

2013

The Global Conflict of Religious Doctrines: Sharia Law and Western Christian Law

Morgan Lewis
Susquehanna University

Follow this and additional works at: <https://scholarlycommons.susqu.edu/supr>



Part of the [American Politics Commons](#), and the [International Relations Commons](#)

Recommended Citation

Lewis, Morgan (2013) "The Global Conflict of Religious Doctrines: Sharia Law and Western Christian Law," *Susquehanna University Political Review*: Vol. 4 , Article 3.
Available at: <https://scholarlycommons.susqu.edu/supr/vol4/iss1/3>

This Article is brought to you for free and open access by Scholarly Commons. It has been accepted for inclusion in Susquehanna University Political Review by an authorized editor of Scholarly Commons. For more information, please contact sieczkiewicz@susqu.edu.

The Global Conflict of Religious Doctrines: Sharia Law and Western Christian Law

Morgan Lewis, Class of 2015

In a quiet suburban parking lot outside of Phoenix, AZ, a father floors the gas on his Jeep Grand Cherokee and heads straight for his twenty year-old Noor. His goal: to protect his family's "honor." At school, Noor Almaleki was known as a fun-loving student who made friends easily. But at home, she inhabited a darker world. Noor's father, forty nine year-old Faleh Almaleki, was strict and domineering, deeming it inappropriate for her to socialize with young men to wear jeans, or to post snapshots of herself on MySpace. Her responsibility was to follow orders, or risk a beating. From her father's perspective, the only time Noor's life would ever change would be when she married a man he selected for her — back in his homeland of Iraq. Noor, however, had a different vision for herself (Pesta 2010, 85).

On a cloudless, breezy afternoon in late October 2009, her father set out to end those dreams. As Noor walked across a suburban parking lot to a Mexican restaurant with a friend, a forty three year-old woman named Amal Khalaf, Faleh Almaleki gunned the engine of his Jeep Grand Cherokee and bore down on his twenty year-old daughter and her companion. Noor landed on a raised median in a patch of pebbly landscaping. Faleh wasn't done, though. Swerving onto the median, he ran over his daughter as she lay bleeding, fracturing her face and spine. Then, he reversed and sped away. After his arrest, Noor's father admitted to striking Noor and claimed that in his culture, a daughter should not leave home, or be so "Americanized" (Pesta 2010, 85). Faleh equated Noor to a "small fire" (Pesta 2010, 85) that needed to be extinguished in order to keep the family home from burning down. Almaleki believed that his daughter was bringing shame to his family. Thus his actions were, in his world view, justified under Sharia Law where honor killings are considered acceptable. While historically Sharia Law has been used in Islamic countries from Asia to the Middle East to Africa, in the 21st century, Islamic Law has also impacted non-Islamic countries includ-



ing the United States. This growing influence of Sharia Law, is partly due to the globalization of Islamic religious practices which impact societal and economic conditions on a wide scale. This influence is creating a more familiar and religiously appropriate value system for Muslims outside the Middle East (Anderson, Hey, Peterson and Steven 2008, 90-91). However, this increased influence can also be the origin of disagreement and power struggle between different worldviews and philosophical schools of thought. The Judeo/Christian legal and political school of thought is now being challenged globally by a rapidly growing Muslim population, both in the United States and Europe. This paper employs newspaper accounts, court cases, and policy papers to illustrate the growing influence of Sharia Law on many aspects of society in non-Muslim countries, as well as the resulting tensions of how non-Muslims react to these laws. The goal of this paper is to shed light on the broader international debate and the challenges for government authorities to strike a balance between traditional Western-based government practices and Islamic-based practices without leaving individuals vulnerable to the dictates of conflicting views.

Islam is one of the three monotheistic religions in the world along with Christianity and Judaism. Across the world there are over 1.2 billion practicing Muslims, about 20 percent of the world's population (Saint Group, 2012). More than 50 of the populations in 35 nations are practicing Muslims (Saint Group, 2012). Over the past 500 years, Islam has grown, thus crossing political, economic, and cultural borders. In the past 50 years, nineteen nations have declared Islam as part of their constitutions including Malaysia, Saudi Arabia, Kuwait, Bahrain, Yemen, and the United Arab Emirates (Vriensa and Johnson, 2013).

Islamic law, including Sharia law, is based on the belief that the founder of the religion, the Prophet Mohammad, serves as a model for laws that allow for justice for men (Jones, 2013). The Quran is the Muslim holy book, which corresponds to the Jewish Torah and the Christian's Holy Bible. Muslims believe that the Quran is the word of God, as dictated to the Prophet Muhammad by the angel Gabriel. The Quran is made up of sayings and stories called the

Hadith, which were approved by Muhammad. The Hadith contains explanations of how certain verses of the Quran came to Muhammad and provide various pronouncements on disputed questions, many of which focus on war (Maously, 2012). These different passages are used to claim the “legitimacy to a preexistent of affairs” (Haddad and Esposito 1998, 134). The comprehensive nature of Sharia Law is due to the belief that the law must provide all that is necessary for a person’s spiritual and physical well-being” (Saint Group, 2012). It includes “all aspects of Muslim life including daily routines, familial and religious obligations, and financial debating” (Lippman 1995, 71). For some Muslims, the laws set forth in the Quran are straight-forward and are to be taken literally, but when these practices contradict the established laws of a non-Muslim country, the controversy caused by the influences of different beliefs and practices is evident.

Like Jewish and Christian law, Islamic law is interpreted differently by different people at different times which often leads to conflict between those wanting to keep a balance between the more restrictive Sharia Law and that of traditional Western practices. This struggle to maintain a balance is apparent in nations with a high Islamic influence. As a nation’s Sharia compliancy increases, so does the restrictiveness of its sanctions on all activities, both in and out of the home; Saudi Arabia is an example. Although thought to be centralized in the Middle East, the influence of Sharia Law has reached an international level since it has begun to be implemented within the British society, including its legal system. According to Civitas, a 2009 think tank devoted to providing accurate and factual information on current social issues, there were approximately 85 different Sharia councils, across Britain (Talwar, 2012). Unknown to many, these councils have been running parallel to the British legal system since around 1982 (Talwar, 2012). Those who choose to seek rulings through a Sharia council do so for the quickness of the decision process but more importantly to fulfill the spiritual principles Muslims live under which can be challenged by the influence of Western cultures. Although they have had an effect, Sharia courts have no legal power except in civil courts (Talwar, 2012). For many Muslims however, the rulings set forth by these councils are accepted and fol-



lowed.

On an international level, Sharia Law is practiced to some extent regardless of whether the nation is considered secular or non-secular, which can conflict with typical Western practice. Throughout the world, “individual countries have tailored Sharia to their own purposes and found room within its principles for their own customs” (Lippman 1995, 71). Secular countries such as Turkey and Indonesia, despite their large Islamic populations, maintain a separation of Sharia law and the government. Although this practice is not common, it is possible, “these states exist completely under rule of law, have codified legal systems, and an independent judiciary; religion is deemed to be irreconcilable with the state and is not permitted to interfere with politics or the law” (Wu, 2011). Countries such as Turkey, despite the growing influence of Muslim-based practices, have instituted measures more aligned to Western-practices such as complete removal of all religious courts and giving women equal determinations in divorce actions and other legal proceedings. Other countries such as Saudi Arabia and Nigeria are considered non-secular nations and have been influenced greatly by Islamic law and have been incorporated it into their society and government (Saint Group, 2012). In Nigeria, where Sharia has been reintroduced, popular Islamic groups are seen as a threat to the existing government because Islamic political parties run for office and Sharia often influences local customs and practices. Countries like Saudi Arabia derive their legitimacy from Islam (Vriensa and Johnson, 2013). In these countries where Islam is listed in the constitution, Sharia is declared the source of all laws. Although a country may strictly govern under the laws of sharia, “non-Muslims are not expected to obey Sharia and in most countries, they are under the jurisdiction of special committees and adjunct courts under the control of the government”, (Vriensa and Johnson, 2013), thus continuing the conflict between a secular government system and that of a Sharia based system.

In Saudi Arabia the practice of Sharia law is prevalent throughout everyday life. In this country Sharia is the only code of law. The influence of Sharia law is present throughout Saudi Arabia affecting even the most seemingly minor aspects of society. For example, un-

like most western countries, the sale of life insurance is illegal because it is often associated with betting on a human life, which is illegal under Sharia Law (Lippman 1995, 85). Paying money for something with no guarantee of benefit involves risk which is considered a form of gambling according to Islamic practice. The strong influence of Sharia Law dictates rituals practiced by Saudis on a daily basis as well. Along with the many other obligations Muslims are to fulfill, Sharia Law requires citizen to participate in daily prayers which occur five times a day. Saudi newspapers list the exact time on a daily basis as well as the holy days of the Islamic faith. Companies close on Friday as ordered by Sharia Law and some also close on Thursday to change the western weekend from Saturday and Sunday to Thursday and Friday (Saudi Arabia, 2013).

Turkey, attempting to adjust to the growing impact from the globalization of Sharia-based practices, is one of the only nations that is attempting to achieve a balance between religion and politics; it strives for "a balance between Islam, democracy, secularism, and modernity" (Vriensa and Johnson, 2013). Although Muslim, the nation has excluded "Sharia Law entirely from the state's legal and administrative codes" (Lippman 1995, 71) but, has come under scrutiny from Muslims especially when new codes infringe on older Islamic based practices. The Turkish tradition of upholding secularism came under fire during the past decade with the debate over headscarves. "Turkey's tradition of upholding secularism still holds strong: in a 2004 case taken before the European Court of Human Rights, Turkey took the position that religious headscarves and other such garments should not be worn in public places such as schools and universities" (Wu, 2011). By limiting the use of headscarves to private venues, the Turkish government was able to override the Sharia-based practice thus enabling all Muslims, both men and women, to be equal within the eyes of the government. This decision brought global attention to Turkey, a country approximately ninety nine percent Muslim, to highlight the governmental effort to help to protect the democratic system (Wu, 2011).

An area where the growing influence of Sharia Law has caused great debate is within the context of law where harsh rules that per-



tain to crime and punishment are significantly different from other philosophies and practices within the Western governmental systems. Unlike Western court systems where a suspect has the right to be judged by a jury of his peers, within the context of the Sharia-based court system, regardless of circumstances and severity of the crime “the only guiding principle for judges under Shar’iah Law is that they [the judges] must answer to Allah and to the greater community of Muslims” (Saint Group, 2012). When a crime is committed, the punishment is predetermined and the accused knows the ensuing punishment. Sharia-based punishments are often harsh with an emphasis on corporal and capital punishments and are often scrutinized since western cultures deem them human rights violations.

The Sharia penal system is divided into three categories; Hadd crimes, Tazir crimes and Qesas crimes. Punishments for all categories of crimes are set by the Qur’an and are harsh with an emphasis on corporal and capital punishment (Saint Group 2012). The most severe, Hadd crimes, are considered crimes against God’s law. There is no reducing the punishment for a Hadd crime; punishments are exact with no minimum or maximum punishment attached to them. Hadd crimes are specific and include: unlawful sexual intercourse (sex outside of marriage), false accusations of unlawful sexual intercourse, theft, highway robbery, and drinking alcohol of any kind (Vriensa and Johnson 2013)

Tazir crimes are less serious than the Hadd crimes. Tazir punishments vary according to the circumstances (Saint Group, 2012). Tazir crimes, or crimes against society, are often judged in a manner closest to Western-based judicial system partially due to the fact Islamic judges are given a certain amount of latitude in assigning punishment because the penalties for these are not strictly outlined by the Qu’ran. Different countries in the Middle East have different interpretations of the penal system under Sharia Law which can conflict with one another; “Egypt has a parliamentary process which has a formal penal code written and based upon the principles of Islamic Law, but Saudi Arabia allows the judge to set the Tazir crimes and punishments” (Saint Group, 2012). Qesas crimes, which are described as revenge crimes where restitution was sought (Saint Group,



2012) include revenge killings, murder by error, and offenses against humans. For example according to the Qu'ran, the family of a murder victim has the right to seek "Diya" which is an ancient form of restitution paid to the victim's family. The amount of "diya" paid to the family can be as severe as a public execution (Maousely, 2008).

Under Sharia Law, the roles of men and women are unclear primarily due to the ambiguity of the language in the Quran and the interpretation of the text itself. This blurred role of distinction often leave women in a vulnerable position within the Muslim community making victims to the very rules they live under even in those Western countries where Sharia Law is not readily maintained. A traditional interpretation of a woman's place within the Qur'an states that "a woman's role is domestic consisting of marital fidelity, friendly behavior toward the husband and his family and to maintain good household management" (Saint Group, 2012). A woman is under the control of her husband who is free to discipline them as he may see fit. According to the Qur'an, men are superior to women and provide for their needs and therefore are guardians over their wives and daughters regardless of the circumstances under which they live. For women living under the edicts of Sharia law the Qur'an dictates, "Therefore the righteous women are obedient guarding in secret that which God has guarded. As to those from whom you fear rebellion, admonish them and banish them to separate beds, and beat them" (Saint Group, 2012). As in Noor Almaleki's case, punishments executed by men are often harsh and viewed as violations against most in Western judicial systems regardless of the fact that men are reminded that "if they return to obedience, seek not a way against them a means of annoyance for Allah is Most high, Great above you all" (Saint Group, 2012).

As Western-based philosophies begin to influence Muslim people in the West, women are breaking out of the traditional role and seeking a more equal status within the Muslim society. This change impacts both the domestic and judicial practices in the Islamic community. Still one in three Muslims in the United Kingdom strongly agree that a wife should be forced to obey her husband's bidding, even as Islamic beliefs have become more progressive (Muslim



Opinion Poll, 2012). The roles of men and women have become less male-centered allowing women to drive a car and maintain employment outside of the household, which results in conflicts between the old male dominated belief system and a new more progressive ideology (Muslim Opinion Poll, 2012). "We have spoken to many women and all of them tell us the same story; Sharia Law is not providing them with the justice they seek. The Counsels are dominated by men, who are making judgments in favor of men," said Diana Nammi from the Iranian and Kurdish Women's Rights Organization. "We think there shouldn't be any religious law practicing in Britain - all Sharia bodies should be banned. That is the only way we can ensure equality of justice for all women" (Muslim Opinion Poll, 2012). However, the struggle between a more progressive role for women and a traditional role has led to injustices in today's society leading women and men to seek justice within the framework of Sharia law itself prompting countries like the United Kingdom, to incorporate Sharia into their established judicial system.

In June 2008, 40 percent of British Muslims wanted Sharia in the United Kingdom; the most senior judge in England gave his blessing to using Sharia law in an effort to handle disputes between Muslims (Muslim Opinion Poll, 2012). This stance has had a wide range of responses as varying communities are more accepting of Sharia influence on Western-based judicial systems. If used, Sharia Law is to be governed under English law in a way to guide and protect the rights of the citizens as well as to protect and abide British mandate (Doughty, 2008). By controlling the influence of Sharia-mandated rulings, the United Kingdom has managed to work within the framework of Sharia while maintaining their Western-based style of justice. However, regardless of the effort to limit the use of Sharia law in Great Britain, lawyers have "warned the community that family and marital disputes settled by Sharia could disadvantage women or the vulnerable" (Doughty, 2008). A woman who had been repeatedly hospitalized by her abusive husband was told by the Sharia courts to return to the family home, resulting in her suffering more violence against her. The unfairness was compounded when her husband divorced her under civil law and married another woman from overseas, while at the same time refusing her permission to divorce him

in the Sharia courts. She has been left in a tragic state of limbo, still 'married' to her abusive husband under Islamic law, even though he is living openly with his second wife in England. Despite the fact that Sharia law should not supersede the rulings of British civil law, women who appear before the male-dominated Sharia Law court often are at a disadvantage. Sheikh-al Haddad, a member of a Sharia council said, "Muslims are becoming more aligned with their faith and more aware of what these different councils have been offering" (Talwar, 2012).

The increasing influence of Sharia Law on the global economy has been "growing at an estimated 15 percent annually leading Islamic banking and finance to become a worldwide industry that modifies modern business practices to conform to the rules of Sharia" (Vriensa and Johnson, 2013). Estimates put "the Islamic banking industry to stand at more than \$1 trillion at the end of 2012" (Vriensa and Johnson, 2013). In the U.S., the Dow Jones Islamic Index tracks Shariah-compliant companies and funds, and companies like the Amana Mutual Funds Trust and the Azzad Asset Management have since been formed. American investment funds, like those offered by TD Ameritrade and Charles Schwab, can invest in Sharia-compliant companies, and those companies can offer investments in American companies. Top holdings in the Azzad Ethical Midcap Fund, for example, include Western Digital Corp., Southwest Electric Co. and Apple Computer, Inc (Fox News Room, 2008). Islamic law itself has a unique form of banking, which is highly different from most western banking practices.

Islamic banking has grown into a worldwide industry. When dealing with Sharia-compliant banks, "businesses are required to avoid transactions related to forbidden things, such as weapons, alcohol, tobacco, gambling, pornography and pork, and investors are guaranteed that their money won't end up financing those industries" (Vriensa and Johnson, 2013). "Islamic countries such as Saudi Arabia, Kuwait, Qatar, Bahrain, Oman, and the United Arab Emirates – countries whose economies are centered around oil – are driven by the high prices of oil has trickled down in the last three or four years" (Teslik, 2007). "Throughout the Middle East where Sharia



economics have taken over major industries those countries are classified as Gulf Cooperation Council (GCC)" (Vriensa and Johnson, 2013).

In the Quran, Sharia Law dictates that monetary transactions are limited to trade and should not include interest bearing contracts. In Sharia banking, "instead of borrowing the money, one can structure the transaction so that the bank, or a bank-controlled entity, acquires the property and leases it to the Sharia-compliant investor" (Teslik, 2007). The purchaser pays a monthly rental fee equivalent to a mortgage fee. If the traditional mortgage interest rate is 5.5 per cent, the UM Financial/CUCO rental rate is 6.1 per cent. This increase is to offset any fees that may accrue during the length of the transaction (Fatah, 2011). However, in Sharia-compliant banking, there are no structured criteria to monitor the liquidity of the money present in the bank at any given time. Unlike the traditional banking system in the United States where investments are monitored and deposited money is protected by the FDIC (Federal Deposit Insurance Corporation) to insure the safety of depositor's money, Sharia-compliant banks are free to make investments in various companies without regulation or monitoring. "In some cases, Islamic banks have become insolvent leaving clients lost and struggling" (Fatah 2011). In 2011, the Canadian based financial group, UM Financial INC., entered into receivership due to lack of funds leaving many mortgage holders without funds to "pay for their homes" (Fatah, 2011). As many of these mortgage holders also discovered, the fees accrued by the bank were substantially more than those of a traditional bank mortgage (Fatah, 2011).

Although many investors are attracted to Islamic banks throughout the world, there is concern that Sharia-compliant banks are channeling funds to terrorists especially those banks located in the United Kingdom, which is the largest Islamic banking sector in Europe. In order to be Sharia compliant, Islamic banks are required to make charitable contributions, such as "zakat" – paying alms to the poor. Most of these contributions are not regulated by any group aside from the bank. This lack of control is the stimulus for the United States to investigate the activities of the Islamic banks throughout

the world with a particular focus on those in Great Britain (Moore, 2011).

In June 2006, a series of cables were sent from the office of then Secretary of State, Condoleezza Rice, requesting information on “Islamic financial institutions’ vulnerability to exploitation for illicit or terrorist purposes, such as structuring accounts to mask illicit activity or money laundering” (Moore, 2011). The documents, uncovered by Wikileaks indicate the United States feared the banks could be financing al-Qaeda sympathizers. “By allowing Sharia-compliant finance in the U.S., it is green-lighting a seditious system that supports jihad”, said Frank Gaffney, founder and president of the Center for Security Policy in Washington, D.C (Fox News Room, 2008).

In that same month, a Kuwaiti-based charity, Revival of the Islamic Heritage Society, that receives funds from numerous Sharia-compliant banks, was designated by the US Treasury as providing money and material support to al-Qaeda, its affiliates and to acts of terrorism. A press release issued by the Department of the Treasury stated, “The U.S. Department of the Treasury today (June 13, 2008) designated the Kuwait-based Revival of Islamic Heritage Society (RIHS) for providing financial and material support to al Qaida and al Qaida affiliates, including Lashkar e-Tayyiba, Jemaah Islamiyah, and Al-Itihaad al-Islamiya. RIHS has also provided financial support for acts of terrorism” (HP-1023, 2008). In response, the offices of the RIHS were raided or closed by governmental officials in countries where the organization is active (HP-1023, 2008). The Revival of Islamic Heritage is not the only organization which the United States suspected supplied money to terroristic groups. The Muslim World League (MWL) and Rabitta al-Alam al-Islami, were suspected of uniting Islamic radicals from 22 nations, thus spinning a web of many charities with hundreds of offices worldwide. In 1978, the kingdom backed another MB initiative, the International Islamic Relief Organization (IIRO), which, with all these so called charities is implicated for funding al Qaeda during the 9/11 attacks. (Fox News Room, 2008).

Although once thought of as a strictly Muslim system of rules and laws, Sharia Law has made a significant impact on the global



community at large. Through the growing impact of globalization, despite being deeply rooted in religion, Sharia Law governs aspects of both Muslim and non-Muslim life in many countries by addressing the banking, economy and civil and criminal court systems as well as social activities and behaviors. Difficulties develop when the influences of Sharia-based rules conflict with the already established Western-based practices within both secular and non-secular nations. The ensuing struggle to maintain a balance between these two schools of thought is often difficult. As globalization aids in the spread of Sharia Law, women especially struggle to maintain this difficult balance due to the ambiguity of male and female roles as outlined in the Quran, the basis of Sharia Law. Economically, Sharia Law continues to make an impact on the world's banking system, often attracting non-Islamic businesses to make investments in banks maintaining Sharia-based practices. However, these banks are not without controversy, especially when there is very little monitoring of their practices or investments. As the effects of globalization continue to influence the global community, including that of Sharia-based practices, both Western and non-western countries will continue to attempt to maintain a balance between different schools of thought.

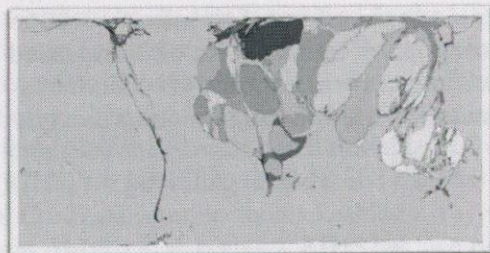
Appendix

Map 1



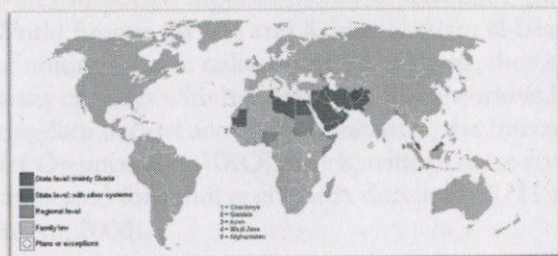
A depiction of the Middle East. The countries are indicated by in different colors. The map illustrates the focus region of the Muslim practice of Sharia law. (<http://prophecyunfolding.wordpress.com>)

Map 2



Map showing the distribution of Islam throughout the world. The outline of each country is skewed to emphasize the varying sizes of populations following Islam. The areas with the biggest land masses are the areas with largest number practicing Muslims. (<http://www.worldmapper.org>)

Map 3



A world map highlighting the countries that institute Sharia Law. The different shades green show the varying degrees in which Sharia Law is utilized by the government on state, regional and family levels. (<http://>



www.infideltaskforce.com)



Photo 1

Turkish women demonstrating for the right to wear their head scarves. Turkey is a secular state that does not allow the head scarves to be worn in universities, in an effort to keep Sharia practices

out of public forums.



Photo 2

The photo was taken by the Associated Press in Banda Aceh, Indonesia. The image shows a Sharia law officer a moment before caning a woman in front of a mosque as a form of punishment as she violated the law of contact between unmarried men and women which is forbidden under Sharia Law. (<http://>

www.theblaze.com)

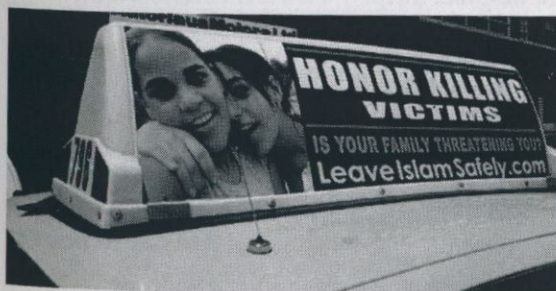


Photo 3

The photo was taken by the Associated Press in Chicago to raise awareness of the growing number of honor killings. It photo is the image

of the two victims, Amina and Sarah Saud of Texas, killed by their father for drifting from their Islamic culture. The ad was produced by the Stop Islamization of America's Freedom Taxi campaign.

(<http://www.theblaze.com>)

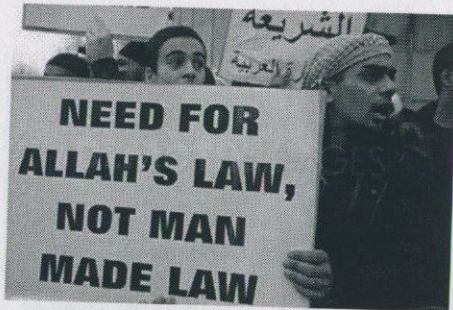


Photo 4

The image was first featured in the Finger Lake Times in New York State depicting a protest for the increased use of Sharia Law. The protest occurred following the dismantling of Moammar Gaddafi's rule in Libya. ([http://](http://www.ahmadiyyapost.com)

www.ahmadiyyapost.com)

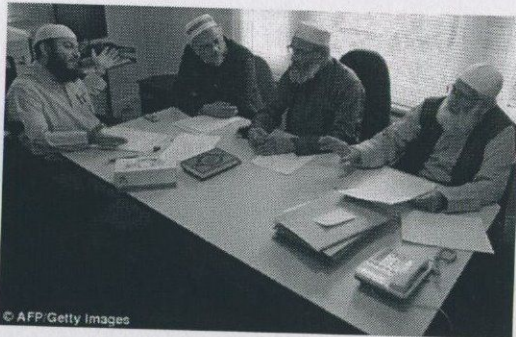


Photo 5

This is a photo distributed by the global news agency, Agence-France Press and Getty Images of the Sharia Council of Great Britain in their headquarters. From right to left:

Dr Suhaib Hasan, Maulana Abu Sayeed and Mr Mufti Barabattullah. The council is presiding over a marriage dispute. (<http://www.dailymail.co.uk/>)

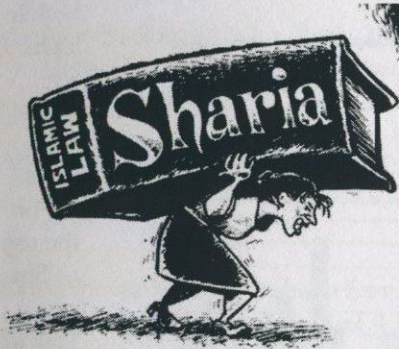


Political Cartoon 1

The political cartoon expresses the growing controversy over the use of Sharia Law in Texas. The cartoon, distributed by Tea Party political party in the United States, is an effort to express their opposition of the use of Sharia Law in the United States. ([http://](http://texastepartyalliance.org)

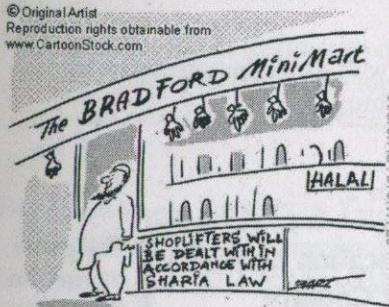


Political Cartoon 2



The above political cartoon illustrates the burden of Sharia Law practices on women. The book symbolizes the oppression inflicted on women by the rules of Sharia which is metaphorically breaking their backs. (<http://iluvsa.blogspot.com/>)

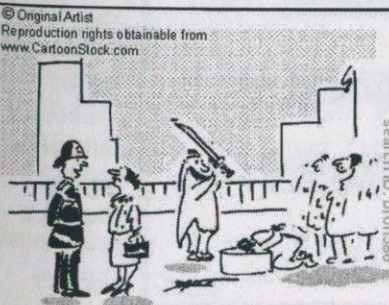
Political Cartoon 3



© Original Artist
Reproduction rights obtainable from
www.CartoonStock.com

The cartoon mocks the severity of punishments inflicted under Sharia Law. It illustrates the strict laws from crime and punishment. (<http://www.cartoonstock.com>).

Political Cartoon 4



© Original Artist
Reproduction rights obtainable from
www.CartoonStock.com

The cartoon illustrates the dichotomy of the Sharia-based and Western-based criminal justice systems. The cartoon is a commentary about Sharia Law and its uneven level of justice compared to other governments. (<http://www.cartoonstock.com>).

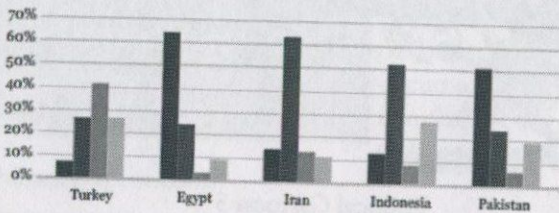
"But ma'am, interfering with sharia law would constitute a hate crime!"

Chart 1

The graph depicts the results of a Gallup opinion poll taken in five

In general, which of these statements comes closest to your own point of view?

- Sharia must be the only source of legislation
- Sharia must be a source of legislation, but not the only source
- Sharia should not be a source of legislation
- Don't know/Refused

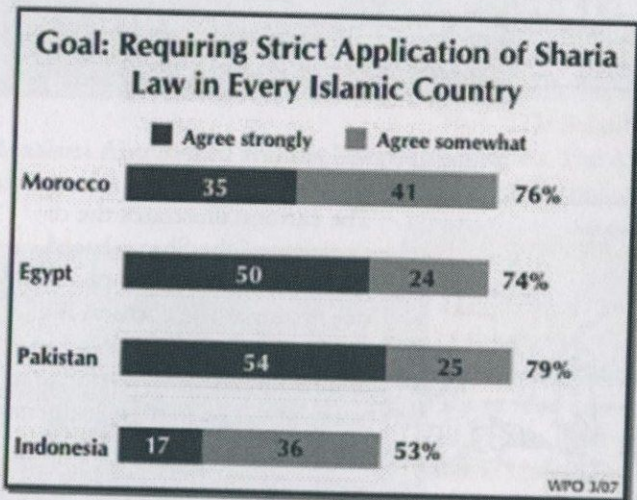


GALLUP POLL

Middle East countries focusing on the use of Sharia Law in gov-

ernment legislation. The countries with the highest approval scores are non-secular Islamic countries. (<http://www.intellectualltakeout.org/>)

Chart 2



The graph focuses on the results of a University of Maryland poll, inquiring the opinion of citizens in varying countries as to whether Sharia Law

should be practiced in Islamic countries. The countries with the largest number of positive responses are non-secular Islamic countries. (<http://perpetuaofcarthage.blogspot.com>)



Works Cited

- Anderson and Paul Allen Beck. 2008. *International Studies: An Interdisciplinary Approach to Global Issues*. Philadelphia, PA: Westview Press.
- Divya Talwar. 2012. "Growing use of Sharia by UK Muslims." *BBC News UK*. 16 Jan. <<http://www.bbc.co.uk/news/uk-16522447>> (7 October, 2012).
- Doughty, Steve. 2008. "Sharia Law Should be Used in Britian, says UK's top Judge." *Daily Mail*. 4 Jun. <<http://www.questia.com/library/1G1-222477334/why-islamic-banking>> (4 November, 2012).
- Fatah, Tarek. 2011. "HuffPost Exclusive: Shaira Banking Goes Bankrupt." *Huffington Post*. 11 October. <http://www.huffingtonpost.ca/tarek-fatah/sharia-banking_b_1011704.html> (11 October, 2012).
- Fox News Room. 2008. "U.S. Interest in Shariah Finances Open Dangerous Door, Critics Say." 13 Nov. <<http://www.foxnews.com/story/0,2933,451416,00.html#ixzz28woXac2q>> (12 October, 2012).
- Haddad, Yvonne and John Esposito. 1998. *Islam, Gender, and Social Change*. New York: Oxford University Press.
- HP-1023. 2008. "Kuwaiti Charity Designated for Bankrolling al Qaida Network," *US Department of Treasury*. 13 Jun. <<http://www.treasury.gov/press-center/press-releases/Pages/hp1023.aspx>> (7 November, 2012).
- Jones, Lindsay. "History of Shariah." *The Encyclopedia of Religion* <http://www.islamawareness.net/Shariah/sh_article005.html> (9 February, 2013).
- Lippman, Thomas. 1995. *Understanding Islam: An Introduction to the Muslim World*. New York: Penguin Group.

- Maously, W. 2008. "Qesas Crimes And Diya." <<http://community.beliefnet.com/go/thread/view/43861/13266929/?pg=last>> (25 January, 2012).
- Mimi Wu. 2011. "Clash of Civilizations: Shaira Law in the International Legal Spere." *Yale Undergrad Law Review*. 17 August. <<http://yulr.org/clash-of-civilizations-sharia-law-in-the-international-legal-sphere/>> (7 October, 2012).
- Moore, Mathew. 2011. "US feared British 'Sharia Banks' Would Finance Terrorist Groups," *The Telegraph*. 15 March. <<http://www.telegraph.co.uk/news/worldnews/northamerica/usa/8382544/US-feared-British-sharia-banks-would-finance-terrorist-groups.html>> (1 November, 2012).
- Muslim Opinion Polls. 2012. "A Minority of Extremists." <<http://www.thereligionofpeace.com/pages/opinion-polls.htm>> (4 January, 2013).
- Pesta, Abigail, "An American Honor Killing." *Marie Claire*. 8 June, 2010, 85.
- Saint Group, "Islamic Law: Sharia and Fig." <http://www.saint-claire.org/resources/Islamic%20Law%20-%20SHARIA%20AND%20FIQH.pdf> (10 November, 2012).
- "Saudi Arabia – Language, Culture, Customs and Etiquette." *Culture Vulture*. <<http://www.kwintessential.co.uk/resources/global-etiquette/saudi-arabia-country-profile.html>> (14 January, 2013).
- Teslik, Lee Hudson. 2007. "*Ali: Islamic Banking is a Rapidly Growing Industry*." *Council on Foreign Relations*. 8 June. <<http://www.cfr.org/economics/ali-islamic-banking-rapidly-growing-industry/p13560>>. (1 October, 2012).
- Vriensa and Johnson. 2013. "Islam: Governing Under Sharia Law." 9, Jan. <http://www.cfr.org/religion/islam-governing-under-sharia/p8034>. (12 November, 2012).