

The Fall of The Khilafah Demands Its Return

“Upon the anniversary of the Fall of the Khilafah
3 March 1924, corresponding to 28 Rajab 1342”

Hizb ut-Tahrir Wilayah Pakistan

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On the anniversary of the Fall of the Khilafah, on 3 March 1924, corresponding to 28 Rajab 1342, Hizb ut-Tahrir Wilayah Pakistan issues this communiqué. This communiqué is a reminder to us all about the centrality of the Khilafah in our Deen and for our entire Ummah. It is an account of the struggle of our forefathers in the Indian Subcontinent to secure the Khilafah and also the signs of the return of the Khilafah amongst us. It is a call for all the Muslims to stand for Islam at a time when its Ummah is rising for its Khilafah.

O Muslims of Pakistan! Ruling by Islam and unity under the Khilafah is an integral part of our nature

Without doubt, we are a Muslim people, Islam is our identity and purpose, our history and heritage, Islam is linked to the Indian Subcontinent deeply and inextricably. RasulAllah صلى الله عليه وسلم said, **عِصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ عِصَابَةٌ تَعْرُوُ الْهِنْدَ**, "Two groups of my Ummah Allah has protected from the Hellfire: a group that will open India and a group that will be with 'Isa ibnu Maryam." [Ahmad, An-Nisa'i] Abu Hurayra رضى الله عنه narrated, **وَعَدَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ الْهِنْدِ فَإِنْ أَدْرَكْتَهَا أَنْفَقُ فِيهَا نَفْسِي وَمَالِي فَإِنْ أَقْتُلْتُ كُنْتُ مِنَ أَفْضَلِ الشُّهَدَاءِ وَإِنْ أَرَجَعْنَا أَبُو هُرَيْرَةَ الْمَحْرَرُ** "The Messenger (saw) promised us the opening of India. If I was to come across that I will spend my soul and my wealth. If I am killed then I am among the best of martyrs, and if I return then I am Abu Hurayra the freed (from sin)" [Ahmad, An-Nisa'i, Al-Hakim]. The beginnings of Islamic rule in the Indian Subcontinent closely coincided with the opening of Andalus (Spain) in the early Eight Century of the Christian Era. The Arab Muslims opened our lands at the hands of Muhammad bin Qassim and then later significant expansion was continued by Mahmud ul-Ghazna (998-1030), Muhammad Ghauri and Qutub ud Din

Aybak, the last of whom laid down the foundation of Muslim rule centered in Delhi in 1206, which continued for centuries until the occupation by the British.

Not only is the implementation of Islam mandated by our Deen, a single Khaleefah for the Muslims is as well. RasulAllah صلى الله عليه وسلم ordered that the Muslims give Bay'ah (Pledge of Allegiance) to only one Khaleefah at a time, **أَنْتُمْ بَنُو إِسْرَائِيلَ تَسُوسُهُمْ** **الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْتُرُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بَبِيعَةَ الْأَوَّلِ فَأَلَّوْلِ أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ** The affairs of Bani Isra'eel were looked after by the Prophets. After each Prophet died, he was succeeded by another Prophet. There is no Prophet after me, but there will be Khulaf'aa. They asked, "What do you order us to do?" He replied, "Give them bay'ah one after another, for Allah will ask them about what He entrusted them with." (Bukhari) Thus, for centuries not only did we rule by Islam, we established unity under a Khaleefah. Thus we were an integrated part of the Umayyad Khilafah and subsequently the Abbasid Khilafah of Baghdad and then Cairo. The regional rulers of the Indian Subcontinent maintained relations with the Khilafah, such as the Maluks of Northern India (1210-90), the Khaljis (1290-1320), the Tughlaqs (1320-1414), the Sayyids (1414-51), the Lodhis (1451-1526) and subsequently the Delhi Sultanate. Though the Uthmani Khilafah was neglectful in maintaining relations with the regional rulers in the way that Islam demands, nonetheless our rulers regarded their authority as originating from the Khaleefah. They displayed markings of the Khaleefah on the coinage and declared obedience to successive Khulafa'a.

O Muslims of Pakistan! Rejection of all that threatens Muslim unity and Islam's dominance defines us as an Ummah.

It is our application of Islamic laws upon the inhabitants of this region that ensured Islam was the dominant influence upon the Indian Subcontinent. It was our implementation of Islam, the

Blessed Deen, that raised these lands as a marvel for the world and then later a target for foreign powers to covet. However, our neglect in implementing Islam and establishing the unity it demanded weakened us. Indeed, the rise of the British occupation here was a result of our neglect of Islam and silence before traitors from amongst us. Thus the first challenge to hundreds of years of our dominance of the Indian Subcontinent, came with the Battle of Plassey on 23 June 1757 by the forces of the British East India Company, conspiring with traitors. This Company was a British imperial project for the occupation of the Indian Subcontinent, established in 1600. This company took nearly 150 years to build up its capability to challenging the Muslim rulers and it used styles similar to the colonialist America of today. As early as 1693, the annual expenditure in political "gifts" to men in power reached nearly 90,000 Pounds Sterling, just as today the Americans buy the loyalty of the traitors within the military and civilian leadership of Pakistan. Thus, it was after treachery within our ranks that Imperial Britain established its foothold and strengthened it, arguing the need for increasing troops to secure its interests. But it was our silence before these traitors that sealed our doom. Britain then struck decisively and we felt the bitter fruit of our neglect which has had grave repercussions for centuries afterwards. We did not heed the warning of RasulAllah. RasulAllah صلى الله عليه وسلم said, **إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَى أَنْ يُنْكِرُوهُ فَلَا يُنْكِرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ** Indeed Allah Azza Wa Jal will not punish the people in general for the actions of the few, until they see the munkar amongst them and do not deny it despite being capable of doing so. And if they do not deny the munkar, the people in general will be punished along with the few." (Musnad Ahmad) And RasulAllah صلى الله عليه وسلم said, **سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِيٍّ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ** "Amirs will be appointed over you and you will find them doing good deeds as well as bad deeds. The one who hates their bad deeds is absolved from blame, the one who

disapproves of their bad deeds is also safe, but the one who approves and follows is doomed.” (Muslim)

Reeling from the shock of the occupation, nonetheless we rallied around the cause of Islam. We mounted a resistance and amongst the most prominent was our hero, the Muslim ruler of Mysore, Tipu Sultan. Tipu, may Allah be pleased with him, struck fear in the hearts of the enemy through his Taqwa and ingenuity, including the use of missiles with blades that sliced through the enemy ranks. He first engaged the enemy in 1767 at the age of sixteen, then 1775-79, 1779-1784, 1789-92, 1798-99 in which he embraced martyrdom, true to his words, “It is better to live as a lion for one day, then live as a jackal for one hundred years.” Even after his death, his bravery inspired Muslims, including his sons, who instigated the Vellore Mutiny in 1806, which was brutally suppressed with the leaders of the mutiny being tied to the front of cannons and blown apart. Then between, 1839-42 the British kuffar army experienced one of the most severe ever, if not the most severe, defeats, at the hands of the defiant Pushtoon Muslims. This not only led to the British withdrawal from Afghanistan, it further eroded the image of British power and strength. Despite superior weaponry the kuffar were unable to overwhelm the greatest weapon of the Muslims, the desire for martyrdom.

Then in 1857, we initiated a powerful and widespread uprising against the occupation. In our uprising the British noticed how fixated we were upon the previous Muslim rule, which had become centered on Delhi. The fires of the uprising spread within our troops, beginning in Dum-Dum, near Calcutta, in January 1857, then spreading to the 19th Native Infantry in Burhanpur on 25 February 1857, then onto Ambala in April, and then on 3 May there was an attempted mutiny in Lucknow, Utter Pradesh that was brutally crushed. Bahadur Shah Zafar on 11 May 1857 was installed as the ruler of India in Delhi. How the British were horrified by this resurgence in our character in what they called the Indian Mutiny, a widespread

military revolt! Consider what they said of our desire for Islam and unity under it:

- Prime Minister Gladstone on 7 June 1857 declared before the Committee on the Government of India, “Great conquests have been made by races of superior energy, who have gone in among inferior races... That is not our case. We go to take power out of the hands of those who formerly exercised it.”
- Lord Shaftesbury declared in his speech at Wimborne Town Hall, “It (the Mutiny) arose from a monster of our own creation ... and by our neglect we allowed it to acquire a sense of its own importance and the conviction that it could act independently of its European officers, and that it was as capable as it was willing to take the empire into its own hands.”
- Lord Portman in his address declared on 3 December 1857, “Might not the military revolt in India have arisen ... from an opinion among the sepoys that we were much occupied elsewhere, that our army was small, that, in short 'their time was come.'”
- Charles Raikes declared, “The green flag of Mahommed too had been unfurled. The mass of the followers of the ... prophet rejoicing to believe that under the auspices of the great Moghul at Delhi, their lost ascendancy was to be recovered...”
- The Manchester Guardian 31 October 1857 reported, “It is to be remarked throughout the rebellion that all of the mutinous troops within several hundred miles of Delhi seem to have made for that place as the center and nucleus of the rebellion... they have marched to a common point where a stand was to be made against the common enemy- The Feringhee.”

- Major-General W. H. Sleeman who was stationed in Lucknow said, “The Muslims in India sigh for the restoration of the old Mohamedan regime... for nearly the last hundred year daily prayers have been offered in the mosques throughout India for the House of Timur and the re-establishment of the King of Delhi on the throne of his ancestors.”

Thus alarmed, the British were forced to make radical changes in attempts to maintain their occupation over us. The recruitment policy of the armed forces was changed, moving away from recruiting the Muslims in the areas that were the backbone of Muslim rule, such as Bengal and Utter Pradesh and depending more and more on newer areas and the Hindus. In addition, the British rapidly deployed more foreign troops, expanding from 10,006 to 65,000 troops. They began a viscous assault on the Ulema and subverted Islamic teachings by undermining the concept of Khilafah and Jihad. They politically favored the Hindus and tried to create divisions amongst the inhabitants of the Indian Subcontinent on ethnic and religious grounds. They were most brutal in their suppression of Muslims, for they feared the return of Islamic rule and the blessings it would bring for the Muslims. They were as Allah سبحانه وتعالى said they are and always will be, مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ “Neither those who followed earlier revelation who deny the truth, nor the Mushrikeen like to see good bestowed upon you from your Sustainer; but Allah bestows grace upon whom He chooses- for Allah is limitless in His great bounty.” [Surah al-Baqara 2:105]

O Muslims of Pakistan! Even whilst facing brutal occupation, we strove to save the Khilafah from destruction.

Islamic rule and the Khilafah is a matter of life and death, a vital issue that cannot be neglected, ever. Allah سبحانه وتعالى

ordered the Muslims decisively, فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ "And rule between them by all that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you." [Surah Al-Mai'dah 5:48] Islam has made it Fard upon the Muslims that there must be a Bay'ah to the Khaleefah. RasulAllah صلى الله عليه وسلم established the importance of the Bay'ah by tying it to the worst of all deaths, dying upon Jahilliyah, dying upon other than Islam, "مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ بَيَعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً" "Whosoever dies without the Bay'ah on his neck dies the death of Jahilliyah." (Muslim). Thus, from the end of the Nineteenth Century of the Christian Era, when the British began to take steps to attack the Khilafah and then eliminate the Khilafah itself within its capital at the time, Istanbul in Turkey, we did not rest. Although, we were under occupation in India, we still regarded the Khilafah as a source of hope and strength for our liberation and the last independent Muslim power. The kuffar were deeply disturbed by this loyalty to Islam and its state, the Khilafah, consider, O Muslims, what they said of us:

- The Earl of Lytton, who was the British Viceroy in India from 1876 to 1880 remarked in September 1876, "I watched with some anxiety the growing agitation of your Majesty's Mohammeden subjects in this country, in reference to our latest news both from England and Constantinople (Istanbul). There has been an immense and most influential gathering in Bombay, for the purpose of expressing sympathy with the Sultan (Khaleefah)... Similar meetings are being held at Peshawar and elsewhere throughout the Mohammedan portions of India; and the Mohammedan states on our frontier are also beginning to evince a corresponding agitation... And if the Turks should eventually be driven out of Europe into Arabia, their proximity in that case to Bombay, where we have a large and sensitive Mussulman population would no doubt increase the

difficulties of your Majesty's Indian administration.”

- On 16 July 1897, Sir Anthony MacDonald, the lieutenant-governor of the North-Western Provinces and Oudh, said, “They do practically speaking regard the Sultan of Turkey as the head of Islam.” And then in 22 August 1897 he said, “There is no doubt that there is great sympathy with Turkey and that the prevalent feeling partakes of the nature of an Islamic revival. It is, I believe, partly due to incitements from outside India and partly spontaneous, and I think it has been growing for some time, and is fostered in the Mahomedan schools. The Commissioner of Agra tells me that many more people than formerly have taken to wearing the Turkish Fez: and this is perhaps a straw indicating how the wind is beginning to blow.”
- The British agent, the scheming Hindu leader, Ghandi, wrote to Maffey, the private secretary to Chelmsford on 14 April 1919, “The ferment among the Mahomedans is too great to be checked forever. It may burst like a torrent at any moment and behind the present disturbances are to be traced the results of extreme Moslem dissatisfaction. It is not confined to classes, but it most decidedly permeates the masses.” Ghandi later told the Bombay police commissioner that the Muslims were volatile through “suppressing the expression of their opinions with regard to the Khaliphate (Khilafah) question.”

RasulAllah صلى الله عليه وسلم said, **مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى**
“The similitude of the believers in their mutual love, compassion and sympathy is like that of a body: when one part hurts then the rest of the body calls out in sleeplessness and fever.” Indeed we were restless at the attacks against the Khilafah. When in connivance with the British, the Italians

attacked the Uthmani Khilafah in Tripoli in September 1911, occupying Tripoli and Benghazi, there were public meetings all over India calling for support of “our sacred Khalifa the Sultan of Turkey against the most unrighteous and unjust war.” Then when in October 1912, there were numerous demonstrations against the attack by the Balkan states, again in connivance with Britain, against the Uthmani Khilafah. The sincere poet, Allama Iqbal, recited his poem “Jawab-e-Shikwa” at Bhadshahi Mosque in Lahore in November 1912 in order to raise funds for the Uthmani Khilafah. Shaukat Ali and Muhammad Ali Johar from Uttar Pradesh began efforts to mobilize the Muslims for support of the Khilafah. Leaflets were distributed, reminding Muslims of the victory for Islam. In February 1915, Muslims from Punjab, joined by Muslims from Frontier, crossed into Afghanistan in order to proceed to Turkey and fight the British to save the Khilafah.

The atmosphere amongst the civilians penetrated into the Muslims of the Indian armed forces which were under British command. In Bombay, men of the 10th Baluch Regiment shot British officers who were about to embark overseas to engage in the war against the Khilafah. Units in Rawalpindi and Lahore became active against the British, Muslim soldiers from a force that landed in France defected from the British to assist the Muslims. In January 1915, the 130th Baluchis in Rangoon refused to fight against the Uthmani Khilafah in Mesopotamia. Muslim soldiers of the 5th Light Infantry were posted in Singapore, shot eight British officers and began fighting the British. In early 1916, Afridi units of the 15th Lancers refused to march against the Uthmani Khilafah in Basra and rose up against the British. Despite brutal measures against the Pathan Muslims, a large number of Muslim soldiers of India fought alongside the Uthmani Khilafah against the British.

Then we planned another substantial Jihad against the British Raj so as to divide the strength of the British, ending the occupation and assisting the Khilafah. It necessitated contact

with the Uthmani Khilafah, because even though it faced assaults from the British and French, it was the centre of strength for Muslims. The preparations were led by the Ulema-Maulana Mehmood ul Hasan and included Maulana Husain Ahmad Madni, Maulana Shah Raheem Raipuri, Maulana Ubaidullah Sindhi, Maulana Muhammad Sadik from Khadda and Maulana Muhammad Mian Mansoor Ansari. This movement is known as Tehreek-e Reshmi Rumal (Silken Handkerchief movement) because the letters exchanged between Shaikhul Hind and his colleagues containing the outlines of the plan to recruit the volunteers for the army were written on a silk piece of cloth. To organize a military force, Maulana Ubaidullah Sindhi was sent to Afghanistan, Maulana Ansari to the tribes of the Frontier area and Maulana Husain Ahmad Madni set off to Hijaz in 1915 for support from the Uthmani Khilafah. But the plan was exposed as some letters were discovered and the leaders detained in Malta.

Nonetheless, we continued our activities as much as we could. When the traitor Sharif Hussain in connivance with the British struck the Uthmani Khilafah in June 1916, demonstrations took place all over India against his rebellion. On 26 June 1916 a resolution was passed in Lucknow condemning the "outrageous conduct" of Hussain. And when General Allenby occupied the blessed lands of Masjid Al-Aqsa, ending the Uthmani Khilafah's authority there, we shook with fever and restlessness. In December 1916, a declaration was issued, "the fullest consideration should be paid to the requirements of the Islamic law with regard to the full and independent control of the Sultan of Turkey, Khalifa of the Prophet, over the holy places and over the Jaziratul-Arab as delimited in Muslim books." In February 1919, a fatwa was circulated which declared that the appointment of an Imam or Khaleefah was obligatory and Muslims must come to the aid of a Muslim country under attack from the kuffar. In May 1919, the Afghan Muslims suddenly launched an attack on the British, with

leaflets being distributed in Utter Pradesh about Jihad against the kuffar, whilst in Punjab and Bengal leaflets were circulated about the prophesy of the return of the supremacy of Islam. On 21 September 1919, in a conference gathered in Lucknow, the Muslims declared that “the contemplated dismemberment of Turkey and the creation of a number of small states out of the component parts of the Turkish Empire with non-Muslim powers as mandatories is an intolerable interference with the Khilafat and will sow the seeds of permanent discontent in the Muslim world” and 17 October 1919 was declared as “Khilafat Day” to pray for the security of the Khilafah. Khilafat committees were established amongst the Muslims and Khilafat conferences convened, funds were raised to save the Khilafah, a Khilafat Rupee was issued inscribed with translated verses of the Quran, a Khilafat journal was published and from February to May 1921, the Muslims distributed a fatwa declaring service in the British army forbidden by Islam.

Our allegiance to the Khilafah was on the basis of Islam and the its law, the Shari’ah, as the editorial of Khilafat of 3 November 1922 declared, “From the Islamic point of view... the religious authority of the the Khalifatu'l-muslimin was never attended to mean that he should become an unchecked despot who care neither for the feelings of the Muslims of the world nor bothered about the Shariat.” And when the British agent Mustafa Kemal delivered the fatal blow and abolished the Khilafah on 3 March 1924, we were incensed at an action that was against Islam. On 9 March, the Muslims convened to organize events for the retention of the Khilafah and issued a telegram warning that the abolition of the Khilafah “would open the door to the mischievous ambitions.” A circular was issued asking that the deposed Khaleefah's name, Abdul-Majeed, must be mentioned in the Friday prayers.

O Muslims of Pakistan! The desire for unity under Islam remained with us after the destruction of the Khilafah, and is strong within us today.

فَدَّتْ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ سبْحَانَهُ وَتَعَالَى اللهُ
"Rank hatred is uttered from their mouths, but what their hearts contain is worse." [Surah Aali Imran 3:118] The kuffar could not conceal their joy at the destruction of our Khilafah. For it was after this, O Muslims, that the influence of the Kuffar colonialists became firmly rooted in the Muslim lands. The Kuffar colonialists divided the Muslim Lands, tearing them into fifty-five pieces, and over each piece they appointed agent rulers, whom they ordered and forbade and who in turn submitted to them completely. The Kuffar colonialists determined the crucial policies for these rulers, who exert all possible effort, whatever evil it may entail, in order to prevent the return of the Khilafah State. Hateful of Islam and Muslims, the Kuffar colonialists made the ruling agents the front line for the implementation of their evil policies. Then, the Kuffar colonialists set off another tremor in this terrible earthquake, by granting the Jews a state in the blessed lands of Palestine, the lands of the Isra and Mi'raj of RasulAllah صلى الله عليه و سلم. And they provided the Jews the means by which to maintain their state, which began with the neighbouring agent rulers as guarantors of security. Furthermore, these rulers oversaw staged defeat at the hands of the Jews in every war that broke out, such that the Jews now acquired an air of invincibility, which they previously had never enjoyed. And the agent rulers did not stop here. They also announced war against Allah تعالى و سبْحَانَهُ by exerting themselves to transform the Palestinian issue from that of defeating and entirely eradicating the Jewish entity, to making negotiations with it for the territory that it occupied in 1967.

And so, since the destruction of Khilafah, calamities and misfortunes have rained down upon the Muslim Lands. Britain, as the head of kufr at the time, played a key role in both the destruction of the Khilafah and in implanting the Jewish entity in the blessed lands of Palestine. Then, Britain, who had seized India from its Muslim rulers, gave most of India to the Hindus, leaving the smaller, poorer regions for the Muslims. And then Britain left Kashmir as a bleeding wound in the Islamic body, by leaving Kashmir under Hindu authority, despite the fact that the majority of its population were Muslims. Since then, Kashmir has suffered thousands of crimes at the hands of the Indians. And even though Kashmir was considered an Islamic issue, particularly in Pakistan, with liberation from Hindu occupation as its only solution, the agent rulers in Pakistan also announced war against Allah سبحانه و تعالى, by agreeing that most of Kashmir is to remain under the Indian authority as the outcome of a humiliating settlement.

And thus we tasted the meaning of the loss of the Khilafah. RasulAllah صلى الله عليه وسلم said, **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُنْفَقُ بِهِ**, "Indeed, the Imam (Khaleefah) is a shield, from behind whom you fight and by whom you are protected." (Muslim). For without the shield, we were without defence from their influence and authority over us. Allah سبحانه و تعالى warned us, **إِنْ يَنْقُضْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ يَنْقُضُوكُمْ** Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve." [Surah Al-Mumtahina 60:2]. And without this Khilafah to unify us, despite our lands, population, armed forces and resources being greater than most of the world's major powers, we are drowned in defeat, poverty and humiliation. RasulAllah صلى الله عليه وسلم said, **يُوشِكُ الْأَمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا، فَقَالَ قَائِلٌ: وَمِنْ قَلِيلٍ نَحْنُ يَوْمَئِذٍ؟ قَالَ: بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْدِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ؟ قَالَ: حُبُّ الدُّنْيَا**

“ وَكَرَاهِيَةَ الْمَوْتِ The nations will fall upon you, inviting others just like the guests invited to a meal.” They asked, “Will we be few in numbers on that day?” He (saw) replied, “No you will be many, but you will be like the froth on the waters. Allah will remove fear of you from the hearts of your enemies and He will cast Wahan in your hearts. They asked, “ What is Wahan, O RasulAllah?” He (saw) replied, “Love of life and fear of death.”
Abu Daud

However, despite this heavy blow, the desire for Islam, and unity by it, did not leave the Muslims at all. It is this desire that was the basic drive for us to make great sacrifices to establish a land for Islam, Pakistan. And it is this very drive that is within us today that has led to a powerful movement to establish Islam within Pakistan as a rule and as a state. We have rejected the current rulers, who implement kufr upon us and serve the kuffar. Throughout our land, we speak with one voice, speaking against their falsehood and rejecting their treachery. RasulAllah صلى الله عليه وسلم described, أَعَادَكَ اللَّهُ مِنْ إِمَارَةٍ السُّفَهَاءِ قَالَ وَمَا إِمَارَةُ السُّفَهَاءِ قَالَ أَمْرَاءُ يَكُونُونَ بَعْدِي لَا يَقْتَدُونَ بِهَدْيِي وَلَا يَسْتَنْوْنَ بِسُنَّتِي فَمَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَأُولَئِكَ لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَا يَرِدُوا عَلَيَّ حَوْضِي وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يَعْصِهِمْ عَلَى ظُلْمِهِمْ فَأُولَئِكَ مِنِّي وَأَنَا مِنْهُمْ “ Allah save you from the leadership of the foolish ones.” The companion asked the Prophet, “Who are from the foolish leadership?” The Prophet replied, “Those rulers who will come after me and they will neither heed my guidance nor follow my way (sunnah), so whosoever validated their lies and supported them in their treachery, will not be from me and I am not from them and they will not (allowed to come near) my well, i.e. *al-Kawthar*, and whoever does not validate their falsehood and does not support them in their treachery, they are from me and I am from them and they will meet me at my well, i.e. *al-Kawthar*.” [Ahmad]

Just as the colonialists of the past noticed the movements within us, for years now, our enemies fear that we will rise again through Islam and its state the Khilafah:

- A survey supported by the US Department of Homeland Security and conducted by the University of Maryland between December 2006 and February 2007, revealed that the majority of Muslims in Pakistan held a personal goal “to unify all Islamic countries into a single Islamic state or Caliphate (Khilafah).”
- In an interview in March 2009, David Kilcullen, advisor to the US CENTCOM commander, said, “Pakistan has 173 million people, 100 nuclear weapons, an army bigger than the US Army...We’re now reaching the point (of)...an extremist takeover -- that would dwarf everything we’ve seen in the war on terror today.”
- An article published in the New Yorker on 16 November 2009 stated, “The principal fear is mutiny—that extremists inside the Pakistani military might stage a coup...A senior Obama Administration official brought up Hizb ut-Tahrir...whose goal is to establish the Caliphate (Khilafah).
- As for the Hindu state, a senior official from the Indian intelligence agency, RAW, said in the same article, “Our worries are about the nuclear weapons in Pakistan. Not because we are worried about the mullahs taking over the country; we’re worried about those senior officers in the Pakistan Army who are Caliphates ... Some of the men we are watching have notions of leading an Islamic army.”

O Muslims of Pakistan! Moving for the re-establishment of the Khilafah is a duty upon us all.

This movement will but grow inshaaAllah for it is established on the firm bedrock of our belief in Islam, which has prevailed through centuries. RasulAllah صلى الله عليه وسلم said, تَكُونُ النَّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَيَّ مِنْهَا جِ النَّبُوَّةُ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصًا فَيَكُونُ

مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ

"Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be hereditary rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood." Then he سلم صلى الله عليه وسلم fell silent. Indeed, this Ummah witnessed the "Khilafah on the method of the Prophethood," the period of the Khulafa'a Rashida رضي الله عنهم, a time free from oppressive and tyrannical rule. The Ummah then witnessed the "hereditary rule" of the Umayyad, Abbasid and Uthmani Khilafahs, where although the rulers implemented Islam and were victorious against the kuffar, they tainted their rule with the sin of hereditary rule. And since the destruction of the Khilafah, on 28 Rajab 1342 (3 March 1924), until now, the Ummah is suffering the "oppressive rule," a time of wicked and treacherous rulers who rule by other than Islam and ensure that the kuffar are dominant. But, consider O Muslims, RasulAllah صلى الله عليه وسلم then spoke of the return of the "Khilafah on the method of the Prophethood," may we witness it soon.

However we must understand that this Khilafah will not descend from the skies, aloft on the shoulders of angels, rather it is an obligation that we must work and strive for. Just as we are obliged to make efforts to seek Rizq, even though Rizq is from Allah سبحانه وتعالى, we must work for the victory and dominance of the Deen, knowing well that Allah سبحانه وتعالى alone is the One who grants the Nasr (Support). The Khilafah is not merely a nice idea, nor a good thing to happen, but an obligation from our Lord, about which we will be held to account on the day that is most certain, the Day of Judgement.

Islam made it Fard that the Muslims rule by all that Allah سبحانه وتعالى has revealed in their affairs. We are not permitted by our Lord تعالى to watch passively as we are cut to pieces by oppressors and tyrants, spectators to your own misfortune. Nor should we wait, arms folded or heads in our hands, until the Americans replace one oppressive ruler with another, through more democratic elections or dictatorial coups, in an attempt to release some of our anger and frustration for a while. These oppressors and the kufr that they implement is the cause of our misery and Islam mandates their removal and warns us of failure to do so. He سبحانه وتعالى says: **وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ** “And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.” [Surah al-Anfaal: 25]. And, RasulAllah صلى الله عليه وسلم said, « **إِنَّ النَّاسَ إِذَا رَأَوْا «الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ** “If people saw an oppressor committing oppression and yet did nothing to stop him from his act, then soon Allah سبحانه وتعالى punish them.” (Tirmidhi)

We must realize that we will be tested even if we are silent before the oppressor, so we must not fear any sacrifice in removing the oppressor. Allah سبحانه وتعالى says, **أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ** “See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).” [Surah at-Taubah 9:126]. Fear no harm from the oppressor, whether it is persecution, arrest, torture or martyrdom, for you believe Allah سبحانه وتعالى when He says, **قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا**, Say: “Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector). And in Allâh let the believers put their trust.” [Surah at Taubah 9:51]. And know that bravery will neither lessen your lifespan nor your Rizq, just as cowardice will not prolong either. RasulAllah صلى الله عليه وسلم said, **أَلَا أَلَا**

يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةَ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَهُ أَوْ شَهِدَهُ فَإِنَّهُ لَا يُقَرِّبُ مِنْ أَجَلٍ وَلَا يُبَاعِدُ
“Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in Rizq.” [Ahmad]

The path for true change lies before us and we must walk along it now. We in Pakistan have a powerful country and the Deen of truth which will transform it into a world power. And we have a party, Hizb ut-Tahrir, that is sincere to Islam, aware of its method of ruling, sacrificing and bearing harsh treatment from the oppressive rulers and fearing none but Allah سبحانه. It is upon us now to join Hizb ut-Tahrir, support its call and carry its demand for Nussrah for establishing the Khilafah to the people. Allah تعالى said, وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا فَلَا تُبَدِّلَنَّهُمْ مِنْ بَعْدِ مَا كَفَرُوا بِهِ سَاءَ مَا يَحْكُمُ الْقَاسِمُونَ
“Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).” [Surah an-Noor 24:55]

O sincere officers within Pakistan's armed forces!

The Ummah is ready for Khilafah and it is now upon you, as the capable within her, to seize the hypocrite oppressors by their lying necks and raise the standard of Islam. The reward of the sincere and the brave will not be measured in the limited rewards of this life, but in the recompense for the good actions, in an eternal abode with pleasures that are beyond worldly comparisons. This is the reward of your predecessors, your brothers in arms, the Ansar رضي الله عنهم and this is the reward

that you must seek now. What is required from you is a sincere planned action for the sake of Allah سبحانه وتعالى, His Messenger صلى الله عليه و سلم and the believers, undertaken by the sincere officers, in order to take authority and give it to the sincere and aware Hizb, so that it can establish the Khilafah which rules by Islam, liberates and annexes the Muslim Lands to unify them and carries Islam as a mercy to all humankind. **إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَيَّعَكُمُ اللَّهُ وَدَلِيلُكُمْ هُوَ الْفَوْزُ الْعَظِيمُ** Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success.” [Surah At-Tawba 9:111]

**Hizb ut-Tahrir
1434AH**

18 Rabii uth-Thaane

Wilayah Pakistan

1 March 2013 CE