

E-Book

The Ways of Allaah with His Creation

Sheikh

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Introduction

All praise is due to Allaah, Lord of the worlds, and prayers and blessings be upon the Prophet, sallallaahu ‘alayhi wa sallam, and his family and Companions.

To proceed :

It is clear that the Syrian people are suffering from oppression, destruction, tyranny and bloodshed. The youth and children are being murdered, and the old and young arrested. Their honor has been violated and they have been stripped of their property. Their homes and lands have been destroyed and occupied. Their mosques have been demolished and their Mus-hafs burned. They are deprived of the necessities of life, such as water, food, medicine and clothing. Despite all this, the Syrian people have excelled with their indescribable acts of heroism and bravery.

This booklet is second in the series: The Breezes of As-Shaam. The series includes a variety of subjects that have been discussed in lectures, talks and TV shows on different channels. They have been compiled together in this series and published for wider benefit. It is also a reference for people to read about the situation and Jihaad in Syria, and their needs during this calamity.



We ask Allaah for guidance and help, as He is the All-Hearer.

The ways of Allaah with His creation

Allaah Says (what means): *{Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how the end of those who denied was. This [Qur'aan] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allaah.}*
[QUR'AAN: 2: 136-137].

Allaah the Exalted created His creation, decreed the predestination and ordained set ways upon the universe, individuals, nations and people. These ways apply to His slaves, His Awliyaa' (allies of Allaah), His enemies, and to the heavens and earth. These ways rule humanity and life on earth. They do not vary according to time or place. Allaah Says (what means): *{so proceed throughout the earth and observe how the end of those who denied was}* [QUR'AAN: 2:136].

Therefore, what occurred to those who denied (the truth) in the past, will happen to those who deny (the truth) in the present and future. **Allaah Says (what means):** *{This [Qur'aan] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allaah}* [QUR'AAN: 2: 137].

Allaah's ways are: His methods of planning the affairs of this universe, managing the conditions of life and ordaining the Divine decree upon His slaves according to His wisdom. Having knowledge of Allaah's ways is essential and beneficial and the



Qur'aan refers to it in many verses. The Qur'aan tells us to learn from the conditions of people who came before us by commanding us to spread through the earth in order to find out the truth.¹

There are a number of ways, including:

The way of alternating conditions: Allaah Says (what means): *{And these days [of varying conditions] We alternate among the people so that Allaah may make evident those who believe and [may] take to Himself from among you martyrs- and Allaah does not like the wrongdoers}* [QUR'AAN: 30: 140].

The way of checking: Allaah Says (what means): *{And if it were not for Allaah checking [some] people by means of others, the earth would have been corrupted, but Allaah is full of bounty to the worlds.}* [QUR'AAN: 2: 251].

The way of changing: Allaah Says (what means):

- *{Indeed, Allaah will not change the condition of a people until they change what is in themselves.}* [QUR'AAN: 13: 11].
- *{That is because Allaah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allaah is Hearing and Knowing.}* [QUR'AAN: 8: 53].

¹ Reported by Muhammad Rasheed Ridha in his book Tafeer Al-Manaar (4/114).



The way of protection :

The Prophet, sallallaahu ‘alayhi wa sallam, said:

“Be mindful of Allaah and Allaah will protect you.”

The way of support :

Allaah Says (what means):

- *{If you support Allaah, He will support you} [QUR’AAN: 47: 7].*
- *{And incumbent upon Us was support of the believers.} [QUR’AAN: 30: 47].*

The way of trial, testing and distinction:

Allaah Says (what means):

- *{Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allaah will surely make evident those who are truthful, and He will surely make evident the liars.} [QUR’AAN: 29: 2-3].*
- *{And We will surely test you until We make evident those who strive among you [for the cause of Allaah] and the patient, and We will test your affairs.} [QUR’AAN: 47: 31].*
- *{Allaah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good.} [QUR’AAN: 2: 179].*



The way of progression and extending:

Allaah Says (what means):

- *{We will progressively lead them [to punishment] from where they do not know. And I will give them time. Indeed, My plan is firm.} [QUR'AAN: 68: 44-45].*
- *{And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.} [QUR'AAN: 2: 178].*

The way of destroying the wrong-doers:

Allaah Says (what means):

- *{And those cities — We destroyed them when they wronged, and We made for their destruction an appointed time.} [QUR'AAN: 18: 59].*
- *{And We would not destroy the Cities except while their people were wrongdoers.} [QUR'AAN: 28: 59].*

The way of the pious remaining/surviving:

Allaah Says (what means):

{As for the foam, it vanishes, [being] cast off but as for that which benefits the people, it remains on the earth. Thus does Allaah present examples.} [QUR'AAN: 13: 17].



The way of replacing: Allaah Says (what means):

{And if you turn away [i.e. refuse], He will replace you with another people; then they will not be the likes of you.}
[QUR'AAN: 47: 38].

Allaah's way of recompense according to one's actions:

Allaah Says (what means):

- *{An appropriate recompense}* [QUR'AAN: 78: 26].
- *{And you will not be recompensed except for what you used to do}* [QUR'AAN: 37: 39].
- *{O mankind, your injustice, is only against yourselves}*
[QUR'AAN: 10: 23].
- *{For them who have done good is the best [reward] — and extra}* [QUR'AAN: 10: 26].

The way of social liability: Allaah Says (what means):

{And fear a trial which will not strike those who have wronged among you exclusively, and know that Allaah is severe in penalty.} [QUR'AAN: 8: 25].

There are many more ways of Allaah, such as His way with cause and result and guidance and misguidance.

The following are the characteristics of Allaah's ways:

1. **They are just: Allaah Says (what means):** *{And the word of your Lord has been fulfilled in truth and in Justice. None can alter His words, and He is the Hearing, the*



- Knowing.** [QUR'AAN: 6: 115]. Allaah's ways are wise and just, giving each person what they deserve.
2. **They are surely carried into effect:** Allaah Says (what means): *{[This is] the established way of Allaah with those [prophets] who have passed on before. And ever is the command of Allaah a destiny decreed.}* [QUR'AAN: 33: 38]. Allaah's ways are carried into effect and nothing and nobody can stand in His way, the Exalted. Everything He decrees is by His wisdom, knowledge and balance to reach the end that He intends. He has knowledge of its necessity, magnitude, and its time and place.¹ Allaah's ways are consistent and do not vary. Shaykh Al-Islaam, may Allaah have mercy on him, says: "Allaah the Exalted, in reality does not quit His habitual actions that are His ways ... and that is equality between people of the same conduct and distinction between people of different conduct."²
 3. **They do not change:** Allaah Says (what means): *{and you will not find in the way of Allaah any change.}* [QUR'AAN: 33: 62].
 4. **They do not alter:** Allaah Says (what means): *{and you will never find in the way of Allaah any alteration.}* [QUR'AAN: 35: 43] This means that the way of Allaah never alters from the person who is deserving of it to somebody else. Change and alteration both hold the meaning of changing, however, change implies changing

¹ Reported by Sayyid Qutb in his book *Fi Thilaa' Al-Qur'aan* (5/2870).

² Reported by Ibn Taymiyyah in his book *An-Nubuwaat* (1/11).



the punishment of oppressive people. For instance, their entering Paradise, or changing the believers' reward of entering Paradise to entering Hellfire. This can never occur, as it contradicts Allaah's justice and wisdom. As for alteration, it refers to a punishment being ordained to be sent from Allaah upon a certain village, but it is sent upon another village.¹

5. They are general, stable and consistent: The ways of Allaah apply to everyone without exception, partiality or distinction. They are not exclusive to a certain individual or people. They include all humanity, all nations and all creation. If the causes are existent then the results will appear. Allaah Says (what means):

- *{Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] — then the precedent of the former [rebellious] peoples has already taken place.}* [QUR'AAN: 8: 38].
- *{It [i.e. Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allaah a protector or a helper.}* [QUR'AAN: 3: 123].

¹ Reported by Ar-Raazi in his book At-Tafseer Al-Kabeer (2632).



If they were not stable, consistent and generalized, there would be no point in narrating what occurred to the previous nations and learning a lesson from them. However, as everything that occurred to them can also happen to other people if they carry out the same actions, it is beneficial to mention their narratives and to learn a lesson from them.

6. They are neutral: Whoever carries out the causes of these ways shall acquire the results and consequences that Allaah has ordained. As for the ones who neglect the causes they will not acquire the results and consequences.

The benefits of being knowledgeable and gaining understanding of the ways of Allaah:

1. Recognizing the ways of Allaah in the universe and community helps us grasp reality: Knowing the ways of Allaah aids us in finding explanations for events and conditions, as they occur according to these ways that do not change nor alter. We cannot understand or analyze historical events without knowledge of the ways of Allaah. Through the ways of Allaah we understand history and can give a lawful, sound explanation for events that occurred, which benefits us in evaluating our present state and assists us in our expectations of the future. Allaah Says (what means): *{so proceed throughout the earth and observe how the end of those who denied was.}* [QUR'AAN: 2: 136]. Historical events repeat themselves and are extremely similar, as



they are the consequences of set ways that manage these events. The Arabs referred to this by their saying: “How similar is this night to last night!” Another adage in this regard is the Western saying: “History repeats itself.” Allaah Says (what means): *{And these days [of varying conditions] We alternate among the people.}* [QUR’AAN: 2: 140].

2. **Realizing that Allaah grants respite but does not neglect: Allaah Says (what means):** *{And never think that Allaah is unaware of what the wrongdoers do. He only delays them [i.e. their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.}* [QUR’AAN: 14: 42]. **The Prophet, sallallaahu ‘alayhi wa sallam, said:** “Verily, Allaah gives respite to the oppressor. But when He seizes him, He does not let him escape.” Then he sallallaahu ‘alayhi wa sallam recited the saying of Allaah (which means): *{And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.}* [QUR’AAN: 11: 102].¹

3. **Firming the believers’ hearts and causing one to trust in Allaah’s promise: Allaah the Exalted mostly mentions His ways in the context of supporting the believers.**

¹ Reported by Al-Bukhaari (4686) and Muslim (2583) on the authority of Abu Moosa, may Allaah be pleased with him.



Allaah Says (what means): *{And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers. And say to those who do not believe, Work according to your position; indeed, we are working. And wait; indeed, we are waiting. And to Allaah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.}*
[QUR'AAN: 11: 120-123]. Therefore, the ways of Allaah are the greatest means of keeping the followers of the truth firm and strong against falsehood and its followers. Pondering on the ways of Allaah and reviewing them eradicates self-defeat, pessimism and despair.

4. **Carrying out causes, and linking causes with results while relying on Allaah: Allaah runs this universe upon firm-established ways and regular laws. Allaah Says (what means):** *{And a sign for them is the night. We remove from it the [light of] day, so they are [left] in darkness. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon — We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable*



[i.e. possible] for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.} [QUR'AAN: 36: 37-40]. Any sane Muslim who wishes to succeed must follow the causes that Allaah has set in this universe, as Thul-Qarnayn did, and he succeeded immensely. Allaah Says (what means): *{Indeed, We established him upon the earth, and We gave him to everything a way [i.e. means]. So he followed a way.}* [QUR'AAN: 18: 84-85]. “This means that Allaah bestowed upon him the means to reach what he did, i.e. conquering countries and reaching far places. He seized the means that Allaah gave him, by utilizing them the way that Allaah commanded. Not everyone who is in hold of these means, uses them correctly and not everyone is able to obtain the means. When ability to use the true means is joined with applying them, the end is reached. If one or both of these are absent the end is not reached.”¹

We are now going to briefly explain some of the ways the Divine in life: the way of checking, alternating, giving authority and succession, changing and the way of destroying the wrongdoers.

¹ Reported by As-Si'di in his book Tafseer As-Sa'di (1/485).



The Way of Checking

This refers to the struggle and fighting that goes on among people, between good and evil, the truth and falsehood and between nations. This way of struggle between people is a firm divine way since the beginning of creation, and will continue until the Day of Judgment. Ibn Khaldoon, may Allaah have mercy on him, says: “Be aware that war and fighting has existed since Allaah created His Creation and it is a natural inclination in humans. No people or generation have been free from it.”¹ Therefore, the people who dream for everlasting world peace free of enmity and hate, are under an illusion. They actually want to spread this concept among naïve people so they are not prepared for war, which will undoubtedly happen. Allaah Says (what means): *{And if it were not for Allaah checking [some] people by means of others, the earth would have been corrupted, but Allaah is full of bounty to the worlds.}* [QUR’AAN: 1: 251]. This verse is proof of this divine way.

He checks the disbelievers by the means of the believers, the polytheists by the means of the monotheists, the innovators with the followers of the Sunnah (Prophetic tradition), the followers of falsehood with the followers of the truth, and He checks the people of oppression and evil with the people of piety and good. If it were not for this checking, the people of corruption would defeat the pious people and oppress them.

¹ Reported by Ibn Khaldoon in his book Muqaddimat Ibn Khaldoon (pg. 145).



Without this checking they would have authority of the land. Allaah Says (what means): *{And were it not that Allaah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allaah is much mentioned [i.e. praised]. And Allaah will surely support those who support Him [i.e. His Cause]. Indeed, Allaah is Powerful and Exalted in Might.}* [QUR'AAN: 22: 40].

By His saying: *{And were it not that Allaah checks}*, the checking is attributed to Allaah and this means that checking is one of Allaah's divine ways with people. In this verse, Allaah the Exalted has explained the wisdom behind this way, which is to protect religion from collapsing and protecting it from corruption. **Allaah Says (what means):** *{And if it were not for Allaah checking [some] people by means of others, the earth would have been corrupted.}* [QUR'AAN: 1: 251].

Without Allaah checking them, the people of falsehood and corruption would take over and corrupt the earth until its interests would be spoiled.

Even places of worship such as monasteries, churches, synagogues and mosques with their sacredness would not be safe from their harm.¹

¹ This is because they are built for worshipping Allaah, and that is why He did not mention places of idol worship or fire worship. The good churches, synagogues ... etc. were built before the Qur'aan's abrogation of previous scriptures. As for the ones built after the last religion i.e. Islaam, they oppose Allaah. This is similar to



Therefore Allaah ends this verse by Saying (what means):
{*Allaah is full of bounty to the worlds.*} [QUR'AAN: 1: 251].

He did not leave the followers of falsehood to do as they please on earth, instead He provides them with the truth and its followers who eradicate falsehood.

Forms of checking in reality:

- It may be between the people of the truth and people of falsehood: Such as what happened in the Battle of Badr against idol-worshippers. Another example is the Battle of Ahzaab against the Jews and polytheists. Also, the Battle of Yarmook against the Roman crusaders, the Battle of Al-Qaadisiyyah against the Persian Magians, the Battle of Hitteen against the Crusade attacks, and the Battle of 'Ayn Jaaloot against the pagan Mongol invasion of Iraq and Syria, who killed approximately a million Muslims in Baghdad and its outskirts, as found in history books.
- The checking may also be among the people of falsehood themselves: This is due to their competing for this worldly life, and seeking rule, authority and power. So it is by Allaah's wisdom that when a state is established that seeks to corrupt on earth and humiliate people, Allaah appoints another strong state to dispute and fight the former one. This state fights the other state and repels its evil away from people. So, Allaah

how Allaah praises the Jews and Christians from before the time of abrogation and alteration, who believed in Allaah and the Last Day and performed good deeds.



the Exalted makes the oppressive people go against each other, or He makes the believers defeat the oppressive ones so as not to cause corruption on earth.

- **In ancient times, warfare was ignited between the Greek and Persians.**
- **Then it was between the Persian Empire and the Roman Empire.**

In the modern age, when Britain became stronger, Allaah the Exalted strengthened Germany to intimidate and repel Britain. When America became stronger, Allaah, the Exalted strengthened Russia to struggle with, to balance out the world superpowers, and so as not to let tyranny and corruption prevail on earth. In short it is so as not to have one superpower rule all other countries and take over the bounties of other countries and people. Ibn Katheer, may Allaah have mercy on him, says: “If it were not for Allaah the Exalted checking some people by the means of another, and suppressing their evil from people, by the means He creates and preordains, the earth would be corrupted and the strong would destroy the weak.”¹

So, if Allaah the Exalted had left the strong to destroy the weak, without giving the weak the means or will of defense, then they would surely be annihilated by the strong. The strong would then be destroyed by the strongest people and thus the strongest would also perish due to the lack of everyone else who perished, and the world would be corrupted.

The first type of checking reveals the truth behind the constant enmity between the believers and disbelievers,

¹ Reported by Ibn Katheer in his book Tafseer Ibn Katheer (5/435).



between the followers of the truth and the followers of falsehood.

The struggle between them has existed since Allaah created humans. Allaah Says (what means): *{And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time.}* [QUR'AAN: 2: 36].

Aadam (Adam), may Allaah exalt his mention, and his children are the enemies of Iblees and his children and followers, and vice versa. The battle between them will not end until the end of the world nears and the Dajjaal (anti-Christ) appears.

At that time, the last battle will occur against the Romans, as the Prophet, sallallaahu 'alayhi wa sallam, informed in many Hadeeths (narrations). So, the struggle between good (Islaam) and evil (disbelief) is a constant struggle that shall not cease until the last of this Ummah (Muslim nation) kill the Dajjaal and 'Eesa (Jesus), may Allaah exalt his mention, descends and kills the Dajjaal at the door of Lud in the land of ash-Shaam (the Levant) as reported in authentic Hadeeths.

The continuation of this struggle will surely exist as, Allaah Says (what means): *{And they will continue to fight you until they turn you back from your religion if they are able.}* [QUR'AAN: 2: 217]. The people of falsehood will not stop fighting us until we completely abandon our religion and revert to the denomination of falsehood from which Allaah the Exalted has saved us. Allaah Says (what means): *{And never will the Jews and the Christians approve of you until you follow their*



religion. Say, "Indeed, the guidance of Allaah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allaah no protector or helper.} [QUR'AAN: 2: 120].

This proves that calling to peaceful coexistence with the people of falsehood is a false delusion. It appears to be true on the outside but has a false intention, and its actual purpose is to fool those who are naïve. The way of checking between the people of faith and disbelief is not limited to the aspect of fighting only, but the struggle existing between them in all affairs of life. It may be through fighting, intellect, or dogma. From this stems the economic, social, political, cultural and media checking.

Ibn Taymiyyah, may Allaah have mercy on him, says: "Jihad can be through the means of your limbs, heart, calling to Allaah, establishing proofs, speech, opinion, planning, and manufacturing. It is obligatory to do what you are capable of doing."¹

The Way of Alternating

After checking the followers of falsehood by the means of the followers of the truth, or by the means of other followers of falsehood, comes the way of alternating, in a way that

¹ Reported by Ibn Taymiyyah in his book Al-Fataawa Al-Kubra (5/538).



predominance is taken in turns by them. Predominance is occasionally with one group and then another. Allaah Says (what means): *{If a wound should touch you- there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allaah may make evident those who believe and [may] take to Himself from among you martyrs- and Allaah does not like the wrongdoers-And that Allaah may purify the believers [through trials] and destroy the disbelievers.}* [QUR'AAN: 3: 140-141].

So Allaah grants this life to the believer and non-believer, the righteous and dissolute. He alternates days between people, one day for a certain sect and another day for another sect, unlike the afterlife, which is purely for the believers. Allaah the Exalted has ordained the way of war between the prophets, may Allaah exalt their mention, and their enemies, in a way that victory is sometimes theirs and sometimes not.

Ibn Al-Qayyim, may Allaah have mercy on him, says: “The alternating that occurs to believers, by their enemies defeating them, triumphing and harming them sometimes, is necessary. Just like the necessity of extreme heat, cold, disease, worry and sorrow. These are all matters that are necessary by human nature in this life.”¹

¹ Reported by Ibn Al-Qayyim in his book Igthaathat Al-Lahfaan (2/189).



This Divine way invalidates the theory of The End of History, as claimed by the American political scientist, Fukuyama in his book The End of History. His theory is as follows: after the collapse of the Soviet Union, and the victory of Western democracy, there will be no new struggle witnessed by the world, as there shall be no other victory or triumph.

America and its allies have the power of evil and tyranny. It is only a period of time that will not come to an end and history will not end at this point. It shall continue for several periods of time. Allaah Says (what means):

{And these days [of varying conditions] We alternate among the people.} [QUR'AAN: 3: 140].

Examples of alternating between nations:

- **The alternation between the Persians and the Romans. The Persians were predominant for a period of time, and then the Romans were. The warfare that occurred between them is mentioned in the Qur'aan, Allaah Says (what means):** *{Alif, Lam, Meem. The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome.}* [QUR'AAN: 30: 1-23].
- **Az-Zubayr ibn 'Abdullaah Al-Kulaabi, may Allaah have mercy on him, said: "I witnessed the Persians overcome the Romans. Then I witnessed the Romans overcome the Persians. Then I witnessed the Muslims overcome the**



Persians and the Romans, all over the span of fifteen years.”¹

- In the battle of Badr the Muslims defeated the disbelievers, and in the battle of Uhud, the disbelievers overcame the Muslims.
- The Muslims defeated the Christians in Andalusia and established a state which lasted for eight centuries. Then the Christians overcame the Muslims when the Muslims abandoned Allaah’s law.

The reasons of alternation between nations:

This alternation between people or countries is not random; it is by Allaah’s great divine wisdom, and according to laws and ways. When these laws and ways are applied they lead to predominance.

Some of the reasons behind the disbelievers overcoming the believers:

Cowardice, weak will-power, dispute among the Muslims, committing sins, fighting and competing for worldly interests. Allaah, the Exalted has explained some of the causes of the Muslim’s defeat in the battle of Uhud. Allaah Says (what means):

- *{Until [the time] when you lost courage and fell to disputing about the order [given by the Prophet Muhammad] and disobeyed after He had shown you that which you love. Among you are some who desire this world.}* [QUR’AAN: 3: 152].

¹ Reported by Al-Bayhaqi in his book Dalaa’il An-Nubuwwah (2/209).



- *{Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves [i.e. due to your sin]."* Indeed, Allaah is over all things competent.} [QUR'AAN: 3: 165].

On the authority of 'Abdullaah ibn 'Umar, may Allaah be pleased with him, that the Prophet, sallallaahu 'alayhi wa sallam, said: *"If you deal in usury [Riba] and hang onto the tails of cows, being satisfied with cultivation and ceasing to take part in Jihaad, Allaah will inflict a humiliation upon you which will not be removed until you return to your religion."*¹

On the authority of Thawbaan, may Allaah be pleased with him, that the Prophet, sallallaahu 'alayhi wa sallam, said: *"The People will soon summon one another to attack you as people when eating invite others to share their food."*

Someone asked: "Will that be because of our small numbers at that time?" He replied: *"No, you will be numerous at that time; but you will be froth and scum like that carried down by a torrent [of water], and Allaah will take the fear of you from the breasts [hearts] of your enemy and cast Al-Wahn into your hearts."* **Someone asked: "O Messenger of Allaah,**

¹ Reported by Abu Daawood (3462) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (11).



what is Al-Wahn?" He replied: *"Love of the world and dislike of death."*¹

The Way of Granting Authority and Succession

After checking people by the means of another, and the alternation between them (in predominance), the ultimate victory is always to the believers, by giving them succession in this world. The meaning of succession is victory and triumph to the believers in this world, Allaah Says (what means): *{Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that — then those are the defiantly disobedient.}* [QUR'AAN: 24: 55].

This is a promise from Allaah the Exalted to anyone who has established faith and performed good deeds from this Ummah, that He will grant them succession and authority on earth and the management of its affairs. This matter will continue until

¹ Reported by Abu Daawood (4297) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (958).



the Day of Judgment, as long as they have faith and perform good deeds, Allaah the Exalted will grant them what He has promised. He also lets the disbelievers and hypocrites overcome the believers occasionally when the Muslims breach their faith and righteous deeds.

Today it is quite challenging for the Muslims to reach triumph and succession, but it is not impossible. Despite the extreme obstacles and warfare aimed against Muslims nowadays, many Muslims think that the triumph of Islaam is approaching nearer and nearer. Muslims are confident in Allaah's promise that this land will be inherited by His pious slaves. It is not merely a dream or wish, it is trusting in Allaah and certainty of the truth of His promise.¹

The triumph of falsehood is only a period of time, but the triumph of the truth will exist until the Day of Judgment. Allaah Says (what means): *{And Our word [i.e. decree] has already preceded for Our servants, the messengers.[That] indeed, they would be those given victory. And [that] indeed, Our soldiers [i.e. the believers] will be those who overcome.}* [QUR'AAN: 24: 171-173].

So, Allaah's decree that cannot be argued has preceded before for His prophets, may Allaah exalt their mention, and for His successful soldiers. They are the triumphant ones who will overcome others, and they are granted glorious victory from Allaah the Exalted, to establish their religion on earth.

¹ Adapted from the book *Fiqh An-Nasr wa At-Tamkeen* by As-Sallaabi.



This is considered a glad tiding to anyone who is characterized as a soldier of Allaah; he is triumphant and victorious. The victory that Allaah described comes from Him, the Exalted and is only for those who support this religion. Allaah Says (what means):

- *{O you who have believed, if you support Allaah, He will support you and plant firmly your feet.} [QUR'AAN: 47: 7].*
- *{And Allaah will surely support those who support Him [i.e. His Cause]. Indeed, Allaah is Powerful and Exalted in Might.} [QUR'AAN: 22: 40].*
- *{Said Moses to his people, "Seek help through Allaah and be patient. Indeed, the earth belongs to Allaah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."} [QUR'AAN: 7: 128].*

Every dominance of polytheism and disbelief is succeeded, by Allaah's will, with a successful reign of Islaam by the pious people. Al-Qurtubi, may Allaah have mercy on him, says: "Allaah Says (what means): *{And these days [of varying conditions] We alternate among the people.} [QUR'AAN: 30: 140].* It has been said that this applies to war, meaning that victory is sometimes for the believers to support Allaah's religion and sometimes for the disbelievers when they disobey



Allaah, so as to test them and expiate their sins. However, if they do not sin, then the party of Allaah are the victorious.”¹

Az-Zajjaaj, may Allaah have mercy on him, said: “The meaning of ‘alternate’ is that the disbelievers will overcome the believers when they disobey Allaah.

As for when they are obedient to Allaah the Exalted, then they will be victorious.”² When the Emperor of Rome asked Abu Sufyaan: "Did you fight him (Prophet Muhammad sallallaahu ‘alayhi wa sallam)?" He said: "Yes." Heraclius said: "What was the outcome of the warfare between you?" Abu Sufyaan replied: "Sometimes we lose and sometimes he loses." He said: "Such is the case with Prophets, they are tested, but the final victory is theirs."³

The conditions of achieving authority and succession:

The Qur’aan clearly states the conditions of succession, and the prerequisites in order for it to last. Allaah Says (what means): *{Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after*

¹ Reported by Al-Qurtubi in his book Tafseer Al-Qurtubi (4/128).

² Reported by Az-Zajjaaj in his book Zaad Al-Maseer (1/466).

³ Reported by Al-Bukhaari (7) and Muslim (1773).



their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that — then those are the defiantly disobedient. And establish prayer and give Zakaah and obey the Messenger — that you may receive mercy. [QUR'AAN: 24: 55-56].

These conditions are:

- 1. Believing in Allaah the Exalted in all its forms, establishing all its pillars and performing all kinds of righteous deeds. Also, being keen on performing all types of good actions. Allaah Says (what means):** *{Allaah has promised those who have believed among you and done righteous deeds.}* [QUR'AAN: 24: 55].
- 2. Sincerely devoting monotheism and complete worship to Allaah: Allaah Says (what means):** *{they worship Me.}* [QUR'AAN: 24: 55]. **Worship is a comprehensive word that includes everything that Allaah loves and that pleases Him, which could be speech and hidden or apparent actions. One of the causes that have led to the weakness and defeat of this Ummah with its enemies is because it has not achieved the worship due to Allaah properly and correctly.**
- 3. An important condition is fighting all types and forms of polytheism: Allaah Says (What means):** *{not associating anything with Me.}* [QUR'AAN: 24: 55]. **The prevalence of Shirk (polytheism) in Muslim societies is one of the reasons behind their going astray and their**



misguidance. The greatest oppression and misguidance is not sincerely devoting worship to Allaah, Lord of the Worlds, and making a part of His creation equal to Him, the All-Knowing Creator.

4. **Patience: Allaah Says (what means):** *{And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word [i.e. decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.}* [QUR'AAN: 7: 137].

5. **Fearing Allaah the Exalted: Allaah Says (what means):** *{And if only the people of the cities had believed and feared Allaah, We would have opened [i.e. bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers].}* [QUR'AAN: 7: 96].

Fearing Allaah bears great fruits in this life and the Hereafter, and these fruits appear first in the individual and then in the Muslim society which seeks to implement Allaah's law and the triumph of this religion.

Some examples of authority and succession on earth:

- The authority of Yoosuf (Joseph), may Allaah exalt his mention: Allaah Says (what means): *{And thus We established Joseph in the land to settle therein*



wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good. [QUR'AAN: 12: 56].

- **The authority of the children of Israel: Allaah Says (what means):** *{And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word [i.e. decree] of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.}* [QUR'AAN: 7: 137].
- **The authority of Daawood (David) and Sulaymaan (Solomon), may Allaah exalt their mention: This authority started after the fighting that broke out between the armies of Taaloot (Saul) and Jaaloot (Goliath). Allaah Says (what means):** *{So they defeated them by permission of Allaah, and David killed Goliath, and Allaah gave him the kingship and wisdom [i.e. prophet hood] and taught him from that which He willed.}* [QUR'AAN: 2: 251]. **And so the children of Israel reached the peak of their glory. Then authority was granted to Daawood's son Sulaymaan, may Allaah exalt their mention, as Allaah granted him kingship and rule. He bestowed upon him the blessings and advantages of kingship along with glory and power, in a way that nobody after him has ever possessed.**



- **The authority of Thu Al-Qarnayn: Allaah Says (what means):** *{Indeed, We established him upon the earth, and We gave him to everything a way [i.e. means].}* [QUR'AAN: 18: 84]. **Meaning, He granted him everything he desired associated with kingship.**
- **The authority of the Prophet, sallallaahu 'alayhi wa sallam, and his Companions after him:** The predecessors of this Ummah had the faith and righteous deeds that qualified them to be in power and leadership. Allaah the Exalted granted them authority over lands and people, to conquer the east and west, leading to complete security and authority for a period of time. Our Prophet Muhammad, sallallaahu 'alayhi wa sallam, has given us the glad tidings that the ultimate victory is for this religion. The Prophet, sallallaahu 'alayhi wa sallam, said: *"Give the glad tidings to this Ummah, of splendor, sublimity, religion, victory, and establishment on earth."*¹ The Prophet, sallallaahu 'alayhi wa sallam, swore an oath on this by saying: *"By Allaah, this matter will be resolved so that a traveler will be able to go from Sana'a to Hadhramawt fearing only Allaah..."*² He, sallallaahu 'alayhi wa sallam, said: *"Surely, this religion will reach the boundaries of the day and night and Allaah will not spare a rural or an urban dwelling except that he would cause Islaam to*

¹ Reported by Ahmad (20715) and Al-Albaani ruled it as authentic.

² Reported by Al-Bukhaari (3612).



enter it by elevating some and degrading others. A glory with which Allaah elevates Islaam and a humiliation with which Allaah degrades disbelief.”¹ He, sallallaahu ‘alayhi wa sallam, also informed of the vastness of his Ummah’s kingdom: “Allaah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me...”² He also gave us the glad tidings of certain victories which imply that the Islamic Ummah will be living in a general state of triumph, such as conquering Rome after conquering Constantinople. The Prophet, sallallaahu ‘alayhi wa sallam, was asked: “What city will be conquered first, Constantinople or Roomiyyah (Rome)?” He answered: “The city of Hirqil [i.e. the Byzantine emperor Heraclius] will be conquered first - that is, Constantinople.”³ We need to be aware that succession and authority on earth is not an end or purpose in itself, instead the goal is to perform the obligation of worshipping Allaah and living on earth according to Allaah’s way.

Allaah the Exalted has referred to the goals of authority and succession in the Qur’aan. Allaah Says (what means): *{[And they are] those who, if We give them authority in the land,*

¹ Reported by Ahmad (16509) and Al-Albaani ruled it as authentic.

² Reported by Muslim (2889).

³ Reported by Ahmad (6607) and Al-Albaani ruled it as authentic.



establish prayer and give Zakaah and enjoin what is right and forbid what is wrong. [QUR'AAN: 22: 41].

The goals that the Islamic state seeks to achieve, are included in the concept of this verse. They are in reality, directing worship to Allaah alone with no partners on earth, spreading this steadfast religion, fighting all forms of falsehood and supporting the truth and its followers.

Allaah's Way of Changing

This is one of Allaah's ways with communities and nations and in general life. It means that Allaah changes the conditions of communities from condition to condition according to divine laws and set ways. Changing is a general way of Allaah in this universe and with His creation. It is a perceptible reality among us and around us, and nobody can deny this.

Changing from strength to weakness: Allaah Says (what means): *{Allaah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.}* [QUR'AAN: 30: 54].

Changing from glory to humiliation: Allaah Says (what means): *{Say: "O Allaah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from*



whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.} [QUR'AAN: 3: 26].

Changing from wealth to poverty: Allaah Says (what means): *{Allaah extends provision for whom He wills and restricts [it].}* [QUR'AAN: 13: 26]. **There are many more forms of changing conditions that occur to the individual.**

Change also happens to communities and nations:

The conditions of a community or nation vary, and this is a phenomenon witnessed by history, and by the reality that we live in. Communities do not remain in the same state forever, they are continuously changing. Many communities were living in a state of happiness, prosperity, development, victory and luxury, and then changed to deprivation, severity, misery, weakness, defeat, poverty and invasion of an enemy and vice versa. There were also miserable, weak communities that became happy, strong and victorious. However, this change from condition to condition does not happen randomly, it occurs according to a Divine way.

Allaah Says (what means): *{Indeed, Allaah will not change the condition of a people until they change what is in themselves.}* [QUR'AAN: 13: 11].

It is a stable unchanging way of Allaah, and on this basis communities go up and down, are granted blessings and tested with calamities. On this basis, the status of a community changes and civilizations prosper and decline.



On this basis, a community goes from strength to weakness, from wealth to poverty, from health to disease, from glory to degradation and on this basis Allaah the Exalted punishes and rewards. This verse clarifies a stable law which states that Allaah will not change the condition of a people, unless those people change themselves. It is a firm law that does not change, does not favor certain people and does not oppress people.

Allaah the Exalted does not change blessing and misery, glory and humiliation, high status and low status, unless people change their creed or belief, actions and feelings or their reality. When they do change, Allaah changes their condition according to what their actions and feelings have changed to.

Change from Allaah occurs as a result of people changing themselves, either positively or negatively. Every change that people achieve corresponds with a change from Allaah, if good then good and if evil then evil. The verse mentions two changes: Allaah's change and the people's change. The scope of change that comes from Allaah is: Allaah Says (what means): *{Indeed, Allaah will not change the condition of a people.}* [QUR'AAN: 13: 11], and the scope of change that Allaah has assigned to people is: Allaah Says (what means): *{until they change what is in themselves.}* [QUR'AAN: 13: 11].

“Allaah the Exalted has honored humans with this, as He has made the predestined change in people's lives based on the



realistic change in their hearts, intentions, behavior, actions and situations that they choose for themselves.”¹

This way of Allaah is a general way that applies to all humanity. It is not for a specific people or a certain nation, as Allaah treats all people according to this way.

So, when people change themselves Allaah changes their conditions. Allaah says “a people” which is general and includes all kinds of people, environments, ranks, sects and groups and people from all kinds of social, economical and political situations. This way of Allaah is collective and not individual.

“A people” indicates a group, nation or community. So, change is a collective way of Allaah and the change of a community is based on changing together. The Prophet, sallallahu ‘alayhi wa sallam, said: *“If the people see an evil and they do not change it, soon Allaah will inflict them all with His Punishment.”*²

This does not mean that their condition is unchangeable unless all people change themselves. It can be changed if some people change themselves.

Al-Qurtubi, may Allaah have mercy on him, said: ‘Allaah informs us in this verse that He does not change the condition of a people until they change themselves, either the people

¹ Reported by Sayyid Qutb in his book *Fi Thilaa Al-Qur’aan* (3/724).

² Reported by Ahmad (1) and Ibn Maajah (3995) and Ahmad Shaakir and Al-Albaani ruled it as authentic.



themselves, the people in charge or due to an action carried out by some people. Similarly, Allaah changed the ones who were defeated in the battle of Uhud because the archers changed themselves. There are many other examples of this. So, this verse does not mean that Allaah will not punish anyone unless they commit a sin. Actually, calamities can descend due to other people's sins, as the Prophet, sallallaahu 'alayhi wa sallam, was asked: "Will we perish even when there are righteous people among us?" He said: "Yes, if wickedness prevails."¹

There are two types of change:

The first: Changing from good to bad or from bad to worse:

Allaah Says (what means): *{That is because Allaah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allaah is Hearing and Knowing.}* [QUR'AAN: 8: 53].

At-Tabari, may Allaah have mercy on him, said: "Allaah does not change the well-being and blessing of a people by perishing them, unless they change what is in themselves, by oppressing and attacking each other. Then Allaah punishes them and changes their (good) conditions."²

¹ Reported by Al-Qurtubi in his book Al-Jaami' Li Ahkaam Al-Qur'aan (9/294). The Hadeeth: Reported by Al-Bukhaari (3346) and Muslim (2880).

² Reported by At-Tabari in his book Tafseer At-Tabari (13/471).



Some of the reasons of this change:

1. Disbelief (by denying Allaah's blessings): Allaah Says (what means):

- *{And Allaah presents an example: a city [i.e. Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allaah. So Allaah made it taste the envelopment of hunger and fear for what they had been doing.} [QUR'AAN: 16: 112].*
- *{And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly.} [QUR'AAN: 28: 58].*

Meaning: "How many cities have we destroyed that were living in prosperity, but were insolent and thus perished."¹

2. Oppression and injustice: Allaah Says (what means):

- *{And those cities — We destroyed them when they wronged, and We made for their destruction an appointed time.} [QUR'AAN: 18: 59].*
- *{And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.} [QUR'AAN: 11: 102].*

¹ Reported by As-Shawkaani in his book Fat-h Al-Qadeer (4/208).



- *{And how many a city which was unjust have We shattered and produced after it another people.}* [QUR'AAN: 21: 11].

So, when values and morals are eliminated, and the strong control the weak, await a punishment from Allaah the Exalted.

3. **Rebelling against the commands of revelation: Allaah Says (what means):** *{And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.}* [QUR'AAN: 65: 8].

4. **Committing sins: Allaah Says (what means):**

- *{And whatever strikes you of disaster — it is for what your hands have earned; but He pardons much.}* [QUR'AAN: 42: 30].
- *{Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.}* [QUR'AAN: 6: 6].

The Prophet, sallallaahu 'alayhi wa sallam, said:

"O Muhaajiroon. [emigrants from Makkah to Al-Madeenah] you may be afflicted by five things;



Allaah forbid that you should live to see them. If fornication should become widespread, you should realize that this has never happened without new diseases befalling the people which their forebears never suffered. If people should begin to cheat in weighing out goods, you should realize that this has never happened without drought and famine befalling the people, and their rulers oppressing them. If people should withhold Zakaah, you should realize that this has never happened without the rain being stopped from falling; and were it not for the animals' sake, it would never rain again. If people should break their covenant with Allaah and His Messenger, you should realize that this has never happened without Allaah sending an enemy against them to take some of their possessions by force. If the leaders do not govern according to the Book of Allaah, you should realize that this has never happened without Allaah making them into groups and making them fight one another.”¹

Therefore, switching from obedience and worship to sinning is one of the causes of change. “Any people of a

¹ Reported by Ibn Maajah (4019) and Al-Albaani ruled it as authentic.



village or house who are obedient to Allaah and then turn to disobeying Allaah, then what they love will change into what they dislike.”¹

5. **The abandonment of enjoining good and forbidding evil: Allaah Says (what means):** *{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.}* [QUR’AAN: 5: 78-79].

The Prophet, sallallaahu ‘alayhi wa sallam, said: *“Any man who is among a people, who commit sins, and is able to change this, but does not, Allaah will punish them all [the man and the people] before their death.”*

² **Bilal ibn Sa’d, may Allaah have mercy on him, said:** **“When a sin is concealed, it harms only the person who commits it. But when it is done in public and not changed (by others) it harms the public.”**³ **‘Umar ibn ‘Abdul- ‘Azeez, may Allaah have mercy on him, said:** **“Allaah does not punish the public due to the sin of a specific person. But when the sins are committed openly**

¹ Reported by Ibn Katheer in his book Tafseer Ibn Katheer (4/440).

² Reported by Abu Daawood (3776) and Al-Albaani ruled it as sound (Hassan).

³ Reported by Abu Nu’aym in his book Hilyat Al-Awliyaa’ (5/222).



and are not changed, the public and specific person will be punished.”¹

6. **Being content with this life and competing for it: The Prophet, sallallaahu ‘alayhi wa sallam, said: “If you deal in usury [Riba] and hang onto the tails of cows, being satisfied with cultivation and ceasing to take part in Jihaad, Allaah will inflict a humiliation upon you which will not be removed until you return to your religion.”² This Hadeeth clarifies that removing the change cannot be achieved without returning to religion.**

The Prophet, sallallaahu ‘alayhi wa sallam, said: “By Allaah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them.”³

Loving life is the main cause of why the Islamic civilization in Andalusia changed after lasting for nearly eight centuries. It was after the Muslims were afflicted with affluence and the love of life and were preoccupied with pursuing their desires. This led to a change in their condition from good to bad, and the Christians attacked

¹ Reported by Al-Humaydi in his book Musnad Al-Humaydi (1/295).

² Reported by Abu Daawood (3003) and Al-Albaani ruled it as authentic.

³ Reported by Al-Bukhaari (3158) and Muslim (2961).



them and took over their homes. Ibn Hazm, may Allaah have mercy on him, said:

“O Allaah we complain to you the preoccupation of the kings and people of our religion with their lives instead of establishing their religion, their residing in palaces they shall soon leave instead of applying their Sharee’ah (Islamic law) that they will need on the Day of Judgment, their accumulation of wealth that may be the cause of their own death and may assist their own enemies against them, and their distraction from protecting their religion which gave them glory in this life, and by this they can hope to gain in their Hereafter...”¹

He also clarified in another quote that the princes of sects in Andalusia were ready to yield to anything for the sake of their own interests. He said: **“By Allaah, if they thought that worshipping crosses would ease their affairs they would hasten to do so. We see them seeking aid from the Christians and therefore allowing them to capture Muslim women, children and men and take them to their countries. They may even have granted them towns, castles voluntarily, voiding the country from Islaam and filling it with church bells.”²**

¹ Reported by Ibn Hazm in his book Rasaa'il Ibn Hazm (3/41).

² Reported by Ibn Hazm in his book Rasaa'il Ibn Hazm (2/19).



There are many examples in the Qur'aan and Sunnah, of people who denied Allaah's blessings and were punished by Allaah due to their ingratitude:

- **Fir'awn (Pharaoh) and his people: Allaah Says (what means):** *{How much they left behind of gardens and springs. And crops and noble sites. And comfort wherein they were amused. Thus. And We caused to inherit it another people.}* [QUR'AAN: 44: 25-28].
- **The kingdom of Saba': Allaah Says (what means):** *{There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."But they turned away [refusing] so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse tote trees.[By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?}* [QUR'AAN: 34: 15-17].

They were blessed by Allaah with prosperity in their land and life and an abundance of blessings and plantation, so much so that women would walk under the trees with baskets on their heads and fruit would fall from the trees filling those baskets without the need or effort of picking it from the trees due to the abundance of ripe



fruit. This has been reported by Qataadah and others, may Allaah have mercy on them.¹

Their land was the most fertile and rich land with the most gardens in Yemen. The inhabitants lived a prosperous life of luxury and opulence. They had the most fruitful land, fresh air, an abundance of water, strength and a united word.

“Allaah sent messengers to them, informing them to take sustenance from His blessings and to praise Him through the Oneness of Allaah and worshipping Him. They were upon this for a time, and then they opposed what they were commanded to do. So Allaah punished them by sending the flood of the dam and disuniting their land.”² Their dam was ruined, and the water flooded them and their land. It destroyed their gardens and plantations and homes. It drowned their land and buildings and the ones that survived it had to migrate elsewhere. They were driven away from their homes and were dispersed. Water was the source of their civilization, but because of their denial and blasphemy it became the cause of their destruction.

- **The companions of the garden: Allaah Says (what means):** *{Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning. Without making*

¹ Reported by Ibn Katheer in his book Tafseer Ibn Katheer (6/507).

² Reported by Ibn Katheer in his book Tafseer Ibn Katheer (6/504).



*exception.*So there came upon it [i.e. the garden] an affliction from your Lord while they were asleep. And it became as though reaped.*} [QUR'AAN: 68: 17-20], **until the verse: {Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.} [QUR'AAN: 68: 33].** Allaah gave them the retribution for their evil intentions and changed their conditions by sending a punishment upon their garden which turned it to darkness.

- **The leper and the bald man:** This was mentioned in the story that the Prophet, sallallaahu 'alayhi wa sallam, told us about three men from the children of Israel, one of whom the angel addressed saying: "...Were you not a leper whom people found loathsome and a poor man to whom Allaah gave property?" He replied: "I inherited this property through the generations." The angel said: "If you are telling a lie, may Allaah return you to your former condition." He then said the same to the bald man. Then the angel went to the blind man and said what he said to the leper and bald man, He replied: "Yes, I was blind. Allaah restored my eyesight, so take what you wish and leave what you wish. I swear by Allaah that I shall not argue with you today to return anything you take, as I give it for Allaah's sake." The angel said: "Keep your property. You have all simply been put to a test, and Allaah is pleased with you and displeased with both of your companions."¹

¹ Reported by Al-Bukhaari (3464) and Muslim (2964).



- **The children of Israel: When they had corrupted on earth twice and dominated with nobody among them to forbid them from this corruption or oppose them, Allaah afflicted them with foreign enemies who invaded and corrupted their homes and destroyed their temples, burnt the Torah and afflicted them with a terrible torment, destroying all that fell in their hands. Indeed, Allaah's promise is certainly to be accomplished. Allaah the Exalted threatened them with this kind of predestined punishment if they were to corrupt again in the future. Allaah Says (what means): *{But if you return [to sin]. We will return [to punishment].}* [QUR'AAN: 17: 8]. Meaning, if you return to domination and corruption We will return to you by afflicting your enemies upon you.**

The second type of change: Changing from bad to good.

Any people who change themselves from bad to good, by believing in Allaah, His Oneness, establishing the rituals of His religion, reforming themselves, and establishing justice, then Allaah will change their conditions to the most superior and prosperous life. Allaah Says (what means): *{And if only the people of the cities had believed and feared Allaah. We would have opened [i.e. bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.}* [QUR'AAN: 7: 96].

So if the people of the cities sincerely believed in their hearts confirming it with their actions and feared Allaah outwardly



and inwardly by avoiding what Allaah forbids, Allaah would bless them from the heavens and earth, by sending them rain in abundance, growing their sustenance and their animals' sustenance on the earth. They would live a blessed life without trouble or fatigue, nor toil or exhaustion.¹

Allaah Says (what means): *{And if only they had upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord [i.e. the Qur'aan], they would have consumed [provision] from above them and from beneath their feet.}* [QUR'AAN: 5: 66]. Meaning, the abundance of blessings that come from the heavens and what grows from the earth.²

Allaah Says (what means): *{And [Allaah revealed] that if they had remained straight on the way. We would have given them abundant rain [i.e. provision].}* [QUR'AAN: 72: 16]. Therefore, making Islaam notable and taking pride of this religion, is the way to the revival of this Ummah and its glory. When the Companions, may Allaah be pleased with them, changed their Shirk (associating partners with Allaah) and disbelief, and sought to please Allaah the Exalted, Allaah changed their condition. **Allaah Says (what means):** *{And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you,*

¹ Reported by As-Si'di in his book Tafseer As-Si'di (1/298).

² Reported by Ibn Katheer in his book Tafseer Ibn Katheer (3/148).



supported you with His victory, and provided you with good things — that you might be grateful.} [QUR'AAN: 8: 26].

Qataadah, may Allaah be pleased with him, said:

“This tribe of Arabs were the most humiliated people, living a miserable life. They were starving, unclothed, misguided, and situated between the two empires of Persia and Rome. They were in an unenviable position, as the ones who lived were miserable and the ones who died went to hell. They were weak, powerless and starving, and I do not know of a people in present times who are living in worse conditions than them. Then Islaam came and empowered them, expanding their provision, allowing them to rule over people. All of this was granted through Islaam, so praise Allaah for His blessings, as your Lord is the Giver and likes to be praised, and the ones who praise Allaah, will gain increased blessing from Allaah the Exalted.”¹

‘Umar ibn Al-Khattaab, may Allaah be pleased with him, said: “We were the most humiliated people, and Allaah honored us with Islaam. So, if we should seek glory from other than Islaam, Allaah will humiliate us.”²

¹ Reported by Ibn Katheer in his book Tafseer Ibn Katheer (4/40).

² Reported by Al-Haakim in his book Mustadrak Al-Haakim (1/30) (207) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (1/50).



These facts invalidate the claims of the ignorant people who call to Arab nationalism, and that the glory and empowerment of the Arabs are a result of their Arab roots and nationalism. The Prophet, sallallaahu ‘alayhi wa sallam, changed the creed, ideas, and manners of the people which changed everything around him. Al-Madeenah changed, then Makkah, then the Arabian Peninsula and then the change moved to Persia and the Roman Empire:

“Allaah’s blessings upon people and communities is related firstly and always to ethics, attributes, creeds, habits and actions. As long as these affairs are attached to them, their blessings shall be firm and continuous. Allaah the Exalted and Generous will not remove His blessings from them without them changing to oppression or committing sins. So, if they change their creed and manners, and the righteous deeds that result from those, Allaah will then change their conditions and deprive them of his blessings. The wealthy will become poor, and the honored will become humiliated, and the strong will become weak. This is the constant principle of people and communities.”¹

The necessity of change today:

Just as the world was in need of change at the time the Prophet, sallallaahu ‘alayhi wa sallam, was sent, it is also in need of change today in the same way Islaam changed matters in the beginning. This is achieved by returning to what the

¹ Reported by Muhammad Rasheed Ridha in his book Tafseer Al-Manaar (10/33).



Prophet, sallallaahu ‘alayhi wa sallam, came with from his Lord. The whole expanse of the Islamic world is in a state of weakness, degradation and trouble in so many aspects, including the structure of their creed, intellect, behavior, social structure and economical structure. Muslims have changed immensely and so the necessary change occurred by Allaah changing their conditions. He humiliated them after their glory and they have become ignorant after having knowledge, weakened after strength and are now at the end of human development.

In relation to creed: Worshipping graves and making journeys to them has prevailed. Also, invoking the dead, visiting graves for worship and many forms of worship have been directed to other than Allaah the Exalted.

On the level of Walaa’ and Baraa’ (Loving and hating for Allaah’s sake): The ignorant rituals of nationalism and prejudice have prevailed and loving and hating is now based on gender, language and ethnicity.

On the level of Sharee’ah (Islamic law): Allaah’s law has been put aside, and secular law now rules life affairs, replacing Allaah’s law in many Muslim countries.

On the level of politics and state affairs: Secular systems and positive systems have been established, banishing justice and spreading oppression and corruption.

On an educational level: People of corruption have changed the curriculums and altered them, insinuating falsehood, atheism, the apotheosis of nature, and separating religion from life.

On an intellectual level: Islaam has been misrepresented and falsehood has been embellished.



On a social level: Fitrah (natural disposition) has changed and women are taking on the roles that are specifically for men.

Some people look upon the state of this Ummah and its weakness and backwardness, sadly, but what is truly saddening is that they do not seek to change and reform themselves. Instead they are waiting for a miracle to descend from the heavens or for the awaited Mahdi to appear! These people do not realize that they have a role to play by changing themselves. This is a grave mistake, because evidence from the Qur'aan and Sunnah prove that people have a great role in the process of changing.

There are several aspects that are in dire need of change: Changing from this condition to the correct condition includes a wide scope of life affairs. It includes creed, the oneness of Allaah, law, worship, financial transactions, customs and traditions, ethics and morality, politics and society, economy and finance, industry and technology, and education...etc. We wish for a pedagogical, technical, educational, ethical change, according to Allaah's approach and the regulations of Allaah's law. Just as 'Umar ibn 'Abdul-'Azeez, may Allaah have mercy on him, did when he became caliph, and oppression and corruption prevailed. So he caused a change that was based on justice. He rejected the acts of oppression, by starting with himself, and then his family and tribe. He applied Islamic law upon everyone, and appointed the best people of competence, trustworthiness and knowledge. He also revived enjoining good and forbidding evil and was concerned with spreading the correct creed among the Ummah. In addition, he fought



corrupt beliefs and was extremely concerned with knowledge and scholars. What was the end result?

Prosperity prevailed throughout the country and wealth was so abundant that there was nobody to receive it (as charity). ‘Umar ibn Usayd, may Allaah have mercy on him, said: “By Allaah, ‘Umar did not die until men would come to us with his large amounts of money, saying: ‘Use this money where you deem it necessary’, but they would return with all their money, as ‘Umar had made everyone self-sufficient.”¹

‘Umar ibn ‘Abdul-‘Azeez appointed people to call out everyday asking: “Where are the poor? Where are the people in debt? Where are the ones who wish to marry? Where are the orphans?” until he had made all of these people self-sufficient.²

In short, changing the conditions of people and communities is dependent on those people changing their situation and behavior.

Allaah’s way of destroying the wrong-doers

The consequences of oppression are pernicious, and it is the main source of evil vices. It consumes good deeds and causes animosity. When it spreads and becomes popular in a nation, the nation will be destroyed. When oppression settles in a village it becomes morally impoverished and if a mountain were

¹ Reported by Ath-Thahabi in his book *Siyar A’laam An-Nubalaa’* (5/131).

² Reported by Ibn Katheer in his book *Al-Bidaayah wa An-Nihaayah* (9/200).



to tyrannize another mountain it would be demolished. Oppression is an infamy which results in shame, and can corrupt homes.

Allaah, the Exalted has disassociated Himself from oppression. Allaah Says (what means): *{And Allaah wants no injustice for [His] servants.}* [QUR'AAN: 40: 31].

The Prophet, sallallaahu 'alayhi wa sallam, said: *"Allaah, the Exalted Says: 'O My Slaves, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.'"*¹

Whenever Abu Idrees Al-Khawlaani, may Allaah have mercy on him, mentioned this Hadeeth, he would fall down upon his knees.

Allaah the Almighty, has informed us that He dislikes the oppressors. Allaah Says (what means): *{And Allaah does not like the wrongdoers.}* [QUR'AAN: 3: 140].

Allaah the Almighty has warned the oppressors of a severe punishment and torment: Allaah Says (what means): *{So woe to those who have wronged from the punishment of a painful day.}* [QUR'AAN: 43: 65].

Allaah the Almighty has threatened them with a bad ending and return to Him: Allaah Says (what means): *{And those who have wronged are going to know to what kind of return they will be returned.}* [QUR'AAN: 26: 227].

¹ Reported by Muslim (2577), on the authority of Abu Tharr, may Allaah be pleased with him.



Allaah the Almighty has expelled them and banished them from His mercy: Allaah Says (what means):

- *{Unquestionably, the curse of Allaah is upon the wrongdoers.}* [QUR'AAN: 11: 18].
- *{Then away with the wrongdoing people.}* [QUR'AAN: 23: 41].

All oppressors share a portion of this curse according to the severity of their oppression.

Oppressors will have no share of success: Allaah Says: *{Indeed wrongdoers do not succeed.}* [QUR'AAN: 28: 37].

So they are deprived from succeeding in this life and the Hereafter and they are withdrawn away from guidance in matters of religion and life.

Oppression will become darkness: The Prophet, sallallaahu 'alayhi wa sallam, said: *"Be on your guard against committing oppression for oppression is a darkness on the day of resurrection."*¹

It is enough to condemn the oppressor that Allaah Says (what means): *{And he will have failed who carries injustice.}* [QUR'AAN: 20: 111].

As Imaam Ash-Shaafi'i, may Allaah have mercy on him, said: "The most evil provision to take to the afterlife is aggression against people."² Also, Sufyaan Ath-Thawri, may Allaah have mercy on him, said: "To meet Allaah, the Almighty with

¹ Reported by Muslim (2578), on the authority of Jaabir, may Allaah be pleased with him.

² Reported by Ath-Thahabi in his book Siyar A'laam An-Nubalaa'(10/41).



seventy sins between you and Him is better than meeting Him with one sin against other people.”¹

“As this kind of sin (against people) is more severe than other types of sins. This is because, it usually occurs against a weak person who cannot defend himself.”²

“All religions and sects agree upon the wickedness of oppression.”³ Also, justice is called to by all people without exception, from all religions and sects. Likewise, injustice is forbidden in all situations without exceptions, by all people, from any religion or sect. Allaah Says (what means): *{Indeed, Allaah orders justice and good conduct and giving to relations and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.}* [QUR’AAN: 16: 90].

This verse encompasses all the principles of obligation, as it commands us with all types of justice, virtuousness, and steadfastness, and forbids all types of oppression, disobedience and corruption.

Ibn Taymiyyah, may Allaah have mercy on him, said: “Therefore, justice is obligatory in all affairs, and upon everyone, and oppression is forbidden in everything and upon everyone. It is not permissible to oppress any person, whether they are a Muslim, a disbeliever or an oppressor.”⁴

¹ Reported by Al-Qurtubi in his book At-Tathkirah p.360.

² Reported by Ibn Hajar in his book Fat-h Al-Baari (5/100).

³ Reported by Al-Manaawi in his book Faydh Al-Qadeer (2/366).

⁴ Reported by Ibn Taymiyyah in his book Al-Fataawa (18/166).



Oppressing others can take many forms, such as depriving someone of their rights, neglecting their rights or harming them. These are some of the worst and most serious forms:

- **Oppressing the rights of others and harming people, in relation to their religion, property, family or minds through all types of assault.**
- **Physical assault, such as pummeling, imprisonment, torture...etc. Hishaam ibn Hakeem ibn Hizaam, may Allaah be pleased with him, said: I witness that I heard the Prophet, sallallaahu ‘alayhi wa sallam, say: “*Indeed, Allaah tortures those who torture people in this life.*”¹**
- **Assaulting people’s possessions by robbery, or consumption, by deception or trickery. Also through bribery, corruption or usury...etc.**
- **The worst type of oppression is when oppressive people dominate their people, afflicting them with torment as Fir’awn (Pharaoh) did to the children of Israel. Allaah Says (what means): *{Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.}* [QUR’AAN: 28: 4]. Similarly, some of the tyrants nowadays besiege their powerless people with tanks, and deprive them of food, medicine and electricity. What is more oppressive than this?**

¹ Reported by Muslim (2613).



The demise of oppressors and the end of the corrupt:

Oppressors have a painful end, and if you ponder on the lives of oppressors you will learn a great lesson from their end. You will become aware of how they perish and the degradation that befalls them in this life before the afterlife. Allaah may hasten the oppressor's punishment in this life in addition to the punishment of the afterlife. This is because of the enormity of oppression and the damage it causes. On the authority of Abu Bakrah, may Allaah be pleased with him, that the Prophet, sallallahu 'alayhi wa sallam, said: *"There is no sin more deserving of having punishment meted out by Allaah to its perpetrator in advance in this world, along with what He has for him in the next world, than oppression and severing family ties."*¹

The oppressor's oppression will turn against him, humiliate him and bring shame upon him. Oppressors do not reach the end they desire nor do they succeed. Allaah's divine way entails the destruction of oppressors, wiping out the aggressors and uprooting the corrupters, whether the oppressor is an individual, group or community. Al-Haafith ibn Rajab, may Allaah have mercy on him, said: "Mostly, the oppressor is punished in advance in this life. Sometimes the oppressor is given respite, but when Allaah seizes him He does not release him."

Some of the greatest oppressors and tyrants were punished in advance and Allaah has informed us of their end. One of those

¹ Reported by Abu Daawood (4902), At-Tirmithi (2511) and Ibn Maajah (4211) and Al-Albaani ruled it as authentic.



is Fir'awn (Pharaoh) who dominated and harmed the children of Israel. He was so foolish that he said, Allaah Says (what means):

- *{And said: "I am your most exalted lord."}* [QUR'AAN: 79: 24]
- *{Pharaoh said: "I do not show you except what I see.}* [QUR'AAN: 40: 29].
- *{I have not known you to have a god other than me.}* [QUR'AAN: 28: 38].

How did Fir'awn's oppression end? Allaah Says (what means):

- *{So Allaah seized him in exemplary punishment for the last and the first [transgression].}* [QUR'AAN: 79: 25].
- *{So We took him and his soldiers and cast them into the sea, and he was blameworthy.}* [QUR'AAN: 51: 40].

Another oppressor was Qaaron who oppressed his people, after Allaah had granted him treasures that were so heavy the strongest of men could not carry them. He also oppressed them with the tyranny of knowledge. So how did it all end? Allaah Says (what means): *{And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allaah, nor was he of those who [could] defend themselves.}* [QUR'AAN: 28: 81].

Another one is Abrahah the owner of the elephants who sought to destroy the Ka'bah stone by stone and so Allaah sent upon him birds in flocks. Also, how was the ending of Abu Jahl, the Fir'awn of this Ummah? And the ending of Umayyah ibn Khalaf the head of misguidance and leading people astray? In addition



to the chiefs of their tribe that oppressed and dominated on earth, whose oppression was severe upon the first powerless believers, pursuing them and tormenting them painfully. In the battle of Badr they arrived arrogant and conceited, hindering others from the path of Allaah; but the battle resulted in the oppressors perishing and being uprooted. It ended with victory and empowerment to the patient Muslims.

Retribution comes according to one's actions:

- When the Baraamikah were afflicted during the caliphate of Ar-Rasheed, and Yahya Al-Barmaki and his son were imprisoned, some of his sons said: “O father! After commanding and ordering others and all the blessings we had, how are we in this condition?” He replied: “O sons, the invocation of the oppressed ascended at night when we were oblivious, but Allaah was not oblivious to it.”¹
- Jaysh ibn Muhammad ibn Samsamah was in charge of Damascus². He was oppressive, tyrannical and shed blood, seized the people's properties and adopted a corrupt creed. The people of Damascus cried out to Allaah and prayed to Allaah to rid them of Jaysh until he perished of leprosy. Jaysh was afflicted with the utmost distress, so much so that he said to his companions: “Kill me, woe unto you! Let me rest from this life.”³

¹ Reported by Ibn Katheer in his book *Al-Bidaayah wa An-Nihaayah* (10/205).

² In the year 363 A.H.

³ Reported by Ath-Thahabi in his book *Siyar A'laam An-Nubalaa'* (17/54), and by At-Tabari in his book *Taarekh Al-Islam* (27/148).



- **Ibn Az-Zayyaat was the minister of Al-Mu'tasim. He was harsh and coarse, and had no mercy or compassion for people. One day a man came to him imploring him due to his relation of neighborhood. He wrote to him saying: "Walls are my neighbors and compassion is for women." In his days of his ministry he had an oven of iron with sharp nails on the inside, and he would use this to torture people in a way that whenever the person turned in it from the heat of torture, the nails would enter his body and he would be in severe pain. Nobody had preceded him with this type of punishment. When one would plead for mercy, saying: "O minister, please have mercy on me!" he would say: "Mercy is a weakness of human nature." When Al-Mutawakkil detained him, he commanded for him to be put in the oven and he restricted him with fifteen pounds of iron. He said: "O Ameer Al-Mu'mineen, have mercy on me!" to which Al-Mutawakkil replied: "Mercy is a weakness of human nature", as he used to say to people.¹**

There are lessons in contemporary history from the demise of oppressors:

How was the ending of Hitler, Mussolini, the Shah of Iran and the Serbian Milosevic who caused great corruption in Bosnia and Herzegovina? And many more, who dominated, tyrannized and oppressed, but then Allaah let them savor humiliation in this life. They were eradicated as if they had never existed, and

¹ Reported by Ibn Khalleekaan in his book Wafiyyaat Al-A'yaan (5/95).



woe be to them, from the punishment of oppression that they await!

Hitler was the leader of the strongest power in the world, spreading corruption on earth, killing millions of people. He ended by shooting himself in the mouth, committing suicide. His bodyguard then placed his corpse in a deep hole, and poured petrol over it, setting it afire.

Kamaal Atatürk, who overthrew the Ottoman Empire, banned the celebration of 'Eed Al-Fitr, banned pilgrimage, and made Sunday the official holiday of Muslims; he also issued a command to convert the Aya Sophia Mosque into a museum. He was a shameless alcoholic. His ending was when Allaah afflicted him with microscopic organisms that caused liver fibrosis. He suffered for three years until the angels seized his oppressive, disbelieving soul.

There a number of oppressors from this age, who dominated the Muslims, tormenting them, until they became an example of mercilessness and oppression. One of these would say to the people he tortured: "If your Lord descended from the heavens, I would imprison Him in iron!" – We seek refuge in Allaah. How did he end? He perished as a result of a horrific car accident, by crashing into a lorry loaded with iron. The sharp iron skewers penetrated his neck and body and he started to groan like a bull. The iron skewers could not be removed from his body without tearing apart his flesh, just as he used to shred his innocent, powerless victims.



The pharaoh of this age, Sharon, who was arrogant and conceited with Allaah the Exalted, who murdered innocent people and seized lands, turning safe civilians into homeless vagrants and corrupting on this earth. But it was only a short time before Allaah sent His punishment upon him, making him neither dead nor alive, and he was cursed even by his own people. Allaah Says (what means): *{Unquestionably, the curse of Allaah is upon the wrongdoers.}* [QUR'AAN: 11: 18].

This is all about the punishment in this life, as for the punishment of the hereafter it is awaiting them with their lord. Allaah Says (what means):

- *{For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allaah any protector.}* [QUR'AAN: 13: 34].
- *{And those who have wronged are going to know to what [kind of] return they will be returned.}* [QUR'AAN: 26: 227].

We ask Allaah to avoid us from oppressing or being oppressed.

The punishment of oppressive communities:

Allaah's punishment of oppression is not limited to individuals only. Allaah's way with the oppressors is applied to oppressive communities and nations as well. It is a constant way with unjust oppressive nations and it is unchanging: "Unjust, oppressive nations and communities must be deprived of their



authority and be overcome.”¹ Unlike individuals, as some people’s punishment is saved for the Hereafter. Allaah Says (what means): *{And never think that Allaah is unaware of what the wrongdoers do. He only delays them [i.e. their account] for a Day when eyes will stare [in horror].}* [QUR’AAN: 14: 42]. The nations that Allaah has destroyed due to their oppression are numerous. Allaah Says (what means):

- *{And how many a city which was unjust have We shattered and produced after it another people.}* [QUR’AAN: 21: 11].
- *{And those cities — We destroyed them when they wronged, and We made for their destruction an appointed time.}* [QUR’AAN: 18: 59].

Allaah the Exalted has also informed us of the demise of oppressive nations, such as the people of ‘Aad, Thamood, and Fir’awn. Allaah Says (what means):

- *{And [with] Thamood, who carved out the rocks in the valley? And [with] Pharaoh, owner of the stakes. [All of] whom oppressed within the lands. And increased therein the corruption. So your Lord poured upon them a scourge of punishment. Indeed, your Lord is in observation.}* [QUR’AAN: 89: 9-14].
- *{And how many a city did We destroy while it was committing wrong — so it is [now] fallen into ruin*

¹ Reported by Muhammad Rasheed Ridha in his book Tafeer Al-Manaar (9/379).



and [how many] an abandoned well and [how many] a lofty palace.} [QUR'AAN: 22: 45].

Allaah's way is constant when it comes to destroying the oppressive nations. Allaah Says (what means): *{That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down] And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allaah when there came the command of your Lord. And they did not increase them in other than ruin. And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.}* [QUR'AAN: 11: 100-102].

Allaah's saying: *{And thus is the seizure of your Lord when He seizes the cities while they are committing wrong.}* [QUR'AAN: 11: 102]

means that Allaah's punishment is not restricted to the preceding oppressive nations only; rather, His way with seizing all oppressors is one constant way. Thus, all those who carry out the same actions that led those preceding nations to destruction, will also be seized severely and painfully. This verse is a warning of the severity of oppression, and so oppressors should not be deceived by the respite they are given.



Allaah the Exalted has punished oppressive nations with several types of penalties:

Allaah Says (what means): *{So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allaah would not have wronged them, but it was they who were wronging themselves.}*

[QUR'AAN: 29: 40].

Allaah, the Exalted punished the people of 'Aad by sending strong winds upon them, when they were arrogant (to the truth) and tyrannized, claiming that they were the strongest of people. Allaah Says (what means): *{And as for 'Aad, they were destroyed by a screaming, violent wind. Which He [i.e. Allaah] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.}* [QUR'AAN: 69: 6-7].

He also sent the flood of the dam upon the people of Saba'. It tore them to pieces, eradicating all their blessings and making them a lesson for people to learn from. Allaah Says (what means):

- *{So We sent upon them the flood of the dam.}*
[QUR'AAN: 34: 16].
- *{And wronged themselves, so We made them narrations and dispersed them in total dispersion.}*
[QUR'AAN: 34: 19].



The just country shall remain dominant, even if it is a disbelieving country. As for the oppressive country, it shall be destroyed even if it is a Muslim country:

Allaah Says (what means): *{And your Lord would not have destroyed the cities unjustly while their people were reformers.}* [QUR'AAN: 11: 117].

The meaning of “unjustly” here is Shirk (associating partners with Allaah). The meaning of the verse- according to some explanations is that Allaah the Exalted will not destroy the people of the cities only because they are associating partners with Allaah, if they are reformers, i.e. in the way they deal with each other based on reform, not corruption. Ibn Taymiyyah, may Allaah have mercy on him, said: “The ultimate end of oppression is severe and the ultimate end of justice is honorable. Allaah supports the just country even if it is a disbelieving country, and does not support the oppressive country even if it is a believing country.”¹

The disbelieving country may be just, meaning that the rulers do not oppress their people, and people do not oppress each other, and so this country shall remain established. This is because it does not comply with Allaah’s way to destroy a country due to its disbelief only. However, if disbelief is joined with the ruler being oppressive to his people, and oppression prevails amongst the people themselves, in this case their punishment shall arrive.

¹ Reported by Ibn Taymiyyah in his book Majmoo’ Al-Fataawa (28/63).



Al-Qurtubi, may Allaah have mercy on him, said: “Meaning he would not destroy a people due to their disbelief alone, until it is combined with corruption. Just as Shu’ayb’s people, may Allaah exalt his mention, were destroyed for cheating in measure and scale (of goods) and the people of Loot (Lot), may Allaah exalt his mention, were destroyed for sodomy...”¹

Some of the effects of oppression include: The country’s corruption.

Economical and structural corruption is one of the evil effects of oppression. Allaah Says (what means): *{And they planned a plan, and We planned a plan, while they perceived not. Then look how was the outcome of their plan - that We destroyed them and their people, all. So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.}* [QUR’AAN: 27: 50-52].

This implies that oppression had an effect in the ruin of their land. This is the meaning of what Ibn Abbaas, may Allaah be pleased with him, reported: “I found in Allaah’s book that oppression ruins homes.” He then recited: Allaah The Almighty Says (what means): *{So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.}* [QUR’AAN: 27: 50-52].²

¹ Reported by Al-Qurtubi in his book Tafseer Al-Qurtubi (9/114).

² Reported by Abu Bakr Ad-Deenoori in his book Al-Mujaalasaah wa Jawaahir Al-‘Ilm (5/223).



Allaah grants respite but does not neglect:

We may witness some oppressors indulging with their oppression. So, why is their punishment being delayed?

Their punishment may be delayed due to several reasons:

- **Allaah is the Forbearing, and His forbearance encompasses all people, and so He does not hasten the person's punishment: Allaah Says (what means):** *{And if Allaah were to impose blame on the people of their wrongdoing. He would not have left upon it [i.e. the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].}* [QUR'AAN: 16: 61]. So Allaah the Exalted is Forbearing with His slaves and He defers them to an appointed time, instead of hastening with punishment, because if He did so, nobody would remain on earth.
- **The destruction of oppressive communities has a specific time: It varies according to the condition of the people and their enemies, in accordance with Allaah's lofty wisdom. Allaah Says (what means):** *{And those cities — We destroyed them when they wronged, and We made for their destruction an appointed time.}* [QUR'AAN: 18: 59]. So, the destroying of oppression will certainly occur, except that its exact time is unknown to us. We know for sure that oppressive communities will definitely perish as a result of their oppression in accordance with Allaah's way with oppressive



communities. However, we do not know exactly when it will happen and nobody can fix it to a certain number of days or years. It is known and appointed by Allaah. Allaah Says(what means): *{And when their term has come, they will not remain behind an hour, nor will they precede [it].}* [QUR'AAN: 16: 61].

- Allaah may not advance the punishment to tempt them, and then seize them severely: The Prophet, sallallaahu 'alayhi wa sallam, said: *"Allaah gives respite to the oppressor, but when He takes him over, He never releases him."* Then he recited [the verse which means]: *{Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure.}* [QUR'AAN: 11: 102].
- It may be to increase the severity of the oppressor's punishment on the Day of Judgment: Allaah Says (what means): *{And never think that Allaah is unaware of what the wrongdoers do. He only delays them [i.e. their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.}* [QUR'AAN: 42-43].

This is a severe warning to the oppressors and a relief to the oppressed. Allaah the Exalted grants the oppressor respite to increase his sin, and he delays them to a day when their eyes stop blinking because of the horrors and



trouble they will witness. You will see the oppressors on that day: *{Racing ahead, their heads raised up}*, meaning that they are racing to respond to the caller, with their heads raised. *{Their glance does not come back to them, and their hearts are void}*, they are void because their hearts rise up to their throats.

- It may be because Allaah knows that the oppressor will become righteous in the future and repent sincerely which shall expiate his oppression.
- It may be to test the strength of faith and certainty: Whoever knows that there is a place where the oppressor is recompensed for his actions and that he cannot flee from Allaah's punishment, will relax even if he doesn't witness the oppressor's punishment with his own eyes. Also, by not taking revenge of some oppressors in this life, there is evidence of the existence of the afterlife. Abu 'Amr ibn Al-'Alaa' said: "When the Arabs of the Pre-Islamic period (Jaahiliyyah) saw a person oppress and assault others, they would say: 'This person shall not die well.'" They would witness this happen, until a man who oppressed and assaulted others was said to have died normally. Abu 'Amr ibn Al-'Alaa' did not believe this news until it was spread among people. He said: "If you are truthful in what you say, then there must be another place where you are recompensed (for your actions)."¹

¹ Reported by Ibn Qutaybah in his book 'Uyoon Al-Akhbaar (1/143).



On the authority of Abu Hurayrah, may Allaah be pleased with him that the Prophet, sallallaahu ‘alayhi wa sallam, said: “Rights will be given to those to whom they are owed on the Day of Judgment until even the hornless sheep will have retaliation from the horned sheep.”¹

If this is the case between animals, then how is it among sane humans? Will rights be neglected? Thus, oppressors should not be fooled by the respite granted by Allaah, as sovereignty is all Allaah’s, and He grants it to whom He wishes and seizes it from whom he wishes. Allaah the Exalted gives respite but does not neglect, so when the children of ‘Adam who oppress are in their glory and power, indifferent to Allaah’s rights and the rights of His slaves, punishment is sent upon them, and calamities befall them, and they are seized as a result of their oppression and penalized for their crimes.



¹ Reported by Muslim (2582).