

A Summary of Foreign Policy
By Bo Perrin

Every nation-state is but one nation within a family of nations. The policies each nation creates to interact with others are called foreign policy. The Khilafah must also interact with other nation-states but with a twist. In the world of the Khilafah there are only two world groupings. The two are dar al-Islami and dar al-harb. Foreign policy applies only to the interaction between dar al-Islami and dar al-harb.

Hizb argues that the present geopolitical divisions separating the Islamic state into various Islamic states are actually a Kufr effort in their attempt to abolish the Khilafah. An effort, which I might add, that was successful in 1924. Nevertheless, Hizb states that Shari' ah demands that all Islamic states remove these geopolitical divisions and unite into one Ummah. When they do, they become the Islamic state and do not fall within the Islamic definition of foreign policy. (1)

There are three possible relationships with non-Muslim nation-states. If a non-Muslim nation state either occupies former Islamic lands or is involved in active war then this nation must be engaged on the basis of Harb Failan or active war. The Khilafah, therefore, cannot establish any diplomatic, economic or cultural relations with them. None of the citizens of these offending nation-states will be allowed within the geopolitical division of the Islamic state. Those nation-states which do not occupy Muslim lands and but have intentions of doing so also are not worthy of cultural, diplomatic or economic relations with the Khilafah but their citizens are allowed into the lands of the Khilafah with a visa. If a nation-state does not fall into one of the two previous categories, the Khilafah can establish economic, cultural and diplomatic relations as long as doing so does not violate Shari' ah.

The purpose of the Khilafah's foreign is very simple. It is to exalt the Ummah to "the status of the leading nation." (2) What does this mean? Hizb states "Rather all the resources of the Muslims will be used to ensure the global dominance of Islam." The Khilafah's responsibility is very much like the responsibility of every Muslim. Every Muslim has a responsibility to promote Islam whether by mouth or force until there is no more religion except from Allah. (Al Barqarah 2:193) The Khilafah's responsibility is to promote the Islamic state until the Islamic state dominates all other states so that the Islamic theocracy will replace all religions and only Allah is worshiped. (Al-Baqarah 2:193)

The Khilafah has two tools which to accomplish this disturbing vision. They are Da'wah and jihad. Hizb considers these foreign policy tools. Da'wah is the call to obedience to Islamic monotheism. Its purpose is supposedly to provide non-Muslims the opportunity to escape a life of slavery to shirk (polytheism) and to know Islam is the only true Deen. But how does the Khilafah get the Da'wah out to dar al-harb? Jihad. Hizb believes jihad is a collective obligation not an individual obligation. Jihad against dar al-harb is permissible only if the Khilafah calls for it. This is where Hizb differs from neo-Wahhabists groups like Al Qaeda. Al Qaeda's goal is to implement the Khilafah as is Hizb's. But Al Qaeda believes it is permissible to use jihad to restore the Khilafah if it is sanctioned by the imams. Hizb believes the Khilafah must first be restored before jihad can be initiated against dar al-harb. Nevertheless, keep in mind two things. Both groups agree jihad is physical and both want a Khilafah. These two groups do not necessarily differ on the goal merely on the path of how to reach the goal.

Hizb and all Islam believe that Islam will liberate the masses enslaved to Kufr systems whether political or religious. If a person obeys the Da'wah he or she is now freed to believe in Islamic monotheism and obey Shari' ah. Obeying Shari' ah is liberating because only Allah has the ability and authority to impose law on his creation. Hizb writes:

Whosoever does not judge by all that which Allah has revealed, such are disbelievers.” (Al-Ma’idah 5:44)

Supposedly Allah has given the Ummah the obligation to liberate non-Muslims whether non-Muslims want to be liberated or not. If a person does not like and refuses to obey the Da’wah he or she becomes an obstacle. Jihad’s purpose is to remove any obstacle that keeps a Muslim or non-Muslim oppressed. Jihadists and their apologists continually argue that there is no compulsion in religion. (At Baqarah 2:256) Let us for the moment overlook the possibility that this passage is abrogated by At Taubah 9:29 as well as others and simply focus on reality. Muslims might not be allowed to force their religion on you but, at least under the Khilafah, if you refuse to convert or become a dhimmi they will simply kill you.

Because the Khilafah’s purpose is to make the Islamic state dominate over all non-Muslim states the Khilafah rejects minimum deterrence. Minimum deterrence is the policy that each nation’s military be only large enough to protect its geopolitical boundaries. Hizb argues that minimum deterrence is simply Kufr nations, like the United States and Britain, protecting its own hegemony over the world. Hizb’s states the Khilafah’s authority to maintain a military capable of not overwhelming offensive capabilities is based in Muhammad’s command to make ready all the force you can against your enemies including steeds of war. (Al-Anfal 8:60) The Khilafah will also reject any attempt of Kufr nations and institutions to enforce restrictions in the creation and use of nuclear capabilities. (3) In addition, the Khilafah will abolish all military agreements with dar al-harb. The Qur’an states that Allah will not allow Kufrs to possess a way to be superior to the Ummah. (Al-Nisa 4:141) Also, the Khilafah will restrict the diplomats’ from dar al-harb access that is allowed into dar al-Islami. This is to prevent Kufr diplomats from covert operations inside the dar al-Islami. The Khilafah also will not ask for assistance from Kufr nations especially those nations occupying former Muslim properties. (4) Hizb uses Al-Nisa 4:60 and a Nisai Hadith as support for the Khilafah’s action. The hadith states, “Don’t take light from fire of Mushrikeen.” Finally, the Khilafah will not participate in the UN, World Bank and IMF. Hizb believes these institutions are run by Kufr nations for the benefit of these nations and to interfere with the internal operations of the Khilafah. Islam must take care of her own issues. (Al-Nisa 4:141)

Finally, the Khilafah’s foreign policy is grounded in Islamic rulings or Shari’ah. Therefore, the Khilafah will never implement a policy that does not make the Ummah and her growth priority nor that violates Shari’ah. Every policy the Khilafah implements must work toward “the global dominance of Islam.” (5) But the Khilafah’s foreign policy is not merely to kill non-Muslims nor for material gain. Instead, the Khilafah’s foreign policy is to take people of the supposed darkness of the Kufr world into the light of Islamic monotheism. (Al-Anbiya 21:107)

Next: Domestic 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), 21 available from

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

2) Ibid, 22

3) Ibid, 23

4) Ibid, 24

5) Ibid, 25