



Allaah Does Not Change the Condition Of A People Unless...

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

The Text

It is often repeated in the circles of those affected by the calls and methodologies alien to the Sunnah and its people that **Allaah will not change the condition of the people until they change what is in their governments.** This is their state, and this what their behavioural condition states and what the tongue of their disposition expresses, and what the sum-total of their methodology necessitates.

While there is no doubt that the condition of the Muslim lands and states is a dire one, and that there exists much evil in the governing bodies and those in authority and that the Sharee'ah of Allaah does not reign supreme, and that there exists *fiṣq*, *dhulm* and *kufr*¹,

¹ Ibn al-Qayyim - may Allaah have mercy upon him - said: "This is a great topic, containing much benefit and due to ignorance of this topic a great mistake has fallen upon the Sharee'ah..." up until he said, after mentioning that the basis of the Sharee'ah is built upon the welfare and benefits of the servants: "...The Prophet (sallallaahu 'alaihi-wasallam) legislated for his ummah, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it - even if Allaah hates it and detests those who perform it (the evil). **And this is like rejection [inkaar] against the kings, and the ones in authority by coming out against them [with arms etc. to fight them] - for verily, that is the basis and foundation of every evil (sharr) and every tribulation (fitnah) till the end of time.**" Ibn al-Qayyim in 'T'laam ul-Muwaqqi'een an Rabbil-Aalameen.'

Stated Shaikh Ibn Uthaimen, "These words are very good (i.e. Imaam al-Albaanee's). Meaning, that those people pass judgement against the Rulers of the Muslims, that they are disbelievers, what benefit do they achieve by judging them to be disbelievers? Are they able to put an end to them? They are not able. And when it is the case that the Jews have occupied Palestine for around 50 years, yet despite that the Islamic Ummah has not been able in its entirety - Arabs and Non-Arabs alike - to remove them from their place! How then, after this, can we go and strike those who rule over us with our tongues (i.e. make takfir of them) while we know that we are not capable of putting an end to them, and that blood will be shed, and the taking of wealth will become lawful, and even the honours of people. And then we will not even have achieved the desired result!! **Therefore, what is the benefit - such that if a person was to believe - in that which is between him and his Lord - that amongst the rulers is one who is a disbeliever in truth, with the kufr that ejects from the religion - what then is the benefit in announcing this and spreading this, except the kindling of tribulation?!**" (Fitnah of Takfir, p.74). One may also refer to MNJ050017 to see Shaikh Ibn Uthaimen's position on Secular Laws and General Legislation.

there is also no doubt that, **“Allaah does not change the [good] condition of a people unless they change the state of [goodness of] their own selves (by committing sins and disobedience).”** (Ra’d 13:11).

Stated Ibn Abil-Izz al-Hanafi, “And as for adhering to obedience to them (the Rulers), even if they commit oppression, then this is because the evils and harms that arise on account of rebelling against them, is numerous times more than that which occurs as a result of the oppression of the Rulers themselves. Rather, in having patience over their oppression there is expiation of sins, and a multiplication of the reward. For Allaah did not empower them over us, except due to the corruption in our actions, and the recompense for an action is its like (al-jazaa’u min jins il’amal). Hence, it is upon us to strive (ijtihaad) in seeking forgiveness, making repentance and rectification of our actions. Allaah the Most High said, **“And whatever affliction befalls you, then it is from what your hands have earned, yet He pardons many”** ... and He the Most High said, **“...And whatever evil befalls you, then it is from your own soul”**, and He the Most High said, **“And thus do we turn some of the oppressors against others on account of what they used to earn”**. Hence, if the subjects (of a state) wish to save themselves from the oppression of the tyrannical ruler, then let them abandon oppression themselves.” (Sharh Aqeedat ut-Tahaawiyah).

Al-Hasan al-Basree (d.110) said, “Verily, al-Hajjaaj is the punishment of Allaah. So do not repel the punishment of Allaah with your own hands. But you must submit and show humility, for Allaah the Most High stated, **“And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.”** (Al-Mu’minun 23:76). (Minhaj us-Sunnah of Shaikh ul-Islam 4/528)

Ibn Sa’d relates in his *Tabaqaat al-Kubraa* (7/163-165), “A group of Muslims came to al-Hasan al-Basree seeking a verdict to rebel against al-Hajjaaj [a tyrannical and despotic ruler]. So they said, “O Abu Sa’eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?” So al-Hasan said, “I hold that he should not be fought. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah’s judgement comes, and He is the best of judges.” So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj – so al-Hajjaaj killed them all. Al-Hasan used to say, “If the people had patience when they are being tested by their unjust ruler, it will not be long before Allaah will give them a way out. However, they always rush for their swords, so they are left with their swords. By Allaah! Not even for a single day did they bring about any good.”

So the way of the Salaf is to recognise that calamities befall the Ummah on account of what it earns of sin and disobedience, let alone Shirk and Innovation!! And it is for this reason that they treated the likes of these affairs by returning to their own souls first and identifying the actual causes, and addressing them first.

Unfortunately, this methodology has now been rendered into the bid’ah of the Qadariyyah(!) and the ways of the Murji’ah(!). But it is in fact the methodology of Imaam Maalik, that about which he said, “the latter part of the Ummah will not be rectified except

by that which rectified its earlier part”, and it is but the Methodology of the Prophets in Calling to Allaah, in opposition to the way of the Kharijite Renegades.

And it is for this reason that the Imaams of our times advised the Muslims of Algeria that they ought to adhere to this way and methodology in attempting to reform their land.

Imaam al-Albaanee stated in the message he sent to the leaders (of the various parties) in Algeria, “...**And that the Prophet (sallallaahu alaihi wasallam), indeed, he began setting up the Muslim state by calling to Tawheed and warning from worshipping the false gods and then cultivating whoever responded to his calls upon the Sharee’ah rulings until they all became like a single body, such that if one part of it complained, the rest of it responds with alertness, as occurs in the authentic hadeeth...** so whoever wishes to establish a Muslim state in truth then let him not gather the masses into a lump, and nor bring them together despite the differences in their thoughts and their (ideological) nurturing, as is the way of well-known Islamic groups today. Rather, it is a must to unite their way of thinking and understanding upon the correct Islamic foundations: the Book and the Sunnah upon the understanding of the Salaf us-Saalih...”²

Imaam Ibn Baaz, said, responding to the claim that the activists of Algeria had alleged he supported them and advised them to take up arms, “If one of the Algerian du’at (callers) had said about me that I had said to them, “They should assassinate the police or that they should take up arms in their call to Allaah then this is an error and is not correct. Rather it is a lie. The Call to Allaah occurs with good mannerisms, “Allaah said, the Messenger said”. It occurs with reminders, admonition, encouragement and discouragement. This is how the Call to Allaah takes place, just as the Prophet (sallallaahu alaihi wasallam) and his companions were in the Makkah al-Makarramah before they had any power or authority. They did not used to call the people to take up arms, rather they called them with the verses of the Qur’aan, good words, and good mannerisms, since all of that is closer to rectification and is closer to the acceptance of the truth. As for calling with assassinations, killing, fighting and the likes, then that is not from the Sunnah of the Prophet (sallallaahu alaihi wasallam) and nor is it from the Sunnah of his Companions. However, when Allaah gave him control over Madinah and when he emigrated to it, he had authority and power in Madinah and then Jihaad was legislated as well as the establishment of the Hudood laws. He (sallallaahu alaihi wasallam) made Jihaad against the Mushrikeen and established the Hudood after Allaah ordered him with this.” (Cassette Recording on 26th Dhul-Hijjah, 1414H, being an exposition of the forgery of Salman al-Awdah against Imaam Ibn Baaz – refer to Madaarik un-Nadhar (pp. 346-348 2nd Edition).)

Shaikh Ibn Uthaimen was asked, “Did you also advise (the Algerians) to continue in their position against the authorities in Algeria? The Shaikh replied, “We have never said anything of the sort.” The questioner said, “In the severity of these situations is hijrah (emigration) to the lands of disbelief legislated?” The Shaikh replied, “It is obligatory to have patience. Since the land is a land of Islaam, the call to prayer is announced for the five

² As occurs in his letter dated, 19 Jumaadah al-Aakhirah 1412H and the a photocopy of this letter can be found in Madarik un-Nadhar pp.335-336 2nd edition.

prayers and both the Jumu'ah and congregational prayers (i.e. Eid, funeral and daily prayers) are established therein. Hence, it is obligatory to have patience until the command of Allaah arrives."³ (Cassette recording Shawwaal, 1414H, quoted in Madaarik un-Nadhar, and also in Baraa'ah Ulamaa il-Ummah Min Tazkiyaat Ahl il-Bid'ah, checked by Shaikh Ibn Uthaimen himself).

And compare this to what has been stated by Shaikh ul-Islam Ibn Taymiyyah concerning the onset of the Tartari Invasion **"It is for this reason that the people of knowledge and religion and those with sure insight of the affairs did not fight (against the Tartars) on this occasion, due to it not being the legislated type of fighting which Allaah and His Messenger had ordained.**

And when there results evil and corruption and the absence of the desired type of assistance and victory (from Allaah), from this particular fighting, then there will be no earthly or heavenly reward involved - for the one who knows this. However, many of those who held that this was a situation where the legislated type of fighting holds and applies suspected the intentions of those who held that this was not the case.

Then after this had transpired, we began to order the people to show sincerity of purpose in the religion to Allaah the Mighty and Majestic, to seek help and deliverance from Him alone and not to seek help and assistance from a near Angel and nor a Prophet that was sent.

As Allaah the Most High said on the Day of Badr "When you sought aid from your Lord and He responded to you" and it is reported that the Messenger (sallallaahu alaihi wasallam) used to say on the Day of Badr, "O Ever-Living (Hayy), O Self-Sustaining, Maintainer (Qayyoom), there is none worthy of worship but you, in your mercy do I seek help", and in another wording, "...rectify my affair, all of it, and do not leave me to depend upon myself for even the blinking of an eye, and nor to depend upon anyone from your creation."

So when the affairs of the people became rectified and they were truthful in their seeking of aid and deliverance from their Lord alone, **He helped them against their enemy with mighty assistance and help. And the Tartars had not suffered any defeat like this defeat before this.**

All of this being due to what occurred of the actualisation of the Tawheed of Allaah, obedience to Him and to His Messenger - which was not existant before that. And verily, Allaah the Most High, aids His Messenger and those who believe, in the life of this world and the Hereafter and the Day when the witnesses will stand..." End of Shaikh ul-Islam's words.

³ Compare with the statements of al-Hasan al-Basri quoted above.

And this advice is but the advice that the Imaams of the Salaf of every age and era give, that is the call to Tawheed and the Sunnah and repelling what opposes all of that, since that is the basis of all good and rectification.

So the starting point of all rectification is correct and sound knowledge, which alas, has all but been forgotten and lost due to the preponderance of Shirk and Innovation and its people, and acting upon this knowledge and ingraining all of this into the souls and minds of the people.

This is why we consider the da'wah of the callers to al-Haakimiyyah, such as those in Egypt, to be futile, barren, fruitless, aimless, wandering and misguided. For in their very midst is the greatest of all evils, the Major Shirk, and the existence of idols and tombs, those of Hussain, Badawi, Sinjar, Tusuqi, Zainab and others, all being worshipped besides Allaah and in the presence of all of this the Theoreticians of al-Haakimiyyah except Allaah to grant them victory and success.

Stated Shaikh Saalih al-Fawzaan, **‘Thus it is necessary for these groups to correct their concepts and understanding, by referring back to the Book and the Sunnah, in order to know the methodology of the Messengers in calling to Allaah.** For indeed Allaah - the One free from all imperfections - informed that correct rule and sovereignty, which is the central part of the call of the former jamaa 'ah whom we mentioned, **cannot be achieved except after correcting aqeedah, such that all worship is for Allaah alone and worship of everything else is abandoned.** Allaah - the Most High - says:

Allaah has promised to those amongst you who truly have Imaan (true faith and belief) and act in obedience to Allaah and His Messenger, that He will grant them rulership upon the earth, just as He granted it to those before them, and that He will establish their Religion for them and grant them the authority to practice their Religion which He chose and ordered them with. And He will certainly change their situation to one of security, after their fear. Providing that they worship and obey Me, not associating anything else in worship with Me. Then, whoever rejects this favour by disobedience to their Lord - then they are the rebellious transgressors. Soorah an-Noor 24:55

So these people wish to establish the Islaamic State before purifying the lands of idolatrous beliefs which take the form of worship of the dead, and devotion to the tombs - such as is no different to the worship of al-Laat, al-Uzzaa and the third of them Manaaf, rather it is worse. So they are attempting that which is impossible:

*And whoever seeks greatness without effort and exertion
Will only be wasting his life in seeking something impossible.*

Indeed, establishment and application of the Sharee'ah and the prescribed punishments, and the establishment of the Islaamic State, and avoidance of whatever is prohibited, and achievement of whatever is obligatory - all of these things are from the rights of Tawheed; and matters which perfect it and follow on from it. So how can we give attention to that

which is subsidiary whilst neglecting that which is of primary importance?" (Manhaj ul-Anbiyaa fid-Da'wah Ilallaah pp.14-16).

And it is also befitting that we quote some other words of Shaikh Salih al-Fawzaan concerning those who make unrestricted, absolute and generalised takfir without adhering to the Sharee'ah principles – and they often use the words of Shaikh Salih al-Fawzaan himself to justify this. So let us see how he refutes them.

The following extract is from the tape, "Questions and Answers on Haakimiyyah" and can also be heard at MNJ050014.

Questioner: "Someone has understood from your words in Kitaab ut-Tawheed, which are from your comments, with regards to the issue of al-Haakimiyyah and ruling by other than what Allaah has revealed. So they have understood from them that (by the act alone) you perform specific takfir of a specific ruler who does not judge by what Allaah has revealed. And then they applied (what they understood from your words) to the rulers of the Gulf states.

Shaikh al-Fawzan: [Laughs]... is it due to hawaa (desire)?.. the words are clear, there is no ambiguity in them, the words are clear. The distinction (afsil) that is mentioned (i.e. previously in the chapter) relates to them¹. And it was then said after that that the one who banishes the Shari'ah entirely and puts another law in its place, that this is evidence to show that he views the [secular] law to be better than the Sharee'ah, **and whoever holds this opinion, he is the one who is a kaafir [emphasis given]**. This is in the same book itself... however they only take [from the book] according to their own understanding of it and what is of benefit to them, yet they abandon the rest of the words. If they had read the words from the beginning, the matter would have become clear [to them].

Questioner: And the statement of Shaikh Muhammad Ibn Ibraheem is [understood] in the same way?

Shaikh al-Fawzan: **Yes, it is the same.** His words mean that the one who abolishes the Shari'ah and puts in its place another law, **then this gives evidence that he considers this law to be better than the Sharee'ah. And [subsequently] whoever considers this law to be better than the Sharee'ah, then such a one is a kaafir in the view of everybody, there is no doubt in this.**

Questioner: They mean the rulers of the Gulf states O Shaikh? **Shaikh al-Fawzan:** [words unclear] the words [in the book] are general. As for people and specific individuals, then this requires investigation. **Questioner:** So there is a difference between [takfir of] a specific individual and a general ruling? **Shaikh al-Fawzan:** Yes, between a general ruling...

Questioner: So you intended only a general ruling [not a ruling upon specific individuals]? **Shaikh al-Fawzan:** Yes, a general ruling, there is no doubt about this. So he said 'the rulers of the Gulf states (was meant)?' **Questioner:** Yes, this is it, however al-hawaa (desire) overtook him? **Shaikh al-Fawzan:** Yes, hawaa (desire).. [words unclear]... Is this rectification?

Performing takfir of the rulers of the Gulf states, is this from rectification (of the affairs)?

Questioner: No it is not... **Shaikh al-Fawzan:** It is not rectification... it is but kindling of tribulation (fitnah). **Questioner:** May Allaah reward you..." End of the discussion.

Note carefully here what Shaikh Salih al-Fawzaan has mentioned. If only those who use his words to wallow in the madhhab of the Khawaarij – by making takfir unrestrictedly and absolutely and without adhering to the Sharee'ah principles in this takfir – would be sincere to them and take heed and learn a lesson or two from them. Shaikh Salih al-Fawzaan is free of them, and they are free of him.

And we can add to this by mentioning again the saying of Shaikh Ibn Uthaimen, "These words are very good (i.e. Imaam al-Albaanee's). Meaning, that those people pass judgement against the Rulers of the Muslims, that they are disbelievers, what benefit do they achieve by judging them to be disbelievers? Are they able to put an end to them? They are not able. And when it is the case that the Jews have occupied Palestine for around 50 years, yet despite that the Islamic Ummah has not been able in its entirety – Arabs and Non-Arabs alike – to remove them from their place! How then, after this, can we go and strike those who rule over us with our tongues (i.e. make takfir of them) while we know that we are not capable of putting an end to them, and that blood will be shed, and the taking of wealth will become lawful, and even the honours of people. And then we will not even have achieved the desired result!! **Therefore, what is the benefit – such that if a person was to believe – in that which is between him and his Lord – that amongst the rulers is one who is a disbeliever in truth, with the kufr that ejects from the religion - what then is the benefit in announcing this and spreading this, except the kindling of tribulation?!**" (Fitnah of Takfir, p.74).

In summary, we say that Allaah does not change the condition of the Ummah until it changes what is with itself of Shirk, Innovation, Sins and Disobedience. This is the source and the root. As for the tyrannical rulers, who are between the states of fisq, dhulm and kufr, then they are a sign that the Ummah has changed its condition, and they are but a punishment and humiliation for the Ummah. For they are but reflective of the people that they rule over. Like for like. And in the words of Ibn Abil-Izz al-Hanafi quoted above, there are indeed great lessons.

The da'wah of the activists is to change the condition of the Ummah by changing the condition of the Rulers and States, and in this they are merely treating the symptoms and not the cause. In some cases, by adopting this method, they make the symptoms worse, such as what has occurred in Syria, Egypt and Algeria. Indeed this is the very legacy of the disputants of al-Hasan al-Basri. They never brought about any good, and neither do their current day counterparts. And in all of this we neither condone, nor support nor justify the tyranny of the oppressors.

May the prayers and peace be upon Muhammad, his family and companions and whoever follows his Sunnah till the affair is established.