

*Strangle the last Arab tyrant... with the entrails of the last palace scholar!*

by Louis 'Atiyyatullaah

For a few days, I've been following a program titled "Under Siege" on al-Jazeera, the satellite station... I've listened to the male and female callers from every place in the world — Muslims... angry... Muslims... alone... Some of them weeping through their speech... Another is strangled by the point but he defeats it, thus he is not permitted to speak!

The messages of all these callers are unified upon two points:

Firstly: That all the rulers of the Arabs, without exception, are solely rubbish and traitors.

Secondly: All of the callers request for the opening of "the gate for Jihad".

The fiery words of the callers and their angry arrows against the Arab rulers never end. All of them curse the Arab rulers as if they are implicitly saying "Strangle all the Arab rulers..."

And if hanging is necessary, although I oppose execution by hanging for it is not a Shar'ee

I say, if strangling is absolutely necessary then let it be "with the entrails of the last official scholar".

For this destructive organization of official scholars does not play any less of a corruptive and dangerous role to the Ummah than these treacherous rulers.

These scholars represent the legal cover for everything the ruler does of treachery towards the Ummah... for the ruler would not have the courage for betrayal if there existed some who expose their forgery... or if his legality collapsed in the eyes of the common folk.

So he is a sharer and partner in crime... It is not permissible to judge the ruler and hold him accountable without holding accountable those who made their job easy... those who gave them legal verdicts decreeing that the actions of the ruler pleases Allah and that he shall enter Paradise because of his acts, and we and the rest of the Ummah will enter "Hellfire" if we stand and reject this treachery.

These official scholars are simply stupid devils — not knowing what they themselves are doing, nor aware of the great danger of what they have fallen into, nor the great destruction brought upon the Ummah by their deeds... for they think the religion of Allah is merely employment that they can use for a living!

Every ruler that betrays the Ummah is simply a filthy devil; and every scholar silent about this ruler, then he is a devil — with a severed tongue.

Here we have to emphasize a few dignified Salafee principles relevant to this topic.

Firstly: There is no sanctity in Islam for a betrayer, hypocrite, or traitor.

Treachery and betrayal completely destroy the sanctity for character. So it is permissible to describe the scholar who is silent about oppression, tyranny, and Kufr by labeling him a corrupt scholar, a treacherous scholar, or a hypocrite scholar — every scholar according to the extent of their treachery and deeds. If ‘Umar applied the label “hypocrite” to Haatib (رضي الله عنه) although Haatib participated in Badr, and yet the Prophet (صلى الله عليه وسلم) did not denounce ‘Umar for what he said, rather he informed him that Haatib participated in Badr, and those who participated in Badr are specifically forgiven for sins... So how easy should it be to apply the label of “hypocrites” upon these scholars who solidify every oppression, corruption, and Kufr which the Ummah is desecrated by. Nay they give legal covering for these crimes and claim thereafter that it is exactly what pleases Allah!!

Therefore it is a fabrication and falsification to claim, in the religion of Allah, that “the flesh of the scholars is poisoned”. It is not poisoned without exception, but rather some of it is Halal meat, when the scholar betrays his Ummah and is silent about Kufr and treachery — or worse, he justifies the Kufr and treachery of the rulers, giving them excuses to continue with their actions.

Secondly: The legal responsibility of the scholars is not to be scholars for the rulers or employees for them.

The likes of these are not scholars, but rather they are bribed hirelings. The true, legal role for the scholar is found in the statement of Allah (تعالى) {So that you clarify it to the people and conceal not any of it.} Who are these people? We and the rest of the common Muslim folk... For if the scholar does not clarify the truth to us, but instead he makes everything conditional upon the ruler and makes the concern of our life pleasing and not displeasing the ruler... then such a person is not a scholar but rather he is a lowly government employee having neither sanctity nor honor.

Thirdly: The attributes of the righteous scholar — not the palace scholar — is that he defends Allah and His Messenger, before he defends the ruler or himself.

Fourthly: The scholar that thinks he can take a compromising stance — between Allah’s pleasure and the ruler’s pleasure — then he is more dangerous than the exposed official scholar... because he will be forced to “make forgeries” and gather between pleasing Allah and pleasing the ruler... and from the most acknowledged matters in our times is that the pleasure of Allah and the pleasure of the ruler can never be gathered save as one wishes for fiery flames from water! As the poet stated:

method for killing, but rather I side with usage of the sword; also in hanging there is unnecessary torture of the soul of the “Arab ruler”!

“He who seeks matters opposite to the nature of the source is asking for fiery flames from water!!”

So Allah’s pleasure is gained by establishing His law. And if Allah’s law is to be truly established, then the first sacrifice for it is these Arab rulers!

Through all the Salafee history, after the era of the righteous Khulafaa’, the relationship between the righteous scholars and the rulers became one of opposites... So it is not possible for a righteous scholar to be silent about a corrupt ruler. Nor is it possible for an idiotic ruler to bring close to himself a righteous scholar... This opposition ends only if the ruler gives precedence to Allah’s pleasure over his own pleasure, as the scholars did with ‘Umar Ibn ‘Abdil-’Azeez...

But the difference between the past rulers and the contemporary rulers is as great as the difference between east and west... for the past rulers practiced oppression, but they were not treacherous and cronies for the West... their oppression was domestic but free of betraying the Ummah. In their era the Islamic conquests continued growing and the Ummah was unified and feared by its external enemies. So even if a scholar flattered a ruler in that era and became “official”, then his sin is forgivable and minor when compared to that of the official scholars today...

To summarize:

We are truly in need of a new method of producing scholars, with a condition — that they never be official... but rather they should be independent...

I am very impressed with the Deobandi experience in producing independent scholars not following a government, having independent opinions regarding the Ummah’s problems.

If we are in search of freedom, then the first person deserving such freedom is the scholar who gives verdicts regarding our lives and deaths. Such a scholar must fulfill all the conditions to give correct verdicts, the first of which is to be independent, not submissive to any pressures or conditions from a ruler or otherwise...