

# With the Noble Hadith

## Khilafah (Caliphate) is Not a Monarchy

(Translated)

We salute you all, beloved ones everywhere, in a new episode of your program “With the Noble Hadith,” and we begin with a good greeting, Assalamu Alaikum wa Rahmatullahi wa Barakaatahu

Regarding “We pledged Bayah (allegiance) to the Messenger of Allah (saw), to hear and obey”

Imam Malik narrated in his Muwatta, where he said, Malik told me on the authority of Yahya bin Saeed, he said, Ubadah ibn al-Walid ibn Ubadah ibn al-Samit informed me, on the authority of his father, on the authority of his grandfather, he said, «بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمُنْشَطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُولَ أَوْ نَقُومَ بِالْحَقِّ حَيْثُمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ» **“We pledged Bayah allegiance to the Messenger of Allah (saw) upon hearing and obedience, in times of ease and hardship, in enthusiasm and reluctance, and not to dispute the matter of authority with its people and to speak or do what is the truth wherever we are, without fearing, for Allah’s sake, the blame of the blamer.”**

It was stated in the book called Al-Muntaqi (المنتقى), an Explanation of Al-Muwatta (شرح الموطأ) قوله رضي الله عنه (بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أصلُ اللَّيْنِ فِي كَلَامِ الْعَرَبِ: الْمُعَاوَضَةُ فِي الْأُمُورِ ثُمَّ سُمِّيَتْ مُعَاوَضَةً، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاهَدَةُ الْمُسْلِمِينَ مُبَايَعَةً، بِمَعْنَى أَنَّهُ عَاوَضَهُمْ بِمَا ضَمِنَ لَهُمْ مِنَ التَّوَابِ عَوَضًا عَمَّا أَخَذَ عَلَيْهِمْ مِنَ الْعَمَلِ، قَالَ اللَّهُ تَعَالَى: ((إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ إِلَى قَوْلِهِ الْفَوْزُ الْعَظِيمُ)) **“Regarding the saying “We pledged Bayah allegiance to the Messenger of Allah (saw)” The origin of the word Baya’ in the speech of the Arabs: is compensation for money. Then the treaty of the Prophet (saw) and the treaty with the Muslims were called a pledge of Bayah (allegiance). It means that he compensated them with the reward he guaranteed for them in compensation for the work he took from them. Allah (swt) said, ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ إِلَى قَوْلِهِ الْفَوْزُ الْعَظِيمُ﴾ **Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Quran. And whose promise is truer than Allah’s? So rejoice in the exchange you have made with Him. That is truly the ultimate triumph.” [TMQ Surah Al-Tawbah 9:111].****

It was also stated, وَقَوْلُهُ (عَلَى السَّمْعِ وَالطَّاعَةِ): السَّمْعُ هَهُنَا يَرْجِعُ إِلَى مَعْنَى الطَّاعَةِ وَلَعَلَّهُ أَنْ يَكُونَ أَصْلُهُ الْإِصْنَاعُ إِلَى قَوْلِهِ وَالنَّفْعُ لَهُ، يُرِيدُ أَنْ الَّذِي شَرَطَ عَلَيْنَا السَّمْعَ وَالطَّاعَةَ لِأَمْرِهِ وَتَوَاهِيهِ عَلَى كُلِّ حَالٍ فِي حَالِ الْيُسْرِ وَحَالِ الْعُسْرِ، وَيُحْتَمَلُ أَنْ يُرِيدَ بِهِ يُسْرَ الْمَالِ وَعُسْرَهُ وَالتَّمَكُّنَ مِنْ جَيْدِ الرِّاحِلَةِ وَوَأَفْرِ الرَّادِّ وَالْإِقْتِصَارَ عَلَى أَقَلِّ مَا يُعْكَفُ مِنْهُمَا. (وَالْمُنْشَطِ وَالْمَكْرَهِ) يُرِيدُ وَقْتُ التَّنَشُّطِ إِلَى امْتِثَالِ أَمْرِهِ وَوَقْتُ الْكِرَاهِيَةِ لِذَلِكَ، وَلَعَلَّهُ أَنْ يُرِيدَ بِالْمُنْشَطِ وَجُودَ السَّبِيلِ إِلَى ذَلِكَ وَالتَّقَرُّغَ لَهُ وَطِيبَ الْوَقْتِ وَضَعْفَ الْعَدُوِّ وَيُرِيدُ بِالْمَكْرَهِ عَلَى السَّمْعِ وَالطَّاعَةِ “Regarding his saying “upon hearing and obedience.” Hearing here refers to the meaning of obedience, and perhaps its origin is listening to what he says and understanding it. It intends that he made it a condition for us to hear and obey his commands and prohibitions in every circumstance, in times of ease and times of hardship. It is possible that what is meant by it is the ease or hardship regarding wealth, with the ability to obtain goods and plentiful provisions in one case, as opposed to being limited to as little of them as possible. As for “in enthusiasm and reluctance,” it intends that in times of enthusiasm, there is compliance with his commands, as well as in the times of reluctance and dislike. Perhaps by enthusiasm he means the presence of the way to do that, with a dedication for that, whilst the circumstance is good and the enemy is weak. By reluctance, he means the hardness of the path, the preoccupation with the obstacles, the severity of the atmosphere with heat and cold, the difficulty of travel, and the strength of the enemy.”

It was also stated, وَقَوْلُهُ (وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ): يُرِيدُ الْإِمَارَةَ وَيُحْتَمَلُ هَذَا أَنْ يَكُونَ شَرْطًا عَلَى الْأَنْصَارِ وَمَنْ لَيْسَ مِنْ فُرَيْشٍ أَنْ لَا يُنَازِعُوا فِيهِ أَهْلَهُ وَهِيَ فُرَيْشٌ وَيُحْتَمَلُ أَنْ يَكُونَ هَذَا مِمَّا أَخَذَهُ عَلَى جَمِيعِ النَّاسِ أَنْ لَا يُنَازِعُوا مِنْ وَلَاءِ اللَّهِ الْأَمْرَ مِنْهُمْ وَإِنْ “As for his saying, “that we will not dispute the matter of authority with its people.”” He intends the imarah. It is possible that this would be a condition for the Ansar, and those who are not from the Quraysh, that they will not dispute over authority with its people, which are the Quraysh. It is possible that this is one of the

things he has enjoined on all people, not to dispute with those of them whom Allah (swt) has entrusted, even if there were those among them who were fit for that matter, if it had been the case for someone other than Qurayah.”

It is also stated, وَقَوْلُهُ (وَأَنْ نَقُولَ أَوْ نَقُومَ): شَكُّكَ مِنَ الرَّاوي بِالْحَقِّ حَيْثُمَا كُنَّا يُرِيدُ أَنْ يُظْهِرُوا الْحَقَّ بِالْقَوْلِ أَوْ الْقِيَامِ بِهِ حَيْثُ كَانُوا “As for his saying, بِالْحَقِّ حَيْثُمَا كُنَّا “and to speak or do what is truth wherever we are.” It is from the narrator about the truth wherever we are. It is meant that they manifest the truth by saying or doing it, wherever they are from countries and places. They are not prevented from doing so, by fear or the blame of anyone.”

Dear beloved ones,

Through the Bay’ah (pledge of allegiance), the imarah is contracted to the ruler in the Islamic state. With this Bay’ah from the Ansaar to the Messenger (saw), which is the Second Pledge of Aqabah, the Messenger became the ruler in the future Islamic state. With the Bay’ah to Abu Bakr (ra) after the death of the Messenger (saw), Abu Bakr (ra) became the successor to the Messenger of Allah (saw) in power... And so did the rest of the Khulafaa after him, until the last Ottoman Caliph (Uthmani Khaleefah)...

The Bay’ah is a contract of consent concluded between the Muslims, represented by the people of the Dissolving and Contracting (Ahl ul-Hali wal Aqad) among them, and the one in authority, that is, the Khaleefah.... The Bay’ah is from the Muslims to the Khaleefah, and not from the Khaleefah to the Muslims. They pledge Bay’ah to him in ruling according to the Book of Allah (swt) and the Sunnah of His Messenger (saw). Thus, their obedience to him becomes obligatory, unless he orders them to disobey Allah (swt).

It was clear that the Khaleefah was appointed by way of Bay’ah in the era of the Rightly Guided Caliphate (Khilafah Rashidah)... However, restricting the Khilafah (Caliphate) to one family, to the exclusion of the rest of the Muslims in the eras that followed the Khilafah Rashidah, was an entry point for those who were opposing and hateful of the Khilafah, to confuse the Muslims about their Khilafah. So they claimed that rule after the Khilafah Rashidah was a monarchy, and not an Islamic Khilafah... as family members inherited rule as in the monarchy.

It is a false claim that is easy to reject, for those who have studied the history of the Islamic State, from its authentic sources... The Islamic State is the state that implements the Islamic system in all aspects of life, and this was the case of the Islamic State throughout its existence... The Khulafa’a only took power by pledging Bayah, regardless of the method of taking it, and regardless of how closely related the Khaleefah, that was given the Bay’ah, was to the previous Khaleefah.... the Bay’ah was taken from the people of Dissolving and Contracting, from the Muslims, and from the Sheikh of Islam. History did not mention that one of the Khulafaa became a Khaleefah without the pledging of Bayah at all...

As for inherited rule, it is the method of installing the king in the monarchy... within this method, the crown prince inherits the post of king upon the death of the king, without the need for a pledge or contract with the people or the nation. He owns the country and the people, and is above the law because he is the one who makes the laws... and even in the modern era, where some kings became kings that do not rule, inheritance remained the method of installing the king.

Here we see the clear difference between the Khilafah (Caliphate) system and the monarchy

...The system of government in Islam is not a monarchy in which a king derives his legitimacy from his right, through the inheritance from the previous king... Instead, it is a Khilafah in which the Khaleefah derives his Shariah legitimacy through the Bayah from Muslims to him, to rule according to the Book of Allah and the Sunnah of His Messenger (saw).

Our honorable loved ones, and until we meet you with another prophetic hadith, we leave you in the protection of Allah (swt), Asalaamo alaykum wa rahmatullahi wa barakaatahu

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