

# Life as a non-Muslim in the Caliphate

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The Caliphate is a unique political system from the ideology of Islam that bears no resemblance to any of the Muslim Governments today. It is a government built upon a concept of citizenship regardless of ethnicity, gender or creed and is totally opposed to the oppression of any religious or ethnic grouping.

Non-Muslims have an honourable status in the Caliphate. They are referred to as *dhimmi* (people of contract), which means they are equal citizens with the Muslims and enjoy the full rights of citizenship. Unlike in Britain they are not given derogatory names like “ethnic minorities” or “immigrants”, that implies they are 2<sup>nd</sup> class citizens and not really welcome. The rights of non-Muslims are enshrined in statutory Islamic Law (*shariah*) and cannot be reversed by legal precedent or the whims of any government. The Prophet Muhammad (saw) said: **“Whoever harms a *dhimmi* has harmed me.”**

This provides stability and security to the non-Muslims allowing them to live their lives without worrying about losing their rights some time in the future. Contrast this to Britain where the Muslim community waits in fear of the new Anti-terror Legislation that will curtail their already limited rights. Governments and the courts can introduce draconian legislation at any time in the future in the name of combating terrorism and national security. An example of this is the ruling by the Court of Appeal in 2004 that allowed evidence obtained by torture abroad to be admissible in special terrorism trials. Some aspects of life under the Caliphate are discussed here.

## The Government

The Caliph (head of state) and his government believe in Islam and their motivation for strictly adhering to the letter of the law is their belief in accountability for all their actions when they die. This belief will create trustworthy and responsible politicians, not politicians who say one thing and do something else. They are chosen for their merit rather than due to “political favours”. Having said this, members of the government are not divine and can make mistakes and can commit crimes. For this reason a strong and effective accountability process exists through an independent judicial court called the Unjust Acts Court (*mahkamat muzalim*), which has the power to impeach any government official including the Caliph if they breach their ruling contracts and commit injustice.

Consultation is one of the pillars of ruling and a House of Representatives (*majlis ash-shura*) will exist in the capital and all provinces of the Caliphate. They will consist of men and women from all religions and ethnic groupings within the state. Non-Muslim representatives will have guaranteed seats in the House, to raise any concerns their communities have. They will not be required to take any oath that contradicts their beliefs in order to become a member of the House. Their only requirement is to obey the rules of the House and the Speaker. Unlike in Democracy, this House of Representatives is not a legislature. The only resolutions passed by the House that are binding on the government, are those related to the practical implementation of government policy, and those related to removing government officials.

Unlike the institutional racism that is prevalent in the British Civil Service, civil servants in the Caliphate are chosen on the basis of merit rather than gender, race or creed. Non-Muslims are encouraged to join the civil service and bring their skills and expertise to aid the Islamic Government. Historically, the Jews after being expelled from Spain in the 15<sup>th</sup> century, were welcomed to the Caliphate and contributed much to the state as they will do in the future. Jewish physicians from the school of Salanca were employed in the service of the Caliph, and in many places glass making and metalworking were Jewish monopolies. With their knowledge of foreign languages they were the greatest competitors of the Venetian traders. All this led the Ottoman Caliph Sultan Bajazet II, to say with reference to the expulsion of the Jews by Ferdinand, the Catholic King of Spain, **“How can you call this Ferdinand ‘wise’ - he who has impoverished his dominions in order to enrich mine?”**

## The Legal System

The Caliph does not have immunity from prosecution and nor do any of his Cabinet. If any of them commit a criminal offence they will be taken to court and tried before a judge. The judge applies the sentence without regard to their status or government position. Even the Caliph can be impeached and removed from office if he violated his ruling contract (*baya*).

The Caliphate cannot suspend *habeas corpus* by interning any of its citizens. The Prophet Muhammad (saw) ordered that the two disputing parties must sit before a judge. Therefore any citizen whether Muslim or non-Muslim must be brought before a judicial court and their case investigated by a judge.

The burden of proof required to convict someone of an offence in an Islamic Court is far higher than in Britain. The court does not accept circumstantial evidence as a legal proof, and only trustworthy witnesses, whether Muslim or non-Muslim are allowed to give testimony. Many miscarriages of justice have occurred in Britain due to flawed forensic evidence (Birmingham six trial) or due to convicted criminals giving testimony. Confessions are investigated to ensure they were not extracted under duress or torture. Britain currently allows evidence obtained through torture in foreign countries, as evidence in special terrorism trials.

The *Presumption of Innocence* exists in an Islamic Court and the onus is on the plaintiff to provide the evidence. This legal principle cannot be overturned by the government of the day, as Tony Blair is trying to do by introducing more summary offences. The Prophet Muhammad (saw) said **“It is the plaintiff who should provide the evidence, and the oath is due on the one who disapproves”**.

All these legal principles are exemplified in the famous legal trial that took place between Caliph Ali and one of his Jewish citizens in the 7<sup>th</sup> century. The Jew stole a shield from Ali so he took the matter to court and brought his son as a witness. The judge ruled against Ali even though he was the head of state (Caliph), stating that a son cannot be a witness for a father in court. When the Jew witnessed such fairness he voluntarily confessed that he stole the shield and embraced Islam.

## The Economy

The Caliphate’s currency is based on the Gold Standard providing economic stability for domestic and international trade, as well as low inflation. There are no interest rates so wealth is created through investment as opposed to savings. This investment led economy where wealth is constantly circulating coupled with a stable currency will produce strong economic growth, and low unemployment.

Private companies cannot own natural resources such as oil and gas. These are owned by the people and managed by the government, with their revenues going to the Treasury (*Bait ul-Mal*). Revenue gained from natural resources must be used for the interests of the people, and the House of Representatives will advise the government on where the money is spent.

Taxation in the Caliphate is on excess wealth and not income, and there are no regressive taxes like VAT. The only taxes on companies are the agricultural land taxes (*ushur* and *kharaaj*) that are a percentage of the agricultural produce or the land value. Non-agricultural companies do not pay this. Muslim owned companies will also pay the *zakat* tax, but non-Muslim companies are exempt from this.

Non-Muslim men must pay a nominal tax called *Jizya* that gives them full citizenship rights, exempting them from National Service and taxes specific to Muslims like *zakaat*. *Jizya* is means tested and there are different bands for different levels of wealth. Caliph Omar imposed three bands for the *Jizya* tax - 4 dinars (£108) for the rich, 2 dinars (£54) for the middle class and 1 dinar (£27) for the poor. The *Jizya* tax rate is much lower rate than that of *zakaat*, therefore the tax burden of non-Muslims is lower than that of Muslims in the Caliphate.

The Caliphate does not have National Insurance to pay for health care, pensions and other state benefits. A modern efficient Health Service must be provided free of charge to the people. This includes free dental care, optician costs and prescriptions. There are no pensions or state benefits as such within the Caliphate. All pensioners, women, children, unemployed and those with disabilities must be provided for financially by their families. Only if they had no family or the family cannot provide for them will the government then intervene. The current pensions crisis facing Britain will therefore not exist.

### Community Life

Non-Muslims will not be isolated in to ghettos, with poor housing and low government funding. Muslims and non-Muslims will live together side by side, as neighbours in the community. Neighbours have many rights over each other, designed to keep the home and community a place of peace and tranquillity. A place where children can play safely without fear of abuse. Nuisance Neighbours and jobs roaming the streets are a growing problem in Britain due to selfishness and individualism. Muslims do not hold these ideas, and instead believe in responsibility to their neighbours and community. The Prophet Muhammad (saw) said: **“*Jibril (Angel Gabriel) kept recommending treating neighbours with kindness until I thought he would assign them a share of inheritance*”**.

People cannot distress their neighbours by playing loud music, growing high hedges, parking irresponsibly or even backbiting them. They must enquire about their neighbour's welfare and aid them as much as they can.

Anti-social behaviour on the streets is not tolerated and Inspectors (*qadi hisbah*) with the power to impose immediate sentences will patrol the neighbourhoods, accompanied by Police. Pubs and clubs that sell alcohol are prohibited and there is a strong punishment for those found drunk and disorderly on the streets. Non-Muslims however can drink and trade alcohol amongst themselves as long as it remains in their private homes and bars.

### Religion

The Caliphate cannot force or pressurise any non-Muslim to become Muslim. Churches, Synagogues and Temples are all protected by the Caliphate. Those who follow a religion can practise their religion without interference or harassment from the police and authorities. The government will not threaten to close places of worship or spy on the worshippers and sermons as the British government is doing.

Historically, when the Caliphate was ruling Jerusalem, it protected the holiest Church in Christianity - The Church of the Holy Sepulchre. The keys to this church have been held for centuries by the Nusseibeh Muslim family who until today still open and close the doors on a daily basis.

### International Relations

The Caliphate does not go to war based on lies and deceit. Its sole purpose in fighting a war is to remove injustice and bring a new system for the people to live under. Although America and Britain cite the same objectives in Iraq the reality is far from this. Their use of depleted uranium, torturing and killing of civilians and imposition of another corrupt system would never happen with the Caliphate. Historically the Caliphate won the hearts and minds of the people on the lands it occupied. It never mistreated them and as opposed to an Empire, it didn't impoverish them in order to enrich the capital.

In his book “*Kitab Al-Kharaj*” Abu Yusuf gives the following report: **“After getting on peaceful terms with the people of Syria and collecting the dues of the *Jizya* and the *Kharaj*, news reached Abu ‘Ubeida that the Byzantines had amassed their troops to attack him. The effect of this was great on Abu ‘Ubeida and the Muslims. He sent messages to the rulers of cities with whose citizens he had made peace, asking them to return to their subjects the paid dues of the *Jizya* and *Kharaj* with an instruction to tell them: ‘We hereby return to you the money you have paid us, because of the news of the enemy troops amassed to attack us, but, if God grants us victory against the enemy, we will keep up to the promise and covenant between us.’ When this was delivered to the *dhimmi* and their money returned to them, they told the Muslims: ‘May God bring you back to us and grant you victory over them!’”**

The Caliphate will encourage non-Muslims from other countries to visit it, study in its universities and conduct trade. Economic and cultural treaties will be signed to facilitate this. Any non-Muslim visiting the Caliphate from a country that the Caliphate has a treaty with, can enter without the need for a visa. They are called a *Mu'ahid* and have full protection under the state similar to the *dhimmi*. Historically scholars and scientists from Europe flocked to the Caliphate and studied in the universities of Cordoba, Cairo and Baghdad.

The Caliphate's army must follow strict rules of engagement when fighting war (*jihad*). The soldiers do not fight the enemy out of anger or hatred, but to please their creator – Allah. Hence, atrocities like those committed at Abu Ghraib prison in Iraq or Srebrenica in Bosnia, will not happen under a Caliphate. In the Battle of Khandaq 627CE, Ali (who later became a Caliph) was about to kill one of the enemy soldiers when the soldier spat in his face. Instead of killing him, Ali lowered his sword because he didn't want to kill him out of anger. This is an example of the high values held by soldiers in the Caliphate's army.

Non-Muslims are not obliged to do National Service, although they can join the Armed Forces if they wish. In the event of war it is the Muslims responsibility to fight and protect the non-Muslims from any harm.

Torturing anyone including prisoners of war is absolutely prohibited, and the perpetrators will face a severe punishment. Any evidence obtained via torture whether at home or abroad is not legally admissible in an Islamic Court.

The Intelligence Services and Police within the Caliphate cannot spy on Muslim or non-Muslim citizens. Phone tapping of their home and mobile phones is prohibited and is not admissible in an Islamic Court.