

Respected Brother/ Chief Editor of Al Akhbar Newspaper

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

Subject: Response to the Secretary General of the Ansar Affairs Organization

(Translated)

In response to the question: Is there a possibility of the return of the Islamic Khilafah (Caliphate)? Dr. Abdul Mahmoud Abbu, the Secretary General of the Ansar Affairs Organization said, "In my opinion, the Khilafah is a political experiment that was suitable for a certain period of the Islamic state. But now, with the advancement of the times, it is difficult to be implemented at this stage. The world is divided into states, every state has a constitution that governs it, therefore the political system does not have a binding form for the Ummah, but there are principles of freedom and Shura (consultation) in accordance with the guidance of Prophethood, but to impose upon us the Islamic Khilafah in its historical form, this is not binding for us." End of Abbu's reply.

This answer was part of an interview that was conducted by your respected newspaper with Brother Abbu, in Issue Number 1689 on Monday, 23 Dhul-Hijjah 1439 AH, corresponding to 03/09/2018. We would be grateful if you publish the following response:

First, the Khilafah is not a political experiment for a certain period, but rather it is the general leadership of the Muslims in this world, it is the political system defined by Islam, it is an obligation like all obligations assigned by Allah to the Muslims; it is an inevitable matter, and it is not an optional issue, and there is no compromise on it, neglecting it is a sin of the greatest sins, punishable by Allah with the severest torment. The evidence for the obligation of establishing a Khalifah (caliph) over all Muslims is from the Book of Allah, the Sunnah of His Messenger, and the consensus of the Companions, may Allah be pleased with them.

As for the Book, Allah (swt) commanded the Prophet (saw) to rule the Muslims by what Allah has revealed, and this was a definite order by Allah, He (swt) said: ﴿فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ﴾ **"So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth."** [Al-Ma'ida: 48]

Ruling by what Allah has revealed in a state is explained by the Prophet (saw) when he said in the Hadith narrated by Imam Muslim on the authority of Abu Hazim, who said I accompanied Abu Hurairah for five years, I heard him narrate that the Prophet (saw) said: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ تَكْثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ وَأَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ». **"Banu Israel were ruled by Prophets, whenever a Prophet dies another succeeds him, but there will be no Prophet after me, there will be Khulafaa and they will number many, they said: so what do you order us? He (saw) said: Give bay'ah to them, one after the other."**

As for the Sunnah, Imam Muslim narrated from Nafi' that Ibn Umar said I heard the Messenger of Allah (saw) say: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لِقَى اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً» **"Whoever withdraws from an obligation, he will meet Allah without having an excuse, and whoever dies without a pledge on his neck, dies the death of Jahiliyah."**

On the authority of Abu Huraira that the Prophet (saw) said: «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ» **"Verily, the Imam is but a Shield, behind whom we fight and are protected by."**

The pledge (Bay'ah) mentioned in the first Hadith is not given to anyone but the Khalifah, and what we see taking place in some countries of giving the pledge to the kings and presidents is only to deceive the Ummah and fool it into thinking that these figures are in the same status as the Khalifah.

As for the consensus of the companions, they, may Allah be pleased with them, have agreed that it is an obligation that a Khalifah (successor) to the Messenger must be established after the death of the Prophet (saw). They consented on establishing a successor to Abu Bakr, then to Umar, and to Uthman after the death of each one of them. The obligation of establishing the Khalifah is confirmed by the companion's delay in burying the Prophet (saw) because they were busy appointing a Khalifah, despite

