

The Necessity of Having Patience Upon the Injustice, Misappropriation and Self-Preferential

Wednesday, 24 June 2009

Last Updated Wednesday, 24 June 2009

Table Of Contents

- Introduction
- The View of Fighting Rulers In Order to Usurp Authority is Corrupt and Leads to Much Greater Evil
- Allaah Does Not Order Something By Which Rectification of the Worldly and Religious Affairs Is Not Attained
- There Was Not in Any Revolt Any Rectification or Benefit For the Religion
- Fighting Against the Khawaarij is Commended in the Religion and Those Who Revolted Did So Believing They Were Enjoining the Good
- The Two Types of People That Fall Into Rebellion and Revolt And the Nature of Their Error
- The Necessity of Having Patience Upon the Injustice, Misappropriation and Self-Preferential Rule of the Leaders

The Necessity of Having Patience Upon the Injustice, Misappropriation and Self-Preferential Rule of the Leaders

Shaykh ul-Islaam continues:

And from that which is desirable to be known is that the causes of these tribulation are actually mixed, shared. For certain states and conditions come over the hearts that prevent them from knowing the truth and desiring it, and thus they resemble the state of jaahiliyyah. Since, in jaahiliyyah there was no knowledge of the truth and nor the desiring of such truth. And then Islaam came with [both] beneficial knowledge and the righteous action, which [in other words] is knowledge of the truth [firstly], and desiring it [secondly]. So it is agreed that some of the rulers commit oppression by way of self-preference, and then the souls do not show patience over his oppression. And it is not possible for them to repel his oppression except by what is even greater corruption than it (i.e. the ruler's oppression).

However, a person - on account of his love for a person, [intending] to restore his due legal right, and to repel injustice done to him - [in trying to redress this oppression] may not look at [and consider] the general corruption that would arise from his action [in trying to remove such oppression from the ruler].

And for this reason the Prophet (sallallaahu alaihi wasallam) said,

Verily, you will face hardship, so have patience until you meet me at the Hawd.

And it is likewise established in the Saheeh, that he said,

Upon a Muslim is to hear and obey, in times of difficulty and in ease, in the disliked things (to which one disapproves of) and in likeable things (to which one shows zeal), and when self-preference is made against him.

For the Prophet (sallallaahu alaihi wasallam) ordered the Muslims that they should be patient when they are controlled, monopolised (in oppression), and that they should obey those who are in charge of their affairs, even if they (the rulers) give preference to themselves over them (the subjects), and that they should not contend for authority. And many of

those who revolted against those in authority, or the vast majority of them, then they revolted so that they may contend with them (for authority), alongside their misappropriation, monopoly, over them, so they did not show patience upon this... and the one who fights remains thinking that he is only fighting him so that there is no more fitnah and so that the deen, all of it is for Allaah, and yet the greatest of that which actually motivated him (mobilised him) was seeking his portion, either of leadership, or of wealth. Just as Allaah, the Exalted said:

If they are given part thereof (of alms), they are pleased, but if they are not given thereof, behold! They are enraged!" (At-Tawbah 9:58)

And in the Saheeh from the Prophet (sallallaahu alaihi wasallam) that he said,

There are three whom Allaah will not speak to, nor look at on the Day of Judgement, and nor will he purify them, and they will have a tormenting punishment... and a man who gives the pledge of allegiance to a leader (imaam) and he does not do so except for the sake of the world, if he is given from it, he is pleased, and if he is prevented from it, he is enraged..."

And he ordered having patience upon their misappropriation (self-preference), and prohibited fighting against them, and contending with them (for authority), alongside their oppression. Because the corruption, mischief that arises from fighting during fitnah, is greater than the corruption in the oppression of those in authority. Thus, the lighter of two evils is not to be removed by the greater of the two. And whoever reflects upon the Qur'aan and the Sunnah that is established from Allaah's Messenger (sallallaahu alaihi wasallam) and considers it will find it to be in agreement with what he finds in his own soul.

End of Shaykh ul-Islam's words.