

## The Reasons for Victory and Empowerment

The Reasons for Victory and Empowerment

(In the past and present)

(أسباب النصر والتمكين ( في الماضي والحاضر)

(حفظه الله) Shaykh Abul-Hasan 'Ali ar-Ramli

All praise is due to Allaah, the one who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allaah dislike it. And it was from His wisdom that He made for every victory, reasons and affairs, so the evil and the good ones are distinguished. So you are either upon guidance or not.

He sent down the Book, moved the clouds, defeated the parties, turned the plotting of the disbelievers into extended loss, made their ending destruction and torment, and turned their lands into places of dispersion and destruction. But when? So have admonition O people of understanding....

And may Allaah's peace and blessings be upon Muhammad who strived in making du'aa before the battle, and prepared men whose hearts were filled with imaan. It was the period of preparation and establishment, then he was fierce upon the disbelievers and you would not hear from them a move nor a step.

No tribulation the Muslims go through except that the outcry and the groans would be loud wondering about the reasons for empowerment, and asking about the protectors of Islaam and Muslims?!

said: (سبحانه وتعالى) We all know the victory is from Allaah, Allaah

{وما النصر إلا من عند الله العزيز الحكيم}

'And there is no victory except from Allaah, the All-Mighty, the All-Wise'

[Al Imraan:126]

So it is not correct to ask for victory except from the One who owns and gives victory. And Allaah has shown us everything we need in our religion and our life in the message he sent His (سبحانه وتعالى) with, which is the Book (Qu'raan) and Sunnah. And the (صلى الله عليه وسلم) messenger Muhammad conveyed this message in the best way, and Allaah did not take his soul (صلى الله عليه وسلم) Prophet said: (سبحانه وتعالى) except after completing the religion. Allaah

{اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا}

'This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion.'

[Al Maa'idah:3]

has commanded us to hold on to the Quran and Sunnah through knowledge (سبحانه وتعالى) And Allaah and actions,

said: (سبحانه وتعالى) Allaah

{واعتصموا بحبل الله جميعا ولا تفرقوا}

'And hold fast, all of you together, to the Rope of Allaah, and be not divided among yourselves'

[Aal Imraan:103]

He also said:

{يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم}

'O You who believe! Obey Allaah and obey the Messenger and those of you (Muslims) who are in authority'

[Al Nisaa':59]

also said: (سبحانه تعالى) Allaah

{وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا}

'And whatsoever the Messenger gives you (commands you with), take it, and whatsoever he forbids

you, abstain (from it)'

[Al Hashr: 7]

said: "All of my Ummah will enter Paradise except those who (صلى الله عليه وسلم) And the Prophet

said: (صلى الله عليه وسلم) Messenger of Allaah, who would refuse?" He refuse." When asked: "O

"Whoever obeys me will enter Paradise and whoever disobeys me has refused." [Al-Bukhaari, 7280]

The verses and sayings regarding this matter are many.

so He (صلى الله عليه وسلم) warned us from opposing the command of the Prophet (سبحانه وتعالى) Also He

said:

{فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم}

'And let those who oppose the Messenger's commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (Among the sects) beware; lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.'

[An-Nur: 63]

And He said:

{ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا}

'And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.'

[An-Nisaa': 115]

Then it is a must that we return to the legislation Allaah to know the reasons for victory and empowerment and how to attain them.

said: (سبحانه وتعالى) Allaah

{ولينصرن الله من ينصره إن الله لقوي عزيز الذين إن مكناهم في الأرض أقاموا الصلاة وآتوا الزكاة وأمروا بالمعروف ونهوا عن المنكر ولله عاقبة الأمور}

'Verily, Allaah will help those who help His (Cause). Truly, Allaah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat. [I.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islaamic Monotheism and all that Islaam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islaam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allaah rests the end of (all) matters (of creatures).'

[Al-Hajj: 40-41]

said in 'The Gatherings of Ramadaan': (رحمه الله) Sheikh Ibn Uthaymeen

"And in these two verses, the description of which victory is deserved by, is shown. They are the traits that the Muslim would possess after being given power, so this empowerment does not drive him to commit evil, oppress and corrupt, rather it increases the strength of his religion and makes him hold to it more;

The first description:

'If We give them power in the land, (they) order for Iqamat-as-Salat.'

(سبحانه وتعالى) And empowerment in the land is not given except after worshipping Allaah alone as He said:

{وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم أمنا يعبدونني لا يشركون بي شيئا}

'Allaah 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 it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islaam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.'

[An-Nur: 55].

So if the servant establishes the worship of Allaah with sincerity in his saying and actions, seeking

nothing except the face of Allaah and the last abode, not seeking with it reputation, praise of people, wealth or any affair from the affairs of Dunya and he continues upon this sincere worship, in good times and bad times, in hardship and ease, then Allaah would give him power. Therefore empowerment necessitates a pre-description which is the worship of Allaah alone without any partners and this description (worshipping Allaah alone) is also after empowerment and sincerity.

The second description: It is to establish Salaah (prayer) - meaning that he performs the Salaah according to its requirements, by establishing its conditions, pillars and obligations, and the perfection of this establishment is by performing that which is recommended from it (Salaah). So he makes ablution properly, establishes bowing and prostration, standing and sitting he preserves its time, and preserves attending Jum'ah prayer and congregations. He preserves Khushoo' (humility) which is the presence of the heart, and the tranquillity of the limbs, for indeed Khushoo' is the soul of the Salaah and its flesh?

Salaah without Khushoo' is like the body without a soul, and it was reported from 'Ammaar Bin Yaasir man leaves, and none of his prayer has been recorded for him that he said: "Verily, a (رضي الله عنه) except a tenth of it, a ninth of it, an eighth of it, a seventh of it, a sixth of it, a fifth of it, a fourth of it, a third of it, or a half of it" (Sunan Abi Dawud ).

The third description: Giving Zakaat - meaning they give it to those who deserve it, with their hearts pleased with that, without any shortage, seeking by that the grace of Allaah and His pleasure. So they purify themselves with that, purify their wealth and benefit their brothers who are poor and other who have certain needs, and we have previously explained who deserves the obligatory Zakast in the 17th gathering.

(سبحانه) The fourth description: Forbidding evil and evil is everything that has been forbidden by Allaah from minor and major sins relating to worship, manners (صلى الله عليه وسلم) and His messenger (وتعالى) or dealings. They forbid all of that to protect the religion of Allaah and the servants, and to avoid the reasons of corruption and punishment.

Because commanding good and forbidding evil are strong pillars for the survival of the Ummah, the pride of the Ummah and its unity, so that it is not divided by desires nor dispersed by certain paths. Therefore, commanding good and forbidding evil are from the obligations of the religion upon every capable Muslim and Muslimah.

Alaah (سبحانه وتعالى) said:

{ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وأولئك لهم عذاب عظيم}

'Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining Al-Ma'ruf (i.e. Islaamic Monotheism and all that Islaam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islaam has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.'

[Aal Imraan: 104-105].

So if it was not for commanding good and forbidding evil, people would have divided into parties, they would have been torn and every party would have been happy with what they have, and with this (commanding good and forbidding evil) this Ummah was favoured over the other nations.

Alaah (سبحانه وتعالى) said:

{للمن آمنوا وعملوا الصالحات أكبر من كل الأمم وأولئك هم المفلحون}

'You [true believers in Islaamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islaamic Monotheism and all that Islaam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allaah'

[Aal Imraan: 110].

As for leaving this obligation (commanding good and forbidding evil),

Alaah (سبحانه وتعالى) said:

{لن الذين كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون }

كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون

'Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds.

They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.'

[Al-Maa'idah: 78-79].

Hence when these five descriptions are attained/fulfilled alongside establishing what Allaah indicated to from firmness, determination and preparing the physical strength, victory will be given by the permission of Allaah."

[End Quote. 'The Gatherings of Ramadaan' Shaykh Saalih Ibn Uthaymeen ]

Abu Dawood reported in his Sunan (3462), and others that Ibn 'Umar said: I heard the Messenger of saying: "If you deal in usury (riba) and hang onto the tails of cows, being (صلى الله عليه وسلم) Allaah satisfied with cultivation and ceasing to take part in Jihad, Allaah will inflict a humiliation upon you which will not be removed until you return to your religion."

And this Hadith is authentic; it has been authenticated by many scholars of Hadith. showed us in this Hadith that the main reason for us being humiliated (صلى الله عليه وسلم) The Prophet and the nations overpowering us, is our interest in the Dunya and being preoccupied with the Dunya over the Aakhira, being negligent towards the command of Allaah, and not commanding good and forbidding evil which has caused the widespread of immoral and evil actions in our societies, and that has lead us to the state that we are upon today.

clarifies the meaning of the Hadith in the (رضي الله عنه) Ammer Al Mu'mineen 'Umar Bin Al Khattaab Athar that was reported by Al-Haakim in his Mustadrak (1/103). Taariq Bin Shihaab said: 'Umar, once set out for ash-Sham (Damascus) and with him was Abu 'Ubaydah. They came upon a deep creek which they needed to cross. So 'Umar took off his sandals and carried them on his shoulders. Then he took the reign of the camel and began ploughing through the water. Abu 'Ubaydah - seeing the Leader (Khalifah) of the Muslims in this state - felt saddened and said, "I fear that the people of the village will think you without any honour." 'Umar said, "Oh Abu 'Ubaydah, if only someone less knowledgeable than you made such a statement. We were of the most disgraced of people and Allaah granted us honour with this Islaam. Now, whenever we seek honour in other than that which Allaah honoured us with, Allaah shall disgrace us (once again)."

So what would Allaah do with a nation that has sought honour with Democracy, Communism, Partisanship, Capitalism and other methods/legislation from the methods of corruption?!

Also Sa'eed Bin Mansour reported (with an authentic chain of narration) that Jubayr Bin Nufayr said: " Once, when Cyprus was conquered and its people were divided and they used to cry to each other, I saw Abu Darda sitting alone crying. So I said: O Abu Darda! What makes you cry on this day in which Allaah has strengthened Islaam and its people? So he said: "Woe be to you O Jubayr. How insignificant the creation is to Allaah when they abandon His commands. Between us is a nation, who were evidently strong and had dominion, they abandoned the commands of Allâh, so see what has become of them!"

So how insignificant we would be to Allaah if we were to neglect His commandments. How insignificant we would be to Allaah if every affair of our lives became more important than His commandments. And how insignificant to Allaah we would be if the obligations and the commandments become Nawaafil (voluntarily, optional), that we perform it if we remember it after finishing that which is more important to us than His commandments. Indeed we have delayed giving victory to Allaah (following the Book and the Sunnah, and abiding by his legislation) so he delayed giving us victory.

So whoever seeks victory sincerely then let him repent to Allaah and rectify his affairs first then rectify other, so that Allaah benefits with him Islaam and the Muslims. And know that it will not benefit you to take some part of the religion that suits your desires and leave other parts of it that does not suit your desires, separating the flesh from the skin as you allege.

Rather the religion of Allaah is all flesh; all of it is required and obligatory.

said: (سبحانه وتعالى) Allaah

{يا أيها الذين آمنوا ادخلوا في السلم كافة}

'O you who believe! Enter perfectly in Islaam (by obeying all the rules and regulations of the Islaamic religion)'

[Al-Baqarah: 208]

Meaning, that you fulfil all the requirements of Islaam and enter all the aspects of it. And if you know that, then make a ruling yourself upon those who say about Al-Khomeini the head of Kufr, that he is the spiritual father of our call. And upon those who say, 'it does not harm me if the people of my country become Shia'. And those who say, 'We do not impose Hijaab upon women because there is no compulsion in the religion'. Would Allaah give victory to such people?! I pray that Allaah make the Muslims turn back to their religion, gives them victory, makes them firm and gives patience to the people of Gaza upon their afflictions and strengthens their hearts. (غفر الله له) Translated by Abu Al 'Ula Hekmat Bin Ataya Al Ansary