

and on earth, are Yours and all control is Yours. Then Allah highlights some of the ways in which He alone controls all affairs, as He says: ﴿You grant dominion to whomever You will, and You take away dominion from whomever You will﴾. This indicated that Allah (ﷻ) would take away dominion from Caesar and Chosroes and those who followed them, and would give it to the Ummah of Muhammad (ﷺ). And Allah did indeed do that, to Him be praise. Dominion may be granted or taken away in accordance with the will of Allah (ﷻ). This does not contradict the laws of cause and effect, whether in universal or religious terms, that what Allah has decreed should be the means of attaining, keeping or losing dominion. All of that is connected to the will of Allah, and there is no cause or measure that can lead independently to the effect; rather all causes are connected to the divine will and decree. Among the causes that Allah has decreed should be means of attaining dominion are faith and righteous deeds, unity among the Muslims, preparing whatever weapons can be acquired, being patient and avoiding division. Allah (ﷻ) says:

﴿Allah has promised those among you who believe and do righteous deeds that He will surely make them successors [to power] in the land, as He made those before them successors...﴾ (an-Noor 24: 55)

Thus Allah tells us that faith and righteous deeds are the means of attaining power, as mentioned in this verse. Allah says:

﴿...He it is Who strengthened you with His help and with [the support of] the believers. He brought their hearts together...﴾ (an-Anfāl 8: 62-63)

﴿O you who believe, when you meet an [enemy] troop, stand firm and remember Allah much, so that you may triumph. And obey Allah and His Messenger, and do not dispute, lest you lose heart and your strength desert you. And be steadfast, for Allah is with those who are steadfast.﴾ (al-Anfāl 8: 45-46)