islam is not against ownership and the private sector. However, Islam has designated certain commodities as public properties which cannot be owned privately. In the Khilafah, the public sector would aim to provide the key services needed for every person to live a dignified life, such as education and healthcare, so that no person, whether rich or poor, is left destitute. The private sector shall have an important role to play. However, it would complement the public sector and build upon it, rather than act as a substitute for it. Private enterprise will be encouraged and establishing a minimalist tax system will allow business to flourish.

## 40. Will the Khilafah have a free market?

Islam permits private ownership and markets for trade. Islam is not against individuals owning wealth and accumulating wealth. As a result, Islam regulates rather than impedes markets. In contrast, the free market in Capitalism is considered sacred and all goods and services can be traded in the market, regardless of the impact on society. However, in Islamic economics, the way society should be is considered when regulating the market and private ownership. Islam allows certain transactions while prohibiting others. For instance, buying and selling of goods are permitted, but prostitution and interest-bearing debt are not. The Khilafah will have markets, but not unrestricted markets.

## 41. Will the Khilafah nationalise key industries?

The concept of nationalisation does not exist in Islam. It was a policy developed by capitalist states when the exploitative nature of freedom of ownership became clear. To deal with this, the patchwork of nationalisation was developed, which moved assets from private hands into the public sector due to national interests.

In Islam, ownership is defined. The Islamic rules are based upon the use and nature of a utility. Islam defines all utilities which are essential as public property. It designated any utility regarded as indispensable for the community, such that its absence would mean people could not live as a community in a particular area, as public property. Such a utility would be publicly owned and administered by the state for the benefit of all of its citizens. This is derived from the hadith of the Prophet ﷺ :

The hadith mentioned just three items. However, we can utilise analogy and extend the evidence to cover all instances of indispensable community utilities. Public utilities include water sources (rivers, seas, lakes), oil and coal fields, forests, as well as infrastructure like mosques, hospitals, electricity plants, motorways, and dams. Of course, Islam would allow ownership if any of these cease to be indispensable for the community. This will have a unique effect on society, as it will ensure everyone will receive the basic requirements to live and will eliminate private monopolies and high prices in the supply of essential goods and services.

“The Muslims are partners in three things: in water, pastures and fire.” [Ahmed]





## ***42. Will the Khilafah have financial markets as seen in the West?***

The financial markets in the West, such as foreign exchange, stock, bond and derivative markets have become part of normal economic life in the West. These markets turnover dizzying sums of money daily and have become central to the operation of Western economies.

Markets are fundamentally places where buyers and sellers come together to trade. From the Islamic perspective, the primary concern is the type of goods or services traded in these electronic markets. If the goods and services are permissible by Islam, then the use of such electronic markets is permissible. They offer greater efficiency and convenience in the trading process.

## ***43. How will the Khilafah deal with inflation?***

The leaders of Muslim countries are to blame for the high inflation levels in their respective nations. Due to their abysmal mismanagement of the economy, when faced with poverty and the need to pay bills both at home and abroad, the only thing the rulers of the Muslim lands knew was to print money. This is true even in countries that regularly have budget surpluses in the billions. This is the primary cause of artificial inflation in the Muslim world. Printing money excessively, without proper economic activity to support it, causes artificial inflation that devalues the existing currency. As the currency is simply made of paper, governments can print at will. To prevent this, the Khilafah will replace the current paper-based currency with the bimetallic gold and silver standard. This standard would link the amount of currency in circulation to the amount of gold and silver stored in the State treasury. This will prevent anyone from printing more notes and devaluing the currency, thus preventing the huge price hikes in the economy.

## ***44. What taxes will the Khilafah collect?***

The current tax structures in the Muslim lands are based on Western models, which has led to a reliance on consumption taxes as income-based taxes have become notoriously difficult to collect. Across the Muslim world, governments have been pressured by the IMF and the World Bank to develop indirect taxation such as sales taxes, excise, tariffs, and duties. Such taxes have a knock-on effect on domestic prices as they are added to the price of goods and services, leading to increasing prices and reducing demand.

Islam has a completely different philosophy on taxation. Rather than tax income, the Islamic fiscal policy focuses taxation on wealth, specifically unused monies, land and benefits. Islam has an array of taxes related to the production of land and the utilisation of land. Islam defines very few taxes. Due to this, the taxation system is not a mind-boggling process as seen in the West, where one's income, spending and savings are taxed.

## *45. Will the Khilafah abolish the feudal system that dominates many Muslim countries?*

Yes. The Khilafah will require all landholders to utilise their land. If this is not done for a period of three years, the Khilafah will assume control of that land and redistribute it to people who will cultivate it. This policy will be designed to maximise the productivity of land and agricultural produce in the Khilafah. Therefore it will be in the interest of all concerned not to let any land go unused. The Islamic rules of land ownership are geared towards the utilisation of one's land.

## *46. How will the Khilafah develop its manufacturing base?*

Although the Muslim world has made some progress in manufacturing, it has fundamentally failed to industrialise due to the Muslim rulers. This is despite governing over regions having some of the world's largest mineral resources essential for industrial development.

The Khilafah will need to construct iron and steel mills that are necessary for heavy industry and central to most machinery. Technical skills and knowledge must be acquired to develop a wide range of industrial plants. These skills are not considered top secret and can be acquired from various nations and individuals. China has established an industrial base in just two decades, demonstrating that developing a manufacturing foundation is achievable.

## *47. Will the Khilafah allow foreign investment?*

For decades, foreign aid and investment has been seen as a fast track to economic development. Since World War II over \$2.3 trillion has flowed out of the Western world into projects that would aid the third world in its endeavour to move out of poverty. Foreign aid is seldom given from motives of pure altruism. It is often given as a means of supporting an ally in international politics and with the intention of influencing the political process in the receiving nation. The Middle East and North Africa receives over \$500 billion annually from their oil exports alone. The reality is the Muslim world doesn't need foreign investment or aid. Foreign investment and aid is also used as a colonial tool to control the economies of other nations and therefore should be eradicated. Developing the economy of the Khilafah will mean there is no need for foreign investment.

## *48. Will the Khilafah provide free energy?*

The industrial society runs on fossil fuels and without it much of the modern world would come to a standstill. The large oil, gas and other mineral resources would therefore be public property as it is indispensable for society. The state can charge around the cost price to cover costs of extraction and refinement as well as for reinvestment into other resources. The oil of the Middle East costs \$2-\$5 to turn into a barrel of oil. It's sold at a much higher price as oil is a commodity many use to make a profit or, in the case of oil rich nations, to enrich themselves.



## *49. Will the Khilafah export energy?*

Like any commodity, the Khilafah is permitted to trade with it. With those resources needed by the people, they can be exported after the needs of its citizens are fulfilled. This will act as another source of revenue for the Khilafah that can be reinvested in the energy industry or to develop new technologies.

## *50. How will the Khilafah deal with load shedding?*

The issue with energy cuts is a shortage in generation capacity, coupled with a ballooning circular debt between the energy companies across the Muslim world. Many Muslim nations have vast deposits of fossil fuels but these are under-utilised. As much of the energy sector would be public property, the Khilafah would take over the extraction and divert fuel that is currently being used to facilitate exports. In the long term, the Khilafah shall seek to harness its energy reserves, as well as expand its hydro, solar and nuclear power capabilities. It would also tackle those people with vested business interests that prevent resources from being used for the benefit of the people.

## *51. Will the Khilafah have intellectual property?*

For a long time, intellectual property such as patents, trademarks and copyright were seen as essential for scientific and technological progress. An inventor or a company spending billions doing research needs guarantees of a return on investment if they are going to spend the time innovating. But in the 21st century, many consider intellectual property a hindrance to development as it gives a monopoly to individuals and companies who patent ideas with only a handful ever being used. Projects such as the Linux kernel is considered the most successful software project in the world that was built on the mutual sharing of ideas.

When it comes to ideas, Islam makes a distinction between sensed and tangible things such as a trademark and a book and sensed but non-tangible things such as a scientific theory or an idea of an invention. Trademarks are sensed, tangible and have a material value. Islam permits its ownership and the Khilafah is obliged to protect this right. When it comes to theories and inventions, the one who owns something, another person has invented or developed, they have full right over it and can dispose of it how they see fit. But one is not allowed to ascribe an invention or theory to anyone other than the one who invented it. The Khilafah will protect trademarks such as logos and brands which identifies a business's goods. The Khilafah would not protect patents and copyright as these contradicts ownership in Islam. The Khilafah will therefore not have intellectual property as we see in the West.



# ISLAMIC SOCIETY





## *52. What is the role of the Ulema in the Khilafah?*

The Ulema of the past have an illustrious history. They led the Ummah, spread the deen and accounted the rulers for their adherence to Islam. Today, unfortunately, we find many Ulema hijack Islam for their own political objectives. They have used the sincere emotions that the people have for Islam to gain political influence and, in many cases, misled them. These individuals who have attempted to project an image that they are the ones who are looking after the interests of Islam are in fact no different to the 'secular' politicians who inhabit the same failed political system. These Ulema use Islam to get to power yet abandon it once they have gained their positions, choosing to participate in the same failed secular system as every other politician. In the Khilafah, this would not be possible as nobody, scholar or otherwise, would be able to get to power using Islam yet abandon it when they are in power as this would be a fundamental condition of ruling and be enforced by the State judiciary. The role of the Ulema is to enrich the Ummah and lead her in thought and deed.

## *53. How will the Khilafah deal with transgender people?*

For all of human history, there have been two genders - male and female. There were no third or other options. This was a biological fact and when Islam was revealed, the Shari'ah addressed men and women and rebuked men for imitating women and women imitating men.

However, in the modern era, gender has come to be seen by liberals as something one can simply identify with rather than just a biological fact. This means that personal freedom extends to which gender one wants to identify with, including no gender at all. Many individuals who do not identify with their gender at birth now have the option to go through gender reassignment surgery. Gender is now being promoted worldwide as whatever an individual identifies with, regardless of their biological sex.

Postmodernism is a social construct and the Khilafah will work to bring the world back into balance. The Khilafah will view all its citizens as male and female as Islam requires. Gender reassignment will be outlawed. The Khilafah will apply Islam to society based on what the genders of people are at the time, irrespective of what took place before the arrival of the Khilafah. Equality, protecting minorities etc are all politically motivated debates.

## *54. How will the Khilafah deal with homosexuality?*

Islam restricted sexual relations to men and women and within the institution of marriage. Therefore, Islam does not permit sexual activity between the same genders and will punish those found guilty.

## 55. How will the Khilafah deal with Qadianis?

Islam was revealed to be implemented. Society can consist of Muslims and non-Muslims and Islam provides a framework for governance, economics and social rules which apply to all citizens irrespective of their beliefs.

The Ahmadia movement, “Qadianis”, was founded by Mirza Ghulam Ahmad, near the end of the 19th century. He was from Qadian, a small town in northern India. Ahmed emerged at a time in support of the British occupation of India and claimed Prophetic status and succession, which led to a split in his group. Today’s Qadianis are not apostates but were born to parents who had beliefs that contradict Islam. Therefore they are viewed as non-Muslims and will be given the rights Islam designates to non-Muslims.

## 56. What Madhab would the Khilafah adopt?

As an institution, the Khilafah has the power to adopt from the shari’ah all the rules necessary for the running of the state. The Shari’ah provides a broad framework that addresses the economy, governance, social relations, development and foreign relations. The Khaleefah will need to adopt from these to solve societal issues. The Khaleefah may choose to adopt his own opinions and do his own ijtiḥad, if he is a mujtahid. He could also adopt an existing opinion from another scholar of a madhab based on the strength of the evidence.

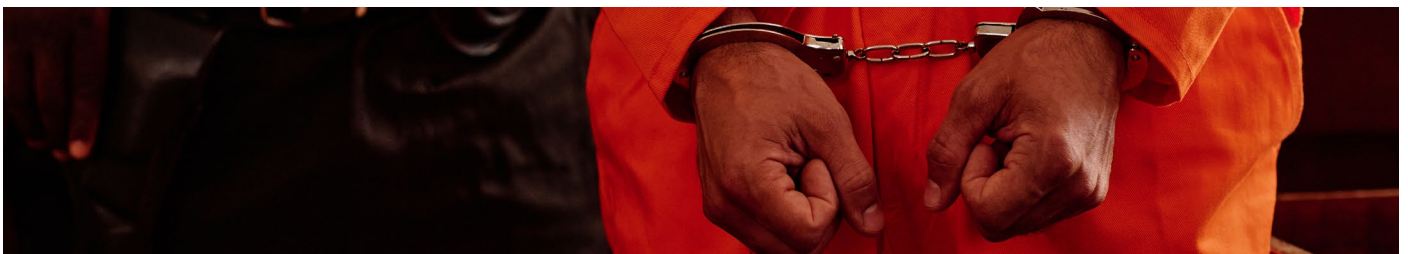
The Khilafah is not a madhab. The Khaleefah is required to apply Islam and adopt from the Islamic texts. Therefore, he is free to adopt from a madhab or derive his own adoptions.

## 57. Will the Khilafah have capital punishments?

The Hudood are an example of a deterrent-based punishment if implemented in a comprehensive Islamic framework. The punishments may seem severe, but the burden of proof required is extremely high. As a result, punishments are only meted out when absolute proof of guilt has been established. The Islamic perspective on justice, societal protection, and deterrence differs from that of the West. Islam attempts to address violations through societal pressure and prescribed punishments if illegal acts are committed. Islam ensures that only the guilty are punished by setting a very high burden of proof. The legislative principle in Islam is based on the ḥadith,

**“it is better to let a guilty person go free than to imprison an innocent person.”**

Islam prescribes capital punishments for various offences such as Zina and theft, but only if proven in a judicial court. The Khilafah will, therefore, apply capital punishments. In this manner, the Khilafah aims to send a clear message to criminals and corrupt individuals that their actions will be dealt with severely if convicted.



## 58. Will the Khilafah give minorities rights?

Islam does not recognize the term minorities with regard to non-Muslims in the Khilafah. Islam has detailed its stance regarding religious groupings and non-Muslims and has the concept of “Ahl al-Dhimmah” (people of the covenant), which carries a moral significance not reflected in the term minorities. The word Dhimmah means protection – as in the hadith in Sunan Abu Dawud –

**“the lowest (of the Muslims) carries their protection.”**

In the classical dictionary Lisan ul Arab, Dhimmah is defined as “the covenant, protection, guarantee, sanctity and duty.”

Therefore, Minorities are not interfered with in terms of their beliefs and worship. Non-Muslims are treated in matters related to foodstuffs and clothing according to their faiths. Matters of marriage and divorce can be settled among the non-Muslims according to their faiths. The Khilafah implements the Shari’ah rules in areas such as the economy, governance and penal codes equally upon Muslims and non-Muslims. The Jizyah is levied on male, mature non-Muslim citizens of the Islamic territories who have the means to pay. It is a graduated payment that can be set at different levels based on the person’s prosperity. It is a pledge by which the state is responsible for the security, lives, property, beliefs and honour of non-Muslims. Ahl al-Dhimmah within the Islamic territories will be elected to the Council of the Ummah and have the right to vocalise their issues and concerns about the implementation of Islamic laws upon them.



## 59. What will be the role of women in the Khilafah?

Across the world today, the role of women has become polarised. Two extremes have developed where, on the one hand, some women are oppressed by having their rights concerning marriage, education, ownership and employment denied, whilst on the other some women are being exploited for their sexuality by secular liberals under the guise of modernity. Both of these situations have evolved in the Muslim lands as a reaction to the infiltration of sexualised Western culture, coupled with tribal or cultural customs.

In the Khilafah, the primary role of women is to be mothers and take responsibility for their households. They are highly respected and their honour must be protected. The education and judicial systems ensure that women are confident and active members of society and can fully exercise all of the rights afforded to them by Islam without being exploited or subjugated. In addition to this, women can make any contribution to society and are encouraged to be active members in all spheres, including education, politics, and economics.

## ***60. Will women be allowed to work?***

---

Women are allowed to work in any field the shari'ah permits. Islam has permitted women to seek employment, run a business, recruit and invest. Women can choose any field such as law, engineering, medicine, scholarship, teaching, political activity and science amongst other professions.

## ***61. Will women be allowed an education?***

---

Yes, the Islamic order to gain knowledge applies equally to men and women.

## ***62. Will the Khilafah enforce an attire upon women?***

---

The Khilafah will only enforce that which is decisive from the Islamic texts. The minimum requirement, according to Qur'anic ayat and hadith, for women in public life is that the entire body must be covered except the face and hands. Beyond this, it is optional for the individual concerned, subject to scholarly differences of opinion and something the Khilafah will leave to individual adoption. Non-Muslims will be treated in matters related to clothing according to their faiths and within the scope of what the Shari'ah permits.

## ***63. Will entertainment such as music and movies be banned?***

---

Films and entertainment are permitted in Islam, their content is what Islam regulates. All forms of media and entertainment must conform to Islamic rules of decency and morality.



## 64. Will tourism be permitted in the Khilafah?

The Khilafah will welcome visitors to the Islamic lands who can see first-hand how Islam works and how its citizens live. Several Muslim nations for economic purposes try to attract tourists and even make use of their non-Islamic history for GDP purposes. Rather than showing the strength of Islam through its implementation, they create tourist sites that Westerners will enjoy rather than seeing this as a dawah opportunity.

## 65. Will the residents of the Khilafah have privacy?

Many Muslim rulers use their secret services to spy on their own people to maintain their regimes. In Islam, spying is when one interferes in the private life of individuals, and this is expressly prohibited. Islam recognises a private space, such as one's home, and this privacy is to be protected. The only exception to this is when it comes to protecting the Khilafah from harm from belligerent nations. Individuals who frequently travel to certain countries may be monitored to prevent harm to the Khilafah. If someone is deemed suspicious due to their frequent visits, a court order would be required to conduct surveillance on them.

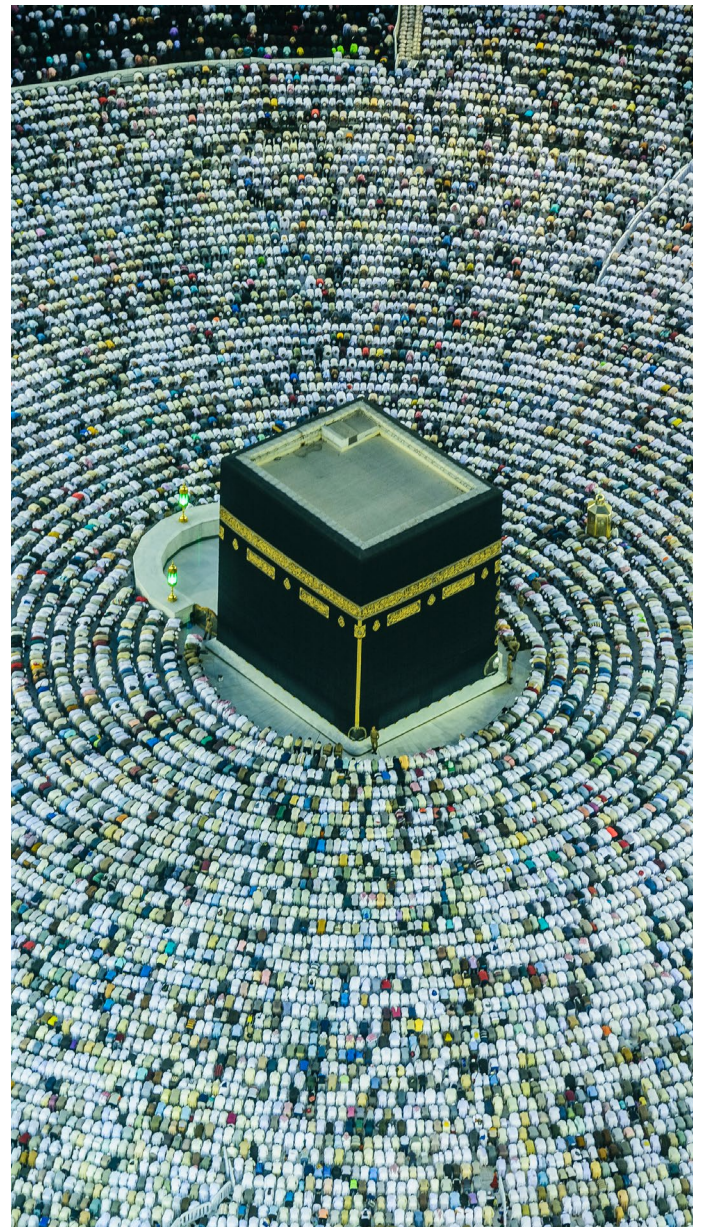
## 66. How will the Khilafah eradicate nationalism?

It was the West that exported the nation-state model around the world where society was established amongst those who shared a language or ethnicity. The nations in the Muslim world are all less than 100 years old. Their borders were drawn by the departing colonialists, who created such division in the Muslim world to suit their colonial interests

of the time. National flags and national anthems were then created by those who directly benefited from being rulers in such nations.

However, nationalism has been a complete failure across the Muslim world. In places such as Pakistan, Bangladesh and Syria, most of the masses reside in poverty despite the promises of nationalism. Nationalism hasn't delivered the promised results in any Muslim nation despite the emotional outbursts on independence days by some.

The Khilafah is the successor to the prophets. The Khilafah is based upon the implementation of the revelation of Allah ﷻ and what the Prophet ﷺ implemented in Medina and Mecca. The Khilafah will eradicate nationalism by following the legacy of the Prophet ﷺ.



## ***67. Should the Ummah not gradually establish Islam, rather than create upheaval that comes with revolutionary change?***

Gradualism has been tried and tested by many groups across the Muslim world. Gradualism has proven to be a recipe for failure as it has led to compromising with Islam to attain power. In places such as Egypt and Tunisia, where the Muslim groups gradually got to power, they compromised with Islam once in power and eventually abandoned Islamic rule and were still thrown out of power. Gradualism is a strategy of the elites in Muslim countries to maintain the status quo. Some Muslims believe gradualism is a low-cost and less violent way to attain power, but what it actually led to was the Muslim groups becoming leaders in secular nationalist systems. The power in the Muslim world resides not in those smitten by liberal values but in the people. The rulers have failed in developing the Muslim world and are in positions of weakness to stand against any call for real change. Gradualism is the method for those in positions of weakness, not for those whose vision is in line with the sentiments of the people.

## ***68. Is the Khilafah a panacea for all the Ummah's problems?***

The Khilafah is the system of government the Prophet ﷺ established and said was the successor to the prophets. As it is based on revelation, it provides solutions to all problems. The Khaleefah is, however, a man like any other person and those who take up positions in the Khilafah are humans like all people too. Islam is perfect, but its implementation

is carried out by imperfect human beings. Islamic history consists of strong rule and occasions of weak rule. There were periods of strong leadership and at other times there were weak leaders. While Islam is the solution to the Ummah's problems, we must remember that it is not a utopia as it is implemented by humans who are prone to flaws.

## ***69. There are too many differences amongst Muslims, how will the Khilafah function?***

The problems in the Muslim lands are artificial differences, such as the borders, national flags, national anthems and nationalism. The differences exist not over the beliefs of the people but over artificial and minor actions and opinions. Problems arise when there is no mechanism and legitimate authority to deal with differences, particularly those relating to society and public life, leading to confusion and conflict.

The Muslim world needs a unifying force, which the 52 nation-states in the Muslim lands have failed to create. The implementation of Islam will act as a strong unifying factor, transcending such artificial differences. The Muslim rulers play on such differences to keep the Ummah divided and to stop any opposition to their rule.

In the Khilafah, the Khaleefah is the supreme adjudicator in all affairs and all disputes are referred to him for final settlement. As the Khaleefah has the authority from Islam to adopt and implement an opinion upon society, no conflict can arise as all parties are obliged by Islam to obey the commands of the Khaleefah. This mechanism does not exist in the Muslim world today, which is the root of the problem.



# ISLAMIC POLICY

## ***70. Will the Khilafah spread Islam around the world?***

Muslim countries today do not have an independent foreign policy. The Western colonial powers dictate foreign policy matters to their puppets in Muslim countries. The Khilafah, on the other hand, aims to spread the message of Islam throughout the world. The Khilafah has a duty to use all its resources, including political, diplomatic, economic, and military means, to achieve this goal. Allah (SWT) has provided detailed rules on how to accomplish this task, and the Khilafah can use a variety of manoeuvres, techniques, and tools to do so. However, the Khilafah has no mandate to colonise countries to steal their resources or force people to convert to Islam.

Spreading Islam around the world is mainly a political action. The strength of one's economy, military, and technological development all play a crucial role in attracting other nations and peoples. This is similar to how America spreads its way of life today, using different tactics such as economic aid, loans, democracy, and military intervention to achieve its goals. The Khilafah will have both political and military tools at its disposal.

## ***71. Will the Khilafah develop its own social media platforms?***

Islam allows for the development and use of technology as material objects, but it is how they are used where Islam provides regulation. As such, social media platforms are permissible under Islamic law, with rules of decency and chastity to be maintained by the Khilafah.

However, with the revelations of Edward Snowden and others on how social media is manipulated and data is used by the West, the Khilafah will need to develop its own platforms as the Western platforms are fundamentally compromised.

## ***72. Do the technical skills exist for the Khilafah to make use of its natural resources?***

Despite the abundant mineral wealth in the Muslim lands, the rulers are more interested in either plundering them for themselves or handing them over to Western corporations. Even the Gulf region, which is blessed with oil and gas, relies on foreign corporations to build and operate their refineries. The Muslim rulers have never bothered with technology and skills transfer, which would put them on an independent path today.

The Khilafah will prioritise its domestic needs before exporting its mineral wealth. It will develop the fossil resources as needed to ensure energy security for the Khilafah.

## ***73. How will the Khilafah unite the Ummah?***

The Muslim Ummah today is disunited as they have have artificial things such as national borders, national flags and illegitimate rulers imposed upon them. The symbols and structures based on these need to be uprooted and replaced with symbols and structures that unite the Ummah.



## *74. How will the Khilafah be able to face America, which is so powerful?*

This can be achieved by eliminating US tools in the Muslim world. Since the US came to the Muslim lands it has used agent rulers, economic aid and military sales as key tools in keeping influence in the region. Each of these will need to be deconstructed and removed.

The Arab world possesses over 60% of the world's oil and over 50% of the world's gas. Any reduction in global production would hurt the US and its allies significantly as they are the world's largest consumers of these resources. Using the region's resources strategically is the way to remove US influence.

Most of America's power today is a mirage. The Taliban defeated the US after two decades of occupation in Afghanistan. America turned to the corrupt Arab rulers who wrote a cheque for \$221 billion, bailing out the US during the global financial crisis in 2008. The ace cards are all with the Muslim lands. America's trump cards of agent rulers and money can easily become impotent, just like the US is fast becoming.

## *75. How will the Khilafah deal with Iran, which is Shi'a?*

The Sunni-Shi'a schism has been a recurrent theme in Islamic history. From bloody wars to secessionist movements, with all accusing the other of apostasy. For the West, this schism is touted as proof that the concept of one Ummah is outdated and Islam is unable to deal with sectarian differences. Scrutinising many of the tragic events that led to the emergence of the schism reveals that both the Sunni and Shi'a hold similar positions on them.

The Khilafah will not view the Shi'a from the perspective of emotion or history, as these have no place when ruling over people. Even viewing the Khilafah from the perspective of Sunni or Shi'a is incorrect. The framework for viewing differences is whether the Islamic sources permit the adoption of a view and not whether a view is deduced from Sunni or Shi'a fiqh.

The Shi'a opinions towards politics and ruling during the ghaybah (the Occultation) have been a point of contention amongst Shi'a scholars for centuries. What exists today in terms of Wilayat ul-Faqih, i.e. the one suitable to rule should be a mujtahid, was in response to the fact that the Islamic system cannot be suspended during the ghaybah. Hence, there are multiple opinions about politics and ruling amongst the Shi'ah.

Hence aside from differences on the qualities of who should rule, the Shi'a are in reality a madhab (a school of thought) like the many that already exist. Hence, as long as any madhab does not contradict the clear-cut Islamic positions, there would be no interference by the state. If a madhab contradicts that which is definite, they would be treated with the relevant Islamic rule.



## ***76. Will the Khilafah have a space programme?***

Yes. Space research and exploration are vital tools for defending life on Earth in the modern age and are a measure of technological progress. It is essential for developing an economy based on knowledge and the central attraction for scientific and qualified human resources. Satellites are widely used to provide support for military and security-related activities. They are also increasingly used to provide direct support for military operations. Developing a space program would give the Khilafah an immense edge over its adversaries. For the Khilafah, the space program is about how it can serve the Ummah here on Earth, rather than deep space travel.

## ***77. Will the Khilafah be able to defend itself? How will it achieve this?***

The last two decades have shown, not just to the world but even to Americans, that resorting to military action has weakened America's military prowess. The wars in Iraq and Afghanistan have exposed America's weakness. America has come to rely on the Muslim rulers, their airspace and supply lines. In Afghanistan, the US failed to subdue the Taliban, who lacked the military capabilities the US possessed.

The Muslim rulers happily gave the US access to military bases and airspace to conduct its wars in Iraq and Afghanistan and these bases have allowed the US to supply its troops on the front lines in its war effort.

The Khilafah would need to mitigate the possibility of an attack ever occurring. It will do this by annexing and expanding, so the US will then be

dealing with a much larger area. As Afghanistan and Iraq have shown, the longer the supply lines have to travel, the weaker the front lines. It should also be borne in mind that the US makes use of several military bases that have been provided to them by the Muslims' rulers. Cutting such supply lines will severely hinder US capabilities.

The ultimate deterrent is developing Weapons of Mass destruction (WMD). It would be very unlikely the US would undertake such actions if it knew the nation in question could respond with such a strong force. Libya was forced to give up its pursuit of nuclear weapons in return for being welcomed back into the international community. Gaddafi gave up the pursuit of WMDs. If Libya possessed WMDs the West would have thought twice about invading the country. Ukraine also learnt this lesson the hard way.

Unification of the Muslim countries under the Khilafah would leverage the benefits of people, resources and geography. A unified Muslim world will then be better able to compete with the US, Europe and the growing powers of China and Russia.

## ***78. Will the Khilafah participate in international sports tournaments such as the Olympics?***

Sports are permitted in Islam and thus engaging in international sports events would be permissible. Sending teams to participate on behalf of the Khilafah would depend on state priorities.





## *79. How will the Khilafah deal with countries such as China that are openly oppressing Muslims?*

China has always had a difficult relationship with the people and lands on its periphery. Throughout Chinese history, the regions of Xinjiang, Tibet and inner Mongolia have spent long periods as independent regions or under the control of surrounding empires and tribes. This is why, today, for strategic, economic, commercial, demographic and political reasons China's buffer regions represent an existential issue for China. China cannot throw industrial development or bullet trains at Xinjiang and it has a poor record of integrating other cultures. This is why historically China has had a brutal policy towards non-Han people. The Xinjiang region was historically part of Turkistan, which came under Islam in the 10th century. And ever since then, whoever has been in power in Beijing has had an iron-fist policy towards the Muslims. This has continued today with the Chinese Communist Party's brutal policy towards the Uighur Muslims.

The Muslim rulers today pick and choose when to defend the Ummah. Depending on their national interests or what serves them personally this is the lens through which they act. They pay lip service to oppressed Muslims to placate their populations who want to see action when the Ummah is oppressed. In the case of China, most of the Muslim rulers want to maintain economic relations with Beijing and therefore they look the other way and use nationalism to deflect from having to criticise Beijing.

The Khilafah in its relations with China has several options to deal with the oppression of Uighur Muslims. Unlike the Muslim rulers of today, the Khilafah views the Ummah in China as its people and therefore its relations with China will include resolving the Xinjiang issue. China is desperate for security on its land borders and the West of China is surrounded by Muslim nations. Any security agreement will involve a resolution to the oppression of the Uighur Muslims.

## 80. How will the Khilafah deal with the national debts in the Muslim world?



Whilst the Muslim world is full of mineral resources, many leaders squandered such natural wealth and took loans to fund their regimes. Their lack of policies for development has meant future generations are indebted to repay such loans. This has meant the West has a say and influence over economic policies in the Muslim world.

The Muslim world never needed such loans. The Muslim lands are full of natural resources which would have generated billions for the government. By being bankrupt of any vision for their states, the corrupt rulers continued to take loan after loan as they had no other sources of revenue to carry out the very basic functions of government.

As the Khilafah is a sovereign state, it will independently decide how such debts will be repaid (if at all). The IMF and World Bank, as well as foreign free market

influence, will be deconstructed and removed. No foreign institutes are allowed to organise the Khilafah's economy or define for it the means to repay its debts. If repayment is taken as the policy, the original sums will only be repaid, without the interest and the corrupt rulers who took out the loans will contribute to such repayments. Pakistan's coal reserves, which are the equivalent of over 600 billion barrels of oil, could pay off its debts 12 times over. Indonesia is amongst the world's largest exporters of coal, fresh fruit, tin and liquefied natural gas, the export earnings of which could pay off their debts. Turkey's agricultural revenue from its agrarian exports is more than ample to pay off its debts. Such minerals, when sold on the international markets, would have brought in more than enough currency to repay the debts. It is the bankruptcy of the Muslim rulers that has handcuffed future generations.

## *81. How will the Khilafah deal with foreign aggressors?*

In a situation of foreign aggression, the Khilafah like any country in the world would be in a state of war and any action that repels the enemy would be pursued. To mitigate such a situation, the Khilafah will establish a deterrent so powerful to render success in an aggression too doubtful to be worthwhile. The Khilafah would not tolerate attacks on its land or its people. Any show of force shall be met with an appropriate response, both political and military.

## *82. What will the Khilafah's relationship be with the other Muslim nations?*

The Khilafah will view the other Muslim countries as part of the Khilafah and work to reunify with them. This will achieve unity amongst the Muslims, give them security and protect the Ummah globally. The other Muslim nations will be viewed as part of the Khilafah's domestic policy. The Ummah globally will be informed that they are represented by the Khaleefah, and the Khilafah will rapidly work to get into a position where every Muslim in the world is the responsibility of the Khaleefah. Any attack on any Muslim will result in the intervention of the Khilafah, rendering geographical borders irrelevant.

The current rulers in the Muslim world will be told to relinquish their roles as Islam demands one ruler. They will be informed that the Khilafah will annex their countries eventually whether they relinquish their roles or not, and this is to be done publicly. The aim here is to address all Muslims across the world, whatever their ethnicity, colour and nationality and win their allegiance.

## *83. It took the West 300 years to get to where they are today. Do the Muslims just need more time?*

It has taken the West centuries to get to where they are technologically, economically and politically. The West set itself upon the system of liberalism hundreds of years ago and this is the system that has been followed ever since. In the Muslim world, secular Capitalism is failing to take hold as a system because it conflicts with the Islamic beliefs of the people. The rulers have been busy simply copying and pasting Western secular solutions which have failed to provide answers to the people's problems. Since the end of the Khilafah in 1924, the Muslim world tried Communism and nationalism in the Arab world and that failed to bring them any dignity. The Ummah tried dictatorship and military rule in some places and this failed to bring them the change they desired. The Muslim world has tried democracy and secularism and the situation just got worse. The Muslim world doesn't need to spend 300 years to work out which system will work for them. They need to adopt the system in accordance with their beliefs. This is not something that requires 300 years to work out.



## 84. Will the Khilafah liberate Palestine?

Across the Muslim world, Palestine is viewed as an occupied land where Muslims, Jews and Christians resided for over a millennia. The occupation of Palestine was a result of a tremendous geopolitical upheaval in the Middle East - a military occupation by the British in World War I, the division of Muslim lands and the implanting of client rulers who defended the Zionist occupation.

For several decades now the Zionists have expanded their occupation and been provided financial and military support and political cover from the West as well as the Muslim rulers. What we have today in historic an apartheid system that discriminates and oppresses the Palestinian people.

The Khilafah would work to reverse the occupation and uproot the apartheid system.

## 85. Will the Khilafah expel the Jews in Palestine?



No. The Khilafah will not carry out a genocide or expulsions like the Zionists have long been doing. Jews and Christians have always resided alongside Muslims in Palestine and for over a millenia this setup maintained peace and stability in the holy lands.

When Jews began arriving in Palestine from the early 20th century the indigenous people took them in as they were victims of severe anti-semitism in Europe. But the Zionist leaders had political aims and wanted to seize the land and expel the indigenous people.

The Zionist apartheid system discriminates against the Palestinians and provides no security to the many Jews who have moved to Israel in the hope of security. This apartheid system needs to be uprooted and replaced. The people who reside in historic Palestine can all live there together in peace and security. Those Palestinians who lost their homes and land and can prove ownership will have them rightfully returned and this will be dealt with through the courts.

Palestinians have never called for the genocide of the Jews, they have called for their right to reside in Palestine and live in peace and security and have their homes returned. The Zionists are the only ones who, through their actions and statements, reject a Palestinian state and openly declare they want to expand their colonial settler-occupation.

## ***86. Will the Khilafah develop nuclear weapons?***

Modern warfare is conducted using a wide array of technologies and strategies. Some nations developed nuclear weapons as they could create mass destruction with relatively small amounts of matter. Today nuclear weapons still remain the most destructive weapon for war.

In origin, Islam has forbidden the use of nuclear weapons as they cause widespread indiscriminate destruction. The Khilafah's foreign policy is to revive humanity with Islam, not to exterminate it.

The Khilafah will need to create a deterrent which deters those who have designs on the Muslim lands. Whilst a nuclear weapon would create huge destruction, the fact that other nations have acquired them would make it essential for the Khilafah to acquire, as otherwise it could be held hostage by a foreign power.

## ***87. How can a religious state deal with the modern-day issues?***

Islam was revealed as a system to be implemented in society. Not only does Islam provide a whole system of personal purification and worship but it also consists of an economic, social and political system. Islam can address modern-day issues because it was revealed for this purpose.

Europe has had a difficult relationship with the Church throughout its history. The authoritative text the church relied upon, the Bible, only addressed a handful of issues and as a result, the public space became a constant area of tension and instability. It didn't help that the leaders of the church were in cahoots with the monarchies and aristocracies and oppressed the people. This all eventually culminated in the reformation that led to the removal of the church and the rise of Europe.

This timeline is now called history and the reformation is called modernity. This European experience is the standard all civilisations and modern nations are measured against. This European experience is considered the global experience, even though the reformation was specific to Europe.

## ***88. Would the Khilafah adhere to existing trade agreements and treaties?***

When the Khilafah is established, the existing agreements and treaties will need to be reviewed. Those that do not contradict Islam can continue, while those that do contradict will need to either be renegotiated or ended. Many of the current agreements were made by rulers who personally benefit from them, whilst others bring no tangible benefit to the Ummah but serve the West. International treaties are to serve the interests of the Ummah and aid the propagation of Islam and this will be the standard used to assess the existing treaties and agreements.

## ***89. Will the Khilafah work towards becoming self-sufficient?***

Yes. It is necessary to be independent, engage in political struggle and play a global role. Becoming self-sufficient requires the masses to contribute extensively to the process. It needs to be funded and may require great sacrifice to kick-start the process. Colonialism and superiority are what drove the British Empire to industrialise, whilst civil war and independence led to US industrialisation. Meanwhile, the aims of Communism allowed the Soviet Union to become a superpower. The Khilafah has the immense advantage of possessing some of the world's key resources and a large population. The unification of Muslim lands is a sure way to quickly become self-sufficient.

## 90. *Would the Khilafah join the World Trade Organisation?*

The World Trade Organisation (WTO) is the intergovernmental organisation that regulates and facilitates international trade. The WTO was established in 1995 to inherit the General Agreement on Tariffs and Trade (GATT), which was established after World War II by the US. Therefore, the WTO is part of America's global liberal order. The WTO is the world's largest international economic organisation, with 164 member states. The organisation is based upon imposing a Western liberal global rules-based order with free markets and free trade as its key principles.

Currently, nations like China and Russia are pushing to establish alternative organisations for global trade and the US herself has undertaken actions which undermined the global rules-based order, especially with its protectionist measures towards its industries.

Islam permits trade and international agreements and as the global economy has become interconnected a global agreement is needed where all can benefit. However, the WTO is a tool used by the West to open up markets and allow Western corporations access to them. It is one way the West interferes in other nations. Based on this the Khilafah would not join the WTO but work to establish an alternative trade order and invite other nations to join it.

## 91. *How would the Khilafah deal with insults on the Prophet ﷺ?*

An insult on the Prophet ﷺ is an attack on the belief of Muslims. Muslims hold the Prophet ﷺ as sacrosanct and this is a clear red line. Many liberals backed by their governments are now regularly resorting to insulting the Prophet ﷺ. We have seen publications in Denmark and France publish caricatures of the Prophet ﷺ and the West justify this under the guise of freedom of expression.

The response from the Muslim rulers has been to manage the Ummah rather than send a stern message to the culprits. The Ummah, therefore, resorted to protests and boycotts as the Muslim rulers didn't use the advantages or the strengths of the Muslim world. The Muslim rulers didn't even threaten the West with what the ramifications would be if they continued to support the insulting of the Prophet ﷺ.

The response of the Muslim rulers should have always been the way the Khilafah will respond: if you attack our Prophet ﷺ, you will pay the price.





## *92. Is the Ummah ready for the Khilafah today?*

Since the end of the Khilafah a century ago, Western leaders look at nations such as Pakistan, Iraq, and Jordan and worry they are not firmly established as the people and the rulers are not in sync. They worry these nations will be turned upside down in an instant and the rulers overthrown despite decades of support and cover. The Ummah considers what is taking place against the Muslims of Palestine, Xinjiang, Myanmar and Syria as their struggle affecting their people. This means the West has failed in building nationalism amongst the Ummah, despite decades of investment in this.

Not surprisingly, successive Western surveys from a broad range of think tanks, universities, experts and media outlets have shown the demand for Islam to play a leading role in the society and government across the Muslim world.

Currently, the situation in the Muslim world is that the rulers impose systems which are completely out of sync with the sentiments of the masses. This is why some rulers resort to brutal methods to remain in power. The fact that the Ummah is not satisfied with the status quo means the Ummah is ready for change.



## *93. How will the Khilafah deal with a potential 'rogue state' label?*

The rogue state label has been developed in the capitals of the West to justify interference in the Muslim lands and to subvert any call for the return of Islam. In places such as Pakistan, successive regimes have joined the West in maligning Islam calling it Talibanisation or terrorism. The agenda of the West has been to link violence with Islam and therefore any call for Islam is a call for violence.

Dealing with this requires the Khilafah to go on the offensive and expose this lie by exposing the plots, plans and actions of the West. The West has engaged in many heinous crimes that no state in the world has exposed or taken advantage of. The US lied about WMDs in Iraq to gain the country's coveted black gold. Its greed showed no limits when it was exposed in the Abu Ghraib scandal. The West's cosy relationship with the likes of Ben Ali, Gaddafi and Mubarak has never been used by another state to embarrass the West.

There is no need for the Ummah to explain whether she is rogue or not. This discussion suits the West as it keeps all discussion away from the West's colonialism and crimes in the Muslim world. By subverting all the countries where Islam is deeply rooted, the West's strategy aims to malign the return of Islam. Implementing Islam and showing its true colours will be enough to refute Western claims.

## ***94. It's now been a century since the end of the Khilafah. Is it a thing of the past?***

Democracy originates from ancient Greece. Western legislation is based upon principles developed by the Romans and the Magna Carta has its origins in the dark ages. However, these are central to Western civilisation and clearly not a thing of the past. This is because ideas and values are not time-specific. All systems originated at some point in time. They had to come into existence and time is not enough to render them invalid.

Islam was revealed in 7th century Arabia, but not only for the desert Arabs. In fact, Islam was not revealed for a particular people, time or geographic place. Islam was revealed for humans and addressed human actions and humans remain the same irrespective of time and place. The Khilafah is a system of government, it's a political order that is designed to manage society and manage the affairs of its people. The Khilafah system is what's needed in the Muslim world today, rather than the Western exported secular systems.

## ***95. Surely if the Khilafah was established, wouldn't the rest of the world unite against it? How would the Khilafah deal with this?***

The West has been united for centuries against the Muslim Ummah. It began during the Crusades and has continued ever since. The West plundered the Muslim lands, created the nation-states we now have and put their lackeys into power. The day the

Khilafah is established is the beginning of the end of Western dominance over the Muslim Ummah. The Western world uniting against the Muslim world will not take place on the establishment of the Khilafah, as it is the reality already and has been so for hundreds of years. The Khilafah will need to utilise its strengths and advantages to divide the West and weaken it.

## ***96. Will the Khilafah adopt cryptocurrency?***

Cryptocurrency technology would be permitted so long as the money is based on gold and silver. Cryptocurrency such as Bitcoin is based on blockchain technology, a decentralised ledger system. Payments or exchanges can be based upon gold and silver or fiat, with nothing backing them. In Islam, money is based on gold and silver. It can be physical gold and silver coins of different weights, or it can be representative money, where physical notes circulate in the economy, with equivalent gold and silver backing them. Cryptocurrency would, therefore, allow the Khaleefah to have digital money.

## ***97. Will the Khilafah embrace artificial intelligence?***

Artificial intelligence (AI) is the ability of machines to perform tasks that are typically associated with human intelligence, such as learning and problem-solving. AI technology can process large amounts of data in ways, unlike humans. The goal for AI is to be able to do things such as recognise patterns, make decisions, and judge like humans. AI is something that can aid the Khilafah and can aid industrial sectors and wider society. Like all technology, its use will need to be regulated.

Islam is not against scientific and technological progress. The Khilafah's history has shown that Muslims have always been at the cutting edge of technology and science. The Khilafah would look at all new technological developments and use them to make a better society.

## *98. Semiconductors are essential in the modern era. How will the Khilafah secure a stable supply chain?*

Semiconductors have become an essential part of modern society, playing a crucial role in powering electronic devices, from simple smartphones to complex missiles, by processing billions of calculations. The supply chain for semiconductors is highly concentrated, with the US leading the way. This concentration led China to develop its own semiconductor industry in the 2010s.

In the Muslim world today, Turkey and Malaysia have fabrication facilities that do some chip designs, but many Muslim countries lack a semiconductor industry. This is similar to China's situation in the 2000s. Muslim rulers have not invested in semiconductor technology, making the Muslim world dependent on foreign suppliers.

The Khilafah will need to initiate a multi-decade project to develop its own semiconductor industry. It will need to encourage engineers and physicists outside the Khilafah to return and help the state develop the industry. The Khilafah will need to secure a supply of semiconductors from friendly countries during the early stages and possibly use older semiconductor technology to build up its knowledge base. This should, in the medium term, place it in a position to begin building its own fabrication plants.

## *99. How do we remove foreign interference from the Muslim lands?*

Foreign interference can be removed by eliminating the tools used by foreign nations to interfere in the Muslim world. The key tools used by the global powers are agent rulers, economic aid and military bases. Each of these will need to be deconstructed and removed. These have no use for the Muslim world, they only serve the global powers.

## *100. What will be the Khilafah's Cyber policy?*

The Khilafah will need to have a strong cybersecurity policy to protect its important assets and be prepared to handle attacks from different sources. In the

modern world, this includes threats from state and non-state actors in cyberspace. The Khilafah must create a robust set of processes that ensure key infrastructure (such as water, gas, national grid, healthcare, and government) are hardened to cyber threats via sophisticated hacking or low level phishing attacks and their likes. This would include a detailed set of policies to educate employees in these departments so as to avoid them being the weakest link in the defence.



# Our Mission

The world is a complex place with daily political events taking place which affect us all in different ways. The sheer number of events happening makes making sense of the world even more complex.

Geopolity.com aims to help in making sense of this complex world.

At geopolity.com we look at the world through the lens of power and ideology. We see forces such as geography, politics, economics and military capability constrain world leaders and nations. Through understanding these forces, we believe we can make sense of what nations are attempting to achieve. We also believe by determining the ideology nations embrace we can appreciate why the US is interested in the Middle East and why much of the world worries about Pakistan's nuclear capability.

This allows us to filter out all the noise and focus on the important political actions, moves and developments.

Who are we? Geopolity has no office as we believe it is people and ideas that are key, not offices and buildings. We are individuals who believe the world should be a better place for all and this can be understood by understanding the world around us. We are a non-profit-making organisation and so have no shareholders to satisfy. We believe the more people can understand the world, the better the world would be.

The mission of geopolity.com is to analyse the political events and empower you the reader to understand and successfully navigate the constantly changing and complex geopolitical environment. Geopolity aims to do this by regularly and vigorously analysing political events as they take place.



## theGeopolity.com



[facebook.com/thegeopolity](https://facebook.com/thegeopolity)



[twitter.com/TGeopolity](https://twitter.com/TGeopolity)



[youtube.com/c/theGeopolity](https://youtube.com/c/theGeopolity)



[instagram.com/thegeopolity](https://instagram.com/thegeopolity)

