

## Classical Scholars on Khilafah

بِعُرْوَتِهِ الْوَثْقَى لِمَنْ دَانَ  
فِي دِينِنَا رَحْمَةً مِنْهُ وَدُنْيَانَا  
وَكَانَ أَعْزَفْنَا نَهْبًا لِأَقْوَانَا

إِنَّ الْجَمَاعَةَ حَبْلُ اللَّهِ فَاعْتَصِمُوا  
كَمَا يَدْفَعُ اللَّهُ بِالْسلْطَانِ مَظْلَمَةَ  
لَوْلَا الْخَلِيفَةُ لَمُ تَأْمَنَ لَنَا سَبِيلٌ

Indeed the *jama'ah* is the rope of Allah, so hold on  
How many a darkness does Allah repel by the *sultan*  
If not for the *khalifah*, paths would not be safe for us

to its grip, firm for him who professes Islam  
in our *deen* mercy results from him and in our *dunya*  
and the weak would be a source of pillage for the strong

- Ibn al-Mubarak [d. 181 AH], *Hilyat al-'Awliya*, 8:164.

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This is a compilation of comments by classical scholars on the issue of *khilafah*. By no means an exhaustive list, it is a selection of scholarly commentary which highlights the obligation and importance of the *Khilafah*. All quotes are fully referenced and the original Arabic text, along with a translation, is provided.

This compilation shows how the greatest minds of this *ummah*, the best of its scholars, saw the issue of *khilafah* as absolutely critical, referring to it as being, “from the necessities of the *shari'a* that simply cannot be left” (al-Ghazali), “from the greatest interests of the Muslims and greatest pillars of the *deen*” (al-Amidi), “a pillar from the pillars of the *deen*” (al-Qurtubi), “one of the greatest obligations of the *deen*” (Ibn Taymiyya), “the most important of obligations” (al-Haskafi), among other like statements.

Our scholars remind us in these quotes about how the *sahaba* gave this issue of *khilafah* such an importance that they delayed the burial of the best of creation, the Prophet (saw), due to being engaged with it. They also emphasise the great dangers of not having the *khilafah*, something we have seen, and continue to see, first-hand since its destruction in the early 20<sup>th</sup> century, since when the *ummah* has witnessed its darkest days.

We hope this compilation serves as a reminder to all Muslims about the most important nature of the obligation of *khilafah* and the need, in turn, to exert utmost effort and work for its re-establishment as a means to fulfill our due to Allah, the exalted, as shown to us by His Messenger (saw).

"الإمامة موضوعة لخلافة النبوة في حراسة الدين وسياسة الدنيا، وعقدتها لمن يقوم بها في الأمة واجب بالإجماع..."

"The word *imamah*<sup>1</sup> denotes the succession (*khilafah*) of prophethood in the protection of the *deen* and the management of the worldly affairs, and its contracting to the one who fulfils it in the *ummah* is an obligation by consensus..."

**(Imam al-Mawardi [d. 450 AH], *al-Ahkam al-Sultaniyyah*, p.56)**

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"وقالوا في الركن الثاني عشر المضاف الى الخلافة والامامة أن الامامة فرض واجب على الامة لأجل إقامة الامام ينصب لهم القضاة والامناء ويضبط ثغورهم ويغزى جيوشهم ويقسم الفىء بينهم ويتتصف لمظلومهم من ظالمهم وقالوا بأن طريق عقد الامامة للامام في هذه الامة الاختيار بالاجتهاد."

"They (scholars of *ahl al-sunnah*) said regarding the *khilafah* and *imamah* that the *Imamah* is an obligation obligated on the *ummah* to the end of establishing the *imam* who would appoint for them judges and ministers, secure their frontiers, mobilise their armies, divide the *fay'*, and give justice to the oppressed from the oppressors; and they said that the way of contracting the *imamah* for the *ummah* is by their choice through exertion of effort."

**(Abd al-Qahir al-Baghdadi [d. 429 AH], *al-Farq bayn al-Firaq*, p.340)**

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"اتفق جميع أهل السنة، وجميع المرجئة، وجميع الشيعة، وجميع الخوارج على وجوب الإمامة، وأن الأمة واجب عليها الانقياد لإمام عادل، يقيم فيهم أحكام الله، ويسوسهم بأحكام الشريعة التي أتى بها رسول الله حاشا النجدات من الخوارج فإنهم قالوا: لا يلزم الناس فرض الإمامة، وإنما عليهم أن يتعاطوا الحق بينهم."

"All of *ahl ul-sunnah* agreed, as did all the *murji'a*, all the *shi'a*, and all the *khawarij* upon the obligation of the *Imamah*, and that it is obligatory on the *ummah* to submit to a just *imam*, who establishes upon them the *ahkam* of Allah, and manages their affairs by the *ahkam* of the *shari'a* with which the Messenger of Allah (saw) came; except only the *najadat* from the *khawarij* who said: the people are not obliged with the *imamah*, rather what is upon them is to mutually practice the what is correct between them."

**(Ibn Hazm [d. 456 AH] *al-Fasl fi Milal wa 'l-Ahwaa' wa 'l-Nihal*, 4:87)**

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<sup>1</sup> *Imamah* and *khilafah* are synonymous terms, both referring to the political leadership of all Muslims entrusted with the duty of implementing Islam. *Imam* and *khalifah* are also synonymous, referring to the person in whom this leadership is manifest, or in modern parlance, the head of state in the *khilafah*.

"الإمامة رياسة تامة، وزعامة عامة، تتعلق بالخاصة والعامة، في مهمات الدين والدنيا. مهمتها حفظ الحوزة، ورعاية الرعاية، وإقامة الدعوة بالحجة والسيف، وكف الخيف والحيف، والانتصاف للمظلومين من الظالمين، واستيفاء الحقوق من الممتنعين، وإيفاؤها على المستحقين... أما أصحاب رسول الله - صلى الله عليه وسلم - رأوا البدار إلى نصب الإمام حقاً؛ فتركوا لسبب التشاغل به تجهيز رسول الله ودفنه، مخافة أن تتغشاهم هاجمة محنة."

"The *Imamah* is a complete authority and general leadership over all the people in all important religious and temporal affairs. Its roles includes the defense of the territory of *dar al-Islam*, looking after the interests of the community, establishing the Islamic *da'wah* by providing evidence and proof and by the sword, restraining deviation and inequity, providing help and support to the oppressed against transgressors and recovering dues from those who refuse to fulfill them and providing them to those who were deprived of them...the companions of the Messenger of Allah (saw) saw that moving swiftly to appoint the *imam* was the right thing to do; thus they left the preparation of the Prophet's burial because of being engaged in this task, fearing lest a tribulation encompass them."

(Imam al-Haramayn al-Juwayni [d. 478 AH], *Ghiyath al-Umam fi Tiyath al-Dhulam*, 1:22-23)

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"فبان أن السلطان ضروري في نظام الدنيا، ونظام الدنيا ضروري في نظام الدين، ونظام الدين ضروري في الفوز بسعادة الآخرة وهو مقصود الأنبياء قطعاً، فكان وجوب نصب الإمام من ضروريات الشرع الذي لا سبيل إلى تركه فاعلم ذلك."

"Hence it is clear that an executive authority (*sultan*) is necessary for the organisation of the *dunya*, and the organisation of the *dunya* is necessary for the organisation of the *deen*, and the organisation of the *deen* is necessary for success in the hereafter and that is the objective of the prophets without doubt. Therefore the obligation of appointing an *imam* is from the necessities of the *shari'a* that simply cannot be left, so know this."

"فإن بطلت الإمامة بطلت التولية وانحلت ولاية القضاة، والتحقوا بآحاد الخلق، وامتنعت التصرفات في النفوس والدماء والفروج والأموال، وانطوى بساط الشرع بالكلية في هذه المهمات."

"If the *Imamah* becomes void so too would the delegation (of authority). The judges would dissolve and join the ranks of the people. Proper legal disposal of rights with respect of life, blood, honour and wealth would be prevented, and application of the *shari'a* would end in all these important matters."

(Imam al-Ghazali [d. 505 AH], *al-Iqtisad fi al-I'tiqad*: 199 & *Fada'ih al-Batinah*: 105 respectively)

"والمسلمون لا بد لهم من إمام يقوم بتنفيذ أحكامهم وإقامة حدودهم وسد ثغورهم وتجهيز جيوشهم وأخذ صدقاتهم وقهر المتغلبة والمتلصصة وقطاع الطريق وإقامة الجمع والأعياد وقطع المنازعات الواقعة بين العباد وقبول الشهادات القائمة على الحقوق وتزويج الصغار والصغائر الذين لا أولياء لهم وقسمة الغنائم."

"The Muslims must have an Imam, who carries out the implementation of their *ahkam*, the maintaining of their *hudud*, the guarding of their frontiers, the equipping of their armies, the receiving of their alms [*zakat*], the subjugation of those who rebel, thieves and highway robbers, the establishment of *jumu'a* and the two 'Eids, the settlement of disputes which take place amongst people, the receiving of evidence based on legal rights, the facilitation of the marriage of the young men and women who have no guardians, and the distribution of the booty."

(Imam al-Nasafi [d. 537AH], *al-Aqa'id al-Nasafiyyah*, p.354)

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"ولما قربت وفاة أبي بكر فقال: تشاوروا في هذا الأمر. ثم وصف عمر بصفاته وعهد إليه واستقر الأمر عليه، وما دار في قلبه ولا في قلب أحد أنه يجوز خلو الأرض من إمام، ولما قربت وفاة عمر جعل الأمر شورى بين ستة، وكان الاتفاق على عثمان رضي الله عنه، وبعد ذلك الاتفاق على علي رضي الله عنه، فدل ذلك كله على أن الصحابة رضوان الله عليهم، وهم الصدر الأول كانوا على بكرة أبيهم متفقين على أنه لا بد من إمام...فلذلك الإجماع على هذا الوجه دليل قاطع على وجوب الإمامة."

"When the death of Abu Bakr (ra) neared he said (to the *sahaba*), "Consult amongst yourselves about this matter (of *khilafah*)". He then described the attributes of Umar (praising him) and chose him as successor. It did not occur to his heart, or that of anyone else, in the least, that it is permissible for there to be no *imam*. When the death of Umar (ra) neared he made the matter one of consultation between six, and they consented upon Uthman (ra), and after that upon Ali. All of this indicates that the *sahabah* (ra), the first and best of the Muslims, consented that having an *imam* was necessary...This type of consensus is a definitive evidence for the obligation of the *imamah*."

(Imam al-Shahrastani [d.548 AH], *Nihayat al-Iqdam fi 'Ilm al-Kalam*, 1:268)

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"فإذا نصب الإمام من أهم مصالح المسلمين وأعظم عمد الدين فيكون واجبا حيث عرف بالسمع أن ذلك مقصود للشرع..."

"Hence, appointing the Imam is from the most important interests of the Muslim and the greatest pillars of the *deen*. It is obligatory insofar as it is known by text that it is indicated upon as such by the revelation..."

(Imam Sayf al-Din al-Amidi [d. 631 AH], *Ghayat al-Muram fi 'Ilm al-Kalam*, p.366)

"هذه الآية أصل في نصب إمام وخليفة يسمع له ويطاع لتجتمع به الكلمة وتنفذ به أحكام الخليفة ولا خلاف في وجوب ذلك بين الأمة ولا بين الأئمة إلا ما روي عن الأصم حيث كان عن الشريعة اصم وكذلك كل من قال بقوله واتبعه على رأيه ومذهبه."

"وأجمعت الصحابة على تقديم الصديق بعد اختلاف وقع بين المهاجرين والأنصار في سقيفة بني ساعدة في التعيين، حتى قالت الأنصار: منا أمير ومنكم أمير، فدفعهم أبو بكر وعمر والمهاجرون عن ذلك، وقالوا لهم: إن العرب لا تدين إلا لهذا الحي من قريش، ورووا لهم الخبر في ذلك، فرجعوا وأطاعوا لقريش. فلو كان فرض الإمامة غير واجب لا في قريش ولا في غيرهم لما ساغت هذه المناظرة والمحاورة عليها، ولقال قائل: إنها ليست بواجبة لا في قريش ولا في غيرهم، فما لتنازعكم وجه ولا فائدة في أمر ليس بواجب ثم إن الصديق رضي الله عنه لما حضرته الوفاة عهد إلى عمر في الإمامة، ولم يقل له أحد هذا أمر غير واجب علينا ولا عليك، فدل على وجوبها وأنها ركن من أركان الدين الذي به قوام المسلمين، والحمد لله رب العالمين."

"This ayah is an evidence for the appointment of an *imam* and *khalifah*. He is listened to and obeyed, for the word is united through him, and the *ahkam* (laws) of the *khalifah* are implemented through him, and there is no difference of opinion regarding the obligation of that between the *ummah*, nor between the scholars, except what is narrated from al-Asamm (lit. the deaf), who was indeed deaf with regards to the *shari'a*, as were all those held his opinion and who followed it."

"The *sahaba* all agreed on electing Abu Bakr (ra) after the difference that occurred between the *muhajireen* and *ansar* in the courtyard of Bani Sai'da, in which the *ansar* said, "One amir from us and one from you." Abu Bakr, Umar and the *muhajireen* countered this, saying, "The Arabs will not submit to anyone other than Quraysh," and they related narrations on this matter, so the *ansar* retracted and accepted. Had the *imamah* not been obligatory, neither in Quraysh nor in other than them, this discussion and debate would not have taken place at all, and someone would have said, "It is not obligatory, neither in Quraysh nor anyone else. Your disagreement has no basis or benefit, since the matter is not obligatory." Further, when death neared Abu Bakr (ra), he chose Umar (ra) for the *imamah* and no one said to him, "This matter was not obligatory upon us or on you." All of this indicates that it [the *khilafah*] is obligatory and is a pillar from the pillars of the deen by which the strength of the Muslims is realised, and all praise belongs to Allah, Lord of the Words."

(Imam al-Qurtubi (d. 671), *al-Jami' li Ahkam al-Qur'an*, 1:264-265)

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"وأجمعوا على أنه يجب على المسلمين نصب خليفة ووجوبه بالشرع لا بالعقل..."

"وإنما أخروا دفنه صلى الله عليه وسلم من يوم الاثنين إلى ليلة الأربعاء أواخر نهار الثلاثاء للاشتغال بأمر البيعة ليكون لهم إمام يرجعون إلى قوله إن اختلفوا في شيء من أمور تجهيزه ودفنه وينقادون لأمره لئلا يؤدي إلى النزاع واختلاف الكلمة وكان هذا أهم الأمور والله أعلم."

“They (the scholars) consented that it is an obligation upon the Muslims to appoint a *khalifah*, and that its obligation is by revelation, not reason”.

“And they (the *sahaba*) only delayed his (saw) burial from the day of Monday till the night of Wednesday, the end of the day of Tuesday, because of being occupied with the matter of the *bay’ah* so that there would be for them an *imam* to return to his decision if they differed in any matter of the funeral and burial, and so they would obey his command, so that dispute and disunity does not occur, and this was the most important of matters, and Allah knows best.”

**(Imam an-Nawawi [d. 676 AH], *Sharh Sahih Muslim*, 12:205 & 7:36 respectively)**

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“يجب أن يعرف أن ولاية أمر الناس من أعظم واجبات الدين بل لا قيام للدين ولا للدنيا إلا بها. فإن بني آدم لا تتم مصلحتهم إلا بالاجتماع لحاجة بعضهم إلى بعض، ولا بد لهم عند الاجتماع من رأس حتى قال النبي صلى الله عليه وسلم: «إذا خرج ثلاثة في سفر فليؤمروا أحدهم». رواه أبو داود، من حديث أبي سعيد، وأبي هريرة... فأوجب صلى الله عليه وسلم تأمير الواحد في الاجتماع القليل العارض في السفر، تنبيهها بذلك على سائر أنواع الاجتماع.

ولأن الله تعالى أوجب الأمر بالمعروف والنهي عن المنكر، ولا يتم ذلك إلا بقوة وإمارة. وكذلك سائر ما أوجبه من الجهاد والعدل وإقامة الحج والجمع والأعياد ونصر المظلوم. وإقامة الحدود لا تتم إلا بالقوة والإمارة؛ ولهذا روي: «أن السلطان ظل الله في الأرض» ويقال “ستون سنة من إمام جائر أصلح من ليلة واحدة بلا سلطان”. والتجربة تبين ذلك. ولهذا كان السلف - كالفضيل بن عياض وأحمد بن حنبل وغيرهما - يقولون: لو كان لنا دعوة مجابة لدعوننا بها للسلطان.”

“It is imperative to know that the office in charge of governing the people is one of the greatest obligations of the *deen*. Nay, there is no establishment of the *deen* or the *dunya* except by it. The interests of humans are not achieved except by social interaction due to their need of one another, and this social interaction necessarily requires a head, such that the Prophet (saw) said, “If three go out in travel, let them make one of them the leader” (Abu Dawud)...so he (saw) obligated making one a leader in a small and temporary social interaction in travel, drawing attention by this to all other types of social interaction.

Further, (appointing a leader is obligatory) because Allah has obligated enjoining the good and forbidding the evil, and this is not executed except through a power and authority. The same applies to other obligations such as *jihad*, establishing justice, organising the *hajj*, *jumu’a* and the *eids*, assisting the oppressed, implementing the *hudud*; none of these are able to be executed except by a power and authority. For this reason, it has been narrated that, “The *sultan* is the shade of Allah on Earth”, and it is said, “Sixty years of an oppressive *imam* is better than one night without any leader,” and experience substantiates this. Thus did the *salaf* - such as al-Fadl ibn ‘Iyad and Ahmad ibn Hanbal - used to say, “If we had on *du’a* guaranteed to be answered, we would supplicate for the *sultan*.”

**(Ibn Taymiyyah [d. 728 AH], *al-Siyasah al-Shar’iyyah*, p.129)**

"نصب الإمام عندنا واجب علينا سمعاً... إنه تواتر إجماع المسلمين في الصدر الأول بعد وفاة النبي امتناع خلو الوقت عن إمام حتى قال أبو بكر رضي الله عنه في خطبته ألا إن محمداً قد مات ولا بد لهذا الدين ممن يقوم به فبادر الكل إلى قبوله وتركوا له أهم الأشياء وهو دفن رسول الله ولم يزل الناس على ذلك في كل عصر إلى زماننا هذا من نصب إمام متبع في كل عصر."

"Our position on appointing the *Imam* is that it is obligatory by text...the consensus of the Muslims of the first generation after the passing of the Prophet (saw) to avoid being in a state of not having an *imam* has reached us by concurrent narration (*tawatur*). This was emphatic to the extent that Abu Bakr (ra) said in his sermon, "Behold, Muhammad (saw) has passed away, and it is necessary for this *deen* to have someone to lead and implement it," so the companions all moved swiftly to accept him and leave for him to decide about the most important matter, namely, the burial of the Messenger of Allah (saw). The Muslims have remained on this position in every age up till this time of ours, in appointing an *imam* who is followed."

(Imam 'Adud al-Din al-Iji [d. 756 AH], *al-Mawaqifi 'ilm al-Kalam*, 3:579-580)

"ثم الإجماع على أن نصب الإمام واجب وإنما الخلاف في أنه هل يجب على الله تعالى أو على الخلق بدليل سمعي أو عقلي. والمذهب أنه يجب على الخلق سمعاً، لقوله عليه السلام: ((من مات ولم يعرف إمام زمانه مات ميتة جاهلية)) ولأن الأمة قد جعلوا أهم المهمات بعد وفاة النبي عليه السلام نصب الإمام حتى قدموه على الدفن، وكذا بعد موت كل إمام، ولأن كثيراً من الواجبات الشرعية يتوقف عليه."

"There is (scholarly) consensus on the appointment of an *imam* being obligatory. The difference of opinion is only on the question of whether the obligation is on Allah or man, and whether is it by textual or rational evidence.<sup>2</sup> The correct position is that it is obligatory upon man by the text, due to his saying (saw), 'Whosoever dies not knowing the *Imam* of his time dies the death of *jahilliyah*', and because the *Ummah* (the companions) made the appointing of the *Imam* the most concerning of important matters after the death of the Prophet (saw) to the extent that they gave it priority over the burial; similarly after the death of every *imam*, and also because many of the other *shari'a* obligations depend upon it."

(Imam al-Taftazani [d. 792AH], *Sharh al-Aqa'id al-Nasafiyyah*, p.353-354)

<sup>2</sup> To understand what is being referred to here one must note that whilst all the scholars - barring literally a handful whose opinion carries no weight - held the appointment of a *khalifah* to be an obligation, there was disagreement as to the nature of this obligation: is it established on the basis of revelation or reason, and is the obligation on Allah or man? The majority held that the obligation was on man and on the basis of the revelation. This is the correct position. Others held that the obligation was on the basis of the mind and was on Allah, or that it was on the basis of the mind but on man.

"إن نصب الإمام واجب قد عرف وجوبه في الشرع بإجماع الصحابة والتابعين، لأن أصحاب رسول الله صلى الله عليه وسلم عند وفاته بادروا إلى بيعته أبي بكر رضي الله عنه وتسليم النظر إليه في أمورهم. وكذا في كل عصر من بعد ذلك. ولم تترك الناس فوضى في عصر من الأعصار. واستقر ذلك إجماعاً دالاً على وجوب نصب الإمام."

"Indeed the appointment of the *Imam* is an obligation, whose obligatory nature is known in the revelation by the consensus of the *sahaba* and the *tabi'een*, because the companions of the Messenger (saw) rushed to the *bay'ah* of Abu Bakr (ra) and to submit the management of their affairs to him upon his (saw) death. Similarly in each age after that; the people were never left in anarchy in any era, and this persisted to be the case by a consensus indicative of the obligation of appointing an *imam*."

(Ibn Khaldun [d. 808 AH], *al-Muqaddimah*, Chapter III, Section 26, 2<sup>nd</sup> para.)

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"إعلم أيضاً أن الصحابة رضوان الله عليهم أجمعوا على أن نصب الإمام بعد انقراض زمن النبوة واجب، بل جعلوه أهم الواجبات حيث اشتغلوا به عن دفن رسول الله صلى الله عليه وسلم."

"Know that the *sahabah*, Allah be pleased with them, consented that selecting the *Imam* after the end of the era of prophethood was an obligation. Indeed they made it the most important of obligations as they were busy with it (giving it priority) over the burial of the Messenger of Allah (saw)."

(Imam Ibn Hajar al-Haytami [d. 974 AH], *al-Sawaa'iq al-Muhriqah*, 1:25)

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"يجب على الناس نصب إمام يقوم بمصالحهم، كتنفيذ أحكامهم وإقامة حدودهم وسد ثغورهم وتجهيز جيوشهم وأخذ صدقاتهم أن دفعوها وقهر المتغلبة والمتلصصة وقطاع الطريق وقطع المنازعات الواقعة بين الخصوم وقسمة الغنائم وغير ذلك، لإجماع الصحابة بعد وفاته صلى الله عليه وآله وسلم على نصبه حتى جعلوه أهم الواجبات، وقدموه على دفنه صلى الله عليه وآله وسلم ولم تنزل الناس في كل عصر على ذلك."

"It is obligatory on the people to appoint an *imam* who looks after their interests – such as implementing the *ahkam*, executing the *hudud*, defending the frontiers, preparing the armies, collecting the *zakat* to distribute it, subjugating rebels, thieves and brigands, resolving disputes that arise amongst people, dividing the booty and the like – due to the consensus of the companions after the death of the Prophet (saw) on appointing him, to the extent that they considered it the most important of obligations and prioritised it over his (saw) burial, and the Muslims have remained on this (appointing an *imam*) in every age."

(Imam Shams al-Din al-Ramli (d. 1004 AH), *Ghayat al-Bayan fi Sharah Zabd ibn Raslan*, 1:15)



"نصب الإمام الأعظم على المسلمين فرض كفاية."

"Appointing the greater *imam* (the *khalifah*) upon the Muslims is an obligation of sufficiency."

(Mansur ibn Yunus al-Buhuti [d. 1051 AH], *Kashshaf al-Qinaa' 'an Matn al-Iqnaa'*, 6:158)

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"فالكبرى استحقاق تصرف عام على الأنام، وتحقيقه في علم الكلام، ونصبه أهم الواجبات (أي من أهمها لتوقف كثير من الواجبات الشرعية عليه)، فلذا قدموه على دفن صاحب المعجزات (فإنه - صلى الله عليه وسلم - توفي يوم الاثنين ودفن يوم الثلاثاء أو ليلة الأربعاء أو يوم الأربعاء ح عن المواهب، وهذه السنة باقية إلى الآن لم يدفن خليفة حتى يولى غيره)."

"The major *imamah* (*khilafah*) is the right of general disposal over the people. Its study is in scholastic theology and establishing it is the most important of obligations [it is of the most important obligations because the fulfillment of so many other *shari'a* obligations depends on it]. For this reason did they (the *sahaba*) give it priority over the burial of the Prophet (saw) [He (saw) passed away on Monday and was buried on the day of Tuesday or the night of Wednesday or its day (according to the different narrations), and this *sunnah* remains till this day such that the *khalifah* is not buried until another is appointed]."

Imam al-Haskafi [d. 1088 AH] and Ibn Abidin [d. 1252 AH] (in square brackets), *Radd al-Muhtar 'ala al-Durr al-Mukhtar*, 1: 548.

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"اعلم أنه يجب أن يكون في جماعة المسلمين خليفة لمصالح لا تتم إلا بوجوده..."

"Know that it is obligatory for there to be in the *jama'a* of the Muslims a *khalifah* for interests that simply cannot be fulfilled except with his presence..."

(Shah Waliullah al-Dehlawi [d. 1152 AH], *Hujjat Allahi al-Baligha*, 2:229)

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"إن الصحابة لما مات رسول الله صلى الله عليه وسلم قدموا أمر الإمامة ومبايعة الإمام على كل شيء حتى إنهم اشتغلوا بذلك عن تجهيزه صلى الله عليه وسلم... ثم من أعظم الأدلة على وجوب نصب الأئمة وبذل البيعة لهم ما أخرجه أحمد والترمذي وابن خزيمة وابن حبان في صحيحه من حديث الحارث الأشعري بلفظ من مات وليس عليه إمام جماعة فإن موته موتة جاهلية ورواه الحاكم من حديث ابن عمر ومن حديث معاوية ورواه البزار من حديث ابن عباس."

"When the Prophet (saw) passed away, the companions (ra) prioritised the matter of the political leadership (the *imamah*) and pledging alliance to an *imam* over everything else, to the extent that

they were busy with it (giving it priority) over the funeral preparations of the Prophet (saw)...From the strongest evidences for the obligation of appointing an *imam* and pledging allegiance to him is what Ahmad, al-Tirmidhi, ibn Khuzayma and ibn Hibban in his *sahih* extracted of the hadith of al-Harith al-Ash'ari in the wording (that the Prophet (saw) said), "Whosoever dies whilst not having over him an *imam* of the *jama'ah*, then indeed his death is the death of *jahilliya*." Al-Hakim also narrated it from Ibn 'Umar and Mu'awiya and al-Bazzar narrated it from Ibn Abbas."

(Imam al-Shawkani (d. 1250 AH), *al-Sayl al-Jarrar al-Mutadaffiq 'ala Hada'iq al-Azhar*, 1:936)

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"اتفق الأئمة رحمهم الله تعالى على: أن الإمامة فرض وأنه لا بد للمسلمين من إمام يقيم شعائر الدين وينصف المظلومين من الظالمين وعلى أنه لا يجوز أن يكون على المسلمين في وقت واحد في جميع الدنيا إمامان لا متفقان ولا مفترقان وعلى أن الأئمة من قريش وأنه يجوز للإمام أن يستخلف."

"The Imams (of the four *madhabs*: Abu Hanifa, Malik, Shaf'i, Ahmad) - may Allah have mercy on them - all consented that the *Imamah* is an obligation, and that the Muslims must appoint an *imam* who would implement the rites of the *deen*, and give the oppressed justice against the oppressors, and they agreed that it is not permitted that there be over the Muslims, at any one time, two *imams*, in agreement or discord, and that the *imams* are from Quraysh and that is permitted for the *imam* to choose a successor."

(Imam al-Juzayri [d. 1360 AH], *al-Fiqh 'ala al-Mathahib al-Arba'a*, 5:416.)

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والحمد لله رب العالمين والصلاة والسلام على رسول الله

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