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, هَا اللهُ عَلَىٰ اللهُ اللهُ عَلَىٰ اللهُ اللهُ عَلَىٰ اللهُ ا

الله الله المعلقة على السَمْع وَالطَّاعَة): السَمْع هَهَا يَرْجِعُ إِلَى مَعْنَى الطَّاعَة وَلَعْلُهُ الله الْإِسْرُ وَخَالِ الْعُسْرِ، وَيُحْتَمُلُ أَنْ يُرِيدَ بِهِ وَلِهُ وَالثَّقَهُمُ لَهُ، يُرِيدُ أَنَّ الْذِي شُرِطُ عَلَيْنَا السَّمْعُ وَالطَّاعَةُ لأَوْامِرِهِ وَتَوَاهِبِهِ عَلَى كُلِّ حَالٍ فِي حَالِ الْيُسْرِ وَالْمَثْوَرُ وَالثَّقُمُ لَهُ، يُرِيدُ أَنَّ الْغُيسِ وَالقَّوْمُ عَسُرُهُ وَالثَّقُمُ عَالَى الله الشَّعِيلِ وَالثَقْرُ عَلَى الْمَالِ وَعُشْرَهُ وَالثَقْرُعُ عَالَى الله الله وَوَعَنَّ الْمَالِ وَالْقَدْرُ وَ اللَّهُ وَاللَّهُ وَوَعُنْ النَّمُ الله الله وَقَعْتَ الْعَدُو وَيُريد بِالْمَثْمِ وَالْقَلْمُ الله الله وَالثَقَرُ عَلَى الله وَالتَقَرُعُ عَلَى الله وَالله وَالثَقَرُ عَلَى الله وَالله وَله وَالله وَال

وَقَوْلُهُ (وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ): يُرِيدُ الْإِمَارَةَ وَيَحْتَمِلُ هَذَا أَنْ يَكُونَ شَرْطاً عَلَى الْأَنْصَارِ وَمَنْ لَيْسَ مِنْ وَلَاهُ اللَّهُ الْأَمْرَ مِنْهُمْ وَإِنْ قَرَيْشُ وَيُحْتَمَلُ أَنْ يَكُونَ هَذَا مِمًا أَخَذَهُ عَلَى جَمِيعِ النَّاسِ أَنْ لَا يُنَازِعُوا فِيهِ أَهْلَهُ وَهِيَ قُرَيْشُ وَيُحْتَمَلُ أَنْ يَكُونَ هَذَا مِمًا أَخَذَهُ عَلَى جَمِيعِ النَّاسِ أَنْ لَا يُنَازِعُوا فِيهِ أَهْلَهُ وَهِيَ قُرَيْشُ وَيُحْتَمَلُ أَنْ يَكُونَ هَذَا مِمًا أَخَذَهُ عَلَى جَمِيعِ النَّاسِ أَنْ لَا يُنَازِعُوا فِيهِ أَهْلَهُ اللَّهُ الْأَمْرِ الْفَلَهُ اللَّهُ الْأَمْرِ الْفَلَةُ وَهِيَ قُرَيْشُ وَيُحْتَمِلُ أَنْ يَكُونَ هَذَا مِمًا أَخَذَهُ عَلَى جَمِيعِ النَّاسِ أَنْ لَا يُنَازِعُوا فِيهِ أَهْلَهُ وَهِيَ قُرَيْشُ وَيُحْتَمَلُ أَنْ يَكُونَ هَذَا مِمًا أَخْذَهُ عَلَى جَمِيعِ النَّاسِ أَنْ لَا يُنَازِعُوا مَنْ وَلَاهُ اللَّهُ الْأَمْرِ الْخَالِقُ اللَّهُ الْأَمْرِ الْفَلَهُ وَعَلَى اللَّهُ اللَّهُ الْأَمْرِ الْحَلَقَ وَالْمُورَ الْفَلَهُ وَهِيَ قُرَيْشُ وَاللَّهُ اللَّهُ الْأَمْرَ الْفَلَهُ وَهِيَ قُرِيشُ وَلَاهُ اللَّهُ الْأَمْرَ الْفَلَةُ وَمِي اللَّهُ وَاللَّهُ اللَّهُ اللللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ وَاللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ الللهُ اللهُ الللهُ اللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ الللهُ اللهُ الللهُ ال

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."

وَقَوْلُهُ (وَأَنْ نَقُولَ أَوْ نَقُومَ): شَكُّ مِنْ الرَّاوِي بِالْحَقِّ حَيْثُمَا كُنًا يُرِيدُ أَنْ يُظْهِرُوا الْحَقِّ بِالْقَوْلِ أَوْ الْقَوْمَ الْوَعَلَى مِنْ اللَّوَمَةُ لَا لَهِ هُ اللَّهُ اللَّهِ عَلَيْهُمْ مِنْ ذَلِكَ مَخَافَةٌ وَلَا لَوْمَةُ لَا نِمِ and "As for his saying, كَنَّا وَالْمَاكِنِ لَا يَمْنَعُهُمْ مِنْ ذَلِكَ مَخَافَةٌ وَلَا لَوْمَةُ لَا نِمِ 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

Source: Radio Broadcast of The Central Media Office of Hizb ut Tahrir