

## Summary Of Hizb ut-Tahrir's Manifesto

By Bo Perrin

A manifesto is a public declaration of a person or group's intentions. Hizb ut-Tahrir, a radical and violent Islamist group, produced a book called the "Manifesto of Hizb ut-Tahrir for Pakistan." The purpose of this manifesto is to provide a play-book by which the Pakistani arm of Hizb ut-Tahrir will use Pakistan to begin the restoration of Khilafah.

The Manifesto has eleven sections which are the Introduction, Ruling System, Economic system, Judiciary, Social System, Media and Information, Foreign, Domestic and Education Policy. There is a section introducing Hizb ut-Tahrir and a Warm Call to join Hizb ut-Tahrir to conquer the world for Allah, restore the Khilafah and institute Shari' ah.

### Introduction

Hizb ut-Tahrir Wilayah Pakistan wrote the Manifesto. Therefore, the Manifesto uses Pakistani examples as evidence for the need to reform or how poorly non-Khilafah states operate. Nevertheless, Pakistan is a good example how submission to the West, failed policies, corrupt politicians and an immoral, non-Khilafah system. It will do well as an example.

Hizb ut-Tahrir argues the real issue in the Ummah is that Allah's sovereignty has no presence in the life of Muslims. (1) The author quotes Surah 20:124 (2) that the lack of Allah's sovereignty among Muslims is the real reason there is so much suffering in Pakistan and the world among the Ummah. Hizb ut-Tahrir places no hope in either a dictatorship or a democracy. A dictatorship and a democracy both allow a mere man to decide what is Haram and Halal which is Allah's sphere alone. Pakistan's political and social system cannot succeed because its principles collide with the Deen (way of life) of Allah for the believer. (3) The only system which will succeed is the system that is fully in compliance with Muslim belief. The author muses about the past greatness of the Islamic system under the Khilafah. According to Hizb ut-Tahrir the Khilafah produced a society which was unparalleled by any civilization, protected minorities and the oppressed including Jews, and became the home for many diverse beliefs. In addition, the Muslim knowledge and prosperities were "monuments in world heritage." (4) Accordingly, the sign of a learned man or woman was their ability to speak Arabic. Also, the Khilafah state was a magnanimous state who redistributed her wealth to make sure that the basic needs of her populace were met. Of course, the Khilafah was the "leading state" for centuries, "redefined world politics," and "became the envy of nations." He concludes that when Muslims are dignified and strengthened by their Deen they are the "best example to humankind ever seen." Obviously, the Ummah exists in disgrace.

Nevertheless, the author paints a portrait of long ago. A dream that, according to Hizb ut-Tahrir, died on 28 Rajab. He prophesies the glory faded can be revived only if the Ummah is prepared to comprehensively revive the Khilafah. (5) This, claims Hizb ut-Tahrir, is the secret of the Ummah's success. The Deen is completed and provides the rules of life for the Ummah. The Ummah is responsible for following the whole of it not to pick and chose. Picking and choosing seems to be an issue in every religious or politico-religious endeavor. Muslims will answer to Allah for every command including the implementation of a Khilafah or the lack of such. Here the Hizb ut-Tahrir author differs from many other radical terrorist or pro-terrorist organizations when he argues no individual may undertake Jihad. The Khilafah alone has the authority to use "offensive Jihad" and must do so through the state structure. Hizb ut-Tahrir clearly believes in offensive Jihad but as a tool to be used by the Khilafah to spread Da'wah or the call.

Hizb ut-Tahrir argues that when Muslims comprehensively, a word they use a lot, submits to the entirety of Islam and restore the Khilafah they will be ready to “lead all nations.” Islam is not a mere religion to Hizb ut-Tahrir but in fact, Islam is a world theocracy which Allah will use to govern all peoples. Now Hizb ut-Tahrir would vehemently disagree being called a theocracy. They argue Hizb ut-Tahrir is a political party yet, it is a political party which uses Islamic religion to impose Shari’ ah on the world so that Allah might govern. All this sounds very theocratic to me. The Khilafah system, the ruling system, is founded on Shari’ ah and to other rules the Khilafah might have to decree by divine providence. Nevertheless, Hizb ut-Tahrir does view the Khilafah as a dictator. The Ummah is responsible to make sure the Khilafah performs the duties to which they have contracted him. If he does not there are legal avenues, the Ummah might take to have him removed.

According to Hizb ut-Tahrir the Khilafah system represents the following:

- A) The Khilafah is elected and will rule only by Islam.
- B) Elected members of any sex will account the Khilafah according to Islam.
- C) The Court of Injustices will hold the rulers accountable including the Khilafah if they depart from Islam.
- E) The society or Ummah is composed of citizens regardless of religion, thought, gender, language or race.
- F) The Khilafah’s foreign policy is the reunification of the entire world as well as a policy of progressive re-annexation of occupied lands.
- G) The economic system will provide the basics needs of the populace and allow for the populace to pursue luxuries.
- H) The state and private sector will be involved in heavy industry to ensure the Islamic state is on the cutting edge of technology.
- I) No colonialism in any form.
- J) Free education to all without prejudice.
- K) A foreign policy whose goal is to take Islam to the world through Jihad and be the Ummah’s voice especially to those under the unjust Capitalist states.

Next: Ruling System.

- 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) , 3 available from <http://www.hizb-pakistan.com/home/wp-content/uploads/2009/02/manifesto-english1.pdf>
- 2) “Whosoever turns away from my Reminder verily, for him is a life of hardship.” [Surah Ta-Ha 20:124]
- 3) Ibid, 4
- 4) Ibid, 4
- 5) Ibid, 5