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Removal of despotic political regime: The abū dharr's legacy and its legitimacy (Article)

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Abstract

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This article is a humble attempt at highlighting the controversies regarding the legitimacy of popular resistance or revolutionary movement to bring down Muslim political regime that claimed to be despotic, unjust and even un-Islamic. Having the fact on the existence of another view by majority scholars that more inclined towards pacifist ideology which stressed on political stability as a prerequisite to prosperity, the article emphasizes more on the revolutionary school, while the second shall be highlighted when it is necessary for comparison. Employing qualitative method of study, the article seeks to examine the arguments provided by both movements. This will be done by analyzing their textual and rational grounds of evidences used by the two schools to legitimize their political stance. Associating with what is happening in Muslims nation nowadays, current study compelled to review the radical revolutionary movement from the perspective of moderate Islam school of thought. © IIUM Press

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□ 1 al-Asbahānī, A.A.I.M.
(1988) *Marifah al-Sahābah*, pp. 149-189.
Abū, Nuaym His real name is Abdullāh bin Uthmān bin Āmir bin Amrū and born in the 2nd year after Abraham's failure campaign to destroy the Kabah. He was among the first who embraced Islam and nicknamed with al-Siddīq (the Truthful) for being uncompromising in his belief and faith in the Prophet's mission. As a Companion, he was very close to the Prophet and served him effectively as his advisor in siyāsah (administration) of the affairs of the Ummah, and elected the first khalīfah (Successor) of the Prophet after the death of the Prophet (PBUH) in 10AH. It is said that he only remained in the office of khalīfah for two and half years until his death in 13AH. During his administration, he made drastic decision to crush down "Muslims who refused the payment of zakāt to the state, and the first who, by the advice of Umar al-Khattāb, collected and gathered the entire Qurān, which was initially scribed in separate sheets and writing materials, into a single binding manuscript (mushaf); Riyadh: Maktabah al-Haramayn, I

□ 2 al-Asbahānī, A.A.I.M.
(1988) *Marifah al-Sahābah*, 1, pp. 179-233.
Abū, Nuaym His real name is Umar bin al-Khattāb bin Nufayl bin Abd al-Uzzā, nicknamed by the Prophet (PBUH) as al-Fārūq (the discriminating) for his insightful judgment and ability of differentiating between right and wrong, the truth and falsehood. He is mostly remembered probably being the most creative and innovative khalīfah and remained in the office for almost ten years until he was assassinated in 23AH. He died three days later after the attempted assassination due to the serious injury he sustained on the chest. The motive of the killing is not known, but it must have something to do with Umar's expansionist policy of Dār al-Islām (the political territory of Islam) which had successfully put the whole of Middle Eastern countries under the suzerainty of Islamic rule centered in Madīnah; Riyadh: Maktabah al-Haramayn

□ 3 Izz al-Dīn, A.A.
Usud al-Ghābah fī Marifah al-sahābah, 5, pp. 99-101.
His real name is Jundab bin Junādah bin Qais ibn Amrū bin Ghifār. He belonged to al-Ghifārī Arab tribe, which lived in a place that used to be a favorite spot for the Meccan traders to stop by on their long journey to Syria. Abū Dharr al-Ghifārī embraced Islam in the fourth or fifth year after the Revelation (Bithah al-Nabīy). Upon his conversion, the Prophet (PBUH) requested him to stay with his tribe in order to propagate the new faith to his people. He remained there, but then migrated to Yathrib together with other Muslim converts when the call for hijrah was proclaimed by the Prophet (PBUH). Ibn al-Athīr considered him one of the great Companions and the influential among them, known for his uncompromising attitude in defense of truth and justice. It is reported that he publicly announced his conversion with a proclamation that "there is no god but God and Muhammad is His Messenger in front of people at Kabah. Feeling insulted by what he did, a group of men attacked him viciously until he was finally fainted. He did that for three days in a row and received the same aggressive response from the Quraysh. Having realized that he might be killed, the Prophet (PBUH) ordered him to return to his hometown; (n.d). Cairo: Dār al-Fikr

□ 4 Moojan, M.
(1985) *An Introduction to Shii Islam; The History and Doctrines of Twelver Shiism*, p. 20.
Abū Dharr's struggle in defense of the rights of people, especially the poor, is always portrayed by the proponents of "Islamic socialism and in Shiite sources as championing the cause of the oppressed (mustadfūn). It has been argued that he was one of the Prophet's Companions, together with Miqdād, Ammār and Salmān, who refused giving their pledges of loyalty (bayah) to the selection of Abū Bakr to occupy the office of the caliphate after the death of the Prophet (PBUH) because they found the selection process was improper without consulting Alī bin Abū Tālib who, according to them, more qualified to succeed the Prophet; New Heaven: Yale University Press

□ 5 Kathīr, I.
al-Bidāyah wa al-nihāyah, 4, p. 162.
(n.d)

□ 6 Izz al-Dīn, A.A.
The Prophet (PBUH) once described Abū Dharr in relation to the Muslim Ummah is like Prophet Isā ibn Maryam in terms of his piety and devotion to zuhud tradition and life-style. He passed away in exile in a place called al-Rubadhah very near to the border of Syria in 32AH. The Prophet (PBUH) once prophesized that Abū Dharr will die alone in which there will be no people around him. His funeral was attended by his best friend, a Sahābah Abdullāh ibn Masūd
Usud al-Ghābah fī Marifah al-Sahābah, 5, p. 101.
(n.d). Cairo: Dār al-Fikr

□ 7 Abdullāh bin Sad was appointed by Uthmān after he removed Amrū bin al-Ās from office as the new governor of Egypt. Abdullāh was a political opportunist. During the Conquest of Makkah in 8AH, he was one of the Qurayshs that the Prophet (PNUH) ordered to be killed. He requested Uthmān to beg the Prophet's immunity. The Prophet (PBUH) offered him the immunity because of Uthmān's intervention with the condition that he embraced Islam.

□ 8 Khalikān, I.
Wafāyāt al-ayān, 3, pp. 325-330. Cited 2 times.
For further reading on Ibn Hazm's intellectual-political life, (n.d)

□ 9 Arīf, A.A.
al-Imām Abū Dāwūd al-Zāhirī wa atharuhū fī al-Fiqh al-Islāmī
(1984), pp. 118-121.
Kuwait: Dār al-Arqām, (p)

□ 10 Zahrah, M.A.
Tārīkh al-Madhāhib al-Islāmīyyah fī al-siyāsah wa alaqa'id, pp. 551-597.
(n.d). Cairo: Dār al-Fikr al-Arabī, (p)

□ 11 Benaboud, M.
SocioPolitical Role of Andalusian Ulamā during the Fifth/Eleventh Century
(1991) *Islamic Studies*, 30, pp. 197-199.

□ 12 Ibn Hazm, A.M.
(1985) *Al-Fasl fī al-milal wa al-ahwā wa al-nihal*. Cited 8 times.
Beirut: Dār al-Jīl; Nasr, M. I & Umayrah, A.A. (1985)

□ 13 Al-Fasl fī al-milal wa al-ahwā wa al-nihal
Beirut: Dār al-Jīl, 4, pp. 171-173.

□ 14 Ahmad, M.S.
Kitāb al-mahallā, 10, p. 507.
(n.d). Cairo: Maktabah al-Turāth

- 15 Nawawī, A., Abū Zakarīyyā, Y.S.
Sahīh Muslim bi Sharh al-Nawawī, 2, p. 22.
The interpretation of the hadīth can be found in (n.d). Cairo: Dār al-Salām li alTibāah wa al-Nashr

- 16 Al-Fasl fī al-milal wa al-ahwā wa al-nihal
, 1, pp. 27-28.
Beirut: Dār al-Jīl

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