

Summary of the Reality of the Muslims  
By Bo Perrin

Covers pages 1 through 11

The Reality of Muslim Lands.

Almost every Hizb booklet begins by painting a bleak picture of the Ummah's present reality. The Methodology of Hizb ut-Tahrir for Change is no different. The problem according to the author is that the Ummah exists today with a mixture of Islamic, western, socialist, nationalist, partisan, regional and sectarian thoughts and emotions.

A mixture of Islamic and kufr laws governs Muslim lands (Dar) today. Primarily, Kufr structures govern the Arab world infused with some Islamic laws and in some countries Shar'ia courts (Mahkamah Shari'ah) to enforce what little Shar'ia law is used.

Islam divides the world into merely two categories which are Dar al-Islam and Dar al-Kufr or Dar al-Harb. There are some specific reasons why a land falls under one or the other.

What makes a Dar (land) Islamic? Population has nothing to do with it. A Dar is Islamic if it is governed by Shar'ia (the laws of Islam) whose security (Aman) is maintained by the security of Islam. The security is protection by Muslims.

What makes a Dar (land) non-Islamic? Population has nothing to do with it. A Dar is non-Islamic if the Kufr governs it (man-made laws) and the security (Aman) is not provided by Muslims.

According to the author the ahadith narrated by Sulayman Bin Buraida is the authority of Hizb's specific division of Dar. The ahadith reveals that Muhammad commanded that anyone called to Islam ought to migrate into the land of Muhajireen which in Muhammad's day was Dar al-Islam. (1) The author argues the ahadith clearly argues that those in Dar al-Kufr cannot enjoy what the Muhajireen or Muslims do if they do not migrate into Dar al-Islam which means there is a difference between the Dars. This ahadith gave birth to the distinction between the Dars based on government and authority.

So, Hizb identifies a Dar as Islamic based on its Sultan (authority). The Sultan is verified by (1) the laws used to govern and (2) the Aman as described above. Further more the author quotes:

Those who do not govern with what Allah has revealed, they are the disbelievers. (Al-Mai'dah 5:44)

The Qur'an passage condemns any Muslim ruler who does not rule according the "straight path." So, according to the ahadith of Auf ibn Malik some Muslims ask Muhammad if they should declare war against bad imams. Muhammad said no as long as if they establish the prayer. (2) The ahadith narrated by Ubadah As Samir makes it clear that Muslims are not to attack a Muslim ruler unless they see "clear Kufr" or as the ahadith by Tabarani states "Unless you see open Kufr." (3) Hizb believes these ahadiths make it obligatory on Muslims to declare war on any Muslim ruler who does govern by Shar'ia indicting that Islam is a condition for describing a Dar as Islamic.

The Security (Aman)

At this point the author turns to the Aman or security. Hizb bases their belief in the important of the Aman or Sultan on An-Nisa 4:141 which states:

Allah will not allow the disbelievers to have an authority (sultan) over the believers.

This Qur'anic passage means that the Kufir is not allowed to govern over Muslims because then, the security of Muslims and their land is in the hand of the enemy. Indeed, Hizb argues that Muhammad ordered the invasion of every Dar which did not have the proper Sultan no matter whether the peoples were Muslim or not. Supposedly, Muhammad would raid only in the morning unless he heard the Adhan and if so, he would refrain and not invade until after dawn. The Adhan is prayer but it does not refer to merely prayer. In addition, according to the ahadith narrated by Essam Almussny Muhammad told his raiders if they saw a mosque not to kill anyone.(4) According to the author the prayer and mosque are symbols of Islam and represent the whole of Islamic belief. Here is the dichotomy. The symbols of Islam are in the Dar but Mohammad still allowed his raiders to invade the land because although Islam is in the land the sultan was Kufir. So, the raiders could invade the land but no one (Muslim) could be killed because Muslims did not protect the Dar.

The author's conclusion is that no Muslim Dar is an Islamic Dar. Yes, the sultan of all Muslim lands are Muslim but the law of each land is Kufir. Since it is not the people and land which define a Dar as Islamic but the laws and Aman, then no Muslim land is Islamic.

The Society In Muslim Lands Is Non-Islamic.

The author ends this section of his booklet tying to the next by discussing society. He authors that society is composed of individuals, thoughts, emotions and systems that are bound together by permanent relationships. Permanent relationships exist only through the unity of thoughts, emotions and systems. But the problem in all Muslim nations is that the Muslims are dominated by a mixture of thoughts, emotions and systems. So, he argues it is not strange to find visible contradictions among Muslims in thoughts and emotions.

Muslims look to their deen but allow themselves to be govern by Kufir.

Muslims want Islam established but cling to nationalistic, and sectarian ways.

Muslims portray America, Britain and Russia as enemies yet look to them to fix their problems.

Muslims cling to each other as brothers but cling fanatically to their races and countries.

Muslims claim to believe in Islam but call for democracy and the sovereignty of the people.

This mixture is what defines the land, although populated by Muslims, Dar al-Kufir (harb). For this reason, the land must be cleansed and transformed by bringing Dar al-Kufir (Muslim dominated land) to Dar al-Islam. How?

Next: The Vital Issue For Muslims

1) Call them to Islam, and if they agree accept from them and refrain from fighting against them, then call them to move from their land to the land of the Muhajireen (the emigrants), and tell them if they do so, then they will have the rights which the Muhajireen enjoy and they will have duties like the duties upon the Muhajireen. (The Methodology of Hizb ut-Tahrir for Change, 7)

2) O Prophet of Allah shouldn't we declare war against them? . . .No, as long as they establish the prayer among you." (The Methodology of Hizb ut-Tahrir for Change, 7)

3) And we have not to dispute the matter with its people unless we see clear Kufir upon which you have proof from Allah. (Ibid, 7)

4) The Prophet used to tell to the expeditions that he sent: 'If you have seen a mosque or heard a call for prayer, then do not kill anybody.'