

The Road to Victory

Members of Hizb ut-Tahrir

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The Seal Of The Prophets

Allah (swt) sent Prophet Muhammad (saw) with Islam for all mankind and made him the seal of the prophets, i.e. the last. Allah (swt) says,

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the seal of the Prophets." [TMQ 33:40]

The Eternal Deen

Allah (swt) made Islam the eternal deen abrogating all previous deens. Allah (swt) says,

"And we have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind." [TMQ 34:28]

"And unto thee We have revealed the scripture with the truth, confirming the scripture that came before it, and a watcher over it." [TMQ 5:48]

A Complete Way Of Life

Islam is based on the Islamic ‘aqeedah (creed) which makes it obligatory for us to believe in Allah (swt), the Creator of the universe, man and life; in the Message and Prophethood of Muhammad (saw); that the Qur’an is the speech of Allah (swt); and that man has to accord his conduct in worldly affairs according to the orders of Allah (swt).

Islam is therefore a complete way of life. Its systems emanate from its ‘aqeedah. Its laws deal with belief, worship and the regulation of man’s relationship with his Creator. The laws also include a moral code that regulates the relationship of man with himself and laws which relate to ruling and social, economic, education and foreign policy, i.e. laws that define relationships between people. These are also related to the noble objectives of protecting society, its religion, creed and security, reason and dignity, life and the human race, and private property. In order to protect such values and aims, Islam imposed punishments, and has obliged the Muslims to implement these laws in all aspects of life until the Day of Judgement.

Necessity Of The State

Allah (swt) has made it incumbent upon the individuals to implement all laws that concern their individuality, such as belief, worship and morals. Implementation of laws which regulate the relationship between people i.e. social, economic, and foreign policy, etc., remain the duty of the State which must also correct the individual and force him to apply Islam in the case of deviation.

Thus, the State is a necessity for the application of the laws of Islam and it is the legitimate way specified by Allah (swt) to apply Islam and to carry it to the rest of mankind, (due to the fact that Islam is a universal deen). Numerous verses and ahadith dealing with the rule indicate that the State is the responsible body for the implementation of these laws. Allah (swt) says,

"So judge between them by that which Allah has revealed, and follow not their desires away from the truth." [TMQ 5:48]

"Lo, we reveal to you the scripture with the truth, that you may judge between mankind by that which Allah shows you." [TMQ 4:105]

"So judge between them by that which Allah has revealed, and follow not their desires, but beware of them lest they seduce you from just some part of that which Allah has revealed to you." [TMQ 5:49]

The speech of Allah (swt) to the Messenger of Allah (saw) is also a speech to the Muslim Ummah and to all the Khulafa’ who come after him. All laws were completely implemented in the time of the Messenger of Allah (saw) who was the ruler, the commander of the army, the leader who

declared wars and peace, and signed treaties according to the requirement of the da'wah. These laws were applied completely by the Rightly Guided Khulafa', and the case continued to be so during the Ummayyad, 'Abbasid and 'Uthmani eras despite occasional misuse of the law.

To demonstrate that Islam continued to be practised it is important to realise that there were two people who applied the laws, firstly, the judge who decided between the people and secondly, the leader who ruled the nation. It has been reported through the assured way (collectively) that the judges referred solely to the Islamic Shari'ah even if the case concerned non-Muslims. There was one court to judge between the people in all sorts of issues and not a single incident was reported of any judge referring to non-Islamic laws. This continued to be the case until the courts were divided under the influence of colonialism into canonical and administrative courts. The records kept in the old Islamic cities of Cairo, Baghdad, Damascus, Jerusalem and Istanbul prove beyond doubt that the laws of Shari'ah were applied, to the extent that some Christians and Jews would study Islamic jurisprudence.

As for the leader he implements Islam in five areas: the ruling system, economic system, social system, educational system and foreign policy.

The Khilafah

Islam has defined the form of government and has made it the Khilafah, which is the leadership of all the Muslims in the world that implements the Islamic Shari'ah and carries the da'wah to all nations. Ahadith of the Messenger of Allah (saw) indicate that Khaleefah and Imam mean exactly the same. Since the death of one Khaleefah resulted in the establishment of another and this continued until the non-believers demolished the Khilafah by the hand of Kamal Attaturk in 1342 AH/1924 CE. The Islamic State exists once a Khaleefah has been elected, for the Islamic State is the Khilafah with a Khaleefah who applies Islam.

Bay'ah (Oath Of Allegiance)

The Khulafa' were appointed to office through bay'ah from the influential Muslims. In the period of decline this bay'ah was taken from the Sheikh al-Islam. The common practice was to elect the Khaleefah through bay'ah. No one inherited the position without first receiving the bay'ah. However, the application of bay'ah was sometimes misused such as when the Khalifah would take the allegiance for his son, brother or cousin during his life time, nevertheless, the people would renew the bay'ah after the death of the Khaleefah.

Eight Pillars Of The State

Clearly, therefore, the Islamic government is distinguishable from all other forms of government which exist in the world. The Islamic government is based on eight distinctive pillars, which are:

1. Khaleefah, who is the head of the State
2. Assistants of the Khaleefah (present in all Islamic periods, but not like the ministerial style of assistants that characterise democratic governments)
3. Governors
4. Judges
5. Commander of Jihad
6. An Administrative System (the presence of which has existed through all Islamic periods)
7. The Army (renowned for being undefeatable)
8. Shura (consultation)

Shura

Shura was practised during the Messenger of Allah's (saw) era and after, but it did not take any distinctive shape, there were neither consultative members or a consultational forum such as parliament. This is justifiable because consultation is not a basis of rule, rather it is a right of the Muslim. If the Khaleefah does not consult the Muslims he would be negligent, but nevertheless rule remains Islamic, as consultation is for abstracting opinion and not for ruling. This is quite clearly contrary to democracy.

Economic System

The economic system comprises of two elements:

1. The manner in which the State collects money from the people in order to solve their problems.
2. The way this money is distributed by the State.

As for the collection of the money, the State would levy zakat due on money, cattle, crops, fruit, etc., (bearing in mind that zakat is an act of worship). The State would distribute this money according to the eight categories specified by the Qur'an. This money was not used for the management of the State's affairs.

In the running of the State and preparation of the military, the government would collect money according to the laws of Islam and as such it would levy kharaj due on land, jizyah due from non-Muslim citizens, and taxes on internal and foreign commerce.

The emphasis is upon meeting all of the peoples basic needs including food, shelter, and clothing, before satisfaction of luxurious needs. Therefore, the concentration of the economic system is upon distribution of wealth, and not solely on production - as in the Capitalist economies.

Social System

The social system, which defines the relationship between men and women and its implications, was applied according to Islam. It is still applied despite the collapse of the Khilafah and the dominance of the Kufr systems over the Islamic world.

Education System

Education was based on Islam with the aims of creating the Islamic mentality and understanding, and hence an Islamic personality. It provides people with knowledge of science and daily affairs. The Islamic culture was the basis of education. Great care was taken to exclude anything that originated from cultures that contradicted Islam. Mathematics and practical and industrial sciences, were studied without restrictions. The Muslim world alone was the destination of scientists and students from all over the world. The Islamic universities in Cordoba, Baghdad, Damascus, Cairo and Alexandria exerted an influence over the entire education of the world. The reduction in educational establishments towards the demise of the 'Uthmani period reflected the intellectual decline which by then had reached its abyss.

Foreign Policy

As for foreign policy, the Khilafah established its relationships with other nations according to the laws of Islam, the requirements of da'wah to spread Islam, and the interest of the Muslims. This was a policy known throughout the world.

13. How The Khilafah Was Destroyed

From the above it can be seen that Islam was applied from the time of the Messenger of Allah (saw) until the collapse of the 'Uthmani State. Towards the demise, the State grew feeble and its

intellectual standard declined. The non-believers, who had once given up all hope of conquering the Islamic State and who possessed a conviction that the Muslim army was undefeatable began to exploit this decline. They commenced by propagating their ideas and culture to weaken the foundation upon which the Islamic State was built and hence to destroy its complete structure.

To achieve this aim they sent missionaries, built schools and hospitals, distributed leaflets and books and then established secret organisations. They infiltrated every class of people, but primarily they focused their attention of the diplomatic and educational circles. They succeeded in attracting many students from universities and schools and intellectuals who occupied positions in the State military. This induced a love for Western culture and jurisprudence, and attracted many to the West. They raised doubts about Islam and its unsuitability to be applied in modern times. Pretending to adhere to Islam these people loved everything that was Western. As a result, the body of the nation and structure of the State started to disintegrate. The carrying of Islam to the world ceased, and the unbelievers started to carry their laws to the Muslim world. Under the influence of the Kufr countries, in particular Britain and France, the intellectual and diplomatic circles played a major role in this decline. Realising that the situation had become dire the Kufr countries began to invade the borders of the State, taking it by force, piece by piece.

All the European countries became greedy, Russia and Germany tried to share in the spoils with England and France. Despite the differences between these countries they agreed to destroy the rule of Islam and the Khilafah. They thought of forcing the Khalifah to abandon the laws of Islam concerning its governance, society and politics and to implement Western jurisprudence, Capitalism and democracy in its place. In 1850 the European countries convened at the Berlin Conference, at which England was represented by a vicious Jewish Prime Minister - Disraeli - and Germany by her Premier Bismarck. The Conference agreed to send the Khaleefah a threatening letter, telling him to abandon the Islamic system and to adopt civil law in its place.

On receipt of this letter the Khaleefah (who by this time had been dominated by Western culture) displayed great venom and energy in calling for the implementation of civil law. This influenced the Khilafah and created a common cry for the removal of Islamic laws in the diplomatic and educational circles. In 1858 the State implemented the so called 'Uthmani Penal Code and the Code of Rights and Commerce. This was followed by the adoption of the 'Lawbook' and the division of the courts into two types: the canonical and administrative courts. In 1878 the Penal Code and the Principles of Jurisprudence were implemented. These laws were applied after being approved by the fatawa (legal opinions) of the scholars. The fatawa were necessary to avoid provoking Muslim public opinion.

As for Egypt, she was ruled by the French agent Muhammad Ali and his sons, and it was not necessary to follow the same process of Westernisation as occurred within the Khilafah. Without any hesitancy or delay the government implemented the Western laws. In 1883 the civil law was copied from the French and even written in French. This is how efficiently Western jurisprudence replaced Islamic law, and the manner in which Western ideas captured the minds of the intellectuals and prevailed over the diplomats. Hence, the collapse of the Khilafah was inevitable. The Muslim Ummah had deserted Islam, particularly in jurisprudence and in governance. Those in power considered the abandonment of Islam and the implementation of Capitalism as a necessary change. Accordingly the destruction of the Khilafah was not a surprise, because the Muslims did not consider these happenings as fatal, and certainly they did not feel that they had to fight for it. Therefore, when Attaturk announced the annulment of the Khilafah system he was faced only with minor resistance, none of the Muslims stood up and forced him to return to the rule of Islam, even though they knew him to be a British puppet. Worse still was the backing given by the British against the Islamic State through the so-called Sharif Hussain (then governor of Hijaz), who claimed to be a descendent of the Messenger of Allah (saw).

So the Khilafah was destroyed and Islam was divorced from politics, society and government, and the unbelievers ruled the Muslims, applying their Capitalism and fragmenting the Muslim world

into weak countries so that their grip could be easily maintained. They appointed as leaders Muslims who were more hostile to Islam and more intent on destroying it than unbelievers. These leaders made themselves guardians and adherents of the interests of the unbelievers and enemies of Islam. They ruthlessly punished the Muslims and stood with all their might against the re-establishment of the Khilafah.

This is how the unbelievers controlled the Muslim world and how the Western ideas captivated the minds of the Muslims. This made the Islamic countries a strategic location, a fertile ground and a consuming market for their products. To continue their control over us and to prevent us from liberation and establishing the Islamic State, the unbelievers established Israel to be a sword in our heart.

Islam totally rejects the level of decline of the Muslims. This is because the duty of every Muslim is to overcome their situation and to work towards the return of the laws of Islam, concerning all aspects of life. This can only be achieved by establishing the Khilafah. In its doctrine Islam forbids the submission to unbelievers, and to their rule. Allah (swt) says,

"And Allah will never make a way for disbelievers upon the believers." [TMQ 4:141]

"Let not the believers take unbelievers for their friends in preference to believers. Whoever does so has no connection with Allah." [TMQ 3:28]

"Choose not My enemy and your enemy for friends. Do you give them friendship?" [TMQ 60:1]

"Take not for intimates other than your own folk, who would spare no pains to ruin you: They love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breath hides is greater." [TMQ 3:118]

The Messenger of Allah (saw) said, "Do not seek enlightenment by the fire of the mushrikeen."

It Is Obligatory To Implement Islam

It is an obligation upon the Muslims to implement all that Allah (swt) has revealed to us in all aspects of life and to adhere only to the laws of Allah (swt) in all actions. This is proved by evidences which are beyond any doubt and are decisive in their certainty. Allah (swt) says,

"Whoso judges not by that which Allah has revealed, such are disbelievers (kafir)." [TMQ 5:44]

"Whoso judges not by that which Allah has revealed: such are the wrongdoers (dhalleem)." [TMQ 5:45]

"Whoso judges not by that which Allah has revealed: such are the evil livers (fasiq)." [TMQ 5:47]

"But no, by thy Lord, they will not believe (in truth) until they make you judge of what is in dispute between them." [TMQ 4:65]

"Fight against such of those who have been given the scripture as believe not in Allah nor the last day, and forbid not that which Allah has forbidden and His messenger, and follow not the deen of truth, until they pay the tribute readily being brought low." [TMQ 9:29]

"O you who believe. Fulfil you undertakings." [TMQ 5:1]

"And bestow upon them of the wealth of Allah which He has bestowed upon you." [TMQ 24:33]

"Establish worship." [TMQ 24:56]

"Your Lord has decreed, that you worship none save Him, and (that you show) kindness to parents." [TMQ 17:23]

"So rule between them by what Allah has revealed, and do not follow their whims and desires away from the Truth which came to you." [TMQ 5:48]

"Lo, we reveal unto you the scripture with the truth, that you may judge between mankind by that which Allah shows you." [TMQ 4:105]

Many more such verses indicate that Islam is a complete way of life. Allah (swt) had decisively ordered the Messenger of Allah (saw) to resort to the judgement He (swt) had revealed.

Establishing The Khilafah Is Compulsory

The speech of Allah (swt) to the Messenger of Allah (saw) also applies to the Ummah. To establish the rule of Allah (swt) entails the establishment of the State and the appointment of a Khaleefah, who governs according to Islam. As the above verses illustrate it is incumbent upon the Muslims to establish a state and appoint a leader who applies Islam. The appointment of such a Khaleefah is obtained through bay'ah.

It has been reported on the authority of Nafi' that 'Abdullah ibn 'Umar said that he heard the Messenger of Allah (saw) say, "Whosoever dies whilst there was no bay'ah (oath of allegiance) on his neck (to a Khaleefah), dies a death of jahiliyyah" (Muslims). It has been narrated on the authority of 'Abdullah ibn Amir ibn al-'As that he heard the Messenger of Allah (saw) say, "He who swears allegiance to an Imam, giving him the clasp of his hand and the fruit of his heart, shall obey him as long as he can, and if another comes to dispute with him you should strike the neck of that man." (Muslim)

In accordance with Islam, it is the duty of the Muslims world wide to elect a Khaleefah. Such an appointment is seen as a duty similar to all other duties within Islam. The duty is seen as inevitable, and any divergence from the path is considered a grave sin, and therefore any neglect of this duty will be punished accordingly. The establishment of a Khaleefah is seen as vital, because without it Islam cannot possibly be applied.

Our Situation Today

Such factors as the weakness and deterioration of the Muslim world; the collapse of the Khilafah; the application of Kufr systems in Muslim countries; the removal of Islam from life; the control of Kufr over the Muslim land; the division of the State into weak countries ruled by agents of the unbelievers; the establishment of Israel plunging itself like a sword into our heart; and the submissive attitude of the Muslims towards Israel - has led the sincere and conscious sons of the great Ummah to think about this terrible situation; to analyse and study the reasons for such a development; to study the various movements (Islamic and Nationalistic) which were formed in order to save the Muslim world, and the reasons why they failed; to study the large influential movements throughout history and the reasons for their success; and to study Islam in depth by referring to the Qur'an, the Sunnah, ijihad (exertion on the text) of the Muslim scholars, and the example of how the Messenger of Allah (saw) established the Islamic State.

The Reason For Our Decline

The efforts of the sincere and conscious Muslims have produced a solid and complete conviction, that the main reason for the Muslims decline was the weakness which had developed in their understanding of Islam and its laws. This was caused by the separation of the Arabic language and Islam from the 7th century AH, and by the cultural invasion of the West in the Muslim world, by the collapse of the Khilafah and by the application of Capitalism. Their analysis has resulted in the conviction that the main issue for Muslims is to restore the rule of Islam by the establishment of a State. This could only be achieved by following the political example of the Messenger of Allah (saw) when he had established the State in Madinah. This method advocates a confrontation of the Kufr ideas and the confrontation of the regimes and those who support them.

The Main Issue

The main issue therefore, is to resume the Islamic way of life and to spread Islam. This can be achieved by first establishing the Khilafah. The Khilafah is the only savior, it can once again raise the Muslims supreme, uniting them under the Islamic flag, protecting the land and enabling the Muslims to spread Islam, becoming a great global influential power.

The Road To Victory

After comprehensive study and serious research we have adopted Islam as an ideology and a method. This is because Islam is an 'aqeedah from which systems emanate concerning all the affairs of the State, Ummah, and the treatment of all human problems. We have embraced such ideas, laws and opinions, related to the affairs of life and necessary for the task of resuming the Islamic way of life and establishing the Khilafah. We have adopted a constitution which is to be put into practice as soon as the State is re-established. Our constitution is built upon the Qur'an, and the Sunnah of the Messenger of Allah (saw). Accordingly we present purely Islamic ideas, laws and opinions undiluted by non-Islamic influences. We depend upon the comprehensive thought (creed of Islam) and convey these ideas politically, and have established in accordance with these ideas a political party. The basis of which is the clear idea and right way based upon the rules of Islam.

As Muslims whose main concern is Islam - which must be applied - we believe that it is the duty of all Muslims to work for the return of Islam. We have studied the ideas adopted by Hizb ut-Tahrir and are convinced they are correct, due to the fact that they are based solely upon the Qur'an, Sunnah of the Messenger of Allah (saw) and ijtihaad of the Muslim scholars. So we commence the call for these ideas following the way adopted by Hizb ut-Tahrir, which was the way pursued by the Messenger of Allah (saw) who established the Islamic State in Madinah. We work for this aim because we believe it is our duty and the duty of all Muslims.

O Muslims! It is very painful to see our brothers being killed, tortured and imprisoned in Muslim countries for carrying Islam and working to re-establish the Khilafah to apply Islam. It is very painful to allow the non-believers to achieve this level of victory over us by making the sons of Muslims, who are the leaders of the Muslims countries, enemies to Islam. To consider those who work for the return of Islam criminals, vulnerable to punishments according to their law, but at the same time allow others to establish Capitalist and Socialist parties, and to carry those Kufr ideas to Muslims.

Hizb ut-Tahrir

Hizb ut-Tahrir (The Liberation Party) was founded in 1372 AH/1953 CE by Taqiuddin an-Nabhani (may Allah have mercy upon him) in answer to Allah's call,

"Let there be amongst you group(s) that invites to the good (Islam), orders what is right (obligatory) and forbids what is evil (prohibited), and they are those who are successful." [TMQ 3:104]

Taqiuddin an-Nabhani was a judge in the appeals court in Jerusalem (al-Quds), he was a great scholar, thinker and politician.

The Party began its work in Jerusalem and spread naturally into some other Arab countries like Jordan, Syria and Iraq. It has now reached the stage where it works in most Muslim countries.

Its present leader is Abdul Qadeem Zaloom, a mujtahid who took over the leadership of the Party after the death of Taqiuddin an-Nabhani in 1977.

In spite of publishing over 30 books, and hundreds of smaller publications on political and religious matters, the Party is often misrepresented to the Muslim peoples. This is the direct result of the oppression (the Party is banned in all Arab countries) and anti-propaganda of the regimes ruling the

Muslim world. These regimes, through their intelligence agencies, have waged a relentless war to discredit the Party in the eyes of the Ummah. Nevertheless the Party has continued to call for Islam uncompromisingly, and refuses to deviate from its aim.

Hizb ut-Tahrir's aim

Hizb ut-Tahrir's aim is to revive the Islamic way of life and to convey Islam to the world. This requires the return of Muslims to an Islamic society and Islamic way of life in Dar al-Islam i.e. the Khilafah, so that Islamic law is implemented in every aspect of life from the view point of halal and haram under the shade and protection of the Islamic State, the Khilafah, in which Muslims choose from themselves a Khaleefah, and take a pledge to obey him so long as he rules by the Book of Allah and the Sunnah of His Messenger (saw), and conveys Islam to the whole world through invitation and jihad.

Hizb ut-Tahrir seeks to achieve the true revival of the Ummah through enlightened thought. It works to return the Ummah back to its former glory and power, whence it wrests the reign from the other countries and nations to become the superpower of the world, as it was. Then it will lead humanity according to Islam. Hizb ut-Tahrir also seeks to guide mankind and to lead the Ummah in its struggle against Kufr, its systems and its ideas, until Islam encapsulates the world.

Hizb ut-Tahrir's task

Hizb ut-Tahrir's task is to convey the da'wah to Islam. By this it seeks to change the present situation of the corrupt society and to transform it into an Islamic society. The Party strives to achieve this by replacing the existing un-Islamic concepts and ideas with the concepts and ideas of Islam, to the extent that these Islamic concepts form the general public opinion of the society. These concepts will then push the people to implement and live according to these Islamic thoughts.

This task also requires a change in the emotional state of the people so that it too becomes Islamic. This means that people should find happiness in what pleases Allah (swt), and hate and dislike what Allah (swt) disapproves of.

Also required is a change in the relationships between members of the society, so that their relationships are based on the laws and systems of Islam.

These tasks the Party performs are political in nature because the Party looks after matters concerning the people according to the laws and systems of Islam. Actually this is the very meaning of politics i.e. to look after the affairs of people according to the principles of Islam.

Of primary importance in this task is to teach the Ummah the Islamic culture. This is required to purify and cleanse the Ummah from corrupt beliefs, erroneous thoughts and concepts, and the influence that the ideas and opinions of Kufr brings.

Of similar importance within its political functions are the 'intellectual' and 'political' struggle.

The 'intellectual struggle' appears as a struggle against the Kufr ideologies and systems of life, and against corrupt beliefs, false ideas and erroneous concepts. The Party explains the corruption and evil inherent in them and the opinion of Islam in respect of them.

The 'political struggle' manifests itself as a struggle against the imperialist disbelievers. The Party seeks to liberate the Ummah from their control and to remove their influence, to extract their ideological, cultural, political and economic systems rooted in the Ummah, as well as to remove their military presence from all Muslim land.

Political struggle also involves dealing with rulers, to uncover their conspiracies and treachery against the Ummah. The Party seeks to take them to task and to remove them if they deny the

Ummah's rights, do not fulfil their responsibilities, adopt a careless attitude in matters of ruling or go against the laws of Islam.

Accordingly the Party's task is totally political, whether it concerns ruling or otherwise. Its function is not educational - in the generally understood sense - since it is not a school, nor does it concern itself with sermons and lectures. Its function is political, it conveys the ideas and laws of Islam as a practical thing and works for their implementation in government and the everyday affairs of life.

The Party conveys Islam so that it be implemented and its ideology forms the foundation of the State and the only source of the State's constitution and laws. The 'aqeedah of Islam is the correct intellectual leadership and it is a political doctrine. From it emanates the systems which solve all of man's problems, be they political, social, economic, cultural or any other.

Membership Of The Party

Hizb ut-Tahrir accepts both Muslim men and Muslim women as members. Since it is a Party of Muslims - inviting all Muslims to correctly adopt Islam and to convey it and adopt its systems - the Party does not discriminate on the basis of race or colour. The nationality, colour and madhab to which the individual Muslim belongs is not an issue. The Party looks at all people according to the Islamic point of view.

The Party's method of selecting members is through the individuals adoption of the Islamic ideology, his maturity in the Party's culture (i.e. Islamic culture), and his adoption of the concepts and ideas of the Party. As a result it is the individual who embraces the Party, obliging the Party to accept him as a member when he purifies his thought and actions after the Islamic da'wah has interacted with him. After this process the individual adopts the ideas and culture of this Party.

The relationship between members of the Party is that of the Islamic ideology and the culture of the Party that emanates from this ideology.

Halaqah (study circles) for women are held separately from the halaqah of the men. The women's circles being chaired either by women, their husbands, or relatives whom they are forbidden to marry.

Publications

1. The System of Islam
2. The Ruling System of Islam
3. The Economic System of Islam
4. The Social System of Islam
5. The Party Structure
6. The Concepts of Hizb ut-Tahrir
7. The Islamic State
8. The Islamic Personality (in three volumes)
9. Political Concepts of Hizb ut-Tahrir
10. Political Views of Hizb ut-Tahrir
11. Introduction to the Constitution
12. The Khilafah
13. How the Khilafah was Destroyed
14. The Penal Code

15. The Rules of Evidences
16. Refutation of Marxist Communism
17. Thought
18. Presence of Mind
19. The Islamic Thought
20. The Refutation of the Theory of Liability in Western Law
21. A Warm Call
22. The Ideal Economic Policy
23. The Treasury in Khilafah State