

## Summary of Domestic Policy By Bo Perrin

In this chapter, Hizb attempts to glorify the supposed liberal attitude of Islam toward other religions. The Khilafah will be a glorious period of cooperation between all religions. Keep in mind that as you read this article, Hizb conveniently leaves out of this discussion Shari' ah. The fact is there are only two groups which will live together under are faithful Muslims and dhimmis. Dhimmis are permitted to live under Shari' ah only as long as they pay the jizya which is a form of submission and nothing more and as long as the Islamic authorities permit it. There is a third group which Hizb refuses to mention. The kufur. The unbeliever in Islamic monotheism is not allowed to live but is removed by jihad. Hizb's pleasant world is a sham.

Hizb begins by quoting Al-Anbiya 21:107 which states, "And we have not sent you but as a mercy to the worlds." In the eyes of Islam, Islam is a mercy sent to the world to rescue the world from non-Allah-centered religions. Hizb argues that all religions, races, schools of thought and genders have lived peacefully under the umbrella of the watchful eye of Allah. Non-Muslims and Muslims have lived together in blissful harmony for centuries. They tell how when Umar bin Al-Khattab could not protect dhimmis he returned their jizya but the "Christians" asked him to keep the jizya and they would pray for his victory. Hizb relives the Fifteenth Century when Spanish Jews were fleeing persecution and offered solace within the Khilafah. Muslims and Jews worked so well together and helped to enhance civilization. (1)

Hizb is very progressive about ijtiḥad. In Islam there are five legal schools. They are the Hanafi, Shafil, Hanbali, Ja'fari and Maliki's schools. Despite the differences, which are few among these schools, are all legitimate attempts to faithfully interpret Allah's laws. Hizb quotes a hadith from Bukhari in which Muhammad praises all faithful attempts by jurists to create Shari' ah. Hizb's point is that the new Khilafah, under their supervision, will be produce an atmosphere which will encourage open and honest ijtiḥad research. Hizb relates an issue between Abu Bakr and Umar bin al-Khattab. Both disagreed with each other about divorce. The point is Abu Bakr was obligated to impose his views on the Ummah because he was the Khilafah. The same will be true in the new Khilafah. The Khilafah will promote open ijtiḥad discussion but the Khilafah is obligated to adopt one opinion over another but will not persecute the differing opinions. Shari' ah states "The order of the Imam settles the dispute." (3)

Hizb argues the Khilafah is not a police state instead, a police state is the system, including the jail system, is a colonial system. Hizb claims, without any supporting evidence, that the British trained their police officers to suppress the opposition. The Khilafah will be a source of comfort for the populace and police. The Khilafah police will be trained in Islamic principles, police tactics and paid an appropriate wage for their work. The police will be trained to secure life, property and the Islamic deen.

According to Hizb the Khilafah, unlike the colonist systems, will control crime rates. Hizb believes that capitalism encourages crime because it possesses all the elements necessary for supposedly forming criminal mindsets. In other words, the system creates criminals or prevents their creation. Of course, they throw in the supposed corrupt legal and police systems without evidence. Of course, the Khilafah has the answer. The Khilafah system will actually prevent crime before it arises. Hizb's example is that within hundreds of years within the colonialists' system thefts and burglaries occur every few minutes which is true. Ah, but within the Ummah whether the Khilafah existed or not one a few hundred thieves have had their hands cut off. Of course, any person who knows Middle Eastern history knows this is a very selective example to use. How will the Khilafah accomplish what the colonial systems could not in the realm of crime? One of the Khilafah's obligations is to provide those under his authority the basic needs of each individual. Hizb believes that if each has his basics needs meet the urge for crime will be

suppressed. Clearly, Hizb does not understand the human heart. Notice that crime will be suppressed not by changing peoples' hearts but by a change in political systems.

In addition, the Khilafah is a system of unity, supposedly. The unity is a unity of Islamic lands. Supposedly, Muslims are obligated not only to live under one deity, Allah, but also within one land under one Khilafah. Supposedly, the baya or pledge which every Muslim must give to the Khilafah provides evidence that Muslims must live within one state without any nation-state boundaries. (4) The plan is that the Khilafah will establish himself in one Muslim state and from there annex all other Islamic nations. The word annex carries the tone that the other Islamic states might not voluntarily join the Khilafah. But the Ummah must be unified voluntarily or not. What excites Hizb is that a unified Ummah will have more resources, population, lands and soldiers than dar al-harb.

At this point Hizb turns to the liberation of Muslim lands. Hizb begins by stating that the imam is the Ummah's protector. A hadith states, "Indeed, the Khaleefah is a shield, from behind whom you fight and by whom you are protected." Since the Khilafah is supposed to protect all the Ummah and the Khilafah is the one behind whom the Ummah is to fight then Hizb's conclusion is that all the Ummah must be in one state. Another obligation of the Khilafah is to take back the lands which the mighty Khilafah lost. Once a Muslim land, supposedly always a Muslim land.

Next: Education Policy.

1) Hizb ut-Tahrir, Manifesto of Hizb ut-Tahrir for Pakistan: Pakistan Khilafah and the re-unification of the Muslim World, [online] (Hizb ut-Tahrir Wilayah Pakistan, date unknown, accessed 27 July 2010) , 26 available from

<http://www.hizb-pakistan.com/home/wp-content/uploads/2009/02/manifesto-english1.pdf>

2) The hadith states, "When a judge makes ijtiḥad and is right, he gets two rewards. And if he makes ijtiḥad and is wrong he gets one reward." (Ibid, 26)

3) Ibid, 27

4) "The affairs of Bani Isra'eel were looked after by the Prophets. After each Prophet died, he was succeeded by another Prophet. There is no Prophet after me, but there will be Khulaf'aa. They asked, "What do you order us to do?" He replied, "Give them bay'ah one after another, for Allah will ask them about what He entrusted them with." (Bukhari, 28)