

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

the obligation of burying the deceased soon after death. The companions who were obliged to prepare the body of the Prophet (saw), some of them were busy in appointing a Khalifah, and some were silent over this action, and they were all involved in delaying the burial for two nights, even though they were capable of speaking against it, and they were capable of the burial. This was a consensus of the companions that the obligation of appointing a Khalifah is greater than that of burying the dead. In Addition, establishing the Deen and implementing all of the Shariah rules in life's affairs and the Akhira is an obligation on the Muslims by definite text and definite meaning, and this cannot take place except by a ruler with authority. The Shar'i principle states: "Whatever leads to a *wajib* (obligation) is itself a *wajib*"; which also an evidence of the obligation of appointing a Khalifah.

Imam Al-Qurtubi said in the Tafseer of the verse: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ **"When your Lord said to the angels, "Indeed, I will make upon the earth a successive authority"** [Al-Baqara: 30]

(This verse is a primary proof for establishing an Imam and a Khalifah to be heard and obeyed, for unity to be achieved, and for the laws of the Khalifah to be executed. There is no dispute over its obligation amongst the Ummah or the Imams (scholars), save what's attributed to al-Asam (a scholar), who was "Asam" (deaf) to the Sharia, and those who follow his views and Madhhab).

We did not need to gather all these evidences on the obligation of the Khilafah (caliphate), which are known to the Muslims now and they yearn for its dawn at any moment, had its obligation and duty not denied by a man in the position of the Secretary General of the Ansar Affairs organization.

Secondly: the Secretary General of the Ansar Affairs organization used reality as his evidence when he said: "The world is divided into states, every state has a constitution..." According to shariah ruling, reality is the subject of thinking for change, and it is not one of the sources of legislation. It is a contrary reality to what the Shariah commands; our unity, and being undivided, when Allah (swt) says: ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ **"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers."** [Al-i-Imran: 103] (جَمِيعًا) 'all together' means all the Muslims. As for the constitutions, they are man-made. They should be rejected in origin and replaced with the Islamic constitution and its rules. We are the slaves of Allah and not slaves of men legislators who are created just like us. And the truth has more right to be followed, because there is only falsehood if the Truth is not followed.

Third: Allah (swt) promised this Ummah empowerment and domination Allah (swt) says: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا أَمَّا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ **"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient"** [An-Nur: 55].

Also our beloved (saw) gave the glad-tiding of the return of the Khilafah on the method of Prophethood once again on earth after the oppressive rule, which we are living in its last days, Allah willing, the Prophet (saw) said: ﴿تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مَنَاجِئِ النَّبِيِّ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مَلَكًا عَاصًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مَلَكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مَنَاجِئِ النَّبِيِّ ثُمَّ سَكَتَ﴾. **"There will be Prophethood for as long as Allah wills it to be, then He will remove it when He wills, then there will be Khilafah on the Prophetic method and it will be for as long as Allah wills, then He will remove it when He wills, then there will be biting Kingship for as long as Allah Wills, then He will remove it when He wills, then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method"** and then he remained silent."

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