

The Ummah is a Living Entity that Never Dies and Before Birth, There Are Labor Pains

(Translated)

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The rift and fragmentation that befell the Islamic Ummah was no coincidence. Rather, it was the result of a violent shock that decapitated the Ummah's head, the Khilafah (Caliphate). The political system collapsed, the governing apparatus was paralyzed, and its joints were shattered. The Ummah fell like a giant, its eyes staring blankly at the ground, its temples sunk in. Many ignorant and traitorous people believed that this giant had died forever. However, the truth is that the heart of the Ummah continues to beat. It has not stopped or died.

The destruction of the Khilafah was not a passing event in history. Instead, it was the most serious political catastrophe to befall the Islamic Ummah since the mission of our Prophet Muhammad (saw). Its absence meant the suspension of Islamic Shariah rulings, the exclusion of Shariah from governance, the fragmentation of the Ummah's unity, and the surrender of its necks to the kafir colonialists.

How was the Destruction carried out?

The Ottoman Khilafah, despite its weakness in the latter part of its era, was the last political umbrella unifying Muslims under one Rayah banner, governing them according to Allah's Shariah Law and defending their lands. With the arrival of the twentieth century, the forces of kuffar, led by Britain and France and supported by their domestic agents, conspired to dismantle this state. Their most dangerous agent was Mustafa Kemal, may Allah (swt) and all people curse him, who implemented the abolition project after World War I. After declaring himself commander of the Turkish army and leading a "fake liberation" campaign, he turned against the Khalifah and officially abolished the Khilafah on March 3, 1924, by decree of the Turkish parliament. All those who opposed him were imprisoned and expelled.

Among the Reasons for the Collapse of the Ottoman Khilafah:

We say that the official abolition of the Khilafah at the hands of the British agent Mustafa Kemal was not merely a political decision, but rather a civilizational earthquake that shook the very fabric of the Ummah. This was achieved after the forces of kuffar conspired against it, exploiting deadly defects within the Muslim body, the domestic weakness of the state and the disintegration of its institutions, the spread of administrative corruption, the absence of political and Shariah ijihad, and the state's reliance on personal loyalties, rather than merits and competencies.

Perhaps the most prominent of these reasons are:

1- The weakness of understanding Islam: Muslims' understanding of their Deen weakened when concepts became disconnected from reality. Islam became rituals without a system of life, sermons without practical application. People lost their sense of Islam as a complete Deen, and as a state. Shariah jurisprudence (fiqh) was limited to purity and worship, whilst governance, economics, and society were left to whims, desires and imitation of foreigners. In the eyes of the people, Islam became a dream, and shortcomings arose. In the lives of Muslims, Islam became a mere collection of individual rituals, rather than a political, economic, and social system that governed life. The Shariah rulings disappeared, and the application of Shariah diminished.

2- The Western cultural invasion into Muslim countries: The West did not fire bullets, but rather launched books, concepts, and curricula that tore apart the Muslim mind. The

West promoted that its Western civilization was rational and derived from Islam itself, and that democracy does not contradict Islam! Some thinkers were deceived, and the Ummah began to shed its Deen, believing it was evolving. The West entered with its mind and values, deluding the Ummah that its revival was derived from its civilization, and promoted the values of nationalism, democracy, and secularism until many Muslims began to defend the tools of their colonialism without realizing it. The most prominent of these Western countries, Britain, France and Russia planned and incited the dismantling of the Ottoman Khilafah, supported separatist movements, and exploited any defect to strike the Caliphate from within.

3- The role of agents and spies: The most prominent of these was Mustafa Kemal, who was used to officially destroy the Caliphate in 1924 under the name of “reform and modernization,” while in reality he was the agent of the West in implementing the destruction project.

4- Militarizing Politics: Instead of working with the people, some groups and leaders used military force to take control. This broke the Shariah rulings of legitimate leadership and caused more division. The concept of Bay’ah (pledge of allegiance to a Khaleefah (Caliph)) lost its meaning, proper leadership conditions were not met, and matters started to go downhill as the people became weaker, and were pushed away from holding leaders accountable.

5- The Khaleefahs (Caliphs)’ tolerance and disregard for the walis (governors) of wilayat (governates) to become independent from the centre of the Khilafah, as happened in ash-Sham and Andalusia, which gradually led to the removal of the sanctity of Islamic political unity, and paved the way for the culture of the “regional state,” allowing the West to complete its consolidation, after the official destruction of the Khilafah in 1924 CE. Thus, the Ummah became fragmented without a shepherd, nor a state to unify it, nor an army to support it.

6- Granting excessive powers to walis (governors) and expanding their authority: Giving governors broad, unchecked authority fuelled their desire for sovereignty, leading them to exercise independent decision-making and rebel against the Khilafah. The wilayat were transformed into small states. Thus, the unity of the state collapsed, paving the way for the enemies of Islam to intervene, control, and ultimately destroy it. Their ambitions for power and expansion led them to act as independent rulers, thus undermining the prestige of the Khaleefah.

7- Using Islamic concepts related to military leadership while ignoring intellectual concepts, especially in the Ottoman conquests. Here, the focus was on military expansion without culturing the Ummah on the intellectual and political project of Islam. Thus, the purpose of the message and carrying the Islamic call was lost.

8- Closing the door to ijihad: Ijtihad was frozen in matters of state and society, and the mind stopped being creative within the framework of Islam.

9- Scientific and Industrial Backwardness: While Europe advanced, the Ottoman Khilafah fell behind, deepening feelings of inferiority and internal defeat.

10- Loss of territory without response: The enemies dared to seize territory from the Islamic State, such as Iran, the Balkans, and the Arabian Peninsula, without any significant response, thus shaking its image internally and externally.

11- Distorting the Ummah’s public awareness and facilitating Christian conquest: Under the slogans of “humanity, education, and aid,” Christian missionaries infiltrated, spreading discord and recruiting the Ummah’s children against its Deen and Ummah by spreading Western ideas, European education, and liberal and democratic concepts. The Khilafah was portrayed as “backward and unjust.”

12- The rise of nationalist sentiments: Nationalist sentiments were aroused, including Arab, Turkish, Kurdish and Armenian, and separatist movements were established, carrying

the slogan of “independence” and “liberation” for Muslims. The bond of aqeedah (doctrine) was replaced by a nationalistic bond, with the aim of breaking up the Khilafah.

13- Jewish and Zionist penetration: The Jews played an effective role in supporting the fragmentation project with full European funding, planning, and support, and exploiting them as tools for internal destruction.

14- The absence of a principled political party based on Islam at that time: Muslims were not aware of the political structure working to prevent collapse or rebuild directly.

15- Treachery by some local leaders: the most prominent of whom was Sharif Hussein, who allied with Britain in the so-called Great Arab Revolt, in exchange for false promises to establish an “Arab Kingdom.” He was one of the tools used to destroy the Khilafah.

16- World War I: The Ottoman Khilafah entered the war on the side of Germany and was defeated. This was the main pretext for dividing its inheritance and then eliminating what remained of the Khilafah. Britain’s direct role was the most prominent in destroying the Khilafah, as it supported nationalist movements, planted agents, and promoted Western ideas about nationalism and the civil state.

After the abolition of the Caliphate... Who betrayed and who led astray?

After the Khilafah was overthrown, the door was opened for kafir colonialism to spread corruption in the Ummah and reshape its political map to serve its interests. History and documents have proven that nationalist and patriotic movements spearheaded this crime. Instead of defending the unity and dignity of the ummah, they served foreign powers, divided the Ummah, and fought Islam in the name of “liberation” and “independence”!

It has been proven through political consensus that these movements, including Arab, Persian, and Turkish nationalists, and advocates of “national independence,” were nothing more than tools in the hands of colonialism, implementing its plans, sowing division, and conferring legitimacy on regimes that had nothing to do with Islam. The hidden secrets behind the abolition of the Khilafah reveal the extent of the international and local conspiracy against Islam and Muslims, and demonstrate that what happened was not merely a political transition, but a deliberate process to destroy Islam from its roots. Among the most important of these secrets:

1- Creating agents pretending to be nationalist: The West, led by Britain, did not abolish the Khilafah itself. Instead it created “nationalist” figures, such as Mustafa Kemal, whom they cloaked as champions of liberation and independence, while they implemented the project of abolishing Islamic rule. Britain was behind the scenes, and Kemal and his followers were its tools. British documents prove his coordination with them and the full support he received. Even today, some Western politicians admit that they abolished the Caliphate at the hands of Muslims.

2- The West alliance with nationalist and secular movements: Turkish and Arab nationalism were promoted to destroy Islamic unity. Nationalism divided, while the Khilafah unified. These movements were supported with money, media, and training. The greatest catastrophe in the history of the Islamic Ummah was nothing but the result of a wicked plot executed by malicious agents, disguised with patriotism and nationalism, tearing the Ummah apart into small states and transforming the unified state into fragmented entities, without leadership, without a project, and without dignity.

3- The intellectual attack before the political one: The concept of the Khilafah was undermined in the minds of Muslims before it was abolished. The separation of Deen and state was promoted, and the meanings of Jihad, Shura, and the Khilafah were distorted to the point that Muslims no longer understood their value.

4- The timing of the abolition was deliberate: After the Ottoman Khilafah was exhausted in World War I, its lands were occupied, and the humiliating Treaty of Lausanne

was imposed, they announced the abolition of the Khilafah on March 3, 1924, taking advantage of the weakness of the Muslims.

5- The silence and failure of ulema: Many ulema remained silent, gave their blessing, or engaged in minor branches while the head of Islam was being severed. A few ulema denounced the destruction of the Khilafah and were exiled or killed.

6- The suppression of Islam and the drying up of its sources after the abolition: Mustafa Kemal closed religious schools, converted masajid into museums, banned the call to Salah (Shariah prayer) in Arabic, wrote the Quran in Latin script, publicly abolished the hijab, and replaced Shariah with Swiss law!

7- The fear of a renewed revival of the Ummah: The West realizes that Islam will not die, so it was necessary to abolish the Khilafah and combat those who worked for it so that it would not become a new starting point. Today, they still tremble at the mere mention of the Khilafah.

Several movements have sought to restore the Khilafah, but they have failed. They have attempted to revive the Ummah far removed from the Islamic method, whether through nationalism, patriotism, secularism, or democracy. These attempts have all proved futile, like those who seek to divide the inheritance of a living man who has not yet died!

The fundamental principle is that the Shariah method comes first. Actions not based on the command of Allah (swt) are worthless. In the authentic hadith of the Mother of the Believers, Aisha (ra), she said, the Messenger of Allah (saw) said, «كُلُّ عَمَلٍ لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» **“Every action that is not based on our command is rejected.”** (Narrated by Al-Shawkani) This explicit Prophetic principle closes the door to any action that is not based on the Islamic method and Shariah Law, no matter how beneficial or impressive it may appear. It is an impartial scale by which the Ummah weighs its actions, movements, projects, and even its intentions.

If we take an honest look at what national, regional, and nationalist change movements have done, and are doing, we find that the deviation lies not only in the results, but also in the premises and methodology itself. These movements were not sincere to Allah (swt), as they appear, nor did they spring from the Islamic faith, but rather from an alien Western ideology, created by the colonizers and decorated by Westernizers.

They stood and settled in the swamp, wanting to change it while drowning in it themselves. This is not about respecting another opinion or judging someone's efforts, but rather to show the clear deviation, the error of their method, and the danger of an evil end in this world and the Hereafter. This is so that those followers who are confused may realize the truth, return to the right path, and repent before it is too late. For it is they who supported, and still support, this capitalist system to prolong its life.

For some members of the Islamic movements, despite good intentions and some effort, the methodological flaws, the slide toward systems of government based on ignorance, or integration into the tools of the kafir international order have caused many of them to lose their compass. These movements emerged, differing in methodology and vision:

- Reform movements that seek to improve reality without radically changing it.
- Sufi and devotional movements that have isolated themselves from politics.
- Jihadist movements that have confronted errors, but lacked a complete political project.
- Constitutional movements that have joined forces with tyrannical regimes.
- Coup movements that have failed to achieve the desired change, due to the absence of an aware political vision.
- Traditional movements, such as Salafism and the Heritage Revival Society.

This reality we live in today requires nothing less than radical change. In fact, there is only Hizb ut Tahrir operating in the Ummah in this way. It was founded in the 1950s by the Al-Azhar Sheikh and Alim Taqiuddin al-Nabhani (may Allah have mercy on him). The Hizb adopted the Prophet's (saw) method of establishing an Islamic state, focusing on building political awareness, culturing of its cadres and the masses, and seeking military support (nussrah) from the people of military power, force and protection, without resorting to violence or entering into existing systems of kufr (disbelief). It rejected any compromise or concession, adopting the Prophet's (saw) saying, «يَا عَمَّ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي شِمَالِي عَلَى أَنْ أَتْرِكَ هَذَا الْأَمْرَ حَتَّى يُظْهَرَ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ» **“O uncle, if they were to place the sun in my right hand and the moon in my left on the condition that I abandon this matter until Allah makes it prevail or I perish in it, I would not abandon it,”** as a practical guide for its path. Although agent regimes have sought to distort the image of serious Islamic action, creating tame movements under the guise of religion that promote the regimes, prevent real change, and even fight those who advocate for truth, Hizb ut-Tahrir has remained steadfast in its principles. It has not changed or shifted, and it has not succumbed to the winds, no matter how strong they may be. It has not derived its legitimacy from the ruling regimes, but rather from Islam alone.

Therefore, any action that is not in accordance with the command of Allah (swt) and His Messenger (saw) is rejected. Let the pure Islamic approach be the starting point, the compass, and the path. Enough floundering and following a crooked path, as attempts at revival have been entangled in confusion and colonialist oversight. The catastrophe that befell the Islamic Ummah with the destruction of the Khilafah was not a sudden event. Instead, it was preceded by numerous attempts to halt the decline.

However, all of these attempts failed for a fundamental reason: the absence of a sound thought, a correct method, and Shariah political awareness. Sheikh Taqiuddin al-Nabhani, may Allah have mercy on him, says in the Party Structuring book, “Since the Thirteenth Century AH (Nineteenth Century CE), numerous reform movements have emerged... but they have not succeeded, even if they left an impact on those who came after them.”

The reason for their failure, he explained, was:

- They were not based on a clear, specific thought.
- They did not follow an upright method.
- They were not led by aware individuals.
- Their individuals were not gathered upon a strong, Shariah bond.

Some Islamist movements have attempted to interpret Islam to fit corrupt realities, and adapt it to justify the continuation of man-made regimes, rather than changing it with truth. Therefore, a radical review of the entirety of Islamic work has become a necessity, not a luxury. The true enemy of Islam has become aware of the return of the Khilafah to the platform of government, as Netanyahu declared when he said, “We do not want a Caliphate on the shores of the Mediterranean,” as did the enemies of Islam before him. In light of these repeated statements by Western leaders, led by this stinking Netanyahu, regarding their categorical rejection of the establishment of the caliphate, their deep fear of the return of Islam as a unified political force is clearly evident. Netanyahu's recent repeated statement that “Israel will not allow the establishment of an Islamic Caliphate on its northern or southern borders, or in the West Bank,” emphasizing that his government “will not back down or submit” to this matter, is not the first of its kind, as Western leaders have previously expressed their fears of the return of the Islamic Caliphate. For example, on 16 July 2005, former British Prime Minister Tony Blair warned that “They demand the elimination of Israel; the withdrawal of all westerners from Muslim countries, irrespective of the wishes of people and Government; the establishment of effectively Taleban states and Sharia law in the Arab world en route to one Caliphate of all Muslim nations.” On 11 December 2002, Russian President Vladimir Putin expressed concern that “They are religious extremists and

international terrorists. By the way, I want to draw your attention to the fact that the creation of a caliphate on the territory of the Russian Federation is only the first part of their plan. Actually, if you follow the situation in this sphere, you cannot but know that the radicals have set themselves much more far-reaching goals. They speak of creating a world-wide caliphate.”

These repeated statements reflect these leaders' awareness that the Islamic Khilafah represents a real threat to their interests in the region and that it could reunify the Islamic Ummah under one Rayah banner, thus strengthening its power and influence on the international stage.

Conversely, these Western fears confirm that the idea of the Islamic Khilafah is not merely a distant dream, but rather a realistic project and a divine Shariah obligation that Muslims strive to achieve, based on their glorious history and the teachings of their true Deen. Allah (swt) has promised victory to His believing servants, saying, ﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah has promised those among you who believe and do righteous deeds that He will surely make them successors in authority upon the earth”** [TMQ Surah An-Nur: 55].

Therefore, the West’s attempts to abort the Khilafah project will fail, because Allah’s Will is above all will, and because the Islamic Ummah has begun to regain its awareness and rise from its slumber, moving towards achieving its unification and restoring its glory and dignity.

The Ummah will not succeed in its revival unless it understands the Islamic thought, the method, and the bond, and works to establish Islam as a state, with insight and awareness. Our revival can only be achieved through Islam and the method of the Prophet (saw) in establishing the state, not through nationalist regimes or misleading calls. It is no secret that nationalist and patriotic movements are tools of colonialism, and a dagger in the side of the Ummah. Since the abolition of the Khilafah, the sword of division has been gnawing at the body of the Ummah. This was neither a coincidence nor an inevitable fate. Instead, it was the result of a deliberate conspiracy, executed by the colonialist powers through nationalist and patriotic movements, which played the most prominent role in dismantling the unification of Muslims, and tearing apart their unifying state.

Many fair-minded researchers with insight into the background of history have pointed out that these movements were nothing more than a colonialist creation, aimed at eliminating political Islam and presenting a distorted alternative based on nationalism and artificial nationalistic borders. These people did not establish homelands. Instead, they planted functional entities that served the enemy and harmed the Islamic Ummah. These movements, which claimed to liberate and lead the Ummah, accepted the rule imposed by the kafir West. They were nothing but daggers in their side. They strayed from Muslim unification and fought all those working for the return of the Khilafah, according to the dictates of their unjust rulers. Moreover, ignorance, corruption, and subservience spread.

After a century of absolute control over lands of Muslims, while they were fed from the cultures of the kafir West, how does the kafir West view the Muslims? What have they offered the Ummah? What have the Muslims lost after the loss of their nurturing mother?

The short answer:

1- Classifying them as “the bottom of the world:” The kafir West has categorized all these artificial nationalistic states as “Third World countries,” incapable of progress, economically collapsed, scientifically or industrially unproductive, and without a civilizational horizon or revival project. That is, they have been afflicted with weakness and humiliation, remaining incapable of progress, orbiting in the orbit of dependency, without a genuine revival project.

2- The Great Treason: The regimes of Muslims never fought the enemies of the Ummah. Instead, they protected the Jewish entity, supported it with the Ummah's wealth, and fought every resistance fighter and every carrier of the Dawah that followed the Book of Allah (swt) and the Sunnah of His Messenger (saw), instead of fighting the invaders. Not one

of these artificial states entered into a serious war with the enemies of the Ummah. If their armies did mobilize, it was either to protect their thrones, to suppress their people, or in staged wars that ended in the expansion of the kuffar' influence and the further division of Muslims. This is what we see before our eyes, and the greatest evidence of this is their shameful silence regarding the total siege and genocide perpetrated by the Jewish entity in Gaza.

3- Drying up the sources of Islam: They have all stood as an impregnable barrier against advocates of genuine change, demonizing every Islamic effort aimed at establishing Shariah, and legitimizing political and social corruption, such as the dissolution of morals and Deen. The number of those who abandon Salah (Shariah prayer) and refuse to pay zakat has increased, and rates of immodesty and evil have soared. Corruption of all kinds has spread to the point that Islam has become a stranger in its own land, and has been fought under the banner of moderation, moderacy and balance.

4- Economic collapse and financial corruption: their economy destroyed usurious debts, unemployment was enlarged, the Ummah's wealth was stolen and deposited in Western banks irreversibly, with no production, no self-sufficiency, no real industry: only humiliating and shameful dependency. The currencies collapsed, unemployment spread, the debts rose, and public funds were stolen, while the Ummah's resources were looted in the interest of colonialism.

And the ummah will not return to its rightful position unless these rulers are rejected and these movements returned to the project of Islam, under a sincere, aware leadership, carrying Islam on insight, as our Rabb has commanded. Allah (swt) said, **﴿قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى﴾** **“Say, “This is my way. I invite to Allah with insight, I and whoever follows me.”** [TMQ Surah Yusuf:108].

5- Show the societal fabric: they ignited the sectarian and regionalist fires of division, and spread suspicion and distrust between the Ummah's segments, through repressive security services that work to protect the system, not the Ummah.

6- Absolute submission to the West: The rulers of Muslims all worked under the umbrella of Western colonialism, and they complied with its decisions and orders, and they linked the fate of the Ummah with kafir organizations, such as the United Nations and the International Monetary Fund. Today, Muslims are humiliated and controlled by Ruwaibidah (incompetent lowly) rulers who divided their countries, ruled them with an iron fist, and subjected them to terrible torture. They persecuted their nobles, arrested the honest and those who worked to support the Deen, and made the country a stage for the kafir states. Muslims became numbers that are recited among the dead and displaced, and were classified as part of the Third World. They were controlled by the International Monetary Fund and the unified law of the tyrant under the leadership of the head of kufr, America. They no longer have a place among nations and states, while the state of Muslims was the leading state in the world for many centuries.

These parties and entities created by the West after the abolition of the Khilafah are destructive states, unfit to be the nucleus of a revival or a haven for Islamic rule. Instead, they must be uprooted and the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood to be established on their ruins. Only this Khilafah can unify the Ummah, restore dignity, achieve justice, and support the oppressed. The disastrous consequences of the abolition of the Khilafah are well known, most notably,

1. The fragmentation of the Ummah into more than 50 weak national entities subject to the Sykes-Picot Agreement. The disintegration of the Islamic Ummah's unification weakened its strength and made it vulnerable to foreign intervention.

2. The absence of Islamic rule, the supremacy of Western man-made laws, and the suspension of all Shariah rulings, led to the spread of injustice, corruption, and bloodshed without accountability or oversight.

3- Plundering the wealth of Muslims and the violation of their lands, including from Palestine to Iraq, Syria, and Yemen, especially oil and minerals. These resources were used to finance their projects, while the people of the Ummah continued to suffer from poverty and deprivation.

4- Loss of Islamic identity and the dominance of a secular nationalistic and patriotic ideology that tore apart Islamic loyalty and disavowal.

5- Failure to adhere to the Rope of Allah (swt) led Muslims to become divided, even though Allah (swt) calls and urges us, ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ **“And hold fast to the rope of Allah all together and do not be divided.”** [TMQ Surah Aal-i Imran: 103].

6- Loss of political sovereignty: The agent states in Muslim lands became subservient to the West in their political and economic decisions, and lost the ability to make independent decisions that serve the interests of their people.

7- Palestine was lost.

8- Muslim women lost the rights guaranteed by Islam and became vulnerable to exploitation, discrimination, and a commodity for trade.

9- Marginalizing the role of genuine ulema (scholars) and Dawah carriers and elevating the status of the government scholars, which led to the Ummah's misguidance.

10- The Islamic Ummah lost its role in spreading and calling to Islam, becoming a recipient to foreign callers, rather than a carrier of a Dawah.

There are many other matters we lost after the destruction of the Islamic state, and there is no room here to list them all. Allah (swt) said, ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ۗ وَأَكِيدُ كَيْدًا ۖ ۱٦ فَمَهْلِكُ الْكَافِرِينَ أَهْمَهُمْ﴾ **“Indeed, they plan a plan * and I too plan a plan * So give respite to the disbelievers; leave them for a little while.”** [TMQ Surah At-Tariq 15–17].

It is not permissible for a Muslim to trust these ruling regimes, or to be deceived by their slogans. Instead he must put them in the dock, and reject them, and commit to the only project of Islam, the project of the Khilafah Rashidah on the Method of Prophethood. Allah (swt) said, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾ **“And for Allah to be victorious of those who support it.”** [TMQ Surah Hajj: 40].

The Shariah and political obligation is for every Muslim to work hard to restore the Khilafah Rashidah on the Method of Prophethood, about whose return the Prophet (saw) gave glad tidings.

The awakening that the Ummah is going through today is a prelude to the birth of the Khilafah, and this suffering that we suffer is part of the Sunnah of Allah (swt) for change. O sons and daughters of the Ummah of Islam, do not despair from the Magnificence of Allah (swt), and do not believe those who declare your death. Arise and join those who perform righteous deeds to return the head to the body, so the Khilafah will rise, the glory will come back, and the promise of Allah (swt) is achieved. Allah (swt) said, ﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah has promised those among you who believe and do righteous deeds that He will surely grant them succession to authority in the land...”** [TMQ Surah An-Nur 24:55]. Allah (swt) said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا﴾ **“Indeed, We will surely support Our messengers and those who believe...”** [TMQ Surah Ghaafir 40:51]. And Allah (swt) said, ﴿وَإِنَّ جُنَدَنَا لَهُمُ الْعَلِيُّونَ ۗ ۱٧٣﴾ **“And indeed, Our soldiers (followers) will surely be the victors.”** [TMQ Surah As-Saffat 37:173].