

The Reality of Revolution in Light of The Qur`aan and Sunnah, by Shaykh 'Adil Sayyid

After greeting the listeners with the greeting of Islaam - *as-salamu 'alaykum wa rahmatullaahi wa baarakatu* - the shaikh began in the name of Allaah, and praised Allaah, and asked Allaah to send His peace and security upon the one whom He sent as a mercy to all of mankind, our leader Muhammad, and his family and all his companions.

Oh, my beloved brothers, we will open with - and revolve around - the statement of Allaah, Tabarak wa Ta'aala, in Soorat an-Noor:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allaah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islaam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Faasiqoon (rebellious, disobedient to Allaah). (An-Nur, ayah 55)

So our Lord - Subhana wa Ta'aala - (in this ayah) has shown for us our Manhaj that He is pleased with and by which our da'wah and our actions will become fruitful, and by which we will become in a state of might and control in the earth.

So in order for us to obtain these benefits and fruits, we must traverse the path that Allaah set as conditions for them. And the fruits are honor and strength in the earth and entrance into Paradise in the hereafter. So how do we obtain these fruits?

So in order for us to reach this goal of ours - and this goal is that we have honor, strength on the earth, and entering Paradise in the hereafter. How do we obtain this goal?

Upon us is to implement what has been mentioned in this aforementioned verse. And the summary of what we are commanded with in this verse is that we completely fulfill the worship of Allaah properly, and we leave off associating partners with Allaah.

[Allaah's statement:] لَا يُشْرِكُونَ بِي شَيْئًا

...and do not associate anything (in worship) with Me...

And the word '*ibadah*' (worship) is a general term which is used to define all that Allaah loves and is pleased with, and it also includes in its general meaning the affairs of the dunya and the affairs of the hereafter. There is no separation in our religion between belief and action. Rather our religion includes belief and action together. And this belief and this action, it is a must that they are dictated by and in accordance with the Qur`an and Sunnah.

So if you find a generation from amongst the generations of humanity which have been put in a state of humiliation and hardship, then know that the reason for this is that they have not fulfilled these conditions and matters properly. And if you see a generation from amongst the generations of humanity whom have been given control and victory upon the earth, then know that it is because they have fulfilled what Allaah desires from them.

And the affair is always reliant upon the majority being people of Eemaan, due to the statement of the Messenger of Allaah (salallaahu 'alayhi wa sallam): **Woe to the Arabs from a very near calamity! A hole has been penetrated in the wall of Ya`juj and Ma`juj (Gog and Magog) the size of this** - and he (salallaahu 'alayhi wa sallam) gestured with his hand, making a circle with his thumb and index finger. So his wife said to him: Will we be destroyed while there are amongst us righteous people? He said: **Yes, if the evil ones become many and numerous.**

So the way that failures do not befall us one after another is that we don't be from the people of evil. So in order for us to be saved by Allaah from being destroyed, we must limit the amount of evil that is amongst us in order that we may be saved.

And for this reason [what is upon] those who are (already) upon the methodology of the Prophet (salallaahu 'alayhi wa sallam) is that they call the general masses and they attempt to better the communities. And all the Messengers began with the foundation, and not looking at the top [towards leadership or rulership]. And the Noble Qur`an has given us an example of those who came before us.

The leader of Banee Israeel was Moosa ('alaihi salaam) and his ambassador was Haroon ('alaihi salaam). And so even though the leader of Banee Israeel was Moosa ('alaihi salaam), and Haroon was his ambassador, they still were defeated and not permitted to enter the Holy

Land. And they were not victorious nor did they enter the Holy Land except after 40 years under the leadership of Yusha` bin Noon.

Why? Was Yusha` bin Noon more virtuous than Moosa and Haroon ('alayhim i salaam)?

No. Of course not; this is not the reason.

Rather, Moosa and Haroon were more virtuous than Yusha` bin Noon, but the people during the time of Moosa and Haroon were not a righteous people.

And for this reason, Moosa said:

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمَ الْفَاسِقِينَ

He [Moosa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Faasiqoon (rebellious and disobedient to Allaah)!" (Al-Ma`idah, ayah 25)

So Allaah decreed upon them [Banee Israeel] that they be lost in the land for 40 years, and they lived in this state of being lost in the desert while Moosa and Haroon were with them. And Haroon died first, and then Moosa afterward, all while they were still lost. And then during this period of being lost for 40 years, they then became cultivated upon Tawheed of Allaah and the Sunnah of their Prophet ('alayhi salaam). And then as a result, the evil amongst them became less and their righteousness and purity became more, they then entered the Holy Land with Yusha` bin Noon as their leader.

This is from the greatest parables in the Qur`aan that we are using and going to use in order to show to you all the way of Allaah as it comes to giving might and strength to the people in the earth.

So we see that the people, nations and communities are not rectified from the top down, but rather from the bottom up.

We believe that the oppressive and tyrannical leaders are actually a punishment from Allaah to the nations!

As Allaah, Tabarak wa Ta'aala, said:

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ

And thus We do make the oppressive and tyrannical as rulers over one another, because of that which they used to earn. (Al-An'aam,

ayah 129) And for this reason, a principle among the scholars of the Salaf was: **As you are, similar people will be put in charge of you.**

So if we want to change our leaders, we have to change ourselves. As Allaah, Tabarak wa Ta'aala, said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

...Verily! Allaah will not change the good condition of a people as long as they do not change their state of goodness themselves...

(Ra'd, ayah 11) So the statement of Allaah is that Allaah does not change the state of a people until they change what is in themselves, and **He did not say: until they change their rulers.**

I will say it again: Allaah did not say **until they change their rulers**, but rather He said: **until they change what is in themselves.**

And from this point, the methodology of Islaam is set different and aside from the methodologies of other than Islaam in making changes.

The ones who don't believe in Allaah, Ta'aala, or the Qur`an or the Sunnah, they don't believe in anything aside from strength, and by attempting revolutions and protests, etc... And these affairs that they believe in - revolutions and protests - harm more than they benefit.

As for the methodology that Allaah has set for us, then it is a must that it improves matters. In the methodology that Allaah has enjoined upon us, there are no problems that result from it.

For this reason, we believe that the tyranny and oppression of the rulers is actually a punishment from Allaah upon us due to the sins we have committed. This is why we have been commanded to be patient over such hardships - a tyrannical ruler set over us - because it is actually a punishment for us. And this patience is not weakness or laziness. Because **it is possible that a people change a ruler, and the one whom Allaah decrees to follow that ruler is worse than him, and this has happened before.** And Allaah can turn us against one another, and then we begin to fight one another over power. And then the nation will hence become weakened.

As for the methodology from Allaah that He has given us to follow it is that we don't look at the punishment itself; rather we look at how to rectify ourselves and our deeds that caused the punishment from Allaah. And that we strive to get rid of the reason and causes for the punishments from Allaah that we find amongst us.

In this way - and this way only - we will be able to re-attain might and

successorship in the earth.

As for, if we cause riots and revolutions and protests, and so forth, this will cause more problems than not. In this are many evil consequences.

The worst and most evil of them is disobedience and opposition to the legislation of Allaah.

And we would be following the way of those whom Allaah is angry with (the Jews and those who resemble them by not acting upon knowledge) and those who are astray (the Christians and those who resemble them by worshipping upon ignorance). As for following the Manhaj that Allaah has prescribed for us to follow, then we would correct and better ourselves and those around us. And then Allaah would, hence, reward us by giving us a ruler who is like us.

And in this case, we would then have changed what was in ourselves, and thus Allaah - as a reward - would then change our state. And then, if we follow this Manhaj, we would then be fit to receive the reward and the promise that Allaah has promised in the verse that we began with in Soorat an-Noor [ayah 55].

And we have found that the Messenger (salallaahu 'alayhi wa sallam) implemented these matters in a very practical way, when we look at his seerah (biography), and how he used to implement these matters. So when the Prophet (salallaahu 'alayhi wa sallam) migrated from Makkah to Madinah, and the first Battle occurred, which was the Battle of Badr, Allaah gave them a great victory. Why did Allaah give them this victory?

Why did Allaah give them a great victory?

It is because they had fulfilled - at the point - what they had been commanded. And at that point, they were - from amongst all the inhabitants of the earth - the most intense in their worship of Allaah. As Allaah's Messenger (salallaahu 'alayhi wa sallam) said: **Oh Allaah, if you destroy this group of believers [him and the companions], you will not be worshipped in the earth.**

So Allaah gave them a mighty victory. And for this reason, Allaah said:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allaah has already made you victorious at Badr, when you were a weak little force... (Aali 'Imran, ayah 123)

Yet in the next year, in The Battle of UHud, Allaah's Messenger (salallaahu 'alayhi wa sallam) commanded a group of the companions with the important task of protecting the Muslim army from the rear. This group -

whom Allaah's Messenger (salallaahu 'alayhi wa sallam) assigned this lofty task of protecting the Muslim army from behind - disobeyed the Prophet (salallaahu 'alayhi wa sallam). And hence, the Muslims were defeated, and the Messenger (salallaahu 'alayhi wa sallam) was almost killed.

So when they asked themselves, 'why were we defeated,' Allaah revealed:

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allaah has power over all things. (Aali 'Imran, ayah 165) -----> Meaning this defeat, disaster that you have experienced is a result of your own actions and deeds, because you disobeyed the command of Allaah's Messenger (salallaahu 'alayhi wa sallam).

This one disobedience was the cause of this defeat.

So if we look now - in contrast - how many commands we have disobeyed for us to result in this great defeat, calamity that we are in. Our very sad reality is a testimony that we have disobeyed numerous commands of the Messenger of Allaah (salallaahu 'alayhi wa sallam). This is in regards to the Sunnah and the following of the Prophet (salallaahu 'alayhi wa sallam).

But when the companions went to the Battle of Ahzaab, they had corrected the mistakes that they had fallen into and they had amongst themselves. And they were also being oppressed by their attackers, and the polytheists came from all directions to attack them, and they attacked Madinah from all angles.

And even though they [the Muslims] were [surrounded by the enemies], Allaah gave them [the Muslims] a great victory on that day. And the effects of the great ability and power of Allaah was witnessed, and this is mentioned in many amazing verses.

As Allaah, Ta'aala, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

O you who believe! Remember Allaah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzaab (the Confederates)]. And Allaah is Ever All-Seer of what you do. (Al-Ahzab, ayah 9)

So the strong winds ripped apart their [the polytheists'] tents, and horror was struck in their hearts, and Allaah's Messenger (salallaahu 'alayhi wa sallam) said: **Now we can attack them, and they cannot attack us.** And he spoke the truth (salallaahu 'alayhi wa sallam).

So when the Conquest of Makkah took place, and Allaah's Messenger (salallaahu 'alayhi wa sallam) went out with the Muslims on his way to the Battle of Hunain, he had a group of new Muslims with him in his army. So they passed by a tree, which was called Dhat-Anwaat. The polytheists in Jaahiliyah [in the period of ignorance, before Allaah sent down the Qur`an to Muhammad] used to hang their swords on this tree, seeking blessings from the tree.

So these new Muslims said to Allaah's Messenger (salallaahu 'alayhi wa sallam), "*Designate for us Dhat-Anwaat, as they have Dhat-Anwaat.*" So Allaah's Messenger (salallaahu 'alayhi wa sallam) said:

"Allaahu Akbar! By the One in Whose Hand is my soul, verily these are the ways of the earlier nations. You have said exactly as the Banu Israeel have said to Moosa:

يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

'Make for us a god just as their gods.' He (Musa) said: Verily you are a people who know not (the greatness and majesty of Allaah). (Al-A'raf, ayah 138).

Certainly, you will follow the ways of those who went before you." [Saheeh, at-Tirmidhee].

And in this battle [of Hunain], the Muslims were almost defeated. Allaah, Ta'aala, said:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Truly Allaah has given you victory on many battle fields, and on the Day of Hunain (battle) when you were amazed at your great number. But it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. (At-Tawbah, ayah

25) And then after this incident, Allaah gave them victory.

The question is: we see that the Muslims were victorious in the battles of Badr and AHzaab, when they were complete in their Eeman, and they were made victorious when they were complete in their following of Allaah's Messenger (salallaahu 'alayhi wa sallam). They were defeated in UHud as a result of not following Allaah's Messenger (salallaahu 'alayhi wa sallam). And in the beginning of the Battle of Hunain, they were almost defeated as well.

And this based upon two affairs which are found in the hearts, and these two affairs are:

The first is the disease which is being amazed and pleased with oneself. As Allaah said:

أَعْجَبَتْكُمْ كَثْرَتُكُمْ

...you were amazed at your great number... (At-Tawbah, ayah 25)

And, secondly, the statement of the new Muslims: "*Designate for us Dhat-Anwaat, as they have Dhat-Anwaat.*"

And these two affairs are affairs of 'Aqeedah (belief, creed). And in all of these instances, their leader was the Messenger of Allaah (salallaahu 'alayhi wa sallam), because Allaah - the Most High - said:

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا ۖ يُجْزَ بِهِ ۖ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians). Whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allaah. (An-Nisa`, ayah 123)

Allaah, 'Azza Wa Jall, does not give special treatment without a reason to any nation or group of people. And this way we see - and it becomes clear to us - the ways of becoming victorious and mighty in the earth.

Allaah, Ta'aala, said in Soorat al-Hajj:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

Those (Muslim rulers) who, if We give them power in the land,

(they) order with the establishment of the Salat, to pay the Zakat, and they enjoin Al-Ma'roof (i.e. Tawheed, and all that Islaam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islaam has forbidden) [i.e. they set the Qur`an as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures). (Al-Hajj, ayah 41)

This [above] verse follows Allaah's statement:

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ

...Verily, Allaah will help those who help His (Cause)... (Al-Hajj, ayah 40)

So we must support Allaah's Religion.

So if we were to look at the reality of the Muslim nations now, we see that the affair of Tawheed - the main foundation of the religion - has been transgressed against. And many of the Muslims seek from other than Allaah, beseech other than Allaah, and supplicate to other than Allaah. So they have fallen into Shirk while not even knowing, and they fall into many of the nullifiers of the Kalima 'La illaaha il-Allaah.'

As for the testimony that Muhammad is the Mesenger of Allaah (salallaahu 'alayhi wa sallam), we see that many of the Muslims oppose this and disobey the Mesenger of Allaah (salallaahu 'alayhi wa sallam) in many affairs. And we see that whoever knows, they do not implement and do not put into practice what they know. So many of us have been afflicted with the disease of separating between statement and action, and (likewise) the separation between belief and methodology and implementation of that belief.

And then [after all this opposition] we claim that we want a Muslim state. This is a great mistake! Because houses are to be entered through their doors.

[Allaah said:] وَأَنْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

...So enter houses through their proper doors... (Al-Baqarah, ayah 189)

How can we receive the fruit [the reward or achieve the goal] without the deeds or conditions that are prerequisites for that fruit [for that reward, for achieving that goal]?

Many of those who call to the establishment of the Muslim State, we see that they themselves are not fulfilling these great affairs, principles, and conditions. And perhaps - even - some of them have fallen into ash-Shirk, and many of them have fallen into opposition or disobedience to the commands of Allaah's Messenger (salallaahu 'alayhi wa sallam).

And you will see the one who doesn't fall into these great evils, he does not forbid them when he sees them! Rather, he just leaves them upon disobedience. They do this [refusing to forbid the evil] under the false claim that they don't want to cause strife and separation amongst the Ummah.[2]

And the one who has this attitude does not realize that he is actually confirming that he is not of the generation of might and successorship in the earth. Because the generation of might and control in the earth that Allaah has promised, Allaah said regarding them in Soorat al-Hajj:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those (Muslim rulers) who, if We give them power in the land, (they) order with the establishment of the Salat, to pay the Zakat, and they enjoin Al-Ma'roof (i.e. Tawheed, and all that Islaam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islaam has forbidden) [i.e. they set the Qur`an as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures). (Al-Hajj, ayah 41)

So they [by refusing to forbid the evil] actually announce about themselves that they are from the people who have been forbidden control in the earth. Whether they recognize this or not! Whether they agree with this or not! Whether they know this or not! For verily, the words of Allaah, Ta'aala:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allaah). (Fussilat, ayah 42)

So how can we be given control in the earth when we have not fulfilled its conditions? Instead, we follow those whom Allaah is angry with and those who are misguided. The ones whom we have been commanded in every rak'ah from the rak'at of our prayers - the obligatory

ones and the optional ones - to say:

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

...not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). (Al-Fatihah, ayah 7)

And even with all of this, we take these types of people as our leaders, and we follow their ways.[3] So how can we take and reach the pleasure of Allaah, 'Azza Wa Jall?

And the way to [success] is not by getting people riled up by way of riots. Rather the way to this [success] is to follow and to put into practice the commands of Allaah and His Messenger (salallaahu 'alayhi wa sallam).

This is, of course, if we truly believe in the statements of Allaah and the statements of His Messenger (salallaahu 'alayhi wa sallam). Because the words of Allaah and His Messenger (salallaahu 'alayhi wa sallam) are not the words of some politician nor some economist, nor the words of a philosopher nor some person who is trying to rectify things. The words of these [politician, economist, philosopher, a person trying to rectify] are words that can be accepted or rejected [depending on their agreement or opposition to the Qur'an and Sunnah upon the correct understanding].

Rather these [ayat, evidences, words that have preceded] are the words of The Lord of all that exists, Subhanahu Wa Ta'aala, and the words of His Messenger (salallaahu 'alayhi wa sallam), who **does not speak from his own accord.**

For this reason, he (salallaahu 'alayhi wa sallam) said: **It is near when the nations will call upon one another to feast upon you all. The companions asked: Is this because we will be so few, oh Messenger of Allaah?**

Because the very noble companions were few in number, and despite their small number they conquered the world. And Allaah said to them:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You [true believers in Tawheed, and real followers of Prophet Muhammad, and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (Tawheed and all that Islaam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allaah... (Aali 'Imran, ayah 110)

This is why the companions asked the Messenger of Allaah (salallaahu 'alayhi wa sallam) [regarding his statement "**the nations will call upon one another to feast upon you all**"]: **Is this because we will be so few, oh Messenger of Allaah? He replied to them: No. Rather, at that time, you (Muslims) will be very many. But you will be like the foam atop the stream.**

And these words of the Messenger of Allaah (salallaahu 'alayhi wa sallam) - ***Gutha ka gutha as-sayl* (the foam atop the stream)** - articulate to us something. The stream when it becomes very strong, it picks up in its path small, loose particles like leaves and grass, and these types of things. And the Messenger of Allaah (salallaahu 'alayhi wa sallam) gave us a parable through these things, and all these things have something in common.

The first is that all these things that the stream picks up, they are all very light.

Secondly, they are all things which are on top of the stream.

Thirdly, they are all rubbish and useless, insignificant things.

They are loose, on top and floating around not going in a particular direction, nor do they have a common goal. And there is not something that is bringing them together, making them one. Rather, all these things are different and contrary to one another. Nor are they brought together by common emotion; rather all these things hate one another.

[The Prophet's statement:] ***Gutha ka gutha as-sayl* (The foam and the rubbish that is carried on top of the stream)**, this is regarding the rubbish that is atop the stream, and that is what is meant by the rubbish on top of the stream in the narration, so let's now look at the parable of the stream.

The ***as-sayl*** in the Arabic language is not like a river; it is a stream. It has a beginning, but it doesn't necessarily have a common end that it all empties out into. So we all are following and going around like a stream and, contrary to a river, it doesn't really have a common end. This is the **rubbish atop the stream** that the Prophet (salallaahu 'alayhi wa sallam) gave an example of in his statement. He said: ***Gutha ka gutha as-sayl* (rubbish like the rubbish atop the stream)**.

And then he (salallaahu 'alayhi wa sallam) explained and defined our state at that time by saying: **the fear of you in the hearts of your enemies will be taken away**. This was stated by the Messenger of Allaah (salallaahu 'alayhi wa sallam), who was given victory by fear the

distance of one month's travel.

He (salallaahu 'alayhi wa sallam) said: **I have been given victory by way of fear the distance of a month's travel.** So when he was still a month away from reaching his enemy, his enemies would be struck with great terror. They would say: "Muhammad is coming with his great, mighty army!" Even though the number of troops and soldiers with him (salallaahu 'alayhi wa sallam) were very few.

Look at the difference between our state and the Prophet's state.

He (salallaahu 'alayhi wa sallam) and his companions (radiallaahu 'anhum) were few, yet they were given victory by terror that struck the hearts of their enemies. And as for us, we are many and yet the fear is taken away from the hearts of our enemies, and the love of worldly affairs is put into ours.

I don't know of a time when this hadeeth is more applicable than during our time now!

The Prophet (salallaahu 'alayhi wa sallam) said: No, the nations will not call one another to feast upon you because you will be few; rather you will be numerous on that day.

The Muslim population in the earth is now about 1.5 Billion. And even though we are 1.5 Billion, the world sees us as being very insignificant. Rather, the world is trying to find a way to rid the world of us.

And it's as if we are all a very insignificant thing - just as the people try to get rid of the rubbish that is on top of the stream! So that they could benefit from the pure, pristine water in the stream. So we have become an insignificant burden upon the world, and the world is trying to get rid of us. For this reason, in our time, the Muslim blood is the cheapest.

And this is exactly what the Prophet (salallaahu 'alayhi wa sallam) was speaking about when he said and gave the parable in his statement: **Walakinnakum Gutha ka gutha as-sayl (But you will be rubbish like the rubbish atop the stream).**

The fear of you will be taken from the hearts of your enemies, and **al-Wahn** will be placed into your hearts. The articulate Arabs - his companions - who were the most knowledgeable of the Arabic language asked him (salallaahu 'alayhi wa sallam): What is **Al-Wahn**? Because the term **Al-Wahn** was not around in their time, state. They used to know what the word **Al-Wahn** meant linguistically, but there was not a practical example of it amongst them. So they were very estranged by

this statement.

So they asked him (salallaahu 'alayhi wa sallam): What is **Al-Wahn**, oh Messenger of Allaah? He said: **Love of the dunya and a hatred for death**. The Muslims have now become amongst the most diligent in seeking after the dunya. So they are very guardful and mindful of staying alive even if it means to live in poverty and humiliation, they don't mind, as long as they're alive. And they hate death and, for this reason, they have left off fighting for the sake of Allaah (in true Jihaad).

And this state is explained and expounded upon in another hadeeth. The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **When you indulge in 'Eena (trickery to commit interest, usury transactions), and you grab hold to the tails of cows, and you become pleased with agriculture, and you leave off (Jihaad) striving for the sake of Allaah, Allaah will send down upon you humiliation, and He will not remove it from you until you return back to your Religion.** [Abu Dawud, Imaam Ahmad; authenticated by Al-Albaanee in As-Saheehah no. 11; rahimahumullaah]

'Eena ----> Haram transactions which involve a type of usury which is hidden and deceitful!

You grab hold to the tails of cows -----> Meaning you are pleased with the dunya and want to stay there.

and you leave off (Jihaad) ----> This is actually a more detailed explanation of the previous hadeeth, in his (salallaahu 'alayhi wa sallam) definition of al-Wahn: **Love of the dunya and a hatred for death**.

What has the Ummah repeatedly done and followed to reach this state? The Prophet (salallaahu 'alayhi wa sallam) said if they involve themselves in the above transgressions: **Allaah will send down upon you humiliation, and He will not remove it from you until you return back to your Religion.**

So who has placed this humiliation upon the Muslims? The Messenger of Allaah (salallaahu 'alayhi wa sallam) said it is: **Allaah [Who] has put the Muslims in the state of humiliation!** And no one has the ability to remove humiliation except Allaah. The Messenger of Allaah (salallaahu 'alayhi wa sallam) said: **and He [Allaah] will not remove it from you until you return back to your Religion.**

So the end of this hadeeth is in agreement with the previous hadeeth. If we desire that the humiliation be removed from us - and that we be victorious and be in control and mighty in the earth - then the solution for us at the end is the same as the solution in the beginning.[4]

He (salallaahu 'alayhi wa sallam) said: **and He will not remove it [this humiliation] from you until you return back to your Religion.**

And this statement (**Deeneekum**) **your Religion**, the Prophet (salallaahu 'alayhi wa sallam) ascribed this religion to the companions, meaning the religion of the companions.

So we need to see what is the religion that the companions were upon. This is what is also referred to as **at-Tasfiyyah** (Purifying the Religion to its original state of affairs, free from that which has been innovated). We are to purify this religion from everything that has attached itself to it and seeped into it from that which is not of it. Essentially, it is establishing true Tawheed and fighting Ash-Shirk, and clarifying the authentic Sunnah of the Prophet (salallaahu 'alayhi wa sallam) and the authentic ahadeeth, and removing the weak narrations and fabrications from it.

And learning and implementing what we learn, and to cultivate (**At-Tarbiyyah**) the Ummah upon this pure, pristine Religion. So if we do this, then we will have fulfilled the statement of the Prophet (salallaahu 'alayhi wa sallam): **Hatta Tarji'oo ila Deeneekum (until you return back to your Religion)**. So at this point, when we will have returned to our Religion, the humiliation will be lifted. And the control and victory will come by the Will of Allaah.

As Allaah, Ta'aala, has said:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

...Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty. (Al-Hajj, ayah 40)

By these means, we will be able to make clear the methodology of the Salaf concerning changing the state of the people. And the methodology of the Salaf is what is in accordance to the Qur'an and the Sunnah of the Prophet (salallaahu 'alayhi wa sallam). And this manhaj that the Salaf were upon is in direct opposition to the deviant methodology of those whom Allaah's anger is upon (those who do not act upon the knowledge they have) and those who are misguided (those who worship upon ignorance). [END]

Ensuing Questions & Answers

First Question: These protests, riots, rallies and revolutions that are taking place across the Muslim world, some who claim to have knowledge claim that this is an affair of "*ijtihad*." Is this correct, our shaikh, may

Allaah bless you?

Answer by Shaikh 'Adil Sayyid: In the name of Allaah, Ar-Rahmaan, Ar-Raheem. We have made it very clear in this lecture which we have given that attaining control of the earth and might is an act of worship from the acts of worship to Allaah. And this worship is to be in accordance with the command of Allaah.[5]

So did the Messenger of Allaah (salallaahu 'alayhi wa sallam) call to the way of those whom Allaah's anger is upon and those who are misguided? [No!] Or was his way separate and completely different to those whose Allaah's anger is upon and are misguided? [Yes!]

And whoever claims that these affairs of riots and revolutions and protests are affairs of "*ijtihad*" and "*there is no clear command - set or rules - in the sharee'ah for it,*" then he has actually claimed that the sharee'ah is lacking rulings.

This legislation is so detailed, that it has even taught us how to properly relieve ourselves. Would this legislation - with its specific detail - leave out explaining to us how to implement the sharee'ah of Allaah? The Messenger of Allaah (salallaahu 'alayhi wa sallam) has taught us how to stay away from these calamities and these tests and these fitaan.[6]

And the Messenger of Allaah (salallaahu 'alayhi wa sallam) taught us that **the ending of the world is lesser to Allaah than the killing of a Muslim!**

So look at how many Muslims have been killed without right across the Muslim countries because of these [riots, protests, rallies and revolutions]. And who is responsible for all this Muslim blood?

So whoever has belief in the statements of Allaah and the statements of His Messenger (salallaahu 'alayhi wa sallam) that I have just mentioned, then they will know the answer to this, and they will know the truth in this affair.[7]

Second Question: Who are the people who have a right to speak regarding these types of major calamities that befall the Ummah, and who are authorized to give fataawa in these types of situations?

Answer by Shaikh 'Adil Sayyid: It is not permissible for any to speak regarding these affairs except for the major scholars of Ijtihad. And we have been sufficed in this regard via our major scholars, the likes of Shaikh Ibn Baaz, Shaikh al-Albaanee, Shaikh al-'Uthaimeen (may Allaah have mercy on all of them), and those who have inherited these positions after these scholars we have mentioned, such as Shaikh 'Abdul-MuHsin

al-'Abbaad and Shaikh Saalih al-Fawzaan, and others who are from the major scholars of our time. These statements that we mentioned in our lecture today and in these answers, this is their madh-Hab, by Allaah's Will.

But the problem is that some of those who are in contradiction and opposition to this [correct] way, they have found a way to pull the carpet from underneath the feet of these scholars, so that he [the one in opposition] can disguise himself as a "Shaikh" - and those like him can disguise themselves [as "scholars," when in actuality they are not].

And these people disguising themselves as people of knowledge answer and give fataawa and issue rulings regarding very serious and major affairs. The Messenger of Allaah (salallaahu 'alayhi wa sallam) said:

Indeed this knowledge is carried in every generation by its trustworthy ones, and they repel from it the *Ta`weel* (false interpretations) of those who go beyond bounds, the fabrications of those who fabricate, and the distortions of the ignorant.

And Allaah knows best.

Third Question: Does each Muslim country that is going through this tribulation now have its own rulings, or do they all have the same general ruling we have mentioned?

Answer by Shaikh 'Adil Sayyid: This affair of riots and protests and so forth, the ruling of the sharee'ah is the same in every country. Because we are speaking about the implementation of the Sharee'ah of Allaah, and the way to attain control and might, strength and honor in the earth. And this goal has been specified and defined by the legislation of Allaah. So no country differs in this from another country. Spilling of the blood without right is spilling of the blood without right - it is the same and has the same ruling in every land.

What is the result [of all this chaos]?

After all of this chaos, has Tunisia become a Muslim country now, has Yemen become a completely Muslim country - ruled by Islaam - and the same as Egypt, after all this chaos? All of this blood that has been spilled, it has brought nothing. And, now, all of these countries have lost their safety and security and wellbeing.

Source: [Listen/Download](#) (Arabic & English)

Notes:

[1] Shaikh Muhammad Amaan al-Jaamee (rahimahullaah) said about democracy:

"This is a disbelieving and blasphemous system of European laws and regulations.

The meaning of Democracy is the people ruling over themselves. The origin of this affair is that the Christians of the West lived for a time under darkness, heresy, and oppression of their rulers, leaders, and churches. In the end, they were reduced to poverty similar to our brothers of Palestine with the Jews. They were reduced to poverty, so they revolted against and rejected the orders of their rulers, leaders, and the authority of their churches.

They fled from this oppression, but what did they flee to? They fled from the rule of man to the rule of man, like the one who seeks refuge from the fire pan by jumping into the fire.

They decided that the people should rule over themselves and that having total and absolute freedom would strengthen them. This means that they did not flee to Allaah and the judgment of Allaah, but rather they fled from oppression to their own oppressive humanistic judgment. Man, just from being man, has compounded within himself oppression and ignorance until Allaah repeals him from these characteristics.

This Democracy - of which this is its foundation, characteristics, and origin - is not suitable and appropriate for the Muslims since it is incompatible with and contradicts having Eemaan (faith and belief) in Allaah. From Eemaan (faith and belief) in Allaah is believing in the legislation of Allaah and the judgment of Allaah. Therefore, Democracy is not from Islaam, not even to mention it (i.e. Democracy not) being justice and fairness. It is not justice and fairness, but rather it is barbarism, savagery, and chaos since it makes what has been called freedom absolute and unrestricted for all people.

It permits freedom of religion for the people so that a person may live upon a specific religion for a time such as Judaism, Christianity, or Islaam and thereafter try another religion of their choice. This means that they do not have the ruling of apostasy with them. They have freedom of speech, freedom of religion, freedom of traveling. They have total freedom, which means chaos, and not the freedom of Islaam that has set boundaries by the education of Islaam.

This is Democracy.

Calling to this Democracy, such as (some of) the Muslim authors do, and

describing it as "justice and fairness" comes from lack of *Baseerah* (i.e. certain knowledge). Likewise, calling to living under the Parliament is of the same tribe, because living under the Parliament means having an approach or outlook that is similar to the approach and outlook of the monks and rabbis since the approach and outlook is based on the judgment of people. They have representatives who vote and they have a president, so they formulate a legislation that brings ruin to the community. Not examining any of this, does this legislation coincide with the education of Islaam or does it oppose it?

This contradicts making the judgment solely for Allaah. [Allaah said:]

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

They took their rabbis and monks as lords besides Allaah.

[Sooratut-Tawbah (9): 31]..."

[From the book **Kayfa Nad'oo ilallaah (How Do We Call to Allaah?)**, via Tarbiyyah Bookstore Publishing]

[2] This is among the many doubts that Ahlul-Bid'ah - such as Ikhwanul Muslimeen - have fabricated in order to achieve their insincere objective of abolishing the enjoining of the good and forbidding of the evil. For more on this topic, click [here](#) to listen, and for reading material on this topic, click [here](#) and [here](#).

[3] Aboo Sa'eed al-Khudree (radiallaahu Ta'aala 'anhu) narrated that the Messenger of Allaah (sallallaahu 'alaihi wa sallam) said: **You will certainly follow the *sanah* (way) of those who came before you, like the feather (of the arrow) exactly resembles the feather - such that if they were to enter the hole of a lizard, you would certainly enter it.** They said: Oh Messenger of Allaah! The Jews and the Christians? He said: **Who else?** [Bukhari, Muslim] For scholarly explanations of this hadeeth, click [here](#).

[4] Imaam Maalik (rahimahullaah Ta'aala) said: "**The latter part of this ummah will not be rectified except by that which rectified its earlier part.**"

[5] Allaah, Subhanahu wa Ta'aala, said:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Then We have put you (Oh Muhammad) on a plain way of (Our) commandment. So follow you that (Islaamic Tawheed and its laws), and follow not the desires of those who know not. (Al-Jathiyah, ayah 18)

Allaah's Messenger (salallaahu 'alayhi wa sallam) said: **Whosoever does an action not in accordance with our matter (Sunnah), then it will be rejected.** [Muslim]

[6] Click [here](#) for the overwhelmingly abundant proofs from the Qur`an and Sunnah for the prohibition of rebelling and revolting, and the perfect wisdom of Allaah concerning this prohibition; click [here](#) for the proofs concerning the prohibition of protests and riots; and [here](#) or [here](#) for the legislative commands to stay clear from fitnah.

[7] This is a reference to the [Khawaarij](#), who today deceptively operate under the names of **Ikhwanul Muslimeen** and **Hizb ut-Tahreer** and the **Qutbiyoon** and the **Surooris** and this new name of **Lashkar-e-Taiba**, who boldly and shamelessly attempt to pass themselves off as "Salafee."

The clear truth is that [Salafiyyah](#) is one valley, and **Lashkar-e-Taiba** and all deviant groups are in another valley, so don't be deceived by false claims.

On the authority of al-Irbaad ibn Saariyah (radiallaahu 'anhu): Allaah's Messenger (sallallahu 'alayhi wasallam) said: **"I have left you upon clear proof, its night is like its day. No one deviates except that he is destroyed, and whoever amongst you lives for long will see great controversy. So stick to that which you know of my Sunnah and the Sunnah of the Rightly Guided Caliphs, cling to that with your molar teeth."** [Ahmad (4/126), Ibn Maajah (no. 43), al-Haakim (1/96); declared 'Saheeh' by Shaykh al-Albaanee in as-Saheehah (no 937), rahimahumullaah]

And thus Al-Marwazee reported in **as-Sunnah** (no. 95) that 'Umar ibn 'Abdul-'Azeez (rahimahullaah) said: **"There is no excuse for anyone - after the Sunnah - to be misguided upon error which he thought to be guidance."**

May Allaah destroy all the deviant sects! Ameen!

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- [Recognize the Khawaarij and their characteristics when you see them, so that you are not deceived by them](#)
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