



## 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, لا تَعُونُ ثُمَّ يَرْفَعُهَا ثُمَّ تَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونُ خَلَافَةً عَلَى مِنْتُهَاج النَّبُوَةِ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونُ خَلَافَةً عَلَى مِنْتُهَاج النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونُ خَلَافَةً عَلَى مِنْتُهَاج النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونُ خَلَافَةً عَلَى مِنْتُهَاج النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونَ خَلَافَةً عَلَى مِنْتُهَاج النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونَ خَلَافَةً عَلَى مِنْهُاج النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونَ خُمَ يَرْفَعُهَا ثُمَ يَتُفَعَا أَمَ اللَّهُ أَنْ يَكُونَ خَلَافَةً عَلَى مِنْهُاجِ النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونَ خُمَ مِنْهُاجِ النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونَ خُمَ يَرْفَعُها أَذَا شَاءَ اللَّهُ أَنْ يَكُونَ خُمَ مِنْهُاجِ النَّبُوَةُ فَتَكُونُ مَا ثَمَاءَ اللَّهُ أَنْ يَكُونَ خُمَ مِنْهُاجِ النَّبُوَةُ مَا مُعَاءَ اللَّهُ أَنْ يَكُونَ خُمَ مِنْهُ إِذَا شَاءَ اللَّهُ أَنْ يَكُونُ خَلَافَةً عَلَى مِنْهُ إِذَا اللَّهُ أَنْ يَرْفَعُها أَنْ يَتُونُ خَلَافَةً عَلَى مِنْهَاجِ النَّبُوَةُ مَا مَاءَ اللَّهُ أَنْ يَكُونَ خُمَ مَا فَا اللَّهُ أَنْ يَكُونَ خُلُقَتُ مَا فَا إِذَا لَتُعُونُ خُذَا فَ مَعْنَا إِذَا اللَّهُ أَنْ يَتُونُ خَلُقُعُونَ مُ مَا أَنْ يَعُونُ خُلُقَا فَا إِنَا اللَّهُ أَنْ يَرْفَعُها أَنْ مَا سَاءً اللَّهُ أَنْ يَكُونُ خَلَافًا إِنَّا اللَّهُ اللَّهُ اللَّهُ أَنْ يَعْفَى مِنْهُ مَا شَاءَ اللَّهُ مَا مُنَاء اللَّهُ أَنْ يَرْفَعُهما فَعُنُ مَاللَهُ أَنْ يَرْفَعُهُ اللَّهُ أَنْ يَرْفَعُهُ اللَّا مُعْتَعُ اللَّهُ الْنُعُنُ مُنْعُنُهُ مُعْتُ مُ أَنْ عَامَ مُنْ مَا مُنَاءً اللَّهُ أَنْ يَعْفَى مُعْهَا اللَّهُ مُنْعُولُ مُعْذَا مُ مُعْذَا الللَّهُ مُنْ مُعُنَا مُنْ مُنْعُ مُ مُنْ مَا مُ مُعْنَا مُ مُعْذَا اللَهُ مُعْذَا مُ مُعَامًا مُ مُعَا مُعَا مُعَا مُعَاء اللَّهُ مُعْذَا مُ

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, (أَعَرَبُنُ أَنَّكُمْ الأَمِيرُ أَمِيرُهَا، وَلَتَغُمُ الأَمِيرُ أَمِيرُهَا، وَلَتَغُمُ الأَمِيرُ أَمِيرُهَا، وَالتَغْمُ الأَمِيرُ اللهُ عَنْهُ اللهُ العُمِيرُ المُعْمِينُ اللهُ المُعْتَدُنَ المُعْمَانِ اللهُ اللهُ اللهُ العُميرُ أَمِيرُهَا، وَلَتَغُمُ الأَمِيرُ أَمِيرُهَا، وَالتَغْمُ الأَمِيرُ المُعْتَقُونَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ المُعْمَانُ المُعْمَانُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ العُميرُ المُعْمَانُ اللهُ اللل

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, we have a situation of the words of Messenger of Allah (saw) are to be considered.

نَيُوشِكَنَّ النَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِدْهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يَستَجِيبُ لَكُمْ» soul, you must enjoin the ma'roof and you must abstain from evil or Allah (swt) will send upon you punishment from Him, then you will make Dua to Him and He will not answer you." [Ahmad] So if we are to act, what are the actions required of us, whether they are actions of the heart or actions of the limbs?

As for the actions of the heart, our Emaan is that Nasr (Victory) is from Allah (swt) Alone, with no partners with Him. After the kuffar defeated us when they collaborated with traitors from amongst the Arab and Turkish leadership to destroy the Khilafah, our victory over them, by restoring the Khilafah, depends on Nasr from Allah (swt) Alone. Allah (swt) said, أومَا بَعَنَدُ اللَّهُ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَّ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَّ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَّ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَّ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَ مِنْ عِدِ اللَّهِ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَ مِنْ عِدُ اللَّهُ إِلاَ يُشْرُى وَتِشَمْتَنِنَ بِهِ قُلُوبُكُمُ وَمَا التَصْرُ إِلاَ مِنْ عِذَى حَكِيمٌ عَنْ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلاَ مِنْ عَذِ اللَّهُ إِنَّ اللَّهُ عَزِيزٌ حَكِيمٌ وَمَا التَصْرُ إِلَّا مِنْ عَذِ اللَّهُ إِلَا اللَّهُ اللَّعَانِ مَعْنَا عَامَا مَعْ اللَّ

Emaan compels us to obey Allah (swt), abstaining from sins He (swt) forbade us from and undertaking duties He (swt) commanded us, when seeking His Nasr, ﴿وَكَانَ حَقًّا عَلَيْنًا نَصْرُ

And incumbent upon Us was Nasr of the believers." [Surah Ar-Rum 30:47] الْمُؤْمِنِينَ»

Indeed Allah (swt) has promised us that it is upon Him (swt) to grant us Victory when we respond to His (swt) command. Regarding this Ayah, Ibn Abi Hatim recorded that Abu Ad-Darda', may Allah be pleased with him, said, "I heard the Messenger of Allah (saw) saying, «مَا مِنِ امْرِىءِ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ أَخِيهِ إِلَّا كَانَ حَقًا عَلَى اللهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوُمَ الْقِيَامَة» "No Muslim man defends the honour of his brother except that there would be a right upon Allah to defend him from the fire of Hell on the Day of Resurrection." Then he (saw) recited this Ayah, "Ayah, "Ayah, "Additional and the man believers."

(المُؤْمِنِينَ) "And it was incumbent upon Us to help the believers" over the kaafireen. We grant you and those who believe in you Victory over those who disbelieve and grant your triumph over them."

Emaan compels us to obey Allah (swt) and His Messenger (saw), if we do not wish to lose our strength in our way to earning the Victory of Allah (swt). Allah (swt) said, آللَّهُ وَلَا تَتُزَعُوا أَتَقَدُّهَبَ رِيحُمْهَ وَوَاطَّعُوا ٱللَّهُ وَلَا تَتُزَعُوا أَتَقَدُّهَبَ رِيحُمْهَ **And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart."** [Surah al-Anfaal 8:46]. Imam at-Tabari in his tafseer commented, that Allah (swt) here is saying, أطيعوا، الطيعوا، Obey, O believers, your Lord and His Messenger (saw) in what they order you with and what they forbid you from and do not oppose either of them in any matter." Imam Qurtubi commented in his Tafsir ريحكم أي قرنكم الي قرنكم عنه, ونو تكر ونو كان ونحركم ريحكم أي قرنكم "Your strength is your power and your victory." So, if we seek victory, we do not dispute in the commands and prohibitions of Allah (swt), falling into Ma'siyah (غيصركم Disobedience). We cannot earn the Nasr, if we do accept the dispute with Allah (swt), through the implementation of laws of disobedience in our lands, whether it is interest, taxing the poor and indebted, division of Muslim Lands or alliance with the enemies of Allah (swt). 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, أَذَيْنُ عَامَنُوا لَا تَتَخِذُوا بِطْنَة مِن دُونِكُمْ لَا يَأُلونَكُمْ خَبَالا وَدُوا مَا (swt) said, الذينَ عَامَنُوا لَا تَتَخِذُوا بِطَنَة مِن دُونِكُمْ لَا يَأُلونَكُمْ خَبَالا وَدُوا مَا (swt) said, الذينَ عَامَنُوا لَا تَتَخِذُوا بِطَنَة مِن دُونِكُمْ لَا يَأُلونَكُمْ خَبَالا وَدُوا مَا (swt) said, الذينَ عَامَنُوا لَا تَتَخِذُوا بَطْنَة مِن دُونِكُمْ لَا يَأُلونَكُمْ خَبَالاً وَدُوا مَا الله عن عَبْتُمُ (swt) Path. Allah (swt) said, 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, ولجاء يفاوضونهم في الله عز وجل المؤمنين بهذه الآية أن يتخذوا من الكفار واليهود وأهل الأهواء دخلاء وولجاء يفاوضونهم في الذهم أمور هم نهى الله عز وجل المؤمنين بهذه الآية أن يتخذوا من الكفار واليهود وأهل الأهواء دخلاء وولجاء يفاوضونهم في (swt) and we not adopt نهى الله عز وجل المؤمنين بهذه الآية أن يتخذوا من الكفار واليهود وأهل الأهواء دخلاء وولجاء يفاوضونهم في (swt) and we not adopt in his Tafsir, الأراء ، ويسندون إليهم أمور هم يعني الله عز وجل المؤمنين بهذه الأية أن يتخذوا من الكفار واليهود وأهل الأهواء دخلاء وولجاء يفاوضونهم في (swt) مورهم لهم أمورهم نهى الله عز وجل المؤمنين بهذه الأية أن يتخذوا من الكفار واليهود وأهل الأهواء دخلاء وولجاء يفاوضونهم في (swt) مورهم في الله عز وجل المؤمنين بهذه الأية أن يتخذوا من الكفار واليهود وأهل الأوراء ، ويسندون إليه أمورهم في ورهم مورهم الأوره المؤرهم أورهم مورهم في والمؤمنين والمؤمنين بهذه الأوره والمؤمنين بهذه الله عز وجل المؤمنين بهذه الأوره مورهم أورهم مورهم أورهم أوره

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 حَسَبْتُمْ أَنْ نَتَخُلُوا أَنْجَنَّهُ مَثَلُ اللَّذِينَ خَلَوًا مِن قَبَلِحُمْ مَسَتُهُمُ ٱلْبَأْسَاءَ وَٱلضَرَّآءُ وَزُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصَرَ ٱللَّهِ أَلَا إِنَّ 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, ﴿وَيَدْعُ ٱلْإِنسَنُ بِٱلشَّرَ دُعَآءَهُ بِٱلْخَيْرُ وَكَانَ And man supplicates for evil as he supplicates for good, and man is ever" ٱلْإِنسَنُ عَجُولًا» 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 Halagah, as the Companions (ra) did in Dar al-Argam. 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 Hag 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, يَغَيَرُواْ مَا بِأَتُفُسِهِمْ) (اللَّهُ لَا يُغَيَرُواْ مَا بِأَتُفُسِهِمْ) (اللَّهُ لا يُعَيَرُواْ مَا بِأَتُفُسِهِمْ) (اللَّهُ لا يُعَيَرُواْ مَا بِأَتُفُسِهِمْ) (اللَّهُ لا يُعَقَرُوا لا عَالَيْ اللَّهُ لا يُعَيَرُوا مَا يَعْتَرُوا (اللَّهُ لا يَعْتَرُوا مَا بِأَتُفُسِهِمْ) (اللَّهُ لا يُعْتَرُوا مَا يَعْتَرُوا مَا يَعْتَرُوا مَا يَعْتَرُوا مَا يَعْتَرُوا (اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ اللَّهُ اللَّهُ مَا إِنَّ الللَّهُ مَا إِنَّالَا الْعُلَيْنُ اللَّهُ مَا إِنْ اللَّهُ مَا إِنَّالَا اللَّهُ مَا إِلَى الْعَالَةُ مَا إِلَى اللَّهُ مَا إِلَى اللَّهُ مَا إِنَّ الْلَهُ مَا إِنَّا اللَّهُ مَا إِنْ اللَّهُ مَا إِنَّالَالَهُ مَا إِلَيْ اللَّهُ مَا إِنَّالَالُهُ الللَّهُ مَا إِنْ الللَّهُ مَا إِنْ اللَّهُ مَا إِنَّا اللَّهُ مَا إِنَا اللَّهُ مَا إِلَى اللَّهُ مُعْتَى الللَّهُ مَا إِلَا اللَّهُ مَا إِنَا اللَّهُ مَا إِنْ اللَّهُ مَا إِنَا اللَّهُ مَا إِنَّ اللَّهُ مُعْلَى اللَّهُ مُعَالَى اللَّهُ مُا إِنَّا اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ اللَّهُ مَا إِنَّ مُعْتَى إِلَهُ مَا إِنَّ اللَّهُ مَا إِنَا اللَّهُ مَا إِنَا اللَّهُ مَا إِنَا اللَّهُ مُا إِنَا اللَّهُ مَا إِنَا اللَّهُ مَا إِنَا الْعُنْ مُوالُ مَا إِنَا اللَّهُ مَا إِنَا الْعُالَةُ مَا إِنَا الْعُالَةُ مَا إِلَى الْعَالَةُ مَا إِنَا الْحُالَةُ مَا إِنَا الْعَالَةُ مَا إِلَالَهُ مَا إِنَا الْعَالَالَةُ مَا إِنَا الْعَالَةُ مَ

Allah (swt) said, مَعْدُو مَعْدُو الصَّالِحَاتِ لَتَسَتَّخْلَفَنَهُمْ فِي الْأَرْضِ مَتَا السَّتْخَلَفَ الَّذِينَ مِن قَبْلَهِمْ وَتَشَيْدُ اللَّهُ وَتَشَيَدُ لَقُهُ وَتَشَيَدُ لَقَا سَقُونَ فَي وَتَشَيْدُ تَعْدَ مَن كَفَرَ بَعْدَ ذَلِكَ قَأُولُنَكَ هُمُ وَلَيُمَجَعَنَ لَهُمْ وَتَشْبَدُ اللَّهُ مَن بَعْ خَوْفِهِمْ أَمْنًا تَ يَعْبُونَنِي لا يُشْرِعُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ قَأُولُنكَ هُمُ وَلَيُمَجَعَنَ لَهُمْ وَتَشْبَدُ لَقَاسَعُونَ اللَّهُ وَلَيُمَجَعَنَ لَهُمْ وَتَشْبَعُونَا عَلَى اللَّهُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ قَأُولُنكَ هُمُ وَلَيُمَجَعَنَ لَهُمْ وَتَشْبَعُونَا لَهُ اللَّاسَعُونَ اللَّهُ اللَّهُ اللَّذِي الْعَالَمُ وَاللَّعْنَا وَ الْعَالسَعُونَ اللَّهُ اللَّهُ اللَّهُ مَن عَمَر مَن اللَّهُ لَعَنْ اللَّذَي مَن عَمَر مَن اللَّهُ اللَّذَي اللَّهُ مَن عَمَر مَن اللَّهُ اللَّعَامِ اللَّعَالَ الْعَاسَقُونَ اللَّ عَنْ اللَّعَالِ اللَّعَالِي اللَّهُ اللَّذَي مَن عَمَر مَن اللَّهُ اللَّذَي اللَّهُ عَلَي اللَّهُ عَلَي اللَّعَامِ الْعَالِي فَي مَنْ اللَّذَي مَن عَمَن اللَّه اللَّذَي الْحَالِ الْعَالِي عَلَي مَن اللَّهُ اللَّن مَن اللَّهُ مُعَنّا اللَّذَي الْمُ الْنَا الْعَالِي فَي اللَّعْنَ اللَّذَي مَن عَمَن اللَّهُ اللَّذَي مَن اللَّهُ اللَّذَي مَن اللَّهُ مُنْ اللَّذَي الْعَالَ الْحَالَ الْمُ الْنَعْنَ اللَّذَي مَن اللَّهُ اللَّذَي مَن اللَّهُ مُعْذَى الْنَا اللَّعَامِ الْنَا الْعَالِي مُنْ اللَّذَي مَن اللَّهُ اللَّذَي مَن اللَ الْمُ الْعَالِي مُونَ الْحَالَ الْعَالَي مَنْ اللَّهُ مُعْتَى مَنْ اللَّهُ مُعْتَى مَنْ الْنَا اللَّهُ الْعَالَ الْعَالَ الْعَالَ الْعَالَي مَعْنَ مَنْ الْنَا الْعَالَي الْعَالَا الْعَالَي مَا اللَّهُ اللَّذَي مَنْ الْنَا الْعَالِي مَنْ الْعَالَي مَنْ الْعَالَ الْعَالَ الْعَامِ مَنْ الْنَا الْحَالَى وَعَنْ الْحَالِي الْحَالَ مَنْ مَنْ الْنَا الْحَالَ الْحَالَ مَنْ الْحَالَ الْحَالَ الْحَالَ الْحَالَ الْحَالَ مَنْ الْحَالَ الْحَالَ الْحَالَ وَالْحَالَ وَالْحَالَ الْحَالَ وَا مَنْ الْعَالَ الْحَالَ الْحَالَ مَنْ مَا الْحَالَ الْحَالَ مَنْ الْحَالَ الْحَالَ

So, let the march to spread Islam throughout the world resume, from where the Khilafah (Caliphate) had left it one hundred Islamic Hijri years ago, to the point that Islam extends over the entire earth. Thauban reported that the Messenger of Allah (saw) said, إِنَّ اللَّهَ زَوَى لِي الأَرْضَ فَرَأَيْتُ مَشْمَارِقُهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغٌ مُلْكُهَا مَا رُوِيَ لِي مِنْهَا وَأُعْطِيٰتُ الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضِ وَإِنِّي سَأَلْتُ رَبِيِّ لأُمَّتِي أَنْ لاَ بِهْلِكَهَا بِسْنَة بِعِعَامَةٌ وَأَنُ لاَ يُسَلِّطَ عَلَيْهِمْ عُوَّا مِنْ سَوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِي قَالَ يَا مُحَمَّدُ إِلَي إَذًا قَضَيْتُ قَضَاءَ فَإِنَّهُ لاَ يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ أُهْلِكَهُمْ بِسَنَةٍ بِعَامَةٍ وَأَنْ لاَ أُسْسَلِطُ عَلَيْهِمْ عَدُوًا مِنْ سَوَى أَنْفُسِهِمْ يَسْتَبِيحُ Allah drew the ends of the world near one another for my" بَيْضَتَهُمُ وَلُو اجْتَمَعَ عَلَيْهِمْ مَنْ بَأَقْطَارِهَا» sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch, even if all the people from the different parts of the world join hands together (for this purpose)" [Muslim]. May the Islamic Ummah see what our Master Muhammad (saw) gave us good tidings of!

## Written for the Central Media Office of Hizb ut Tahrir by Musab Umair – Wilayah Pakistan

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