

The Responsibility of the Ruler and the Ruled

**Women members of Hizb ut Tahrir
Wilayah Pakistan**

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Introduction- The Khilafah arises

The return of the Khilafah State is very close Inshaa Allah. There is no part of the Muslim Ummah that has not been touched by the call to re-establish the Deen of Allah سبحانه و تعالی today. The Ummah understands that the Khilafah State is an obligation and the only means for Islam to be completely and comprehensively implemented in this world. The Khilafah State is the only alternative to the destructive force of secular democratic capitalism, under which Muslims and non-Muslims are both suffering. Its arrival in Syria, or Egypt, or Pakistan, or Turkey or elsewhere in the Muslim Lands is only a matter of time, InshaaAllah.

Our rulers have been standing against the revival of the Ummah and the re-establishment of our Deen on behalf of their Western colonialist masters. For years, the Muslims have suffered under democratic civilian leaders, imposed kings or military dictators. Rather than acting out of loyalty to Allah سبحانه و تعالی and their people, these rulers use their positions to serve Western colonialists who have trained them, supported them, funded them and helped them secure their positions. Sometimes these positions have been secured by fixed elections where deals are made behind the scenes in Washington or London. Sometimes they are secured through Western backed military coups. But in both cases, the implementation of other than Islam continues.

Now, as the demise of the current corrupt rulers draws near, they have been forced into a defensive position. In a bid to cling to their thrones, they are calling upon us to obey them, despite their monumental disobedience of Allah سبحانه و تعالی. They are calling upon us to be loyal to them, when they mount treachery against the Muslims and their Deen. And it is noted that they did not exclude the women from this cultural campaign, for they know well the influence of the mutaqqi and honored Muslim women upon Pakistan's society in preserving our Islam throughout the ages.

The reality of the true and sincere rule, the Khaleefah of all Muslims, must be understood by every woman, who is the first school of every generation. From the mother's lap, our every son and daughter must know of the duty of the ruler and the duty of the Ummah regarding the ruler. A ruler who fears Allah, rules according to the Qur'an and Sunnah and models himself on the four great Khulafah. A ruler who realizes that leading the Muslims is an Amanah, a responsibility, a trust from Allah سبحانه و تعالی for which he will be accountable by the people in this life and by Allah سبحانه و تعالی on the Day of Judgment.

This booklet seeks to clarify the relationship between the Ruler and Ruled and its importance in keeping a strong Islamic society. It is an introduction to this immensely important topic. It covers the basic concept of what a Muslim is responsible for and then more specifically the Rulers responsibility to his people and the peoples responsibility to the Ruler. When the Khilafah returns, the Ummah must cling to it with its teeth, to prevent a recurrence of all the suffering it faced due to the absence of Islam.

With respect to our current situation, we must understand that these Rulers, who currently head the Muslim nations, demanding the obedience of their people, are not the legitimate Rulers of the Ummah from Islam. They were not contracted legitimately by a Bayah through consent and choice, for the implementation of Islam. They have usurped the position of the legitimate Ruler of the Muslims. They are oppressors, who implement a non Islamic system that is based on mans law not Allah تعالى و سبحانه, and they allow the colonialist powers free hand to exploit and oppress the Muslim Ummah. They must be accounted and removed. We, the honored Muslim women, must reject them and urge and support our men in their rejection. This is a duty that the Ummah must fulfill for the Muslims to face Allah تعالى و سبحانه on the Day of Judgment, free from the sin of allowing this Evil to occur. The Messenger of Allah صلى الله عليه و سلم said, **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ** **“If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment.”** [Abu Dawud, Tirmidhi, ibn Majah]

Chapter 1 – Basis of Responsibility

Our Lord, our Creator, Allah سبحانه و تعالى said,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most men know not.” [Surah Saba 34:28]

The Muslims are responsible for their action upon the Deen. Islam was sent as a Deen to be established on the earth to rule Muslims and non-Muslims until the Day of Judgment. Islam is followed by Muslims as their belief. Part of what a Muslim needs to do in following their Deen is to understand our obligation and accountability in implementing Islam on ourselves and on society.

The Islamic personality consists of a Doctrine (Aqeedah عقيدة), the fundamental viewpoint about life. It is upon this Aqeedah that all thoughts and desires are built. The Muslims Islamic personality is built on the Islamic Aqeeda. It is built on the belief in Allah سبحانه و تعالى, the Prophethood and Messengership of Muhammed صلى الله عليه و سلم and the the miraculous book the Holy Qur’an which was revealed to him صلى الله عليه و سلم. The thoughts and desires a Muslim carries must all come from the Islamic Aqeedah and from no other source. One of the six most fundamental thoughts, which make up the articles of faith of a Muslims Iman is the belief in the Day of Judgment. It establishes the understanding of ones accountability to Allah سبحانه و تعالى. A Muslim understands this life as a worship to Allah سبحانه و تعالى and this requires obedience to Allah سبحانه و تعالى in all actions. A Muslim will be accordingly accounted on the Day of Judgment.

Responsibility for Islam, completely not partialy

Islam is comprehensive. It has laws concerning our personal relationship with Allah سبحانه و تعالى as well as all the relationships that take place within a society, political, economic, judicial, social, and related to educational and foreign policy. Allah سبحانه و تعالى said,

أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

"Shall I seek other than Allah as a source of law, when He has revealed to you this book which is fully detailed?" [Surah Anam 6:114]

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

"We did not leave anything out of this book" [Surah Anam 6:38]

The Qur'an and the Sunnah are the sources of all the laws in the Islamic Khilafah state. Each and every law is based upon Islamic evidences. When the Messenger of Allah صلى الله عليه و سلم would send Muslims to rule areas as Walis he would ask them how they would rule to ensure their understanding was correct. Al-Baihaqi, Imam Ahmad and Abu Dawood narrated, أن رسول الله صلى الله عليه و سلم لما بعث معاذاً إلى اليمن، قال له: كيف تقضي إذا عرض لك قضاء، قال: أقضي بكتاب الله، قال: فإن لم تجده في كتاب الله، قال: أقضي بسنة رسول الله، قال: فإن لم تجده في سنة رسول الله، قال: أجتهد برأبي، لا آو، قال: **That when the Messenger of Allah صلى الله عليه و سلم sent Mu'az to Yemen he said to him, 'How would you judge if a matter was raised to you?' He said, 'By the Book of Allah.'** He صلى الله عليه و سلم said, 'If you do not find it in the Book of Allah?' He said, 'I would judge by the Sunnah of the Messenger of Allah صلى الله عليه و سلم.' He صلى الله عليه و سلم said, 'If you did not find it in the Sunnah of the Messenger of Allah?' He said, 'I would perform my own ijtihad, sparing no effort in doing that.' He said, 'He (the Messenger of Allah صلى الله عليه و سلم) hit his hand on my chest and said: Praise be to Allah who helped the messenger of the Messenger of Allah in that which pleases the Messenger of Allah'"

This hadith is a clear example of the instruction of the Muslims by the Messenger of Allah صلى الله عليه و سلم to refer to Qur'an and Sunnah when seeking rulings on actions and things. So it can not be argued that Islam decides only gives principles and leaves the details to what we choose as being right and wrong. It is this basis that gives rise to each and every law, system and constitutional article in the Islamic Khilafah state.

Who is Responsible?

All people are subject to the Shari'ah verdicts. Therefore Hukm Shari'ah (حكم شرعي) is defined as 'خطاب الشارع المتعلق بأفعال العباد (سبحانه و تعالى) concerning the servants actions.' The laws are for the Responsible (المكلف Al-Mukallaf) who is the one who is responsible to Allah تعالى و سبحانه for his actions. The Mukallaf is the one who is Sane (عاقِل Aaqil), Mature in the sense of post-puberty (بالغ Baaligh), and is Capable (قادر Qadir) in carrying out the Responsibility. The Mukallaf is restricted to act only upon Islamic laws, and the accountability (Takleef) for doing this is stipulated throughout the Qur'an in a manner which makes it decisive i.e. there is no choice in this matter.

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

“It is not for a believing man or a believing woman, once Allah and His messenger have decided a thing, that they should have a choice about their decision; and whoever disobeys Allah and His Messenger, he has indeed strayed into open/plain error.” [Surah Al-Ahzab 33:36]

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

'Whatsoever the Messenger gave you, take it, and whatsoever he forbade you, abstain from it.' [Al Hashr 59:7]

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

”And let those who oppose the Messenger's commandment beware, lest some fitnah (affliction) befall them or a painful torment be inflicted on them.” [Surah Al-Nur 24:63]

The Decisive Order contained within these ayahs is understood through the expression of error and the link to punishment, if the order is not followed. These ayat give the clear understanding of the obligation on a Mukallaf to refer only to Islam and to reject anything that comes from other than Islam.

How is one Responsible?

The Mukallaf is bound to act only on legislation originating from Allah سبحانه و تعالى in all his actions. This means it is not allowed for the Mukallaf in any action to act upon his whims and desires instead of Islam. It is also not allowed for the Muslim to take anything from kufr, from other than Islam and justify it as not contradicting Islam. The Islamic principle related to action is that الأصل في الأفعال التقيد ' بالحكم الشرعي “In origin the action is confined to the Hukm Shar'i.” This has been derived from many Islamic Daleel. Action by the Muslim is not allowed unless it is established upon Divine Evidences from the Quran and Sunnah. The Mukallaf must ensure they are acting according to an Islamic opinion before they undertake the action. The second Islamic principle is related to things. It is الأصل في الأشياء الإباحة “In origin things are permitted.” This means the object is allowed in origin unless there is text to forbid it. For example all food is permitted in origin but Islam has forbidden the meat of the carrion for example. These principles must not be misunderstood. For example, claiming that democracy is a thing and so it is allowed in origin. Democracy is not a thing but an action of ruling by the whims and desires of human-beings. This action is not allowed because in Islam

ruling is only by that which Allah ﷻ has revealed. The Muslims were trained by the Messenger of Allah ﷺ in how to derive law from the Qur'an and the Sunnah. The method of applying Islam to life's affairs was taught to them by the Messenger of Allah ﷺ and they passed it on to later generations. These rulings constitute a body of knowledge called Fiqh. Islam is not only merely a collection of general principles and guidelines which compel man to make judgment over details according to his whims and desires. The method to derive hukm from the Islamic evidences, which is known as Ijtihad, compels the qualified one to exert himself to understand the Qur'an and the Sunnah and what they indicate as a Hukm on actions and things. It is this that makes Allah ﷻ the Legislator and not man, ensuring that man is a slave only to Allah ﷻ, and not to the whims and desires of other human beings. Sovereignty is only for Allah ﷻ and neither the Khaleefah nor the Majlis of the Ummah (Council of the Ummah) decide what is Right and Wrong. Rather they ensure the implementation of what Islam stipulates as Right and Wrong, irrespective of their likes and dislikes.

The Muslim refers to the Qur'an and Sunnah and abides by the Hukm Shar'iah (Legislative Ruling) that they indicate. Hukm Shariah regarding action has been classified into five main categories, the Fard, Mandoub, Mubah, Makrooh and the Haram. The Islamic evidences indicate the most important actions through indication of reward and punishment i.e Jihad is one of the most rewarded fards. Killing a Muslim and taking Riba are some of the haram actions with the most sin attached. Today the words fard and haram have been used loosely to indicate something 'preferable' and something 'better to avoid than to do' as opposed to in the correct way, reflecting their exact Shar'iah meaning. This has undermined their impact and their link to sin has become weak in the minds of Muslims so their actions are full of serious neglect. It is important for every Muslim to be clear on what these words mean exactly to understand their relevance to the accountability for their actions. There are five types of Hukm Shariah

1, The Fard (فرض Obligation) is the action a Mukallaf is obliged to carry out. Not doing a Fard results in sin. Such as praying the obliged prayers, the obliged fasts, doing Hajj once in your life time, accounting the Ruler, unifying the Muslim Ummah under one Khaleefah and under the Rule of Islam.

2. The Mandoub (Preferable مندوب) or Nafilah (Preferrable نافلة) are the actions which are recommended but not obliged. Carrying them out results in reward but not doing the action does not result in sin. This is such as praying extra prayer, fasting extra fasts, removing harm from the path of a Muslim.

3. The Mubah (Permissible مباح) are those actions in which Allah سبحانه و تعالى has given us a choice, such, as the choice of wearing a wrist watch or not.

4. The Makrooh (Disliked مكروه) are the actions which are disliked by Allah. Not doing them gives us reward but doing them does not result in sin, such as speaking whilst making wudu.

5. The Haraam (Forbidden حرام) are the actions from which a Mukallaf is totally forbidden, such as ruling by kufr, such as oppressing the Muslims, backbiting and slander.

The Messenger of Allah صلى الله عليه و سلم said, **وَحَدَّ حُدُوداً فَلَا تَعْتَدُوهَا وَنَهَى عَنْ أَشْيَاءَ فَلَا تَنْتَهَكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رِخْصَةً لَكُمْ لَيْسَ بِنَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا** **“Verily Allah puts down obligations so do not neglect them, and puts down limits so do not transgress them, and forbade some things so do not indulge in them, and remained silent about some things, as permitted to you not out of forgetfulness, so do not ask about them.”** This is how the Responsible approaches life. So we are sinful if we backbite or slander, but rewarded if we do dua to Allah سبحانه و تعالى or account the Ruler. We are sinful if we take Riba and rewarded when we give Sadaqa. We are rewarded for accounting the Ruler, but liable for punishment if we neglect it. We must also know that ignorance is not an excuse either. It is Fard Ayn for the Muslim to know the Hukm related to his daily actions. Allah سبحانه و تعالى will not except from us as an excuse that we neglected a Fard because we did not know about it. Finding the correct hukm and then acting upon it is part of the Mukallafs responsibility. So the father, the mother, the employed, the employer, the ruler and the ruled must all know what they are Responsible for acting upon Islam in their respective roles.

Being constant upon pursuing the Fard

There is no ‘choice’ for a Muslim in regards to leaving a Fard. Allah سبحانه و تعالى imposed the Fard upon us and we are accountable for its neglect and will carry the sin on our necks. Being tested or facing hardship in the pursuance of a Fard is not a reason to leave it. So the Muslim woman does not stop wearing Khymar and Jilbab in the West, due to the possibility of a kafirs attack. Or the Muslim does not abandon fasting during school examinations as it may effect concentration. Or the Muslim does not abandon prayer whilst at work, because it interrupts the work. Or the Muslim does not fall silent and stop accounting the rule for the fear of the authorities' thugs.

The Messenger of Allah صلى الله عليه و سلم personally faced hardship, and torture in carrying the call, but did not stop because it was obliged on him صلى الله عليه و سلم to

continue. The Sahaba رضي الله عنهم understood the truth of the Deen and did not stop carrying out all the obligations Allah تعالى و سبحانه gave them, despite loss in wealth, torture and even martyrdom. The strength of this understanding can be seen in the Muslim Ummah all through the ages of the Khilafah State and even in the Muslims after that. It is the strength of this understanding that has led to the Ummah to revival and to calling for the implementation of the Deen, despite the hardship inflicted by the rulers and the kafir. Allah تعالى و سبحانه said,

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!" [Surah al-Baqarah 2:214]

Mus'ab ibn Sa'eed reports on the authority of his father who said, قلت: يا رسول الله، أي الناس أشد بلاء؟ قال: الأنبياء، ثم الأمتل فالأمتل، فيبتلى الرجل على حسب دينه، فإن كان دينه صلباً اشتد بلاؤه، وإن كان في دينه رقة ابتلي على حسب دينه، فما يبرح البلاء بالعبد حتى يتركه يمشي على الأرض ما عليه خطيئة I said: **“O Messenger of Allah, which people are put most (hardest) of tests?”** He said: **“The messengers, then those closest to them and then those closest to them. A man is tested in proportion to the firmness of his deen, if his deen is strong, his test is intense, and if his deen is weak, he is tested accordingly. The testing continues until the man is walks sinless on earth.”**

The only way for us to bear these tests is strengthen our Iman. We must become closer to Allah تعالى و سبحانه, for us to implement Allahs تعالى و سبحانه laws completely. Constant obedience builds strength in belief and emotions, as clearly stated in the following ayat. The Muslim acts in full submission and is inclined to act to please Allah تعالى و سبحانه.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيماً

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

The Muslim nurtures the very inclinations towards Islam by striving in the individual Ibaadat, reading the Quran, making Tahajjud and fasting the Nawafil

fasts and many other actions. The Muslim undertakes these Recommended actions in order to increase the ability to fulfill the Obligations and not as a replacement for performing them. The Messenger of Allah صلى الله عليه وسلم said, إن الله سبحانه قال: من أهان لي ولياً فقد بارزني في العداوة، ابن آدم لن تدرك ما عندي إلا بأداء ما افترضته عليك، ولا يزال عبدي يتحسس إلي بالنوافل حتى أحبه، فأكون قلبه الذي يعقل به، ولسانه الذي ينطق به، وبصره الذي يبصر به، فإذا دعاني أجبتة، وإذا سألتني أعطيتة، وإذا استنصرني نصرته، وأحب عبادة عبدي إلي النصيحة **“My servant will continue to draw closer to me though the nawaafil until I love him. I will then be the heart with which he thinks, the tongue with which he speaks, the sight by which he sees, when he calls me I will answer him, when he asks me for something I shall give it to him, when he asks for my help I shall help him, and the most beloved of my servant’s worship is the sincere advice (naseeha).” [At-Tabaraani].**

And despite all of our efforts, should we make a genuine mistake, or forget or be physically forced in order to prevent a Fard from being performed, we seek the pardon of Allah تعالى سبحانه و تعالى. The Messenger of Allah صلى الله عليه وسلم said, إِنَّ اللَّهَ **“Verily Allah has pardoned [or been lenient with] for me my Ummah : their mistakes, their forgetfulness, and that which they have been forced to do under duress.” [Ibn Maajah]**

Roles requiring specific Responsibility

The Muslim must gain knowledge and do the right actions throughout his life, in whatever role he undertakes. There are some roles we undertake at certain points in our lives or are only fulfilled by certain individuals. When a Muslim has parents he has responsibilities towards them and is accountable for his actions towards them. When he marries he is responsible and accountable, as a husband, protecting his wife and providing for her and treating her with love and compassion. When he becomes a father he is accountable for his actions as a father, such as providing maintenance for the children and overseeing their grooming and maturing. And it is the one who is given bayah and takes the position of Ruler who becomes accountable for his actions as a Ruler. He is responsible for implementing the hudood, collecting the revenues, carrying the call of Islam to the non- Muslim states, adopting a war stance with the hostile non- Muslim states and so on. The Messenger of Allah صلى الله عليه وسلم said, **كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فِكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ** **“Every one of you is a shepherd and is responsible for his flock. The leader of the people is a guardian and**

is responsible for his subjects: a man is the guardian of his family and is responsible for his subjects, a woman is the guardian of her husband's home and of his children and is responsible for them, and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a shepherd and responsible for his responsibility.”
[Muslim]

Thus, when a man chooses to accept the role as the Khalefah of the Muslims, he becomes responsible for carrying out the obligations Allah سبحانه و تعالی has given for the Ruler to fulfill. He can not pass on his responsibilities or his accountability. They are his by virtue of the divine decree and his acceptance of the position of Ruler and Allah سبحانه و تعالی will ask the Khalefah for all that he has pledged to fulfill. This is far from the current reality in which the present day Rulers have used the kufr colonialist system to attain their position as rulers over the Muslim Ummah. In this system, laws are made according to whims and desires. So in this man made system to say that power corrupts is absolutely true. It is for this reason we see the intense corruption of these rulers and their total lack of concern for the Ummah they are obliged to care for. In Islam, the Khalefah has authority over the Muslims but does not issue laws according to his whims and desires. The laws are according to what Allah سبحانه و تعالی has stipulated in the Qur'an and the Sunnah. The Khaleefah himself is subject to these laws, enjoys no immunity from them and is removed should he implement other than them. It is incumbent upon us all to obey Allah سبحانه و تعالی completely, performing actions, from the smallest to the largest, for seeking His pleasure, seeking His Reward and avoiding the invoking of His Anger.

Chapter 2 – The Responsibilities of the Ruler

In Islam, the Ruler is one for the whole of the Muslim Ummah, regardless of race or area of residence. The legitimate Ruler of the whole of the Muslim Ummah is the one to whom Bayah al-Intiqad / Bayah of Contracting is given by the Ahl ul-Hali wal Aqd (the people of power and influence who represent the Ummah). Our current rulers are illegitimate usurpers as they have had no Bayah contracted over them to rule by Islam. Allah سبحانه و تعالی has defined for us the one who is our legitimate Ruler as well as his role and responsibilities. Our role models are not the western rulers, the lying corrupt American Presidents who our rulers bow their heads to, but the Rightly Guided Khulafah (ra), who showed us the model Muslim Ruler who feared Allah سبحانه و تعالی and based his actions on Qur'an and Sunnah.

Implementation, protection and propagation of the Deen

The Ruler implements, protects and propagates the Deen through referring only to Islam. From the Islamic evidences the Khilafah States constitution is derived, as are all laws. The State apparatus is also established as part of the constitution. Then the Constitution, the State apparatus and the adoption of laws is used by the Khalefah to implement, protect and propagate the Deen. The Khalefah is not a dictator as the sovereignty is not for the Ruler, but to Allah سبحانه و تعالی. The Khalefahs duty is to adopt the Islamic laws which cover all the systems of society, Ruling, Economic, Judicial and Social, and the Educational policy and the Foreign policy. Allah سبحانه و تعالی said,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

“Those who do not judge by the law which Allah has revealed, they are the oppressors.” [Surah Al-Maidah 5:45]

In stark contrast, the current rulers are oppressors. These oppressor rulers who rule us now, do not fear Allah سبحانه و تعالی, and they care nothing for the Muslims they are responsible for. They do not care that by implementing Kufir they are sinful, and that they are squandering the blessings that Allah سبحانه و تعالی has given the Ummah. They are happy only to serve their kafir masters by converting Pakistan, a Muslim country, with the seventh largest armed forces in the world and nuclear weapons, abundant resources and strength, into an abode of chaos and destruction. Allah سبحانه و تعالی said,

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصَلُّونَهَا وَيُبْسِنُ الْقَرَارُ

“Have you not seen those who have changed the Blessings of Allah into disbelief and caused their people to dwell in an abode of destruction. Hell, in which they will burn, is an evil abode, indeed!” [Surah Ibraheem 14:28,29]

Once these corrupt rulers are removed and replaced by a Khalefah, ruling by Islam, the implementation of Islamic law brings into reality the blessings of Allah سبحانه و تعالى. This includes the legislation which covers all societal issues. The Sahifa, the contract between the citizens of the first Islamic State, clearly made Islam the only source of law and the basis of all the relationships in the State, even with the non-Muslim citizens of the State. From the Qur'an and the Sunnah we can see all the actions which the Ruler is obliged to carry out. He makes adoption on the Islamic laws. His order solves any difference of Islamic opinion. He appoints his Assistants, the governors of areas the Walis and the Judges. He is responsible for appointing the Amir of Jihad, and for overseeing the defense and security of the State. He is responsible for all treaties and relations with other non-Muslim States in the World, including the spread of Islam and Jihad. This is clear from the actions of the Messenger of Allah صلى الله عليه و سلم and the Rightly Guided Khulafah.

Taking care of the affairs of his people

Aisha رضي الله عنها narrated, **“اللَّهُمَّ مَنْ فِي بَيْتِي هَذَا ”** (صحیح) **“I heard The Messenger of Allah say in my house that, O Allah! Be harsh with the one who is charged with the affairs of the Muslims and is harsh on them, and Allah be gentle with the one who is charged with the affairs of the Muslims and is gentle on them.” [Sahih Muslim].** And the Messenger of Allah صلى الله عليه و سلم said: **“There is no governor/wali who takes charge of Muslims and dies cheating them, except that Allah prohibits him paradise.” [Bukhari]**

The Ruler must recognize his responsibility to actually take care of his people. To make sure that the citizens of the State are not hungry, that they have shelter, that their wealth and property, their minds and their honor are all protected. Consider the examples from the Rightly Guided Khulafah. Umar bin Khattabs رضي الله عنه period of rule was the longest of the first four Khulafa'a Rashida. He was well known for his strong sense of responsibility in taking care of the affairs of the Muslims. He would patrol at night to make sure the people were well taken

care of. There are many narrations of incidents that occurred on these nightly tours. When there was a famine in Madinah. Umar رضي الله عنه immediately sent out orders to organize relief efforts. Messages were sent to the Walis of Egypt and Syria to send food. He personally engaged in the efforts and organization until the matter was resolved. There is a saying of Umar bin Khattab رضي الله عنه that reflects the extent of the responsibility he understood that as the ruler he was accountable for, “If an animal, in the land of Iraq trips, I would be afraid that Allah تعالى و سبحانه would account me, for not fixing the road for it.” Umar’s concern was great also for the non-Muslim citizens of the State, as Ibn Janjawayh reported in Kitab al-Amwal that “Umar saw an old man begging from the people of Dhimmah so he said: what is the matter? The man said: I have no money and the Jizyah is taken from me. Umar replied: we have not treated you fairly. We have eaten your shaybah (old age) and then we take Jizyah from you. Umar then wrote to his Amileen (governors) instructing them not to take Jizyah from the elderly.” Umar bin Khattab’s actions were of a man who understood his responsibilities and his accountability as a Muslim and as the Ruler of the Muslim Ummah. His example is one that will be followed by the next legitimate Ruler of the Muslim Ummah, the Khaleefah.

The sin of the traitor rulers

The rulers who fail in their duties will have to answer for their failure to Allah سبحانه و تعالى. Allah تعالى و سبحانه has clearly warned of the consequences of the Ruler who does not just fail in his duties, but actually betrays his people. They abandon the guidance and the Sunnah. The Messenger of Allah صلى الله عليه و سلم said, **أَعَادَكُ اللَّهُ مِنْ إِمَارَةِ السُّفَهَاءِ قَالِ وَمَا إِمَارَةُ السُّفَهَاءِ قَالِ أَمْرَاءُ يَكُونُونَ بَعْدِي لَا يَفْتَدُونَ بِهَدْيِي وَلَا يَسْتَنْتُونَ بِسُنَّتِي فَمَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظَلْمِهِمْ فَأُولَئِكَ لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَا يَرِدُوا عَلَيَّ حَوْضِي** **“Allah save you from the leadership of the foolish ones.”** The companion asked the Prophet, **“Who are from the foolish leadership?”** The Prophet replied, **“Those rulers who will come after me and they will neither heed my guidance nor follow my Sunnah, so whosoever validated their lies and supported them in their treachery, will not be from me and I am not from them and they will not (be allowed to come near) my well, i.e. al-Kawthar.”** [Ahmad] And the Messenger of Allah صلى الله عليه و سلم said, **لكل غادر لواء عند إسته يوم، القيامة، يرفع له بقدر غدره، ألا ولا غادر أعظم غدرًا من أمير عامة** **“Every traitor will have a flag tied to his buttocks on the Day of Judgment. It will be raised according to the level of his treachery. Nay, there is no treachery graver than the treachery of the Ameer of the people.”** Reported by Muslim.

The Rulers of the Muslim World today are accountable for their lack of implementation of Islam. They are accountable for their failure to take care of the affairs of the Muslim Ummah. They are accountable for stealing the wealth of the Ummah. They are accountable for alliance with the kafir enemies of the Ummah, colluding with them to spill the blood of the Ummah and to torture many Muslims. We pray that soon a rightly guided Khaleefah seizes them by their necks and holds them for trial before the courts of the Khilafah. And what they will face of humiliation in the next life is worse.

The rule by Islam will bring dignity to the Ummah.

The rulers and the kufr system that they implement is the root-cause of the Ummahs many problems. Two of the most prominent of these being economic misery and humiliation in foreign affairs, the sincere Khaleefah will implement Islam and we will see Insh'Allah a change in our circumstances.

Ending Economic Misery

Islam has a comprehensive economic system which raised this Ummah through a state, the Khilafah, as the economic marvel of the world for over a millennium.

Only the Khilafah is established will we see relief in terms of affordable and available energy. This is because in the Khilafah system, public properties can neither be privatized nor even nationalized, rather the people are its actual owners, whilst the state only administers them on people's behalf. The Messenger of Allah صلى الله عليه و سلم said, **“المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَأْلِ وَالنَّارِ**, **“The Muslims are partners in three things, waters, feeding pastures and fire” (Ahmad)** Accordingly, all our energy resources, including oil and gas wells, coal mines and electricity generation plants will never be privatized. So, the Khilafah will never profiteer from these public properties, rather it will ensure they benefit the entire society. This will significantly reduce the prices of power and fuel, providing relief for us and new life to our crippled industry and agricultural sector. Moreover, Islam has mandated that the revenues generated through the export of these public properties are placed in the Khilafah's treasuries and spent on all the citizens of the Khilafah, regardless of their race, gender, language or religion.

Only the Khilafah will bring us relief from the hardship of crippling taxes under the current system, release us from foreign debt, whilst unleashing huge alternative revenue sources for looking after the affairs of the people. In democracy, the ruler has the oppressive “right” to impose taxation, whenever and however he

likes. In fact over the past sixty years, colonialist agent rulers, from the military and the political leaderships, have successively increased taxation to the point that today, GST and other indirect taxes make up more than half of the total revenue of the state, causing misery for tens of millions. Yet there are those who call for increasing the taxation manifold more, increasing the burdens of the people and strangling economic activity even more! Only once Hizb ut Tahrir establishes the Khilafah will we see relief from crippling taxes, because The Messenger of Allah صلى الله عليه وسلم said, **“The collector of taxes will not enter heaven” (Ahmad)** Accordingly, our state, the Khilafah, is not allowed to tax us at will or in response to demands from the World Bank and IMF. The revenues for the Khilafah’s state treasury are only those ordained by Allah سبحانه و تعالى. In Islam, the people’s private property has sanctity and the Khilafah state cannot rob its citizens under the guise of “taxation”. Only Allah سبحانه و تعالى decides which revenues are fair as well as who are able to pay them. Islam has its own unique system of revenue collection, including revenue from public properties, such as gas and oil, copper and gold, agricultural production, such as ushr and kharaj, and industrial manufacture, through Zakah on goods. The Islamic revenues will generate huge funds for looking after the people, without oppressing them. As for depending on Western interest-based loans for revenue, they are neither aid nor assistance but a burden and means to exploitation. Because of interest/riba Pakistan, like dozens of other countries, has paid back the principal sums many times over but still remains in debt. Moreover, the loans come with conditions to prevent the country from realizing its actual capability, by imposing conditions regarding public properties such as energy and minerals, as well as regarding taxation and currency, unleashing rises in the prices of basic needs and rampant general inflation. The Khilafah will reject this economic slavery and run the state according to the abundant sources of revenue within it. And this is asides from returning back to the Ummah the billions of dollars of wealth that corrupt rulers have usurped from her when they are seized and brought for trial.

Only the Khilafah will provide relief from the misery and despair of huge unemployment under the current democratic system. The majority of our population is rural based and has access to excellent and abundant agricultural resources, but under democracy, the ownership of land is separated from its cultivation, so those of us who cultivate lands do not actually own it, but pay a lease to the actual owner. We are forced to seek jobs in the cities, as we cannot make ends meet in our villages and fields. Only once the Khilafah is established will we see a surge in rural production. Uniquely, Islam links the ownership of land with its cultivation. The Messenger of Allah صلى الله عليه وسلم said, **مَنْ أَعْمَرَ أَرْضًا**

لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ “Whosoever cultivated a land that is not owned by anybody, then he deserved it more.” (Bukhari) Islam has also stipulated to take back the agricultural land from his owner if not cultivated for three consecutive years. The Khilafah state will provide grants or loans without interest for anyone who can cultivate lands. So, within months, there will be a huge increase in both cultivation of land and increased rural livelihood. And all this is asides from the creation of jobs through the industrialization policy to install capacity for heavy industry, engine and heavy machinery manufacture, in which the Khilafah must be a world lead.

Only the Khilafah can grant us relief from the hardship of barely affordable food, clothing and shelter that occurs under the current system. Democracy implements the capitalist policy of fiat currency, printing more and more new paper money, decreasing the value of the money that is already in circulation and is in our pockets, raising the prices to unbearable levels. The rupee that was once worth over eleven grams of silver before the British occupation, after over two hundred years of the colonialist policy is now worth less around one nine hundreth's of a gram of silver! And with each passing month of kufr rule, it is worth less and can buy less. Only once Hizb ut Tahrir establishes the Khilafah will we see relief in rising prices, because Islam mandates that each coin and note is backed by real wealth i.e. Gold or Silver. The Messenger of Allah صلى الله عليه وسلم commanded the Muslims to mint Gold Dinars, weighing 4.25g, and Silver Dirhams, weighing 2.975g, as the currency of the state. This is why the Khilafah enjoyed stable prices for over a thousand years. And today this will make the currency of the Khilafah state independent of the dollar and the games that America plays for its benefit in the international market using this dollar pegging of the rupee.

Ending foreign policy humiliation

As for the foreign policy, the Khilafah will cut the root of foreign domination over the Muslims, as it will end all relations with hostile kafir states. It will close their embassies, bases, residences for private military organizations and will prevent contact by their military and political officials. This is a far cry from today, when traitors in the military and political leadership have earned the wrath of Allah سبحانه وتعالى on the Day of all Days for allying with the hated kafir enemy, spending the blood of our armed forces to grant the kafir a foothold in our lands, that they neither have the courage nor means to achieve for themselves. Allah سبحانه وتعالى said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ - إِنَّ يَتَّفِقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ

“O you who believe! Take not My enemies and your enemies as allies, showing affection towards them. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.” [Surah Al-Mumtahina 60:2]

Rather than depending upon the kuffar for strength and dignity, the Khilafah will work to unify all the Muslim Lands as one state and it will forge relationships with non-hostile kafir states to facilitate making the call to Islam to them, leaving the hostile states isolated. Allah سبحانه وتعالى said,

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِيتُوا عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

“Those who take the Kafir as Allies instead of Believers, do they seek honour from them? Indeed, all honour lies with Allah alone. [Surah an-Nisa’a 4:135].

The usurper rulers have failed Allah سبحانه وتعالى and they have failed the Ummah, they must be removed and the all Muslims must support the movement in the Ummah to restore the sincere legitimate ruler, the Khalefah and the Islamic system the Khilafah State.

Chapter 3 – The Ummah's Responsibility to the Ruler

The authority to appoint a Ruler is with the Ummah, through choice and consent. To be appointed Ruler, one must fulfill the contracting conditions of being Muslim, male, mature, sane, just, free and capable. He is then given Bayah of Intiqaad (Appointment) to appoint him to the position as the Khaleefah of the Muslim Ummah. It then becomes obliged upon the Muslims to give him Bayah ta'at of Obedience. The Muslims then obey those in authority over them as long as their disputes are settled according to the Qur'an and Sunnah. Practically this means the establishment of a Court of Unjust acts which will resolve any violations in the implementation of Islam. Allah سبحانه و تعالى said,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

"O you who believe, obey Allah and obey the Messenger and those in authority from among you and if you dispute in a matter refer to Allah and His Messenger." [Surah an-Nisa'a 4:59].

سبحانه و تعالى There is no obedience to the Ruler who disobeys Allah

"No obedience to the created, in disobedience to Allah" (Ahmad). Ubadah bin As-Samit said, بايعنا على السمع والطاعة في منشطنا ومكرهنا وعسرنا ويسرنا وأثرة علينا وأن لا ننازع, "We gave our pledge to Allah's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people". The Messenger of Allah said, **"Except when you witness clear Kufr about which you have clear proof from Allah."** [Bukhari and Muslim.] رسول الله صلى الله عليه وسلم said, ستكون أمراء فتعرفون وتنكرون، فمن عرف برىء، ومن أنكر سلم، ولكن من رضي وتابع، said، الله عليه و سلم قالوا أفلا نقاتلهم؟ قال: لا، ما صلوا **"There will be ameers, you would agree on some of what they do and reject some. So, whoever acknowledged (the truth of what they do) he would be free (of sin), and whoever rejected (the wrong) he would be safe (of responsibility), but what about the one that accepted and followed? (He would not be safe). They said: Should not we fight**

against them? He said: No, as long as they pray." (Muslim) What is meant by Salah (Prayer) in this noble hadith is the ruling by Islam. The obligation of applying the rules of the Shar'iah is indicated "by the whole, through naming the part (Bab Tasmiyat al-kull bismil juz'a)." So, Allah سبحانه و تعالی orders the freeing the neck of the slave. This is by the meaning freeing the whole slave, not just his neck. This is understood by the righteous ruler as we see in the example of Abu Bakr رضي الله عنه, the first Khaleefah, who began his duty with a famous speech in which he said, "The weak among you shall be strong with me until their rights have been vindicated; and the strong among you shall be weak with me until, if the Lord wills, I have taken what is due from them... Obey me as long as I obey God and His Messenger. When I disobey Him and His Prophet, then obey me not."

Today the current rulers claim to be the legitimate Rulers of the Muslim Ummah. They manipulate the Ummah's love for Islam by misusing Islamic evidences to deceive the Ummah to obey them so she does not rise up to account them or seek to remove them. They use the Islamic evidences of obedience to the Ruler to demand the Ummah obey them even as they act against Allah's orders. Not only are they not legally contracted rulers (contracted upon a Bayah to rule by Islam) once they achieve ruling they implement other than Islam. There is no obedience to them for their disobedience to Allah سبحانه و تعالی. They say that the one who challenges them is causing disunity, when the basis for the unity of the Muslims is obedience to Allah سبحانه و تعالی. They say that if the people are bad then the ruler will be bad so as to focus the people on their own individual actions, as opposed to the ruler's corruption. The rulers ignore their role in creating a corrupt society that detrimentally affects the individual. They would prefer the Ummah to continue under their corrupt rule, rather than stepping down so the sincere can rule by Islam. They say that Islam demands that the people should look after themselves and not become involved in political affairs, when Islam says that part of looking after ourselves, saving ourselves from the anger of Allah سبحانه و تعالی is to undertake the Islamic political action of enjoining the ma'rouf and forbidding the munkar by accounting them. They lie with ease, for they are steeped in disobedience and sin. They have no right to any obedience from us in their sin, kufr and oppression.

Accounting the ruler

Islam obliges us to account the ruler and restrict him to what is right. In the Khilafah, we will ensure that the Khaleefah is accounted regarding his implementation of Islam. And now in the short time before its arrival, we must not

be silent over the oppression, sin and evil of the current rulers. Let us not ignore a single one of their crimes; their implementation of other than Islam, their neglect over taking care of the affairs of the Ummah and their treachery in befriending the kafir. We must raise our voices against their disobedience to Allah صلى الله عليه وسلم wherever we maybe. The Messenger of Allah صلى الله عليه وسلم said, **وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتَأْخُذَنَّ عَلَى يَدِي الظَّالِمِ وَلَتَأْطُرْتَهُ عَلَى الْحَقِّ أَطْرًا وَلَتَقْصُرْتَهُ**, **“By Allah in whose hand my soul is, you must order for good and forbid evil, and seize the hand of oppressor and pull him towards al-Haq and keep him on truth, otherwise Allah will strike your hearts with each other and will curse you as he cursed children of Israel”** [Abu Daud]. And The Messenger of Allah صلى الله عليه وسلم said, **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ**, **“If people saw an oppressor committing oppression and yet did nothing to stop him from his act, then soon Allah will punish them.”** (Tirmidhi). And he said, **سَتَكُونُ أُمَرَاءٌ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِيئًا وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ**, **“There will be Rulers, you will find some of their actions as ma’rouf and some as munkar. The one who recognizes these matters will be safe, the one who forbids it will be free of sin, but the one who agreed and followed these actions will neither be safe nor free of sin”** [Muslim]. And he said, **إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَى أَنْ**, **“Allah will not punish the common people due to the works (sins) of a specific people, until they see the munkar amongst themselves and they were able to forbid it but they did not do that. If they did that Allah will punish the specific people and the common people”** (Ahmad). And he said, **سَتَكُونُ أُمَرَاءٌ فَتَعْرِفُونَ وَتُنْكِرُونَ**, **“There will be Rulers, you will find some of their actions as ma’rouf and some as munkar. The one who recognizes these matters will be safe, the one who forbids it will be free of sin, but the one who agreed and followed these actions will neither be safe nor free of sin”** [Muslim]

The practical means of accounting the ruler when the Khilafah returns

The concept of accountability exists within the political structure of the Islamic State. It is carried out by the individual Muslimas well as by parties that are based on Islam. It is carried out by the Majlis ul Ummah, the Vouncil of the Ummah, which will consist of people elected from the Ummah whose role is to give the Khalefah consultation and to inform the Khaleef of the opinion and needs of the people they represent. It is carried out by the judiciary, by the

Mahkamat al-Mazalim, the Court of the Unjust acts, that exists to judge upon complaints brought by the Ummah against those in positions of ruling, including the Khalefah. The Ummah's role in the State is not passive, but creates a dynamic environment of responsibility and concern from every Muslim to ensure the pure implementation of Islam at every level.

Conclusion: Naseeyha from Women Members of Hizb ut Tahrir

Elections or any other change in this current kufr system will always bring corrupt rulers because it is a rule by other than Islam. The system itself is the cause of corrupt rulers as it allows the ruler to rule by his whims and desires, trampling the commands and prohibitions of Islam underfoot. The system itself is the tool that corrupt rulers use to allow continued kafir colonialist domination over us, and is the tool that brings our political corruption, economic hardships and foreign policy humiliation. Over the years, our anger has forced the toppling of corrupt rulers through democratic elections or military coups, but we have never succeeded in uprooting the corrupt system. So, there is no real change as one set of corrupt rulers is simply replaced by another and although the change of faces leads to our anger subsiding for a while, the lack of real change means it only returns with greater force. Only once our anger is invested properly to obliterate the corrupt system and replace it with the Khilafah, will we enjoy security and prosperity through the implementation of Islam by a righteous Khalefah.

O Muslim Women of Pakistan!

The Ummah has visibly returned to the cause for its existence, Islam. The time for Islam and its Ummah is now. We respond to the call of Allah سبحانه وتعال and His Messenger صلى الله عليه و سلم , seeking and relying only upon His سبحانه وتعال Help. We are a Muslim people bound deeply to the world's one true Deen and its Ummah. We as Muslims have a glorious history of fulfilling our pledge to Allah تعالى , rising against oppression, no matter what the cost. We bled and toiled so as to rule this entire region by Islam. We irrigated this soil with our blood, to fearlessly resist the kufr British Raj for over two hundred years. We forced the evacuation of the British troops such that they never dared to return again, so that Pakistan could be established in the name of Islam. Even whilst struggling against the British occupation here, we launched a strong movement to protect the Uthmani' Khilafah, once we learned about the plans of the Western kuffar to destroy it, after the First World War. During the partition of Muslim India, we laid down our lives in hundreds of thousands seeking to gain the pleasure of Allah تعالى . سبحانه و تعالى . by living under an Islamic rule. To this day Islam runs in our veins, it is our cause and we live for its sake. Now, that the Khilafah nears establishment, let us strive for Pakistan to be the first land upon which Khilafah is

re-established or for it to become part of the Khilafah once it is established anywhere else.

O Muslim Mothers, Wives, Sisters and Daughters!

Urge our menfolk to let the streets, masjids and public places resound with the call, “The people’s demand is Khilafah Rashida.” Let the Muslims hold with honor the black banners and white flags of the coming Khilafah state, inscribed with the Kalima, لا إله إلا الله، محمدٌ رسول الله. And let us spare not one of our relatives, friends or colleagues in the armed forces from the invitation to work to establish the Khilafah. Let our example, as believing women firm on the truth, be an inspiration to our brothers, the officers of the armed forces, the fighting men, the sons of Khalid bin Walid رضي الله عنه to rise and seize hold of the tyrants and bring these lands under the shade of the Khilafah state. Let us feel no fear in carrying this Call for truly The Messenger of Allah صلى الله عليه وسلم said, أَلَا لَا يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةُ النَّاسِ “Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in Rizq.” [Ahmad] And may Allah swt give us the victory soon. RasulAllah صلى الله عليه وسلم said, تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مَلَكًا عَاصِمًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ “Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be hereditary rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” Then he صلى الله عليه وسلم fell silent.” [Ahmed]