



Haringey Council Whitewashes Hizb ut-Tahrir Schools Centre for Social Cohesion Press Release 11 December 2009

The Centre for Social Cohesion (CSC) can reveal that the [curriculum](#) of schools at the heart of a political row over public funding systematically teaches primary school children the extreme Islamist ideology of Hizb ut-Tahrir (HT).

Haringey Council has [announced](#) today that it has resumed funding to the Islamic Shakhsiyah Foundation (ISF), a registered educational charity with links to HT. Funding was suspended in October this year following revelations by the CSC and [Sunday Telegraph](#) that it received over £113,000 in government grants for its schools in Haringey and Slough in 2007/08. The Haringey Council investigation claimed to have found no evidence of 'inappropriate influence' at the ISF school in North London.

The curriculum, written by the Head teacher of the Slough school, Farah Ahmed, was approved by Ofsted. Obtained from the ISF in 2006, it includes lessons on:

- The need to establish an Islamist state, or Khilafah [Caliphate] and its pre-requisites
- Jihad, fighting in the path of Allah, as a form of worship
- How democracy differs from 'our laws' i.e. HT's ideology
- The rulings systems of Islam, as defined by HT, including strict gender segregation

Hannah Stuart, co-author of [Hizb ut-Tahrir: Ideology and Strategy](#), says:

In 2005 Ofsted approved this curriculum. It includes teaching armed jihad. This is what members of Hizb ut-Tahrir believe and have taught young children. It is a scandal that Ofsted could have approved such a curriculum.

The Khilafah – the 'ruling system in Islam'

The ISF curriculum teaches the pre requisites of HT's Islamist State, or Khilafah. The four pillars of the Khilafah replicate those contained in HT's 'Draft Constitution for an Islamic State'.

ISF Curriculum

The ruling system in Islam is called Khilafah. Islam has defined a ruling system with 4 principles:

1. Sovereignty to Allah;
2. Authority to the Ummah [unity of Muslims];
3. There must be one Khalifah [Caliph];
4. The Khalifah has the right to adopt laws and rules from Islam.

[ISF curriculum p.31]

HT's draft constitution

The ruling system is founded upon four principles. They are:

- a. Sovereignty belongs to the *Shar'iyah* [Islamic law], and not to the people;
- b. Authority belongs to the *Ummah*;
- c. The appointment of one Khalifah is an obligation upon all Muslims;
- d. Only the Khalifah has the right to adopt the *Ahkam Shar'iyah* [Islamic edicts]. Therefore, he enacts the constitution and laws.

['A Draft Constitution of the Islamic State', *The Islamic State*, Hizb ut-Tahrir, p.243. This is also mirrored in 'The Ruling System of Islam' (*Nizam ul-Hukm fi'l Islam*), by Taqiuddin an-Nabhani, p. 431

The ISF curriculum also states that 'Muslims must account the Khalifah if he deviates from Islam'. This concept is central to HT's draft constitution, detailed in articles 38-39 (see appendix).

Jihad – 'a form of worship'

Nine and ten year olds are taught that Jihad is a form of worship that all Muslims should follow. The curriculum states:

- Da'wa [proselytising] and jihad fisabeelillah [fighting in the path of Allah] are also Ibadah [worship]
- The Ahkaam [rules] of Da'wa
- The Ahkaam and limits of jihad as taught by the classical scholars. (It is important to clearly define the situations in which jihad is permitted and those where it is not.
- Muslims are accountable if they do not follow these rules

[ISF curriculum, p.30]

An article in HT's monthly magazine states:

It has been agreed upon by the classical scholars that the Shari'ah meaning of Jihad is to fight and kill the kuffar [infidel].

[Sidik Aucbur 'The true meaning of Islam', Khilafah magazine, May 2003, pp.17-18, p.18]

While interpretations of physical and spiritual Jihad are varied, HT defines (and sanctions) Jihad as warfare:

They [the West and 'weak' Muslims] contradicted the reality of *jihad*, for *jihad* is a war against anyone who stands in the face of the Islamic *Da'wah* whether he is an aggressor or not. In other words it is the removal of any obstacle standing in the face of the *Da'wah*...

[Taqiuddin an-Nabhani, *Concepts of Hizb ut-Tahrir (Mafahim Hizb ut-Tahrir)* (London: Al-Khilafah Publications, 1953) p.10]

The front cover of HT's book, *Jihad: and the Foreign Policy of the Khilafah State*, states:

The Khilafah State is the method by which the whole world is addressed through da'wah and Jihad.

[*Jihad: and the Foreign Policy of the Khilafah State*, Hizb ut-Tahrir]

Themina Ahmed, author of the ISF history curriculum, has previously written:

The world will, insha-Allah (God willing), witness the death of the criminal capitalist nation of America and all other (infidel) states when the army of jihad is unleashed upon them.

[Themina Ahmed 'Execution of the criminal-Timothy McVeigh', Khilafah magazine, July 2001, pp.6-7, p.6]

Islam vs. Democracy

Seven and eight year olds are taught:

- Islam is a Deen [faith], contrast briefly to other belief systems where human beings make rules
- Briefly introduce the concept of democracy
- Our rules and laws come from Allah (swt)

[ISF curriculum, p. 25]

HT have issued a book, *Democracy is a system of Kufr: It is forbidden to adopt, implement or call for it*, which defines democracy as:

[A] system whose source is human beings and it has no connection to divine revelation or religion.

[*Democracy is a system of Kufr*, Hizb ut-Tahrir, p.5]

Elsewhere HT states:

For Muslims to adopt democracy means to disbelieve in all – may Allah forbid – the decisive evidences and conclusive evidences, [...] which oblige then to follow Allah and reject any other law.

[*The American Campaign to Suppress Islam*, Hizb ut-Tahrir, p.11]

Islam as an ideological project

One of the 'Aims and Objectives of the [ISF] Halaqah' is: 'Understanding of the Systems of Islam and their role in wider society' (p.4). For HT, Islam is a political ideology composed of 'systems' – political, economic, social and juridical – which regulate society:

The Islamic '*aqeedah* is a rational creed and it is a political doctrine from which originates a system that deals with all of man's problems, whether they are political, economic, cultural, social or any other issue for that matter.

[*Hizb ut-Tahrir*, Hizb ut-Tahrir, p. 11-12]

Gender segregation – 'The Social System of Islam'

Eight and nine year olds learn about:

- The Social System of Islam
- Relationship between men and women and Marriage
- Rights and duties of the Husband and the Wife
- Segregation and how this would be implemented in an Islamic society
- Islamic requirements of Dress for Men and Women

[ISF curriculum, p. 28]

The concept of an Islamic social system is explored by HT in a book titled *The Social System in Islam*. HT's social vision is codified in the party's 'Draft Constitution of the Islamic State'. Articles 108-118, entitled 'The Social System', set out strict regulations for gender roles in public and private and mirror the sections detailed in the curriculum (see appendix).

'The Economic System of Islam'

The ISF curriculum teaches children:

- Economic system – Understanding that Allah (swt) owns everything

[ISF curriculum, p. 25]

The idea of an economic system in Islam is another concept central to HT's ideology. Taqiuddin an-Nabhani, the party's founder and ideologue, wrote *The Economic System of Islam* (1953) which outlines HT's economic policy. The ISF's view of an Islamic economic system appears to be heavily influenced by HT's understanding.

- Duty of the Islamic State to provide food, shelter and clothing for every citizen

[ISF curriculum, p. 25]

The curriculum echoes HT's economic policy:

The policy of the economic system in Islam is to guarantee the fulfilment of all basic needs of every person [...] Therefore, the laws of Shari'ah contain the fulfilment of man's basic needs like food, drink and shelter for every person.

[*Hizb ut-Tahrir*, Hizb ut-Tahrir, p. 55]

APPENDIX

Ruling system in Islam:

Muslims must account the Khalifah if he deviates from Islam

Article 38

There is no term limit for a *Khalifah*, as long as he abides by the *Ahkam Shar'iyah*, and implements them, and is capable of running the State's affairs. He remains the *Khalifah* as long as his condition does not change. If his condition changes in such a way that he can no longer remain the *Khalifah*, he must be dismissed immediately.

Article 39

There are three situations which can change the condition of the *Khalifah* and thus render him unqualified to continue as the *Khalifah*. They are: a. If one of the basic conditions of the *Khalifah* changes; such as, he reverts from Islam, becomes insane or commits *Fusq* [deviancy] and so on. These are necessary conditions for the *Khilafah* contract, as well as the continuation of it.

[A Draft Constitution of the Islamic State', *The Islamic State*, Hizb ut-Tahrir, p.247]

Social System in Islam:

ISF's presentation of an Islamic social system correlates to the breakdown of social codes contained in HT's draft constitution. For example:

Relationship between men and women and Marriage:

Article 116

The marriage is a life of tranquillity and companionship. Therefore, the responsibility of the husband towards his wife is one of care taking, and not ruling. She is to obey and he is to provide.

[A Draft Constitution of the Islamic State', *The Islamic State*, Hizb ut-Tahrir, p262]

Rights and duties of the Husband and the Wife:

Article 117

Husband and wife must cooperate with each other in performing household duties. The husband performs all work undertaken outside of the house. The woman performs actions normally undertaken inside the house to the best of her ability. The husband should hire a maid as required to assist her with the household tasks she cannot perform herself.

[A Draft Constitution of the Islamic State', *The Islamic State*, Hizb ut-Tahrir, p262]

Segregation and how this would be implemented in an Islamic society:

Article 109

Men and women are basically to be segregated from each other. They should not mix together except for a need permitted by the *Shar'a* [Shariah]. The *Shar'iyah* permission for mixing in this case should be there, such as in buying and selling and pilgrimage.

[A Draft Constitution of the Islamic State', *The Islamic State*, Hizb ut-Tahrir, p261]

Islamic requirements of Dress for Men and Women:

Article 113

Women functions in both the public and private lives. In public life, women are allowed to be with other women, *Mahrem* [a husband or men they cannot marry] males and other males, provided that nothing of the women's body is revealed, apart from her face and hands. Seductive manners and clothing are not allowed. In private life, women are allowed to dwell with other women and *Mahrem* males. In both lives, all *Shar'iyah* laws should be complied with.

Article 114

(*Khulwa*) a man and a woman are not allowed to be alone without a *Mahrem*. (*Tabaruj*) Make up and dress that normally catches attention and/or exposes the body are not allowed in front of non-*Mahrem*.

[A Draft Constitution of the Islamic State', *The Islamic State*, Hizb ut-Tahrir, p262]

NOTES TO EDITORS

1) When the ISF was established in 2005 two of its four trustees, Farah Ahmed and Yusra Hamilton, were members of HT. Hamilton is married to HT Media Representative Taji Mustapha and attended the party's 2009 conference. Neither Ahmed nor Hamilton denied membership of the extreme party when it was revealed in a 2007 *Sunday Times* [article](#), the same year in which the ISF received £113,411 in government grants. On Newsnight (25.11.2009), Ahmed also said that she was not currently a member of HT. She refused, however, to deny previous membership.

2) HT defines the Ummah as a global political Muslim bloc.

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