

the call for

Nussrah

in Bangladesh

magazine



The Obligation of Establishing the Khilafah

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Election Ready Puppets! US/India gives Bangladesh...

...a Choice of Agents

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Abbreviations*

(saw)	sallallahu alaihi wa sallam
(swt)	subhanahu wa ta'ala
[TMQ]	translated meaning of Qur'an (surah, verse)

**Note that various conventions were used due to documents being form various sources. Some Arabic has been retained where possible.*



Editorial

Election Ready Puppets!

US/India gives Bangladesh...

a Choice of Agents

So it's official – the democratic process for another farcical election has started. All the signs are there. Lest you need reminding; the number of violent demonstrations and crippling hartals have increased; the terrorists in government and opposition have locked horns and kill and maim each other with weapons and cocktails; buses are torched and cars are showered with bricks; innocent bystanders are beaten with iron rods, hacked with cleavers and sliced with machetes. And what is the point? BNP and AL leadership dare each other to be more fanatical for the prize of authority to loot and pillage Bangladesh for the next five years.

In the last four years Hasina has effectively demonstrated how well she was able to please her masters in Washington and New Delhi to the detriment of Bangladesh (*see leaflet/article, page 4*). Like an

obedient puppet, she implemented policies according to every tug of the puppeteers' strings. Likewise, Khaleda's election campaign consists of making promises

to US and India of how better she will serve their regional and strategic interests if they allow her to be the next PM. There is only one skill that Hasina, Khaleda and their respective goons (AL and BNP) can be accredited with: how to slavishly serve colonial powers in order to earn their seal of approval for authority. Clearly, in the coming election US and India have presented Muslims of Bangladesh with a "choice": choose our agent Hasina or our agent Khaleda! Ergo, there is only one real alternative to this (so-called) choice.

Political commentators have coined a generic phrase: revolutions are impossible before and inevitable after. In other words, they are deemed impossible before they take place and thought to have been inevitable with hindsight. Today, the aware Ummah can readily challenge this supposition with an alternative: a revolution in Bangladesh is inevitable, full-stop! Through the bold activities of Hizb ut-Tahrir, people are no longer deceived by the skulduggery of the evil duo and ardently await their replacements. Moreover, the Ummah is ready for the real change, the Khilafah ruling system, not just a change of foreign endorsed slaves who continue to implement kufr (democracy, secularism, etc.).

It is you, the members of the armed forces, who can practically end the rule of these wretched agents of US and India. The key to the authority lies in your hands and it is your duty to close the door to colonialists' proxy rule and open the door to the promised second Khilafah Rashida, as foretold in the hadith of Rasulallah (saw):

"... then there will be Khilafah on the method of Prophethood..." [Musnad Imam Ahmed 4/273]

Put simply; remove Hasina, seize authority, bring it under your control and give the nussrah to Hizb ut-Tahrir so that the Khilafah is established. For this action you will only sacrifice jahannam and you will be rewarded with the highest title of our times and secure your place in Jannah for eternity.



Leaflet by Hizb ut-Tahrir, Wilayah of Bangladesh

The following is a leaflet (translated from Bangla). Lacs of copies were successfully distributed in various cities, including Dhaka

Oh People! Reject Hasina-Khaleda, the agents of US-India and overthrow the democratic system which is the factory that manufactures such agents

The imperialists' design for Bangladesh has become clear to everyone by now. We, in *Hizb ut-Tahrir*, have exposed that to the people of the country numerous times. Here is a summary of what we have been saying:

1. The leader of the crusaders, America plans to prevent the return of the Islamic Khilafah in this region and she wants to keep China encircled by countries under her sphere of influence. In order to achieve this plan, America has made increasing her military presence in the region under various guises which include frequent military exercises, the cornerstone of her policy. This policy is known as "Asian pivot." The Strategic and Security Dialogue with Bangladesh is a part of this policy.
2. As well as this, America adopted the policy of gaining India to work with her. She calls this policy with the name "Strategic Partnership." America realizes that in order to gain India to her side she must put forward a package of benefits to India, which has traditionally been under British sphere of influence, particularly the Congress Party.

3. This American policy of strategic partnership and offering benefits to India translates into subjugating the two Muslim countries neighbouring India i.e. Pakistan and Bangladesh, to serve India's needs. For instance in the case of Pakistan, among other matters, America instructed her agents there to abandon the Muslims of Kashmir.
4. It was as a result of this policy that America, in agreement with Britain and India, appointed Hasina to govern over Bangladesh and the Americans also embarked upon shaping the ruling political and military establishment in the country in a way which serves this policy. By this she would achieve her own self-interests and at the same time allow some benefits for India which will further their strategic partnership.

Election Ready Puppets! US/India gives Bangladesh a Choice of Agents





Hasina's collaboration with US-India

Allah (SWT) says,

إِنْ يَنْفَقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ

“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-Mumtahanah: 2]

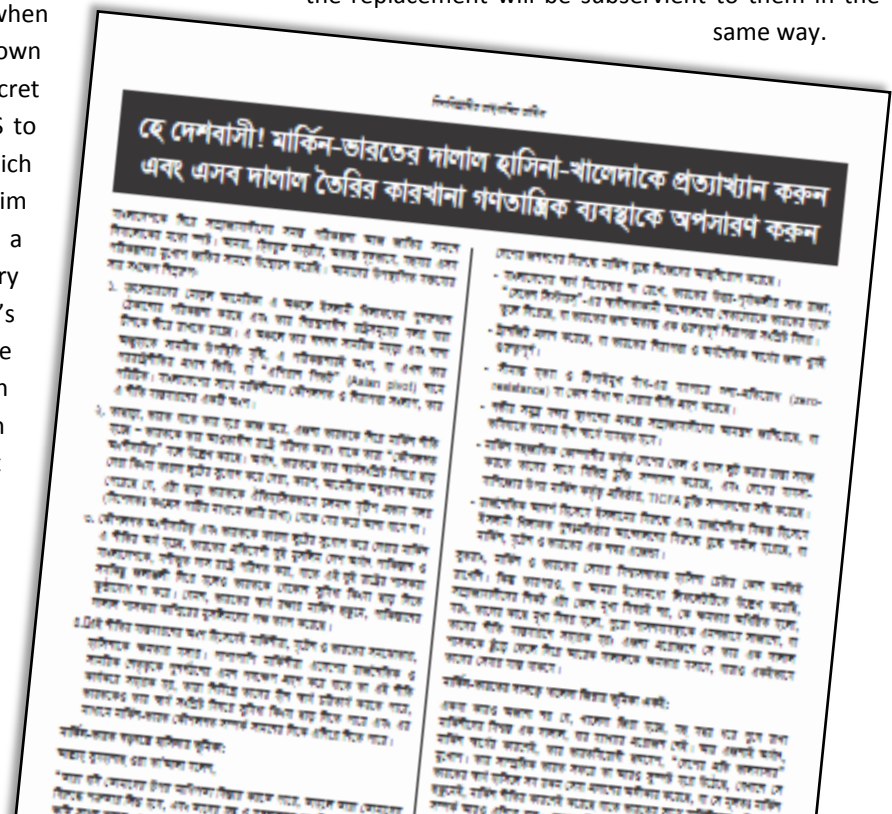
He (SWT) speaks the Truth. After installing Hasina in power the enemies of Islam and Muslims, America and India went about achieving their evil design. Hasina fully collaborated in this, there being no limits in her treachery against the country. We have mentioned only a small sample of that below:

- Collaborating in the massacre of army officers in Pilkhana; and since then she has been executing a policy, at the behest of US-India, of purging the army officers who stand on the side of Islam, the country and nationals interests.
- Turning Bangladesh into a base for the murderous US military which holds exercises in this country as and when they like as if it is their own soil. And holding secret negotiations with the US to sign the ACSA treaty which aims to make the Muslim Army of Bangladesh like a division of the US military who will fight in America's wars, much like the Muslim Army of Pakistan who are now fighting in America's wars against their own people under a similar treaty.
- Handing over leaders of the independence movements of the Seven Sisters which is a vital security interest of India and of no

benefit to Bangladesh at all.

- Granting transit to India to fulfill her security and economic interests.
- Adopting a policy of zero-resistance to border killings and Tipaimukh damn.
- Adopting the construction of deep sea port as a project, not because it will benefit the country, rather for the benefits it will yield for the imperialists.
- Signing contracts with US multinational companies to facilitate their looting of the country's oil and gas and negotiating with the US to sign the "TICFA" treaty to establish US dominance over the country's trade and commerce.
- Fighting Islam as a political ideology and the call for the Islamic Khilafah as a political alternative, which is the number one agenda of America, Britain, and India.

So traitor Hasina has served America and India plentiful. However as we mentioned in the beginning of this leaflet the imperialists' embarked upon shaping the ruling establishment to serve their policies no matter who was in power such that if the circumstances required spitting out one ruler then the replacement will be subservient to them in the same way.





Khaleda Zia is the same in her slavery to US-India

It is not a secret to anyone that Khaleda Zia has been America's trusted agent in Bangladesh for years. There is no need to elaborate upon this. Her garb of anti-Indianism, disguised as "love of the country" was due to this i.e. it served American interests. Her recent visit to India has made this clear where she has committed to serve Indian interests for the sake of furthering America's strategic partnership with India. Khaleda Zia said she wants to forget the past! Which past is she willing to forget, which acts of the mushrik enemy state does she want to forget? Mutilation of the army officers? The hanged body of young Falani? Farakkah damn? ...

And what path will she be treading in the future, if she was brought to power?

- She will forget the Pilkhana massacre and the killers will go unpunished. There will be no room for officers in the country's military who oppose US-Indian interests and stand on the side of Islam and the national interests.
- She will continue to further US domination over the country's military as she did during her previous terms in government.
- On the issue of the independence movements of the Seven Sisters, during her visit to Delhi Khaleda Zia expressed her stance in the same words as Hasina's, "I will not let Bangladesh's soil to be used against India."
- On the issue of transit Khaleda also chose Hasina's words when describing her position to the Indian Prime Minister, "We favour transit as a part of regional connectivity."
- On the issue of border killings and Tipaimukh damn she manifested the same zero-resistance policy as Hasina, as her aide stated, "She [Khaleda Zia] raised these issues with the Indian Prime Minister!"

... some believed in Khaleda's anti-India rhetoric thinking that she is different from Hasina in this respect. What they failed to realize is that Hasina and Khaleda are products of the same democratic system which produces rulers who cause hardship for their people at home and act as agents for their masters in foreign capitals.

- On the issue of deep sea port Khaleda Zia agrees to an international consortium for its construction.
- On the issue of signing contracts with US oil and gas companies and the TICFA treaty, her stated policies are the same as Hasina's.
- And on the issue of fighting the call for Khilafah as a political alternative Khaleda Zia will also follow Hasina's ways to please her masters.

It is clear from this that Khaleda Zia is exactly the same as Sheikh Hasina i.e. a slave of the imperialists. The people of this country had long ago resigned to the fact that Hasina and Khaleda will not solve the country's internal problems. However there were

some who believed in Khaleda's anti-India rhetoric thinking that she is different from Hasina in this respect. What they failed to realize is that Hasina and Khaleda are products of the same democratic system which produces rulers who cause hardship for their people at home and act as agents for their masters in foreign capitals.

The Democratic system is the factory that manufactures such agents

Allah (SWT says,

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

"Verily, Allah commands that you render back the trusts to those, to whom they are due; and that when you rule between men, you rule with justice."

[Surah An-Nisa: 58]

This is what Allah (SWT) commands the rulers with. But the democratic system is based upon violating Allah's commands. In it the rulers rule the people with injustice and commit treacheries against the people. The democratic system was never known to the Muslims until the arrival of colonialism. After



abolishing the Khilafah and dividing the Ummah the *kafir* imperialists directly ruled over the Muslim countries. When circumstances demanded their departure they installed their agents over the Ummah to secure the continual achievement of their interests. In most countries they appointed authoritarian rulers such as the kings and despots in the Middle East. Then when the people in a country demand change due to the injustice and treachery of these agents the Western powers arrive with the slogan of democracy as a means to install new agents in power, which we are even witnessing currently in the Arab countries. In some cases the colonial powers left democracy as the system for the colonized country at the time of their departure but only by ensuring that power will remain in the hands of their agents, as happened with Nehru and Jinnah in India and Pakistan respectively. In other cases due to the competition among themselves one imperialist power would use the slogan of democracy to install her agent by replacing the agent of her rival. Yet in other cases they delivered democracy through B52 bombers as in Iraq and Afghanistan.

Therefore in all the cases establishment of democracy in the Muslim countries (and 3rd world countries) was and is always accompanied by installing Western agents in power. It is the most deceptive method of neo-colonialism which makes the exploited people think that their rulers are elected by themselves whereas in fact these rulers are loyal to the imperialists. The case of Bangladesh is the same. The leaders of Awami League who were agents of Britain became rulers of the country after independence. Thereafter Ziaur Rahman, agent of the US and after him Ershad, backed by Britain-India, ruled over the country. After the fall of Ershad, with American and British-Indian backing behind Khaleda and Hasina respectively “democratic elections” were held and since then power has been alternating between these two, accompanied by the major parties allied to them.

How many times have you been deceived? Forget the deceptions of Mujib, Zia and Ershad; let us just talk about Hasina-Khaleda. 1991, 96, 2001 and 2008. Four times in just 20 years! By the same faces!!

Oh Muslims!

RasulAllah (SAW) said,
“The believer is not stung from the same hole twice.”

Let there be no 5th time. Reject Hasina and Khaleda. Overthrow democracy and re-establish the Khilafah. The Khilafah state will not let your mothers, sisters, wives and daughters be locked inside garment factories to burn to death. It will not let allow the construction of such death traps as shoddy flyovers. The Khilafah will take care of your affairs, rule you with justice and fulfill your trusts; and it will eject US-Britain-India to eliminate forever their domination over the sovereignty, security, resources and military of the country.

Oh People of Power!

You are aware of the crimes of Hasina-Khaleda, it is occurring right in front of your eyes. Secondly, you are well aware that the so-called democratic elections are a means to install them or their likes as the country’s rulers and there is no way for sincere and aware politicians to reach the ruling through this system. As Muslims you have no excuse for turning a blind to these realities. As you are the ones with the material power, you have the duty to provide

nusrah to the sincere and aware politicians so as to remove the regime and re-establish the Khilafah.

Hizb ut-Tahrir is the sincere party committed to the command of Allah (SWT) to rule the people with justice and fulfill their trusts; and it has the trust and support of the people. They believe in our sincerity and they trust our words. And they know we understand the ways of solving the country’s problems. You need to only talk to the people, talk to your families, relatives and others in the Ummah you come to contact with, to acquire knowledge about what we have said.



Hizb ut-Tahrir is the party with awareness of regional and global politics, able to carve out the path for bringing a decisive change to the balance of power in the region and the world such that the Islamic Khilafah will attain the position of the number one state in the world, thus restoring the glory of the Ummah.

Hizb ut-Tahrir is the party operating globally, capable of mobilizing Muslims in all the capitals, in the East and the West, in support of the Khilafah. And it is the party with contacts in the armies of the Ummah. So do not waver in becoming the first to come out of your barracks fearing isolation or any other repercussions. Muslims in their thousands and

tens of brigades will stand by you and the Khilafah. So respond, be the foremost in fulfilling Allah's command and provide *nusrah* to **Hizb ut-Tahrir**.

أُولَئِكَ . فِي جَنَّاتِ النَّعِيمِ . ثَلَاثَةٌ مِنَ الْأُولَى . وَقَلِيلٌ مِنَ الْآخِرِينَ .
وَالسَّابِقُونَ السَّابِقُونَ . الْمُتَّقُونَ .

“And those foremost (in believing and performing the righteous deeds) will be the foremost (in Jannah). They will be the nearest (to Allah). In the Gardens of Delight. A multitude of those (foremost) will be from the first generations (of Muslims). And a few of those will be from the later generations.” [Surah Al-Waqi’ah: 10-14]

Hizb ut-Tahrir, Wilayah, Bangladesh
23 Muharram, 1434, 07 December, 2012



Street posters depicting Hasina and Khaleda as agents of US and India in Dhaka, by Hizb –ut-Tahrir, Bangladesh

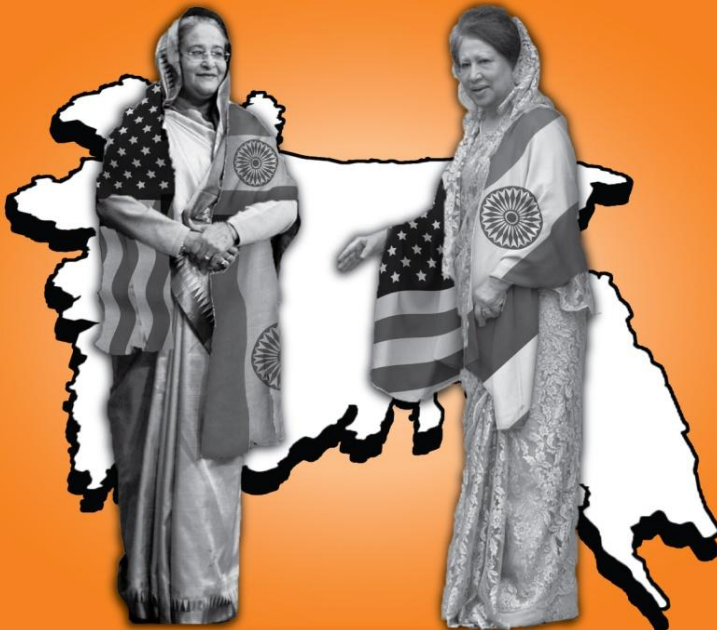


A copy of the street poster exposing the
**Treachery of the US/Indian
agents Hasina and Khaleda**



বিসমিল্লাহির রাহমানির রাহিম

হে দেশবাসী! মার্কিন-ভারতের দালাল হাসিনা-খালেদাকে প্রত্যাখ্যান করো



বিশ্বাসঘাতক হাসিনা গত ৪ বছরে বাংলাদেশের উপর মার্কিন-ভারতের কর্তৃত্ব সুদৃঢ় করেছে
দিল্লি সফরে খালেদা জিয়া পিলখানা হত্যাকাণ্ড, ফেলানীর বুলন্ত লাশ ও ফারাক্কার মতো অতীত
ভুলে গিয়ে মার্কিন-ভারতের কর্তৃত্ব সুদৃঢ় করার একই নীতি বজায় রাখতে অঙ্গীকার করেছে

**এসব দালাল তৈরীর কারখানা কুফর
গণতান্ত্রিক ব্যবস্থাকে অপসারণ করুন**

দেশের সার্বভৌমত্ব, নিরাপত্তা ও সেনাবাহিনীর উপর
মার্কিন-বুটেন-ভারতের কর্তৃত্ব নিশ্চিহ্ন করতে
হিব্বুত তাহরীর-এর নেতৃত্বে খিলাফত প্রতিষ্ঠা করুন

হিব্বুত তাহরীর

www.khilafat.org
www.hizb-ut-tahrir.info

উলাই'য়াহ্ বাংলাদেশ



Activity – Demonstration by Hizb ut-Tahrir outside National Press Club 29/12/12



Press Release by Media Office of Hizb ut-Tahrir, Wilayah of Bangladesh

Hasina-Khaleda, and the Democratic System is Rejected by the People; Bullets Will Not Save Them; Muslims Demand the Khilafah Ruling System

The Hasina government ordered the police to fire rubber bullets from which one person was injured in his chest and it arrested dozens of Muslims, to disperse the several hundred participants who attended a rally today organized by **Hizb-ut Tahrir** outside the National Press Club, Dhaka. The party organized the rally to express the people's rejection of Hasina-Khaleda, the agents of US-India and the democratic system which manufactures such agents. The participants chanted the slogans, "Hasina-Khaleda is Rejected," "Agents are Rejected," "Democracy is Rejected," and "The People Demand the Khilafah." Hearing these slogans from the people of the country the foundation of the ruling *kufir* regime was shaken and it resorted to brutal force as a means for its protection. This is exactly like its masters US-Britain-India who unleash violence against innocent, unarmed civilians for achieving their evil aims across the world. The *kufir* regime has come to realize that despite their oppression, the call for Khilafah has reached people's hearts and minds to an irreversible point and it is acting desperately to silence the people. We, in **Hizb-ut Tahrir**, make it clear that the regime will not succeed, rather the people's resolve will be strengthened and they will increase their efforts to bring this regime's downfall with the Help of Allah (SWT). And the Khilafah state will be re-established soon and it will punish the guardians of this regime with an exemplary punishment.

"Those (i.e. believers) unto whom the people (hypocrites) said, "Verily the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." [Surah Ali-Imran: 173]

Media Office of Hizb-ut Tahrir

Wilayah of Bangladesh

15 Safar 1434 AH

29/12/12



The founder of Hizb ut-Tahrir

Sheikh Taqiuddin an-Nabhani

The following is a lecture delivered by his son
in November 2009

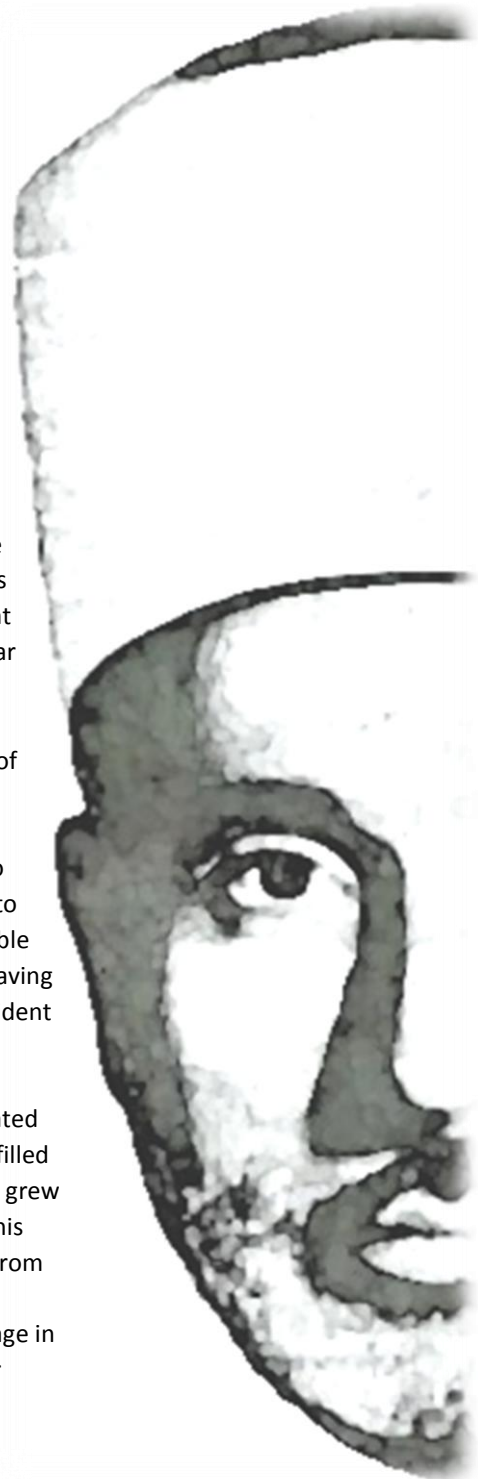
“ Bismillahir Rahmanir Raheem

The founder of Hizb ut Tahrir, Muhammad Taqi ud Deen bin Ibrahim bin isma'el al Nabhani, was born in the year 1911 in the village of Haifa in Palestine. He grew up in a scholarly environment, where his father Sheikh Ibrahim, who was a fiqhi scholar, had attained high shar'i positions in Palestine and Damascus. His father's grandfather was a fiqhi scholar who had a sea worth of knowledge in the sciences of the Arabic language and in usool-ul-fiqh. However, they did not write any books or leave behind literature but sufficed in issuing fatawa and participating in councils (of knowledge) with the scholars of al Azhar and the scholars of Tunisia and Morocco.

As for his mother's grandfather, Sheikh Yusuf An Nabhani, he was active and energetic in the fields of knowledge and politics. He was a Sufi on the madhab of the ottoman state. He wrote fiqh and

poetry in Lebanon and elsewhere, to the point where he wrote over 500 verses of poetry. It was he who discovered his grandson's talents, and sent him to study at Al Azhar from his own expense.

The mother of the founder of the Hizb, Taqiyyah, had extensive exposure to the Islamic sciences, so much so that women would ask her to issue fatawa. She was not able to write however, due, to having been fully blind from an incident when a woman claimed specialization in the field of herbal medicine yet mistreated her. And it was in this iman-filled environment that the imam grew up in. He was very close to his grandfather, Sheikh Yusuf, from whom he learned much whenever he visited his village in the summers from Beirut or Istanbul.





He was able to memorize the Qu'ran by the age of 10 years old. He had a talent in poetry and used to frequent the reading of books of fiqh, all before he attained the age of 10 years. He was very confident from a young age in many areas. So bold was he that he would confront beasts like wolves, wild dogs and snakes whenever he was playing in the areas surrounding his village. He showed a strong trait of leadership among his peers in the village. He would not lean towards hastening unless he was memorizing Quran, composing poetry or studying the books of fiqh.

The political climate in Egypt (sic) was unstable since the fall of the khilafah. The atmosphere was one of people calling for its re-establishment. He was influenced by this political environment that was divided into two groups: one calling for Islam and another polluted with western philosophies. He was a supporter of the poet Ahmad Shawqi, who recalled and lamented the khilafah through eloquent and influential verses of poetry and was keen in attending his poetry seminars since he himself had a taste for poetry since childhood. And how could he not admire and follow Shawqi when he was the king for poetry in that era? He did not belong to any group or political movement, regardless of his enthusiasm and concern in political matters. This was due to the fact that they were all far from what simmered the depths of his heart, and this was his love for the khilafah, which had been demolished only a few years earlier.

His enthusiasm for political matters however, didn't prevent him from continuing his education at al Azhar. During his stay in Egypt, his father died in the village of Ilzm. Upon hearing this, he rushed back to his village in a state of utter shock. His father was 48 years of age then. Following his father's death was the death of his grandfather, Sheikh Yusuf, in the year 1932, who was approximately 90 years of age.

His grandfather, Sheikh Yusuf, sent him to study at Al Azhar when he was 16 years of age. He (the sheikh) gave him five golden ottoman coins to continue his quest for knowledge in al Azhar University and the faculty of science there.

He then returned to al Azhar and continued his education and was ranked first place in the entire university. A Palestinian newspaper wrote as the heading of its first page: "Congratulations from Palestine to Sheikh Taqi ud Deen".

He returned to Palestine in the year 1933. He worked as a writer in the Shariah court in Haifa. His family was thus forced to move to Haifa due to the fact that he was the only means of support for them. And when the revolution of 1936, led by the shaheed Izzuddeen al Qassam took place, he followed him secretly. He used to lecture the marching crowds about the British rule that facilitated the migration of the Jews to Palestine.

Izzuddeen al Qassam rahimahullah was impressed by his lectures and would pat his shoulders in approval and praise. At the same time, Sheikh Taqi ud Deen was impressed by Izzuddeen Al Qassam's character for his courage and political awareness, and being able to recognize that the head of the serpent were the British and not the Jews. And because of this, he (Sheikh Nabhani) pushed himself to fight the British with all sincerity and

piety. The British eventually managed to divert all attention to the Jews, whom they equipped with arms and ammunition.

The founder of the Hizb married one of the daughters of a merchant in Haifa, Ali Mayyasi, in the year 1939 after which he was promoted to the rank of an Islamic judge in Beesan. He was blessed with his first son Ibrahim the following year. He then moved to the city of Yafa and stayed there for two years, where was blessed with his second son, whom his wife named Taj ud Deen. He then briefly returned to Haifa and from there moved to Khaleel and remained there for two years.

He was a beloved figure to the people of the city that did not have a single Jew residing in it. He was



then visited by the mayor, Muhammad Ali Al Ja'bari, who wanted to discuss with him about a personal issue in court. The sheikh refused and said, "I do not look into court cases, except in court". Outraged, the mayor demanded that the Sheikh be deported out of Khaleel. To this incident, there is a hidden political background. The king of Jordan, Abdullah, visited Khaleel and everyone in the village went out to welcome him, with the exception of Sheikh Taqi Ud Deen, whose absence was felt as he was the only judge in that city. The mayor was embarrassed by this and hence demanded his expulsion from the city.

The Sheikh then ended up in al Ramla, where he was appointed a judge for Al Ramla and al Lid in the year 1947. It was there that he began to become more politically and militarily active in combating the Jews after the retreat of the British and the issuance of the partition of resolution by the U.N.

The Sheikh gathered the youth of Ramlah and Lid, some whom I remember such as Dawod Hamdan, Nimr Al Masri, Ibrahim Abu dayyah, Hasan Salamah and a man from al Ghusayn and others whose names I do not

know. This group was against the supreme Arab body of Palestine that was led by al Hajj al Ameen al Husayni, a spy for the British. He used to spy on Hitler with Yunus al Bahri, who was the broadcaster of the "Arabic Berlin".

Ironically, Hitler's intelligence agents didn't suspect their plots. However, Hasan Salamah discovered their plans and returned to Palestine after the retreat of the British with 20 sheets filled with gold, with the intention to buy arms to fight the Jews. No one knew about this, except very few from Sheikh Taqi ud Deen's group, who had traveled to Syria to

purchase arms. However, Jameel Mardam, the minister at the time, offered 200,000 Syrian coins to assist the Mujahedeen, but Sheikh Taqi ud Deen refused to take this money, returned to Al Ramlah and from there he went to Egypt to purchase arms only to be confronted with the same situation.

He returned to his companions who were at the top of his roof testing some arms and said to them, "we must try to manage things on our own". They all understood the game and began searching for arms dealers to purchase arms. They then began preparing the youth militarily and engaged in battles

against the Jews and captured weapons and even military vehicles. Hasan Salamah however was martyred in a battle near Al Ramlah in an effort to reach Tel Aviv and Ibrahim Abu Dayyah was injured by a bullet in his back, and was carried to a hospital in Beirut, dying four years later. Thereafter the Jordanian army retreated from Al Ramlah and Al Lid and handed it over to the Jews. Hence the people were obliged to migrate and were accompanied by Sheikh Taqi ud Deen who went to al Quds and from there to Damascus and then on to Beirut where his family had

been. After the storming events, he wrote the book "inqadhu filisteen" and then wrote "risalat al Arab" which was directed at the Arabian kings and presidents. He was then appointed as the president of the Shariah court in the west bank. His new job did not hold him back from following up and remaining active in the political field.

He gave a khutbah in Nablus (Nablus) where he attacked king Abdullah and accused him of treachery for handing Al Lid and Al Ramlah to the Jews. King Abdullah then invited him to his castle in Jordan and politely spoke to him about his grandfather, Sheikh

He gave a khutbah in Nablus where he attacked king Abdullah and accused him of treachery for handing Al Lid and Al Ramlah to the Jews. King Abdullah then invited him to his castle in Jordan and politely spoke to him about his grandfather, Sheikh Yusuf, in hope that he may gain his sympathy, after which he scolded him for the lecture he gave in Nablis. ... Enraged, the king ordered his guards to arrest him and he remained in Ja'far prison in the desert for 90 days. He was then released after resigning his post.



Yusuf, in hope that he may gain his sympathy, after which he scolded him for the lecture he gave in Nablis. Sheikh Taqi ud Deen remained silent, and didn't utter a word. When he got up to leave, the king extended his hand for the sheikh to kiss, who resorted to shaking it instead. Enraged, the king ordered his guards to arrest him and he remained in Ja'far prison in the desert for 90 days. He was then released after resigning his post.

He began writing the thoughts that were on his mind in the year 1952. Meanwhile, he was a teacher in an Islamic university in Jordan, relaying his thoughts to those students who gained his trust. The first circle of the Hizb thus began with Nimr al Masri, Dawud Hamadan and Sheikh Ahmad Al Da'oor present, and it was held in al-Quds. He then rented a place to be the station for the Hizb and with his own hands hung therein a poster with "Hizb ut Tahrir" written on it. From then on began his zealous activity in all the cities of the West Bank and Jordan. The call received increasing advocacy. He then moved to Damascus, Baghdad and Beirut where thousands joined the ranks of the Hizb, among them 12 deputies from the Syrian Parliament.

Meanwhile, Abdul Nasser (the traitor of the Ummah in Egypt) began to gain popularity after his phase of interaction in the year 1955. The Hizb discovered Abdul Nasser's alliance with America and the people's support for the Hizb began to shrink due to pressure from their families and the general public because of Abdul Nasser's war on the Muslims' minds, until the matter reached the leaders of the Hizb. It was opined by from Nimr al Masri and Dawud Hamdan that challenging Abdul Nasir was going to lead to the Hizb's downfall. After discussions that lasted days, Sheikh Taqi ud Deen expelled them both from the Hizb and replaced them with Sheikh Ahmad Al Da'oor and Sheikh Abdul Qadeem Zalloum.

He (Sheikh Taqi ud Deen) continued on this path despite strong opposition from people who had been affected by the letters of Abdel Nasser and the written media and fifth column agents of the Egyptian Embassy, the British and U.S. But hundreds of youth in the party in Jordan, Syria, Lebanon and Iraq remained steadfast in the face of these "Nasiri" storms and continued the distribution of leaflets, despite the rejection and the hardships they faced from the majority of the Muslims.

The Amir of the Hizb, Sheikh Taqi ud Deen, moved to Syria in the year 1955 after being chased in Jordan. He was denied entry into Syria in the year 1956, thus moving to Lebanon. He was arrested in Beirut in the year 1957 for a period of 3 months. He was released

He was denied entry into Syria in the year 1956, thus moving to Lebanon. He was arrested in Beirut in the year 1957 for a period of 3 months. He was released on bail after the first hearing where the judge banned him from speaking when the Sheikh began defended himself with the words "we look at the world from a specific angle".

on bail after the first hearing where the judge banned him from speaking when the Sheikh began defended himself with the words "we look at the world from a specific angle". Bahish Taqi ud Deen, a man well known for his strong political character in Lebanon, then spoke on his behalf, subsequently walking to the judge's room, kicking his door open saying "you are going to sign my client's release right now!"

The accusation against Sheikh Taqi ud Deen was "his joining an illegal group which led to a political clash". The Hizb had

also rented the "Hadarah" newspaper from one of the Christians for a period of 6 months. However, the owner refused to renew the contract and so the publications came to a halt, receiving a wave of extreme anger from the Christians and in specific the "Katha'ir" group and a certain Kameel Sham'oon, who was the chairmen of the Republic during that time. The imprisonment of Sheikh Taqi ud Deen occurred as a result of all this.

In 1958 a popular revolution occurred in Lebanon at the instigation of Abdel-Nasser of Egypt. The Hizb's



work came to a halt due to the disorder of the security situation and the exchange of fire between the Muslim rebels and the Lebanese army at Kameel Sham'oon. However, the Hizb continued distributing political leaflets exposing America as being the culprit behind this revolution with Sham'oon being the first American collaborator in Lebanon.

Syria, who was then allied with Egypt in the United Arab Republic, aided the resistance with money, men and arms. In the same year, Sham'oon's face got paralyzed having been exposed to a cold breeze after going out to meet sheikh Abdul Qadeem Zalloum immediately after coming out of the shower. He hid for treatment in a hospital in Beirut for a few months with a mild recovery; however, he did not continue treatment and went into hiding after reading in one newspaper article that the security service was looking to arrest him within a matter of days. He remained in hiding until his death.

Sheikh Taqi ud Deen's period of hiding began in late 1959 in the home of one of the shabab in Burj al barajinah in Beirut. He remained there for two months before moving to a vacant area known as "Al Qubba" in Tarablus that only had 3 buildings. We used to visit him once a week, each of us on a different occasion for security reasons. And from among his regular visitors were Sheikh Abdul Qadeem Zalloum, Lutfy, and Abdul Hadi who resided in a nearby area to Al Qubbah. The sheikh kept up with the events through Lebanese reports and radios and special news from trusted sources sent by party members in Lebanon, Syria, Jordan, Iraq, Egypt and Sudan and also the shabab who studied in Germany, among them being Fathy Khalad and fathy Abdullah.

Suddenly the unexpected occurred. Standing on the porch, Taj ud Deen saw a security vehicle approaching the entrance of the building. Two men came out of the vehicle dressed in khaki clothing and

entered the building. Taj ud Deen rushed to his father and told him what he saw, who asked him to sit quietly and wait. After about 15 minutes, he asked him to look outside for the vehicle and saw that it was gone. He then asked him to immediately go to his home in Beirut and stressed that neither he nor any other member of his family was ever to return to this place. Sheikh Taqi then moved in with one of the Shabab, namely Sheikh Talib, who rented a home for him next to his own in Al Malloolah. It so happened that a woman who lived in the upper story of the building would eavesdrop on the sheikh and the shabab who would visit him. She reported to the authorities that they lived in the 2nd story and when they arrived and searched the place, they found nothing and returned. Thereafter the Sheikh removed his Islamic attire and resorted to wearing normal clothing, along with Sheikh Abdul Qadeem Zalloum.



He then moved to an area called Al nab'a in Beirut which was populated with shabab from the Hizb. The sheikh along with Sheikh Abdul Qadeem then traveled to Iraq to work in the dawah, and it so happened that Abdul Salam Arif, who was an admirer of Abdul Nasir, had taken authority there. However, he was not an ally to anyone as such. Sheikh Taqi ud Deen then asked a delegation to explain the ideas of the Hizb to him and to ask him to hand authority over to the Hizb to establish Islam (i.e. give the nussrah). However, the members of the delegation sufficed in explaining the ideas without asking for authority. In return Abdul Salam asked the delegation to continue their work in Iraq without being put under any difficulty, as he was impressed with the idea of re-establishing the khilafah. Upon hearing this the Amir of the Hizb (Sheikh Taqi ud Deen) got angry and said, "I should have gone myself for this matter". And this was the first attempt at seeking the nussrah. ”

Completed in next issue.



Clear evidences for the Obligation to Establish the Khilafah



Introduction

It had always been a dream of the disbelievers to reduce Islam to merely a state "religion" so that secularism is hailed as the states Ideology.

"We must put an end to anything which brings about any Islamic unity between the sons of the Muslims. As we have already succeeded in finishing off the Khilafah, so we must ensure that there will never arise again unity for the Muslims, whether it be intellectual or cultural unity" The British Foreign Minister addressing the British Prime Minister shortly before World War II.

"The situation now is that Turkey is dead and will never rise again, because we have destroyed its moral strength, the Khilafah and Islam" Lord Curzon, British Foreign Minister, in front of the House of Commons after the Lausanne Treaty of July 24th 1924.

The revival of an obligation

The obligation discussed in this article is something the Muslims took for granted, for well over a thousand years, much like the obligation of Salah (prayer) and fasting today which, al-hamdu lillah, are not open to discussion and debate. However the Prophet (Sallallahu Alaihi Wasallam) did warn us there would come a time when the Deen will become strange and unrecognizable to the people

and those carrying its Call will be seen as strange due to the Message that they carry.

He (Sallallahu Alaihi Wasallam) said:

"Islam began strange and it shall return strange. So glad tiding to the Strangers." [Reported by Muslim]

This hadith holds a meaning that is especially reflective of our times, for in the last hundred years this noble Ummah has witnessed the destruction of her State and with that, due to the colonization of her lands by the colonialists, the crushing tidal wave of the western culture. The western culture completely engulfed her to the point of suffocation. It turned black into white and white into black. Never did the Ummah encounter such cultural strangulation, which left her bewildered and confused about the most basic and rudimentary tenets of her Deen.

To cause maximum damage the colonialists chose their targets carefully when they unleashed their degenerate culture upon us:

- they attacked the notion of one Ummah by disseminating the idea of nationalism and nationhood



- the Sharee'ah was depicted as barbaric, harking back to a medieval age but not suited to an age of reason and modernity
- the ruling system of Islam, the Islamic Khilafah, was described as nothing short of despotism justified under the name of religion.

So what impact did this western polemic have upon the sons of this Ummah? First of all the effect was mostly noticeable amongst the scholars, authors and men of letters. Some answered back but with an apologetic tone – so the Khilafah was deemed to be a democratic system all along– whilst a handful who had succumbed to the western culture even denied it as having any Sharee'ah legitimacy.

In time a sense of apathy towards the issue of Khilafah reigned over the Ummah and in cases even embarrassment. Many saw the Khilafah as a relic of the past and which should remain in the past or simply impossible to implement in this day and age; hence there was no alternative but to make recourse to secularism.

This was a time of great turmoil and change for the Ummah. This is the time when we witnessed the hadith of the Messenger (Sallallahu Alaihi Wasallam) unfolding before our eyes when he (Sallallahu Alaihi Wasallam) said:

"Verily, the knots of Islam will be undone one by one. Whenever one knot is lost then the people grabbed onto the one which came after it. The first of these knots will be the Ruling and the last will be the Salah." [Reported by At-Tabaraani]

And in another version:

"Verily, the knots of Islam will be undone and there shall be misguided rulers." [Authenticated by al-Hakim in his Mustadrak]

After losing the Khilafah, like people clutching at whatever they can on a sinking ship, the Ummah

grabbed onto whatever remained of the Deen as poignantly depicted in the hadith above. However, the good is, and always will be, in this Ummah and it was not long before she started embarking on the path of awakening due to the work of the sincere Da'wah carriers.

Evidences from the Glorious Qur'an:

Allah (SWT) says in the translation of the meaning of the Qur'an ul-Kareem (TMQ):

1. **"But no, by your Lord, they will not have Eeman until they make you (O Prophet) rule between them in that which they dispute, and they find in their souls no resistance against your decisions, but accept them with the fullest conviction" (TMQ 4:65).**

2. **"Indeed, we have revealed to you the book with the truth so that you may rule between mankind by that which Allah has shown you" (TMQ 4:105).**

3. **"So rule between them by that which Allah has revealed, and follow not their desires, but beware of them in case they seduce you from just some part of that which Allah has revealed to you" (TMQ 4:49).**

4. **"Whosoever does not rule by that which Allah has revealed, they are disbelievers (Kafiroon)....the thaalimoon (oppressors)....the fasiqoon (evil doers)"(TMQ 4. 5:44-47)**

These ayaat (versus) of Qur'an, and many others, prove beyond doubt the obligation of ruling by what Allah has revealed. The first one in particular refers to the Muslims directly by stating that we have no real Imaan (belief) until we make them judge between us by Allah's revelation. This is an indication of the obligation for all Muslims to establish Allah's ruling system.

"Verily, the knots of Islam will be undone one by one. Whenever one knot is lost then the people grabbed onto the one which came after it. The first of these knots will be the Ruling and the last will be the Salah."
Hadith



Evidences from the Ahadeeth of our beloved Prophet (saw):

1: Imam Muslim narrated from Abu Hazim who said: I was with Abu Hurairah for five years and I heard him narrate from the Prophet (SAW) that he said:

"The Prophets used to rule Bani Israel. Whenever a prophet died another prophet succeeded him, but there will be no prophets after me; instead there will be Khulafaa' (Khalifahs) and they will number many". They asked: what then do you order us? He said: "fulfil allegiance to them one after the other. Give them their dues. Verily Allah will ask them about what he entrusted them with".

This Hadeeth is a clear statement of the fact that the form of government in Islam, after the Prophet (SAW) is the Khilafah, and not an Islamic Republic, Islamic Socialist Republic or Islamic Imarah. This understanding is supported by numerous other Hadeeth that indicate the only system of government in Islam is the Khilafah.

2: Imam Muslim narrated from Abdullah bin 'Umar who said that the Prophet (saw) said,

"One who dies without having bound himself by an oath of allegiance (to a Khalifah) will die the death of one belonging to the days of ignorance (Jahiliyah)".

3. Ahmed and Ibn abi 'Asim narrated that the Prophet (saw) said,

"Whosoever dies and he does not have over him an Imaam, he dies the death of Jahilyyah".

Thus the Prophet (SAW) made it compulsory that every Muslim should have over him an Imaam, which is also represented by having a pledge of allegiance (bayah) on his or her neck. The pledge of allegiance is not given to anyone except the Khalifah. The Ahadeeth inform us that those who run the affairs of Muslims are Khalifahs (some times called Amir ul-Mu'mineen or the Imam). Therefore, this is a command to establish or appoint them.

Evidences from the Consensus of the Companions (Ijma-as-sahaba)

All the companions (Sahaba) agreed upon the necessity of establishing a successor (Khalif) to the Prophet _ after his death. They all agreed to appoint a successor to Abu Bakr, and upon his death to appoint a successor to Umar, and upon Uthman's death to appoint Ali as a successor to him. The consensus of the companions (may Allah be pleased with them) on the establishment of a Khalif manifested itself emphatically on the death of the Prophet _ . The companions delayed the burial of the Prophet _ and engaged themselves in appointing a successor to him. It is known that the burial of the person is obligatory (Fard), and that it is a sin (Haram) for those who are supposed to prepare the

"One who dies without having bound himself by an oath of allegiance (to a Khalifah) will die the death of one belonging to the days of ignorance (Jahiliyah)". Hadith

burial to engage themselves in anything else until they complete the burial. In spite of this, some of the companions engaged themselves in appointing a Khalif, Even though they were obliged to engage themselves in preparing the burial of the Prophet. The other companions kept silent on their action and participated in delaying the burial for two nights, despite having the ability to condemn the delay and being

able to bury the Prophet. This action of the companions is therefore an evidence of consensus (Ijma-as-sahaba) to support the appointment of a Khalif rather than to bury the dead. This could not be legitimate, unless the appointment of a Khalif is more of an obligation than the burial of the dead. All the companions (may Allah be pleased with them) agreed throughout their lives upon the obligation of appointing a Khalif. Although at times they differed about the person to be appointed, they never disagreed that a Khalif should be appointed. Accordingly, the consensus of the companions (Ijma-as-sahaba) is both a clear and strong evidence that the appointment of a Khalif is obligatory.



The obligation of there being only one Khalifah for the entire Muslim Ummah

In the ahadeeth of the beloved Prophet (saw)

1) The Prophet (saw) said: "When the oath of allegiance has been taken for two Khalifs, kill the latter of them". (Narrated in Sahih Muslim by Sa'id al-Khudri)

2) The Prophet (saw) also said: "Whoso comes to you while your affairs has been united under one man, intending to break your strength or dissolve your unity, kill him." (Narrated in Sahih Muslim by 'Arfajah)

So what is with the Muslims who insist on establish regional Islamic Imarah's (Governments) based upon nationalistic divisions drawn up by the British and her fellow colonialists? Cannot we see beyond the plans of the Kuffar? What of those Muslims who wish to establish Islamic Governments in "their own" country and then to resume normal relationships with the rest of the Muslim countries, as if the rest of the Muslim countries are perfectly legal under Islam? Having more than one Khalifah for the entire Ummah is a sin, a fitnah and a division in our ranks.

In the Ijma'a (consensus) of the Sahabah (r.a.)

It is in the books of "As-Sirah" of Ibnu Kathir, "Tarikh ut-Tabari" by at-Tabari, "Siratu Ibn Hisham" by Ibn Hisham, "As-Sunan ul-Kubra" of Bayhaqi, "Al-fasil-fil Milal" by Ibnu Hazim and "Al-A'kd Al-Farid" of Al-Waqidi, that Al-Habbab Ibn ul-Munthir said when the Sahaba met in the wake of the death of the Prophet (SAW) (at the thaqifa hall) of Bani Sa'ida: "Let there be one Amir from us and one Amir from you (meaning one from the Ansar and one from the Mohajireen)". Upon this Abu Bakr replied: "It is forbidden for Muslims to have two Amirs (rulers)..." Then he got up and addressed the Muslims.

It has additionally been reported in "as-Sirah" of Ibnu Ishaq that Abu Bakr went on to say on the day of Thaqaifa: "It is forbidden for Muslims to have two Amirs for this would cause differences in their affairs and concepts, their unity would be divided and disputes would break out amongst them. The Sunnah would then be abandoned, the bida'a (innovations) would spread and Fitna would grow, and that is in no one's interests".

The Sahabah (ra) agreed to this and selected Abu Bakr (ra) as their first Khalifah. Habbab ibn Mundhir (ra) who suggested the idea of two Ameer corrected himself and was the first to give Abu Bakr the Baya'a (pledge of allegiance). This indicates an Ijma'a of all of the Sahabah (ra) and thus is a divine

source for us. Ali ibni abi Talib(ra), who was attending the body of the Prophet (saw) at the time, also consented to this.

"Allah has promised those amongst you who believe and work righteous deeds, that he will indeed grant them inheritance of power in the earth, as he granted it to those before them; that he will establish in authority their Deen,..."

TMQ (An-Noor :55)

Conclusion

In Conclusion it can be seen that the Khilafah ruling system implements the whole of Islam, thus Islam and the Muslims depend on it. It is not just one fard but the mechanism through which Islam is implemented. This is why the Prophetic

calender of the Muslims starts with Yr 1 Hijri. What the Hijrah signifies is the leaving behind of the Makkan Shirk and the establishment of Islam in Madina as a governing system. So year 1 Hijri begins from the first day of Islamic Government, not from the date of first revelation, or the Prophets (saw) birth as it could have done, and as the Christians practice. Thus anyone who makes excuses for this issue will be neglecting the biggest duty in Islam, to establish the Deen. The death of Jahillyyah will be upon him and so it is Fard to work with those who know about the Khilafah and who are working for it according to the methodology of the Prophet (saw), and this is the biggest duty upon the Muslims today above all else. Nobody can claim that this is an



impossible task as Allah (swt) promises the victory of the believers and confirms:

"Allah has promised those amongst you who believe and work righteous deeds, that he will indeed grant them inheritance of power in the earth, as he granted it to those before them; that he will establish in authority their Deen, which he has chosen for them, and that he will change their state from a state of fear into a state of security and peace. They will worship me alone and not associate partners with me, and those who reject faith after this, they will be the rebellious and the wicked" TMQ (An-Noor :55)

Imam Ahmed ibn Hanbal extracted that Huthayfah said the Messenger of Allah (saw) said:

"The Prophecy will remain amongst you as long as Allah wills, then Allah will lift it when he wishes, then it will be a Khilafah Rashidah (i.e.: The first four Khalifahs) on the method of the Prophecy, it will remain for as long as Allah wills, then he will lift it when he wills, then it will be a hereditary leadership (i.e.: the Abbasid and Ummayid dynasties etc.) for as long as Allah wills then he will lift it when he so wills. Then there will be a tyrannical rule (i.e.: all the current Kufr regimes of the Muslims) for as long as Allah wills, then he will lift it when he so wills, then there will be a Khilafah Rashidah on the method of the

Prophecy, then he kept silent." (Musnad Imam Ahmed 4/273)

and concerning the liberation of Masjid al-Aqsa from the Jews, the Prophet (saw) said,

"Two Hijrah's will take place, and the latter will be to the place where your father Ibrahim may peace be upon him had immigrated (i.e.: Palestine)"

Note: Hijrah occurs when Muslims emigrate from Kufr lands to the Islamic state.

Subsequently, nobody can claim that this task is an impossible one as it has been promised success by

Allah (swt) and his Messenger (saw). All that remains is for the faithful to rush to carry out this noble work and to carry the da'wah to this ummah and remind her of her Deen.

Imam Ahmed reported in his Musnad (5/35) that the Messenger (saw) said:

"If the people of as-sham (Palestine, Lebanon, Jordan, Syria) went astray then there would be no goodness amongst you, but however there will continue to be a

group supported from my ummah, and they will not be bothered by those who disapproved until the day of Judgement".

May Allah make us from that group, and support us in re-establishing his Deen on his earth.

Ameen.

... nobody can claim that this task is an impossible one as it has been promised success by Allah (swt) and his Messenger (saw). All that remains is for the faithful to rush to carry out this noble work and to carry the da'wah to this ummah and remind her of her Deen.

Over 100,000 attend Khilafah conference held by Hizb ut-Tahrir, at a stadium in Jakarta Indonesia





Economics

Is Bangladesh economically dependent on USA?

There is a perception that the economy of Bangladesh is highly dependent on USA. Some people think that since ready-made garment (RMG) export is a major foreign exchange earner for the country and a substantial amount of RMG products are exported to USA, it is impossible or even suicidal to challenge the world's number one superpower. On the other hand, it is said that about a million Bangladeshi lives in USA, who regularly sends remittance to the country. Establishing an Islamic state, Khilafah, means inviting severe economic hardship for the nation as US might opt for economic sanctions etc. As Muslims, we are obliged to Allah (swt) to resist the dominance of this crusader. Allah (swt) says,

“... and never will Allah (swt) grant to the disbelievers a way (to triumph) over the believers.” (Nisa: 141)

Two main areas of economic relations between Bangladesh and USA are trade and remittance. To assess the reality, we need to analyze the nature of this relationship and find out whether Bangladesh is economically dependent on USA and therefore vulnerable. We also

must be aware of the solutions provided by Islam in the form of Islamic state, which is Khilafah, and various policies the state may opt for.

...we are obliged by Allah (swt) to resist the dominance of this crusader (USA). Allah (swt) says,

“... and never will Allah (swt) grant to the disbelievers a way (to triumph) over the believers.” (Nisa: 141)

Reality of RMG export to USA

Year	Export to USA as % Total Export	Export as % of GDP	Export to USA as % of GDP
2006	27.9	19.0	5.3
2007	25.4	19.8	5.0
2008	23.2	20.3	4.7
2009	21.3	19.4	4.1
2010	23.2	18.4	4.3
2011	19.4	22.7	4.4

In order to assess the extent of dependency, total export to USA instead of just RMG exports is included in the following analysis. It is evident from the above table¹ that the role of export in the economy is significant. About one fifth of our GDP comes from export. However, the reality is one fifth of our export is destined to USA. In general, export to USA contributes only 4% of GDP. If we consider that the value addition of the apparel sector is 50% (which is a high estimate)², then real contribution would be a meagre 2% of GDP. So from a macro point of view, the point that the country's economy will be destroyed if

USA stops importing apparels from Bangladesh is a myth.



Reality of Remittance

Year	Remittance from USA as % Total Remittance	Total Remittance as % of GDP	Remittance from USA as % of GDP
2006	15.1	8.9	1.3
2007	16.6	9.6	1.6
2008	17.6	11.3	2.0
2009	14.2	12.0	1.7
2010	14.4	11.0	1.6
2011	14.1	11.0	1.5

Similar picture is evident in case of remittance from USA. Remittance received from wage earners abroad plays a significant role in the economy. The above table³ shows that currently, it contributes more than 10 percent of our GDP. However, remittance received from USA is around 14 percent of the total remittance received by the country. End of the day, contribution of remittance received from USA is only 1.5 percent of GDP. So, it can be easily concluded that the remittance received from USA is insignificant for any sort of consideration.

Similarly, the amount of so-called aid received from USA is not even worth calculating. In 2010, the amount received is merely 0.12% of our GDP⁴.

Under the Khilafah state, Bangladesh will become a strong state both economically and militarily which will be able to challenge regional and global powers.

The Real Issues, and when we are under the Shade of Khilafah

Now, let us look deeper into the arguments in favor of exports and remittances. Main reasons behind these arguments are:

- We need foreign exchange for our import payments
- RMG is a labor intensive sector; a large number of people might lose job if the sector is hurt
- Similarly, USA might decide to send the one million Bangladeshis back.

Therefore, need for foreign exchange and fear of unemployment are the real issues.

The policies of the Khilafah state regarding the unemployment problem and the need for foreign exchange is discussed in the next sections. But before that, we need to realize that in the current context it is not an easy task to cancel all economic relations by USA in a drastic manner. When we talk about dependency, we need to remember that US also needs the cheap labor: be it in the form of our apparel exports or hundreds and thousands of Bangladeshis living in the US. According to the US census, there were 143,619 Bangladeshis living in US in 2007⁵. However, at the same time, there are many illegal immigrants. It will be a nightmare for USA to send a million Bangladeshis back to the country overnight. Also, changing the apparel sourcing destination and building new capacities elsewhere

will also take time. In the meantime, the state may give an effort to find alternative destinations for its exports in the short run. We need to remember that Khilafah state will be supported by Muslims worldwide. And people in many countries other than Muslims will also support it due to its stance against imperialists. So the country will not be an isolated state nor will it pursue policy of isolation. Rather, Khilafah state may decide to cut all ties

with USA including economic relations as it is at war with Muslims worldwide. There will be a strong global public opinion supporting the decision of the state.

It is also important to note that the Khilafah state will pursue a policy of self reliance regarding economic management. So, in the long run, the state will not allow any form of dependency with other countries in any area. Allah (swt) has gifted Muslim nations including our country with huge amount of natural resources and manpower. Under the Khilafah state, Bangladesh will become a strong state both economically and militarily which will be able to challenge regional and global powers.



The unemployment issue

The objective of the Khilafah state regarding the economy is not to increase GDP, rather it will ensure basic necessities to each individual. Hence, employment generation will be an important issue in the state policy making. The state will adopt several policies for generating employment opportunities. Few salient features are mentioned below:

- One important focus of the education will be that it will be productivity oriented
- The Khilafah state will distribute khas lands (government owned) to the landless farmers. At the same time, the government will ensure irrigation, fertilizer and seeds to the farmers. Modern techniques, technology and training will be disseminated to the farmers' level. This will boost production, productivity as well as generate more employment.
- Strong manufacturing base is important for becoming a powerful and influential state and Khilafah state aims at becoming a global superpower. The state will give emphasis on industrialization, especially labor intensive industries for generating more employment. Utilization of diligent labor and our own energy sources such as oil, gas and coal, will give proper platform for a massive industrial growth.
- The state will also build a strong military which will require arms and ammunitions. State will create a vibrant arms industry, ship building industry, aircraft manufacturing industry and will involve the private sector wherever possible.
- Also, individuals will receive interest free loan if anyone wants to start his or her own business.

Khilafah state will abandon US dollar as a trading and reserve currency. Currency of the Khilafah state will be backed by gold and silver which is known as bimetallic standard. Once it is established, countries will be soon naturally interested to trade with the Islamic state.

The state will sternly deal with lootings, corruption, hijacking, or toll collection of various sections at all stage.

So, overall a congenial atmosphere for trade and industry will exist in the country which will propel the nation to produce and generate employment more.

Need for foreign exchange

US dollar is the prime currency for international trade in the current global financial system. In fact, many countries are forced to trade with US dollar and keep it as reserve currency so that demand of dollar always exists. US dollar is a tool of domination

for USA which can be printed at the US government's will. Establishment of the Islamic state will bring an entirely different global financial system. Khilafah state will abandon US dollar as a trading and reserve currency. Currency of the Khilafah state will be backed by gold and silver which is known as bimetallic standard. Once it is established, countries will be soon naturally interested to trade with the Islamic state. Also, as mentioned earlier, one important objective of

the state is to be self reliant. Two important components of our import is capital machinery and fuel which needs to be discussed.

Regarding capital machinery, Khilafah state will establish heavy industry and will give special importance to manufacturing machines i.e. capital machinery so that we no longer remain dependent on other countries in this sector. Regarding oil import, again following the policy of self reliance, Khilafah state will review all PSC contracts with the International oil companies, strengthen local exploration company, BAPEX, so that it can explore both onshore and offshore and use huge coal deposits the country possesses



Conclusion

The analysis shows that Bangladesh is not dependent on USA at all. The combined effect of remittance from and export to USA is less than 4 percent in our economy in terms of GDP. Therefore, it is clear that the agenda of the kafir imperialist nations as well as the traitor rulers is to propagate that we cannot live without foreign help or aid. Rulers like Sheikh Hasina or Khaleda Zia are incapable of running a home while they are now running our state affairs. Only thing they are capable of doing is to compete with each other regarding who can give what to USA. Their only qualification is to make deals with USA to protect their own and US interests. How can our intellectuals, politicians, businessmen, journalists, generals accept leadership of these corrupt, illiterate and incapable rulers?

Allah (swt) has given us enough resources so that we can become self-reliant. In fact, Allah (swt) says,

“But whoever turns away from Quran, verily for him is a life of hardship and We shall raise him up blind on the Day of Resurrection...” (Taha: 124)

So, as muslims, it is our duty to remove these rulers and establish Khilafah state which will ensure basic rights like food, clothing, shelter, health and education for all human beings. Allah (swt) says,

“Verily, Allah will not change the condition of a people as long as they do not change their situation themselves.” (Rad: 11)

Notes

¹ Source data table is

Year	Export to USA	Total RMG Export	Total Export	GDP
2005	2.69	7.16	9.99	60.28
2006	3.27	8.56	11.74	61.90
2007	3.43	9.96	13.53	68.42
2008	3.75	11.52	16.18	79.55
2009	3.70	12.42	17.36	89.36
2010	4.29	15.21	18.47	100.36
2011	4.88	19.14	25.11	110.61

Note to the table:

All data in billion USD

GDP and Total Export data source: World Bank

Export to USA data source: <http://www.census.gov/foreign-trade/balance/c5380.html>

Total RMG export data is adjusted as it is given in fiscal year form. The adjustment process: 50% was taken from each fiscal year to come up with calendar year figure. Data source: BGMEA, EPB, <http://bgmea.com.bd/home/pages/TradeInformation>

² The issue of value addition in the RMG sector is a controversial subject. See Bhattacharya, Debapriya, Mustafizur Rahman, and Ananya Raihan, “Contribution of the RMG Sector to the Bangladesh Economy”, Paper 50, Center for policy dialogue, October 2002.

³ Source data of remittance from USA and total remittance <http://www.bangladesh-bank.org/econdata/wagemidtl.php>; GDP data source is The World Bank

⁴ The amount aid from USA is 124 million, data source: The World Bank. Amount of aid in 2009 was even smaller, USD 63 million

⁵ Number of Bangladeshi living in USA, data source: <http://factfinder.census.gov>



The agony of Rohingya Muslims in Arakan

Where is today's Mu'tasim?

Death is their Only Friend

Images of helpless Rohingya Muslims- mostly women and children- of Myanmar shedding tears as they know with certainty that they are being pushed to death either after being denied entry to Bangladesh, which is the homeland of some 160 million Muslims are still vivid on our minds. They have no one to help them, they have nowhere to go, they are a subject of hatred, and they are unwanted and persecuted in a country where they have been living for centuries. Their men have been killed, their women have been raped, their children have perished and their houses have been torched. The only place where they had previously found shelter and where they expected at least to save their lives even if by living in miserable conditions in refugee camps as it is a country of fellow Muslims; has now refused them to enter. It seems that the Bangladeshi regime is hell-bent to deny them any hope of life. In their struggle to survive, death is their only friend.



The Recent Wave of Violence

The latest ordeal of the Muslims of Myanmar began in June 2012 when the Buddhists of the Myanmar state of Arakan (Rakhine in Burmese) started a campaign of violence against the minority Rohingya Muslims of the state blaming them for an alleged case of rape and killing of a Buddhist woman by 3 Rohingya Muslims. The incident itself remains a mystery. The retaliation started with the slaughtering of ten Muslim men belonging to the Tablighi Jamaat. Unofficial sources say as many as ten thousand Muslim men, women and children have been killed, raped, dishonored, tortured, and slaughtered since then.



The events took place with full cooperation by the Burmese government forces and in numerous cases at their own initiatives. As a Rohingya man put it, “I was just a few feet away. I was on the road. I saw them shoot at least six people — one woman, two children, and three men. The police took their bodies away.” Amnesty International states: “Many Rohingyas and other Rakhine Muslims reported cases of physical abuse, rape, destruction of property and unlawful killings carried out by both Rakhine Buddhists and security forces.”



Western Silence

While the West has been for years chanting the slogan of human rights for freeing Aung San Suu Kyi, they have kept their eyes-wide-shut to the atrocities against the Rohingya Muslims. The first visit of Barack Obama after being elected president for the second term was to Myanmar where his priority was to strengthen ties with Myanmar. While Myanmar has been ruthless on the Rohingyas; America has been boundless in supporting the regime in Myanmar.

Asia deputy director of Human Rights watch, Phil Robertson told a news conference, “What is remarkable is that if the atrocities that we saw in Arakan had happened before the government reform process had started, the international reaction would have been swift and strong. But the international community appears to be blinded by a romantic narrative of sweeping change in Burma, signing new trade deals and lifting sanctions even while the abuses continue.”

Foreigners at Home

Rohingya Muslims, even though living in Myanmar for generation after generation since the 7th century A.D., have been labeled as foreigners hailing from Bangladesh by the Burmese Junta as well as by the opposition leader and Nobel Laureate in Peace, Aung

San Su Kyi. During her recent tour to India, when she was asked whether she thought the Rohingyas were Myanmar citizens, she said, “I am not sure.” She had echoed the statements of the government and the military ruler Then Sein. Surprisingly, Thein Sein was nominated for the Nobel peace prize in 2012 as a reward for ordering repression on the Rohingyas.

Coming to the issue of citizenship, the Burma Citizenship Law (1982) states:

Chapter II – Citizenship

3. Nationals such as the Kachin, Kayah, Karen, Chin, Burman, Mon, Rakhine or Shan and ethnic groups as have settled in any of the territories included within the State as

their permanent home from a period anterior to 1185 B.E., 1823 A.D. are Burma citizens.

4. The Council of State may decide whether any ethnic group is national or not.

The name Rohingya was deliberately expunged from the list of 135 national races (which includes 1 Burman major race plus 7 deputy races plus 127 sub-races) of Burma, thus, opening the door for all types of discrimination.

History of the Rohingya Muslims

The Rohingya Muslims are inhabitants of the Myanmar state of Rakhine (formerly known as

While the West has been for years chanting the slogan of human rights for freeing Aung San Suu Kyi, they have kept their eyes-wide-shut to the atrocities against the Rohingya Muslims.



Arakan), which is situated on the western coast, it is bordered by Chin State in the north, Magway Region, Bago Region and Ayeyarwady Region in the east, the Bay of Bengal to the west. Chittagong Division of Bangladesh is to the northwest of Arakan. The Arakan Mountains separate Rakhine State from central Burma. Rakhine State has an area of 14,194 square miles and its capital is Sittwe. Of the population of nearly 3.5 million the Rohingya population is around 1.5 million.

History reveals that the Muslims in Arakan are the direct progeny of the early Muslim as an ethnic race. They are the descendants of the Muslim Arabs, Moors, Persians, Turks, Mughals and Bengalis who came mostly as traders, warriors and saints through overland and sea-route. Many settled in Arakan and mixing with the local people developed the present stock of people known as "Rohingyas".

The history of the Rohingya Muslims is narrated below according to timeline:

2666 B.C: The Arakan state is founded.

700-800: Earliest Muslim settlements in present-day Arakan/Rakhine and the surrounding area.

The Arab Muslims first came into contact with Arakan through trade and commerce during the 8th

century C.E. After the establishment of the Islamic state in Medina, the Muslims followed the footprints of their fore-fathers in trade and commerce. These Arab merchants made contact with Arakan. In those days the Muslims, under the shade of the Khilafah state were very much active in sea-trade, they even monopolized trade and commerce in the East.

With the passage of time, the number of Muslims in Arakan began to increase. Gradually these Muslims have established very good cordial relations with the local people and intermixed by marrying local women.

1400-1750 C.E.: Islam made its first major political and cultural impact during the early 15th century through Naramaikhla, king of Arakan. In 1404/06, the king of Arakan Naramaikhla (1404-34) was forced to driven out by the Burmese invasion. The expelled king fled to Gaur, capital of the Bengal Sultanate. In the year 1430, he was restored to the throne of Arakan with the help of a Bengal army, sent by Sultan Jalaiuddin Mohammed Shah.

From 1580 till 1666 A.D. Chittagong was under almost un-interrupted Arakanese rule

The restored king, Naramaikhia, took the title Solaiman Shah and established a new dynasty, known as Maruku-dynasty, with its capital at Mrohaung. With effect from the year 1430 the kingdom of Arakan became tributary to Bengal and the kings assume a Muslim name and struck coins with Kalima.

The famous medieval Bengali poet Alaol was a member of the court of the king of Arakan

From 1580 till 1666 A.D. Chittagong was under almost un-interrupted Arakanese rule

1784: Burmese king Maung Wying successfully occupied and killed millions of innocent people of Arakan during 1784-1824. In the face of persecution, many Arakanese- both Muslims and Buddhists- fled to neighboring countries including Bangladesh.

1824: Britain invades Burma. Arakan became part of the province of Burma of the British Indian Empire, and then part of British Burma when Burma was made into a separate crown colony. British colonial government began to encourage Arab, Indian, and Bengali immigration to present-day Rakhine State to increase agricultural output. The families that fled earlier started to return to their homes under British rule.

1921: In the census, the Rohingyas are included as really Arakanese.

1942: The Japanese occupy Burma; British rulers are forced to retreat.

1942-1945: Systematic violence is carried out against the Rohingyas, by ethnic Rakhine Buddhists and by

Japanese occupiers. Tens of thousands of Rohingyas fled to neighbouring countries as refugees.

1945: Britain reoccupies Burma from the Japanese.

1948: Burma gains independence from British colonial rule and the British give Arakan to Burma.

1962: The Burmese government begins a campaign of violence against Rohingyas fighting for self-determination.

1978: The Burmese government, labelling the Rohingyas as illegal settlers from Bangladesh, conducts "Operation King Dragon" to expel them. International pressure eventually forces Burmese leaders to halt the operation.

1982: Rohingyas are officially classified as non-citizens of Burma by a new legislation.

1991: "Operation King Dragon" begins anew. Due to disapproval of the authoritarian State Law and Order Council (SLORC), international pressure comes more



swiftly, and the Burmese leadership quickly halts the operation.

2012: Rohingyas in Rakhine State allegedly rape and murder an ethnic Rakhine Buddhist woman. In retaliation, Rakhine Buddhists kill ten Rohingyas. The 2012 Rakhine state riots begin. Burmese leaders enact emergency military measures in Rakhine State. Thousands of Rohingyas disappear, are killed, or flee the country. Buddhist monks, with long-standing ties to the military, hold anti-Rohingya demonstrations. In response, the government announces its intention to expel the Rohingyas from the country.

Hasina Fiddles while Arakan Burns

Sheikh Hasina's stance on the issue of the Rohingyas has been shocking to say the least. It seems that she has decided to launch a crusade of her own against the Rohingya Muslims of Myanmar. She started by denying them access to Bangladesh while they were fleeing from persecution in Myanmar. She ordered the Border Guards Bangladesh (BGB) to be vigilant not to allow any Muslim from Myanmar to enter Bangladesh. Day after day, the boats loaded with mostly women, children kept coming, and the BGB kept pushing them to death by either going into the sea or by returning to Myanmar. This is the same Hasina who has kept the BGB toothless on the Indian Border where their only task is to regularly collect bodies of Bangladeshi nationals shot and killed by the Indian BSF. Hasina did not stop there. She then followed the shadows of Hitler and started a campaign to vilify the Rohingyas as a people to be condemned. Her LGED minister termed them as 'rapists'. Facing opposition from the Muslims of Bangladesh who now became more shocked with Hasina's response than the persecution in Myanmar itself, Hasina argued that an overpopulated Bangladesh could no longer take the burden of more Rohingyas. She claimed that the country was already facing difficulties in managing the three hundred thousand Rohingyas in refugee camps in Cox's Bazaar. To Hasina, the Rohingyas are a people of trouble who deserve more to die than to live. She paid no heed to the fact that these were Muslims facing persecution and that they have every right to access to another Muslim land and it is an obligation upon the Muslims to help them.

Hasina added insult to injury when she was quick to visit Ramu to sympathize with the Buddhists whose homes were burnt and statues stolen or damaged after a Buddhist youth uploaded a facebook post dishonoring the Prophet pbuh and Islam. There were no human casualties and only a handful was injured. Hasina in her pursuit to punish those who attacked the Buddhists' homes and temples paid no attention to bringing the main offender (Uttam Barua) to justice. So much so for her love for Islam! She even took the opportunity to blame the incident on the Rohingyas. What was more appalling is that she did not show even an iota of sympathy to the Rohingyas while she was so compassionate for the Buddhists during the Ramu incident. It appears that Hasina values stones more than she values Muslim blood.

The Islamic Obligation and Hasina's Treachery

Islam obliges a Muslim to help his brother when he is oppressed. Umar (ra) narrated that the Messenger of Allah (saw) said,

"A Muslim is the brother of a Muslim. He neither oppresses him nor deserts him. Whoever helps to remove the hardship of his brother, will have his difficulties removed by Allah in this world and in the Hereafter."

Allah swt says in the Quran:

"But if they ask you for help in respect of the deen, it is your duty to help them" [Al-Anfaal, 8:72]

When Muslims of a land are persecuted, it becomes compulsory for the Muslim ruler in the closest proximity to go all out to help them. In the case of Myanmar it is Bangladesh- home to the second highest Muslim population in the world- that is located next to it. Therefore, it was an obligation upon Hasina to help the Rohingya Muslims of Myanmar. Nevertheless, in continuation of her treachery against the Ummah she paid no attention to the Islamic obligation. On the contrary, she aided the kuffar regime in Myanmar in their efforts to persecute the Muslims. She forgot the hadith of the Prophet (Peace be upon Him),



“Every traitor will have a flag on the Day of Judgment to identify them according to the amount of their treachery; there is no traitor of greater treachery than the leader of the people.” (Muslim/ Bukhari)

No doubt, Hasina is lengthening his flag by lengthening his list of treachery.

Only the Khilafah would rescue the Rohingya Muslims

The plight of the people of Myanmar has once again proven the treachery of the Muslim rulers who have no compassion for the Muslims. Allah swt says in the holy Quran:

“Those who follow him (Rasul Allah) are harsh towards the disbelievers and compassionate towards each other.” [Al-Fath: 29]

Our rulers like Hasina are quite the opposite. They are soft towards the kuffar like the Americans and Indians while they are harsh towards the Muslims. They neither have the intention nor the compassion to help the Muslims in distress.

There was a time in our history, that once it so happened, in a Roman City, one Muslim sister was attacked. Unlike the far graver atrocities that are reported today from Arakan, only to fall on deaf years of our rulers, this news of attack reached the then ruler of the Khilafah. When the Khaleefah, Mutasim Billah heard about the cry of the women, calling "Ya Mutasim", he was stunned. He immediately ordered a meeting, for which an emergency Adhan (Sixth Adhan) was given in the Masjid, and the relevant

(regarding Hasina)...
“Every traitor will have a flag on the Day of Judgment to identify them according to the amount of their treachery; there is no traitor of greater treachery than the leader of the people.”
 (Muslim/ Bukhari)

personals gathered. They inquired the Caliph, "What is the matter?", to which he replied, "a report has reached me that one Muslim sister was abused in a Roman city." He proceeded, "Wallahi, I will send an army that is so big that when it reaches them it will still be leaving our bases. And tell me the strongest city of these Romans and I will send the army to that city." This was the decisive response of the Khalifah, when one of our sisters/mothers was attacked whereas today it is not a single Muslim who is being attacked but thousands of them while the impotent Muslims rulers like Hasina have no problem with that.

O Muslim Army of Bangladesh! Bring Forth the Shield

Muslim narrated on the authority of al-A'araj, on the authority of Abu Hurayrah that the Prophet (saw) said: **"Behold, the Imam is but a shield from behind whom the people fight and by whom they protect themselves."**



During thirteen centuries of the rule of the Khilafah, the Muslims never felt so isolated as they feeling are today, they never were so dishonored as they are dishonored today. But now in the absence of the shield to protect them, horrible crimes of murder, arson, rape, and displacement are being committed against our brothers and sisters in

Myanmar in plain sight right before our governments and armies without any support or rescue.

Allah swt made it an obligation upon the Muslim army of Bangladesh to initiate the support for their



Muslim brothers and sisters in Myanmar since they are the nearest to them. Though the agent-government in Bangladesh is conspiring with the Burmese oppressors against them, this does not exclude the Muslim army of Bangladesh from their duty to Allah swt, His Messenger pbuh and the Believers. Allah commanded:

"And if they seek help of you for the religion, then you must help." [al-Anfal, 8:72]

This can only be achieved when the Bangladesh Army is ordered by a sincere Islamic leadership in the form of the Khaleefah to support the Muslims in Myanmar against the Buddhist oppressive system, to protect them from the oppression they are facing

and to annex Arakan with the Muslim Lands where it rightfully belongs. They must spend all their efforts to bring back the Khilafah and rulers like Mu'tasim who would send their armies to teach the Myanmar regime a lesson so that they never dare to harm the Muslims again. Otherwise, their silence towards the government's inaction will bring them shame in this world and in the Hereafter as Allah swt says in the Quran:

"Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial." [Ash-Shura, 42:47]

Women attendees of demonstration outside Bangladesh Embassy in London, UK by Hizb –ut-Tahrir



Women attendees of demonstration outside Bangladesh Embassy in Jakarta, Indonesia by Hizb –ut-Tahrir





Explanation of Articles from the book ad-Dastoor*

Constitution of the Khilafah State

Indeed, the most horrific of innovations, considered to be the peak of all deviations in this day and age, is that of the rule by other than what Allah has revealed, and of following the ways of the nations of Kufr and the people of aberration, who have appointed themselves as a god to the exclusion of Allah, legislating for people the systems of life and determining for them the principles of behaviour. Despite the fact that Allah (swt) has honoured the Muslims with the best Message and the most perfect Deen, current rulers in muslim lands imposed legislation for the Ummah, as a carbon copy of the capitalist West, which Allah (swt) never ordered. Not

only such minds are no longer capable of envisaging the Islamic way of life, but they also ruled out the possibility of a state rising on the basis of Islam. Meanwhile, others are attempting to harmonise between the Truth and falsehood and mix darkness with the Light.

Motivated by the sense of duty, we herewith put forward to the Muslims, through a serialised publication, extracted from the book 'A draft constitution for the Khilafah State' by Hizb-ut Tahrir, in the hope that it may enlighten the minds which the painful reality had dominated or those which had been smitten by the capitalist West.*

Articles 22 and 23

Article 22

The ruling system is founded upon four principles. They are:

1. Sovereignty belongs to the divine law (*shara'*) and not to the people.
2. Authority belongs to the people, i.e., the Ummah.
3. The appointment of one *Khaleefah* into office is an obligation upon all Muslims.
4. Only the *Khaleefah* has the right to adopt the *aHkaam shar'iyah* and thus he passes the constitution and the various canons.

Article 23

The State systems are made up of thirteen institutions. They are:

1. The *Khaleefah (Al-khaleefah)*.
2. The delegated assistant (*mu'aawin at-tafweed*).
3. The executing assistants (*mu'aawin at-tanfeeZH*).
4. Governors (*Wulaah*).
5. Amir of jihad (*Ameerul jihad*).
6. Home land (Interior) security.
7. Foreign affairs.
8. Industry.
9. Judiciary (*QuDaa'a*).
10. The state departments (*maSaaliH ad-dawlah*).
11. State treasury (*Bayt ul-mal*).
12. Media (*I'laam*).
13. The council of the Ummah (*Shura and accounting*).

Details on the above articles are explained in the following pages.



Article 22:

The ruling system is founded upon four principles. They are:

5. Sovereignty belongs to the divine law (*shara'*) and not to the people.
6. Authority belongs to the people, i.e., the Ummah.
7. The appointment of one *Khaleefah* into office is an obligation upon all Muslims.
8. Only the *Khaleefah* has the right to adopt the *aHkaam shar'iyyah* and thus he passes the constitution and the various canons.

This article outlines the principles of the rule, without which it could not come into being. If any of these principles were absent, the rule would be non-existent. The rule in question is the Islamic rule i.e. the authority of Islam and not just any rule. These principles have been obtained after a study and from the Shari'ah evidences. The first principle stipulating that sovereignty belongs to Shari'ah has a reality, and that is the term sovereignty; it also has an evidence, stipulating that it belongs to Shari'ah and not to the people. As for its reality, the term sovereignty is in fact a Western jargon referring to the one who practises and conducts the will. Hence, if the individual were the one who practises and conducts his will, his sovereignty would belong to him; and if his will were practised and conducted by someone else, he would be a slave. Likewise is the case with a nation. If the will of this nation, i.e. the collective will of its individuals, were conducted by itself through individuals from among it, to whom it delegates the competence to conduct it will with consent, such a nation would be master of its own affairs; and if its will were conducted by force, by other than itself, it would be an enslaved nation. This is why the democratic system says: "Sovereignty belongs to the people.", meaning that it is the people who practise their own will and appoint whom they wish and give him the right to conduct their will on their behalf. This is the reality of sovereignty upon which the Shari'ah rule needs to be applied. As for the Shari'ah rule pertaining this sovereignty, it stipulates that it belongs to Shari'ah and not to the people. What conducts the will of an individual according to Shari'ah is not the individual himself; the will of the individual is rather conducted by the commands and the prohibitions of Allah (swt). Likewise the Ummah: She is not free to do what she wishes; her will is rather conducted by the

commands and prohibitions of Allah (swt). The evidence of this is deduced from Allah's (swt) saying: [4-65] "No by your God, they shall not have true belief until they make you judge in all disputes between them." T.M.Q. It is also deduced from the Hadith of the Messenger of Allah (saw) in which he said: "None of you shall have true belief until his desire becomes according to what I have brought." Hence, what controls the Ummah and the individual, and what conducts the will of the Ummah and the individual is what the Messenger of Allah (saw) has brought. The Ummah and the individual submit to Shari'ah. Therefore, sovereignty belongs to Shari'ah. The Khalifah is not given the Baya'a by the Ummah to act as a hired employee, executing what she wishes, as is the case in the democratic system; the Khalifah is rather given the Baya'a by the Ummah according to the Book of Allah and the Sunnah of His Messenger in order to implement the Book of Allah and the Sunnah of His Messenger, i.e. to implement Shari'ah, not to implement what people want. Even if the people who gave him the Baya'a were to deviate from Shari'ah, he would fight them until they retract. It is from this evidence that the principle stating that sovereignty belongs to Shari'ah and not to the people has been deduced.

As for the principle stating that authority belongs to the Ummah, this is obtained from the fact that Shari'ah has made the appointing of the Khalifah the right of the Ummah and from the fact that the Khalifah assumes the authority through this Baya'a. As for the fact that Shari'ah has made the appointment of the Khalifah up to the Ummah, this is evident from the Ahadith of the Baya'a. Ubada Ibnul-Samit said: "The Messenger of Allah (saw) invited us so we pledged our Baya'a to him to hear and to obey in weal and woe, in ease and in hardship



and evil circumstances" Jarir Ibnu Abdullah said: "I pledged my Baya'a to the Messenger of Allah (saw), to hear and to obey." It is also reported on the authority of Abu Hurayra that the Messenger of Allah (saw) said: "Three types of people Allah will not address nor will He praise them on the Day of Judgement, and a severe punishment will await them: A man by the roadside with a surplus of water and he prevents the travellers from it; a man who gave his Baya'a to an Imam for worldly gains, whenever the Imam gave him what he wanted, he was loyal to him and whenever he did not, he was not, and a man who sold another man a commodity after Asr, swearing that he was given such and such price for it while in fact he was not." Therefore, the Baya'a is given by the Muslims to the Khalifah and not by the Khalifah to the Muslims. It is the Muslims who give him their Baya'a, i.e. it is them who appoint him as a ruler over them. This was the case with the Khulafa' Al-Rashideen (r), they took the Baya'a from the Ummah and they did not become Khulafa' except through the Baya'a given to them by the Ummah. As for the fact that the Khalifah assumes the authority through this Baya'a, this is also evident from the Ahadith pertaining the unity of the Khalifah. It has been reported on the authority of Abdullah Ibnu Amr Ibnul A'as who said: that he heard the Messenger of Allah (saw) say: "He who pledges his Baya'a to an Imam, giving him the clasp of his hand and the fruit of his heart, let him obey him if he can; if another comes to dispute with him, strike the neck of that man." Nafa'a reported: "Abdullah Ibnu Omar said to me: "I heard the Messenger of Allah (saw) say: "Whoever takes off his hand from obedience to Allah, he will meet Allah on the Day of Judgement with no valid argument; and whoever dies while there was no Baya'a on his neck, he dies the death of the days of ignorance." Ibnu Abbas reported that the Messenger of Allah (saw) said: "If anyone sees in his Amir something that he hates, let him be patient with him, for he who separates himself from the authority by even so much as a hand span and dies, he dies the death of the days of ignorance." Muslim reported on the authority of Abu Hazim who said: "I accompanied Abu Hurayra for five years and heard him talk about the Messenger of Allah (saw) who said: "The children of Israel were governed by the prophets;

whenever a prophet died, another succeeded him. There will be no prophets after me. There will be Khalifahs and they will number many." They asked : "So what do your order us?" He said: "Fulfil the Baya'a to them one after the other. Give them their due, for truly Allah will account them over what He entrusted them with." These Ahadith indicate that the Khalifah assumes the authority through this Baya'a, for Allah (swt) has made it an obligation upon the Muslims to obey him according to the Baya'a : "He who give his Baya'a to an Imam let him obey him.." Therefore, he assumes the Khalifah by the Baya'a and his obedience becomes obligatory, because he is a Khalifah that has been given the Baya'a. He has therefore assumed the authority from the Ummah who has given him the Baya'a and because she is obligated to obey whom she has the Baya'a to, i.e. to whom she has Baya'a on her neck. This indicates that authority belongs to the Ummah. Besides, although the Messenger of Allah (saw) was a Prophet and a Messenger, he also took the Baya'a from the people, and it was a Baya'a of rule and authority, not a Baya'a of Prophethood. He (saw) took it from men and women alike, but not from children below the age of puberty. Hence, the fact that it is the Muslims who appoint the Khalifah and give him the Baya'a according to the Book of Allah and the Sunnah of His Messenger, and the fact that the Khalifah assumes the authority through this Baya'a, indicates clearly that the authority belongs to the Ummah and she gives it to whoever she wishes. As for the third principle, stating that the appointment of one single Khalifah is an obligation upon the Muslims, the obligation pertaining the appointment of a Khalifah is established in the Hadith. It is reported on the authority of Nafa'a who said: "Abdullah Ibnu Omar said to me: "I heard the Messenger of Allah (saw) say: "Whoever takes off his hand from obedience to Allah, he will meet Allah on the Day of Judgement with no valid argument; and whoever dies while there was no Baya'a on his neck, he dies the death of the days of ignorance." The evidential aspect in this Hadith is reflected in the fact that the Messenger of Allah (saw) has made it an obligation upon every Muslim to have a Baya'a on his neck to a Khalifah; he (saw) did not make it an obligation upon every Muslim to effectively give his Baya'a to the Khalifah. Hence, what is obligatory is



the presence of a Baya'a on the neck of every Muslim; i.e. the presence of a Khalifah, whose presence makes it possible for every Muslim and gives him the right to have a Baya'a on his neck, regardless of whether he effectively gives the Baya'a or not.

As for the fact that the Khalifah should be one, this is reflected in the Hadith narrated by Abu Sai'd Al-Khudri in which the Messenger of Allah (saw) said: "If a Baya'a has been given to two Khalifahs kill the latter of them." This serves as clear evidence about

the prohibition upon the Muslims of having more than one Khalifah.

As for the fourth principle stating that the Head of State reserves the exclusive right to adopt the rules, this has been established through the Ijma'a of the Sahaba, confirming that it is the Khalifah alone who enjoys the competence of adopting from the Shari'ah rules. It is from this Ijma'a of the Sahaba that the celebrated Shari'ah principles have been obtained, namely "The order of the Imam settles differences.", "The order of the Imam is binding.", "The Sultan reserves the right to occasion as many new rulings for as many arising new matters."

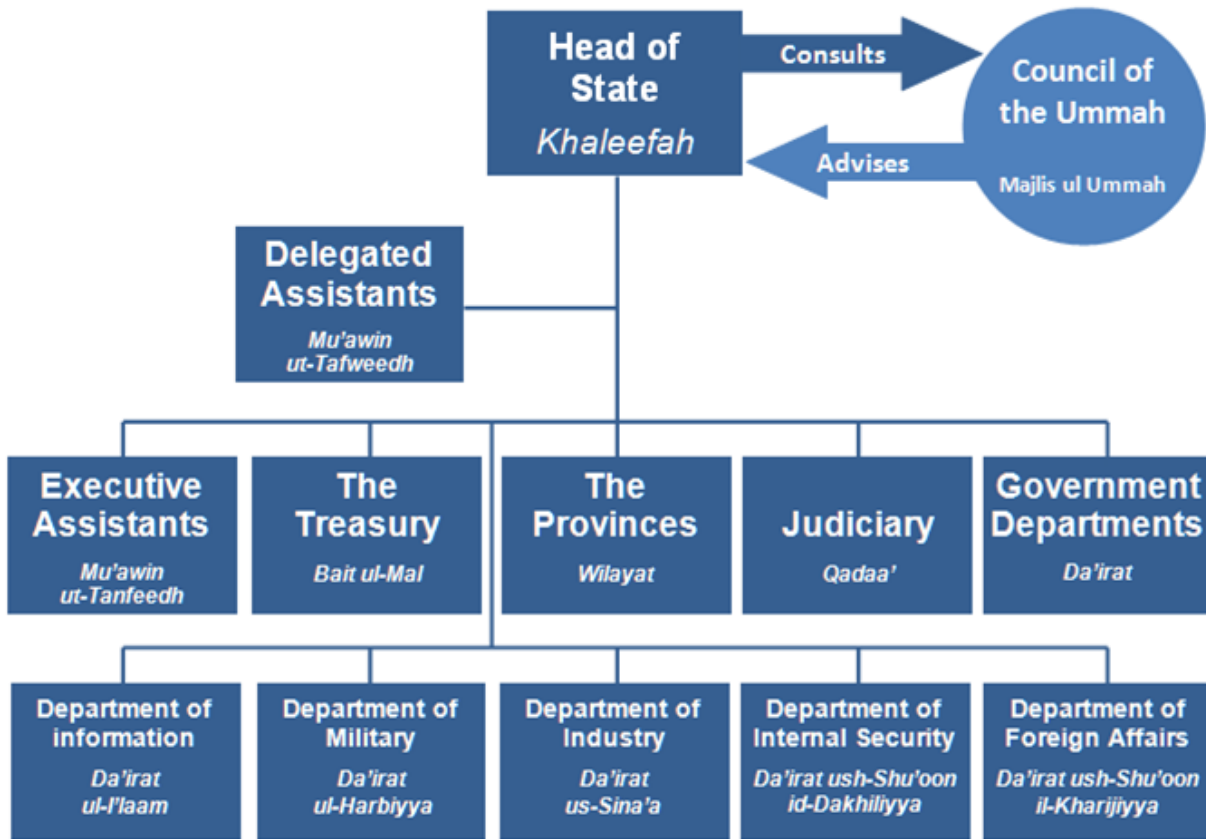
Article 23:

The State systems are made up of thirteen institutions. They are:

14. The *Khaleefah (Al-khaleefah)*.
15. The delegated assistant (*mu'aawin at-tafweed*).
16. The executing assistants (*mu'aawin at-tanfeeZH*).
17. Governors (*Wulaah*).
18. Amir of jihad (*Ameerul jihad*).
19. Home land (Interior) security.
20. Foreign affairs.
21. Industry.
22. Judiciary (*QuDaa'a*).
23. The state departments (*maSaaliH ad-dawlah*).
24. State treasury (*Bayt ul-mal*).
25. Media (*I'laam*).
26. The council of the Ummah (*Shura and accounting*).

Evidence of this article is derived from the action of the Messenger of Allah (saw). He (saw) established the apparatus of the State in this shape. He (saw) was the Head of State and he ordered the Muslims to appoint a Head of State when he ordered them to appoint a Khalifah and an Imam after his departure. As for the Assistants, the Messenger of Allah (saw) chose Abu Bakr and Omar as his Assistants. Al-Tirmithi extracted a Hadith in which the Messenger of Allah (saw) is reported to have said: "My two (Wazirs) ministers from among the people of the Earth are Abu Bakr and Omar." The meaning of the term Wazir, i.e. minister in this Hadith is Assistant, because that is the linguistic meaning of the word, as for the word Wazir for which people refer today, this is a western jargon referring to a specific ruling function; something which the Muslims do not

identify with and something which contradicts the Islamic ruling system. This is so because the Assistant whom the Messenger of Allah (saw) referred to as Wazir, i.e. minister, does not specialise in one specific task; he is rather an Assistant to whom the Khalifah delegates with a general mandate to perform all the actions. It would be wrong to confine his duties to a specific task. As for the Walis, the Messenger of Allah (saw) appointed a number of Walis over the various provinces. He (saw) appointed Utab Ibnu Usayd as Wali over Makkah in the wake of its conquest; and when Bathan Ibnu Sassan embraced Islam, the Messenger of Allah (saw) appointed him as Wali over Yemen, in addition to many other Walis.



As for the judges, the Messenger of Allah (saw) used to appoint judges to judges between people. He (saw) for instance appointed Ali Ibnu Abi Talib as judge over Yemen; he (saw) appointed Rashid Ibnu Abdullah as Amir over the judiciary and the MATHALIM. The Messenger of Allah (saw) appointed him as judge and conferred upon him the competence to investigate the issues of MATHALIM. As for the administrative system, the Messenger of Allah (saw) appointed a host of notaries to manage the various services. They were like Heads of Departments. The Messenger of Allah (saw) for instance appointed Mu'ayqeeb Ibnu Abi Fatima as a notary in charge of the spoils; Huthayfa Ibnul Yaman used to record the assessments of the produce in Hijaz. He (saw) also appointed others to supervise the other service departments, and in some case, more than one notary for one service department. As for the army, the Messenger of Allah (saw) was the effective Commander in Chief of the armed forces, and he used to personally supervise the army and run its affairs. He (saw) used to in some cases

appoint commanders to carry out certain tasks. The Messenger of Allah (saw) for instance appointed Abdullah Ibnu Ja'hsh to head a task force charged with gathering intelligence about Quraysh. He (saw) also appointed Salma Ibnu Abdil Assad as commander of an expedition of 150 fighters, and he knotted for him the banner of that squadron; this squadron included some of the best heroes from among the Muslims, such as Abu Ubayda Ibnul Jarrah, Saad Ibnu Abi Waqqas and Usay Ibnu Hudhayr.

As for the Ummah Council, the Messenger of Allah (saw) did not have a permanent chamber, but he used to consult the Muslims whenever he deemed fit. He (saw) summoned them on the day of Uhud and consulted them, and he gathered them on the day of Al-Ifk incident and consulted them, and he also gathered them and sought their opinion in several other issues. However, despite the fact that the Messenger of Allah (saw) used to gather the Muslims and consult them, there were among them



a host of specific persons whom he used to summon regularly. These were from among the chiefs of their folks, such as Hamza, Abu Bakr, Jaafar, Omar, Ali, Ibnu Masud, Sulayman, Ammar Huthayfa, Abu Tharr, Al-Muqdad and Bilal. They acted as the Ummah Council of the Messenger of Allah (saw), because he used to regularly and specifically always seek their opinions. Therefore, it becomes clear that the Messenger of Allah (saw) has established a distinguished apparatus for the State, that operated in a specific manner. He (saw) continued to proceed according to this apparatus until he departed this world. Then his Khulafa' came and proceeded in the same manner, ruling according to this apparatus which the Messenger of Allah (saw) established. They did this before the rest of the Sahaba; hence, it is determined that the apparatus of the Islamic State should be in this manner. One might say that the Messenger of Allah (saw) has appointed someone to specifically run the financial department, which may be interpreted that finance constitutes a special apparatus and not part of these apparatuses. The answer to this is that although the Messenger of Allah (saw) appointed a specific person to run the finance and made an independent department, he however did not turn it into an apparatus, but rather part of an apparatus. Some of the Walis whom the Messenger of Allah (saw) used to appoint had a general Wilaya that included the rule and the finance, and other Walis had a special Wilaya, that

included the rule, and the Messenger of Allah (saw) used to appoint another Wali specifically for finance. The Messenger of Allah (saw) dispatched Amru Ibnu Hazm to Yemen as a Wali and he (saw) made his Wilaya a general one that included the rule and the finance, as stipulated in the letter that he handed to him. The Messenger of Allah (saw) also appointed Farwa Ibnu Sayl as Wali over the tribes of Murad, Zubayd and Math'haj and he sent with him Khalid Ibnu Sai'd Al-a'as as Amil over the Sadaqa. The Wali in charge of ruling matters used to be known as the Wali of Salat, which is a terminological term, meaning the governing of people's affairs in all matters related to administration, judiciary, politics, warfare, rituals and other matters, except the levy of funds. The Wali in charge of finance used to be known as the Wali of Kharaj, meaning the collection of Zakat, land taxes and similar. The Wali whose Wilaya was general used to be known as the Wali of Salat and Kharaj. Therefore, finance was never an independent apparatus, but rather part of the Imara functions, i.e. the Wilaya. This could be assigned to other than the Wali in charge of ruling matters and it also could be assigned to him; in any case it does not have a special competent authority within the State, it comes rather under the auspices of the Khalifah. Hence, it is part of an apparatus and not a special apparatus. Hence, the State's apparatus which the Messenger of Allah (saw) founded in based on seven pillars only.*

* Please note that this version of the constitution was from an early translation of Ad-Datoor and does not reflect the latest edition of the book. The diagram is based on Ajhizat Dawlat al Khilafah 2006 (Hizb ut-Tahrir) which is a more recent book.



Article from www.khilafah.com

Israel's attack on Gaza and Mursi's impotence

Mobilising the Muslim armies is the only acceptable response

Israel once again bombs the men, women and children of Gaza. Predictably the rulers in the Muslim world give their usual lip service condemnation. Egypt's Mohamed Mursi said, "*The Israelis must realize that we don't accept this aggression and that it can only lead to instability in the region.*" But like his predecessor Mubarak, Mursi indeed accepts this aggression by refusing to take any concrete action such as tearing up the 1979 peace treaty or sending the army in to Sinai to annex Gaza back to Egypt.

Since its inception Israel has committed atrocity after atrocity against the Muslim ummah leading some of those in positions of power to become weak and frightened of standing up to such a 'powerful' state. But Israel is not the first arrogant aggressor to attack the Muslim ummah. In the mid-13th century the Mongol Empire under the leadership of Hulagu Khan (Genghis Khan's grandson) invaded the Islamic Khilafah, occupying its lands and even killing the Khaleefah Al-Musta'sim in Baghdad. The Mongols slaughtered tens of thousands of Muslims and looted and destroyed mosques, libraries and hospitals.

After the invasion of Iraq Hulagu occupied Palestine and sent envoys to Sultan Qutuz in Cairo, Egypt demanding his surrender. Hulagu like Israel's leaders saw himself as undefeatable. He arrogantly wrote:

"From the King of Kings of the East and West, the Great Khan. To Qutuz the Mamluk, who fled to escape our swords. You should think of what happened to other countries and submit to us. You have heard how we have conquered a vast empire and have purified the earth of the disorders that

tainted it. We have conquered vast areas, massacring all the people. You cannot escape from the terror of our armies. Where can you flee? What road will you use to escape us? Our horses are swift, our arrows sharp, our swords like thunderbolts, our hearts as hard as the mountains, our soldiers as numerous as the sand. Fortresses will not detain us, nor armies stop us. Your prayers to God will not avail against us. We are not moved by tears nor touched by lamentations. Only those who beg our protection will be safe. Hasten your reply before the fire of war is kindled. Resist and you will suffer the most terrible catastrophes. We will shatter your mosques and reveal the weakness of your God and then will kill your children and your old men together. At present you are the only enemy against whom we have to march."

Sultan Qutuz feared Allah (swt) and was not weakened by the Mongol threats. Rather he responded by mobilising the Muslim army and marching it out of Egypt, through Gaza and in to Palestine inflicting a humiliating defeat on the Mongols at the famous Battle of Ain Jaloot.

We must remember that the responsibility of halting Israel's aggression falls on the Muslim Ummah and specifically those with the capability to halt it which is the Muslim armies. These armies will only be released by a Khaleefah who like Sultan Qutuz fears none but Allah (swt) and doesn't fear the Jews or the Christians, Israel and America, or their allies.

"Fight them! Allah will punish them at your hands, and disgrace them and help you against them, and heal the hearts of those who have iman."

(al-Taubah, 9:14)



Syria's struggle for Khilafah

Leaflet - distributed in Syria by Hizb ut-Tahrir

America and its Allies race against time to prepare a Syrian coalition fearing the establishment of the Khilafah in ash-Sham, the home of Islam



Political initiatives have clearly escalated these days to solve the Syrian crisis, the latest of which is the Initiative of Erdogan reported in the media on the 17th and 18th of December 2012 and there is evidence that the political circles are still considering the matter seriously. What has raised the degree of seriousness on this initiative is the fact that Moscow, well-known in its strong support and defense of the Syrian regime, has considered this Initiative as "contrived" and did not reject it completely as was the case with any other previous Initiative! The main theme of this Initiative is that *"Bashar should step down from power in the first three months of the year 2013 and hand over power during this transitional period to the National Coalition..."* What increased the degree of seriousness on this Initiative was the statement made by the Syrian Vice President Al Shara in an interview with the Lebanese News conducted on 15/12/2012 and published in the media on 17/12/2012. He said in his statement, *"It is an obligation to defend Syria and not to wage a battle for the sake of a person or regime."* Since America is the patron of Syrian regime and its symbols, Al Shara could not have given this statement without the green light from the U.S.A, a fact which clearly indicates this statement is in line with the Initiative of Erdogan as the latest plan to hand over the reigns to the Coalition, and perhaps Farooque Al Shara shall have a share in such a system!

All these indicators prove a greater degree of seriousness being given to the current initiatives,

especially the Initiative of Erdogan. America and its allies prepared the atmosphere for these initiatives since the factory of U.S. Ambassador Ford produced this Coalition on 11/11/2012. Since that time, America and its allies are furnishing their moves in favor of preparing the atmospheres for the Coalition with aids ... and recognitions, as America had covertly recognized the Coalition since its establishment and overtly on 12/12/2012 on the eve of Marrakesh Conference so that the other countries numbering more than hundred may also follow suit on the day it was held, i.e. on 13/12/2012, as if they were waiting for permission from the U.S. to do so! All this was concocted in support of the Coalition enabling it to be the subsequent agent replacing the former agent Bashar! As the latter one is on the verge of finishing his role, so they will throw him in the abyss as they did with their other followers previously

"In that way We make the wrongdoers friends of one another because of what they have done."

(Al-Anaam, 6:129)

So they are agents who betray Allah (swt), His messenger (saw) and the believers, greedily expecting the wealth and goods thrown at them by their masters or in anticipation of the promise which they make with them, as Satan makes promises to his followers and raises false desires in them:

"He makes promises to them and fills them with false hopes. But what Shaytan promises them is nothing but delusion."

(An-Nisaa', 4:120)



America is behind these initiatives while Erdogan and his regime is the front line of the U.S. policy in Syria from the time when the National Council was established on 2/10/2011 until the National Coalition on 11/11/2012 until the Military Council in Antalya on 08/12/2012 until the other sisters of these councils and coalitions! But what haunts America and its allies is their perception that the Coalition or its different councils, which they have manufactured abroad, do not have the required public support at home.

Neither from the people who raise the flag of the Prophet (saw) nor from the sincere revolutionaries who are defending the people in the face of the regime, which is bound to fall. Therefore, it is not unlikely that America sets out to obtain a decision from the Security Council for international forces to protect the Coalition after the transfer of Bashar's authority to it. In the same way, neither it is unlikely that the introductions of such a resolution speaks of chemical weapons, generates the issue of addressing the security problems after Bashar, creates noise surrounding the installment of the Patriot and accuses some Islamic movements in Syria of terrorism, in spite of the fact that America is the mother of terrorism in the world!

O Muslims, O Honest Revolutionaries!

Your spilled blood and sacrifices must not be forsaken in vain. If it were to happen, it would result in prolonging the application of the secular republican democratic civil system whatever its name may be. In such a system, the right of legislation is in the hands of human beings, which is the cause of calamity and suffering in all of the Muslims lands... So do not make it possible for America, its Allies and the Coalition to realize their satanic ambitions in the land of Al Sham, the abode of Islam, especially at a time when the crescent of Islam is about to appear, and inshaAllah there is no fear of its disappearance. Lo, your huge armies are marching ahead while the gang of Bashar and his supporters are retreating. The victory comes with the patience... Since you are carrying your lives on your palms, you are worthy as not to waste it except for the purpose which attains the glory for this worldly life and the Hereafter. So, how is it suitable

for the land of Al Sham to be governed by other than Islam?!

"Do they then seek the judgement of the Time of Ignorance? Who could be better at giving judgement than Allah for people with certainty?"

(Al-Maida, 5:50)

How is it possible for the people of Al Sham to seek safety, security, the guidance and reassurance in a system other than Islam?

"All those who follow My guidance will not go astray and will not be miserable. But if anyone turns away from My reminder, his life will be a dark and narrow one and on the Day of Rising We will gather him blind."

(TaHa, 20:123-124)

O Muslims, O True Revolutionaries!

Verily, it is one of two camps: Either it is the camp of faith with no hypocrisy or the camp of hypocrisy with no faith. So, do not allow the camp of hypocrites, which is the camp of colonialists Kuffar and their agents, succeed in assigning the Coalition to establish a secular democratic republican system on your neck, for the reason that you will then return to the same system that you revolted against. In such circumstances, there would only be the alteration of faces painted with cosmetics and one agent would be replaced with another. And then you will go through the same injustice and misery you are being warned about. Your blood will make a complaint to their Creator against you and your sacrifices will sue you in front of the Entity at whom no one is wronged. Hence you will lose and repent but the repentance will be of no use. And you would be like her who undoes the thread which she has spun after it has become strong!

So, make every effort so that the camp of faith, the camp of those working for Khilafah, the camp of truth and sincerity, the camp of glory succeed,

"But all might belongs to Allah and to His Messenger and the muminun. But the hypocrites do not know this."

(Munafiqun, 63:8)

the camp of the best nation that has been raised for the mankind...



O Muslims, O True Revolutionaries!

Hizb ut Tahrir is from among you and with you. It is extending its hand seeking the support from all the sincere people of power to establish the second rightly guided Khilafah after this oppressive rule (dictatorship), as the glad tidings of which have been given by the Messenger of Allah (swt):

"Then, there will be a reign of tyrannical rule and it will remain for as long as Allah wills it to remain. Then, Allah would take it away whenever He wills to take it away. Then, there would be Khilafah on the method of the Prophethood." (narrated by Musnad Ahmad and Al Tayalsi).

You are the people of power, so give your support to Islam and its people. Support those working for Khilafah and be like the Ansar of Madinah, who supported Allah (swt) and His messenger (saw). So Allah became pleased with them and they with Allah. And the Throne of Allah shook at the death of their leader Sa'd Ibn Mu'adh (ra) and the angels

proceeded in his funeral. All this was thanks to this great work done by Sa'd Ibn Mu'adh and his people, the support to Allah, His messenger and the believers to establish the rule of Islam.

O People of Al Sham, The leader does not tell a lie to his people. Hizb ut Tahrir gives the glad tidings to you as well as warns you. It gives the glad tidings by saying of Almighty Allah:

"O you who believe! If you help Allah, He will help you and make your feet firm."

(Muhammad, 47:7)

and warns you with the saying of the Almighty and All-Powerful Allah:

"Do not rely on those who do wrong thus causing the Fire to afflict you, for you have no protector besides Allah; then you will not be helped."

(Hud, 11:113)

So make pledges to Allah on them and be from among the sincere ones. Allah is with you and will never decrease the reward of your good deeds.

Hizb ut Tahrir

5th Safar 1434 AH

19th December 2012 CE



Demonstration against Syrian regime (at the embassy) by Hizb ut-Tahrir America



Syria's struggle for Khilafah

Leaflet - distributed in Syria by Hizb ut-Tahrir

O Muslims in Syria: the real battle is with the colonial West

On Sunday 23/12/2012 AD Lakhdar Brahimi arrived at Beirut airport, from Cairo, in a visit unannounced for security reasons. The media was not even allowed to hint about his mission. He travelled from Beirut to Damascus by land with complete confidentiality; where he was received by Faisal al-Miqdad, who would have accompanied him to the Sheraton Hotel to meet with the butcher Bashar Assad on Monday 24/12/2012, as reported by the media. It is noteworthy that Brahimi had threatened to abandon his mission if he was not received by the Ripper – after he had waited a long time without getting an answer.

As to the purpose of the Brahimi visit, the French newspaper Le Figaro mentioned that he wanted to convey to President Bashar al-Assad American-Russian proposals that stipulate the formation of a transitional government composed of ministers acceptable to the two conflicting parties in Syria. The condition is that Bashar keeps power until 2014, so as to complete his presidential term, but without having the right to run for the next presidential election. This is alongside discussing Assad's departure as part of this plan.

It is worth mentioning that two criminal actions were committed by the damned regime during this visit. The first is the horrific massacres committed by the butcher Bashar – launching airstrikes on queues of vulnerable civilian men, women and children lined up in front of a bakery in Halfaya in Hama. As for the second, it was the appearance of the unfortunate Syrian Information Minister Imran Zou'bi at a news conference attended by the loyal media to issue lies and deny facts. He looked like a criminal – unstable and egotistical like his boss.

Through these two actions, the murderer Bashar wanted to send a political message to say he is strong and able to kill his people. Therefore his conditions must be listened to. The Minister of Information came to complete the scenario by denying the political reality on the ground, disregarding the views of everyone, and lying to them by saying he did not know of Brahimi's visit to Damascus, nor of his mission.

O Patient Muslims in Syria do not be alarmed by the crimes of the regime and its murderous boss. For he is at his most weakest politically, where he has failed to get himself out of his predicament in spite of all the crimes he committed against you. America and Russia have realised that he cannot remain in power; and Iran has failed to save him. Everybody has come to speak about his departure – but on what condition? The butcher Bashar Assad has no better way than to kill Muslims to improve his situation, and the international community does not account him for his crimes as long as those whom he kills are Muslims. The clause of "securing a safe exit for him" has been included in the bargaining communications with the states that can secure this for him.

O Muslims in Al-Sham of goodness whatever takes place on the ground, which is sponsored by the international community, is not to your advantage. For it works to secure the life of the butcher Bashar and all of his gang that decimated crops and cattle. America is working on the transition of power to its clients, whether they are from the current Syrian criminal regime or the opposition coalition. It also works to enact a secular constitution that distances Islam from authority, and to send international peacekeepers to manage military action against Muslim rebels who declared that their project for new Syria is the Khilafah State. In summary, America has been working hard to bring a puppet ruler loyal to it as an alternative to the butcher

Continued on next page



Bashar Assad; so what are you going to do? Would anybody that possessed a grain of deen proceed with those (conspirators) in their plan? Can you imagine that there is anybody amongst you that accepts to conspire against Islam and Muslims?

O Muslims and officers who are still in service the real battle is with this disbelieving colonial West. The assassin Bashar is only one of its tools. This wicked colonial West uses all of its tools – the rulers in Muslim countries; all of their financial ability to purchase loyalties; and media capability to dress the truth with falsehood, and to decorate and propagate disbelief, such as the call to a secular democratic civil state that distances deen from life and governance.

We turn to the sincere officers if you still have some deen and a grain of feeling for the suffering of your people due to their inability to stop the carnage, then you are still the power that can put an end to all of these tragedies, and hold on the reins of the country, and eliminate this regime that has barricaded itself with you.

You have to know that if you did not do this then you will have a great danger with your Lord. However, if you did it, then by Allah, the Almighty it will be the glory of dunya and akhira for you and your Ummah. Here is Hizb ut-Tahrir, extending its hand to every sincere army officer in the army to join the other sincere officers already with it to form a powerful force capable to make the radical change that pleases Allah, subhanahu wata'ala by establishing the rightly guided Khilafah whose time has come. Allah, the Almighty said:

"O you who believe! what is the matter with you that when you are told, 'Go out and fight in the way of Allah,' you sink down heavily to the earth? Are you happier with this world than the Next World? Yet the enjoyment of this world is very small compared to that of the Next World. If you do not go out to fight, He will punish you with a painful punishment and substitute another people in your place. You will not harm Him in any way. Allah has power over all things. If you do not help him, Allah did help him when the kuffar drove him out and there were two of them in the Cave. He said to his companion, 'Do not be despondent, Allah is with us.' Then Allah sent down His serenity upon him and reinforced him with troops you could not see. He made the word of the kuffar undermost. It is the word of Allah which is uppermost. Allah is Almighty, All-Wise."*

(At-Tawba, 9:38-40)

Hizb ut-Tahrir, Wilaya of Syria

10th Safar 1434

24/12/2012

Anti Syrian Regime
Demonstration by
Hizb ut-Tahrir
Trinoli Lebanon





Syria's struggle for Khilafah

Videos (from online sources)

Pledge for the Khilafah by Brigades

There are considerable uploads online regarding the support for Khilafah as well as Hizb ut-Tahrir. We present here a few. (Links can be clicked to be viewed.)

<https://www.youtube.com/watch?v=O-5uNi5VZHo>

Transcript of the speech:

"Bismillah Al-Rahman Al-Raheem

"Legislation is for none but Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know" (Yusuf 12:40)

We are the leaders of the following brigades:

Ansar al-Shariah Brigade, Abdullah Ibn El-Zubeir Brigade, The Men of Allah Brigade, The Martyr Mustafa Abdul-Razzaq's Brigade, Swords of the Most Compassionate Brigade.

Through our belief in the obligation of working to give full authority to the implementation of Shariah in all aspects of life and all government institutions, and as a request from us to gain Allah's pleasure (swt):

We declare our formation of the coalition of Ansar (the Supporters) of the Khilafah in the western countryside of Aleppo. And we pledge to Allah (tabaaraka wa ta'aala), that we will strive actively to overturn the criminal, kaafir Baath regime. And that we will object to the conspiracies of the plotter, both internal and external, and to bring down their wicked plan: the plan of a civil Democratic state. And that we will work with the sincere people of our Ummah to establish the Islamic Khilafah state, and to use it to end decades of colonization and enslavement. And to return to the way



we were – as the nobles of the East and the West.

And indeed we invite our brothers who are fighters in the sincere brigades that they walk our path, and to declare their release from being tied to these new agents. And we warn them against offering compromises in their religion, for the sake of receiving money or weapons. Because certainly, therein lies their destruction.

"And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand." (Al Munafiqoon 63:7)

Allah has guaranteed that He will support us if we support Him, and if we work to establish His upright religion and Shariah. Allah says:

"O you who have believed, if you support Allah, He will support you and plant firmly your feet." (Muhammad 47:7)

Allahu Akbar, All honour belongs to Allah.

Takbeer! Allahu Akbar! Allahu Akbar! Allahu Akbar!

Now for the pledge:

We swear by Allah, The Magnificent!

That we will be trustworthy guardians of Islam!

And that we will worship Allah and never associate partners with him!

And that we will never settle with anything other than the Khilafah system!


And even if we give in its way much (fighting) and our souls!

And Allah is over what we say a Witness!

Takbeer! Allahu Akbar! Allahu Akbar! Allahu Akbar!"



More video's on pledges for Khilafah by Muslims of Syria. (To watch click on link below)



Numerous brigades reject Syrian Coalition and pledge towards Islamic State | Nov 2012
 by AhINussrah · 1 week ago · 546 views
 www.facebook.com/revolutionStartsHere An INSPIRING united **pledge** issued by ALL the major battalions and brigades fighting in ...

“...there is unanimity and consensus on the establishment of a just Islamic state and on the rejection of any external project...”

<http://www.youtube.com/watch?v=c33YpMuoltA>



Tens of thousands give inspiring pledge to Allah in Homs, Syria [Dec 2011] - MUST SEE!
 by fazzamin · 1 year ago · 146,269 views
 Inspiring footage and translation! Tens of thousands of people in Homs, Syria, give their **pledge** to Allah. They **pledge** that ...

The people chant: “...victory is from Allah only, not Obama, not Erdogan!”

<http://www.youtube.com/watch?v=2kg2RAwwe5Q>



INSPIRING | Syrian Mujahideen leader: message to Lebanon, Hizb ut-Tahrir, and pledge for Khilafah
 by fazzamin · 4 months ago · 9,671 views
 August 2012: Message from Abu Shadi to the city of Tripoli and the brothers of Hizb ut Tahrir who have supported the ...

“...we thank you for your support as we also thank Hizb ut-Tahrir in Lebanon, for your honourable stand towards our blessed revolution...”

<https://www.youtube.com/watch?v=HV3RpZ14cDYN>



Free Syrian Army Commander on El-Balad TV: We work with Islamic movements like Hizb ut-Tahrir
 by AhINussrah · 5 months ago · 1,704 views
 www.facebook.com/revolutionStartsHere Very interesting interview with Free Syrian Army Operations Commander (for ALL of Syria ...

Regarding groups the commander is working with:

“... there is Hizb ut-Tahrir (in Syria)...”

<https://www.youtube.com/watch?v=ZqT6VEONwb8>



Huge protest in Aleppo by Hizb ut-Tahrir Syria "We want an Islamic Caliphate!..."
 by AhINussrah · 1 month ago · 2,443 views
 www.facebook.com/revolutionStartsHere In **Aleppo** (Halab) Hizb ut-Tahrir Syria arranged a succesful **protest** 9 November 2012 ...

Chants: “... We want the Islamic Khilafah...”

<https://www.youtube.com/watch?v=0bEH3d26b-E>



Online with Hizb ut-Tahrir's Global Activity

Since the establishment of Hizb ut-Tahrir in 1953, it rapidly grew to be the most effective political movement in the Muslim world. It is truly a global party as it exists wherever the global Ummah's presence is significant. Its call for establishment of the Khilafah, through its political and intellectual struggle, are instantly recognisable and the party has been embraced enthusiastically by the Ummah despite the obstacles placed in its work by the colonialists and their agent rulers in the Muslim countries.

Since the party's inception it has published tens of official books, hundreds of books by its members, tens of thousands of leaflets, in nearly all the languages spoken by Muslims worldwide. However, the evil agent rulers, placed in our lands by colonialists, have ensured that the voluminous literature are not readily available and even arrest anyone who is in possession of the party's publications. Hence, those who have been introduced to the rich culture of the Hizb ut-Tahrir cherish its literature like gold dust.

We should not be surprised at this response by these fascist agent rulers, such as Hasina, who cower at the threat that Islam poses to their oppressive rule. This was the same response that our beloved Prophet (saw) faced in Makkah when he challenged the authority of Quraysh. For example, Tufail (ra), a pilgrim visitor from the tribe of Dowski, was fed slanderous propaganda by the kafir notables about the Prophet's (saw) message. He was even advised to cover his ears when he encountered the Prophet (saw). It was only when his common sense had appealed to him that Tufail removed the cotton wool (literally) from his ears to listen to the Prophet (saw). He immediately testified to the truthfulness of Islam and pronounced the shahadah, thus becoming an enthusiastic member of the work to establish the authority of the deen.

We implore you to take the example of Tufail (ra) and remove the cotton wool from your ears that is a barrier to your Rabb's message regarding your duty to establish the Khilafah.

Here we present a small selection of online references. Through these you can access Hizb ut-Tahrir's educational materials and keep up to date with the party's global activism.

www.khilafat.org

This is the official party website for Bangladesh. The agent Hasina banned its access out of fear of exposure of her oppression of Muslims and her slavery to US/India. Nevertheless, it can be accessed using a proxy server. All our press releases and leaflets, as well as books, can be downloaded from here. News of our activities with photos are regularly updated.





The following websites (below) are more international in their coverage. Readers will learn of the issues that the party is dealing with in many countries, including Bangladesh. There are significant cultural /educational materials, analysis, fiqh matters and include video and audio lectures. Once again access via proxy may be required because of the governments' attempt to silence the truth about the rule of kufr in Muslim lands and the threat of Khilafah to their authority.

www.khilafah.com



www.hizb-ut-tahrir.info



www.hizb-ut-tahrir.org



There are tens of party's websites for different countries. Here is a list of just a few in the Asian region.

- Pakistan: www.hizb-pakistan.com
- Indonesia: <http://hizbut-tahrir.or.id>
- Afghanistan: <http://www.ht-afghanistan.com>

If you are interested in the party's work in any country, then simply use any popular search engine and type "Hizb ut-Tahrir" together with the country. You will instantly see that the party boldly expresses Islamic views on topical issues around the world. There are also regular interviews available with well known members of the party.

For example:



Osman Bakhach, Director of Hizb ut Tahrir's Central Media Office speaks about the latest events in Syria on Press TV, while in **Beirut Lebanon**

http://www.youtube.com/watch?feature=player_embedded&v= AFFYUkjl



Nasreen Nawaz, Central Media Office Representative gives her presentation at Hizb ut-Tahrir's International Women's Conference, The Khilafah: Protecting Women from Poverty and Enslavement. Saturday, 22 December 2012.

Jakarta Indonesia

<https://www.youtube.com/watch?v=WQY2MW3eGDo>



A Warm Call to the People of Power & Force

We direct this call to the people of rank and decorations, to the officers & commanders, to the captains and soldiers in the forests of the Muslims lands and all those who carry the da'wah to their religion, we say:

Oh! The people of power & force, is it that you invite Allah's wrath or that you provide Nusrah to the deen of Allah (swt)? Would you rather pledge your allegiance to your rulers or comply with the deen of Allah? Don't you have the excellent examples of Sa'ad ibn Ma'adh, Usaid ibn Hudair and As'ad ibn Zurarah? Do you not vie for the Jannah who expanse is like the heavens & earth and which has been prepared for those who are mindful & fearful of Allah? What happens to your zeal & enthusiasm for Islam when you see the honour of Muslim women violated by the lout Kuffar who humiliate the book of your Master, does this not infuriate you? Is there not one among you who is angered by all this and stands up to provide Nusrah to those who work fir the Khilafah? Are you not concerned that you will stand right in front of your Creator and your present rulers will not be in a position to save you from His wrath, neither will your ranks & military honour that you hold so dear to your chest. Even the wealth of your rulers of which you are so possessive & proud will be able to save your on the day of Judgement. Would you not move & mobilise and realize that it just a matter of your life- if it is utilised in the path of Allah- its sole owner-so that you enjoy the company of the master of the martyrs and the hoors- or it this life may be used up at the service of these treacherous rulers and this soon to be over world and thus become the source of misery and sorrows on the day of the judgement. May Allah save us from such an end. Have fear of Allah for this Ummah and your soul and demonstrate to Allah what will please Him and grant you His forgiveness for your past sins before you come to face the inevitable death and say:

"Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another." [TMQ al-Mu'minoun: 99-101]

Oh the soldiers in the armies! Oh the people of power & force! These are times to firm up your determination and resolve, the Ummah is looking up to you for your stand, the world is suffering under the treacherous claws of kufr and the yoke of capitalism and is awaiting the moment to turn aside these systems of oppression and the declaration of the second Khilafah al Rashidah on the method of the Prophethood. If your respond positively to this call-on this occasion of the destruction of the khilafah, great honour awaits you in this world as those who formed the khilafah and provided Nusrah to those who worked for it. But if you turned away from this call and failed to provide



Nusrah, then remember that Allah (swt) Himself protected His messengers before and He (swt) alone shall provide Nusrah to those who are His allies. He (swt) shall then choose you for His wrath and evident loss & misery. He (swt) says:

"O you who believe! Whoever from among you turns back from his religion (Islâm), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never fear the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." [TMQ al-Maidah: 54]

Ibn Katheer (r.a) said: **"Anyone who turned away from providing Nusrah to Allah's deen and from firmly establishing the Sharee'ah, then Allah (swt) shall bring another set of people who are better than them and of more power & strength."**

In the end we say that we are treading this path of guidance from Allah (swt) and have complete hope & faith to accomplish our objective with the blessings of Allah (swt) We direct this call to the all the Muslims-men & women- to share this concern with us, because this is the mission of the times where it is not permissible for anyone to ignore this duty or shy away from it. We also repeat our call to the soldiers and tell them: This is by Allah, the moment where you are losing out- this moment when Allah (swt) has opened the trade of Jannah for you. So show up your best to Allah (swt) and provide Nusrah to the deen of Allah in order that you have your share of the honour in this world and the hereafter. We pray to Allah (swt) to open your hearts to this vital issue and to provide for this Ummah the honour of the Nusrah for this deen and declaration of the khilafah, He (swt) hears all and He (swt) responds to prayers.

"O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he [saw] calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered."
[TMQ al-Anfal: 24]

