

الأصول الخمسة لتحقيق  
سنة النصر أو تخلفها

# THE FIVE GROUND RULES FOR THE ACHIEVEMENT OF THE TRADITION OF VICTORY OR ITS ABSENCE

وَكَانَ حَقًّا عَلَيْنَا نَصَ الْمُؤْمِنِينَ

*Imām 'Abdul-Qādir Ibn 'Abdil-'Azīz*  
(May Allāh free him)

**At-Tibyān Publications**

## The Five Ground Rules For The Achievement Of The Tradition Of Victory Or Its Absence

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## The Five Ground Rules For The Achievement Of The Tradition Of Victory Or Its Absence



## Translator's Foreword

All praise is due to Allāh, and may His Blessings and Peace be upon the Seal of the Prophets, Muḥamad Ibn 'Abdillāh, and upon all of those who follow him in guidance , until the Day of Recompense.

To proceed,

This book is taken from a chapter within the book "*Al-'Umdah Fī I'dād Al-'Uddah Lil-Jihādi Fī Sabilillāhi Ta'ālā*", "The Pillar Regarding Making Ready The Preparation For Jihād In The Path of Allāh Ta'ālā", by Imām 'Abdul-Qādir Ibn 'Abdil-'Azīz, may Allāh free him from prison. The Chapter is entitled "*Al-Usūl Al-Khamsah Li-Tahaqquq Sunnat An-Nasr Aw Takhallufihā*", "The Five Ground Rules for the Achievement of the Tradition of Victory or Its Absence". Our work in this book was mainly translating it, but there were also a few footnotes added for clarity. Any footnote added will be preceded by "Trans. Note". Also, there are many instances where the Imām would mention a Verse, then mention the *Sūrah* in which the Verse is located, but not mention the Verse number. We have added the Verse numbers, but not preceded this with the previous addition, as it seemed unnecessary. We also added the title "**Conclusion and Follow-Up Discussion**" near the end in order to differentiate the five ground rules from the Imām's discussion afterwards.

We ask Allāh to reward the Imām and us, as well as make this work beneficial for the Muslims.

The Five Ground Rules For The Achievement Of The Tradition Of Victory Or Its Absence

## Introduction:

And they are: The first: That victory is in the Hand of Allāh, *Ta'ālā*, Alone. The Second: That Allāh, *Ta'ālā*, promised His Believing slaves victory over their enemy in the *Dunyā*. The Third: That this promise of victory is only for the People of Complete *Īmān*, and for every Believer is his share of this promise according to the amount of his *Īmān*. The Fourth: That the absence of this promise means the absence of its *Īmānī* conditions. The Fifth: That if this promise is absent, then the slave doesn't become deserving of it unless he changes his state in order to complete the conditions of this promise.

And the clarification of these fundamentals is as follows:

**The First Ground Rule: "That Victory is in the Hand of Allāh, *Ta'ālā*, Alone."**  
Due to Allāh, *Ta'ālā's*, saying,

**And there is no victory except from Allāh<sup>1</sup>**

And this Verse includes that which is considered to be from the strongest methods of restriction, and it is the negation, "...no...", followed by the exception, "...except...". And this meaning is also understood from His, *Ta'ālā's*, saying,

**If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? <sup>2</sup>**

And when this meaning was absent from some of the Companions, may Allāh be pleased with them, in the Battle of Hunayn, and they were impressed by their great numbers, the defeat took place so they would know that the numbers and the materials do not benefit anything except by the permission of Allāh. He, *Ta'ālā*, said,

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<sup>1</sup> *Sūrat Āl 'Imrān*, 126 and *Sūrat Al-Anfāl*, 10

<sup>2</sup> *Sūrat Āl 'Imrān*, 160

**Truly, Allāh has given you victory on many battle fields, and on the Day of Hunayn, when you rejoiced at your great number, but it availed you naught and the Earth, vast as it is, was straitened for you, then you turned back in flight. Then Allāh did send down His *Sakīnah* (calmness, tranquility and reassurance, etc.) on the Messenger and on the Believers, and sent down forces (Angels) which you saw not, and punished those who disbelieved. Such is the recompense of disbelievers <sup>3</sup>**

So He, *Subhānahu*, reminded them that He gave them victory in many battle fields, with less than this great number which they were impressed by, and that when they were impressed and inclined to the great number, it did not benefit them in any way, so they were defeated. Then Allāh gave them victory after the defeat, to clarify to them that the victory is from Him, not due to the great number which did not benefit. So He, *Subhānahu*, through the defeat, returned them to the first matter which had become absent from some of them, (and) that matter is **“And there is no victory except from Allāh”**.

**The Second Ground Rule: That Allāh, *Ta’ālā*, promised His Believing slaves victory over their enemy in the *Dunyā*, (with) a true promise in which there is no doubt, and a Decreed Tradition, which is never absent.**

He *Ta’ālā*, said,

**And indeed We did send Messengers before you (O Muhammad) to their own peoples. So they came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins, etc.), And it was incumbent upon Us to give victory to the Believers <sup>4</sup>**

And He, *Subhānahu*, said,

**Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allāh. And surely, there has reached you the information (news) about the Messengers (before you). <sup>5</sup>**

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<sup>3</sup> *Sūrat At-Tawbah*, 25-26

<sup>4</sup> *Sūrat Ar-Rūm*, 47

<sup>5</sup> *Sūrat Al-An’ām*, 34

**"...none can alter the Words (Decisions) of Allāh..."**, in other words, His *Qadari* Words, that take place without exception, with His, *Ta'āla's*, saying,

**"Be!" and it is**<sup>6</sup>

And from these *Qadari* Words is His promise to give victory to the Believers,

**...till Our Help reached them**<sup>7</sup>

And this promise of victory is in the *Dunyā*, not only on the Day of Resurrection, as it is in the past Verses, and due to His, *Ta'āla's*, saying,

**Verily, We will indeed make victorious Our Messengers and those who Believe in the life of the *Dunyā*, and on the Day when the witnesses will stand forth**<sup>8</sup>

And due to His, *Ta'ālas*, saying,

**So We gave power to those who Believed against their enemy, so they became the uppermost**<sup>9</sup>

And the result of this *Qadari* promise of victory is consolidation for the Believers on the Earth – and the consolidation is the succession – and that is due to His, *Ta'āla's*, saying,

**Allāh has promised those among you who Believe, and do righteous good deeds, that He will certainly grant them succession (to the present rulers) in the Earth, as He granted succession to those before them**<sup>10</sup>

And due to His, *Ta'āla's*, saying,

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<sup>6</sup> **Trans. Note:** *Sūrat Al-Baqarah*, 117, *Sūrat Āl 'Imrān*, 47 and 59, *Sūrat Al-An'ām*, 73, *Sūrat An-Nahl*, 40, *Sūrat Maryam*, 35, *Sūrat Yāsīn*, 82 and *Sūrat Ghāfir*, 68,

<sup>7</sup> **Trans. Note:** *Sūrat Al-An'ām*, 34

<sup>8</sup> *Sūrat Ghāfir*, 51

<sup>9</sup> *Sūrat As-Saff*, 14

<sup>10</sup> *Sūrat An-Nūr*, 55

**And those who disbelieved said to their Messengers, "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired to them, "Truly, We shall destroy the *Thālimīn*. And indeed, We shall make you dwell in the land after them. That is for him who fears standing before Me (on the Day of Resurrection) and fears My Threat."** <sup>11</sup>

And this Verse, and the Verse of *An-Nūr* before it, are clear Texts concerning the *Qadarī Sunnah* of Succession, and a clarification of the conditions for it being deserved. "...those among you who Believe, and do righteous good deeds ..." "...That is for him who fears standing before Me (on the Day of Resurrection) and fears My Threat". And His, *Ta'ālā's*, saying in the Verse of *An-Nūr*, "...as He granted succession to those before them", is an extra confirmation and clarification for this *Qadarī* Tradition which is never absent. In other words, just as it was realized for those who were before you, it will be realized for you, with (the fulfillment of) its conditions.

**The Third Ground Rule: "That this promise of victory is only for the People of Complete *Īmān*".** Due to His, *Ta'ālā's*, saying,

**And it was incumbent upon Us to give victory to the Believers** <sup>12</sup>

And the slave's share in the victory will be according to the amount of his *Īmān*. So whenever his *Īmān* increases, his share of this *Qadarī* promise of victory increases, and if his *Īmān* decreases, his share of victory decreases.

And this fundamental is based upon the saying that *Īmān* is different components and that it increases and decreases, and it is the '*Aqīdah* of *Ahl As-Sunnah Wal-Jamā'ah*, due to the saying of the Messenger of Allāh, "...*Īmān is sixty odd or seventy odd branches. So its highest is the testimony of Lā Ilāha Illā Allāh, and its lowest is removing the harm off of the path.*" Narrated by Muslim from Abū Hurayrah. And he, "...", said, "While I was sleeping, I saw the people being presented to me, and upon them were shirts. From them were that which reached the breast level, and from them were that which was less than that. And 'Umar Ibn Al-Khattāb was presented to me, and upon him was a shirt which he was dragging." They said, "So what did you interpret that as, O Messenger of Allāh?" He said, "The

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<sup>11</sup> *Sūrat Ibrāhīm*, 14-13

<sup>12</sup> *Sūrat Ar-Rūm*, 47

*Religion.*" Narrated by Al-Bukhārī from Abū Sa'īd. And Al-Bukhārī said in the beginning of the "Book of *Īmān*" in his "*Sahīh*", "*Īmān* is sayings and actions, it increases and decreases." And Ibn Hajar said, "And likewise, Abul-Qāsim Al-Lālakā'ī narrated in "*Kitāb As-Sunnah*", from Ash-Shāfi'ī, Ahmad Ibn Hanbal, Is'hāq Ibn Rāhuwayh, Abū 'Ubayd and others besides them from the *Imāms*. And he narrated with his authentic chain from Al-Bukhārī, that he said, 'I met more than one thousand men from the scholars in the areas, then I did not see anyone from them disagree in that *Īmān* is sayings and actions, and it increases and decreases.'" <sup>13</sup>

I say: So if the *Īmān* of a slave increases, his share of the *Qadarī* promise of victory increases, and vice versa. And in the issue of *Jihād*, we say that victory is tied to two conditions: One general and one specific.

As for the general condition: Then it is the *Īmānī* preparation, of the slave seeking to increase the branches of *Īmān* in the heart and externally, the knowledge-based and the action-based, in order for him to become from the People of the Promise, who are mentioned in His, *Ta'āla's*, saying,

**And it was incumbent upon Us to give victory to the Believers <sup>14</sup>**

As for the specific condition: Then it is the material preparation for *Jihād*: Through gathering weapons, inciting the Believers upon fighting, spending and giving (in charity). And included in this is the military training in all of its types. He, *Ta'ālā*, said,

**And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's Punishment). And make ready against them all you can of power... <sup>15</sup> The Verse.**

So Al-Haqq, *Jalla Wa 'Alā*, clarified that He is aware of the disbelievers and able over them, (and) that they are not unreachable for Him. Yet He, *Subhānahu*, has ordered us – despite His ability – to prepare the strength in all its forms, and for us to strive with utmost ability in this preparation, as a condition for the achievement of the Godly promise of giving victory to the Believers. That is

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<sup>13</sup> "*Fat'h Al-Bārī*", Vol. 1/47

<sup>14</sup> *Sūrat Ar-Rūm*, 47

<sup>15</sup> *Sūrat Al-Anfāl*, 59-60

because the *Dunyā* is the abode of testing, and the matters flow within it based upon the causes. So Allāh tests the Believer with the *kāfir*, to test the truthfulness of his *īmān*; will he make *Jihād* against the *kāfir* and prepare the strength for this as He, *Subhānahu*, ordered him, or not? And He tests the *kāfir* with the Believer; will the *kāfir* answer the *Da'wah* of *īmān*, or will he reject it until fighting? And concerning the testing of each group, one by another, Allāh, *Ta'ālā*, says,

**That, but if Allāh had Willed, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others.** <sup>16</sup>

And from that which is included in the material preparation, is the unification of the ranks of the Muslims in order to face their enemies. He, *Ta'ālā*, said,

**...and do not dispute (with one another) lest you lose courage and your strength depart, and be patient.** <sup>17</sup>

So He, *Subhānahu*, made disputing between the Muslims to be from the causes of failure. Rather, (it is) from the most obvious causes of failure, and that is according to the Text, as He, *Subhānahu*, made victory contingent upon the allegiance of the Believers, each of them with each other, in His, *Ta'ālā's*, saying,

**And whosoever takes Allāh, His Messenger, and those who have Believed, as allies, then verily, the Party of Allāh will be the victorious.** <sup>18</sup>

And there is no doubt that the material preparation is also from the branches of *īmān*, because it is an answer to the order of Allāh, *Ta'ālā*, “**...And make ready against them all you can of power...**” But, we categorized it as a separate condition in order to point to its importance. So its tie to the *īmānī* preparation is the tie of the general to the specific. <sup>19</sup>

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<sup>16</sup> *Sūrat Muhammad*, 4

<sup>17</sup> *Sūrat Al-Anfāl*, 46

<sup>18</sup> *Sūrat Al-Mā'idah*, 56

<sup>19</sup> **Trans. Note:** This phrase, “...the tie of the general to the specific”, means that some might say that they are both *īmānī* preparation, so what is the point of having one specific, while it is actually part of the other. So it is the tie of the general, being the *īmānī* preparation, to the specific, which is the material preparation, even though material preparation is a part of *īmān*.



**The Fourth Ground Rule: That the absence of this *Qadarī* promise of Allāh, *Ta'ālā*, giving victory to the Believers, means the absence of its conditions, and that is by the slave having shortcomings in the performance of the two preparations; the *īmānī* and the material, or in one of the two.**

And the absence of this promise means the dominance of the disbelievers over the Muslims, and that the State belongs to *kufr* and its people. And all of this is due to the lack of *īmān* and due to the disobediences and the sins. He, *Ta'ālā*, said,

**...and whatever of evil befalls you, then (it is) from yourself <sup>20</sup>**

And He, *Ta'ālā*, said,

**And whatever of misfortune befalls you, then (it is) because of what your hands have earned. And He pardons much <sup>21</sup>**

And He, *Ta'ālā*, said,

**That is because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves <sup>22</sup>**

Ibn Kathīr said, "He, *Ta'ālā*, informs about the perfection of His justice and His fairness in His judging that He, *Ta'ālā*, does not change a grace which He has bestowed upon anyone, except due to a sin which he has committed." End Quote. And He, *Ta'ālā*, said,

**Truly! Allāh wrongs not mankind in aught; but mankind wrong themselves <sup>23</sup>**

And this *Qadarī* Tradition does not give preferential treatment to anyone from humankind, even if he is from the best of creation. And from this is what befell the Companions on the Day of Uhud, from defeat, injuries and death, due to some of them disobeying the order of the Prophet, , and from this is

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<sup>20</sup> *Sūrat An-Nisā'*, 79

<sup>21</sup> *Sūrat Ash-Shūrā*, 30

<sup>22</sup> *Sūrat Al-Anfāl*, 53

<sup>23</sup> *Sūrat Yūnus*, 44

taken that the disobedience of some in the *Jamā'ah* work harms all. He, *Ta'ālā*, said, regarding that which befell the Companions during Uhud,

**(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come (to us)?" Say (to them), "It is from yourselves (because of your evil deeds)." <sup>24 25</sup>**

So the disbelievers overpowering the Muslims is only a *Qadari* punishment for them because of their disobediences. This is concerning the human enemy. And it is also like that concerning the *Jinnī* enemy, as He, *Ta'ālā*, said,

**And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allāh) (i.e. this *Qur'ān* and worship of Allāh), We appoint for him a Shaytān to be a *Qarīn* (an intimate companion) to him <sup>26</sup>**

So with the disobediences, the slave gives the Shaytān a path over himself to humiliate him in front of his human enemy, as He, *Ta'ālā*, said,

**Verily, those of you who turned back on the day the two hosts met (i.e. the Battle of Uhud), it was the Shaytān who caused them to backslide (run away from the battlefield) because of some of what they had earned (i.e. their sins) <sup>27</sup>**

And it is possible for us to phrase this ground rule with another phrasing, and it is that the causes for the failure of the Muslims are causes that are fundamentally personal, internal causes. And this is clear in that which was narrated by Muslim, from Thawbān, may Allāh be pleased with him, who said, "Verily, the Messenger of Allāh, , said, 'Verily, Allāh drew the ends of the Earth near one another for my sake, so I saw its East and its West, and verily, the dominion of my Ummah will reach that which was drawn near for me. And I was given the two treasures; the Red and the White. <sup>28</sup> And verily, I asked my Lord for my Ummah, that He not

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<sup>24</sup> *Sūrat Āl 'Imrān*, 165

<sup>25</sup> Look to the *Tafsīr* of Ash-Shanqīti, "*Adhwā' Al-Bayān*", Vol. 3/452-456

<sup>26</sup> *Sūrat Az-Zukhruf*, 36

<sup>27</sup> *Sūrat Āl 'Imrān*, 155

<sup>28</sup> **Trans. Note:** "*The Red and the White*" is referring to gold and silver, and that is referring to the kingdoms of *Kisrā* and Caesar, the kings of 'Irāq and Ash-Shām. Look to *Imām* An-Nawawī's explanation of this *Hadīth* in his *Sharh* of "*Sahīh Muslim*".

*destroy it with a general tradition, <sup>29</sup> and that He not put in power over them an enemy from other than themselves who will permit their foundation. And verily, my Lord said, 'O Muhammad, if I judge a judgment, then it is not stopped, and verily I have given you for your Ummah, that I will not destroy them with a general tradition, and that I will not put in power over them, an enemy from other than themselves who will permit their foundation, even if all those who are in its areas (i.e. the Earth's areas) gather against them, but that each of them destroy each other, and each of them take each other as slaves.'*" So this *Hadīth* clarifies that the disbelieving enemy, "...from other than themselves...", will not come into power over the Muslims, unless they reach a (high) level of corruption, and this is a clear Text on the topic of the cause for the failure of the Muslims is fundamentally internal.

And from here you know the mistake of those who attribute the failure of the Muslims and their weakness to the plots of the *kuffār*, and their plans, as is the case of some of the writers who go to extremes with fear about the issue of the Jews and their satanic plans, and they attribute every evil and corruption to them. So the reality, which is obligatory upon every Muslim to know, is that there is no tragedy that befalls the Muslims, except that the Muslims are responsible for it in the first place, due to His, *Ta'ālā's*, saying,

**...and whatever of evil befalls you, then (it is) from yourself <sup>30</sup>**

And because *Allāh*, *Ta'ālā*, informed us about the weakness of the plot of the disbelievers in front of the Complete Believers. He, *Ta'ālā*, said,

**They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, then they will not be helped <sup>31</sup>**

And the trifling annoyance (*Athā*) is the minute harm, and this is clear, due to it being made an exception from the general harm. Then the outcome is for the pious. And He, *Ta'ālā*, said,

**So fight you against the allies of the Shaytān; Ever feeble indeed is the plot of**

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<sup>29</sup> **Trans. Note:** "A general tradition" is referring to a famine reaching all of them. Look to *Imām An-Nawawī's* explanation of this *Hadīth* in his *Sharh* of "*Sahīh Muslim*".

<sup>30</sup> **Trans. Note:** *Sūrat An-Nisā'*, 79

<sup>31</sup> *Sūrat Āl 'Imrān*, 111

**the Shaytān** <sup>32</sup>

And this is a clear Text concerning the weakness of their plotting and their planning. And He, *Ta'ālā*, said,

**That is because Allāh is the *Mawlā* (Lord, Master, Helper, Protector, etc.) of those who Believe, and that the disbelievers have no *Mawlā* (lord, master, helper, protector, etc.)** <sup>33</sup>

So the failure of the Muslims is from themselves, before it being due to their enemies. And the Muslims, through their sins, have given their enemies a *Qadari* way over them.

And this fourth ground rule needs to be a measure, upon the basis of which the individuals and the *Islāmic* congregations hold themselves accountable, and they review their accounts in the light of knowing that there is no tribulation except due to a sin or a shortcoming. And this reviewing of the self is obligatory, due to His, *Ta'ālā*'s, saying,

**Evil (sins and disobedience of Allāh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon).** <sup>34</sup>

And due to His, *Ta'ālā*'s, saying,

**And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept *Islām*).** <sup>35</sup>

And look to the saying of the followers of the past Prophets, in order for you to know that this ground rule is confirmed in all of the *Shari'ahs*, because when they were harmed in the Path of Allāh, they knew that this was due to their sins, so

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<sup>32</sup> *Sūrat An-Nisā'*, 76

<sup>33</sup> *Sūrat Muhammad*, 11

<sup>34</sup> *Sūrat Ar-Rūm*, 41

<sup>35</sup> *Sūrat As-Sajdah*, 21

they rushed to seeking forgiveness (*Istighfār*) and returning (to Allāh in repentance). He, *Ta'ālā*, said,

**And many a Prophet fought (in Allāh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's Way, nor did they weaken nor degrade themselves. And Allāh loves the patient ones. And they said nothing but, "Our Lord! Forgive us our sins and our transgressions in our matter (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." <sup>36</sup>**

And likewise, the People of the Garden did when their garden was destroyed, so they knew that it was due to their sins, so they repented and returned. He, *Ta'ālā*, said,

**The best among them said, "Did I not tell you: why do you not glorify (Allāh, i.e. by saying *In Shā 'Allāh*)."** They said, "Glory to Our Lord! Verily, we have been *Thālimīn* (wrong-doers, etc.)." Then they turned, one against another, in blaming. They said, "Woe to us! Verily, we were *Tāghīn* (transgressors and disobedient, etc.) We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)." <sup>37</sup>

**The Fifth Ground Rule: That if this promise of victory is absent, then the slave does not become deserving of it unless he changes his self in order to complete the conditions of this promise.** He, *Ta'ālā*, said,

**Verily! Allāh will not change the condition of a people as long as they do not change the condition of themselves <sup>38</sup>**

And this is a *Qadari* Tradition that is never absent. And it necessitates that it is a

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<sup>36</sup> *Sūrat Āl 'Imrān*, 146-147

<sup>37</sup> *Sūrat Nūn*, 28-32

<sup>38</sup> *Sūrat Ar-Ra'd*, 11

must for the slave to rush to rectifying his self, in order for Allāh to raise the wrath off of him, and bestow the virtues greatly upon him. As for him staying upon his condition of disobediences and shortcomings, while hoping for the ceasing of the wraths, then this will not be. And if the fourth ground rule clarifies that the cause for the failure of the Muslims is a fundamentally personal, internal cause, then the fifth ground rule clarifies that changing this failure must begin from the self and from the inside, **“as long as they do not change the condition of themselves”** <sup>39</sup>

## Conclusion and Follow-Up Discussion

These are the five ground rules for the achievement of the *Qadarī* Tradition of victory or its absence. And they are ground rules that must not be absent from the minds of the Muslims, especially those who are working in the field of *Da'wah* and *Jihād*.

And Ibn Al-Qayyim, may Allāh be merciful to him, lengthily discussed and confirmed these ground rules – even if he didn't specifically name them – in his book *“Al-Jawāb Al-Kāfi Liman Sa'ala ‘An Ad-Dawā’ Ash-Shāfi’”*, where he clarified the effects of sins upon the individuals and the nations, and in his book *“Ighāthat Al-Lahfān Min Masāyid Ash-Shaytān”*, he wrote beneficial chapters <sup>40</sup> in clarifying the conditions for the *Qadarī* Tradition of victory for the Believers, why it might be absent, and the wisdom behind that. Likewise, his *Shaykh*, *Shaykh Al-Islām*, Ibn Taymiyyah, may Allāh be merciful to him, wrote his book *“Al-Hasanah Was-Sayyi'ah”* to clarify this issue also, through his *Tafsīr* of His, *Ta'āla's*, saying,

**Whatever of good reaches you, then (it is) from Allāh, and whatever of evil befalls you, then (it is) from yourself** <sup>41</sup>

And I call every Muslim, especially the brothers working for *Islām*, to read and contemplate these past books, as they confirm that which I mentioned from the fundamentals which no Muslim is not in need of knowing and acting upon.

Ibn Al-Qayyim, may Allāh be merciful to him, said in *“Ighāthat Al-Lahfān”*, <sup>42</sup> **“And Allāh, *Subhānahu*, only guaranteed giving victory to His Religion, His Party, and His Allies who are establishing His Religion in knowledge and action;**

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<sup>39</sup> *Sūrat Ar-Ra'd*, 11

<sup>40</sup> Vol. 2/188-208, Pub. 1407 H. *“Dār Al-Kutub Al-‘Ilmiyyah”*

<sup>41</sup> **Trans. Note:** *Sūrat An-Nisā'*, 79

<sup>42</sup> Vol. 2/193-195

He did not guarantee giving victory to falsehood, even if the person doing it thinks that he is truthful. And likewise the honour and superiority, it is only for the People of *Īmān* which Allāh sent His Messengers with, and revealed His Books with, and it is knowledge, action and condition. He, *Ta'ālā*, said,

**...and you will be superior (in victory) if you are indeed (true) Believers.** <sup>43</sup>

So for the slave, (his) superiority is in accordance with what he has from *Īmān*. And He, *Ta'ālā*, said,

**...and the *Izzah* (honour, power and glory) belong to Allāh, His Messenger, and the Believers, but the hypocrites know not** <sup>44</sup>

So he has from the '*Izzah* according to what he has from *Īmān* and its realities. So if he misses a share from the highness and the '*Izzah*, then it is in response to what he missed from the realities *Īmān*, through knowledge and action, outwardly and inwardly.

And likewise, the defending of the slave is according to his *Īmān*. He, *Ta'ālā*, said,

**Truly, Allāh defends those who Believe** <sup>45</sup>

So if his defense weakens, then it is due to the lack of his *Īmān*.

And likewise is the sufficiency and the adequacy, they are according to the *Īmān*. He, *Ta'ālā*, said,

**O Prophet! Allāh is Sufficient for you and for the Believers who follow you** <sup>46</sup>

In other words, Allāh is Sufficient for you, and Sufficient for your followers, in other words, the One who will suffice you and suffice them. So His sufficiency for them is according to their following of His Messenger, their compliance to him, and their obedience of him. So whatever is lacking from *Īmān*, then it

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<sup>43</sup> *Sūrat Āl 'Imrān*, 139

<sup>44</sup> *Sūrat Al-Munāfiqūn*, 8

<sup>45</sup> *Sūrat Al-Hajj*, 38

<sup>46</sup> *Sūrat Al-Anfāl*, 64

returns as a lacking in all of that.

**And the *Math'hab* of *Ahl As-Sunnah Wal-Jamā'ah*** is that *Īmān* increases and decreases.

And likewise is the Allegiance of Allāh to His slave; it is according to his *Īmān*. He, *Ta'ālā*, said,

**And Allāh is the *Walī* (Protector and Guardian) of the Believers** <sup>47</sup>

And Allāh, *Ta'ālā*, said,

**Allāh is the *Walī* (Protector or Guardian) of those who Believe.** <sup>48</sup>

And likewise, His specific fellowship (*Ma'iyyah*) is for the People of *Īmān*, as He, *Ta'ālā*, said,

**...and that Allāh is with the Believers** <sup>49</sup>

So if the *Īmān* decreases and weakens, the slave's share of the Allegiance of Allāh towards him and His specific fellowship (*Ma'iyyah*) is according to his share of *Īmān*.

And likewise is the full support and assistance, it is only for the People of Full *Īmān*. He, *Ta'ālā*, said,

**Verily, We will indeed make victorious Our Messengers and those who Believe in the life of the *Dunyā*, and on the Day when the witnesses will stand forth** <sup>50</sup>

And He said,

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<sup>47</sup> *Sūrat Āl 'Imrān*, 68

<sup>48</sup> *Sūrat Al-Baqarah*, 257

<sup>49</sup> *Sūrat Al-Anfāl*, 19

<sup>50</sup> *Sūrat Ghāfir*, 51



**So We gave power to those who Believed against their enemy, so they became the uppermost**<sup>51</sup>

So whoever's *Īmān* decreases, his share of the support and the assistance decreases. And due to this, if the slave is stricken by a calamity in his self or his wealth, or by the upper hand over him being achieved by his enemy, then it is only due to his sins, either by abandoning an obligation or by performing something forbidden, and it is from the decreasing of his *Īmān*.

And with this, the problem that many people bring around His, *Ta'ālā's*, saying,

**And never will Allāh grant to the disbelievers a way over the Believers**<sup>52</sup>

is removed, and which many of them answer it by (saying) that it is that He will never give them a way over them in proof.

And the resolution is that it is like these Verses, and that the nonexistence of a way is over the People of Full *Īmān*. So if the *Īmān* weakens, then their enemy has a way over them according to what has decreased from their *Īmān*. So they gave them the way over themselves through what they abandoned from the obedience of Allāh, *Ta'ālā*. So the Believer is mighty, overpowering, assisted, supported, sufficed and defended in his self wherever he is, even if those who are in its areas (i.e. the Earth's areas) gather against him. And if he establishes the reality of *Īmān* and its obligations, outwardly and inwardly, and Allāh, *Ta'ālā*, has said to the Believers,

**So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) Believers**<sup>53</sup>

And He, *Ta'ālā*, said,

**So do not become weak and ask for peace (from the enemies of *Islām*), while you are having the upper hand. And Allāh is with you, and will never invalidate your deeds**<sup>54</sup>

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<sup>51</sup> *Sūrat As-Saff*, 14

<sup>52</sup> *Sūrat An-Nisā'*, 141

<sup>53</sup> *Sūrat Āl 'Imrān*, 139

<sup>54</sup> *Sūrat Muhammad*, 35

So this guarantee is only due to their *Īmān* and their actions, which are an army from the armies of Allāh, with which He preserves them. And He does not remove it (i.e. their actions) from them (i.e. the Believers) and tear it away from them, then invalidate them (i.e. the Believers' actions) upon them, like He invalidates the actions of the disbelievers and the hypocrites, as they were for other than Him, and they were not in accordance with His command." End quote.

And Ibn Al-Qayyim, may Allāh be merciful to him, said in his book "*Al-Jawāb Al-Kāfi*", in his discussion about the *Qadārī* punishments for the sins, he said, "And from some of the punishments for this: That Allāh, 'Azza Wa Jall, raises his (i.e. the slave's) fear from the hearts of the creation, and they will humiliate him (i.e. the slave) and they will take him lightly, just as he (i.e. the slave) dishonoured His (i.e. Allāh's) command and took it lightly with it. So according to the amount that the slave loves Allāh, the people will love him. And according to the amount of his fear of Allāh, the creation will fear him. And according to the amount of his glorifying of Allāh and His Sanctities, the people will glorify him. And how can the slave dishonour the sanctities of Allāh and then be avid that the people will not dishonour his sanctities? Or how can the Right of Allāh be dishonorable upon him, and Allāh not make him disgraceful to the people? Or how can he take the disobediences of Allāh lightly, and the creation not take him lightly?"

And He, *Subhānahu*, indicated this in His Book, when He mentioned the punishments for the sins, and that He returned upon its leaders that which they attained, and He covered their hearts, so He sealed upon them with the sins, and that He forgot them as they forgot Him, and He disgraced them as they disgraced His Religion, and He lost them as they lost His Command. And due to this, He, *Ta'ālā*, said in the Verse of the creations prostrating to Him,

**And whomsoever Allāh disgraces, none can honour him** <sup>55</sup>

Because when the prostrating to Him became contemptible to them, and they took it lightly it, and did not perform it, Allāh disgraced them, so they had no one to honour them after Allāh disgraced them. And who is it that would honour he whom Allāh disgraced, or disgrace he whom Allāh honoured?" <sup>56</sup>

And he, may Allāh be merciful to him, said in another place, "And from the punishments for the sins: That they remove the virtues and inflict the wraths. So

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<sup>55</sup> *Sūrat Al-Hajj*, 18

<sup>56</sup> Pg. 80-81

no virtue was removed from a slave except by a sin, and no wrath was inflicted upon him except by a sin. Just as 'Alī Ibn Abī Tālib, may Allāh be pleased with him, said, 'No tribulation was descended except by a sin, and it was not raised up except by repentance.' And He, *Ta'ālā*, has said,

**And whatever of misfortune befalls you, then (it is) because of what your hands have earned. And He pardons much** <sup>57</sup>

And He, *Ta'ālā*, said,

**That is because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves** <sup>58</sup>

So Allāh, *Ta'ālā*, informed (us) that He does not change His virtues which He has blessed anyone with, until it is he who changes what is in his self. So he changes the obedience to Allāh with His disobedience, and thanking Him to being ungrateful to Him, and the causes for His pleasure with the causes for His Anger. So if he changes, it is changed on him, a complying recompense, and your Lord is never wrongdoing to the slaves. But if he changes disobediences with obediences, Allāh exchanges the punishment on him with exoneration, and humiliation with honour. And He, *Ta'ālā*, said,

**Verily! Allāh will not change the condition of a people as long as they do not change the condition of themselves. And when Allāh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector** <sup>59</sup>

..." <sup>60</sup>

I say: So these narrations from Ibn Al-Qayyim, may Allāh be merciful to him, clarify the five ground rules that I mentioned with the clearest of elucidations.

And after confirming these five ground rules, we have to ask where we – the Muslims – stand right now?

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<sup>57</sup> *Sūrat Ash-Shūrā*, 30

<sup>58</sup> *Sūrat Al-Anfāl*, 53

<sup>59</sup> *Sūrat Ar-Ra'd*, 11

<sup>60</sup> "*Al-Jawāb Al-Kāfi*", Pg. 85-86. Pub. 1400 H. "*Dār An-Nadwah Al-Jadidah*"

❖ We are greater than one billion, and the countries of the Muslims are the wealthiest countries with regards to riches, and they span from the east of the world to its west, and they have authority on most of the seaways and canals, so what is the condition of that one billion? And what is their function and their effect in this *Dunyā*?

❖ And how can a people who are not more than two million, and who have had the humiliation, abject poverty, anger and curse placed upon them in the *Qadar*, be in authority, and they are the Jewish people, how can they be in authority over two hundred million Arab Muslims? And how can it establish a state for themselves from nothing in the heart of the countries of the Muslims? And I do not say the *Islāmic* States.

❖ And we read in the Book of Allāh,

**So fight you against the allies of the Shaytān; Ever feeble indeed is the plot of the Shaytān** <sup>61</sup>

And we read,

**They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, then they will not be helped** <sup>62</sup>

And we read,

**And if those who disbelieve fought against you, they certainly would have turned their backs** <sup>63</sup>

And we see our state of affairs contrary to that. As the disbelievers from the original *kuffār* and from the apostate governments subject the Muslims to the most severe of punishments; they kill the men, they make them go missing in the prisons and they torture them, and they capture the women of the Muslims and perform the illicit acts with them in the prisons of the *tawāghīt*. Add to that the cutting off of provisions, the looting of the wealth, the replacing of the Religion and the spreading of *fitnah* and illicit acts in order for the next generation to be

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<sup>61</sup> *Sūrat An-Nisā'*, 76

<sup>62</sup> *Sūrat Āl 'Imrān*, 111

<sup>63</sup> *Sūrat Al-Fat'h*, 22

brought up without a link to its Religion.

❖ And we see a widespread transmission and vigor of *Islāmic* knowledge, without any effect on the state of affairs of the Muslims. And this is due to the canceling out of the blessings of knowledge, <sup>64</sup> as the Face of Allāh, *Ta'ālā*, is not sought with much of this knowledge and transmission, rather (it is done) either seeking authority, wealth, employment, or in support of the falsenesses of the *Sultāns* and the solidification of the pegs of the disbelievers who have transgressed in the Earth, then increased the *fasād* within it. Except those who Believe and do good deeds from the People of Knowledge, and how little they are. Look to the volume of *Islāmic* publications now, the audio and video tapes, the newspapers, the magazines, the knowledge-related degrees that are issued deservingly or undeservingly, the *Islāmic* conferences, the contests, the *Islāmic* universities and colleges, the broadcasts and pamphlets. (It is) an amount and diversity that had no precedent, so what has come from all of this?

And I am not in the process of presenting the current state of affairs of the Muslims here, as there are lengthy (publications) which are specifically for that. Review, for example, the book, "*Hādhir Al-'Ālam Al-Islāmī*", by Mr. Muhammad Jamīl Al-Misrī.

Rather, I want here for every Muslim to know the tie between the five ground rules which I mentioned and our state of affairs.

❖ So the absence of victory and superiority from the Muslims means a severe lack in knowledge based and action based *Īmān*. He, *Ta'ālā*, said,

**And it was incumbent upon us to give victory to the Believers <sup>65</sup>**

So where are we with regards to this promise? And from His, *Ta'ālā's*, saying,

**So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) Believers <sup>66</sup>**

And this is the third ground rule.

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<sup>64</sup> Look to "*Al-Jawāb Al-Kāfi*", Pg. 60 and 96

<sup>65</sup> *Sūrat Ar-Rūm*, 47

<sup>66</sup> *Sūrat Āl 'Imrān*, 139

❖ And what is upon us from tribulations, division and humiliation is due to our sins and our shortcomings, due to His, *Ta'ālā's*, saying,

**And whatever of misfortune befalls you, then (it is) because of what your hands have earned.** <sup>67</sup>

And His, *Ta'ālā's*, saying,

**And whatever of evil befalls you, then (it is) from yourself** <sup>68</sup>

And from these sins is sitting back from the *Jihād*. And more disgraceful than it, is justifying this sitting back and levying *Shar'ī* evidences for these justifications. And this is the fourth ground rule.

❖ And this forbiddance of Godly Assistance, and these wraths that have descended upon us, will never be raised off of us unless we change our condition to that which our Lord, *Subhānahu*, loves and is pleased with, due to His, *Ta'ālā's*, saying,

**Verily! Allāh will not change the condition of a people as long as they do not change the condition of themselves** <sup>69</sup>

And this is the fifth ground rule.

And in light of what has passed, we are able to say that the contemporary *Islāmic* movements – especially those that strive to bring back the *Islāmic* State – have not yet fulfilled the least of the elements of victory and establishment, upon a great difference in levels between them in this regard, as there are those that have a small amount (of these ground rules), (those that are) seeking a lot (of them), and (those that have been) forbidden (the achievement of any of these ground rules). Allāh, *Ta'ālā*, said,

**Truly! Allāh wrongs not mankind in aught; but mankind wrong themselves** <sup>70</sup>

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<sup>67</sup> *Sūrat Ash-Shūrā*, 30

<sup>68</sup> *Sūrat An-Nisā'*, 79

<sup>69</sup> *Sūrat Ar-Ra'd*, 11

<sup>70</sup> *Sūrat Yūnus*, 44

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