

Question regarding the removal of Apostate rulers

Abu Hamza Al-Misri

Question: As-Salaamu alaikum warahmatullaah wabarakaatu my dear Sheikh Abu Hamza. Sheikh, there are brothers who wanted to ask you a question regarding the removal of Apostate rulers, they ask that it is known that we must remove these Murtaddeen because of their lack of implementation of Sharee'ah in our countries however, some of the puppets from corrupt organisations such as "Salafee" Publications claim that it is haraam for us to fight them because even Imam Ahmad (rahimahullaah) did not fight the rulers of his time when they committed big Kufr by claiming that the Qur'aan was a creation. And he was tortured by the government of his time but never fought them. So the question sheikh is, can you please shed us some light on this point of confusion and how we go about this argument. Barakallaahu feekum and may Allah give you victory Wassalaam alaikum warahmatullaah wabarakaatu. Your brother in Islam.

Answer: Salaam Alaikum my dear brother the answer to that is very simple Inshallah; if our rulers kind of bid'aa was similar to the leaders of Imam Ahmed rh. a I would be the first to urge people not to fight them; because their bid'aa had Taweel (interpretations from the Qur'an itself) even though it was very weak to use in their argument; they understood Ayat such as; **"Allah is the creator of every thing"** to prove that the Qur'an was created!.

Add to that Imam Ahmed rh considered: their strict application to Shariah, defending and fighting for the honour of Muslims worldwide, and the fact that their bid'aa dilemma does not effect any of the shariah laws and can only be solved and exposed through evidences and debates. Also many, as well as themselves saw their bid'aa, as a sign of respect to Allah and The Qur'an.

One wonders what evidence do our rulers have from the Qur'an for: changing the Shariah, making the greatest haram matters (usury...) available and protected by their fabricated laws and guns, killing Muslims for favours of Kafirs, helping kuffaars against Muslims and the rest of the kufr list.

Certainly the brilliants of Imam Ahmed rh students have compared and analysed the situation of their imam with his rulers and their situation under the rulers who change even little of the shariah; the verdict was to fight them evil rulers to death or to full islam and shariah law. One of the most intelligent and militant amongst the followers of Imam Ahmed rh was Shiekh ul Islam Ibn Tymia rh; he has issued a fatwa against these kind of evil rulers and their evil scholars. Furthermore, he himself practiced his fatwa when the Mongols said the Shahada and surround themselves with scholars but applied a mixed laws for the land.

The Sheikh fought them, provoked against them, even said rh,; **"If you see me amongst them kill me even with the Holy Qur'an on my head"**.

However, even if these great scholars did not fight, for one reason or another, what shall we do with all these great Ayat in the Qur'an urging Muslims to fight until the whole of the Deen (Shariah dominance) is for Allah? Would they dare to say to Allah we followed our leaders and we ignored your commands! Surely those are the losers indeed; particularly those who ask everyone for their evidence but when it comes to them they turn away from all the clear Ayat saying without sham that they are happy to follow a man blindly! And hinder Allahs path to favour their evil leaders and their scholars! May Allah give them guidance before it is too late for them!

Meanwhile, my dear son do not waste your time with them; they have no mission but the one we all know. Try to increase your knowledge, your Ibadat, dawa efforts as well as enjoining the good and forbidding the wrong, cooperate with good Muslims and be patience in cause of Allah.

The following are two fatwas of Shiekh ul Islam Ibn Tymia rh; regarding these kind of evil rulers and their evil scholars, which I have included in my book Allah's Governance on Earth. Read them, spread them around and ask the sincere Muslims to apply what they can of them.

We give below an important fatwa (religious verdict) by Shaikhul Islam, Ahmad ibn taimiyyah (may Allah have mercy on him), who was the mentor of Muslim jurists not only of his time but also of those who came later on. In his Al-Fatawa Al- Misriya, volume 4, in the chapter on Al-Jihad, he observed:

”We say that any group who departs from any of the apparent indisputable laws of Islam that have been (handed down from generations to generations of Muslims without any interruption), then it is incumbent to fight against such a group according to the consensus of Muslim imams (Ijma), even though they recite the two testimonies. So if they recite the two shahadas (testimonies) but abstain from observing five daily prayers they must be fought against until they offer prayers, and if they abstain from paying zakzah, it is incumbent upon All Muslims to fight them until they start paying zakah. Similarly, if they abstain from the fasting of Ramadan or pilgrimage to the oldest House of Allah or refuse to prohibit the abominations or adultery or gambling or drinking and other things forbidden by the Islamic Shariah; or if they refuse to enforce the laws of The Qur’an and sunnah pertaining to life, property, honour, management of affairs and other such things; or if they refrain from enjoining good, forbidding evil, and fighting the disbelievers until they embrace Islam or pay jizyah (poll tax) in submission.

Likewise, if they introduce innovations in religion contrary to the teachings of the Qur'an and sunnah, and the practice of the righteous ancestors and imams of the community by, for instake, blaspheming the names, signs, or attributes of Allah, or rejecting divine foreordainment or decree, or rejecting the manner in which the Muslim community behaved in the days of the rightly guided Caliphs, or slandering theforemost from among the emigrants (muhajirin) and the helpers (ansar) and those who followed in their footsteps faithfully; or if they fight the Muslims in order to force them to submit to them, abandoning the Islamic Shariah, and all other similar cases. concerning which Allah says,

And fight them until there is no more persecution and all religion is for Allah only (Al-Anfal:39).

Thus in all such cases when religion is partly for Allah and partly for others, it is incumbent upon Muslims to fight until all religion is for Allah alone.”