



A Warning from the Fitan and from Democracy and its Derivatives

Translated by: Akram Abdul Qadir As-Saylaanee An Najdee

Source: Shaykh Rabee' bin Hadee Al Madkhalee, www.rabee.net, www.sahab.net

Version 1.1

“The most dangerous of innovations newly entered into the Muslim lands is democracy”

Warning from the Fitan and from Democracy and its Derivatives



Written by Shaykh Rabee' bin Haadee bin 'Umayr Al Madkhalee

Translated by Akram Abdul Qadir As Saylaanee An Najdee

In the Name of Allaah, the Most Beneficent, the Most Merciful

Indeed all Praise is due to Allaah. We praise Him and seek His aid. We seek refuge with Allaah from the evils of ourselves and the evils of our actions. Whomsoever Allaah guides there is no misguidance for him. Whomsoever Allaah leads astray then there is no guidance for him. I testify that there is nothing worthy of worship except Allaah alone, there are no partners (worthy of worship) for Him, and that Muhammad is His Slave and Messenger.

“O you who believe! Fear Allaah as He should be feared, and do not die except in a state of Islaam.” (Aal-'Imraan: 102)

“O Mankind! Fear your Lord who has created you from a single soul and from him created his spouse, and from them He created many men and women. Fear Allaah



through Whom you demand your mutual rights and do not cut the ties of kinship, for surely Allaah is ever an All Watcher over you!” (An-Nisaa: 1)

“O you who believe! Fear Allaah and say truthful speech, He will direct you to righteous deeds and forgive your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement.” (Al-Ahzaab: 70 - 71)

To Proceed:

Indeed the best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad - Peace and Blessings of Allaah be upon him -. And the worst of affairs are the newly invented matters, and every newly invented matter is an innovation and every innovation is a misguidance and every misguidance is in the hellfire.

The most dangerous of innovations newly entered into the Muslim lands is democracy advocated by freedom that has been concocted by the Western atheists and those who follow them in order to shift Islaam away from its sovereignty and leadership of the Ummah (nation) to what will [not] make it [i.e. the Ummah] happy in its worldly affairs and in the next life, and what will not raise it to the position of pride, leadership, and sovereignty.

The West originated this democracy, freedom, the secular state, protests, and voting established upon lying, cheating, and bribing in the millions, and raced to it. Then the extremists from the people of misguidance embraced it and became proud of it. [They] extended it to those who hold fast to Islaam, who bite on to it with their molar teeth. They scorned them [the Muslims] and their Manhaj [methodology] and their Usool [fundamentals] that emanated from the Book of Allaah and the Sunnah of the Messenger of Allaah – Peace and Blessings of Allaah be upon him-. And this scorn of theirs is



indeed derision of the Book of Allaah and the Sunnah of the Messenger of Allaah – Peace and Blessings of Allaah be upon him-.

From their audacity is that they spread it in places to establish a generation deviated from Islaam that scorn its fundamentals and principles.

And this action of theirs is but a service for their masters, the Masons and the Atheists of the West, whether they feel that or not.

Where are you, O deviants, from ruling by the legislation of Allaah, the One who said:

ومن لم يحكم بما أنزل الله فأولئك هم الكافرون

“And whoever does not rule by what Allaah revealed, then they are from the disbelievers.”

ومن لم يحكم بما أنزل الله فأولئك هم الظالمون

“And whoever does not rule by what Allaah revealed, then they are from the oppressors.”

ومن لم يحكم بما أنزل الله فأولئك هم الفاسقون

“And whoever does not rule by what Allaah revealed, then they are from the sinners.”

Where are you, O deviants, from the conditions of the legislation in choosing the Muslim ruler? Where are you from the position of leadership in Islaam?

For indeed leadership is placed as a prophetic successor in defending the religion and the politics of the Dunya (this world), and its contract for those who undertake it for the Ummah is obligatory with consensus.



This leader does not come from the way of democratic elections that is represented by the rebellious sinners, secularists, Jews, Christians, and communists; and not even a single one from these types are prevented from leadership with them.

And the leader in Islaam does not reach the position of leadership except by way of the people who are best in knowledge, manners, and justice.

From the conditions of those who select the leader:

- 1- 'Adalah Al-Jaami'ah [the comprehensive traits that render an individual trustworthy religiously and other than it], from them Islaam, Puberty, Intellect, and safety from sinning and what invalidates integrity.
- 2- Knowledge that reaches to understanding of who deserves the leadership
- 3- Sound judgment and wisdom that lead to choosing one who is the most upright for leadership, and able to manage the interests [of the people] with power and understanding.

From the conditions of the one who is chosen for leadership:

- 1- 'Adalah Al-Jaami'ah as preceded.
- 2- Knowledge that leads to deriving [laws] for An-Nawazil [newly developed situations] and Al-Ahkaam [rulings].
- 3- Integrity of his senses in vision and hearing to be able to utilize them [in what is needed].
- 4- Good judgment leading to politics of those under his leadership and management of the interests [of the community].
- 5- Courage and aid leading to protecting the [Muslim] lands and Jihaad [fighting] the enemies.

See Al Ahkaam As Sulthaaniyyah of Al Maawardee (page 6)



Then if this leader rules by other than what Allaah has revealed, and he believes in the legislation of Allaah and believes deep inside of him that ruling by other than what Allaah revealed is Haraam [prohibited], falsehood, and misguidance, then he is a Kaafir [disbeliever] with Kufr Asghar [lesser disbelief- i.e. it does not remove him from Islaam].

If he considers it permissible to rule by other than what Allaah revealed or the rule should be with or democracy or democratic, then he is a Kaafir [disbeliever] with Kufr Akbar [major disbelief] that removes him from path of Islaam.

Indeed, I fear for those who are proud of democracy and a secular state that they will branch into equality of the religions and the people of other religions. I fear for them that they will fall into disbelief.

And Allaah, His messenger, and the believers refuse equality between those who believe piously in Allaah and the wicked disbelievers.

Allaah says:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ

“Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allaah like the wicked?” (Surah Saad: 28)

And He – The Most High- says:

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ



“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.” (Surah Jaathiyah: 21)

And He – The Most High- says:

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ
أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ

“Indeed, for the righteous with their Lord are the Gardens of Pleasure. Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?” (Surah Al-Qalam: 34-37)

Therefore, Allaah negates equality between the believers and the disbelievers in the Dunya [this life] and Aakhirah [next life]. Democracy justifies equality between the disbelievers, with their various types, and the Muslims. In addition, it justifies equality Islaam and the religions of falsehood, and the supporters of democracy traverse this methodology. It may be that the disbelievers are placed over the Muslims.

Then these types of lackeys of the West denounce the Salafees who truthfully hold on to the Book and the Sunnah and the Manhaj [methodology] of the Salaf as Saalih [pious predecessors] in dealing with the rulers, the Just and oppressive, that have not left the fold of Islaam to clear disbelief, and they ask how will the Salafees deal with the new rulers? Our answer to them is that we are firm upon our Islaamic methodology that emanates from the Book of Allaah and the Sunnah of the messenger of Allaah – Peace and Blessings be upon him – and that which our pious predecessors traversed in beliefs, worship, dealings, and politics. We never increase nor decrease anything regarding that.

We are not like you [those who do not traverse the path of the Salaf] who are like the chameleons, changing colors and appearances to cope with the changes in variables, conditions, and the fluctuations of the governments.

And from the evils of this type [of people] is that they accuse the Salafees of supporting Qaddafi the Libyan, and Asad the Syrian, and the mystic Nusayri government. In addition, they exaggerated this great lie by echoing it and publishing it on websites. They lied and fabricated. For the scholars of the Salafee methodology made takfeer [deemed as a disbeliever] Qaddafi and this Nusayri [Bashar Al Asad] and his mystic Nusayri sect. And I have said this clearly in my sittings and classes many times repetitively. And I believe that this group [of people] know that very well. However, [they are] a people of slander, and their corrupt methodology permits this slander for them.

As for our stance regarding protests and what it ensues from the chaos, slaughter, and massacres that claimed the lives of thousands of souls in Libya and Syria. How much honor has been violated, how many families have been rendered homeless, and how much property has been destroyed in these two countries!

Ask the poor, the Shuyukh [Pl. of Shaykh], the elderly, the orphans whose fathers were killed in these wars, and the widows whose husbands have perished in these tribulations and have left behind orphans. Ask all of these people: Are they pleased with this fitan [tribulations] and the dangerous results that have come to everything and everyone?

Our stance in these affairs is to severely denounce them and to free Islaam from the pre-Islamic ignorance that the governments of these two countries undertook. And the callers to unrestricted freedom and democracy share in the sins of their opponents in this fitan [tribulations].



We warn the Salafees and those who answer to the voice of Islaam against participating in this slaughter and associating with this destruction and defilement of the property, and the displacement of thousands of families, because Islaam prohibits these actions that are from the utmost degree of savagery. They take this to be Islaam and Islaam has nothing to do with it.

Therefore, the beginning of these crimes is democracy and dictatorship and its end is democracy that may lead to dictatorship.

We ask Allaah grant these two peoples [Libyans and Syrians] a way out, and to establish them upon holding fast to Islaam and pride with it, and to relieve them from this destructive fitan [tribulations], and to protect the lands of Islaam from these fitan and evils.

The Warning in Islaam from the Fitan [Tribulations]

Indeed, Allaah has warned from the Fitan and its causes. Allaah says:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.” (Surah Al Anfal: 25)

The linguists have clarified its meaning, they said: Fitnah [tribulations] is originated in Imtihaan [testing], and its usage in that meaning became abundant, then it increased [in its usage] until its meaning became sin, disbelief, fighting, arson, and changing something.

And the Messenger of Allaah – Peace and Blessings be upon him- warned from it many times, repetitively.



- 1) From Hudhayfah – may Allaah be pleased with him- said: I heard the Messenger of Allaah - Peace and Blessings be upon him- saying: Fitan [tribulations] will be presented to the hearts as a reed mat is interwoven stick by stick. Any heart that absorbs these trials will have a black spot placed on it. However, any heart that rejects it will have a white sport placed on it. The result is that hearts will be of two kinds: one white like a white stone, which will not be harmed by trials as long as the heavens and earth endure; and the other dark and rusty, like an over-turned vessel; not able to recognize the good, nor reject evil, but rather being absorbed with its desires.¹

So how many people have had their hearts absorb the fitan until these hearts became black and regressed. Then after that, it does not enjoin the good, and it does not forbid the evil. May Allaah make us from those who denounce these fitan, the small and large of it.

- 2) It is reported from ‘Abdullaah bin ‘Amr bin Al ‘Aas – May Allaah be pleased with him – who said: We accompanied the Messenger of Allaah – Peace and Blessings be upon him – on a journey, so we reached a place to rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of the Messenger of Allaah - Peace and Blessings be upon him - announced that people should gather for Salat. We gathered around the Messenger of Allaah - Peace and Blessings be upon him – and he addressed us saying, "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for this Ummah, it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous

¹ Reported by Muslim, Hadeeth (144), and Ahmad (5/386)



trials, one after the other. Whenever a trial arrives the believer will say: 'This is going to bring about my destruction.' Then when this passes, another calamity will approach and he will say: 'This is this.' Whosoever wishes to be removed from the Fire (Hell) and admitted to Jannah should die with faith in Allah and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an Imam, he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second.)²

And this Hadeeth has a warning from fitan of great terrifying and deadly evils. The latter part of this Ummah has been afflicted with trials, evil affairs, and destructive tribulations, except those whom Allaah has kept safe from the truthful believers, especially in this time.

3) Aboo Dawood said: "Chapter in the Prohibition of Seeking Fitnah"

It is reported from Abee Bakrah – May Allaah be pleased with him – that he said: The Messenger of Allaah – Peace and Blessings be upon him – said: There will be fitnah in which the one who is laying down is better than the one sits and the one who sits is better than the one who stands, and the one who stands is better than the one who walks and the one who walks is better than the one who runs." I said, O Messenger of Allaah – Peace and Blessings be upon him – "what do you order me with?" he said, "He who has camels should remain with his camels, he who has sheep should remain with his sheep, and he who has land should remain with his land." I asked, "If anyone has none of these, (what should he do)?" He replied, "He should take his sword, strike its edge on a stone, and then escape if he can."³

² Reported by Muslim, Hadeeth (1844), and Ahmad (2/191)

³ Muslim recorded it in his [Saheeh in the book of] "Fitan", Hadeeth (2887), "Chapter the decent of Fitan like rainfall", and Aboo Dawud in "The trials and battles" Hadeeth (4256).



This is the wording of Aboo Dawood.

And in Muslim after this: “O Allaah have I conveyed, O Allaah have I conveyed, O Allaah have I conveyed?” In this Hadeeth is education and guidance of the Messenger of Allaah – Peace and Blessings be upon him – to the Ummah on how to stay away from the Fitan and fighting, and falling into it. Regrettably, some of the people of desires scorn those who use this Hadeeth as evidence, and they scorn the content of this Hadeeth and what it means, especially those who are tested with the deviances of the West, such as democracy and socialism. Additionally, they claim that those who are firm upon Islaam are reactionary and backwards. Then, regrettably, they claim that they [the deviants] are refined and progressive

- 4) Imaam Al-Bukhaaree – may Allaah have Mercy on him – said, “Chapter: From the Religion is Fleeing away from Fitan.” Then he reported with a chain of narration to Abee Sa’eed al Khudree that he said, “The Messenger of Allaah – Peace and Blessings be upon him – said, “There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions”⁴

In this Hadeeth is a sign from the Prophet – Peace and Blessings be upon him – to finding the means and reasons that a truthful Muslim can avoid the Fitan.

And this guidance and prophetic directions is like liked by those who are impressed by the deviant principles of the West, rather they love to enter into the depths of the Fitan.

- 5) It’s reported from Humayd bin ‘Abdur-Rahmaan that Abaa Hurayrah said: The Messenger of Allaah - Peace and Blessings be upon him – said, “(When) the time

⁴ Al-Eeman, Hadeeth (19)



would draw close to the Last Hour, knowledge would be snatched away, turmoil would be rampant, miserliness would be put (in the hearts of the people) and there would be much bloodshed. They said: What is al-harj? Thereupon he said: It is bloodshed.”⁵

And in this Hadeeth is a clarification to the wide spread Fitan, and from them is Al Harj, and it is killing. And from the causes of this Fitan and wide spread killing is the fascination with the principles of the West, and from them is protests and clinging to democracy, Western [or foreign] freedom.

- 6) It’s reported from Abee Moosaa – May Allaah be pleased with him- from the Prophet – Peace and Blessings be upon him – that he said regarding the Fitnah: “break your bows, cut the strings (of your bows), and hit your swords against rocks. Stay closely inside the depth your homes. And be like the best of the sons of Adam (meaning best of humans).”⁶

In this Hadeeth is an encouragement to strive to stay away from the Fitan and its paths. Additionally, this noble Hadeeth is from a group of Hadeeth that the people of desires scorn those who shed light on the fitan with denouncing it and staying far away from it and actualizing the directions of the Messenger of Allaah – Peace and Blessings be upon him – and preserving his religion.

- 7) It is reported from Abee Hurayrah – may Allaah be pleased with him – that the Messenger of Allaah – Peace and Blessings of Allaah be upon him – said, “Hasten in performing good deeds before the time comes when trials would be as

⁵ Agreed upon. Reported by Al Bukhaaree in “Al-Fitan”, Chapter: Manifestation of the Fitan, Hadeeth (7061); and Muslim in “Al Ilm”, Chapter: Removal of Knowledge and its disappearance”, Hadeeth (2672); and Aboo Dawood in “Al-Fitan”, Hadeeth (4255).

⁶ Reported by At-Tirmidhee, Hadeeth (2204), it’s part of a Hadeeth reported by Ahmed in his Musnad (4/408); and Aboo Dawood in his Sunan, Number (4259).



dark as nights; a man would wake up a Muslim and go to sleep a disbeliever, and go to sleep as a Muslim and wake up a disbeliever.”⁷

We seek refuge with Allaah from these dark trials that lead to disbelief and to selling the religion for a lowly offer of the Dunya.

- 8) It is reported from Abee Moosa Al Ash’aree – May Allaah be pleased with him – that he said: The Messenger of Allaah – Peace and Blessings be upon him – said, “Between your hands is a tribulation like the part of a dark night, a man would wake up a Muslim and go to sleep a disbeliever, and go to sleep a believer and wake up as a disbeliever. The one who sits in it is better than the one who stands, and the one who stands in it is better than the one who walks in it, and the one who walks in it is better than the one who runs.” They said, “So what do you order us with?” He replied, “Stay in your homes.”⁸

I say: And how many are those who promote the Fitan and walk, run, and seek it, proudly doing that and not knowing what they are in from ignorance and misguidance. And during this time they scorn those who hold fast to the guidance of Muhammad – Peace and Blessings of Allaah be upon him – and his guidance and directions. Al-Khattaabee said: “It is said to a man if he stays closely in his home and does not depart it, then he [halas] ‘stays inside’ his home. Because [Al Halas] staying inside means he sits inside and stays in a place as long as it (the fitnah) is not raised.”

- 9) It is reported from Hudhayfah – may Allaah be pleased with him – that he said: The Messenger of Allaah – Peace and Blessings of Allaah be upon him – was asked about the Hour, so he said, “(Its knowledge is with my Lord, no one knows its time except for Him.) However, I will inform you of its signs and what

⁷ Reported by Muslim in his “Al-Eemaan”, Hadeeth (118); and Ahmad (2/303); At-Tirmidhee in “Al-Fitan” (2195); and Ibn Hibbaan (6704).

⁸ Reported by Ahmed in his Musnad (4/408), and Abee Dawood in his Sunan, Hadeeth (4262).



precedes it. Before it commences, there will be Fitnah (trials) and Harj.) They asked, `O Allaah's Messenger! We know the meaning of the Fitnah, so what is the Harj' He said, (It means killing, in the Language of the Ethiopians.) He then said, (Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.)"⁹

The Messenger of Allaah –Peace and Blessings of Allaah be upon him- warned us in these Hadeeth and other than it with a severe warning from delving into the Fitan. Additionally, the scholars of Islaam warned against it, from the heads of them are the noble companions, and the Imaams of Hadeeth, those who Allaah preserved Islaam through them and the Hadeeth of our noble Messenger. Indeed, they have authored books specifically in regards to warning from the tribulations. It's rare that an Imaam authors a poem regarding the Sunnah of the Messenger of Allaah except that he mentions in it Hadeeth related to Fitan, and from them are the six Imaams.

So upon the true believer is to hold fast to the guidance of Muhammad, the Messenger of Allaah –Peace and Blessings of Allaah be upon him-, and bite down to it with his molars, for it is the best guidance and no one opposes it except he has despair, destruction, and misguidance.

Clarification of the guidance and wisdom of the Messenger of guidance – Peace and Blessings be upon him- for his Ummah on how to deal with their rulers.

- 1) It is reported from Abee Hurayrah – May Allaah be pleased with him- from the Prophet – Peace and Blessings be upon him – that he said, “Who defected from obedience (to the Amir) and separated from the main body of the Muslim-then he

⁹ Reported by Ahmad (5/389) with a chain of narration that is Hasan.



died in that state-would die the death of one belonging to the days of Jahillyya. And he who is killed under the banner of a man who is blind (to the cause for which he is fighting), who gets flared up with family pride and fights for his tribe- is not from my Umma, and whoso from my followers attacks my followers (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me (i.e. is not my follower).”
 Reported by Muslim, Hadeeth (1848).

- 2) It is reported from Ibn ‘Abbaas – May Allaah be pleased with them- that the Messenger of Allaah – Peace and Blessings be upon him – said: “Whoever sees something from his leader that he dislikes, then he should be patient. For if he opposes the Jamaa’ah and dies, then his death is the death of Jaahiliyyah (pre-Islamic ignorance).” Reported by Muslim, Hadeeth (1849).
- 3) It is reported from Umm Salamah – May Allaah be pleased with her- that the Messenger of Allaah – Peace and Blessings be upon him – said: “In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his hand or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) safe (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers.” Reported by Muslim, Hadeeth (1854).
- 4) It is reported from ‘Ubaadah bin As-Saamit - May Allaah be pleased with him- that he said: “The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that

we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."” Reported by Al Bukhaaree, Hadeeth (7055), and Muslim, Hadeeth (1709).

So these Hadeeth prove the prohibition of rebelling against the leaders of the Muslims and the Jama’ah [community] of the Muslims, and that this rebellion is from the affairs of [Jahiliyah] pre-Islamic ignorance. Additionally, the Messenger of Allaah – Peace and Blessings of Allaah be upon him- freed himself from those who rebel, because that is spreading corruption in the lands and that it leads to spilling the blood and violating the honor, and destroying the wealth and properties and to the loss of security and spread of terror.

Therefore, if the leader is a disbeliever with clear disbelief that the Muslims have [Burhan] clear evidence, then it is permitted to rebel against him with conditions:

- 1- That the Muslims have the certain ability or almost certain ability to topple this disbelieving ruler that they are based on physical preparation along with preparation of [Eemaan] faith, as Allaah said:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy.” (Surah Al Anfal: 60).

For that will make it easy to remove him, especially if the army and its leaders and the people go against him with belief, methodology, and weaponry.

2- That the intent be to raise the Word of Allaah¹⁰ (La Ilaha illa Allah) as uppermost, not that it is done for nationalism or ambitions of the dunya [this life]. It is reported from Abee Moosa Al Ash'aree – May Allaah be pleased with him- that he said: “A man came to the Prophet – Peace and Blessings of Allaah be upon him- and said: “A person who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said: "He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah”” Reported by Al Bukhaaree in his Saheeh, Hadeeth (7458).

And the noble companion, Aboo Barzah Al Aslamee – May Allaah be pleased with him – said denouncing what occurred in his time from the fighting and bloodshed between those who seek the Dunya: "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham, by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca by Allah, is not fighting except for the sake of worldly gain.”¹¹

Shaykhul Islaam Ibn Taymiyyah commented on the Hadeeth of Abee Moosa Al Ash'aree – May Allaah be pleased with him- saying: “So the intent is that the religion should be completely for Allaah, and that the Word of Allaah should be the uppermost,

¹⁰ Translators Note: Imaam At-Tabari mentioned- The Word of Allah is His religion, His Tawheed, and the statement: None has the right to be worshiped besides Allah. (Tafseer At-Tabari- soorah Tawbah 40)

¹¹ Reported by Al Bukhaaree in his Saheeh, Hadeeth (7112).



and the “Word of Allaah” is a comprehensive name for all the speech in His Book.” (As Siyasah ash-Shar’iyyah, page 75).

So if the rebellion against the ruler is motivated by other than Islaam, and they do not intend with this rebellion to raise the Word of Allaah as the uppermost, then this rebellion is not legislated. And it is not permissible for the Muslim to partake in it due to what is in it from oppression, tribulations, and spilling the blood.

And regrettably, that the revolutions known as “Arab Spring” against their rulers are free from these meanings and noble Islaamic purposes. Rather, regrettably, their slogans and principles for these strange Western-style revolutions were against Islaam. So many went out and many of the youth, weak elderly, and poor were victims of these slogans and Western principles.

And here we advise the Salafee youth and whoever accepts advice to stay far away from participating in these fitan and in spilling blood. This advice is a general Islaamic advice, and is clearly established upon the Book and the Sunnah. This position was mentioned previously by Shaykhul Islaam Ibn Taymiyyah and the scholars of his time. Shaykhul Islaam – Ibn Taymiyyah - may Allaah have mercy on him - said while speaking about the people of misguidance who are attached to the dead, supplicating to them and seeking aid from them during tribulations, and after clarifying that this action is a form of shirk (worshiping other than Allaah); he said:

“Even to the extent that when the [disbelieving] enemy who was outside the Sharee’ah (Legislation) of Islaam [i.e. the pagan Tatars], when they came to Damascus, they [meaning the people of Damascus] came out seeking deliverance and rescue from the deceased at their graves, from those [deceased] whom they hoped would alleviate them from their afflictions, and some of the poets said:

O you who fear the Tatars, Seek refuge in the grave of Aboo ‘Umar.



Or they said :

Seek refuge with the grave of Aboo ‘Umar...He will save you from Dharar (adversities)
 So I [i.e. Shaykh ul-Islam] said to them: These people from who you seek deliverance and rescue, if they were with you in the battle, then they would have been defeated the same way those who faced defeat from the Muslims when they were defeated on the Day of Uhud. For verily it has been decreed that an army will be routed and defeated for certain reasons that necessitate that, and this is due to a wisdom from Allaah, ‘azza wajal, concerning that, and for that reason the People of Knowledge of the religion and Mukaashafah (those to whom the affairs are manifestly clear) did not participate in the battle at that particular time due to the absence of legislated fighting which Allah and His Messenger ordered with, and due to what will result from that from evil and corruption and absence of necessary aid [from Allah] in the battle. So there will be neither reward for it in this life nor the next for the one who knows all this, and verily many of those who said and believed that this fighting was legislated will be rewarded according to their intentions. Then after that we began ordering the people with purifying the Religion of Allah, ‘azza wa jall, and to seek deliverance with Him, and that they do not seek deliverance with anyone besides Him, they should neither seek deliverance with an angel brought close, nor a sent Messenger, as Allaah The Most High said [regarding] the Day of Badr:

“[Remember] when you asked help of your Lord, and He answered you...” (Al-Anfaal : 9)

And it has been reported that the Messenger of Allaah, on the Day of Badr, used to say: “Ya Hayy Ya Qayyoom (O Ever-Living, O One who sustains and protects all that exists), there is nothing worthy of worship but You, with Your mercy we seek assistance.” And in another narration: “...Rectify my affair for me, all of it, and do not leave me to myself for the blink of an eye, and not to anyone from Your creation.”



So when the people rectified their affairs, and were truthful in seeking assistance from their Lord, He gave them a powerful victory against their enemy; and never before were the Tatar defeated as they were defeated [that day]; because of what was corrected from establishing the Tawheed of Allaah, The Most High, and the obedience of His Messenger [peace and blessings be upon him] which was not established before that. For verily Allaah, The Most High, gives victory to His Messengers and those who believe in this life and the Day when the witnesses will stand.” (Al-Istighaatha (2/ 732-738)).

What lessons are in this text?

- 1- The enemies from the enemies of Islaam came to a people to barbarically seize their lands.
- 2- So the people of Damascus went out to fight this enemy in the name of Islaam, so they defended a capital from the capital cities of Islaam.
- 3- So Shaykhul Islaam heard from them something that nullifies Tawheed, and that was that they sought assistance with the dead to aid them against this enemy.
- 4- Then Shaykhul Islaam declared that they will be defeated, fully believing in that, because they came with what opposed Islaam from seeking assistance with other than Allaah, and that’s from the causes of failure and defeat.
- 5- Those who have understanding of the religion and Mukaashafa (Those who make minute and careful observation) mentioned that they did not fight in that time because of the absence of the legislated fighting that Allaah and His Messenger ordered with. Because it is incumbent that the people fighting the legislated (Shar’ee) fight must be from the people of Tawheed who fight for a noble cause, that the Word of Allaah is the utmost. And those who were fighting came with what opposes the Word of Tawheed, so they were defeated. These fighters impaired the conditions of Jihaad that Allaah has legislated.
- 6- Shaykhul Islaam legislated after this that the people be called to Tawheed of Allaah and sincerity to the religion of Allaah – ‘azza wa jall- and seeking assistance from him, and that they do not seek assistance except from Allaah. Not with a close Angel or with a Prophet sent, and then he cited the evidence for that.



7- He said: “So when the people rectified their affairs, and were truthful in seeking assistance from their Lord, He gave them a powerful victory against their enemy; and the Tatar were never defeated before that the way they defeated; because of what was corrected from establishing the Tawheed of Allaah, ta’aalaa, and the obedience of His Messenger [peace and blessings be upon him] which was not established before that. For verily Allaah, ta’aalaa, gives victory to His Messengers and those who believe in this life and the Day when the witnesses will stand”

The point from this speech is that Shaykhul Islaam and the people of understanding in the religion did not partake in fighting the battles against the enemies of Allaah. Because this fighting was not legislated, and if the fighters were from the people of Tawheed, fighting to raise the Word of Allaah as utmost, then Shaykhul Islaam and those scholars would join the fighters.

Then when Shaykhul Islaam educated the people on Tawheed and they rectified their affairs, Shaykhul Islaam joined them in Jihaad. Rather I believe it was he who led them in fighting and was victorious and caused the enemies of Islaam to have an evil defeat.

In conclusion, it is incumbent upon the Muslim to know the Islaamic methodology, beliefs, worship, dealings, Jihaad, and mannerisms. And to hold fast to this methodology with all its details, and to warn from standing in the Fitan and following the enemies of Islaam in their beliefs or politics or mannerisms. And whoever falls into something of this disgrace then it’s upon him to repent to Allaah with sincere repentance.

And May the Peace and Blessings of Allaah be upon Muhammad, his family, and his companions.

Written by

Rabee’ bin Hadee ‘Umayr Al Madkhalee

4/10/1433H

