

It Has Been a Hundred Islamic Hijri Years Since We Lost Our Khilafah and We Will See No Change Until We Re-Establish It

O Muslims of Pakistan!

Have we not been crushed with disappointment since Pakistan's current rulers came to power in Democracy, riding upon our deep desire for change? Is it not now clear to us that there will be no change under Democracy in Pakistan, neither in the current seventy-five years nor in the next seventy-five years? Is it not also evident that there will be no change under Democracy, neither in Pakistan nor anywhere else in the Muslim World? Is it not clear and evident, even now, O Muslims?!

Moreover, we are not alone in our painful realization about the failure of Democracy; it is shared by non-Muslim peoples, both in the East and the West. The people of the world's foremost advocate of Democracy, the United States, are deeply frustrated with Democracy, bitterly divided in enmity and taking to the streets in frustration at its injustice. The world's largest Democracy, the Hindu State, is shaken by protests by poor farmers, whilst severe poverty in India extends well beyond them.

Certainly, Democracy has shown that it is unworthy to look after humanity's affairs. How can it not be? Democracy's judgments regarding what is permitted and what is forbidden are from the limited minds of human beings. Moreover, Democracy gives the right to making judgment to those in power, so they secure their own interests first and last, whilst depriving those they rule over of their rights. So, how can we turn to Democracy ever again, O Muslims, how?

O Muslims of Pakistan!

Democracy has failed the world over and it is high time that it is abolished. However, unlike the non-Muslim peoples who depend on Muslims to guide them, the Islamic Ummah has an alternative. Indeed, it is our great Deen that can bring relief for the whole of humanity, as in Islam alone the ruler can neither exploit nor oppress the ruled, as both are bound by the commands and prohibitions of Allah (swt) and His Messenger (saw).

Unlike both Democracy and Dictatorship, in the Khilafah (Caliphate), the revelation (waHee) from Allah (swt) is the sole source for judgment, whilst no human opinion or consensus can ever abrogate the Hukm of Allah (swt) in any matter. Allah (swt) said, ﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَخَذَتْهُمُ أَنَّ﴾ **And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you.** [Surah Al-Maaida 5:49].

The Khaleefah of Muslims is neither a dictator nor a democrat. He neither rules by his own personal opinion nor by the consensus opinion of an assembly. He rules only according to the Quran and the Sunnah and he himself is subject to the Law of Allah (swt) in any dispute with those he rules. Allah (swt) said, ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ **And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day.** [Surah An-Nisa'a 4:59]. It is upon him to give and take the rights according to what pleases Allah (swt) alone.

Thus, the first Khaleefah Rashid, the Khaleefah of the Messenger of Allah (saw), Abu Bakr as-Sadiq (ra), declared, ﴿وَالضَّعِيفُ فَيْكُمْ قَوِيٌّ حَتَّىٰ أُرِيحَ عَلَيْهِ حَقَّهُ إِنْ شَاءَ اللَّهُ وَالْقَوِيُّ فَيْكُمْ ضَعِيفٌ عِنْدِي حَتَّىٰ أَخَذَ الْحَقَّ مِنْهُ إِنْ شَاءَ اللَّهُ﴾ **The weak amongst you is strong before me till I return to him his right, Allah willing, and the strong amongst you is weak before me till I take the right from him Allah willing.**

Thus, the second Khaleefah Rashid, Ameer ul-Mu'mineen, 'Umar al-Farooq (ra) declared, **إِنَّ امْرَأَةً** "Indeed, a woman has disputed with Umar and she is in the right in the dispute over him" when a woman disputed his (ra) saying, **لَا تَغَالُوا فِي مَهْرِ النِّسَاءِ** "Do not be excessive in the dowry of women," by her saying, **لَيْسَ ذَلِكَ لَكَ يَا عُمَرُ إِنَّ اللَّهَ يَقُولُ: ﴿وَأَتَيْنَهُمْ إِحْدَاهُنَّ فَنَطَرْنَا﴾** "It is not so, O Umar, for Allah (swt) said, **You gave one of them a great amount.**" [Surah an-Nisa'a 4:20].

The inhabitants of the heavens and the earth have been witness to the greatness of Islam in the era of the Khilafah. It is the ruling by Islam that led legions of people to embrace Islam, legion after legion, whether those of Indonesia and Central Asia in the East, or those of Bosnia and Morocco in the West. It is the ruling by the Book of Allah (swt) and the Sunnah of the Messenger of Allah (saw) that

made the Khilafah becoming a sanctuary for those persecuted by others, including the Jews fleeing persecution in Europe. Depending on none but Allah (swt), it is the mighty Khilafah that silenced those who attacked the honor of the Messenger of Allah (saw) with the mere threat of war. It is the ruling by all that Allah (swt) has revealed that compelled the Khilafah to mobilize our armies in response to the cries of the oppressed, liberating our lands if they fell under occupation and opening new lands to the light of Islam. It is the obedience to Allah (swt) and His Messenger (saw) that bound the Khilafah to secure relief for the poor and the indebted, whilst providing state education and health care to a world-leading standard, free of cost.

O Muslims of Pakistan!

Certainly, we have been lost since Islamic ruling came to a tragic, prolonged pause with the destruction of the Khilafah in Rajab 1342, March 1924, a hundred Hijri years ago. Since the loss of the Khilafah, the cries of the oppressed fall on the deaf ears of the rulers, who restrain our armies whilst our lands are occupied. We flee our lands for sanctuary, climbing over each other, even risking drowning to escape. The honor of the Messenger of Allah (saw) is attacked again and again, despite the millions of willing and able troops of the Islamic Ummah. We face poverty in the midst of the abundance of wealth that Allah (swt) has bestowed to the Islamic Lands. Indeed, we have been lost without the Khilafah and we will not find our way by striving outside of Islam, whether for Democracy or Dictatorship.

How can we remain still and silent on the matter of the Khilafah, when our noble forefathers moved vigorously to save it, even when they were facing British occupation? When the British colonialists raised their swords to slaughter the Uthmani Khilafah, Allama Iqbal (may Allah (swt) have mercy on him), recited his poem “Jawab-e-Shikwa (Answer to the Complaint)” in the Bhadshahi Masjid of Lahore in November 1912 in order to raise funds for the Khilafah. Shaukat Ali and Muhammad Ali Johar led widespread, strenuous efforts to support the Khilafah, in the Tehreek e Khilafat (Khilafah Movement). Then, when the British agent, the Turkish nationalist, Mustafa Kemal delivered the fatal blow and abolished the Khilafah in March 1924 CE, Rajab 1342 AH, our wise forefathers issued a telegram warning that the abolition of the Khilafah “would open the door to the mischievous ambitions.”

This, then, is how our forefathers were regarding the loss of Khilafah as it was happening. So how must we be, when the Khilafah has been lost for a hundred Hijri years?! How must we be when Pakistan is not under occupation, but blessed with large, youthful population, immense resources and a powerful armed forces that will allow it to be a strong Khilafah? How must we be when the Messenger of Allah (saw) established the obligation of the Bayah to a Khaleefah, by tying it to the worst of all deaths, dying upon Jahilliyah, dying upon other than Islam, saying, «مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ» **“Whosoever dies without the bay’ah on his neck dies the death of Jahilliyah.”** (Muslim).

O Muslims of Pakistan!

Ahmed narrated that the Messenger of Allah (saw) said, «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ» **“Then there will be rule of force, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. And then there will be a Khilafah on the Methodology of the Prophethood.”** And then he (saw) fell silent. This blessed speech of the Messenger of Allah (saw), which is nothing but Revelation inspired by Allah (swt), is not only glad tidings for us about the return of the Khilafah (Caliphate) on the Method of Prophethood. No, this blessed Hadith is also news (khabar) for us to act upon, for it is an obligation upon us to rule by all that Allah (swt) has revealed. It has been a hundred Hijri years since the destruction of the Khilafah, O Muslims, so work with Hizb ut Tahrir to restore it!

#أقيموا_الخلافة

#ReturnTheKhilafah

#YenidenHilafet

#خلافت_کو_قائم_کرو

30 Jumada al-Akhir 1442 AH

12 February 2021 CE

Hizb ut Tahrir

Wilayah Pakistan