

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Beneficent the Most Merciful

# The Inverted Priorities

By  
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"Corrupt creeds, lying, cheating, injustice, innovations, lowly desires, attachment to this life, ignorance, mysticism, grave worship, bigoted blind following, and so forth... and we boast saying:

**"Our Main Problem is in Our Leaders...!!!"**

**Is this the case?**

Allaah, the Most High says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ [الرعد:11]

Verily! Allaah will not change the good (or bad condition) of a people as long as they don't change their state of goodness (or sins and wrong doings etc) themselves. [13:11].

**Imaam Ibnul Qayyim, *rahimahullahs*, said:**

"Ponder upon the *Hikmah* (Wisdom) of Allaah, the most High, where He has made people's kings, leaders, and those of authority over them, of the same kind as their own deeds. It is as if the people's deeds appeared in the forms of their kings and leaders.

If the people are upright, then their kings and rulers will be upright, and if they turn away (from uprightness), then their leaders will turn against them. And if they oppress and tyrannize, then their kings and rulers will tyrannize and oppress. And if deception and treachery becomes manifest amongst them, then the same will appear in their rulers.

If the people refrain from fulfilling the rights of Allaah upon them and become niggardly (regarding their execution), then their kings and rulers will refuse to give them their rights and will become niggardly (withhold their rights from them). And if they take away from those whom they oppress that which they deserve not to take, then the kings will take away from the people that which they deserve not to take and will levy taxes and impose tasks upon them. And whatever the people unjustly take from the oppressed, their kings take the same by force from them.

**So those in charge of the people appear in the forms of their (the ruled) deeds. And it befits not the Divine Wisdom that the evil and wicked be ruled except by those of the same kind.**

And since the early [Muslims] were the best and most righteous of generations, their rulers were of the same standing. But when the people turned weak, their rulers turned to be of their own rank.

So it befits not the *Hikmah* (Wisdom) of Allaah in these times (Ibnul Qayyim times<sup>1</sup>) that rulers the like of Mu'aawiyah and 'Umar bin 'Addil 'Azeez, be in charge over us, and even less the like of Abee Bakr and 'Umar. Rather, our rulers are in accordance with our own rank and standing, and the ones who ruled those before us were (also) in accordance with these people own rank and standing. And both matters (the status of the former rulers and those of this time) are as necessitated and entailed by [Allaah's] *Hikmah*."<sup>2</sup>

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<sup>1</sup>Ibnul Qayyim was born in 691 AH/1292 CE, and died in 751 AH/ 1350 CE. May Allaah's Mercy be upon him

<sup>2</sup>In *Muftaah Daarus-Sa'aadah*, vol. 1, pp. 177-178. Published by Daar Ibn 'Affan (1416/1996, Al-Khubar, KSA).

It is very evident that from the legal perspective and by the consensus of the early Muslims, as well as by way of intellect and experience, that the true change of the status of the *Ummah* occurs when it turns to Allaah and follows the ways that made the early generations successful. Imaam Maalik, *rahimahullah*, summed it in words few in number, profound in meaning:

**"Nothing will benefit the Ummah to come except that which benefited the early Ummah."**

Those who adopt the path of confrontation with the rulers, thinking that the change comes through this way, are trailing the path of misguidance and a path whose consequences proved it wrong by all perspectives. This is the same path taken by the early dissidents (*khawaarij*) who followed the *mutashaabih* (not entirely clear) texts instead of following the *muhkam* (clear) texts and referring whatever may be not entirely clear to that which is *mukham*. The following of the *mutashaabih* is a path of *fitan* (afflictions) that led to the rebellion against the leaders of the *sahaabah*, and in our times has caused bloodshed and suffering and retardation of *da'wah*. Allaahul Must'aan.

This matter is a matter of *Deen* and not a matter of emotions. And since the textual proofs are replete commanding the believers that they must obey those in authority, even if they oppress and take ones wealth, etc As long as they do not command the believer to do sin, then we have no choice but to comply and obey. Otherwise, we will be inventing a new *Deen*. Allaah, the One Free of all imperfection, the most High says:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

[النور: 63]

Let those beware who withstand the *Rasool's* (ﷺ) orders, unless some *fitnah* befalls them or a grievous penalty be inflicted on them. [24:63]

**"Whatever was not *Deen* at the time of the Prophet (ﷺ) cannot be considered to be a part of the *Deen* today."** [Imaam Maalik].

So if the person choses to contend the way of the Messenger (ﷺ), then let him remember the following *aayah*:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا [النساء: 115]

If anyone contends with and opposes the Messenger (ﷺ) after the right path has been shown clearly to him, and follows other than the believers way, We shall keep him in the path he has chosen, and burn him in Hell- what an evil destination! [4:115]

***May Allaah, the most Merciful, guide us all to the truth and make us hold to it and may He, the most High and Majestic, save us all from fitan and guide us (ruled and rulers) to His Path.***

***Aameen.***

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