



A SUMMARY OF

THE REASONS WHY PROTESTS ARE PROHIBITED IN ISLAAM

By Shaykh 'AbdulQaadir ibn Muhammad al-Junayd



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A S U M M A R Y O F

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By Shaykh 'AbdulQadir ibn Muhammad al-Junayd

“A Summary of The Reasons Why Protests Are Prohibited In Islaam” is an article written by *Shaykh 'AbdulQadir ibn Muhammad al-Junayd* (حفظه الله). It was translated, with explicit permission from the *Shaykh*, by *Abu Afnaan Muhammad 'Abdullah*.





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Permission From Shaykh 'AbdulQaadir (حفظه الله) to Translate

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبِهِ اسْتَعِينُ

فَأَنَا عَبْدُ الْقَادِرِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ الْجَنِيدِ قَدْ أَذْنَتْ لِلأَخْرَى أَبِي أَفْنَانَ
مُحَمَّدَ عَبْدَ اللَّهِ الْأَمْرِيكِيَّ - سَلَّمَهُ اللَّهُ - بِتَرْجِمَةِ مَقَالَاتِي وَدُرُوسِيِّ الْمُفَرَّغَةِ وَمَا
أَكْتَبَهُ مِنْ كَلْمَاتٍ عَبْرَ صَفْحَتِي فِي تُويِّترٍ، وَأَنَا عَلَىٰ مَتَابِعَةٍ وَاتِّصَالٍ مَعَهُ فِي
ذَلِكَ، فَشَكَرَ اللَّهُ لِهِ ذَلِكَ، وَنَفَعَ بِتَرْجِمَتِهِ، إِنَّهُ سَمِيعُ الدُّعَاءِ.
وَكَانَتْ هَذِهِ الْكِتَابَةُ فِي لَيْلَةٍ: ١٢ / ٤٣٤ مِنَ الْهِجْرَةِ.

In the Name of **Allah** the Most Merciful and Most Beneficent and with Him I seek assistance.

I, 'AbdulQaadir Ibn Muhammad Ibn 'Abdur Rahmaan al-Junayd, have given permission for the brother
Abi Afnaan Muhammad 'Abdullah al-Amreeki -May **Allah** grant him safety- to translate my articles,
transcribed lessons, and what I write on my Twitter account, and I follow up with him and I am in
touch with him regarding this.

May **Allah** acknowledge him for this and benefit through his translations. Verily He is the
Answerer of supplications.

This was written on the night of: 1/12/1434 (Corresponding to 5/10/2013 C.E.)



@aljuned77eng

Follow the English Twitter account of *Shaykh 'AbdulQaadir al-Junaid* (May **Allah** preserve
him). Beneficial translations of the words of the scholars, past and present, principles of
Salafiyyah and many more benefits *in shaa Allah*.





Summary of The Reasons Why Protests are Prohibited In Islaam

Author: *Shaykh 'Abdul Qaadir Ibn Muhammad al-Junayd*

Translated by: *Abu Afnaan Muhammad 'Abdullah*



Introduction

All praise is due to **Allah** the Lord of all the worlds and prayers and peace upon His Servant and Messenger *Muhammad*, the trustworthy and upon his family, Companions and those who follow them until the Day of Judgment.

To proceed: O dear noble *Muslims*! May **Allah** protect you from the evil of *fitnah* regarding the religion and worldly affairs, and may **Allah** guide you to the truth.

These are three aspects which clearly elucidate the impermissibility of protests in all *Muslim* countries and that it is not permissible for the one who believes in **Allah** and the Last Day to participate in these protests, whether personally attending or being one who invites to them by speech, writing or by (giving) a *khutbah*. Nor is it permissible to support them monetarily or commercially.



“Truth has Come and Falsehood has Vanished”
جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ﴿١٧﴾
al-Qur'aan, Soorah al-Islaam 17:81





The First Aspect

These protests contradict what the *Sharee'ah* has commanded and what it has prohibited regarding the way in which individuals should interact with the rulers in the face of evil acts, *munkaraat* (acts of disobedience), oppression, inequity, or their misappropriation of the wealth and keeping it from the people.

This is due to the fact that it has come in this blessed, noble *Sharee'ah*:

1. The command to be patient in the face of oppression from the rulers, their inequities and misappropriation of wealth
2. The command of hearing and obeying in that which is not disobedience to **Allah**, the Most High
3. The command that advising them is to be done privately and not openly
4. The prohibition from disobeying the rulers
5. The prohibition from revolting against the rulers by either statement or action, whether armed or not armed (peaceful)
6. The prohibition from cursing them or verbally disparaging them





The Second Aspect

Engaging in protests entails imitating the enemies of **Allah** and the Messengers from the *kuffaar* such as the Jews, Christians, Communists and similar groups, as these protests have come to us from their lands, governmental systems, and their constitutions; the *Islaamic Sharee'ah* has prohibited us from imitating them.

It has been authentically narrated from the most excellent of the sons of *Aadam* that he said, “*Whoever imitates a people then he is from them.*” Whilst affirming this aspect, the Eminent Scholar, Advisor and Steadfast Rectifier *Shaykh Muhammad Naasir ad-Deen al-Albaani* (May **Allah** have mercy upon him) said about protests, “*We have taken them (protests) in addition to other things that we have taken from the customs of the West and their systems.*”

He also said, “Some ‘Islaamic Groups’ engage in these protests not knowing that they are from the customs of the *kuffaar* and from the methods which suit their claim of the rule being for the people. Furthermore, it conflicts with the statement of the Prophet, “*The best of guidance is the guidance of Muhammad.* ﷺ

The Eminent Scholar, Advisor and Steadfast Rectifier, *Saalih Ibn Fawzaan al-Fawzaan* (May **Allah** grant him safety and security) said, “*Protests are not from the actions of the Muslims, nor were they known throughout Islaamic history; they are from the affairs of the kuffaar.*”

The Eminent Scholar, Advisor and Steadfast Rectifier, *Ahmad Ibn Yahyaa an-Najmee* (May **Allah** have mercy upon him) stated, “*Observation number twenty-three: Organizing demonstrations and protests. Islaam does not acknowledge these actions, nor does it validate them. Rather, it is an innovated practice from the kuffaar which has been imported from them to us.*”

Today, the voices of several politicians and officials in the *kuffaar*, Western countries along with others, have openly professed their support, assistance and backing of





these protests, revolutions and demonstrations which have spread throughout the *Muslim* lands. This is in addition to the affirmation of their pleasure and warm welcoming of such things and the people involved therein. (Be reminded) what is hidden is greater and more severe. **Allah** has without a doubt spoken the truth and they have lied, as He has said His Prophet ﷺ and the believers,

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ
هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ لَا مَا لَكَ مِنْ
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

{And the Jews and Christians will never be pleased with you until you follow their religion.}¹

Allah the Most High also said,

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ كُفَّارًا حَسَدًا مِنْ
عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ
بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

{Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them.}²

¹ Soorah al-Baqarah: 120

² Soorah al-Baqarah: 109





The Third Aspect

Protests aid in incurring sin and transgression, both of which **Allah** has prohibited and made *haraam* upon His servants. This is because many prohibited and vile actions take place due to these protests such as the bloodshed of many of the people who are protesting or police officers and bystanders. Additionally, many people may be physically injured with (various) injuries, broken bones or burns. Moreover, (in protests) there is looting and stealing from people's stores, businesses or the *Muslim* treasury. Furthermore, there occurs burning, damaging and destroying of centers, buildings, offices and vehicles that belong to the government.

Other impermissible acts include preventing others from leaving (their houses) to carry out their livelihoods in order to support their families, to seek medical treatment, to do whatever brings them benefit, or completing their travels. Furthermore, (these protests) allow for the escape of criminals and other corrupt individuals from being punished with the penalties they have been sentenced to and they (protests) lead to their escaping from jail. Additionally, they encourage women to leave their houses and mix with men (in a state of) not being covered as they should be or their being dressed in a provocative manner.

These protests frighten the elderly men, women, children, bystanders and travelers. They cause the prayer to not be offered at its prescribed time and cause the entry and spread of drugs in the different lands because of weaknesses in both security and security personnel at the borders and even inside a country. Additionally, it opens the path for many people with destructive methodologies and ideologies such as secularists, liberals, socialists, communists and the *Raafidhee* to request what suits their ideologies and contradicts *Islaam* and its foundations, paired with other prohibited things that arise due to these protests.

Add to those aforementioned things whatever the ruler directs at them (the people) with his soldiers, weapons, and planes. Ask about the effects of those





abovementioned things on the cities, villages, streets, hospitals, widows, orphans, sick people, elderly people, women, the poor, schools, and neighboring countries.

Allah, the Most High has prohibited and censured His servants from doing any action that assists or leads to what is prohibited and He has stated,

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوَانِ

{...and do not assist one another upon sin and transgression.} ³

(Since this is the case that **Allah** has prohibited those things which lead to the *haraam*) how about those things and/or situations which cause and produce *an abundance* of prohibited actions and affairs, various vices and dreadful errors as well as numerous sins such as those that result from protests, demonstrations, marches and strikes.

There is no doubt that the prohibition and censuring of them (things which lead to the numerous aforementioned prohibitions) and its forbiddance in the *Sharee'ah* is emphasized, more necessary (of being prohibited), greater and more severe.

If it is said: “Indeed, the ruler, the constitution of the land or its law permits protests.” Then it is said to the individual who says this: Verily, it is authentically related from the Prophet ﷺ that he censured following any individual in disobedience to **Allah**. Whether this individual was a ruler or a scholar or caller (to the religion) or a parent or anyone else as he ﷺ stated, “*There is no obedience (to anyone) in the disobedience of Allah, rather obedience is in good.*”

It is also authentically related from him ﷺ that he said, “*Hearing and obeying are obligatory upon the Muslim regarding what he loves or hates, provided he is not commanded*

³ Soorah al-Maa`idah: 2





with disobedience. If he is commanded with disobedience, then there is no hearing or obeying obligatory upon him.”

When someone asked the great *Imaam*, Rectifier, Advisor, and Resolute Scholar, *Muhammad Ibn Saalih al-'Uthaymeen* (May Allah have mercy upon him) if the ruler rules with other than what Allah has revealed and then allowed some people to carry out a form of protest known as demonstrations in accordance to guidelines laid down by the ruler himself and the people subsequently went ahead and performed this action. If they are rebuked for doing so, they reply, “We have not gone against the ruler; rather we are acting in accordance to his view (i.e. the guidelines he laid out).” Is this permissible in the *Sharee'ah* even though it contradicts textual evidences?

He replied, “It is obligatory upon you to follow the *Salaf*. If this was present amongst the *Salaf*, then it is good and if it was not present amongst them then it is evil. There is no doubt that protests are evil because they lead to chaos from the ranks of the protestors and others. Moreover, maybe wrongdoings will occur related to people's honor, wealth, or bodies. This is due to the fact that when people are in the midst of this chaotic situation, an individual may become like an intoxicated drunkard not knowing what he says or what he does. Therefore, protests in all its forms are evil and this is regardless of if the ruler permits them or if he does not. The fact that some rulers permit them is only propaganda. If you were to go to what is in his heart, you would see that he despises them immensely. However, he pretends that he is as they say, ‘democratic’ and that he has opened the door of freedom for the people. This is not the method of the *Salaf*.”





Major Scholars Attest To The Prohibition of Protests

Major scholars from *Ahl as-Sunnah* and *Hadeeth* have attested to these protests being prohibited. These (are) scholars who are known for their resoluteness in their knowledge and their proficiency in it, and are known for acting in accordance to *Sharee'ah* texts and their following what the Prophet ﷺ, his Companions and the rest of the *Salaf* of this *Ummah* were upon. Furthermore, these scholars are known for their uprightness, their asceticism regarding worldly things and their piety. They are also known for their concern for the *Ummah*, their advising them and their distancing the *Ummah* from anything that may harm it and at the forefront of these scholars (who prohibited protests) are:

1. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *'Abdul 'Azeez Ibn 'Abdillah Ibn Baaz* (رحمه الله)
2. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Muhammad Naasir ad-Deen al-Albaani* (رحمه الله)
3. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Muhammad Ibn Saalih al-'Uthaymeen* (رحمه الله)
4. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Muqbil Ibn Haadee al-Waadi'ee* (رحمه الله)
5. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Ahmad Ibn Yahyaa an-Najmee* (رحمه الله)
6. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Saalih Ibn Fawzaan al-Fawzaan* (سلمه الله)
7. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Rabee' Ibn Haadee al-Madkhalee* (سلمه الله)
8. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Zayd Ibn Muhammad Ibn Haadee al-Madkhalee* (سلمه الله)
9. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: *Saalih Ibn Muhammad al-Luhaydaan* (سلمه الله)





10. *Ash-Shaykh al-'Allaamah*, the Rectifier and Advisor: 'Abdul Muhsin al-'Abbaad
(سلمه الله)
11. The *Mufti* of Saudi Arabia, *al-'Allaamah*: 'Abdul 'Azeez Ibn 'Abdullah Aal-Ash-Shaykh
(سلمه الله)





Conclusion

This (is what I have been blessed to write) and in conclusion, I ask **Allah** the Most High to protect all of the *Muslims* from *fitnah*, that which is apparent from it and that which is hidden. I ask Him to remove killing, fear and hunger from all of the *Muslim* countries. I ask that He rectify the *Muslim* rulers and bless them with acting according to His *Sharee'ah* and establishing justice and that He grant them success in removing *shirk*, *bid'ah* and sins and that He grant them companions from the people of good and encourage them to good. Verily, **Allah** is the All Hearing and the Answerer of supplications. I praise **Allah** and He is Perfect from any and all deficiencies and shortcomings and I bear witness that there is no deity worthy of worship except **Allah** and I seek His forgiveness and repent to Him.



”Truth has Come and Falsehood has Vanished“
جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ﴿١٧﴾
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