

Shaykh Rabī' Bin Hādī's Advice to the Palestinians and to the Ummah, Rulers and Ruled (2000)

Shaykh Rabī' bin Hādī (حفظه الله), admonished the Ummah, the rulers and the ruled, with some great reminders and lessons, in his address dated 21/7/1421H (19th October 2000).

What follows below is a summary translation that was made at the time of this statement and the original [can be found here](#). Some headings were added to provide structure.

Note: The Jews in Arabia were economically strong, having built fortresses and the likes, and they would profit from war between the Arab tribes, just as they would boast that when the Prophet mentioned in their scripture arrives, which they had been expecting, they will conquer the Arabs. When the Prophet came, and he was from the lineage of Ismā'īl and not Ishāq, they rejected what was in their scriptures and disbelieved in the Messenger. Then they allied with the Hypocrites and Polytheists against the Prophet and his Companions, despite the fact that they should have allied with the Prophet (صلى الله عليه وسلم) against the Polytheists, given that what He called to was what Moses (عليه السلام) called to. The Prophet (صلى الله عليه وسلم) was victorious over

the Pagan Arabs and the Hypocrites and the Jews who supported them by Divine justice and moral right.

The speech below and what is similar is directed to the religious and political leadership of the Jews, who, throughout history, have brought harm and persecution to the ordinary Jew, often using them as pawns for their own schemes and worldly pursuits. Their history is awash with fake messiahs and political saviours. These Jews are admonished to speak against the evil in their midst and not to remain silent, as this draws harm to them.

A Warner's Cry to the Nation of Wrath

The Jews Who Schemed Against The Messenger and His Companions Subdued Through Sound Creed, Uprightness, Integrity and Divine Methodology



The Noble Shaykh first addressed the nation inviting wrath and anger upon itself, and reminded them that they are the nation of humiliation due to their killing of the Prophets and their arrogant disbelief. Their well-known characteristics were highlighted, those of deception, treachery, causing tribulation upon the earth, kindling war and what is besides that—which is well known to the nations.

In particular, they were informed that they were not granted victory against the Army of Muḥammad (صلى الله عليه وسلم), and nor against the ‘aqidah of Muḥammad (صلى الله عليه وسلم), the ‘aqidah of Tawḥīd, that of “Lā ilāha ilallāh.”

The Shaykh continued and stated that they were not granted victory against the army which was led by the likes of **Khālid bin Walīd** or **Abū ‘Ubaydah Ibn al-Jarrāḥ**, or **Sa’d bin Abī Waqqās** and **‘Amr Ibn al-‘Ās** (رضي الله عنهم) and their likes, since they were those who were cultivated upon the ‘aqidah and manhaj of Muḥammad (صلى الله عليه وسلم), and their armies were likewise cultivated upon that. And they were led for the purpose of raising the word of Allāh and making it supreme.

Then the Shaykh reminded the nation inviting wrath upon itself that they were only aided against an army the majority of whom do not hold the aqidah and manhaj of Muḥammad (صلى الله عليه وسلم) and his Companions, and who do not fight for the aim and objective which was fought for by Muḥammad (صلى الله عليه وسلم) and his Companions. And that it was against the likes of this type of army that they were granted victory, and due to its weakness and failure were they able to set up their state.

The Shaykh then mentioned that this is the history of the nation that invites wrath and anger upon itself (that of mischief, corruption and plotting behind the scenes), and this is indeed the way Allāh will deal with them as He had dealt with them in the past at the hands of the Magians. Rather, as the Shaykh, mentioned, they will have what is more severe than that at the hands of the army of Muḥammad (صلى الله عليه وسلم), the army of Islām, just as they have been promised, due to

their lowliness and despicableness in the sight of Allah: (وَإِنْ (عُدْتُمْ عُدْنَا) "And if you return (to your mischief and corruption) then we will return (with Our punishment)..." ([17:8](#)).

Addressing them, the Shaykh states that they have indeed returned to their mischief and corruption and therefore, the punishment of Allāh will soon return, that which is promised, all at the hands of the army of Muḥammad (صلى الله عليه وسلم) (which is nurtured upon the creed and methodology of the Prophet and his Companions).

Admonition for the Muslim Ummah

The Shaykh then addressed the Ummah, the rulers and the ruled and the various groups and parties and asked them, until when will they keep inclining to this lowly life.

How long will they keep living in this state. Until when? He reminds them that they have set up thousands of schools and universities but where are their fruits? Where are there benefits? Where is that observed in the welfare and well being of the Ummah?

The Shaykh swears by Allāh, that if only a tenth of these such schools and universities had been set up upon the Minhāj of Prophethood, in terms of ‘aqīdah, and mannerisms and legislation then the world would have indeed been illuminated by the light of Īmān and Tawḥīd and the darknesses of Shirk and Innovation and Ignorance would have been terminated. In such a state, the enemies would not have gained ascendancy and authority over you.

The Shaykh then admonished the Ummah by asking: **“Does not this true and bitter reality cause you to take another look at the methodologies of your schools and your universities, and the ways you have adopted in cultivating yourselves?”** The Shaykh then demands that they change these methodologies which do not bring about any benefit, and in their place establish the Rabbāni Manhaj without which there is no rectification or victory or success, neither in this life and nor the Hereafter.

To the Rulers of the Muslims

Then addressing the Rulers of the Muslims, the Shaykh reminded them of their great responsibility and that included within it is their adherence to the Book and the Sunnah and the Sīrah of the Rightly Guided Caliphs with respect to the affairs of ‘aqīdah (creed), ibādah (politics) and siyāsah (worship) in their rule over their subjects and cultivating them.

Also that they have a resolution from Allāh that they throw aside these non-Islamic laws, these variant, opposing, backward laws and to instead, organise the affairs in all aspects of life by the Book of Allāh, the Sunnah of His Messenger and that of the Rightly-Guided Caliphs.

He reminded them that they are the Servants of Allāh, eating from His sustenance, and hence it is from His rights over them that they worship Him alone and give thanks to Him and hence they should adhere to His Dīn and His Legislation, and likewise make their subjects adhere to all of that.

And also that they should prepare armies which are nurtured and cultivated upon the Book and the Sunnah and upon the foundation of an Islamic army with the goals and objectives of the army of Muḥammad (صلى الله عليه وسلم). That these armies should be nurtured and cultivated upon the ‘aqīdah and manhaj of Muḥammad (صلى الله عليه وسلم), and that of ‘Umar al-Fārūq, and that of Khālīd bin Walīd, and likewise they should be cultivated to attain and aspire for those goals and objectives which were laid down and sought by Muḥammad and his Companions, such that they become the soldiers of Allāh in truth: (وَإِنَّ جُنَدَنَا لَهُمُ الْعَالِيُونَ) “**And indeed our Servants will be victorious.**” ([37:173](#))

The Banners of Nationalism and Patriotism are the Cause of Defeat and Humiliation

The Shaykh cautioned them from worldly goals or goals which raise the banners of **nationalism** or **patriotism** or due to **territorial issues** and advised them that these things have been sufficient as a cause for the most lowly and despicable of nations to gain authority over them and showing great arrogance and oppression against them. The Shaykh reminded them that all of this cannot be repelled and undone except by adherence to Islām and teaching the Ummah and its armies upon the foundations of Islām and its pillars and throwing aside all other calls and slogans and banners and ideas and beliefs, all of which have made this Ummah fall into this bitter state.

To the Muslims in Palestine

The Shaykh then addressed the Palestinian peoples specifically and reminded them that Palestine was not conquered except by way of Islām at the hands of the Farūq of Islām (‘Umar) and his armies. Similarly, the occupation that exists on its soil will not be removed and freed except by way of the true and correct Islām, by which it was initially conquered.

The Shaykh reminded them that they have defended themselves for so long, and he has not known a people who have shown patience like they have shown patience.

However, the Shaykh continued, they do not at the same time carry the ‘aqīdah and manhaj of ‘Umar al-Farūq, and had their Jihād been established upon this ‘aqīdah and manhaj then many of their difficulties would have been resolved, and they would have invited victory and success.

Hence, it is necessary for them to establish their ‘aqīdah, manhaj and their Jihād upon the Book and the Sunnah and that they should all hold on to the rope of Allāh and not to separate and split and that they should adhere to all of this with strength and resolve along with sincerity of purpose for Allāh, in their mosques, their schools, their universities and be truthful to Allāh in all of that.

The People of Shām

The Shaykh then reminded them that the People of Shām have been given a promise of help against their non-believing opposers upon the tongue of the Truthful and Believed (صلى

(الله عليه وسلم) and in light of which they ought to roll up their sleeves and with all zeal work in that which will bring about the accomplishment of this promise.

That without this they will never succeed and will only invite loss and humility. Neither the involvement of America, or the United Nations will bring benefit to them and nor will nationalism or patriotism benefit them. Hence, they ought to strive in the true causes of benefit and assistance from Allāh and they have experienced enough for them to realise these great truths.

Closing Supplication

The Shaykh finished by making supplications for this Ummah, for its correction, for the strengthening of the Muslims and for Allāh's Word to be raised high.

Note

Throughout their history the religious and political leaders of the Jews have caused them to suffer much harm and abuse, misleading and misguiding them, and often using them as pawns for their own schemes and worldly benefits, leaving the rank and file Jew to suffer the consequences.

In the modern era, the money power of the Rothschilds established a colonialist project in the Middle East through its backing of Zionism in the early 20th century. The aim of the original Zionists (who were secular) was to transform the ghetto Jew of Europe into the nationalist, patriotic Jew,

thereby turning Judaism into a political (and racial) identity, over a religious one.

Since that time, tremendous money and resources have been put into nationalizing, patriotizing and militarizing the Jew, to create an army allowing the enterprise to be pushed ahead. These brainwashed Jews do not realise that they are just pawns for the agendas and interests of their leaders, but many have awoken to the reality.

For this reason, many religious Jews vehemently denounce Zionism and consider it apostasy. Nevertheless, those behind the project have managed, over the decades, to convince many rank and file Jews to migrate to the occupied territories to help fulfil their economic and political goals.

There are many religious Jews today and in decades past who reject the Zionist project. They consider Zionism a heresy, and the actions of the Zionists in Palestine as acts of genocide and ethnic cleansing. Instead they believe that when their Messiah comes, he will establish a state for them, and until then, they have to remain in exile among the nations. Thus, this is a difference of methodology between them.

As for Muslims, they want guidance for the ordinary Jew (and the ordinary Christian) and do not wish upon them destruction and ruin in this life or the next, but they desire guidance and safety for them. Destruction and ruin are for those who wage war against the cause of the Prophets and Messengers, after rejection with their knowledge that what they are upon is false and abrogated.

Muslims desire to save the rank and file Jew, even the learned Jew, from the follies, whims, desires and worldly inclinations and schemes of their religious and political leaders, who bring them harm in this life and the next.

This highlights the difference between he who fights for nationalism and patriotism and fights over land—and by whose side is is the secularist, communist, socialist, Christ-worshipper, the Rāfiqī and others—and he who fights for the cause of the Prophets and Messengers, which is that Allāh is worshipped alone and His Messengers are obeyed.

The one who fights for nationalism, patriotism and territory, then he is no different to the disbeliever who fights for the same, this becomes a worldly affair. His cause is not to make Allāh's Word uppermost, but a dispute over land.