

Plastic Bottles with Food: Heroism of Some and Treacherous Betrayal of Others

News:

In recent days, social media has been flooded with photos and videos of Egyptian Muslims filling plastic bottles with food and throwing them into the sea so that they reach the shores of Gaza.

Comment:

Looking at these publications, the heart of a Muslim is filled with mixed feelings. On the one hand, we are glad that the Islamic Ummah is alive and lives up to what the Prophet Muhammad (saw) said about it: **«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا أَشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَى»** **“The example of believers in their love for each other, mercy and compassion is like one body: if one organ suffers, the whole body responds with insomnia and fever.”** [Al-Bukhari #6011, Muslim #2586].

Under the repressive rule of Abdel Fattah El-Sisi, which prohibits any protests against the treacherous blockade of the Gaza Strip by the Egyptian authorities, Egyptian Muslims are finding more and more ways to support their brothers and sisters in Palestine based on the available opportunities.

On the other hand, this picture shows the extreme degree of betrayal of the Muslim rulers, whether Arab or Turkish, who, like mute statues, responded with shameful indifference and inaction, despite the presence in their arsenal of a huge number of economic, political, and most importantly, military capabilities, which every country in the Islamic world is rich in.

Instead of extending a helping hand to their oppressed brothers and sisters in Palestine, they chose to become a support for the enemies of this Ummah, which binds and paralyzes Muslims. Some of them openly took the side of "Israel" in this conflict, while others, namely Egypt, are actually complicit with the occupier in blockading the sector, being part of the genocide. There were also rulers who declared that they were on the side of the Muslims of Palestine, but for almost two years now, they have only tried to shame the world community for what is happening and appeal to international law and UN resolutions on Palestine.

Here, I would like to draw attention to how the assessment of this or that action in defense of Muslims differs depending on who is the performer of this action.

For example, a bottle of the mixture thrown into the sea by an ordinary Muslim in the hope that it will reach the shores of Gaza and at least slightly ease the food blockade, is an act that certainly deserves praise. Such an act by an ordinary Muslim is a manifestation of piety and Islamic brotherhood.

Similarly, dua for the Muslims of Gaza, money allocated for a sacrificial animal on Eid al-Adha so that it can be slaughtered in Palestine, as well as a publication or repost on social networks by an ordinary Muslim condemning what the enemies of this Ummah are doing, will undoubtedly fall on the scale of good deeds for such a person on the Day of Judgment.

However, these same actions committed by the ruler of such Muslim countries as, for example, Egypt, Jordan, Pakistan or Türkiye, or rather, limited to only these actions, would be a betrayal of Islam and Muslims.

Let's compare what is happening with the following trivial example.

Imagine a situation when a stranger starts beating up your neighbor on the street, and two people come out of neighboring houses in response to the noise.

The first was a decrepit grandmother who began to scream and call others for help so that they could separate the fighters, and also began to appeal to the fear of God and humanity of the attacker so that he would stop the beating.

The second one to come out is a young man with an athletic build who has been attending wrestling classes since his youth. His appearance alone makes it clear that he can put an end to the bloodshed that has begun without much effort.

However, he did not use the power given to him by Allah (swt), and decided to limit himself to only appealing to the humanity of his attacker.

Which of these two deserves praise and which deserves criticism? I think the answer is obvious.

Of course, the responsibility that lies with the Muslims of this Ummah varies according to the capabilities of each individual Muslim. You cannot compare an old man who is on the threshold of death with a young man in the prime of life, just as you cannot compare an ordinary Muslim with the ruler of a Muslim country whose army is the second largest in NATO.

For example, the ruler, whose army is the second largest in NATO, at a rally in support of Palestine, which gathered hundreds of thousands of Muslims, likened himself to a decrepit old woman who sees her neighbor being beaten and calmly stated: "The West is the main culprit of the massacre unfolding in Gaza... We mourn every civilian, but Israel doesn't care".

Certainly, such words from the mouth of an ordinary Muslim are an expression of Islamic brotherhood and deserve praise. However, these same words from the mouth of a Muslim ruler are nothing more than betrayal, deserving censure from Muslims.

Unfortunately, it is not uncommon to encounter a situation where some Muslims approve of the condemnatory rhetoric directed at "Israel" from the mouths of such Muslim rulers, while this rhetoric — essentially empty words — are absolutely disproportionate to the opportunities that Allah (swt) has given to this ruler to protect the interests of the Ummah.

Allah (swt) says in the Quran: ﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ **“What is the matter with you? How do you judge?”** [Surah As-Saffat: 154].

Written for the Central Media Office of Hizb ut Tahrir by

Fazil Amzaev

Head of the Media Office of Hizb ut Tahrir in Ukraine