

- **Ibn Hajar al-Haytami said in الصواعق المحرقة "As-Sawa'iq al-Muhriqah,"** أعلم أيضاً أن الصحابة رضوان الله عليهم أجمعوا على أن نصب الإمام بعد انقراض زمن النبوة واجب بل جعلوه أهم الواجبات حيث اشتغلوا به Know also that the Companions (ra) had Ijma'a (Unanimous Consensus) that appointing the Imam (Khaleefah), after the end of the era of Prophecy, is an obligation. Moreover, they made it the most important of the obligations. They engaged themselves with this obligation, over burying the Messenger (saw)."

- **Jamal al-Din al-Ghaznawi said in أصول الدين "Usul al-Din,"** لا بدّ للمسلمين من إمام يقوم بمصالحهم من تنفيذ أحكامهم وإقامة حدودهم وتجهيز جيوشهم وأخذ صدقاتهم وصرفها إلى مستحقيها لأنه لو لم يكن لهم إمام فإنه يؤدي إلى The Muslims must have an Imam (Khaleefah) who will take care of their interests by the implementation of their rulings, establish their Hudood (penal code), equip their armies, collect Zakah and spend upon their deserving. So, if they do not have an Imam (Khaleefah), it will lead the corruption to prevail on the earth."

- **Ibn Khaldun said in المقدمة "Al-Muqaddimah,"** إن نصب الإمام واجب قد عرف وجوبه في الشرع بإجماع الصحابة والتابعين؛ لأن أصحاب رسول الله ﷺ عند وفاته بادروا إلى بيعة أبي بكر رضي الله عنه وتسليم النظر إليه في أمورهم، وكذا في كل عصر من بعد ذلك ولم يُترك الناس فوضى في عصر من الأعصار، واستقر ذلك إجماعاً دالاً على وجوب Appointing an Imam (Khaleefah) is an obligation. It being an obligation in the Shariah, is known by the Ijma'a (Unanimous Consensus) of the Sahabah (ra) and the Taba'een. The Companions (ra) of our beloved Prophet (saw), hastened to give Bay'ah to Abu Bakr (ra), upon his (saw) death. They handed over the responsibility of Khilafah to him to take care of their affairs. Such was the case, in every age. The people were not left in chaos, in any age. It was settled by consensus, due to the evidence for the obligation of appointing the Imam (Khaleefah)."

- **Ibn Hazm al-Andalusi said in الفصل في الملل والأهواء والنحل "Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal,"** اتفق جميع أهل السنة، وجميع المرجئة، وجميع الشيعة، وجميع الخوارج على وجوب الإمامة، وأن All of the Ahl as-Sunnah, all of the Shiah, all of the Murji'ah and all of the Khawarij, have agreed upon the obligation of Imaamah (Khilafah). It is an obligation on the Ummah to appoint a just Imam, who establishes the rulings of Allah (swt) amongst them, and who takes care of their political affairs by the Shariah rulings that the Messenger (saw) brought."

Regarding At-Tabari in his Tafsir of the verse, يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ "O you who have believed, obey Allah and obey the Messenger and those in authority among you." [TMQ Surah An-Nisa 4:59]. At-Tabari narrated that Abu Hurairah (ra) said, أولى الأقال "Those in authority are the rulers." Al-Tabari added, "The strongest opinion in this matter is that they are the rulers and governors in matters where obedience to Allah (swt) and the benefit of the Muslims are concerned."

The evidencing (استدلال) here is that the command to obey the Imam implies the obligation to appoint him, for Allah (swt) does not command obedience to someone who does not exist. The command to obey him is meant to achieve a matter of the Shariah that cannot be achieved without his obedience if he exists. So how can it be achieved without his existence?! Thus, the command to obey him necessitates the command to appoint him.

- **And Ustadh Abdul Qadir Auda said in الإسلام وأوضاعنا السياسية "Islam and Our Political Circumstances":** فالرسول ﷺ كَوّن من المسلمين وحدة سياسية، وألف منهم جميعاً دولة واحدة كان هو رئيسها وإمامها الأعظم، وكان له وظيفتان: الأولى: التبليغ عن الله، والثانية: القيام على أمر الله وتوجيه سياسة الدولة في حدود الإسلام... بل إن التأسس بالرسول ﷺ واتباع سنته يقتضي من المسلمين جميعاً أن يكونوا من أنفسهم وحدة سياسية واحدة تجمعهم، وأن يقيموا على "رأسهم من يخلف رسول الله ﷺ في إقامة الدين وتوجيه سياسة الدولة توجيهها إسلامياً خالصاً". The Messenger (saw) formed the Muslims into a political unity and established them as a single state, with himself as its leader and supreme Imam. It had two functions. Firstly, conveying the message from

Allah. Secondly, abidance of the Command of Allah and directing the politics of the state within the limits of Islam... Indeed, emulating (atta'asi) the Prophet (saw) and following (ittibaa') of his Sunnah requires all Muslims to gather themselves into a single political unity, and to appoint someone over them who will succeed the Prophet (saw) in establishing the Deen and directing the politics of the state in a purely Islamic manner.”

In his book, الإمامة العظمى عند أهل السنة والجماعة “The Greater Imamate According to Ahl us-Sunnah wal Jamaa’ah,” Dr. Abdullah bin Omar al-Dumaiji quotes from al-Ghazali who said, قول أبي حامد الغزالي من كتابه "الاقتصاد في الاعتقاد": "إن الدنيا والأمن على الأنفس والأموال لا ينتظم إلا بسلطان مطاع. فيبان أن السلطان ضروري في نظام الدين ونظام الدنيا، ونظام الدنيا ضروري في نظام الدين، ونظام الدين ضروري في الفوز بسعادة الآخرة، وهو مقصود الأنبياء قطعاً، فكان وجوب الإمام من ضروريات الشرع الذي لا سبيل إلى تركه فاعلم ذلك". "Abu Hamid al-Ghazali said in his book "Al-Iqtisaad fi al-i'tiqad," “The world and the security (aman) of lives and wealth cannot be maintained except by an obeyed sultan (authority). Thus, it becomes clear that authority is essential for the organization of the Deen and the organization of the world. The organization of the world is essential for the organization of the Deen, and the organization of the Deen is essential for attaining happiness in the Hereafter, which is definitely the goal of the Prophets (as). Therefore, the obligation of an Imam is among the essentials of the Shariah Law that cannot be abandoned. Know this.”

Dr. Abdullah bin Omar al-Dumaiji then comments on the quotation from Al-Ghazali, saying, وخير دليل على ذلك الواقع المرير الذي تعيشه الأمة الإسلامية اليوم، ففيه دلالة قاطعة على أنه لن تقوم للإسلام قائمة إلا بالرجوع إلى الله، ثم السعي إلى إقامة الخلافة الإسلامية التي ما فتئ أعداء الإسلام ينخرون في جنباتها حتى قوضوها، وصار لهم ما أرادوا، فيبعد أن أبعثت الخلافة الإسلامية، ونحي الإسلام عن قيادة الأمة، عطلت الحدود، وانتهكت الأعراض والحرمات، وعطلت راية الجهاد، وقسمت بلاد المسلمين إلى دويلات متناحرة يضرب بعضها رقاب بعض... فالقعود عن العمل لاستئناف الحياة الإسلامية معصية من أكبر المعاصي، لذلك كان نصب خليفة لهذه الأمة فرضاً لازماً لتطبيق الأحكام على المسلمين، وحمل الدعوة إلى جميع أنحاء العالم. “The best evidence for this is the bitter reality that the Islamic Ummah is living today. It is a conclusive evidence that Islam will not rise again except by returning to Allah (swt), and thus striving to establish the Islamic Khilafah, which the enemies of Islam have been undermining until they abolished the Khilafah, and achieved what they wanted. After the Islamic Khilafah was removed, and Islam was pushed away from leading the Ummah, the Hudud (Islamic penal laws) were suspended, honor and sanctities were violated, the Rayah banner of Jihad was abandoned, and the lands of the Muslims were divided into conflicting small states that fight each other... Therefore, refraining from working to resume the Islamic way of life is one of the greatest sins. Hence, appointing a Khaleefah (Caliph) for this Ummah is a Shariah obligation, in order to implement the Shariah rulings upon the Muslims and to carry the Dawah to all parts of the world.”

So, O Ulema of the Ummah, we, your brothers in Hizb ut Tahrir, call upon you to exert your utmost efforts in the journey of working to establish the Khilafah. By Allah (swt), the truth has become clear, and there is no excuse left for anyone. By Allah (swt), a strike of a sword upon us in honor, is better than a strike of a whip upon us in humiliation. By Allah (swt), death in obedience to Allah (swt) is better than life in disobedience to Allah (swt). Indeed, Allah (swt) will hold you accountable for your knowledge and your actions. So let us work together to establish the crown of obligations, the Second Khilafah Rashidah (rightly-guided Caliphate) on the Method of Prophethood.

*** Member of the Central Media Office of Hizb ut Tahrir**