MASJID 'ABDULLAH IBN 'ABBAAS
TOBAGO ISLAMIC LEARNING CENTRE

The Muslim Leaders and The Correct Stance Towards Them

A Warning Against Sami Hamdi

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بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

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<u>The Religion Of Islām Is Perfect And Complete.</u>

The Muslim nation is the best nation because they follow the Sunnah, enjoin the good, forbid the evil and they believe in Allāh ﷻ.

<u>Conditions For Changing An Evil.</u>

The Prophet ﷺ said, *'If anyone of you sees an evil, let him change it with his hand, if he is not able, then let him change it with his tongue. If he is not able then let him hate it in his heart and that is the weakest amount of faith.'*

There are conditions to changing an evil. For example, if you do not have authority in the land, you cannot change an evil with your hands. If you do not have knowledge of a particular thing, you cannot change the evil with your tongue.

Current affairs of war, safety and security in the Muslim lands return to those in authority in those lands, the Rulers and the scholars. There are many emotional screams attempting to change the evil. However these attempts only incite the people against the Rulers because they are devoid of knowledge. Inciting the people against their Rulers and initiating protests only leads to bloodshed, more instability and the breakdown of the society.

Do Those Who Incite People Against Their Rulers Have Proof For This?

When the Prophet ﷺ faced persecution and oppression in Makkah, did he march in the streets and call for opposing the Rulers? Just because you cannot see the Muslim Rulers aiding the people of Palestine, does not mean they are not doing anything to help them.

Those that claim that the Muslims Rulers should be removed because they started allowing singing and alcohol, is this idea based on the Sunnah? The Prophet ﷺ said the best generation is my generation. Meaning, those early generations that dealt with persecution and oppression are the best example for us to follow.

Is It Possible That Allāh Left Some Guidance Out Of The Sharīʿah?

Allāh ﷻ gave us guidance and instructions for everything in our lives including how to make wuḍūʿ, ṣalāh, and even wiping over our socks. Is it possible that Allāh left out guidance concerning how to deal with the Ruler, a topic that has such great and dire consequences? Allāh has told us to follow the Sharīʿah and not to follow the desires of those who have no knowledge. Islām is perfect for every time and place and the Sharīʿah will stand until the Day Of Judgment.

The Five Objectives Of The Sharīʿah

The scholars have derived 5 objectives that the Sharīʿah was revealed to protect and preserve and anything that goes against these 5 objects is prohibited.

1. The preservation of the self and human life.
2. The preservation of the intellect.
3. The preservation of the Religion.
4. The preservation of wealth.
5. The preservation of lineage and honour.

If we look closely at these 5 objectives, we will see that the Sharīʿah aims to bring peace and security to the Muslim nations and the entire world. This Sharīʿah is based on Revelation from the Creator of the Heavens and earth who knows what is best for His creation.

Islām Forbids Rebellion And Open Censor Of Even The Most Tyrannical Rulers.

Ḥuthayfah bin Al-Yamān (رضى الله عنه) asked the Prophet ﷺ if the Muslims would experience any evil after the good that they had experienced. The Prophet ﷺ replied with the following:

'There will be leaders who will not lead by my guidance and who will not establish my Sunnah. There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do oh Messenger of Allāh, if I (happen) to live in that time? He replied: You should

listen to the Amir (Ruler) and carry out his orders. Even if he beats your back and your takes your wealth unjustly, you should listen and obey.' [Muslim]

5 Characteristics Of A Tyrannical Ruler.

The Prophet ﷺ mentioned the following 5 Characteristics of an evil Muslim Ruler:

1. They do not guide by my guidance.
2. They do not establish my Sunnah.
3. They have hearts of devils in the bodies of men.
4. They beat your backs
5. They take your wealth unjustly.

The Muslims Have Been Commanded To Hear And Obey The Rulers.

Is there anything more severe than these 5 characteristics? Yet even if we see a Ruler with these characteristics, we are to obey and listen to him. As long as he does not command you to disobey Allāh. The Muslims should hear and obey even when they see other people being given preferential treatment over us. We have been told to hear and obey the Ruler in that which is easy and that which is difficult.

The Prophet ﷺ and his companions (رضى الله عنه) suffered oppression at the hands of Quraysh yet he never called for rebelling against or removing the Rulers of Quraysh. Is it possible that he just wanted his companions to be oppressed?

When Can The Muslims Rebel Against Their Rulers?

Instances where the Ruler can be removed or fought against is when he makes clear Kufr. Making takfīr of the Ruler can only be done by the scholars, not by the ignorant or the layman. The evidence has to be presented and established against them.

Ibn Al Qayyim (رحمه الله) said, 'the Prophet ﷺ legislated for the Ummah the rejecting of evil, so that by its rejection, the goodness of Allāh and His messenger and what they love is obtained. And when rejecting evil leads to more evil or what is more hated by Allāh and His messenger, then it is not allowed to reject it'

Rebelling Against The Rulers Is The Basis Of Every Evil Until The End Of Time.

The Muslims have been commanded to be patient with the Rulers and not to remove their hands of obedience from the Rulers. The scholars have knowledge and wisdom that the laymen do not have and they see what we are not able to see. Lack of patience and lack of knowledge when one sees an evil and seeks to remove it, only leads to a greater evil. The Prophet ﷺ saw the greatest evil at the

Kaʿbah in the form of Shirk and the idols, yet he did not seek to remove this evil because it would have caused a greater evil.

Not Being Patient With The Advice Of Al-Ḥasan Al-Baṣrī (رحمه الله) Caused A Greater Evil For The Muslims.

Al-Ḥasan Al-Baṣrī (رحمه الله) was asked about one of the greatest tyrants, Al-Ḥajjāj, who conquered Makkah and was killing the ṣaḥābah. Al-Ḥasan Al-Baṣrī said, 'I hold that he should not be fought. If this is a punishment from Allāh, then you will not be able to remove it with your swords. And if this is a trial from Allāh, then be patient until Allāh's judgment comes. And He is the Best of Judges.' The ṣaḥābah did not listen to Al-Ḥasan Al-Baṣrī (رحمه الله) and they rebelled against Al-Ḥajjāj who killed more ṣaḥābah after that.

Al-Ḥasan Al-Baṣrī (رحمه الله) further said, if the people had patience when they are tested with an unjust Ruler, it would not be long until Allāh gave them a way out. However, they always rush for their swords, so they are left with their swords. By Allāh, not even for a single day did they bring any good.'

Characteristics Of The Khawārij.

Rebellion and uprisings are not from Islām. These are traits of a sect called Khawārij and it includes groups like Al-Qaidah who incite people to do suicide bombings.

Imām Aḥmad (رحمه الله) said about refutations, 'how will the people know what is right and wrong if we remain silent?

There is a sect called Qaʿdiyah that incites the Muslims to rebel against the Rulers while they sit comfortably at home, and seek refuge with Non Muslim governments. There is a very misguided man named Sami Hamdi who is one of the worst of the Qaʿdiyah.

Sami Hamdi And His Lies.

Sami Hamdi is one of the callers of misguidance who fabricated the lie that the King of Saudi Arabia made it impermissible to make duʿā' for the people of Palestine and he constantly talks negatively about the Rulers.

Advising Muslim Rulers Is A Great Jihād That Has Conditions And A Methodology.

'Whoever wishes to advise the Muslim Ruler, let him not do so openly. Rather he should take him by the hand and take him into seclusion and advise him. So if he accepts, then it is in his favour. If he does not accept, at least he has fulfilled his obligation.'

We cannot go and stand in front of Prince Salman or any other Ruler. This obligation is removed from me and you.

Ibn Masʿūd (رضى الله عنه) said, 'just because you do not see me doing it, does not mean that it is not being done.'

<u>The Criterion To Know The Person of Sunnah and The Deviant With Regard To The Rulers</u>

Fuḍayl Ibn Iyād (رحمه الله) said, 'if I had one supplication that was going to be answered, I would make it for the Rulers. (Well being of the Rulers means well being for the land and people).

Imām Al Barbahārī (رحمه الله) said, 'If you see a man on the minbar supplicating against the Ruler, know that he is a zindīq. If you see a man supplicating for the Ruler, know that he is a Sunni.'

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم