

21 September 1919: Conference in Lucknow in Support of the Khilafah (Caliphate)

Despite being under occupation of the British colonialists, the Muslims of the Indian Subcontinent did their best to support the Khilafah (Caliphate), as its destruction appeared on the horizon.

On 21 September 1919, the Muslims held a conference in Lucknow, in support of the Khilafah and in rejection of its division. The conference declared that, “the contemplated dismemberment of Turkey and the creation of a number of small states out of the component parts of the Turkish Empire with non-Muslim powers as mandatories is an intolerable interference with the Khilafat and will sow the seeds of permanent discontent in the Muslim world.”

17 October 1919 was declared as “Khilafat Day” to pray for the security of the Khilafah. In Urdu, Khilafah (خلافة) is named Khilafat (خلافت). “Khilafat committees” were established amongst Muslims, and “Khilafat conferences” convened, funds were raised to save the Khilafah, a “Khilafat Rupee” was issued inscribed with translated verses of the Noble Quran and a “Khilafat” journal was published.

Then, when the Turkish nationalist, Mustafa Kemal delivered the fatal blow and abolished the Khilafah on 3 March 1924, the Muslims of the Indian Subcontinent were angered. On 9 March 1924, Muslims convened to organize events for the retention of the Khilafah and issued a telegram warning that the abolition of the Khilafah “would open the door to the mischievous ambitions.” A circular was issued asking that the deposed Khaleefah’s name, Abdülmecid II, must be mentioned in the Jumu’ah Salah.

O Muslims of the Indian Subcontinent! O Muslims of Pakistan, Bangladesh and India!

Indeed, the destruction of the Khilafah has opened the door to “mischievous ambitions,” that our wise forefathers warned us about. Instead of one powerful Khilafah state for the entire Ummah, we have been divided into dozens of small Muslim states, some with a population smaller than a large city. After ruling over our lands directly through mandates, the Western disbelievers then appointed rulers over us to serve their interests, in order to rule us from afar. The agents of the West grant open access to our huge economic resources and markets to the companies of the Western states, whilst our youth face unemployment or perilous journeys to far-flung places in search of livelihood. The agents of the West established military alliances with the colonialists, so that our armies secure their objectives under the banner of counter-terrorism. The rulers restrained our armies from mobilization for the liberation of Palestine and its Al-Masjid Al-Aqsa, as well as Occupied Kashmir. The rulers do not implement Shariah rulings derived from the Noble Quran and Prophetic Sunnah. Instead, they rule by the laws of disbelievers, including secularism, liberalism, democracy and nationalism, whilst persecuting, prosecuting, imprisoning, abducting, torturing and murdering those who call for the ruling governance of Islam.

All these disasters are the consequences in the Dunya (this life). As for the consequences in the Aakhira (Hereafter), the appointment of a single Khaleefah for all Muslims is a Shariah obligation upon the Ummah. Abu Hurayrah (ra) narrated that the Prophet (saw) said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ بَنُو إِسْرَائِيلَ كَالْخُلَفَاءِ فَيَكْتُمُونَ، قَالُوا فَمَا تَأْمُرُنَا؟ قَالَ فُؤَا بَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ، أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» **Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no Prophet and there will be Khulafa'a and they will be quite large in number. His Companions said: What do you order us to do (in case of more than one Caliph)? He said: The one to whom allegiance is sworn first has supremacy over the others. Concede to them their due rights. Allah will question them about the subjects whom He had entrusted to them.**" (Bukhari and Muslim).

In "Fath al-Bari: Explanation of Sahih al-Bukhari" (فتح الباري شرح صحيح البخاري), Ibn Hajr Al-Asqalani stated, والمعنى أنه إذا بوع الخليفة بعد خليفة فبيعة الأول صحيحة يجب الوفاء بها وبيعة الثاني باطلة "The meaning is that if a Khaleefah is pledged allegiance after another Khaleefah, the pledge to the first is valid and must be honored, whereas the pledge to the second is invalid."

In the "The Explanation by An-Nawawi of Muslim" (شرح النووي على مسلم), in the chapter of Imaarah, Imam An-Nawawi said, ومعنى هذا الحديث : إذا بوع خليفة بعد خليفة فبيعة الأول صحيحة يجب الوفاء بها ، وبيعة الثاني باطلة يحرم الوفاء بها ، ويحرم عليه طلبها ، وسواء عقدوا للثاني عالمين بعقد الأول أو جاهلين ، وسواء كانا في بلدين أو بلد ، أو أحدهما في بلد الإمام المنفصل والآخر في غيره "The meaning of this Hadith is as follows: If a pledge of allegiance is pledged to a Khaleefah after another has already been pledged, the pledge to the first is valid and must be honored, whereas the pledge to the second is invalid—meaning it is forbidden to honor it and forbidden for him to seek it. This applies regardless of whether those who pledged to the second did so with or without knowledge of the first pledge, and regardless of whether the two were in separate lands or the same land, or if one was in the land of the incumbent Imam and the other elsewhere."

So, what of the consequences for us in the Aakhira? Instead of having a single Khaleefah ruling us by Islam, we have dozens of rulers ruling us by the laws of disbelief (kufr). Let us seek success in the Dunya and Aakhira by striving for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood with the shebaab of Hizb ut Tahrir.

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Musab Umair – Wilayah Pakistan**