

The Establishment of the Khilafah is a Legal Obligation (Fard) for which we are Accountable to Allah (swt). So, Upon the Centenary of the Destruction of the Khilafah... Establish It, O Muslims!

O Muslims! This Rajab, 1442 AH, it has been one hundred Hijri years since the destruction of the Khilafah (Caliphate), the state that rules by Islam in our collective affairs. With the abolition of the Khilafah, the ruling by Islam came to an end on the earth, even though some of our regions had been under occupation of the colonialist kuffar long before, such as the Indian Subcontinent.

Since Rajab 1342 AH until now, there is not a single region of ours, where the laws are all derived from the Quran and the Sunnah. Instead, asides from laws regarding individual worship, we are being governed in our collective affairs by laws that are made according to the whims and desires of men, whether under democracy, dictatorship or monarchy. Even though it is a complete way of life, Islam has been reduced to the religion of the state in the Muslim World, in the manner that Christianity is in the Western World. Islam today has some say in our individual matters, such as Salah and Zakah, but is excluded from our ruling, economics and foreign affairs.

It has been one hundred Hijri years without the Khilafah, O Muslims, even though the ruler of Muslims is forbidden from ruling by other than Islam for even a moment. Allah (swt) commanded the ruler to rule by all that He (swt) revealed, by the Shari'ah rules. Allah (swt) says, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves.”** [Surah an-Nisa'a 4:65] and says, ﴿وَأَن احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ﴾ **“And judge, [O Muhammad], between them by what Allah has revealed.”** [Surah al-Ma'ida 5:49].

It has been one hundred Hijri years without the Khilafah, even though Islam forbids us to enact laws from ourselves when governing our relations. We are restricted to the laws derived from the Noble Quran and the Blessed Sunnah. RasulAllah (saw) said, ﴿إِنَّ اللَّهَ تَعَالَىٰ﴾ **“Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has forbidden some things, so don't violate them.”** (Al-Daraqutni, An-Nawawi). RasulAllah (saw) also said, ﴿مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ﴾ **“Whoever introduces into our matter (Islam) something that is not in it, then it is rejected”** [Muslim].

Thus, O Muslims, neither the ruler nor the ruled can abandon the commands of Allah (swt) for even a moment, so what of a hundred Hijri years? A hundred Hijri years, O Muslims!

We have been without a Khaleefah for one hundred Hijri years, even though appointing the Khalifah becomes obligatory (fard) from the moment that the previous Khalifah dies, or is removed. Abu Hurayrah (ra) narrated that the Prophet (saw) said, ﴿كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ، أَعْطَوْهُمْ﴾ **“Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no Prophet and there will be Khulafa'a and they will be quite large in number. His Companions said: What do you order us to do (in case of more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i.e. obey them). Allah will question them about the subjects whom He had entrusted to them.”** [Bukhari and Muslim]. We have been without the Khilafah all this time, even though we are obliged to immediately engage in the matters of the Bayah to a Khaleefah, in the absence of a Khaleefah. Thus, the blessed Companions (ra) gathered at Saqifa Bani Sa'idah to decide on the appointment of the Khaleefah, even before the burial of RasulAllah (saw).

We, O Muslims, have been without the Khilafah for a hundred years even though we are not allowed to be without a Bayah to a Khaleefah beyond three days and three nights. The Pledge of Contracting (Bay'at Al-In'iqad) was made upon Abu Bakr (ra) on the day of the death of the Messenger of Allah (saw), whilst the people gathered in the mosque to give the pledge of obedience (Bay'at Al-ta'ah) the very next day. When it became apparent that Umar al-Farooq (ra) was going to embrace martyrdom due to his stab wound, he ordered that if the Khalifah was not agreed upon within the three days, those who differed after those three days would be killed. This order was seen and heard by the blessed Companions (ra), whilst none of them challenged it even though the killing of any Muslim, let alone a great Companion (ra), is a serious matter. So, it is considered an Ijma' (Unanimous Consensus) of the Companions (ra). The Unanimous Consensus (Ijma'a) of the Companions (ra) occurs only when they (ra) learned of a matter directly from the Messenger of Allah (saw). Instead of conveying to us the Sunnah of the Messenger of Allah (saw) through a narration from him (saw), they conveyed from him (saw) through their Ijma'a. So, their (ra) conveying from the Messenger (saw) through the Ijma'a, took the place of conveying through a narration of the Sunnah. Thus, it is not allowed for us to be without a Bay'ah to a Khaleefah beyond three days and three nights.

We, O Muslims, have been without the Khilafah for a hundred years, when the blessed Companions (ra) joined their nights with their days to ensure that three days and three nights would not be exceeded. Al-Bukhari reported through Al-Miswar Bin Makhramah who said: طَرَقَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعِ مِنَ اللَّيْلِ، فَضَرَبَ الْبَابَ حَتَّى اسْتَيْقِظْتُ، فَقَالَ أَرَأَيْكَ نَائِمًا، فَوَاللَّهِ مَا أَكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ “Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough.” And Ibn Kathir mentioned in the book Al-Bidayah wa 'I-Nihayah, فلما كانت الليلة التي يسفر صباحها عن اليوم الرابع من موت عمر، جاء - عبد الرحمن بن عوف - إلى منزل ابن أخته، “When the night whose morning would have been the fourth day after the death of Umar (ra), 'Abd Al-Rahman Bin 'Auf (ra) came to the house of his nephew Al-Miswar Bin Makhramah and said “You are sleeping O Miswar? By Allah I did not get much sleep for the last three” - in other words, the last three nights and when the people prayed the Morning Prayer the pledge with 'Uthman (ra) was completed.” So are we joining our nights with our days to establish the Khilafah, which has been absent all this time? Are we?!

By the conveying from the Messenger (saw) through the Ijma'a of the Companions (ra), O Muslims, it is not allowed for us to be without a Bayah to a Khaleefah for more than three days and their nights. However, it has been a hundred Hijri years, since the abolition of the Khilafah itself, with countless cycles of three days and nights having passed. So are we not late to start working for the Khilafah, O Muslims?!

The only excuse that we can ever have for being without a Bay'ah to a Khaleefah beyond three days and three nights, is if we were prevented due to overwhelming circumstances that we were unable to overcome. It is only then, O Muslims, that the sin is lifted from us, since we would be busy working to establish the obligation (fard), but were compelled to delay its establishment due to whatever forced us. It is reported from Ibn Hibban and Ibn Maja from Ibn Abbas: The Messenger of Allah (saw) said, «إِنَّ اللَّهَ وَضَعَ عَن أُمَّتِي «**Verily Allah has pardoned for my Ummah: their mistakes, their forgetfulness, and that which they have been forced to do.**” So let us consider that if we were not made busy with such overwhelming issues, then the maximum time allowed for us to delay the appointment of a Khaleefah is three days with their nights.

What compelled and prevented us from working to establish the Bay'ah to a Khaleefah, upon ruling us by Islam? What prevented and compelled us from striving day and night to end the dark rule of kufr? What prevented and compelled us from sparing no sacrifice in the way to return the Islamic Ummah to its normal state, an upright Ummah, governed by the light and guidance of Islam? How will we face Allah (swt) on the Day of Accounting having neglected this great duty?

It has been a hundred years of the darkness of misguidance and kufr over our regions, O Muslims! Indeed, the abolition of the Khilafah unleashed upon us a flood of munkar (evil) upon us. Not only is ruling by other than Islam a munkar, it gives rise to a mountain of munkar due to the absence of the Islamic laws that Allah (swt) has revealed to direct our ruling, economy and foreign policy. To earn the pleasure of Allah (swt) and avert his wrath, we must re-establish the Khilafah (Caliphate) on the Method of Prophethood. RasulAllah (saw) warned the Muslims, «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُتَكَبِّرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ» **Indeed Allah Azza Wa Jal will not punish the people in general for the actions of the few, until they see the munkar amongst them and do not deny it despite being capable of doing so. And if they do not deny the munkar, the people in general will be punished along with the few.** [Musnad Ahmad]. And Allah (swt) warned us, «وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ» **“And fear the Fitnah (affliction) which affects not only those of you who do wrong. And know that Allah is Severe in punishment.”** [Surah al-Anfaal 8: 25].

Inaction over the restoration of the Khilafah has run its course in these hundred hijri years. The punishments of this world in terms of suffering and humiliation has reached its peak. One suffering has yet to end, before another starts and each humiliation only leads to a greater humiliation. Inaction has run its course, such that if we continuing busy ourselves in the matters of Dunya, neglecting the ruling by Islam, we will not find salvation or respite, either in this Dunya or the Aakhira. O Muslims, the sin of inaction is not an option for anyone who loves Allah (swt) and His Messenger (saw). Let us not squander what Allah (swt) has blessed us of health and time, investing it all in the pursuit of the pleasure of Allah (swt), so that he admits into His Jannah in the every lasting Aakhira. The Messenger of Allah (saw) said, «نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةَ وَالْفَرَاغَ» **“Two blessings which many people squander: Good health and free time.”** [Bukhari]

As those who love the Messenger of Allah (saw) more than our own souls, let us remember his (saw) iron resolve to ensure the ruling by all that Allah (swt) has revealed. When he was asked by his uncle to desist, he (saw) replied, «يَا عَمُّ ، وَاللَّهِ لَوْ وَصَّعُوا الشَّمْسَ فِي يَمِينِي ، وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرُكَ هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ» **“O, Uncle!, by Allah, even if they placed the sun on my right hand and the moon on my left, I will not abandon this work until either Allah makes this Deen the dominant one or I perish on this path.”** So let us change what is in ourselves in order to change our situation. Let us fully commit to the Deen of Islam, striving to ensure that its light shines upon the entire world, witnessing the glad tidings of the Messenger of Allah (saw). The Messenger of Allah (saw) said, «لَا يَلْبِثُ الْجُورُ بَعْدِي إِلَّا قَلِيلًا حَتَّى يَطْلُعَ فَكُلَّمَا طَلَعَ مِنَ الْجُورِ شَيْءٌ دَهَبَ مِنَ الْعَدْلِ مِثْلُهُ حَتَّى يُوَلَّدَ فِي الْجُورِ مَنْ لَا يَعْرِفُ غَيْرَهُ ثُمَّ يَأْتِي اللَّهُ تَبَارَكَ وَتَعَالَى بِالْعَدْلِ فَكُلَّمَا جَاءَ مِنَ الْعَدْلِ شَيْءٌ دَهَبَ مِنَ الْجُورِ مِثْلُهُ حَتَّى يُوَلَّدَ فِي الْعَدْلِ مَنْ لَا يَعْرِفُ غَيْرَهُ» **“Tyranny will not remain subdued after me but for a little while, until it ascends and all that prevails of injustice will expel justice, until the one who is born in the tyranny will not know other than it. Then Allah the blessed and Almighty will give justice and all that will come within justice will expel tyranny, until the one who is born within justice will not know other than it.”** [Ahmed]. Ahmed narrated that the Messenger of Allah (saw) said, «ثُمَّ تَكُونُ مُلْكًا» **“Then there will be rule of force, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. And then there will be a Khilafah on the Methodology of the Prophethood.”** And then he (saw) fell silent.

#أقيموا_الخلافة

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