

**Shaykh Ibrāheem al-Muhaymeed**  
**(hafidhahullāh)**

**ON DIFFERENTIATING BETWEEN THE  
PEOPLE OF GAZA AND THE DEVIANT  
POLITICAL GROUPS IN PALESTINE WHO  
WORK WITH THE RĀFIDAH<sup>1</sup>**

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All praise is due to Allāh the Lord of the Worlds, and may prayers and peace be upon the best of Messengers.

This hadeeth contains a number of issues, the first being Qunūt which is du'a after Rukū'. What is agreed upon among the Salaf and those who came after them and the four fuqaha is that during Nawāzil it is Divinely Legislated to make Qunūt. However, so that the matter does not become one of chaos, many of the people of knowledge acknowledge that this [making Qunūt] should be with the instruction of the leader in authority. It should not be a situation of chaos wherein the people of a land or area make Qunūt, and for that reason the people of knowledge stated that this is the jurisdiction of the head of state, or the Khaleefah or the leader. This is the first issue.

This leads us to state that of the simplest rights we can do for our brothers in Palestine during these days is to make du'a for them, for Allāh to save them from the plans of the Yahūd and the Nasārā. The issue of Palestine contains many matters, as the side which ignited the current war is a group well-known for its [political] persuasion and holding hands with the Rāfidah. Brothers we must differentiate between these groups and the subjugated Muslims in Palestine. From the rights which the subjugated Muslims in Palestine deserve from us is that we make du'a for them and that we aid them with what we are able. This is something which is obligated on us, and whoever doubts this then we doubt his al-Walā' wa'l-Barā'.

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<sup>1</sup> Translation: 'AbdulHaq ibn Kofi ibn Kwesi al-Ashantī. Summarised from the Shaykh's Q&A session from his *Ta'leeq 'ala Saheeh il-Bukhārī* lesson, lesson no.345 dated Thursday 12<sup>th</sup> October 2023 CE. It can be referred to here:

<https://www.youtube.com/watch?v=MhxEUWZXEIQ>

What remains is the issue of this group who have sparked this current conflict, and have thrown into this war the subjugated Muslims who do not possess even a female or male camel. Firstly, these people are just individuals and do not represent the entirety of the Palestinian people. So, we differentiate between these groups which move in accordance with instructions from the Rawāfid-Majūs. By Allāh we swear, Allāh will not aid an Ummah which holds hands with the Majūs, we have no doubt about that. The one who liberate Bayt ul-Maqdis was 'Umar (*radi Allāhu 'anhu*), by Allāh those who say “Umar is in the hellfire” will not liberate it! Those who have solidarity with those who say that – will not liberate Bayt ul-Maqdis. We have certainty about that, like one plus one! Whoever has solidarity with a sect who say “Abū Bakr is a kāfir”, “Umar is a kāfir”, “Uthmān is a kāfir”, “Ā'ishah fell into such and such”, “the Qur'ān is corrupted”,<sup>2</sup> “whoever says that the Qur'ān is not corrupted is a kāfir, and whoever doubts the

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<sup>2</sup> **Translator's Note [TN]:** Some Rawāfid assert that they hold the Noble Qur'ān to be authentically transmitted and that this is the main view in their credo, and make reference to statements from Muhammad bin 'Ali bin Bābūyah al-Qummī (nicknamed by the Rawāfid as “as-Sudūq”); As-Sayyid al-Murtada; Abū Ja'far Muhammad bin al-Hasan at-Tūsī; al-Fadl bin al-Hasan Abū 'Ali at-Tabarsī (nicknamed by the Rawāfid as 'Ameen ul-Islām'); Muhammad Husayn Kāshif ul-Ghitā'; Muhsin al-Ameen, author of the book *A'yān ush-Shi'a*; Al-Khumaynī; al-Brūjardī at-Tabātabā'ī; Muhsin al-Hakeem at-Tabātabā'ī; Muhammad Ridā al-Kalbāyakānī and a few others – the reality is that a core view among the Rāfidah is that the Qur'ān has been changed and there is another one, those Rawāfid who claim otherwise may possibly be performing Taqiyyah and are hiding the true reality. Hence, we find:

- An-Nūrī at-Tabarsī authored *Fasl ul-Khitāb fī Ithbāt Tahreef Kitāb Rabb ul-Arbāb* [The Decisive Word on Affirming the Distortion of the Book of the Lord of Lords] authored by the Shi'a Muhaddith an-Nūrī at-Tabarsī? In this book at-Tabarsī compiled thousands of narrations supporting Tahreef of the Qur'ān and he also compiled the statements of many Rawāfid to support this view that the Qur'ān, which is the hands of the Muslims today, has been changed.
- Muhammad Bāqir al-Majlisī claims that the narrations on the Qur'ān being changed are Mutawātir and undeniable. In his book *Mir'āt ul-'Uqūl* (Iran: Dār ul-Kutub al-Islāmiyyah), vol.12, p.525 he claims that the Qur'ān revealed to Jibrā'īl was 17,000 ayahs!? Hence, al-Majlisī argues that the Qur'ān is shortened and distorted.
- Muhammad bin Ya'qūb al-Kulaynī stated in *Usūl ul-Kāfi*, vol.1, p.284 that the Qur'ān was only preserved by 'Ali bin Abī Tālib and the 'Imāms'.
- Muhammad bin Muhammad bin an-Nu'mān al-Baghdādī (nicknamed by the Rawāfid as “al-Mufeed al-Baghdādī”) stated in his book *Thawāb ul-'A'māl* p.100 that Sūrat ul-Ahzāb was

kufir of such a person is himself a kāfir”, as is found in their books. One of the Rāfidī Imāms

shortened and distorted. He also states in his book *Awā'il ul-Maqālāt*, p.91 that the Qur'ān had been changed by 'the oppressors'.

- Ni'matullāh al-Jazā'irī in many instances in his book *al-Anwār un-Nu'māniyyah* asserted that the Qur'ān was changed and distorted by the Sahābah (*radi Allāhu 'anhum*). He stated in vol.1, p.97 of the book: **“For they, after the Prophet, changed in the deen what is greater than that, like their changing the Qur'ān and distorting its Words and omitting from it praise of the family of the messenger and the purified Imāms...”** He also stated: **“The Qur'ān was not compiled as it was revealed, except by 'Ali. The authentic Qur'ān is with the Mahdee, and as for the Sahābah they did not accompany the Prophet except in changing his deen.”** His name, “al-Jazā'irī”, is related to a village named 'al-Jazā'ir' which is in Mosul, Iraq. In the book *Ma' 'Ulama an-Najaf al-Ashraf* [With the Scholars of Najaf], vol.1, p.407 by Muhammad al-Gharawī, he states: **“The Jazā'irī household is one of the Najafī households that is known in Najaf from the beginnings of the 11<sup>th</sup> century AH.”** It is not related to the country Algeria [al-Jazā'ir] in North Africa.
- Kareem al-Karmānī stated: “Imām al-Mahdī after his emergence will say “O Muslims this, by Allāh, is the real Qur'ān which was revealed by Allāh to Muhammad and then distorted and changed”.” *Irshād ul-'Awām*, vol.3, p.221 (Persian Print from Iran). Transmitted by Shaykh Ihsān Ilahī Thaheer in his book *as-Shi'a wa's-Sunnah*, p.115.
- Al-Hāshimī al-Khūī asserted in his book *Minhāj ul-Barā'ah fī Sharh Nahj il-Balāghah* (Beirut: Mu'assat ul-Wafā'), vol.2, p.214 that two entire Sūrahs, entitled 'Sūrat ul-Wilāyah' and 'Sūrat un-Nūrayn', were purposefully removed from the Qur'ān.
- Al-Ardibīlī claimed in his book *Hadeeqat ush-Shi'ah*, pp.118-119 that the Sahābah changed the Qur'ān. See Shaykh Ihsān Ilahī Thaheer in his book *as-Shi'a wa's-Sunnah*, p.114.
- Al-Fayd al-Kāshānī stated in *Tafseer us-Sāfi*, vol.1, p.40, under the sixth introduction, that there had been distortion of the Qur'ān and brings narrations to support this. He also states that the view that that Qur'ān had been distorted is the main depended upon view among the Mashāyikh of the Imāmiyyah and refers to Muhammad bin Ya'qūb al-Kulaynī who articulated this view in the book *Fasl ul-Khitāb*.
- Ahmad bin Mansūr at-Tabarsī stated in his book *al-Ihtijāj* (Beirut: Manshūrāt al-'Alamī), vol.1, p.155 claims that the Sahābah distorted the Qur'ān.
- Muhammad bin Mas'ūd al-'Ayāshī stated in his *Tafseer*, vol.1, p.25.
- Yūsuf al-Bahrānī insinuates in his book *ad-Durar an-Najafiyyah* (Mu'assasat Āl Bayt li Ihyā it-Turāth), p.298, that the Sahābah changed the Qur'ān, and refers to the work of at-Tabarsī in *Fasl ul-Khitāb*.
- Abu'l-Hasan al-'Āmilī also claims in his *Tafseer Mir'āt ul-Anwār wa Mishkāt ul-Asrār*, p.36 that the Qur'ān was changed after the Prophet (*sallAllāhu 'alayhi wassallam*).

wrote an entire book with two thousand narrations from their books saying that the Qur'ān is corrupted.

So brothers – do you anticipate that Allāh will aid groups which hold hands with such vile Rāfidī creedal views, Rawāfid who worship tombs and mausoleums?! Those who say “Umar was sick with an illness which could only be cured via drinking semen” – will Allāh help such people?! This is one thing, and the issue of helping our brothers with du'a is another thing. Brothers, there are Muslims now being killed by the [aggressor] Yahūd and Nasārā, as we heard recently all of the Nasārā [States] have announced that they support [the Zionist State] in what it is doing.<sup>3</sup>

So yes, what these groups did was a gamble and ignorance and we do not deny this. It is not from intelligence or wisdom that you kill a thousand and then they kill twenty thousand of you. And the major calamity after the conflict it is said “Palestine is victorious”!? Where are the minds?! Where is the victory in you killing a thousand and they killing twenty thousand of you?! Where is the victory when entire homes are ruined, women are killed, children killed, where is the victory here?! However, the days always teach us. A gamble, which results in bombs and then the [aggressor] Yahūd destroy a ten-storey building reducing it to rubble, along with those inside it. Then after two or three months, [we hear] “we were victorious, we were triumphant” (!). A statement from a student of knowledge pleased me when he said, “killing a kāfir during a time of weakness, is a worse crime than killing a Muslim”. Why? Because they will kill thousands in response. What does a Divinely Legislated legal maxim say? The one who caused an action is just like the one who did the action. The Prophet (*sallAllāhu 'alayhi wassallam*) said: “Indeed, of the major sins is that a man curses his own parents.” The Sahābah asked “how does one curse his own parents?” The Prophet (*sallAllāhu 'alayhi wassallam*) replied: “When a man curses another person's parents, so then the person curses him back by verbally abusing his parents in return.”<sup>4</sup> You kill a kāfir, and in response the kāfir unleashes his bombs and rockets against the Muslims and kills a thousand. Thus, have you killed Muslims or not? You have killed them. We do not have excess or neglect, we differentiate, and we have complete certainty that Palestine will be free, and we will fight the Yahūd. To the extent that a tree will say, “O 'Abdullāh, behind me is a Yabūdī...” – except for the Gharqad tree.

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<sup>3</sup> [TN]: some Nasārā have voiced opposition, such as the Republic of Ireland, Brazil, South Africa and a few others.

<sup>4</sup> Bukhārī and Muslim, narrated by 'Abdullāh bin 'Amru (*radi Allāhu 'anhu*).

A point of benefit is: I saw this [Gharqad] tree in Africa and what is strange is that Africans regards this tree as a vile tree. I asked them why this is, and they informed me, “it consumes a lot of water” and hence other trees next to it die as the Gharqad tree takes up all the water, by Allāh this tree is like them aswell! Secondly, the [Gharqad] tree has thorns, and if you fall onto it you feel severe pain. SubhānAllāh, it is vile in its thorns. Thirdly, its roots extend underground. Fourthly, there is no benefit in seeking shade under it. Hence, it is not odd that something vile will defend something likewise vile. The Africans who explained this to me were not even familiar with the hadeeth of the Gharqad tree. Any tree within its vicinity will die after a while, due to its roots extending far below the soil and these roots damaging the roots of other trees, and also due to it consuming a lot of water to the detriment of other trees close by.

We swear by Allāh with certainty that Palestine will not be liberated by the Rāfidah or by the hands of those who stand with the Rāfidah. Whoever killed the Muslims in Iraq, Lebanon, Yemen, Syria, how can they associate with them?! It's impossible! In Syria, more a hundred thousand were killed at the hand of the Nusayriyyah and the Rāfidah. Then they dragged the Palestinian people into it, they say that they want jihad so then why do they not make jihad against the Rāfidah first and foremost?! They have fifty thousand troops in Syria from the Rāfidah-Majūs. While in Lebanon there is Hizb ush-Shaytān. There are twenty Rāfidah sects and all of them are focused on killing Ahl us-Sunnah in 'Iraq. Why do they not make jihad against them then?! Considering that they caused this current crisis along with those with them in Palestine.

However, from the rights which the Muslims deserve from us is that we make *du'a* for them and they seek aid we aid them with money and anything else, especially if there is coordination for this from those in authority, and we ask Allāh to destroy their enemy and save the subjugated. Related to this is that it is not from wisdom to grant aid at a time of weakness, even if this leads to killing, yes. Take this hadeeth. The Prophet (*sallAllāhu 'alayhi wassallam*) used to pray next to the Ka'bah and then one of the vilest of creation, 'Uqbah ibn Abī Mu'ayt came behind the Prophet and placed the entrails of a camel on the Prophet's noble shoulders while he was praying. Ibn Mas'ūd (*radi Allāhu 'anhu*) said: “I looked at the Prophet (*sallAllāhu 'alayhi wassallam*)” – the Prophet (*sallAllāhu 'alayhi wassallam*) knew that trying to resist the Mushrikeen at that time would have led to both bloodshed and killing of the subjugated Muslims at the time in Makkah. To the extent that the Prophet (*sallAllāhu 'alayhi wassallam*) would pass by the Sahābah while they were being tortured, rather while some were being killed. “*Patience O family of Yāsir, for indeed your*

*appointment is in Jannah.*” The issue is one of Divinely Legislated rules, and when we say these things, they say “look, those lot are against jihad”. If they truly think that what they are doing is jihad. The reason for the Mongol invasion of the Muslim lands was due their envoys being murdered by some Muslims, and due to that they waged war against the entire Muslim world at the time and invaded Baghdad, all of Iraq and Syria. The reason? An ignorant gamble. Some Mongol traders were killed.

This must be known. Obeying Allāh and His Messenger is the source of goodness, the Prophet (*sallAllāhu 'alayhi wassallam*) said on the day of Khandaq: “*who will bring me news about them?*” The Sahābah were silent, so the Prophet (*sallAllāhu 'alayhi wassallam*) said “*stand-up O Hudhayfab, go to [infiltrate] them and bring me news. Do not do anything to them.*”<sup>5</sup> He came back and said, “I saw Abū Sufyān and he turned his back to me, and I wanted to kill him but then I remembered that the Prophet said do not do anything. Then I knew that obeying Allāh and His Messenger contained goodness.” Was there anything greater than killing the head of the Mushrikeen at the time? Yet with that, he refrained. This is what must be known, so let nobody say, “you are against jihad” or “you do not support the brothers in Palestine”. Wallāhi, billāhi, tallāhi, we are hurt by what has happened. However, Ahl us-Sunnah wa'l-Jama'ah have Sharee'ah and operate according to *Dawābit* [rules] and consider the *Masālih* [benefits] and *Mafāsīd* [harms].

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<sup>5</sup> Saheeh Muslim, Kitāb ul-Jihād wa's-Siyar.