

THE RESPONSIBILITY OF MUSLIM SISTERS IN BRITAIN

SISTERS OF *HIZB UT-TAHRIR*, BRITAIN



Khilafah Publications

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Khilafah Publications
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56 Gloucester Road
London SW7 4UB
e-mail: info@khilafah.com
website: http://www.khilafah.com

21 Dhul Hijjah 1423 Hijri
22nd February 2003 CE

Sisters of Hizb ut-Ta h r i r - Britain

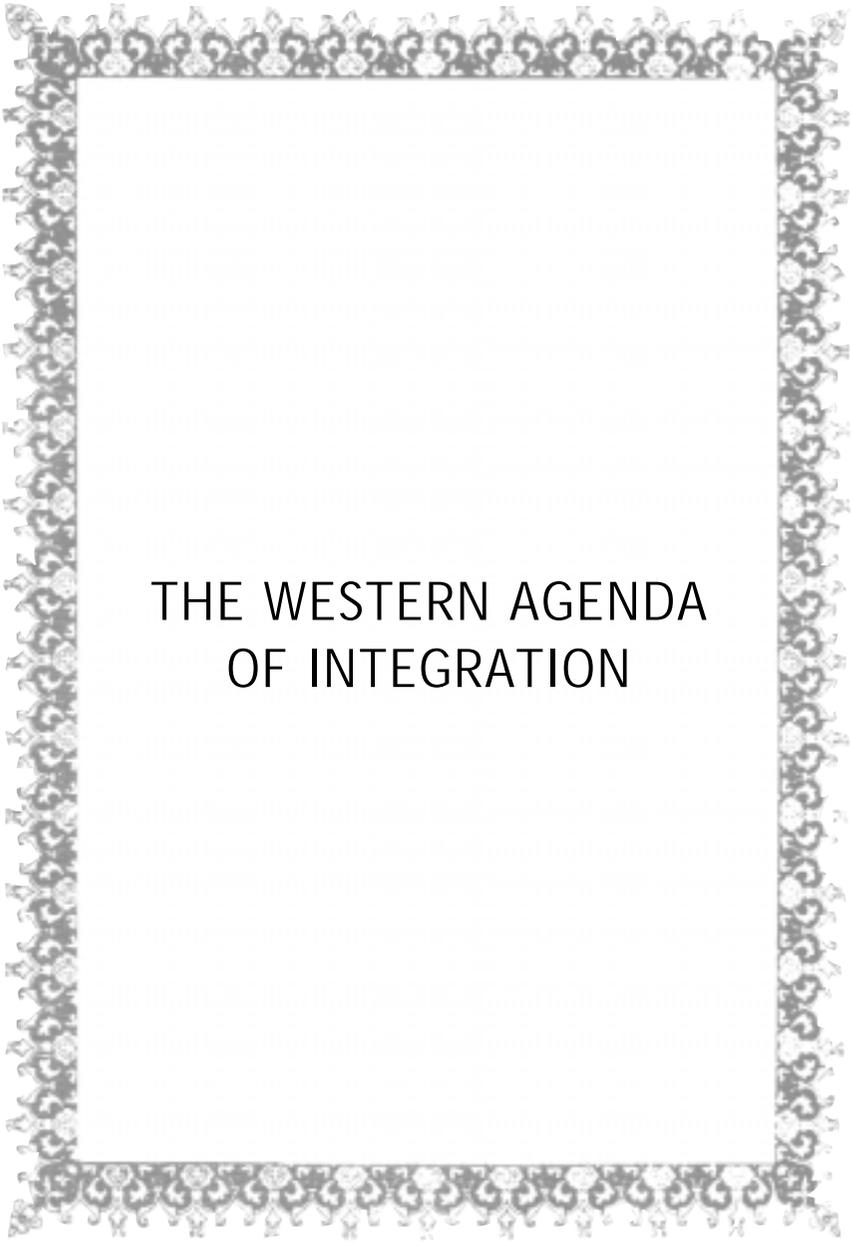
ISBN 1 899 574 336

ﷻ - subhanahu wa ta'ala
ﷺ - sallallahu 'alaihi wa sallam
AH - After Hijrah
CE - Christian Era

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THE WESTERN AGENDA
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THE MUSLIM WOMAN IS A GUARDIAN OVER THE WORLD

Allah ﷻ the Creator of the universe and the One in whose Hand the soul of each one of us lies, has said in the Noble Qur'an;

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

"Thus, We have made you the just Ummah that you might be witnesses over mankind and the Messenger a witness over you." [TMQ Al-Baqarah: 143]

Of all the nations of the world, He ﷻ has given the Muslim Ummah the honour of being the guardians over the whole of humanity. Every believer, male or female, black or white, as the witness over mankind, has been ordained with the vital responsibility of ensuring that the sovereignty of Allah ﷻ the Almighty manifests over the world, reaching every corner of the globe and every nation and tribe. This heavy burden cannot be achieved unless His ﷻ rule contained in the commands and prohibitions within the Qur'an and Sunnah is established over the society. This can never be without the presence of the glorious Khilafah; the true Islamic State.

The Khilafah is the ruling system of Islam that unifies the whole Muslim Ummah and all of the Muslim lands under one ruler, the Khalifah. It is the body that has been given the duty by the Creator to apply every *ahkam* (rule) contained in the shari'ah of Islam in completeness over the believers and disbelievers within a state. This is such, that the commands of Allah ﷻ touch the day-to-day lives of individuals within society. From the *Salat* to the *Hajj*, the *Zakat* to the *Jihad*, the social laws pertaining to regulating the relationship between men and women in society to the education policy of Islam; the punishment system of Islam to the laws of



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the Islamic economic system - none can be applied in completeness without the presence of the Khilafah.

The Khilafah is the protector of Islam and the life, blood, property and honour of the Muslims, as the Messenger ﷺ has described;

((إنما الإمام جنة يقاتل من ورائه ويتقى به))

"The Imam is a shield which protects the people and behind which the people fight." [Muslim]

Abdullah ibn Umar (ra) narrated that the Messenger ﷺ said;

((السلطان ظل الله في أرضه يرتدع به الظالم ويأوى إليه
المظلوم))

"The ruler is the shade of Allah on earth; it is him with whom the oppressed servants of God take shelter." [[Mishkaat al-Masaabeeh, Kitaab al-Imaraah wa al-Qadhaa]

The Khilafah is the entity that enables the effective propagation of Islam; its values, ideas and systems to the world and the whole of humanity.

An eminent Abassid Mujtahid called Ibn Taymiyyah said in his book 'al-Hisbah fi'l-Islam'; "All the obligations of religion, like Jihad, justice, arrangement for *Hajj* and *Id* and Friday congregations, extending help to the oppressed and the enforcement of the penal provisions of the Qur'an, cannot be fulfilled without power and authority."

In the absence of the Khilafah since 1924, for almost 80 years, the world and humanity has been thrown into darkness, confusion, poverty, corruption and misery due to the dominance of the western secular way of life where the laws are from the mind of man and not the Creator. Every nation has been a witness to this,

from Africa to America; Europe to Asia. This is not surprising for Allah ﷻ has said;

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ
لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

"Mischief has become apparent on land and sea due to peoples own doing, so that He lets them taste some of the consequences of their deeds in order to let them turn back." [TMQ Ar-Rum: 41]

This is a far cry from the reality of life and society during the presence of the Islamic State, acknowledged even in the words of the disbelievers. H.G. Wells in his book 'The Outline of History', said; "Islam has created a society more free from widespread cruelty and social oppression than any other society had ever been in the world before."

Therefore, the guardianship of Islam can only permeate over the world through the re-establishment of the Khilafah and the appointment of the Khalifah once again. Having been given the honourable role of being witnesses over mankind and guardians over the affairs of the world, it is to this issue that we should turn our attention as every believer, male and female has the vital responsibility of calling for the re-establishment of this true Islamic State.

WHAT ARE WE A WITNESS OF IN THE ABSENCE OF THE KHILAFAH?

As the mothers, wives and daughters of this noble Ummah, what is it that we are a witness of today? Not one of us could have failed to witness the darkness and misery enveloping our brothers and sisters around the globe. Not one of us could have failed to witness the pangs of hunger that millions of our Ummah suffer daily through lack of food, or the epidemics of preventable diseases that infest our lands due to the absence of clean water,

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basic healthcare, or even adequate shelter. Not one of us could have failed to witness the murder of our brothers and sisters worldwide, whose blood has been spilt on the streets of Afghanistan, Palestine, Chechnya, Kashmir, China and Iraq at the hands of the disbelievers. Not one of us could have failed to witness the persecution by our treacherous rulers of the sincere *da'wah* carriers calling for the return of Islam in the Muslim lands through the re-establishment of the Khilafah - their imprisonment, torture and murder in Pakistan, Egypt and Uzbekistan. Not one of us could have failed to witness the humiliation of the Ummah and our *Deen* that has resulted from the absence of the rule of Islam in every one of our lands without exception.

When we see the pictures of our brothers in Palestine, their bodies mutilated at the hands of the sickening Israeli soldiers, does it not make our blood boil as if it was our own son, father or brother? When we hear the cries of our sisters raped by the animalistic Indian soldiers and security officials who humiliate them further by filming the rapes, do we not hide out of shame as if they were our own daughter, mother or sister? When we witness the scenes of the charred bodies of our brothers, sisters and children in India burnt to death by the *Mushriks*, do we not feel sickened to levels that words cannot describe? When we hear of the methods of torture instigated by the corrupt and despised regimes of the Muslim lands against the sincere *da'wah* carriers; stabbing, rape, burning, electric shocks and beating to unconsciousness, do we not feel immense anger? The Prophet ﷺ has said;

((مثل المؤمنين في توادهم و تراحمهم و تعاطفهم، مثل الجسد،

إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر

والحمى))

"The Muslims are like one body in their affection, compassion and sympathy towards one another, if one part suffered, the rest of the body reacts with sleeplessness and fever." [Muslim]

The account of a Muslim brother tortured and killed in an Uzbekistan prison, for no other reason than carrying the Iman of Islam, brings much sadness;

"When his family retrieved the body from the town morgue, workers at first refused to let them perform the rite of washing the body for burial, but relented after they were given money. At first, they did not recognise their relative, because the body was covered in blood. The top of his head was concave and there where places where the skull was missing. His face was cut and bruised and skin was torn off on the right side. To the left of his mouth there was a large scar, while his upper teeth were loose and pointing inwards and his lower teeth were pointing outwards."

May Allah ﷻ grant him Jannah. Ameen.

Living in Britain, when we witness such horrific scenes, we may feel helpless in aiding our brothers and sisters, or feel isolated due to the distance that separates us and therefore conclude that the only action we can undertake to stop such atrocities is Du'a to Allah ﷻ. We may think that we cannot aid the resolution of the problems over our Muslim lands and so we should therefore concern ourselves more with the domestic issues that we face in Britain as Muslims. We may feel that we should concentrate on those areas that seem to be within our reach in Britain, such as fulfilling our individual duties of Salat or fasting, ensuring an Islamic environment for our children in the home, organising Islamic classes in the local community to increase awareness about the *ahkam* (rule) of Islam, as well as taking care of our day to day needs of money, housing, security, education or work. Such actions are all important but we cannot forget the additional duty that our Creator has asked us to fulfil; to be witnesses over mankind and the guardians over the world, making sure that the light of Islam is brought over all lands removing all oppression, fulfilling the basic needs of the people and bringing harmony and tranquillity to society.

THE AGENDA OF INTEGRATION

Living in the West, we should be constantly aware of an agenda of integration from the western governments, the politicians and institutions such as the schools, colleges, universities, as well as their media and intellectuals. There is a concerted effort to redefine the identity of Muslims living in Britain, from the servant of Allah ﷻ who refers all his or her actions, ideas, values and criterion for judgement to the Qur'an and Sunnah, to an individual that is selective in his or her application of Islam in life. This individual would be labelled a 'British Muslim'. Recently, Peter Hain (a UK minister) commented that, "British Muslims are too isolationist." He also said; "We need to work much harder to integrate Muslims in particular, with the rest of society."

The aim is to produce a hybrid Muslim that is satisfied with being able to perform their individual actions such as Salat, fasting, eating halal meat, celebrating Eid, learning Qur'an, giving sadaqah, but at the same time be contented with living in Britain and referring all our political, economic and societal problems to the British man-made solutions. In addition, they look to detach the Muslims living in Britain from the rest of the Ummah by turning their concern from the problems affecting the Muslim world to becoming engrossed with issues that Muslims face in Britain such as racism, schooling for their children, discrimination, lack of provision of adequate housing, benefits or security. Allah ﷻ has warned;

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مَلَّتَهُمْ
 قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنَّ أُتِيتُمْ مِنْهُم بِعَدَا
 الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

"Never will the Jews or the Christians be pleased with you till you follow their religion. Say; 'The Guidance of Allah; that is the (only) Guidance'. Were you to follow their desires after the knowledge has reached you, then you would find neither Protector nor Helper against Allah." [TMQ Al-Baqarah: 120]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾

"O you who believe! If you listen to a faction among the People of the Book who were given the Scripture (Jews and Christians), they would indeed render you disbelievers after you have believed!" [TMQ Al-Imran: 100]

The aim of integration has several objectives, all related to maintaining western hegemony over the Muslim lands and the world.

Firstly, in making the Muslims comfortable and proud of conforming to western values and being part of British society, it would result in us forgetting our role as witnesses to mankind and our vital duty of working to return the rule of Allah ﷻ to the world. We should be mindful of the words of our Creator ﷻ in relation to such an action;

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

"They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you." [TMQ Al-Qalam: 9]

If we lose our political vision of the world being governed by the rules of Islam, then it would enable the western states to fulfill their political vision of a world shaped by man-made law that would serve their economic interests. It would maintain the current environment within our countries, one that is ripe for exploitation by the western governments and multinational corporations.

Secondly, by making the Muslims feel 'British' and that our loyalty lies in the West rather than the Muslim world, it would look to break the natural bond that Muslims have with their brothers and sisters all over the world. The British Home Secretary David Blunkett commented that people from ethnic minorities should develop a, "...sense of belonging", in Britain.

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He said that those who have come to Britain from other parts of the world should encourage their children and grandchildren to develop a sense of identity and belonging to the UK. He commented; "We have norms of acceptability and those who come into our home - for that is what it is - should accept those norms just as we would have to do if we went elsewhere."

The aim clearly is to change our orientation and concern more towards local domestic issues and away from the concern of the plight of the whole Muslim Ummah such that we become indifferent to their sufferings. This can never be, for Allah ﷻ has said;

﴿وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

"And He hath put affection between their hearts; not if you had spent all that is in the earth, could you have produced that affection, but God has done it; for He is Exalted in Might, Wise." [TMQ Al-Anfal: 63]

Alongside this is the propagation of the view that as Muslims living in Britain, we cannot have a direct impact upon the situation affecting our lands. Therefore, our efforts could be utilised more effectively by creating a permanent home for ourselves in Britain and making our niche in the British society more comfortable for ourselves and our families. Such a view we have already appreciated is completely false in all aspects.

The consequence of this is the creation of another barrier between the Muslims, to delay their unification under one state, which even the western governments realise is inevitable. The re-emergence of this true Islamic state is viewed as one of the greatest threats to the continuation of western authority over the Muslim lands. This has been an agenda of the western states ever since the destruction of the Khilafah over 75 years ago. The British Foreign Minister commented a few years following the destruction of the Khilafah in 1924;

"We must put an end to anything which brings about any Islamic unity between the sons of the Muslims. As we have already succeeded in finishing off the Khilafah so we must ensure that there will never arise again unity for the Muslims whether it be intellectual or cultural unity."

Such actions of the disbelievers are futile, for the Prophet ﷺ described the relationship of unity that should exist between the Muslims at all times regardless of background, country of origin or distance between them;

((المسلمون تنكافأ دماؤهم، يسعى بذمتهم أدناهم، ويجير عليهم أقصاهم، وهم يد على من سواهم))

"The blood of the Muslims is one. The nearest as well as the furthest of them gives protection (to anyone) in their name. And they are one hand against the rest." [Abu Dawud]

We should realise that to allow the creation of such a barrier between ourselves and the rest of the Ummah by turning our attention and efforts away from dealing with the problems of the Muslim world and focussed simply on Britain, would result in another division to plague our nation. Rather than bringing strength to our position as Muslims living in Britain, it would bring weakness, *fitnah* and corruption as Allah ﷻ warns;

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا كَبِيرًا﴾

"And those who disbelieve are allies to one another; (and) if you (Muslims of the whole world collectively) do not do so (ie Become allies, as one united block with one Khalifah) there will be Fitnah (wars, battles, polytheism and oppression on earth and a great mischief and corruption." [TMQ Al-Anfal: 73]

We should take heed from the words of a noble companion, Umar bin Al- Khattab (ra) , who said;

"Do not take the People of the Book as advisors nor approach them in your affairs because Allah ﷻ cursed them and humiliated them because of the hatred and rage they have against your Deen."



STYLES ADOPTED BY
THE WEST TO PREVENT
MUSLIMS IN BRITAIN
FROM WORKING FOR
KHILAFAH

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To achieve the objectives of integrating the Muslims of Britain into British society, the West have devised various styles and means, of which three are highlighted below.

PROVISION OF HOME COMFORTS

The natural orientation of a Muslim is to always strive for the Hereafter over this life, for the Hereafter is for eternity and this life and its comforts are temporary. True happiness for the believer is to seek the Pleasure of Allah ﷻ by fulfilling His commands and abstaining from His prohibitions.

The disbelievers look to change this frame of thinking by drawing us towards the small pleasures of this life over the lasting and magnificent rewards of the Hereafter. In order to direct us away from the obligations of our belief, they look to entice us with the offer of various comforts of British life such as the promise of good jobs, university degrees, state benefits including housing and access to free healthcare. In addition, they enable us to build mosques, Islamic schools, community centres and even provide us occasionally with grants for such things or even allow us to establish shari'ah courts where we would be able to judge limited issues such as marriage and divorce from the Qur'an and Sunnah.

We should be aware that these are simply styles to integrate us into the British society such that we do not undertake our obligation of calling for the re-establishment of the Islamic State in the world, due to the fear of losing such benefits. There is fear created that if we undertake such work then the government and its various arms would clamp down on the provision of such home comforts. Naturally, such a way of thinking could result in the compromise and neglect of many Islamic duties in the name of 'not rocking the boat'.



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As Allah ﷻ has said;

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ﴾

"Verily, those who disbelieve spend their wealth to hinder men from the path of Allah." [TMQ Al-Anfal: 36]

Such a mentality should be alien to the believer, for their primary concern is the rewards of the Hereafter and not the temporary joys of this dunya. The main concern for the Muslims should be the fulfilment of the duties prescribed by their Creator ﷻ and not the satisfaction of their own desires driven by their own view of what is beneficial for them, over the commands of Allah ﷻ. Ali (ra) on returning from the battle of Siffin, stopped outside a graveyard at Kuffa and said;

"O you who live in houses that create loneliness and in deserted places. You who live in darkening graves. O people of dust and alienation. O people of isolation and loneliness. You are for us scouts and we are for you followers. The houses? Well they have become inhabited again. The wives? They have remarried. The wealth? It has been distributed. This is the news we have for you. What news do you have for us? If they were permitted to speak, they would tell you, the best provision is *taqwa* (fear of Allah)."

It is clear then, that everything in life will end and all that will remain will be the deeds performed in obedience to Allah ﷻ. The Prophet ﷺ related in one *hadith*,

((فوالله لأن يهدي الله بك رجلاً واحداً خيراً لك من حُمْرِ

النعم))

"By Allah, if Allah guides a man (to Islam) through you, it is much better for you than being blessed with the best pleasures of this world." [Bukhari]

We understand that everything that has been placed around us

is simply a test. Allah ﷻ reminds us;

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾

"Lo! We have placed all that is in the earth as an ornament thereof that we may try them; which of them is best in conduct." [TMQ Al-Kahf: 7]

It is the intelligent being who would never trade the lasting beauties of the next life for the limited comforts of this life. Allah ﷻ relates;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

"O you who believe! What is the matter with you that when you are asked to go forth in the Cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared to the Hereafter." [TMQ At-Taubah: 38]

The Messenger ﷺ said;

((ما الدنيا في الآخرة إلا مثل ما يضع أحدكم إصبعه في

اليم فلينظر بماذا ترجع))

"By Allah, the life of this world, compared to that in the Hereafter, is but like someone who puts his finger in the sea, so let him see what it brings out." [Muslim and Tirmidhi]

We should also remember the words of warning uttered by our noble Prophet ﷺ to his Ummah during his last days of illness.

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He ﷺ entered the *masjid*, sat on the *minbar* and said;

((إني لست أخشى عليكم أن تشركوا بعدي ولكن أخشى عليكم الدنيا أن تنافسوا فيها))

"By Allah, I have no fear that you might revert to polytheism after my death. What I fear for you is the life of this world and the rivalry therein." [Bukhari and Muslim]

So what are the beauties and rewards for those believers who devotedly fulfill all their obligations, including the duty for calling for His ﷺ rule to return?

﴿يَا عِبَادِ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ۝ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ۝ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ۝ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ ۝ وَتِلْكَ الْجَنَّةُ الَّتِي أُورَثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ۝ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ﴾

"(It will be said to the true believers); My worshippers! No fear shall be on you this Day, nor shall you grieve, (you) who believed in Our Signs and were Muslims. Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner selves could desire, all that the eyes could delight in and therein will you abide forever. And this is the Paradise, which you have been made to inherit because of your (good) deeds, which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire)." [TMQ Az-Zakhruf: 68-73]

Hence, true happiness for the believer is to hold onto the Iman and to live by it by fulfilling all the commands of his Creator ﷻ, including the carrying of the *da'wah* for the Khilafah.

The believer understands that true happiness and success can never be linked to the few comforts of this life, for he remembers the words of his Creator ﷻ;

﴿وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

"But the greatest bliss is the good Pleasure of Allah; that is the supreme success." [TMQ At-Taubah: 72]

So, we would reject in totality this feeble style adopted by The West of seducing us away from our vital responsibility of working to establish the Khilafah and remember conscientiously the words of the Almighty ﷻ;

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ 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." [TMQ Al-Maidah: 49]

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعِ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا﴾

"But the Unbelievers - their deeds are like a mirage in sandy deserts which the man parched with thirst mistakes for water, until when he comes up to it, he finds it to be nothing." [TMQ An-Nur: 39]

OCCUPYING THE MUSLIMS MIND WITH THE ROUTINES OF LIFE

Another style adopted by the West to prevent the Muslims from working for the Islamic State is to build the idea that there is no time other than fulfilling the routines of daily life. Usually such an idea is linked to work or establishing a career and has produced an environment of workaholics that have no time for anything else other than pursuing their career and accumulating their fortune.

Time is not even set aside for their marriage or family resulting often in divorce or family crisis.

Unfortunately, living in the West, we may have unknowingly taken on such a frame of thinking where our time and efforts are consumed with day to day activities, where we feel too busy or too pressurised to think about any other issue that we may have an obligation towards. This may not be restricted to simply work or pursuing a career but we may have made the focus of our attention our education, our marriage, our children, our relatives or maintaining our homes. These may have become our main source of worry or how we spend our time and effort.

As Muslims, we understand that these actions are all important but we also understand that time is an *amana* (trust) from Allah ﷻ that we should spend in the way that He ﷻ has prescribed; fulfilling all His ﷻ commands. In the same way that we would never miss our prayers or fail to fast during Ramadhan due to a busy schedule, we should not neglect the duty of seeking knowledge about Islam and becoming involved in carrying the *da'wah* for the Khilafah.

In addition, the focus of our thinking and lives should not be any of the examples mentioned above. We do not have the mentality of the disbelievers, who obviously have become consumed with these daily issues for they have nothing else to strive for other than the temporary successes and pleasures of this life. Allah ﷻ has said;

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

"Say if your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or

the dwellings in which you delight - are dearer to you than Allah, or His Messenger, or the striving in His Cause; then wait until Allah brings about His decision; and God Guides not the rebellious." [TMQ At-Taubah: 24]

So the focus of our thinking and life should be the obligation of striving in Allah's ﷻ cause to make the Deen of Islam prevail over all other ways of life and lifting the Word of Allah ﷻ the highest over mankind as was always the case with our noble Prophet ﷺ and his companions. Indeed, it is this that should be at the forefront of our mind, giving this obligation due time, care, attention and effort and not ever be neglectful of this duty that has been defined by the scholars as *Umm furaid* (the mother of all obligations). Simultaneously, we would fulfill our other responsibilities as a daughter, wife, mother, student or in our job. We would remember the following words of warning contained in the Qur'an;

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۚ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

"But when death approaches one of them, he will say; 'O my Lord, send me back in order that I may do good in that which I neglected.' By no means! It is only a word that he says. And behind them is a barrier (the grave) until the day they are raised up. Then when the Trumpet is blown, there will be no more kinship among them on that day, nor will they ask of one another! Then those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves; in Hell will they abide." [TMQ Al-Mu'minun: 99-103]

CREATING AN ENVIRONMENT OF FEAR

The third style that western governments have adopted to prevent the Muslims in their countries from calling for the Islamic State is to create an environment of fear around them. The fear is of being labelled a fundamentalist, extremist or even a terrorist. The fear is of being despised, hated and shunned by the society; of being treated with hostility, anger and rejected by the community. The fear is of losing the benefits given by the western states to us such as our homes, schools, mosques, healthcare, the right to send our children to university or the right to work or train in Britain. The fear is even of arrest, imprisonment or being forced to leave the country back to our original lands where we would have to struggle with a more difficult life in our welfare and in educating our children.

Such a style will be increasingly utilised by The West as their desperation increases when they witness the Muslims returning to their Deen and striving for the Khilafah in crowds and as they fear their hegemony over the world threatened. This is in similarity to the actions of the Muslim rulers, who have used this environment of fear of imprisonment, torture and even execution to suppress the revival of Islam in their lands. They feel their position of authority threatened and know that the tyranny and injustice that befall Muslims will be short-lived *Insha-Allah*.

Such a style has always been used throughout history by the disbelievers to divert the sincere Muslims and *da'wah* carriers of Islam, away from their Deen and their obligations, from the time of the Quraysh to the present day. However, the believer has always understood that in the same way that the comforts of this life are short-lived, so are the hardships, sufferings and difficulties.

Hence, just one moment in hell would suffice to make the one who has had all the comforts of life forget all the enjoyment he may have had in this world, while the mere sight of paradise would be enough for the one who has known nothing in life but hardship to forget all the suffering he may have endured in this world.

The Muslim knows that the road to paradise is not an easy one to tread, that it involves sacrifice, struggle and courage to always hold to and call for the truth. The Ummah has never turned away from the obligation of raising Allah's ﷻ word to the highest, whether that be through the *da'wah* or *Jihad*, due to fear of the enemy. Such is the state of the Ummah and such should be the mentality of every individual believer who would never leave the vital duty of working to re-establish Allah's ﷻ Deen due to the fear. We pledge to Allah ﷻ as we recite;

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ ۖ لَا شَرِيكَ لَهُ﴾

"Say (O Muhammad); 'Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the Worlds. He has no partner.'" [TMQ Al-An'am: 162-163]

Fear of the people, is a state that is alien in the heart of the believer for he appreciates that they are merely creation as is he. He knows that they will have the same destiny as himself in facing Allah ﷻ on the Day of Judgement and that anything that they threaten him with is insignificant compared to the Power and Wrath of the Creator ﷻ. It is He ﷻ who is the Creator of the universe; there is nothing before Him or after Him; He ﷻ is the most High and nothing is above Him; He ﷻ is the one who sustains and protects all; the All Mighty, All Knowing, All Seeing; He ﷻ is the Owner of All Power and the One on whom all depends. So it is rightly Him that deserves our fear and admiration and not anything emanating from the feeble hand of man. We should say to the disbelievers, as Ibrahim (as) said when threatened with the idols of his people;

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ
بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

"And why should I fear anything that you worship which you set up beside Allah, seeing that you are not afraid of ascribing divinity to others beside

Allah, for which, He has revealed unto you no warrant? (Tell me) Which of the two parties has a better right to be secure? (Answer me that) if you have knowledge!" [TMQ Al-An'am: 81]

Indeed, the noble scholar Imam Ahmad said to one man, "If your belief is correct, you should fear no one." We remember also the words of the Messenger ﷺ;

((من طلب رضى الله بسخط الناس رضى الله عنه
وارضى عنه الناس، ومن طلب رضى الناس بسخط الله
سخط الله عليه وأسخط عليه الناس))

"Whoever seeks the pleasure of Allah at the risk of displeasing the people, Allah will take care of him and protect him from them. But whoever seeks the pleasure of the people at the risk of angering Allah, Allah will abandon him to the care of the people." [Tirmidhi]

((ألا لا يمنعن رجلا مهابة الناس أن يتكلم بالحق إذا علمه))

"Let not the fear of people prevent one of you to utter the truth when he sees it (i.e. sees the munkar) or hears it." [Bukhari and Muslim]

Indeed the believer is the one who would rather his own body be hurt and sacrificed than the Deen be distorted or harmed. Such an attitude we see in the lives of many of the *Sahaba* and *Sahabiyat*. Sumayya (ra) the first martyr of Islam, held fast to Islam while being tortured to death by the Quraysh, as did Nusaybah Umm Imarah (ra), who in the battle of Uhud shielded the Prophet ﷺ with her own body as wave after wave of enemies approached the Prophet ﷺ attempting to kill him. In the process she received many wounds.

Such a mentality is not only observed in the past but is very much alive within the believers of today. We see many Muslim sisters in Central Asia being imprisoned, tortured or threatened

with rape for carrying the *da'wah* to re-establish the Khilafah. Yet they are resolute in their efforts with unwavering courage and determination. Such a flame of courage and fear of nothing or no-one other than Allah ﷻ can never be extinguished from the hearts of the believers for they believe in the promise of Allah ﷻ when He ﷻ says;

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمْ
الْجَنَّةَ﴾

"Indeed, Allah has purchased from the believers their souls and their wealth in return for Paradise." [TMQ At-Taubah: 111]

Is this not the most beautiful of all transactions and the most fruitful of all sales?

We should also appreciate the consequence for the Ummah if this fear enters their hearts is dire. The Prophet ﷺ said;

((إذا رأيت أمتي تهاب أن تقول للظالم، يا ظالم فقد تودع

منهم))

"If you see my Ummah afraid to confront an oppressor and tell him, 'You are an oppressor', then it is finished." [Imam Ahmad, Tabarani, Al Hakim and Al Baihaqi]

Remember that the consequence of any of the attitudes towards life described above will be disastrous for the Ummah, for the Messenger ﷺ has related;

((يوشك أن تداعى عليكم الأمم من كل أفق كما تداعى

الأكلة على قصعتها، قال: قلنا: يا رسول الله، أمن قلة بنا

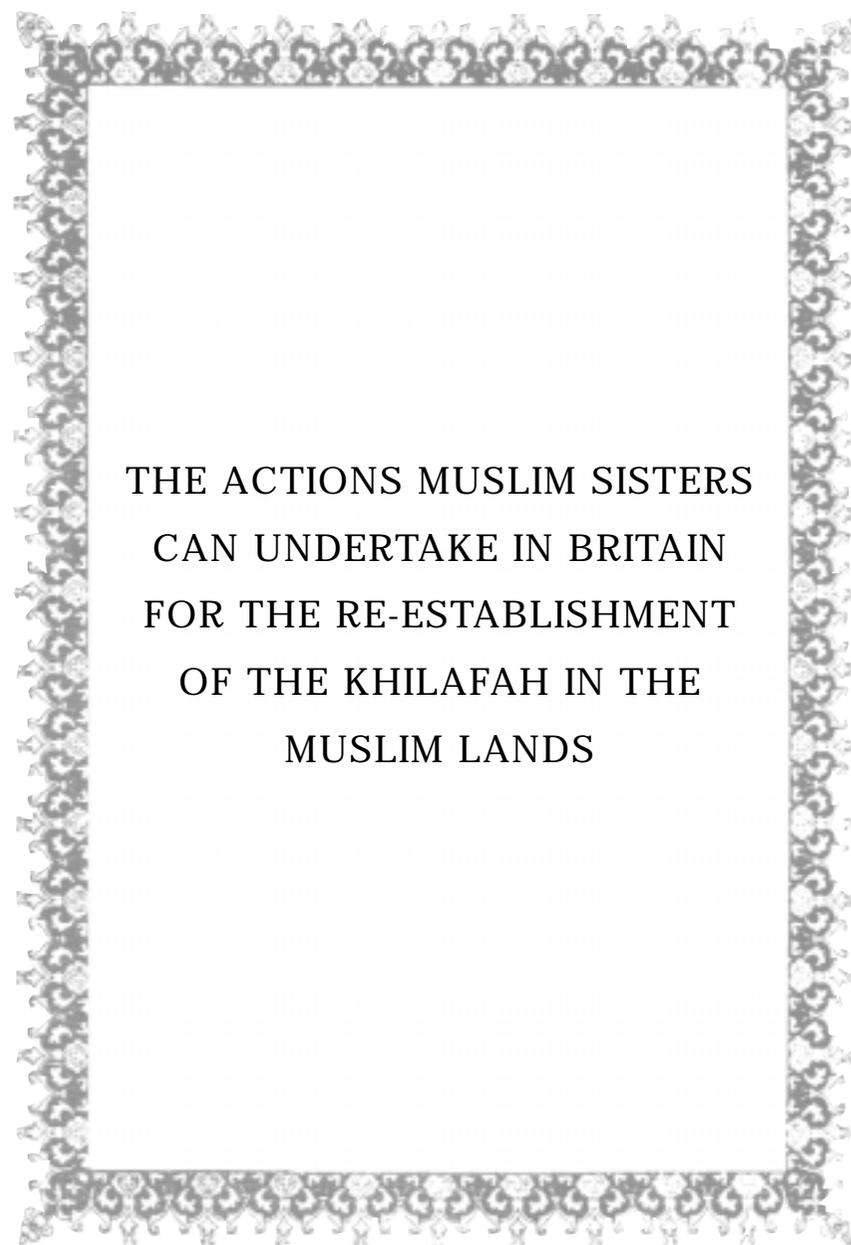
يومئذ؟ قال: أنتم يومئذ أكثر ولكن غناء كغناء السيل،

ينتزع المهابة من قلوب عدوكم، ويجعل في قلوبكم الوهن،

قال: قلنا: وما الوهن؟ قال: حبّ الحياة، وكرهية الموت))

"The nations will soon invite each other against you as

someone invites to a meal. 'Somebody asked; 'Is this because we will be small in number at that time?' He said, '**No, at that time, there shall be many of you but you will be like the foam on the sea and Allah will take away the fear of you from the hearts of your enemies and will place Wahan into your hearts.**' Somebody asked; 'O Messenger of Allah, what is wahan?' He replied; '**The love of this world and the dislike of death.**'"
[Abu Dawud]



THE ACTIONS MUSLIM SISTERS
CAN UNDERTAKE IN BRITAIN
FOR THE RE-ESTABLISHMENT
OF THE KHILAFAH IN THE
MUSLIM LANDS

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Indeed, it is the Muslim world that is the targeted site for the re-establishment of the Khilafah. The main reason for such a judgement is because the obligation to re-establish the Khilafah has to be carried out with urgency and in the shortest period of time. The work involves breaking down all the incorrect ideas, values and systems that maintain the *Kufr* systems in our countries such as nationalism, democracy, freedom and the separation of the Deen from the affairs of life, to state a few examples. It also involves creating the public opinion for the resumption of the Islamic State. In addition, it requires seeking the *Nusrah* (material support) from the army in order to protect the Islamic State on its establishment. Considering that the love for Islam resides within the hearts of the Muslims and that the majority of Muslims reside in the Muslim world, it is here that is most appropriate to prepare the ground for the establishment of the Islamic State. In addition, the *Nusrah* (material support) can only be taken from Muslims and since the Muslim armies are also contained within the Muslim lands, this clarifies further the point of the main target for the resumption of Islam as a way of life being the Muslim world.

Subsequently, as Muslim sisters living in Britain, we may ask the question; what can we in the UK do to aid the re-establishment of the Khilafah when the main target for its re-establishment is in the Muslim lands?

The first point to understand is that this duty to work to establish a Khalifah over us is a duty for the believer regardless of the place in which he lives for we are not a separate category of Muslims in Britain but rather we form part of a global Ummah. The responsibility and obligation is no less for the one who does not live in the Muslim world but rather resides in the western countries. In fact, the accountability to Allah ﷻ may be greater considering the fact that we are not faced with the obstacles of persecution, imprisonment and torture that is a daily experience for those carrying the *da'wah* in the Muslim countries under the noses of the rulers of the Muslim world and their henchmen. The Prophet ﷺ described each believer as one of the guards at the guard posts surrounding the Islamic State and advised that we do

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not let the enemy advance from where we are standing as guard.

Secondly, this obligation of carrying the *da'wah* for the resumption of the Khilafah is no less a burden and priority for the believing woman than it is for the man. She has the same responsibility in striving and struggling with all her effort for its establishment by commanding the *Marouf* (good) and forbidding the *Munkar* (evil) and accounting the rulers. So in addition to fulfilling her important duties as a daughter, wife or mother, or her individual ibadat such as her prayer, fasting and Hajj, she must also never neglect this important duty.

The Prophet ﷺ has related;

((إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا وَأَنْ تَنَاصَحُوا مَنْ وَّلَاهُ اللَّهُ أَمْرَكُمْ))

"Allah is pleased with you on three occasions. (Firstly) when you worship Him and do not associate any partners with Him. (Secondly) when you hold fast, all together to the bond of Allah and do not draw apart and (thirdly) when you advise the good rulers whom Allah had placed in charge of your affairs." [Muslim]

The styles of carrying the *da'wah* may differ between the man and the woman due to other shari'ah obligations that she has to abide by such as the obedience to her husband, father, or other guardian (*wali amr*) but the duty stands regardless, with the same importance that has been addressed to the man and with the same beautiful rewards promised by the Creator ﷻ. Allah ﷻ says;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

"O you who believe, answer the call of Allah when He calls you to that which gives you life." [TMQ Al-Anfal: 24]

This verse is related to the duty of carrying the *da'wah* of Islam to raise Allah's ﷻ word the highest. It is clear that it is addressed to the believers as a whole and not restricted to one part of the Ummah or to men alone.

It is reported by Abdullah bin Umar (ra) that the Prophet ﷺ said;

((من خلع يداً من طاعة لقي الله يوم القيامة لا حجة له،
ومن مات وليس في عنقه بيعة مات ميتة جاهلية))

"Whosoever takes off his hand from allegiance to Allah ﷻ will meet Him ﷻ on the Day of Resurrection without having any proof for him and whoso dies whilst there was no Bay'ah (allegiance) on his neck (to a Khalifah), he dies a death of Jahiliyyah (ignorance)." [Muslim]

This hadith is again general in nature and addressed to all of the believers and not restricted to scholars, or men or one part of the Muslim Ummah such as those in the Muslim world. The hadith explains how the one who dies without the *Bayah* (pledge of allegiance) on his or her neck dies the death of *Jahiliyyah*, the time before Islam. This indication of punishment after death contained within the *hadith* (i.e. dying a death of *jahiliyyah* that is associated with severe punishment) is the *Qarina* (indication) that it is a fard for every Muslim; scholar or learner, male or female, regardless of where they live to have the *Bayah* on his or her neck. The *Bayah* cannot be given to anyone except the Khalifah, hence it is an indication that it is a fard duty for the woman and the man to ensure that there is in existence a Khalifah and Khilafah system governing over them, wherever he may be, to whom they can give the *Bayah* to. If such a Khalifah is not present as is the case today then it becomes an obligation on the neck of every Muslim to work to re-establish the Khilafah and the rule of Islam and appoint the Khalifah. This obligation is without difference for the man and woman.

In another hadith, the Prophet ﷺ said;

((كلا والله لتأمرن بالمعروف، ولتنهون عن المنكر،
ولتأخذن على يد الظالم، ولتأطرنه على الحق أطراً (أي)
تلتزمونه به إلزاماً) أو ليضربن الله بقلوب بعضكم على
بعض، ثم ليلعنكم كما لعنهم، يعني بني إسرائيل))

"Nay, by Allah, you have to enjoin the good and forbid the wrong and to hold against the hand of the tyrant and to force him on the truth truly and to limit him to the truth really, otherwise Allah will hit (drive?) the hearts of some of you against others, then He will curse you as He cursed them."
[narrated by Abdullah bin Mas'oud]

This hadith is also general in nature and addresses the Ummah as a whole and not selectively to the mujtahid, to men, or to those living directly under an oppressive ruler or regime. This means that the obligation of commanding the *Marouf* (good) and forbidding the *Munkar* (evil) is a duty on every believing male and female, regardless of location. The accounting of the ruler is one of the highest actions the believer can perform because it is the ruler that has the authority to ensure that all of the commands of Allah ﷻ are implemented within the society without exception.

So what actions should a Muslim woman living in Britain engage in to aid the work for the Khilafah?

SEEK KNOWLEDGE ABOUT THE KHILAFAH & THE METHOD OF ITS RE-ESTABLISHMENT

As with any Islamic duty, to fulfil it correctly and to the best of our ability, we need to seek the appropriate knowledge related to the subject. So before we pray, we need to know the *ahkam* (rule) related to prayer and the way to perform it such as the rules of wudu, the conditions that make the prayer valid as well as the

obligatory actions that should be performed for the prayer to be accepted. The same can be said for the duty of fasting in Ramadhan where we need to seek the appropriate knowledge about when the fast should begin and end and what breaks the fast.

In the same way, in order to engage correctly in the action of working to re-establish the Khilafah, we need to seek the appropriate knowledge linked to this specific action. This includes knowledge about the method by which the Prophet ﷺ established the first Islamic State, how he changed the thinking and emotions of the people, how he sought the *Nusrah* (material support) and how he established a group in order to achieve all these actions rather than as an individual. It also includes understanding the common *Kufr* ideas that are carried by the Ummah today that prevent the resumption of Islam as a way of life such as democracy, freedom, secularism, nationalism, looking at Islam in a pragmatic way, or believing that Islam can be applied gradually and understanding how all these concepts disagree with the Islamic *Aqeedah*. In addition, we should have a clearer picture of what the Khilafah actually is such as what constitutes a true and valid Islamic State, what are the rules of the ruling system, economic system, social system, judicial system, education policy and foreign policy.

There are many ways by which we can obtain such Islamic knowledge, such as attending circles, talks, conferences, reading leaflets, magazines, books, listening to tapes, watching videos, or visiting internet websites. The Islamic political party Hizb ut-Tahrir have published and produced much material covering the above issues and organise regular discussions upon various matters.

This may seem daunting, especially if these are issues that we have not been exposed to previously, but we should keep three points in mind. Firstly, as with any obligation, regardless of the time and effort required to seek the knowledge to fulfil it, we would strive to ensure that we are equipped with the appropriate details to perform the action. Secondly, as with any obligation,

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we would strive to do this with urgency so that there is no delay in performing the duty for which we would be accountable to Allah ﷻ. Thirdly, as with any obligation, we should never forget the immense reward for gaining such knowledge with the objective of wanting to worship Allah ﷻ to the best of our ability. Hassan al Basri (ra) narrated that Allah's Messenger ﷺ said;

((من جاءه الموت وهو يطلب العلم ليحيى به الإسلام

فبينه وبين النبيين درجة واحدة))

"He whom death overtakes while he is engaged in acquiring knowledge with a view to reviving Islam with the help of it, there will be one degree between him and the prophets in Paradise." [Tirmidhi]

In addition, we should not feel that we cannot begin to carry the *da'wah* until we have all the knowledge that we can about Islam. This is incorrect for several reasons. Firstly, the Prophet ﷺ said;

((بلغوا عني ولو آية))

"Even if you know one verse (ayah) propagate it." [Tirmidhi, Ahmad, and Bukhari]

So, if all we know is that democracy or man-made law is haram and we should rule by Allah ﷻ law because we are servants to Him ﷻ and not to man, then we should propagate it. If all that we know is that we should live by the criterion of halal and haram and not benefit, freedom or our desires, then we should propagate it. If all that we know is that the regimes and rulers in the Muslim lands are invalid because they are not ruling by Islam then we should propagate it without hesitation. One companion, Abu Dharr Ghiffari (ra) who while equipped with little more than the shahada, proclaimed it openly in the midst of the Quraysh, understanding that he could not keep the truth to himself or delay in carrying the message of *Haq* (truth).

We should not delay in doing this due to the fear that we may come across a question we may not be able to answer. We can

always seek the answer to the question from other sisters and then return to the questioner. Even the noble companion Musab Ibn Umayr (ra), the one who initiated the change of the public opinion in Madinah towards Islam would also occasionally come across questions from the people he could not answer. This however, did not prevent him from carrying the call but rather he would simply ask the Prophet ﷺ and then return the answer to the questioner.

Secondly, we cannot delay in performing an obligation due to the fact that we feel that we do not have enough knowledge about Islam because we will surely be accountable for the delay in performing any duty commanded by our Creator ﷻ. Surely we would never delay the fast, or giving *Zakat*, or obedience to our parents, because we may not know everything about prayer but rather we would fulfill all of our obligations as much as we could but at the same time be seeking to elevate our knowledge. The Prophet ﷺ said;

((فإذا أمرتكم بشيء فأتوا منه ما استطعتم))

"If I instruct you to do something, then do as much of it as you can." [Bukhari and Muslim]

Thirdly, we will never feel satisfied that we have enough knowledge as believers, for Islam is so vast and we will be seeking knowledge until the day we die. Imam Abu Hanifah said that the knowledge that he held was like a drop in the ocean. If we have the attitude of not fulfilling certain obligations because we feel that we do not have enough knowledge then we may never perform those duties in our life.

CARRYING THE DA'WAH FOR KHILAFAH TO FRIENDS & FAMILY IN THE UK

Although we may live in Britain, as Muslim sisters we may have many Muslim contacts such as our immediate families, extended families and friends. We will often have gatherings at our houses, in the mosque, or in community centres which are either social in nature or Islamic discussions. We may visit family, friends, or neighbours regularly. As mothers, we may meet other mothers at group meetings or at our children's school. If we are students we may come across other Muslim students, teachers, or lecturers. If we are working, we may come into contact with Muslim colleagues at our job or Muslim clients. Alternatively, we may just meet sisters on the street while performing our daily routines such as shopping, travelling, or picking up our children from school.

We should utilise all these opportunities to discuss with them the corruption of the western way of life, the situation and problems affecting the Muslims, the Kufr actions of our rulers over the Ummah and the need to remove them and replace their oppressive regimes with the Khilafah. We may use various styles such as discussion, passing them a leaflet, a book, a tape, or even inviting or bringing them to a discussion in a house or a talk at the mosque discussing the need for the Khilafah. The important point is that we should not waste any opportunity for every opportunity is a blessing given to us from Allah ﷻ and a chance to obtain His ﷻ reward. We should always remember that this is an issue of urgency.

CARRYING THE DA'WAH FOR KHILAFAH TO FRIENDS & FAMILY ABROAD

Many of us are originally from the Muslim world and as such we may have large extended families or many friends who are still there, in countries such as Pakistan, Bangladesh, Malaysia, the Arab world, Turkey, or Central Asia. Alternatively, we may come into contact and befriend Muslims who have come to the West

temporarily for many reasons such as study, training, work or on holiday, planning to return after a specified time.

We could directly contribute to the work for the Khilafah in the Muslim world by discussing with such people either on the phone, through the internet, sending leaflets, magazines, books, or tapes to pass the message to them. This is regardless of their background and position in society. We may ourselves visit the Muslim lands and should use this great opportunity to carry the *da'wah* to our family, friends and contacts directly.

We may have family, friends, or contacts abroad who are in the Muslim army, or who are politicians, journalists, writers, in the intelligence service, lecturers at university, judges, or community leaders. These are individuals that we have an added responsibility to discuss with, for they may have a lot of influence over the people within society and could play a vital role in changing the public opinion of society towards the need for the Khilafah and the removal of the current corrupt regimes, if they themselves accepted the call. Those in the Muslim army could give the *Nusrah* (material support), one of the vital components in the method to establish the Khilafah and protect it once achieved.

THE OBLIGATION OF JOINING A POLITICAL PARTY TO WORK FOR KHILAFAH

It is an obligation on every Muslim, male or female, regardless of location to carry the *da'wah* for the Khilafah. However, this vital duty cannot be fulfilled as an individual but rather involves collective work as a group. This was the method by which the Prophet ﷺ established the first Islamic State in Madinah. In his ﷺ time, it was the *Sahaba* who formed the group. Also, Allah ﷻ commands in the Qur'an;

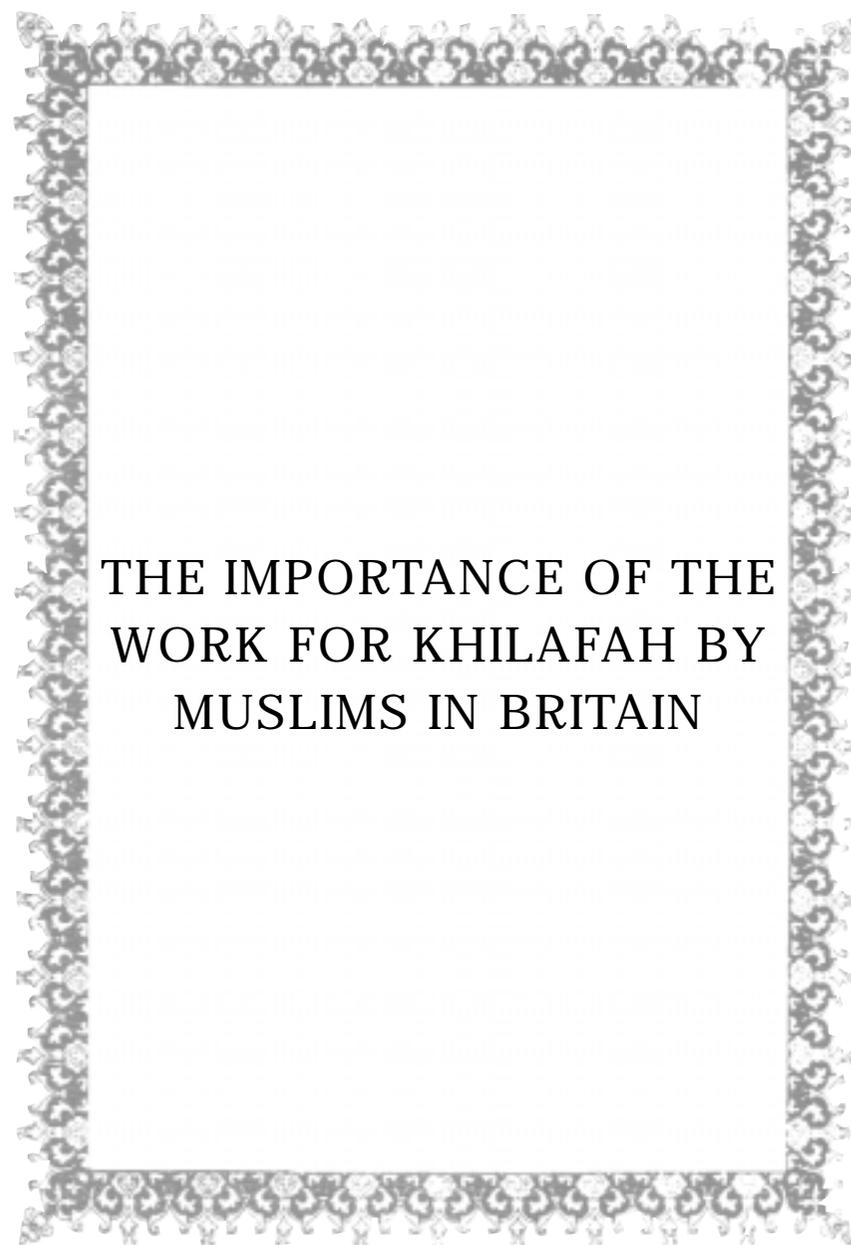
﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

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"Let there arise from you a group, who calls to the *khair* (good), enjoins the *Marouf* and forbids the *Munkar*. They are the ones who are successful."
[TMQ Al-Imran: 104]

Hizb ut-Tahrir is a political party that has been established with the objective of working to resume Islam as a way of life through the re-establishment of the Khilafah that will then convey the message of Islam to the world. Its method to establish the Islamic State is based upon the Sunnah of the Prophet ﷺ and the actions that he undertook to bring into being the first State for Islam in Madinah. It looks to liberate the Muslim lands from the shackles of corrupt Kufr laws and systems as well as the control of the colonialists and return the implementation of Islam. It is an international group that is successfully carrying the *da'wah* in most if not all of the Muslim countries as well as many of the Western nations such as America, Australia, Europe and in Britain and consists of both male and female members from all different backgrounds and ages.

We would invite you as sisters living in Britain, to read our literature, attend our events and discuss with us. *Insha-allah*, if you are convinced with our call, then we warmly invite you to work with us to fulfil this noble and most honourable aim. It is the aim of returning the light to the world once again, bringing protection to the Ummah, the Muslim lands and the Deen once again through the re-establishment of the Khilafah. Indeed it is this that will insha-allah return the cool breeze over the world and the dominance of Islam over mankind.



THE IMPORTANCE OF THE
WORK FOR KHILAFAH BY
MUSLIMS IN BRITAIN

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THE IMPACT OF THE DA'WAH IN THE UK IN THE MUSLIM LANDS

Living in Britain, we may feel that the *da'wah* that we carry here is not as important as the work being undertaken in the Muslim world. This is an incorrect and dangerous view to hold for it may affect our enthusiasm and motivation in working for this important call. It is incorrect because the Ummah exists as one whole body linked together and not as separate pockets. So in the same way that the decline in the thinking of the Muslims affected the Ummah as a whole and not selectively, the revival and elevation of the thinking of the Muslims through the adoption of the correct ideas, values and standards will flow into the Ummah as a whole. This means that the *da'wah* carried in the western world will naturally have an impact upon the Muslim world for we are all connected.

In addition, many Muslim brothers and sisters, either born or bred in Britain or having visited Britain for a period of time, embraced the call for the Khilafah while in Britain due to discussions they engaged in with those carrying the *da'wah* here. They have then returned to the Muslim world to carry the *da'wah* and are currently having a daily impact there on the work to establish the Islamic State.

Also one is not aware from where Allah ﷻ will bring the victory for the Islamic State, whether from a believer who carried the *da'wah* in Britain or one who worked in the Muslim lands. When the first Islamic State was established in Madinah, none of the Sahabah would have expected the victory to come from the people of Yathrib, when the Prophet ﷺ and his companions had struggled for 13 years to carry the message in Makkah. Each one of us surely prays that the honour of such a victory in this life and the next comes from our hands *insha-allah*.

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THE REWARD OF THE ONE WHO WORKS FOR KHILAFAH

We have understood that the work to re-establish the true Islamic State is no light burden but we should also understand that nor are the rewards awaiting those sincere believers who strive with all their effort to raise Allah's ﷻ word to the highest. As we tread the testing and difficult path of the *da'wah* carrier, one that has been experienced by many in the past; the previous Prophets, the Messenger ﷺ, his companions and those humble servants of Allah ﷻ of the likes of Sumayya (ra), we also realise that insha-Allah we are also following the path to magnificent rewards in the Hereafter. As we patiently and with perseverance undergo the sufferings resulting from carrying the *Haq* (truth) in a world clouded with falsehood, we are consistently motivated by the promise of Paradise for eternity, as the Prophet ﷺ promised Sumayya (ra) and her husband Yaasir (ra) while they were being tortured by the Quraysh;

((صبرا أبا اليقظان ، صبرا آل ياسر فإن موعدكم

الجنة))

**"Patience, Abu Yaqdhaan, patience O Yaasir's family.
Verily your meeting place will be in Paradise."**

There may be those of us who feel disheartened in these dark times where the corruptness and misery of Capitalism casts its shadow over the globe. It is a time where *Kufr* appears to surround the believers and they are attacked from all sides - their blood cheaper than water. It is a time where the arrogant and ignorant nations rule the world and the Muslims endure suffering of horrific nature and atrocities under the hands of their oppressive regimes. It is at such a time that we should take heed from the words of our noble Prophet ﷺ that should reverberate around the heavens, lifting the hearts and spirits of this honourable Ummah from all corners of the world and shaking the thrones of every tyrant ruler. He ﷺ said;

((يقبض الله الأرض ويطوي السماء بيمينه ثم يقول أنا

الملك أين ملوك الأرض؟ أين الجبارون؟ أين المتكبرون؟))

"Allah would grasp the whole planet of the earth and roll it up on the Day of Resurrection and all the heavens will be in His Right Hand. Then He will say; I am the King. Where are the monarchs of the earth?" [Bukhari and Muslim]

Allah ﷻ has promised victory of this Ummah over the disbelievers and of Islam over *Kufr* in this world too. This is Allah's ﷻ promise for all time and Allah ﷻ never breaks His promise. However, this promise is dependent upon the believers struggling for His ﷻ call with commitment, with all effort, patience, perseverance and sincerity. He ﷻ says;

﴿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 فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

"Allah has promised to those among you who believe and work righteous deeds, that of a certainty He will cause them to accede to power on earth, as He granted it to those before them, that He will establish in authority their Deen which He has chosen for them and that He will change (their state) after the fear in which they lived, to one of security and peace; They will worship Me (alone) and not ascribe powers to any beside Me." [TMQ An-Nur: 55]

Do we not know the honour that we secure ourselves in the Hereafter for being the *da'wah* carriers of Islam? Do we not know that the oppressed Muslims of the world pray for those who work to liberate them from their sufferings and that the *Du'a* of the oppressed is accepted by Allah ﷻ? Do we not realise that as we pray for the forgiveness and reward of the *Sahaba* and those

Muslims who brought the authority of Islam to the world through their blood and sweat, the future generations will *insha-allah* pray for those who returned the honour to Islam and brought the Ummah out of its darkest and most humiliating time?

We pray that Allah ﷻ rewards all of you with the glory awaiting the *da'wah* carriers of Islam in *Jannah*, *insha-allah*, for working to revive this Deen through the re-establishment of the Khilafah.

Sisters of *Hizb ut-Tahrir* - Britain.
21 Dhul Hijjah 1423 Hijri
22nd February 2003