

Press Release

On the Anniversary of the Destruction of the Khilafah and on the brink of its return, We call on the Muslim Ummah to Hasten in Establishing it.

(Translated)

Since the Khilafah was destroyed on the 28th of Rajab 1342 AH, corresponding to March 3, 1924 CE, the Ummah has been living through successive tragedies and defeats; from the division of its lands, to the plundering of its wealth, the killing of its sons, and the mockery of its sanctities and attacks on its Shariah. However, today the Khilafah (Caliphate) is closer than ever to returning, its Rayah (banner) poised to wave once more over the lands of Muslims. In fact, we are living in a moment reminiscent of the night when the people of Medina were consulting one another, agreeing that the time had come to give Baya'ah to our master Muhammad (saw) as their political leader and the head of their state.

It was narrated by the Sahabi Jabir ibn Abdullah (ra) in a hadith reported by Ahmad and Al-Bayhaqi in *As-Sunan*. This hadith describes the state of the Muslims in Medina on the eve of making the greatest decision that placed them into the golden pages of Islamic history. He said: "...حتى لم يبق دار من دور الأنصار إلا وفيها رهط من المسلمين، يظهرون الإسلام، ثم اتتمروا جميعاً... فقلنا: حتى متى نترك رسول الله ﷺ وأخذ بيده أسعد بن زرارة وهو أصغرهم فقال: فتبينوا ذلك فهو أعذر لكم عند الله. قالوا: أمط عنا يا أسعد، فوالله لا...?" **Until there was not a single home of the Ansar except that it housed a group of Muslims openly practicing Islam. Then, they all conferred together and said: 'How long will we leave the Messenger of Allah ﷺ to be expelled into the mountains of Mecca, living in fear...?'** He went on to explain how the Ansar, numbering 73 men and 2 women, went out and give Bay'ah to the Messenger of Allah (saw) at the second Bay'ah of Al-Aqabah, a Bay'ah of war. He also mentioned a moment involving one of the Ansar that perfectly reflects the concerns the Ummah is experiencing today. He said: "As'ad ibn Zurarah, who was the youngest among them, took his hand and said: **رويداً يا أهل يثرب، فإننا لم نضرب إليه: وأن إخراجة اليوم مفارقة العرب كافة وقتل خياركم، وأن تعضكم السيوف، إما أنتم قوم تصبرون على ذلك وأجركم على الله، وإما أنتم تخافون من أنفسكم خيبة فتبينوا ذلك فهو أعذر لكم عند الله** Slow down, O people of Yathrib, for we have not made this journey and wearied our camels except because we know that he is the Messenger of Allah. However, bringing him out today means the enmity of all the Arabs, the death of your best men, and the drawing of swords upon you. So if you are a people who can endure that, then your reward is with Allah. But if you fear that there is weakness in yourselves, then speak now, for that would be more excusable for you before Allah." **They said: أمط عنا يا أسعد، فوالله لا 'Step aside, O As'ad, for by Allah, we will never abandon this pledge nor revoke it.' So we pledged allegiance to him, and he took our covenant and stipulated that Paradise would be ours in return.**"

It was also narrated in Ibn Hisham's Seerah through another account. Ibn Ishaq said: **وَحَدَّثَنِي عَاصِمُ بْنُ عَمْرِ بْنِ قَتَادَةَ: أَنَّ الْقَوْمَ لَمَّا اجْتَمَعُوا لِبَيْعَةِ رَسُولِ اللَّهِ ﷺ قَالَ الْعَبَّاسُ بْنُ عَبْدِ بْنِ نَضْلَةَ الْأَنْصَارِيُّ، أَحُو بَنِي سَالِمِ بْنِ عَوْفٍ: يَا مَعْشَرَ الْخَزْرَجِ، هَلْ تَدْرُونَ عَلَامَ تَبَايَعُونَ هَذَا الرَّجُلَ؟ قَالُوا: نَعَمْ، قَالَ: إِنَّكُمْ تَبَايَعُونَهُ عَلَى حَرْبِ الْأَحْمَرِ وَالْأَسْوَدِ مِنَ النَّاسِ، فَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ إِذَا نَهَكْتُمْ أَمْوَالَكُمْ مُصِيبَةً، وَأَشْرَافَكُمْ قَتْلًا أَسْلَمْتُمْوهُ، فَمِنَ الْآنَ، فَهَوَّ وَاللَّهِ إِنْ فَعَلْتُمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، وَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ وَأَفُونَ لَهُ بِمَا دَعَاكُمْوَهُ إِلَيْهِ عَلَى نَهْكَةِ الْأَمْوَالِ، وَقَتْلِ الْأَشْرَافِ، فَخَذْوَهُ، فَهَوَّ وَاللَّهِ خَيْرُ الدُّنْيَا وَالْآخِرَةِ، قَالُوا: فَإِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ، وَقَتْلِ الْأَشْرَافِ، فَمَا لَنَا قَالُوا: أَيْسَطُ يَدِكَ، فَبَسَطَ يَدَهُ فَبَايَعُوهُ بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَقَبَيْتَا (بِذَلِكَ)؟ قَالَ: الْجَنَّةُ** narrated to me that when the group gathered to pledge allegiance to the Messenger of Allah ﷺ, Al-Abbas ibn Ubadah ibn Nadlah Al-Ansari, from the Banu Salim ibn Awf tribe, said: "O people of Khazraj! Do you know the nature of your pledge to this man?" They said, "Yes." He said: "You are pledging to fight against both the red and the black of humanity. If you think that when your wealth is depleted and your nobles are killed, you will abandon him, then it is better to do so now. By Allah, if

you do that, it will be disgraceful in this world and the Hereafter. But if you think that you will fulfill your pledge to him despite the loss of wealth and the killing of your nobles, then take him, for by Allah, this is the best of this world and the Hereafter." They said, "We will take him despite the loss of wealth and the killing of our nobles. What is our reward for this, O Messenger of Allah, if we fulfill it?" He said, "Paradise." They said, "Stretch out your hand." He stretched out his hand, and they pledged allegiance to him."

And this is the very moment the Ummah is experiencing today. It is thinking and calculating, reflecting on itself and measuring its capabilities, then looking at the world and evaluating its strengths. It feels both optimistic and apprehensive, asking itself: Can it declare Islam as a political project? Or must it conform to the West and its agents?

The West and its agents threaten it with poverty, blockades, and death! Yet the masses of the Ummah continuously raise their voices in public squares, calling for the return of Islam. They desire an Islamic way of life but hesitate to make a decisive decision.

This has become evident in Ash-Sham after the fall of the criminal Bashar's regime and his escape from Damascus. From the very first moment, we saw the entire West apprehensive, repeatedly asking the people of Ash-Sham: "Will you implement Islamic Sharia? Will you establish the Khilafah?"

What is most important is that this is not limited to the people of Ash-Sham alone. The entire Islamic Ummah is watching the people of Ash-Sham, thinking with them and discussing the matter with them. This has filled the airwaves of social media platforms with discussions among the sons and daughters of the Ummah around the world as they seek answers to these critical questions.

So, will the Ummah — and we do not mean only the people of Ash-Sham — decide to support Islam and establish it despite the **“depletion of wealth and the killing of nobles”**? Or will it postpone it for yet another round?

Since the Arab Spring, the Al-Aqsa Flood Operation, and the fall of the killing machine that was unleashed upon the people of Ash-Sham, obstacles to the return of the Khilafah have continued to diminish. Nationalist projects have fallen from the Ummah's favor, and here are the people of Ash-Sham welcoming the return of Islam to the educational curricula despite 60 years of secular rule. With each new event, the Ummah moves further away from Western ideas and seeks to reclaim its identity through Islamic concepts.

Moreover, with every major event that impacts the Ummah, the idea of Sykes-Picot borders falters in the face of the concept of abolishing borders, as was vividly demonstrated in the war on Gaza, the celebrations of the fall of the tyrant of Ash-Sham, and the celebrations marking the end of aggression on Gaza.

The remaining obstacles to the return of the Khilafah are now but remnants. Those who understand societies know that what separates us from its establishment is nothing more than a decision—a momentous decision like the one made by the Ansar (ra) when they chose to live for the pleasure of Allah and die in pursuit of His Jannah. Allah Almighty says: **﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾** **Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (162) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." [Al-An'am: 162-3].**

Hizb ut Tahrir extends its hand to the Ummah and all its armies to work together with us to establish the second Khilafah Rashidah (rightly guided) upon the method of the Prophethood. We have prepared what is necessary for it. So work with us to make this year the last year we commemorate the anniversary of its destruction, and next year, by Allah's will, we begin celebrating its return every year.

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