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(hafīdhahullāh)

**ON THE SITUATION OF THE MUSLIMS OF
GAZA AND THE FATĀWĀ OF THE 'ULAMA IN
REGARDS TO THIS MATTER¹**

Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the servant and messenger of Allāh. The best of speech is the Book of Allāh and the best guidance is the guidance of the Muhammad (*sallallahu 'alayhi wassallam*) and the worst of affairs are the newly invented matters in the religion for every newly invented matter is an innovation and every innovation is misguidance. To proceed:

Before I append to the *fatāwā* that have been issued from some of the people of knowledge I will mention what the Imāms of Ahl us-Sunnah of this era have established. Such as our Shaykhs: Shaykh 'Abdul'Azeez bin Bāz, al-'Allāmah al-Muhaddith Muhammad Nāsīruddeen al-Albānī, al-Faqeeh al-'Allāmah Muhammad bin Sālih al-'Uthaymeen, al-'Allāmah al-Muhaqqiq Sālih bin Fawzān al-Fawzān, the noble Shaykh 'Abdul'Azeez bin 'Abdullāh Āli Shaykh, Shaykh al-'Allāmah al-Mufassīr Muhammad al-Ameen ash-Shinqītī and others who adhered to the Sharee'ah in their *manhaj* in order to solve matters that the Muslims face during this era.

There are three problems in the Muslim world:

¹ Dated 1 Muharram 1430 AH/Sunday 28 December 2008, original article can be accessed here:

<http://obailan.net/news.php?action=show&id=86>

and

<http://www.islamancient.com/fatawa.item.159.html?PHPSESSID=cb1ea927d631685cfa3bc81c95513b76>

However, the above links are no longer available, but an Arabic version can be accessed here:

<http://hyil.com/vb/hail140388/>

The first one: the weakness of the Muslims throughout the Dunya in number and preparation against the *kuffār* and the Qur'ān guides us to the solution to this problem with the best way. It clarifies that the cure for this is in truthful turning to Allāh, strong *īmān* in Him and trust in Him because Allāh is All-Powerful and Mighty and Ever-Controlling over all things. So whoever is really from His Hizb is not able to be overcome by the *kuffār* even if they reached power that they did not attain. From the clear evidences for this is when the *kuffār* when they were patient against the Muslims during the tough military blockade during the Battle of Ahzāb when Allāh says,

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ

الظُّنُونَا ﴿

﴿هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا﴾

“[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allāh [various] assumptions. There the believers were tested and shaken with a severe shaking.”

{*Abzāb* (33): 10-11}²

² Ibn Kathir states in his *tafseer* of the verse:

Allāh tells us of the blessings and favours He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of al-Khandaq, in Shawwāl of the year 5 AH according to the well-known correct view. Musa bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allāh had expelled from Madeenah to Khaybar, including Sallam bin Abu al-Huqayq, Sallam bin Mishkam and Kinanah bin ar-Rabi', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet.

They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by 'Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand. When the Messenger of Allāh heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Madeenah from the east. This was on the advice of Salmān al-Farisi, may Allah be pleased with him. So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The

The cure for this was as we mentioned, so look at the intensity of this military blockade and its huge impact on the Muslims along with the fact that all of those around them had implemented both an economic and political blockade against them at that time. If you know this then you'll know that the cure for this problem is what Allāh says in *Soorat ul-Abzāb*,

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

“And when the believers saw the Confederates, they said, “This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth.” And it increased them only in faith and acceptance.”

{*Abzāb (33): 22*}

This is complete *eeṃān* and this great acceptance for Allāh along with trust in Him is the reason for solving this problem. Allāh clearly mentions the result of this cure when He said,

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾

idolators came and made camp to the north of Madeenah, near Uhud, and some of them camped on the high ground overlooking Madeenah,

The Messenger of Allāh came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Madeenah. Banu Quraydhah, who were a group among the Jews, had a fortress in the south-east of Madeenah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allāh . The crisis deepened and things got worse.

They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when 'Amr bin 'Abd Wadd al-'Amiri, who was one of the most famous and bravest horsemen of the Jahiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called 'Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory. Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated.

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا - وَأَوْثَرْتُمْ أَرْضَهُمْ وَدَيْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

“And Allāh repelled those who disbelieved, in their rage, not having obtained any good.

And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might. And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allāh, over all things, competent.”

{*Abzāb* (33): 25-27}

This is what Allāh gave them victory with against their enemies and they did not think they would be victorious over them with angels and a wind. Allāh says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا﴾

“O you who have believed, remember the favour of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see.”

{*Abzāb* (33): 9}

When Allāh, Mighty and Most High, knew the pleasure and sincerity of the people who had pledged allegiance He said about their sincerity,

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾

“Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest...”

{*al-Fath* (48): 18}

Meaning: He knew the *imān* and sincerity in their hearts, the result of this being,

﴿وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

“And [He promises] other [victories] that you were [so far] unable to [realize] which Allāh has already encompassed. And ever is Allāh, over all things, competent.”

{*al-Fath* (48): 21}

So Allāh states in this verse that the believers were unable to realise and that Allāh had already encompassed them and then made them able to achieve the victories and this is a result of their strong *imān* and sincerity. The verse indicates that sincerity to Allāh and strong *imān* in Him is the reason for the strength of the weak over the strong and overpowering him.

﴿كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

““How many a small company has overcome a large company by permission of Allāh.
And Allāh is with the patient.””

{*al-Baqarah* (2): 249}

The second problem:

The *kuffār*'s dominance over the believers via killing them, injuring them and other types of harm meted out to them even though the Muslims are on the truth and the *kuffār* are upon *bātil*. This problem was faced by the companions of the Prophet (*sallallāhu 'alayhi wassallam*) and Allāh, Mighty and Majestic, gave the ruling about this in His Book. Because when the Muslims went through what they did on the Day of Uhud, and the Prophet's uncle was killed along with his cousin and they were both mutilated, along with the Muhājireen getting killed and seventy of the Ansār getting killed, and the Prophet was injured. This was a problem for the Muslims and they said “**how can the Mushrikeen get the better of us when we are on the truth and they are upon bātil?**” and then Allāh revealed:

﴿أَو لَمَّا أَصَبْتُمْ مُمْسِيَةً قَدْ أَصَبْتُمْ مِّثْلَهَا قُلْتُمْ أِنَّا هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, “From where is this?” Say, “It is from yourselves.” Indeed, Allāh is over all things competent.”

{*Alī 'Imrān* (3): 165}

Allāh also said,

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ

بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِّنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ

لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾

“And Allāh had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love.

Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allāh is the possessor of bounty for the believers.”

{*Āli 'Imrān* (3): 152}

So within this divine ruling it is clear that the reason for the kuffār's dominance over the Muslims is the Muslims failure and their disputing with the instruction and their disobeying the order of the Messenger of Allāh (*sallallāhu 'alayhi wassallam*), along with their desire of the Dunya over what the Messenger of Allāh. So whoever knows the cause of the sickness will know the cure as is well known.

The third problem:

The differing of the hearts, which is the greatest reason for the Islamic Ummah being under transgression which necessitates failure and the disappearance of their strength and state, as Allāh says,

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient.”

{*al-Anfāl* (8): 46}

So you see that within Islamic society today throughout the Dunya there is enmity to, and hatred of, each other. In *Soorat ul-Hasbr*, Allāh explains the cure for this sickness which has caused calamities and is due to weak mindedness,

﴿بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى﴾

“Their violence among themselves is severe. You think they are together, but their hearts are split.”

{*al-Hasbr* (59): 14}

Then Allāh mentioned the reason for their hearts being split,

﴿ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

“That is because they are a people who do not reason.”

{*al-Hashr* (59): 14}

There is no doubt that the illness is weak mindedness which afflicts and weakens one's perception of the realities and ability to distinguish the truth from falsehood, the beneficial from the harmful and the good from the bad. There is no cure for this except in being illuminated with the Light of Revelation because this light enlivens that which was dead and illuminates the path so that the truth can be seen for what it is, the *bātil* can be seen for what it is, the beneficial can be seen for what it is and the harmful can be seen for what it really is. Allāh says,

﴿أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?”

{*al-Anām* (6): 122}

And Allāh says,

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

“Allāh is the ally of those who believe. He brings them out from darkneses into the light.”

{*al-Baqarah* (2): 257}

So whoever is taken out from darkneses into the light will see the truth as the light will show the realities helping to see the truth for what it really is and the *bātil* for what it really is. Allāh says,

﴿أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

“Then is one who walks fallen on his face better guided or one who walks erect on a straight path?”

{*al-Mulk* (67): 22}

And Allāh says,

﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ وَلَا النُّورُ - وَلَا الظِّلُّ وَلَا الْحَرُورُ - وَمَا

يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ﴾

“Not equal are the blind and the seeing, nor are the darknesses and the light, nor are the shade and the heat, and not equal are the living and the dead.”

{*Fātir (35): 19-22*}

And Allāh says,

﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ﴾

“The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?”

{*Hood (11): 24*}

And there are other verses which indicate that *īmān* profits a person by enlivening him from whence he was dead and by bringing one into light from whence one was in darkness.³

As for the *fatāwā* and proclamations that have been given regarding the Israeli transgression against the Muslims in Palestine then there are various types:

Firstly: calls for the Muslims to return to their *deen* and have a truthful turn back to Allāh. Division is also censured and supplication has to be made for the Muslims, they must also be supported as much as possible via wealth and medical supplies. This is a truthful call as it is based on the Book of Allāh and the Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*), for the Muslims in Palestine are truly going through a calamity.

Secondly: Reckless calls to target Jewish interests around the world and there is no doubt that this is an irresponsible call which is purely reactionary, imprudent and undisciplined. This is because this could lead to negative consequences for the Muslims, like in the Kingdom of Saudi Arabia for example as the powerful states will try to gain authority via the pretext of terrorism, which the Kingdom has suffered from over the last few years. these declarations therefore are not far different from similar declarations by those who have split off from the Sunnah and want to

³ Al-'Allāmah Muhammad al-Ameen ash-Shinqīti, *Adwā' ul-Bayān*, vol.3, p.54

eliminate the remaining Ahl us-Sunnah. These are political reasons which have no relation whatsoever to the *Maqāsid* of the Sharee'ah and its *Qawā'id*. Shaykh ul-Islām Ibn Taymiyyah stated:

Bravery is not in having strength in body because a man could have strength in his body yet have a weak heart. Rather then, bravery is a strong heart that is steadfast because fighting revolves around physical strength, skilful fighting and a strong and experienced heart. The bravery which is praiseworthy is that which is based upon knowledge and understanding and not on mere roughness which neither thinks nor distinguishes between that which is praiseworthy and that which is blameworthy. For this reason, intense strength is when a person controls himself when angry so that he does that which is beneficial and nothing else. As for the one who is overcome by anger then he is neither courageous nor firm.⁴

Thirdly: calls for the custodian of the Two Holy Sanctuaries to expel the *yahood* from Palestine and this is a hasty call which is far from understanding the reality of the Muslims' situation religiously and politically, and it is a call which is also far from understanding the scales of power. Finally, I call upon the brothers, preachers and students to be patient and study the Book of Allāh and the Sunnah and look at the narrations of the *Salaf us-Sālih*, and to know that Allāh has certain *Sunan* for societies which do not change or get replaced, just like the universal *Sunan*. Allāh says,

﴿لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ

يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ﴾

“For each one are successive [angels] before and behind him who protect him by the decree of Allāh. Indeed, Allāh will not change the condition of a people until they change what is in themselves. And when Allāh intends for a people ill, there is no repelling it.

And there is not for them besides Him any patron.”

{*ar-Ra'd (13): 11*}

And that they also benefit from past lessons and to know that the Sharee'ah came to achieve benefits and perfect them and to deny harms and lesson them as much as possible. I also remind them of the *Qawā'id* of the Sharee'ah when benefits and harms are mixed and vice-versa, and that evil and good are of varying levels. The intelligent one is the one who differentiates the major evil from the lesser evil and is convinced with a lesser good if he is not able to achieve the major good.

⁴ Shaykh ul-Islām Ibn Taymiyyah, *al-Istiqāmah*, vol.2, p.271

I ask Allāb to rectify the Muslims' circumstances and to unite the hearts on the guidance of tawbeed and the Sunnah and to avert the plots and evils of their enemies (from the kuffār and Munāfiqeen) from them and may peace and blessings be upon our Prophet Muhammad, his family and all of his companions.