

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

## **A Rebuke Against Those Who Call to The Abandonment of The Sharee'ah In Affairs Related to Rulership**

Allaah [The Exalted] said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer. O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Surah An-Nisaa. Verses58-59]

Imaam Muhammad Ibn Saaleh al-Uthaymeen [may Allaah have mercy upon him] said, “The scholars say that the first verse was revealed regarding the rulers – that it is obligated on them to render back the trusts to those whom they are due and that when they judge between the people they do so with justice. And the second verse was revealed regarding those under the ruler’s authority, the armies and other than them- that it is obligated on them to obey the rulers who establish justice in their distributions, rulings, military expeditions and other affairs, except when they command one to commit an act of disobedience to Allaah, because there cannot be obedience to the creation in disobedience to Allaah. And if they differ in any matter, they should return to the book of Allaah and the Sunnah of His Messenger. If the rulers do not do this, then they are only obeyed in that which is in agreement with obedience to Allaah and His

Messenger, their rights are fulfilled just as Allaah and His Messenger commanded and they are aided in righteousness and piety, but not in sin and transgression". (1)

### **Siyaasah**

What is Siyaasah? It means to regulate the affairs of the citizens-rules related to behaviour and upright rectification. It has jurisdiction over the individual's behaviour and the society as a whole. It involves Islamic jurisprudence by way of which the rulers are facilitated with knowledge and understanding of the rulings related to looking after the affairs of the state, its set-ups and Sharee'ah principles. (2)

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: What is intended by 'Separation between religion and Siyaasah' is that the ruler can do what he wants based on what he thinks is a means of fulfilling (responsibilities related to) affairs of the state, whether it agrees with Sharee'ah or not; or even if what he does is based on the judgement of the religion, because the meaning of separation is to distinguish between two things and give them specific definitions. Therefore, in relation to this, the ruler looks at what he considers to be beneficial even if it opposes the Sharee'ah. There is no doubt that this is a false and sinful statement, because the religion itself is Siyaasah and Siyaasah itself is the religion, but what we mean by Siyaasah is the Siyaasah that is based on equity and not oppression. The religion of Islaam came to bring about wellbeing [and upright conduct] for the people in their behaviour towards their Lord and between themselves. It establishes the Rights of Allaah, rights for the people- rights for parents, relatives, wives and the Muslims – in general. And even for non-Muslims, Islam has given them rights that are well-known to the scholars. It laid down the means and conditions for war and peace making, punishments for crimes – some of which are determined by way of specific texts and some are left to the jurisdiction of the ruler, as well as other affairs which clearly shows that Islaam in its entirety is Siyaasah. The root of this word Siyaasah is Saa'is and

that is the person who is responsible for looking after the affairs of animals – fulfilling that which brings them wellbeing and repelling that which will harm them. This is Siyaasah. We find this meaning when we contemplate on affairs of the religion, and that Allaah has legislated – for the servants – things without which humans will not be able to establish [a fruitful, stable, orderly, safe] life, and forbade them from things that will corrupt their state of affairs – either affecting everyone or specific individuals. Therefore, in reality the entire religion is Siyaasah. And we are certain that anyone who separates Siyaasah from the Religion and establishes Siyaasah based on what he sees fit and what he forbids, then indeed his Siyaasah is corrupt, and it will cause more harm than good. If it rectifies one affair based on his limited [or deficient] opinions, then indeed it greatly corrupts from another angle. So, this makes it incumbent that one contemplates on the state of affairs of those who base their Siyaasah on their desires and opinions, and became distanced from the religion of Islaam, you will find -after contemplating – that either all that Siyaasah is corrupt or most of it, and that if it rectifies an affair from one angle, it corrupts from another angle. So, based on this, separation between Siyaasah and Religion is a sinful deed and it is obligated on the one who seeks to rectify himself and others that he does so only based on the religion of Islaam. (3)

### **Dealing With The Muslim Rulers When They Become Oppressive- A Rebuttal Against The Political Activists, Extremists and Kharijites**

Umm Salamah [may Allaah be pleased with her] said that Allaah’s Messenger [peace and blessings be upon him] said, “There will be rulers from whom you will see both good and corruption. One who recognizes their evil and hates it will maintain his innocence, but one who is pleased with it and follows them will be sinful”. It was said, “Shall we not fight them?” He said, “No, as long as they pray”. [Saheeh Muslim 1854]. Read: <https://www.abukhadeejah.com/the-tyranny-of-the-rulers-a-reason-for-rebellion/>

Iyaadh Ibn Ghanam [may Allaah be pleased with him] said that

Allaah's Messenger [peace and blessings of Allaah be upon him], said, "Whoever wants to advise the one in authority, then he should not do so openly; rather he should take him by the hand and advise him in private. If he accepts the advice, then that is good. If he does not accept it, then he has fulfilled his obligation". [Musnad Ahmad 14909]

Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon him] was asked about the one who refrains from supplicating for the ruler, so he replied: "This is from the ignorance and lack of foresight of this person, because indeed supplicating for the ruler is one of the greatest acts of worship and righteous deeds. It is one of the acts of sincerity to the Allaah and sincerely wanting good for Allaah's servants. When Tufayl Ibn Amr Ad-Dawsi [may Allaah be pleased with him] came to the Prophet [peace and blessings of Allah be upon him] and said to him, "Daws (a well-known tribe of disbelievers) are doomed, they have disobeyed and been stubborn. Pray to Allah against them". He said, "O Allaah! Guide Daws and bring them here". [Bukhaari and Muslim] So, Allaah guided Daws and they became Muslims. Therefore, a believer supplicates for the people to be blessed with good and the ruler is more entitled to it, because his rectification is a means of rectification for the Muslim nation. Supplicating for him is one of the most important supplications – one of the most important acts of sincerity to Allaah and sincerely wanting good for the Muslims, so one supplicates for him to be guided to the truth and helped upon that path, that Allaah grants him righteous companions, keeps him away from the evils of his soul and the evils of the people he sits with. Therefore, supplicating for him to be guided, blessed with the ability to do good, blessed with a righteous heart, blessed with good deeds and righteous companions, is one of the most important things to ask for and one of the most virtuous acts of worship. It has been reported from Imaam Ahmad [may Allaah have mercy upon him] that he said, 'If I knew that I have one supplication that would be accepted, I would make it for the ruler', and he reported this from Al-Fudayl Ibn Iyaadh [may Allaah have mercy upon him]". (4)

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have

mercy upon him] said, “If you see something from the ruler that is in opposition to (the Qur’an and Sunnah), then supplicate to Allaah for him because their rectification is a means of rectification for the Muslim nation; but when we say, ‘O Allaah! Rectify the rulers and guide them’, we hear some of the foolish people saying, ‘O Allaah! Do not rectify them’. Glorified be Allaah, The Most Great! If Allaah does not rectify them, then that would be more evil for you, so supplicate for them to be guided and become righteous, and Allaah is able to do everything”’. (5)

Imaam Al-Bayhaqqi [may Allaah have mercy upon him] said that Abu Uthmaan [may Allaah have mercy upon him] said, “Advise the ruler and supplicate for him a lot to be upright, guided in speech and action, and in his judgments, because indeed if they are righteous, the people will be righteous due to their righteousness. And beware of supplicating against them to be cursed and they increase in evil, so calamity increases on the Muslims; rather supplicate for them to be granted the ability to repent so that they abandon evil and calamity is removed from the believers”’. (6)

Imaam Ibn Salaah [may Allaah have mercy upon him] said, “The leaders of the Muslims deserve to be advised, aided upon truth and obeyed in that. They should be notified and reminded with gentle and kind speech, avoid rebelling against them and supplicate for them to be blessed with guidance and good deeds”’. (7)

Imaam An-Nawawi [may Allaah have mercy upon him] said, “The scholars hold a consensus that it is recommended to supplicate for the rulers and leaders of the Muslims during the Jumu’ah khutbah, that Allaah rectifies them, helps them to establish truth and justice, and what is similar to it, as well as supplicate for Muslim armies”’. (8)

Shaikh Abdullaah Abaa Batayn [may Allaah have mercy upon him] said, “The good supplication for the ruler during the khutbah is that one supplicates that Allaah rectifies and guides him, rectifies the affairs through him, aid him against the kuffaar and the corrupt people, as opposed to what is found in some of the khutbahs of praise and lies; rather the ruler is

to supplicated for and not praised, especially when praised with something he does not possess". (9)

### **Some Traits of The Khawaarij- Callers to Rebellion and Unrest**

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said:

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 (i.e. the ruler) 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 one who (i.e. Dhul Khuwaysirah) 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. (10)

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[Ref 1: An Excerpt from 'As-Siyaasah Ash-Shar'iyah 16-18. Slightly paraphrased]

[Ref 2: See At-taleeq Alaa As-Siyaasah Ash-Shar'iyah. Slightly paraphrased. Page 5 by Imaam Muhammad Ibn Saaleh al-Uthaymeen (rahimahullaah)]

[Ref 3: <https://binothameen.net/content/7366>. Paraphrased]

[Ref 4: Majmoo Fataawaa 8/209]

[Ref 5: At-Ta'leeq Alaa As-Siyaasah Ash-Shar'iyah page 452]

[Ref 6: Shu'ab Al-Eemaan 6/26]

[Ref 7: Siyaanatu Saheeh Muslim 244]

[Ref 8: Al-Majmoo 4/391]

[Ref 9: Durar As-Saniyyah 5/41]

[Ref 10: Al-Ijaabaat Al-Muhimmah Fil-Mashaakil Al-Mulimmah: page: 10-11]