



The Divine Wisdom in the harm that reaches the living

Shaykhul Islaam ibn Taymiyyah

Mas'alah Khair wa Shar¹

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is not correct that when Allaah creates a thing that causes harm to one who is living, that there is no wisdom in it. Rather in it there is wisdom and mercy, but many people do not understand.

When a thing occurs in the creation that is partially evil in some respect then that is not (and cannot be) a universal or general evil. Rather the universal and general matters are a cause of goodness and advantage for the slaves (of Allaah). Like rain (sent from the skies) and a Messenger sent to all (people). So it is not possible that Allaah will aid a liar with those Mu'jizaat (miracles) with which He supports His true Prophets. If it were such then it would be a general (and universal) evil for people, because of which they will go astray² and their Deen (religion), their Dunya (the world) and their Aakhirah (the hereafter), all will be destroyed.

(So) an analogy cannot be derived between a wicked ruler and an (open) enemy, because through him (i.e. the wicked ruler) Allaah averts a bigger evil than his (i.e. rulers') oppression. Some wise one has said that sixty years under an oppressive Imaam are better than that one night without an Imaam or a Haakim (ruler).

If it is assumed that, that Haakim is very oppressive, then its loss will be in accordance to religion. Its example is like (such) difficulties that are a Kaffarah (expiation) of (ones) sins and a reason for gaining rewards.³ Because of this

¹ p. 76-78

² [Translators Footnote] The author goes on to say in reply on pg.80 to, that if it were so (i.e. Allaah would aid a liar with those miracles with which He aids His true prophets), "It would be said in its reply: Then it is necessitated from it that a liar could be supported with a Mu'jizah. It would result in a Mu'jizah not being a proof for a prophet. Accordingly the difference will not be known from the news of any prophet. This will compulsorily necessitate the Kufr (rejection, disbelief) of the prophets as well as loss of distinction, neither from the intellectual proofs nor from textual proofs." – Mas'ala Khair wa Shar, p.80

³ [Translators Footnote] Such that if harm comes to a person from an oppressive ruler then if he has patience on it, it will be a reason for expiation of his sins and he will gain reward for it.

Ibn Sa'd relates in at-Tabaqaat (7/163-165):

A group of Muslims came to al-Hasan al-Basree (d.110H) - rahimahullaah - seeking a verdict for rebelling against al-Hajjaaj. So they said: O Abaa Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt the blood, and unlawfully taken wealth, and did this, and did

people turn to Allaah and busy themselves in seeking forgiveness and repentance. This state is similar to Muslims being subjugated by their enemy.

In its opposition, one who lies upon Allaah and claims to be a prophet, if Allaah supports him in the same way that He supports His true prophet, then it necessitates that Allaah has equaled a liar and the truthful. The result will be that guidance and ignorance, goodness and falsehood will become equal. There will be nothing that distinguishes between the paths of heaven and hell. Like this the religion, the world and the hereafter will be spoiled for people.

This is the reason that the Prophet (sallallaahu alaihi wasallam) ordered to fight those from Ahlul Bid'ah who portray the wrong image of the religion, for example the Khawaarij. Whereas (in its opposition) he ordered to have patience on the oppression of the rulers⁴ and he forbade revolting and fighting against them. This is the reason that Allaah lets some oppressive rulers remain in power for a certain time but does not give a long allowance to any one who claims false prophet-hood, but by necessity (He) kills them, because their mischief is universal on (peoples') religion, world and the hereafter.

Allaah ta'alaah said, “ *And if he had forged a false saying concerning Us (Allaah), We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery (Aorta)*” (Surah Al-Haqqah 69:46)

that? So al-Hasan said: “I see not to fight him. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah's Judgement comes, and He is the best of judges.” So they left al-Hasan and disagreed with him and rebelled against al-Hajjaaj, so he killed them all. And about this, al-Hasan used to say: ‘If only the people had patience, when they were being tested by their unjust ruler it would not be long before Allaah gives them a way out. However, they always rush for their swords, so they are left to their swords. By Allaah! Not even for a single say did they bring about any good.’

Ibn Abil-'Izz (d.792H) - rahimahullaah - said:

“Indeed, in patiently bearing their tyranny lies the wiping away of sins and a great reward. Since Allaah has not given them authority over us except due to the corruption of our own actions - and the reward is of the same type as the actions. So we should strive hard in seeking the forgiveness of Allaah, repent to Him, and correct our actions...So if the subjects desire an end to the oppression of the oppressive rulers, then let them also cease oppressing themselves [through sins and disobedience].” - [1] Sharhul-'Aqeedatit-Tahaawiyyah (p. 382)

⁴ [Translators Footnote] The Prophet (sallallaahu alayhi wa allam) said, “I advise you to fear Allaah and to listen and obey, even if a slave is appointed over you. So whoever from amongst you lives, then he will see much differing. So hold onto my Sunnah and the Sunnah of my Rightly Guided Caliphs after me.” Saheeh: Related by Aboo Daawood (5/13), at-Tirmidhee (5/44), Ahmad (4/126-127), Ibn Maajah (6/42-43) and ad-Daarimee (1/43). It was authenticated by Shaykh al-Albaanee in al-Irwaa'ul-Ghaleel (no. 2455).

The Prophet (sallallaahu alayhi wa sallam) also said, “Listen and obey, even if the ruler seizes you and beats your back.” Related by Muslim (6/19)

And He said at another place, “ *Or they say: “He has invented a lie against Allaah?? If Allaah willed, He could have sealed your heart.”* (Surah Ash-Shura 42:24)

Here Allaah says that if it is understood that there occurred a lie (against Him), then He will necessarily punish the one who utters such a lie.