

# Allah Does Not Order Something By Which Rectification of the Worldly and Religious Affairs...

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## Allaah Does Not Order Something By Which Rectification of the Worldly and Religious Affairs Is Not Attained

Shaykh ul-Islam Ibn Taymiyyah continues:

And Allaah, the Exalted, does not order something on account of which rectification of the deen and the dunyaa is not attained - even if the one who does that is from the Awliyaa of Allaah, the Pious ones (Muttaqeen), and from the People of Paradise.

For they are not more superior than Aa'ishah and Talhah and az-Zubair and others, and alongside (what they did), they did not praise what they fell into of fighting, and the likes of these are of greater rank and position in the sight of Allaah, and of better intention than those besides them...(2).

And al-Hasan al-Basri used to say, "Verily al-Hajjaaj is a punishment of Allaah, so do not repel the punishment of Allaah with your hands, but you must (repel it) with humility and submission" (3).

And the most superior of the Muslims (from the early Muslims) used to forbid revolting and fighting in the times of tribulation, such as 'Abdullaah ibn 'Umar and Sa'eed bin al-Musayyab, and 'Alee bin al-Hasan and others, all of them used to forbid, during the year of Harrah, from the revolt against Yazeed, and just as al-Hasan al-Basree and Mujaahid and others used to forbid from revolt during the tribulation of Ibn al-Ash'at (4).

And it is for this reason that it is firmly established with Ahl us-Sunnah to abandon fighting in times of tribulation due to the authentic ahaadeeth that are established from the Prophet (sallallaahu alaihi wasallam), and they began to mention this matter in the course of (authoring their works) on their aqeedah, and they would command with patience towards the oppression of the leaders, and the abandonment of fighting against them - even if a fair portion of the people of knowledge fought against them during the tribulation...

And whoever reflects upon the authentic ahaadeeth that are established from the Prophet (sallallaahu alaihi wasallam) concerning this topic, and also considers with the consideration of those with insight and deep knowledge, will know that that which the Prophetic Texts have come with is from the best of all affairs.

## Notes

(2) So when it is the case that those who did fall into fighting in times of tribulation, were of better intention, and more pious and upright than the contemporaries (who wish to seize the thrones of power for themselves), and still they erred in what they did, then what excuse is left for the ignoramuses of today, whose intentions are in fact evil, and to whom the error of these ways is manifestly clear and abundant!

(3) Stated al-Hasan al-Basri, "Know - may Allaah pardon you - that the tyranny of the kings is a retribution (niqmah) from among the retributions of Allaah the Most High. And Allaah's retributions are not to be faced with the sword, but they are to be faced with taqwaa and are repelled with supplication and repentance, remorse (inaabah) and abstention from sins. Verily, when the punishments of Allaah are met with the sword, are more severe. And Maalik bin Deenaar narrated to me that al-Hajjaaj (Ibn Yoosuf) used to say, "Know that every time you commit a sin Allaah will bring about a punishment from the direction of your ruler (sultaan)". And I have I have also been told that a person said to al-Hajjaaj, "Do you do such and such with the Ummah of Muhammad (sallallaahu alaihi wasallam)?" So he replied, "For the reason that I am the punishment of Allaah upon the people of Iraaq, when they innovated into their religion whatever they innovated, and when they abandoned the commands of the their Prophet - alaihis salaam - whatever they abandoned." (Adaab Hasan al-Basri, of Ibn al-Jawzee, pp.119-120, by way of Mu'aamalat ul-Hukkaam, of Abdus-Salaam al-Burjis).

(4) However the contemporary takfiri groups have ignored the fact that the vast majority of the Salaf prohibited from this type of revolt, even though some of the notables from the people of knowledge fell into this. So out of deceit, they attempt to justify this manhaj of revolt in the current times (which they took from Vladimir Lenin through Sayyid Qutb in the name of "social justice"), with the excuse that there is a precedent from the people of knowledge from the Salaf - illustrating thereby, their blindness in both vision and insight.

Al-Khattaabee said, "And Ikhtilaaf (in a matter) is not a proof, rather the explanation of the Sunnah is a proof against the opposers, whether they be from the first (Muslims) or the later ones." (A'laam al-Hadeeth 3/2093).

And al-Haafidh Abu Umar Ibn Abdul-Barr said, "Ikhtilaaf is not a proof in the view of anyone that I know from the Fuquraa of this Ummah, except the one who has no vision, and who has no knowledge, and who has no proof in his saying." (Jaami' Bayaan ul-Ilm 2/229)