

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Those Who Seek to Convince Muslims That Haardships Faced Is Due to Adherence to The Religion

Allaah [The Most High] said:

وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِن أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِن أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss. [Surah Al-Hajj. Verse 11]

Imaam Al-Buhaari [may Allaah have mercy upon him] said, "Chapter: And among mankind is he who worships Allaah as it were upon the very edge". Ibn Abbaas [may Allaah be pleased with him and his father] said about this Aayah, "A man used to come to Madeenah and if his wife gave birth to a son and his mares produce offspring, he said, 'This religion of Islaam is good'. But if his wife did not give birth and his mares did not produce offspring, he would say, 'This religion is evil'". [Saheeh Al-Bukhaari Number 4742]

Imaam As-Sadi [may Allaah have mercy upon him] said, "There are those among the people who are weak in Eemaan- neither has Eemaan entered into his heart (i.e. with certainty) nor has it tasted its sweetness; rather it [entered into his heart either due to fear or by way of custom [i.e. he merely entered due to what he saw the people doing] in a way that does not allow his Eemaan to be firm during trials. [فَإِن أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ] – if good befalls him, he is content therewith]- Meaning, when his provision continues to come easily and he does not face any hardship, he is contented due to that good and not due to his Eemaan. And it maybe that Allaah grants this person well-being and does not put him to trial which would make him turn him away from his religion. [وَإِن أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ] – But if a trial befalls him, he turns back on his face] – Meaning, either due to hardship or cessation of something he loves, he exits the religion (i.e. apostates). [خَسِرَ الدُّنْيَا وَالْآخِرَةَ] – He loses both this world and the Hereafter] – Meaning, as for in the Dunyaa, he does not receive what he wishes due to exiting the religion. The one who makes apostasy his main source of wealth – as a replacement of his religion through which he thinks that he will obtain what he hopes for- will not receive except that which has been portioned out for him by Allaah. As for the afterlife, it is clear that he will be forbidden from entering paradise whose expanse is as wide as the heavens and the earth. And he will be deserving of the hell fire; [ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ] – That is the evident loss]. (1)

Great Lesson Regarding Patience From The Story of Prophet Ayyoub [peace be upon him]

Ayyoob [peace be upon him] remained in his state of affliction for eighteen years, and he was shunned by both those close to him [i.e. relatives] and those who were not close to him, except two among his brothers who used to come to him in the morning and evening. One day, one of them said to his companion, "By Allaah! Do you know that Ayyoub must have committed a sin which none amongst the creation has ever committed? His companion said to him, 'Why is

that?’ He said, ‘It has been eighteen years, Allaah has not shown him mercy and granted him relief from [what has afflicted him]’”. So, when they went to Ayyoub [alayhis salaam] in the evening, the man could not restrain himself and thus transmitted – to Ayyoub – the statement that was made by his companion. So, Ayyoub [alayhis salaam] said, “I don’t know what you two are talking about, other than the fact that Allaah knows that I used to go pass two men who were arguing, and they mentioned Allaah, because in one’s dispute one swears by Allaah saying ‘By Allaah! By Allaah!’ So, I would return to my house and offer expiation on their behalf, because I hated that Allaah is mentioned, except in that which is true”. Whenever he went out to answer the call of nature, and after finishing, his wife would hold his hand until he returns to his house. One day, he took a long time, and Allaah had revealed to him to strike the ground with his foot: *أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ* – (Allah said to him): “Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink”. [Surah Sad Verse 42] She thought that he took a long time [to return] and turned to look for him, and thus Allaah had taken away the afflictions he was suffering from, and he was more good looking than he was in the past. So, when she saw him, she said, “May Allaah bless you, have you seen that Prophet of Allaah who is put to trial and test [by Allaah]? By Allaah! I have not seen anyone who resembles him more than you if he were healthy [or in a state of wellbeing]”. So, he [Ayyoub] said, “It is me indeed”. And he had two threshing floors – one for wheat and one for barley. Allaah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full, and the other reached the threshing floor of barley until it was full with silver. (2)

Prophet Yusuf [peace be upon him]

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

They said: “Are you indeed Yusuf (Joseph)?” He said: I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah and is patient, then surely, Allah makes not the reward of the good-doers to be lost.”

They knew that the one who addressed them was Yoosuf, so they said: [*أَأَنْتَ لَأَنْتَ يُوسُفُ* – Are you indeed Yusuf (Joseph)?] He [Yoosuf] said: [*أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا* – I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us]- Meaning: Allaah granted us Imaan, piety and authority in the worldly life, and that is due to patience and piety. [*إِنَّهُ مَنْ يَتَّقِ* – Verily, he who fears Allah and is patient]- Meaning: One who keeps away from what Allaah has forbidden, exercises patience when facing pain and calamities, and [exercises patience] when carrying out the commandments [of Allaah], [*فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ* – then surely, Allah makes not the reward of the good-doers to be lost]; because that is part of Ihsaan [perfection in worship] and Allaah makes not the reward of the one who perfects his deeds to be lost. (3)

Allaah [The Exalted] said:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ

No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of

Allah, and whosoever believes in Allah, He guides his heart. [Surah At-Taghaabun Verse 11]

Alqamah said, "This is about a person who is afflicted with a calamity and he knows that it is from Allaah. So he becomes pleased with what Allaah has decreed, submit to Allaah's judgement and says, 'This is Allaah's decree. I believe in Allaah and we are pleased with Allaah's decree'. So Allaah fills his heart with Eemaan and tranquillity, and he (or she) receives a great reward". (4)

Allaah's Messenger [peace and blessings of Allaah be upon him] said, "No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated". (5)

Abu Hurayrah [may Allaah be pleased with him] said, "Allaah's Messenger [peace and blessings of Allaah be upon him] said, 'Calamities will continue to befall believing men and women in themselves, their children and their wealth, until they meet Allaah with no burden of sin'. (6)

Those Who Glorify Suicide and Self-immolation as Means of Protesting Against Economic Hardship

Thaabit Bin Dahhaak [may Allaah be pleased with him] said that Allaah's Messenger [peace and blessings of Allaah be upon him] said, "Whoever kills himself with something will be punished with it on the Day of Resurrection". (7)

Hunger Strikes

Question to Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him]: We often hear about hunger strike that leads to death; what is Islaam's ruling on this?

Answer: This does not have a basis [in Islaam]. This is something by way of which the enemies seek support for their filthy goals. This conduct does not have a basis [in Islaam] and it is not permissible if it leads to harm or death. This is what we believe regarding this affair. This [i.e. hunger strike] was adopted from the enemies of Islaam and we do not know of a basis for it. (8)

Question to Imaam Al-Albaanee [may Allaah have mercy upon him] regarding Hunger Strike: At present in relation to modern methods, they utilize it to draw people's attention to a specific issue, such as a hunger strike, civil disobedience, refraining from work, standing still at particular hour as sign of mourning and the like, among other things that have been initiated. What is the Islamic ruling on such behavior?

Shaikh answered : I do not believe in the legitimacy of all this behaviour due to two reasons: Firstly, and that is the most important thing, these methods are from the ways of

nations that do not have a path prepared for them through the divine revelation, which if employed would lead to the desired goal. The Muslims are not like those people because we have the Sharee'ah which has not left out anything, except that if act upon it we'll be happy in the world before the hereafter. Secondly, these methods, in addition to being a habit of the unbelievers, do not benefit and will never benefit the Muslims even if they remain throughout their lives, while they adhere to them and refrain from employing the divine legislated means that are stipulated by texts – which they hold as their belief – in their Sharee'ah. This is my answer to this question.

Questioner: May Allah reward you. **Shaikh:** And you. **Questioner:** We expand a little on hunger strike. **Shaikh:** Go on please. **Questioner:** I mean, in reality this includes destruction of the body which Allaah [Glorified and Exalted be He] gave to the human being, so now it means that hunger strike in particular, for whatever reason, includes destruction. **Shaikh:** Refraining from food and drink – undoubtedly – is two types, as it is considered one of the medical methods by which some people treat some of the diseases they are afflicted with. Of course, this type is not mentioned in your question. **Questioner:** Yes. **Shaikh:** Oh, so then the hunger strike intended in the question is the one that is pursued until a negative effect appears on the person's body, so that the oppressors sympathize with him by releasing him or comfort him with something, or it what is similar. This type of refraining from food and drink enters into [intentional or wilful] self-starvation. All these means are not legislated in the Sharee'ah, together with the fact that it tantamount to exposing oneself to harm if not death [or destruction]. (9)

Street Protests

Al-Allaamah Zayd Bin Haadi Al-Madkhali [may Allaah have mercy upon him] said:

Protests (or demonstrations) are newly invented matters in the religion. Every newly invented matter in the religion is an innovation in religion, every innovation in religion is misguidance and every misguidance is in the hell fire (i.e. is a path leading to the hell fire). Allaah's legislation is perfect and complete- based on The Book and The Sunnah- and we do not know of anything by way of the evidences in the Book and the Sunnah that makes it permissible for a handful of people to gather for demonstrations, which causes disturbance and is time wasting. And greater than this is abandonment of the prayers (during protests) and the loss of life. If one was to kill a Muslim in a single protest, the one who called to such protests will carry his sins-be it an individual, a group or those who participate. It has been reported in an authentic hadeeth that "The termination of the world means less to Allah than the killing of a Muslim [i.e. without right]". [Saheeh Al-Jaami 9208]

These protests are nothing but newly invented matters in religion and acts of misguidance advocated by shaytaan; (enticed) by the urge of the evil soul and desires. And these enemies [i.e. shaytaan, the urge of the evil soul and desires] do not come together in any affair except that the religion and worldly affairs are destroyed, just as it is the case in these

demonstrations. The end results of protests are carnage, destruction, wastage of wealth and time, and terrorising those living in peace. And how many disadvantages are there in that! It is enough to be considered something sinister due to the fact that the Noble Messengers and the Great Prophets who were put to trial and harmed by their people did not hold protests- neither did they engage in plotting to cause explosions nor committed suicide; rather Islaam has forbidden all of that. Those who call to protests and hold that there is success in it, they are mistaken and they have missed the correct path. Rectification of the affairs can only be by way of the Book and The Sunnah in accordance with the understanding of those scholars who are firmly grounded in knowledge.

So whoever calls the people to this chaos, then indeed he has brought about a means to corrupting the land and the slaves, and what has occurred – in the past and at present- is a witness to that. Therefore, we warn the students of knowledge that they are not persuaded by the speech of those who allow protests. They say that peaceful demonstrations are permissible- as they categorise it into this categorisation- without proofs and concrete evidence from the Book and the Sunnah- neither from the actions of the Messenger and the Noble companions of the Prophet nor from the Notable Imaams. (10)

Criticizing Rulers In Public to Destabilize The Country Under The Guise of Critical Journalism

Imaam Muhammad Ibn Saaleh Uthaymeen [may Allaah have mercy upon him] said, "There is no rebellion with the sword except that it is preceded by Khurooj with the tongue". (11)

Al-Allaamah Saaleh Al-Fawzan (may Allaah preserve him) stated: And it is not a condition that the khawaarij have to carry weapons, rather he (the person) is from the khawaarij and upon their school of thought if he believes in declaring Muslims disbelievers due to major sins (they commit). If he incites (the people) against the one in charge of the affairs through sermons and writing, (then) this is the school of thought of the khawaarij even if he does not carry weapons. The khawaarij are of different types- amongst them are those who carry weapons, there are those who speak like the who said to the Messenger, "Be Just", amongst them are those who write and amongst them is the one who believes in his heart, but he neither speaks nor does anything; however he has the belief of the khawaarij in his creed; but some of them are worse than others. (12)

The Evil Consequences of Rebellion

Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated: The great eighth century scholar Ibn al-Qayyim (died 752H) said, "The Prophet (salallaahu 'alaihi wassallam) legislated for this nation the obligation of rejecting the evil so that by its rejection, the goodness that Allāh and His Messenger love is obtained. And when rejecting evil leads to what is more evil and more hated by Allāh and His Messenger then it is not allowed to reject it – even if Allāh

hates the evil and detests those who perform it. And this is like censuring [the transgressions] of the kings and the ones in authority by coming out to fight against them for verily that is the basis and foundation of every evil and every tribulation till the end of time. And the Companions asked permission from Allāh's Messenger to kill the leaders who delay the prayer from its correct time saying, 'Shall we not kill them?' He replied, 'No, so long as they establish the prayer.' And he also said, 'Whoever sees something from his Ruler that he dislikes, then let him be patient and let him not remove his hand from the Ruler's obedience.' And whoever reflects upon the greatest and smallest trials that have befallen Islām, then he will see that that they are due to the negligence and wastage of this principle and the lack of patience when witnessing evil. So one seeks to bring about an end to evil and as a result of this, instead a greater evil is brought about. And the Messenger saw the greatest of evils in Mecca and yet he was not able to change them. In fact even when Allāh opened up Mecca for the Muslims and it became a land of Islām, he was resolved to changing the Ka'bah and returning it to the foundations that Ibrāhīm had built it upon, but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occur due to the lack of tolerance of the [tribe of] Quraish, since they were new to Islām and had recently left unbelief. For this reason he did not grant permission for rebelling against the leaders with the use of one's hand due to the greatness of what results afterwards on account of it." (13)

Believer's Behaviour Towards Muslim Rulers -[Advise Given In Private, Supplicate For Them And Refrain From Rebellion]; So Beware of Spiteful Foreign Instigators and Some Dangerous Social Media Networks That Promote Digital Mob Rule!
<https://salaficentre.com/2021/02/10/believers-bahaviour-towards-muslim-rulers-advise-given-in-private-supplicate-for-them-and-refrain-from-rebellion-so-beware-of-spiteful-foreign-instigators-and-some-dangerous-social-media-networ/>

[Ref 1: An Excerpt from Tafseer As-Sadi. Slightly paraphrased]

[Ref 2: Silsilah As-Saheehah. 17]

[Ref 3: An Excerpt from Tayseer Al-kareem Ar-Rahmaan Fee Tafseer Kalaam al-Mannaan'. Slightly paraphrased]

[Ref 4: Fadaa'il Al- A'maal' pages 11-14' by Shaikh Muhammad Bin Abdillaah As-Subayyil (may Allaah have mercy upon him)]

[Ref 5: Bukhaari 5642 and Muslim 2573]

[Ref 6: Silsilah Al-Ahaadeeth As-Saheehah 2280]

[Ref 7: Bukhaari 5700 and Muslim 110]

[Ref 8: <https://binbaz.org.sa/fatwas/2470/%D8%AD%D9%83%D9%85->

%D8%A7%D9%84%D8%A7%D8%B6%D8%B1%D8%A7%D8%A8-%D8%B9%D9%86-
%D8%A7%D9%84%D8%B7%D8%B9%D8%A7%D9%85-%D8%AD%D8%AA%D9%89-
%D8%A7%D9%84%D9%85%D9%88%D8%AA]. slightly paraphrased

[Ref 9: An Excerpt from Silsilah Al-Hudaa Wan-Noor 0156]

[Ref 10: Source: الأُفنان وتوحيد ابن خزيمة وحديث عن المظاهرات 4-4-1432 هـ.]

[Ref 11. Source: Quoted by Shaikh Abdullaah Al-Bukhaari (may Allaah preserve him) in 'Sharh Fadl Ilm As-Salaf Alaa Ilm Al Khalaf- Audio Number 1. Questions & Answers section]

[Ref 12. Source: Al-Ijaabaat Al-Muhimmah Fil-Mashaakil Al-Mulimmah: pages 10-11]

[Ref 13: <http://www.abukhadeejah.com/the-tyranny-of-the-rulers-a-reason-for-rebellion/>]