The Islamic Spring
(Part 3)

(A talk on the Khilafa that follows the Prophetic path)

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(May Allah protect him)

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In the name of Allah, prayers and peace be upon the Messenger of Allah and on his family and on those who followed him.

My Muslim brothers in every place, may peace, mercy and blessings of Allah be upon you. Henceforth,

Previously I spoke regarding what should be the necessary stance towards the Crusader campaign against Iraq and Shaam and regarding the crimes of Pakistan and America against Waziristan.

And I have previously stressed that the Crusader campaign is targeting Islam under the name of "the war on terror", and that we are with all the Mujahideen, including those who offended us and those who were good to us, and those who oppressed us and those were just, and those who degraded us and those who gave us respect, those who transgressed against us and those who acted fairly, those who denied us our rights and those who affirmed them, those who spoke abusively and those who displayed good manners, because the issue is greater than all of this as the issue is that of a nation that is facing a crusade campaign which makes it obligatory on us to stay united in order to confront it.

And I will reiterate and repeat so that I do not leave any scope for my words to be taken with a meaning other than what they intended, and that is, we believe that what was announced by Abu Bakr al Baghdadi is not the Khilafah upon the Prophetic path, and it is not necessary for the Muslims to give Bay'ah to him. And this opinion has got nothing to do with our call to all the Mujahideen to stand united in the face of the Crusader Safavid Nusairi and Secularist campaign.

We have called in the past and we call now for the Muslims and the Mujahideen to stand united in facing the Crusaders in the West and in Russia and in Africa and Asia, who are led by America, and also in confronting Israel, and in confronting the treacherous apostate secularist rulers who are controlling most of the Muslim countries, and also in confronting the Safavid Iran and its lackeys and against all the enemies of Islam.

And in this session I would like to speak regarding the Khilafah that is upon the Prophetic path and about the most important landmarks of it by being brief and focused. And whoever wants more details, he should go back to the books of Fiqh and especially the books of Islamic politics and to the books of Islamic history. And I will mention, by the permission of Allah, general principles without going into their details.

And I would like to divide the talk on this issue as follows:
First: Clarifying what is the Khilafah that is on the Prophetic methodology.

Second: What are the most important characteristics of the Khilafah that is on the Prophetic methodology?

Third: What is the correct way in the Shariah to choose a Khalifah?

Fourth: What are the most important qualities of a Khalifah?

Fifth: A reply to some doubts and questions.

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Firstly: Clarifying what is the Khilafah that follows the Prophetic path

Imam Ahmad, may Allah have mercy upon him, defined the Khilafa of Prophethood and said:

"Every Bay'ah (pledge) which occurred in Medina, it is the Khilafa of Prophethood".1

And this is why Imaam al Zarkashi may Allah have mercy on him, commented on this while explaining the issue of using the actions of the people of Medina as valid evidences, and he said:

"It is the apparent view of Ahmad, and according to him, whatever was the practice of the righteous Khalifahs, is evidence that must be followed. And Ahmad said: "Every Bay'ah which took place in Medina, it is the Khilafa of Prophethood. And it is known that Bay’ah to As-Siddeeq (Abu Bakr) and Umar and Uthman and Ali all happened in Medina, and after that no more Bay’ah was pledged there." 2

So every Bay’ah which is pledged in the manner of the Bay’ah that was pledged to the Righteous Khalifahs, it is a Bay’ah for the Khilafa of Prophethood. And every Bay’ah which contradicts the method of the Bay’ah that was given to the righteous Khalifahs, then it is a Bay’ah for a Khilafah which is NOT on the Prophetic methodology. You may name it an agonizing kingship, or a leadership of subjugation, or a Khilafah of explosions and

2 Al Bahr al Muheet fi Usool il Fiqh, Vol.3 p.531
booby traps and of blowing up things up and of grappling and seizing - call it whatever you wish, however it is NOT a Khilafah on the Prophetic methodology.

Secondly: What are the most important characteristics of the Khilafah that follows the Prophetic methodology?

The most important characteristics of a Khilafah that follows the Prophetic methodology is that it makes the Shareeiah as the judge, and that whoever is called to it says “we hear and obey” in compliance with the statement of The Truthful, glory be to Him, "The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful ones". (Surah Nur:51)

As for the one about whom the trustworthy scholars are testifying that he evades making the Shareeiah as the judge when he is called to it, then he is not upon the Prophetic methodology. In fact, he is not even qualified for any Bay’ah at all.

Imam al Mawardi, may Allah have mercy upon him, has stated that the obligations of the Khalifa are ten, which in brief are:

“Protecting the Aqeedah (faith), settling disputes, spreading security, implementing the Hudood (penal codes), fortifying the borders, waging Jihad against the enemies, and collecting the spoils and charity, evaluating the grants and distributing them, delegating trustees, and personally directing the affairs”.

Then Imam al Mawardi, may Allah have mercy upon him, said: “So if the Imaam fulfils the rights of the Ummah those which we have mentioned, then he has fulfilled the right of Allah the Exalted regarding what is obligatory towards them and from them. And then he will have two rights upon them which is, obedience and support, as long as his situation does not change". 3

So if the one who claims Khilafah is not capable of carrying out all of these obligations in the areas which he has alleged to have taken over, which are a very small and tiny part of the Muslim lands, in which he is not able to maintain security, nor collect the Zakat and distribute it to those deserving, nor free the lands from the enemies, but rather his authority there varies from being strong sometimes and weak sometimes and is only over some parts

3 Al Ahkaam al Sultaniiyyah by Al Mawardi p.27
which increase and decrease each day, then how can he claim to be the Khalifah over all the Muslim lands?

And if in many of the Muslim lands - including those which he has alleged to have taken over, there is authority and power for other Mujahid groups and Emirates who fulfill many of the obligations of the Shareeah such as judging by the Shareeah, and commanding the good and forbidding the evil, and waging Jihad, while he does not have power in their areas nor did they give him Bay’ah, then how can he claim that he has more right to rule than them, when he did not announce himself as a Khalifah except with the Bay’ah of a few around him?

And if before claiming the Khilafa, he was not able to help the Muslims or grant them their rights in the vast majority of the Muslim lands, then how can he demand from them to give him Bay’ah and to support him and obey him?

And if the one who claims Khilafah does not have its two pillars, which are Bay’ah and the ability to fulfill the rights of the Bay’ah, then the most that he can claim is that he has taken over some parts of the Muslim lands, and his emirate is an emirate of subjugation. And it is not allowed for him to claim a position for which he has not fulfilled its first condition which is Bay’ah, nor is he capable of fulfilling the second condition which is the ability to fulfill the duties of the Khilafah.

The Khilafah which is the major leadership is not just a mere claim that has no evidence, nor is it an imagination that has no reality. Rather it is realities which should exist on the ground for it to be entitled for its Shareeah description, so that it may arrive at its goals for which it has been legislated.

It is not just hopes and wishes which become reality by merely giving it names. In the Shareeah, it is the reality that is considered and not the names. And here arises an important question: Why is there a race to claim titles and descriptions whose realities do not exist?

Why do we not acknowledge the reality as it is, which is that we are in the stage of repelling the enemies who are attacking the Muslims, and that the Mujahideen in some areas have been able to gain a sort of power which is not equal to a Khilafah which we are striving to establish with the help of Allah?

And instead of racing to claim titles and descriptions which have no reality, it is necessary for us to strengthen and empower the Islamic Jihadi entities which are already in place, and on top of it the Islamic Emirate of Afghanistan under the leadership of Ameer ul Mumineen Mullah Muhammad Umar Mujahid, may Allah protect him, instead of rebelling against it and breaking the Bay’ah
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that was given to it and being arrogant towards it, and being ungrateful to it, and disregarding its precedence, and asking its soldiers to break their covenants under pretexts which have no reality or proofs.

For whose benefit is all of this?

Allah is sufficient for us, and He is the best disposer of affairs!

And I will address soon, if Allah wills, the question, that has there existed proper circumstances for the rising of the Khilafah or not? And if they do not exist then what is the alternative? What is the practical way to establish it with the permission of Allah?

Thirdly: What is the Shariah way of choosing a Khalifah?

Taking the position of the Khalifa should be done with the approval of the Muslims, and this is the way of the righteous Khulafa whether that is by choosing or by succession.

As Siddeeq (Abu Bakr), may Allah be pleased with him, when he objected to the Ansaar, may Allah be pleased with them, he said as reported in Al Bukhari "This matter will not be accepted for any except for this branch of the Quraish". 4

And in Musannaf Abdul Razzaq "The Arabs will not accept this matter except for this branch of the Quraish as they are the best of the Arabs in land and lineage". 5

And this is a Hadith that has a series of trustworthy scholars in its chain by the grace of Allah.

That is, he (Abu Bakr) argued with them that the Muslim masses – who were the Arabs at that time - would not be pleased with other than a man from the Quraish. And that is also what is reported in the noble Hadeeth, which is that the Muslim masses - represented by Ahul Hal Wal Aqd- it is they who have the right to choose the one who fulfills the Shariah conditions for the Khilafa.

4 Saheeh al Bukhari, The Book of legal punishments, chapter regarding stoning the adulteress, Hadeeth no. 6328
5 Musannaf Abdul Razzaq, Kitab al Maghazi, Chapter on the Bay’ah of Abu Bakr as Siddeeq, may Allah be pleased with him, in Saqeefah Bani Sa’eda, Hadeeth number 9758, v.5, pg.439
And this is what was confirmed by our master Umar, may Allah be pleased with him, in his Khutbah in Medina.

Imam Al Bukhari, may Allah have mercy on him, reported the Hadeeth of Sayyidina Umar on the authority of Ibn Abbas, may Allah be pleased with them all- where he said:

“I used to teach (the Qur'an to) some people of the Muhajirin (emigrants), among whom there was `Abdur Rahman bin `Auf. While I was in his house at Mina, and he was with `Umar bin Al-Khattab during `Umar's last Hajj, `Abdur-Rahman came to me and said, "Would that you had seen the man who came today to the Chief of the Believers (`Umar), saying, 'O Chief of the Believers! What do you think about so-and-so who says, 'If `Umar should die, I will give the Bay’ah to such-and-such person, as by Allah, the Bay’ah to Abu Bakr was nothing but an unexpected sudden action which got established afterwards.' `Umar became angry and then said, ‘Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (in choosing their ruler)’. `Abdur-Rahman said, "I said, 'O Chief of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rabble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina, as it is the place of emigration and the place of the Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place.' On that, `Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver when I reach Medina.'

And he may Allah be pleased with him, said: “Umar sat on the pulpit and when the call makers for the prayer had finished their call, `Umar stood up, and having glorified and praised Allah as He deserved, he said, "Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then I do not permit him to tell lies about me”.

And he said, may Allah be pleased with him: “I have been informed that a speaker amongst you says, 'By Allah, if `Umar should die, I will give Bay’ah to such-and-such person.' One should not deceive oneself by saying that the Bay’ah given to Abu Bakr was given suddenly and it settled. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among...
you who has the qualities of Abu Bakr. Whoever gives the Bay’ah to any person without consulting the other Muslims, then neither that person nor the one to whom the Bay’ah was given are to be supported, lest they both should be killed”.

And he said, may Allah be pleased with him: “Then there was a hue and cry among the gathering and their voices rose, and so I was afraid there might be great disagreement, so I said, ‘O Abu Bakr! Hold your hand out.’ He held his hand out and I gave Bay’ah to him, and so all the emigrants gave him the Bay’ah and then the Ansar too gave him the Bay’ah”. 6

And in another narration in Musannaf Ibn Abi Shaybah, may Allah have mercy upon him, "I have come to know that some people say that the Khilafah of Abu Bakr was an unexpected sudden action, and it was no doubt like that, but Allah saved (the people) from its evil. There is no Khilafah except after consulting (the Muslims).” 7

And this is an authentic chain with trustworthy narrators by the grace of Allah.

And in the narration of Ahmed, may Allah have mercy on him, in a chain that is authentic according to the criteria of Saheeh Muslim:

"Whoever gives Bay’ah to a leader without the agreement of the Muslims, then there is no Bay’ah to him or to the one to whom he gave Bay’ah, lest both of them get killed”. 8

And I wish to point out that this Khutbah was delivered by our master Umar in the Prophet’s city of Medina - may Allah honour it- which is the place of the leaders of the Ummah, and of the people of the Sunnah and of understanding and knowledge, as was indicated by our master Abdur Rahman Ibn Auf, may Allah be pleased with him. In fact, our master Umar, may Allah be pleased with him, had explained to the Muslims the importance of this, and he asked those of them who comprehend it to spread this information as much as he can. And this is a very important matter, which was mentioned in the presence of a great number of companions, may Allah be pleased with them, and over which none of them had any disagreement.

6 Saheeh al Bukhari, Book on legal punishments, the chapter of stoning for adultery, Hadeeth number 6328, v.21, p.106
7 Musannaf Ibn Abi Shaybah, Kitab Al Maghazi, What has come regarding the Khilafah of Abu Bakr, may Allah be pleased with him, and his actions during the time of apostasy, Hadeeth number 38197 v.14, p.563
8 Musnad Ahmed bin Hanbal, Musnad Umar bin Al Khatab, may Allah be pleased with him, Hadeeth number 391, v.1, p.55.
And in this important significant Khutbah, our master, Umar, may Allah be pleased with him, mentioned some significant issues:

One: Whoever gives Bay’ah to a man without the consent of the Muslims has stolen from the Muslims their right.

Two: It is necessary to warn the Ummah against whoever does that.

Three: There is no Bay’ah to him nor to the one gave him the Bay’ah.

Four: He should not be followed in what he has done.

Five: The Bay’ah to Sayyidina Abu Bakr was a general Bay’ah given by all the Muhajireen and the Ansaar.

Six: The matter of taking decisions is for the people of understanding and knowledge, and for the noble ones from the people and for those who had power in Islam from amongst the companions of the Messenger of Allah in Medina, may peace and blessings of Allah be upon him. And it (the decision) is not for those who are unknown, those who we do not know their names or nicknames or their number, and who hijack the matter (of leadership) by excluding the Muslims.

And he also said, may Allah be pleased with him, in Musannaf Abdul Razzaq, may Allah have mercy upon him:

"Leadership is consultation".  

And this report has an authentic chain with a series of trustworthy scholars by the grace of Allah.

And Imam al Bayhaqi, may Allah have mercy upon him, reported in his Sunan al Kubra that Sayyiduna Umar ibn Al Khattab, may Allah be pleased with him, said to the Sahaba when he was on his death bed:

“Do not be in a hurry. If anything happens to me (ie. if I die), then let Suhaib the leader of Bani Jud’aan, lead the people in prayers for three nights. Then on the third day, gather the chiefs of the people and the commanders of the army,

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9 Musannaf Abdul Razzaq, Kitab al Maghazi, the Bay’ah of Abu Bakr, may Allah be pleased with him, in Saqeefah Bani Sa’eda, Hadeeth number 9760, v.5, pg.446.
and appoint one of you as the leader. And as for the one who takes over leadership without consulting the others, then strike off his neck”.\(^{10}\)

And this is an authentic chain by the grace of Allah.

And in the Bay’ah of Sayyiduna Uthmaan, may Allah be pleased with him, Sayyiduna Abdur Rahmaan ibn Auf said to Sayyiduna Ali, may Allah be pleased with them both, - in a Hadeeth which is recorded by Imam al Bukhari, may Allah have mercy on him: “As for what follows, O ’Ali, I have looked at the people's choice and noticed that they do not consider anybody equal to 'Uthman, so do not subject yourself to blame (by disagreeing)." Then `Abdur-Rahman said (to `Uthman), "I give the Bay’ah to you on condition that you will follow Allah's Laws and the traditions of Allah's Messenger, and the traditions of the two Caliphs after him." So `Abdur-Rahman gave the Bay’ah to him, and the people including the Muhajirin and the Ansar and the chiefs of the army staff and all the Muslims gave him Bay’ah”.\(^{11}\)

And this Hadeeth has an important message, and that is that it is not sufficient for a man to merely be suitable for the Khilafah by fulfilling the conditions to be a Khalifah. In fact, he will not become a Khalifa except after the Muslims actually choose him, those to whom belongs the right to choose the one who is eligible for this position. The six companions whom Umar chose, may Allah be pleased with them all, were all suitable for the Khilafah. They then chose two from amongst themselves - Ali and Uthmaan, may Allah be pleased with them. And Sayyiduna Ali was suitable for the Khilafah with no difference of opinion regarding this, however the majority of the Muslims did not choose him, instead they chose someone else from amongst those who were also suitable for the Khilafah.

And this is the way of the righteous Khulafa, may Allah be pleased with them all, which is that the majority of the Ummah - represented by Ahlul Hal Wal Aqd, who if they agreed on the matter then the Ummah would agree, and if they disagreed the Ummah would disagree – it is they who are the ones who choose their Khalifa from amongst those who are fit to take over the post of the Khilafah.

Shaykh ul Islam Ibn Taymiyyah, may Allah have mercy upon him, had confirmed this while he was refuting the Rafidhah who falsely claimed that

\(^{10}\)Sunan al Kubra Lil Bayhaqi Wa Fee Zaylihi al-Jawhar an-Naqee, Book of fighting the rebels, in Chapter “The one who makes the matter of Shura only with those he considers to be acceptable”, Hadeeth number 17022, v.8, p.151

\(^{11}\)Saheeh al Bukhari, Kitab al Ahkam, section: How the people give Bay’ah to the leader: Hadeeth number 6667
Abu Bakr As-Siddeeq may Allah be pleased with him, was only given Bay’ah by a minority of the Sahabah, may Allah be pleased with them all.

And regarding this concept which is that the Bay’ah is not established except by the majority of Ahlul Hal Wal Aqd who represent the Ummah, Shaykh ul Islam Ibn Taymiyyah, may Allah have mercy upon him, says while refuting the Raafidhi Al Hilli in the matter of Abu Bakr, may Allah be pleased with him, when Al Hilli the Raafidhi claimed that our master Abu Bakr, may Allah be pleased with him, was only given the Bay’ah by a few companions. So Ibn Taymiyyah, may Allah have mercy upon him, criticized his statement and refuted it, and he said, may Allah have mercy upon him:

“If it happened that Umar and a group with him gave Bay’ah to him (Abu Bakr) while the rest of the companions refrained from giving Bay’ah, then he would not have become an Imam by that. Rather he only became an Imam by the Bay’ah of the majority of the companions who are the people of capability and strength”.

And whoever says that he would become an Imam by the agreement of one or two or four while they do not have capability or power, then he is mistaken.

And the majority who gave Bay’ah to the Messenger of Allah, may peace and blessings of Allah be upon him, they are the ones who gave Bay’ah to Abu Bakr.

As for Umar, Abu Bakr chose him, and the Muslims gave Bay’ah to him after the death of Abu Bakr. And he became an Imam when he gained ability and authority after they gave their Bay’ah to him.

And it can also be said that Uthman did not become an Imam after being selected by some of them, rather by all the people giving him Bay’ah. And all the Muslims gave Bay’ah to Uthman ibn Affan, and not a single one abstained from giving him Bay’ah.

Otherwise, if only Abdur Rahmaan gave Bay’ah to him while Ali and the other Sahaba who were the people of power did not give Bay’ah to him, then he would not have become an Imam. 12

And I say to the one who claims that there can be Khilafah of Prophethood through a secret Bay’ah given by a small number of unknown people to a man who is not chosen by the Ummah and they infringed upon the rights of the

12 Minhaaj as Sunnah an Nabawiyah v.1, p. 365-367
Muslims and the people of Jihad and knowledge and virtue and precedence and leadership from amongst them, I say to them:- This thing which you claim, is the very same thing which the Raafidhi Al Muthahar al Hilli had claimed, which is that the Sahaba, may Allah be pleased with them, had done this in their Bay’ah to our master Abu Bakr as Siddeeq, may Allah be pleased with him, and that he became the Khalifah through the Bay’ah of a small number of the Sahabah.

And this thing which you have claimed is what has been rejected by Shaykh ul Islam Ibn Taymiyyah may Allah have mercy upon him, in his refutations against al Hilli the Raafidhi, and he invalidated his statement by explaining and clarifying that the majority of the Ahlul Hal Wal Aqd from the Sahaba and the Muhajireen, or all of them, had given Bay’ah to the Righteous Khulafa, may Allah be pleased with them all. So whoever claims that the Bay’ah of a few unknown people to a person whom the Ummah is not pleased with, is the way of the Shariah, then he is providing the likes of Al-Muthahar Al Hilli the Raafidhi with arguments that support them. So look at into what dilemma they have fallen into!!! They say that they show enmity to the Raafidha but by these claims they are actually providing them with arguments which promote their false misconceptions!!!

Bay’ah does not take place except with the consent (of the Ummah) and it is not made under compulsion. It was due to this that Imam Malik gave a Fatwa to the people of Medina that their Bay’ah to Al Mansoor is invalid as they gave Bay’ah under compulsion.

Ibn Kathir, may Allah have mercy upon him, stated about the Bay’ah of the people of Medina to Muhammad Ibn Abdullah who is otherwise known as An-Nafs Az-Zakiyyah when he mentioned the events of the year 145:

“If Muhammad Ibn Abdullah spoke to the people of Medina on this day and he spoke about Banu Abbas and he said things about them condemning them, and he informed them that there has not been a place where he has gone to except that the people there have given him the Bay’ah for hearing and obeying. So all the people of Medina with the exception of a few, gave Bay’ah to him.

Ibn Jareer has reported from Imam Malik: That he gave a Fatwa to the people to give their Bay’ah to him. So it was said to him: “We have already given our Bay’ah to Al Mansoor”. So he said, “You were compelled (to do that), and there is no Bay’ah for the one who is under compulsion”.

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So the people there gave their Bay’ah to him based on this saying of Malik”. 13

And what is worth mentioning in this place is the Bay’ah of the ruler of Egypt and Sham, Rukn ud Deen Baibars and the senior scholars, amongst them being Sultan ul Ulama Shaykh Izzudeen Bin AbdusSalaam, may Allah have mercy upon him, to the Abbasi Khalifah Al Mustansir, when he came to Egypt in 659 H., which is three and a half years after the fall of the Abbasi Khilafah when the Tartars invaded it. And that day is famous in the history of Islam as stated by the historians.

And before Khalifa Mustansir receiving the Bay’ah, there was already a Bay’ah given to the Khalifa Al Haakim Bi Amr-illah in the year 658 H, by the ruler of Aleppo and a small number of Muslims. However the ruler of Egypt along with their scholars did not give any importance to that Bay’ah, and they instead gave Bay’ah to Al Mustansir, because Egypt was the centre of the power of Islam and its Sultan controlled Egypt and Sham which included Aleppo and Hijaz and the coasts of Yemen and the red sea, and consequently the international trade was under his control. This was from the material aspect. As for the spiritual aspect, he was the guardian of the three mosques- the two noble sanctuaries (Mecca and Medina) and Al Masjid Al Aqsa, and because the majority of scholars and people of virtue were in Egypt at this time.

And then after that Al Haakim gave Bay’ah to Al Mustansir Billah.

What can be learned from this story is that the great scholars who do not fear the blame of anyone, those like Sultan ul Ulama, the seller of the Mamlooks, Shaykh Izzudeen Bin Abdussalam, may Allah have mercy upon him, did not give any importance to the Bay’ah that a few people gave to Al Haakim Bi Amrillah.

And even though this story did not become a Shareeah evidence, nevertheless it is something worth mentioning.

Then there is another lesson in the story and it is that the Khalifah Al Mustansir after having received Bay’ah for the Khilafah, delegated authority to Sultan Baibars through an open convention in front of the public.

And this prompts us to question every Bay’ah that is made in secret and to ask, does it contain secret conditions which are not announced publically?

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13 Al Bidaayah wal Nihaayah v.10, p.90
Because sometimes we find that a man makes a statement and then his followers contradict him.

So is he contradicting his followers? Or has he changed his stances? Or has his followers dictated to him matters which we do not know of?

And one of the examples of Bay’ahs which contained conditions in them is that which Shaykh Abu Hamza Al Muhajir made by stating a condition to Shaykh Abu Umar al Baghdadi, may Allah have mercy upon them both, in which he said at the time of giving Bay’ah that Shaykh Abu Umar al Baghdadi should be subordinate to Shaykh Usamah bin Ladin and through him, he should have Bay’ah to Mulla Muhammad Umar. And Shaykh Abu Umar agreed to that, may Allah have mercy on him, and Shaykh Abu Hamza wrote to us regarding this, may Allah have mercy on him. And this is a matter that has been confirmed by his successors after him.

Fourthly: What are the most important qualities of the Khalifah?

The jurists have enumerated a number of conditions for the Khalifah.

However I will focus on one condition from them due to it being absent from the minds of the people today, which is that he should be righteous having fulfilled all the conditions of righteousness.

And this righteousness is a condition for every position of authority, and thus it is a condition for the Ahlul Hal Wal Aqd, and for those who are nominated for the Khilafah. So whoever is unknown or is criticized regarding his righteousness then he is not fit for any position of authority, and even more so, he is not fit to be from the Ahlul Hal Wal Aqd, let alone be a Khalifah.

And that is due to the statement of the One who is true, glory be to Him and high is He:

“And (remember) when He (Allah) tested Ibrahim with commands and he fulfilled them, He (Allah) said, "Verily, I am going to make you a leader of mankind." He (Ibrahim) said, "And from my offspring (also).” He (Allah) said, "My promise does not include the wrong doers". (Surah Baqarah:124)

Imam Al Qurtubi transmitted from Ibn Khuwaiz Mindaad, may Allah have mercy upon them both, in his commentary of this verse that: "Ibn Khuwaiz Mindaad said: Anyone who has been a wrongdoer cannot be a Prophet or a Khalifah or a ruler or a judge or an Imam in the prayer, and what he narrates
on behalf of the one who legislated the Shareealah cannot be accepted, nor is his testimony accepted in the rulings”.  

So the one whose righteousness is deficient, he is not suitable for positions of authority, like leadership or decision making. And an example for that is if it is proven that he evades going to the Shareealah court, or he tells lies, or breaks pledges, or insists and openly announces his disobedience to his leader, or he goes to extremes in making Takfeer on the Muslims or he accuses them by false accusations, or takes lightly the matter of their blood and their honour, or if the virtuous people who are known for their Da’wah and for defending the truth, who not do not fear anyone except Allah warn against him.

And here I would like to advise my brothers, the Mujahideen while I am more in need of this advice, so I say to every Mujahid brother:

Do not fight except against the one who you are confident that he is an enemy of Islam and deserves to be fought. And know that your leader will not benefit you whatsoever on the Day of Judgment. And beware that your leader has a political goal or enmity with an opponent or desires power or influence and he then uses you for the sake of his struggle.

And do not make Takfeer on anyone except if you are certain of his Kufr, and do not be a stooge, as you will be held accountable alone on the Day of Judgment.

And your leader will not benefit you at all on the Day of Judgment. Rather he himself will be in need for someone to save him from being held accountable.

And remember the statement of Allah:

“Whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment”. (Surah Nisaa:93)

And remember what was reported by Al Bukhari, may Allah have mercy upon him, on the authority of Usamah ibn Zayd, may Allah be pleased with them both, who said:

“The Messenger of Allah may peace be upon him) sent us to Huraqat. We attacked that tribe early in the morning and defeated them and I and a man from the Ansar caught hold of a person (of the defeated tribe). When we

14 Tafseer al Qurtubi, v.2, p.109
overcame him, he said: There is no god but Allah. At that moment the Ansari spared him, but I attacked him with my spear and killed him. The news reached the Prophet (peace be upon him), so when we came back he said to me: Oh Usama, did you kill him after he had made the profession: There is no god but Allah? I said. He did it only to protect himself”. He (the Holy Prophet) went on repeating this question to me until I wished I had not embraced Islam before that day”. 15

And I will suffice with this now. And in the next episode, if Allah wills, I will in short reply to some doubts and questions regarding this topic.

And I leave you entrusting you in the hands of Allah with whom trusts do not get lost.

And our final supplications are that all praise belongs to Allah, the Lord of all that exists.

And may the blessings of Allah be upon our master Muhammad and on his family and companions.

And may peace, mercy and blessings of Allah be upon you.

15 Saheeh al Bukhari – Kitaabul Maghaazi, Chapter “The Prophet’s, may peace and blessings of Allah be upon him, dispatch of Usama Bin Zaid to Hurqat in Juhaina”.

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