

The Mufasssir, al-Qurṭubī, on Revolting against Oppressive Rulers

Bisimillāh wal-Ḥamdulillāh. There are to be found on the plain, misguided deceptive individuals who are trying to claim that the erroneous actions of some of the Salaf constitutes legislative (sharʿīyy) proof for the permissibility of revolt against the sinful, oppressive ruler. Here is another statement on this matter, this time from the mufasssir, al-Qurṭubī (d. 671H) (al-Jāmiʿ, 2/370):

الحادية والعشرون: استدلل جماعة من العلماء بهذه الآية على أن الإمام يكون من أهل العدل والإحسان والفضل مع القوة على القيام بذلك، وهو الذي أمر النبي ﷺ ألا يُنازعوا الأمر أهله، على ما تقدّم من القول فيه^(١).

فأما أهل الفسوق والجور والظلم، فليسوا له بأهل؛ لقوله تعالى: ﴿لَا يَتَّأَلُ عَهْدِي الظَّالِمِينَ﴾ ولهذا خرّج ابن الزبير والحسين بن علي رضي الله عنهم، وخرّج خيار أهل العراق وعلمائهم على الحجاج، وأخرج أهل المدينة بني أمية وقاموا عليهم، فكانت الحرّة التي أوقعها بهم مسلم بن عقبة^(٢).

والذي عليه الأكثر من العلماء أن الصبر على طاعة الإمام الجائر أولى من الخروج عليه، لأن في منازعته والخروج عليه استبدال الأمن بالخوف، وإراقة الدماء، وانطلاق أيدي السفهاء، وشن الغارات على المسلمين، والفساد في الأرض. والأول مذهب طائفة من المعتزلة، وهو مذهب الخوارج، فاعلمه^(٣).

The twenty-first: A group of the scholars used this verse [(لَا يَتَّأَلُ) (عَهْدِي الظَّالِمِينَ) “My covenant does not include the wrongdoers” (2:164)] as evidence that the rulers must be from the people of justice, benevolence and excellence, alongside his ability to maintain

and uphold that. And that it is this one that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that he should not be contended with (for power), upon what has preceded of speech regarding it. [And that] as for the people of sin, tyranny and oppression, then they are not worthy, due to His saying: “**My covenant does not include the wrongdoers**” (2:164), and for this reason Ibn al-Zubayr, and al-Ḥusayn bin ‘Alī (رَضِيَ اللهُ عَنْهُمَا) came out, and the best of the people of Irāq and their scholars revolted against al-Ḥajjāj, and the people of Madīnah expelled the Banī Umayyah and stood against them, and there was the event of al-Ḥarrah, which Muslim bin ‘Uqbah brought upon them.

But that which the majority of the scholars are upon is that patience upon obedience to the tyrant ruler is more befitting than rebelling against him. Because in contending with him and rebelling against him is replacement of safety (security) with fear, and shedding of blood, letting loose the hands of the foolish people (to wreak havoc), enabling Muslims to be attacked and corruption upon the earth. The first view (where rebellion is justified on grounds of oppression and the use of the verse in al-Baqarah) is the view of the Mu‘tazilah, and it is the doctrine of the Khārijites, so know it well.”

Comments:

Pictured is a misguided individual who uses the erroneous actions of those from mentioned from Salaf to find an excuse for revolting against the oppressive ruler as an acceptable “viewpoint”. He deceptively pulls out books and bring citations in order



to impress his audience, “Look at all these people who revolted, they were scholars, they were Companions, they were Tābiṫīn” and so on. And what this miskīn does not say at the same time is whether these actions of those from the Salaf that are mentioned: a) are legislatively acceptable in light of the Prophetic traditions and b) actually brought about any good, or whether there was greater evil.

And Shaykh al-Islām Ibn Taymiyyah clarified the truth in this regard, that all of those people were erroneous in what they did and opposed the better guidance in the Prophetic traditions, and opposed the most senior of the Companions and the people of knowledge in their respective time periods.

Thus to try and fool the audience by just listing all these revolts and rebellions and then forgetting to point out that these actions were erroneous, opposed the Sunnah and were declared erroneous by the Companions and those after them, and by the Imāms of the Sunnah and leaving the impression that somehow, there is a difference of opinion, athen this is the action of a deceiver. Likewise, to use these erroneous actions to say, “Look, how can there be ijma’ when we have these from the Salaf who revolted”, and this is the saying of an idiot who does not understand what actually constitutes legal proof in the Sharīah. The actions of these from the Salaf is discounted because it opposes explicit texts in the authentic Sunnah, and they are excused through reasons mentioned by Ibn Taymiyyah in Minhāj all-Sunnah (4/537), such as the texts not reaching them, or they did consider them authentic, or they wrongly thought these texts did not apply to the situation at hand.

Ibn Taymiyyah also explained in al-Minhāj (4/536) that the Khārijites were misled from this very angle, the angle of rebelling in order to remove injustice and oppression.¹ Hence, al-Qurṭubī described this view as the doctrine of the Khārijites.

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¹ Refer to the article at: <http://www.kharijites.com/kj/?bmwaofdhi>