

حزبُ التَّحْرِيرِ

Hizb ut-Tahrir

(Translation from Arabic)

Hizb ut Tahrir

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﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“There must arise from among you a group (or groups) that invites to all that is good (al-khair), commands all that is right (al-ma’roof) and forbids all that is evil (al-munkar). Those are the successful ones.” [TMQ Surah Aali Imran 3:104]

Contents

<u>1- Hizb ut-Tahrir</u>	<u>6</u>
<u>2- Reasons for the Establishment of Hizb ut-Tahrir</u>	<u>7</u>
<u>3- The Aim of Hizb ut-Tahrir</u>	<u>20</u>
<u>4- Membership in Hizb ut-Tahrir</u>	<u>21</u>
<u>5- Work of Hizb ut-Tahrir</u>	<u>22</u>
<u>6- Place of work of Hizb ut-Tahrir</u>	<u>25</u>
<u>7- Adoption in Hizb ut-Tahrir</u>	<u>26</u>
<u>8- The Method of Hizb ut-Tahrir</u>	<u>30</u>
<u>9- The Thought of Hizb ut-Tahrir</u>	<u>40</u>
<u>The Islamic 'Aqeedah</u>	<u>41</u>
<u>The Shariah Principles</u>	<u>46</u>
<u>The Shariah Definitions</u>	<u>49</u>
<u>Non-Shariah Definitions</u>	<u>49</u>
<u>The Ideologies that Exist in the World</u>	<u>53</u>
<u>Shariah Rulings of the System of Ruling in Islam</u>	<u>61</u>
<u>Shariah Rulings in the Economic System in Islam</u>	<u>77</u>

The Policy of Education 92

Thoughts and Rulings in Public Relations and Foreign
Policy 93

1. Hizb ut-Tahrir

Hizb ut-Tahrir is a political party, whose ideology is Islam. Politics is its work, whilst Islam is its ideology. It works within the Ummah, and with the Ummah, so that the Ummah adopts Islam as its cause. It works so that the Hizb leads the Ummah to re-establish the Khilafah, and the ruling by all that Allah ﷻ has revealed.

Hizb ut-Tahrir is a political structure. It is not a priestly, spiritual structuring. It is neither an academic structuring, nor i educational nor charitable. The Islamic thought is the soul of its body, its core essence and the secret of its life.

2. The Reasons for the Establishment of Hizb ut-Tahrir

Hizb ut-Tahrir was established in response to the Saying of Allah ﷻ ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ "There must arise from among you a group (or groups) that invites to all that is good (al-khair), commands all that is right (al-ma'roof) and forbids all that is evil (al-munkar). Those are the successful ones." [TMQ Surah Aali Imran 3:104].

This is in order to revive the Islamic Ummah from the severe decline it has reached, and for the liberation (tahrir) of the Ummah from the thoughts, systems and rulings of kufr, and from the dominance and influence of kafir states.

This is in order to work to bring the Islamic Khilafah state back into existence, so that the ruling by all that ﷻ has revealed returns.

- The Shariah Legal Obligation of Establishing Political Parties

Firstly, the establishment of the Hizb is in response to the Saying of Allah ﷻ, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ﴾ "Let there be among you a group." This is because Allah ﷻ has commanded the Muslims, in this ayah, that there must be, from amongst them, a structured group (jamaa'ah), which must perform two commands:

Firstly, to invite to the good (khair), which is the Dawah to Islam.

Secondly, to command all that is ma'ruf (right) and forbid all that is munkar (evil).

The command (amr) to establish a structured group is a talab (request). However, there is a contextualization (qareena) that makes it a decisive request (talab jazim). The work of the structured group, as defined in the above ayah - of inviting to Islam, and of commanding all that is right and forbidding all that is evil - is an obligation (fard) upon Muslims, that they must establish. This is confirmed in many ayaat and ahadith that give evidence for the obligation. The Messenger of Allah ﷺ said, «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ» "By Him in Whose hand is my soul, you must command all that is right, and forbid all that is evil. Otherwise, Allah will send His punishment upon you. Then were you to make Dua to Him, He would not answer you." [Narrated by Ahmad]. That is a qareenah (contextualization) that the request (talab) is a decisive request (talab jaazim). So the command within the request is a wujoob (obligation).

The structured group must be a political party. This comes from the perspective that the ayah requests from the Muslims to establish a group from amongst them, and from the perspective of defining the work of this group as being the Dawah to Islam, and the commanding of all that is right, and forbidding all that is evil.

The action of commanding all that is right, and forbidding all that is evil, includes commanding the rulers to all that is right, and forbidding them from all that is evil. Indeed, the most important of the works of commanding all that is right, and forbidding all that is evil, is accounting (muhaasabah) of the ruler, and giving them advice. This action is political. Moreover, it is amongst the most important of the political actions, and it is one of the most prominent actions of political parties.

Accordingly, the ayah (verse) gives evidence of the obligation (wujub) of establishing political parties.

However, the ayah imposes the constraint that these structures must be Islamic parties, because the tasks that the ayah defined, which are the Dawah to Islam, commanding to all that is right and forbidding all that is evil – in accordance with the Shariah rulings of Islam - cannot be performed, except by the structures and parties that are Islamic.

An Islamic party is that which is established on the Islamic 'aqeedah, adopts the Islamic thoughts, rulings and treatments, and its method of progress is the method of the Messenger of Allah ﷺ.

Therefore, it is not allowed for a structure amongst Muslims to be on a basis other than Islam, as a thought and method. It is because Allah ﷻ has commanded Islam to be the basis. It is because Islam is the only righteous (saalih) ideology in the world. It is a universal ideology that agrees with human nature, and treats the human being in his capacity as a human

being. So Islam deals with the vital energies, including the instincts and organic needs. It organizes them and their satisfaction correctly, without suppressing them or unleashing them, and without allowing one instinct to dominate another. It is a comprehensive ideology which organizes all of life's affairs.

Allah ﷻ committed Muslims to restrict themselves only to all the Shariah rulings of Islam, whether they organize their relationship with their Creator, such as the rulings of beliefs ('aqaa'id) and ritual worships ('ibaadaat), or with themselves, such as the rulings of morals, food and clothing, or with other than themselves, such as the rulings of transactions (mu'amalaat) and punishments.

Allah ﷻ has obliged Muslims to implement Islam comprehensively, in all of the affairs (sha'oon) of life, to rule with Islam, and to make their constitution and their laws on the basis of Shariah rulings, derived from the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ. Allah ﷻ said, ﴿فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ﴾ "So rule between them by all that Allah has revealed, and do not follow their desires away from the Truth which came to you." [TMQ Surah al-Maida 5:48] Allah ﷻ said, ﴿وَأَنْ أَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ "Rule between them by all that Allah has revealed. Do not follow their desires. Beware of them unless they tempt you away from even part of all that Allah has revealed to you." [TMQ Surah al-Maida 5:49]. Allah ﷻ considers not ruling by Islam as an act of Kufr. Allah ﷻ said, ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

Allah has revealed are disbelievers (kafiroon).” [TMQ Surah al-Maidah 5:44]

Ideologies other than Islam, like capitalism and communism, (including its socialism), are corrupt ideologies, which contradict human nature and are man-made. Their corruption has become evident, their defects apparent. They contradict Islam and its Shariah rulings, so their adoption is prohibited. Adopting ideologies other than Islam is haram (forbidden), the Dawah to them is haram and the structuring on their basis is haram.

It is obligatory that the structuring of Muslims is on the basis of Islam alone, both as a thought and method. It is prohibited for Muslims to structure groups on the basis of capitalism, communism, socialism, nationalism, patriotism, sectarianism or freemasonry, or the like of them. Thus, it is prohibited for Muslims to establish communist, socialist, capitalist, nationalist, patriotic, sectarian or masonic parties, or to associate themselves with such parties, or to promote them. They are Kufr parties which call towards Kufr. Allah ﷻ said, ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ “And whosoever seeks a deen other than Islam, it will never be accepted from him, and in the hereafter he shall be one of the losers.” [TMQ Surah Aali Imran 3:85] And the previously mentioned ayah states, ﴿يَدْعُونَ إِلَى الْخَيْرِ﴾ “invites to the good” [TMQ Surah aali Imran 3:104] which is to Islam, whilst the Messenger of Allah ﷺ said, «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whosoever does an action which is not according to our order (i.e. Islam), it is rejected.” [Agreed Upon]

Islam has prohibited the establishment of sectarian parties and parties that call towards asabiyyah (tribalism and nationalism). Islam has prohibited structuring on the basis of asabiyyah and calling towards it... Islam has made fighting on the basis of asabiyyah a huge sin. It is narrated from Jundab bin Abdullahi al-Bajali that the Messenger of Allah ﷺ said, «مَنْ قُتِلَ تَحْتَ رَايَةٍ عَمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَتْلُهُ جَاهِلِيَّةٌ» “Whosoever is killed under the banner of ignorance, calling to asabiyyah or supporting asabiyyah, his death is of ignorance.” [Muslim]

Secondly, regarding the revival of the Islamic Ummah from the decline it has reached, and its liberation (tahrir) from the thoughts, systems and rulings of kufr, as well as liberation from the dominance and influence of kafir states, the revival and liberation is by raising the Ummah intellectually. This is by changing the thoughts and concepts that led to its decline, both fundamentally and comprehensively, and generating the correct thoughts and concepts of Islam within the Ummah. This is so that the Ummah shapes its behavior in life, according to the thoughts and Shariah rulings of Islam.

The matter that led to this shocking decline, which does not befit the Ummah, is the severe weakness that occurred in the minds of the Muslims, in their understanding and practice of Islam. This was due to a number of factors that obscured the

thought and method of Islam, from the time of the Second Century Hijri until now. These obscuring factors resulted from many factors, the most prominent of them being:

1. The transfer of Indian, Persian and Greek philosophies, and the attempt of some Muslims to reconcile these with Islam, despite the complete contradiction between these philosophies and Islam.

2. Those who hate Islam injected thoughts and rulings that are not part of Islam, in order to distort Islam, and distance Muslims from Islam.

3. The neglect of the Arabic language in understanding Islam, and in its practice, and separating it from Islam in the Seventh Century Hijri. This is even though the Deen of Allah ﷻ is understood only in its language, and the derivation (istinbaat) of new Shariah rulings for new realities, through ijtiḥad, cannot be achieved without the Arabic language.

4. The missionary, cultural and political invasion by the kafir Western countries from the Seventeenth Century CE to divert and distance Muslims from Islam, in order to eliminate Islam.

There have been many attempts, by multiple movements, both Islamic and non-Islamic, to revive Muslims. However, all of them have failed. They have neither been able to revive Muslims, nor prevent a terrible decline.

As for the reason for the failure of these attempts, and movements, that were established to revive Muslims through Islam, that failure is because of several factors, including:

1. The absence of an accurate understanding of the Islamic Thought (fikrah) in those people who took up the obligation of reviving the Muslims. This is because they were influenced by obscuring factors. They used to undertake the Dawah to Islam in a general, undefined manner, without defining the thoughts and Shariah rulings by which they sought to revive the Muslims, to treat their problems, and which they sought to implement upon the Muslims. This was because of the lack of clarity in their minds regarding these thoughts and Shariah rulings. They made the reality the source of their thinking. Their thinking was produced from the reality. They tried to explain and interpret Islam, using meanings which the texts of Islam do not support, in order to agree with the existing reality, even though it contradicted Islam. They did not make the reality the subject of their thinking, so as to change it according to Islam and its Shariah rulings.

Accordingly, they called for freedoms and democracy, and the capitalist and socialist systems and understood them to be from Islam, although they totally contradict Islam.

2. The lack of clarity about Islam's Method (tareeqah) of implementing the Thought of Islam and its rulings is quite clear, so they carried the Islamic Thought by improvised means, and in an ambiguous manner.

They have come to the view that the return of Islam will occur through either building masajid and publishing books, or establishing charitable and cooperative societies, or by moral education and reforming individuals. They ignore the corruption of society, and the domination of the thoughts, rulings and systems of kufr over society. They think that reforming society is by reforming its individuals, despite the fact that its reformation is only achieved by reforming its thoughts, emotions and systems. Such a reformation would lead to the reformation of the individuals. Society is not composed of a set of individuals alone. Society comprised of individuals and relationships, i.e. individuals, thoughts, emotions and systems. This is clear from the work of the Messenger of Allah ﷺ to change the Jahiliyyah (pre-Islam ignorance) society into an Islamic society. He started work to change the existing creeds to the thoughts of the Islamic 'aqeedah, and to change Jahiliyyah thoughts, concepts and traditions to Islamic thoughts, concepts and rulings. Hence, there was a change of the people's emotions from attachment to Jahiliyyah creeds, thoughts and traditions. Instead, they attached their emotions to the Islamic 'aqeedah, and with the thoughts of Islam and its rulings. This was until Allah ﷻ decreed for him to change the society in Madinah, where most of the people of Madinah became devoted to the 'aqeedah of Islam, and adopted the thoughts, concepts and rulings of Islam. When the Messenger of Allah ﷺ and his Companions (ra) made Hijrah to the people of Madinah, after the Second Bayah (Pledge of Allegiance) of Al-Aqabah, he ﷺ began to apply the rulings of Islam upon them, thus generating the Islamic society in Madinah.

Or they believe that the return of Islam is through material actions, and by carrying weapons, without differentiating between Dar ul-Islam (Abode of Islam) and Dar ul-Kufr (Abode of Disbelief), and between how to carry the Dawah and deny munkar (evil) in each of these abodes:

The abode in which we live today, although most of its people are Muslims, is Dar ul-Kufr according to the Shariah legal terminology. This is because the abode in which we live today applies the rulings of kufr. The abode in which we live today is similar to Makkah during the era of the mission of the Prophet ﷺ. Carrying the Dawah within the Abode of Kufr is by Dawah and political actions, not material actions. Such carrying of the Dawah is just as the Prophet ﷺ carried the Dawah in Makkah. He ﷺ limited himself to carrying the Dawah, and did not use material actions. This is because it is not about the change of a ruler, who rules by other than all that Allah ﷻ revealed, within Dar ul-Islam. Instead, it is to change Dar ul-Kufr, along with its thoughts and systems. Changing an abode is by changing the thoughts, feelings and systems within it, just as the Messenger of Allah ﷺ did in Makkah.

As for Dar ul-Islam, which is ruled by all that Allah ﷻ has revealed, if its ruler was to rule by kufr suraah (explicit disbelief), it is obliged upon Muslims to reject it, and to account him until he returns to ruling by Islam. If he does not return, it is obliged upon the Muslims to take up arms against him, and to force him to revert to ruling by the Revelation of Allah ﷻ. This is what is

mentioned in the hadith narrated by 'Ubadah ibn as-Samit, «وَأَنَّ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ» ...and that we must not dispute the Authority with its People, unless you saw open disbelief (kufr bawaaah) for which you have evidence from Allah ﷻ." [Bukhari]. This is also what is mentioned in hadith narrated by 'Auf ibn Malik, «قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا نُنَابِذُهُم بِالسَّيْفِ فَقَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ» "It was asked: "Shouldn't we dispute with them, by the sword?" The Messenger ﷺ said, "No, as long as they establish the Salah among you." [Muslim]. 'Establishing the Salah' is a metonym (kinaayah) for 'ruling by Islam.' These two ahadith are about accounting the Muslim ruler in Dar ul-Islam, clarifying the manner of accountability, in order to prevent the emergence of open disbelief in Dar ul-Islam, after it had not been there before.

Thirdly: regarding the work to restore the state of the Khilafah, and the ruling by all that Allah ﷻ has revealed, back into practical existence, it is because Allah ﷻ has obligated Muslims to abide by all the Shariah rulings, and obligated them to rule by all that Allah ﷻ has revealed. This can only be done with the existence of an Islamic state, and a Khaleefah who applies Islam upon the people.

Since the abolition of the Khilafah in the First World War, Muslims live without an Islamic state, and without ruling by Islam. Consequently, the work to restore the Khilafah, and the ruling by all that Allah ﷻ revealed, back into existence, is a fard

(obligation), obligated by Islam. It is a definite wajib (obligation) and there is no choice regarding it. There is no leniency in its matter. Neglect in establishing it is one of the greatest acts of disobedience, for which Allah ﷻ punishes with the most severe torment. The Prophet ﷺ said, «وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةُ مَاتَ مِيتَةً جَاهِلِيَّةً» "Whosoever dies without having a Bay'ah Pledge of Allegiance (to a Khaleefah) upon his neck, dies a death of jahiliyyah (ignorance)." [Narrated by Muslim]. It is also because failure to do so is a failure to carry out one of the most important obligations of Islam. Establishing the Shariah rulings of Islam depends on this obligation. Indeed, bringing Islam back into existence in the arena of life also depends on it. The Shariah principle (qaa'dah) is (ما لا يتم الواجب إلا به فهو واجب) "Whatsoever the obligation (waajib) cannot be performed without, is itself an obligation."

It was for this reason, that Hizb ut-Tahrir was established. The Hizb declared itself publicly in Al-Quds (Jerusalem) on 28 Jumada ath-Thaane 1372 AH, corresponding to 14 March 1953 CE. It has made its structuring based on the Islamic 'aqeedah. It has adopted the thoughts of Islam and its rulings that are necessary to progress to the implementation of its goal. It has avoided all of the shortcomings and reasons that led to the failure of the structures that were established to revive the Muslims by Islam. It has accurately perceived the Thought and Method intellectually, from what was revealed through the Revelation of the Book of Allah ﷻ and the Sunnah of his Messenger ﷺ, and what they indicate with respect to the

Unanimous Consensus (Ijmaa) of the Companions (ra) and Legal Analogy (Qiyaas). It did not make the reality a source of its thinking. Instead, the Hizb made reality the subject of its thinking, in order to change the reality according to the Shariah rulings of Islam. The Hizb adhered to the method of the Prophet ﷺ in his progress in carrying the Dawah, and advancing it in Makkah, until he established the state in Madinah. The Hizb made the bond, that binds its individuals, the Islamic 'aqeedah, and what it adopted from the thoughts and Shariah rulings of Islam.

Thus, the Hizb is worthy of being embraced by the Ummah, so the Ummah advances with the Hizb. Indeed, it is an obligation (waajib) upon the Ummah to embrace the Hizb and advance with it, because the Hizb is the only party that digests its Thought, envisages its Method, understands its cause. The Hizb is committed to following the Seerah of the Prophet ﷺ, without deviating from the Seerah. The Hizb is committed to following the Seerah, without being dissuaded from achieving its aim.

3. The Aim of Hizb ut-Tahrir

The aim of the Hizb is the resumption of the Islamic way of life, and the carrying of the Islamic Dawah to the world. This aim means returning Muslims to living an Islamic life within Dar ul-Islam, and within an Islamic society. This is so that all the affairs of life in the society are guided by Shariah rulings. This is so that the viewpoint within the society is that of halal and haram. This is all under an Islamic state, which is the state of the Khilafah (Caliphate), in which Muslims appoint a Khaleefah (Caliph), by pledging a Bayah of allegiance to him, to listen and obey, upon ruling by the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, and to carry Islam as a risalah (message) to the world, through Dawah and Jihad.

The Hizb also aims at the correct revival of the Ummah through enlightened thought. It strives to restore the Ummah to its previous might and glory, so that the Ummah seizes back the reins of initiative from other states and nations, and is restored to its rightful place as the leading state in the world. This is as the Ummah was in the past, ruling the world according to the Shariah rulings of Islam.

The Hizb also aims to bring back the Islamic guidance for mankind and to lead the Ummah into a struggle against Kufr, its systems and its thoughts so that Islam prevails throughout the world.

4. Membership in Hizb ut-Tahrir

The Hizb accepts Muslim men and women for its membership, regardless of whether they are Arab or non-Arab, white or colored, since it is a Hizb for all Muslims. It invites all Muslims to carry Islam and adopt its systems, regardless of their races, colors and madhahib (juristic schools of thought), as it looks to all of them according to the viewpoint of Islam.

The method of bonding of individuals to the Hizb is through their embracing of the Islamic 'aqeedah, their maturity in the culture of the Hizb, by their performance of the Islamic obligations and by their adoption of the thoughts and opinions of the Hizb. The person imposes himself on the Hizb, when he fuses with the culture. This is when the Dawah interacts with him, and he adopts the thoughts and the concepts of the Hizb. So the bond that binds together the members of the Hizb is the Islamic 'aqeedah, and the culture of the Hizb which arises from the Islamic 'aqeedah. The halqaat (circles of study) of the women in the Hizb are separate from the halqaat of the men. The halqaat of the women are supervised by either their husbands, mahrem relatives or by other women.

5. The Work of Hizb ut-Tahrir

The work of Hizb ut-Tahrir is to carry the Islamic Dawah in order to change the situation of the corrupt society, and transforming it into an Islamic society. This is by changing the existing thoughts in society to Islamic thoughts, so that they become the public opinion among the people. The concepts drive them to implement these thoughts, and act in accordance with them. The Hizb also works to change the emotions in the society. This is so that they become Islamic emotions, that are pleased with all that pleases Allah ﷻ. This is so they become Islamic emotions that are repulsed and angered by all that angers Allah ﷻ. The Hizb also works to change the relationships in the society until they become Islamic relationships, which proceed in accordance with the Islamic Shariah rulings and treatments of problems.

These actions which the Hizb performs are political actions. The Hizb cares for the affairs of the Ummah in accordance with the Shariah rulings and treatments of problems. This is politics (siyaasah) in Islam, which is looking after the affairs (ri'aayat sha'oon) of the people, either in opinion, or in implementation, or in both, according to the rulings and treatments of problems given by Islam.

What is prominent in these political actions is culturing the Ummah with the Islamic culture, in order to fuse the Ummah with Islam. This is in order to cleanse the Ummah of the corrupt creeds, wrong thoughts and incorrect concepts, as well as to

cleanse the Ummah of the influence of Kufr thoughts and opinions.

What is also prominent in these political actions is an intellectual conflict (siraa' fikree) and political struggle (kifaah siyaasi).

As for the intellectual conflict, it manifests in the conflict with the thoughts and systems of Kufr. It also manifests in the conflict with erroneous thoughts, corrupt creeds and misconceptions by clarifying their corruption, showing their error, and clarifying the rulings of Islam regarding them.

As for the political struggle, it manifests in the struggle against the kafir colonialists, to rescue the Ummah from their domination, and to liberate the Ummah from their influence, by removing their intellectual, cultural, political, economic and military roots from all Muslim lands.

The political struggle also manifests in the struggle against the rulers, by exposing their treasons and conspiracies against the Ummah. It is also by accounting them and challenging them, if they deny the rights of the Ummah, or fail to perform their obligations towards the Ummah, or neglect any matter in the affairs of the Ummah, or violate the Shariah rulings of Islam.

So all the work of the Hizb is political, whether it is outside of ruling, or the Hizb is within ruling. Its work is not educational, as it is not a school. Its work is not sermonizing and preaching. Instead, its work is political, within which the thoughts and

rulings of Islam are presented, in order to act upon them, and to carry them. This is in order to restore them in the reality of life and state.

The Hizb carries Islam so that it becomes implemented, and its 'aqeedah becomes the foundation of the state, as well as the basis of the constitution and laws within the state. This is because the Islamic 'aqeedah is a rational creed, and it is a political doctrine giving rise to a system that treats all the problems of the human, being whether the problems are political or economic, cultural or social, or any other problem.

6. The Place of the Work of Hizb ut-Tahrir

Although Islam is a global ideology, it is not from its method to work for it globally, from the onset. Islam must be invited to globally, whilst at the same time making a field (majaal) of work for Islam in one country, or a few countries, until Islam is consolidated there, and the Islamic state is established.

Indeed, the whole world is a suitable place for the Islamic Dawah. However, since the people in the Muslim countries embraced Islam as a Deen, it is inevitable that the Dawah starts there. Moreover, whilst being part of the Islamic World, since the people in the Arab countries speak the Arabic language, which is the language of the Quran and hadith, and the Arabic language is an essential part of Islam and a fundamental element of the Islamic culture, the priorities amongst the countries are the Arab countries, at the beginning of the carrying of this Dawah.

So the beginning of the formation of the Hizb, and its carrying of the Dawah, occurred within some of the Arab countries. The Hizb then took to expanding the carrying of the Dawah naturally. Consequently, the Hizb came to work in many Arab countries, as well as in non-Arab Muslim countries.

7. Adoption in Hizb ut-Tahrir

Adoption is after study, thought and research about the reality of the Ummah, and where it has reached, and the reality at the time of the Messenger of Allah ﷺ, the era of the four Khulafa'a ar-Rashidun, and the era of the taabi'een. Adoption is also by referring to the Messenger ﷺ and how he carried the Dawah, until he achieved the establishment of the state in Madinah. Adoption is after studying the progress of the Messenger ﷺ in Madinah. Adoption is by referring to the Book of Allah ﷻ, and the Sunnah of His Messenger ﷺ, and what they both indicate with respect to the Unanimous Consensus (Ijmaa) of the Companions (ra) and Legal Analogy (Qiyaas). Adoption is after enlightenment by the sayings of the Sahabah (ra) and the taabi'een, and the sayings of the mujtahideen. Thus, after all of this, Hizb ut-Tahrir adopted thoughts, opinions and rulings related to the Thought and Method. They are nothing but Islamic thoughts, opinions and rulings. There is nothing within them which is un-Islamic, nor are they affected by anything un-Islamic. Instead, they are nothing but Islamic. They do not depend upon anything other than the Usool (fundamentals) and divine texts of Islam.

The Hizb adopted the thoughts, rulings and opinions that are necessary for it to proceed in the work to resume the Islamic way of life, and to carry the Islamic Dawah to the world, through the establishment of the Khilafah state, and appointing the Khaleefah.

The Hizb included all that it adopted, and what it issued from these thoughts, opinions and rulings, in its many books and publications. The Hizb has issued and published these for the public.

The adopted books are:

1. Book: The System of Islam.
2. Book: The Ruling System in Islam.
3. Book: The Economic System in Islam.
4. Book: The Social System in Islam.
5. Book: Party Structuring.
6. Book: Concepts of Hizb ut-Tahrir
7. Book: The Islamic State
8. Book: The Islamic Personality (in three volumes).
9. Book: Political Concepts of Hizb ut Tahrir
10. Book: Political Views of Hizb ut Tahrir
11. Book: Introduction to the Constitution
12. Book: The Essential Elements of the Islamic Disposition
13. Book: Institutions of The Khilafah State
14. Book: Funds in the Khilafah State

15. Foundations of the Education Methodology in the Khilafah state
16. Political Issues
17. The Methodology of Hizb ut Tahrir for Change.
18. Book: Hizb ut Tahrir, a "Definition"

Other books issued by the Hizb are:

1. Book: How the Khilafah was Destroyed.
2. Book: The Punishment System
3. Book: The Rulings of Testimonial Evidence
4. Book: Refuting Marxist Socialism
5. Book: Thinking
6. Book: Presence of Mind
7. Book: Islamic Thought
8. Book: Refuting the Theory of Liability
9. Book: A Warm Call
10. Book: The Ideal Economic Policy.
11. Book: Democracy is a System of Kufr
12. The Shariah Ruling on Cloning

The Party has also issued thousands of leaflets and circulars, as well as intellectual and political booklets.

When the Hizb carries these thoughts and Shariah rulings to the people, it carries them politically. So, it presents these only so that the people may adopt them, act upon them, and carry them. This is so they reach ruling and life's affairs. This is because it is a Shariah obligation upon them as Muslims, just as it is a Shariah obligation on the Hizb as an Islamic party, and its members as Muslims.

The Hizb relied, in its adoption of Islamic thoughts and rulings, upon what was revealed in the Qur'an and Sunnah, and what they indicate with respect to the Unanimous Consensus (Ijmaa) of the Companions (ra) and Legal Analogy (Qiyaas), because these four evidences are those for whom the legally binding authority (hujjiyyah) has been established, by conclusive evidence (daleel qat'i).

8. The Method of Hizb ut-Tahrir

- The method of progress in carrying the Dawah is comprised of Shariah rulings, taken from the method of progress of the Messenger ﷺ in carrying the Dawah, because following the example (ittibaa'i) of the Messenger ﷺ is obligatory (waajib).

Allah ﷻ said, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ "Surely, in the Messenger of Allah, is the best example for those who believe in Allah and the Last Day and remember Allah often." [TMQ Surah al-Ahzab 33:21].

Allah ﷻ said, ﴿قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ "Say if you love Allah follow me, Allah will love you and forgive you your sins." [TMQ Surah aali Imran 3:31].

Allah ﷻ said, ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ "Whatever the Messenger gives you take it, and whatever he forbids you abstain from it." [TMQ Surah al-Hashr 59:7].

There are many other ayaat evidencing the obligation of following the example (ittibaa'i) of the Messenger ﷺ and emulating (at-ta'assi) him ﷺ.

- Due to the fact that Muslims today live in an Abode of Kufr (Dar ul-Kufr), and because they rule by other than all that Allah ﷻ has revealed, their abode resembles Makkah, where the Messenger ﷺ was appointed. Therefore, it is obligatory that the

Makkan period, of carrying the Dawah, must be the subject of emulation (at-ta'assi).

- By reviewing the example of the Seerah of the Messenger ﷺ in Makkah, until he ﷺ established the state in Madinah, it becomes clear that he passed through distinct stages (maraahil) as milestones, during which he ﷺ performed specific, prominent actions. So the Hizb derived from the Seerah its method of advance (sair), the stages of its advance (sair), and the actions that it must perform in these stages, in emulation of the actions that the Messenger ﷺ undertook in the stages of his advance (sair).

Accordingly, the Hizb defined its method of advance in three stages:

First Stage: The stage of culturing (tathqeef) to generate people who believe in the thought of the Hizb and its method, to form the party structure.

Second Stage: The stage of interaction (tufaa'ul) with the Ummah, to convey Islam to the Ummah, so that it adopts Islam as its cause, and so that it works to establish it in the reality of life.

Third Stage: The stage of achieving authority in ruling, applying Islam in a general and comprehensive manner, and carrying it as a Risaalah (message) to the world.

The first stage was initiated by the Hizb in al-Quds in 1372 AH, (1953 CE), by its founder, the eminent 'alim, great thinker,

capable politician, and qaadi (judge) in the Court of Appeal in al-Quds, Ustadh Taqi al-Din al-Nabhani, may Allah have mercy on him. Within this stage, the Hizb used to contact individuals in the Ummah, presenting its thought and method to them individually. Whoever responded to it, was organized for concentrated study (daraasah) in the halqaat (circles), until he fused with the thoughts and rulings of Islam that it adopted, and became an Islamic personality who interacted with Islam, possesses an Islamic mentality and an Islamic disposition, and set out to carry the Dawah to the people. If a person reaches this level, he has imposed himself on the Hizb, and the Hizb includes him among its members. This is as the Messenger of Allah ﷺ used to do in his first stage of calling people to Islam, which lasted three years. He called people individually, presenting to them what Allah ﷻ had sent him with. Whoever believed, he ﷺ would structure (yukattiluhu) them on the basis of the Deen, secretly. He would be keen to teach them Islam, and to recite to them what was revealed to him ﷻ, and what was revealed to him ﷻ of the Qur'an, until he had fused them with Islam. He ﷺ would meet with them in secret. He would teach them secretly in concealed places, where they would perform their worship, hidden away. Then the mentioning of Islam spread within Makkah, and people talked about it, and entered Islam in droves.

At this stage, the Hizb focused on building its body, increasing its numbers, and culturing the individuals in its halqaat with the concentrated culture of the Hizb, until it was able to form a party structure of shebaab who had fused with Islam,

adopted the thoughts of the Hizb, interacted with them, and carried them to the people.

After the Hizb was able to form this party structure, and society sensed the Hizb and knew of the Hizb, its thoughts and its Dawah to Islam, the Hizb moved onto the second stage.

- The second stage is the stage of interaction with the Ummah. This stage is to make the Ummah take on the burden of responsibility for Islam, and to create the general awareness (al-waie al-aam) and public opinion (ar-ra'ee al-aam) within the Ummah, regarding the thoughts of Islam and its rulings, which the Hizb has adopted. This is so that the Ummah adopts them as its own thoughts, and works to restore them to the reality of life. This is so the Ummah advances with the Hizb in working to establish the state of the Khilafah, and in appointing the Khaleefah, so as to resume the Islamic way of life, and carry the Islamic Dawah to the world.

At this stage, the Hizb moved to address the masses in a collective address. At this stage, it carried out the following actions:

1. Concentrated culturing (thaqaafah murakazah) in the halqaat for individuals to mature the body of the Hizb, increase its numbers, and form Islamic personalities capable of carrying the Dawah, and rushing forward into intellectual conflict and political struggle.

2. Collective culturing (thaqaafah jamaa'iyah) of the masses of the Ummah with the thoughts and rulings of Islam that the Hizb has adopted, in daroos in the masajid, seminars, lectures, places of public gathering, and in newspapers, books, and pamphlets, to generate the general awareness (al-waie al-'aam) amongst the Ummah, and to generate interaction with it.

3. Intellectual conflict (siraah' fikri) against the beliefs, systems and thoughts of kufr, and against corrupt beliefs, incorrect thoughts and misconceptions, by exposing their falsehood, error and contradiction with Islam, in order to rid the Ummah of them and their effects.

4. Political struggle (kifaah siyasi), which is represented by the following:

a. Struggling (mukaafaha) against the kafir colonialist states that have dominance and influence over Muslim countries. It is struggling against colonialism in all its intellectual, political, economic and military forms. It is exposing the plans and conspiracies to rid the Ummah of the dominance of colonialism, in order for its liberation (tahrir) from any trace of the influence of colonialism.

b. Confronting (muqaara'ah) the rulers in the Arab and Muslim countries, exposing them, accounting them, challenging them, if they denied the rights of the Ummah, or fail to perform their obligations towards the Ummah, or neglected any matter in its affairs, or violated the Shariah rulings of Islam.

This is the work to end their rule, in order to establish the ruling by Islam in its place.

5. Adopting the interests of the Ummah, and taking care of its affairs, in accordance with the rulings of Islamic Shariah.

The Hizb did all of this in accordance with what the Messenger ﷺ did after the Saying of Allah ﷻ was revealed to him, ﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ "Proclaim what you are ordered to say, and turn away from the mushrikeen." [TMQ Surah al-Hijr 15:94].

The Messenger ﷺ declared his message, called the Quraysh to Mount Safa, and informed them that he ﷺ was a Prophet sent by Allah ﷻ, and asked them to believe in him. He ﷺ began to present his Dawah to groups, just as he presented it to individuals. He ﷺ confronted the Quraysh, their gods, beliefs, and thoughts. He ﷺ clarified their falsehood, corruption, and errors. He ﷺ criticized and attacked them as he attacked all existing beliefs and thoughts. The ayaat were revealed one after the other, attacking what they were doing of consuming riba, burying infant girls alive, cheating on weighed measures, and committing adultery and fornication. Ayaat were also revealed attacking the leaders and masters of the Quraysh, belittling them, belittling their fathers and their aspirations, and exposing what they were doing of conspiring against the Messenger ﷺ, his Dawah, and his Companions (ra).

The Hizb was forthright, open and defiant in its carrying of its thoughts, in its confrontation with other thoughts and political

structures, in its confrontation with the kafir colonialist states, and in its confrontation with the rulers. It was neither given to flattering, sycophancy, appeasing, and courting, nor concerned over safety, regardless of the results and situations. It challenged everyone who opposed Islam and its rulings, which exposed it to severe harm from the rulers, including imprisonment, torture, displacement, persecution, attacks over livelihood, disruption of interests, prevention from travel, and martyrdom. The oppressive rulers of Uzbekistan, Iraq, Syria and Libya martyred dozens of them, and the prisons of Jordan, Syria, Iraq, Egypt, Libya, Tunisia, Turkey, Pakistan, Central Asia, especially Uzbekistan, and others have been filled with the shebaab of the Hizb, following the example of the Messenger of Allah ﷺ. The Messenger ﷺ brought the message of Islam to the entire world, openly challenging and believing in the truth he called for, challenging the entire world, and declaring war on both the white and colored amongst the people, without regard for any customs and traditions, religions, beliefs, rulers or common people. He ﷺ did not pay regard to anything but the Risaalah message of Islam. He ﷺ began with the Quraysh by mentioning their gods and criticizing them. He ﷺ challenged them in their beliefs and belittled them. This was while he ﷺ was an unarmed individual with no equipment or support, and he had no weapon except his deep Iman in the Risaalah of Islam with which he ﷺ was sent.

Although the Hizb commits itself in its conduct to be forthright, open and defiant, it limited itself to political actions when doing so. It did not go beyond political actions to material

actions against the rulers, or against those who stood in the way of its Dawah. In this, it follows the example of the Messenger of Allah ﷺ who limited himself in Makkah to the Dawah, and did not undertake any material actions, until he ﷺ made Hijrah. When the people of the Second Pledge of Aqabah asked him ﷺ for permission to fight the people of Mina with swords, he ﷺ answered them by saying, «لَمْ نُؤْمَرْ بِدَلِكِ» "We have not been ordered to do that yet."

Also, Allah ﷻ ordered him ﷺ to be patient about the persecution, just as the Messengers (as) of Allah ﷻ before him ﷺ had been patient, when Allah ﷻ said of them, ﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّبِيٍّ الْمُرْسَلِينَ﴾ "Messengers indeed have been denied before you. Yet they remained patient after the rejection of their message. They were patient against the persecution till our victory reached them." [TMQ Surah al-Anaam 6:34]

The fact that the Hizb does not use means of material power to defend itself, or as a weapon against the rulers, is of no relevance to the subject of Jihad. Jihad has to continue until the Day of Judgement. So, whenever the kafir enemies attack a Muslim country, it becomes compulsory on its Muslim residents to repel the enemy. The members of Hizb ut-Tahrir in that country are a part of the Muslims. It is obligatory upon them, just as it is upon other Muslims, in their capacity as Muslims, to fight the enemy and repel them. Whenever there is a Muslim commander (amir) who declares Jihad to raise the Word of Allah ﷻ the Highest, and mobilizes the people to do that, the members

of Hizb ut-Tahrir will respond in their capacity as Muslims in the country, where the general call to arms was proclaimed.

The society became rigid and unresponsive to the Hizb. This was as a result of the loss of the Ummah's confidence in its leaders and chiefs, upon whom it had placed its hopes, the difficult circumstances under which the region was placed in order to ease the implementation of conspiratorial plans, the oppression and tyranny that the rulers undertook against their peoples, and the severe harm which the rulers inflicted on the Hizb and its members. When the society became unresponsive for these reasons, the Hizb started to seek the Nussrah (material support) from those who are capable of Nussrah. The Hizb sought Nussrah for two objectives in mind:

Firstly: For the objective of protection, so that the Hizb can progress in its carrying of the Dawah, whilst being secured.

Secondly: To reach ruling in order to establish the Khilafah and implement Islam.

In addition, to performing the actions of seeking Nussrah (material support), the Hizb continued to perform all the actions that it had been performing previously. The Hizb continued the concentrated study in halqaat. It continued the collective culturing of the community, focusing on the Ummah so that it carries Islam, establishing the public opinion for Islam within the Ummah. It continued the struggle against the colonialist disbelieving states, by exposing their plans and revealing their conspiracies. It continued confrontation of the rulers, by

adopting the interests of the Ummah, and taking care of its affairs.

The Hizb persists in all of this, hoping that Allah ﷻ will grant triumph, success and victory to the Hizb and the Islamic Ummah. Then, at that time, the believers will rejoice at the Nasr of Allah ﷻ.

9. The Thought of Hizb ut-Tahrir

The thought upon which Hizb ut-Tahrir is established is embodied in its members, and the Hizb works to fuse the Ummah with it, so that the Ummah carries the thought as its own issue. The thought is the Islamic thought, which is the Islamic 'aqeedah, together with the Shariah rulings that arise from the 'aqeedah, and the thoughts which are built upon the Islamic 'aqeedah.

The Hizb has adopted from this thought the amount that it needs, as a political party that is working to bring Islam into existence in society, which is to embody Islam practically in ruling, relationships and all the various affairs of life. The Hizb has explained everything it has adopted in detail, in its books and leaflets which it has issued, together with detailed Shariah evidences for every Shariah ruling, opinion, thought and concept.

The following are comprehensive examples of the most important thoughts, Shariah rulings, opinions and concepts that the Hizb has adopted:

The Islamic 'Aqeedah

The Islamic 'aqeedah is Iman in Allah ﷻ, His angels, His Books, His Messengers (as), the Last Day, and Iman in al-Qadaa wal Qadar (fate and pre-determination), their good and bad being from Allah ﷻ.

Iman is التصديق الجازم المطابق للواقع عن دليل "The decisive attestation (at-tasdeeq al-jaazim) that is consistent with the reality (al-waaqi'), based on evidence (daleel)." If the attestation (tasdeeq) were without daleel, then it would not be Iman. This is because there is no decisiveness (jazam) for it. Attestation cannot be decisive (jaazim) unless it is confirmed to be a qat'i (conclusive) daleel. Therefore, it is inevitable that the daleel for the 'aqeedah must be qat'i. It is not allowed for it to be zanni (uncertain).

The 'aqeedah is شهادة أن لا إله إلا الله وأن محمداً رسول الله "The bearing witness (shahaadah) that there is no deity but Allah, and that Muhammad is the Messenger of Allah." The shahaadah it is not bearing witness unless it is upon 'ilm (definite knowledge), yaqeen (certainty) and sidq (truth). It is not based on zann (uncertainty), because zann does not avail anything against 'ilm and yaqeen.

The Islamic 'aqeedah is the basis of Islam. It the basis of Islam's viewpoint towards life. It is also the basis of the state, the constitution and all the laws. It is the basis of all that arises from it, or is based upon it, in terms of the thoughts of Islam, its Shariah rulings and its concepts. So, it is both an intellectual

leadership (qiyaadah), and an intellectual basis (qaa'idah). It is a political 'aqeedah because the thoughts, Shariah rulings, opinions and concepts that arise from it, or are built upon it, related to the affairs of the world, and looking after these affairs, as well as the matters of the Hereafter. The Islamic 'aqeedah is the basis for looking after the affairs of the world, with Shariah rulings about trade, hiring contracts, deputing representation, financial sureties, ownership, marriage, companies and inheritance. It is also the basis for Shariah rulings that relate to clarification of the manner of the implementation of the Shariah rulings, regarding looking after the affairs of the world. Such Shariah rulings are related to establishing the amir (ruler) of the community (jamaa'ah), as well as rulings about the method of appointing the amir, and obeying and accounting him. Such Shariah rulings are also those of Jihad, treaties (sulh), pacts (silm) and armistices (hudun), as well as rulings of the punishments (uqoobaat) and others. Therefore, it is a political 'aqeedah that is for looking after the affairs. So it is a political 'aqeedah because politics is taking caring of the affairs (ri'aayat ush-shuoon). It is an 'aqeedah that is not detached from the struggle and fighting for conveying the Dawah of the aqeedah, protecting the 'aqeedah, establishing the 'aqeedah in authority (Sultan), the protection of the 'aqeedah by the authority, the continuity of the authority upon its basis and upon its implementation, and the accountability of the authority if it is negligent in its application and implementation, or in carrying its Risaalah (Message) to the world.

The Islamic 'aqeedah mandates worshipping, submission and legislation exclusively for Allah ﷻ Alone. It mandates the rejection of worshipping of other than Him from amongst creation, including idols and non-Islamic authorities (tawaagheet), and whims and desires. Allah ﷻ Alone is the Creator, the only One to be worshipped, the Judge (al-Haakim), the One Who acts as He wishes, the Legislator (al-Mushari'), the One Who Guides (al-Haadi), the One Who provides Rizq (ar-Razaaq), the One Who gives life (Al-Muhyee) and the One Who causes death (al-Mumeet), the Supporter (an-Nasir) and Sovereign, and the Only One Who is able to do everything. Nothing from His creation has any partnership with Him in any of this.

- The Islamic 'aqeedah mandates that we only follow Muhammad ﷺ, the Messenger of Allah ﷻ, amongst all of creation. Hence, no one is followed except him ﷺ. Nothing is taken from anyone other than him ﷺ. He ﷺ is the conveyer of legislation of His Lord. It is not allowed to take legislation from men, religions, ideologies or legislators other than him ﷺ. Instead, it is a duty to only follow and take from him ﷺ.

Allah ﷻ said, ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ "All that the Messenger gives you, take it. All that he forbids for you, abstain from it." [TMQ Surah al-Hashr 59:7].

Allah ﷻ said, ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ "It is not fitting for a believer, man or woman, that when a matter has been decided by Allah and His

Messenger, to have any choice about their decision.” [TMQ Surah al-Ahzab 33:36].

Allah ﷻ said, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾
“But no, by your Lord, they will not believe (in truth) until they make you the judge in all disputes between them.” [TMQ Surah an-Nisaa 4:65].

Allah ﷻ said, ﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ آفَاتٌ مِمَّا يَخَافُونَ﴾
“Do not treat the Messenger’s summons to you lightly, like your summons amongst each other. Allah certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overwhelm them.” [TMQ Surah an-Nur 24:63]

- The Islamic ‘aqeedah demands the obligation of the complete and comprehensive implementation of Islam, all at once. The Islamic ‘aqeedah prohibits partial implementation of part of it, whilst leaving another part, just as the Islamic ‘aqeedah prohibits its gradual implementation. The Muslims are ordered to apply all that Allah ﷻ has revealed to His Messenger ﷺ after the revelation of His Saying, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾
﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ “This day I have perfected your Deen for you. I have completed My Favour upon you. I have chosen for you Islam as your Deen.” [TMQ Surah al-Maaidah 5:3].

This implementation is without discrimination between a particular ruling and another ruling. All of the rulings of Allah ﷻ

are equal, as regards to the obligation of implementation. It is for this reason that Abu Bakr (ra) together with the Sahabah (ra) fought those who refused to pay the Zakah, because they refused to implement a single Shariah ruling, which is giving Zakat. Allah ﷻ has warned those who differentiate between any two rulings, and those who believe in some parts of the Book and reject some other parts, with disgrace in this life and severe torture in the Hereafter, when He ﷻ says, ﴿أَفْتُونُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ﴾ "Then is it only a part of the Book that you believe in, and do you deny a part? What is the reward for those among you who do so, except disgrace in this life? On the Day of Judgement they shall be consigned to the most grievous penalty." [TMQ Surah al-Baqarah 2:85]

The Hizb has dealt with the thoughts of the 'aqeedah and related subjects, such as confirmation of the Existence of Allah ﷻ, the Creator, and the confirmation of the need for the Messengers, the confirmation that the Noble Quran is from Allah ﷻ and that Muhammad ﷺ is a Messenger of Allah ﷻ. All of this is confirmed by rational evidence (daleel 'aqli) and textual evidence (daleel naqli) from the Noble Quran and hadith mutawatir. The Hizb has also dealt with other topics such as Qadar, al-Qada' wal Qadar, rizq (livelihood), ajal (life span), tawakkul (dependence on Allah ﷻ), and hidayah (guidance) and dalal (misguidance).

The Shariah Principles (al-Qawaa'id ash-Shara'iyah)

There is a principle (al-qaa'idah): **الأصلُ في الأفعالِ التَّقْيِيدُ بِالْحُكْمِ** "the origin of actions is restriction to the Shariah ruling." So, no action is performed until its ruling is known. There is also the principle, **الأصل في الأشياء الإباحة ما لم يرد دليل التحريم** "The origin of objects is the allowance (al-ibaahah), unless there is an evidence (daleel) for the prohibition (at-tahreem)."

In Shariah, a Muslim is required to perform all actions according to the Shariah rulings.

Allah ﷻ said, **﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾** "So, no, by your Lord, they will not believe (in truth) until they make you the judge in all disputes between them." [TMQ Surah an-Nisaa 4:65].

Allah ﷻ said, **﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾** "Whatever the Messenger gives you take it, and whatever he forbids you abstain from it." [TMQ Surah al-Hashr 59:7].

Thus, the origin for every Muslim is to restrict all his actions to the Shariah rulings. Al- Hukm (the ruling) is, **خطاب** "The address (khitaab) of the Legislator regarding the actions of the servant." So everything that does not return to the address (khitaab) of the Legislator is not a Shariah ruling.

Allah ﷻ has clarified the Hukm for every action and object in this world, when Allah ﷻ said, **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ﴾**

﴿عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾ “This day I have perfected your Deen for you. I have completed My Favour upon you. I have chosen for you Islam as your Deen.” [TMQ Surah al-Maaidah 5:3] and when He ﷺ said, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ﴾ “And We have revealed unto you the Book as clear explanation for everything.” [TMQ Surah an-Nahl 16:89]

The general address of the Legislator came to with the allowance (ibahah). Allowance (ibahah) is a Shariah ruling, because allowance is when the address gave a person the choice to perform, or abstain.

Allah ﷻ said, ﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ “And He has created for you everything in the in the Earth.” [TMQ Surah al-Baqarah 2:29].

Allah ﷻ said, ﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾ “He also subjected for you whatever is in the heavens and whatever is on the earth by His grace.” [TMQ Surah Al-Jaathiyah 45:13].

This means that the objects in the heavens and the earth that Allah ﷻ created for us, and subjected for us, are all permissible (mubah). None of them needs a specific evidence because they are included within the general evidence, which is permissibility (ibaahah).

Allah ﷻ said, ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا﴾ “Eat that which is in the Earth, as halal and good.” [TMQ Surah Al-Baqarah 2:168].

This means that eating everything is halal (permitted). Eating any particular thing does not require evidence (daleel), because the general evidence allows it. However, the prohibition (tahreem) of eating something such as carrion, swine, the animals that died by falling, and wild animals, and the prohibition of drinking something such as alcohol, requires a prohibiting evidence. It is an exception to the general evidence, which is of allowance.

- The Principle, **مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ** "Whatsoever the Obligation (الواجب al-Waajib) cannot be performed without, is itself an Obligation."
- The Principle, **اسْتِصْحَابُ الْأَصْلِ** "The continuity of the state as the origin."
- The Principle, **إِنْ الْخَيْرُ مَا أَرْضَى اللَّهُ وَإِنَّ الشَّرَّ مَا أَسْخَطَهُ** "The khair is what pleases Allah and the evil is what angers Allah"
- The Principle, **إِنَّ الْحَسَنَ مَا حَسَّنَهُ الشَّرْعُ، وَإِنَّ الْقَبِيحَ مَا قَبَّحَهُ الشَّرْعُ** "The Hasan (pretty) is what the Shariah Law deems as Hasan and the qabeeh (ugly) is what the Shariah Law deems as ugly."
- The Principle, **إِنَّ الْعِبَادَاتِ وَالْمَطْعُومَاتِ وَالْمَلْبُوسَاتِ وَالْمَشْرُوبَاتِ وَالْأَخْلَاقِ** لا تعلل ويلتزم فيها بالنص "The 'ibaadaat, morals, foodstuffs, and clothing are not reasoned by 'illah (legal analogy) and are determined by text."

The Shariah Definitions

This is such as the definition of the *Hukm Shari* as, **خطاب الشارع المتعلق بأفعال العباد** "the address of the Legislator related to the actions of the servants." It such as the definition of obligation (*waajib*) as, **ما طُلب طلباً جازماً أو ما أثيب على فعله وعوقب على تركه** "what is requested as a decisive request, or what is rewarded for performing it, and punished for leaving it." It is such as the definition of the prohibited (*haram*), **ما نهي عنه نهياً** "what is forbidden as a decisive forbidding, or what is punished for performing it, and rewarded for leaving it."

Non-Shariah Definitions

Like definitions of 'thought', 'rational method', 'scientific method' and 'society'. All these are definitions about reality (*waaqi'a*).

As the definition of thought, the rational method, the scientific method, and the definition of society, they are definitions of reality.

- Thought (*fikr*), mind (*'aql*), and perception (*idraak*) have one meaning, which is: the conveying (*naql*) of the reality to the brain, via the senses, together with previous information that interprets this reality.

Thought is conditioned upon the co-existence of four matters: the existence of reality, the existence of a sound brain (dimaagh), the existence of a sense (hiss), and the existence of previous information. These four must all be present together in order for the intellectual process to occur, that is in order for thought, mind, or perception to exist.

- The rational method: The method by which the mind works out matters. It is the method by which the mind works in arriving at thoughts. It is the manner in which the mind produces thoughts, so it is the method of thinking.

The rational method of thinking is a specific methodology in study that is followed to arrive at knowledge of the reality of the matter being studied. It is by transferring the sensation of reality, through the senses, to the brain, and the existence of previous information by which reality is interpreted, so the brain issues its judgment regarding it. This judgment is thought, or rational perception (idraak 'aqli). It is found in the study of tangible materials such as physics. It is also found in the study of thoughts, such as the research of beliefs and of legislation, and in understanding expressions, such as the study of fiqh (jurisprudence) and the research within literature. This method is the natural and original method of arriving at correct perception. It is the process by which the mind constitutes matters, which is their perception. Through the rational method, and by virtue of being human, an individual arrives at the perception of anything he wants to perceive.

- The scientific method: It is a specific methodology in study that is followed to arrive at knowledge of the truth of the matter being studied, by conducting experiments on the matter. It is only found within the study of tangible materials. It is not possible in the realm of thoughts. So it is specific to experimental sciences. It is by subjecting material to conditions and factors, other than its original conditions and factors. It is by observing the original conditions and factors, and those conditions and factors to which the material was subjected to. Through this process upon material, a tangible material fact is concluded, as occurs in laboratories.

The result that the researcher reaches using the scientific method is not of conclusiveness (qata'iyyah). Instead, it is of uncertainty (zanniyyah), and subject to error. The liability to error in the scientific method is one of its foundational principles, according to what is established in scientific study.

This method is a branch of the rational method. It is not the foundation of thinking, because making it a foundation is not possible, as it is not an origin to build upon. Instead, it is a branch of a foundation, that is, the rational method. This is because making it a foundation excludes most knowledge and facts from study. It leads to the absence of much of knowledge that is studied, which includes facts. This is although they actually exist, and are tangible by sensation, and are within reality.

- Society: It a collective of people connected by the same thoughts, emotions and system. The people are a collective of

people that includes relationships, and are not just a collective of people. So, a collective of people alone is a community, but not a society. What constitutes a society are relationships. In its detailed reality, society is people, thoughts, emotions and systems. Its reform (islaah) is achieved by reforming its thoughts, emotions and systems. Relationships and their solutions make societies distinct. So it is said that a society is either an Islamic society, or a communist society, or a capitalist society.

The Ideologies that Exist in the World

Three ideologies exist in the world today: Islam, capitalist democracy, and communism.

- Capitalist democracy:

It is the ideology of Western states and America. It is the ideology of separating religion from the state, and separating religion from life, as per "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Based on that, the human being is the one who establishes his own system for life.

This ideology is a kufr ideology that contradicts Islam because Allah ﷻ is the Legislator and He alone established the system for humans, and made the state part of the Shariah rulings of Islam. Allah ﷻ made it obligatory that all affairs of life are treated with the Shariah rulings that He ﷻ revealed. Therefore, it is forbidden for Muslims to embrace the capitalist ideology, or to take its thoughts or systems, because it is a kufr ideology, and its thoughts are kufr thoughts, and its systems are kufr systems that contradict Islam.

The Opinion of Islam on Freedoms:

One of the most prominent thoughts of the capitalist ideology is the obligation of preserving freedoms for people. These freedoms are; freedom of belief, freedom of opinion, freedom of ownership, and personal freedom. Freedom of ownership resulted in the capitalist economic system based on

utilitarianism, which led to huge monopolies, and which prompted the kafir Western countries to colonialize peoples and plunder their wealth.

These four general freedoms contradict the Shariah rulings of Islam, as a Muslim is not free in his belief. If he apostatizes from Islam, he is asked to repent, and if he does not return to the Deen, he is killed. The Prophet ﷺ said, «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ» “Whoever changes from his Deen, kill him.” [narrated by Al-Bukhari]. A Muslim is not free in his opinion, so whatever Islam gives as an opinion, he must hold that as an opinion. A Muslim is not allowed to have an opinion, other than the opinion of Islam.

A Muslim is not free regarding ownership of property. It is not right for him to acquire property outside of the Shariah means of acquiring property. He is not free to own whatever he wants, however he wants. Instead, he is restricted to the means of acquiring ownership. It is not permissible for him to own property in any way other than that. It is not permissible for him to own property through riba (usury), monopoly, selling intoxicants, selling pork, or any similar means of acquiring ownership that are forbidden by Islamic Shariah law. It is not permissible for him to acquire property by any means whatsoever.

Personal freedom does not exist in Islam, as a Muslim does not have personal freedom. Instead, he is restricted by what Shariah law deems appropriate. So, if he does not perform the Salah (prayer) or Siyam (fasting), he is punished. If he gets

intoxicated, he is punished. If he commits adultery, he is punished. If a woman goes out uncovered or unveiled, she is punished. Therefore, the freedoms that exist in the Western capitalist system do not exist in Islam. They completely contradict the Shariah rulings of Islam.

One of the most prominent ideas of the capitalist principle is democracy.

Islam's opinion of Democracy:

Democracy is the rule of the people, for the people, by the people. The basis of the democratic system is that the people possess will, sovereignty (siyaadah) and authority to implement. They possess the power to direct their will, because they are their own sovereign. No one has sovereignty over them. Thus, they are the legislators. So they legislate the law they desire. They abolish and invalidate the law they desire to invalidate. Since they cannot all do this themselves, they choose representatives to undertake legislation (tashree') on their behalf.

The people have the power of ruling and implementation. It is impractical for all the people to exercise ruling. So they choose rulers for the implementation of the legislation, that the people have legislated. Thus, the people are the source of authority in the Western capitalist system. The people are sovereign and they are the ones who both legislate and rule.

This democratic system is a system of kufr, as it was made by humans. It is not a system of Shariah rulings. Therefore, ruling by the democratic system is ruling by kufr. Calling for the democratic system is a call to a system of kufr. For this reason, it is not permissible to call for the democratic system, or adopt it, under any circumstances. This democratic system is contrary to the rulings of Islam, as Muslims are commanded to conduct all their affairs according to the rulings of Shariah law.

The Muslim is a servant of Allah ﷻ. So he directs his will according to the commands and prohibitions of Allah ﷻ. The Ummah does not have the right to direct its will according to its desires, because it does not have sovereignty. What directs its will is the Shariah law because the Shariah law is sovereign. Therefore, the Ummah does not have the right of legislation because Allah ﷻ is the Legislator. If the entire Ummah agreed to permit what Allah ﷻ has forbidden, such as riba (usury), monopoly, adultery, or drinking alcohol, then its unanimous consensus would have no value, because it contradicts the Shariah rulings of Islam. If any Muslim were to insist on that, they would be fought against.

However, Allah ﷻ has given the authority (sultan), that is, the right of ruling and implementation, to the Ummah. So Allah ﷻ has given the Ummah the right to choose the ruler and appoint him, so that he can rule and implement on behalf of the Ummah. Allah ﷻ has legislated for the Ummah how to appoint the ruler through the Bay'ah (pledge of allegiance). Thus, the difference between sovereignty (siyaadah) and authority (sultan) is

understood. Sovereignty belongs to the Shariah law, whilst authority belongs to the Ummah.

- Communism:

Communism is a materialistic ideology based on denying the existence of anything other than matter. It considers matter to be eternal (azalee), with no beginning and no end. It considers matter not to be a creation of a Creator, and that there is no Creator, just as there is no Day of Resurrection. It also considers religion to be the opium of the people.

It is a material ideology based on the theory of historical materialism, according to which matter is the origin of all things, and things emanate from matter and are generated through evolution. The system in communism is taken from the modes of production. The systems evolve with the evolution of the modes of production. Society in communism is a general collective of land, modes of production, nature and man. They are all one entity, which is matter. As nature, and all that falls within it, evolves, man evolves along with it, as does the whole society.

Therefore, society was subject to evolution. When society evolves, the individual evolves with it, rotating with it, just as the cog rotates within a wheel. Communism prevents individual ownership of the modes of production, and makes them the property of the state.

The communist ideology is an ideology of kufr. Its thoughts are thoughts of kufr. Its system is a system of kufr. It

contradicts Islam completely and fundamentally, in all its aspects and details.

Islam has clarified and confirmed that matter is created and not eternal, and that it will perish. It has also confirmed that man is a creation by a Creator, and that the universe and everything within it, is a creation by a Creator. Islam has confirmed that the system is from Allah ﷻ. It is neither from the evolution of matter, nor the modes of production, nor from humans. Islam has confirmed that society is made up of individuals, thoughts, feelings and systems, and that what defines a society is the system that is applied upon it. A society that applies Islam is an Islamic society, regardless of the types of modes of production within it. A society upon which the capitalist system is applied is a capitalist society, whilst a society upon which the communist system is applied is a communist society. This is even though the modes of production present within the communist society are the same modes of production that are present in the capitalist system.

- Hadaarah (Civilization) and Madaniyyah (Material Progress)

Civilization is the collection of concepts about life. As for material progress, it is the tangible material forms used in the affairs of life.

The hadaarah is specific, based on the viewpoint towards life. Islamic civilization is other than both the Western and communist civilizations. This is because each of these civilizations

has its own specific viewpoint, which is different from other civilizations.

Therefore, it is not allowed for Muslims to take anything from either the Western or communist civilizations, because both these civilizations contradict Islam.

As for material progress (madiniyyah), if it results from a specific civilization, such as pictures and statues of that which has a soul, then it is considered specific and it is not allowed to adopt that. Islamic civilization forbids the making and possession of statues, just as it forbids drawing anything that has a soul, whilst both Western and communist civilizations allow, and do not forbid, that.

However, material progress can also be the result of science and scientific advances, industry and industrial advances. Such madiniyyah includes means of transportation, such as airplanes, ships and cars, tools of industrial and agricultural production, and advanced war machinery. It also includes all the inventions and discoveries that human minds produce, as a result of the progress of science, and the advancement of industry, such as machine learning and other matters.

All of these material forms are universal forms and are common to the entire world. They are not specific to any particular civilization, nation or religion. Instead, they are for all of humanity, because they have no relation to any specific civilization or viewpoint about life. Therefore, it is allowed to take them because they do not contradict with the Shariah rulings of

Islam. In fact, adopting them is a collective obligation of sufficiency (kifayah).

Shariah Rulings of the System of Ruling in Islam

- Islamic Sultan (Authority):

Islam has defined the Islamic authority (sultan) as the ruling by all that Allah ﷻ has revealed.

Allah ﷻ said, ﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ "Rule between them by all that Allah has revealed. Do not follow their desires. Beware of them lest they tempt you away from even part of all that Allah has revealed to you." [TMQ Surah al-Maida 5:49].

Allah ﷻ said, ﴿فَأَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ﴾ "So rule between them by all that Allah has revealed, and do not follow their desires away from the Truth which came to you." [TMQ Surah al-Maida 5:48]

Therefore, every authority (sultan) that rules according to all that Allah ﷻ has revealed, that is, rules according to the Kitaab and the Sunnah, is an Islamic Shariah ruling (hukm), which means it is an Islamic Shariah sultan (authority).

- The Form of the System of Ruling in Islam:

Islam has defined the form of the system of ruling as the system of Khilafah, and made it the only system of ruling for the Islamic state. Muslim narrated on the authority of Abu Hazim who said, I sat with Abu Hurairah (ra) for five years and I heard him narrating on the authority of the Prophet ﷺ who said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي

«وَسَتَكُونُ خُلَفَاءَ تَكْثُرُ» "The Prophets ruled over the children of Israeel, 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." [Narrated by Muslim].

This hadeeth is explicit (sareeh) that the form of the system of ruling in Islam after the Messenger ﷺ is the system of the Khilafah.

This is supported by what came in many ahadith that make the Imamah, the Khilafah, the only system of ruling in Islam, such as the hadeeth, «سَيَكُونُ بَعْدِي أئِمَّةٌ» "There will be Imams after me" [Narrated by al-Hakim in al-Mustadrak], and the hadeeth, «إِذَا بُويعَ لِخَلِيفَتَيْنِ» "When allegiance is given to two Khaleefs." [Narrated by Muslim], and other hadiths indicating that the system of ruling in Islam is the system of the Khilafah and nothing else.

- The Method of Appointment of the Khaleefah
 - Islam has defined the method by which the Khaleefah is appointed as the Bayah (pledge of allegiance).

On the authority of Nafi', on the authority of Ibn Umar (ra), who said: I heard the Messenger of Allah ﷺ say, «وَمَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً» "Whoever dies while there was no allegiance on his neck dies a death of the days of ignorance (Jahiliyyah)." [Narrated by Muslim].

And on the authority of Ubadah ibn al-Samit, who said, «بَايَعْنَا رَسُولَ اللَّهِ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ

«أَهْلَهُ، وَأَنْ نَقُومَ، أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا لِنَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ» "We have pledged allegiance to the Messenger of Allah to listen and obey in ease and in hardship and that we do not dispute the matter (authority) with its people and that we stand for or speak the truth wherever we were and that in the service of Allah we would fear the blame of no one." [Narrated by al-Bukhari].

And in the hadith, «إِذَا بُوِيعَ لِلْخَلِيفَتَيْنِ فَأَقْتُلُوا الْأَخَرَ مِنْهُمَا» "If two Khulafa'a' were pledged allegiance, then kill the latter of them." [Narrated by Muslim].

These hadiths are explicit (sareeh) in evidencing (dalaalah) that the method of appointing a Khaleefah is the Bayah (pledge of allegiance), just as the Unanimous Consensus (Ijmaa') of the Companions (ra) established that as well.

Therefore, every ruling and authority that is based on the system of the Khaleefah, and in which the Khaleefah was appointed by way of Bayah, and ruled by all that Allah ﷻ revealed, which is by the Kitaab and the Sunnah, is an Islamic Shariah rule, and an Islamic Shariah authority (sultan).

Every Khaleefah that the Muslims appointed, and to whom they pledged the Bayah willingly, is considered a Khaleefah by Shariah Law, and must be obeyed.

- Therefore the system of monarchy is not an Islamic system. Islam does not approve of monarchy. This is the case if the king is a figurehead who does not rule, as in Britain and

Spain, because the Khaleefah is not a figurehead. Instead, the Khaleefah is the ruler and an implementer of the laws of Allah ﷻ on behalf of the Ummah. This is also the case if the king is the head and the actual ruler, as in Saudi Arabia and Jordan. This is because the Khaleefah does not inherit the Khilafah as an inheritance, as kings do. Instead, Muslims choose him and give him the Bayah. The hereditary system is not allowed in Islam, just as the Khaleefah is not above the law, like the kings who are immune from accountability. Instead, the Khaleefah is subservient to the rulings of Allah ﷻ, and is liable to be accounted for every act he commits.

Similarly, the republican system is not an Islamic system. Islam does not approve of the republican system, whether it is presidential like the United States, or it is parliamentary, as is the case in Germany. This is because the republican system in both these forms is based on the democratic system, which gives sovereignty to the people, whilst the system of Khilafah is based on the system of Islam that gives sovereignty to the Shariah Law. Regarding the Khaleefah, the Ummah has no right to dismiss the Khaleefah, though it has the right to choose and account him. The Islamic ruling alone can dismiss the Khaleefah, which is if he contradicts the Shariah in a manner that obligates dismissing him. The competent authority that determines that he contradicts the Shariah, in a manner that obligates his dismissal, is the Court of the Unjust Acts (mahkaamat ul-madhalim). It has the authority to depose him.

who also have authority over ruling and he is the president for them, acting as the head of government. This is in contrast to the system of Khilafah, where the Khaleefah exercises ruling by himself, and those with him are mu'aawinoon (assistants), who assist him in ruling. These assistants do not have the powers of the ministers in the democratic, republican system. When the Khaleefah assumes the post of the head, he assumes it as the head of the state, and not as the head of an executive body.

Therefore, there exists a huge difference between the republican system and the system of the Khilafah. Thus, it is not allowed to say the Islamic state is an Islamic republic. It is also not allowed to say that the system of ruling in Islam is a republican system, or that Islam is a republican system, because of the complete contradiction between Islam, and the republican system.

The Unity of the Khilafah

The system of ruling in Islam is the system of Khilafah. It is a system of unity, of a single state. It is not a federal system of union.

It is not allowed for Muslims all over the world to have more than one Islamic State. It is not allowed for them at one time to have more than one Khaleefah who implements upon them the Kitaab of Allah ﷻ and the Sunnah of His Messenger ﷺ, which means he implements the Shariah Law. This is because the Shariah evidence has established this, and prohibited anything else.

It is narrated by 'Abdullah ibn 'Amr ibn al-'As (ra), who said that he heard the Messenger of Allah ﷺ say, «وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعهُ إِنِ اسْتَطَاعَ فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاصْرِبُوا عَنْقَ الْآخِرِ» "Whosoever gave a Bayah to an Imam, giving him the clasp of his hand, and the fruit of his heart, must obey him as long as he can, and if another comes to dispute with him, you must strike the neck of that man." [Muslim].

It is narrated by Abu Said al-Khudri, that the Messenger of Allah ﷺ said, «إِذَا بُويِعَ لِخَلِيفَتَيْنِ فَأُتُوا الْآخَرَ مِنْهُمَا» "If the Bayah of pledge of allegiance has been taken for two Khulafaa,' kill the latter of them." [Muslim].

It is narrated by 'Arafaja that he heard the Messenger of Allah ﷺ say, «مَنْ أَنَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَأُتُوا» "Whoever comes to you while your affair has been unified over one man, intending to divide your power or dissolve your unity, kill him." [Muslim].

These ahadith are explicit (sareehah) in meaning that it is not allowed for Muslims to have more than one Khaleefah. So, if another person comes to dispute with him, the killing of the second is obligatory. If Bayah is taken for two persons, the first is considered the Khaleefah. The second is killed if he does not withdraw. If anyone disputed with the Khaleefah in order to divide the state, or to put himself forward as Khaleefah, he must be killed. These ahadith are also explicit in the obligation that the Islamic state is a state of unity, and not a federal state of union, made up of many units.

- The Principles of Ruling in Islam

The system of ruling in Islam is based on four principles:

1. Sovereignty is for Allah ﷻ (and not for the People):

The One Who directs the will (iraadah) of the Muslim and the Ummah, with its various peoples, is neither the Muslim himself, nor the Islamic Ummah itself, nor any of its peoples. Instead, both the will of the Muslim individual and the will of the Islamic Ummah are directed by the commands (awaamir) and prohibitions (nawahee) of Allah ﷻ Alone.

Allah ﷻ said, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾
“But no, by your Lord, they will not believe, until they make you the judge in all disputes between them.” [TMQ Surah an-Nisaa 4:65]

Allah ﷻ said, ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾
“It is not fitting for a believer, man or woman, that when a matter has been decided by Allah and His Messenger, to have any choice about their decision.” [TMQ Surah al-Ahzab 33:36].

Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾
“O you who believe obey Allah and obey the Messenger and those in authority amongst you. Should you disagree on anything, then refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day.” [TMQ Surah an-Nisaa 4:59].

The Messenger of Allah ﷺ said, «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ» «None of you believes until his desire follows all that I have come with.»

These evidences are explicit in making sovereignty for the Shariah Law of Allah ﷻ, and not for the Ummah.

2. The Authority (Sultan) is for the Ummah:

It is clear that the authority, which is the rule, is for the Ummah. This is due to the method determined by the Legislator (ash-Shaar'i) in appointing the Khaleefah by the Ummah, through the Bayah. It also due to the fact that the Khaleefah takes the authority through the Bayah. The Khaleefah rules the Ummah through representation (niyaabah) of the Ummah in ruling. The fact that the Khaleefah takes the authority through this Bayah is a clear evidence (daleel) that the authority is for the Ummah, which gives it to whomsoever it wishes.

It is narrated by 'Abdullah ibn 'Amr that the Messenger of Allah ﷺ said, «وَلَا يَحِلُّ لِثَلَاثَةٍ نَفَرٍ يَكُونُونَ بِأَرْضٍ فَلَاةٍ إِلَّا أَمَرُوا عَلَيْهِمْ» «It is not allowed for three (people) to travel in an open country (Falah), except that they appointed one of them as an ameer over them.» [Ahmad].

This is explicit (sareeh) in meaning that appointing an ameer (ta'meer) is for the Ummah. The previously mentioned ahadith of Bayah clarify that the Bayah is only from the Ummah.

3. The Appointment of a Single Khaleefah is Fard (Obligatory) Upon Muslims:

We have already discussed the ahadith about the appointment of the Khaleefah, and the wujoob (obligation) that he alone is the representative (naaib) of the Muslims in ruling, as evidenced by the Unanimous Consensus of the Companions (ra).

4. The Khaleefah Alone has the Right of Adoption (tabanee) and He Alone Enacts the Constitution and All the Laws

The Unanimous Consensus (Ijmaa') of the Sahabah confirms that the Khaleefah alone has the right of adoption of Shariah legal rulings, that are implemented in the state. From this Ijmaa,' famous Shariah principles are taken, **أَمْرُ الْإِمَامِ يَرْفَعُ الْخِلَافَ**, "The order of the Imam ends the dispute," **أَمْرُ السُّلْطَانِ نَافِذٌ** "The order of the Sultan is executed" and **لِلْسُلْطَانِ أَنْ يُحَدِّثَ مِنَ الْأَفْضِيَةِ بِقَدْرِ مَا يَحْدُثُ مِنْ مُشْكِلَاتٍ** "The Sultan has the right to adopt decrees, commensurate to what problems arise."

- The Institutions of the Islamic state:

There are thirteen institutions of the Khilafah (Caliphate) state, which are:

1. The Khaleefah (Caliph) (the head of state).
2. The Mu'awinoon (Delegated Ministers)
3. The Wuzaraa' (wazirs) of Implementation
4. The Wulaah (governers)
5. The Amir of Jihad
6. Internal Security

7. Foreign Affairs
8. Industry
9. The Judiciary
10. The Welfare of the People (administrative system)
11. The Bayt ul-Maal (state treasury)
12. The Media
13. The Council of the Ummah (consultation and the accounting)

These state institutions were taken from the actions of the Messenger ﷺ as he was the head of state. He ordered the Muslims to establish a Khaleefah for them. He appointed Abu Bakr and Umar as his mu'awinoon. It is reported by Al-Tirmidhi that he ﷺ said, «وَأَمَّا وَزِيرَايَ مِنْ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ» "My two wazirs from the people of the earth are Abu Bakr and 'Umar." Al-Wazir linguistically means the mu'awin (assistant). It does not mean the minister, as in Western democratic terminology. The Prophet ﷺ appointed during his era, as did the Khulafa'a Rashidoon (Rightly-Guided Caliphs) in theirs, what was known as al-Katib (secretary), who is the equivalent of a wazir of implementation. He ﷺ appointed waalis (governors) over the regions. He ﷺ appointed Mu'adh as waali of Yemen, and appointed Attab ibn Asid as waali of Makkah, after its conquest. The Messenger ﷺ also appointed commanders (amirs) for war and jihad, and established an army, and he ﷺ was its actual commander. He ﷺ also paid attention internal security and the

police. Al-Bukhari narrated that in the era of the Prophet ﷺ, Qais bin Saad served in the post of the chief of police (sahib ush-shurtah), to the commander (amir). He ﷺ directed foreign policy, and ordered the manufacture of the catapult and the crossbow. The Prophet ﷺ took up the judiciary himself, and appointed judges to adjudicate between people. He appointed Ali (ra) as a judge in Yemen and appointed others to judge. As for the administrative system, he appointed secretaries to manage interests, and they were in the post of department directors. He appointed Mu'aqib ibn Abi Fatimah as a secretary over spoils, and he appointed Hudhayfah ibn al-Yaman as a secretary over the estimation of the fruits of the Hijaz. The Prophet ﷺ would take care of the funds, or appoint someone to take care of it. It would be placed in the masjid and distributed, or in a treasury (khazaanah) and divided. During the era of the Rightly Guided Caliphs, the place was called the bayt ul-maal, as Ibn Saad mentioned in Al-Tabaqat. The same was the case with media, especially in important matters, by referring news back to the Prophet ﷺ and those in authority, as in the ayah, ﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ﴾ "When they hear news of security or fear, they publicize it. If only they referred it back to the Messenger or those in authority from amongst them." [TMQ Surah an-Nisaa 4:83] and as also has been clarified in some ahadith. As for the Council (majlis) of the Ummah, the Messenger ﷺ did not have a specific council for all times, but he would seek consultation from the Muslims whenever he needed. He ﷺ gathered them and sought consultation from them on the Day of Uhud, and gathered them

and sought consultation from them on other matters. Sometimes he would invite specific people on a continual basis to seek consultation from them. They were the leaders of the people, including Hamza, Abu Bakr, Umar, Ja'far, Ali, Ibn Mas'ud, Salman, 'Ammar, Hudhayfah, Abu Dharr, al-Miqdad, Sa'd ibn 'Ubadah, and Sa'd ibn Mu'adh (ra). They functioned as a council from which he sought consultation.

- Political Parties

The Muslims have a right in Shariah to establish political parties in order to account the rulers, or to achieve ruling through the Ummah. The condition is that these parties must be based on the Islamic 'aqeedah, whilst the rulings and treatments that they adopt must be Shariah rulings and treatments. The founding of a party does not require a permit or license. It is enough to inform the ruler. It is allowed for many parties to exist at one time.

Allah ﷻ said, ﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ "There must arise from among you a group (or groups) that invites to all that is good (al-khair), commands all that is right (al-ma'roof) and forbids all that is evil (al-munkar). Those are the successful ones." [TMQ Surah Aali Imran 3:104]

- Accountability (Muhaasabah) of the Rulers

Allah ﷻ made obedience of the rulers an obligation. Allah ﷻ made the accountability of their actions and decrees an

obligation. Allah ﷻ commanded the Muslims with a decisive command (amr jaazim) to hold rulers to account, if they deny the rights of looking after the affairs, or fall short in their obligations towards them, or neglect any of their affairs, or contradict the Islamic Shariah rulings, or rule by anything other than all that Allah ﷻ revealed.

The Messenger of Allah ﷺ said, **أَلَا إِنَّ أَفْضَلَ الْجِهَادِ كَلِمَةُ حَقٍّ** "Indeed, the best jihad is to the word of truth in front of a tyrant ruler," (Ahmed) and he ﷺ said, **سَيِّدُ الشُّهَدَاءِ حَمْرَةُ** "The chief of martyrs is Hamzah bin Abd il-Muttalib and any man who stood in front of a tyrant ruler, commanded and forbade him, so the tyrant killed him." [Al-Haakim in Al-Mustadrak]

- Obedience of the Ruler Who Rules by Islam is Obligatory, Unless He Commands Disobedience (ma'seeyah) of Allah ﷻ

The obedience of the ruler, who rules by all that of Allah ﷻ has revealed, is an obligation upon Muslims, unless he orders disobedience (masiyyah) of Allah ﷻ and unless kufr bu'ah (open disbelief) becomes apparent in his ruling.

Allah ﷻ said, **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** "O you who believe obey Allah and obey the Messenger and those in authority amongst you. Should you disagree on anything, then refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day." [TMQ Surah an-Nisaa 4:59].

So, obedience to the Muslim ruler, who rules by all that Allah ﷻ has revealed. is absolute (mutlaqah), except in the situation where he commands disobedience (ma'seeyah) of Allah ﷻ.

The Messenger of Allah ﷺ said, **السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ**، **فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ**
“Listening and obedience is essential for a Muslim, in both what he likes or dislikes. This is unless he is commanded with disobedience (ma'seeyah) of Allah. Then there is neither listening nor obedience.” [Ahmed]

- Al-Khurooj (Rebellion) Against a Ruler Who Rules by Islam is haram (prohibited), Unless He Rules by Explicit Kufr (Kufr Suraah)

Islam has forbidden khurooj (rebellion) against a ruler, as long as he rules by Islam. If he oppresses, he is accounted for his oppression. Khurooj is not allowed against him, with fighting (muqaatalah) against his oppression.

The Messenger of Allah ﷺ said, **مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قَيْدَ شِبْرٍ**، **فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَى أَنْ يَرْجِعَ**
“He who goes out in rebellion within the community, by even a hand span, he has surely taken off the necklace of Islam from around his neck, until he returns.” [Ahmed]. The forbidding of fighting (muqaatalah) the ruler is stated explicitly in ahadith, even if the ruler oppresses, except in one situation and that is the situation when he rules by open kufr (kufr bawah), which is without doubt kufr, with conclusive evidence (daleel qati').

The Messenger of Allah ﷺ said, **سَتَكُونُ أَمْرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ**, **فَمَنْ عَرَفَ بَرِيئًا وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ قَالُوا أَفَلَا نُقَاتِلُهُمْ قَالَ لَا مَا صَلَّوْا** "There will be rulers and you will approve of their good and reject their bad. He who sees their bad, to prevent, is absolved. He who denies their bad is safe. However, he who approves their bad and follows is ruined." The Companions asked: 'Should we not fight them'? He ﷺ replied, "No, as long as they establish Salah." The word Salah (prayer) in is a kinaayah (metonym) for ruling by Islam.

'Auf ibn Malik narrates (in Muslim), **قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا**, **نُنَابِدُهُمْ بِالسَّيْفِ فَقَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ** "It was asked, O Messenger of Allah! Should we not fight them by the sword? He said, "No, as long as they establish Salah amongst you." In 'Ubada ibn as-Samit's hadith, **وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا**, **عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ** "That we will not dispute authority with the people of authority, unless you see open kufr (kufr bawaah) in which you have Burhan (clear evidence) from Allah." [Bukhari]

The Shariah Rulings in the Economic System in Islam

Hizb ut-Tahrir has included a long introduction to its book "The Economic System of Islam" to specifically refute the economic thoughts of the capitalist economic system, and the economic systems of the communists and socialists. It has clarified the corruption in all these economic thoughts. It has also clarified their contradictions with the thoughts and Shariah rulings of the economic system in Islam.

These are some of the thoughts and Shariah rulings in the economic system of Islam.

- The Policy of the Economy in Islam

The policy of the economy in Islam is to guarantee the fulfillment of the basic needs of every person completely, and to enable every individual to satisfy his luxurious needs, as much as he can, given that he lives in a distinct Islamic society, which has a special way of life.

Therefore, the Shariah rulings fulfill the basic needs like food, shelter and clothing for every person completely. This is by obliging work upon those capable of work, so that they can provide for their own basic needs, and for those whose maintenance (nafaqah) is obliged upon them. Maintenance is obliged on the father of the child, then on an inheritor if the father is unable to work, or on the Bayt ul-Maal treasury, if there is none upon whom his maintenance is obliged. Thus, Islam

ensures that every individual will satisfy the needs that a human must satisfy.

The Economic Problem in the view of Islam

The problem is the distribution of funds and benefits to all individuals of the subjects. In other words, the economic problem is the distribution of wealth, not the production of wealth, even though its production is important.

The Origin of Ownership of Wealth

All wealth is essentially owned by Allah ﷻ alone. Allah ﷻ has made man his successor regarding wealth. So through this succession (istikhlaaf), man has the right of its possession. Allah is the One who has given the individual permission for its acquisition (hiyaazah). So through this special permission, his possession (milkiyyah) is practically realized.

Allah ﷻ said, ﴿وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾ "And give them from the wealth of Allah which He has given you." [TMQ Surah An-Nur 24:33]. So He ﷻ attributed all wealth to Himself.

Allah ﷻ said, ﴿وَأَنْفِقُوا مِمَّا جَعَلْنَا لَكُم مِّن مَّالٍ خَلْفًا فِيهِ﴾ "And spend from that over which He has made you successors." [TMQ Surah Al-Hadid 59: 7]. So He ﷻ made people successors over wealth on behalf of Allah ﷻ, for He is the One Who made them successors.

• Types of Property (milkiyyah)

Property is of three types: private property, public property, and property of the state.

Firstly, Private Property

It is with the permission of the Legislator, that man can utilize the object through consumption, benefit and exchange (mubaadalah). Islam has made ownership a Shariah right for the individual. So he can own movable assets, such as livestock, money, cars and clothes. He can also own immovable assets, such as land, a house and a factory. The Shariah Law has granted the individual authority over what he owns, with the right of disposal (tasarruf) over it. However, the Legislator has specified the means through which a human may own wealth, and increase wealth, and has specified the manner of disposal (tasarruf) of this wealth.

- The Means of Ownership (tamalluk)

The Legislator has specified the means by which a person is allowed to acquire property, and the means by which he may increase his wealth.

The Legislator has made work ('aml) of all kinds, both for oneself and for others, a means of acquiring ownership. Work includes cultivation of barren land (ihya ul-mawat), hunting, extracting what is within the earth, brokerage (samsara), commission agency (dilalah), partnership of body and capital (mudharabah), and sharecropping (musaaqaat).

The Legislator also made the means for ownership inheritance, the need of wealth for the sake of living, donation from the wealth of the state to its subjects, funds taken by

individuals without any effort or purchase, such as money from grants (hibah), gifts (hadiyah), wills (wasiyyah), donations, blood money (diyah), dowries and lost property (luqatah).

The Legislator has made agriculture, trade and industry among the means of increasing wealth, and gaining wealth. The Legislator has specified the manner in which wealth is increased in these ways. It has also specified the ways in which a Muslim is prohibited from increasing his wealth, or taking them as a means of earning. It has prohibited earning and increasing wealth in the following ways:

- Joint Stock Companies

Joint stock companies are companies that are forbidden by Islam. They are not allowed because they do not meet all the conditions of contracting (iniquaad), which are conditions of contract validity (sihah), as stated in the Shariah text. This is because joint stock companies do not achieve the essential pillars (arqaan) of the contract (aqd), which are offer (eejaab) and acceptance (qabool). Instead, they are one-sided, contracted unilaterally, by the shareholder alone. As soon as a person signs the conditions of the company, he becomes a partner. Once a person buys a share in the company, he becomes a partner. According to the capitalists, it is individual legal intent, in a unilateral contract. In the joint stock company, there are not two contracting parties, there is only one. In the company, there is no offer and acceptance, there is only acceptance. There is no partnership of body (person) and capital, there is only capital.

In Shariah, the company must be by offer and acceptance, with two contracting parties, such as sale, leasing, and similar contracts. It must be between two bodies, or between capital and body. It is not permissible to be between funds alone, without a body (person).

Therefore, the capital joint stock company is not contracted, because it is deprived of one of the pillars (arqaan) of the contract. It is thus invalid (baatil) and so it is haram (prohibited). Due to its violation of Shariah Law, this company is considered within what Allah ﷻ has forbidden. Within the company, there is abandoning of what Allah ﷻ has commanded, from the conditions of contracting. Within the company, there is acting upon what Allah ﷻ has forbidden, and that is contradiction of His Command.

Allah ﷻ said, ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ "So let those who disobey His Command beware, for an affliction may befall them, or a painful torment may overtake them." [TMQ Surah an-Nur 24:63]

- The Shariah also prohibits the earning, and increasing, of wealth through usury (riba), monopoly (ihtikaar), gambling, cheating, deceit, clear fraud (ghuban), the sale of intoxicant, pig or carrion, the sale of crosses or the Christmas tree, or through theft, robbery, embezzlement, bribery (rashwah) or misappropriation (ghulul).

Secondly, Public Property:

The second type of property is public property.

It is property that the Legislator has made property of the community (jamaa'ah) of Muslims, collectively. The Legislator has made public property jointly shared between all the Muslims. It has permitted individuals to benefit from public property, but has prevented them from privately owning public property.

Public property is manifested in three main types, which are:

1. Utilities of the community, upon which the everyday life of the community depends, such that the community disperses without them.

The Messenger of Allah ﷺ said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالنَّارِ وَالنَّارِ** "The Muslims are partners in three things: water, pastures and fire." [Ahmad].

The command is not restricted to these three matters alone. The command includes everything that is a need of the community. Falling within this category is every machine used for the public property. So, each machine takes the ruling of the public property and so is public property. This includes the machinery for drawing public waters, the pipes for transporting water, and hydro-electric power stations, as well as their pylons and cables.

2. The commodities, that due the nature of their composition, prevent privatization for individuals, in terms of

their right of disposal. This includes seas, rivers, public squares, masajid and public roads.

The Messenger of Allah ﷺ said, «مِنَىٰ مُنَاحٌ مِّنْ سَبَقٍ» “Whoever reaches Mina first, has the right to it.” [Narrated by At-Tirmidhi, Ibn Majah and Al-Haakim in Al-Mustadrak]

Also falling within this category of public property are trains, transmission poles, water pipes and sewerage drains alongside the public roads. They are also public property following the ruling of the roads, which are public property.

It is neither permissible to privatize, nor protectively reserve, for an individual that which is for the general public. The Messenger of Allah ﷺ said, «لَا حِمَىٰ إِلَّا لِلَّهِ وَلِرَسُولِهِ» “There is no hima (protectively reserved property) except for Allah ﷻ and His Messenger.” [Bukhari] Thus, there is no hima (protectively reserved property), except for the state.

3. The Abundant Minerals Which Do Not Deplete

These are the many abundant minerals, which are not limited in quantity. These are the property of all Muslims. It is not allowed for individuals or companies to own these. The rights over extraction, manufacture, storage or exclusive distribution of these minerals are not granted to individuals or companies. Instead, the minerals must remain the public property of all Muslims, jointly shared between them. The state must extract the minerals itself, or through contractors, and sell them as the

representative of the Muslims. All revenue must be deposited in the Bayt ul-Maal state treasury.

There is no difference regarding these minerals, whether they are in open superficial mines, like salt and kohl, or if they are deep underground and their extraction demands a lot of time and effort, like oil, gold, silver, iron, copper, lead, uranium and other minerals.

The Shariah evidence (daleel) for this is from the narrative of Abaydh ibn Hammal, «أَنَّهُ وَفَدَ إِلَى رَسُولِ اللَّهِ فَاسْتَقَطَّعَهُ فَأَقْطَعَهُ الْمِلْحَ فَلَمَّا أَدْبَرَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَتَدْرِي مَا أَقْطَعْتَهُ إِنَّمَا أَقْطَعْتَهُ الْمَاءَ الْعِدَّ قَالَ فَرَجَعَ فِيهِ» "that he requested the Messenger of Allah ﷺ to allocate him a certain property, which he ﷺ allocated from salt deposits. When he turned back, a man said "O Messenger of Allah ﷺ do you realize what you have allocated for him? You allocated what is abundant for him." The narrator said, so, he ﷺ took it back from him." [Ibn Hibaan in his Sahih]

As regards small, limited amounts of minerals, like veins of gold or silver, it is from private property. It is allowed for individuals to own them just as the Messenger of Allah ﷺ allocated for Bilal ibn al- Haris al-Mazni the small deposits of Qabaliyah in the direction of al-Far' in al-Hijaz. Bilal had asked the Messenger of Allah ﷺ to allocate them to him, and therefore he ﷺ allocated these for him and so and made him the owner.

- The Manner of Utilizing Public Property

Since public property is in the ownership of all Muslims, jointly shared amongst them, it is a right for every individual to benefit from it. If the commodities of this property are such that it is easy for the individual to benefit from them directly himself, such as water, pasture, fire, public roads, rivers and seas, then the individual is allowed to benefit from them himself.

However, if the commodities of public property are such that they are not easy for every individual to utilize them directly, like oil and minerals, then it is for the State to extract and deposits their revenues in the Bayt ul-Maal. The Khaleefah spends from the revenues in ways that achieve the interest of Muslims. It is possible that he directs the distribution and revenues of the products in the following manner:

1. The Khaleefah spends on the administration and extraction of commodities of public property, including buildings, employees, advisors, experts, machinery and factories.

2. The Khaleefah spends on the Muslims who are the common owners of the public properties. So, he can distribute amongst them commodities of this property, like water, gas, oil and electricity without charge, or he can distribute amongst them money from their revenues, according to what the Khaleefah sees goodness, and in the interest of Muslims.

3. The Khaleefah can protectively reserve from the public property to spend on Jihad and what Jihad demands of ordinance factories and establishing the army. He can reserve for the expenses that are obliged upon the Bayt ul-Maal, in case there

are funds in the Bayt ul-Maal, or not. He can reserve for expenses upon which spending is obliged upon Muslims, if there are no funds in the Bayt ul-Maal.

Thirdly, Property of the State

The third type of the types of property and is property of state. It includes every commodity or land or building which is connected to the right of the public, whilst it is not included within public property. So, the property of the state is comprised of commodities that fall within private property like land, buildings and moveable assets. However, if the property is related to the right of the Muslim public, its management, the looking after its affairs and the right of its disposal are all entrusted to the Khaleefah. This is because the Khaleefah has the right of disposal for everything that is associated with the right of the public. This includes deserts, mountains, river banks and barren lands that are not owned by people. It also includes buildings and housing which the state has purchased, built or captured from the enemies in war, such as state department buildings, schools, hospitals and the like.

The state has the right to grant individuals lands and buildings from the properties it owns. It is the right of the Khaleefah to grant from these properties. He can grant ownership of both the property and its benefit, or its benefit alone, without ownership of the property. He may allow individuals to cultivate the barren land and so come to own it. He

must deal within this in a manner that is in the interest of the Muslims.

- Lands:

Land has both a land title (raqabah) and a benefit. Its title is its origin, whilst its benefit is through its use in agriculture and other than agriculture. Islam has permitted the ownership of the title of the land, just as it has permitted the ownership of its benefit. It has set special rulings for each of them.

Types of land:

Lands are of two types: 'Ushri land and Kharaji land.

Firstly - 'Ushri land:

It is land whose people embraced Islam, such as Indonesia and the land of the Arabian Peninsula, and the barren land that man cultivates.

Both the title and benefit of 'Ushri land are owned, and Zakat is obliged on the produce of the land, which is one-tenth if it is irrigated by rainwater, or half of one-tenth if it is irrigated by machinery.

Secondly - Kharaji land:

It is land that was conquered by war or by treaty, except for the Arabian Peninsula, such as Iraq, ash-Sham, Egypt and other countries conquered by force.

The title of Kharaji land is owned by Muslims, and the state is their representative in owning the title. Individuals may own the benefit of the Kharaji land.

Kharaj tax is obligatory on Kharaji land. Kharaj is an amount imposed by the state on the land. Zakat is also obligatory on the produce, after the Kharaj is deducted from it, if it reaches the nisab (minimum amount for Zakah).

Every individual has the right to benefit from the Ushri land by sale, inheritance and granting. Every individual has the right to benefit from the benefit of the Kharaji land by sale, purchase, and inheritance, like all other assets.

- Factories:

It is allowed for factories to be owned as private property, such as factories for cars, furniture, clothing, canning, or other privately owned factories.

It is allowed for factories to be owned by the state, such as arms factories, oil or mineral extraction plants, or other factories.

Factories are considered public property, when they produce material that are considered public property, such as iron, copper, gold, silver, oil extraction plants, and other assets of public property.

The ownership of these factories is based on the ownership of the material they produce, following the principle

(qaa'idah) that, **أن المصنع يأخذ حكم ما ينتج** "the factory takes the ruling of what it produces."

- Bayt ul-Maal:

The revenues of the Bayt ul-Maal are:

1. Al-Anfal and the Spoils of War, Al-Fai' and the Fifth
2. Kharaaj
3. Jizyah
4. Revenues of public property of all kinds, and placed in a special section.
5. Revenues of state property from land, construction and others.
6. Al-'Ushur (Tithes) Taxes taken at the borders of the country
7. The Fifth (Khums) of buried treasures and minerals
8. Taxes
9. Zakat funds are placed in a special section.

- The Obligation of Money Being in Gold and Silver

The Muslims at the time of the Messenger of Allah ﷺ had taken units of gold and silver as the basis of currency. They used both of them at the same time. They used the Byzantine dinars and Persian dirhams as currency. They did not mint their own currency from the time of the Messenger of Allah ﷺ, until the era of 'Abdul Malik ibn Marwan. In his period of leadership,

'Abdul Malik minted special Islamic currency, and made it of a specific shape and type, and embossed with special Islamic inscriptions. He based it on the unit of gold and the unit of silver with the weight of the Shariah dinar and dirham.

Islam links Shariah rulings with gold and silver. This is when they are considered as gold and silver alone. This is also when they are considered money and currency, used as in prices for goods, and in hiring for effort. Islam prohibited the hoarding of both gold and silver. Islam linked specific, fixed, unchanging Shariah rulings to both gold and silver. Islam obliged Zakat on both of them, considering them both forms of money, and prices for sales. Islam determined a specific Shariah nisab in dinars of gold and dirhams of silver. When Islam obliged diyyah (blood money), it made both gold and silver payment. Islam determined a specific amount in gold, that is one thousand dinars. Islam determined a specific amount in silver, that is twelve thousand dirhams. When Islam obliged the cutting of a hand for Shariah theft (sariqah), it determined the amount for which the hand of the saariq (thief) is severed to be one fourth of a dinar in gold, or three dirhams in silver. When Islam decided rulings for currency exchange, it made them in gold and silver.

Islam linked these Shariah rulings with gold and silver in their quality as two monies and currency, in trade and in prices for sales. The approval (iqraar) of the Messenger of Allah ﷺ makes both gold and silver alone the standard units of currency, by which the prices of goods and hiring of efforts are valued.

This give evidence for the consideration that money in Islam is gold and silver, because all the Shariah rulings which are linked with monies, are linked with gold and silver.

Therefore, it is a duty upon Muslims to have their currency in gold and silver. It is the duty of the Khilafah State to make its currency in gold and silver, and to proceed upon the gold and silver standard, as was the case during the time of the Messenger of Allah ﷺ and the Khulafa'a after him. It is the duty of the state to mint dinars and dirhams in a specific shape and a style unique to the Khilafah State. It is a duty to make the weight of the dinar equal to the Shariah dinar of 4.25 grams for one dinar, which is the weight of one Shariah mithqal, and to make the weight of one dirham of silver equal to one Shariah dirham, which is called the weight of seven. So, every ten dirhams has the weight of seven mithqals. So the dirham is minted at the weight of 2.975 grams.

The gold and silver standard alone can eliminate currency problems and the occurrence of severe inflation that pervades the world. It alone can generate monetary stability, stable exchange rates and the progress of international trade. With the gold and silver standard alone, it is possible to eliminate the control of America and the US dollar in international currency, both in international trade and the global economy. So the return to the gold standard ensures that the dollar will lose its influencing value in the world.

The Policy of Education

The educational curriculum must be on the basis of the Islamic 'aqeedah. So, all the study materials and teaching methods must be designed in a way that does not cause any deviation in education from this basis.

The policy of education is to produce an Islamic mentality and emotions and therefore the subjects of study are to be designed with this in mind.

The education policy is to form the Islamic mentality and disposition, and all the study materials that are to be taught are based on this policy.

The purpose of education is to generate an Islamic personality and provide people with sciences and knowledge related to the affairs of life. Accordingly, Islamic culture must be taught at all stages of education.

Thoughts and Rules in Public Relations and Foreign Policy

Politics (siyaasah) is looking after the affairs (ri'aayah sha'oon) of the Ummah and the state, both domestically and externally. It occurs through the implementation of the system by the state upon the people, looking after their affairs and fulfilling their interests domestically, and by understanding the international scenario, and the policies of the major powers and influential states, and establishing foreign relationships with states according to what is demanded by the carrying of the Dawah to the world through Dawah and Jihad.

Politics is carried by the Ummah and by the political parties present within the Ummah, through accounting the ruler over his looking after the affairs of the Ummah, and over what they establish of decrees and actions, and by presenting advice to them, with care for the affairs and matter of the Muslims.

- Dar ul-Islam and Dar ul-Kufr

The Dar (Abode) of Islam is the territory in which the Shariah rulings of Islam are implemented all affairs of life, and its security is by the security of Islam, maintained by Muslims, even if most of its people are non-Muslims.

The Abode of Islam is the territory in which the rulings of kufr are implemented, and its security is by the security of kufr, maintained by other than Muslims, even if all of its inhabitants are Muslims. The point of reference in an abode as to whether it is an Abode of Islam or an Abode of Kufr is the rulings that are

implemented there, and the security by which it is secured. The point of reference is not the Deen of its inhabitants.

Today, in the countries of Muslims, there is no country or state that implements the Shariah rulings of Islam in both ruling and the affairs of life. Therefore, they are all considered as the Abode of Kufr, even if their people are Muslims.

Therefore, Islam obliges all Muslims to work to transform their lands from an Abode of Kufr to an Abode of Islam, by establishing the Islamic state, which is the state of the Khilafah (Caliphate), and appointing a Khaleefah (Caliph) and pledging the Bayah to him, over his ruling them according to all that Allah ﷻ has revealed. This means the Bayah is over his implementing the Shariah rulings of Islam upon them, in the country in which the state of the Khilafah (Caliphate) is established. Then they work with the state of the Khilafah to annex the rest of the Muslim lands within the Khilafah. In this way they will transform into an Abode of Islam, and then they will carry the Risaalah (message) of Islam to the world through Dawah and Jihad.

- Jihad

Jihad is the sparing of no effort in fighting in the Path of Allah ﷻ to raise His ﷻ Word as the highest, and to spread the Dawah of Islam directly, or with the assistance of money or opinion, or by increasing numbers, or by other than that. So, Jihad is the fighting to raise the Word of Allah ﷻ as the highest, and to spread Islam. It is a fard (obligation) that has been

established in the Noble Quran and the Prophetic Sunnah. Dozens of ayaat and ahadith confirmed its obligation.

Jihad in origin is fard kifayah (collective obligation of sufficiency) and fard 'ayn (individual obligation) for all Muslims. The meaning that jihad is fard kifayah in origin is that we initiate fighting the enemy, even if the enemy did not initiate fighting us. If not one of the Muslims undertakes fighting in any period of time, then all Muslims have sinned by leaving Jihad. Therefore Jihad is not a defensive war. It is only a war to raise the Word of Allah ﷻ as the highest. It is obliged in origin to spread Islam and to carry its Dawah, even if the kuffar did not attack us.

- International relations:

The relationship of the Islamic state with other existing states in the world is based on the following considerations:

1. All the countries of the Islamic world are to be considered as if they are one, because Muslims are an Ummah apart, and they must be one unit, as one state and as one entity. Therefore, the relationship with them is not considered within foreign relations with states nor a part of the foreign policy, rather it should be a part of home policy. Therefore, the Islamic State does not establish any diplomatic relations, or enter into any treaties with them. It is necessary to work to unify them within one state, the state of the Khilafah. The citizens of these countries are not considered foreigners, if their territory is Dar ul-Islam, and they are treated as citizens of the Khilafah. If their territory is Dar ul-Kufr, they are treated as citizens of Dar ul-Kufr.

1. The currently established states in the Islamic world are considered as having been established upon one land. So, they are not included within the realm of foreign affairs. Relations with these countries are not considered to fall within foreign policy. It is obligatory to work to for the unification of all these states into a single state.

Muslims are a distinct Ummah apart from other people. It is obligatory that the Muslims are as a single unit, in a single state, as a single entity. Therefore, the relationship with them is not considered within the realm of the foreign relations of states. It is not considered as foreign policy. Instead, it must be considered within domestic policy. Therefore, diplomatic relations are not established with them and agreements are not concluded with them. Instead, it is obligatory that work is done for the unification of all of them within a single state, under the Khilafah state. The citizens of these states are not considered foreigners, if their territory is an Abode of Islam. They are dealt with as when dealing with individuals that are citizens of the Khilafah state. However, if their territory is the Abode of Kufr, they are dealt with as when dealing with citizens of the Abode of Kufr, with the inviolability of blood and properties, within their right.

2. States who have economic, commercial, good neighborliness or cultural treaties with us are dealt with according what the treaties stipulate. Their subjects have the right to enter the state with identification, without needing a passport, if the treaty stipulates that to be so, upon the

condition that there is reciprocal dealing, practically. The economic and commercial relations with the states must be restricted to specific items, and specific characteristics, which are deemed necessary, and do not lead to the strengthening of these states.

Even though there are treaties between us and them, these states are considered warring states by law (hukman). That is because they are kafir who have not submitted to the authority of Islam. So they are considered warring, because the Messenger ﷺ said, **أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** "I have been commanded to fight the people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah." [narrated by Al-Bukhari].

So it is general (aam), and because there are treaties between us and them, they are considered warring by law. Accordingly, treaties must be for a limited period, and must not be permanent.

3. States with whom we do not have treaties, and the actual colonialist states, such as Britain, America and France, and those states that have designs on our lands, such as Russia, are considered to be warring, by law (hukman). All precautions must be taken towards them. It is not correct to establish diplomatic relations with them. Their subjects may enter our lands, but only with a passport, and a visa specific to every individual, and for every visit, unless they become warring, practically.

These states are considered to be at war by law, because they are kuffar who have not submitted to the authority of Islam. They are considered to be at war, because the Messenger (saw) said, **أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ** "I have been commanded to fight people... (the hadith)." It is general. As for considering them to be at war by law, but not practically, this is when there is no actual fighting taking place between us and them, and when a state of actual war has not been declared between us and them, neither by us, nor by them. As we said in the previous point, it is not permissible to conclude permanent treaties with them.

If all, or some, of these states come to be in a state of actual war, meaning that if they attack Muslim countries, then they will be dealt with, as when dealing with active war, according to point 4. Therefore, America and Britain, after their aggression against Iraq and Afghanistan, as well as any other state that declares war on any Muslim country, will become warring practically. The Shariah rulings of active war will be applied to them, as long as this state of war exists between us and them.

4. As for states that are actually warring states, such as "Israel" for example, a state of war must be taken as the basis for all dealings. The dealing is as when active war existed between us, whether there is an armistice (hudnah) between us and them, or not. All their subjects are prevented from entering the lands.

It is not allowed to make a permanent treaty with the states that are warring, practically. It is not allowed to stop the permanent fighting, and make a permanent armistice (hudnah), because this suspends Jihad, which must be continuous until the Day of Resurrection. A permanent armistice also prevents the spread of Islam, until Allah ﷻ makes Islam dominate over all other ways of life.

Allah ﷻ said, ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾
“Fight against them until there is no more fitnah and The Deen is entirely to Allah Alone.” [TMQ Surah Al-Anfal 8:39], and the Messenger ﷺ said, وَالْجِهَادُ مَا ضِيَ مُنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتَلَ آخِرُ أُمَّتِي وَالْجَبَّالَ “Jihad must be continuous from when Allah sent me, until the last of my Ummah fights the Dajjal.” [Narrated by Abu Dawud via Anas]

As for a temporary treaty with these states, and a temporary cessation of the state of war, it is considered:

a. As for the state, with which we are in active war with, has non-Islamic land upon which its entity is based, it is permissible to make a treaty (sulh) with it, by means of a temporary armistice (hudnah). It is allowed to cease the state of war with it for a temporary period, if that cessation is in the interest of Islam and Muslims, and under conditions approved by Shariah.

The evidence for this is the Treaty of Hudaibiyyah, which was between the Islamic state, the state established by the Messenger ﷺ in Madinah, and the Quraysh state, whose entity

was based on its land that Islam had not yet opened, meaning that it was not an Islamic land.

b. As for when the state, with which we are in active war, is entirely established upon Islamic land, such that its entity does not include any land that the Muslims have not yet opened by conquest, such as "Israel," the Jewish state that usurped Palestine, then it is not permissible to make a treaty with that state. This is because the establishment of this state is invalid (batil) in Shariah law. It is because making a treaty with it means surrendering Islamic land to it. This is forbidden (haram) and a crime in Islam. Instead, the state of active war must continue, whether there is an armistice concluded with it by the illegitimate rulers in the lands of the Muslims, or not.

Thus, any treaty with the Jewish state, even if it is over a hand span of land, is forbidden (haram) in Shariah, because it is a usurper and an aggressor, and its entire entity is established on the lands of Muslims. Treaty with such a state is surrendering Islamic land to it, and enabling it to possess the land and dominate the Muslims within it. This is not allowed in Islamic Shariah Law. Islam obliges all Muslims to wage war with that state, so their armies must be mobilized for fighting, and the capable must be gathered as soldiers within the armies. This must continue until the Jewish state is eliminated and the lands of Muslims are rescued from it.

Allah ﷻ said, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾
“Allah does not grant the kafir a way for authority over the believers.” [TMQ Surah an-Nisaa 4:141].

Allah ﷻ said, ﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى﴾
﴿عَلَيْكُمْ﴾ “So, if anyone attacks you, attack in the same manner they attacked you.” [TMQ Surah al-Baqarah 2:194].

Allah ﷻ said, ﴿وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ﴾ “And expel them from wherever they expelled you.” [TMQ Surah al-Baqarah 2:191]

5. It is not allowed for the state of the Khilafah to conclude military agreements with other states, such as mutual defense agreements, mutual security agreements, and any military facilitation related to that, such as leasing military bases, airports, or ports. It is also neither permitted to seek assistance (isti'aanah) from kafir states, and their armies, nor to take loans and aid from these states.

These agreements are forbidden (haram) by Islam. Islam has forbidden for Muslims to conclude them with other than Muslims, from the kafir states. This is because it is forbidden for a Muslim to fight under the banner of kufr, or for the sake of kufr, or on behalf of a kafir state, or to give a kafir authority over Muslims or over the land of Islam.

The Messenger ﷺ forbade Muslims from seeking assistance (isti'aanah) from kafir states, since he forbade seeking light from the fire of the mushrikeen, as he said, لَا تَسْتَضِيئُوا بِنَارِ

المُشْرِكِينَ "Do not seek light from the fire of the mushrikeen." [Narrated by Ahmad]. Fire is a kinayah (metonym) for war. The Messenger ﷺ also said, «فَإِنَّا لَا نَسْتَعِينُ بِمُشْرِكٍ» "We do not seek assistance from a mushrik." [Sahih Ibn Hibban].

It is also not allowed for Muslims to put their issues in the hands of kafir states to solve, such as putting their issues in the hands of America, Russia, Britain or France to solve. This is because seeking assistance (isti'aanah) from kafir states and their soldiers, or putting our issues into their hands, gives these countries influence, dominance, and a way for authority over the Muslims. Allah ﷻ has forbidden Muslims from giving the kafir a way for authority over them.

As for not taking loans and aid from these states, this is because their loans are with interest, which is forbidden because it is riba. It is also forbidden because these loans and aid are a means for these kafir states to establish dominance over the Muslims and their lands. This is forbidden (haram) in accordance with the Shariah principle (qaa'idah), **الْوَسِيلَةُ إِلَى الْحَرَامِ مُحَرَّمَةٌ** "the means to what is forbidden is forbidden."

6. It is not allowed for Muslims to join international organizations such as the United Nations, the World Bank, and the International Development Association, because these organizations are based on a foundation that contradicts the Shariah rulings of Islam. Similarly, it is not allowed for Muslims to join regional organizations and alliances such as the Arab

League, the Organization of the Islamic Conference, and joint defense alliances.

These organizations are tools in the hands of major powers, especially America, which exploit them to achieve their own interests. They are a means to generate the influence of the kafir over the Muslims and their lands. This is not allowed according to Shariah law, because **الْوَسِيلَةُ إِلَى الْحَرَامِ مُحَرَّمَةٌ** "the means to what is forbidden is forbidden."

Moreover, regional organizations in Muslim countries consolidate the division of the lands of Muslims, and prevent their unification as a single state.

Our final supplication is that all praise is due to Allah, Lord of the Worlds.

15th of Jumada al-Ula 1431 AH,

Corresponding to 29 April 2010 CE