

Strikes, sit-ins and demonstrations

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: Our honourable Shaykh! I am a teacher in education sector. In the next days, its workers will observe a strike for substantive demands. So, what is the ruling regarding such strikes in the Sharee'ah?

Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

All kinds of strikes are ways of the democratic systems in which the people have absolute domination. Strikes against the prevailing situations are considered in the conventions of democrats as a right action. By strikes, political, social and professional situations are made right, from bad to better or from good to the best.

However, in the eyes of Sharee'ah, democracy, in all its systems, is considered as an aspect of Shirk (polytheism) as regarding legislating.

These systems annul the sovereignty of the Creator (Mighty and Majestic is He) and His right of absolute legislation and make it a right of the humans.

This method is the same adopted by the contemporary secularism in separating religion from the state and life, and which has brought the rulings and legislations to the people without authority over them or control, and it is Allaah (Alone) Whose help can be sought.

Contrarily to the nation's authority in Islam. For the sovereignty in Islam is the prerogative of the Sharee'ah. The nation has no right to institute something as regards religion that Allaah (Mighty and Majestic is He) has not allowed. Allaah (Mighty and Majestic is He) said:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ﴾

The meaning of the verse:

﴿Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed﴾

[Ash-Shuraa (The Consultation): 21]

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This been said, strikes, sit-ins and demonstrations and all the democratic methods belong to the habits of disbelievers and the way they deal with their governments. They have nothing to do with Islam. Moreover, it is not among deeds of believers to ask for rights, even though they are legitimate, if it is by stopping work, spreading and advocating confusion, causing troubles and casting aspersions on the nonparticipants in the strike and other things which contradict the legal texts of the Sharee'ah and the good manners of the Muslim with respect to education, methodology and manners. Rights should be reached through legal ways; by consulting the officials and governors. If the claims are answered, this is certainly a grace from Allaah (*Mighty and Majestic is He*), and if they are not, the claimants should be patient and ask Allaah reward, and claim again till Allaah (*Mighty and Majestic is He*) will grant them success and Allaah is the Best to give success.

It is reported in an authentic narration of `Ubaada Ibn As-Saamit (*May Allaah be pleased with him*) what supports this view in which he said: "The messenger of Allaah (*May the peace and blessings of Allaah be upon him*) called us and we took the oath of allegiance to him. Among the conditions he enjoined upon us was to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even if he did not give us our right, and not to dispute over the matter (of ruling) with those who are more fitting for it, except when you have clear signs of their disbelief for which you have a proof from Allaah"¹. Ahmad added: "**Even though you see that you have**"². That is to say: "Even though you think that you have the right, do not follow this thought, but listen and obey (him) till you will get this right without disobedience"³ and in the narration of Ibn Hibbaan and Ahmad: "**Even though they take your money and strike your back**"⁴, and in the hadeeth of Ibn Mas'ood (*May Allaah be pleased with him*), the Prophet (*May the peace and blessings of Allaah be upon him*) said: "**Soon you will see others given preference over you, and there will be things which you will deny**" the Companions of the Prophet (*May the peace and blessings of Allaah be upon him*) asked: "O Allaah's Apostle! What do you order us to do?" He said: "**To give the rights that are on you and to ask Allaah for your rights**"⁵.

¹ Reported by Al-Bukhaaree, chapter of "Afflictions" (hadeeth 7056), Muslim, chapter of "Ruling" (hadeeth 4877), Ahmad (hadeeth 23347) and Al-Baihaqee (hadeeth 16994) from the hadeeth of `Ubaada Ibn As-Saamit (*May Allaah be pleased with him*).

² Reported by Ahmad (hadeeth 23405). This hadeeth is judged authentic by Al-Albaanee in "Dhilaal Al-Jana" (hadeeth 1028); this addition is also narrated by Al-Baihaqee in his "Sunan" concerning "sharing and disobedience", from the hadeeth of Um Ayman (*May Allaah be pleased with her*) (hadeeth 15174).

³ "Fath ul-Baaree" of Ibn Hajar (13/10).

⁴ Reported by Ibn Hibbaan (hadeeth 4645), chapter of "Biographies" concerning obeying the rulers, Ibn `Assim in "As-Sunnah" (hadeeth 857). This hadeeth is judged authentic by Al-Albaanee in "Takhreej As-Sunnah" (hadeeth 1026). As for the narration of Ahmad (hadeeth 24140) it is by the wording: "Even if he strains your back and takes your money", from the hadeeth of Hudhayfah (*May Allaah be pleased with him*).

⁵ Reported by Al-Bukhaaree, chapter of "Afflictions" (7052), At-Tirmidhee, chapter of "Afflictions" (hadeeth 2349), Ahmad (hadeeth 3713) from the hadeeth of Ibn Mas'ood (*May Allaah be pleased with him*).

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Finally, we ask Allaah (*Mighty and Majestic is He*) to show us the truth and guide us to follow it and show us falsehood and guide us to avoid it. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet (*May the peace and blessings of Allaah be upon him*), his Family, his Companions and Brothers till the Day of Resurrection.

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