

Press Release

Tripoli: Between Accumulated Neglect and the Victims of Collapsed Buildings!

(Translated)

Following the tragic incident in the Qubba area of Tripoli, and the preceding repeated incidents of old buildings collapsing that claimed the lives of a number of the city's residents, we affirm the following to the public:

First: What is happening is no longer a series of isolated incidents or natural disasters, but rather a direct result of chronic neglect and gross negligence for which the central and municipal authorities, as well as successive Tripoli political leaders, bear responsibility. It has become clear that many buildings in Tripoli were constructed decades ago, and many suffer from serious structural damage, in the absence of any comprehensive engineering survey, preventative plan, or evacuation procedures, despite repeated warnings from engineers, residents, and experts.

Secondly: We emphasize that remaining silent about this danger and failing to fulfill one's duty is tantamount to causing the tragedy, especially on the part of those in positions of authority. In Islam, caring for the affairs of the people is a religious obligation, not a matter of choice. The Messenger of Allah (saw) said: «الإِمَامُ رَاعٍ وَهُوَ مَسْؤُلٌ عَنْ رَعْيَتِهِ» “**Each of you is a shepherd and each of you is responsible for his flock.**”

Therefore, preserving human life and preventing the causes of death is a direct religious obligation upon the state and its local authorities. Any negligence that leads to the death of people or exposes them to danger, when prevention and remedy are possible, constitutes a religious sin and a breach of trust, not merely an administrative error.

Thirdly: Allowing families to live in dilapidated buildings, despite knowing their danger, falls under the category of prohibited harm. The Messenger of Allah (saw) said: «لَا ضَرَرٌ وَلَا ضَرَارٌ» “**There should neither be harming (of others without cause), nor reciprocating harm (between two parties).**”

Fourth: What exacerbates the pain and injustice is the blatant disparity in state care between Lebanese cities. While cities with populations smaller than a single street in Tripoli, and which are located nearby—such as Byblos or Batroun—enjoy modern infrastructure, constant maintenance, and strict building inspections, Tripoli, one of Lebanon's largest and most densely populated cities, is left without a comprehensive urban planning survey, an emergency fund, or a protection plan. This

flagrant discrimination is contrary to the justice ordained by Allah, as He (swt) said: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾ “Indeed, Allah commands justice” [An-Nahl 16:90].

Fifth: Many political officials in Tripoli are extremely wealthy, some even being major business tycoons with considerable influence, power, and resources. However, they have failed to fulfill their legal obligations to their city and its people, neither from a position of authority, nor out of a sense of solidarity, nor out of a sense of moral responsibility.

What excuse can be accepted from someone who has money and power, yet leaves the people of his city to face death under cracked roofs?!

Sixth: The earthquakes that the country has recently witnessed, although limited, constituted a clear warning that reveals the fragility of old buildings, and negates any excuse for silence or waiting.

The one who remains silent after knowing is sinful, and the one who delays after being warned is responsible, and every delay may mean a new victim.

Seventh: We demand, unequivocally:

- A comprehensive and immediate engineering survey of all old buildings in Tripoli.
- The transparent publication of an official list of buildings at risk of collapse.
- Immediate evacuation in case of danger, with the provision of dignified alternative housing.
- The establishment of a special emergency fund for Tripoli to restore old buildings.
- Accountability for all officials who neglected or ignored previous reports.

In conclusion, those who died under the rubble were not victims of earthquakes, nor victims of time, but victims of political negligence and clear legal dereliction of duty. And everyone will be questioned before Allah, before the courts: Where were you when the wall was cracking, the danger was clear, and rescue was possible?!

Allah (swt) said: ﴿وَسَيَقْعُمُ الظَّالِمُونَ أَيُّ مُنْكَبٍ يَتَقْبَلُونَ﴾ “The wrongdoers will come to know what ‘evil’ end they will meet.” [Ash-Shu'ara 26:22]. The Messenger of Allah (saw) said: «اللَّهُمَّ مَنْ وَلَيَ مِنْ أَمْرٍ أَمْتَيْ شَيْئاً فَشَقَّ عَلَيْهِ، وَمَنْ وَلَيَ مِنْ أَمْرٍ أَمْتَيْ شَيْئاً فَرَفَقَ بِهِمْ» “O Allah, cause distress to him who has any charge over my people and causes them distress, and be gentle to him who has any charge over my people and is gentle to them.” May Allah have mercy on the Khalifah (Caliph) of the Muslims, Umar (may Allah be pleased with him), who said: **If a camel—or a sheep, or a lamb—were to perish on the banks of the Euphrates, I would fear that Allah would question me about it.** This is the responsibility towards animals in the Islamic state, so what about human life?!

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