

مخالف الطائفة المنتصرة  
فليحقر دار المؤمنين  
(بلاد الشام)

Characteristics of The  
Victorious Party in the  
Foundation of the State  
of the Believers  
(The Land of Ash-Shām)

*Shaykh Abū Qatādah Al-Filistīnī*  
(may Allāh free him)



وَأَمَّا الْبُيُوتُ



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في عقر دار المؤمنين  
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*At-Tibyān* Publications



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## GLAD TIDINGS AND A PROMISE

From Salamah Ibn Nufayl Al-Kindī, may Allāh be pleased with him, who said, “I was sitting with the Messenger of Allāh, *صلى الله عليه وسلم*, then a man said, ‘O Messenger of Allāh! The people have insulted the horses (by not using them to fight), and laid down the weapons, and they said, ‘There is no Jihād. The war has laid down its burden.’ So the Messenger of Allāh, *صلى الله عليه وسلم*, turned his face towards his and said, ‘They have lied! Now the time for fighting has arrived! And there will never cease to be a nation from my Ummah, fighting upon the Truth. And Allāh will deviate the hearts of some people for them, and provide for them through them, until the Hour is established and until the Promise of Allāh comes. Good shall remain tied in the forelock of horses until the Day of Resurrection. And it is revealed to me that I will be taken (in death) and not remain, and you will follow up after me as groups, some striking the necks of others. And the foundation of the state of the Believers is in Ash-Shām.’”<sup>1</sup>

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<sup>1</sup> The *Hadīth* is *Sahīh*; narrated by An-Nasā’ī and others. **Translator’s Note:** Also narrated by *Imām* Ahmad in his “*Musnad*”. This *Hadīth* was narrated with numerous phrasings, all of which are the same except for a few words. Some of these narrations were declared “*Sahīh*” by Al-Albānī in “*Sahīh An-Nasā’ī*”, #3563, and “*Sahīh* upon the conditions of Muslim” in “*Silsilat Al-Ahādīth As-Sahīhah*”, Vol. 4/571. It was also declared “*Hasan*” by Al-Wādī’ī in “*As-Sahīh Al-Musnad Min Mā Laysa Fis-Sahīhayn*”, 451.

## INTRODUCTION

In the Name of Allāh, the Beneficent, the Most-Merciful

Verily all praise is due to Allāh. We praise Him and seek His assistance and seek His forgiveness. And we seek refuge with Allāh from the evils of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muhammad is His slave and Messenger.

O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. And fear Allāh through Whom you demand your mutual [rights], and [do not cut the ties] the wombs. Surely, Allāh is Ever an All-Watcher over you.

O you who believe! Fear Allāh as He should be feared, and die not except as Muslims.

O you who believe! Keep your duty to Allāh and fear Him, and speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger has indeed achieved a great achievement.

To proceed:

Verily the best speech is the Speech of Allāh, and the best guidance is the Guidance of Muhammad, *صلى الله عليه وسلم*. And the worst of matters are the newly-invented matters. And every newly-invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire.

In this era in which the Muslims are living a life of humiliation and disgrace, they have lost the characteristics of guidance from within themselves, and the Rope of Allāh that He united them upon – the Rope of establishment and leadership - has been cut, so they have become insignificant in front of themselves and in front of their enemies. Falsehood prances around in their countries, and the trend of apostasy has become the strongest and the most dominant. And the ties of evil between [the people of] internal apostasy and [those of] outward *Kufr* have been fortified. The Muslims have become busy with entertainment and vanity, and the *Islāmic* parties and groups summon one another to the ideas of men and their *Ijtihād*, far away from the Source of Guidance and Light – the Book of Allāh and the *Sunnah* of His Messenger. And the [state] of *Ghurbah* (estrangement) has intensified for those who are holding fast to this Guidance, and their souls long for the coming Divine Promise – Victory or martyrdom.

In this time and this present-day *Ghurbah* – the *Ghurbah* of the Religion and its

teachings, and the *Ghurbah* of the people of Truth and their trial – we offer the Muslims this treatise of ours. It calls you, O Muslim, to understand the Truth by way of it, and guides you to the Correct Path, and to our belief that we are not an innovation [in this] era, rather we are one group from the groups of this Party – the Party of *Jihād* and Truth. We promised ourselves – with the Help of Allāh and His *Tawfiq* – that we would hold fast to this Party so long as there remains within us a vein that pulsates, or a breath that stammers. And our desire and goal is [first] to enter into the address of servitude to the Lord of the Worlds, and then to vex the enemies of the Religion, and to turn the lives they desired to be happy and luxurious [into lives of] misery and torment, so long as they remain upon what they are upon of disbelief and oppression.

وَلَا يَطُؤُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

**Nor do they take any step to raise the anger of the disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness <sup>2</sup>**

O Muslim!

Our identification card to you is small in size. It contains what it contains, with the Assistance granted by Allāh. And the first thing that it contains, *In Shā' Allāh*:

- 1) For every statement you will see within it comes luminous evidence. The pursuant is guided with it, so he will not be shamed or disgraced. Rather, he will be ascribed to the best thing the people can be associated with –

كُونُوا رَبَّانِيِّينَ

**Be you *Rabbāniyyīn* (learned men of religion who practice what they know and preach to others) <sup>3</sup>**

And in it we have rushed for you some of the Truth what we have learned, due to its importance and its necessity. And we will be with you in a coming treatise – rather, treatises – *In Shā' Allāh, Ta'ālā*, providing you in them evidences that are plain and clear.

- 2) Some of your brethren have set their minds and given up their wealth in order to sign the agreement that their predecessors signed:

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<sup>2</sup> *At-Tawbah*;120

<sup>3</sup> *Āl-'Imrān*; 79

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ

Indeed Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill and are killed. It is a promise in truth which is binding on Him in the *Tawrāt* and the *Injīl* and the *Qur'ān*. And who is truer to his covenant than Allāh? Then rejoice in the bargain that you have concluded. That is the supreme success. <sup>4</sup>

And we are before the Table of Allāh, 'Azza Wa Jall, bearing incapability and weakness, but eager for an increase of good. And before the enemies of Allāh we are with strength that does not soften:

وَكَفَىٰ رَبِّكَ هَادِيًا وَنَصِيرًا

But Sufficient is Your Lord as a Guide and a Helper <sup>5</sup>

O Muslim! If you see us and recognize us, then be with us, bearing the burden with your brothers:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

And assist one another in righteousness and piety <sup>6</sup>

So in this treatise, there lies an individual burden for you – knowledge and *Jihād* – and it is not impossible for you to be like Abū Basīr, <sup>7</sup> may Allāh be pleased with him.

This is our (i.e. the Victorious Party's) path – it was paved by the Prophets and the martyrs and the righteous. So advance towards Allāh with your all, and do not let your spirit undervalue its right.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed believers <sup>8</sup>

<sup>4</sup> *At-Tawbah*; 111

<sup>5</sup> *Al-Furqān*; 31

<sup>6</sup> *Al-Mā'idah*; 2

<sup>7</sup> **Translator's Note:** He is Abū Basīr 'Utbah Ibn Asad Ibn Jāriyah Ath-Thaqafī, a companion who became Muslim the year of the Treaty of Al-Hudaybiyah. His story will be mentioned in a later chapter, *In Shā' Allāh*.

<sup>8</sup> *Āl-'Imrān*; 139

## THIS IS OUR 'AQĪDAH

We believe in what our pious predecessors from the first centuries were upon, in totality and in all the details.

So we are upon the statement of *Ahl As-Sunnah Wal-Jamā'ah* in the issues of *Imān*, between the *Murji'ah* and the *Khawārij*. So we say that *Imān* is statement and action and intention and *Sunnah*, and likewise *Kufr* is statement and action. And that *Imān* has levels and branches, and it is upon various degrees, and we exclude [people] from complete *Imān*. And from disbelief is the greater disbelief and the lesser disbelief. And the statement that, "The *Kufr* of action is always lesser *Kufr*, and that *Kufr* in belief is always greater *Kufr*" is an innovative statement. So from the *Kufr* of action is the greater [*Kufr*] and the lesser [*Kufr*], and from the *Kufr* of belief is the greater [*Kufr*] and the lesser [*Kufr*].

And we believe that the statement that, "Indeed a human does not disbelieve except through denial in the heart" is an innovative statement from the statements of the *Murji'ah*, as denial can be with action, just as it can be [committed] with the heart. And we believe that the apparent actions are an indication of what is hidden. So action in the belief of *Ahl As-Sunnah Wal-Jamā'ah* is will and ability, for where is an action, there is consent [to the action], except in the case of coercion.

And we believe *Kufr* [is two types] – disbelief due to ignorance, and disbelief due to rejection. And we believe that the majority of the disbelief of the people is in the stubbornness and rejection, and this is the *Kufr* that the Messenger of Allāh fought the people upon. And the *Kufr* of the denominations was generally in the acts of worship – and they are sacrifice, loyalty, disavowal, judgment, and legislation.

And we believe that the foundation of the religion is one – and it is to single out the Lord in worship, and it is the Religion of *Islām*, even if the *Sharā'i'* (legislations) differ. "Indeed we are a brotherhood of Prophets, our Religion is one." <sup>9</sup>

And we believe that division and following the *Mutashābihāt* <sup>10</sup> instead of the *Muhkamāt*, <sup>11</sup> and desire in place of the sound Guidance is from the signs of the people of innovation. <sup>12</sup>

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<sup>9</sup> Agreed upon

<sup>10</sup> **Translator's Note:** *Al-Mutashābihāt* are those verses that are not clear in meaning by themselves, and must be understood in light of the *Muhkam* Verses. From the *Mutashābihāt* are Verses whose meanings are understood by the scholars, and from them are Verses whose meanings are understood by Allāh Alone.

<sup>11</sup> **Translator's Note:** *Al-Muhkamāt* are those Verses that are clear in meaning, and cannot be distorted or misunderstood. They make up the bulk of the *Qur'ān*.

<sup>12</sup> **Translator's Note:** Al-Bukhārī narrated that `Ā'ishah, may Allāh be pleased with her, said: "The

And we believe that innovation is not one degree. From it is that which is pure, unadulterated *Kufr*, like the *Jāhilī* innovations, for example the Statement of Allāh:

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا  
And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh according to their pretending, and this is for our partners."<sup>13</sup>

And His Statement:

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمَحْرَمٌ عَلَيَّ أَزْوَاجِنَا وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ  
And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein."<sup>14</sup>

And His Statement:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ  
Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām*<sup>15</sup>

And likewise the innovation of the hypocrites in their taking the Religion as a pretext to protect themselves and their wealth.

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Messenger of Allāh, عليه وسلم صلى الله, recited this Verse, 'It is He Who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* and seeking for its hidden meanings, but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.' (*Al-Imrān*; 7). She said, "The Messenger of Allāh, صلى الله عليه وسلم, said, 'So if you see those who follow that which is not entirely clear thereof, then they are those whom Allāh has named (as having deviation from the Truth), so beware of them.'" - *Al-Bukhārī* Vol. 6 Book 60 Num. 70

<sup>13</sup> *Al-An'ām*; 136

<sup>14</sup> *Al-An'ām*; 139

<sup>15</sup> *Al-Mā'idah*; 103. **Translator's Note:** The *Bahīrah* was a she-camel whose milk was spared for the idols and nobody was allowed to milk it (during the *Jāhiliyyah*); the *Sā'ibah* was a she-camel let loose for free pasture for their false gods, and nothing was allowed to be carried on it; the *Wasīlah* was a she-camel set free for the idols because it gave birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery; and the *Hām* was a stallion-camel freed from work for their idols after it had finished a number of copulations assigned for it.

And from it are the acts of disobedience that are not *Kufr*, or whether they *Kufr* or not is differed upon; like the innovation of the *Khawārij* and the *Qadariyyah* and the *Murji'ah* and those similar to them from amongst the deviant sects.

And from it is that which is disobedience that is agreed upon is not *Kufr*, like the innovation of celibacy, and fasting while standing in the sun, and castration with the intention of cutting off the desire for intercourse.

And from it is that which is disliked, like gathering to make *Du'ā'* the night of 'Arafah, and mentioning the rulers in the Friday sermon.

And in relation the Names and Attributes of Allāh, we believe in what the righteous predecessors were upon, and their belief is between that of the *Mu'attilah*<sup>16</sup> and that of the *Mushabbihah*.<sup>17</sup>

And we are between the *Murji'ah* and the *Khawārij* in the subject of the Promise and the Threat [of Allāh] – and His Promise and His Warnings are *Haqq* – all of them. And if the Muslim disobeys [Allāh] and does not repent a sincere and truthful repentance, then he is entrusted to the Mercy of Allāh. If He wishes, He will punish him, and if He wishes, He will forgive him.

And we believe that everything the Messenger of Allāh, *صلى الله عليه وسلم*, came with relating to the Unseen – like Paradise, Hellfire, the Throne, the Footstool, the Bridge, the Balance, the Gathering, and the punishment of the grave – are *Haqq*.

And in the matter of Divine Preordainment, we are between the *Jabariyyah*<sup>18</sup> and the *Qadariyyah*,<sup>19</sup> so our actions and our will are both created, and the human being is an actor whose actions and will are attributed to him, and he carries out his actions in truth (i.e. out of his own will).

And the *Dunyā* is the place of means whose abandonment is not permissible so long as one has the ability to perform them. And relying upon them is *Shirk*, and leaving them is disobedience, and not acknowledging them is *Zandaqah*.<sup>20</sup>

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<sup>16</sup> **Translator's Note:** The *Mu'attilah* are those who negate some or all of Allāh's Names and Attributes, and strip Him of them by denying their existence as qualities possessed by Allāh *Ta'ālā*.

<sup>17</sup> **Translator's Note:** The *Mushabbihah* are those who exceeded the limits with regard to the affirmation of Allāh's attributes to the level that they compare the Creator's attributes to those of the creation.

<sup>18</sup> **Translator's Note:** The *Jabariyyah* hold the belief that people have no free will, and are therefore not responsible for their actions.

<sup>19</sup> **Translator's Note:** The *Qadariyyah* are those who deny *Al-Qadar*, and say that man has an independent will, and he independently causes his actions, whether good or bad, and that they are not caused by the Will of Allāh. Glorified and Exalted be Allāh far above anything happening in His Dominion without His Will!

<sup>20</sup> **Translator's Note:** What is being stated here is that the *Dunyā* is a place in which means are taken to fulfill ends, and precautions are taken to avoid harms. We don't just say that we trust everything will be

And we believe that Sufism is an innovative, false creed, and that it corrupts the *Dunyā* and the Religion, and that the *Shī'ah Rawāfīdh* are a party of *Kufr* and that they are from the evil creations under the roof of the heavens with respect to the Muslims.

And [we believe] that the Muslim groups that enter into elections and the legislative councils are innovative groups, and that the legislative councils in the secular countries are one of the vocations of *Kufr*. We acquit ourselves from their actions in front of Allāh.

And blind-following is an evil that is necessary for the one who has no other option.

And we believe that the ruler and his group who exchange the *Sharī'ah* are disbelievers and apostates, and rising up against them with weapons and with force is an individual obligation (*Fardh 'Ayn*) upon every Muslim, and that the ones who prevent [people] from this for any reason – like there not existing an *Imām* or using fatalistic evidences as their proofs – like the corruption of the people or the lack of differentiation, or taking as evidence the methodology of Ādam's first son –

لَنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِي إِلَيْكَ لِأَقْتُلَكَ

**If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you <sup>21</sup>**

- they are ignorant and they say about Allāh that which they have no knowledge of.

And *Jihād* is continuous until the Day of Judgment, under every pious and corrupt [ruler], and obedience to him (i.e. to the corrupt ruler) in disobedience to Allāh is not permissible.

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fine and not take any actions to make this happen. The *Shaykh* then mentions that relying upon these means is *Shirk*. He is explaining that if someone performs a means or takes a precaution, then believes that these things themselves help the person, and it is not Allāh that helps through these things, then this is *Shirk*. He explains that abandoning these precautions is an act of disobedience and that denying their reality is *Zandaqah*. An example to better explain this is as follows: We are ordered to take precautions in general, and when we drive, this is no exception. A clear precaution would be to wear a seatbelt. If someone is able to wear one, and knows the risks of not doing so, yet persists in not doing so, then he would be sinful, as he is not taking the necessary reasonable precautions to keep himself safe. At the same time, if the person believes that the seatbelt in and of itself is what protects him, and not that this is a means by which Allāh would protect him, then this is *Shirk*. At the same time, if a person says that they will just trust in Allāh and everything will be fine, but they do not wear the seatbelt which Allāh made a means of protection for them, then this is *Zandaqah*. This is the case as well regarding things such as taking precautions to stay healthy, such as eating right, wearing armour during fighting, locking doors to houses, etc. Even *Jihād* itself comes under this category, as it is a means by which Allāh protects the Muslims and spreads His Religion.

<sup>21</sup> *Al-Mā'idah*; 28

And we believe that any party that is united upon a principle other than *Islām* is a party of apostasy and disbelief, like the nationalistic parties and the patriotic, communist, Ba'ath, secular and democratic ones. And that the call of there being no difference between the Muslim and the *Kāfir* under the pretext of citizenship is a false call from the days of ignorance; and likewise are the calls to differentiate [people] based on blood or country, as is the state of the nations now.

And we believe that the statement “Establish the *Islāmic* State in your breasts and it will be established for you in your land” has a *Jabarī, Irjā'ī* meaning to those who state it.

And we believe that the Divine Promises in the Book of Allāh and the *Sunnah* of His Messenger are commandments to the Muslims to undertake the means for them and to strive to achieve them.

And we believe that if the *Muftī* is upon the whim of the ruler, and issues verdicts in accordance with what [the ruler] wishes even if it opposes the *Shar'īah*, and goes however he goes, and he justifies the ruler's deeds to him and assists him in truth or in falsehood, he is a disbeliever and an apostate.

And as for those scholars and *Shuyūkh* who assume positions [working for] the groups of apostasy, then they are different divisions.

- 1) One group who were deceived by the *Tāghūt* as to his situation, and he hid his affair from them. And they are a group that is excused with Allāh.
- 2) A group that knows the state of the *Tāghūt*, but they desired to lessen his evil, and to achieve good for the people of Truth and for the Religion, so they are rewarded.
- 3) A group that knows the state of the *Tāghūt*, and they allied with him and assisted him and defended him and falsified the Religion for the people, and were silent about the knowledge Allāh has given them, in service to the *Tāghūt*, seeking the *Dunyā* and leadership. So they are disbelievers and apostates. And related to this topic, and Allāh knows what is hidden, but it is upon us only to judge by the apparent and by the indications of [one's] state.

And we believe that whoever took other than *Islām* as a religion is a disbeliever, whether or not the message reached him. And he is a disbeliever due to stubbornness and rejection. And the one who the message did not reach is a disbeliever due to the *Kufr* of ignorance.

And we believe that the one who enters *Islām* with certainty cannot leave it except with certainty, and a man's entering into *Kufr* is quicker than his entering into *Islām*.

And we believe that the legislations of *Islām* are the branches of *Imān*. He who abandons one of the obligations has left *Imān*, though the ruling of *Islām* remains upon

him. And if the servant comes with one of the nullifiers of *Islām*, the remaining branches do not benefit him if they are present.

And we do not make absolute *Takfīr* due to [a person committing] an act of disobedience, or sins, or major sins. And from the [acts of] disobedience are those acts which are clear *Kufr*, like cursing the Prophets and scorning their Religion.

And we love the companions of the Prophet, and we curse those who hate them.

And we believe that implementing the *Shar'ī* rulings has no relation to the foundation of the Religion.<sup>22</sup> And we do not perform *Takfīr* of any one of the Muslims who had an *Ijtihād* or *Ta'wīl* who does not nullify the covenant of commitment. And there is no correlation between error and sin, just as there is no correlation between *Kufr* by category (of the action) and *Kufr* of the individual.<sup>23</sup>

And we believe that the advancement and the retardation of the Muslims is contingent

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<sup>22</sup> **Translator's Note:** Earlier in the book, the *Shaykh* mentioned, "And we believe that the foundation of the religions is one - and it is to single out the Lord in worship, and it is the Religion of *Islām*, even if the *Sharā'i'* (legislations) differ." Here he is stating that the implementation of the individual *Shar'ī* rulings has no relation to this foundation. This can be better understood in light of what the *Shaykh* discussed in other areas. In the *Shaykh's* cassette tape series "*Dawrat Al-Imān*", he explains that he sees a difference between the Foundation of the Religion and the Pillars of the Religion. He sees that the Foundation of the Religion is the testimony of "*Lā Ilāha Illā Allāh Muhammad Rasūl Allāh*" and the meanings that are included in it. This is constant in every Message that has come from Allāh, no matter what Legislations the Messenger comes with. The Pillars are those matters which the Religion is based upon, but may differ from Messenger to Messenger, such as the five daily prayers. Based on this understanding, the person who didn't have knowledge of the Foundation of the Religion, such as someone who didn't even know that we do not worship other than Allāh, would not be Muslim, despite ignorance, even if he professed the *Shahādah*. On the other hand, if someone professed the *Shahādah*, and knew what it meant, then abandoned an individual Pillar, we would state that this nullifies the Religion, but he would be excused because but he would be excused because it is possible to have ignorance in the Pillars, but not in the Foundation itself. So if someone is ignorant of the forbiddance of worshiping other than Allāh, he would not be Muslim. However, if someone accepted this and followed it in general, then fell into an individual act of worship out of ignorance of that action being an act of worship, he would be excused, as the individual act itself is not from the Foundations, rather the general concept is the Foundation.

<sup>23</sup> **Translator's Note:** Here he is referring to two matters. The first is that someone being mistaken does not necessitate that he is sinful, as being mistaken is an excuse in *Islām*, whether it be due to ignorance, if the person has tried to learn, as well as if it were a slip of tongue, etc. This is proven by the *Hadīth* of Anas Ibn Mālik, may Allāh be pleased with him, that the Prophet, *صلى الله عليه وسلم*, "*Allāh is more pleased with the repentance of a servant as he turns towards Him for repentance than this: One amongst you is upon a camel in the waterless desert and there is upon (that camel) his provision of food and drink also and it is lost by him and he, having lost all hope, lies down in the shade and is disappointed about his camel and then he discovers the camel standing right in front of him. He takes hold of his nose string and then, out of his overwhelming joy says, 'O Lord! You are my servant and I am your Lord!' He commits this mistake out of extreme delight.*" Narrated by Muslim. As for the second statement about *Kufr* by category (of the action) and *Kufr* of the individual, then Ibn Taymiyyah, may Allāh have Mercy on him, stated, "The truth of the matter regarding this, is that a statement may be *Kufr*. So it is said, 'Whoever says this (thing) is a *Kāfir*.' However, an individual who says this thing is not immediately called a *Kāfir* until the clarification - the kind of which will render a person a *Kāfir* if he denies it - has been established upon him." And he stated, "And the sayings, which -

on the decrease of faith or its clarity, in knowledge and in action.

And the lands of the Muslims ruled with the laws of *Kufr* are lands that join between two characterizations – a characterization of being a land of *Kufr*, and a characterization of being a land of *Islām* – meaning each one in it is [treated] according to what he is. So the Muslim is a Muslim, and the *Kāfir* is a *Kāfir*. And the principle ruling [about these lands] is that their people are Muslim, irrespective of whether there are those whose [states] are known or those whose states are hidden.

And we believe that the Victorious Party is a party of *‘Ilm* and *Jihād*.

And all praise is due to Allāh, Lord of the Worlds.

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whoever says them, disbelieves; it may be that that man did not possess the texts, which are required to understand the truth [or maybe they] did not reach him or he might have them but he did not consider them acceptable or he may not have understood them correctly or he may have misunderstandings that Allāh will excuse. So whoever, from the *Mu‘minīn*, is a *Mujtahid* (a jurist capable of using the texts to derive a ruling or – if there are no texts, he is qualified to exercise his *Ijtihād* (deductive reasoning)), but makes an error, then surely Allāh will forgive his error, whoever he may be. [This applies] whether it is in matters of belief or matters of deeds. This is what the *Sahābah* of the Messenger of Allāh, *صلى الله عليه وسلم*, and the majority of the leaders of *Islām* are upon. And they do not divide matters into matters of *Usūl* (foundations) – that he who negates it [automatically] disbelieves or into *Furū‘* (branches) – that he who negates it never disbelieves.” He stated in another area, “And the general curse does not always implicate the cursing of the specific individual [because] that [person may] have something that prevents the curse from applying to him. And like that, are the general *Takfīr* and the general threats of punishment. Based on this, the general threat of punishment in the Book and the *Sunnah*, is made subject to the precondition of the establishment of conditions and the elimination of all the defenses [of that individual].” He also mentioned, “And I used to make it clear to them that it has been narrated to them from the *Salaf* and the *Imāms* that making *Takfīr* to one who says such-and-such is also correct, but it is compulsory to differentiate between the general and the specific [by declaring], ‘Whoever does this, then he is such-and-such!’ And this is the same way the *Salaf* did it when they would say, ‘Whoever says such-and-such, then he is such-and-such.’ The specific individual will prevent the general threats of punishment from applying to him through his *Tawbah* or rewards which cancel it (i.e. the general threats) or the trials, which befall him that might cancel it or the intercession that is accepted [by Allāh].” “*Majmū‘ Al-Fatāwā‘*”, 3/230; 10/329; 23/41. Despite the fact that some of these quotes are referring to matters other than *Takfīr*, they still explain the general rule of a description of an action not always being placed upon the one who performs it.

## THE VICTORIOUS PARTY IS A PARTY THAT FIGHTS <sup>24</sup>

Ibn Al-Qaryah Al-Falāh Al-Mu'tasim wrote,

“The people of the *Sahīh* [books] and the *Musnads* and the *Sunan* and the *Ma'ājim* and the *Fawā'id* have narrated from a group from the companions of the Messenger of Allāh, *صلى الله عليه وآله وسلم*, - from them 'Umar, Zayd Ibn Arqam, Salamah Ibn Nufayl, 'Imrān Ibn Husayn, Sa'd Ibn Abī Waqqās, Abū Umāmah, Abū Hurayrah, Jābir, Thawbān, Mu'āwiyah, An-Nu'mān, Al-Mughīrah, 'Uqbah, and Qurrah, may Allāh be pleased with them all, as *Marfū'* <sup>25</sup> *Mutawātir* <sup>26</sup>, that he (the Messenger of Allāh) said, “*There will not cease to exist a group from my Ummah fighting upon the Command of Allāh, subjugating their enemies. They will not be harmed by those who oppose them, until the Hour comes to them.*” <sup>27</sup> And the wording in Muslim and in Al-Bukhārī, “...or those who abandon them.” <sup>28</sup>

And the traits of the Victorious Party gathered from the multitude of these *Ahādīth* are that:

1) It does not cease to exist <sup>29</sup>

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<sup>24</sup> **Translator's Note:** In addition to the words of Shaykh Abū Qatādah, this chapter includes portions taken from *Shaykh* Abū Basīr At-Tartusī's book “*Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādīhah*,” *Shaykh* Abdul-Qādir Ibn 'Abdil-'Azīz's book “*Ar-Radd 'Alā Shubuhāt Muta'aliqah Bil-Bay'ah Wal-Imārah*,” *Shaykh* Ahmad Ibn 'Abdillāh Az-Zahrānī's article entitled, “*At-Tā'ifah Al-Mansūrah Tunqith Al-Mawqif*,” and Ibn Al-Qaryah Al-Falāh Al-Mu'tasim's article entitled, “*Allāhu Akbar! Sadaq Allāh Wa Rasūluhu, Wa Kaththab Al-Wujūd Amrīkā, Wa Thaharat At-Tā'ifah Al-Mansūrah.*”

And the necessity of mentioning that the Victorious Party is a Party that fights, is to refute the constant misattribution of this title to those not worthy of it, as well as the Neo-Salafī assertion that the Victorious Party are those upon the “*Salafī*” *Manhaj*, based on some of the other *Ahādīth* mentioning the Victorious Party as those who remain upon what the Prophet, *صلى الله عليه وسلم*, and his Companions were upon (i.e. the *'Aqīdah* of *Ahl As-Sunnah Wal-Jamā'ah*), while intentionally ignoring the authentic narrations about the Victorious Party being a Party that, in all eras and under all circumstances, fights for the establishment of the Religion of Allāh.

<sup>25</sup> **Translator's Note:** A *Marfū'* - lit. “raised up” - *Hādīth* refers to those narrations that are raised up to the Messenger of Allāh *صلى الله عليه وسلم*, whether they are an action or a statement, and whether they are narrated with intact chains or not. It is also not a condition for it to be attributed to the Prophet, *صلى الله عليه وسلم*, by the Companion, according to the majority of the scholars, while *Al-Khatīb* said that Companion must attribute it to the Prophet *صلى الله عليه وسلم*. Look to “*Al-Bā'ith Al-Hathīth Sharh Ikhtisār 'Ulūm Al-Hadīth*” (Pg. 43). Published by, “*Dār Al-Kutub Al-'Ilmiyyah*” Beirut.

<sup>26</sup> **Translator's Note:** A *Mutawātir* (consecutive) *Hādīth* is one that is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together.

<sup>27</sup> Narrated by Muslim, *Kitāb Al-Imārah* #3550

<sup>28</sup> Narrated by Al-Bukhārī in “*Fardh Al-Khumus*” #2884, and “*Al-Manāqib*” #3369, Muslim in “*Al-Imārah*” #3548, #3549, and others.

<sup>29</sup> Narrated by the majority of the *Muhaddithīn*

- 2) Or, it does not discontinue or it will not discontinue <sup>30</sup>
- 3) It is a *Tā'ifah* (party) <sup>31</sup>
- 4) Or, it is an '*Isābah* (group) <sup>32</sup>
- 5) Or, it is an *Ummah* (nation) <sup>33</sup>
- 6) Or, it is *Nās* (people) <sup>34</sup>
- 7) From the Prophet's *Ummah* <sup>35</sup>
- 8) Or, from the Muslims <sup>36</sup>
- 9) Established upon the Command of Allāh <sup>37</sup>
- 10) Or, upon the Truth <sup>38</sup>
- 11) Victorious wherever they go <sup>39</sup>
- 12) Manifest upon the people <sup>40</sup>
- 13) Or, upon those who oppose them <sup>41</sup>
- 14) Fighting <sup>42</sup>
- 15) Or, they fight the *Fudhūl* <sup>43</sup> of misguidance <sup>44</sup>

<sup>30</sup> *Sunan Sa'īd Ibn Mansūr* 2/177, and Ibn 'Asākir in *Tārīkh Dimashq* 1/259. **Translator's Note:** The first phrase was mentioned by Al-Haythamī in "*Majma' Az-Zawā'id*", Vol. 7/309, and he mentioned that it was narrated by At-Tabarānī in "*Al-Mu'jam Al-Kabīr*" and that its men are trustworthy. The second phrase was declared "*Sahīh*" by Al-Albānī except for the phrasing within the *Hadīth* which states "And the majority of them are the People of Ash-Shām." "*Fadhā'il Ash-Shām*", 6.

<sup>31</sup> Narrated by the majority of the *Muhaddithīn*. And a *Tā'ifah* in the Arabic language is a group that can come as a part of a sequence. The smallest it can be is three or four individuals.

<sup>32</sup> Narrated by the majority of the *Muhaddithīn*. And an '*Isābah* is defined as a group comprised of between 10 and 40 individuals, though it may be used to describe a number greater than that, as in the *Hadīth* of the Prophet, "*Allāhumma, if you destroy this 'Isābah from the people of Islām...*" (narrated by Muslim 3/1384). So, the Prophet used the word '*Isābah* to describe his companions [at Badr,] and there was over 300 of them.

<sup>33</sup> Narrated by Ibn Jarīr in *Tahtīb Al-Āthār* in *Musnad 'Alī* 2/820. And an *Ummah* is comprised of one person and up, as Allāh called Ibrāhīm, peace be upon him, an *Ummah*. **Translator's Note:** This phrase was also narrated by *Imām Ahmad* in his "*Musnad*", and declared "*Sahīh* on the conditions of Muslim", by Al-Albānī in "*Silsilat Al-Ahādīth As-Sahīhah*", #1971.

<sup>34</sup> Narrated by Ibn Hibbān 15/248. And the word *Nās* is a general word that encompasses a *Tā'ifah*, a '*Isābah*, and an *Ummah*.

<sup>35</sup> Narrated by the majority of the *Muhaddithīn*

<sup>36</sup> Narrated by Muslim 3/1524

<sup>37</sup> Agreed upon

<sup>38</sup> The well known wording, narrated by the majority of the *Muhaddithīn*

<sup>39</sup> Narrated by Sa'īd Ibn Mansūr 2/178. **Translator's Note:** Al-Albānī declared it "*Sahīh*" except for the phrasing within it that states "And the majority of them are the People of Ash-Shām." "*Fadhā'il Ash-Shām*", 6.

<sup>40</sup> Narrated by the majority of the *Muhaddithīn*

<sup>41</sup> Narrated by the majority of the *Muhaddithīn*

<sup>42</sup> Narrated by Muslim 3/1524

<sup>43</sup> **Translator's Note:** *Fudhūl* can either mean "abundances", "that in which there is no benefit" or it can mean "intrusiveness". So it could mean "...they fight the abundances of misguidance", "...they fight that in which there is no benefit from the misguidance", or "...they fight the intrusiveness of misguidance."

<sup>44</sup> Narrated by Ibn 'Asākir in "*Tārīkh Dimashq*" 1/267. **Translator's Note:** This phrase was mentioned in a narration in "*Ad-Durr Al-Manthūr Bit-Tafsīri Bil-Ma'thūr*" and As-Suyutī attributed it to 'Abd Ibn Humayd, Ibn Abī Hātim and Abush-Shaykh, from Qatādah.

- 16) Or, waging *Jihād* <sup>45</sup>
- 17) They will be expelled into every area <sup>46</sup>
- 18) Subjugating their enemies <sup>47</sup>
- 19) They do not care about those who oppose them or abandon them <sup>48</sup>
- 20) Or, confront them, except what befalls them of anxiety <sup>49</sup>
- 21) They do not care about the enmity of those who have taken them as enemies <sup>50</sup>
- 22) Nor do those who abandon them detract from them <sup>51</sup>
- 23) And they are like the vessel [of food] between people eating <sup>52</sup>
- 24) And Allāh will deviate the hearts of some of the people by way of them, and provide for them through them <sup>53</sup>
- 25) And that they will be besieged <sup>54</sup>
- 26) The incitement of their leaders to fight <sup>55</sup>
- 27) They prefer martyrdom to victory <sup>56</sup>
- 28) Until the Command of Allāh comes and they are upon this <sup>57</sup>
- 29) Or, until the Day of Resurrection <sup>58</sup>
- 30) They are in Jerusalem <sup>59</sup>
- 31) Or, in the sides of Jerusalem <sup>60</sup>

<sup>45</sup> “*Sunan Sa’īd Ibn Mansūr*” 2/177. **Translator’s Note:** From Abū Hurayrah, may Allāh be pleased with him.

<sup>46</sup> “*Sunan Sa’īd Ibn Mansūr*” 2/178. **Translator’s Note:** One narration from Abud-Dardā’ and one from Abū Hurayrah, may Allāh be pleased with them both.

<sup>47</sup> Narrated by Muslim 3/1524 and others

<sup>48</sup> Narrated by the majority of the *Muhaddithīn*

<sup>49</sup> Al-Haythamī stated in “*Majma’ Az-Zawā’id*” 7/288; Narrated by Abdullāh by way of Wijādah, his father, and At-Tabarānī, and its men are trustworthy. **Translator’s Note:** It was also narrated by Ibn Jarīr in “*Musnad ‘Umar*”, Vol. 2/823. It was rejected by Al-Albānī with this wording in “*Silsilat Al-Ahādīth Adh-Dha’īfah*”, #5849.

<sup>50</sup> Narrated by Ibn ‘Asākir in “*Tārīkh Dimashq*” 1/265. **Translator’s Note:** From Mu’āwiyah, may Allāh be pleased with him.

<sup>51</sup> Narrated by Al-Bukhārī in *At-Tārīkh Al-Kabīr* 7/327

<sup>52</sup> Narrated by Ibn Jarīr in *Tahthīb Al-Āthār* 2/823 and At-Tabarānī in *Al-Mu’jam Al-Kabīr* 20/317

<sup>53</sup> Narrated by Ahmad 4/104 and others **Translator’s Note:** From the *Hadīth* of Salamah Ibn Nufayl As-Sukunī. From amongst the others who narrated it is An-Nasā’ī. This *Hadīth* was narrated with numerous phrasings, all of which are the same except for a few words. Some of these narrations were declared “*Sahīh*” by Ibn Jarīr At-Tabarī in “*Musnad ‘Umar*”, Vol. 2/826, Al-Albānī in “*Sahīh An-Nasā’ī*”, #3563, and “*Sahīh* upon the conditions of Muslim” in “*Silsilat Al-Ahādīth As-Sahīhah*”, Vol. 4/571. It was also declared “*Hasan*” by Al-Wādī’ī in “*As-Sahīh Al-Musnad Min Mā Laysa Fis-Sahīhayn*”, 451.

<sup>54</sup> Narrated by Al-Hākim from the *Hadīth* of Huthayfah Ibn Usayyid 4/574. **Translator’s Note:** Al-Hākim authenticated, and Ath-Thahabī agreed, and stated it was upon the conditions of Al-Bukhārī and Muslim.

<sup>55</sup> Ibid

<sup>56</sup> Ibid

<sup>57</sup> The well-known wording narrated by the majority of the *Muhaddithīn*

<sup>58</sup> Narrated by the majority of the *Muhaddithīn*

<sup>59</sup> Narrated by Ahmad 5/269. **Translator’s Note:** This narration was declared “*Dha’īf*” by Al-Albānī in “*Sahīh Ibn Khuzaymah*”, #1397.

<sup>60</sup> Ibid. **Translator’s Note:** This narration was declared “*Munkar*” by Al-Albānī in “*Silsilat Al-Ahādīth Adh-Dha’īfah*”, #6390

- 32) Or, at the doors of Jerusalem <sup>61</sup>
- 33) Or, the people of the west <sup>62</sup>
- 34) Or, at the doors of Damascus <sup>63</sup>
- 35) Most of them are the People of Ash-Shām <sup>64</sup>

End quote from Ibn Al-Qaryah Al-Falāh Al-Mu'tasim, may Allāh preserve him. <sup>65</sup>

And the texts of some of the most prominent of these *Ahādīth* are:

- 1) From Jābir, may Allāh be pleased with him, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, ‘There will never cease to exist a party from my Ummah, fighting upon the Truth, manifest until the Day of Resurrection.’ He said, ‘So ‘Isā Ibn Maryam, *عليه السلام*, will descend, so their leader will say, ‘Come and lead us in prayer.’ He will say, ‘No, you are to one another leaders, an honor for this Ummah from Allāh.’”<sup>66</sup>
- 2) From ‘Uqbah Ibn Al-Huṣayn, may Allāh be pleased with him, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, ‘There will never cease to exist in my Ummah a party fighting upon the Truth, manifest against those opposing them, until the last of them fight the Dajjāl.’”<sup>67</sup>
- 3) From ‘Uqbah Ibn ‘Āmir, who said, “I heard the Messenger of Allāh, *صلى الله عليه وسلم*, saying, ‘There will never cease to remain a faction from my Ummah fighting upon the command of Allāh, subjugating their enemies. They are not harmed by those who oppose them, until the Hour arrives and they are upon that.’”<sup>68</sup>
- 4) From Jābir Ibn Samurah, may Allāh be pleased with him, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, ‘This Religion will remain established; a

<sup>61</sup> Narrated by Abū Ya’lā 11/302. **Translator's Note:** This narration was rejected/declared defective by Ibn ‘Adī in “*Al-Kāmil Fīdh-Dhu’afā’*”, Vol. 8/368, Ibn Al-Qaysarānī in “*Thakhīrat Al-Huffāth*”, Vol. 5/2613, Ath-Thahabī in “*Mīzān Al-Itidāl*”, Vol. 4/340, Ibn Rajab in his “*Rasā’il*”, Vol. 3/210, and others.

<sup>62</sup> Narrated by Muslim, 3/1525

<sup>63</sup> Narrated by Abū Ya’lā 11/302. **Translator's Note:** This narration was rejected/declared defective by Ibn ‘Adī in “*Al-Kāmil Fīdh-Dhu’afā’*”, Vol. 8/368, Ibn Al-Qaysarānī in “*Thakhīrat Al-Huffāth*”, Vol. 5/2613, Ath-Thahabī in “*Mīzān Al-Itidāl*”, Vol. 4/340, Ibn Rajab in his “*Rasā’il*”, Vol. 3/210, and others.

<sup>64</sup> Narrated by Ibn ‘Asākir in *Tārīkh Dimashq* 1/258. **Translator's Note:** This phrasing was rejected by Al-Albānī in “*Fadhā’il Ash-Shām*”, 6.

<sup>65</sup> **Translator's Note:** See *Allāhu Akbar! Sadaq Allāh Wa Rasūluhu, Wa Kaththab Al-Wujūd Amrīkā, Wa Thaharat At-Tā’ifah Al-Mansūrah*, pp. 1-4.

<sup>66</sup> Narrated by Muslim

<sup>67</sup> Narrated by Ahmad. **Translator's Note:** Declared “*Sahīh*” by Ibn Jarīr At-Tabarī in “*Musnad ‘Umar*”, Vol. 2/824, and Al-Albānī in “*Sahīh Abī Dāwūd*”, #2484. It was declared to be upon the conditions of *Imām* Muslim by Al-Wādī’ī in “*As-Sahīh Min Dalā’il An-Nubuwwah*”, 541.

<sup>68</sup> Narrated by Muslim

group of the Muslims will fight upon it until the Hour is established.”<sup>69</sup>

- 5) In “*Sahīh Muslim*”, from Mu’āwiyah Ibn Abī Sufyān, may Allāh be pleased with him, who said, “The Messenger of Allāh, صلى الله عليه وسلم, said, “Whoever Allāh desires good for, He grants him *Fiqh* in the *Dīn*. And there will always remain a group from the Muslims fighting upon the Truth, manifest against those who oppose them, until the Day of Resurrection.”<sup>70</sup>
- 6) Muslim also narrated, from Jābir Ibn ‘Abdillāh, may Allāh be pleased with him, that he said, “I heard the Messenger of Allāh, صلى الله عليه وسلم, say, ‘There will never cease to exist a Party from my *Ummah* fighting upon the Truth, manifest, until the Day of Resurrection.”<sup>71</sup>
- 7) And Abū Dāwūd and Al-Hākim narrated from ‘Imrān Ibn Husayn, may Allāh be pleased with him, in a *Marfū’* form, the statement of the Prophet, صلى الله عليه وسلم, “There will never cease to exist a Party from my *Ummah* fighting upon the Truth, manifest against those who oppose them, until the last of them fight *Al-Masīh Ad-Dajjāl*.”<sup>72</sup>

So these *Ahādīth* indicate that the Victorious Party that the Messenger of Allāh, صلى الله عليه وسلم, has praised, from its qualifications is that it fights in the Path of Allāh in order to make the Religion manifest. And it is an established party that will never be cut off – “There will never cease to exist.” It is established upon the Truth, and its meaning is following the [way of] pious predecessors. It is guided with the Guidance of the Book and the *Sunnah*, rejects what is foreign, and is genuine in its relation with the Truth. They have no concern for those who abandon them or those who oppose them.

### **Benefit: The Meaning of the Victorious Party Being “Manifest”**

*Shaykh* Ahmad Ibn ‘Abdillāh Az-Zahrāhnī said,

“And what is meant by their being manifest in the *Ahādīth* is that they are not hidden or concealed, rather they are prevalent and manifest against those other than themselves, because in the [Arabic] language, *Ath-Thahr* (visibility) is the opposite of *Al-Batn* (concealment). So this refers to ascension as well as manifestation, and *Al-Batn* refers to

<sup>69</sup> Narrated by Muslim

<sup>70</sup> Narrated by Muslim

<sup>71</sup> Narrated by Muslim, *Kitāb Al-‘Imān* #225; *Kitāb Al-Imārah* #3547.

<sup>72</sup> Narrated by Abū Dāwūd, *Kitāb Al-Jihād* 3/11, and in *Mustadrak* Al-Hākim, *Kitāb Al-Jihād* 2/71; *Kitāb Al-Fitan* 4/450. **Translator's Note:** This narration was declared “*Sahīh*”, by Ibn Jarīr At-Tabarī in “*Musnad ‘Umar*”, 2/825, Al-Albānī in “*Sahīh Abī Dāwūd*”, #2484, and Al-Wādi’ī declared it to be upon the conditions of *Imām* Muslim in “*As-Sahīh Min Dalā’il An-Nubuwwah*”, 541.

concealment and decline. And these narrations tied between fighting and between manifestation, so in their fighting they have preponderance, and preponderance cannot come except with manifestation. And with this, the other narrations that mentioned manifestation and not fighting can be explained.

From Al-Mughīrah Ibn Shu‘bah, may Allāh be pleased with him, who said, “I heard the Messenger of Allāh, *صلى الله عليه وسلم*, saying, ‘There will never cease to exist a people from my Ummah manifest upon the people until the Command of Allāh comes, and they are manifest.’”<sup>73</sup>

And from Mu‘āwiyah, may Allāh be pleased with him who said, “I heard the Messenger of Allāh, *صلى الله عليه وسلم*, saying, ‘There will never cease to exist a party from my Ummah establishing the Command of Allāh; they will not be harmed by those who oppose them or contradict them, until the Command of Allāh comes, and they are manifest upon the people.’”<sup>74</sup>

And from Sa’d Ibn Abī Waqqās, may Allāh be pleased with him, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, “The people of the West will never cease to be manifest upon the Truth until the Hour is established.”<sup>75</sup>

And from Thawbān, may Allāh be pleased with him, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, ‘There will never cease to exist a party from my Ummah manifest upon the Truth, they will not be harmed by those who abandon them, until the Command of Allāh comes, and they are this way.’” And in a narration with Ibn Mājah, “There will not cease to exist a party from my Ummah upon the Truth, victorious. They will not be harmed by those who contradict them, until the Command of Allāh, ‘Azza Wa Jall, comes.”<sup>76</sup>

And from Qurrah, may Allāh be pleased with him, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, “If the people of Ash-Shām become corrupt, then there is no good in you. [And] there will never cease to exist party from my Ummah that is victorious, not caring about those who abandon them, until the Hour is established.” And in a narration from him, “There will never cease to exist a party from my Ummah that will be victorious, they will not be harmed by those who abandon them, until the Hour is established.”<sup>77</sup>

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<sup>73</sup> Narrated by Muslim in *Kitāb Al-Imārah* #3545, and this is his wording. And by Al-Bukhārī in *Al-Manāqib* #3368, and in *Al-I’tisām* #6767, and in *At-Tawhīd* #6905; and it was narrated by Ahmad in *Al-Musnad* #17433; and by Ad-Dārimī #2325

<sup>74</sup> Narrated by Muslim in *Al-Imārah* #3548, #3549; and Al-Bukhārī in *Fardh Al-Khumus* #2884, and *Al-Manāqib* #3369; and Ahmad #16305, 16323, 16324, 16276; and Ibn Mājah in *Al-Muqaddimah* #9

<sup>75</sup> Narrated by Muslim in *Kitāb Al-Imārah* #3551

<sup>76</sup> Narrated by Muslim in *Al-Imārah* #2554; and Ahmad #21369; and At-Tirmithī in *Al-Fitan* #2155; and Ibn Mājah in *Al-Muqaddimah* #10 and *Al-Fitan* #3942

<sup>77</sup> Narrated by Ahmed #19473, and this is his wording, and #19468, #15043, and At-Tirmithī in *Al-Fitan* #2118, and Ibn Mājah in *Al-Muqaddimah* #6. **Translator's Note:** This *Hadīth* was declared “*Hasan Sahīh*” by At-Tirmithī in his “*Jāmi*”, #2192, Al-Albānī declared it “*Sahīh* according to the conditions of the Two *Shaykhs*” by in “*Silsilat Al-Ahādīth As-Sahīhah*”, #403, and in “*Mishkāt Al-Masābīh*”, #6247. He declared it

And this is assisted by the *Hadīth* of Jābir Ibn Samrah, may Allāh be pleased with him, who said, “*This Religion will continue to be established; a of party from the Muslims will fight upon it until the Hour is established.*”<sup>78</sup> And in a wording from Al-Hākim, “*This Religion will never cease to be established, a group of the Muslims will fight upon it until the Hour is established.*”<sup>79</sup>

And Muslim narrated from the *Hadīth* of ‘Uqbah Ibn ‘Āmir, may Allāh be pleased with him, that he said, “As for me, then I heard the Messenger of Allāh, *صلى الله عليه وسلم*, say ‘*There will never cease to remain a faction from my Ummah fighting upon the command of Allāh, subjugating their enemies. They are not harmed by those who oppose them, until the Hour arrives upon them and they are upon that.*’” So ‘Abdullāh said, “Indeed. Then Allāh will send a wind like the smell of *Misk*, its touch is like the touch of silk, and it will not leave a soul with a grain’s weight of *Īmān* except that it takes it, then there will remain the worst of people, [and] upon them the Hour will be established.”<sup>80</sup>

And subjugation of the enemy cannot be except with prevalence and manifestation. And in narrations explaining the manifestation as [their] subjugation [of the their enemies], and there also came its explanation as victory, and all of these are meanings that explain the word “manifest.”

*Al-Imām Al-Qurtubī* said, “...And manifest, victorious, prevalent, as [he] said in the last *Hadīth*, ‘*Fighting upon the command of Allāh, subjugating their enemies, they will not be harmed by those who abandon them,*’ meaning those of the creation who do not assist them.”<sup>81</sup>

And the *Hadīth* of ‘Imrān Ibn Husayn preceded, in [*Sunan*] Abī Dāwūd in [the chapter on] *Jihād*, and in [*Mustadrak*] Al-Hākim in [the chapter on] *Jihād*, and [the chapter on] *Al-Fitan*.”

End of quote from *Shaykh Ahmad Ibn ‘Abdillāh Az-Zahrānī*, may Allāh preserve him.<sup>82</sup>

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“*Sahīh*”, in “*Sahīh Al-Jāmi’*”, #702, and “*Sahīh At-Tirmithī*”, #2192. It was also declared “*Sahīh*” by Al-Wādī’ī in “*As-Sahīh Al-Musnad*”, 1083.

<sup>78</sup> Narrated in *Al-Imārah* #172

<sup>79</sup> *Al-Mustadrak* 4/449. **Translator's Note:** This *Hadīth* was narrated by Jābir Ibn Samurah, and was declared “*Sahīh*” by Al-Albānī in “*Sahīh Al-Jāmi’*”, #7704, and “*Sahīh* according to the conditions of Muslim”, in “*Silsilat Al-Ahādīth As-Sahīhah*”, #963.

<sup>80</sup> Muslim, *Kitāb Al-Imārah* #3550

<sup>81</sup> *Al-Mufham* 3/762

<sup>82</sup> **Translator's Note:** See *At-Tā’ifah Al-Mansūrah Tunqīth Al-Mawqif*, pp. 2-3.

## **Benefit: The Indication From These *Ahādīth* That *Al-Jihād Fī Sabīlillāh* Will Never Be Cut Off**

*Shaykh* Ahmad Ibn 'Abdillāh Az-Zahrāhnī said,

“These Prophetic texts clearly indicate the importance of *Al-Jihād Fī Sabīlillāh*, and that it will never be cut off, and that it is continuous for the purpose of protecting the Religion and making the Truth victorious and refuting falsehood. And from this, you learn the greatness of the *Fiqh* of the *Salaf*, when they mandated *Jihād* with the righteous and the evil [ruler], even with the oppressive, evil, tyrannical leader, and that what they are upon from tyranny and oppression does not invalidate *Jihād* with them.

And may Allāh have Mercy upon *Al-Imām* Al-Khattābī when he clarified the meaning of the *Hadīth* of 'Imrān Ibn Husayn, and said, “In it is the clarification that *Jihād* is never cut off, because it is not agreed that [all] the leaders can be just, so this indicates that *Jihād* of the *Kuffār* with [the presence] of tyrannical leaders is obligatory, as it is with the people of justice, and that their oppression does not invalidate obedience to them in *Al-Jihād* and the other known things similar to this.”<sup>83</sup> And the wisdom in this, and Allāh knows best, is the preservation of the commands of the judicious *Shāri'* (*Sharī'ah*) in the continuance of the rite of *Jihād* so that it is not cut off, which would lead to the elimination of the tremendous effects in the *Dunyā* and *Ākhirah* that result from *Jihād*.

Allāh *Ta'ālā* said,

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ

Say: “Do you wait for us (anything) except one of the two best things (martyrdom or victory)”<sup>84</sup>

Ibn Taymiyyah, may Allāh have Mercy upon him, said, “This means either Victory and Triumph, or martyrdom and Paradise. So whoever lives from the *Mujāhidīn* is honored and has the reward of the *Dunyā* and the excellent reward of the *Ākhirah*, and whoever of them dies or is killed, then [he goes] to *Jannah*.”<sup>85</sup>

Indeed the path to honor in both homes (i.e. the *Dunyā* and *Ākhirah*) is proclaiming the banner of *Al-Jihād Fī Sabīlillāh*, and expending the wealth and the self in His Path, until the Muslim human race delights in victory and honor in its human existence [on Earth], or delights in victory and success in its existence in the Afterlife. And we were informed

<sup>83</sup> *Ma'ālim As-Sunan* 2/236

<sup>84</sup> *At-Tawbah*; 52

<sup>85</sup> *Kitāb Al-Jihād* 2/63

by the Prophetic narrations that the Victorious Party will confront those who abandoned them and the ones holding back and the ones opposing them in the Path of *Jihād*, and these ones will most likely be within the rank of the Muslims, and they are also from the trials upon the path from the day the Prophet, صلى الله عليه وسلم, announced the de facto status of *Jihād* (i.e. that it is continuous), and they will remain until *Jihād* ends the Day the Hour is established.”

End of quote from *Shaykh* Ahmad Ibn 'Abdillāh Az-Zahrāhnī, may Allāh preserve him.<sup>86</sup>

And Ibn Al-Qaryah Al-Falāh Al-Mu'tasim wrote,

“And the following are some of the *Salaf's* understanding of this issue:

Al-Bukhārī, may Allāh have Mercy upon him, [wrote a chapter entitled], “Chapter: *Jihād* is Continuous Under Every Righteous or Evil [Ruler].”<sup>87</sup>

Ibn Jārūd, may Allāh have Mercy upon him, wrote, “Chapter: The Continuance of *Jihād* Until the Day of Resurrection.”<sup>88</sup>

Ibn Hibbān wrote, “Chapter: The Continuance of *Jihād*.”<sup>89</sup>

Abū Dāwūd wrote, “Chapter: On the Continuance of *Jihād*.”<sup>90</sup>

As-San'ānī, may Allāh have Mercy upon him, wrote, “Indeed fighting the enemy is continuous until the Day of Resurrection, and from the mandates of this Party is fighting upon the Command of Allāh.”<sup>91</sup>

End of quote from Ibn Al-Qaryah Al-Falāh Al-Mu'tasim, may Allāh preserve him.<sup>92</sup>

## **Benefit: The Four Categorizations of People Derived From These *Ahādīth***

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<sup>86</sup> **Translator's Note:** See *At-Tā'ifah Al-Mansūrah Tunqith Al-Mawqif*, p. 3.

<sup>87</sup> *Al-Bukhārī* 3/1048

<sup>88</sup> *Al-Muntaqā* 1/257

<sup>89</sup> *Mawārid Ath-Tham'ān* 1/389

<sup>90</sup> *Sunan Abī Dāwūd* 3/4

<sup>91</sup> *Subul As-Salām* 4/45

<sup>92</sup> **Translator's Note:** See *Allāhu Akbar! Sadaq Allāh Wa Rasūluhu, Wa Kaththab Al-Wujūd Amrīkā, Wa Taharat At-Tā'ifah Al-Mansūrah*, p. 7.

*Shaykh Ahmad Ibn 'Abdillāh Az-Zahrāhnī* said,

“And the Prophetic narrations have mentioned four types of people, and they are:

- **The first type:** The Victorious Party, and their description is that they are established upon Command of Allāh *Ta'ālā*, and that they are victorious, and that they are manifest upon the people, and that they fight upon the Truth, and that they subjugate their enemies, and that they do not care about those who oppose them or those who abandon them or assist them, and that they are upon this until the Command of Allāh, *Ta'ālā*, comes.
- **The second type:** The abandoners, and they are those who have sat back from the *Jihād*, and such people.
- **The third type:** The opposition, and they are the ones against the Victorious Party.
- **The fourth type:** Those who give victory to the ones established upon the Command of Allāh *Ta'ālā*, but they are not at the status of the Victorious Party.

So it is upon the Muslim to make clear to himself which of these types he is from - is he from the victorious ones, or from the assisters, or from the abandoners, or from the opposition?

And let those established upon the Command of Allāh know that it is upon them to prepare the preparations to terrorize the enemies of Allāh and their enemies, and to incite the believers to fight, and to ready themselves to go forth in the Path of Allāh, whether they are light or heavy, and to have patience during the harm and the suffering and the hardship that they meet on their path, and that they put their trust in Allāh Alone. And with all this, the greater reality - that Victory is from Allāh *'Azza Wa Jall* no matter what they expend from ways and means - must be established within the souls.

Allāh *Ta'ālā* said,

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ  
If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust <sup>93</sup>

The *Sunan* of change are tied to the Hand of Allāh *Ta'ālā*,

وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And you will not, unless (it be) that Allāh wills, the Lord of the *'Alāmīn* <sup>94</sup>

<sup>93</sup> *Āl-'Imrān*; 160

<sup>94</sup> *At-Takwīr*; 29

but what is required from the slaves is that they take the means, without depending on them. Allāh *Ta'ālā* said,

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا  
بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allāh. Verily! Allāh will not change the good condition of a people as long as they do not change their state of goodness themselves. But when Allāh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector”<sup>95</sup>

End of quote from *Shaykh* Ahmad Ibn 'Abdillāh Az-Zahrāhnī, may Allāh preserve him.<sup>96</sup>

### **Question: Is the Victorious Party *Ahl Al-Hadīth*, and Do They Fight With the Pen or With the Sword?**

Ibn Al-Qaryah Al-Falāh Al-Mu'tasim wrote,

“And as for the statement of many of the *Salaf* that the Victorious Party are *Ahl Al-Hadīth*, then the meaning is true. And the meaning of their statement is that the Victorious Party is upon the creed of *Ahl Al-Hadīth*, and their creed is the soundest and the best-known.

An-Nawawī, may Allāh have Mercy upon him, said, “Ahmad Ibn Hanbal said, ‘If they (i.e. the Victorious Party) are not *Ahl Al-Hadīth*, then I do not know who they are.’”

And Al-Qādī 'Iyād said, “Indeed Ahmad intended *Ahl As-Sunnah Wal-Jamā'ah*, and those who believe in the *Math'hab* of *Ahl Al-Hadīth*.”

Ibn Taymiyyah said in his *Fatwā* about the obligation of fighting the Tatār, when he mentioned the Victorious Party, “As for the parties in Ash-Shām and *Misr* and others like them, then at this time, they are the most deserving people to enter into the Victorious Party that was mentioned by the Prophet, *صلى الله عليه وسلم*.”<sup>97</sup>

<sup>95</sup> *Ar-Ra'd*; 11

<sup>96</sup> **Translator's Note:** See *At-Tā'ifah Al-Mansūrah Tunqith Al-Mawqif*, p. 4

<sup>97</sup> *Majmū' Al-Fatāwā* 28/253

“[And] some have said what is intended by the Party that wages *Jihād* is not that it wages *Jihād* with the arrows (i.e. with weaponry), but what it means is the *Qur’ān*.

[And] the *Hadīth* of Salamah Ibn Nufayl <sup>98</sup> shows that what is intended is the fighting that is well-known (i.e. with weaponry), and this is enough to slap these people, and to expose their deviation, but may Allāh kill the people of desires.

Therefore, we say: They are *Ahl Al-Hadīth* in terminology, for they were the leaders of *Jihād* in all of the battlefields. And because of this *Shaykh* Sulaymān Ibn Muhammad Ibn Abdil-Wahhāb says, “It is impossible that the Victorious Party would not know the *Hadīth* or the *Sunan* of the Messenger of Allāh, *صلى الله عليه وسلم*, rather, they would not be victorious upon the Truth except by way of acting on the Book of Allāh and the *Sunnah* of His Messenger, *صلى الله عليه وسلم*, and they are *Ahl Al-Hadīth* from amongst the Arabs and others.” <sup>99</sup>

End of quote from Ibn Al-Qaryah Al-Falāh Al-Mu'tasim, may Allāh preserve him. <sup>100</sup>

And on this issue, *Shaykh* Abdul-Qādir Ibn Abdil-Azīz said:

“It is not possible to restrict the [Victorious] Party to the scholars only. Rather, they (i.e. the *Tā’ifah*) are the people of knowledge and *Jihād*. And there is no doubt that the scholars who work [for the Religion], are the first people entered into this Party and then the rest of the people from the *Mujāhidīn* and the others follow them.

And what lead the Predecessors (*As-Salaf*) to the saying that the Party is the scholars, was that the *Jihād* was something about which there was no disagreement among the Muslims, and the fortified borders were fully equipped with soldiers and armies, facing the states of warfare (*Diyār Al-Harb*) and the things that would pierce the Religion the most in their times were the innovations and the great heresies - and the knights of this battle arena are the scholars.

As for us today, we are in need of the efforts of the scholars and the *Mujāhidīn*; each in their respective battle arena, as the Religion cannot be established with knowledge alone, nor with *Jihād* alone - rather, with both of them together. As He, the Most High, said in the Verse of “The Iron”:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ

<sup>98</sup> **Translator’s Note:** See Chapter 1

<sup>99</sup> *Taysīr Al-’Azīz Al-Hamīd* 1/330

<sup>100</sup> **Translator’s Note:** See *Allāhu Akbar! Sadaq Allāh Wa Rasūluhu, Wa Kaththab Al-Wujūd Amrīkā, Wa Taharat At-Tā’ifah Al-Mansūrah*, p. 7.

شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Indeed We have sent Our Messengers with clear proofs, and We revealed the Book with them, and the Balance (justice) that mankind may keep up justice. And We brought forth Iron wherein is mighty power (in matters of war), as well as (many) benefits for mankind. And that Allāh may test who it is that will help Him (His Religion), and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.<sup>101</sup>

And *Shaykh Al-Islām* Ibn Taymiyyah said, “And the Religion will not be established except with the Book, the Balance, and the Iron. The Book to guide with it, and Iron to support it. As He, the Most High, said: “Indeed We have sent Our Messengers...” – the Verse. So the Book; with it the knowledge and the Religion are established. And the Balance; with it the rights in monetary contracts and collections are established. And the Iron; with it the penalties of law (*Al-Hudūd*) are established.”<sup>102</sup> And he also said, “And the swords of the Muslims give victory to this Legislation - which is the Book and the *Sunnah*, as Jābir Ibn ‘Abdillāh (may Allāh be pleased with him) said, ‘The Messenger of Allāh, صلى الله عليه وسلم, ordered us to strike with this - meaning the sword - whosoever leaves from this - meaning the *Mus’haf*.”<sup>103</sup> And he also said, “Because verily, that which establishes the Religion, is the Guiding Book and the Victory-Giving Iron, as Allāh, the Most High, mentioned.”<sup>104</sup> And many other places, in the different sections (in his *Fatāwā*).

I say: And due to that, it is possible to say that *At-Tā’ifah Al-Mansūrah* is the *Tā’ifah* which performs *Jihād*, (and) which follows the straight, *Sharī’ah*-based methodology (*Manhaj*); the methodology (*Manhaj*) of *Ahl As-Sunnah Wal-Jamā’ah*.

End of quote from *Shaykh* Abdul-Qādir Ibn Abdil-Azīz, may Allāh free him.<sup>105</sup>

**Question: How Can The Victorious Party Remain Until the Hour is Established, If the Hour Will Be Established Upon the Worst of the Creation, and When “Allāh Allāh” Will Not Be Said On the Earth?**

*Shaykh* Abū Basīr At-Tartūsī answered,

<sup>101</sup> *Al-Hadīd*; 25

<sup>102</sup> *Majmū’ Al-Fatāwā* 35/36

<sup>103</sup> *Majmū’ Al-Fatāwā* 35/365

<sup>104</sup> *Majmū’ Al-Fatāwā* 28/396

<sup>105</sup> **Translator's Note:** See *At-Tibyān* Publications' translation of *Ar-Radd 'Alā Shubuhāt Muta'aliqah Bil-Bay'ah Wal-'Imārah*, pp. 40-43.

“If the greater signs of the Hour come and its time approaches, Allāh will send a wind the smell of *Misk*, its touch is like that of silk, and it will not leave anyone with an atom’s weight of *Imān* in his heart upon the earth except that it takes his soul. Then, there will only remain the most evil of the creation, and upon them the Hour will be established. And perhaps this is what is intended by his statement, *صلى الله عليه وسلم*, “*Until the Command of Allāh comes.*” So the Command of Allāh is the wind that takes the soul of the believers.

As in the *Hadīth* that was narrated by Abū Hurayrah, who said, “The Messenger of Allāh, *صلى الله عليه وسلم*, said, ‘*Indeed Allāh will send a wind from Yemen, softer than silk, so it will not leave anyone with an atom’s weight of Imān [on the Earth] except that it takes his soul.*’”<sup>106</sup>

And from Abdur-Rahmān Ibn Shamāsah, who said, “I was with Maslamah Ibn Mukhallad, and with him was Abdullāh Ibn ‘Amr Ibn Al-‘Ās, so Abdullāh said, ‘The Hour will not be established except on the most evil of the creation – they are more evil than the people of *Al-Jāhilīyyah*, they do not supplicate to Allāh for anything except that He rejects it back upon them.’ So while they were upon that, ‘Uqbah Ibn ‘Āmir came. So Maslamah said to him, ‘O ‘Uqbah, listen to what Abdullāh is saying.’ So ‘Uqbah said, ‘He is more knowledgeable. And as for me, then I heard the Messenger of Allāh, *صلى الله عليه وسلم*, say, ‘*There will never cease to remain a faction from my Ummah fighting upon the command of Allāh, subjugating their enemies. They are not harmed by those who oppose them, until the Hour arrives upon them and they are upon that.*’ So Abdullāh said, ‘Indeed. Then Allāh will send a wind like the smell of *Misk*, its touch like that of silk, and no soul with an atom’s weight of *Imān* will remain except that it takes it, then there will remain the worst of people, and upon them the Hour will be established.’”<sup>107</sup>

So the meaning of his statement, *صلى الله عليه وسلم*, “*Until the Day of Resurrection*” is “They will not cease to remain upon the Truth until this soft wind takes their souls close to the [Day of] Resurrection and when it’s conditions appear, so their permanence was generalized [to mean] until the Hour is established upon its conditions and its limited approach, and Allāh knows best.”<sup>108</sup>

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him.<sup>109</sup>

### **Question: If They Are Manifest and Victorious, Why Do We Not See That Their Manifestation Has An Effect On the Present Reality?**

<sup>106</sup> Muslim, *Kitāb Al-Īmān* #2011

<sup>107</sup> Muslim, *Kitāb Al-Imārah* #3550

<sup>108</sup> Stated by An-Nawawī in his explanation of *Sahīh* Muslim 2/132

<sup>109</sup> **Translator's Note:** See *Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, pp. 15-17

*Shaykh* Abū Basīr At-Tartūsī answered,

“And there are many answers to this, from them:

1) We say to the questioner: If your eyes study [the current reality] carefully, and you sharpen your understanding, and you scrutinize what is occurring on the battlefields with the *Basīrah* (insight) of a scholar, you will find that the Victorious Party’s presence and manifestation cannot be denied or not known, and it will be this way until the Hour is established.

And we say to you, explicitly, and with apology, that your understanding and your sight have lied to you, and that the Messenger of Allāh, صلى الله عليه وسلم, has spoken the Truth in what he told us about them being manifest and victorious as the eras continue, until the Hour is established.

2) That their manifestation upon the people does not vanish, but what might happen is that the extent and the scope of their manifestation might dwindle at one stage – by the judgment of those apart from them who are suffering from the *Ghurbah* (alienation) – until some might think that they don’t exist at all, and the reality is the opposite of this.

3) The statement that they are manifest does not obligate that they do not endure – at one stage or another – losses or suffer defeats, due to what the hands of some of them have wrought, or due to a trial Willed by Allāh so that He may put the souls and the ranks to the test. This was conceivable even for the first Victorious Party, the ones about whom the following Verse was revealed:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ  
Those who answered (the Call of) Allāh and the Messenger (Muhammad) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward<sup>110</sup>

And His, *Ta’ālā’s* Statement:

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانَ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ  
And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allāh, in order that He might test the believers<sup>111</sup>

<sup>110</sup> *Āl-Imrān*; 172

<sup>111</sup> *Āl-Imrān*; 166

So the *Sunnah* of Allāh was decreed to be that fighting has alternate successes – once for you and once against you, and the Ultimate Victory will be for the believers.

4) [That the manifestation of the Victorious Party] is a slim manifestation, and not its complete inexistence, in one stage or another. It is to be considered within the long history of the Victorious Party, and the speed at which it appears and disappears, and that it is an irregular and extraneous occurrence, and not the *Asl*.”

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him.<sup>112</sup>

### **Question: Is the Saved Sect (*Al-Firqah An-Nājiyah*) the Same As the Victorious Party?**

*Shaykh* Abdul-Qādir Ibn Abdil-Azīz stated,

That which seems to be the most correct opinion, in my view, is that [Saved] Sect and the [Victorious] Party are not interchangeable; and that the [Victorious] Party is a part of the [Saved] Sect. So the Victorious Party is that part, or those few, who carry out giving victory to the Religion, by knowledge and *Jihād* from amongst the Saved Sect, which is upon the correct methodology and belief. And branching out from that, we also say, that the *Mujaddid*<sup>113</sup> is one of the individuals from the Victorious Party, who carried out the most important obligations of the Religion in his time, upon the saying of the majority, that the *Mujaddid* is one person.<sup>114</sup>

And my evidence for this is what follows:

1. Allāh, *Ta'ālā's*, statement:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ  
So if only from every group (*Firqah*) of them, a party (*Tā'ifah*) went forth, that they  
may get instructions in the Religion...<sup>115</sup>

<sup>112</sup> **Translator's Note:** See *Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, pp. 224-225

<sup>113</sup> **Translator's Note:** *Mujāddid*: Reformer, reviver etc.

<sup>114</sup> **Translator's Note:** The issue of the *Mujaddid* is referring to the *Hadīth* narrated from Abū Hurayrah (may Allāh be pleased with him) from the Messenger of Allāh, *صلى الله عليه وسلم*, that he said: “*Verily Allāh will send for this nation (Ummah), at the head of every hundred years, one who will revive for it its Religion.*” Narrated by Abū Dāwūd. As-Sakhāwī mentioned that’s its chain is authentic and its men are all trustworthy, in “*Al-Maqāsid Al-Hasanah*” (149), and Al-Albānī authenticated in “*Sahīh Abī Dāwūd*” (3,606), “*As-Silsilah As-Sahīhah*” (599), and in “*Sahīh Al-Jāmi*” (1,874), with the extra phrasing “*Ta’āla*”, as well as other places in his books.

<sup>115</sup> *At-Tawbah*, 122

So this Verse differentiated between the “*Firqah*” (the group) and the “*Tā’ifah*” (the party), and it showed that the *Tā’ifah* is a part of the *Firqah*, and that it is that part of the *Firqah*, which establishes the knowledge and the *Jihād*, like in the *Tafsīr* of this Verse. <sup>116</sup>

2. The knowledge and the *Jihād*; and they are the most important descriptions of *At-Tā’ifah Al-Mansūrah*. And the basis (*Asl*) of their legislation is that they are communal obligations “*Furūdh Kifāyah*”, which is that this duty becomes obligatory upon some (to fulfill) but not all of the sons of the *Ummah*, to carry out. And these ones, from the *Ummah*, who are carrying out (attaining) knowledge and *Jihād*, they are the Victorious Party.

...So if it is said that *Ahl As-Sunnah* (i.e. the Saved Sect) are the Victorious Party, then this is only acceptable if the intended meaning is that *Ahl As-Sunnah* are followers of the Victorious Party. Otherwise, the Party is more specific than the Sect, and Allāh, *Ta’ālā*, knows best. And the point from this is for each Muslim to strive to be from this Victorious Party, which is established in aiding the Religion through Knowledge, Invitation (*Da’wah*) and *Jihād*. He, *Ta’ālā*, said:

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

... and for this, let (all) those who want to strive, strive ... <sup>117</sup>

I say: And despite that, the Party could be the entire Sect, and that is at the end of time, when the Believers will be isolated in *Ash-Shām*, and upon them ‘*Isā Ibn Maryam*, عليه السلام, descends to fight the *Dajjāl*, as is in the authentic *Ahādīth*. And concerning this, there are narrations, which mention that the [Victorious] Party will be in *Ash-Shām* or *Bayt Al-Maqdis* (Jerusalem); <sup>118</sup> and that this is in regards to the last members of this [Victorious] Party completely. However, prior to that from the (various) eras, the Party can be in *Ash-Shām* or other than it. <sup>119</sup> And Allāh, the Most High, knows best.

End quote from *Shaykh Abdul-Qādir Ibn Abdil-Azīz*, may Allāh free him. <sup>120</sup>

<sup>116</sup> Refer to Ibn Kathīr

<sup>117</sup> *Al-Mutaffifīn*, 26

<sup>118</sup> The *Hadīth* of Abū Umāmah, may Allāh be pleased with him.

<sup>119</sup> And look to the words of the author of the book *Fat’h Al-Majīd Sharh Kitāb At-Tawhīd*, the explanation of the *Hadīth* of *At-Tā’ifah*”, (Pg. 278-279), publication “*Ansār As-Sunnah*”.

<sup>120</sup> **Translator's Note:** See *At-Tibyān* Publications' translation of *Ar-Radd 'Alā Shubuhāt Muta'aliqah Bil-Bay'ah Wal-'Imārah*, pp. 43-46.

And *Shaykh* Abū Basīr At-Tartūsī answered,

“The talk of the brothers about this issue has increased, particularly because some of those researching [this issue] have plunged into the issue – due to a goal within their souls – without knowledge, so they issued verdicts, so they were misguided and misguided others, and due this, the answer to this question will be somewhat specific, and Allāh is the source of strength.

I say: Every individual in the manifest Victorious Party is from the Saved Sect, and that does not mandate that every person from the Saved Sect is from the manifest Victorious Party, and two things confirm this.

First, the *Shar’ī* texts that confirm the difference between the Saved Sect and the Victorious Party, such as His, *Ta’ālā’s* Statement,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ  
Let there arise out of you a group of people inviting to all that is good, enjoining Al-  
*Ma’rūf* and forbidding Al-*Munkar*. And it is they who are the successful <sup>121</sup>

So this address differentiated between the Saved Sect – and it is the totality of the *Ummah* that is intended by the address, and between the Victorious Party, and they are a group from the greater *Ummah* who rise up to the obligation of commanding the good and forbidding the evil.

Ibn Kathīr said in his *Tafsīr*, <sup>122</sup> “And let there rise from amongst you a group that rises up to establish the command of Allāh in calling to the *Khayr*, and enjoining the good and forbidding the evil, and they are the successful ones.”

Ad-Dhahhāk said, “They are specifically the *Sahābah*, and specifically the narrators, meaning the scholars and the *Mujāhidīn*, and what is intended by this *Āyah* is that there should be a group from this *Ummah* embarking on this matter.” End quote.

So they are [more] specific [than] the specific [group], and this cannot be and cannot be achieved in every person from the entire Saved Sect [which is the] *Ummah* of *Tawhīd*, with what it contains from the incapacitated ones, and the corrupt ones and the disobedient ones!

Allāh *Ta’ālā* said:

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<sup>121</sup> *Āl-‘Imrān*; 104

<sup>122</sup> 1/398

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

And many a Prophet fought (in Allāh's Cause) and along with him (fought) large bands of religious learned men (*Ribbiyyūn*). But they never lost heart for that which did befall them in Allāh's Way, nor did they weaken nor degrade themselves. And Allāh loves the patient ones <sup>123</sup>

So the *Ribbiyyūn* here are the elite of the Victorious Party which wages *Jihād* in the Path of Allāh, and do not fear the blame of the blamers!

And whoever says that the *Ribbiyyūn* whose mention was made in this Verse are intended to be the Saved Sect - and they are all those who answered or believed from amongst the women, and the elderly, and others, then he has made a shameful error that is not befitting for the beginning students of knowledge!

Likewise is His, *Ta'ālā's* Statement:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward <sup>124</sup>

So Allāh *Ta'ālā* differentiated between those who sit back from the believers, except for those who are disabled, who enter into the Saved Sect, and between the *Mujāhidīn Fī Sabīlillāh* with their wealth and their souls, who enter into the manifest Victorious Party. So the two are not equal in their traits or in their missions, just as they are not equal in regards to the reward and the ranks on the Day of Resurrection, even though they share the trait of being saved from the punishment [of Allāh], with the evidence being His, *Ta'ālā's* Statement:

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ

<sup>123</sup> *Āl-'Imrān*; 146

<sup>124</sup> *An-Nisā'*; 95

## Unto each, Allāh has promised good (Paradise) <sup>125</sup>

But:

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward <sup>126</sup>

And in the *Hadīth*, it was previously mentioned His Statement, *صلى الله عليه وسلم*, “There will not cease to exist from my Ummah a party, manifest upon the Truth;” “There will never cease to exist people from my Ummah, manifest upon the people;” “This Religion will remain established, [and] a group of Muslims will fight upon it;” “There will never cease to exist a party from my Ummah, victorious, they will not be harmed by those who abandon them,” and other texts.

So his, *صلى الله عليه وسلم*, statement, “From my nation... a group from the Muslims” is intended towards dividing the Victorious Party from the Saved Sect that encompasses the entire *Ummah* of *Tawhīd* and *Ijābah* (response)!

Third: From the evidence of the characteristics of both the Victorious Party and the Saved Sect. The *Sharī'ah* texts have differentiated between the traits of the Victorious Party and the characteristics of the Saved Sect, which causes us to say, out of necessity, that the Victorious Party is something in addition to the Saved Sect. So the Saved Sect is described by the soundness of its belief and the excellence of its following [of the *Sunnah*], and for this reason, when the Prophet was asked about it, and about its characteristics, he answered that it is what is upon, “What I am upon and my companions.”

Whereas the Victorious Party, from the evidence of the texts that were mentioned previously, are an addition to the trait of soundness of belief and excellence in following, for they wage *Jihād* in the Path of Allāh, enjoin the good and forbid the evil, are manifest upon the Truth over those who oppose them, they openly proclaim the Truth, not fearing the blame of the blamers... until the end of the traits previously mentioned.

And these traits are impossible to be achieved in every individual within the Saved Sect, with their differences in age and levels [of faith], from the elderly and the women and the children and the general masses of people and others besides them!

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<sup>125</sup> Ibid

<sup>126</sup> Ibid

**In summary:** Every individual in the Victorious Party is from the Saved Sect, and it cannot be the opposite, due to the impossibility of the traits of the manifest Victorious Party appearing in every individual from within the Saved Sect, so the statements [of the Prophet] separated between them, and this was a must.

The Victorious Party in relation to the Saved Sect is considered the elite or the vanguards who take the lead in the great missions, and fight for the rights of the *Ummah* and its sanctities.

The Victorious Party and the Saved Sect both share the trait of perfection of belief and excellence of following, but they differ in the rest of the traits as was mentioned previously.

So if it is said, what is the benefit of this division and detailing?

I say: It is the fulfillment of acting with the *Shar'ī* texts which differentiated between the scholar who acts and between the ignorant from amongst the generality of people, and between the *Mujāhid* and the one who sits back, and what is further between both in reward and recompense.

Secondly: So that a person will not become saturated with what he was not given, so he would say, "I am from the manifest Victorious Party," while the reality of his affair is that he is not even from the Saved Sect – this is if he is from neither one of them!

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him. <sup>127</sup>

### **Question: Where Is the Victorious Party Found, and Is It Located In a Specified and Constant Place?**

*Shaykh* Ahmad Ibn 'Abdillāh Az-Zahrāhnī answered,

"And the Victorious Party is not gathered in one area or a specified place, rather they may be gathered and they may be divided in different areas, and they may be great in number or small in number. And this does not muddy what has been narrated in some of the narrations that they are in Ash-Shām, and some of the narrations mentioned that they are in Jerusalem, and the sides of Jerusalem, and in some of them, "*The people of the west will continue.*" And some of the people of knowledge explained "*the people of the west*" as being the people of Ash-Shām. And the benefit of these narrations, and Allāh knows best, is that the Victorious Party will, at the end of time, be manifest in the countries of Ash-Shām, and there will occur between them and their enemies great

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<sup>127</sup> **Translator's Note:** See *Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, pp. 221-219.

trials, and despite this, they will be manifest and steadfast, due to the statement of the Prophet, صلى الله عليه وسلم, “There will never cease to exist a party from my Ummah fighting upon the Truth, manifest against those who oppose them, until the last of them fight the Dajjāl.”<sup>128</sup>

*Al-Hāfith* An-Nawawī said, “It is not necessary that they be gathered together, rather they can be dispersed in the lands of the earth.”<sup>129</sup>

And *Al-Hāfith* Ibn Hajar said, “It is not necessary that they be gathered together in one country, rather it is possible for them to be gathered in one land, and that they be dispersed in different lands of the earth. And their being gathered in one country is possible, and that some of them be in one [land] without the others [being there]. And it is possible that the earth gets free of some of them one by one, until there remains only one group [of them] in one country; so if they perish, then the Command of Allāh has come.”<sup>130</sup>

End of quote from *Shaykh* Ahmad Ibn 'Abdillāh Az-Zahrāhni, may Allāh preserve him.<sup>131</sup>

And *Shaykh* Abū Basīr At-Tartūsī answered,

“The Victorious Party does not have a specified place which it does not leave, so it is found wherever those who fulfill its traits are found, and nothing is more evident of this than the graves of the Companions, may the Pleasure of Allāh be upon them, which are spread out all over the world, depending on where those of them carried out the obligation of *Jihād* in the Path of Allāh!

But what may be said: is that Ash-Shām<sup>132</sup> will never be lost of the trace of the presence of the Victorious Party, and this is due to the authentic *Ahādīth* and narrations that mentioned the virtue of Ash-Shām and its people, and which indicated that Ash-Shām will never be without the presence of the Victorious Party. From them:<sup>133</sup>

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<sup>128</sup> See *Sunan Abī Dāwūd*, *Kitāb Al-Jihād*, 3/11; and Al-Hākim's *Al-Mustadrak* 2/71 and 4/450. **Translator's Note:** This narration was declared “*Sahīh*”, by Ibn Jarīr At-Tabarī in “*Musnad 'Umar*”, 2/825, Al-Albānī in “*Sahīh Abī Dāwūd*”, #2484, and Al-Wādī'ī declared it to be upon the conditions of *Imām* Muslim in “*As-Sahīh Min Dalā'il An-Nubuwwah*”, 541.

<sup>129</sup> *Sahīh Muslim Bī Sharh An-Nawawī* 13/66-67

<sup>130</sup> *Fat'h Al-Bārī* 13/295

<sup>131</sup> **Translator's Note:** See *At-Tā'ifah Al-Mansūrah Tunqith Al-Mawqif*, p. 1.

<sup>132</sup> What is meant by “Ash-Shām” is the greater Levant, and it includes Syria, Palestine, Jordan, and Lebanon, until Tābūk, from the lands of the Arabian Peninsula.

<sup>133</sup> All of what will come from the evidences of the virtues of *Ash-Shām* and its people was taken from the book, “*Fadhā'il Ash-Shām*” by Ar-Rab'i, with the *Tahqīq* of *Ash-Shaykh Al-Muhaddith* Muhammad Nāsirud-Dīn Al-Albānī, may Allāh have Mercy upon him. And all of what we mentioned was from the *Sahīh* or *Hasan* narrations, and all praise is due to Allāh.

His, صلى الله عليه وسلم, statement, *“They will remain victorious wherever they turn, they will not be harmed by those people who abandon them, until the Command of Allāh comes, and they are in Ash-Shām.”*

And his statement, صلى الله عليه وسلم, *“If the people of Ash-Shām become corrupt, then there will be no good in you. There will never cease to be a party from my Ummah victorious, they will not be harmed by those who abandon them, until the Hour is established.”*

And he said, صلى الله عليه وسلم, *“The people of the west will not cease to be manifest, they will not be harmed by those who abandon them, until the Hour is established.”*

Imām Ahmad said, *“The people of the West are the people of Ash-Shām.”*

And he said, صلى الله عليه وسلم, *“The foundation of the state of the believers is in Ash-Shām.”*

And he said, صلى الله عليه وسلم, *“When the great trials occur, Allāh will send from Damascus helpers, from the most noble knights of the Arabs, and the best of them in weaponry, Allāh will assist the Religion by way of them.”*

And from Abdullāh Ibn ‘Amr, may Allāh have Mercy upon him, who said, *“The Prophet, صلى الله عليه وسلم, said to us one day, ‘Indeed I saw the Angels in my sleep, they took the pillar of the Book, and they settled with it in Ash-Shām, so if the great trials occur, then Faith will be in Ash-Shām.’”*

And from Abdullāh Ibn Hawālah, who said, *“O Messenger of Allāh, dictate to me a land for me to be in, for if I knew that you will remain [alive], I would not choose [anything] over nearness to you.”* So he said, *“Upon you is Ash-Shām, upon you is Ash-Shām, upon you is Ash-Shām.”* So when the Prophet, صلى الله عليه وسلم, saw his dislike of Ash-Shām he said, *“Do you know what Allāh, ‘Azza Wa Jall, says? He says, ‘You are the elite from My lands, I enter into you the best of My slaves.’... And I saw the Angels carrying a pillar, white like a pearl, the night of my night journey. I said, ‘What are you carrying?’ They said, ‘We are carrying the pillar of Islām, we were ordered to place it in Ash-Shām.’”*

And in a narration, *“Upon you is Ash-Shām, for it is Allāh’s choice [land] from His earth, [and] Allāh selects for it the best from His slaves.”*

And from him, he said, *“The Messenger of Allāh said, ‘You will find armies – an army in Ash-Shām, an army in Iraq, an army in Yemen.’”* Abdullāh said, *“So I stood up and said, ‘Choose one for me, O Messenger of Allāh!’* So he said, *‘Upon you (all) is Ash-Shām. But whoever refuses, then let him join its Yemen and let him seek to drink from its streams. As indeed Allāh, ‘Azza Wa Jall, has taken responsibility for Ash-Shām and its people for me.’”*

Rabī’ah said, *“I heard Abū Idrīs narrating this Hadīth, ‘Whoever Allāh takes*

responsibility for, then he cannot be lost.”

So all of these *Ahādīth* and others indicate that the Victorious Party has a presence in Ash-Shām, and that no matter how much its influence and size dwindles, it will never be completely inexistent in Ash-Shām, and that good will remain in Ash-Shām whether the oppressive *Tawāghīt* like it or not!

Just as that, in these *Ahādīth*, there is a glad tidings to all the Muslims, and especially to the people of Ash-Shām, that Ash-Shām, no matter who long the era of the oppressors and the evil-doers persists, and no matter how long the *Tawāghīt* carouse within it – its glory must, and will, return to it, as will its role in leading the *Ummah* towards Victory and Establishment, and freeing the masses from the noose of the worship of the slaves to the worship of Allāh, *Al-Wāhid Al-Ahad*. And this is not far away, *In Shā’ Allāh*.

وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا

And they say: “When will that be?” Say: “Perhaps it is near!”<sup>134</sup>

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him.<sup>135</sup>

### **Question: Must All of Those in the Victorious Party Remain In It Permanently, and Never Leave It?**

*Shaykh* Abū Basīr At-Tartūsī answered,

“Infallibility is not for anyone after the Prophets, so a person might be from the Victorious Party one day, based upon traits he is characterized by that make him from it or close to it, and tomorrow changes and situations may come upon him suddenly that cause him to be taken out from the characteristics of the Victorious Party, and from his being one within it. And the protected one is he who Allāh protects and makes steadfast – we ask Allāh *Ta’ālā* for steadfastness and a good end.

And upon this we say: Just as a person’s *Imān* is strengthened and weakened, depending upon what he comes with from obedience or disobedience and sins, then similarly you see him getting closer and getting farther, in a consistent manner, from the Victorious Party, based upon what he is afflicted with from changes and alterations and situations – they take him close or take him far away.”

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<sup>134</sup> *Al-Isrā’*; 51

<sup>135</sup> **Translator's Note:** See *Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, pp. 219-222.

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him. <sup>136</sup>

**Question: Must the Victorious Party Be Gathered In One Group Only, Such That Every One Outside Of This Group Is Not From the Victorious Party?**

*Shaykh* Abū Basīr At-Tartūsī answered,

“Despite the fact that most of the Victorious Party act in the form of an organized group, it is not mandatory that all of its individuals be gathered in one congregation, or in one area, so that everyone out side of this congregation is considered to be not from the Victorious Party.

And what emphasizes this is that the Victorious Party, as was previously mentioned, has its certain traits by which it is known, and it cannot be known except by these traits. So if these traits comply within someone, then he is from it, and it is from him, whether he is called by its name or is not called by its name, and no matter the site and the place he is in!

An-Nawawī, may Allāh have Mercy upon him, said, “It is possible for the Victorious Party to be divided amongst different types of Muslims, from them are the brave fighters, and from them are the jurists, and from them are the scholars of *Hadīth*, and from them are the ascetics, and those who enjoin the good and those who forbid the evil, and it is not mandatory that they be gathered together, rather they me be dispersed in the areas of the earth.” <sup>137</sup>

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him. <sup>138</sup>

**Question: What Contemporary *Islāmic* Groups Are Closest To the Victorious Party – Or Are There Those That We Can Call the Victorious Party?**

Ibn Al-Qaryah Al-Falāh Al-Mu'tasim wrote,

<sup>136</sup> **Translator's Note:** See *Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, p. 223

<sup>137</sup> *Sharh Sahīh* Muslim, 13/67

<sup>138</sup> **Translator's Note:** See *Sifat At-Tā'ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, pp. 222-223

“The *Islāmic* groups closest to the Victorious Party that is well-pleasing [to Allāh], and can be called from the Victorious Party, are the ones most characterized by and most attached to the traits of the Victorious Party previously mentioned, and the aware reader now has a precise scale by which he can measure the groups and the individuals and the parties, and know the extent of their nearness to or distance from the Saved Victorious Party, and this is from his knowledge of the traits mentioned in this [book].

So they are the ones who answered to Allāh’s call, fought upon the command of Allāh, and assisted the oppressed slaves of Allāh, and announced their disavowal to the enemies of Allāh, and fought against those who opposed them, and strike the necks of their enemies, and their enemies and their enemies’ agents surrounded them, and incited them to fight those with them, and they preferred meeting their Lord to the attainment of their objective, and they protected the cherished valuables of *Islām*, and they had jealousy over the vindicated honor *Ummah*, and they put forth their souls as a sacrifice to its sanctities, and they established *Tawhīd* loftily, and called to *Al-Hākimiyyah* in speech and in action, and Allāh subjugated His enemies by way of them, and raised His Word through [the spilling] of their blood, and perfected His blessings with their severed limbs, and established His Legislation with their determination, and the nations gathered upon them in transgression and oppression, and the near and the far banded together against them, with treason and with plotting, and the head and the body opposed them, and the heart and the bosom abandoned them.”

End of quote from Ibn Al-Qaryah Al-Falāh Al-Mu'tasim, may Allāh preserve him. <sup>139</sup>

And *Shaykh* Abū Basīr At-Tartūsī said:

“And I think that the group that fights in the Path of Allāh in Chechnya and Afghanistan are the manifest Victorious Party, *In Shā’ Allāh.*” <sup>140</sup>

End of quote from *Shaykh* Abū Basīr At-Tartūsī, may Allāh preserve him. <sup>141</sup>

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<sup>139</sup> **Translator’s Note:** See *Allāhu Akbar! Sadaq Allāh Wa Rasūluhu, Wa Kaththab Al-Wujūd Amrīkā, Wa Thaharat At-Tā’ifah Al-Mansūrah*, pp. 5-6.

<sup>140</sup> **Translator’s Note:** Since *Shaykh* Abū Basīr’s writing of this opinion in 1993, similar groups fighting to make the Word of Allah the highest have emerged and become manifest in Iraq, the *Islāmic* Maghreb, Yemen, Lebanon, Somalia and Waziristan. And there are surely similar groups throughout the world who exist and are known to Allāh, *Ta’ālā*, but unknown to us.

<sup>141</sup> **Translator’s Note:** See *Sifat At-Tā’ifah Al-Mansūrah Allatī Yajib Takthīr Sawādihah*, p. 224

## WHY JIHĀD?

Allāh created the creation to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I created not the *Jinn* and humans except they should worship Me (Alone) <sup>142</sup>

And He divided the creation into two groups – of them are those who believed in Him, and of them are those who disbelieved.

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ. وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ  
وَ الظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

...A party will be in Paradise and a party in the blazing Fire. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy.

And the wrong-doers will have neither a protector nor a helper <sup>143</sup>

And He made some of His creation a *Fitnah* for others [of his creation].

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ

And We have made some of you as a trial for others: will you have patience? <sup>144</sup>

Allāh *Ta'ālā* said in the *Hadīth Qudsī*, "Indeed I sent you to test you and to test (others) with you." <sup>145</sup> So the believer is tried with the disbeliever.

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful) <sup>146</sup>

<sup>142</sup> *Ath-Thāriyāt*; 56

<sup>143</sup> *Ash-Shūrā*; 7-8

<sup>144</sup> *Al-Furqān*; 20

<sup>145</sup> Narrated by Muslim, from 'Iyādh Ibn Himār

<sup>146</sup> *Muhammad*; 31

And Allāh has commanded the believers to call the disbelievers to the Guidance and the Truth. So whoever refuses and rejects, Allāh commanded fighting him until the Word of Allāh is the Highest, and the Religion is completely for Allāh.

The Prophet, صلى الله عليه وسلم, said, "I was commanded to fight the people until they bear witness that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh." <sup>147</sup> And he said, "I was sent in front of the hour with the sword, until Allāh is worshiped Alone, with no partners unto Him." <sup>148</sup>

So *Jihād* is a legislated, Divine commandment for the establishment of the Religion of Allāh on the Earth, and to vanquish *Al-Fitnah* (*Shirk*) from the Earth, and until there remains no authority in existence except the Authority of Allāh.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

**And fight them until there is no more *Fitnah* (disbelief and worshiping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone)** <sup>149</sup>

And *Jihād* is the identity of the Muslim in his existence. <sup>150</sup> The Prophet said, "*Jihād* is the highest peak of *Islām*." <sup>151</sup>

<sup>147</sup> Agreed upon

<sup>148</sup> *Sahīh*, Narrated by Ahmad from Ibn 'Umar. **Translator's Note:** It was declared "*Sahīh*" by Ath-Thahabī in "*Siyar A'lām An-Nubalā*" Vol. 15/509, Ahmad Shākir in his *Takhrīj* of "*Musnad Ahmad*", Vol. 8/44, and Al-Albānī in "*Sahīh Al-Jāmi*", #2831. It was also declared "*Hasan*" by Al-Albānī in "*Irwā' al-Ghalīl*", Vol. 5/109, and "*Jilbāb Al-Mar'ah Al-Muslimah*", 204.

<sup>149</sup> *Al-Baqarah*; 193

<sup>150</sup> **Translator's Note:** The meaning here is that one of the things that differentiates the Muslim from those who practice other religions is the obligation of *Jihād*, as it has been legislated in the *Sharī'ah* of the Prophet Muhammad and was made binding upon the Muslims, and this was not the case with the previous legislations sent with the other Prophets, may the Peace of Allāh be upon them. Allāh *Ta'ālā* said,

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

**Fighting is ordained for you (Muslims) though you dislike it** (*Al-Baqarah*; 216)

Ibn Kathīr said in his explanation of this Verse, "In this *Āyah*, Allāh made it obligatory for the Muslims to fight *Jihād* against the evil of the enemy who transgress against *Islām*. Az-Zuhrī said, "*Jihād* is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in *Sahīh* Muslim, "Whoever dies but neither fought [in Allāh's cause], nor sincerely considered fighting, will die a death of *Jāhiliyyah*" End quote.

<sup>151</sup> **Translator's Note:** This is based upon a number of *Ahādīth* of varying levels of authenticity and various phrases. The most authentic of them was narrated by At-Tirmithī from Mu'āth Ibn Jabal, may

And Allāh said in the *Hadīth Qudsī*, addressing Muhammad, “Indeed I sent you to try you and to try [others] with you,” until His Statement, “Seek to expel them like they expelled you, and fight them and We shall aid you, and spend and We shall provide for you. Send an army and We will send five more like it. And fight with those who obeyed you [against] those who disobeyed you.”<sup>152</sup>

And through *Jihād*, the people are differentiated into ranks; a rank of the people of Truth and *Tawhīd*, and a rank of disbelief and its people, and a rank of [the people of] betrayal and apostasy.

Allāh *Ta’ālā* said,

وَمَا أَصَابَكُمْ يَوْمَ التَّقْيِ الْجَمْعَانَ فَبَاذَنْ اللَّهَ وَلِيَعْلَمَ الْمُؤْمِنِينَ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبِعْنَاكُمْ هُمُ لِلْكَفْرِ يَوْمئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بَأْفُوَاهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And what befell you on the day when the two armies met (at Uhud) was with Allāh’s knowledge, and that He might know the believers. And that He might test the hypocrites, it was said to them: “Come, fight in the Way of Allāh or (at least) defend yourselves.” They said: “Had we known that fighting will take place, we would

Allāh be pleased with him, and in it, the Prophet, صلى الله عليه وسلم, said, “Should I not inform you of the head of all of the matter, its pillar and tip of its camel’s hump?” I said, “Of course, O Messenger of Allāh.” He said, “The head of the matter is Al-Islām. And its pillar is As-Salāt. And the tip of its camel’s hump is Al-Jihād.” The *Hadīth*. This narration was declared “*Hasan Sahīh*” by At-Tirmithī, in his “*Jāmi*”, #2616. It was declared “*Sahīh*” by Al-Albānī in “*Sahīh At-Tirmithī*”, #2616. A narration without the words “...all of...” was declared “*Sahīh*” by Ibn Al-Qayyim in “*Ilām Al-Muwaqqi’in*”, 4/259, and by Al-Albānī in “*Sahīh Ibn Mājah*”, #3224. The first narration is in the plural form for “Should I not inform you...” and the second is singular.

<sup>152</sup> Narrated by Muslim, from ‘Iyādh Ibn Himār. **Translator’s Note:** The full text of the *Hadīth* is as follows, “Indeed my Lord ordered me to teach you that which you do not know, from that which He taught me this day, [instructing me]: ‘The wealth which I confer upon a servant is all lawful for him, and I created all My servants having natural inclination to the true way but the devils came to them and turned them away from their (true) Religion, and they forbade for them that which I made lawful for them, and they ordered them to associate in worship with Me that for which I sent down no authority.’ Allāh looked upon the people of the earth and hated them, the Arabs and the non-Arabs, except for some remnants of the People of the Book, and He said: ‘I sent you only to put you to the test and to tests others through you, and I sent down to you a Book which cannot be washed away by water, which you will retain and recite whilst asleep and whilst awake.’ Allāh ordered me to destroy Quraysh so I said: ‘O my Lord they would break my head just as bread is broken.’ So He said: ‘Turn them out just as they turned you out, and fight them and We shall aid you, and spend and We shall provide for you. Send an army and We will send five more like it. Fight along with those who obey you against those who disobey you. The people of paradise are three: The ruler who is just, who spends in charity and is guided to do good; and a man who is merciful and kind hearted towards every relative and Muslim; and the chaste one who does not beg despite having a family to support. The people of the fire are five: The weak who does not have the will to avoid evil, those amongst you who are merely followers [of others], they do not seek after family or wealth; and the dishonest whose greed cannot be concealed even in the case of minor things; and a man who will betray you morning and evening with regard to your family and your wealth. He also mentioned miserliness or telling lies, and the person of evil manners and foul speech.’”

certainly have followed you.” They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.<sup>153</sup>

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<sup>153</sup> *Āl-Imrān*; 166-167

## WHO DO WE FIGHT?

‘Alī, may Allāh be pleased with him, said, <sup>154</sup> “The Messenger of Allāh was sent with four swords:

1) The sword for the polytheists:

بِرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ غَيْرُ  
مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ وَأَذَانَ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ  
مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ  
كَفَرُوا بِعَذَابٍ أَلِيمٍ الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ شَيْئًا وَلَمْ يَظَاهَرُوا عَلَيْكُمْ أَوْ فَاتَمَّوْا  
إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ إِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
وَخُذُوهُمْ وَأَحْصِرُوهُمْ وَأَقْعِدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ

Freedom from (all) obligations (is declared) from Allāh and His Messenger to those of the *Mushrikīn* with whom you made a treaty. So travel freely (O *Mushrikīn*) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allāh, and Allāh will disgrace the disbelievers. And a declaration from Allāh and His Messenger to mankind on the greatest day that Allāh is free from (all) obligations to the *Mushrikīn* and so is His Messenger. So if you (*Mushrikīn* repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allāh. And give tidings (O Muhammad) of a painful torment to those who disbelieve. Except those of the *Mushrikīn* with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allāh loves Al-*Muttaqīn*. Then when the Sacred Months have passed, then kill the *Mushrikīn* wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform *As-Salāt* and give *Az-Zakāt*, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful<sup>155</sup>

2) The sword for the people of the book:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ

<sup>154</sup> Ibn Kathīr. **Translator’s Note:** Ibn Kathīr mentioned in his *Tafsīr* that this narration was narrated by Ibn Abī Hātim, from Sufyān Ibn ‘Uyaynah from ‘Alī, may Allāh be pleased with him.

<sup>155</sup> *At-Tawbah*; 1-5

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the Religion of Truth (i.e. *Islām*) among the people of the Scripture <sup>156</sup>

3) The sword for the transgressors:

إِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي

...But if one of them rebels against the other, then fight you (all) against the one that which rebels... <sup>157</sup>

4) The sword for the hypocrites:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them... <sup>158</sup>

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<sup>156</sup> *At-Tawbah*, 29

<sup>157</sup> *Al-Hujurat*; 9

<sup>158</sup> *At-Tawbah*, 73

## WHY THE GROUPS OF APOSTASY THAT GOVERN THE LANDS OF THE MUSLIMS BEFORE OTHERS?

With what preceded that the Prophet was sent with multiple swords, and the condition of *Jihād* is, “Until there is no more *Fitnah* and the Religion is all for Allāh [alone],” yet, we believe that fighting the groups of apostasy takes precedence over fighting others besides them from the polytheists and the hypocrites and the people of the book. And this is for many reasons.

### 1) They are closer to us than others

قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً

Fight those of the disbelievers who are close to you, and let them find harshness in you <sup>159</sup>

Ibn Kathīr said in the exegesis of this Verse, “Allāh *Ta’ālā* commanded the believers to fight the disbelievers – the closest and then those after them, until Islām is secured. And because of this, the Messenger of Allāh began by fighting the polytheists in the Arabian Peninsula. So when he was finished with them and Allāh gave him control over Makkah, Al-Madīnah, At-Tā’if, Al-Yemen, Al-Yamāmah, Hijr, Khaybar, Hadramawt and other provinces in the Arabian Peninsula, and people from all the Arab provinces entered the Religion of Allāh in crowds, then fighting the people of the book was legislated, so he prepared to fight the Romans who were the closest people to the Arabian Peninsula.” <sup>160</sup>

Ibn Qudāmah said, “The issue: And let every group fight those close to them from the enemy, because the close one is greater in share, and fighting him repels his harm from the one facing him, and the one behind him. And preoccupation with the one far from him enables [the one close to him] to take advantage of the opportunity to harm the Muslims due to their preoccupation away from him.” <sup>161</sup>

### 2) Because the apostate is more worthy of being fought than the original *Kāfir*

Taqīyyud-Dīn Ibn Taymiyyah said, “And the *Sunnah* has established itself upon the

<sup>159</sup> *At-Tawbah*; 123

<sup>160</sup> *Tafsīr Ibn Kathīr*

<sup>161</sup> *Al-Mughnī Ma’ Ash-Sharh Al-Kabīr* 10/372-373

punishment of the apostate being greater from the punishment of the original *Kāfir* because of various reasons, from them: that the apostate is killed in all situations, and there is no *Jizyah* levied upon him, and no *Thimmah* is contracted for him unlike the original *Kāfir*, and also that the apostate is killed even if he is unable to fight, unlike the original *Kāfir*.”<sup>162</sup>

And he also said, “The *Kufr* of apostasy is more repugnant by consensus than the original *Kufr*.”<sup>163</sup>

And he also said, “*As-Siddīq*, may Allāh be pleased with him, and all the Companions began with fighting the apostates before fighting the disbelievers of the people of the book, for fighting them preserves what was gained when the lands of the Muslims were conquered.” Then he said, “And the preservation of capital takes precedence over [the preservation of] profit.”<sup>164</sup>

### 3) That fighting them is a type of defensive *Jihād*

Ibn Taymiyyah said, “So the attacking enemy who corrupts the Religion and the *Dunyā* – nothing is more obligatory after faith than repelling him, and no conditions are set for him, rather he is repelled according to the capacity.”<sup>165</sup>

And nothing is seen from this [apostate] group in the land of the Muslims except corruption of the Religion by spreading adultery and promoting of vice and their adorning disbelief and hunting of the *Du’āt* (callers), and we do not see from them anything except corruption of the *Dunyā* – they spread poverty and they sold the strength of the *Ummah* from the riches of Allāh bestowed to it to its enemies, and they tied the lives of the masses to the imported Western vices in all affairs of life.

### 4) And considering that the Legislative Command is in harmony with the *Qadarī* Command,<sup>166</sup> we find that the disbelievers did not have the upper hand over the Muslims except through the rope of these apostates

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<sup>162</sup> *Majmū’ Al-Fatāwā* 28/534

<sup>163</sup> *Majmū’ Al-Fatāwā* 28/47

<sup>164</sup> *Majmū’ Al-Fatāwā* 35/158-159

<sup>165</sup> *Al-Fatāwā Al-Kubrā* 4/608

<sup>166</sup> **Translator’s Note:** This point is referring to the issue of the *Shar’ī* Commands and the *Qadarī* Commands, which is a topic that relates to *Qadhā’* and *Qadar*. In most instances when these phrases are used, they refer to the *Shar’ī* Commands, which are the Revelation, and the *Qadar*, which is Allāh’s Predestination of all things. The *Shar’ī* Command that he is referring to here is the order to fight the apostates, for the numerous reasons stated. The *Qadarī* Command being referred to is the fact that even according to the current state of affairs and the *Dunyā* based precautions, the obligatory action would be to fight the apostates first. So in this matter, the *Shar’ī* obligation has coincided with the *Qadarī* matter of taking precautions.

So who empowered the Jews in Palestine so that their forces and their factions could not govern except under the protection of this freak entity? And who granted the forces of disbelief and *Shirk* a presence in the Muslim countries in the form of police officers and soldiers and rulers of wealth and of life? Without doubt it was the leaders of apostasy and their factions.

## THE RULING ON FIGHTING THE FACTIONS OF APOSTASY IN THE MUSLIM COUNTRIES

1- If the ruler apostates, it is obligatory upon all the Muslims excluding those with a valid *Shar'ī* excuse to remove him and revolt against him, and this ruling is one upon which all the groups of *Ahl As-Sunnah* are agreed upon, without any known dissident.

Ibn Hajar said in his explanation of the *Hadīth* of 'Ubādah Ibn As-Sāmit when he said, "The Messenger of Allāh called upon us, so we pledged allegiance to him. And from what was taken from us was that we pledged upon listening and obeying in our eagerness and our reluctance, and in our times of difficulty and our times of ease, and favoring [the commands] upon ourselves (i.e. over our desires), and that we do not dispute the authority from its people. He said, '*Unless you see from them open Kufr, for which you have an evidence in it from Allāh.*'" Ibn Hajar said, "And the summarization is that he is fought when there is *Kufr*, by consensus. So upon this (i.e. upon seeing clear *Kufr*), it is obligatory for every Muslim to rise up for this."<sup>167</sup>

And An-Nawawī said, "*Al-Qādī 'Iyādh* said, 'The '*Ulamā'* are upon the consensus that leadership is not to be contracted to a disbeliever, and that if disbelief suddenly emerges in him, that he (the leader) is fought.' And he said, 'So if *Kufr* and changing the Legislation, or innovation suddenly emerge in him, he is removed from the status of authority, and [his right to] obedience falls, and it is obligatory on the Muslims to revolt against him and remove him and appoint a just *Imām* if they are able to do so. Then, if that is not possible except for a group, then it is obligatory upon them (i.e. the group) to rise up and remove the disbeliever."<sup>168</sup>

2- And from what strengthens this obligation is that these apostates have taken lodgings in the lands of the Muslims. And the *Fuqahā'* have mentioned that *Jihād* is *Fard Kifāyah* except in Muslim countries where the *Kuffār* have descended upon - at this point it becomes *Fard 'Ayn*.

Al-Māwardī said, "Because it is defensive fighting and not the offensive (i.e. fighting to conquer) so its obligation becomes applicable to every able-bodied Muslim."

Al-Baghawī said, "If the disbelievers enter *Dār Al-Islām*, then *Jihād* is *Fard 'Ayn* on all those nearby, and *Fard Kifāyah* on all those far away."<sup>169</sup>

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<sup>167</sup> *Fat'h Al-Bārī* 13/123

<sup>168</sup> *Sharh Sahīh Muslim* 12/229

<sup>169</sup> *Sharh As-Sunnah* 10/374

Ibn Taymiyyah said, “If the enemy enters the Muslim countries, then there is no doubt that repelling him is obligatory on those close by, then those near (to those close by), as the countries of Islām all have the status of one country.”<sup>170</sup>

So the domination of the apostates over the Muslim countries enters into the same category of the disbelievers entering the Muslim countries with their might because the conditions are the same, so fighting them is *Fardh ‘Ayn*, “until the Religion of Allāh is manifest and the [Religion] is protected and the valuables are guarded, and the enemy is subjugated.”

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<sup>170</sup> *Al-Fatāwā Al-Kubrā* 4/608. And see: *Bidāyat Al-Mubtadī* with its commentary, *Al-Hidāyah* 2/135 (*Hanaḥī Fiqh*); *Hāshiyat Ad-Dusūqī ‘Alash-Sharh Al-Kabīr* 2/175 (*Mālikī Fiqh*); *Rawdhat At-Tālibīn* 10/214 (*Shāfi‘ī Fiqh*); and *Al-Muḡhnī* 8/364 (*Hanbalī Fiqh*)

## THE INDIVIDUAL MUSLIM'S FIGHTING OF THE DISBELIEVERS IS *JIHĀD* LIKE THE *JIHĀD* OF A GROUP OF THE MUSLIMS, EVEN IF THERE IS NO *IMĀM*

And from the aspects of distortion in this era is that some people in it claim that the fighting of one and 10 and 20 and 40 Muslims is not *Jihād*, and also the claimants that there is no *Jihād* except with the presence of an established *Imām*. And it is a false claim that has no founding, rather just imagining it is enough to [cause one] to judge it to be ignorant and destructive. And the stating of these conditions and others like them are of many claims that in reality would result in the paralyzation of the *Sharī'ah*, and they contain calls to cling to the Earth. And there is not one *Hadīth* that the claimer of such can use as a proof, or claim that it contains such a meaning, with the knowledge that the statement of [an *Imām*] being a condition [for defensive *Jihād*] is from the furthest things that would cross the mind of a student of knowledge. Rather, the statements of the people of knowledge are replete with replies to it and the transmitted *Sharī'ah* evidences are rich in replies to this scum.

1) Ibn Hazm, may Allāh have Mercy upon him, said, "The issue: And the people of disbelief are fought alongside every corrupt one in authority and every non-corrupt one, and with the victor and the veteran, just as [the battle] is fought alongside an *Imām*, and the individual can battle them alone as well, if he is able." <sup>171</sup>

2) Ibn Qudāmāh Al-Maqdisī said in *Al-Mughnī*, "If the *Imām* is absent, *Jihād* is not delayed, because its benefits will pass if it is postponed. So if war booty is come upon, those it belongs to should divide it as required by the *Sharī'ah*." <sup>172</sup>

3) Ibn Taymiyyah said, "And for this reason, the *Sunnah* is that *Sāhib Al-Kitāb* (i.e. the one with the most knowledge of Allāh's Book) prays with the people, and that the one who leads the *Jihād* is *Sāhib Al-Hadīd* (i.e. the one with the most experience in *Jihād*), and the matter continues to be divided after that. So if it is divided, it becomes that everyone who rises to a role in the war against the *Kuffār* and [in executing] the punishments of the sinners must be obeyed in what he orders, [so long as] it is in the obedience of Allāh and His Religion." <sup>173</sup>

4) Ash-Shawkānī said, "And the Muslims differed in fighting the disbelievers in their lands - does there necessitate a greater leader or no? The truth is that this [fighting] is obligatory upon every individual of the Muslims, and the *Qur'ānic* Verses and Prophetic

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<sup>171</sup> *Al-Muhallā* 7/299

<sup>172</sup> *Al-Mughnī* 8/253

<sup>173</sup> *Al-Fatāwā* 18/158

narrations are absolute, not restricted.”<sup>174</sup>

And from the evidences of this:

### 1) The inexistence of a text to prove this condition<sup>175</sup>

Siddīq Hasan Khān said, “And the *Shartiyyah*,<sup>176</sup> the absence of which affects the absence of that which is being stipulated, which the People of *Usūl* approved; nothing is worthy of being used as evidence for it except that which indicates that, such as the negation of acceptance. Or such as, ‘There is no *Salāt* for the one who prayed in a *Najas* area’, or the forbiddance of the *Salāt* in the *Najas* area, due to the forbiddance being indicative of invalidity. As for the order on its own, then it is not worthy of confirming the conditions.”<sup>177</sup>

So where is this text that leads to this condition? Rather, there exists in the *Ahādīth* what

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<sup>174</sup> *Ar-Rasā'il As-Salafiyyah*

<sup>175</sup> **Translator's Note:** And from the best replies to this false claim are the words of *Imām* 'Abdur-Rahmān Ibn Hasan Ibn Muhammad Ibn Abdil-Wahhāb, who wrote in his refutation of a deviant, “With what text, and with which evidence, do you say that *Jihād* is not obligatory except with an *Imām* to follow? This is indeed a slander against the Religion, and this is equivalent to forsaking the Path of the *Mu'minīn*! And the evidences that destroy this claim are too many to mention. And just one example would be the generality of the commandment to wage *Jihād* and the encouragement towards it, and the threat for not waging *Jihād*, as Allāh, *Ta'ālā*, has said, “**And if Allāh did not prevent one set of people by means of another, the world would indeed be full of corruption**” (*Al-Baqarah*, 251)... So every single person who wages *Jihād* in the Path of Allāh, then he has indeed obeyed Allāh and fulfilled that which Allāh has obligated upon him. And an *Imām* cannot actually be an *Imām* except by [establishing] *Jihād*. Not because there can be no *Jihād* without an *Imām*, rather the truth is the opposite of what you have claimed...”

After bringing many evidences, he continues, “So the facts and evidences that refute such a claim are many, combined from the *Qur'ān*, *Sunnah*, biographies, history, and the people of knowledge with proof and narrations, to such an extent that it is not obscure to even the imbecile.” See *Ad-Durar As-Saniyyah* 8/199-200

<sup>176</sup> **Translator's Note:** *Shartiyyah* is the state of something being a condition or stipulation.

<sup>177</sup> *Ar-Rawdhah An-Niddiyyah* 1/80. **Translator's Note:** What the *Imām* is stating here is that in order for something to be a condition or a stipulation, there needs to be an evidence which indicates that. This can be in a number of ways: 1- Acceptance of the action is made contingent upon the condition, such as being in the state of *Wudhū'* during *Salāt*, due to the *Hadīth* of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, *صلى الله عليه وسلم*, said, “Allāh will not accept the *Salāt* of any one of you if he performs a ritual defilement until he performs *Wudhū'*.” Agreed upon, and this is the phrasing of Al-Bukhārī. 2- The action is negated except with it, like in the *Hadīth* of 'Ubādah Ibn As-Sāmit, may Allāh be pleased with him, that the Messenger of Allāh, *صلى الله عليه وسلم*, said, “There is no *Salāt* for the one who has not read the *Fātihah* of the Book.” Agreed upon. 3-The forbiddance of that action, such as praying in *Masājid Adh-Dhirār*, due to Allāh, *Ta'ālā's*, Statement,

لَا تَقُمْ فِيهِ أَبَدًا

Never stand you therein. (*At-Tawbah*;108)

It should be noted that there is a difference of opinion on what things indicate *Shartiyyah*, including the examples above.

responds to this understanding, like his statement, “*Jihād is continuous from the time Allāh sent me until the last of my Ummah fights the Dajjāl, neither the corruption of the corrupt one nor the justice of the just will invalidate it.*”<sup>178</sup>

And the *Ahādīth* on the Victorious Party have been previously mentioned, and they hold this meaning.

## 2) Allāh’s Statement:

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ

Then fight (O Muhammad) in the Cause of Allāh, you are not tasked except for yourself. And incite the believers (to fight with you)<sup>179</sup>

Al-Qurtubī said, “It is a command to the Prophet to go after the hypocrites and for exertion in fighting in Allāh’s Path, even if no one helps him in this.” Then he said, “Every Muslim must fight, even if it is on his own.”<sup>180</sup>

## 3) The instance of Abū Basīr, may Allāh be pleased with him.

And it becomes clear from his story<sup>181</sup> that he was not under the banner of an *Imām*,

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<sup>178</sup> Narrated by Abū Dāwūd. **Translator’s Note:** This was narrated from Anas Ibn Mālik, may Allāh be pleased with him. Defects in this *Hadīth* were mentioned by Ath-Thahabī in “*Al-Muḥaḥḥab*”, Vol. 7/3704, Ash-Shawkānī in “*Nayl Al-Awtār*”, Vol. 8/30, and it was declared weak by Al-Albānī in “*Dha’if Abī Dāwūd*”, #2532, and other areas in his books.

<sup>179</sup> *An-Nisā*; 83

<sup>180</sup> *Ahkām Al-Qur’ān* 5/293

<sup>181</sup> **Translator’s Note:** The instance of Abū Basīr was narrated in an agreed upon *Hadīth* by Al-Miswar Ibn Makhramah who said, “When the Prophet returned to Al-Madīnah, Abū Basīr, a new Muslim from those who escaped from Quraysh, came to him. The *Kuffār* sent two delegates to find and capture Abū Basīr. So they came and said [to the Prophet], “*Abide by the promise you gave us (that you would return any Muslim escapee back to us).*” So the Prophet handed Abū Basīr over to them. They took him out (of Al-Madīnah) until they reached Thul-Hulayfah, where they dismounted to eat some dates they had with them. Abū Basīr said to one of them, “*By Allāh! O you [delegate], I see you have such an excellent and beautiful sword!*” So that delegate drew it out (of the sheath) and said, “*By Allāh, it is very beautiful isn’t it! And I have tried it many times (killed many people with it).*” Abū Basīr said, “*Let me have a look at it.*” And when he let him hold it, Abū Basīr killed him with the sword. Then the second man of the two delegates ran away until he came to Al-Madīnah and entered the *Masjid* running. When the Messenger of Allāh saw him he said, “*This man appears to have been frightened.*” When he reached the Prophet, he said, “*By Allāh! My friend has been murdered [by Abū Basīr] and I was about to be murdered too!*” The Prophet exclaimed, “*Woe to his mother! What an excellent war-kindler he would be! If only he had supporters!*” When Abū Basīr heard that, he understood that the Prophet would return him to them again, so he set off until he reached the seashore. Later, Abū Jandal Ibn Suhayl escaped from the *Kuffār* and joined Abū Basīr. So whenever a man from Quraysh embraced *Islām*, he would go to Abū Basīr. And this kept on continuing, until they had formed a

therefore he did not hold fast to the contract and the covenant that the *Kāfir Imām* contracted [with the Prophet, *صلى الله عليه و سلم*], and he fought them singly on his own, without the banner of an established *Imām*.<sup>182</sup>

And the instance of Abū Basīr is not a singular instance like some of them believe, but rather *Shaykh Al-Islām* Taqiyyud-Dīn Ibn Taymiyyah used it as evidence, as Ibn Al-Qayyim mentioned in *Zād Al-Ma'ād* when citing the *Fiqhī* benefits extracted from the treaty of Al-Hudaybiyah.

He said, “And from [its benefits] is that the *Mu'āhidūn* (i.e. the people with a covenant), if they contract with the *Imām*, and then a group of [the Muslims] secedes and fights them and takes booty from their wealth and do not align themselves with the *Imām*, then it is not obligatory for the *Imām* to repel them from them and prevent them from [attacking the *Mu'āhidūn*], whether [the *Kuffār*] entered into the contract of the *Imām* and his covenant and his Religion, or they did not. And the contract that was between the Prophet and the polytheists was not a covenant between Abū Basīr and his companions and [the polytheists]. And so, if there was a covenant between some of the kings of the Muslims and some of *Ahl Ath-Thimmah* from the Christians, it is permissible for another one of the kings of the Muslims to fight them and take booty from their wealth if there was no covenant between him and them, as *Shaykh Al-Islām* pronounced about the Christians of Maltiyyah, using as his proof the story of Abū Basīr and the polytheists.”<sup>183</sup>

And Allāh *Ta'ālā* said,

وَخُذُوهُمْ وَأَحْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

...Capture them, and besiege them, and prepare for them each and every ambush<sup>184</sup>

#### 4) The statement of Abū Bakr, may Allāh be pleased with him, when he fought the apostates:

“By Allāh, if there remains nothing but the minute dust particles, I would fight against them.”

strong and mighty camp. And whenever they heard about a caravan of Quraysh heading towards Ash-Shām, they stopped it, attacked them, killed them all, and seized their wealth and properties.”

<sup>182</sup> **Translator's Note:** *Imām* 'Abdur-Rahmān Ibn Hasan Ibn Muhammad Ibn Abdil-Wahhāb wrote, “So, [Abū Basīr and his companions] were in a separate war against Quraysh, without the Messenger of Allāh, since he had a treaty with them – and the entire story is long. But did the Messenger of Allāh, *صلى الله عليه وسلم*, say, “You are wrong in your war against Quraysh, since you don't have an *Imām*? *Subhān Allāh!* How destructive indeed ignorance is upon the ignorant! And refuge is sought with Allāh from opposing the Truth using ignorance and evil.” See *Ad-Durar As-Saniyyah*, 8/200

<sup>183</sup> *Zād Al-Ma'ād* 3/309

<sup>184</sup> *At-Tawbah*; 5

So look at *As-Siddīq*, how he saw the obligation of fighting these apostates even if he was alone without the rest of the people. So Glory be to Allāh, Who divided guidance and intellect [amongst His slaves].

## WITH WHAT WILL BE ACCUSED OF IN OUR *JIHĀD*?

The enemies of Allāh have circulated a vindication for their creed and their leadership by charging the believers with a number of accusations, lying to Allāh, *Jallā Wa 'Ulā*, to themselves, and to the people. And this is one of the paths to repelling people from the Path of Allāh. And Allāh has exposed these claims and disclosed their state to the believers so that they may be upon insight and light from their Lord and so the embers of faith are not extinguished in their hearts, and so they do not abandon this legislation [out of] shame of it, or out of shyness of manifesting and proclaiming it.

And from these accusations:

### 1) We will be accused of seeking the posts [of power] and the rule.

Allāh *Ta'ālā* said,

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ

They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land?"<sup>185</sup>

### 2) We will be accused of corrupting the earth and bringing a new religion.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ

Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"<sup>186</sup>

### 3) We will be accused that following us will result in poverty and the crippling of the sources of economic revenue - like cutting off travel, and paralyzing the role of depravity and [the role of] the hotels.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَى مَعَكَ نَتَّخِطُّ مِنْ أَرْضِنَا

And they said: "If we follow the guidance with you, we would be snatched away

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<sup>185</sup> *Yūnus*; 78

<sup>186</sup> *Ghāfir*; 26

from our land.”<sup>187</sup>

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لئن اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ

The chiefs of those who disbelieved among his people said (to their people): “If you follow Shu’ayb, be sure then you will be the losers!”<sup>188</sup>

4) Their accusation that we force our opinion on people with might and with dominance, and not by the path of the majority

Allāh *Ta’ālā* said,

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ

Then Fir’awn sent callers to (all) the cities<sup>189</sup>

And the goal of all of these is to repel people from the Religion of Allāh and from Guidance. Allāh *Ta’ālā* said,

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءَ

They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another)<sup>190</sup>

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

Never will the Jews nor the Christians be pleased with you (O Muhammad) until you follow their religion<sup>191</sup>

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوْدُنَّ فِي مِلَّتِنَا

And those who disbelieved said to their Messengers, “Surely, we shall drive you out of our land, or you shall return to our religion”<sup>192</sup>

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<sup>187</sup> *Al-Qasas*; 57

<sup>188</sup> *Al-A’raf*; 90

<sup>189</sup> *Ash-Shua’rā*; 53

<sup>190</sup> *An-Nisā*; 89

<sup>191</sup> *Al-Baqarah*; 120

<sup>192</sup> *Ibrāhim*; 13

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا  
"For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."<sup>193</sup>

So beware, my Muslim brother, and be cautious of them, lest they be a *Fitnah* for you, and hold fast to the Rope of Allāh to which none who hold fast go astray – you will be from the successful ones. And seek assistance from Allāh, and do not weaken, for if you approach and deliver, then before you is [either] the everlasting gardens...

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ  
In a seat of truth (Paradise), near the Omnipotent King<sup>194</sup>

... or Victory from Allāh and establishment.

وَأُخْرَى تَحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشْرٌ الْمُؤْمِنِينَ  
And also (He will give you) another (blessing) which you love, help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers<sup>195</sup>

And seek death [through *Jihād*], and you will be bestowed life (i.e. eternal life in Paradise).

And all praise is due to Allāh, Lord of the worlds.

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<sup>193</sup> *Al-Kahf*; 20

<sup>194</sup> *Al-Qamar*; 55

<sup>195</sup> *As-Saff*; 13



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