

The role of Muslim Women in re-establishing the Islamic Khilafah State

**Women Members of
Hizb ut Tahrir Wilaya Pakistan**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Invite [all] to the Way of your Lord with wisdom
and beautiful exhortation and argue with that
which is better.” (Surah An-Nahl 16:125)

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Women of Hizb ut Tahrir

A warm call from women of Hizb ut Tahrir Wilayah Pakistan to their Muslim sisters in Pakistan

Introduction

It is not a hidden fact that today all man made systems, based on rebellion against Allah ﷻ, have failed to solve the problems of humanity. After the fall of socialism, the whole world is dominated by a secular, democratic, capitalist system and the world is in great misery under the brutal grip of this invalid, Western system. This very system is being implemented in the Muslim World, as a result of which the whole society is facing severe problems, whether social life or economy or politics. And despite believing in the only true Deen, the Muslim Ummah, which once ruled most of the world, is declined and drowned in problems and crises. This situation is not unexpected, because it is an inevitable consequence of abandoning the system revealed by Allah ﷻ, the system of **Khilafah**. Allah ﷻ told us in Quran:

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى
وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

“Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery, But whosoever turns away from My Reminder, verily, for him is a life of hardship[Surah Ta-Ha 20:123-124]

Khilafah is the system which Allah ﷻ has revealed for all humanity including Muslims, under the shade of which Muslims can act upon the rules of Islam in every aspect of their life. This Islamic state of **Khilafah** is headed by a Khaleefah who is the successor of RasulAllah ﷺ in ruling and he is the legitimate ruler of the Muslim Ummah and implements Deen of Allah ﷻ in the Islamic state. However, the systems that are being currently implemented in the Islamic

world have nothing to do with Islam, whether kingship or dictatorship or democracy.

The need and importance of **Khilafah** is not a new thing for the people of the Indian Subcontinent. It was the deeply embedded concept of **Khilafah** which resulted in the launch of the “Tehreek-e-Khilafat” (Khilafah movement) in this area, even though the Muslims of this area were themselves facing the tyranny of British Raj. With the destruction of the **Khilafah**, the unity and strength of the Muslims ended and today the Muslim Ummah is divided in more than sixty states, under the slavery of the west and it has no stature and position in the world arena. As far as Allah ﷻ’s deen is concerned, it has been reduced to a personal religion and most of its rules are suspended.

Today the establishment of a **Khilafah** which implements whole Deen is Fard upon the Ummah. Every Muslim is accountable as long as this Fard is not fulfilled. Ibn Umar رضي الله عنهما reported that RasulAllah صلى الله عليه وسلم said,

مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً

“And whosoever dies without having a Bay’ah upon his neck he dies the death of Jahiliyyah.” [Muslim]

This Hadith refers to the sin of the one who dies without giving the Bay’ah to the Khaleefah and the punishment mentioned in the Hadith makes the order Fard. The establishment of the Khilafah State is obliged on men and women, both are sinful for its non-existence, unless they take part in the work to establish it.

This booklet is a call to the women in Pakistan to join their Muslim sisters who are working for this noble cause throughout the Muslim World, and in doing so remove the sin from our necks, and gain the pleasure of Allah ﷻ for our efforts. Allah ﷻ said,

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنْثَىٰ

"So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female." (Surah Al-Imran 3:195)

مَّنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"A male or female, who is a believer and performs good deeds, we shall give him a goodly life. And ultimately a fine reward for what they had been doing". (Surah Al-Nahal 16:97)

Chapter One -The Responsibilities of the Muslim Women

Firm belief in Islamic Aqeeda

Allah سبحانه وتعالى said,

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

“Whoever calls to any other god along with Allah, he has no proof for it, his reckoning is only with his Lord. Lo! The disbelievers will not be successful.” (Surah Al Muminun 23:117)

أَعْلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Is there any god beside Allah? Say: Bring your proof if you are truthful.”(An Naml 27:64)

Every man and woman is accountable to Allah سبحانه وتعالى for their acceptance of Islam, every individual will be asked about their Aqeeda, their belief. There can be no excuse made and no passing of the responsibility to another person. Allah سبحانه وتعالى clearly demands Evidence (Burhaan) from any one that claims another god. This means that every human must think about this issue, as studying the two words Allah سبحانه وتعالى uses in the Qur'an, Burhaan and Sultan (Evidence), show us Allah سبحانه وتعالى is demanding from us Daleel Qatai, the Definite Evidence and is denouncing the use of Zann (Conjecture). Allah سبحانه وتعالى said,

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“But most of them follow nothing but conjecture (zann). Truly conjecture can be of no avail against Truth.” (Surah Yunus 10:36)

Allah سبحانه وتعالى said,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

“Only those are believers, who believe in Allah and His Messenger, then they do not have doubt.” (Surah Al Hujuraat 49:15)

This accountability lies on the man and on the woman. All the believing women in our Holy Qur'an and in the Seerah of RasulAllah صلى الله عليه وسلم believed in Allah سبحانه وتعالى through their own mind, with no doubt. They believed even though they faced hardship for their belief.

In the Quran, Allah سبحانه وتعالى gives us the example of Pharaoh's wife, Asiyah رضى الله عنها, when she prayed,

رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِى الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِيْ مِنَ الْقَوْمِ الظَّالِمِيْنَ

"O Lord, put up for me a home in heaven, and save me from the Pharaoh and his practices and save me from the transgressing people." (Surah at-Tahreem 66:11)

Also Allah سبحانه وتعالى refers to Maryam, mother of Isa عليه سلام

وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِىْ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوحِنَا وَصَدَقَتْ بِكَلِمَتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَتِيْنَ

“And Maryam, the daughter of Imran, who guarded her chastity, wherein we breathed of our Spirit. And she attested to the commandments of her Lord as well as his scriptures, and was one of the truly devout.” (Surah At-Tahreem 66:12)

These women suffered hardship in the path of the Truth, yet they remained steadfast and Allah سبحانه وتعالى praises this in His Book. سبحانه وتعالى

The first person to accept Islam was a woman, Hazrat Khadijah رضي الله عنها. The first martyr for Islam was a woman Sumayya رضي الله عنها. Throughout Islam's history women have played an active and important role. These are noble examples for us of the strength of Iman a true believing woman can have.

Fatima رضي الله عنها, the daughter of Al Khattab, embraced Islam although her brother Umar رضي الله عنه was still an unbeliever at that time. Ibn Abbas is reported to have asked Umar رضي الله عنه about the manner in which he embraced Islam. Umar رضي الله عنه said, "Three days after Hamza رضي الله عنها had embraced Islam, I went out of my house, to meet by chance a man of the Makhzumi tribe whom I asked: "Do you prefer Muhammad's faith over that of your own forefathers?" The Makhzumi said: "One who is more closely related to you than myself has also done so". I asked him who it was. "Your sister and your brother-in-law", replied the Makhzumi. I hurried back and found the door of my sister's house bolted from within; and I heard some humming inside. Later, when the door was opened, I entered the house and asked: "What is it that I am hearing?" My sister replied: "You heard nothing". We were exchanging words when I struck her on the head, whereupon she stated defiantly: "We do that whether you like it or not". I was filled with remorse when I saw her bleeding, and said to her: "Show me the scripture". Umar رضي الله عنه narrated the whole incident. (Al-Isabah Fi Tamyeez Al Sahaba, by Ibn-Hajar Al Asqalani, hereafter cited as Al-Isabah.) Despite her brother's opposition, Fatima رضي الله عنها was clear in her belief and not shaken by his aggression.

There are other examples of women who came to believe through their own conviction. Umm-Habiba رضي الله عنها, the daughter of Abu Sufyan, embraced Islam though her father was

still a pagan. Whilst Umm-Habibah رضي الله عنها, was in exile she still firmly held on to Islam, whilst her husband had converted to Christianity. Her husband Ubaid-ullah bin Jahash migrated to Abyssinia, along with his wife to escape persecution for their belief but there he renounced Islam and adopted Christianity, the religion of the Abyssinians. He tried to persuade her to do the same, but she steadfastly held on to Islam as well as all the suffering which she had to bear as an exile. (Tareekh Al Tabari) Umm-Kulthoom bint Ugba bin Abi Mait رضي الله عنها also embraced Islam, though her whole family were still holding on to their original polytheistic religion and she migrated to Madinah where she could live life under the Islamic rule.

Many women embraced Islam and suffered torture for doing so, one of the most famous being Hazrat Sumayah bint Khubab رضي الله عنها, a martyr. She was the mother of Ammar bin Yasir رضي الله عنه, and was the seventh person to embrace Islam. The Al-Mughira clan used to torture her. People used to pass by and witness her being tortured by the side of her son and husband in the hot sands of Makkah. The Prophet صلى الله عليه وسلم would console her by saying, "O the Yasirs, bear this suffering patiently, for Allah has given you the promise of heaven." She was aged and weak. Abu Jahl was also among those who used to torture her. She succumbed to the excessive torture and died to become the first person to be martyred for Islam.

Other examples include, Harithah bint Al Muammil رضي الله عنها, the sister of Umm-Ubais, who was known as Zunairah Al Romiyah. She was a slave girl, one of the earliest believers in Islam and was one of the women who were tortured for their faith. Abu Jahl used to beat her severely; so did Hazrat Umar رضي الله عنه before he embraced Islam. After she embraced Islam, she suffered so much torture that she lost her sight.

The strength shown by these women and indeed many Muslim women in today's world, who face oppression for their Deen, comes through the acceptance of Iman in the way that Allah

سبحانه وتعالى has commanded us in the Qur'an. This is by using our mind to study our reality, and come to the most definite conclusion, with no doubt, that Allah سبحانه وتعالى exists, and the Qur'an is the Word of Allah سبحانه وتعالى. The Qur'an orders us to study our reality and think about Creation, in this way we can see the definite proof of Allah سبحانه وتعالى existence.

Allah سبحانه وتعالى said,

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ

“Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (Surah Aal-e-Imran 3:190)

Once conviction in Allah سبحانه وتعالى is built, then conviction in the Miraculous Qur'an being revelation from Allah سبحانه وتعالى must be built. The miracle of the Qur'an is in its language. Allah سبحانه وتعالى challenges anyone who claims the book is not from Him سبحانه وتعالى to write at the very least one Surah like the Qur'an. The Arabs who were proud of their eloquence and expressivity in language tried hard but could not meet this challenge and in over fourteen hundred years no one has matched the challenge. The Qur'an is indeed revelation from Allah سبحانه وتعالى. It is the book of guidance for all those who seek to truly worship Allah سبحانه وتعالى. And since RasulAllah صلى الله عليه وسلم has brought this book, hence he is the Messenger of Allah and this Qur'an is a proof of Messengership of Muhammad صلى الله عليه وسلم.

Once the Aqeedah (Belief) is accepted with full conviction, and understood in depth, it forms the strongest foundation for all our thoughts and actions. Everything a Muslim thinks and feels, and every action he does, comes from this Aqeedah. His criteria for actions become “Halal and Haram”, hence he stops from every Haram action and performs only those actions which have been

declared Halal by Allah سبحانه وتعالى. As a result of which he becomes a strong Islamic personality. Allah سبحانه وتعالى said in the Quran,

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Whoever rejects the Taghut (the Rebel, the Satan) and believes in Allah has a firm grasp on the strongest ring that never breaks.”

To fulfill all her Islamic obligations

In the Qur'an, Allah سبحانه وتعالى referred to the Creation of Man and Woman – Insaan.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I created Man and Jinn, that they worship Me” (Surah Al-Dariyat 51:56)

This ayah of Quran clearly states what Allah سبحانه وتعالى wants from His creation. We were created to worship Allah سبحانه وتعالى.

How do we do this? Allah سبحانه وتعالى also tells us in Quran, that worship is through obedience to Allah's laws, and restricting ourselves only to Islam. Allah سبحانه وتعالى said,

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

“Say (O Muhammad)! Verily I am commanded to worship Allah by obeying and doing righteous deeds for His sake only.” (Surah Az Zamar 39:11)

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتُونَكَ
عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ

“Judge only by what Allah has revealed to you and follow not their vain desires and be aware that they do not seduce you

from even part of that which Allah has revealed to you.” (Surah Al-Maidah 5:49)

Islam is a complete Deen, a complete way of life, and Allah swt condemns anyone who seeks to only follow part of Islam, and not the whole of Islam. Allah سبحانه وتعالى said,

أَفْتَوْمُنُونَ بَبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“Then is it only a part of the Book that you believe in and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what you do.” (Surah al-Baqarah 2:85)

It is clearly not allowed for a Muslim to decide to emphasis some parts of the Deen and ignore others. As such, a Muslim woman has many roles which she needs to fulfill; she is a believer who must fulfill her personal Ibadat to Allah سبحانه وتعالى. She must pray and fast and perform Hajj, and perform the nawafil acts to bring her closer to Allah سبحانه وتعالى, so she reads Qur'an and makes dua, give alms, has supererogatory fasts.

She is also a daughter, and must fulfill all the obligations of obedience to her parents. She is also a sister, and a niece, and a grand-daughter, and must be sure that all these relationships are conducted according to Islam.

She is also a wife, and must learn and fulfill the obligations linked to marriage. When she becomes a mother she must also fulfill all of the obligations of motherhood.

She will also interact in society. She will obey the Khaleefah if he conforms to Islam, or accounting him if he deviates. She studies in school and college. She buys goods in the market

place; all of these relationships and transactions must be conducted according to the Islamic laws. There is no part of a Muslim woman's life which remains outside of the sphere of the Islamic laws.

The Islamic Shariah principle, that 'every action requires an evidence', builds a clear understanding of making sure that every action we do is based on Islam. Hazrat Ayesha رضي الله عنها narrated the RasulAllah صلى الله عليه وسلم said,

وَمَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Every action that is performed by anyone that is not based on our order is rejected." [Bukhari]

Whenever the phrase "O you who believe" is mentioned, this refers to men and women alike, hence there remains no need for the phrase "O you women believers". The principle in the Arabic language is that whenever the address is to the men, this means that it also includes the women, whereas whenever the address is to women, this does not include the men as well, but rather is confined to the women.

Therefore, phrases found in the Holy Qur'an such as; "O you who believe...", "O you people...." , "And do not kill the soul...." , "And who would say something better than he who calls to Allah, performs the good deed..." , And obey Allah, and obey the Messenger and those in authority amongst you...", "And establish prayer and perform Zakat..."; or phrases from the Ahadith of the Messenger of Allah صلى الله عليه وسلم such as: "A Muslim is a brother of another Muslim...", "He who believes in Allah and the Last Day, let him say something good or keep silent.", "Seeking knowledge is an obligation upon every Muslim.", "Spread the Salam amongst yourselves.." etc.; all these phrases have come in Arabic in the masculine form, but they also include the feminine form as well, and there is a general agreement about this from the scholars of Islam.

There are certain rules specific to men that do not include women, and also rules specific to women that do not include men. There are akham that refer to men and women in the specific role that Allah سبحانه وتعالى has ordered them to fulfill. Men are protectors and maintainers of women. Men pay the dowry and they hold the right of divorce. Men do not have to wait a period of time (Iddat) after death or divorce of their wives, whilst women have iddat after the death of their husband or upon being divorced. The "awrah" (sattar) of the woman is different to that of the man. The ahkam of testimony of the woman are different to that of a man. The woman has times when she cannot pray and fast, while the man does not. And a man's share of inheritance is different to that of a woman. All the rules for the man and the woman are within the Shari ah law; it is fard on us to gain knowledge of what these rules are so we can fulfill them correctly.

We cannot use the excuse that we did not know something, Allah سبحانه وتعالى has commanded we act only by Islam, and reject any action that comes from kufr; To fulfill this command we must seek knowledge. This seeking of knowledge that we need, is fard ayn, an obligation on every individual Muslim, man and woman. There are many fards all Muslims are aware of, such as fasting, salah, Hajj etc and others that are sadly neglected or not known. It is fard for us to seek the knowledge of all the Faraid we are accountable for fulfilling.

The true Muslim Mu'min is the one whose personality is built on the Islamic Aqeeda. Our thoughts and our emotions should be built on Islam, and this will be reflected in our actions and behavior. Allah سبحانه وتعالى said,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not open for a believing man or a believing woman, once Allah and His messenger have decided a thing, that they should

have a choice about their matter; and whoever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error.” (Surah Al-Ahzab 33:36)

Relationship between iman and action is evident in this ayah,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no (I swear) by your Lord! They have no Iman until they make you (O Prophet) judge in all their disputes, and then they find no resentment in their souls regarding your judgement and they utterly submit to it.” (Surah 4:65)

Chapter Two - Enjoining the Marouf and Forbidding the Munkar is Fard upon Muslim Women

Included in the obligations Allah سبحانه وتعالى has ordered for us, is the obligation of ensuring that Islam alone is implemented in society and in all parts of life. An important way to ensure the implementation of Islam and prevent evils is enjoining the mar'ouf and forbidding the munkar. Enjoining the mar'ouf and forbidding the munkar is Fard (Obligatory) both upon men and women.

Establishing the fard

The evidences for the obligation of enjoining the mar'ouf and forbidding the munkar are numerous and include the following ayaat. Allah سبحانه وتعالى says,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believers, men and women, are Auliya/protectors, one of another; they enjoin the mar'ouf and forbid the munkar; they observe regular prayer, practice regular charity, and obey Allah and His Messenger, on them will Allah pour His Mercy; for Allah is exalted in power, All-Wise.” (Surah Tawbah 9:71)

And Allah سبحانه وتعالى says,

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

“There has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair. And it is these who are successful.” (Surah Aali-Imran 3:104)

And Allah سبحانه وتعالى says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best Ummah ever raised for mankind. You enjoin the mar’ouf and forbid the munkar, and you believe in Allah.” (Surah Aali-Imran 3: 110)

And Allah سبحانه وتعالى says,

الطَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

“(They are) those who repent, those who worship, those who praise (Allah), those who journey (in Allah’s way), those who bow in Ruku, those who prostrate in sajdah, those who bid the Fair and forbid the Unfair and those who preserve the limits prescribed by Allah. And give the good news to the believers.” (Surah Tauba 9:112)

The ayaat and ahadith talking about enjoining good and forbidding munkar include accountability of rulers as well, as these texts are general and these include both rulers and other people. Moreover, accounting the rulers is actually the greatest level of enjoining good and forbidding munkar.

Accounting the rulers is Fard upon Muslims and obeying the legitimate ruler does not mean that Muslims remain silent upon any of his actions which are munkar. Allah سبحانه وتعالى has ordered us to account the rulers and strictly ordered us that if

rulers usurps the rights of Muslims or do not fulfill their responsibilities towards people or neglect their matters or violate the rules of Allah سبحانه وتعالى or implement rules other than what Allah سبحانه وتعالى has revealed, then Muslims must challenge them. The one who remains silent, even if he hates it in his heart, is described as having the weakest Iman, the strongest Iman is the one that acts on Allah سبحانه وتعالى order. RasulAllah صلى الله عليه وسلم said,

سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِّئَ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ

“There will be rulers, you will find some of their actions as mar’ouf and some as munkar. The one who recognize these matters will be safe, the one who forbid it will be free of sin but the one who agreed and followed these actions will neither be safe nor free of sin”

The Mar’ouf means the Islamic obligations, and the Munkar means the Haram. As Muslim women, we must have the knowledge of the Haram and the Halal. We must know it is an obligation on us to speak out against the Haram, and speak in favour of Islam. It is not allowed for us to ignore a Haram or non-implementation of a Fard.

Enjoining the Marouf and Forbidding the Munkar has great reward

The evidences for the action of speaking against the munkar are very clear. Allah سبحانه وتعالى has demanded it even if it leads to martyrdom, indicating the importance of the action. RasulAllah صلى الله عليه وسلم said,

سيد الشهداء حمزة بن عبد المطلب ورجل قام إلى إمام جائر فأمره ونهاه فقتله

“The master of martyrs is Hamza and the one who spoke the word of truth before the tyrant ruler to enjoin the marouf and forbid the munkar, and he was killed.” (Al-Haakim)

Allah سبحانه وتعالى has threatened Muslims by punishment if they remained silent about the wrong, and they did not act to change it and remove it. It was narrated by Huthaifa bin Al-Yaman that RasulAllah صلى الله عليه وسلم said,

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ
اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

"(I vow) by the One in Whose hands my soul rests, you have to enjoin the right and forbid the wrong, other wise Allah will be about to send upon you a punishment from Him, then you would pray to Him but He would not answer you". (Ahmed and Tirmidhi)

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 will punish them." (Tirmidhi)

RasulAllah صلى الله عليه وسلم said,

كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ
الظَّالِمِ وَلَتَأْطُرَّنَّهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا أَوْ
لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ لَنَلْعَنَنَّكُمْ كَمَا لَعَنَهُمُ

"By Allah in whose hand my soul is, you must order for good and forbid evil, and seize the hand of oppressor and pull him towards al-Haq and keep him on truth, otherwise Allah will strike your hearts with each other and will curse you as he cursed children of Israel" [Abu Daud]

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

“Allah will not punish the common people due to the works (of sin) of a specific people, until they see the munkar amongst themselves and they were able to forbid it but they did not do that. If they did that Allah will punish the specific people and the common people.” (Ahmad)

At the time of the Khaleefa Rashida, Umar bin Khattab رضي الله عنه, Umar gave a khutba in the mosque, limiting the Mahr. A woman spoke out in the masjid and corrected Hazrat Umar's رضي الله عنه opinion about the Mahr, asking him how he could limit something when Allah سبحانه وتعالى had allowed it. Umar رضي الله عنه agreed with the woman that she was correct and he was wrong, and he took back his announcement. This woman was not scared of Hazrat Umar رضي الله عنه, even though he was the Khaleefah. When she understood he was wrong, she spoke out, fulfilling the fard Allah سبحانه وتعالى had enjoined on us. There are many other examples of the strength of the Muslim women in speaking out to enjoin the maroof and forbid the munkar in public and private. Hazrat Asma bint Abu Bakr رضي الله عنهما continued to protect the Deen, speaking the truth, even until she was an old woman when she challenged ruler Hajjaj ibn Yusuf.

Some people suggest we should not speak out, but rather concentrate on ourselves and remain away from any kind of action that causes 'disunity.' They say we must not go against widely held views, even if these views are wrong and go against Islam. Indeed removing the munkar cannot occur through silence, and unity of the Muslim Ummah upon disobedience of Allah is Shar (Evil). Rather the basis of our unity should only be on the Islamic Aqeeda and obedience to Allah سبحانه وتعالى laws.

Hence today a Muslim woman needs to perform enjoining the good and forbidding the evil in a way what Allah سبحانه وتعالى has ordained and follow the what RasulAllah صلى الله عليه وسلم said and the examples of the Sahaba رضي الله عنهم who spoke out against kufr even when it led to them being physically attacked. We have numerous examples of the Khulafaa Rashideen who always spoke the truth and fulfilled their obligation of building unity in the Ummah on the basis of Islam.

When Abu Bakr رضي الله عنه became the Khaleefah, he ascended the minbar, praised Allah سبحانه وتعالى, then said, "O people, you recite the ayah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ

"O you who believe! Guard your own souls, if you follow [right] guidance no hurt can come to you from those who stray . . ."
(Surah Al Maida 5:105) and you are misinterpreting it. Verily I heard the Prophet صلى الله عليه وسلم say,

"Those people who see some evil and do not oppose it or seek change will shortly all be punished by Allah سبحانه وتعالى."

Chapter Three – The Fard of the Islamic State

Today the biggest munkar which Muslim Ummah faces is the implementation of kufar rules and systems. Today Muslims are deprived of Islamic **Khilafah** State which implements all the systems of Islam. Establishing the Islamic State is the greatest ma'rouf. By establishing **Khilafah**, Muslim ensure that all of their affairs are according to the rules of Islam and thus Islamic society comes into being. It is the **Khilafah** State which protects Islam and carries the dawah of Islam to the entire whole world.

Due to the absence of the **Khilafah**, we are compelled to live in a society where man made laws are implemented, whilst the rules revealed by Allah سبحانه وتعالى have been forsaken. Islam has been restricted to individual matters. Even those affairs in which individuals can act according to Islam are shrinking day by day. In the absence of **Khilafah**, we are witnessing that agent rulers have torn apart Allah سبحانه وتعالى's deen and make invalid interpretations which please kuffar. The agent rulers fear the kuffar more than the wrath of Allah سبحانه وتعالى. They have freely allowed kuffar to dominate over the Ummah's affairs and loot the resources of the Muslims.

In the absence of the **Khilafah** kuffar insult the sacred beliefs of Muslims and there is no state response. The kuffar are persistently defaming RasulAllah صلى الله عليه وسلم, they have thrown the Quran in the filth, degraded the Shar'i dress of Muslim women, banned the construction of the minarets of mosques and they even try to introduce corrupt concepts in the worship of Muslims, as happened in America, where the issue of woman leading the congregational prayer was raised. Alas the Muslims do not have their **Khilafah** State, which is like a

shield for the whole Muslim Ummah, to give a befitting answer to kuffar. RasulAllah صلى الله عليه وسلم said,

«وإنما الإمام جُنَّة يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ» رواه مسلم

”Behold, the Imam is but a shield from behind whom the people fight and by whom they protect themselves.” (Muslim)

Indeed, Islam has become as RasulAllah صلى الله عليه وسلم described in his noble hadith,

لِيُقْفَضَنَّ عَرِي الْإِسْلَامِ عُرْوَةٌ عُرْوَةً فَكُلَّمَا انْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا وَأَوَّلُهُنَّ نَفْضُ الْحُكْمِ وَآخِرُهُنَّ الصَّلَاةُ

“The knots of Islam will be undone one by one and the people will cling from one to the next, the first knot will be the ruling and the last the salah” (Ahmad)

Thus when Britain destroyed the **Khilafah** through its agent Mustafa Kemal Atatürk, then the first knot of ruling by Islam was untied and thereafter the Ahkam of Islam untied one after another. Today, there is no ruling by Islam in society as Islam has ordained us.

Therefore it is fard upon every individual of the Muslim Ummah, be it a man or woman, to strive to bring back the Islamic **Khilafah** State, which establishes the authority of Islam and destroys the supremacy of kufr.

The Obligation to Rule by Islam

Allah سبحانه وتعالى directly orders the Muslims to govern by Islam and to not govern by any law other than Islam. Allah سبحانه وتعالى said,

وَأَنِ احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

“So govern between the people by that which Allah has revealed (Islam), and follow not their vain desires, beware of

them in case they seduce you from just some part of that which Allah has revealed to you” (Surah al-Maida 5:49)

And Allah سبحانه وتعالى says,

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

“And the one who do not rule by what Allah has revealed, such people are fasiqoon”(Surah al-Maida: 47)

The hukm to rule by Islam is in fact the hukm to establish the **Khilafah** State, because it is by the **Khilafah** State that the ruling of Islam is established. RasulAllah صلى الله عليه وسلم said,

كَأَنْتَ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ تَكْثُرُ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بَبَيْعَةِ الْأَوَّلِ
فَالأَوَّلِ

“The Prophets ruled over Bani Israel, whenever a prophet died another Prophet succeeded him, but there will be no Prophet after me. There will soon be Khulafa and they will number many. They asked: what then do you order us? He said: Fulfil the Bai’ah to them one after the other... ”

On this basis the respected Ulema of the past understood the status of **Khilafah** in Islam.

Al-Juzairi said, ‘The Imams (scholars of the four schools of thought) - may Allah have mercy on them- agree that the Khilafah is an obligation, and that the Muslims must appoint a leader who would implement the injunctions of the religion, and give the oppressed justice against the oppressors. It is forbidden for Muslims to have two leaders in the world whether in agreement or discord’.

Al-Qurtubi said in his Tafseer 264/1, of the verse, "Indeed, man is made upon this earth a Khaleefah" that: ‘This Ayah is a source in the selection of an Imaam, and a Khaleefah, he is listened to and he is obeyed, for the world is united through

him, and the Ahkam (laws) of the Khaleefah are implemented through him, and there is no difference regarding the obligation of that between the Ummah, nor between the Imams...

Al-Qurturbi also said, "The Khilafah is the pillar upon which other pillars rest."

An-Nawawi said in Sharhu Sahih Muslim page 205 vol 12, "(The scholars) consented that it is an obligation upon the Muslims to select a Khaleefah."

Ibn Hazam said in Fasal min al-Nihal 87/4, "the whole of ahl us-Sunnah agree that establishing Imamah (**Khilafah**) is Fard upon Muslims. It is Fard upon them that they remain under the authority of Khaleefah for the implementation of rules of Allah, who lead them according to the rules of Shari'ah."

Baghdadi says in al-Farak bayn al-Firak, "The Imama (**Khilafah**) is Fard upon Ummah, so that an Imam is appointed for the implementation of Shariah and who is obeyed."

Al-Mawardi said in Ahkam al-Sultaniyyah, "Appointment of Khaleefah is Fard."

Ibn Taymiyyah said in Siyaasah Shariyyah, "It is obligatory to know that the office in charge of commanding over the people (i.e. the **Khilafah** post) is one of the greatest obligations of the Deen. In fact, there is no establishment of the Deen except by it this is the opinion of the salaf, such as al-Fadl ibn 'Iyaad, Ahmed ibn Hanbal and others".

The Way of Re-establishing the Islamic State

After it has become clear that establishing the Islamic State is Fard, then we have to refer to Shari'ah to fulfill this fard. It is not the case that Allah سبحانه وتعالى has given us an order to establish the Islamic State, making it Fard upon Muslim to work for it, but left its methodology upon the discretion of Muslims. Allah سبحانه

الله تعالى has given us a clear methodology for its establishment. Its details are as follows:

Establishing a group

Allah سبحانه وتعالى has ordained us that in order to accomplish the Fard of da'wah to Islam and enjoining the good and forbidding evil, there must be at least a group present in the Muslim Ummah. Allah سبحانه وتعالى says,

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

"Let there arise out of you (a band of people Ummah) inviting to all that is good and forbidding what is wrong. They are the ones to attain success." (Surah Aali-Imran 3:104)

This verse asserts the obligation of forming a Group or a Party and it also defines the group and its function. The word 'Ummah' in this verse is the group or the block or band or party.

In his book "Ahkamul- Quran," Abu Bakr B. Al-Arbi said, "Verily the Ummah means the Group"

Imam Al-Tabri said in his book "Jamaa Al-Bian" that the meaning of this verse, "Allah سبحانه وتعالى means by this, Let there be out of you a "Group" (band) inviting people to Islam and its rightfulness."

The work of the party that has been outlined in this verse - i.e. calling to the khair, which means the whole of Islam, and inviting to what is good and forbidding what is wrong – this is the duty of all Muslims and they must fulfill it.

Al-Khair is the whole of Islam, so the da'wah that is given must be to implement the whole of Islam, not a part of Islam. Since the whole Islam only comes into existence through the **Khilafah** State, in the absence of **Khilafah** this call should be towards the establishment of the State that implements all the Islamic

Akham (Rulings). There are some Akham in Islam that can be performed by the individual, such as prayer and fasting. There are many Ahkham that cannot be performed individually, such as the Hudood, Jihad to spread Islam, fulfilling the needs of whole society. The above mentioned ayah include these obligations as well. Hence this da'wah should be towards the establishment of state, as it is through the establishment of the State that the order in the ayat is fulfilled.

The Ayah also refers to the work of the group to invite to the Ma'ruf and forbid the munkar, and this is general, which includes enjoining the Good and Forbidding the munkar to the rulers, rather accounting the rulers is the greatest of enjoining good and forbidding evil. When the State exists, the group will account the ruler for any neglect of taking care of the people's affair and misapplication of Islam upon them. Without the State, the group will account the ruler for non-implementation of Islam and struggle for the establishment of Islamic State.

The calling to all of Islam, and commanding the Ruled and the Ruler to adhere to Ma'ruf and forbidding them from Munkar, is political work. It is political because the accounting of the Ruler is a political action. Hence this ayah is calling for the establishment of political groups on the basis of Islam, who call the Ummah for complete implementation of Islam, account the ruler and demand the establishment of the Deen. The command in this Ayah could not be fulfilled by establishing groups who work for reforming of individuals and stay away from politics.

Political work and politics in Islam means to take care of the affairs of the Ummah and look after the Ummah's interests according to Islam. This is unlike the meaning and conception of contemporary politics as something unclean, which requires lying and cheating. This has nothing to do with the meaning of politics in Islam.

Therefore the establishment of political parties based on the Divine Law of Islam is an obligation upon all and more than one party is allowed as long as they are based on Islam.

The evidences that establish the work of the group, do not restrict the work to the men, therefore the work is also obliged on the women. The men and women that join the group to fulfill the Fard, work with the group according to the Sunnah of RasulAllah صلى الله عليه وسلم to change the society from Dar al Kufr to Dar al Islam, through the re-establishment of the **Khilafah State**.

The group then studies the Seerah and the actions of RasulAllah صلى الله عليه وسلم are the basis for the method of work the party follows to achieve its objective. Allah سبحانه وتعالى has made RasulAllah صلى الله عليه وسلم best example for us and it is Fard to follow him. As Allah سبحانه وتعالى says in Quran,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“There is indeed a good model for you in the Messenger of Allah -for the one who has hope in Allah and the Last Day, and remembers Allah profusely.” (Surah al-Ahzab 33:21)

And Allah سبحانه وتعالى,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain from it.” (Surah al-Hashr 59:7)

Methodology of the group:

Today Muslims are in a situation where Kuffar rules are being implemented. Hence the reality of Muslim lands is that of RasulAllah صلى الله عليه وسلم in Makkah before the Islamic State was established in Madinah. Therefore, in order to work for

establishment of the Islamic state, the group needs to follow the example established in the Seerah.

On examining the Makkan period, till the establishment of the Islamic State in Madina, we see that RasulAllah صلى الله عليه وسلم passed through some specific and clear cut stages and performed some specific actions in these stages, which are,

The Culturing Stage, (Dawr al-Tathqeef)

This lasted for three years, subsequent to Surah al-Mudathir, verses one to three. RasulAllah صلى الله عليه وسلم invited people to Islam, and built the strong Iman in those who accepted the Deen. RasulAllah صلى الله عليه وسلم built his party from within those who accepted Islam. They were called the Sahaba رضي الله عنهم, the Hizb of RasulAllah صلى الله عليه وسلم who were built through culturing them in the Islamic thoughts.

The Interaction Stage, (Dawr al-Tafa'ul)

This began, in response to Surah al-Hijr verse 94, when the party of RasulAllah صلى الله عليه وسلم showed itself publicly. RasulAllah صلى الله عليه وسلم started presenting his da'wah in front of groups of people as he used to present it in front of individuals. He presented his group to Makkan society by assembling the Sahaba in two rows who did Tawaf around the Ka'aba led by Hazrat Umar رضي الله عنه and Hazrat Hamza رضي الله عنه.

In this stage RasulAllah صلى الله عليه وسلم confronted the Quraysh, its false gods, creeds and thoughts, explaining their falsehood, corruption and defects. The verses of the Qur'an were revealed to him continuously over these issues and they condemned Qurayshi' acts of devouring *riba*, the burying of their daughters alive, the fraudulent weighing and fornication. Verses were also revealed attacking the leaders and chiefs of Quraysh, exposing their conspiracies against the RasulAllah صلى الله عليه وسلم and against his *da'wah* and his Sahabah رضي الله عنهم.

In the same stage Prophet صلى الله عليه وسلم sought Nussrah. RasulAllah صلى الله عليه وسلم visited the various tribes seeking the physical, material support needed to establish the Islamic State.

The last stage is the Stage of Ruling (Dawr al-Hukm)

When RasulAllah صلى الله عليه وسلم received Nussrah from the Aws and Khazraj tribe of Madinah, he established the Islamic State there, with himself as the ruler of the State.

Hizb ut Tahrir follows the methodology of Prophet صلى الله عليه وسلم in his da'wah

Hizb ut Tahrir is strictly following the methodology of RasulAllah صلى الله عليه وسلم for the establishment of **Khilafah** State. So like RasulAllah صلى الله عليه وسلم who attacked the corrupt concepts of Makkan society, Hizb ut Tahrir is in intellectual struggle against the corrupt concepts of Society, in order to expose their deviation, falsehood and contradiction with Islam. Hence Hizb ut Tahrir severely attacks democracy, patriotism, nationalism, capitalist economic thoughts and in this struggle, the Hizb does neither soften its stance towards corruption, nor ignores corruption, rather the Hizb challenges everything which is against Islamic thoughts.

And like RasulAllah صلى الله عليه وسلم who exposed the leaders of Quraysh, Hizb ut Tahrir is in political struggle against the rulers imposed upon the Muslim Ummah. Challenging these agent rulers, exposing their treachery and their alliance with colonialist powers and accounting them for their neglect of Ummah's affairs and abandoning Islam, all is part of this political struggle.

The purpose of these actions is to liberate the ummah from the corrupt concepts and thoughts of kufr and expose the rulers and the colonialists that stand behind them. The feelings and emotions of people are then established on the basis of Islam, the Islamic thoughts and rulings become common amongst people and thus a public opinion is prepared in society which

encourage people to act according to the requirement of implementation of Islam and Hizb leads the Ummah in the implementation of Islam.

It is evident from the path employed by RasulAllah ﷺ that changing the predominant thoughts and emotions is not enough to establish Islam, rather there must also be a seeking of material support (Nussrah) from the people of power in order to establish Islam as an authority. Along with calling the people in general, the Hizb calls the people of power in particular to fulfill their role by removing the agent rulers and granting the Nussrah to Hizb ut Tahrir so as to establish the **Khilafah**.

Alhumdulillah, today the situation is that the call of **Khilafah** has spread widely in the Muslim world and the desire in the Muslim Ummah to implement Islam is getting stronger and stronger. Hizb ut Tahrir depends on Allah سبحانه و تعالی in pursuing its course with resolve, full commitment and sincerity. For Allah سبحانه و تعالی Alone will bestow the Ummah and its Hizb with success, dignity and Nussrah when He سبحانه و تعالی wishes. InshAllah, that day is not far and on that day the believers will rejoice at the help of Allah سبحانه و تعالی.

Here it should be clear that the Akham Shariah do not allow any physical fighting against the rulers to establish the Islamic State, nor do they allow the entering into the current corrupt political systems, whether democratic or not. Hence both of these actions have no place in the work of Hizb ut Tahrir

Chapter Four- About Hizb ut Tahrir

Hizb ut Tahrir is a political party whose ideology is Islam. The aim of Hizb ut Tahrir (Party of Liberation) is to liberate the Ummah from the dominance of kufr thoughts, systems and states, by resuming the Islamic way of life and to convey the Islamic da'wah to the world. This objective means bringing the Muslims back to living an Islamic way of life in Dar-ul-Islam, an Islamic state and an Islamic society, such that all of life's affairs are determined by Islam in a **Khilafah** state, this being the only method to revive the Ummah.

Membership in Hizb ut Tahrir

The Hizb accepts all Muslim men and women as its members, regardless of their race, language or school of thought. The method of affiliation is through their embracing of the Islamic belief and their adoption of the party culture, which is derived solely from Islam.

Women's circles are separate from the men circles and are given by other women, husbands or mehram (non-marriageable relatives).

The blueprint of the Khilafah

The Hizb has prepared a vast treasure of culture, which outlines the **Khilafah**, which is coming soon by the permission of Allah سبحانه و تعالى, a small part of which was used to prepare this manifesto. These books include;

Khilafah State Organisation

Social System

Economic System

Funds in the Islamic State

The Ideal Economic Policy

The Penal System

Rules of Evidences

Introduction to the Constitution

These books are available on line from our website www.hizb-ut-tahrir.org.

A brief history of Hizb ut Tahrir

Hizb ut Tahrir was founded in 1953 CE/ 1372 AH by Sheikh Taqi-yuddin bin Ebraheem bin Mustafa bin Ismail bin Yusuf An-Nabhany, a scholar who attained the level of Mujtahid Mutlaq, a judge of Court of Appeals in al-Quds and an able politician. His house was a house of knowledge for his mother and father were both jurists. Moreover, the Sheikh's maternal grandfather was Ismail bin Yusuf bin Hasan bin Mohammed An- Nabhany Al-Shafii, Abu Al-Mahasin, literate, poet and one of prominent judges in the **Khilafah**.

After An-Nabahani's death in 1977 CE/ 1396 AH, his assistant, Sheikh Abdul-Qadeem Yusuf Zalloum became the Amir. With the tawfeeq of Allah سبحانه و تعالی, he established a Hizb to which thousands of thousands of people belong and carry its thoughts, with millions of supporters. It works throughout the Muslim Lands, in over forty countries, and is the biggest party in the world working for the **Khilafah**.

The present Amir, Sheikh Ata Abu Ar-Rashta, took the responsibility in 2003 CE/ 1424 AH. An engineer by education, he was active within Hizb from a very young age. He had been assistant to Sheikh Zalloum and a prominent spokesman for the Hizb in Jordan. Sheikh Ata has been in the prisons of the tyrant rulers several times and was declared by Amnesty International as a “prisoner of conscience.”

In recent years, Hizb ut Tahrir has become even more well-established in the Ummah. In 2007, the Hizb held the largest conference ever on the subject of the restoration of the **Khilafah** in Indonesia, with 100,000 in attendance and half a million people turned away. In 2009 Hizb ut Tahrir held International Ulema Conference in Indonesia, 6000 all over the Muslim lands attended the conference. In 2010 Hizb ut Tahrir held the International Media Conference in Lebanon, in which politicians and media representatives were invited and the point of view of Hizb ut Tahrir regarding the most important and burning issues of the Muslim world was presented in front of them.

Chapter Five - The Role of the Muslim Woman in Carrying the Da'wah to Islam

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ

“Invite [all] to the Way of your Lord with wisdom and beautiful exhortation and argue with that which is better.” (Surah An-Nahl 16:125)

The Ahkam related to da'wah

The carrying of the Da'wah is not just one single action with one single Sharia'a rule for it, but rather it is a large group of actions. Hence the carrying of the Da'wah has many Sharia'a rules attached to it, and we are about to mention some of these:

(1) Enjoining Ma'ruf and forbidding Munkar is a duty upon woman as it is a duty upon men, each according to their own capabilities.

(2) Bringing the rulers to account is part of the enjoining of Ma'ruf and the forbidding of the Munkar. It is compulsory upon men and women alike.

(3) Working towards the establishment of the Islamic State and the return of the Khilafah to rule by all that Allah سبحانه وتعالى has revealed, and in order to accomplish this, making people aware of rules of Islam and to struggle against kufr concepts and falsehood is Fard, both upon male and female.

(4) The establishment of a group or a party which is established on the ideology of Islam, which undertakes political action. To

participate in the activities of such a group is a duty upon men and women alike.

All the matters listed above are contained in the Shar'iah texts, which include both men and women in their address. In addition, to the general rules in which men and women are equally obligated, there are some areas which would be specific to men, and some that are specific to women.

Some of the matters that are particular to women are,

(1) It is forbidden for a woman to leave her home without the permission of her guardian, whether the guardian happened to be the father, the brother, the husband or the uncle, etc.

(2) A woman is forbidden from going to private places where foreign men (non-Mahram) are present, if she is not accompanied by a husband or a "Mahram" (unmarriageable relative).

(3) The obedience of the Amir is obligatory within the boundaries of his Imara (leadership), whether he happened to be an army chief, or a ruler, or Amir of a journey or a party leader, whilst the obedience of the father and the obedience of the husband is also obligatory. If a woman joins a party, and the party leader ordered her to perform an action, and her guardian ordered her to perform another action, she must in this case obey the order of her guardian, as long as he does not order her to perform an action that is decisively sinful, or known by him to be sinful.

Activities of da'wah

Building Islamic personality

One of the aspects of being a Da'wah Carrier is to build our Islamic personalities, and to abide by the Islamic rules. The adherence of the person, man or woman, to the rules of Islam is imperative for the Da'wah Carrier.

The strength of Iman of the Muslim woman is manifested in obeying Allah سبحانه وتعالى in all her actions, and she hates the Kufr thoughts, actions and customs. These qualities become embodied in her personality and reflected in her actions, along with this she carry the Call to Islam, and sacrifice for Allah سبحانه وتعالى. In this way she would become such a Da'wah Carrier who has melted in the lining of Islam.

Seeking knowledge

A da'wah carrier must continuously seek knowledge by reading, thinking and asking questions about the Deen. We should be thinking women like the Sahabiyat رضي الله عنهن and believing women of the past. They were always active in seeking knowledge of the Deen to ensure they were always engaged in the right actions.

The Sahabiyat رضي الله عنهن told RasulAllah صلى الله عليه وسلم, "Men have dominated us around you." RasulAllah صلى الله عليه وسلم promised to give them a separate day. He would meet them on the scheduled day and deliver his lecture and instruction.

Hazrat A'isha رضي الله عنها had a remarkable memory and reported over 2,000 ahadith. She had a deep understanding of tafseer, hadith and fiqh. At the age of eighteen, people came from all over Arabia to ask her questions about the deen because she was one of the most knowledgeable scholars.

Part of gaining knowledge of Islam and applying it to life is looking outside of our own affairs and taking care of the affairs of the Ummah. The Muslim Woman is also engaged in this Fard to the best of her ability. She should be aware about the problems of the Ummah globally as well as in her own locality.

Umm Salamah رضي الله عنها, one of the wives of the RasulAllah صلى الله عليه وسلم was consulted by RasulAllah صلى الله عليه وسلم at the time of the Treaty of Hudaibiyah. She advised him in such a way as to defuse the tensions that had arisen amongst the

Sahabah رضي الله عنهم, who were disappointed at the thought of engaging in peace with the Quraish, who had oppressed them so bitterly in the past. This was a demonstration of her great political insight and wisdom as this Treaty was a great victory for the Muslims.

Styles of da'wah

A woman can utilize various styles in her da'wah to other women. She can give Islamic talks and lectures, she can distribute literature, she can write and she can speak out. All of this is political work when linked to creating the opinion for complete change. She can carry the call to her relatives, friends, neighbors, work colleagues and the Ummah as a whole. RasulAllah صلى الله عليه وسلم also said,

بَلِّغُوا عَنِّي وَلَوْ آيَةً

“Even if you know one verse (ayah) propagate it”. (Tirmidhi/ Ahmed/ Bukhari)

The Sahabyiat رضي الله عنهن on the strength of their unshakable Iman and understanding of Islam, used to work for the propagation of Islam. Many of them helped to promote the cause of Islam within their respective family circles, through discussion and debate. Arwa bint Abdul Muttalib رضي الله عنها was one such lady who used to support RasulAllah صلى الله عليه وسلم and argue in his favour. She always urged her son to help the RasulAllah صلى الله عليه وسلم and to do whatever he صلى الله عليه وسلم asked him to do. Another such lady was Um Shuraik رضي الله عنها who used to move secretly among the ladies of Quraish to solicit and convert them to Islam. She had converted many before she was exposed. The people of Makkah warned her that she would have suffered if it had not been for the status of her family.

Among the Muslim women were some who invited their suitors to embrace Islam and made that a precondition for marriage.

Umm-Saleem رضي الله عنها was one such lady. She said to Abu Talha, who asked her hand in marriage, "By God one like you cannot be rejected, but you are a polytheist and I am a Muslim Woman. It is not at all lawful for me to marry you. If you embrace Islam, I would take that as my dowry from you." Anas bin Malik رضي الله عنه is reported to have said that Abu Talha had proposed to Umm-Saleem رضي الله عنها before embracing Islam. So she said to him, "Abu Talha don't you know that the God you worship grew from the earth"? Abu Talha replied, "Yes, indeed". She would then say, "Don't you feel ashamed to worship them? But if you embrace Islam I won't ask you anything else in dowry." Abu Talha asked her to wait till he looked into the matter, and went away. Later Abu Talha returned and proclaimed, "There is no deity but God and Mohammad is his Messenger." Thereupon Umm-Saleem رضي الله عنها cried out, "O Anas arrange the marriage of Abu Talha". And he married her.

So the women of today by taking light from their predecessors, can play an important in producing an environment of da'wah in their and in the society. So whenever we meet with other women we should talk about matters of deen.

It may be thought that it is difficult to be engaged in Da'wah and political work due to household responsibilities and time constraints. However, we must think practically of how to instill Da'wah into our normal lives. Day to day we meet many people and interact with our families, friends and neighbours, we must ensure that we use all these opportunities to discuss important issues. The Sahabiyat رضي الله عنهن were Da'wah carriers. They were also mothers, wives and daughters. They fulfilled all the responsibilities Allah سبحانه وتعالى obliged on them. So the da'wah carrier tries to carry the Call to the best of her ability.

Enduring hardship in the path of Da'wah

When RasulAllah صلى الله عليه وسلم challenged the false beliefs and corrupt thoughts of mushrikeen of Makkah with Islam, he

and his Sahaba رضي الله عنهم faced hardship from the hands of kuffar. But he endured these hardships with perseverance and continued his work. Indeed hardship in the way of da'wah strengthens a Muslim on the path of dawah, as he keeps in mind that Allah سبحانه و تعالى put is slaves in trial and hardship to know who amongst them are obedient to Him. Allah تعالى says in Quran,

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمْ
الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَرُوا مَعَهُ مَتَى
نُصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Do you think that you will enter Paradise while you have not yet been visited by (difficult) circumstances like those that were faced by the people who passed away before you? They were afflicted by hardship and suffering, and were so shaken down that the prophet, and those who believed with him, started saying: “When (will come) the help of Allah?” Behold, the help of Allah is near.” (Surah al-Baqara 2:214)

And Allah سبحانه و تعالى said,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

“Surely We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient.” (Surah al-Baqara 2:155)

So a Muslim should bear all difficulties and trials in the path of Deen with patience and steadfastness. Those truthful Believers who persevere despite all hardship are the one for whom there will be Jannah in the Hereafter.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَمَسَاكِينٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ

“Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah’s pleasure is above all. That is the supreme success.”

And verily Allah سبحانه و تعالى has promised victory for the Believers in this world,

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 ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

“Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me. And those who turn infidel after that are the transgressors.”(Surah al-Noor 24:55)

And this matter is a source of satisfaction for the Believer that with the permission of Allah سبحانه و تعالى the sad situation of the Ummah is going to change very soon and Allah سبحانه و تعالى will bestow this Ummah with **Khilafah**, under the shade of which Muslims would be safe and prosperous. RasulAllah صلى الله عليه و سلم has given glad tidings for the reestablishment of **Khilafah** in his numerous ahadith. He صلى الله عليه و سلم said,

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ
تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ النَّبُوءَةُ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا
إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاضًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ
ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبَرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ

أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ
النُّبُوءَةِ 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 و

We pray to Allah تعالى سبحانه و that He soon grants the Muslim Ummah the **Khilafah** and that we are the soldiers of this **Khilafah**, we raise the banner of Islam and take it from one success to the next.

Work of the Women of the Party

The women of Hizb ut Tahrir are working according to the above mentioned rules and actions, in order to fulfill the Fard of Dawah. Thus they are active in the society in their effort to establish the **Khilafah** State. They acquire deep understanding of Islam in Halaqat and build their Islamic personality as a Dawa carrier. These Halaqat are conducted under the supervision of women or Mahram men. The women of Hizb ut Tahrir acquire awareness of the situation of the world and the Muslim Ummah, as it is necessary for conveying the Dawah in a good and effective manner. They learn how to convey Dawah to the society in order to bring change in the thoughts and emotions of the society and to play their role in the establishment of **Khilafah**.

All around the world, in all the Muslim and non-Muslim countries in which the Hizb ut Tahrir carries the Dawa, the women

members and students contribute to the work in different and valuable ways. Women only conferences and seminars and talks are regularly held in all countries. The women also contribute through discussion and through writing.

A warm call of women of Hizb ut Tahrir to their sisters in Pakistan

We the women of Hizb ut Tahrir are addressing you in a situation that the state which was established in Madinah by the hands of Prophet صلى الله عليه وسلم and was the leading state in the world for hundreds of years, has been destroyed. Since the destruction of the Khilafah, the Ummah has been in persistent decline. Problems only increase with the passage of time. The unity of the Ummah has vanished, its matters are in the hands of kuffar and the rulers enforced upon the Ummah do not feel any shame in their slavery of the west. These rulers, in collaboration with the kuffar, are running a campaign for the destruction of Muslims and Islam. Especially in Pakistan, where these rulers have ignited war of fitna in Pakistan's tribal areas, rescue America in Afghanistan. These rulers have allowed America to conduct brutal drone attacks within Pakistan, and men, women, children, elderly are being targeted indiscriminately and the roofs of houses are being collapsed on the heads of their residents. On the other hand these rulers have left your young generation to the mercy of the western cultural onslaught, which is seeking to erode the Deen of Islam from their minds and destroy the Islamic values from the society. The economic misery is of the level that despite Pakistan having abundant resources, its people are selling their kidneys, committing suicide and throttling their children to death with their own hands for fear of poverty.

Indeed a true Muslim cannot remain impartial to all this. And nor it is for a Muslim to be in despair and cocoon himself, while he has a Deen which contains **Khilafah** System which can solve

all the problems of humanity. Hence it is incumbent upon every Muslim man and woman to arise for the work of **Khilafah**.

The women of Hizb ut Tahrir are active amongst you for the establishment of Khilafah System. They have brought this Dawah to you and are calling you to ponder upon what they have said in this booklet. They urge you to gain a full comprehension of this Dawa and join the ranks of their sisters in the noble struggle for the re-establishment of **Khilafah** on the way of prophethood. So that your future is better than today and you become successful in the Hereafter in front of Allah سبحانه و سبانه رضى الله عنهن and you are raised among those Sahabiat سبانه و تعالى and Allah سبحانه و تعالى is pleased with them. Ameen.