

Fataawa of the Trustworthy Imaams Regarding Protests & Demonstrations

Selected Fataawa and Comments from the Book
of this Title by the Respected Shaykh ‘Ali Hasan
al-Halabi

“Allaah has praised rectification, those who bring it about and those who believe and do good deeds. He has censured those who cause ruin – so when the harm of ordering the good and forbidding the evil is greater than its benefit, it ceases to be that which Allaah ordered – even if it means that an obligation is left or a prohibited action is done.” Shaykh al-Islam Ibn Taymiyyah in al-Majmoo (28/126)

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Preface

In the name of Allaah; all praise is due to Allaah and may peace and salutations be upon the messenger of Allaah and upon his family and companions.

To proceed:

This is a translation of selected fataawa given by the people of knowledge as collected and compiled by Shaykh ‘Ali Hasan al-Halabi, may Allaah preserve him, in his beneficial work ‘Tahtheeraat al-Ulamaa ath-Thiqaat min al-Muthaharaat’; ‘The Warnings of the Trustworthy Scholars against Demonstrations’. It is a book in which he has collected approximately fifty fataawa and words of advice given by the scholars of the ummah and callers from across the Islaamic world on the subject of marches and demonstrations, putting them within a coherent context of a work that deals with the Manhaj of the Salaf regarding these emotive matters.

This e-book represents a fraction of the text and, as such, cannot be considered a translation of it – as the complete work places the fataawa within the context of a book that flows and delves into intricacies related to demonstrations that have not been covered here.

Due to time constraints, I have not translated Shaykh Ali’s commentary on the fataawa, except for some sourcing of ahadeeth. All footnotes are his, unless otherwise stated.

It is hoped that presenting these fataawa will answer the question that some have in their minds regarding these highly politicised act and their relationship with Islaam.

Akeel Ahmed

27th Ramadaan 1435AH

Imaam al-Albaani

1. Our Shaykh al-Imaam al-Albaani, may Allaah have mercy upon him, said, after declaring the well-known story of ‘Umar’s conversion to Islaam and his going to the Mushrikeen in Silsilatil ahadeeth ad-Da’eefah (14/74), in what is almost a summary of the previous fatwa:

‘...and I expect that is the reason, or from the reasons, some of our brother callers try to prove the [Shar’ee] legitimacy of demonstrations as we know them today, saying it was from the manners of the prophet sall Allaah ‘alayhi wa sallam in da’wah.

And there continues to be some Islaamic groups claiming this, unaware that it is from the ways and manners of the disbelievers, from which they claim that the rule is for the nation. It also goes against his saying, sall Allahu ‘alayhi wa sallam, ‘...and the best guidance is the guidance of Muhammad’¹

2. And he said, explaining the famous words of Imaam Abu Ja’far at-Tahhaawi in his ‘aqeedah (pp. 77-79), ‘And we do not see [as correct] taking the sword to anyone from the Ummah of Muhammad, except those who it is obligatory to do so against, and we do not see [as correct] rebelling against our Imaams and leaders, even if they oppress’, ‘The explainer said, ‘As for adhering to obeying them even if they oppress, it is because revolting against them carries greater evils than that which results from their oppression. Rather, having patience upon their oppression is a cause for the expiation of sins – for Allaah never placed them over us except due to the wickedness of our actions. And the reward reflects the action – so we have to strive to seek Allaah’s forgiveness, repent to Him and rectify our actions. The Most High said, {And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much} [Ash-Shura: 30] {And thus We do make the Zalimun (polytheists and wrong-doers, etc.) Auliya’ (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn} [al-An’am: 129], so if the governed want to be rid of the oppression of the oppressive ruler, they should leave off oppression.’

¹ Reported by Muslim on the authority of Jaabir, may Allaah be pleased with him (867).

I say [Imaam al-Albaani]: within these words is an explanation of the way to be rid of the oppression of the rulers who 'Are from our skins and speak with our tongues' and that is for the Muslims to repent to their lord; correct their 'aqeedah and cultivate themselves and their families upon correct Islaam, anacting the saying of the Most High, {Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves} [Ar-R'ad: 11].

And to this truth, one of the modern day callers alluded with his statement, 'Establish the Islaamic state in your hearts and it will be established upon your lands'.

And the way to be rid of this is not what some assume – armed revolution against the rulers through military coups, as despite their being modern day innovations, they contravene the texts of the Sharee'ah, that orders change to occur through the souls.

In addition to this, the fundamental foundation must be established to build upon, {Verily, Allah will help those who help His (Cause)} [Al-Hajj: 40].

The Esteemed Shaykh ‘Abdul-‘Azeez bin Baaz,

3. Good manners is from the greatest paths through which the truth will be accepted, and bad character from the most dangerous means through which it will not be accepted and the engendering oppression, enmity and fighting.

Joined to this is that which some people do, from demonstrations, which cause great evil to the callers – marching in the streets and shouting isn’t from the way of rectification and da’wah.

The correct way is to visit and write with that which is best – to advise the leaders and the shaykhs of the tribes – not with stringency and demonstrating. The prophet sall Allaahu ‘alayhi wa sallam was in Mecca for ten years and never demonstrated or marched, nor did he threaten the people in their wealth or selves.

And there is no doubt that this manner harms the da’wah and the callers – it prevents its spread and leads the leaders and those in authority to do whatsoever they can to oppose and restrict it.

They [the protesters] want good by this but the opposite is achieved!

That the caller to Allaah takes the path of the messengers and their followers, even if the period of time stretches, it is better than to do actions that harm, restrict or govern over the da’wah. And there is no power or might except with Allaah.’²

4. Q - There has come a new phenomenon with many – gathering, assembling and rallying for demonstrations as a type of disapproving of evil. What is your stance on this?

A - Rallying for demonstrations is not good – it was not from the manners of the companions of the messenger sall Allaahu ‘alayhi wa sallam and those who followed him in goodness. Rather [what is is] advising, guiding, ordering the good and forbidding the evil and co-operating upon piety and od-consciousness. This is the way to be followed:

² Mujalat al-Buhooth al-Islaamiyyah (vol. 38, p. 210)

Allaah, the High, said, {The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid from Al-Munkar} [al-Hajj: 71]

And He said, {Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf and forbidding Al-Munkar} [Al-Imran: 104].

And the prophet sall Allaahu 'alayhi wa sallam said, 'Whosoever from you sees an evil, let them change it with their hand, but if they are not able, with their tongue, but if they are not able, with their heart, and that is the weakest of faith.'³

Disapproving of the evil with action is for the Imaam or leader, or the body that has knowledge. As for individuals from the people, if they reject it with their hands, there will be trials, differing, splintering into groups and the benefit will be lost.

So it is obligatory upon every individual to advise with statements, guidance, encouraging and warning. The authority of the house over the children; the body with regards to that which it rules over, as much as it can, and also the leader – he has the right to disapprove with action.

As for individuals, they should disapprove with their speech as they cannot with action, so that the problem does not conflagrate and the evil does not increase.'⁴

5. His question while answering Shaykh Abdur Rahman Abdil Khaaliq

'You mention in your book 'Fusool minas Siyaasatish Shar'iyah', pp31&32, that from the prophet's manners in da'wah was demonstrating. I do not know of any text with this meaning, so I hope you can enlighten me as to who has said this and which book you found it in.

³ Reported by Muslim: 49

⁴ Mujalat al-Furqaan vol. 82, p. 12.

And if none of that has any foundation, what is obligatory is to recant from it as I know not of any texts proving it.

And also, due to that which is known from the great many evils of doing demonstrations. And if an authentic text comes with regards to it, we must clarify its proper meaning, so that none attach themselves to futile demonstrations.

Allaah is the One responsible for giving us and you success in beneficial knowledge, righteous actions; to rectify our hearts and actions and to make us from those who are guided. Indeed, He is Generous and Giving.

Was salaam alaykum wa rahmatullahi wa barakaatuhu.⁵

6. His response to Abdur Rahman Abdil Khaaliq

‘From ‘Abdul-‘Azeez bin Baaz to the respected and ennobled son, the respected Shaykh ‘Abdur Rahman bin Abdil Khaaliq, may Allaah give him success to that which He loves and is pleased with, and make him aid His religion, aameen.

Salaamun ‘alaykum wa rahmatullahi wa barakaatuhu.

To proceed:

Your noble book has reached me – it has pleased me much that you have agreed with much of that which I advised you. I ask Allaah to increase you in success and make us and you from those who are guided. Indeed, He is Generous and Giving.

I have understood that which you have said regarding demonstrations and am aware of the weakness of the chain, as you mentioned, as it revolves around Ishaq bin Abee Farwah, who is not used as a proof⁶ and even if it did, the incident took place at the beginning of Islaam, before the Hijrah prior to the completion of the Shariyyah.

And it does not escape anyone that the foundation for enjoining, forbidding and all other matters of the religion is that which the Shariyyah settled upon after the Hijrah.

⁵ Majmoo al-Fataawa of the esteemed Shaykh ‘Abdul ‘Azeez bin Baaz (8/245)

⁶ See ahwaal ar-Rijaal (213) by al-Jawzajaani; al-Jarh wa ta’deel (/228) by Ibn Abi Haatim; al-Kaamil (1/530) by Ibn Adee and other than these works.

As for that which relates to Jumuah, Eids and other than this, they are from the gatherings that the prophet sall Allaahu ‘alayhi wa sallam called to – like the eclipse prayer and the prayer for rain. All of these to raise the banner of Islaam, and nothing to do with demonstrating, as is clear.

I ask Allah to grant us and you increased beneficial knowledge and action upon it; that He rectifies our hearts and actions and that He gives us and you, and the rest of the Muslims, sanctuary from the misguidances of trials and satanic whisperings – indeed He is the best one responsible.

Was salaam alaykum wa rahmatullahi wa barakaatuhu.’⁷

⁷ Majmoo al-Fataawa of the esteemed Shaykh ‘Abdul ‘Azeez bin Baaz (8/246)

Shaykh Muhammad bin Saalih al-Uthaymeen

7 – Q. What is the legislative status of strikes in the masaajid while those who carry them out do so, as they claim, based on a fatwa you gave about Algeria, in which you said if there were no uproar or armed conflict, it is permissible. What is your opinion and what is your guidance for us?

A. As for me, how many lies have been said about me?! I ask Allaah to guide those who lie upon me and that they do not do so again.

And it's amazing that a people do this and they do not take lessons from that which has happened in other lands, in which their citizens took part in actions like this. What happened? Did it result in anything?

Yesterday, a London-based radio station said that the number of those who have been killed in Algeria in the last three years is forty thousand! Forty thousand!! A great number that the Muslims have let down due to the likes of these revolutionary acts.

And fire, as you know, begins with sparks, and then becomes a blaze. So if the people have enmity towards one another and hate the leaders, they will take up arms – what prevents them? And then evil and revolution results.

And the prophet ordered the one who sees something they dislike from their leader to have patience⁸ and said, 'Whosoever dies without an Imaam dies a death of ignorance.'⁹

What is obligatory is that we advise as much as possible. As for us making manifest contesting, this is in contradiction to the guidance of the Salaf.

So you now know that these matters are not connected with the Shariyyah in any way, nor rectification in any way – they are nothing but damaging...

⁸ Reported by al-Bukhari (7054) and Muslim (1849) on the authority of Ibn Abbas, may Allaah be pleased with them both.

⁹ Reported by Ahmad (17876); Abu Ya'la (7375); Ibn Hibbaan (4573) on the authority of Mu'awiyah, may Allaah be pleased with him. It was authenticated by our Shaykh the Imaam al-Albaani in Thilaaal al-Jannah (1057) and at-Ta'leeqaat al-Hisaan (4554).

The Caliph Ma'moon killed a great many scholars who refused to say his statement of the creation of the Qur'aan and forced the masses to make this false statement and we haven't heard that Imaam Ahmad, or other than he from the Imaams, that they staged a rally in the masjid, ever! Nor have we heard that they spread his shortcomings so that people would hate and detest him.

We do not support demonstrations or rallies, or what is similar at all. And rectification without them is possible. However, it is necessary to have hidden hands, internal or external, that try to promote them.¹⁰

8 – Q. Are demonstrations to be considered a means from the means of Shariyyah da'wah?

A. All praise is due to Allaah, Lord of the worlds and may Allaah shower peace and blessings upon our leader Muhammad and upon his family and followers and whosoever follows them until the day of recompense.

To proceed: Indeed, demonstrations are a newly invented matter that were not known at the time of the prophet sall Allaahu 'alayhi wa sallam, nor the khulafa ar-Raashidoon, or the sahaabah, may Allaah be pleased with them.

In addition to this, they contain chaos and upheaval that leads them to be something prohibited – broken glass, doors, and other than this, and also the mixing of men and women, the young and old and other than this from the evils they present.

As for putting pressure upon the government, if they are Muslim, an admonishment from the Book of Allaah and Sunnah of His messenger sall Allaahu 'alayhi wa sallam is sufficient. This is the best thing that can be put forward to the Muslim.

And if the government is non-Muslim, they do not care about these demonstrations, even though they may superficially agree to them, but withholding inward ill feeling.

¹⁰ Jareedatul Muslimoon (540) of 11th Muharram 1416AH.

For these reasons, we consider demonstrations an evil.

As for their statement that they are peaceful demonstrations – they may be to begin with but then they degenerate and become ruinous.

I advise the youth to follow the way of those who preceded, for indeed, Allaah praised the muhajiroon and ansar and those who follow them in goodness.¹¹

¹¹ Majalat al-Furqaan al-Kuwaiti p. 79.

The Respected Shaykh Abdul-Muhsin al-Abbaad

9 - 'I do not know of anything that shows that demonstrations are legislated – I am not aware of any fundamental in the religion that shows this.

Matters such as this are newly introduced by people, borrowed from their enemies from the east and west. They do not have a foundation in the religion and we know nothing that indicates their permissibility.

For this reason, the people should adhere to the paths that have been legislated for them and leave matters that have no foundation and carry with them evils and damage, killing and oppression. And if there were no evil save restrictions upon people in their daily lives, that would be sufficient to show their evil and that none should put themselves forward for them.

The Respected Shaykh Rabee ibn Haadi

10 – Q. Is going out for demonstrations, standing in revolt and cultivating the youth upon this from the methodology of Ahlus-Sunnah wa'l Jama'ah or not, whether in an Islaamic country or not?

And what is your advice for those who make it a means of da'wah?

A. These are from the methodology of Marx and Lenin and their likes; not from the methodologies of al-Islam.

Revolution, spilling blood and trials and tribulations are from the way of Marx and Lenin and the Muslim Brotherhood have taken them and fastened them to the way of the Khawaarij and labelled it Islaam! Just like Islaamic music! Islaamic socialism! Islaamic democracy! Islaamic dancing!

These are all misguidances from the east and west; of old and new and they dress them up with the cloth of Islaam. May Allaah free al-Islam from these ways, { Invite to the Way of your Lord (i.e. Islam) with wisdom and fair preaching} [An-Nahl: 125].¹²

¹² Fataawa Fadeelatish Shaykh Rabee bin Haadi al-Madkhali (1/509)

The Respected Shaykh ‘Abdul-‘Azeez bin Nada al-‘Utaybee

11 – Indeed, descending upon the streets and gathering in public places and marching is nothing except mutiny against a country and government – whether it be true or false. It is a rebellion against the Muslim congregation, no matter what the banner is that is raised. So do not be duped by its veneer and gloss, as the matter is more serious and the evil that arises advances.

As for the trials and tribulations that follow on from marching and demonstrating, they are known with the slightest considering and pondering over the speech and actions that we witness.

And the meaning of muthaahara is helping and aiding. Allaah, the Most High said, { nor have supported anyone against you} [at-Taubah: 4] and it comes with the meaning to help, { even if they helped one another} [al-Isra: 88].

Al-Bukhaari reports in his Saheeh (4596 and 7085) that Muhammad bin Abdir Rahmaan Abal Aswad said ? and then said that Ibn Abbas said that some Muslims were with the pagans, increasing the number of the pagans against Allaah’s messenger. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword). Then Allaah revealed {Verily! As for those whom the angels take (in death) while they are in wrongdoing themselves...} the aayah.

The people of knowledge say that ‘increasing the numbers of the pagans’ their congregation; despite the fact that their hearts were not with them, they were wrongdoers as they benefitted them in strength by being there with them.

Al-Bukhaari mentioned this hadeeth in two places in his Saheeh – one of which is the Book of Fittan [Trials]: Chapter: Who Dislikes Increasing the Gatherings of Fittan and Oppression. And this is from his fiqh, may Allaah have mercy upon him.

Al-Haafith said in al-Fath: In this story is a proof of the vindication of Ikrimah from that which has been ascribed to him, having the views of the Khawaarij, as he was prolific in prohibiting the killing of the Muslims and increasing the numbers of those who fight them. His intent was that Allaah censured those who increased the numbers of the pagans despite

the fact that they did not agree with them with their hearts and he said not to increase the numbers of this army, even if you do not agree with them.’

How and why?!

We have to ask for the source so that we can know the proof – does its foundation relate to a source of revelation, the Book or Sunnah, or to other than it?

For this reason, the one who looks into the evidences and what the Salaf were upon will see that the real reason behind these acts of upheaval is human insubordination to the governments of where they are living, or the state to which they ascribe themselves – whether or not they are right.

With regards to its origins, we mention, in brief:

Firstly, that over the history of the Muslims, we find that the sect of the Khawaarij are the first of those who started these trials, revolting against those in authority and the leaders of the Muslims.

The rallying outside Uthmaan’s house, the third of the rightly-guided khulafaa, may Allaah be pleased with him, that resulted in the spilling of his blood and his martyrdom.

And then the trials and tribulations followed in the Muslim lands. At-Tirmithe reported in his Sunan (2194) on the authority of Busr bin Sa’eed that S’ad bin Abee Waqaas said, during the fitnah of Uthmaan bin Affan, ‘I bear witness that the messenger of Allaah said, ‘Indeed, there will be a fitnah, the one sitting will be better than the one standing; the standing better than the one walking and the one walking better than the one hastening’. He [S’ad] asked, ‘And what if someone enters my house trying to kill me?’ To which the prophet replied, ‘Be as a son of Adam.’”

Abu ‘Esa said, ‘It is Hasan Saheeh’.
I say: it is as he said.

Secondly, In the history of the west, we find that while they fly the flag of democracy as a corrective methodology, which they try to export to every governed land, they are worried about democratic unrest.

Protests and civil disobedience, in their view, is from the liberties that democracy secures.

And these countries suffer from the calamity of democratic elections, which cause them to be unstable, in a constant state of flux. Every day they are in a different state – and the governing authorities change like day and night! So how can what is good for the people settle?

What is the path to an environment and world in which there is peace? This is what people seek from every legislation.

Note: the term democracy is an ambiguous term that could carry beneficial meanings but also ones that are harmful. For this reason, we do not entirely accept or reject it. Rather, we seek details in its wording and meaning – so that that which conforms to the Book and Sunnah, we accept and that which contradicts that which has come from Allaah, we reject. And that which concerns administrative and organisational matters that does not conflict with the Shariyyah, the affair rests with those in government to take that which benefits those governed.

Demonstrating is considered to be from that which causes ruin upon the earth due to what it contains from:

1. Taking away reverence for the state and government away from citizens.
2. Sending mistaken messages to surrounding nations with the demonstrations that there is displeasure with the ruler and government.
3. Within the protestors there are those who have good intentions, despite the fact that it is not a righteous action in itself. However, it opens the opportunity for division between the ranks of the Muslims.

Allaah the Most High says, {Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading

corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the oppressors} [At-Taubah: 47].

And who can guarantee that a stray bullet or missile will not strike someone on the other side [of the demonstration] that will lead the two sides to fighting and conflict?

And how many times have we read and heard about this, to the point that a sound mind cannot reject it!

And once a bullet leaves the chamber, non can stop it until it reaches its target and leaves its mark. And we cannot do anything except wipe away the mark – if so!

4. The whetting of internal desires to overthrow the regime when they see some of the nation have the daring to stand up to the government and they do not take steps to stop it and prevent repetition of this fitnah. History bears witness to this.

5. Inciting the masses to send for external evils [aid] to swallow up the state that cannot extinguish its own internal fittan.

Al-Bukhaari (3602) and Muslim (2886) in their Saheehs, from the hadeeth of Abu Hurairah, may Allaah be pleased with him, who said that the prophet sall Allaahu ‘alayhi wa sallam said, ‘There will be trials – the one sitting during them will be better than the one standing; the one standing better than the one walking and the one walking better than the one rushing. And whosoever opens themselves up to it will be overtaken and whosoever finds a refuge, let them seek refuge in it.’

And it has been related on many of the sahaabah to keep distance from the places of fittan.

What is the cure and the way out?

It is through obedience and patience.

Allah, the Most High said, {Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.} [Al-Ma’idah: 2]

He also said, {and recommend one another to the truth, and recommend one another to patience} [Al-Asr: 3].

Demonstrating is taking oneself out of obedience. For this reason we have been ordered to be obedient and have patience, due to that which Bukhaari (3792) and Muslim (1845) reported in their Saheehs from the hadeeth of Usayd bin Khudayr, may Allaah be pleased with him, that a man from the Ansar said, 'O messenger of Allaah, will you not make use of me as you have done so-and-so?' He replied, 'You will see athara after me, so be patient until you meet me at the Hawd.'

And the intent behind athara is that the leaders will take power by fortune and take everything for themselves, not giving any of it to the people. So we do not find any text guiding towards demonstrations, marches or sit-ins.

And Bukhaari (3603) and Muslim (1843) reported in their saheehs from the hadeeth of Ibn Masood, may Allaah be pleased with him, that the prophet sall Allaahu 'alayhi wa sallam said, 'Indeed there will be trials and matters you will disapprove of'. They asked, 'O messenger of Allaah, what do you order us to do?' He replied, 'Fulfil the right that is upon you and ask Allaah for that which is due to you' i.e. if our rights are kept from us, what is obligatory is to have patience, not to strike or demonstrate as the Shariyyah has ordered us to fulfil the rights that we have to and have patience until Allaah's victory comes.

And to leave off fighting at times of fittan in the religion, and dunya, is what the Salaf agreed upon.

'Abdullah bin 'Umar never saw fighting against the ruler as legitimate. Al-Bukhaari reported in his Saheeh (4651 and 7095) by way of sa'eed bin Jubayr, who said that 'Abdullah bin 'Umar came to us and we hoped he would narrate a good hadeeth to us. A man came and asked him, 'O Abu Abdur Rahmaan, tell us about fighting at times of fittan.' Ibn 'Umar said (to him), "And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling.'¹³

¹³ Jareedatul Watan al-Kuwaitiyyah (19/11/06 CE).

The Shaykh ‘Abdul-Maalik ar-Ramadaani¹⁴

The Ulama al-muhaqiqoon reject protests due to three rights:

The first: The right of the prophet sall Allaahu ‘alayhi wa sallam being followed. Those who protest do so as they are seeking their rights that the leader is falling short in giving them. If the prophet sall Allaahu ‘alayhi wa sallam spoke about this circumstance, he is most deserving to be followed, just as he is to be followed in every order and prohibition. If he did not speak about it, it falls upon the scholars to make ijtihaad to give it its correct ruling.

It has been related on the prophet sall Allaahu ‘alayhi wa sallam to the level of tawaatur that he warned his ummah that there would be leaders who would prevent them their rights and ordered them two things; to make dua and have patience.

As for dua, it has been established on the authority of ‘Abdullah bin Masood that he said, ‘The messenger of Allaah sall Allaahu ‘alayhi wa sallam said, ‘Indeed there will be trials and matters you will disapprove of’. They asked, ‘O messenger of Allaah, what do you order us to do?’ He replied, ‘Fulfil the right that is upon you and ask Allaah for that which is due to you’.

So he informed us that those rulers would take the rights of those governed and order them, despite this, to fulfil their rights and seek their rights from Allaah. So where do demonstrations stand from this clear hadeeth?

As for the order to have patience, it is so none ask ‘until when shall we be patient upon these oppressors?’

Bukhaari (3792) and Muslim (1845) reported in their Saheehs from the hadeeth of Usayd bin Khudayr, may Allaah be pleased with him, that a man from the Ansar said, ‘O messenger of Allaah, will you not make use of me as you have done so-and-so?’ He replied, ‘You will see athara after me, so be patient until you meet me at the Hawd.’

¹⁴ Taken from his book ‘The Ruling of Protests’ pp(10-21) [With considerable summary from the translator. I would advise those who can to refer to the full text, as the Shaykh gives many additional points of benefit related to these three rights – Translator’s note]

Ibn Hajr said in al-Fath (8/52) ‘i.e. on the Day of Standing, and in a narration of az-Zuhree¹⁵ ‘Until you meet Allaah and His messenger, for I will be at the Hawd’ – i.e. have patience until you die, for you will find me at the Hawd so you will get reprieve from those who oppress you and abundant reward for your patience.’

The second right, the right of the leader in being obeyed in that which is good and leaving off all means by which revolt could be made against him. Those who gather against them do so in order to topple them and put someone else in their place.

And the prophet sall Allaahu ‘alayhi wa sallam made overthrowing the ruler impermissible, as long as they are still Muslim. Ubaadah bin Saamit said, ‘The messenger of Allaah sall Allahu ‘alayhi wa sallam called us and we gave the pledge of allegiance to him and from that which he took from us was that we pledged to listen and obey in all conditions and not to take the matter away from its people’ and then said, ‘except that you see clear disbelief by which you have a proof from Allaah.’ Reported by al-Bukhaari (7055) and Muslim (4799).

So if the leader takes the people’s wealth without right, it is great oppression, but his right to be listened to and obeyed in that which is good is not forfeited, nor is the order not to remove him.

The third right, the right of the citizens to be kept safe and, following on from this, their blood, wealth and honour – protests ruin the peace of a land and make it under the imposition of those who lie in wait and ignite the spark of differing for all those who differ.

For this reason, this is often mentioned connected to the leader, as in the famous hadeeth of Huthayfah in the saheehain that the messenger of Allaah sall Allaahu ‘alayhi wa sallam said, ‘You should adhere to the body of the Muslims and their imaam.’ And in the hadeeth of Abu Hurairah, may Allaah be pleased with him, in the Saheeh of Imaam Muslim, that the messenger of Allaah sall Allaahu ‘alayhi wa sallam said ‘Whosoever leaves obedience [to the imaam] and splinters away from the body of the Muslims and dies, dies a death of ignorance.’

¹⁵ In Saheeh al-Bukhaari (7441) from the hadeeth of Anas, may Allaah be pleased with him.