

Press Release

Obedience in Islam Is Only Due to a Ruler Who Establishes the Khilafah and Implements Shariah!

On 10 December 2025, Pakistan's military and political rulers gathered a group of scholars at the Convention Center. In this conference, future policies regarding turning Pakistan into a so-called "hard state" were presented in a harsh and forceful manner, as if the spirit of the American agent Pervez Musharraf had possessed these rulers. A few days later, selected clips from the speech of the Chief of Defence Forces, General Asim Munir, were released to the media. Following this, other scholars organized a counter-conference in Karachi and criticized the government's policies. In this context, Hizb ut-Tahrir clarifies the following points:

Firstly: In Islam, obedience to a ruler is conditional upon the implementation of Shariah and the bay'ah (pledge of allegiance) of the Ummah. Allah (swt) says in the Noble Qur'an: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **"O you who believe! Obey Allah, and obey the Messenger ﷺ, and those in authority among you. Then if you dispute over anything, refer it back to Allah and the Messenger ﷺ."** [Surah An-Nisa: 59].

It is clear that the verb "obey" (أَطِيعُوا) is repeated for Allah and His Messenger (saw), indicating that obedience to Allah and His Messenger (saw) is unconditional. However, for those in authority (uli al-amr), the verb "obey" is not mentioned separately; rather, their obedience is linked to the same verb used for Allah and His Messenger (saw). This means that obedience to those in authority is conditional upon obedience to Allah and His Messenger (saw).

Furthermore, in the case of dispute, the command is not to return matters to the rulers, but to return them to Allah and the Messenger (saw), meaning to Shariah. Therefore, we invite the rulers who demand obedience from scholars and the public to establish the Khilafah (Caliphate) and implement Shariah. Then not only Pakistan, but the entire Ummah across the world will rush to give you bay'ah and obey you.

Secondly: In his speech, General Asim Munir also stated that only the state can declare jihad. It is correct that in the presence of an Islamic state, the responsibility for organizing jihad is transferred to the Khalifah. The Messenger of Allah (saw) said: «الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ» **"The Imam (Khalifah) is a shield; fighting is done behind him, and protection is sought through him."** (Muslim)

So if General Asim Munir considers Pakistan to be an Islamic state, why does he not declare jihad against the Jewish entity and the Hindu state to fulfill this obligation?

Why does he not mobilize our powerful armed forces to stop the ongoing genocide in Gaza—forces that are merely awaiting a single command to annihilate the Jewish entity? The entire Ummah awaits General Sahib’s declaration of jihad so that they may sacrifice their lives, wealth, and efforts in it.

Thirdly: We also warn Pakistan’s rulers against obedience to Taghut. Allah (swt) says in the Qur’an: **﴿الَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أَتَىٰ قَبْلَكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾** **“Have you not seen those who claim that they believe in what was revealed to you and what was revealed before you, yet they wish to seek judgment from Taghut, while they were commanded to reject it? And Satan wishes to lead them far astray.”** [Surah An-Nisa: 60].

How then are Pakistan’s rulers today pledging loyalty to the modern Taghut, Pharaoh Trump, and forcing Pakistan’s Muslims and scholars to obey them, thereby pushing the entire nation onto the path of obedience to Trump? Allah (swt) says: **﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا﴾** **“And they will say: Our Lord! We obeyed our leaders and our elders, and they led us astray from the path.”** [Surah Al-Ahzab: 67].

Fourthly: It is correct that the method for establishing the Khilafah is not armed struggle against Muslim rulers, but rather *talab al-nussrah* (seeking material support) for the establishment of the state, following the 13-year Makkan struggle of the Messenger of Allah (saw). During this period, the Messenger (saw) did not take up arms; rather, he worked to build public opinion for the implementation of Islam and sought material support (Nussrah) from the people of power.

For this reason, **Hizb ut Tahrir / Wilayah Pakistan** seeks nussrah from the people of power, so that the Khilafah Rashidah (rightly guided Caliphate) upon the method of Prophethood may be established. We ask you: who in Pakistan is more worthy of providing nussrah than you, upon whom this Shar’i obligation rests, so that the process of re-establishing the Khilafah may begin after 105 lunar years of its destruction? Has the Ummah not witnessed every limit of humiliation being crossed in the absence of the Khilafah?

We invite the Muslims of Pakistan, the respected scholars, and the people of power to reflect deeply upon these points.

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