

from

*Hākimiyyah & the Sovereignty of Sharī'ah*

الحاكمية وسيادة الشرع

By Professor Muḥammad al-

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

*Exalted high [above all] is Allah, the King, the Truth*

[20: 114]

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## Introduction

Kingship or monarchy is a non-Islamic system of ruling that nullifies Islam and the sovereignty of *Sharī'ah*.<sup>1</sup> One of its defining characteristics is that it is pervaded by injustice. It is narrated on the authority of Abu Hurayrah that the Prophet (peace be upon him) said:

حدثنا سعيد بن عمرو الأشعري وأحمد بن حنبل وأبو بكر بن أبي شيبة واللفظ لأحمد قال الأشعري أخبرنا  
وقال الآخران حدثنا سفيان بن عيينة عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي صلى الله عليه  
وسلم قال إن أخنع اسم عند الله رجل تسمى ملك الأملاك

زاد ابن أبي شيبة في روايته لا مالك إلا الله عز وجل قال الأشعري قال سفيان مثل شاهان شاه و قال أحمد  
بن حنبل سألت أبا عمرو عن أخنع فقال أوضع

- mad bin anbal and Abu Bakr ibn Abi Shaybah  
narrated to us - and this is the wording of A mad, he said al-

Abu Hurayrah from the Prophet (peace be upon him) he said: *The vilest name in the sight of Allah is Malik al-Aml k* (king of Kings).

The narration transmitted on the authority of Ibn Abi Shaybah (contains these words):  
*There is no king but Allah, the Exalted and Glorious*  
*Shāhānshā'* (is also the vilest appellation). A mad bin anbal said: I asked Abu 'Amr  
about the meaning of *Akhna*. He said: (it is) the vilest.

The *ḥadith* is *Ṣaḥīḥ*

appearing in the *Sunan* collections of A -Tirmidhi. Abu Esa said of it, that it  
was *ḥasan-Ṣaḥīḥ*. Al-  
narration recorded in Muslim, *Musnad* A mad and other than them we have the wording

حدثنا محمد بن رافع حدثنا عبد الرزاق أخبرنا معمر عن همام بن منبه قال هذا ما حدثنا أبو هريرة عن رسول الله صلى الله عليه وسلم فذكر أحاديث منها وقال رسول الله صلى الله عليه وسلم أغبط رجل على الله يوم القيامة وأخبثه وأغبطه عليه رجل كان يسمى ملك الأملاك لا ملك إلا الله

Mu

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Messenger of Allah (peace be upon him) then he mentioned the *ḥadith* that the Prophet (peace be upon him) said: *The wrath of Allah is on a man killed by the Messenger of Allah and the wrath of Allah is (also) on the man called 'king of kings'; there is no King but Allah aza' wa'jal.*

Al-

*Mustadrak:*

أَخْبَرَنَا أَبُو بَكْرِ بْنُ الْوَيْهِيِّ ، ثنا مُوسَى بْنُ الْحَسَنِ ، ثنا هُوْدَةُ بْنُ خَلِيفَةَ ، ثنا عَوْفٌ ، عَنْ خِلَاسٍ ، وَمُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، قَالَ : اشْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ قَتَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وَاشْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ تَسَمَّى مَلِكُ الْأَمْلاَكِ ، لَا مَلِكَ إِلَّا اللَّهُ عَزَّ وَجَلَّ

- asan narrated to us Hawzhat bin Khalifa

Mu ammad from Abu Hurayrah, may

Allah be pleased with him, that the Prophet (peace be upon him) said: *The wrath of Allah is on a man killed by the Messenger of Allah and the wrath of Allah is (also) on the man called 'king of kings'; there is no King but Allah aza' wa'jal.*

Al-

*Ṣaḥīḥ*

adh-Dhahabi concurred with him. I would submit that the addition '*there is no king but Allah*',

- Muslim

and Al-

hat there is no king of kings

*there is no king except Allah.* This

addition in the narration has come in such a way that would assign *anyone* who claims this attribute of kingship is doing an act that it vile, ugly and forbidden. If the wording is *malik al-amlak*, then the reality is that that person is the worst and despicable of people.

حدثنا أحمد بن صالح حدثنا ابن وهب أخبرني يونس عن ابن شهاب عن سعيد بن المسيب عن أبي هريرة عن النبي صلى الله عليه وسلم قال يقبض الله الأرض يوم القيامة ويطوي السماء بيمينه ثم يقول أنا الملك أين ملوك الأرض

A mad bin                      narrated to us Ibn Wahb narrated to us Yunus reported to me from Ibn                      he is Ibn al-Musayib    from Abu Hurayrah from the Prophet (peace be upon him), that he said: *On the day of judgement, Allah will hold the whole earth and fold the heaven with His right hand and say: I am the King - where (now) are the kings of the earth?*<sup>22</sup>

*Kingship and Israel*

*Sharī'ah*

that was for the nation of Israel. This was not the original status quo with Israel. Nor was it the first thing that was commanded, being this system of monarchy / kingship. However they specifically *sought* \_\_\_\_\_ p or waiver in pestering their Prophet, Samuel, until it was legislated for them. And Saul (

was based upon justice and equity. Thereafter the kingdom of

and polytheistic apostates until they were replaced by the Assyrians who wiped them out of existence. The majority of their homes were annexed into the Assyrian empire. After they had conquered them, their existence was removed from the annals of history. As for the kingdom

that all of their kings were rotten except for two or three. As for the rest, they can only be described as oppressive tyrants of *mushrikeen*. This was until they were conquered by the

and the nobles from Israel were forced into Babylonian slavery, to be abased and oppressed. They remained in this situation for about a century until being freed by the king of Persia who permitted their return to Palestine. One can clearly see that the legislation of kings over Israel was a curse and a punishment, which was not unprecedented for their *Sharī'ah* in general. It was from the yokes and chains that were placed upon them. As for this legislation, it is from one of the truthful statements from the Prophet Mu ammad (peace be upon him) *the only thing that destroyed those who came before you, were their questions and disagreements with their Prophet's.*

حدثنا إسماعيل حدثني مالك عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي، صلى الله عليه وسلم، قال: دعوني ما تركتكم: إنما أهلك من كان قبلكم سؤالهم، واختلافهم على أنبيائهم، فإذا نهيتكم عن شيء فاجتنبوه وإذا أمرتكم بأمر فأتوا منه ما استطعتم

Hurayrah from the Prophet (peace be upon him) who said: *Leave me as I leave you) for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.*

Without question the *isnād* is *Ṣaḥīḥ* and the golden chain of Abu Hurayrah; the chain is as clear

حدثني حرمة بن يحيى التجيبي أخبرنا ابن وهب أخبرني يونس عن ابن شهاب أخبرني أبو سلمة بن عبد الرحمن وسعيد بن المسيب قالا كان أبو هريرة يحدث أنه سمع رسول الله صلى الله عليه وسلم يقول ما نهيتكم عنه فاجتنبوه وما أمرتكم به فافعلوا منه ما استطعتم فإنما أهلك الذين من قبلكم كثرة مسائلهم واختلافهم على أنبيائهم

armala ibn Ya ya at-Tajeebe narrated to me Ibn Wahb reported to us Yunus reported to  
- Abu Salamah ibn Abdar-Ra

to me, they said Abu Hurayrah narrated that he heard the Messenger of Allah (peace be upon him) say: *Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you went to their doom because they had put too many questions to their Prophets and then disagreed with their teachings.*

The narratives recorded by Muslim also have the variation in wording of ‘*Leave me as I leave you*’ as reported by *‘verily the people perished before you’*.

These narrations are also recorded in all the major books of *aḥādīth* as noted in our book, *Kitāb at-Tawḥīd*, where this can be referred to.

to relate from the Bani Israel and there is no harm - one can say, with all praise and blessings from Allah, we can refer to the difficulties that we find in their stories and the historical narrative that we have obtained for the purpose of study, taking heed from the afflictions that were wrought upon them. As the Prophet (peace

of history, with a view that neither rejects nor takes it as authoritative. From this we go to the story of the establishment of Saul as a king over Bani Israel. This was a controversial decision that took place amongst them and it was surrounded by disagreements and uproar. In the Old Testament, Book of Samuel, we find the following:

1. *And it came to pass, when Samuel was old, that he made his sons judges over Israel*
2. *Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba*
3. *And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment*
4. *Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah*
5. *And said unto him, Behold, thou art old, and thy sons walk not in thy ways: **now make us a king to judge us like all the nations***
6. *But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.*
7. *And the Lord said unto Samuel, **Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them***

8. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee

9. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them

10. And Samuel told all the words of the Lord unto the people that asked of him a king

**11. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots**

12. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots

13. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers

14. And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants

16. And he will take your menservants, and your maidservants, and your goodliest young men, and your donkeys, and put them to his work.

17. He will take the tenth of your sheep: and ye shall be his servants

**18. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.**

**19. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;**

20. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.



22. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city

The aforementioned narrative is that which has reached us confirming the trials of Samuel. Allah knows best about the soundness of this narration as found in the Old Testament however

been cited. It prevents the instigation of mistruths in the text. What becomes clear is that both scriptures present an explicit condemnation to Bani Israel and an expose on the extent of their stubbornness and rebelliousness and the time honoured tradition of leaving that which is better for that which is worse. They replaced what was given to them from honour, nobility and

ignored the warning of the Lord their God from the oppression that the kings would eventually bring to them. He further warned that they would complain to Him and he would not respond. Despite observing the state of the nations around them that had implemented the system of monarchy, they still persisted to insist upon it. It therefore reduced them to the state of monkeys.

Particular attention must be made to the statement attributed to Allah when he speaks to Samuel that it is my authority that they are rejecting (verse 7 above). It can be clearly understood from the above, that this system of leadership cannot be found pleasing to anyone except one who would go against and despise the leadership of Allah; kingship is a filthy and cursed system. Yes after this we say, that it is incumbent upon every believer in Allah and the last day, and as for those who disbelieve, Allah is not dependent upon his creation. After understanding the situation of the existence of some Prophets as kings as mentioned earlier, one must note that those previous *Sharī'ah*'s are abrogated by the advent of the Prophet Mu ammad (peace be upon him); both their broad strokes and details are also abrogated as well as letterings and meanings. So the situation returns to the ruling that kingship, a hereditary transference of ruling, is a system of *kufṛ* (disbelief) that nullifies the system of ruling in Islam. This concept is established in multiple texts having multiple sources and confirmed meanings as well as the agreement of the *Ummah* on this point, that is certain in both meaning, source *bay'ah* from the *Ummah* as is the statement of old from the people of *Sunnah* and these have been and are the majority of the people of Islam. Or as is stated in the texts of other sects by divine command upon a man that is selected

by another divine mechanism, which is a restricted belief held by a minority of the *Ummah* who calls themselves the *Shia*. It was not narrated that some of the sound and greatly mad bin anbal, permitted the establishment of the *Imām* by force. To say that his understanding is permissible is a mistake and from this reasoning to argue that in a state of necessity and coercion it is an acceptable situation. But this consideration.

### The Prophet's interaction with rulers

The Prophet Mu ammad (peace be upon him) wrote to the kings and tyrants around him as is narrated in the famous books of *ḥadith*, *seerah* and history. That he (peace be upon him) addressed them with the title of king, just as has been referred to in common custom of the time, this could be described as a tactic from the principles of war and diplomacy and international relations generally. But the reality is that he only chose the word *azeem* great one, which can be applied both to the nation and people, so he would refer to them as the great one of Rome, the great one of Persia etc. As has come from exemplary routes a shorter version

حدثنا محمد بن مقاتل أبو الحسن أخبرنا عبد الله أخبرنا يونس عن الزهري قال أخبرني عبيد الله بن عبد الله بن عتبة أن ابن عباس أخبره أن أبا سفيان بن حرب أخبره أن هرقل أرسل إليه في نفر من قريش وكانوا تجارا بالشأم فأتوه فذكر الحديث قال ثم دعا بكتاب رسول الله صلى الله عليه وسلم فقرأ فإذا فيه بسم الله الرحمن الرحيم من محمد عبد الله ورسوله إلى هرقل عظيم الروم السلام على من اتبع الهدى أما بعد

Mu - asan narrated to us Abdallah reported to us Yunus reported to us from az-Zuhri he said: Ubaidallah ibn Abdallah ibn Utbah reported to me

sent for him to come along with a group of the Quraysh who were trading in *Sham*, and whole narration and said: Heraclius asked for the letter of Allah's Messenger. When the letter was read, its contents were as follows: 'In the name of Allah, the Beneficent, the Merciful. From Muḥammad, Allah's

*slave and His Messenger to Heraclius, the Great (one) of (the) Byzantines: Peace be upon him who follows the right path, to proceed...'*

The rest of the text is to be found in Muslim under the section the writings of the noble Prophet (peace be upon him). It is also found in Ibn the same as Muslim mad etc with a shorter chain of transmission as is his habit. A shorter *ḥasan-Ṣaḥīḥ* and in others. It is *Al-Azeem* the beautiful names of Allah, like

themselves without other connec wordings, because they would have been invalidated by the previously quoted texts as we have *azeem* ' was used for a specific reason and it is noted that he (peac with people other than the Lord, *ar-Rabb*.

### From Khilafah to Kingship

In the minds of the *Ṣaḥāba* associating the political title of king conjured some very negative connotations, indicating transgression, oppression and exceeding all limits. There are a large number of examples concerning this to be found in the books of *ḥadith*:

حدثنا أحمد بن منيع حدثنا شريح بن النعمان حدثنا حشرج بن نباتة عن سعيد بن جمهان قال حدثني سفينة قال قال رسول الله، صلى الله عليه وسلم: الخلافة في أمتي ثلاثون سنة ثم ملك بعد ذلك ثم قال لي سفينة: أمسك خلافة أبي بكر وخلافة عمر وخلافة عثمان ثم قال لي أمسك خلافة علي قال فوجدناها ثلاثين سنة قال سعيد: فقلت له إن بني أمية يزعمون أن الخلافة فيهم! ، قال: كذبوا بنو الزرقاء: بل هم ملوك من شر الملوك

A - ashraj ibn

Allah (peace be upon him) said: *Al-Khilafah will be in my Ummah for thirty years, then there will be monarchy after that.* Then Safinah said to me: Count the *Khilafah* of Abu

Bakr, then he said: Count the *Khilafah* of 'Umar and the *Khilafah* said to me: Count the *Khilafah* of 'Ali. He said: So we found that they added up to thirty years. Sa'eed said: I said to him: Banu Umayyah claim that the *Khilafah* is among them. He said: Banu Az-Zarqa' lie! Rather they are a monarchy, among the worst of monarchies!

Tirmidhi said of this narration that it was *ḥasan*. It has been related by more than one from

*Ṣaḥīḥ* s reliable and trustworthy; none of the authorities have said anything negative against him.

أخبرنا أبو يعلى حدثنا علي بن الجعد الجوهري أخبرنا حماد بن سلمة عن سعيد بن جهمان عن سفينة قال سمعت رسول الله، صلى الله عليه وسلم، يقول: الخلافة بعدي ثلاثون سنة ثم تكون ملكا، قال أمسك خلافة أبي بكر، رضي الله تعالى عنه: سنتين، وعمر، رضي الله تعالى عنه: عشرا وعثمان، رضي الله تعالى عنه: اثنتي عشرة وعلي، رضي الله تعالى عنه: ستا قال علي بن الجعد قلت لحامد بن سلمة سفينة القائل أمسك قال نعم

-

be upon him) say: *The Khilafah after me will be 30years, then there will be kings*. He said:

*khilafah* was two

- did Safinah say thereafter it was

seized? He said: Yes.

This narration is found in Ibn - said that the *isnād* is *ḥasan*; rather I would submit that it is *Ṣaḥīḥ* - recorded in the following in *Sunan al-Kubra Mukhtaṣr*:

أخبرنا أحمد بن سليمان قال أنا يزيد قال أنا العوام قال حدثني سعيد بن جهمان عن سفينة مولى رسول الله، صلى الله عليه وسلم، قال قال رسول الله، صلى الله عليه وسلم: الخلافة في أمتي ثلاثون سنة ثم ملكا بعد ذلك»، قال فحسبنا فوجدنا أبا بكر وعمر وعثمان وعلياً

A  
 eed reported to us he said al-  
 reported to us he said, Sa  
 mawla of the  
 Prophet (peace be upon him) he said: The Messenger of Allah (peace be upon him) said:  
*Khilafah will be in my Ummah for thirty-years then there will be kings afterwards.* So we  
 counted the years and t

Another similar narration is found in *Musnad A mad*:

حدثنا بهز ثنا حماد بن سلمة ثنا سعيد بن جمهان (ح) وعبد الصمد حدثني سعيد بن جمهان عن سفينة قال  
 سمعت رسول الله صلى الله عليه وسلم يقول: «الخلافة ثلاثون عاما ثم يكون بعد ذلك الملك»، قال سفينة  
 أمسك خلافة أبي بكر رضي الله تعالى عنه سنتين وخلافة عمر رضي الله تعالى عنه عشر سنين وخلافة  
 عثمان رضي الله تعالى عنه اثني عشر سنة وخلافة علي رضي الله تعالى عنه ست سنين رضي الله تعالى  
 عنهم

hawala) and

Abda -

Prophet (peace be upon him) said: *Al-Khilafah after me will be 30years, then there will be  
 kings.* Safinah said to me: Count the *Khilafah* of Abu Bakr, and then he said: Count the  
*Khilafah* of 'Umar and the *Khilafah*  
*Khilafah*  
 of 'Ali may Allah be pleased with them all.

And from another channel in the *Musnad*:

حدثنا زيد بن الحباب حدثني حماد يعني بن سلمة عن سعيد بن جمهان حدثني سفينة أبو عبد الرحمن قال  
 سمعت النبي صلى الله عليه وسلم يقول: الخلافة ثلاثون عاما ثم الملك، فذكره

Zayd ibn al-

- that is to say - ibn Salamah narrated to

-Ra man narrated to me, he said I  
 heard the Prophet (peace be upon him) say: *Khilafah (will be) for thirty-years, then  
 kings.*

There is also a slightly longer version which was recorded by A mad detailing how Safinah came to be called so:

حدثنا أبو النضر ثنا حشرج بن نباتة العبسي كوفي ثنا سعيد بن جمهان حدثني سفينة قال قال رسول الله صلى الله عليه وسلم: «الخلافة في أمتي ثلاثون سنة ثم ملكا بعد ذلك»، ثم قال لي سفينة أمسك خلافة أبي بكر وخلافة عمر وخلافة عثمان وأمسك خلافة على رضي الله تعالى عنهم قال فوجدناها ثلاثين سنة ثم نظرت بعد ذلك في الخلفاء فلم أجده يتفق لهم ثلاثون فقلت لسعيد أين لقيت سفينة قال لقيته ببطن نخل في زمن الحجاج فأقمت عنده ثمان ليال أسأله عن أحاديث رسول الله صلى الله عليه وسلم قال قلت له ما اسمك قال ما أنا بمخبرك سماني رسول الله صلى الله عليه وسلم سفينة قلت ولم سماك سفينة قال خرج رسول الله صلى الله عليه وسلم، ومعه أصحابه فثقل عليهم متاعهم فقال لي ابسط كساءك فبسطته فجعلوا فيه متاعهم ثم حملوه على فقال لي رسول الله صلى الله عليه وسلم، احمل فإنما أنت سفينة فلو حملت يومئذ وقر بعير أو بعيرين أو ثلاثة أو أربعة أو خمسة أو ستة أو سبعة ما ثقل على إلا أن يجفوا

Abu an-Na r narrated to us

-

the Prophet (peace be upon him)

said: *Al-Khilafah will be in my Ummah for 30yrs thereafter there will be kings.* Safinah

id you meet Safinah and he said in the

-days asking him about the *ḥadith*

of the Prophet (peace be upon him). Safinah said I will narrate to you what I heard from the Prophet (peace be upon him). The Prophet (peace be upon him) went out amongst the people with his companions and the goods they had with them became heavy. The Prophet (peace be upon him) said spread out your cloth and then they took their provisions in it and they began to carry it in the cloth. Then the Prophet (peace be upon him) said to me (Safinah) *carry for indeed you are only as a boat amongst the people. Even if we had to carry the provision of up to seven camels they wouldn't overcome us.*

In *al-Aḥad wal Mathāni* the following is recorded:

حدثنا أبو بكر بن أبي شيبة نا يزيد بن هارون نا العوام بن حوشب نا سعيد بن جمهان عن سفينة رضي الله تعالى عنه قال قال رسول الله صلى الله عليه وسلم: «الخلافة في أمتي ثلاثون سنة، قال فحسبنا فوجدنا أبا بكر سنتين وعمر وعثمان رضي الله تعالى عنهم قال فقليل له إن عليا لا يعد من الحلفاء فقال أمر بني الزرقاء فهو يعد من ذلك

pleased with him) he said the Prophet (peace be upon him) said: *Al-Khilafah will be in my Ummah for 30 years*

be pleased with them. It was said to him (Safinha) is Ali included in the *khulafah*? He replied: are you going to turn the matter over to Bani Zarqa? Is he going to be counted amongst them? He said this and he was white and that his colour had changed.

In the *Musnad* of Ibn al-

حدثنا علي أخبرني حماد عن سعيد بن جمهان عن سفينة قال سمعت النبي صلى الله عليه وسلم يقول: «الخلافة ثلاثون سنة ثم تكون ملكا»، ثم قال أمسك خلافة أبي بكر سنتين وعمر عشرة وعثمان اثنتي عشرة وعلي ستا قال علي قلت لحمد سفينة القائل لسعيد أمسك قال نعم

he said

the Prophet (peace be upon him) said: *The Khilafah will be for thirty-years, then there will be kings*. Safinah said: count two years for Abu Bakr, ten years for Umar, twelve years for it was taken by others? He said yes.

In *Mu'jam al-Kabir*,

حدثنا علي بن عبد العزيز ثنا حجاج بن المنهال (ح) وحدثنا المقدم ثنا أسد بن موسى قال: ثنا حماد بن سلمة عن سعيد بن جمهان عن سفينة مولى النبي، صلى الله عليه وسلم، عن النبي، صلى الله عليه وسلم، قال: «الخلافة ثلاثون سنة ثم يكون ملكا»، قال أمسك ثنتين أبو بكر وعشرة عمر واثنتي عشرة عثمان وستا علي، رضي الله تعالى عنهم

Ali ibn Abdal-Aziz narrated to us  
Miqdam

- hawala) narrated to us, and al-

mawla of the Prophet (peace be upon him), that the Prophet (peace be upon him) said: *The Khilafah will be for thirty-years, then there will be kings*. Count two years for Abu Bakr, ten years for Umar, twelve years for may Allah be pleased with them all.

Recorded in the *Musnad*

حدثنا أبو خيثمة حدثنا جرير عن ليث عن عبد الرحمن بن سابط عن أبي ثعلبة الخشني قال كان أبو عبيدة بن الجراح ومعاذ بن جبل يتناجيان بينهما حديث فقلت لهما ما حفظتما وصية رسول الله صلى الله عليه وسلم، بي قال وكان أوصاهما بي قال ما أردنا أن ننتجي بشيء دونك إنما ذكرنا حديثا حدثنا رسول الله صلى الله عليه وسلم، فجعلنا يتذاكرانه قالوا: إنه بدأ هذا الأمر نبوة ورحمة، ثم كائن خلافة ورحمة، ثم كائن ملكا عضوضا، ثم كائن عتوا وجبرية وفسادا في الأمة يستحلون الحرير والخمور والفروج والفساد في الأمة، ينصرون على ذلك ويرزقون أبدا حتى يلقوا الله

Abu Khaythama narrated to us Jarir narrated to us from Layth from Abdar-Ra man ibn from Abu Thalabah al-

Jabal used to exchange *ḥadith* amongst themselves. I said to them what have you memorized from the testimony of the Prophet? So, it was said to me and they were advising me with it - we do not intend except to sit and discuss amongst ourselves any other matters, we only came to relate what was related to us from the Prophet. So they began saying that he (peace be upon him) had said: *Indeed this affair began on Prophethood and mercy. Then it will go to a situation of Khilafah and mercy. Then it will be like an obstinate kingship full of enmity. Then the affair will be among tyrants who permit the wearing silk, drinking of alcohol and permit the vagina's (fornication) and will establish these corruptions in the nation. They will aid each other to this and be established in this till they meet Allah.*

Sheikh Hussain Asad said that this *isnād* was weak (*da'eef*). I say he was correct because the chain has Layth ibn Abi Sulaym and it is agreed that he was a weak narrator; it is agreed that he writes without consideration and weak because of the reliability of his memory - not because he was a liar or fabricator.<sup>3</sup> However the narration can be strengthened if it can be provided

<sup>3</sup> Writing in *at-Ṭabaqāt al-Kabir* [Vol. 6: The Scholars of Kufa, p. 339 (English)] Mu said: *ḥadith* -Hayy al-Laknawi [*Rijāl: Narrators of the Muwaṭṭā' of Imām Muḥammad* p. 89] quoting from -Azim al Mundhiri (*at Targhib wa't-tahrib*) ya and an-

him as weak, and Ibn

*Sunnah*

After citing a narration concerning entering a bathhouse without an *izhār*, Abu Esa at-Tirmidhi has the following comment concerning the narrator, he writes: Mu amm

ibn form, while others would not narrate it in *Marfu'* *Sunan* Tirmidhi, Vol. 5 ch. 43, no. 2801]

Mu

A mad *Marfu'* [See:



or established from another chain. Fortunately, there is a narrative contained within the *Musnad*

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حدثنا جرير بن حازم عن ليث عن عبد الرحمن بن سابط عن أبي ثعلبة الخشني عن أبي عبيدة بن الجراح ومعاذ بن جبل رضي الله تعالى عنهما عن النبي صلى الله عليه وسلم قال: «إن الله عز وجل بدأ هذا الأمر نبوة ورحمة وكاننا خلافة ورحمة وكاننا ملكا عضوضا وكاننا عنوة وجبرية وفسادا في الأرض يستحلون الفروج والخمر والحري، وينصرون على ذلك ويرزقون أبدا حتى يلقوا الله

Jarir ibn -Ra from Abu Thalabah al- (may Allah be pleased with them) from the Prophet (peace be upon him) (that) he said: *Allah lord of majesty established this affair of Prophethood on mercy. Then it will go to a situation of Khilafah and mercy. Then it will be like an obstinate kingship full of enmity. Then the affair will be a despised tyranny spreading corruption, permitting the wearing silk, drinking of alcohol and permit the vagina's (fornication) and will establish these corruptions in the nation. They will aid each other and take sustenance from this till they meet Allah*

There is also another narration that is similar in the *Mu'jam al-Kabir*:

حدثنا علي بن عبد العزيز ثنا أحمد بن يونس ثنا الفضيل بن عياض عن ليث عن عبد الرحمن بن سابط عن أبي ثعلبة الخشني عن معاذ وأبي عبيدة قالا قال رسول الله صلى الله عليه وسلم إن هذا الأمر بدأ رحمة ونبوة ثم يكون رحمة وخلافة ثم كائن ملكا عضوضا ثم كائن عتوا وجبرية وفسادا في الأرض يستحلون الحري والفروج والخمر ويرزقون على ذلك وينصرون حتى يلقوا الله عز وجل

Ali ibn Abd al-Aziz narrated to us A mad ibn Yunus narrated to us al-Fu narrated to us from Layth from Abdar-Ra from Abu Thalaba al-Khushani

upon him) said: *Allah lord of majesty established this affair of Prophethood on mercy. Then it will go to a situation of Khilafah and mercy. Then it will be like an obstinate kingship full of enmity. Then the affair will be a despised tyranny spreading corruption, permitting the wearing silk, drinking of alcohol and permit the vagina's (fornication) and will establish these corruptions in the nation. They will aid each other till they meet Allah.*

And also there is another channel cited by

*Mu'jam al-Kabir:*

حدثنا علي بن عبد العزيز والعباس بن الفضل الأسفاطي قالوا ثنا أحمد بن يونس ثنا فضيل بن عياض عن  
ليث عن عبد الرحمن بن سابط عن أبي ثعلبة الخشني عن معاذ وأبي عبيدة قالوا قال رسول الله صلى الله  
عليه وسلم: «إن هذا الأمر بدأ رحمة ونبوة ثم تكون رحمة وخلافة ثم كائنا ملكا عضوضا ثم كائنا عتوا  
وجبرية وفسادا في الأرض يستحلون الحرير والفروج والخمر ويرزقون على ذلك حتى يلقون الله

Ali ibn Abd al-Aziz and al- Fu eel al- i narrated to us they said A mad  
ibn Yunus narrated to us Fu narrated to us from Layth from Abdar-Ra man  
from Abi Thalabah al-

Jabal they said that the Prophet (peace be upon him) said: *Indeed, this affair began of  
Prophethood and mercy. Then it will go to a situation of Khilafah and mercy. Then it will  
be like an obstinate kingship full of enmity. Then the affair will be a despised tyranny  
spreading corruption, permitting the wearing silk, drinking of alcohol and permit the  
vagina's (fornication) and will establish this corruption in the nation. They will aid each  
other and take sustenance from this till they meet Allah*

Once again,

*Mu'jam al-Kabir:*

حدثنا معاذ بن المثني ثنا محمد بن المنهال أخو حجاج ثنا عبد الواحد بن زياد ثنا ليث بن أبي سليم عن عبد  
الرحمن بن سابط عن أبي ثعلبة الخشني عن معاذ بن جبل وأبي عبيدة قالوا سمعنا رسول الله صلى الله عليه  
وسلم يقول إن هذا الأمر بدأ رحمة ونبوة ثم خلافة ورحمة ثم كائنا ملكا عضوضا وجبرية وفسادا في  
الأرض يستحلون الفروج والحرير والخمر وينصرون على ذلك ويرزقون حتى يلقوا الله تبارك وتعالى

-Muthanna narrated to us Mu ammad ibn al-  
narrated to us Abd al-  
from Abdar-Ra from Abu Thalabah al-Khushani from Abu Ubaydah ibn

*Indeed  
this affair began upon Prophethood and mercy. Then it will go to a situation of Khilafah  
and mercy. Then there will exist an obstinate tyrants spreading corruption in the land,  
permitting the wearing silk, drinking of alcohol and the vagina's (fornication); they will  
aid each other and take sustenance from this till they meet Allah.*

In *Sunan al-Kubra*

حدثنا أبو بكر بن فورك أنبأ عبد الله بن جعفر ثنا يونس بن حبيب ثنا أبو داود ثنا جرير بن حازم عن ليث عن عبد الرحمن بن سابط عن أبي ثعلبة الخشني عن أبي عبيدة بن الجراح ومعاذ بن جبل رضي الله تعالى عنهما عن النبي صلى الله عليه وسلم قال إن الله بدأ هذا الأمر نبوة ورحمة وكاننا خلافة ورحمة وكاننا ملكا عضوا وكاننا عتوة وجبرية وفسادا في الأمة يستحلون الفروج والخمر والحرير وينصرون على ذلك ويرزقون أبدا حتى يلقوا الله عز وجل

reports: Yunus ibn abeeb

Abdar-Ra from Abu Thalabah al- and Mu th ibn Jabal they said the Prophet (peace be upon him) said: *Indeed this affair began upon Prophethood and mercy. Then there will exist Khilafah and mercy. Then there will exist kings and obstinate tyrants and there will be corruption in the Ummah; they will permit the vagina's (fornication), alcohol and silk; they will aid each other and take sustenance from this till they meet Allah.*

These three narrations are from solid, well- *ḥadith* Abu Na r Jarir ibn -Azdi al-Ba -Kidwa, Shaykh al-Islam Abu Ali Fu at-Tamimi al- nd Abu Bashr Abd- of the *Tabi'een*. All of them narrate the same narrative from Layth ibn Abi Salim. Some narrated in full some narrated in part in whatever manner they received it from him. All of these connected chains are present and accounted for by the praise of Allah. Also from the *Mu'jam al-Kabir* we have the following:

حدثنا بكر بن سهل حدثنا عبد الله بن يوسف ثنا يحيى بن حمزة عن أبي وهب عن مكحول عن أبي ثعلبة أن رسول الله صلى الله عليه وسلم قال: أن دينكم نبوة ورحمة ثم خلافة ورحمة ثم ملكا وجبرية ثم ملكا عضوا يستحل فيه الحر والحرير

Bakr ibn Sahl narrated to us Abdallah ibn Yusuf narrated to us Ya ya ibn amza narrated to us from Abu Wahb from Mak oul from Abu Thalaba that the Prophet (peace be upon him) said: *Verily your Deen began on Prophethood and mercy, then Khilafah with mercy, then kings and obstinate tyrants, permitting the vagina and silk.*

Another channel is found in the *Musnad Shāmiyān*:

حدثنا محمد بن يزيد بن عبد الصمد ثنا هشام بن عمار ثنا يحيى بن حمزة عن أبي وهب عن مكحول عن أبي ثعلبة الخشني عن النبي صلى الله عليه وسلم قال: أول دينكم نبوة ورحمة ثم خلافة ورحمة ثم ملك وجبرية يستحل فيها الحر والحرير

Mu ammad ibn Yazid ibn Abd-a - amad narrate us Ya ya ibn amza narrated to us from Abu Wahb from Mak oul from Abu Thalaba that the Prophet (peace be upon him) said: *Firstly your Deen began on Prophethood and mercy, then Khilafah with mercy, then kings and obstinate tyrants, permitting the vagina and silk.*

And from *Sunan ad-Dārimi*:

أخبرنا مروان بن محمد ثنا يحيى بن حمزة حدثني بن وهب عن مكحول عن أبي ثعلبة الخشني عن أبي عبيدة بن الجراح قال قال رسول الله صلى الله عليه وسلم أول دينكم نبوة ورحمة ثم ملك ورحمة ثم ملك أعفر ثم ملك وجبروت يستحل فيها الخمر والحرير قال أبو محمد سنل عن أعفر فقال يشبهه بالتراب وليس فيه خير

ammad reported to us Ya ya ibn amza narrated to us Ibn Wahb narrated to me from Mak oul from Abu Thalaba al- who said that the Messenger of Allah (peace be upon him) said: *Your Deen began upon Prophethood and mercy then kingship with mercy, then kingship with the harshest of rules, then oppressive kingship and tyrants permitting alcohol and silk.* Abu Mu ammad said: I asked about the word (أعفر), it resembled the dust and had no good in it (a barren kingship).

Concerning this *isnād*

been recorded *Ibn Wahb narrated to us*, but *Abu Wahb narrated to us*. The same appears with regards to the statement *kingship with mercy*; it is known after Prophethood there was *Khilafah*. Therefore it can safely be concluded that this narration contains within it some clear errors, arguably from the transcription, because all others we have Prophethood with mercy, *Khilafah* with mercy which is then followed by kingship, tyranny and oppression. Even if this ammad, then it is a *shaḍh* (anomalous)

Mu ammad cannot compare with Abdullah bin Yusuf; he did not hear from him. Despite these anomalies there are some imbeciles who rely upon this disproved narration, as well as its the while leaving or ignoring the other Prophetic narratives. To such people we say to them an acrimonious and harsh king or that which is worse than them, tyranny.

What follows from an acceptance of this *isnād* could be arguable if it was not for the existence of a man in the chain who requires inspection namely, Abu Wahb / Abu Wahb a -  
 - im i as it comes in the book *Lisān al-Mizān*.  
 More than thi *Tazeeb at-Tahzeeb* (by Ibn ajar)  
 - Rahman ibn Marzuq, he

submit, as directed by Ya ya bin

*ḥadith*

collections. As for what Uqayli mentions about him in *aḍ-Ḍa'fā al-Kabir* that he was accused of being Qadari is irrelevant; he even denigrates Ali bin Madini about such matters as well, which prompted adh-Dhathabi to say where is your reasoning Uqayli! Uqayli dispraised others in a similar way. We say the same regarding this in the specific plea with Ya ya bin Hamya the Qadi of Damascus where is your brain Uqayli; such views cannot be relied upon in the science of *jar wa ta'deel*. There are three further narrations that come from him, the first in the *Mu'jam al-Kabir*:

حدثنا محمد بن عبد الله الحضرمي ثنا أبو كريب ثنا فردوس الأشعري ثنا مسعود بن سليمان عن حبيب بن أبي ثابت عن رجل من قريش عن أبي ثعلبة قال: لقيت رسول الله، صلى الله عليه وسلم، فقلت: يا رسول الله ادفعني إلى رجل حسن التعليم، فدفعتني إلى أبي عبيدة بن الجراح ثم قال قد دفعتك إلى رجل يحسن تعليمك وأدبك فأتيت أبا عبيدة بن الجراح وهو وبشير بن سعد أبو النعمان بن بشير يتحدثان فلما رأياني سكتا فقلت يا أبا عبيدة والله ما هكذا حدثني رسول الله، صلى الله عليه وسلم، فقال: إنك جئت ونحن نتحدث حديثاً سمعناه من رسول الله، صلى الله عليه وسلم، فاجلس حتى نحدثك فقال قال رسول الله، صلى الله عليه وسلم: إن فيكم النبوة ثم تكون خلافة على منهاج النبوة ثم يكون ملكاً وجبرية

Mu ammad ibn Abdallah al- a rami narrated to us Abu Kareeb narrated to us Firdous al-  
 from

from a man from Quraysh from Abu Thalaba said I met the Prophet (peace be upon him)

*I have sent a man who is excellent in manners and teachers which is why*

*I have chosen him*

me they fell silent. I said

us when we were narrating a *ḥadith*

from the Messenger; sit with us until we narrate it to you, he (peace be upon him) said:

*There will be among x*

*he*

]

ثعلبة الخشني فقال يا بشير بن سعد أتحفظ حديث رسول الله، صلى الله عليه وسلم، في الأمراء فقال حذيفة: (أنا أحفظ خطبته!)، فجلس أبو ثعلبة فقال حذيفة: قال رسول الله، صلى الله عليه وسلم: تكون النبوة فيكم ما شاء الله ان تكون ثم يرفعها إذا شاء ان يرفعها ثم تكون خلافة على منهاج النبوة فتكون ما شاء الله ان تكون ثم يرفعها إذا شاء الله أن يرفعها ثم تكون ملكا عاضا فيكون ما شاء الله ان يكون ثم يرفعها إذا شاء أن يرفعها ثم تكون ملكا جبرية فتكون ما شاء الله ان تكون ثم يرفعها إذا شاء ان يرفعها ثم تكون خلافة على منهاج النبوة»، ثم سكت قال حبيب فلما قام عمر بن عبد العزيز وكان يزيد بن النعمان بن بشير في صحابته كتبت إليه بهذا الحديث أذكره إياه فقلت له انى أرجو ان يكون أمير المؤمنين يعنى عمر بعد الملك العاض والجبرية فادخل كتابي على عمر بن عبد العزيز فسر به وأعجبه

- i narrated to me -Nu

masjid (peace be upon him) there was a man narrating *hadith*; Abu Thalaba al-

atements regarding leadership? udhayfah said: I memorised his whole *khutba*! Abu Thalaba sat and udhayfah said that the Messenger of Allah (peace be upon him) said: *There will be Prophethood for as long as Allah wills it to be, then He will remove it when He wills, then there will be Khilafah on the Prophetic method and it will be for as long as Allah wills, then He will remove it when He wills, then there will be biting Kingship for as long as Allah Wills, then He will remove it when He wills, then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method;* and then he remained silent.

abeeb said: One of his companions wrote this down and I mentioned it to him. So he said indeed I desire that it be the commander of the believers, Umar ibn Abd al-Aziz that there would be after this acrimonious tyranny so I presented my writings to Umar ibn Abd al-Aziz and he was amazed.

- his with an explicit narrative, again from an-Nu bin Bashir, the channel is as follows:

حدثنا داود الواسطي وكان ثقة قال سمعت حبيب بن سالم قال سمعت النعمان بن بشير بن سعد بنحوه

- i narrated to us and he was *thiqa*, he said: I heard abeeb that he heard an-Nu

There is also a useful addition which strengthens the narration. I say that this *isnād* is sound enough to establish proof. is used as a narrator by Muslim and others.

tim said that he was *thiqa* with a lot of emphasis. Ibn abeeb was the freed slave of an-

this. As reported in the *Musnad*

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حدثنا حماد بن سلمة قال ثنا علي بن زيد عن عبد الرحمن بن أبي بكرة قال وفدنا إلى معاوية مع زياد ومعنا أبو بكرة فدخلنا عليه فقال له معاوية حدثنا حديثاً سمعته من رسول الله، صلى الله عليه وسلم، عسى الله أن ينفعنا به قال: (نعم: كان نبي الله، صلى الله عليه وسلم، يعجبه الرؤيا الصالحة ويسأل عنها، فقال رسول الله، صلى الله عليه وسلم، ذات يوم: «أيكم رأى رؤيا؟!»، فقال رجل: أنا يا رسول الله: إني رأيت رؤيا رأيت كأن ميزانا دلي من السماء فوزنت أنت وأبو بكر فرجحت بأبي بكر ثم وزن أبو بكر بعمر فرجح أبو بكر بعمر ثم وزن عمر بعثمان فرجح عمر بعثمان ثم رفع الميزان، فاستاء لها رسول الله، صلى الله عليه وسلم، ثم قال: خلافة نبوة، ثم يؤتي الله الملك من يشاء فعضب معاوية فزخ في إقفاننا وأخرجنا. فقال زياد لأبي بكرة أما وجدت من حديث رسول الله، صلى الله عليه وسلم، حديثاً تحدثه غير هذا قال: (والله لا أحدثه إلا به حتى أفارقه)، قال: فلم يزل زياد يطلب الإذن حتى أذن لنا فأدخلنا فقال معاوية يا أبا بكرة حدثنا بحديث عن رسول الله، صلى الله عليه وسلم، لعل الله أن ينفعنا به قال فحدثه أيضاً بمثل حديثه الأول فقال له معاوية: لا أبا لك: تخبرنا أنا ملوك فقد رضينا أن نكون ملوكاً!

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Ra man ibn Abi Bakra, he said: A dele

Abu Bakra. We entered upon him and he (Abu Bakra) said *ḥadith* that you heard from the Messenger of Allah (peace be upon him) perhaps Allah will benefit us by it. He replied Yes, the Prophet was amazed by some true or righteous dreams and he would ask about them. So the Messenger Allah said one day: has any of you seen a dream. A man said to him, I have o messenger of Allah. I saw scales descend from the heavens and you were weighed against Abu Bakr and you outweighed him. Then he was

the scales went back into the sky. So he asked the Messenger of Allah regarding this. The Prophet (peace be upon him) replied *Khilafah will be after Prophethood Allah will grant power or kingdom to whoever he wills*

Abi Bakra as for what you saw from the narrations of the Prophet can you tell us other than this he said by Allah I will narrate nothing but this till I am free from this. Ziad did not differ or waiver in requesting permission until we permitted him to leave.



O Abu Bakra explain to us a *ḥadith* from the messenger of Allah Abu Bakra narrated that which was similar to that before, then he said may your father be you informed us that I am a king so that we are pleased to be kings!

silent about everything. Much has been related from him by Ahmad and Dhahabi said he was *ṣāliḥ* / sound. The *ḥadith* that are found to be sound after consideration and investigation should be considered in tandem. Abu Bakra was the view of the *Ṣaḥāba* crystallised upon this understanding that is upon the condemnation of Kingship. And

here by his understanding and that he commanded the rejection of Abu Bakra and those connected with him in an attempt to run away from such condemnation. Then he submitted and

also the understanding of Safinah when he said regarding Bani Umayyah Bani Zarqa have lied, they are Kings and from the worst of them! Many solid narrations have also come in he

*Mu'jam al Kabir:*

حدثنا محمد بن عبد الله الحضرمي ثنا محمد بن يوسف الأنباري حدثنا داود بن المحبر ثنا أبو قحذم عن أبي قلابة عن أبي الأشعث الصنعاني قال كان أمير على صنعاء قال أبو قحذم يقال له ثمامة بن عدي وكانت له صحبة فلما جاء نعي فلان بكى بكاء شديدا فلما أفاق قال: هذا حين انتزعت خلافة النبوة وصار ملكا وجبرية من غلب على شيء ملكه

Mu ammad ibn Abdallah al- a rami narrated to us Mu ammad ibn Yusuf al-  
-Ma bar narrated to us Abu Qa zam narrated to us from Abi  
Qilaba from al- - zam who was the Ameer of

said this is a time when *Khilafah* has ended and a time of tyrannical kingship has overcome the people with its authority.

Also in the *Mu'jam al-Kabir* from the channel of Abdar-

حدثنا إسحاق بن إبراهيم الدبري أنا عبد الرزاق أنا معمر عن أيوب عن أبي قلابة: أن رجلا من قريش يقال له ثمامة كان على صنعاء فلما قتل عثمان، رضي الله تعالى عنه، خطب فبكى بكاء شديدا فلما أفاق واستفاق قال: اليوم انتزعت خلافة النبوة من أمة محمد، صلى الله عليه وسلم، وصارت ملكا وجبرية من أخذ شيئا غلب عليه

Is -Dubri narrated to us Abdar-

about this event he wept profusely and then he said today the prophetic *Khilafah* has been stripped from the *Ummah* and in its stead has come a tyrannical kingship. Whoever partakes in it will be overcome by it.

In the *Ṭabaqāt al-Kubra* there is another narrative coming from the channel of Ayub from Abu

قال الإمام محمد بن سعد: أخبرنا عارم بن الفضل قال أخبرنا حماد بن زيد عن أيوب عن أبي قلابة قال لما بلغ ثمامة بن عدي قتل عثمان وكان أميرا على صنعاء وكانت له صحبة بكى فطال بكاؤه ثم قال: هذا حين أنزعت خلافة النبوة من أمة محمد وصار ملكا وجبرية من غلب على شيء أكله

T -Fu

a long while and said: today the prophetic *Khilafah* has been stripped from the *Ummah* and in its stead has come a tyrannical kingship. Whoever partakes in it will consume him!

This narration is *mursal*

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we have. For example, this is supported by another channel in the *Ṭabaqāt al-Kubra*:

قال الإمام محمد بن سعد، بعد الحديث السابق: وأخبرنا أحمد بن إسحاق الحضرمي قال أخبرنا وهيب بن خالد عن أيوب عن أبي قلابة عن أبي الأشعث الصنعاني عن ثمامة بن عدي بمثله سواء، قال: وكان من قریش

hadith: and A mad ibn Is -  
a reported to us from Ayub from Abu  
-  
from Quraysh.

I would submit, these channels of transmission shine like the daylight and taken as a collective they are sound. As regards to m (Syria) after this incident. He is *thiqa*

ar-Ra man i ya ibn al- iyah and other than them.  
There is another narrative from the *Ṭabaqāt al-Kubra* from Umar ibn al-Kha

الإمام محمد بن سعد، قال: أخبرنا محمد بن عمر قال حدثني قيس بن الربيع عن عطاء بن السائب عن زاذان عن سلمان أن عمر قال له: أملك أنا أم خليفة؟!، فقال له سلمان: إن أنت جيت من أرض المسلمين درهما أو أقل أو أكثر ثم وضعته حقه، فأنت خليفة! فاستعبر عمر

ibn ar-  
Am I a king or a *Khaleefah*  
silver coin or less from the lands of the Muslims and placed it in its rightful place, then you are a *Khaleefah*. Umar reflected upon this.

Also in the *Ṭabaqāt al-Kubra* there is the following:

أخبرنا محمد بن عمر قال حدثني عبد الله بن الحارث عن أبيه عن سفيان بن أبي العوجاء قال قال عمر بن الخطاب: والله ما أدري أخليفة أنا أم ملك: فإن كنت ملكا فهذا أمر عظيم! قال قاتل: يا أمير المؤمنين: إن بينهما فرقا! قال: ما هو؟!، قال: الخليفة لا يأخذ إلا حقا ولا يضعه إلا في حق، فأنت بحمد الله كذلك، والملك يعسف الناس فيأخذ من هذا ويعطي هذا، فسكت عمر

Mu r reported to us he said Abdallah ibn al-

know if I am a king or a *Khaleefah*. If I am a king this would be a great matter. Then someone said O Ameer al-Mu mineen, between us are differences. Umar said what is it? He replied: the *Khaleefah* the right place and you are like that. But the king he snatches from the people and places wherever he wills and Umar fell silent.

This narration resembles the previous ones although it may be another distinct incident. There is nothing that could harm these narrations in relation to their soundness except the previous

He has been counted amongst many of the defective people from the *Ulemā'* of *ḥadith* however he has been wronged in this matter. His soundness in terms of narration is established, but it is not for this place to elucidate such matters. In any case the statements of which have been reported from Umar do not constitute an absolute proof in our religion, they have been mentioned for consideration in the present discussion and the like of them should suffice.

### Conclusion

Taken in the round, we can safely conclude that kingship is oppression and injustice whereas *Khilafah* invalidates all of this. There is no harm in drawing the conclusion that this is in fact the understanding of the *Ṣaḥāba* and that it originates in the school of their master the messenger of Allah, peace and blessings upon him and those who will carry the banner on the day of judgement. So what is the case of the tyrants who lord themselves with the names of kings in the lands of Muslims today? And their allies are considered kings; but in reality they are nothing but abased slaves and tyrants. Lowly following their true masters from the lands of the east / west and more powerful nations; ever in a state of fear from their own people that they may take back what is rightfully theirs.