

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 وَالْمَنْشَطِ 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 وَمُعَاهِدَةُ 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 لِأَوَامِرِهِ 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 يُعْكِنُ مِنْهُمَا. (وَالْمَنْشَطِ وَالْمَكْرَهِ) يُرِيدُ وَقْتُ النَّشَاطِ إِلَى امْتِثَالِ أَوَامِرِهِ وَوَقْتُ الْكِرَاهِيَةِ لِذَلِكَ، وَلَعَلَّهُ أَنْ يُرِيدَ بِالْمَنْشَطِ وَجُودَ السَّبِيلِ إِلَى ذَلِكَ وَالتَّقَرُّغَ لَهُ وَطِيبَ الْوَقْتِ وَضَعْفَ الْعَدُوِّ وَيُرِيدُ بِالْمَكْرَهِ عَلَى السَّمْعِ وَالطَّاعَةِ “Regarding his saying “We pledged Bayah allegiance to the Messenger of Allah (saw) 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 فَتَيْشٍ أَنْ لَا يُنَازِعُوا فِيهِ أَهْلَهُ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ “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

