

## Lesson 26

### Point Number 29

**And whoever rebels against one of the Muslim rulers, then he is one of the Khawaarij. He has caused dissent within the Muslims and he has contradicted the narrations and he dies a death like that of the Days of Ignorance.**

The Explanation:

His saying, **“And whoever revolts against a ruler from the Muslim rulers, then he is a *Khaarijiyy* (one of the Khawaarij).”** Whoever departs from obedience to the one in authority and rebels against his authority, using the excuse that the person in authority has sins and has acts contrary to the legislation, as is done by the Khawaarij; then he has the ruling of the Khawaarij. And the Khawaarij are a deviant group which first sprouted in the time of the Messenger *sallAllaahu `alayhi wa sallam* when *Thul-Khuwayṣirah* came and said to the Messenger *sallAllaahu `alayhi wa sallam*, when he saw him dividing the booty, he said to him,

“Do justice O Muḥammad, for you have not been just!”

So he *sallAllaahu `alayhi wa sallam* said,

***“Woe to you! Then who will do justice if I do not do justice?”***

So when that man departed he *sallAllaahu `alayhi wa sallam* said,

***“There will emerge from the progeny of this one...”*** Meaning from his type ***“...a people; you will belittle your Prayers in comparison to their Prayers, and your worship in comparison to their worship. They will recite the Qur’aan but it will not pass beyond their throats. They will shoot out from the Religion just as an arrow shoots straight through the game. So wherever you find them then fight them, for in fighting them there is reward for those who fight them.”***<sup>1</sup>

So it is obligatory to fight against them and that is in order to stop their evil from the Muslims.

This is the case if they come out with weapons and they bear arms, but as for their merely manifesting the view of the Khawaarij and speaking with it but not fighting and not bearing arms, then in that case we rebuke them and we make clear to them their misguidance but we do not fight against them. However, if they gain strength and they

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<sup>1</sup> Reported by al-Bukhaariyy (no. 3344) and Muslim (no. 1064) from a ḥadeeth of Aboo Sa‘eed al-Khudriyy *radhiyAllaahu `anhu*

start to fight against the Muslims then it is not permissible then for the Muslims to leave them. Rather it is obligatory upon the person in authority to fight against them, and it is obligatory upon the Muslims that they should be along with the person in authority against them, just as occurred in the *khilaafah* (Caliphate) of `Aliyy *radīyAllaahu `anhu* when he fought against the Khawaarij at Nahrawaan. And the Companions joined him and they fought against the Khawaarij along with him until they killed them in the worst manner; and through that he attained the reward which Allaah's Messenger *sallAllaahu `alayhi wa sallam* promised in his saying:

***"Indeed there is reward in fighting against them for those who fight against them."***<sup>2</sup>

And this is from the virtues of `Aliyy *radīyAllaahu `anhu*, and his virtues are many. And from them is that he fought against the Khawaarij and he implemented the statement of the Messenger *sallAllaahu `alayhi wa sallam* regarding them.

His saying, **"And he has caused dissent within the Muslims and he has contradicted the narrations and his death will be the death like that of the Days of Ignorance."**

So the Khawaarij, they are the people who broke the unity of obedience and they revolted against the person in authority. And likewise they are the ones who declare the Muslims to be disbelievers on account of major sins, *kabaa'ir*, which are less than *shirk*. So therefore they have two signs:

**The first sign** is their *khurooj* (rebelliousness) against the person in authority over the Muslims and their attempting to remove the one in authority.

**The second sign** is that they declare the Muslims to be disbelievers on account of *kabaa'ir* (major sins), which are less than *shirk*.

And what led them to this is *ghuluww* (extremism), and Allaah's refuge is sought. And therefore, the Prophet *sallAllaahu `alayhi wa sallam* warned against *ghuluww* (extremism) saying,

***"Beware of ghuluww (extremism) for those who came before you were only destroyed on account of ghuluww (extremism/going beyond the limits.)"***<sup>3</sup>

And it is adding to the Religion and adding to that which is legislated with regard to criticising an evil. This is *ghuluww* (extremism) which led the Khawaarij to what occurred from them. They had *ghuluww*, went overboard, in criticising an evil to such an extent that they split apart from unity of obedience and they went beyond the limit,

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<sup>2</sup> Part of the previous ḥadeeth of Aboo Sa'eed al-Khudree *radīyAllaahu `anhu*

<sup>3</sup> Reported by Imaam Ahmad, an-Nasaa'ee in his Sunan, Ibn Maajah, at-Tabaraaniyy, Ibn Khuzaymah, Ibn Hibbaan, al-Haakim and he declared it authentic to the standard of the two shaykhs, and ath-Thahabiyy agreed

Translator's side point: Likewise, authenticated by Shaykh al-Albaaniyy *rahimahullaah*

to extremes in worship to the extent that they declared those people who commit major sins from the Muslims to be disbelievers.

His saying, “...**he has contradicted the narrations...**” Meaning the *aḥaadeeth* which occur from the Messenger *sallAllaahu `alayhi wa sallam* with regard to adhering to obedience to the one in authority over the Muslims.

His saying, “...**and his death will be a death like that of the Days of Ignorance.**” Meaning because he has a characteristic from the characteristic of the Times of Ignorance (times of *jaahiliyyah*) because the Arabs in the times of *jaahiliyyah* (the Times of Ignorance) used to be dispersed within different tribes; they had no single ruler who would unite them, rather, each tribe would be independent on its own and they would make surprise attacks upon other tribes. And they did not unite except after Allaah sent Muḥammad *sallAllaahu `alayhi wa sallam*. He called them to Islaam so they accepted Islaam and they came to be beneath a single banner. And therefore He, the Most High, said:

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ

بِنِعْمَتِهِ إِخْوَانًا﴾

**And remember the favour of Allaah upon you that you were previously enemies, so He joined between your hearts and through His favour you became brothers.**

(Soorah Aali `Imraan (3), *aayah* 103)

And He, the Most High, said:

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ

يَخْطَفَكُمُ النَّاسُ فَيَآوِنَكُمْ وَأَيِّدَكُمْ بِنُصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ

لَعَلَّكُمْ تَشْكُرُونَ﴾

(Explanation)

**And remember when you were few and you were weak upon the earth, fearing that the people would snatch you away, and Allaah gave you shelter and He strengthened you with His aid and He provided provision for you from the good and pure things so that you may give thanks.**

(Sooratul-Anfaal (8), *aaayah* 26)

From the fruits of obedience to the one in authority over the Muslims, all these good things come about through that: establishment of security, the ability to seek provisions and the people being able to travel far and wide to seek provisions on account of the roads being safe. But when there is a state of fear, then in that case the people do not travel, they do not buy and sell out of fear for themselves. So these are from the virtues of the *Jamaa'ah* (the United Body) and of obedience to the one in authority. As for revolting against the one in authority and splitting away from obedience then that brings about the following:

**Firstly:** It causes the splitting of the United Body of the Muslims

**Secondly:** The shedding of blood without right

**Thirdly:** The enemy overcoming; because the enemy are happy at this. And therefore you will find the disbelievers being joyful at the splitting of the Muslims, and they bring about splits between the Muslims and they aid the deviant groups. They provide them with weapons and they aid them with planning so that they rebel against the United Body of the Muslims, and splitting occurs among the Muslims, so that they can seize them as plunder, as happens. So all of this is a result of disunity and of disobeying the Messenger *sallAllaahu `alayhi wa sallam* and of rebelling against the ones in authority over the affairs of the Muslims.

**In summary,** one who has no ruler, then he is like a person who lives in *jaahiliyyah* (Times of Ignorance) and if he dies then his death is like that of the Times of Ignorance. It does not mean that he becomes a disbeliever, but rather it means that he has a characteristic from the characteristics of the Days of Ignorance in that he does not enter under obedience to a ruler; instead he lives in chaos, *fowḍaa*.

### Point Number 30

**And it is not permissible to fight the ruler, nor to rebel against him even if he oppresses. And that is because of the saying of Allaah's Messenger sallAllaahu `alayhi wa sallam to Aboo Tharr al-Ghifaariyy,**

***"Have patience, even if he is an Abyssinian slave."***

**And his saying to the Anṣaar,**

***"Have patience until you meet me at the Reservoir (the Howd)."***

**It is not from the Sunnah to fight against the ruler for it brings about corruption of the worldly life and of the Religion.**

The Explanation:

It is not permissible for anyone to fight against the *sultaan* (ruler) by rebelling against him by using weaponry because this results in major evils.

His saying, **"And it is not permissible to fight against the ruler, nor to rebel against him even if he is oppressive."** Meaning it is forbidden – *haraam* - to fight against the ruler, meaning to fight against the ruler as is done by the Khawaarij.

**"Even if he commits oppression."** Meaning (even if) some tyranny or oppression occurs from him then the person should have *sabr*, patience, upon that. Because having patience upon that, even though it has harm within it, then this is lighter (less serious) than the harm which results from rebelling against him. So the harm which comes about along with having patience upon obedience to the oppressive ruler, this is less serious than the harm which comes about through rebelling against him. And there is no doubt that from the principles that are confirmed in Islaam is: 'taking on board the lesser of two harms to repel the greater one'.

And the Prophet sallAllaahu `alayhi wa sallam said to the Anṣaar,

***"You will indeed see after me atharah (undue preference), so have patience until you meet me at the Howd (Great Reservoir)."***<sup>4</sup>

He enjoined them with *sabr* (having patience) even though they were going to experience *atharah* (undue preference) against them - and it is preferring other people

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<sup>4</sup> Reported by al-Bukhaariyy in his Saḥeeḥ (no. 3792) and reported by Muslim in his Saḥeeḥ (no. 1845), hadeeth of Usayd Ibnul-Ḥudayr raḍiyAllaahu `anhu.

with wealth and excluding them. So he enjoined them with having patience because of what lies in this from repelling the greater of two evils.

His saying, **“And that is because of the saying of Allaah’s Messenger *sallAllaahu ‘alayhi wa sallam* to Aboo Tharr al-Ghifaariyy,**

***“Have patience even if he be an Abyssinian slave.”***

Meaning do not hold the ruler in contempt even if his appearance is not beautiful, even if he is black in colour, even if he does not have Arabian lineage, because what is counted is his position, which is the *khilaafah* (Caliphate) or *al-imaarah* (the major leadership) and what is counted is not his own person. So he is to be obeyed as long as he is a Muslim; and his bodily appearance is not to be looked to, which perhaps does not please the one who looks because of his deformity or ugliness or because of his shabby appearance or because of a defect in his body.

***“Even if he is a slave with severed limbs.”<sup>5</sup>***

All of this does not justify rebelling against him even if he is a sick person or he has weak health. As long as the pledge of obedience was established for him then he should have patience with him and he is to be heard and obeyed, even if he has these characteristics.

His saying, **“Fighting against the *sulṭaan* (ruler) is not from the Sunnah.”** It is not from the Sunnah established from the Prophet *sallAllaahu ‘alayhi wa sallam* to fight against the ruler - not in a single ḥadeeth, neither a weak one, nor a *ḥasan* one, nor an authentic one. There is not in the Sunnah any ḥadeeth which proves fighting against the Muslim ruler, even if he is sinful, even if he is an oppressor, even if he is a tyrant, even if he shows undue preference with wealth, then it is still not permissible to rebel against him. Rather the *aḥaadeeth*, all of them, prove having patience with that and the forbiddance of rebelling against him.

And this does not mean that the ruler shouldn’t receive *naseeḥah*, sincere advice. Rather he should be advised, in secret, privately between him and the one who is advising. So it is obligatory upon the person who has some sincere advice to take it to the ruler, just as he *sallAllaahu ‘alayhi wa sallam* said,

***“The religion is sincerity.”***

So we said, “To whom?”

So he said,

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<sup>5</sup> Part of the same ḥadeeth brought by the author in the main text, ḥadeeth of Aboo Tharr *radīyAllaahu ‘anhu*, reported by al-Bukhaariyy (no. 3792) and Muslim (no. 1845) and this being one particular wording of that, the wording reported by Muslim (no. 648)

***“To Allaah and to His Book and to His Messenger and to the rulers of the Muslims and to their common folk.”<sup>6</sup>***

So that does not mean that he is not to be advised and that he is to be left alone; rather things must be made clear to him and he should be advised. And this is his right upon the scholars and upon his subjects and upon those whom he consults and upon people of sound opinion - that they give him sincere advice.<sup>7</sup>

**“And it is not from the Sunnah to fight against the *sultaan* (the ruler),”** meaning, there is no proof for it; nothing *saḥeeh* (authentic) and nothing *da'eef* (weak) to show that it is legislated to fight against the Muslim ruler. Rather there is in it (the Sunnah) and in the Qur'aan also, the command to obey him.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

(Explanation)

**O you who believe! Obey Allaah and obey the Messenger and those in authority from amongst you.**

(Sooratun-Nisaa· (4), *aaayah* 59)

So look at his saying ﴿مِنْكُمْ﴾ '*minkum*' with the meaning, 'from amongst you', meaning as long as he is a Muslim, then it is obligatory to obey him.

His saying, **“For indeed (in rebelling against the ruler) in it lies corruption of the worldly life and of the Religion.”** Fighting against the ruler brings about corruption of the worldly life such that authority is lost, *fowdaa* (anarchy/chaos) becomes widespread and the enemies overcome and the Religion becomes lost; since there is no-one to establish the prescribed punishments and no-one who can carry out the *qisaas*, (retaliatory punishments) and there is no-one who can enforce the legislated rulings and give back the rights to those who deserve them and who can enforce the judicial

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<sup>6</sup> Reported by Muslim (no. 55) from ḥadeeth of Tameem ad-Daariyy *radiyAllaahu `anhu*

<sup>7</sup> Translator's side point: Shaykh Saalih as-Suḥaymiyy *ḥafizahullaah* in his explanation said with regard to the word *sultaan* (the sultan, the one in authority), “His saying, '*sultaan*'. He used this word here to make it general, whether the person is a *khaleefah* (Caliph) or a *malik* (king), or a *sultaan* or a *ra'ees* (head or president), whatever he is, as long as he establishes the legislation of Allaah, the Perfect and Most High. Whatever his title is, whether he is called a king or a *sultaan* (sultan) or an *ameer* (chief/head) or an *imaam*, whatever, then the witness here is that it is forbidden to rebel against him.

rulings; and thus the Religion is corrupted and there is chaos and corruption. And the hand of the thief cannot be chopped, so therefore people's wealth is lost. And the highway robbers do not have their limbs amputated and therefore the roads become disused - because who can establish all of this? He is the person in authority. This is from the function of the one in authority and no-one will be able, even if all the people gather, no one will be able to establish these affairs. Rather, chaos and anarchy will result.<sup>8</sup>

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<sup>8</sup> Translators side point: Shaykh Aḥmad an-Najmiyy *rahimahullaah* said, "I say the *`aqeedah* (creed and belief) of the *Ahlus-Sunnah wal-Jamaa'ah* is that fighting against the ruler is not permissible, and likewise rebelling against him. It is not permissible because of the prohibition of the Prophet *sallAllaahu `alayhi wa sallam* and his warning against rebelling against him and the prohibition of challenging him (the ruler) which occurs in the ḥadeeth of `Ubaadah ibnuṣ-Ṣaamit (with the wording):

***'And that we will not challenge those in authority with regard to the affair.'***

(Footnote: Ḥadeeth already preceded)

Translator's note: Meaning it was part of the pledge which the Companions gave to the Messenger *sallAllaahu `alayhi wa sallam* that they would not challenge those in authority of the affair.)

Shaykh Aḥmad continued,

"So challenging those in authority of the affair is not permissible, and that comes about by provoking and rabble rousing the common masses to rebel against them, all of this is not permissible. And from that is criticising the rulers from the minbars, for this will only enrage the hearts of those in authority and cause estrangement between those in authority and the common masses and cause them to have no trust in each other.

"And the Prophet *sallAllaahu `alayhi wa sallam* said,

***'The best of your rulers are those whom you love and who love you and who you supplicate for them and they supplicate for you. And the worst of your rulers are those who you hate and who hate you and you abuse them and they abuse you.'***

So they said, "We said, 'O Messenger of Allaah, shall we not challenge/go against them with regard to that?'

So he said,

***'No, not as long as they establish the Prayer amongst you. No not as long as they establish the Prayer. Indeed, whoever has someone in authority over him and he sees him committing something from disobedience to Allaah then let him hate that which he commits from disobedience to Allaah, but let him not remove his hand from obedience.'***

(Translator's side point: Reported by Muslim as a ḥadeeth of `Owḥ ibn Maalik *radīyAllaahu `anhu*)



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And the proofs concerning this topic and the writings, and the statements of the *Salaf* which cover this are plentiful. And Allaah is the One Who grants success.

**Itḥaaful-Qaaree bit-Ta'leeqaat `alaa Sharḥis-Sunnah**

**by Shaykh Ṣaaliḥ ibn Fowzaan al-Fowzaan ḥafizahullaah**

**Volume 1, Pages 231-239**

**Translated by Aboo Talḥah Daawood Burbank, raḥimahullaah**

Transcribed by Saima Zaher

Points discussed by Shaykh Ṣaaliḥ al-Fowzaan ḥafizahullaah in this excerpt include:

- how the deviant group called the Khawaarij are to be dealt with (ḥadeeth quoted)
- `Aliyy *radīyAllaahu `anhu* fought against the Khawaarij at Nahrawaan
- signs of the Khawaarij
  - rebelling against the person in authority over the Muslims and attempting to remove him
  - declaring Muslims to be disbelievers on account of major sins which are less than *shirk*
- what led the Khawaarij to deviation, a warning against extremism (ḥadeeth quoted)
- the one who has no ruler lives in chaos, like the time before Muḥammad *sallAllaahu `alayhi wa sallam* was sent
- proof to show how Islaam united the Arab tribes
- the virtues of the *Jamaa`ah* (the United Body) and of obedience to the one in authority
- the harms that result from disunity, disobeying the Messenger *sallAllaahu `alayhi wa sallam* and rebelling against the ruler
- ḥadeeth to show that even if people are unfairly excluded from wealth they must be patient and not rebel against the ruler
- the harm which occurs whilst being patient and obedient to an oppressive ruler is less than the harm which results from rebelling against him
- from the principles that are confirmed in Islaam is: 'taking on board the lesser of two harms to repel the greater one'
- more ḥadeeths to show that the ruler must be obeyed
- there is no proof at all from the Sunnah to support fighting the ruler, rather all evidences prove that it is forbidden

- it is from the ruler's rights that he is given sincere advice (hadeeth quoted)
- advice to the ruler is given in private
- it is obligatory to obey the ruler as long as he is Muslim (*aayah* from the Qur·aan)

In a side point Shaykh Ahmad an-Najmiyy *rahimahullaah* mentions additional hadeeths showing it is obligatory to obey the Muslim ruler.