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**How the Khilafah  
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**The Practical Measures to  
be taken by the Khilafah  
Rashida to Prevent  
Unemployment**

# The Practical Measures to be taken by the Khilafah Rashida to Prevent Unemployment

Unemployment is like other issues and problems created by this global greedy capitalist system, including the implemented capitalist economic system which only produces the calamities and crises and economic calamities, as it created the class system in societies and increased the number of unemployed and depleted people's savings and shattered the economies of most countries in the world.

## What is unemployment and what are the solutions needed to address it?

Unemployment means a person's inability to earn a living in order to provide a decent standard of living for himself. This decent living includes fulfilling the basic needs of food, housing and clothing. The solution to the problem of unemployment should be radical rather than patchwork. Living realities and devastating economic catastrophes have proved that the measures taken by States are immediate, temporary and limited. The structure of the capitalist economy with its interest based banks and linked financial institutions, loans and hoarding of wealth and the mandatory banknotes, is what feeds and develops unemployment rates despite repeated claims of its reduction.

The radical solution to unemployment will be only in a complete Islamic economic system based on the following foundations:

- 1- Application of the gold and silver system instead of mandatory paper currency system
- 2- Prohibition of usury and interest on loans
- 3- Prohibition of hoarding

**- Mandatory paper currency system:** States move the market again by inventing the crises produced by the mandatory monetary system, such as inflation and weak purchasing power and recession and the associated layoffs of workers and employees to address these issues, to one of two solutions:

\* By printing new money if the state is strong and its currency is dominant, then it will pump it into the market in order to move the economy, and this is what former US President Obama did during the economic crisis. He printed billions of paper currency to increase the purchasing power of people. But the owners of companies worked on the distribution of their stored products and their unused goods during the recession, before the production of new goods, which need new workers. This procedure is not a solution to the problem of unemployment, but a solution for the disposal of unused goods before the operation of the production wheel.

\* Or the state borrows money through the selling of bonds and taking loans from the IMF and the World Bank. This is the case of many Islamic countries that begin to give promises after promises of research to generate a lot of investments to move the economy and open new opportunities of work according to their claim. However, these "painkillers" do not come out of the framework of increasing the funds of interest-based banks and

shareholding companies without any importance given to this method of increasing inflation in the market.

The solution offered by the gold and silver system in the event of a recession is not the layoffs of workers and employees as in any economic crisis in the capitalist system, but the solution is to reduce the cost of production, including the cost of wages, and this solution does not lead to the death of the wheel of the economy or transition from crisis to crisis, instead the opposite will continue, even if it was slowly. (You will find a detailed explanation of the benefits of the gold and silver system in economics in the book "The Economic System in Islam" p. 270 (Arabic))

**- The prohibition of usury and interest on loans,** interest-based banks are necessary in the capitalist economic system, as usury has become the basis of trade, agriculture and industry. Contracts between borrowers and banks are interest based contracts because they sell money with money, and because they exploit people's efforts with the interest imposed without being exposed to any kind of loss. In the economic system in Islam, Bait ul Mal lends money interest free, after checking the possibility of using money. The one who wants to borrow needs it either for living, or for agriculture. As for the first need, Islam has ensured this by ensuring for every member of the state the right to live. The second need has been fulfilled by Islam by lending money to the needy without interest. Omar ibn al-Khattab (ra) gave money to farmers in Iraq from Bait ul Mal, enough till their lands start producing. They will be compared to peasants like them, who are in need of money, to be self-sufficient to live. The Prophet (saw) gave a man a rope and an axe to cut wood and sell it in order to earn a living.

**- The prohibition of hoarding,** the money held by the wealthy owners of the capitalist economists led to their withdrawal of the market and non-circulation in the hands of people, which leads to the reduction of their production because the demand for goods has reduced and stopped the wheel of the economy and this spread unemployment in societies as a result of the little income in the hands of the people. In the economic system of Islam, hoarding of wealth is prohibited; money is the instrument of exchange between money and money, between money and effort, and between effort and effort. This measure of exchange and as far as this tool is available to the people, this will push the work forward and will allow people into society and their total expenditures will be in the form of a continuous circle that develops the economic wealth of the individual and the community. (With the need to learn that there is a big difference between hoarding and saving, you will find the details in the book "The Economic System in Islam" p. 251 (Arabic). Article 142 of the Draft Constitution of the Khilafah State: "**Hoarding of wealth is forbidden even if the Zakat is taken out.**")

These are the fundamentals and radical solutions that the economic system of Islam has put in place not only to eliminate unemployment but also to eradicate all the forms of corruption and capitalist economic domination policies over the countries.

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## What are the mechanisms and practical measures that will be taken by the Khilafah Rashida to prevent unemployment?

1- Finding an economic balance by giving the needy citizens of the state alone from the funds of the state in Bait ul Mal that did not come from what is collected from Muslims, but from the wealth of spoils until there is an economic balance in this provision. The Prophet (saw), when he saw the disparities in the ownership of funds between the Muhajireen (Migrants) and the Ansar (Supporters), he (saw) singled out the muhajireen with the money of the spoils (Fai'), which he (saw) had won from Bani An-Nadhir, in order to find an economic balance. It is narrated that when the Prophet (saw) won against the Bani al-Nadir peacefully, and the Jews were evacuated from it, the Muslims asked the Prophet (saw) to divide between them (the spoils). The verse was revealed:

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ

“And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition]” [Al-Hashr: 6]

Allah (swt) made the division in the hands of the Prophet (saw) He divided them among the immigrants, and did not give the Ansar anything except two men. They were like migrants in need.

2- Restructuring the public property which is the permission of the Legislator to the group to participate in the use of the (public) property. And the objects defined as public property are the objects that the Legislator states as those shared by the group, and prevents the individuals from their possession alone and they are three types:

(A) The community's facilities, such that if they are not found in a town or a group will go out looking for it, such as water, cattle ranches, community facilities, etc.

(B) Minerals that are uninterrupted.

(C) Things that naturally cannot be owned by the individual, such as roads, rivers, lakes, seas, state schools, hospitals, etc.

Article 140 of the Draft Constitution of the Khilafah State:

“Every Individual from the Ummah has the right to utilise anything from public property, and it is not allowed for the State to permit someone to individually possess or utilise it.” (To review the rules of public property and benefiting from them revise the Draft Constitution and the Necessary Evidences for it from Article 137 to Article 140)

3- Islam made the provision of the needs of the Ummah a duty of the state because the Ummah has the right of care. The State is responsible for providing wealth and services to the citizens in addition to the distribution of this wealth on the members of the society so that everyone can own and use it. Bukhari narrated that Ibn Umar (may Allah be pleased with him) said: The Messenger of Allah (saw) said: «الإمام الذي على» «الناس راع وهو مسؤول عن رعيتيه» “The Imam is a guardian over the people and is responsible for his subjects.”

This is the opposite of what we see today. In 2018, wealth in the world is concentrated in the hands of 26 billionaires, which is equal to what is owned by the rest of humanity!! Article 124 of the Draft Constitution of the Khilafah State: “The primary economic problem is the distribution of wealth and benefits to

all of the subjects of the state, and facilitating their utilisation of this wealth and benefits from by enabling them to strive for them and possess them.”

4- The all Wise Legislator obliged work on the able man to provide (nafaqa) for himself the basic needs and to those he is responsible for. Nafaqa is obliged to be given to the newborn, and if the inheritor is not able to work, Bait ul Mal (treasury) becomes responsible if there is no one who is responsible for their provision. Islam made the support of the person who is actually disabled or takes the ruling of a disabled person an obligation on the State according to Article 153 of the Draft Constitution of the Khilafah State: “The State guarantees to create work for all of those who carry its citizenship”.

5- Encouraging the reclamation of agricultural land. Unemployment is eliminated through the employment of the poor who are capable of farming. The state divides the barren lands to those who do not own land or own small areas. The Messenger of Allah (saw) gave Bilal Al Muzni the land between the sea and the rock. (To review the laws of the barren land distribution and reviving them - Articles 134, 135, 136 of the Draft Constitution of the Khilafah State).

6- The activation of research centres and institutes of technological science by the state, especially as the policy of industrialization is absolutely tied to technology. If the state embraces the scientists and talented and provides a decent living for them, we will see that creativity appears after it was buried or have immigrated, and Muslims will return to where they should be among nations at all levels economically, politically, militarily and culturally.

And until the unemployment is over and Muslims benefit from the resources of their country, and all the economic problems are solved, radical change and coup must be achieved, so that this matter is spread everywhere, and this matter is the rule of Islam, so the human beings enjoy justice, righteousness and proper care in accordance to the rules of Shariah, and the state of the Khilafah Rashida (rightly guided Caliphate) becomes a living model of what we offer; Islam as an alternative to the dying capitalism, and may Allah make its return soon.

Written for the Central Media Office of Hizb ut Tahrir by

Rana Mustafa



# How the Khilafah Will Solve Poverty: PART 1

• Despite the immense material and human resources, as well as the world's richest oil and mineral reserves in our Muslim lands, the majority of the Muslim Ummah languishes in massive poverty, having less than 1.90 US dollars a day to meet their basic needs. The growing and huge mass unemployment, underdeveloped agriculture and industry, crippling taxation, constant surges in prices as well as hugely expensive and constantly unavailable power supply, are the clear proof of the mismanagement and exploitation of our lands and the huge misdistribution of our wealth. Government investment in infrastructure and public services in order to fulfil the basic needs of the people is minimal or non-existent.

Fundamentally these are the results of the non-Islamic policies according to the dictates of the colonialist capitalist states' political agendas applied by the rulers of the Muslim lands, including IMF and World Bank credits, which impose not only high interest rates but also devastating economic re-structuring policies upon our Muslim lands.

• As a matter of fact; the humane and fair distribution of wealth in order to provide for the necessities of every human is not amongst the aims of capitalist economies. Furthermore maintaining the huge disparity in wealth between the rich and the poor benefits the capitalist ideology, as it has built up its existence on the exploitation of the masses, and the nurturing of the minority elite capital owners, who represent, maintain, and rule with the capitalist ideology, and whose obsession of material power increases day by day. Thus greed, unfair competition, exploitation and an economic guideline of "Big Fish Eats Small Fish" deprive humankind of their basic rights and needs.

"According to charity foundation Oxfam, the 26 richest billionaires own as many assets as the 3.8 billion people who make up the poorest half of the planet's population. The wealth of the world's richest 1% is equal to the total wealth of the remaining 99%."

"About 10,000 people per day die for lack of healthcare and 262 million children are not in school, because their parents are unable to afford the fees, uniforms or textbooks. Women are dying for lack of decent maternity care and children are being denied an education that could be their route out of poverty."  
(Oxfam 2019 Report: <https://www.oxfam.org.nz/reports/public-good-or-private-wealth>)  
The Khilafah Not Only Prevents Poverty But Aims At Improving the Standard of Living of Each of Its Citizens!

• Firstly; Islam's economic system is purely based upon Qur'an and Sunnah, which demands from the individual and the state to guard the limits of Allah (swt). Islam rejects the theory of unlimited human needs and scarcity of resources as put forward by capitalism. Islam clearly states that Allah (swt) created plentiful resources in order to serve the needs of every human being.

وَسَخَّرَ لَكُمْ مِمَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought." [Al-Jathiyah 13]

• Our Prophet Muhammad (saw) said the following about the basic needs of the individual human being:  
لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُوَارِي عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَاءِ

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

These are the rights that Islam ensures to every human being and these are the rights that capitalism has deprived humanity of... Allah (swt) has made it an obligation upon the Khilafah to facilitate that every individual is able to fulfil his/her basic needs. The State has to ensure that the servant of Allah is able to fulfil his duty of seeking livelihood, and to make efforts to earn provision. The capable man has the duty to work in order to satisfy his own needs. As for women, and those men who are incapable of work, it is a duty to provide them with maintenance and this is a binding right for them, and the State is bound to provide it if the male guardians are unable to do so. Additionally the maintenance of the wife is a duty upon the husband. The maintenance of the children is a duty upon the father.

"وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ" "Upon the father is the mothers' provision and their clothing according to what is acceptable." [Al-Baqara 233]

The Prophet (saw) said:  
«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَفُوتُ» "It is sufficient sin for a man that he neglects him whom he maintains." (Abu Dawud, Al-Nawawi)  
This means that work is compulsory on this capable man and if he does not undertake it he would be punished as is the case with every duty.

In the absence of anyone who was obligated to pay maintenance, or if they were present but unable to pay the maintenance, the Shariah obligated this maintenance upon the Bayt Al-Mal (State Treasury), in other words, upon the Khilafah State (Caliphate). For Rasulallah (saw) said:  
أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلِيَ

«وَعَلَى»  
"If anyone leaves property, it goes to his heir and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible," (reported by Muslim from Jabir)

This is also the evidence that from the most important issues for the Khilafah in managing the affairs of the Ummah is to create work for those who are capable but do not find any.

• The fulfilment of non-essential Luxurious Needs must also be facilitated by the Khilafah, in the same manner as the basic needs. The State makes it easier for all the citizens to be able to satisfy their extra (non-essential) needs, and to achieve equality in society in the following way:

- a) By giving out liquid and fixed assets from the funds of the Bayt Al-Mal, and from the war booties, and anything similar.
- b) Donating some of its cultivated land to those who have insufficient land. Those who possess land but do not use it are not given more. Those who are unable to cultivate their land are given financial assistance to enable them to cultivate it.
- c) Giving help to those unable to repay their debts by providing funds from the Zakah, and the war booty, and anything similar.

This is all the kind of support that we cannot find under the capitalist regimes in our lands.

- Safety, all kinds of public services and utilities like health and educational services, are an obligation to be fulfilled by the Khilafah, in addition to ensuring the individual needs. These have to be financed from the funds of the State (Bayt-al Mal) for each of its citizens, regardless of their religion, race, sex or ethnic origin.

It has to be noted that a lack of safety leads to the failure in fulfilling all other obligations. That was the reason for why the very first promise Rasulallah (saw) made to his companions, when informing them about the Hijrah, was that of safety:

إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لَكُمْ إِخْوَانًا وَدَارًا تَأْمَنُونَ بِهَا

“Allah made fellow brothers for you and a settlement that you feel safe in.” [Sirah, Ibn Ishaq] Consequently, public utilities and services must be undertaken by the Khilafah State, in accordance with the words of Rasulallah (saw):

«الإمام راعٍ وهو مسئولٌ عن رعيته» “The Imam (ruler) is a guardian, and responsible (and will be questioned) for his subjects.” (reported by Al-Bukhari from Abdullah Bin Umar).

- Islam’s economic system does not allow the accumulation and resources in the hands of a few. Thus, any time that a disparity is present, the Khalifah must work to achieve balance by putting this following verse into practice:

كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

“So that it will not be a perpetual distribution among the rich from among you.” [Al-Hashr 7]

- Islam unrestrictedly forbids the hoarding of wealth and has made obligatory the Zakah, in order to ensure that wealth is distributed among the people. Allah (swt) warns in this respect:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“And those who hoard gold and silver and spend it not in the way of Allah -give them tidings of a painful punishment.” [At-Tawbah 34]

- What we face on mismanagement and lack of infrastructure will not exist under the Khilafah. Under the Khilafah, Islam will uniquely unleash great funds from the economy to fuel agricultural and industrial development, without crippling taxation, through a radical restructuring of state, public and private ownership amongst other measures.

- Islam mandates the building of a powerful heavy industrial base, supported by world leading research, to propel the Khilafah in its role as a leading state. The agriculture under the Khilafah was the envy of the world for centuries and will be again! For Islam will link the ownership of land with its practical cultivation, will remove foreign ownership of agricultural land, as well as heavy taxation on agricultural inputs. This will be an

immense boost to food security as well as domestic prosperity as the Ummah enjoyed for centuries under Islamic rule. Thus today the Khilafah will prioritize the crops that allow its citizens to have their basic needs of food and clothing met completely, with excess production being used for foreign trade. It will establish strong pastures to support a surge in livestock availability.

- At the moment, electricity, coal, oil and natural gas are unaffordable and mostly unavailable due to capitalist privatization. The Khilafah will remove the energy resources from private ownership and return to public ownership so that power is provided readily as well as cheaply. It will abolish taxes upon power and fuel which have further greatly inflated their prices. Thus the Khilafah will demonstrate practically to a world that is crippled by the collapse of corrupt capitalism the truth of the Deen of Islam.

- One of the most oppressive capitalist economy tools is taxation! Whereas in the Khilafah, neither income tax nor sales tax exists, because private property in origin is inviolable. Taxation occurs on surplus wealth beyond that which is needed to secure basic needs and that too is under stringent conditions. What allows this low taxation policy is the fact that the Khilafah has abundant sources of revenues from public and state property, as well as a unique set of laws for revenue generation from agriculture and industry.

- Having deprived the Ummah of its rightful revenues and also choked its earnings and ability to buy and produce, the puppet governments in our lands have taken interest based loans from the kafir colonialist countries. These loans are a heinous trap, designed to keep the Muslim lands in debt, to strip us off our assets, and gravely reduce our ability to stand on our feet as a challenge to the West.

- The ever increasing inflation in our lands is due to currencies that reduce their values constantly, as they are not based on gold and silver as obliged by Shariah. The currency of the state will be established on the gold and silver standard again which is the sure footing for the elimination of inflation from its root. The Khilafah will issue its own independent currency, which is restricted to gold and silver, and it will not be linked to any foreign currency in any way. The Khilafah will not take any interest based loans from kafir colonialist countries.

- Khilafah will return our lands back to prosperity and abundance like in former times under the rule of Islam. Rasulallah (saw)’s words are not only evidence for the responsibilities and obligations of the Khilafah, they are a promise and a glad tidings

«الإمام راعٍ وهو مسئولٌ عن رعيته» “The Imam is a guardian and he is responsible for his subjects”

- Africa, for example, was far away from being the poorest and hungriest part of this world during the times of Khalifa Umar ibn Abdul Aziz, because he did not apply anything other than the rules and principles of the Deen of Islam.

It has been narrated by Yahya bin Said, who was governor at the time during the reign of Caliph Umar bin Abdul Aziz (ra), that he said:

“I was sent by Umar bin Abdul Aziz to collect zakat from Africa. After collecting it, I intended to give it to the poor people. However, I did not find one. Umar bin Abdul Aziz has made all the people rich during that time. Finally, I decided to use

the zakat fund to buy and emancipate slaves” IbnAbdHakam, Abdullah (1994) Al-Khalifat al- Adil Umar IbnAbd Aziz: Khamis al-Khulafa al-Rasyidin. Dar al-Fadilat, Kaherah 78

• So have trust in Allah (swt)’s words, because you have already faith in them, so that we as an Ummah and the rest of the world can enjoy the fruits of Islam as soon as possible, inshaallah!

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَعَلِمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُهُ يُخَشَرُونَ

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.” [Al-Anfal 24]

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## How the Khilafah Solves Poverty – PART 2

### Practical Examples from the Sunnah and Islamic History

• Only to start with as a short reminder of what Islam’s main pillars in prevention of poverty are:

- Islam has regulated the issue of ownership in a very clear and efficient way. Every individual is permitted to gain and to possess private property on everything that is not public or not state property, through the ways that Islam has made permissible (work, trade, inheritance, gifts, etc.), i.e. except stealing, fraud, bribery, gambling and interest, hoarding...

- Islam has prohibited hoarding, which is called kenz (the hoarding of gold and silver, even though Zakat is paid on it), and the hoarding of food Monopoly, which is called ihtikar. This is the withholding, hoarding of goods, and commodities in expectation of price increase. The Islamic texts and jurisprudence clearly define this act as forbidden, Haraam.

There are various narrations from Rasulallah (saw) that clearly express that ihtikar is haram... S’aid ibn Al-Musayyab narrated from Mu’ammar ibn Abdullah Al-’Adawi in Bukhari that the Prophet (saw) said: «لَا يَحْتَكِرُ إِلَّا خَاطِئٌ» “No one monopolises except the wrongdoer (sinner).” Al-Athram narrated from Abu Umamah, he said: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُحْتَكِرَ الطَّعَامُ» “The Messenger of Allah (saw) forbade that a foodstuff be monopolised”. And Muslim narrated through his chain of narrators from S’aid ibn Al-Musayyab that Mu’ammar said: “The Messenger of Allah (saw) said: «مَنْ احْتَكَرَ فَهُوَ خَاطِئٌ» “Whoever monopolised is a wrongdoer.” Monopoly is prohibited (Haram) in all things without a difference between human foodstuff or animal foodstuff, a foodstuff or not a foodstuff, and of the people’s necessities or luxuries. Thus the monopoliser in fact wants to increase the price for the Muslims, a matter which is Haram, due to what was narrated from Ma’akal Ibn Yasar, that he said that the Messenger of Allah (saw) said: «مَنْ دَخَلَ فِي شَيْءٍ مِنْ أَسْعَارِ الْمُسْلِمِينَ، لِيُغْلِبَهُ عَلَيْهِمْ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَفْعِدَهُ بِعَظْمٍ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ» “Whosoever was involved in any of the prices of the Muslims, so as to increase it for them it would be a foe on Allah to place him in a great fire at the Day of Judgement”

- Islam prohibited stock based companies and trade. Partnerships and trade must be based on real cooperation between individuals on the basis of money + labour and/or knowhow, while the commodity of the cooperation or trade must be a real product with real value.

- And Islam has made gold and silver the only currency of the state and has made it independent from any other currency or

state or international agreement.

- There is no interest in any of part of the economy whether by individuals nor the State. The bank is only a state bank, which gives loans without any interest. And the State is not allowed to take loans from others on the basis of interests.

- There are no taxes in Islam. The Khilafah will not and must not take taxes from the people...

The poverty that exists in our lands and across the world is caused due to the absence of these rules! So if all these rules are implemented there is no reason left that could possibly lead to the occurrence or increase of poverty within the State. Additionally the Khilafah has certain mechanisms to distribute the wealth among the people, regardless of their religion, race or sex. We must be aware that it is not possible, or simply impossible, to implement these Islamic politics under today’s existing non-Islamic systems.

\* First of all, Islam produces work, facilitates employment and does not regard the reduction of jobs/redundancies as an economic tool as it is the case in capitalism. Capitalism regards job reduction and thus a certain level of unemployment as a means to protect the capital of the capital owners. So, the state will encourage every male, who is capable of work, to find a work or to find ways of earning in order to provide for his needs, and the needs of the persons under his responsibility, like his wife, children, sisters and parents. Financial maintenance is imposed on the husband to his wife, to the children on their father, to the two parents on their sons, and on the heir to his relative. All of this is established through explicit Shar’i texts. Islam secured the mentioned basic needs to all of the State’s citizens through financial maintenance, except in two cases: firstly if a person has no heir, secondly if the person obliged of maintenance was unable to give it. In this case the maintenance is obliged upon the Bayt ul-Mal of the State (State Treasury), as the Prophet (saw) said: «مَنْ تَرَكَ كَلًّا» “Whoever left behind kalla he will be in our responsibility, and whoever left wealth it will be for his heirs” (The kalla is the weak person that has neither a son and nor a father).

\* The State in Islam also secures the basic needs of all its citizens, which are: security, health care and education, in accordance with the relevant Shar’i texts, and according to



the former manner. It should be noted that the revenues of the Bait ul-mal are mostly sufficient to meet these needs without imposing taxes on the wealthy Muslims for their sake. If however the constant revenues of the Bayt ul-Mal were insufficient for such needs, taxes are levied from the wealthy Muslims to meet that required. (Sheikh Ata' bin Khalil Abu Al-Rashtah, Economic Crises: Their Reality and Solutions from the Viewpoint of Islam)

Consequently, if we remember our example from Part 1 of this Article, which described that during Omar (ra) the state could not find anyone to distribute the Zakat to in "Africa!", then this is the explanation to why this Zakat could not be distributed!... Alhamdulillah...

\* Islamic economics can only function within the comprehensive implementation of every Islamic rule and system. Thus the very basic requirement was and will be the existence of the Khilafah, and its god-fearing leader, the Khalifah. History is full of countless personalities, who ruled their people upon Taqwa, but Khalifah Omar bin al-Khattab (ra) has left the most numerous and shining examples of which qualities this ruler should possess. Islam provides goals and laws for the implementation of a caring political and economic system.

\* Khalifah Omar ibn Khattab (ra) was the first Khalifah who set up an institutionalized and structured social policy infrastructure in accordance with the obligations and requirements from Qur'an and Sunnah, which made it easier for the following Khalifas to fulfil their duties as the guardians and patrons of the people within the Islamic Khilafah State. He systemized public services and the system of Welfare for the poor and needy. He was the first to institutionalise Benefits for children, orphans, widows and disabled, as well as pensions for the elderly, jobless allowances and even public healthcare services... And even the poor among the Jews and Christians in the conquered lands, whom Islam regards as full citizens of the State, received stipends from the Bait al-Mal. Those who practiced monopoly, or held back basic aliments, with the aim of rising prices were punished in various ways, including exile to different lands.

\* Throughout the rule of the four Khulafah-u Rashideen, EVERY child, especially those in need of support, received benefits from the Bayt al-Mal. Special attention was given in particular to the maintenance of the legal, educational, and financial rights of orphaned children. Khalifah Omar (ra) for example, ordered the guardians and patrons of fatherless children to increase their property through commerce in order to avoid its reduction through the payment of Zakat. He said: "Trade with the property of orphans and then it will not be eaten away by zakat." And when a man came to him with a child he found abandoned, he said to the man: "He is free, his guardianship is upon you and his maintenance is in our responsibility and will be provided from the Bayt al-Mal." Khalifah Ali (ra) stipulated 10 Dirham to a new-born and abandoned child.

\* When Omar (ra) received a gift of sweets from his governor in Azerbaijan, he inquired if all the people there ate the sweet. The answer was that it was reserved for the elite of the society. Omar (ra) then made the following order to the governor: "Do not satisfy yourself from any kind of food until all the Muslims eat their fill from it before you."

\* Rasulallah (saw) gave special attention to the needs of widowed women. This responsibility was taken on by the Khalifahs with the same attention and care. Abu Bakr (ra) bought dresses and distributed them to the poor widows during winter months. Omar (ra) payed regular amounts to women, who emigrated from Mecca to Medina. Ali (ra) continued to fulfil this responsibility to all poor persons, widows, and other persons in need. – Welfare Payments!

\* Khalifah Omar (ra) frequently visited and attended to the needs of a blind woman in Madina, who had no one to attend to her needs. – Disability Benefits! He also passed orders that stipends would be allowed for weaned children and later expended that to every child from the date of its birth. The amount was 100 Dirham at the date of birth, 200 Dirhams when older and even higher after reaching puberty. He also stipulated additional 6 Dirhams to every child, whether girl or boy, in addition to that what he granted the father on support. These payments continued under the successive Khalifas – Child Benefit! (<http://dergipark.gov.tr/download/article-file/399406>)  
A special institution was established in order to take care of the psychological, social and financial affairs of soldier families, especially in their absence, or disability due to their duty, or case of their martyrdom, according the example of Rasulallah (saw).

\* Khalifah Omar (ra) called his own wife to aid as a midwife for a Bedouin woman in labour, while he himself prepared the meal for the family during their vulnerable time. He sat the entire time outside the tent awaiting the birth of the child. The next day he stipulated a regular payment from the Bayt al-Mal to the family – Maternity Benefit and Maintenance Support!

And he did not distinguish between Muslim and non-Muslim. He served each of his citizens: He stipulated daily payments from the Bayt al-Mal to an old and poor Jew by stating: "By Allah, it is against the norm of justice that we take Jizyah (a tax on Non-Muslims) from them when they are young and healthy, and leave them uncared for when they are old?" – Elderly Support / Pension! He saw a group of Christians suffering from Leprosy, and thus spent from the Bayt al-Mal to cure them. – Healthcare services! And those, who could not be cured, were provided a regular allowance until their last day. – Sickness Benefit!

\* The Ottoman Khilafah inspected and monitored every food before granting permission for sale on the market. In order to regulate prices during times of supply shortages in certain areas, the Khalifah would encourage competition through imports from other parts of the Khilafah. One example is during the reign of Khalifah Abdul Hamid I (1774-1789). During a time of shortage in meat supply in Istanbul, where the butchers started to increase prices for meat, and even abstained of selling it, he ordered butchers from Thrace to come and open butcheries in Istanbul. Thus through the increased competition, the prices fell again to an affordable level. The Khilafah would also implement fines for immoral sales. Those who weighed less had to pay a fine: 1 Silver Coin (Akçe) for 5 grams of wrongly sold meat. The legal provisions for butchers also stipulated the arrest of butchers, who were reluctant to sell meat. (<http://dergipark.gov.tr/download/article-file/185222> and various other history articles)

These are only a few examples of how the Khilafah takes care of the affairs of its people and actively takes effective steps in the fight against poverty. May Allah (swt) grant us these days of blessings with the return of the Khilafah Rashidah (rightly guided Caliphate) upon the Method of Prophethood very very soon bi'ithnillah!

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

“...do not despair of the mercy of Allah”

Written for the Central Media Office of Hizb ut Tahrir by

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## How the Khilafah will Lift the Tax Burden from the People

• In order to run the affairs of the state and the people every state needs funds. Under capitalism these funds are mainly raised through interests and direct and indirect taxes. Also in Islam, the State has to finance its affairs and responsibilities from the State Treasury, the Bayt al-Mal (Bait ul-Mal). In order for the State to perform the duty placed on it by the Shari'ah, the Shari' gave the State the authority to collect certain revenues. Sheikh Ata' bin Khalil Abu Al-Rashtah states in his book, Economic Crises, the following: “The constant revenues of the Bayt al-Mal are “all of war booties, head tax (jizya), land tax (ushr, kharaj), a fifth of the buried treasure (rikaz), State properties, as well as customs tax taken from the covenanters and belligerents, funds resulting from the public property, inheritance funds of those that have no heir, illicit funds taken from governors and State officials, illegally earned funds, funds of fines, funds of apostates, and taxes...”

•\* The funds of the Bayt al-Mal are basically more than enough to provide for all of these duties. The Islamic evidences indicate clearly, that imposing taxes according to the Western meaning of the word “tax” is forbidden (haram). For Rasulallah (saw) said,

«إِنَّ صَاحِبَ الْمَكْسِ فِي النَّارِ»

“One in charge of imposing extra tax is in Hellfire.”

And he (saw) said:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ هَذَا فِي بَلَدِكُمْ هَذَا فِي... شَهْرِكُمْ هَذَا»

• “Verily your blood, your property and your honour are assacred and inviolable as the sanctity of this day of yours, in this town of yours, and in this month of yours.” These and more evidences state clearly that the Shariah prohibited the authority to impose taxes upon the Muslims. This prohibition encompasses every tax, be they direct or indirect taxes, fees for the courts, or the departments, or import stamps, or custom duties, or permit fees, or anything similar. The evidences on this issue are covered in detail in the Draft Constitution or The Necessary Evidences for it.

•\* It is forbidden for the Islamic State to take anything from the Ummah which is not obligatory upon the Muslims, even from their surplus wealth! Even if there is nothing left in the Treasury, the State is only allowed to borrow from the surplus wealth of the rich among the Ummah, and then only for a duty obligated by the Shari'ah upon the Ummah and the Bayt Al-Mal. And only at that point, where there is nothing left in the State Treasury, the State is allowed to take the amount that is required for the Bayt Al-Mal and nothing more. So before asking the wealthy among the Ummah for their support, the

state has to utilize every single dirham in the Bayt Al-Mal...

Ali (ra) suggested to Umar Bin Al-Khattab (ra) that there should be nothing remaining in the Bayt Al-Mal saying to him: “Divide whatever wealth you receive every year, and do not hold onto anything from it” (reported by Ibn Sa'd from Al-Waqidi). And it is reported: “that Ali used to spend everything in Bayt Al-Mal to the point that he would sweep it and then sits it in” (reported by Ibn Abd alBarrin Al-Istidhkar from Anas b. Sirin). (Muqaddimat).

•\* Hizb ut Tahrir states in its Draft Constitution for the Khilafah State:

**Article 147:** “The State has the right to impose taxes in order to undertake anything that the Shariah obligated upon the Ummah if the funds in the Bayt Al-Mal were insufficient since the obligation for funding it would be transferred onto the Ummah. The State has no right to impose a tax for the sake of whatever is not obligatory upon the Ummah to undertake, and so it is not permitted to collect fees for the courts or departments or to fulfill any service.”

Sheikh Ata Bin Khalil Abu Al-Rashtah explains in his book as well as in the Answer to the Question (Date: 19/05/2016 CE) very clearly and compactly “when” the State is allowed to impose taxes upon the Ummah:

“Therefore, imposing a tax in Islam needs to meet two conditions to allow its imposition for the implementation of projects, and only to the necessary extent:

1 - The project should be obliged on the treasury house, i.e. on the State and Muslims, and its obligation must be established by a Shar'i text. This is like a necessary road, where there is no alternative, or a hospital, when there is no alternative in an area, or heavy machinery plants or their likes whose absence causes harm to the nation, due to the hadith of the Messenger (saw): “لا ضرر ولا ضرار” Harm (is not allowed to bring upon oneself) and nor upon others.”

2 - There should be insufficient funds in the Treasury House (bait ul-mal). If both conditions are not met, it is not allowed to impose a tax. If the project was obliged upon the State only as a form of undertaking the normal affairs of the people, such as the establishment of a noncritical road, or building a second hospital where one already exists; in this situation funds are spent on them from the bait ul-mal if found. Likewise, if the project was obliged upon Muslims, but there are sufficient funds in the bait ul-mal, then the project is undertaken from such

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funds without imposing a tax.

• However; as mentioned at the very beginning of this article, there are some kinds of taxes prescribed by the Shariah, like the Jizya, Ushr and the Kharaj, which will be collected by the Khilafah according to the evidences in Islam. Hizb ut Tahrir has also regulated these issues in its Draft Constitution for the Khilafah State:

**“Article 144:** Jizya is collected from non-Muslims (people of Dhimma). It is to be taken from the adult men if they are capable of paying it, and it is not taken from women or children.

**Article 145:** “Land tax is payable upon the Kharajiyah land according to its capacity. Zakah is collected from the Ushriyyah land according to the actual production.

**Article 149:** The permanent sources of income for bayt ul-Maal are: spoils (fei’), jizyah, kharaaj, a fifth of the buried treasure (rikaaz) and zakaah. All these funds are collected, whether there is a need for them or not, on a perpetual basis.”

The evidences for these are detailed in the Draft Constitution or The Necessary Evidences for it – Part 2:

•\* Kharaj is taken in exchange for utilization, according to the potential of the land, and it is not a fixed amount. There are certain factors to be considered when determining the Kharaj on the land, or on the crops or fruits from that land. Thus; fertility of the land, quality and quantity of the produce/yield, methods of watering (rain, wells, canals, rivers, sprinklers, machines etc), the infrastructural location and connections, etc. are all factors which have to be taken into consideration in order to protect the land as well as its farmers from harm or overburdening. Also Rasulallah (saw) ordered to consider any difficulties for the land owners through natural disasters and crop damage: “Reduce the estimate for in property there is bequests, the one effected by cold weather (Ariyyah), the falling down crops and natural disasters.”

Khalifah Omar b. Al-Khattab asked Uthman b. Haneef and Huzayfah b. al-Yaman after they had returned from surveying the land and fixed the Kharaj in Iraq (As-Sawad), of how they fixed the Kharaj on that land? And he added: “Perhaps you burdened the people you worked with what they cannot bear?” Huzayfah said: “I left some extra.” And Uthman said: “I left the weak ones, if I wanted I could have taken from them.” (The Funds in the Khilafah State by Sheikh Abdul Qadeem Zalloum) There are more elaborate details explained in Hizb ut Tahrir publications. You can reach them on the links that I added at the end of this article...

•\* The Khilafah will not impose anything upon its citizens, whether Muslim or Zimmah which they cannot afford for. Khalifah Omar (ra) prohibited the maltreatment of Zhimma, who were not able to pay the Jizya. He said: “Leave them and do not impose upon them what they cannot afford, for verily I heard the Messenger of Allah (saw) say: «لَا تُعَذِّبُوا النَّاسَ، فَإِنَّ الَّذِينَ» «يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا يُعَذِّبُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ» “Don’t torture the people, as the one who tortures them in this world will be punished by Allah on the Day of Judgement.”. The Messenger of Allah (saw) appointed Abdullah b. Arqam over the Jizya of people of Zimmah and said: «أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ انْتَقَصَهُ، أَوْ أَخَذَ» «مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسِهِ، فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ» “Surely, whoever

oppresses a person under covenant (Mu’allid) or imposes upon him more than he can afford and humiliates him or takes anything from him without his consent I will challenge him (i.e. the oppressor), on the Day of Judgement.” (The Funds in the Khilafah State)

Such is the justices in the Economic System of Islam. The Khilafah holds on to the orders of Allah (swt), thus it derives its funds fairly and plentiful without exploiting a single person, the nature or any other living or non-living creature. This is what ensures that every single life under its guardianship is always provided with all its needs.

Written for the Central Media Office of Hizb ut Tahrir by

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# How the Khilafah will Create a Military Superpower that fights for the Cause of Islam



• Since the destruction of the Khilafah in 1924, the security within the Muslim world became absent, making Muslim countries exposed to invasion by global and regional powers, externally sponsored inter-Muslim fighting and drone bombing, making Muslim blood cheap. Moreover, the existence of foreign security agencies within the Muslim lands and the use of armed forces within the Muslim land to attack their own people illustrates exactly how the current rulers in the Muslim world have abandoned any duty to secure the lives of ordinary people.

• The Messenger of Allah (saw) – called the Khaleefah ‘a shield’ and only with the return of this shield will peace and security within its borders become the highest aim of the state again.

“Politics is taking care of the nation’s affairs inside and outside the State. It is performed by the State and the nation. The State exercises this politics practically and the nation accounts the State about it.” (Article 181, The Draft Constitution, Hizb ut Tahrir)

• Taking care of the affairs of the Ummah internally and externally is discharged through the implementation of the ideology (Islam). Taking care of the affairs of the Ummah externally consists of its relations with other states, peoples and nations, and propagating the Islamic ideology to the world, this will represent the foreign policy of the Khilafah state. The basis of the Islamic foreign policy, which is based on a fixed concept that does not change, consists of taking the message of Islam to every people and every nation. For Allah (swt) says:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O Messenger! Proclaim (the Message) which has been sent

to you from your Lord. And if you do not, then you have not conveyed his Message.” [Al-Ma’idah, 5:67]

“Allah (swt) has honoured the Muslims by making them the conveyors of the Message of Islam to the whole world and He (swt) has determined for them the method of carrying its message by means of D’awa and Jihad.” (‘The Army’, The Ruling System in Islam, Taqiuddin an-Nabhani, Hizb ut Tahrir)

• The Muslim Ummah is the Ummah of Jihad and has the obligation of carrying Islam to all of humankind. It will be characterised as the one that removes tyranny and oppression from the necks of the people.

• Carrying Islam to the world is primarily a political action, however the strength of one’s military, that contributes towards this process. The Khilafah will therefore aim to have the best military in the world as this will allow the Khilafah to maintain peace and security within Dar al Islam and to open the lands of Kufr to Islam.

• The Khaleefah is the one who has the political and military leadership. Therefore, he will orientate the armed forces to fulfil their role in Jihad and protect the Ummah from the hostile non-Muslim states.

“The Khaleefah is the Commander of the Army and he appoints the Chief of General Staff, a general for each brigade, and a commander for every division.” (Article 65, The Draft Constitution, Hizb ut Tahrir)

• The construction of the Khilafah’s foreign policy will also take into account the prevailing international situation. Islam has established the blueprint for this and how to conduct its relations with the states of the world, and on this basis the Khilafah will draw a variety of political plans to achieve its aims.

Crucial is the fact that “the most important political methods is the manifestation of the greatness of the Islamic thoughts in taking care of the affairs of individuals, nations and states.” (Article 186, The Draft Constitution, Hizb ut Tahrir).

- From the first hours of its establishment, the Khaleefah will work for the end of borders between the Muslim, unifying all the Muslim lands into a single state and establishing a single armed force. The focus will also be on strengthening these armies through the Islamic culture and to restore the role of the armed forces to serve Islam and the Muslims:
- The Khaleefah will personally supervise the matters of the armed forces, creating a marriage between political vision and military assets. Moreover, being a politician and a statesman, the Khaleefah is not limited by the narrow scope of military thinking and will exercise political styles to augment military capability to realize objectives.
- The training of the armed forces will develop its army with all the skills necessary for this, from military expertise to Islamic awareness. The Islamic awareness is essential for the correct motivation in both battle and to consolidate the victory by winning the populations of newly opened lands over to Islam and its justice.

“It is obligatory to provide the Army with the highest level of military education and raise its intellectual level as far as possible. Every individual in the Army should be given Islamic culture that enables him to have an awareness of Islam, to at least a general level.” (Article 67, The Draft Constitution, Hizb ut Tahrir)

- It is obligatory to provide the Army with weapons, supplies and equipment, as well as all necessities and requirements, which enable it to carry out its mission as an Islamic army.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ  
مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

“Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows.” [Surah Al-Anfal 8:60]

- It is obligatory that each base should have sufficient numbers of officers of the General Staff who possess expert military knowledge and experience in drawing up plans and running battles. The Army as a whole should possess as many of these officers as possible.
- Every male Muslim who has reached the age of 15 is obligated to undertake military training in order to prepare him for Jihad.
- Military pay should reflect the high value that is placed in Islam on having a competent and professional military. The selection process for both officers and rank and file soldiers should ensure the selection of the best fit individuals for the task. Nepotism will not be allowed to weaken the armed forces of the Islamic State.
- The military will not be involved in politics, business or any other aspect of the State administration that distracts it from fulfilling its roles.

“The Army has two sections: the reserve section, which is all those Muslims who are capable of carrying arms, and the section of regular soldiers, who receive salaries from the State budget in the same manner as the civil servants.” (Article 63, The Draft Constitution, Hizb ut Tahrir)

Besides creating a strong cultured Islamic army, the foreign policy will strengthen the independent nature of the Khilafah and its army by:

- Ending all technological dependency on hostile states, by establishing a programme of rapid industrialization for attaining military superiority, supported by a superior economic system which provides huge revenues for all of the duties obliged upon the Khilafah state.
- Ending all training dependency on hostile states, by instituting local military training and Islamic awareness programmes for the armed forces.
- Cutting all contact with the officials of hostile states and all resultant relationships such as foreign military training, intelligence sharing and military to military contact.
- Treating hostile non-Muslim states on a war stance. These are nations who have occupied Muslim Land or committed other acts of similar aggression. The Khilafah will focus the resources of the Ummah upon liberating occupied Islamic Lands, such as Kashmir and Palestine.
- Diminish the threat from the hostile states by ending the presence of all their bases, embassies and personnel within Muslim Lands.
- Sever all political and military contact with hostile states, who use such contact to order and forbid their agents within the military and political leadership and fish for new ones

All this will enable the Khilafah to defend its lands, citizens and those Believers who are being brutalized and oppressed, as well as to take the justice and mercy of Islam to the nations of the world.

Allah (swt) said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And we have not sent you but as a mercy to the worlds.” [Surah al-Anbiya 21:107]

**Written for the Central Media Office of Hizb ut Tahrir by**

**Yasmin Malik**



# How will the Khilafah protect Islam and the Islamic Ummah



Since the Kuffar destroyed the Ottoman Khilafah (caliphate) by the hands of Mustafa Kamal, the English agent and their creation nearly 94 (Gregorian) years ago, and the Islamic Ummah has not seen any good, but instead, it has become at the tail of nations, living a bitter reality and living a life of humiliation, weakness and subordination; it is subject to the dictates of kufr and atheism supporters of all races and colour. And it continues to feed on the crumbs of the world's tables, while it is still the targeted bawl of all nations from the East or the West. The loss of our status that the world feared, and the loss of Palestine, Iraq and others, and the dominance of the Kuffar over the Muslims everywhere, as in Palestine, Syria, East Turkistan, Myanmar and other Muslim countries, and the spread of poverty, hunger, unemployment, decline in values, morals and scientific and economic backwardness ... are all the secretions and results of the absence of the Khilafah.

The West's thinking and culture, from democracy, capitalism, secularism and liberalism, controls all aspects of life, and the systems of government, legislation and laws, the economy and wealth, the education curricula and the media, and the lifestyles. In other words, the Muslim countries are under Western colonialism in all its forms, intellectual, political, economic, and military in several countries.

The suffering of the Muslim Ummah from scourge and miserable conditions would not have existed if there was a power to stop it or object it. This deterring power can only be a great, sincere and an aware force from within the

Ummah; a powerful system that puts an end to this injustice and aggression by cutting off its hand and removing its authority. And this system stems from the Islamic creed that came by revelation, which we are ordered to follow. Leaving it is considered to be a tyranny, and referring to others in judgement is Kufr, transgression or injustice, and referring to tyranny that we are ordered to disbelieve in it, whether the rulings related to man as an individual, like the rules of prayer, fasting or those related to the Ummah as a group, which are implemented through the state such as the penal systems, transactions, judiciary, economy, social, education, internal and external policies, treaties, wars, the enjoining of good and the forbidding of evil, and so on. All of this can be gathered under the system of the Islamic state, the Khilafah state; therefore, it is natural that it is said that the establishment of this state is the establishment of all the rules of Islam in the land; it is the mother of obligatory duties and the number one duty to work to establish it.

But the idea of the Khilafah was strange and people understood the term "return to Islam" as the return to individual worships and morality. The socialist, national and patriotic ideas were quite overwhelming then. It was rumored that Islam is backward and a dream that would not come true. But thanks to Allah (swt) and His success and the work of the sincere ones of His Ummah, the Khilafah and the unity of the Ummah under the authority of a ruler who governs by Allah's law have become a demand for Muslims on this land, even if they differed on the method and some were astray from the right

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way. Therefore, the Khilafah is one of the greatest objectives of Islam, and the highest images of unity and adherence that are ordered by Allah and His Messenger, Allah (swt) says:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

“And indeed this, your Ummah, is one Ummah, and I am your Lord, so fear Me.” [Al-Mu'minun: 52]

What shows the Ummah's thirst for Islam everywhere is that whenever Muslims have to nominate or choose between what is “Islamic” and others, in unions, associations or institutions, or others, the winner is the “Islamic” one. What happened in Tunisia, Egypt, Jordan and others are a proof. They express an Islamic awakening that makes the kafir West tremble in fear of the return of Islam to the arena of international conflict. It started fighting Muslims as “extremists, terrorists and fundamentalists”.

It is by Allah's praise that the image of the Khilafah is more present than ever before. A large number wants and works to reclaim the glories of the past. They dream of Omar al-Farouq, Omar bin Abdul-Aziz, Salah ud-Din al-Ayyubi, Saqr Quraish, Harun Ar-Rashid,... etc. They yearn for pride, dignity, justice and strength until they return the best nation brought out to mankind.

This promised Islamic state - the second Khilafah Rashida state on the method of Prophethood –is an ideological state whose constitution is derived from the Islamic creed, and the Muslims are entrusted with delivering this doctrine to all peoples and nations.

If we look at what the Khilafah state can do for Islam and the Islamic Ummah, we will find it in all aspects of life: The rule by Allah's law will return, and the Book of Allah and the Sunnah of His Messenger (saw) will return to be the Ummah's reference in accordance to His (swt) saying:

وَأَن آخِظُمْ بَيْنَهُمْ بِمَا أَنزَلْنَا اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلْنَا اللَّهُ إِلَيْكَ

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you.” [Al-MA'ida: 49].

The imam, the just ruler, will return, and the group will unite after the fragmentation, and the Ummah will return as one Ummah and one body after the colonialists divided and tore it into multiple states and ethnicities. The Prophet (saw) said: «إِنَّمَا يَأْكُلُ الذَّنْبُ مِنَ الْعَنَمِ الْقَاصِيَةَ» “...For the wolf eats only the straggling animal.”

We are saying how many of the straggled ones have been eaten since the destruction of the Khilafah; Palestine, Iraq, Kashmir, and East Turkistan have all straggled, and the list goes on. All of them will become a single state without borders and barriers, and the bond of the creed is the basis, and will replace the bonds patriotism, nationalism and other declined bonds. The cohesion of society, people and the state will increase.

By the return of the Khilafah, security and peace will return, and the Muslims' strength and status of being feared in the hearts of their enemies will return; this status of being feared was lost by the loss of the Khilafah. Allah removed the status of

being feared from the hearts of their enemies in accordance with his saying (saw): «وَلْيَنْزِعَنَّ اللَّهُ مِنْ قُلُوبِ أَعْدَائِكُمُ الْمَهَابَةَ مِنْكُمْ» “and Allah will take fear of you from the breasts of your enemy.”

One of them, especially the rulers, have become like a slave. If he is verbally or physically attacked by his master, he will not be able to do anything about it, and the status of being feared and terrorized by the enemies will return, the Prophet (saw) says: «نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ» “Allah made me victorious by awe (of frightening my enemies) for a distance of one month's journey.” and «الإسلام يعلو ولا يعلى عليه» “Islam is always superior and should never be surpassed.”

The Imam, the shield who is fought from behind will come, who will declare jihad to spread Islam in the entire world. And he mobilizes the armies to liberate the blessed land of Palestine and returns it to the heart of Islam and the Islamic state, the land of Isra and Mi'raj, the land of the Mahsher and Manshar (gathering and resurrection).

The Jewish entity would not have existed on the land of Palestine if the Khilafah existed. We all know the position of the Khilafah during the time of the Ottomans and their refusal to relinquish it, even in its most vulnerable state. The Imam will protect Islam, will protect the Muslims everywhere, will repel the aggression and injustice and will save their lives, money and homes.

The Islamic Ummah's wealth, resources and money will return, which the Kuffar and their agents have looted under the sight and hearing of the Muslims. Its economy will thrive. Trade, industry, agriculture, various business and internal and external trade relations will all return. The Khalifah (Caliph) spends resources in the care of the affairs of the Ummah and its interests, so that people can live in abundance, prosperity, blessing and happiness. Ibn Khaldun mentioned in his introduction that what was carried to Bait ul Mal (treasury) of the Muslims in Baghdad during the days of the Abbasid Caliph al-Ma'mun is equivalent to 70 billion dollars and 1,700 tons of gold today. How would it be today if the Muslims had a Khilafah Rashida on the method of Prophethood and Allah (swt) blessed them with a Khalifah who feared Allah; will there remain in the house of Islam one poor person?! May Allah have mercy on the just Khalifah (Caliph) Umar bin Abdul Aziz, who under his Khilafah, Muslims did not find one poor person who deserves zakat.

The rules of the Islamic economic system will be implemented and the banks of usury, monopoly, unemployment, favoritism and mediators will disappear, and everyone who has the right to work or entitled to a position will take it.

Islam and the Islamic Ummah will reclaim their victory and glory and its scientific place at the forefront. Education will be available to all in all levels, not limited to the rich and the powerful. The state will have the scientific and technological superiority required for heavy industries, modern warfare and other aspects of life that will be used in the propagation of Islam. All this will only be achieved by the presence of a sincere Sultan (leader) to his Lord, keen on the interests of his Ummah, and this will be only be with the possession of quality technology and creative scientists. When there is a Khilafah state that sponsors creativity, Muslim scholars who immigrated to the West will return. The scientific and military superiority will return as it was in the past when Muslims were able to overcome the scientific and military superiority of the Romans

and the Persians. After that, the Muslims were able to extract the resources in this land and discover the scientific laws governing them and achieved remarkable achievements in the field of medicine, engineering, astronomy, geography and others. Europe sent its students to receive the science from the Muslims.

Allah's rules and punishment laws will be implemented again. Anyone who transgress Allah's limits will be punished. The misconceptions blurring the correct Islamic concepts will disappear; it was distorted by the West and its associates with the concepts of the rotten secular capitalist civilization. And the family unit and women will return to the true place given to them by Islam, which was distorted by the enemies of Islam smitten by the West's culture, and they fooled the woman that she got her rights that Islam deprived her of, and that she achieved the achievements that Islam deprived her of, while the reality is the opposite; the decline and misery of the woman are caused by the abandonment of the rules of Islam and adopting the Western approach in the search for her rights.

The Khilafah Rashida will protect the honour of the Ummah, and will protect women, and it will drive for her the armies. This is what the Messenger of Allah (saw) did when a Jewish man attacked the Muslim woman's dress, and it is what the Khalifah (Caliph) Al-Mu'tasim also did. The Khilafah Rashida is what protects the family and society from offence and corruption and will implement the social system and prevent immorality, obscenity, and mixing. It will prevent evil and violating of Allah's laws or people's rights. The khilafah will control the media and directs it to the public interest; it will close the satellite channels and programs of corrupting and corruption, and will monitor the internet sites and will prevent bad sites from the people. The sins and causes of corruption are only a direct result of the absence of the political entity that implements Allah's law. The glory victory and protective shield of women is the Khilafah, the Khalifah is the guardian. The West's fight against the Shariah dress and the laws of the social system are only a war against Islam.

After all this, and after a long absence of the implementation of Allah's laws in our lives' affairs in the absence of the state of Islam sponsored by the Khalifah of the Muslims and their authority; is it not time that the Muslims return to that which gives them glory and their source of strength and unity, after they saw with their own eyes what their sins have dragged upon them of these sufferings? It is due to their abandonment of their Deen and giving up their immortal constitution and its rules and legislation. Allah (swt), the Truthful, says:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى \* قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا \* قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

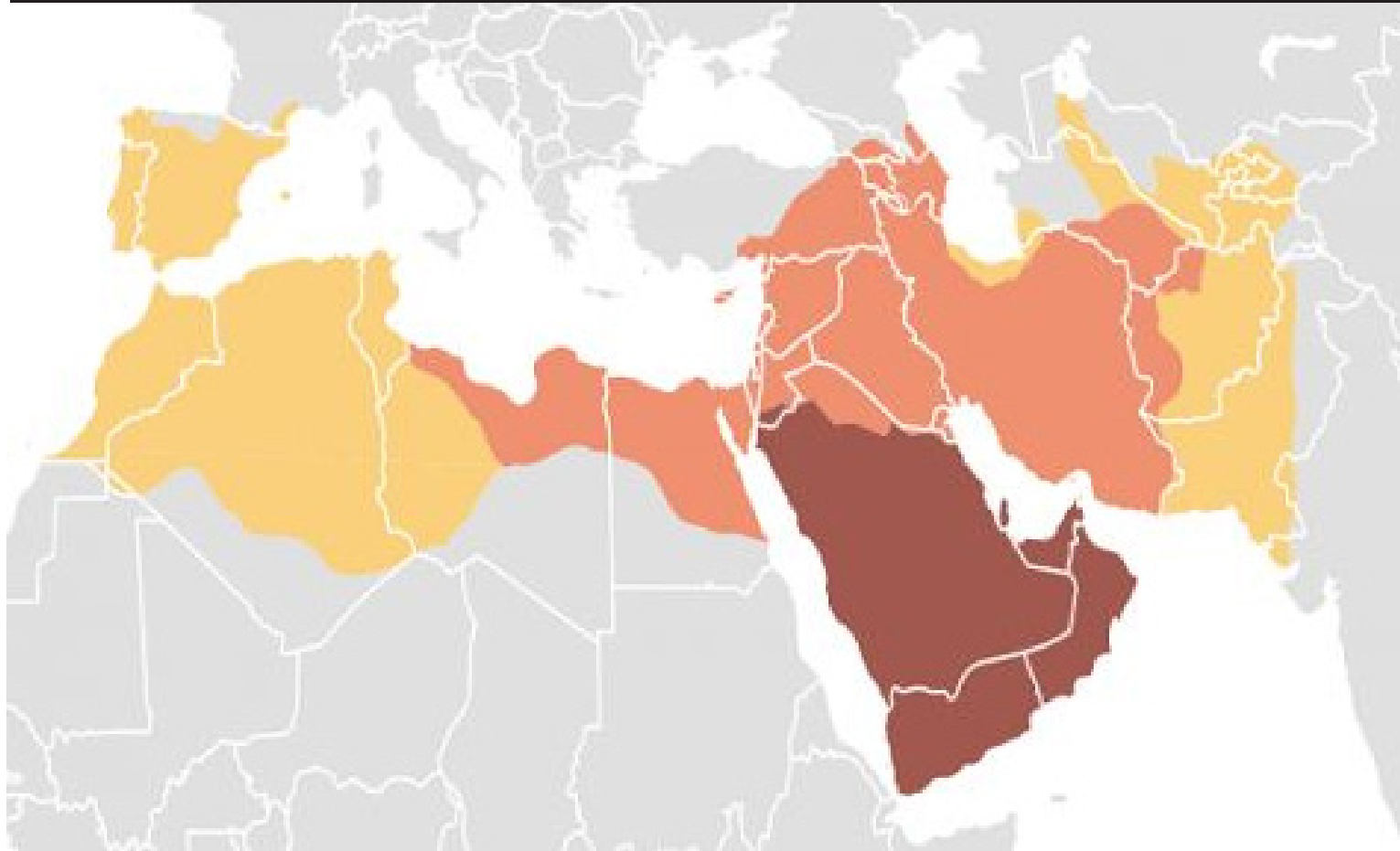
“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” \* He will say, “My Lord, why have you raised me blind while I was [once] seeing?” \* [Allah] will say, “Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.” [Ta-Ha: 124-126]

**Written for the Central Media Office of  
Hizb ut Tahrir by**

**Muslima Ash-Shami (Umm Suhaib)**



# How the Khilafah will End Colonialism in the Muslim Lands



- There are today more than fifty Muslim states, all claiming to have Islam as their religion and basic source of identity. All these nation states are constantly in a process of building and rebuilding in hopes of achieving the goals of development set by the West. These very goals are contradictory to the religion many have declared they have adopted as their state religion.

- Physical and material problems have arisen from this spiritual disconnection, resulting in physical, psychological and emotional distress of approximately 1.8 billion adherents of Islam and will never be free of this till the actual cause of the problem, which is submission to the colonial masters, is completely rejected.

- Muslim states are a victim of neocolonialism which is having power without responsibility, which in a way is a worse form of colonialism. The Khilafah State will make sure that no foreign government, organization, institution or players have any form of political, economic, military, or educational intervention or interference in the affairs of the state. It will end the manipulation of our economies to serve the interests of Western governments and foreign corporations. It will reject IMF loans and policies that are the main reason for cutting down of government spending on health, education, and other forms of welfare, and the decreasing value of Muslim money compared to the US dollar. The Khilafah state will implement the Islamic economic system which will not only give a solution to the Muslim lands for poverty and economic stagnation but will also be a source of invitation to the Islamic system to current Third World countries which are being financially strangled by crippling capitalist policies and interest-based

loans. Muslim money will be backed by gold and silver as per command of Allah (swt). This will mean that the concept of reserve currencies will collapse.

- Politics is a very important component in the establishment of an Islamic state. Presence of Islamic emotions in the politics of colonial and later on decolonized states prevented secularism from completely taking over. Presence of Islamic groups is a proof that deep down people know that the solution for their problems lies only in Islam. Quran and Sunnah will be the only source of law and any political party practising or offering anything different than Islam will be rejected and prosecuted.

The Khilafah State will be responsible to show the ugly face of selfish capitalist politics that has driven the world to the current craziness where the value of life is judged by money and race. This brutal political system that uses people like guinea pigs for medical, social, or economic experimentation will be uprooted in all Muslim areas and this will be a model for other countries and a way of dawah as well.

“Some of the most important political means are exposing of the crimes of other states, demonstrating the danger of erroneous politics, exposing harmful conspiracies and destroying misleading personalities.” (Article 185, Draft constitution of Hizb ut Tahrir for the Khilafah state)

- Another Colonialist after-effect is the slave mindset of the people. With their intellect challenged, their capabilities mocked at, their knowledge branded as useless and their bravery labeled savagery, they disguised their resentment

submissively as imitation. Emergence of the Khilafah will be itself a sign that the mindset has begun to change, and the rest will be done by the atmosphere that the State creates. Instead of being suppressed, Muslims will experience that they are valued and can play a useful role without compromising on their beliefs. The Khilafah state will design an education system that will cure the restless ailing minds and build a generation of true Muslims. The state will uproot the Western colonial intervention and manipulation of the education curricula in the Muslim lands that has aimed to implant Western concepts and allegiances into the minds of our Muslim youth and secularize and liberalize their tastes and emotions. Instead, the Khilafah will implement an education system built purely upon Islam that aims to create exemplary Islamic personalities and creative and leading minds in all spheres of life and study. It will nurture a generation that will once again provide the world with minds like Abd-al-Rahman al Sufi (discovered a star system beyond our Milky Way), Ibn Firnas (first man to fly), Fatima al Fihri (first woman to found a university), Al Zahrawi (expert of surgery). These are just a few names from a history full of outstanding Muslim achievers, and the reason of their success was the mindset developed by Islamic education.

“The purpose of education policy is to form the Islamic personality in thought and behaviour. Therefore, all subjects in the curriculum must be chosen on the basis of this policy.” (Article 171, Draft constitution of Hizb ut Tahrir for the Khilafah state)

- The Foreign Policy of the Khilafah State will be Dawah and Jihad through which we will protect Muslims and spread Islam. Colonialism in the Muslim lands that started by the British Raj and other European countries entering the Muslim lands and looting their resources and killing their people still continues to kill and plunder.

The Khilafah will remove all foreign military bases, forces and intelligence from its land and will never accept for a single one of its soldiers to be used as pawns to fight wars in the interests of foreign governments. The Khilafah state will also stop the persecution of the Muslims in non-Muslim countries. Instead of pleading for mercy to the UN, the Khilafah will mobilise its forces to liberate the people of Rakhine, Kashmir, Palestine, East Turkistan and Syria. Tyrant Muslim leaders like President Sisi of Egypt and Muhammad Bin Salman of Saudi Arabia will have to answer for the wrongly spilt Muslim blood. Muslim nation-states' diasporas will form a single whole under one unified state that wields immense international power and influence. Unity and power with true strength will make the Khilafah a giant, politically, economically and militarily that will be feared by all the kuffar. Under the shade of the Khilafah, Muslims will not only experience protection and safety but will also learn the true meaning of jihad. A well-trained army with a complete grasp on Islamic culture will be the backbone for the state.

“It is necessary to provide the army with the highest possible level of military education and to elevate its intellectual level as far as possible, and to provide every member in the army with the Islamic culture that enables him to have a general awareness of Islam.” (Article 67, Draft Constitution of Hizb ut Tahrir for the Khilafah state)

Dear brothers and sisters, we are all tired of the rotten leftovers of colonialism. The time is ripe to get rid of it and the ones who are upholding this rotten ideology. It has filled the world with enough pain and hurt and the cure lies in realizing the power given to Muslims by Allah (swt) – implementing the System of Allah (swt) upon this earth.

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

“And say: “Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish.” [17:81]

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