

The Glad Tidings of the Return of the Khilafah Demands that We Undertake Good Actions to Earn the Victory of Allah (swt)

Ahmed narrated that the Messenger of Allah (saw), who conveys the meaning of Allah's (swt) Ahkam in his (saw) own words as part of his Sunnah, who does not speak except that which is revealed to him (saw) from His Lord, declared, «تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ» **“Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be biting (hereditary) rule, and things will be as Allah wishes them to be. Then, Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then, Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.”** After this speech, then, he (saw) fell silent.

In the time of oppressive rule in the Muslim World, it is a source of hope and inspiration that the *bushra* (glad tidings) of the Messenger of Allah (saw) indicates that the Khilafah will indeed return. Moreover, the Khilafah which will return will be of specific characteristics. It is going to be like the first Khilafah, established by the great Companions (ra) of the Messenger of Allah (saw), a Khilafah (Caliphate) on the Method of the Prophethood. Thus, it is not to be from the biting rule, as the Khilafah came to be after the Khulafa'a Rashideen. The hereditary character of the ruling is described in the Hadith as biting, meaning clinging to the rule, in the way that dynasties do cling. In this period, the Khaleefah on approaching death would nominate his successor from his dynasty and he would ask for Bayah to be given to him. The contracting Bayah would then be taken upon the Khaleefah upon the death of the Khaleefah. Thus, we take the words of the Messenger of Allah (saw) as a *bushra* (glad tidings), lifting our hearts from grief at the sad situation of the Ummah under the oppressive rule.

However, at the same time, the glad tidings of the Messenger (saw) do not mean that we take them as an excuse for inaction. No, by no means, for the blessed Hadith is not only glad tidings, it is also khabar (news) by the meaning of action for us to undertake. As such the Hadith is similar to the Hadith, «لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ، فَلْتَنَعَمَ الْأَمِيرُ أَمِيرُهَا، وَلْتَنَعَمَ الْجَيْشُ ذَلِكَ الْجَيْشُ» **“You will open Constantinople. The best Amir will be its Ameer and the best army will be its army.”** [Ahmad.] Here too, we have news (khabar), in the form of a demand to act (Talab bil fa'il). Thus, for centuries, every Muslim was eager to witness the glad tidings but did not become resigned to fatalism, idleness or complacency. Muslims were keen to have the glad tiding of RasulAllah (saw) becoming a reality at their hands. So, Muslim rulers exerted their efforts to be the best Ameer, obedient to Allah (swt) and implementing His (swt) commands, and prepare the best army, grooming them upon Islam and equipping them with the finest weaponry. Then Allah (swt) bestowed His Nasr (Victory) to Sultan Muhammad al-Faatah, who opened Constantinople.

So what is upon us, O Muslims, one hundred Hijri years since the abolition of the Khilafah, in the interim of the oppressive rule, before the return of the Khilafah on the Method of Prophethood? Whilst we dearly wish to see it, are we not to undertake the actions to achieve it? We must take action for the sake of re-establishing the Khilafah, for the Hadith of the return of the Khilafah on the Method of Prophethood is also khabar by the meaning of action. Thus, we are also commanded to establish the Khilafah, seeking from Allah (swt) to be amongst those honoured to establish it. We must be the best Muslims we can be and equip ourselves with the knowledge of Islam accordingly, in order to be deserving for such a high quality of Khilafah. We do not simply submit to our situation, making Dua alone, without acting according to the commands of Allah (swt). Indeed, the weight of the words of Messenger of Allah (saw) are to be considered, «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ

If we do not wish to be ruined, our Mawaalaah (Allegiance) must be to Allah (swt). If we want Allah to support us, we must not be loyal to other than Allah (swt) and we not adopt other than His (swt) Path. Allah (swt) said, **﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا ءَامَنُوا﴾** **“O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin.”** [Surah Aali Imran 3:118]. Imam Qurtubi commented in his Tafsir, نهى الله عز وجل المؤمنين بهذه الآية أن يتخذوا من الكفار واليهود وأهل الأهواء دخلاء وولجاء يفاضونهم في Allah Azza wa Jal has forbidden the believers with this verse from taking from the kuffar, the Jews and the people of whims and desires, as intimates and help, with whom they confer with over opinions and rely upon them in their affairs.” So how can we seek Victory, if we are loyal and intimate to the kuffar, making alliances with them, negotiating with them over our opinions rather than referring to the Quran and Sunnah, extending them pacts and alliances as well as sharing military secrets, despite their enmity and disbelief? How?

Whilst striving for the Nasr of Allah (swt), we must prepare ourselves for adversity and anguish of the people to earn the Nasr of Allah (swt). Allah (swt) said, **﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾** **“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.”** [Surah Al-Baqarah 2:214]. We cannot embark on the path of Haq by remaining silent whilst tending to our families and careers alone, due to our aversion to adversity at the hands of the oppressive rulers. We cannot seek victory, if we do not prepare for facing adversity, by strengthening of Taqwa, drawing closer to Allah (swt) by seeking the knowledge of Islam, immersing ourselves in the Quran, approaching Allah (swt) in the night prayers and fasting for His sake amongst many good actions.

As for our haste in victory, asking when will the Khilafah come, this haste is not a defect or Haram (Forbidden) because man is hasty by his nature, **﴿وَيَذَعُ الْإِنْسَانُ بِأَشْرَرُ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾** **“And man supplicates for evil as he supplicates for good, and man is ever hasty.”** [Surah Al-Isra’a 17:11]. However, what makes us fall into sin, invoking the anger of Allah (swt) upon ourselves, is our neglect of the actions that are required to bring the change in society. So let not our haste push us into despair, hopelessness and frustration. So we must be studying Islam in *Halaqah*, as the Companions (ra) did in Dar al-Arqam. We must be working together in one *kutlah* (structuring) as the Companions (ra) did, not as individuals separately. We must be meeting the people individually and collectively as the Companions (ra) did. We must be proclaiming the Haq openly in the arena of life, as the Companions (ra) did. And for those of us who are from the people of power, weapons and warfare, we must be as the chiefs of the Ansaar (ra) were, extending our Nussrah so that the ruling by Islam can be resumed. So let not one of us tire or relent from following the blessed Method of the Prophethood (saw) for bringing change to society, retreating into isolation and despair. May Allah (swt) strengthen us in our good actions and commitment to His Deen, lest we are lost in the darkness!

It is then that the Victory of Allah (swt) comes, after human change is achieved, which is followed by divine change and victory being achieved. Allah (swt) said, **﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾** **“Indeed, Allah will not change the condition of a people until they change what is in themselves.”** [Surah Ar-Ra’ad 13:11]. So when people transform from Iman to Kufr, from obedience to disobedience, or from thanking for the blessings of Allah (swt) to ingratitude, then Allah (swt) deprives them of all that is of goodness upon them. Similarly, if the servants change all that is in themselves, such that they transform to obedience to Allah (swt), Allah (swt) changes all that is upon them, from misery to goodness, happiness, bliss and mercy. So let us strive in the good actions, O Muslims, let us strive.

