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(hafīdhahullāh)

**ON THE SITUATION OF THE
MUSLIMS IN GAZA
AND THE ISSUE OF MAKING QUNŪT FOR
HAMAS¹**

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. To proceed:

What is taking place in the beloved land of Palestine is not hidden from anyone and we ask Allāh to return it, sooner or later, to Islām and the Muslims and we ask that Allāh preserve its people generally and the people of Gaza particularly. What is taking place in Gaza makes us need to repeat certain matters and as the time does not allow for us to mention what is necessary in detail yet we will mention some *ahkām* by the will of Allāh that are related to this predicament. From what is adequate to know is that it is obligatory on all of the Muslims who are able to expend the effort to stop blood-shed to do so immediately and whoever is lacking in this is sinful.

Our Shaykh, Shaykh al-Albānī (*rahimabullāh*) mentioned in his commentary in *Sharh 'Aqeedah Tabawīyyah*, and he wrote this almost a quarter of a century ago, that all of the Muslims are sinful due to their negligence of what is taking place in Palestine. So if this sin is merely on account of Israeli force in the land of Palestine, may Allāh curse them consecutively, then what are we to say today about the pure and sanctified blood which is shed by the killers of the Prophets? So it is obligatory on the those who want rectification to make *du'ā* and it is obligatory on the 'Ulama to clarify the relevant *ahkām* without faltering and with *daleel* and the 'Ulama's guidance. It is

¹ From our Shaykh's Saheeh Muslim class dated: 1 January 2009 CE, refer to: www.mashhoor.net

obligatory for the *hukkām* and the wealthy to expend all that they are able to help them in order to stop this waterfall of blood.

It is also obligatory for all of the Muslims, in other than what is necessary for the time now, to look at the origin of the situation and place the finger on the disease via the enemy and realise that we are indeed like scum. This 'scum' is mentioned in the hadeeth of Thawbān (*radi Allāhu 'anhu*) which is reported by Imām Ahmad, at-Tabarānī and others with an authentic chain of transmission wherein the Prophet (*sallallāhu 'alayhi wassallam*) said: "*The nations are about to gather against you...*" and in another narration there is an addition which says: "*The nations will gather against you from every horizon.*"

The hadeeth continues: "*...just as people gather around a plate of food.*" The Companions asked when they heard this from the Messenger of Allāh (*sallallāhu 'alayhi wassallam*), and contemplate: "How could the enemies gather against us from every horizon as people gather around a plate of food?" They thought that they would be small in number so they said, seeking understanding from the Messenger of Allāh (*sallallāhu 'alayhi wassallam*): "*Will we be small in number on that day O Messenger of Allāh?*" The Prophet (*sallallāhu 'alayhi wassallam*) said: "*No. Rather you will be many...*" and in an authentic narration: "*...rather you will be more in number than them...*" Your numbers are millions, 200 million, and if they all united on *tawbeed* even if they all spat on the *yahood* (in Israel) then the *yahood* would not have any influence! The hadeeth continues: "*...however you will be like scum, like the froth of the sea. The fear of you will be removed from the hearts of your enemies...*" and in another narration: "*...the fear of you will be removed from them...*" and in another narration: "*...Allāh will place wahn in your hearts.*" The Companions asked "*And what is wahn O messenger of Allāh?*" The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) replied: "*Love of the Dunya and hatred of death.*"

It is not strange that the killers of the Prophets do what they do with the people of Gaza because they do what they do based on their *'aqeedah*. In their *'aqeedah*, the people are like donkeys, may Allāh make you noble, in relation to them. They thus believe that Allāh created other people to serve them and to fulfil their wants and needs, and they believe that if it is possible all other people beside them have to be executed, and no one is exempted in this except for the beautiful virgin girl! So in their Talmud no one is exempt other than them in killing and destruction except for the beautiful virgin woman so that they can enjoy her. This is their *'aqeedah*! A people who have this belief in their Lord that Allāh created people to merely fulfil their own wants and needs and believe that it is permissible to execute them all - then in light of this what is taking place in Gaza

is not surprising.² However, what is difficult is that the one who believes in Islām as a *deen*, in Allāh as the Lord and in Muhammad as a Prophet (*sallallāhu 'alayhi wassallam*) are in a situation wherein a person would not just shed tears but rather shed tears of blood. Our Lord says,

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“Indeed the believers are brothers.”

{*Hujurāt (49): 10*}

In the *Sabeehayn* from the hadeeth of an-Nu'mān ibn Basheer (*radi Allāhu 'anhu*) the Prophet (*sallallāhu 'alayhi wassallam*) said: “The similitude of believers in regard to mutual love, affection and feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.” This is what the situation of the Muslims should be, however the enemies of the Muslims have conspired against them and the conspiracy has taken many forms the first of which has been to distance non-Arabs from the Palestinian issue and the last of them has been to restrict the Palestinian issue to Legislative Representation for Palestine and Palestine itself does not accept this restriction.

It is not possible for a Muslim who bears witness that there is no god worthy of worship except Allāh to be averse to the Palestinian issue. For our love of Palestine is based on the *'aqeedah* and our Lord has connected the issue to belief as can be seen in the prayer wherein our first Qiblah was towards Palestine. Al-Quds was the first Qiblah towards *Masjid ul-Aqsā*, this was our first Qiblah and Allāh connected this with a bond which cannot be loosened with the Night Journey (*Mi'rāj*) when the Prophet (*sallallāhu 'alayhi wassallam*) was taken to Bayt ul-Maqdis and then taken

² **Translator's note:** Israel Shahak, a victim of anti-Semitism and the Jewish holocaust, author of *Jewish History, Jewish Religion – The Weight of Three Thousand Years* (London: Pluto Press, 1994) mentions in his book that there are entrenched supremacist notions within Jewish society and law. He notes how the Talmud mentions that if a Jew passes near an inhabited non-Jewish dwelling, he must ask God to destroy it, whereas if the building is in ruins he must thank the Lord for his retribution on the ‘Gentiles’. (p. 93 – quoting the *Tractate Berakhot*, p.58b) furthermore, Shahak notes Rabbi Shabbtay Kohen (mid 17th century), *Siftey Kohen* on *Shulhan 'Arukh, Yoreh De'ah*, 158: “**But in times of war it was the custom to kill them with one's own hands, for it is said, ‘The best of gentiles, kill him!’.**” *Siftey Kohen* and *Turey Zahay* are the two major classical commentaries on the *Shulhan 'Arukh*. (Shahak, pp.76 and 113). Michael Hoffman on his website that discusses Jewish affairs notes that according to Jewish teachings non-Jewish women are “**Niddah, Shifchah, Goyyah and Zonah (menstrual filth, slaves, heathens and whores).**”

to the heavens. And if there was no connection then Allāh would have taken the Prophet (*sallallāhu 'alayhi wassallam*) straight from Makkah.

I say: it is obligatory for the Muslims to make *du'ā* for their brothers and to expend all that they're able to preserve their brothers and all should do what he is able as the trust is not just one. What we fear by Allāh, there is no god except He, is that a weak man, woman or child raises their hands in *du'ā* and says "O Allāh humiliate those who have allowed us to be humiliated." This call would affect who? This would affect of all Muslims, *la hawla wa la quwwata ila billāh*. Victory has Sunan and Allāh says,

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا إِن تَصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who have believed, if you support Allāh, He will support you and plant firmly your feet.”

{*Mubammad* (47): 7}

And our Lord says,

﴿أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

“Unquestionably, the help of Allāh is near.”

{*Baqarah* (2): 214}

So the help of Allāh is near to us, however we are far from it so it is obligatory on us to traverse the path of help and change the Ummah to a real Ummah of Muhammad and not to remain an Ummah of scum. We need to become a real Ummah of Muhammad and not an Ummah of recklessness, rashness and frivolity (*taysh*). Not an Ummah of disobedience but rather an Ummah of *'ilm* and understanding, an Ummah which knows its obligations, glorifies its Lord and knows Him with the correct *Shari'* understanding and knows its Prophet, and knows the right of Allāh and the Prophet on it and fulfils them. What is the meaning of,

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا إِن تَصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who have believed, if you support Allāh, He will support you and plant firmly your feet.”

{*Mubammad* (47): 7}?

It means: if you fulfil what Allāh has obligated upon you then Allāh will support you and not just this but Allāh will also establish your feet firmly. So what is going on in Gaza is not a Mihnah as within it is a Minhah (purpose) and the Mihnah is not just particular to the people of Gaza rather it applies to all of the Muslims. If Allāh helps the people of Gaza- and we ask Allāh to do that, we ask Allāh to aid them- then this would be support for all of the Muslims. If they are not helped then the rest of the Ummah who know their obligations and yet do not fulfil their rights – is not deserving of help and support from Allāh.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who have believed, if you support Allāh, He will support you and plant firmly your feet.”

{*Mubammad (47): 7*}

Palestine has been lost twice before, and 'Umar ibn al-Khattāb (*radi Allāhu 'anhu*) reclaimed it firstly and then later so did Salāhuddeen. And when Salāhuddeen one time was with the troops he was standing by a tent and saw that the soldiers in that tent were not performing the night prayer, Salāhuddeen said to the troops, pointing to the tent, “from this tent defeat will come.”

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who have believed, if you support Allāh, He will support you and plant firmly your feet.”

{*Mubammad (47): 7*}

Victory from Allāh has a broad *Shari'* understanding and a person could die without the intent being achieved but if he traverses what is necessary for the time, knows it and fulfils what Allāh has obligated on him then the fruits that he will reap after will be victory. Even if he is alone and very weak, then as long as he traverses the correct path, unto him is victory. Allāh said to His Prophet (*sallallāhu 'alayhi wassallam*) when he was in the cave on his way to Madeenah, Allāh said,

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ﴾

“If you do not aid the Prophet – Allāh has already aided him...”

{*at-Tawbah (9): 40*}

Ahl ul-'Ilm say that help [for Allāh and His Messenger] is a prerequisite for help, Shaykh ul-Islām Ibn Taymiyyah died in prison over an issue related to *talāq* which his enemies had fabricated against him. Yet Allāh supported him in the issues in which his enemies opposed him in and most of the Sharee'ah courts today follow his ruling even though his view opposes that of the *madhābīb*. This is support from Allāh, a person may see the results of Allāh's help later (even after death) but what is important is to know the obligations upon you to fulfil. If you are not able to fulfil anything then at least make *du'ā*.

The servant has to have manners with his Lord as is verified in Ahmad and others in regards to what happened with the Muslims at Uhud. The uncle of the Prophet (*sallallāhu 'alayhi wassallam*) was killed along with his cousin, and seventy of the Ansār were killed and others from the Muhājireen. The Prophet (*sallallāhu 'alayhi wassallam*) was injured in this battle and his head was cut and this was all a problem for the Muslims. The Companions said “O Messenger of Allāh, how can the Mushrikeen do this to us when we are on the truth and they are on *bātil*?” then Allāh revealed His saying,

﴿أَو لَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ مِثْلَهَا فُلْتُمْ أَنِّي هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ

عَلَى 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.”

{*Āli 'Imrān (3): 165*}

Meaning: “What happened to you at Uhud was from yourselves”, so if we are asked: “were the Muslims defeated at Uhud?” We say: “Yes.” If we are again asked: “Was Islām defeated at Uhud?” We say: “No!” Islām is helped, the help of Allāh is near and the Muslims are defeated when they are distant from the obligations which Allāh has obligated on them, so in Palestine in 1948 and 1967 Islām was victorious yet the Muslims were defeated. Likewise in al-Andalus Islām was victorious yet the Muslims were defeated. Likewise in al-'Irāq, Islām was victorious and the Muslims were defeated. It is from Allāh's mercy with us that He will not aid us unless we turn to

Him, we are not like others we have honour for Allāh and from this honour of Allāh is that Allāh will not give us victory and help unless we return back to Him.

So it is obligatory my beloved brothers for the sake of Allāh, for us to all know the obligation that is on our necks and I always say that what is obligatory in regards to Gaza is that whoever is able has to put an end to this bloodshed. In the long term it is obligatory to exert ourselves and to gain a realistic increase for this Ummah in order to be a real Ummah of Muhammad and not to remain an Ummah of scum. So we have to take this Ummah from being an Ummah of *jahl* and frivolity with no weight to it, to be an Ummah of *'ilm*, action, *sidq* and *ikhlās*. In order to be an Ummah which knows its value and position among nations, so if we fulfil what is obligatory on us then we have given Allāh what is upon us.

As Imām al-Bukhārī mentioned in his Saheeh from Abu'd-Dardā (*radi Allāhu 'anhu*) that he said: "We are a people who fight against our enemies with our actions, what we give forward to our Lord descends upon us." So our fight against our enemies is via our actions. It is not possible at all for us to surpass the *Sunan* of Allāh, Mighty and Majestic, and it is not possible for anyone to go beyond them in order to attain Allāh's help, it is not possible! For the Prophet (*sallallāhu 'alayhi wassallam*) was in Makkah and was harmed along with his companions (*radi Allāhu 'anhum*) and migrated as you all know and he and those with him supported Allāh, so Allāh granted victory to them. So there are obligations for now and the long-term, so we ask Allāh to help us, grant us understanding and teach us.

The 'Ulama say, as we study often especially in the lessons of *Usūl ul-Fiqh*, that leaving something is an action. Allāh says,

﴿وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾

“And the Messenger has said, “O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned.””

{*Furqān* (25):30}

So our Lord made abandoning the Qur’ān something which is taken (and done), so leaving something is an action and the *Fuqahā* mention that if a doctor saw a person with blood flowing from his body yet leaves him and does not do anything to stop that blood flow is a Mujrim and according to Allāh is a murderer. This is even though he has not done anything except for having left him and the Prophet (*sallallāhu 'alayhi wassallam*) said, in a hadeeth which indicates that leaving something is an action: "Any community (or area), whoever they are, if there is among them a hungry person then they will be removed from Allāh's protection." Ibn Hazm states:

If there is a hungry person who dies out of hunger in an area then I judge that the whole area should be executed on account of that, due to the one who had died out of starvation while he was among them.

Ya Allāh! A whole area to be put to death because a person among them died out of starvation! Yes, because the Muslims are like a body so it is obligatory for us to exert what we are able and nothing less than making *du'ā*. However, I end my words by saying that *du'ā* has to be beneficial with the conditions of the *Sharee'ah*. And all of us have this weapon and it works for only those whom Allāh shows mercy to. I'll mention an *ayah* and a hadeeth which will only be understood and established in the heart of the truthful, Allāh says at the end of *Soorat ul-Furqān*,

﴿قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا﴾

“Say, “What would my Lord care for you if not for your supplication?” For you [disbelievers] have denied, so your denial is going to be adherent.”

{*Furqān* (25): 77}

So our Lord would not care for you if not for supplication, so remember this *ayah* and connect it with the saying of the Prophet (*sallallāhu 'alayhi wassallam*) which is in a long hadeeth reported by Ahmad, Bazzār and others, from Abū Bakr (*radi Allāhu 'anhu*) that he (*sallallāhu 'alayhi wassallam*) said: “As long as you command the good and forbid the evil...” or “...if the best of you make supplication then they will be answered.” O Muslims, if you do not command the good and forbid the evil then Allāh will punish you by not answering the *du'ā* of your 'Ulama and righteous.

So the *du'ā* of the best of you and the *du'ā* of the 'Ulama and *Sulabā* is answered if you, O Muslims, command the good and forbid the evil. So if you command the good with those who are under your authority such as wives, children, students, employees, workers and with neighbours, friends and beloved – if you command the good and forbid the evil with them when the 'Ulama and righteous make *du'ā* they will be answered by Allāh. So the verse indicates that the life of the Ummah and its continued strength, establishment and prosperity is via *du'ā*.

So the prosperity of the Ummah is only by the *du'ā* which is only excepted if all of the Muslims are commanding the good and forbidding the evil. So if they do not command the good and forbid the evil then when the 'Ulama, *Sulabā* and 'Ubbād make *du'ā* they will not be answered. Therefore, our uprightness is not just for our seniors and 'Ulama alone rather it is for all of us to have a solid relationship with Allāh. Leaving the Muslims in Gaza like this is leaving an action and this action is when all who are able to do something do not do it, so it is *wājib* on all of the Muslims to put forth all that they are able to.

The only cure is the *Shari'* cure and this is long and bitter however we not able to get the Ummah upright except with the cure which is to unite upon *tawheed*. And to also feel that all who say **“La ilaha ila Allāh, Muhammad ur-Rasoolullāh”** is a brother who has rights, and not to be severed from the Ummah scattered in all directions. Unfortunately, it has become, not just for the Arabs or for the Muslims generally, or on the Arabs specifically, rather I say that those who are responsible for the Palestinian issue have become like how Allāh has described the *yahood*,

﴿بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

“Their violence among themselves is severe. You think they are together, but their hearts are split. That is because they are a people who do not reason.”

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

They look but what are they waiting for? Those who are particularly responsible for the Palestinians what are they waiting for? What are they waiting for before they fulfil the rights of their brothers? Allāh spoke the truth,

﴿بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ﴾

“Their violence among themselves is severe. You think they are together, but their hearts are split. That is because they are a people who do not reason.”

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

They have no reason! They wait for someone to help their own affairs and for someone who move them like stones! La hawla wa la quwwata ila billāh. Unto Allāh is the complaint. La hawla wa la quwwata ila billāh. These are a few words to say on the issue, we ask Allāh to make us of those who aid His deen and support the Sunnah of His Prophet (*sallallahu 'alayhi wassallam*).

Questions:

There are many questions regarding what is happening in Gaza. One of the brothers asks: “Some of the Salafi brothers do not make Qunūt in Salah for the Palestinians because they do not like Hamas.” Another brother asks: “is it permitted to make Qunūt when a serious matter arises?” Another brother asks: “what is our position towards what is taking place in Gaza and what is our position towards Hamas and helping the Palestinians via them?”

Answer:

What is going on in Gaza does not affect Hamas it affects the people in totality, for Masājīd are being destroyed and people are suffering, so Muslims are to make du'ā (for the people). The Prophet (*sallallāhu 'alayhi wassallam*) and his Companions hoped that Allāh would grant victory to the Romans over the Persians. So how cannot we hope for this and Hamas are from us (in that they are Muslims) and during these times they are in charge of the Muslims there so they have obligations to preserve their blood and sanctity.³

As for us being deficient in giving charity and du'ā then this does not emanate from one who has any life in his heart. Shaykh ul-Islām Ibn Taymiyyah and others have stated that the believer frees himself from certain things and has allegiance in certain things. So complete and total *barā'* is for the Mushrikeen. As for du'ā for what is happening in Gaza then this can be in Jama'ah and in Salah. And when the Prophet made du'ā he used certain terms which I encourage my brothers and the Imāms to also use, and the blessings of a du'ā are in using the terms that the Prophet did (*sallallāhu 'alayhi wassallam*). So he used to say: “O Allāh curse so and so”, “O Allāh destroy so and so” so our du'ā now should be that we curse the defence minister of the *yahood* along with all of those who decide to attack the Muslims.

It is not befitting that we be influenced by the media or by political rhetoric and I heard a few days ago when the attacks on Gaza occurred that an Imām in one mosque made a du'ā after Dhuhur however he added at the end of it “Isrā'eel” – we are not politicians, we are students of knowledge. Isrā'eel [Israel] in our Lord's Book and in the Sunnah refers to the Prophet of Allāh, Ya'qūb [Jacob] so if we make du'ā it is on specific *yahood*.

We do not make du'ā against “Isrā'eel” because they are happy when we do this, so if you curse Isrā'eel this is *ridda'* (apostasy), Isrā'eel is the Prophet of Allāh Ya'qūb and we have total belief that the Lord of Isrā'eel, the Lord of Ya'qūb, is our Lord. So we make du'ā against whoever has harmed us and we used terms wherein we restrict our du'ā to certain specific people even if we mention twenty people then we do this! So we make du'ā against those who harm us and we

³ **Translator's note:** So our Shaykh (*hafīdhahullāh*) clearly notes here the stance in truth, however some of the Qutbis have been spreading all over the internet that the Salafis are adverse to the Palestinian crisis and one individual, Salmān 'Awān (“Abu Bakr bin Nāsir”) an American student at one of the Islamic universities in Saudi Arabia, has been particularly unjust in his attacks against the Salafis in this regard. It would be more befitting for Salmān 'Awān to occupy his time in gaining beneficial knowledge and to fear Allāh as opposed to going all over the Dunya on internet forums slandering the Salafis and accusing them of treachery and betrayal of the Palestinian people.

mention them by name in order to be just and restrict the du'ā to who we intend.⁴ This is the guidance of the Prophet (*sallallahu 'alayhi wassallam*) as he mention specific people by their names for their guidance or to be cursed. And as is verified in Muslim and Ahmad the Prophet would make du'ā throughout the five daily prayers against those who killed his companions. This can be for the one praying alone or for the Jama'ah. As for help with food and clothing or whatever one is able, or doctors and nurses helping out with treatment, is something good. Especially in that I have heard that there are some ambulances going to Gaza.

Hamas' main influence is from the Shi'a and unfortunately there are no sensible Sunni groups that have a strong link with Hamas which can influence it correctly. As for the Shi'a then are like *yabood* in that they manifest what is contrary to what is within them. so it is for Hamas to maintain their integrity so that the Shi'a do not have a major influence on them yet Ahl us-Sunnah have fallen short in preserving the correct beliefs unto Hamas. We fear that this may led to victory being distant from Hamas as a result. If anyone disregards and denigrates Abū Bakr, 'Umar or Ā'ishah then this will lead to failure. So those with intellect have to look at the long-term consequences.

⁴ [TN]: this indicates therefore it is not correct to make generalised supplications wherein whole races, nations and peoples are beseeched to be destroyed! As occurs with many of the ignoramuses who are motivated by emotion and act without knowledge who in some cases supplicate for the total and utter annihilation of a people! Such an attitude is more akin to the methodology of Goebbels, Goring, Himmler, Ariel Sharon and Bashar Asad as opposed to the justice of the Prophetic methodology.