



The Salafis and the Palestinian Issue

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(hafidhahullāh)

THE SALAFĪS AND THE PALESTINIAN ISSUE¹

The Salafīs believe that the Palestinian issue is a matter which has to be afforded concern and that its freedom is an obligatory *Shari'* matter due to Palestine's status in the upright *Shar'*. The Salafīs have proceeded to explain the rights of the issue and have felt, like others, pain at what has happened to its people and land past and present, especially the momentous events which can be summarised as follows:

Firstly: the massacres which occurred, the most famous of them being: the Dayr Yāseen (Deir Yassin) Massacre² which began on April 9 1948 CE wherein the bellies of pregnant women were

¹ Abridged and summarised from Shaykh Mashhūr Hasan Āl Salmān, *as-Salafiyūn wa Qadiyat Falasteen fi Wāqi'unā al-Mu'āsir* [The Salafis and the Palestinian Issue in Our Current Situation], (Nicosia, Cyprus: Markaz Bayt ul-Maqdis li-Darasāt at-Tawthiqiyah, 1427 AH/2006 CE, 1st Edn.), pp.10-22.

Translated by 'AbdulHaq al-Ashanti.

² **[Translator's note, TN]:** This was the massacre of Palestinian villagers at the village of Dayr Yāseen (Deir Yassin) near al-Quds in Palestine (when it was known at the time as the 'British Mandate of Palestine'). The murderers were Jewish irregular forces known as the 'Irgun' (the 'National Military Organisation in the Land of Israel' known nowadays as 'Etzel') and the 'Lehi' and it went on for three days. Another group who took part in the massacre were known as the Palmach, the armed wing of the Jewish Haganah (defense) forces; all based on extremist Zionist teachings which emphasised enforcing Jewish force in order to bring about the Zionist State.

The 'Great Uprising' which took place between 1934-39 CE involved Palestinian forces killing about 350 Jews which led to Irgun carrying out attacks which included bombing markets and buses, their tactics were condemned by the British mandate authorities at the time. Irgun were famed for the King David Hotel Bombing which was the base of the British Mandatory authorities of Palestine at the time.

The village of Dayr Yāseen was situated on a hill which overlooked the main highway entering into al-Quds and was also next to some of the Western parts of al-Quds. The inhabitants of the village chose to remain neutral in other fights which were taking place at the time and therefore they did not accept

sliced open, young children were slaughtered, bodies were mutilated and thrown in village wells. The International Red Cross (!!)³ Representative at that time was astonished and put the death toll at 250 and they still did not give the complete total and fell unconscious.

Other massacres include: the Sharafāt Massacre on 7 February 1951 CE; the “Ēid ul-Milād” (Birthday) Massacre (!) on 6 January 1952; the Qibya Massacre⁴ on 14 October 1953 CE; the massacre of children on November 2 1953; the Gaza Massacre on February 28 1955 CE; the Shāti Tabriyā (Lake Tiberias) Massacre on February 11 1955 CE; the Second Gaza Massacre on April 4 1956 CE; the Ghrandal Massacre⁵ on September 13 1956 CE; the Hawsān Massacre⁶ on 25 September 1956 CE; the Qalqīliyah (Qalqilyah) Massacre⁷ on October 10 1956 CE; the Kafr Qāsim

any help from the Palestinian irregular forces. The inhabitants even made an agreement (a non-aggression pact) with Haganah which mentioned that as long as the inhabitants of Dayr Yāseen do not help the Palestinian irregulars then they would not be targets of military operations. However, Irgun and Lehi defied this pact and attacked the village as it was an easier target than al-Qastāl, which was actually providing fighters against the Zionist Jewish forces, also in order to incite panic among the Palestinians and Arabs.

The massacre involved many inhabitants being shot at point black range mainly while they were in their homes, many of the old men were found dead dressed in women’s clothes as they thought that women would not be attacked. Ben Zion-Cohen, one of the Irgun commanders is on record as saying: **“we eliminated every Arab that came our way.”** In 1969 the Foreign Ministry of the Zionist State published a paper in English entitled *‘Background Notes on Current Themes: Deir Yassin’* wherein they totally denied that a massacre even took place. The massacre was one of the factors which led to the 1948 Palestinian Exodus, referred to in Arabic as the *‘Nakbah’* (the Catastrophe) wherein Palestinians were removed, as a deliberate Zionist policy, from their homeland.

³ The cross is a symbol that the Christians give concern to and it is a symbol which has various shapes and forms to the extent that even some Muslim homes are not safe from them today, not to mention within their dress and in other matters! This is mentioned in international encyclopaedias and the books about their religion.

⁴ [TN]: Wherein 700 regular Zionist troops attacked the border Jordanian village of Qibya, in North-West al-Quds. Mortars, machines guns and explosives were all utilised against *Masājīd*, local schools and 45 homes. Innocent men, women and children were all killed, around 75 in total, under the orders of the tyrannical Ariel Sharon.

⁵ [TN]: Herein, Zionist forces destroyed a Jordanian police post and a school in Gharandal in Jordan.

⁶ [TN]: Herein Zionist forces attacked a Jordanian police post and blew up a school at the village of Hawsān, the siege went on for two days and about 70 people were killed.

⁷ [TN]: Herein the Zionist forces attacked a Jordanian police post and the village was shelled for hours. The death toll was over 70. The Zionist Apartheid Wall is currently situated here.

Massacre⁸ on October 28 1956 CE. Ending modern history with the massacres at Sabrā and Shātīlā⁹ in Lebanon on September 17 1982 CE; and before this were the massacres of Tal az-Za'tar (The Hill of Thyme)¹⁰ and al-Karantīna¹¹ on August 10 1976 CE. These two in particular were of

⁸ **[TN]:** Zionist frontier guards started at 4 pm what they called a “tour of the Triangle Villages”. They told the Mukhtārs (village reps) of those villages that the curfew from that day onwards was to start from 5 pm instead of 6 pm. They reached Kafr Qāsim around 4:45 PM and informed the Mukhtār, who protested that there are about 400 villagers working outside the village and there is not enough time to inform them of the new times. An officer assured him that they will be taken care of and then the guards waited at the entrance to the village. 43 Kafr Qāsim inhabitants were massacred in cold blood by the army as they returned to the village, their crime was violating a curfew they did not know about. On the northern entrance of the village 3 were killed and 2 were killed inside of the village. Amongst the dead were men, women, and children.

⁹ **[TN]:** These were two refugee camps based in Lebanon which were under the control of the IDF, following their invasion of Lebanon. The culprits of the massacre were Phalange (Lebanese Maronite Christian) militia-men (Kata'ib) which since 1975 had been backed and armed by the Zionist forces during the Lebanese Civil War. In fact, the Phalange military personnel, about 200 in number, were taken to the Refugee camps by the Zionist forces. Innocent men, women and children, elderly and pregnant women, were all massacred while the Zionist forces looked on and remained silent. Up to 3000 were killed in cold blood and without mercy, young men in their twenties and thirties were lined up against the walls and shot. The International Committee of the Red Cross put the figures of those killed at 2750 yet the death toll was most probably much more than this.

¹⁰ **[TN]:** This took place during the Lebanese Civil War. Tal az-Za'tar in North-East Beirut was a UN administered Palestinian Refugee camp which had up to 60,000 Refugees residing there. After the Karantīna Massacre and the Damour Massacre, which are explained in the footnotes below, Tel az-Za'tar was placed under siege. In revenge of the Damour Massacre, Lebanese Maronite Christian militias laid siege to the Refugee camp for seven months and when the camp fell, those massacred numbered in the thousands, with some sources saying up to 3000 people were massacred. The Red Cross claims that over 90% of the Camp's dwellers (around 50,000 Refugees) evacuated before the massacre. When the militias took control of the camp, inhabitants were forcibly evacuated and some were simply massacred, with fleeing Refugees being machine gunned as they tried to escape. The Camp itself was subsequently totally and utterly destroyed. Syria played a role in this massacre, as it had in a number of other massacres, and this led to outrage in the Arab world which led to Syria halting its offensive against the PLO and LNM.

¹¹ **[TN]:** This also took place during the Lebanese Civil War. Karantīna was a heavily fortified slum area of Beirut which was controlled by PLO forces but inhabited by Armenians, Kurds, Lebanese and Palestinian Muslims. Maronite Christian Lebanese Militias stormed Karantīna and slaughtered up to 1000 people, mainly civilians. This led to a revenge attack known as the 'Damour Massacre' wherein Damour, a Christian town in southern Beirut, was attacked by PLO and Lebanese National Movement units and resulted in around 600 people being slaughtered. This revenge attack also included graves

the vilest and most disgusting massacres in modern history as the corpses were fed to the dogs, women were raped and youth were burnt in a way which would make the body quiver and the hair of a child turn grey. There was also the 'Uyūn Qārah Massacre¹² May 20 1990 CE and the famous Masjid al-Aqsā Slaughter on October 10 1991 CE wherein those praying were killed.¹³ Evil Rabbis blessed this massacre and demanded more of the like! Also do not forget the slaughter at Masjid al-Ibrāhīmī¹⁴ in al-Khaleel¹⁵ which was co-ordinated by the vile Jewish Doctor, Baruch Goldstein on October 25 1994 CE.¹⁶ This act was also blessed and endorsed by many Satanic Rabbis especially those from whom he took his experience, such as Shlomo Goren¹⁷ and Rabbi Haim Druckman, who dedicated a statue to Goldstein out of admiration and love of him.^{18 19} The pain

being dug up with skeletal remains being exhumed and thrown across grave-yards, vaults opened up and coffins opened up. Most of those killed were civilians.

¹² [TN]: A Zionist soldier lined up Palestinian labourers and murdered seven of them with a sub-machine gun. 13 Palestinians were killed by Zionist forces in subsequent demonstrations against the massacre.

¹³ [TN]: Zionist State police opened fire on worshipers in *Masjid al-Aqsā* killing 22 people.

¹⁴ The people of al-Khaleel specifically, aswell as the people in Palestine generally, along with others, attach to the name of this Masjid “al-Haram al-Ibrāheemī” and this name, when looking with a *Shari'* view, is not to be applied.

¹⁵ [TN]: aka 'Hebron'

¹⁶ [TN]: 50 worshipers were killed and about 200 wounded. Later massive demonstrations took to the streets of Palestine and the Zionist army responded by firing live ammunitions at protestors, killing 23 and wounding hundreds more. Reports indicate there were 3 Jewish settler gunners, not only one. Goldstein, born and raised in Brooklyn, New York, was part of the extremist Zionist group 'Jewish Defense League' which was founded by Rabbi Meir Kahane. He served as a physician in the IDF. Rabbi Meir Kahane told *CBS News* that his teaching that Arabs are “dogs” is merely “**derived from the Talmud**”!!? (*CBS 60 Minutes*, “Kahane”).

¹⁷ [TN]: The Ashkenazi Rabbi Shlomo Goren in June 1967 CE encouraged the General of the Zionist State, Uzi Sarkiss, to blow up *Masjid al-Aqsā* and *Qubbat us-Sakhr* (the Dome of the Rock Masjid). He stated in February 1994 in the aftermath of the Baruch Goldstein massacre that a million Palestinian lives are not worth more than a Jew's toenail. Goren was elevated to 'Chief Rabbi' of the Zionist State!?

¹⁸ Dr 'Arafāt Hijāzī has a book which I advise reading entitled *Madeenat al-Khaleel wa Huroob al-Hākhāmāt ad-Deeniyyah* [The City of Khaleel and Religious Rabbinical Warfare].

¹⁹ [TN]: In his book, *Terror in the Mind of God: the Global Rise of Religious Violence* (Berkeley: University of California Press, 2000, 1st Edn.), pp. 150 and 156 Professor Mark Juergensmeyer notes that Jewish activists:

...have been convinced that their violent acts have been authorized as weapons in a divine warfare sanctioned by God. Dr. Baruch Goldstein's massacre at the Tomb of the Patriarchs in Hebron in 1994 was described as

a military act...One of his supporters explained, 'It goes back to biblical times,'...indicating that the present-day Arabs are simply the modern descendants of the enemies of Israel described in the Bible for whom God has unleashed wars of revenge.

An American Hassidic Rabbi, Yitzhak Ginsburg, a Jewish scholar ('Lubavitcher') from Keiver Yossev Yeshiva (School of Talmud) in the West Bank city of Nablus declared, **"We have to recognize that Jewish blood and the blood of a goy are not the same thing."** *NY Times*, 6 June 1989 CE, p.5. Rabbi Yaacov Perrin said, **"One million Arabs are not worth a Jewish fingernail."** *NY Daily News*, 28 February 1994 CE, p.6. In the Talmud it states:

"All Israelites will have a part in the future world . . . The Goyim, at the end of the world will be handed over to the angel Duma and sent down to hell." (Zohar, Shemoth, Toldoth Noah, Lekh-Lekha)

Also:

"Yahweh created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night." (Midrasch Talpioth, p. 225-L)

Furthermore:

"Everything a Jew needs for his church ritual no goy is permitted to manufacture, but only a Jew, because this must be manufactured by human beings and the Jew is not permitted to consider the goyim as human beings." (Schulchan Oruch, Orach Chaim 14, 20, 32, 33, 39)

Let's refer to the Old Testament, which appears to be a source for such views:

"And the Lord said, "Go through the city, and smite; let not your eye spare, neither have you pity. Slay utterly the old and young, both maids and little children, and women"." {Ezekiel 9: 5}

"And the Lord said unto Moses, "Avenge the children of the Midianites," They warred against the Midianites, as the Lord commanded Moses, and they killed the males. And they took all of the women as captives, and their children, and took the spoil of their cattle, and took all of their flocks, and all of their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire. Moses said, "Have you kept all of the women alive? Now kill every male among the children, and kill every woman that has known a man by lying with him, but keep all of the young girls for yourselves"." {Numbers 31: 1}

"When you draw near to a city fight against it, offer terms of peace to it, and if its answer to you is peace and it opens to you, then all of the people that

and hurt increases when we hear and read the proclamations of those transgressors, for example a journalist asked a Jewish military officer about what he did at some of the massacres: **“do you regret what you did?”** The Jewish military officer replied: **“On the contrary, because the death of an Arab in Israel means life for an Israeli.”**²⁰

are found within it shall do forced labour for you and shall serve you. But if the city does not make peace with you, then you shall besiege it...you shall put all its males to the sword, but the women and the children, the cattle and everything else in the city, all its spoil, you shall take as booty for yourselves; and you shall enjoy the spoil of your enemies.” {Deuteronomy 20: 10-17}

In being fair though we have to note that some Jews have freed themselves from the Zionist State, Gerald Kaufmann, an MP in the UK stated during the attacks on Gaza:

My grandmother was ill in bed when the Nazis came to her home town of Staszów. A German soldier shot her dead in her bed. Madam Deputy Speaker, my grandmother did not die to provide cover for Israeli soldiers murdering Palestinian grandmothers in Gaza. The present Israeli government ruthlessly and cynically exploit the continuing guilt among Gentiles over the slaughter of Jews in the Holocaust as justification for their murder of Palestinians. The implication is that Jewish lives are precious, but the lives of Palestinians do not count. On Sky News a few days ago, the spokeswoman for the Israeli Army Major Livovich was asked about the Israeli killing of, at that time, eight hundred Palestinians. The total is now a thousand. She replied instantly, “Five hundred of them were militants.” That was the reply of a Nazi. I suppose the Jews fighting for their lives in the Warsaw Ghetto could have been dismissed as militants.

²⁰ This name, i.e. ‘Isrā’eel (Israel)’, is a rejected term and it has become popular on the tongues of people within the Muslim lands in the context of censure. So for example you will hear people saying “Israel did this” and “Israel did that” and “Israel will do this” even though the name ‘Israel’ (in Islām) refers to a Noble Messenger of Allāh who is Ya’qoob (*‘alayhi-salām*) and he is innocent from the filthy Zionist-Jewish State.

There is no inheritance between the Prophets and Messengers and their enemies from the disbelievers so the *yahood* have no religious connection with the Prophet of Allāh Isrā’eel (Israel), peace be upon him. This term corrupts the understanding of our *deen* and is a term which neither Allāh nor His Prophet and Messengers are pleased with (to be applied to a state of disbelievers in the Prophets) and this is all the more the case for the Prophet Isrā’eel (*‘alayhi-salām*) as they (the Zionist State) are a disbelieving people. Therefore, to apply this title to them is showing enmity to the Prophet Ya’qoob (*‘alayhi-salām*).

It is verified in Saheeh ul-Bukhārī (3533) from Abū Hurayrah (*radi Allāhu ‘anhu*) who said: The Messenger of Allāh (*sallallāhu ‘alayhi wassallam*): *“Doesn’t it astonish you how Allāh protects me*

Secondly: The land was usurped and its people expelled from it openly.

So with this bloody chain of events, along with a concise strategy and precise implementation, the *yahood* were able to usurp Palestine bit by bit and all of this was with the blessing and help of the disbelieving West while many of the sinful people²¹ were heedless. This was in two ways:

- ❖ 1948 CE when the *yahood* occupied Palestine²² and 1967 CE wherein they occupied the West Bank which includes al-Quds ash-Shareef and *al-Masjid al-Aqsā*, along with occupying Sīnā' (Sinai) and al-Jūlān (the Golan Heights).

from the Quraysh's abusing and cursing? They abuse "Mudhammam" ("the censured one") and curse "Mudhammam" while I am Muhammad (and not "Mudhammam")." It is therefore obligatory, at the very least, to title them as "yahood" as this befits them yet they are joyous with being branded with the name of the Prophet Ya'qoob (*'alayhi-salām*) even though they have no share in his nobility and status.

- ✓ Shaykh 'Abdullāh bin Zayd Āl Mahmūd has a published treatise entitled *al-Islāh wa't-Ta'deel fīmā Tara' 'ala Ism il-Yahood wa'n-Nasārā min at-Tabdeel* (Qatar: 1398 AH/1977 CE).
- ✓ Also refer to Shaykh Bakr Abū Zayd, *Mujam al-Manāhī al-Lafdhiyyah*, p.44
- ✓ Our journal *al-Asālah* published an article by Shaykh Rabī' bin Hādī al-Madkhalī entitled *Hukm Tasmiyat ud-Dawlah Yahood bi-'Isrā'eel'* [The Ruling of Naming the Jewish State with the Name 'Isrā'eel'], refer to *al-Asālah Journal*, no.32, 15 Rabī' al-Awwal, 1422 AH, pp.54-57.
- ✓ I also found this warning in a book entitled *Khurafāt Yahūdiyyah* [Jewish Myths] by Ahmad ash-Shuqayrī, pp.13-30 under the sub-title *'Lastum Abnā' Ibrāheem, Antum Abnā' Iblees'* [‘You are not Children of Abraham, You are Children of Iblees, the Devil!']

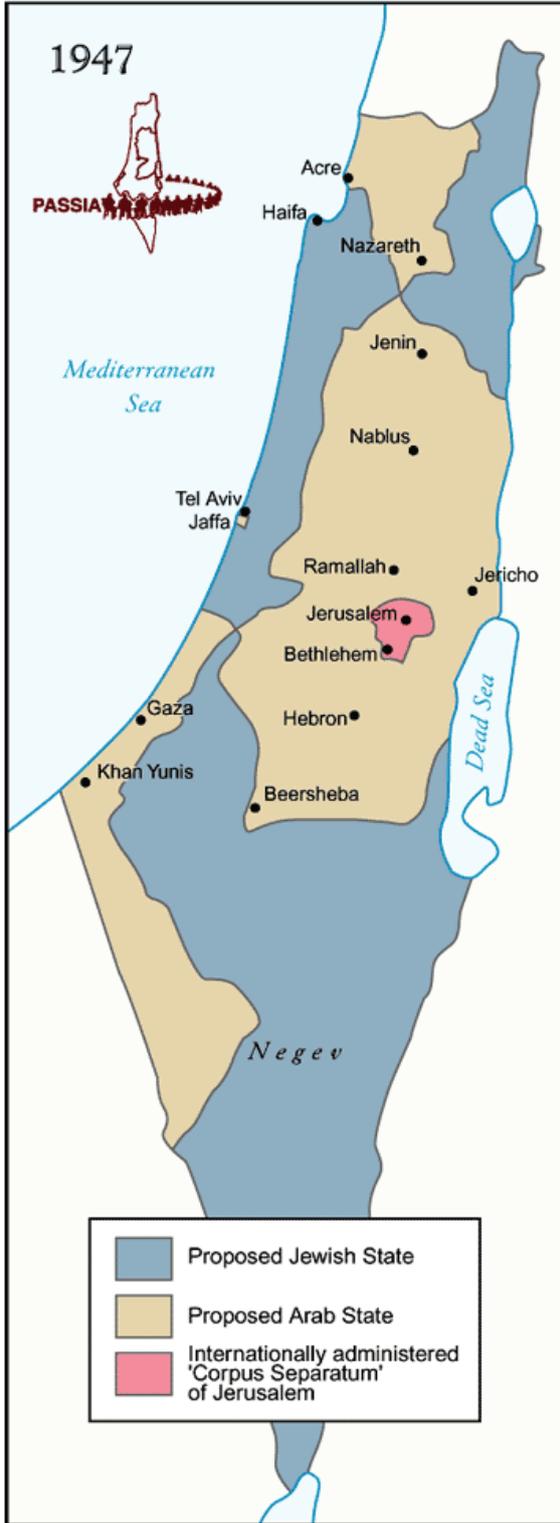
²¹ The enemies of Allāh that created guerrilla organisations among the Palestinian people based on Marxist and Revolutionary ideologies would curse Allāh within their military camps, as more than one person has informed me of,

“Grave is the word that comes out of their mouths; they speak not except a lie.”

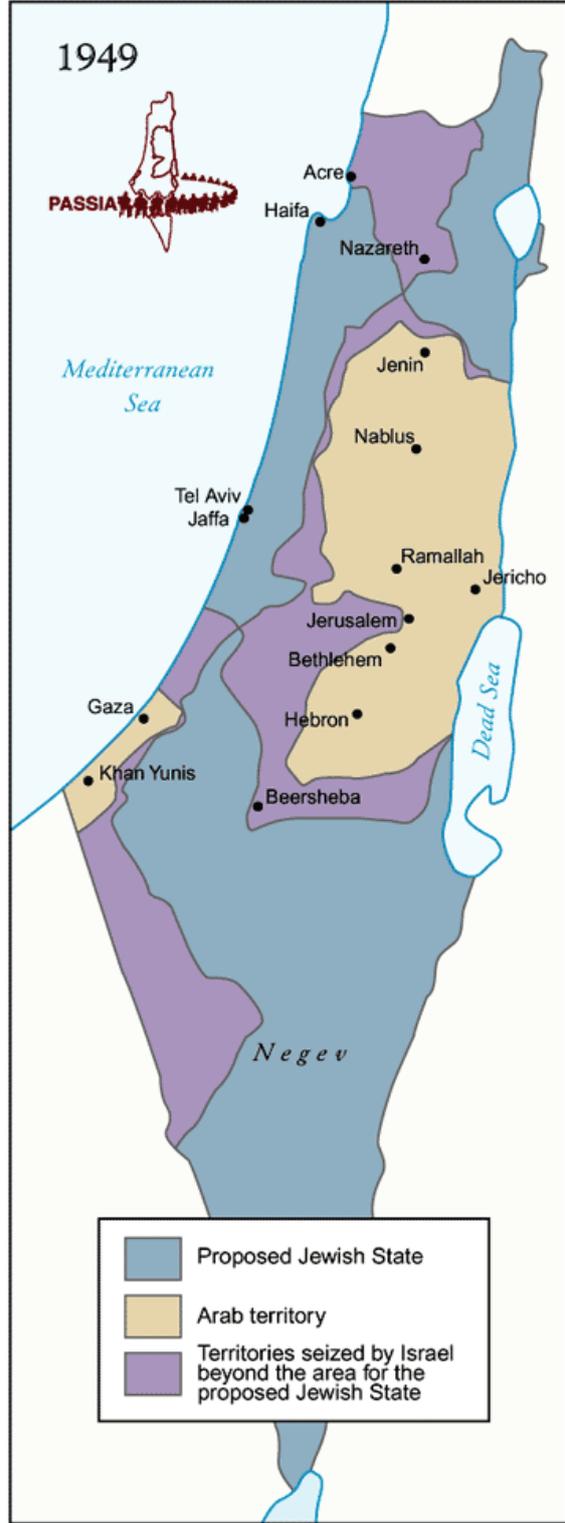
{*al-Kahf* (18): 5}

²² [TN]: See the following maps:

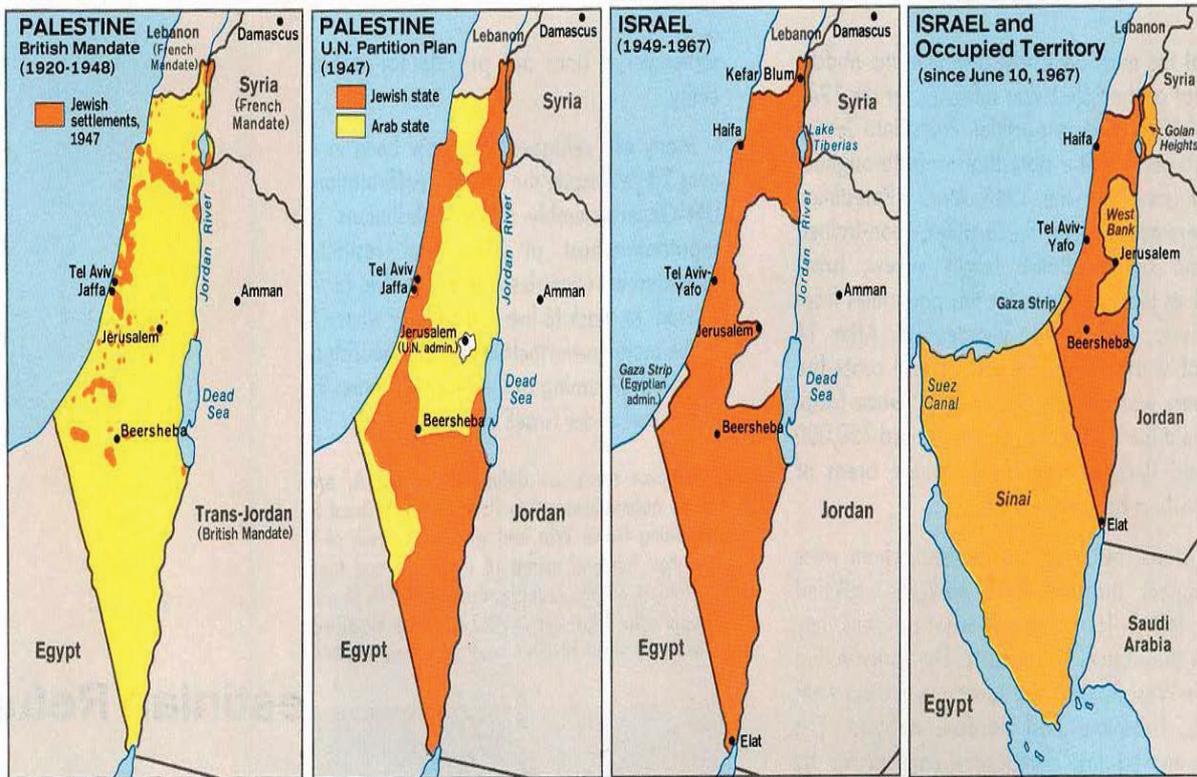
United Nations Partition Plan
UN Resolution 181



Rhodes Armistice Line



**Palestinian Academic Society for the Study of International Affairs
(PASSIA)**



<http://history.sandiego.edu/gen/for/israel.html>

Also refer to the following map:

<http://www.newjerseysolidarity.org/resources/maps/mapdestroyed.jpg>

The above map prepared by Dr Salmān Abū Sitta (1998) notes the 531 depopulated Palestinian towns and villages which were usurped by force by Jewish troops. The map notes the number of villages within each district which were depopulated and shows that those dispossessed constitute 85% of what is now the Zionist State and that 92% of the land that became the Zionist was in fact Palestinian land. The map also mentions the number of localities which were depopulated along with the reason why it became depopulated, so the map lists the following causes: expulsion by Zionist forces; military assault by Zionist forces; fear of being attacked by Zionist forces or caught in the fighting; influence of neighbouring villages and districts falling to Zionist forces; psychological warfare; abandonment on Arab orders and unknown reasons.

The reason for the overwhelming majority of depopulated towns and villages was military assault (which accounted for the depopulation of 270 towns and villages) and then expulsion by Zionist Jewish forces (which accounted for the depopulation of 122 towns and villages). This indicates that 90% of Palestinian towns and villages were depopulated due to being attacked by Zionist Jewish military forces. The map also notes the Refugee figures and the lands that they fled to, most of the Refugees went to neighbouring Jordan, then Syria has the next largest influx, then Lebanon followed by Saudi Arabia and then the Americas. Many also went to Kuwait, Egypt, Iraq and Libya. These Refugees have no right to return back to their land because simply their land has been occupied and taken over by Zionist Jews.

AN EXCURSUS INTO THE CONNECTION BETWEEN THE DEPARTURE OF THE PALESTINIAN PEOPLE FROM THEIR LAND AND THE FATWĀ OF SHAYKH AL-ALBĀNĪ IN THIS REGARD

I will mention here a benefit and addition which is connected to the issue of ‘the Salafis and the Palestinian Issue’, it is a matter which many of those who have hatred towards the *da’wah* drone on about, it is the issue of the *fatwa* of our Shaykh, the Muhaddith of the era, al-Albānī (*rahimabullāh*) in regards to the Palestinian people leaving their land.²³

The Shaykh (*rahimabullāh*) met a man who was the same as the Shaykh in age but not in knowledge and the man, who came from Palestine, asked the Shaykh about some issues which included the pain, hurt and complaint in regards to the Palestinian people, so the Shaykh ruled, as he usual does with frankness in what he believed in, that Makkah is better than Palestine and yet with this the Prophet (*sallallāhu ’alayhi wassallam*) when he was unable to establish the *deen* within Makkah at that time made Hijrah from it. So it is upon every Muslim who is unable to establish his *deen* within any place to leave it and move to a land wherein he will be able to establish his *deen*.

This *fatwā* from Imām al-Albānī fell into the hands of some of the ’Ashā’irah and *Sūfiyyah* in our country (Jordan) and they began to drone on about it and they even accused the Shaykh of being a Jew based on these words of his! The newspapers and tabloids reported the whole affair and the scholar and ignoramus all wrote about it, along with the fool and the idiot, and some of them exclaimed that they do not hate Shaykh al-Albānī they only hate and fight against his *manhaj!* O Turner of the minds make my mind firm on Your *deen* and the Sunnah of Your Prophet (*sallallāhu ’alayhi wassallam*)! If only those people would speak with evidence, or spoke with the

²³ [TN]: In 1948 Imām al-Albānī himself took his weapon and went to defend Palestine against the Zionist forces! So before many of us and our parents were even born, Imām al-Albānī had already put his life on the line for Allāh in order to defend the Muslims of Palestine! Imām al-Albānī documented this in a book entitled *Rihlati ila Najd* [My Journey to Najd] which was copied out by the Imām’s granddaughter. It is mentioned that Imām al-Albānī prayed at *Masjid ul-Aqsā* yet he and other Mujāhideen were turned back from participating in fighting. This is mentioned by Shaykh Mashhūr Hasan Āl Salmān in this book, p.36.

language of Ahl ul-'Ilm, instead of speaking with the language of journalists.²⁴ For the language of journalists includes: abuse, muscle-flexing, a lack of presenting the issue with a solid foundation, determining how, evidences and historiography. Rather their souls have been touched by envy and hatred and thus presented what was in themselves, they then relaxed and recovered and thought that they were actually forbidding and commanding and had become victorious and triumphant! These (empty) articles that they authored, against Shaykh al-Albānī, makes the one who writes with an academic pen unable to do anything except remain silent or say: La hawla wa la quwwata ila billāh!

With this our brother, Shaykh Husayn al-'Awā'ishah challenged what had been spread and put forth some important research. He managed to compile what had been transmitted in regards to the issue of Hijrah from the well-grounded 'Ulama. Shaykh Husayn produced his study and entitled it *al-Fasl al-Mubeen fī Mas'alat il-Hijrah wa Mufāraqatil-Mushrikeen*.²⁵ It provides a list of 'Ulama, from different backgrounds, *madhāhib*, times and places, who discussed the issue of Hijrah. Our Shaykh Hammād al-Ansārī also authored a book which has been published entitled *I'lām uz-Zimrah bi-Abkām il-Hijrah* and there are many other *fatāwā* on the topic. Finally, we'll go on to some individual studies on the topic which can be referred to by anyone who wants to investigate the subject further, the following works are the most important on the topic:

First: Mustafā bin Ramadān al-Būlāqī (d. 1263 AH/1847 CE), *Risālatun fīmā idha kānā yabil li-Muslimeen al-'Aysb Tahta Hukm Ghayri Muslimeen wa't-Ta'āyush Ma'abum* [A Paper Regarding Whether it is Permissible for the Muslims to Live Under Non-Muslims and Live with Them].

Second: 'Alī ar-Rasūlī also has a book which has the same title as the above work a copy of it is found in a compilation of manuscripts which date from the 13th Century AH/19th Century CE at Yale University in America, under no.405 (970). Refer to *al-Makhtūtāt al-'Arabīyyah fī Maktabat Jāmi'at Yale* [Arabic Manuscripts in the Yale University Library].²⁶

Third: Abu'l-'Abbās Ahmad bin Yahyā al-Wansharīsī (d. 914 AH/1508 CE), *Asnā al-Matājir fī Bayān Abkām man Ghalaba 'ala Watanibi an-Nasārā wa lam yuhājir wa ma yataratab 'alayhi min al-'Uqūbāt*

²⁴ Professor Muhammad Saleem bin Muhammad al-Jundī (d. 1375 AH/1955 CE) authored a treatise which has been published entitled *Islāh ul-Fāsīd min Lughat il-Jarā'id* [Rectifying the Corrupt from Tabloid Language].

²⁵ [TN]: This has recently been translated by Abū Maryam Ismā'eel Alarcon of New York as: *A Conclusive Study on the Issue of Hijrah and Separating from the Polytheists* (New York: al-Ibānah, Safar 1427 AH/March 2006 CE). refer to: <http://al-ibānah.com/Hijrah.php>

²⁶ [TN]: This was authored by Leon Nemoy (New Haven, CT : Connecticut Academy of Arts and Sciences, 1956).

wa'z-Zawājir [The Greatest Profits in Explaining the Regulations for the One Whose Land has been Overrun by Christians and Yet Does Not Make Hijrah and the Punishments and Reprimands that is Based on This (Remaining in the Land)].²⁷ This work was completely transmitted in his *al-Mi'yār al-Mu'rib*, vol.2, pp.119-141.²⁸ It was first edited by Husayn Mu'nis in the journal *Ma'had ad-Darasāt*

²⁷ [TN]: In this work the Mālikī Mufti of Fez al-Wansharīsī outlined what was the view of most of the Mālikī scholars in regards to Hijrah from the abodes of disbelief. Al-Wansharīsī firstly deals with a question which is posed to him in regards to the Mudejars who were the Muslims who remained in Spanish Christian territory after the *Reconquista* but were not converted to Christianity. In the mid-16th Century CE they were forced to become Christians in any case and were then known as 'Moriscos' and anyone who did not become Christian was expelled.

Al-Wansharīsī in this work deals with these Mudejars who had fled Spain and were in North Africa but having financial problems and felt that they made a mistake in migrating to Morocco and deemed it as insignificant in comparison to the Spanish 'high life'. Some of these Mudejars in Morocco even stated that Hijrah should actually be made from Morocco to Spain! This was *after* the *Reconquista*! Al-Wansharīsī was asked about these people who say this and stated that it is an obligation to make Hijrah from non-Muslim land and that based on the evidence this is the only possible conclusion that can be reached on the matter.

Al-Wansharīsī refutes the notion that all lands are the same in status due to the amount of corruption that has become widespread and states that the abodes of Islām are better than the abodes of disbelief. He also refutes the argument that residing within lands which used to be Muslim countries is permitted and deems this as also being erroneous. He also critiques those who prefer being with non-Muslims over Muslims. Al-Wansharīsī highlights that the rulers of the Christian lands are known to renege upon treaties and agreements in order to subjugate Muslims under their oppressive yoke.

Moreover, the exploitation of Muslim women, who later go on to marry *kuffār*, is also mentioned by al-Wansharīsī. As a result, it is not possible to practice the *deen* within Spain at the time al-Wansharīsī gave his *fatwā* on the issue of Hijrah. Al-Wansharīsī does not make any referral to some of the more lenient *fatāwā* which were given in regards to the Mudejars which were issued by other Mālikī scholars from Granada, such as al-Mawwāq.

For more on the issue of the Mudejars refer to a paper by Kathryn A. Miller entitled '*Muslim Minorities and the Obligation to Emigrate to Islamic Territory: Two Fatwas from Fifteenth Century Granada*' in *Islamic Law and Society*, vol.7, no.2, 2000, pp.256-288. The paper investigates, studies and translates the *fatāwā* of Muhammad bin 'Alī al-Ansārī al-Haffār (d. 811 AH/1408 CE) a Mufti in Granada when it was the only remaining Muslim Kingdom in the Iberian Peninsula and also that of Muhammad bin Yūsuf bin Abī'l-Qāsim al-'Adārī al-Mawwāq d. (872 AH/1492 CE) the Qādī of Granada when the Conquistadors took the city in 1492 CE. The paper can be found Online.

²⁸ [TN]: This was edited and printed by Muhammad Hajji in 13 vols. (Beirut: Dār ul-Gharb and Rabat: Ministry of Awqāf and Islamic Affairs, 1401-03 AH/1981-83 CE).

al-Islāmiyyah fī Madreed [The Institute of Islamic Studies in Madrid], vol.5, 1957 CE, pp.129-182.²⁹ It was reprinted and edited again in the journal *Ma'had ul-Makhtūtāt al-'Arabīyyah* [The Institute of Arabic Manuscripts], vol.5, no.1, Dhu'l-Qa'dah 1378 AH/May 1959 CE, pp.147-184. Then it was printed poorly by Dār ul-Bayāruq! There is also a copy in Shinqeet in 17 folios as mentioned in *Fihris Maktabat Shinqeet wa Wadān*, p.160.³⁰ The other manuscript is in Maktabat Qaryūnis under manuscript no. 845 as is mentioned in *Fahāris Maktabat Jāmi'at Qaryūnis*, vol.2, p.31.

Fourth: 'Uthmān bin Muhammad bin Fūdī ('Uthman Dan Fodio),³¹ *Bayān Wujūb il-Hijrah wa Tabreem Muwalāt ul-Kafarata wa Wujūb Muwalāt Mu'mini il-Ummah* [The Obligation of Migration and

²⁹ [TN]: *Al-Mi'yār ul-Mu'rib* has also been recently edited by Ahmad ibn 'AbdulKareem Najib (Cairo: Markaz Najibawayh lil-Makhtūtāt wa-Khidmat al-Turāth, 2006).

³⁰ [TN]: *Fihris Makhtūtāt Shinqeet wa-Wadān* [Handlists of Manuscripts in Shinqeet and Wadān] was compiled by Ahmad Wuld Muhammad Yahyā, Ulrich Rebstock (ed.), London al-Furqān Islamic Heritage Foundation, 1997.

³¹ [TN]: Abū Muhammad 'Uthmān ibn Muhammad ibn Fūdī, born in Marratta in northern Nigeria in 1168 AH/ 1754 CE. The name 'Dan Fodio' is the Hausa rendition of 'Ibn Fūdī'. He was from a family of scholars that migrated to Hausaland from Futa Toro before the 15th century CE, bringing with it the Islamic tradition of Timbuktu. He waged a *jihād* in 1217 AH/1802 CE against clans that had opposed Islām and the Muslims. He established the Sokoto Islamic state which ruled by *Shariāh* in West Africa. He is known for his *tajdeed* efforts and his stance against innovations. A number of folkloric legends and myths surrounded the personality of Dan Fodio as some people claimed that he could "walk on water" or appear in dreams. Some people even claimed that he was *the Mahdi*! All of these ideas were refuted by Dan Fodio himself during his time. In a book entitled *Tanbeeh al-Faheem*, Dan Fodio refuted the claims of a man named Hammā who lived in Maganga, Nigeria and was claiming to be the *Mahdi*, the man was later executed for his heresy, see M.A. al-Hajj, *The Mahdist Tradition in Northern Nigeria*, A.B.U. 1973.

Dan Fodio however did make some comments in some of his works that were in line with Sufism that are to be rejected, but at times he clearly said things in line with the *Salaf* (pious predecessors) as have been mentioned. He had teachers that were of the 'Ash'arī and Sūfī 'aqeedah but were not pure 'Asha'arīs as he also had links to scholars who called to *tawheed* and the Sunnah. His stance of *bida'* is commendable as within his work *Ihyā us-Sunnah* he clearly denounces many innovations which crept into Nigerian Muslim practice at his time. With regards to fanatical blind following of Imām Mālik, it is known that

"...the greatest contribution of Dan Fodio's reforming ideas, apart from his views on Sunnah and Bid'a, was in the field of madhaahib (schools of law)."

From: F.H. al-Misri (ed.), *Bayān Wujūb ul-Hijrah 'ala'l-Ibād* (Khartoum University Press and OUP, 1978 CE). Imām 'Uthmān Dan Fodio stated in *Hidāyah ut-Tullaab* (Zaria: Gaskiya Corporation, 1961), p.2):

Neither Allāh in His book, nor the Prophet in his Sunnah made it obligatory that one particular madhhab should be followed, nor did we hear any of the early scholars enjoining a person to follow one way. If they had done that, they would have committed a sin by not allowing people to act in accordance with *ahadeeth* which that particular way did not give weight to.

Other statements from Imām 'Uthmān Dan Fodio can be found in his book *Hisn ul-Afhām min Juyūsh il-Awhām* (*The Fortification of Understanding Against the Armies of Delusion*). This was translated into English as *Islam Against Illusions* (Quality Press, 1989) by Fazlur Rahman Siddiqi. In the book Imām Dan Fodio says of many 'scholars':

If such a person is not aware of the *Sunnah* it is not permissible to follow him...He is simply a lunatic lost in his special state.

Islam Against Illusions, p.105 (Arabic text), p. 157 (Eng. Text).

Imām Ibn Fūdī also says in the same book:

Some people are ignorant of the *Sunnah*, but they are anxious to emulate the practices of their Shaykh. If you speak to them about the *Sunnah* they will reply, "My Shaykh was doing this, my Shaykh was doing that," thus contradicting the clear and open *Sunnah*!

Page 90 (Arabic text), p. 99 (Eng. Text).

Dan Fodio made similar statements in his books *Irshād al-Ummah ilā Tayseer il-Milla* and *Tawqeef ul-Muslimeen*. See Ahmad Mohammad Khani, *The Intellectual Origin of the Sokoto Jihad* (Ibadan, Nigeria: Iman Publications, Muharram 1405 AH/1985 CE), pp.85-90.

Dan Fodio's chain of scholars however reveals interesting facts. One of teachers was Jibreel ibn 'Umar of the Tuareg tribe who had made Hajj and thus lived in Makkah for a while. In Madeenah, Jibreel ibn 'Umar studied with Muhammad Murtada az-Zabeedī (1145-1205 AH/ 1732-1791 CE) who was originally from India but had travelled to az-Zabeed in Yemen where he lived for a while and studied before going on to teach in Madeenah himself. One of az-Zabeedī's teachers was Shāh Waliullāh ad-Dehlawī (1702 – 1762 CE) of Delhi in India. Dan Fodio's uncle who taught him *hadeeth* was Muhammad bin Rāj who had studied under Abu'l-Hasan as-Sindī also from India and a teacher of *hadeeth* in Madeenah. Abu'l-Hasan as-Sindī was a student of Muhammad Hayāt as-Sindī another great *hadeeth* scholar of India who was also teaching in Madeenah. One of Muhammad Hayāt as-Sindī's students was Muhammad ibn 'AbdulWahhāb (*rahimahumullāh*).

Refer to a study conducted in Nigeria and written in Arabic entitled *Asāneed al-Faqeer ad-Da'eef al-Mutashāfi bi'l-Mushaffa' Ahmad as-Shareef* (Ms. University of Ibadan Library 82/137: Ibadan, Centre of Islamic Documentation (CAD). This *sanad* was also mentioned by an American Muslim researcher who had graduated from *Madeenah University* (Dr Abdullah Hakim Quick). Also refer to the research of a non-Muslim researcher Stefan Reichmuth in his "*Murtada al-Zabidi (d. 1791) in Biographical and Autobiographical Accounts – Glimpses of Islamic Scholarship in the 18th Century CE*" in the Islamic studies journal *Die Welt Des Islams – International Journal for the Study of Modern Islam* (Leiden, Boston and Koln: Brill, Vol. 39, No. 1, March 1999) p.70. Recently in 2008, Ibrahim

the Prohibition of Having Allegiance to the Disbelievers and the Obligation of Having Allegiance to the Ummah's Believers].³² There are three manuscript copies of this at *Abmadu Bello University* in Nigeria, manuscript no. 1, p.127; 6., p.6 and no.43, p.7. The 4th copy is in the University of Qaryūnis in Benghazi, Libya and numbers 77 folios under manuscript no.1917 as mentioned in *Fibris Maktabat Jāmi'at Qaryūnis*, vol.2, p.27.

Fifth: *Safar ul-Muslimeen ilā Bilād in-Nasārā*, there is a copy of this in *Maktabat ul-Jāmi' al-Kabeer* [the Library of the Congregational Mosque] in San'ā (Yemen) with collection no.163 in 7 folios.

Sixth: Husayn bin Nāsir al-Muhalla, *ash-Shams al-Muneerab az-Zabrā fī Tahqeeq il-Kalām fīmā adkhalabu al-Kāfir Dārahum Qabran* [The Gleaming and Shining Sun in Assessing the Speech Regarding the Disbeliever Who Entered their Abodes by Force]. There is a copy of this in *Maktabat ul-Jāmi' al-Kabeer* in San'ā (Yemen) under manuscript no.1471 in 21 folios.

There are works by others and we have just mentioned the works of more than one of the contemporaries who has authored in regards to this topic.

THE FATWĀ OF SHAYKH AL-ALBĀNĪ (RAHIMAHULLĀH)

We will arrange the Shaykh's *fatwā* in its main individual points:³³

- Hijrah and Jihād are continuous until the Day of Judgement.
- The rulings are not directed at a particular land or people

Alhaji Usman produced a paper entitled *Proposal for the Digitalisation of the Islamic Collection of the Late Usman Dan Fodio: A Model for Resource Sharing Among Libraries*, see: http://www.islamicmanuscript.org/files/USMAN_Ibrahim_2008_TIMA.pdf

The work outlines how the manuscripts of Imām 'Uthmān bin Fūdī (Dan Fodio) can be digitalised in order to facilitate access to his works for researchers, students and scholars from various locations for retrieval.

³² [TN]: This has been edited by Fathi Hasan al-Misri (Khartoum: University of Khartoum Press, 1977). Other works of Imām 'Uthmān Dan Fodio and his family on the issue of Hijrah and other issues have also been translated and edited by Abū Alfa Muhammad Shareef bin Fareed, for example refer to: www.siiasi.org and also this paper: <http://www.siiasi.org/Zaman%20'n-Nasaara.pdf> – it provides a very good historical insight into European imperialism into West Africa along with a translation of a good work on the matter, yet the *Sūfi* ideas along with the questionable contemporary socio-political analysis should be put aside and rejected.

³³ These points are found in the book *Madhaa yanqumoon min ash-Shaykh?*, pp.21-24 which was a book which the Shaykh commended.

- The noblest and best of people, Muhammad (*sallallāhu 'alayhi wassallam*) made Hijrah from the best place on earth, Makkah al-Mukarramah.
- Hijrah is obligated whenever a Muslim does not find that his *deen* can be established in a place where his *deen* is being tested and he is not able to manifest his *deen* according to the *Shari' Abkām* that Allāh has made him responsible for out of fear that he will be tested with a calamity or afflicted with harm. This point is the definitive factor of the *hukm* in the Shaykh's *fatwā* and its focal basis, if only they knew! However, unfortunately this is disregarded and hidden by the hateful critics who speak in their lectures and their "epic" electoral podiums! Imām an-Nawawī stated in *Rawdat ut-Tālibeen*, vol.10, p.282: **"If the Muslim is weak while residing in Dār ul-Kufr, and is unable to manifest his deen – it is prohibited for him to reside there and it is obligatory for him to make Hijrah to Dār ul-Islām."**
- Whenever a Muslim finds an area, within the land he is living in wherein his self, *deen* and family can be safe and which is distant from the *fitna* which has filled the rest of his city or village – **then if he is able he should migrate to that area which is within his very own homeland.** This no doubt takes priority over making Hijrah to a land outside of his country; as (making Hijrah to that area with his homeland) is much closer to his original homeland which makes it quicker to return back to his homeland (if necessary) after the disappearance of the reason which led him to migrate from his homeland in the first instance. This is another point which those people (who try to criticise Imām al-Albānī on this issue) disregard.
- Therefore Hijrah, just as it is Divinely Legislated from country to country, **is likewise Divinely Legislated from village to village or from city to city with a land itself. The Muhājir knows about his own self and situation what others do not know.** This is a third aspect (of Imām al-Albānī's *fatwā* on Hijrah) that those clowns on the *minbars* and dancers on newspapers disregarded when they claimed that the Shaykh ordered the people of Palestine to leave the land!
- Hijrah from one country to another is not legislated except with reasons which we have mentioned prior. Of the greatest of these reasons is to make Hijrah in order to prepare and organise that which Allāh instructed: **"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy"** {*al-Anfāl (8): 60*}. This is in order to remove the enemy from Muslim land and liberate it from their grasp so that the rule of Islām will be re-established in it as it was beforehand. So Hijrah therefore is from that which helps to prepare that which Allāh has

instructed and encouraged. Whoever is slow in doing this has disobeyed Allāh and become distant from Allāh's instructions. So if a Muslim, or Muslims, know that their remaining in their land will increase them in weakness upon weakness and that if they were to make Hijrah this weakness would disappear and cease yet they remain in their land, after knowing this reality, and they do not make Hijrah even though they are able to- then they sinful and have disobeyed Allāh's instructions. They may be punished for this in a severe way. What took place in al-Andalūs bears testimony to this fact.

- What there is no doubt about, which those who transmitted and spread the ruling also hid, is that all of these matters (regarding Hijrah) are defined by having the ability, based on when Allāh says: **“Allāh does not burden a soul with more than it can bare”** {*al-Baqarah* (2): 2} and Allāh says, **“Fear Allāh as much as you can”** {*at-Taghābun* (64): 16}. So if a Muslim cannot find a land, other than the one he is in, and can safeguard his *deen* and be saved from the *fitna* which takes place within it; or there are overwhelming factors which prevent him from making Hijrah which he cannot remove; or he knows in himself that by remaining in his country it is safer for his *deen*, self and family; or the Muhājir can only go to a land wherein clear and open *kufr* laws are found; or his stay in his country is permitted out of a *Shari'* benefit whether for the Ummah or in order to take the people of *kufr* out of their *kufr* and he does not fear *fitna* for himself and *deen* – **then in all of these cases there is nothing else he can do except to remain resident in his land and it is hoped for him that he will attain the reward of the Muhājireen who fled with their deen seeking their Lord's Pleasure.** Imām an-Nawawī stated in *ar-Rawḍah*, which completes the words that I transmitted earlier: **“...if he is not able to make Hijrah then he is excused until he is able.”**
- What is stated about the Palestinian people particularly is the same as that which is said about all those who are like them. For the Shaykh was asked about some dwellers of areas which were occupied by the *yahood* in 1948 CE and then Jewish rule totally dominated within those areas to the extent that those people became estranged from their *deen* and became lowly slaves. He (Imām al-Albānī) said: **“Within the Palestinian villages and cities is there a village or city which they are able to find wherein they can practice their deen and keep the fitna away from them? If they can find such a place then they are to migrate to that place and not leave the land of Palestine. For their Hijrah within it is something which is possible and achieves the aim of Hijrah.”** This detailed academic verification contradicts the rants of those who claim that the Shaykh (al-Albānī) ruled that Palestine should be abandoned by its people and that the Shaykh was

“implementing the strategies of the yahood”.³⁴ Woe to you O you hateful critics! Were you aware of this detail or were you absolutely ignorant of it?! If you were indeed aware of it then why did you hide and conceal it?!³⁵ If you were indeed ignorant of it then why did

³⁴ [TN]: This is the same rant we hear from the motley crew of *Majāheel* nitwits at one internet forum which is moderated by the scurrilous scallywag (Abu Zubayr Saleem “al-Azzāmī”), renowned for his tendentious *takfiri* temerity coupled with a rather odd frustrated hatred of Salafis. Recently, in the wake of the despicable and criminal Zionist attacks on Gaza, he posted an entire thread entitled **‘the Salafi Friends of Israel’!**? Hereby making *takfeer* of the Salafis!

Such a cowardly approach in dealing with other Muslims, let alone those who call to *Salafiyyah*, is in fact not surprising from the moderator and his opprobrious band of “courageous” posters (!?) who do not have the audacity to use their real names let alone face the Salafis directly! As for the fatuity of Messrs “al-Azzāmī” and ‘Awān then is well documented, the latter opting to defame and ‘correct’ the Salafi ‘Ulama from his abode in Houston (Texas!?) when not “studying” at Umm ul-Qurā’; while the former however represents a motley crew of former Safar and Salmān partisans who have now either resigned themselves to the realms of internet forum obscurity, along with a kind of new age bohemian *takfiri* sophistry, or have found themselves in prison in the West facing hefty, and admittedly in some cases oppressive, sentences due to ideas and actions based on the *da’wah* of Safar and Salmān in the 1990s. An example of Safar al-Hawālī’s folly can be witnessed in his letter to George Bush Jnr after 9/11 wherein he stated:

“We Muslims desired to see you elected and we have proof that the votes which gave you victory were our votes, and I personally advised Muslims to vote for you.” (!!!?)

See: <http://www.sunnahonline.com/ilm/contemporary/0025.htm>

Hence, after their naive partisanship to Safar and Salmān was proven to be somewhat hasty, and in light of Salmān al-‘Awda’s subsequent open cavorting with *Sūfiyyah*, *Rāfidah*, Socialists and the likes, disillusionment and disappointment crept in among the former Western Qutbī-Surūrī ‘vanguard’. As a result, misplaced vitriol was launched against the Salafis and their steadfast ‘Ulama when in fact it would have been more apt for them to direct such wrath and frustration towards to their own selves. However, in keeping with the simplistic Qutbī paradigm all others are to be blamed except for the individual himself. May Allāh guide us all!

Others who deceitfully accuse the Salafis of treachery include the likes of Yamīn Zakaria, see: http://www.salafimanhaj.com/pdf/SalafiManhaj_YaminZakaria.pdf

³⁵ [TN]: In a “lecture” entitled *‘Fiqh ul-Wāqi’* by the disgraced Khārījī-Takfirī fanatic ‘Abdullah (“el”) Faisal al-Jamaykī, Faisal stated:

“For example, there are scholars and there is a scholar who says that we should leave occupied Palestine and give it to the Jews. Who passed that fatwa? Albānī! The ijma of the Ummah says if the kāfirs are approaching the Muslim country to take it...jihād becomes fard al-‘ayn on all the Muslims to fight and repel the kāfirs. From the ijma’

...So the Jews are now occupying Palestine and there you have Albānī going against the ijma of the Ummah telling the Muslims in Palestine to leave the land in Palestine to the Jews. Salāuddeen al-Ayyūbī who did he fight against? The crusaders, Richard the Lion-heart where did he come from? England, and why was he called ‘the lion-heart’ because he killed Muslims. So England and Italy and Germany all these people are Christian crusaders.

Now what would you think about a person if a Jew, a Rabbi passed a fatwa allowing the Muslims to come and take Israel, to have a military base inside of Israel and that military base should be used to kill Jews? Would a Rabbi do that? No Rabbi would do that! So if a Jewish Rabbi would never pass a fatwa to allow Muslims to come inside of Israel and set up a military base to be used to kill Jews how then can Shaykh Bin Bāz pass a fatwa to let the Dajjāl, the army of the Dajjāl, America, England and the rest of the world to set up a military base inside the holy land? And that military base is used as an operation centre to kill Muslims! This is the ultimate treachery! So the holy land has been colonised by kāfirs, the scum of the earth and it was a Shaykh, a so-called Shaykh who gave legitimacy, who made it halāl for them to come into the holy land and set up a military base and operation centre to massacre the believers.”

First of all, if Faisal wants to know about the opinions of Rabbis, whom he sees to have a good opinion about more than Muslim scholars (!!), all he has to do now is ask his friend Yousef al-Khattaab (Joseph Cohen) considering that he used to be a trainee Rabbi! How ironic that Faisal who used to make *takfeer* of the Salafis and accuse them of resembling Jews has now taken as a co-ordinator of his affairs an ex-hardcore Hasidic Jew who was well trained at the Yeshiva, and used to sport a *payot* and a *Tzitzit* with the Hasidic Rebbes of Brooklyn!

Secondly, the reality of the matter furthermore is that during the Afghān *jihād* for example, Imām Albānī (*rahimahullāh*) said that it was *fard al-‘ayn* as is well known, so where is the justice of the likes of Faisal? Here again is another one of Faisal’s tricks to throw doubt, scorn, suspicion and distrust of the scholars of the *Sunnah* of this era. Also the fact that in 1948 Imām al-Albānī himself took his weapon and went to defend Palestine against the Zionist forces! So before “el” Faisal was even born in Jamaica, Imām al-Albānī had already put his life on the line for Allāh in order to defend the Muslims of Palestine. Imām al-Albānī documented this in a book entitled *Rihlati ila Najd* [My Journey to Najd] which was copied out by the Imām’s grand-daughter. It is mentioned that Imām al-Albānī prayed at *Masjid ul-Aqsā* yet he and other Mujāhideen were turned back from participating in fighting. This is mentioned by Shaykh Mashhūr Hasan Āl Salmān in the book *as-Salafiyyūn wa Qadiyat Filisteen* [The Salafis and the Palestinian Issue], p.36.

you suffice with ignorance for yourselves, *dhulm* on the Shaykh and misguidance for the people?!

A Muslim should know that preservation of land and self does not take precedence over preservation of the *deen* and *'aqeedah*. Rather, usurpation of land from one who is still residing in it and hoping to preserve it, without giving any concern to preserving the *deen* firstly, could be easier or more harmful and a greater *fitnah*. The disbelieving enemy who occupies a land and the people who reside in it, possesses the land and whoever and whatever is on it. Yet *kufir* does not safeguard Islām and does not provide any protection to Muslims and within their land of outside it has no weight.³⁶

Finally as for the claim that specific military bases owned by *kuffār* were used to bomb and attack Muslim populations from Saudi Arabia then we are still waiting for the documented proof of such bases which were specified to bomb and kill Muslims from Saudi Arabia!

³⁶ [TN]: For more on Hijrah by Imām al-Albānī (*rahimahullāh*) refer to the following, which in fact is what Shaykh Mashhūr proceeds to quote from at this juncture in the Arabic text of the book: <http://www.salafimanhaj.com/pdf/obligationofhijrah.pdf>