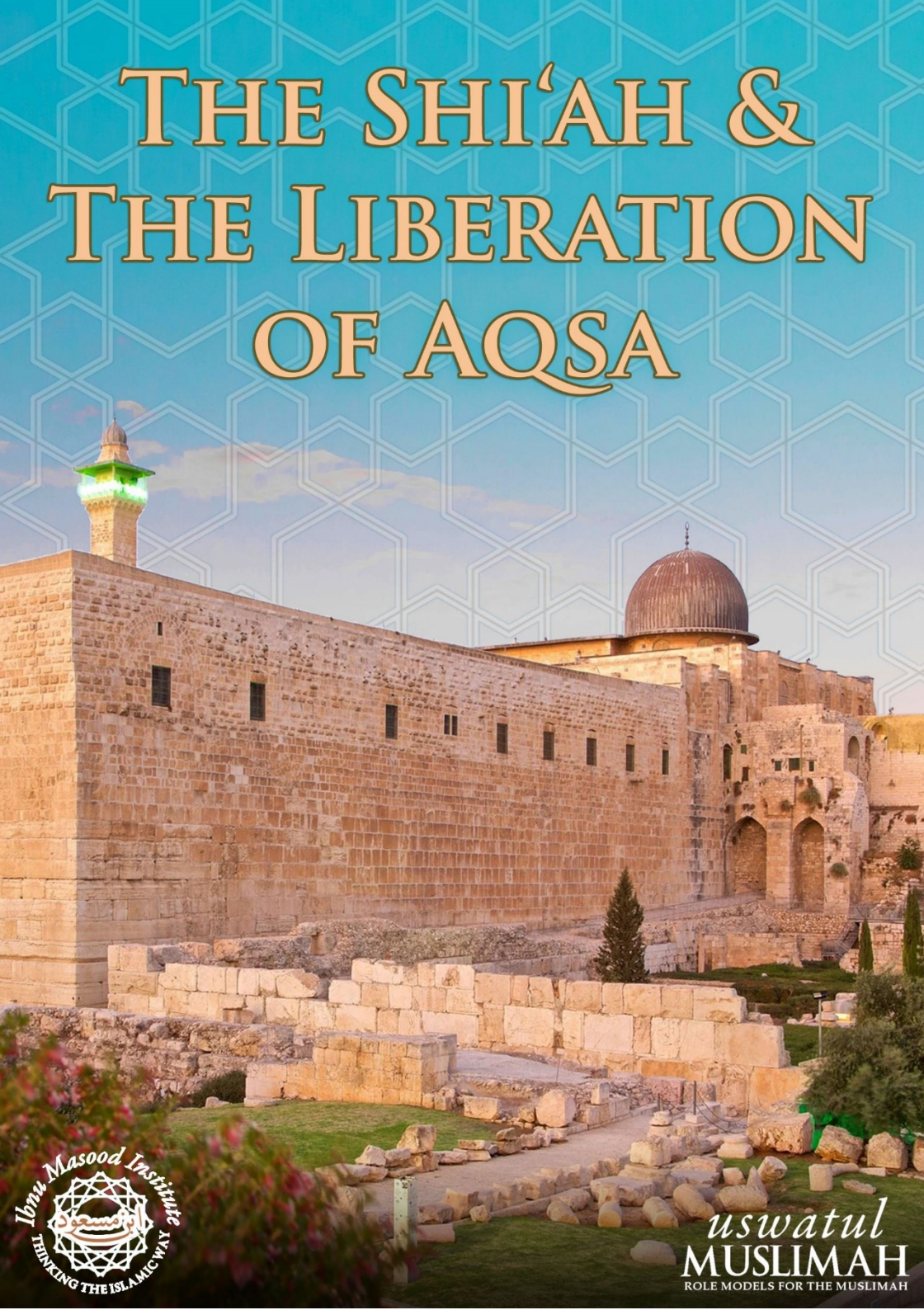
The Shi'ah & The Liberation of Aqsa



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A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta‘ala reward you for this.

The writers, editors and typesetters humbly request your du‘aas for them, their parents, families, Asaatizah and Mashaayikh.

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First Edition: Zul Hijjah 1446 / June 2025

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بسم الله الرحمن الرحيم

Forsaken by Their Own

Nearly two years have passed, and the world continues to witness the most brutal oppression and atrocities inflicted upon the innocent civilians of Gaza. Despite this ongoing genocide, the leaders of the Muslim countries have, sadly, failed to provide any meaningful aid or support to their oppressed brothers and have completely abandoned them. In fact, some have even aligned themselves with the enemy, offering assistance in various ways.

Whilst the Muslim Ummah is deeply disgruntled and upset with these so-called Muslim leaders, it should not come as a surprise to us, as Rasulullah (sallallahu ‘alaihi wasallam) had prophesised that a special group in Baytul Muqaddas and its precincts will be forsaken. However, he (sallallahu ‘alaihi wasallam) also assured us that their abandonment would not harm them, nor would it deter them from their noble cause. *(Musnad Ahmad #2232, Majma‘uz Zawaaid #12291)*

Confusion

On the other hand, the only people who seem to be assisting the people of Gaza are the Shi‘ah group, “Axis of Resistance” – the

Houthis of Yemen, Hezbollah of Lebanon, Iran, etc. This has indeed sparked widespread confusion and many debates among the Muslims. In fact, this has even caused many Muslims to become sympathetic towards the Shi‘ah.

When a person becomes sympathetic towards them and begins to think, “they can’t be that bad if they are doing so much,” he gradually becomes desensitised to their ideology, and may slowly begin to accept them and their wrong beliefs. This is undoubtedly extremely detrimental to his imaan and Deen.

Do Not Represent Us

One of the main objections raised is that the Shi‘ah have actively supported the Palestinian cause and even sacrificed some of their leaders for it, while the Sunni leaders have done virtually nothing.

Therefore, we make it extremely clear from the outset that “THE SUNNI LEADERS DO NOT REPRESENT THE MUSLIM WORLD”. Just as these leaders and governments often base their decisions and policies on personal gain and material interests in other matters, the same applies here. Sadly, many Sunni leaders are more focused on preserving their own power and protecting their positions than standing up for the Ummah or aiding the oppressed.

Therefore, their inaction and selfishness do not reflect the feelings or sentiments of the Sunni Muslims. We, as Sunnis, are deeply disappointed, frustrated, and disgusted by the behaviour of these leaders. However, this frustration should never drive us

to become sympathetic or supportive of the Shi'ah, whose ideology contradicts the core beliefs of true Islaam.

History is a Great Teacher

A very effective way to understand any issue is to view it through the lens of history, as history often repeats itself. This is especially important when dealing with complex and confusing political matters like the current situation, which continues to evolve by the day. It is unwise to solely draw conclusions based on present-day developments as reported by the media. There is always the possibility that, months or years down the line, we may come to realise that the narrative we were led to believe was entirely false and nothing more than a web of lies. In the case of the current issue, such a realisation may come too late, as the damage would have already been done at the expense of our Deen.

The Shi'ah and the Liberation of Aqsa

The Shi'ah community has an extensive history of treachery against Muslims. However, we will focus on a specific aspect: their stance on Masjidul Aqsa. Have the Shi'ah ever made a sincere effort to liberate it?

A brief look at history gives us a clear answer. Not only have the Shi'ah failed to play any meaningful role in the struggle to

liberate Masjidul Aqsa, but in reality, they have often served as major obstacles and impediments on this path.

Sharafud Dawlah Mawdood (rahimahullah)

Masjidul Aqsa remained in the control of the Muslims since the conquest of Sayyiduna ‘Umar (radhiyallahu ‘anhu) in 16 A.H. until 492 A.H. when the Crusaders launched a barbaric attack and snatched it from Muslim control. Thereafter, there had been a few attempts to remove the Crusaders from the Muslim lands which they had invaded, and most importantly to liberate Masjidul Aqsa.

Among the very first Muslim leaders who had fought against the Crusaders was Sharafud Dawlah Mawdood (rahimahullah). He had several encounters with the Crusaders – notably, in the year 507 A.H, when he joined forces with the leader of Damascus against the Crusaders to liberate Masjidul Aqsa and the Muslim lands. They fought against the Crusader army of Jerusalem.

Though the battle did not take place in Jerusalem itself, it occurred along the banks of the River Jordan and is known as the Battle of Sannabra. On the thirteenth of Muharram, the two armies clashed in a decisive battle that resulted in victory for the Muslims and a severe defeat for the Crusaders.

This victory reignited hope within the Muslim Ummah since it was the stepping stone to reclaiming Masjidul Aqsa. Following the

battle, the Muslims made further progress. However, with the onset of winter, they chose to withdraw to Damascus, intending to resume their campaign in spring, as the harsh winter conditions made it extremely difficult to continue fighting.

Nonetheless, this victory, under the leadership of Sharafud Dawlah Mawdood (rahimahullah), marked a significant turning point in the struggle to liberate Masjidul Aqsa as it had restored self-confidence within the Muslims.

While residing in Damascus, it was a Friday after the Jumu'ah Salaah, when a Shi'ah stabbed Sharafud Dawlah Mawdood (rahimahullah) four times in the courtyard of the masjid, which ultimately resulted in his demise.

In this manner, the very person in whom the Ummah had placed its hopes for the liberation of Masjidul Aqsa was assassinated by the Shi'ah. Had they truly been concerned about the liberation of Masjidul Aqsa, they would never have carried out such a heinous act. *(Al-Kaamil fit Taareekh vol. 9, pg. 149, Al-Muqaawamatul Islamiyyah lil Ghazwis Saleebi pg. 121 and Salaahud Deen Al-Ayyoobi - Sallabi pg. 81-87)*

After narrating this incident, a contemporary historian, Dr. 'Ali Muhammad Sallabi, explains that the hatred for the Christians held by the Shi'ah was no greater than the hatred they harboured for the Sunni Muslims. He further adds that the events we witness today — particularly the deep-rooted hostility and atrocities committed by the Shi'ah against Sunni Muslims — stand as the clearest proof of this statement. *(Salaahud Deen Al-Ayyoobi - Sallabi pg. 88)*

Aaq Sunqur Bursuqi (rahimahullah)

Moving a little further in history, another great leader arose by the name, Aaq Sunqur Bursuqi (rahimahullah).

He fought against the Crusaders of Aleppo and dealt a crushing blow to them. However, on returning to Mosul on a Thursday night, the 9th of Zul Qa'dah 520 A.H., Aaq Sunqur (rahimahullah) saw a dream in which a number of dogs pounced on him. He killed some of them, but the others caused him great harm. When he related this dream to his companions, they insisted that he should not leave his house for a few days. Since it was a Friday, he responded saying, "I will never leave out the Jumu'ah Salaah for anything." His advisors insisted and tried their level best to dissuade him from going out, until he relented. However, when he thereafter picked up a copy of the Quraan Majeed, the first verse on which his gaze fell upon was:

وَ كَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرًا

"And Allah's command is a decreed affair." (Surah Ahzaab v38)

This aayah confirmed his initial decision to attend the Jumu'ah Salaah, despite the fear of being harmed.

It was his habit to perform his Jumu'ah Salaah in the first saff with the general public in the Jaami' Masjid of Mosul. Hence, he mounted his conveyance and proceeded. Little did he know that a number of Shi'ahs – who had disguised themselves in clothes of ascetics – were lying in ambush in the masjid. As he entered the

masjid and approached the mimbar, they pounced on him and attacked him with daggers. Although he injured a few of them, the others managed to inflict fatal blows with their daggers. He was then carried home and passed away that very day. *(Bughyatut Talab pgs. 1967/9 and Wafayaatul Aa'yaan vol. 1, pgs. 417/8)*

Obstacles in the Path

Once again, we see that the Shi'ah proved to be a major obstacle in the struggle to liberate Masjidul Aqsa. Previously, they had assassinated Sharafud Dawlah Mawdood (rahimahullah), the very leader in whom the Muslim Ummah had placed its hope for the liberation of Masjidul Aqsa. Now, just as the Muslims were beginning to regain hope in another leader — someone who had defeated the Crusaders and could have potentially reclaimed Masjidul Aqsa — these treacherous individuals once again revealed their true nature by assassinating him.

The Struggle will Continue

There are many valuable lessons to be learnt from the resistance carried out by these courageous individuals which can be applied to the current situation as well. One key lesson is that while leaders may fall, the mission and the struggle will continue.

After the martyrdom of Aaq Sunqur (rahimahullah), Allah Ta'ala blessed the Ummah with another great leader, 'Imaadud

Deen Zangi (rahimahullah), the father of the renowned and righteous leader, Noorud Deen Zangi (rahimahullah). When ‘Imaadud Deen (rahimahullah) was also assassinated, his son, Noorud Deen (rahimahullah), took over the responsibility. He, in turn, became the predecessor, mentor, and guide of the great liberator, Salaahud Deen Al-Ayyoobi (rahimahullah).

Noorud Deen Zangi (rahimahullah)

The heartfelt desire and ambition of Noorud Deen (rahimahullah) was to liberate Masjidul Aqsa. He thus ordered a special, beautiful mimbar to be constructed. It was his heart’s desire to place this mimbar in Masjidul Aqsa after conquering Jerusalem. Ultimately, Noorud Deen (rahimahullah) passed away without seeing his lifelong dream materialize. However, he built the mimbar with such sincerity, that when Salaahud Deen (rahimahullah) eventually liberated Masjidul Aqsa, he ordered that the mimbar be brought and placed in Masjidul Aqsa. *(Ar-Rawdhatayn fi Akhbaarid Dawlatayn vol. 3, pg. 394 and Salaahud Deen Al-Ayyoobi - Sallabi pg. 208)*

This mimbar remained in Masjidul Aqsa for approximately 782 years until the year 1969 AC when it was destroyed in an arson attack.

Although Noorud Deen (rahimahullah) had an intense desire to liberate Masjidul Aqsa, there were significant obstacles in his path. The first was the disunity within the Muslim Ummah. The second was the danger posed by the Shi‘ah, due to their ongoing

treachery, oppression, and particularly their influence and presence in Egypt.

Securing control over Egypt was of strategic importance to Noorud Deen (rahimahullah) for two primary reasons. Firstly, the Crusaders were also vying for control of Egypt; if Noorud Deen succeeded in entering first, he would block their expansion and prevent them from acquiring another crucial territory. Secondly, taking Egypt would allow him to weaken and eventually eradicate the threat and influence of the Shi'ah in the region.

With these objectives in mind, Noorud Deen (rahimahullah) sent military expeditions to Egypt on three occasions. The first two efforts were unsuccessful, largely due to the betrayal and scheming of the Shi'ah. However, on the third attempt, in the year 564 A.H., his forces successfully gained control over Egypt. *(Salaahud Deen Al-Ayyoobi - Sallabi pg. 168-178)*

Finally, after consolidating power, which was a long and difficult task, Noorud Deen (rahimahullah) collaborated with Salaahud Deen (rahimahullah), his trusted representative in Egypt, to coordinate efforts and liberate Masjidul Aqsa. Unfortunately, when Salaahud Deen (rahimahullah) set out for this noble mission, Shi'ah elements within Egypt attempted to instigate a revolt in his absence, forcing him to abandon the campaign and return to restore stability. *(Salaahud Deen Al-Ayyoobi - Sallabi pg. 208)*

Once again, the very same people became a barrier in the path of those trying to liberate Masjidul Aqsa. Ultimately, Noorud Deen

(rahimahullah) passed away soon thereafter in the year 569 A.H, without seeing his lifelong dream materialize.

Salaahud Deen (rahimahullah)

Salaahud Deen (rahimahullah), whom Allah Ta'ala had chosen to liberate Masjidul Aqsa after eighty-eight years of occupation, also faced numerous obstacles and challenges from the Shi'ah. On two separate occasions, they dispatched groups of assassins to eliminate him. Although the assassins managed to get close, and Salaahud Deen (rahimahullah) even sustained an injury during the second attempt, by the mercy of Allah Ta'ala, their plots failed, and his life was spared. *(Salaahud Deen Al-Ayyoobi - Sallabi pg. 428 & 450)*

Current Situation

From this brief reflection on history, it becomes clear that the Shi'ah have no genuine interest in liberating Masjidul Aqsa. If anything, their involvement in the past has often served as an obstacle to those who sincerely sought to reclaim it. Therefore, if they now present themselves as the champions of Masjidul Aqsa, this sudden shift naturally raises serious questions. What drives their newfound interest?

As a result, there is widespread speculation regarding the Shi'ah's current stance and their involvement in this struggle.

Some believe that their actions are nothing more than a show — a performance, a “fireworks display” — designed to create the illusion of resistance, while lacking real commitment to confronting the enemy. While this theory could hold some truth, let us assume, for argument's sake, that the Shi‘ah are indeed fighting sincerely and even making significant sacrifices for this cause.

Yet, the critical question remains: what is their true motive for engaging in this war? Let us explore a few possible reasons why a nation or group might take part in such a struggle, and assess whether these motives align with the history and intentions of the Shi‘ah.

1. Religious Motive:

Historically, those who fought to liberate Masjidul Aqsa were driven by a sincere religious motive. Similarly, our deep connection to the Palestinian struggle is rooted primarily in our religious beliefs — specifically, the sanctity of the land and the significance of Masjidul Aqsa in Islam.

However, this is not the case with the Shi‘ah, as they attach no religious importance to Masjidul Aqsa. Evidence for this is found in both their classical texts and the statements of their contemporary scholars. In fact, some Shi‘ah scholars have gone so far as to claim that the Masjidul Aqsa mentioned in the Quraan Majeed does not refer to the masjid in Jerusalem, but rather to a masjid located in the skies.

Given this, it is highly questionable whether their involvement in the current struggle is motivated by sincere religious conviction concerning the sanctity of Masjidul Aqsa.

2. Humanitarian Motive:

Perhaps some may argue that the Shi'ah are involved out of humanitarian concern — witnessing the suffering of Sunni Muslims has stirred sympathy within them. Despite their long history of hostility toward the Sunnis, perhaps they have now developed some sense of compassion.

However, the war in Syria, which spanned from 2011-2025, is clear proof to debunk the possibility of this motive. According to The Syrian Observatory for Human Rights, over 600,000 people have lost their lives in the Syrian conflict. While the loss of life in Gaza is indeed tragic — and every life is valuable — the death toll in Syria has far exceeded that of Gaza.

Additionally, approximately 6.9 million Syrians have been internally displaced, and around 5.4 million have been forced to flee as refugees abroad. The same brutalities, if not worse, were inflicted upon the Sunni Muslims of Syria.

All these crimes were carried out by none other than the Shi'ah regime of Bashar al-Assad who was heavily backed by the Shi'ah Militias of Iran and Lebanon (i.e. the Hezbollah).

3. Political Motive:

If the Shi‘ah are genuinely involved in the current struggle, the most probable explanation is a political motive. Just as Israel has its long-term plan to establish “Greater Israel” in preparation for the arrival of their awaited Messiah — Dajjaal — the Shi‘ah also have their own greater political and religious agenda: the establishment of a Shi‘ah state in preparation for the appearance of their so-called “Mahdi,” whom they believe is currently in hiding.

According to their beliefs, when their Mahdi finally emerges, he will conquer Madeenah Munawwarah, exhume the noble bodies of Sayyiduna Abu Bakr and Sayyiduna ‘Umar (radhiyallahu ‘anhuma), and lash them. They also claim that he will do the same to our beloved mother, Sayyidah ‘Aaishah (radhiyallahu ‘anha) – Allah Ta‘ala forbid!

Thus, just as Israel has a hidden agenda behind its moves, the Shi‘ah have theirs as well.

Poles Apart

While this political motive appears to be the most logical explanation for their involvement in the current conflict, even if we go a step further and extend them the benefit of the doubt — assuming they are sincerely assisting the people of Gaza and the broader Muslim Ummah — this does not, in any way, validate or legitimise their beliefs and ideologies.

The reality is that our beliefs and theirs are fundamentally opposed — they are worlds apart. No amount of support or assistance can justify or render acceptable their erroneous and deviant beliefs, just as the support of a Christian, Jew, or even an atheist for the Palestinian cause does not make their respective religions or ideologies correct.

The More Important Question

While we are undoubtedly heartbroken and saddened by the fact that none of the Muslim leaders have stepped forward to assist our brothers, sisters, and innocent children in Gaza, the greater priority is to focus on what lies within our control, rather than being consumed by matters beyond our reach.

Therefore, the more important question each of us should be asking is: "Since this war began, how much positive change has it brought into my life?" This is what we will be held accountable for on the Day of Qiyaamah.

What Can I Do?

Below are a few simple yet meaningful steps we can take to show solidarity with our brothers and sisters in Gaza:

Firstly, we should engage in abundant du'aa daily, sincerely imploring and beseeching Allah Ta'ala — just as we would in moments of personal hardship and difficulty.

Secondly, we must strive to assist them financially. The people of Gaza are engaged in one of the most virtuous forms of jihaad, as they stand guarding the frontiers of Islam. By supporting them financially, we too can earn a share in their immense reward. Some may feel they are not in a strong financial position to contribute, but it is important to pause and reflect: How many luxuries have I willingly sacrificed for Gaza? Have I given up a holiday, an extravagant meal, or even something as small as a chocolate for their sake?

Finally, and most importantly, we need to repent sincerely and abandon all forms of sin, striving to live a life that is pleasing to Allah Ta'ala. The condition of Masjidul Aqsa is a gauge of the spiritual condition of the Muslim Ummah globally. If we make sincere changes in our lives, insha-Allah, it will become a means of attracting the special mercy and assistance of Allah Ta'ala.