

# Who are the So-Called “Salafi Youth for Islamic Propagation”?

A Critical Study of the Multiple Identities and Disguises of 'al-Muhajiroun'

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# **المنظمة تسمى "حركة الشباب السلفية للدعوة الاسلامية"**

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**A CRITICAL STUDY OF THE  
MULTIPLE IDENTITIES AND  
DISGUISES OF 'AL-MUHAJIROUN'**

**THE ORGANISATION KNOWN AS  
"THE SALAFI YOUTH FOR ISLAMIC PROPAGATION"!!**

**EXPOSING THE ANTICS OF THE CULT FOLLOWERS OF  
OMAR BAKRI MUHAMMAD FUSTUQ!**

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Narrated 'Abdullaah Ibn 'Amr Ibn al-'Aas (*radi allaahu 'anhu*): "I heard Allaah's Messenger (*sallallaahu alayhi wasallam*) saying: "Allah does not take away the knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the scholars till when none of the (scholars) remains, people will take as their leaders ignorant people who when consulted will give their verdict without knowledge. So, they will go astray and will lead the people astray."<sup>1</sup>

Aboo Hurayrah (*radi Allaahu 'anhu*) narrated that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said: "There will come upon the people years of deceit wherein the liar will be regarded as truthful and the truthful will be considered a liar and the dishonest will be trusted and the trustworthy one will be considered dishonest and the Ruwaybidah will begin to speak!" Then it was asked: "What are the Ruwaybidah?" He (*sallallaahu alayhi wassallam*) replied: "The foolish insignificant man who speaks about general affairs."<sup>2</sup>

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<sup>1</sup> Saheeh al-Bukhaaree vol. 1, no. 100 and Saheeh Muslim.

<sup>2</sup> Ibn Maajah, Saheeh.

## INTRODUCTION

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

**“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him).”**

{*Aali-Imraan (3): 102*}

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

**“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah through whom you ask things from each other, and (respect) the wombs. Indeed Allaah is ever, over you, an Observer.”**

{*an-Nisaa (4): 1*}

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٣٣﴾

“O you who have believed, fear Allaah and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment.”

{*al-Abzaab* (33): 70-71}

To proceed:

The *tadles* of the Bakri fraternity seems to know no end, from the British law expert and second-in-command Anjem Choudhary foolishly claiming to be an “Islamic judge” (!!?) to Omar Bakri claiming to be a scholar and a Salafi (!!!), now it has emerged that some of his cult followers have set up an organisation entitled the “**Salafi Youth for Islamic Propagation**” (aka the “**Salafi Youth Movement**” and the “**Salafi Youth Association**”)!!? As a result, this study hopes to assess the claims of this newly fangled neo-Khawaarij organisation and one audacious claim particularly, that they are the true adherents to the Salafi methodology. It has reached us that the following has recently been advertised:

<http://www.dailymail.co.uk/news/article-1054909/Have-babies-Muslims-UK-hate-fanatic-says-warning-comes-9-11-UK.html>

The one seated in the middle who goes by the name “**Saiful-Islam**” also known as “AbdulHaadee”<sup>1</sup> (from East London)<sup>2</sup> claims to be the head of the so-called “**Salafi Youth for Islamic Propagation**”, while the one on the far right is one of Omar Bakri’s overzealous supporters in Luton. They even had a projected picture of their “Shaykh” Omar Bakri in the

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<sup>1</sup> The cult followers of Omar Bakri Muhammad change their names in order to hide, this is a common aspect of their recent manifestation.

<sup>2</sup> His ignorance can also be seen here with the following lectures:

[http://uk.youtube.com/watch?v=N\\_mQCfW7SZE](http://uk.youtube.com/watch?v=N_mQCfW7SZE)

<http://uk.youtube.com/watch?v=XYWotvV7Qmk>

[http://uk.youtube.com/watch?v=uFlJYn2n\\_2w](http://uk.youtube.com/watch?v=uFlJYn2n_2w)

background to provide the whole lecture with an ambience of authenticity!!<sup>1</sup> Strangely, “Saiful-Islam” (aka “AbdulHaadee”) of the so-called “Salafi Youth for Islamic Propagation” when questioned by a Salafi brother in East London promptly denied Bakri’s scholarly status over his band of merry men, saying **“he’s not my Shaykh”**. Why the abrupt denial when it is widely known among the Muslims that Bakri is their main reference point for Islamic issues? Could it have anything to do with the recent exposure (as it were!) of Omar Bakri and what his own hands have reaped? Indeed, here “Saiful-Islam” (aka “AbdulHaadee”), after 3 minutes and 30 seconds makes clear reference to “Shaykh” Omar Bakri and also praises Aboo Qataadah as being a “Shaykh”, along with referring to others: <http://uk.youtube.com/watch?v=7DegNdjhqCk&feature=related>

Of the more extreme statements, which we will highlight in this introduction due to its dangerous consequences, is what is found in a lecture entitled *‘The Tawagheet of Saudi Arabia’* on the *takfiri neo-khawaarij* website of Omar Bakri’s cult followers: islam4uk.com. The Khawaarij speaker who refers to himself by the fake name ‘Abu Turaab’, a cantankerous youth who sounds like a typical temper tantrum takfiri teen, makes *takfeer* of the Mufti of Saudi Arabia, ‘Abdul’Azeez Aali Shaykh, after 37 minutes and 37 secs. After 40 minutes and 50 seconds into the lecture, ‘Abu Turaab’ says that: **“Saudi Arabia is the leading country of shirk, kufr and bida”** La hawla wa la quwwata ila billaah! So this jaahil, ‘Abu Turaab’, is actually claiming that Saudi Arabia is top of the list in calling to *shirk*, *kufr* and *bida*’ in the entire world!!!? So neither the nations of Mushrikeen, whether in Asia or Africa, nor the nations of the people of the book, and neither the Zionist state nor the European secular states come in at first place, but rather Saudi Arabia does according to this cult follower of Omar Bakri?! The logical conclusion of this is well known to the believers, that they are therefore legitimate targets for assassination.

The *Salaf* warned against *takfeer*, *tabdee*, and *tafseeq* of anyone, except with evidence, and they consider doing that as being from the actions of the people of innovation. The *Salaf* also make a distinction between absolute *takfeer* or *tasfeeq* (such as complete *takfeer* or *tasfeeq* due to actions of some of the sects of the people of innovation); and between specific *takfeer*. The *Salaf* thus say: not all who say or do *kufr* or *fisq* are disbelievers or sinners, until the proofs are established,<sup>2</sup> and this is in following the Divinely Legislated texts which strongly warn against that, such as:

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<sup>1</sup> Refer to: <http://www.dailymail.co.uk/news/article-1054909/Have-babies-Muslims-UK-hate-fanatic-says-warning-comes-9-11-UK.html>

<sup>2</sup> More on this issue will be mentioned in detail later.

In the Two Saheehs from Ibn 'Umar (*radi Allaahu 'anhu*) who said: the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said:

روي ان رسول الله صلى الله عليه وسلم قال: إذا قال الرجل لصاحبه "يا كافر" فإنها تجب على أحدهما. فإن كان الذي قيل له كافر فهو كافر. وإلا رجع إليه ما قال.

"Whenever a man says to his brother: "O kaafir!" then it applies to one of them or it returns to the one who actually said it first."

In the Two Saheehs it is reported that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: "Cursing a Muslim is sin and killing him is *kufr*."<sup>2</sup> He also said (*sallallaahu 'alayhi wassallam*): "Whoever accuses a believer of *kufr* then it is as if he has killed him."<sup>3</sup>

The first thing we need to expose is this: why the need to point the finger at Saudi Arabia? Indeed, 'Abu Turaab', within his foaming-at-the-mouth *takfiri* tirade, spoke more against the Muslim countries than he did against America, Israel, Europe and Britain? So this in itself is the most vivid proof of their Khaarijiyyah and a clear indication that their arguments are indeed weaker than a spider's house. Why the need to isolate Saudi out in matters of *shirk*, *kufr* and *bida*? What made this ignorant young speaker single out Saudi from all other Muslim countries like Pakistan, Turkey or Indonesia? Two things are clear from this statement, which ran unrestricted from his mouth like verbal diarrhoea:

1. Either that this adolescent boy has an agenda which causes him to feign ignorance.
2. Or he is profoundly ignorant of the realities of *shirk* and *kufr*.

In our opinion, which is born out of a type of good suspicion, it's the first of the two possibilities, and the reason why we say this is because how can a man (or in 'Abu Turaab's' case, "a boy"!) who gives lectures on matters such as *shirk*, *kufr* and *bida*, not be aware of the endeavours which Saudi place on actualizing *tawbeed* and eradicating *shirk*? How can this young speaker not be privy to the national curriculum of Saudi which includes such books as *Kitaab ut-Tawbeed* and *Thalaathat ul-Usool*? We challenge this erratic speaker to produce one Muslim country that makes the learning of *tawbeed* a part of their national school curriculum. Has this boy ever been to places such as Pakistan, Bangladesh, Turkey or Egypt, where *shirk* is rife amongst the Muslims? As for Saudi Arabia being

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<sup>1</sup> Al-Bukhaaree, *as-Saheeh*, *hadeeth* no.5752; Muslim, *as-Saheeh*, *hadeeth* no. 60

<sup>2</sup> Al-Bukhaaree, *as-Saheeh*, *hadeeth* no.48; Muslim, *as-Saheeh*, *hadeeth* no. 64

<sup>3</sup> Reported by at-Tabaraanee from the *hadeeth* of Hishaam bin 'Urwah – *hadeeth* graded *Saheeh* by al-Albaanee as in *Saheeh al-Jaami' as-Sagheer* (1269).

the leading country in terms of *bida'*, then this is another gross piece of hyperbole, which has no weight in reality. Is this boy seriously trying to convince us that the negligible amount of *shirk* found in Saudi is more prevalent than the *shirk* practiced amongst the Barelvis in Pakistan? Even the slightest amount of contemplation on this deplorable assertion is enough for anyone to reject this emotionally driven rhetoric. Let's look between the pages of the Noble Qur'an which is printed in the land of Saudi Arabia. If they are the foremost practitioners of *bida'* why did they base its translation, meanings and *tafaaseer* on the works of the three most well known Imaams of *tafseer*? And on top of that, they gave further elaboration and clarification with narrations of Saheeh Bukhaaree and Muslim! Why would a country which is neck-deep in *bida'* go to such an extent in keeping the Qur'an from any innovated understanding? Let's make the challenge slightly more interesting, and scour the earth for a Qur'an which is more accurate in its translations and meanings. You might point towards Yusuf Ali's translation, however before you do such, ask yourself, who edited and corrected Yusuf Ali's *tafseer* and liberated it from all weird beliefs and misguided translations? So it begs the question from the thoughtful believer, what would cause this frustrated boy to say such a knee-jerk statement?

Could it be his restricted, error-ridden understanding of *Tawbeed* and *Shirk*? Could this piece of hyperbole come from his self indoctrination which has caused him to reduce *Tawbeed* to issues surrounding the Rulers? The reality therefore is this; the errors of the rulers have caused him to label the whole country as being the leaders of *shirk*, *kufr* and *bida'*. Let's do some basic arithmetic, how many rulers could Saudi possibly have had? One, two, five, ten? So this small elite group, and its so called '*shirk*', for some reason weighs more than the *shirk* committed by millions of Muslims in Pakistan, Bangladesh and Turkey!! This is the line of reasoning he is basically requesting of us to follow, and what a hapless train of thought it is! Millions of Muslims commit *shirk* in Pakistan, Bangladesh, Turkey and Africa by worshiping graves and calling upon the dead and 'Abu Turaab' and Bakri's other cult followers, want us to place all our efforts on a small elite who actually have not fallen into *shirk*.

Another of their simplistic assertions is that the Prophetic Khilaafah ended on March 3<sup>rd</sup> 1924 CE! This simplistic belief not only neglects a thorough assessment of the Islamic adherence of the Ottoman Empire but also seems to be totally ignorant of the actual history and is based on a romantic ideal. For it may be news for the cult followers of Omar Bakri that Muhammad Fareed Beg mentioned in his book *Taareekh ad-Dawlat al-Uthmaaniyyah* [History of the Ottoman State], pp.177-178 in regards to the conqueror of Constantinople Sultaan Muhammad al-Faatih bin Muraad Beg (b.

835 AH/1432 CE, aka Mehmed the Second), that he used to rule by Yaasiq (which included an amalgamation of political ideals inherited from the Byzantine Caesars) and made *tabdeel* of much of the *Sbar*! Muhammad Fareed Beg states that Muhammad al-Faatih bin Muraad:

قال محمد فريد بك المحامي في كتابه "تاريخ الدولة العثمانية" (ص/177-178) عند ذكر

الترتيبات الداخلية للسلطان محمد الفاتح:

"ووضع أول مبادئ القانون المدني وقانون العقوبات فأبدل العقوبات البدنية أي السن بالسن

والعين بالعين وجعل عوضها الغرامات النقدية بكيفية واضحة اتهمها السلطان سليمان القانوني

الآتي ذكره."

Implemented the beginnings of the civil law canon and also that of the punishments, he changed (*fa abdala*) the capital punishments (i.e. chopping off the hand etc.) and replaced them with monetary fines. Sultaan Sulaymaan al-Qaanoonee completed this legislative process.<sup>1</sup>

So Sultaan Muhammad al-Faatih lived in the ninth Islamic century after the Hijrah and it is not known that anyone made *takfeer* of this Sultaan of the Ottoman Empire, despite his *tabdeel* which included implementing castration upon rapists and others. This indicates that there are different categories of *tabdeel* along with respective rulings, which are totally neglected by the new-age takfiri activists such as Abdullah Faysal, Aboo Baseer, Aboo Qataadah, Omar Bakri, Sulaymaan al-'Ulwaan and others.

Another glaring contradiction is how they refer to Imaam Muhammad bin 'AbdulWahhaab and Shaykh Muhammad ibn Ibraahem (*rabimahumullaab*) as if they were both somehow in agreement with the *takfiri* and *khaarijee* views of Omar Bakri Muhammad! They neither made *takfeer* of the Saudi leaders, with whom they were closely aligned, nor did they consider the Saudi rulers to be **"leaders of shirk, kufr and bida"**! Furthermore, Omar Bakri Muhammad throughout the 1990s believed that Imaam Muhammad Ibn 'AbdulWahhaab revolted and rebelled against the Ottomans and Bakri preached this all over London! This was before his so-called 're-birth' as an avid follower of Imaam

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<sup>1</sup> Also refer to page 29 of the following:

[http://www.arts.ualberta.ca/~amcdouga/Hist323/lecturespdf/suleiman\\_the\\_magnificent.pdf](http://www.arts.ualberta.ca/~amcdouga/Hist323/lecturespdf/suleiman_the_magnificent.pdf)

Muhammad bin 'AbdulWahhaab! Let's look at the views of Imaam Muhammad bin 'AbdulWahhaab in regards to revolting and rebelling against the Muslim rulers. Imaam Muhammad ibn 'AbdulWahhaab stated:

The Imaams from every Madhhab are agreed concerning the one the forcefully took over a region or regions that he has the ruling of "Imaam" in all matters. If this had not been so then the affairs of the world would never have been established. This is because for a very long time, before the era of Imaam Ahmad till this day of ours, the people have never gathered behind a single Imaam. And they do not know anyone from the Scholars who has mentioned that any of the Sharee'ah rulings cannot be correct (effected, implemented) except by the overall Imaam (the Khaleefah).<sup>1</sup>

Let's turn to what some Islamic historians have concurred, as opposed to the mere diatribes of the unqualified!<sup>2</sup> Shaykh 'Abdul'Azeez Aal-'AbdulLateef said:

Some opponents of the salafi da'wah claim that Imam Muhammad ibn 'Abd al-Wahhaab rebelled against the Ottoman Caliphate, thus splitting the jamaa'ah (main body of the Muslims) and refusing to hear and obey (the ruler).<sup>3</sup>

Imaam Muhammad ibn 'AbdulWahhaab said in his letter to the people of al-Qaseem:

وأرى وجوب السمع والطاعة لأئمة المسلمين برّهم وفاجرهم ما لم يأمرُوا بمعصية الله  
ومن ولي الخلافة واجتمع عليه الناس ورضوا به وغلبهم بسيفه حتى صار خليفة وجبت طاعته وحرّم  
الخروج عليه

I believe that it is obligatory to hear and obey the leaders of the Muslims, whether they are righteous or immoral, so long as they do not enjoin disobedience towards Allaah. Whoever has become Caliph and the people have given him their support and accepted him, even if he has gained the position of caliph by force, is to be obeyed and it is haraam to rebel against him.<sup>4</sup>

And he also said:

الأصل الثالث : أن من تمام الاجتماع السمع والطاعة لمن تأمر علينا ولو كان عبداً حبشياً ..

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<sup>1</sup> *ad-Durarus-Sunniyyah fil-Ajwibatun-Najdiyyah* vol.7,p.239

<sup>2</sup> Refer to the book by Professor Sulaiman Bin Abdurrahman al-Huqail (Professor of Education at Imaam Muhammad bin Saud University, Riyadh), *Muhammad Bin Abdulwahhâb – His Life and the Essence of his Call* (Riyadh: Ministry of Islamic Affairs, Endowments, Dawah and Guidance, KSA, First Edition, 1421 AH/2001 CE), with an introduction by Sheikh Saleh Bin Abdulaziz Al-Sheikh.

<sup>3</sup> Abdul'Azeez ibn Muhammad Aal 'AbdulLateef, *Da'aawa al-Munaawi'een li Da'wat al-Shaykh Muhammad ibn 'Abd al-Wahaab* (Riyadh: Daar ul-Watan, 1412 AH), p. 233

<sup>4</sup> *Majmoo'at Mu'allafaat al-Shaykh*, vol.5, p.11

One of the main principles of unity is to hear and obey whoever is appointed over us even if he is an Abyssinian slave...<sup>1</sup>

And Shaykh 'Abdul'Azeez Aal-'AbdulLateef said:

وبعد هذا التقرير الموجز الذي أبان ما كان عليه الشيخ من وجوب السمع والطاعة لأئمة المسلمين برّهم وفاجرهم ما لم يأمرُوا بمعصية الله : فإننا نشير إلى مسألة مهمة جوابا عن تلك الشبهة فهناك سؤال مهم هو: هل كانت " نجد " موطن هذه الدعوة ومحل نشأتها تحت سيطرة دولة الخلافة العثمانية ؟

After stating these facts which explain that the Shaykh believed it was obligatory to hear and obey the leaders of the Muslims, whether they are righteous or immoral, so long as they do not enjoin disobedience towards Allaah, we may refer to an important issue in response to that false accusation. There is an important question which is: was Najd, where this call originated and first developed, under the sovereignty of the Ottoman state?

Dr Saalih al-'Abood answered this by saying:

لم تشهد " نجد " على العموم نفوذا للدولة العثمانية فما امتد إليها سلطاتها ولا أتى إليها ولاية عثمانيون ولا جابت خلال ديارها حامية تركية في الزمان الذي سبق ظهور دعوة الشيخ محمد بن عبد الوهاب رحمه الله ومما يدل على هذه الحقيقة التاريخية استقرار تقسيمات الدولة العثمانية الإدارية فمن خلال رسالة تركية عنوانها : " قوانين آل عثمان مضامين دفتر الديوان " يعني : " قوانين آل عثمان في ما يتضمنه دفتر الديوان " ، ألفها يمين علي أفندي الذي كان أمينا للدفتر الخاقاني سنة 1018 هجرية الموافقة لسنة 1609م من خلال هذه الرسالة يتبين أنه منذ أوائل القرن الحادي عشر الهجري كانت دولة آل عثمان تنقسم إلى اثنتين وثلاثين إيالة منها أربع عشرة إيالة عربية وبلاد نجد ليست منها ما عدا الإحساء إن اعتبرناه من نجد....

Najd never came under Ottoman rule, because the rule of the Ottoman state never reached that far, no Ottoman governor was appointed over that region and the Turkish soldiers never marched through its land during the period that preceded the emergence of the call of Shaykh Muhammad ibn 'AbdulWahhaab (may Allaah have mercy on him). This fact is indicated by the fact that the Ottoman state was divided into administrative provinces. This is known from a Turkish document entitled Qawaaneen Aal 'Uthmaan Mudaameen Daftar ad-Deewaan (Laws of the Ottomans concerning what is contained in the Legislation), which was written by Yameen 'Ali Effendi who was in charge of the Constitution in 1018 AH/1609 CE. This document indicates that from the beginning of the eleventh century AH the Ottoman state

<sup>1</sup> Majmoo'ah Mu'allafaat al-Shaykh, vol.1, p.394; quoted in Da'aawa al-Munaawi'een, pp.233-234

was divided into 23 provinces, of which 14 were Arabic provinces, and the land of Najd was not one of them, with the exception of al-Ihsa', if we count al-Ihsa' as part of Najd.<sup>1</sup>

And Dr 'Abdullaah al-'Uthaymeen said:

ومهما يكن فإن " نجداً " لم تشهد نفوذاً مباشراً للعثمانيين عليها قبل ظهور دعوة الشيخ محمد بن عبد الوهاب كما أنها لم تشهد نفوذاً قوياً يفرض وجوده على سير الحوادث داخلها لأية جهة كانت فلا نفوذ بني جبر أو بني خالد في بعض جهاتها ولا نفوذ الأشراف في بعض جهاتها الأخرى أحدث نوعاً من الاستقرار السياسي فالحروب بين البلدان النجدية ظلت قائمة والصراع بين قبائلها المختلفة استمر حاداً عنيفاً

Whatever the case, Najd never experienced direct Ottoman rule before the call of Shaykh Muhammad ibn 'Abd al-Wahhaab emerged, just as it never experienced any strong influence that could have an impact on events inside Najd. No one had any such influence, and the influence of Bani Jabr or Bani Khaalid in some parts, or the Ashraaf in other parts, was limited. None of them were able to bring about political stability, so wars between the various regions of Najd continued and there were ongoing violent conflicts between its various tribes.<sup>2</sup>

Shaykh 'Abdul'Azeez ibn 'Abdullaah ibn Baaz (*may Allaah have mercy on him*) said in response to this false accusation:

لم يخرج الشيخ محمد بن عبد الوهاب على دولة الخلافة العثمانية فيما أعلم وأعتقد فلم يكن في نجد رئاسة ولا إمارة للأتراك بل كانت نجد إمارات صغيرة وقرى متناثرة وعلى كل بلدة أو قرية - مهما صغرت - أمير مستقل... وهي إمارات بينها قتال وحروب ومشاجرات والشيخ محمد بن عبد الوهاب لم يخرج على دولة الخلافة وإنما خرج على أوضاع فاسدة في بلده فجاهد في الله حق جهاده وصابر وثابر حتى امتد نور هذه الدعوة إلى البلاد الأخرى...

Shaykh Muhammad ibn 'Abd al-Wahhaab did not rebel against the Ottoman Caliphate as far as I know, because there was no area in Najd that was under Turkish rule. Rather Najd consisted of small emirates and scattered villages, and each town or village, no matter how small, was ruled by an independent emir. These were emirates between which there were fighting, wars and disputes. So Shaykh Muhammad ibn 'Abd al-Wahhaab did not rebel against the Ottoman

<sup>1</sup> 'Aqeedat al-Shaykh Muhammad ibn 'Abd al-Wahhaab wa atharuha fi'l-'Aalam al-Islami (unpublished), vol.1, p.27

<sup>2</sup> 'Abdullaah ibn Saalih al-'Uthaymeen, *ash-Shaykh Muhammad ibn 'Abd al-Wahhaab Hayaatuhu wa Fikruhu* (Riyadh: Daar ul-'Uloom, 1412 AH) p.11; quoted in *Da'aawa al-Munaawi'een*, pp.234-235.

state, rather he rebelled against the corrupt situation in his own land, and he strove in jihad for the sake of Allaah and persisted until the light of this call spread to other lands...<sup>1</sup>

Dr. 'Ajeel al-Nashmee said:

.... لم تحرك دولة الخلافة ساكنا ولم تبدر منها أية مبادرة امتعاض أو خلاف يذكر رغم توالي أربعة من سلاطين آل عثمان في حياة الشيخ ..

The Caliphate did not react in any way and did not show any discontent or resentment during the life of the Shaykh, even though there were four Ottoman sultans during his lifetime...<sup>2</sup>

Dr. al-Nashmee said, answering this question:

لقد كانت صورة حركة الشيخ محمد بن عبد الوهاب لدى دولة الخلافة صورة قد بلغت من التشويه والتشويش مداه فلم تطلع دولة الخلافة إلا على الوجه المعادي لحركة الشيخ محمد بن عبد الوهاب سواء عن طريق التقارير التي يرسلها ولاتها في الحجاز أو بغداد أو غيرهما ..أو عن طريق بعض الأفراد الذين يصلون إلى الأستانة يحملون الأخبار .

The view that the Caliphate had of the movement of Shaykh Muhammad ibn 'Abd al-Wahhaab was very distorted and confused, because the Caliphate only listened to those who were hostile towards the movement of Shaykh Muhammad ibn 'Abd al-Wahhaab, whether that was via reports sent by their governors in the Hijaz, Baghdad and elsewhere, or via some individuals who reached Istanbul bearing news.<sup>3</sup>

With regard to Zalloum's claims that the Shaykh's call was one of the reasons for the fall of the Caliphate and that the English helped the Wahhabis to topple it, Mahmood Mahdi al-Istanbullee says concerning this ridiculous claim:

**This writer should be expected to produce proof and evidence for his opinion. Long ago the poet said:**

*If claims are not supported by proof, they are used only by the fools as evidence.*

We should also note that history tells us that the English were opposed to this call from the outset, fearing that it might wake the Muslim world up.<sup>4</sup>

And he says:

والغريب المضحك المبكي أن يتهم هذا الأستاذ حركة الشيخ محمد بن عبد الوهاب بأنها من عوامل هدم الخلافة العثمانية مع العلم أن هذه الحركة قامت حوالي عام 1811 م وأن الخلافة هدمت حوالي 1922 م

<sup>1</sup> Conversation recorded on tape; quoted in *Da'aawa al-Munaawi'een*, p. 237

<sup>2</sup> *Majallat al-Mujtama'*, issue no. 510

<sup>3</sup> *Al-Mujtama'*, issue no. 504; quoted in *Da'aawa al-Munaawi'een*, p. 238-239

<sup>4</sup> *Al-Shaykh Muhammad ibn 'Abd al-Wahhaab fi Mar'aat al-Sharq wa'l-Gharb*, p. 240

The ironic fact is that this professor accuses the movement of Shaykh Muhammad ibn 'AbdulWahhaab of being one of the factors that led to the destruction of the Ottoman Caliphate, even though this movement began in 1811 CE and the Caliphate was abolished in 1922 CE.<sup>1</sup>

When we turn to the actual writings of Muhammad ibn 'AbdulWahhaab we find that he stated:

**As for your assertion that we hold Muslims to be disbelievers and your question as to how we do this and how we do that, I would simply say that we never held the Muslims to be disbelievers. Rather, we never held anyone except polytheists to be disbelievers.**<sup>2</sup>

In a letter to Muhammad ibn 'Eeid, one of the religious personalities of Tharmada, Imaam Muhammad ibn 'AbdulWahhaab stated:

**As for the assertion of the enemies that I hold them to be disbelievers only by conjecture, or I hold an ignorant person against whom no argument has been established to be a disbeliever, it is a sheer lie and false accusation, leveled by those who intend to drive the people away from the deen of Allaah and His Messenger.**<sup>3</sup>

The Imaam also stated (*rahimabullaah*) in a letter exonerating himself from fabrications concocted by Ibn Suhaym:

**Allaah knows that the man ascribed to me what I never said and did not even occur to me. One such ascription is that "the people for the last six hundred years had not been on the right path" and that I hold anyone who seeks the intercession of pious people to be a disbeliever" and that I hold al-Busayree to be a disbeliever. My answer to all of these is: this is nothing more than false accusations!**<sup>4</sup>

In a letter to the Shareef of Makkah at the time, Imaam Muhammad ibn 'AbdulWahhaab stated:

**As for falsehoods and accusations, their example is the assertion that we hold the people to be disbelievers in general; that we hold migrating to us obligatory and that we affirm the disbelief of a person who does not hold to what we do and does not fight with us to be disbelievers. This and other such assertions are totally false leveled against us in order to drive the people away from the deen of Allaah and His Messenger.**<sup>5</sup>

Imaam Muhammad ibn 'AbdulWahhaab stated to Ismaa'eel al-Jara'ee of Yemen:

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<sup>1</sup> Ibid. p. 64

<sup>2</sup> Adapted from *Majmoo' Mu'allafaat is'-Shaykh*, vol.5, p.189

<sup>3</sup> Ibid. vol.5, p.25

<sup>4</sup> Ibid. vol.5, pp.11-12, 62

<sup>5</sup> Ibid. vol.3, p.11

As for the assertion that we hold the (Muslim) people in general to be disbelievers, it is a false allegation made public by the enemies to drive people away from this deen. We can only emphatically say that this is a naked lie!<sup>1</sup>

Rasheed Ridaa stated:

The books of the Shaykh contain what is contrary to the allegations. These books tell us that they do not pass the verdict of disbelief except against those who commit acts that are acts of disbelief according to the consensus of the Muslims.<sup>2</sup>

Imaam Muhammad ibn 'AbdulWahhaab (*rahimahullaah*) also stated:

In regards to what has been said of me, that I make takfeer on the general body of Muslims then this a slander of the Enemies, as well as their saying that I say whoever adheres to the Religion of Allah and His Messenger while living in another land then it will not suffice him until he comes to me first then this also is a false accusation. Rather adherence to the Religion of Allah and His Messenger is done in any land however we do make takfeer of the one who affirms belief in the Religion of Allah and His Messenger then turns away from it and diverts the people from it, likewise whoever worships idols after knowing that it is the religion of the Polytheists and a form of beautification to the common people, then this is what we make takfeer of as does every scholar on the face of the earth, they make takfeer of these people, except for the stubborn or ignorant person and Allah knows best, Wa Salaam.<sup>3</sup>

As for the sanctimonious references to the Ottoman Empire then the Ottoman state was already in a state of decline and stagnation by the eighteenth century, indeed by the seventeenth century, the factors of which would necessitate Omar Bakri's cult followers to make takfeer of it if it was in existence today, according to their rules. In the sixteenth and seventeenth centuries the capitulations system circumvented the independence of the Ottoman state. It was a system which meant that European traders living in Ottoman territory were not required to observe the law of the land and thus had their own courts and laws by which they were ruled by, they were no longer subject to government control. Was this an example of a Prophetic Khilaafah according to the cult of Omar Bakri?

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<sup>1</sup> Ibid. vol.5, p.100

<sup>2</sup> Muhammad Basheer ash-Sahaswani, *Siyaanat ul-Insaan min Wasawis id-Dahlaan* (Riyadh: Najd Press, 1396 AH), p.485

<sup>3</sup> Taken from *ad-Durar-us-Saniyyah* (The Personal Letters of ash-Shaykh Muhammad bin 'Abdil-Wahhaab (*raheemahullaah*)) letter no.19 page 57 and originally translated by Aboo 'Imraan al-Mekseekee

By the last quarter of the eighteenth century, the gap between the technical skills of some western and northern European countries and those of the rest of the world grew wider and the Ottomans were left lagging. Was this an example of a Prophetic Khilaafah according to the cult of Omar Bakri? In 1791 CE the Ottomans could not sufficiently defend their territories to the extent that the British Prime Minister of the day, William Pitt, contemplated sending British troops to help the Sultan against the Czar of Russia during the Ottoman-Russian war.<sup>1</sup> Was this an example of a Prophetic Khilaafah according to the cult of Omar Bakri? During the Crimean War (1854-1856)<sup>2</sup> the Ottomans had to seek the help of Britain and France against the Russians, was this an example of a Prophetic Khilaafah according to the cult of Omar Bakri? The Ottoman state was in such a state in the nineteenth century that the European powers of France<sup>3</sup>, Russia and Britain were occupying parts of its territory and various Ottoman provinces were semi-autonomous and under effective control of local rulers. Was this an example of a Prophetic Khilaafah according to the cult of Omar Bakri? The Ottomans had a state policy towards Arabic which was strong and institutionalized but then weakened, creating a barrier between most Muslims and the sources of Islaam. Due to this, a

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<sup>1</sup> Selim Deringil (*Boğaziçi University*, History Department), *The Turks and Europe: Uninvited Guests of Sharers of a Common Destiny?* Paper presented to the *Center for European Studies*, 24 February 2005

<sup>2</sup> The roots of this war go back to 1851 when the French forced the Ottomans to make them the “sovereign Christian authority” of the Holy Land which the Russians rejected due to two treaties which were previously made with the Ottomans in 1757 and 1774. the Ottomans thus reversed their decisions and made the Russians the official sovereign Christian authority of the Holy Land and then the French responded with a show of military force in the Black Sea forcing Sultaan 'AbdulMajeed 1 to change his mind. The newest treaty, between France and the Ottomans, confirmed France and the Catholic Church as the supreme Christian organization in the Holy Land, supreme control over the various Christian holy places, and gave the keys to the *Church of the Nativity*, previously in the hands of the Greek Orthodox Church to the Catholic Church. Angry at this, the Russian tsar sent the 4<sup>th</sup> and 5<sup>th</sup> army corps deployed and mobilised along the Danube River. The Russians tried to negotiate another treaty wherein they would regain authority over the Christian communities within the Ottoman empire and the British Prime Minister of the day, Aberdeen encourage the Ottomans to reject this, which led to war. Benjamin Disraeli blamed Aberdeen and Stratford (who negotiated with the Ottomans on behalf of the British) for causing the war and this led to Aberdeen's resignation from office. After a diplomatic process the Sultan proceeded to war, his armies attacked the Russian army near the Danube and the Russian Tsar Nicholas responded by dispatching warships, which destroyed a squadron of Ottoman frigates in northern Turkey at the Battle of Sinop on 30 November 1853. The destruction of the Turkish fleet and heavy Ottoman casualties alarmed both Great Britain and France, which stepped forth in defence of the Ottoman Empire. In 1853, after Russia ignored an Anglo-French ultimatum to withdraw from the Danubian Principalities, Great Britain and France thus declared war.

<sup>3</sup> Who conquered much of the Algerian coast and announced they were rulers of it, as the British were 'masters' of India

whole host of religious innovations, invented 'spiritual' exercises and odd customs flourished along with blind following of madhhabs. Was this an example of a Prophetic Khilaafah according to the cult of Omar Bakri? Allaah says,

﴿وَأِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ﴾

“And if you turn away (i.e. refuse), He will replace you with another people; then they will not be the likes of you.”

{*Muhammad* (47): 38}

Allaah also says, in another beautiful verse which shows Allaah's wisdom:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ

عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ

فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“O you who have believed, whoever of you should revert from his religion – Allaah will bring forth (in place of them) a people He will love and who will love Him (who are) humble toward the believers, powerful against the disbelievers; they strive in the cause of Allaah and do not fear the blame of a critic. That is the favor of Allaah; He bestows it upon whom He wills. And Allaah is all-Encompassing and Knowing.”

{*al-Maa'idah* (5): 54}

## **THE GRADUAL EVOLUTION OF OMAR BAKRI'S BELIEFS AND METHODOLOGY ALONG WITH THAT OF HIS FOLLOWERS**

Omar Bakri Muhammad Fustuq is a Syrian of dubious background and his name 'Fustuq', sometimes spelt 'Fostok', is the Arabic word for 'Pistachio nut' in Shaam (Jordan, Palestine, Syria and Lebanon). According to the Islamic researcher 'AbdurRahmaan ibn Muhammad ad-Dimishqiyyah Omar Bakri is: from Halab (Aleppo) and is Lebanese by residence (before and after his time in the UK). He was one of the main symbols of *Hizb ut-Tabreer* in the 1990s despite his ignorance of the Arabic language in general and of the Qur'aan specifically, in terms of reading, understanding and application;<sup>1</sup> not to mention his hastiness in delivering *fataawaa'*! Bakri is a pseudo scholar and a person of false propaganda and proof of this is that he claims in his book *Essential Fiqh* (London: Islamic Book Company, 1996) that he graduated from numerous universities, the most of important of which being *Umm ul-Qura'* in Makkah, the *Islamic University of Madeenah* and *al-Azhar* in Egypt, along with the *College of Sharee'ah* in Damascus!!? As he knew how honoured the names of Makkah and Madeenah were with the non-Arab Muslims, he claimed that he spent his life studying between these two holy cities.

A classical example of the evil effects of incorrect *da'wah* which opposes the Divine Prophetic methodology can be seen in unfortunate incidents which arise in the household. Sordid expositions of the antics of family members clarify the emptiness and ineptitude of the efforts of the likes of Bakri in the field of enjoining the good and forbidding the evil; and he is regarded as being a "Shaykh", "leader" and "Islamic preacher". So how on earth can one embark on a crusade to enjoin the good and forbid the evil on the whole Muslim world, when the manifest evils which plague one's own home are forsaken? So priority is given to rectifying the whole world over one's family members? Did not Allaah remind us in His Book:

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<sup>1</sup> 'AbdurRahmaan ad-Dimishqiyyah produced evidence for this in his book *Hizb ut-Tahreer* (Istanbul, Turkey: Maktabah al-Ghurabaa', 1417 AH/1997 CE), pp.63-66.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

**“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...”**

{*Tabreem (66): 6*}

Ibn Katheer (*rahimahullaah*) stated in his *tafseer* of this *ayah*:

**“Protect yourselves and your families from a Fire (Hell)...”** saying, **“Have Taqwa of Allah and order your family to have Taqwa of Him.”** Qatadah said, **“He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it.”** Similar was said by Ad-Dahhak and Muqatil; **“It is an obligation for the Muslim to teach his near family members, and his male and female slaves what Allah has made obligatory for them and what Allah has forbidden for them.”** There is a Hadith that confirms the meaning of this *Ayah*. Ahmad, Abu Dawud and At-Tirmidhi recorded that Ar-Rabi` bin Sabrah said that his father said that the Messenger of Allah said: **“Protect yourselves and your families from a Fire (Hell)...”** He said, **“Work in the obedience of Allah, avoid disobedience of Allah and order your families to remember Allah, then Allah will save you from the Fire.”**

Therefore, the blatant obstinacy and rejection which may be witnessed from members of the household may partly be a symptom of the type of Islam which is taught in the home. Thus, if you are exposed to a militant, deviant form of Islam, then this may have an adverse effect on the children, and very well cause them to reject Islam, not only in speech, but also in action. If anything this is a timely and much needed reminder of where rectification of our wayward Ummah must truly begin. Aboo Hurayrah (*radi Allaah 'anhu*) narrated that the Prophet (*sallallaahu 'alayhi wassallam*) said: *‘Each of you is a shepherd and each of you is responsible for his flock.’*<sup>1</sup> The word ‘his’ being the operative word here, since it is well known that rectification starts at home. How can a man observe and rectify the problems of other people’s flocks when his own flock has the devoted attention of the wolf?

In a Channel 4 documentary in 1996 entitled *‘The Tottenham Ayatollah’*, which Omar Bakri freely and mutually participated in, as did Anjem Choudhary, Abu Izzaddeen and others, it was highlighted that he lived in a council house on income support while applying for a British passport!?

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<sup>1</sup> Bukhaaree and Muslim

even the producer of the documentary, who is of Jewish background, stated that he found Bakri as “clownish”. Are these characteristics from the hallmarks which embellish the people of knowledge? The documentary was also placed on the ‘*islambase.co.uk*’ website which is a site run by cult followers of Omar Bakri, but recently they have removed it! We refer to those affiliated to Omar Bakri as “cult followers” as all the features of cultish behaviour are observable, most particularly in the following fundamental cult traits:

- ✓ *Uncritical following of a leader and acceptance of all that he says with little or no question*
- ✓ *A leader who has control over the followers by claiming to be on a true mission.*
- ✓ *Involvement in illegal activities*
- ✓ *Violent rhetoric, sometimes in order to attract attention and build up the rapport and fame of the cult.*
- ✓ *Publicity stunts*
- ✓ *Deceptive tactics utilised in the recruitment of followers, this is linked to the Islamic idea of *tadlees*, which will be discussed later in the study.*
- ✓ *Simplistic indoctrination via reference to contorting texts.*
- ✓ *Restricting understanding of the texts.*
- ✓ *Accumulation of wealth for personal and political aims.*
- ✓ *Providing simplistic quick-fix solutions to deep-rooted problems.*
- ✓ *Whatever the dubious leader dictates goes, whether these are rules, regulations or so forth.*
- ✓ *A leader who knows full well that what is being taught is false yet has to maintain control.*
- ✓ *Members give the cult leadership wealth in order to further the religio-political aims of the group.*

In the mid 1990s Omar Bakri Muhammad Fustuq was the main head of *Hizb ut-Tabreer* in the UK, then after a split he left them and set up *al-Muhajiroun*. More recently (from around 2002) they began to acknowledge a very restricted understanding of *tawheed* due to the constant emphasis which the Salafis placed on it during mutual discussion. Before we discuss the reasons which have led Omar Bakri and his followers to now don the gowns of the Sunnah and *Salafiyah* it is important to highlight that such re-grouping, splitting, changing and instability are all the hallmarks of *Ahl ul-Bida'* (people of religious innovation). Allaah says,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

{*Aali 'Imraan* (3): 105}

And Allaah says,

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ - مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“...and do not be of those who associate others with Allāh, [or] of those who have divided their religion and become sects, every faction rejoicing in what it has.”

{*ar-Room* (30): 31-32}

And Allaah says,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ فِي شَيْءٍ﴾

“Indeed, those who have divided their religion and become sects – you, [O Muhammad], are not [associated] with them in anything.”

{*al-An'aam* (6): 159}

Imaam ash-Shaatibee (*rahimabullaah*) states in his monumental work on *bida'*, *al-I'tisaam*, that the above *ayah* has been understood by the *Mufasssireen* as being applicable to *Ahl ul-Bida'*.<sup>1</sup> Indeed, Imaam ash-Shaatibee highlights that one of the causes for splitting and division is:

«أن يعتقد الإنسان في نفسه أو يُعْتَقَدَ فيه أنه من أهل العلم والاجتهاد في الدين، ولم يبلغ تلك الدرجة»

“When a person believes, or others believe that the person, is from the people of 'Ilm (knowledge) and ijtihaad in the deen when in fact the person has not reached that level whatsoever.”<sup>2</sup>

<sup>1</sup> Al-'Allaamah al-Muhaqqiq Aboo Ishaq Ibraaheem bin Moosaa bin Muhammad al- ash-Shaatibee (d.790 AH/1388 CE), Aboo 'Ubaydah Mashhoor bin Hasan Aal Salmaan (ed.), *al-I'tisaam* (Ammaan: ad-Daar ul-Athariyyah, 1428 AH/2007 CE), vol.2, p.167.

<sup>2</sup> Ibid., p.128

The following story illustrates this:

قال: مالك بن أنس: (بكى ربيعة يوماً بكاءً شديداً، فقيل له: مصيبة نزلت بك؟ فقال: لا ولكن استفتي من لا علم عنده!)

Imaam Maalik bin Anas (*rabimabullaah*) said: “One day Rabee’ah was crying immensely, so he was asked ‘has a calamity befallen you?’ Rabee’ah replied: ‘No! But a person without knowledge was asked to give a fatwa.’”<sup>1</sup>

This is relevant as *Hizb ut-Tabreer* in the UK in the mid-1990s were the ones who set Omar Bakri up as being a “Muftee”, yet it is important to know that giving *fataawaa* is not for every Tom, Dick and Bakri (!), *al-Muhajiroun* would later proclaim Bakri as a “Mujtahid Murajjih” (!?).<sup>2</sup> Let’s have a brief look at the conditions for *ijtihad*, as highlighted by Imaam Muhammad bin Saalih al-’Uthaymeen (*rabimabullaah*) in *al-Usool min ’Ilm il-Usook*:

### شروط الاجتهاد:

#### للاجتهاد شروط منها:

- أن يعلم من الأدلة الشرعية ما يحتاج إليه في اجتهاده كآيات الأحكام وأحاديثها.
- أن يعرف ما يتعلق بصحة الحديث وضعفه؛ كمعرفة الإسناد ورجاله، وغير ذلك.
- أن يعرف الناسخ والمنسوخ ومواقع الإجماع حتى لا يحكم بمنسوخ أو مخالف للإجماع؛
- أن يعرف من الأدلة ما يختلف به الحكم من تخصيص، أو تقييد، أو نحوه حتى لا يحكم بما يخالف ذلك.
- أن يعرف من اللغة وأصول الفقه ما يتعلق بدلالات الألفاظ؛ كالعام والخاص والمطلق والمقيد والمجمل والمبين، ونحو ذلك؛ ليحكم بما تقتضيه تلك الدلالات.
- أن يكون عنده قدرة يتمكن بها من استنباط الأحكام من أدلتها.

#### The conditions for ijtihad include:

<sup>1</sup> Recorded by al-Fasawee in *al-Ma’rifah wa’t-Taareekh*, vol.1, p.670; al-Khateeb al-Baghdadee, *al-Faqeeh wa’l-Mutafaqqih*, vol.2, p.324, no.1039; Ibn ’AbdulBarr, *Jaami’ Bayaan ul-’Ilm*, vol.2, p.1225, no.2410; Ibn us-Salaah, *Adab al-Muftee wa’l-Mustaftee*, p.85; Ibn ul-Jawzee, Mashhoor Hasan (ed.), *Ta’dheem ul-Futyaa*, p.112, no.46; at-Tartooshee, *al-Hawaadith wa’l-Bida’*, p.70; Aboo Shaamah, Mashhoor Hasan (ed.), *al-Baa’ith*, p.179.

<sup>2</sup> Meaning a Mujtahid who gives rulings based on the Usool of the Imaam of his madhhab and confines his rulings to the main source books of his madhhab.

1. That he knows the Divinely Legislated evidences that are needed in his *ijtihad*, such as the *ayaat* of *abkaam* (regulations) and the *abaadeeth*.
2. That he knows the authentic and the inauthentic *abaadeeth*, like understanding the chains of transmission, the narrators and whatever else in this regard.
3. That he knows the abrogated and the unabrogated verses along with the instances of *ijmaa'* (consensus) so that he does not rule with that which is abrogated or oppose the consensus.
4. That he knows from the evidences variant rulings based on *takhsees* (specification) or *taqyeed* (restriction) or the likes. This is so that he does not issue a ruling which is contrary to this.
5. That he knows from the Arabic language and *Usool ul-Fiqh* that which is connected to what textual implications. Such as: the general (*'aam*) and the specific (*khaas*), the absolute (*mutlaq*) and the restricted (*muqayyid*), the general and ambivalent (*mujmal*) and explicit (*mubeen*) – in order to give a ruling based on what these implications depend upon.
6. That he has the ability with which to make *istinbaat* (deriving and extracting rulings) of the regulations from its evidences.

For more on the conditions that have to be maintained for *ijtihad* refer to Imaam ash-Shaafi'ee's *Risaalah*, pp.509-511;<sup>1</sup> *Ibtaal ul-Istihsaan*, p.40;<sup>2</sup> *Jaami' Bayaan ul-Ilm wa Fadlihi*, vol.2, p.61;<sup>3</sup> *Rawdat un-Naadhir*, vol.2, pp.401-406;<sup>4</sup> Shaykh ul-Islam Ibn Taymiyyah, *Majmoo' al-Fataawaa*, vol.20, p.583;<sup>5</sup> Ibn ul-Qayyim, *Ilaam ul-Muwaqqi'een*, vol.1, p.46;<sup>6</sup> *Sharh ul-Kawkab il-Muneer*, vol.4, pp.459-467;<sup>7</sup> ash-Shinqeetee's *Mudhakkirat Usool ul-Fiqh*, pp.311-312.<sup>8</sup> There are a whole host of issues related to the conditions of *ijtihad*, some of which will be mentioned later, and the conditions of a *Muftee* and his

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<sup>1</sup> Imaam ash-Shaafi'ee, Ahmad Shaakir (ed.), *ar-Risaalah* (Beirut: al-Maktabah al-'Ilmiyyah, n.d.).

<sup>2</sup> Imaam ash-Shaafi'ee, 'Ali Sinaan (ed.), *Ibtaal ul-Istihsaan* (Beirut: Daar ul-Qalam, 1406 AH).

<sup>3</sup> Ibn 'AbdulBarr, *Jaami' Bayaan ul-Ilm wa Fadlihi* (Beirut: Caar ul-Kutub al-'Ilmiyyah, n.d.)

<sup>4</sup> Ibn Qudaamah, *Rawdat un-Naadhir wa Jannat ul-Manaadhir* (Beirut: Daar ul-Kutub al-'Ilmiyyah, n.d.).

<sup>5</sup> Shaykh ul-Islam Ibn Taymiyyah, 'AbduRahmaan bin Qaasim and his sons (eds.), *Majmoo' al-Fataawaa* (Makkah: Maktabat un-Nahdah al-Hadeethah, 1404 AH).

<sup>6</sup> Ibn ul-Qayyim, TaHa 'Abdur-Ra'oof Sa'd (ed.), *Ilaam ul-Muwaqqi'een 'an Rabb il-'Aalameen* (Beirut: Daar ul-Jaleel, 1973 CE).

<sup>7</sup> Ibn un-Najjaar al-Fatoohee, Dr Muhammad az-Zuhaylee and Nazeeh Hammaad (eds.), *Sharh ul-Kawkab il-Muneer* (Makkah: Markaz al-Baath al-'Ilmi, Umm ul-Qura University, n.d.)

<sup>8</sup> Shaykh Muhammad al-Ameen ash-Shanqeetee, *Mudhakkirat Usool ul-Fiqh* (Madaenah: al-Maktabah as-Salafiyyah).

manners and characteristics which could also be mentioned.<sup>1</sup> What is noticeable, that at the very least, it is questionable whether Omar Bakri Muhammad has fulfilled any of these conditions, and this study will indeed demonstrate why this is the case.

Due to the constant pressure that the Salafis placed on this *hizb* regarding the importance of calling to *tawheed*, this ultimately caused them to succumb to the primary obligation of calling to *tawheed*. However, still hell-bent on maintaining their political objectives they adopted an innovated concept of *tawheed* and its categories, which opposed the classical definition.<sup>2</sup> Thus, in their rhetoric related to *tawheed* it can be observed that in most cases they give reference to '*al-Haakimiyyah*' (rulership and 'sovereignty'), which in itself is not a category in and of itself, rather an aspect of one of the main categories. Which may provoke the question, why the need to extract a part of *tawheed* which is found in one of its main categories, and then promote as one of its main categories? Their current talks and lectures therefore prove this point clearly, as can be seen in some of the lectures on *tawheed* that are available from the internet. Seeing the opportunity which lies within the force of *tawheed*, they cunningly recognised the political potential this term and concept has in recruiting the youth and the masses, cue their constant referral to the innovated category of *Tawheed ul-Haakimiyyah* and rulership. Thinking that by limiting *tawheed* to the misguidance of the Muslim leaders, this will somehow solve our woeful predicaments. Their adoption of *tawheed* therefore is nothing but a superficial one, as to appease Ahl us-Sunnah, the Salafis, and to give the false impression that they are calling to the truth, upon the truth, not forgetting, that it was actually the Salafis who initially placed pressure on them to give precedence and importance to *tawheed*.

So prior to this also, they never wore *thobes* or focused on the Sunnah, the documentary *Tottenham Ayatollah* is proof of this wherein Anjem Choudhary, Abu Izzaddeen and others can be seen with trimmed beards, *musbil* (garments below their ankles), wearing suits and resembling those who they never tire of reminding the Muslims about (i.e. the *Kuffaar*) in attire and appearance: <http://www.youtube.com/watch?v=CM7eSkTxWc4&feature=related> and up until 2002 they only discussed:

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<sup>1</sup> Refer to Muhammad bin Husayn bin Hasan al-Jeezaanee, *Ma'aalim Usool ul-Fiqh 'inda Ahl is-Sunnah wa'l-Jama'ah* [Signposts of Islamic Legal Principles According to Ahl us-Sunnah wa'l-Jama'ah] (Dammaam, KSA: Daar Ibn ul-Jawzee, 1428 AH/2007 CE), pp. 472-478, 509-517.

<sup>2</sup> These classical definitions have been emphasised by Imaam Muhammad bin 'AbdulWahhaab in *Kitaab ut-Tawheed* and *Thalathat ul-Usool*, also refer to Shaykh Muhammad bin 'AbdulWahhab al-Wassaabee's *Qawl ul-Mufeed fee adillat it-Tawheed*, these works have been translated into English. For a book written in English and specifically directed to Western readers refer to *Fundamentals of Tawheed* by Dr Abu Ameenah Bilal Philips.

- ✓ *Khilaafah*
- ✓ *Politics*
- ✓ *Removing the rulers, after making takfeer of the Muslim ones of them*
- ✓ *Khabr ul-Aabaad should not be taken into 'aqeedah*
- ✓ *Allegiance to the kuffaar*

Therefore, the current political activities of Bakri's groups are due to their *Hiszb ut-Tabreer* origins, but Bakri and his fraternity split from *Hiszb ut-Tabreer* over the issue of where exactly the Khilaafah is to be established, Bakri and his followers holding that it could be established in the UK! As for Omar Bakri being "Salafi" then this is absolutely false, and his extreme and outrageous statements are the best testimony to that, as we have seen straight from the horse's filthy mouth (as it were!).

The very fact that the movements and organisations of Omar Bakri and his blind followers have undergone such metamorphosis indicates that they have no solid foundation or basis. For if they are truly upon the correct way, then why do they have to change every year or two?! So they emulate the Salafis only in matters which do not conflict or compromise their own political-Khawaarij agenda, trying to emulate the *da'wah Salafiyah* in many ways like a wolf in sheep's clothing. So they recognise what amounts to the truth but still stubbornly follow their desires, hence their adoption of the name "Salafi" and falsely calling to *tawbeed* (when they only emphasise Haakimiyyah). The phenomenon observed in their compulsive, ritual name changing is the clearest example of their misguidance and falsehood. So what is the catalyst for such erratic behaviour? Does the truth need to conform, adapt and change like this? When medicated over, what becomes apparent is that such idiosyncrasy is actually a sign of falsehood - as falsehood that feels the need to evolve and adapt, ever trying to mimic the truth and go with the flow of the zeitgeist! But what is important to note here is the important Arabic saying which is replete in the writings of the Islamic scholars that:

«لسان الحال أبين من لسان المقال»

*A person's condition is clearer than verbal expression*

*(Or as is said with the English expression: 'actions speak louder than words')*

Or with the use of different elatives (*asmaa ut-tafdeel*) such as:

«لسان الحال أصدق من لسان المقال»

Or:

«لسان الحال أبلغ من لسان المقال»

Or:

«لسان الحال أفصح من لسان المقال»

Or:

«لسان الحال أقوى من لسان المقال»

Another principle that is oft-repeated within the books of Usool is:

«العبرة بالحقائق والمعاني لا بالألفاظ والمباني»

*“What are important are the realities and the meanings (that are applied), not terms and structures”  
(so if there is a contradiction between a term and the reality of what is being manifest then the reality  
and what it means is what is of importance, despite the use of a mere term)*

These profound expressions and principles are going to be primary for this study, for they indicate that despite what a person says, his true condition is always shown by his actions. Therefore, despite bold claims to *Salafiyyah* and sayings and slogans about following the Salafi *manhaj*, these slogans mean nothing when one's true condition and real actions can tell us more as to whether a person is truly and sincerely following the correct Salafi understanding or not. Within the *Usool* of Ahl us-Sunnah is the fact that:

**The main example (to follow) is the way of the Ahl ul-Hadeeth and their manhaj, so whoever says with his tongue “I am from Ahl ul-Hadeeth” and may have even studied hadeeth then he is not considered to be from the Ahl ul-Hadeeth until he traverses**

**their way and manhaj, so what is of importance is that a person's condition is more indicative than verbal expression (actions speak louder than words).<sup>1</sup>**

Indeed, of the characteristics of the *Ahl ul-Bida'* (people of innovation) is that they formulate false principles and then scavenge the sources to justify such principles and give them credence. So *Ahl ul-Bida'* take something from Islaam which is sound and then stealthily annex to it a principle of *baatil* (falsehood).

Due to the infatuation with politics that the cults of Omar Bakri Muhammad have had over the many years, they have not taken the time out to establish a place of *'ibaadah* in the city of Luton for example as they have been banned from many of the *masajid* in the city due to their extremism and reliance on sensationalism to increase their circulation. Furthermore, they have total dependence and reliability upon one man, that being Omar Bakri Muhammad, who they have to run to in most matters, in many ways similar to the workings of a cult. There are few other sources of Islamic knowledge that they refer to other than dubious Bakri and this in itself is contrary to the *deen* and correct methodology. This partisan *taqleed* in itself is a clear indication that they are not Salafi in their outlook, methodology and belief. Their Chameleon like-ways which cause them to adapt when their environment is threatened, have taken form all under the guise of the following names:

## **1. AL-MUHAJIROUN: "THE VOICE, THE EYES, AND THE EARS"**

This very name of this group was a paradox as where did they actually make *hijrah* to? Many of them, if not most, are still residing in non-Muslim lands! This name was probably changed as it did not reflect an atom of truth of their teachings and practices. This begs the question, why did they designate the title for themselves 'al-Muhaajiroon'? In Islamic history did not the historical *Muhaajiroon* (emigrants) show their disgust against *kufr* by actually leaving the abode of *kufr*? Why do we witness the exact opposite from these people? One could even challenge the claim that they hate the *kuuffaar* as much as they would like us to believe, in fact, their existence is inextricably linked to the political machinations of the *kuuffaar* along with paying concern to the zeitgeist with reference to the Muslims.

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<sup>1</sup>Zakariyyaa bin Ghulaam Qaadir al-Paakistaanee, *Tawdeeh Usool il-Fiqh 'ala Manhaj Ahl il-Hadeeth* [Elucidation of Legal Theory in Accordance with the Methodology of the People of Hadeeth] (Dammaam, KSA: Daar Ibn ul-Jawzee), p.29.

This phase also witnessed the rise of the likes of Anjem Choudhary (a London solicitor who has become Bakri's deputy), Aboo 'Izzadeen 'Umar Brooks, 'AbdurRahmaan Saleem and others from East London and Luton (such as Abu Farooq and others). The use of luminous-coloured stickers and posters, ranting and raving, publicity stunts, rabble-rousing and opposing the Prophetic mannerisms in giving *da'wab* all characterised this phase, as the group became a contorted version and continuation of the *Hizb ut-Tabreer UK* of the mid-1990s. So the vociferous, noisy, screaming-in-the-streets *da'wab* with which Omar Bakri Muhammad made *Hizb ut-Tabreer UK* achieve notoriety in the mid-1990s, was continued over into Bakri's new partisan group *al-Muhajiroun*. There was also emphasis on simplistic slogans, again carried over from *Hizb ut-Tabreer UK* under Bakri, wherein statements which emphasised quick-fix “**solutions**” to various “**systems**” were regurgitated.

Another interesting member of al-Muhajiroun during this period was none other than Hassan Butt, who has recently attempted to present himself as a “reformed Islamist-extremist” in order to gain attention, secure lucrative book deals and win the ear of the media and certain government officials. However, there are serious discrepancies in many of his claims and he may have even fabricated some of his stories. In this way, he resembles Muhammad Mehboob “Ed” Husain, who also incidentally was an ex-Omar Bakri groupie! Therefore, we can see the constant shape-shifting and political antics of those associated with Omar Bakri, which they in fact inherited from him, and the extreme polarities which they go to without remaining on the balanced course. Allaah says,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

**“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.”**

{*Baqarah (2): 143*}

Muslim and Aboo Daawood record that Ibn Mas'ood (*radi Allaahu 'anhu*) narrated that the Prophet (*sallallaahu 'alayhi wassallam*) stated: “*The extremists are destroyed, the extremists are destroyed, the extremists are destroyed.*” The fact that the Prophet (*sallallaahu 'alayhi wassallam*) stated it three times indicates the emphasis on this.

Al-Muhajiroun officially disbanded in 2004 CE based on the instruction of Omar Bakri Muhammad. Former members and defectors include Adam Deen, a philosophy student at *Birkbeck University* in London who was a cult member and then left the group several years before they

officially disbanded.<sup>1</sup> However, many of the former cult members, even though they have rejected much of Omar Bakri's methods, have still have retained aspects of the teaching of Omar Bakri Muhammad, and in the case of Adam Deen for example that will be seen in point number 7 in the list of major differences between Salafis and the cult followers of Omar Bakri.

## 2. THE "SAVED SECT"

Which the British government referred to as the '*Saviour Sect*', which is good actually as at least they did not corrupt the original foundation of this name! The '*Firqat un-Naajiyah*' mentioned in the hadeeth however is not a political party which changes every two years rather it is an ascription to the understanding of the correct path as exemplified by the Prophet Muhammad (*sallallaahu 'alayhi wassallam*) and his companions (*radi Allaahu 'anhum*). The Prophet (*sallallaahu 'alayhi wassallam*) described the '*Firqat un-Naajiyah*' as being "*What I and my companions are upon.*"<sup>2</sup> Not as: "what I and Omar Bakri Muhammad Fustuq are upon"! One of the recent Salafi Imaams, Imaam 'Abdul'Azeez bin Baaz (*rabimahullaah*) stated:

**If there is a person or group which calls to the Book of Allaah and the Sunnah of His Messenger, and calls to the tawheed of Allaah and following of His Sharee'ah – then they are the Jama'ah and from the Firqat un-Naajiyah. As for whoever calls to other than the Book of Allaah, and to other than the Sunnah of His Messenger – then such a person is not from the Jama'ah, rather he is from the misguided destroyed sects. As for the Firqat un-Naajiyah then they are the preachers to the Book of Allaah and the Sunnah, even if there are groups of them here and there (around the world) as long as the goal and 'aqeedah is one.**<sup>3</sup>

## 3. AL-GHURABAA

Which is another *Shari'* produced name mentioned in the Sunnah which they used for their partisan political agenda. They used the name "al-Ghurabaa" because perhaps somehow they emotionally indentified with this name due to the estranged position within which they found themselves due to their extreme political outlook. Not only an estranged position amongst the non-Muslims but also with regards to the Muslim community. Furthermore, the titles '*al-Ghurabaa*' (the "Strangers") and '*Firqat un-Naajiyah*' (the "Saved Sect") are not titles which one can officially name oneself with as

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<sup>1</sup> For the blog of Adam Deen refer to: <http://adamdeen.blogspot.com/>

<sup>2</sup> Reported by Aboo Daawood, at-Tirmidhee and Ibn Maajah and it is Saheeh.

<sup>3</sup> *Majmoo' al-Fataawaa Ibn Baaz*, vol.8, p.182

part of a political group. It is one thing to refer to this title when explaining the characteristics of the people of the Sunnah “al-Ghurabaa”, but it’s another thing to actually personify its title and you personify it due to your rigid adherence to the Sunnah. Ironically, we could agree that they are “ghurabaa” in a linguistic sense, as they are “strange” in terms of their distance from Islaam! But their isolated fringe beliefs and methodology give them no right to then exploit the term for their own neo-Khawaarij political agenda. Their attempt to hijack the Islamic usage of the terms “Saved Sect” and “al-Ghurabaa” for their political gains, in order to seek sympathy from the Muslims, is nothing but an emotional plea which should fall on deaf ears. The very fact that they have abandoned these terms, after abusing them for their own deviated short-term objectives, proves that they had at best a superficial understanding of such profound, penetrating lofty titles. Their use of these two titles therefore was just as a temporary feel good factor.

#### **4. THE “LONDON SCHOOL OF SHARIAH”**

Another front name for Omar Bakri’s cult followers, changing name more times than a baby changes its nappies! This title however is to give over a sense of academia and scholarship to their neo-Khawaarij political agenda. This is nothing but a sexed up name to present a more dignified appearance of this notorious group of cult followers of Omar Bakri Muhammad. Do they really believe that names can somehow eradicate the realities which have and still do personify this group? This name represents nothing, but an apologetic cover up for all their past embarrassing events and publicity stunts.

As for the tangible substance of the “London School of Shariah” then where is the premises of this institution and what is the core curricula being taught? Surely if “students” are to enrol they would need to be able to see what is on offer.

#### **5. “AHLUS SUNNAH WAL JAMAAH”**

Another *Shari’* title which they have attempted to hijack as an exclusive political party, they have used it in this political sense since November 2005 CE. At least a snake sheds its skin in one continuous piece, not so for this ever changing *hizb!*

## **6. “SALAFI YOUTH FOR ISLAMIC PROPAGATION” (AND “SALAFI YOUTH ASSOCIATION” AND “SALAFI YOUTH MOVEMENT”)**

So could this title be considered the cumulative title dreamt about by the cult followers of Bakri? Is this the hat which dons this 'evolutionary suit' change? Is this title the *crème de la crème*? This title has been in use since September 2008 CE and is the topic of this research, later we will table and chart the differences between Salafis and Omar Bakri's cult followers who have begun to exploit the name "Salafi" as if it is another political Islamic activist group. Al-'Allaamah Saalih al-Fawzaan was asked: **“Is ‘Salafiyyah’ a hizb (partisan group)? Is ascription to it censured? Who are their scholars?”**

Answer from al-'Allaamah Saalih al-Fawzaan:

Salafiyyah is the Firqat un-Naajiyah and they are Ahl us-Sunnah wa'l-Jama'ah, Salafiyyah is not a hizb (party) from among the range of (political) parties which are named as such today. Salafiyyah is the Hizb of Allaah and His soldiers they are a Jama'ah upon the Sunnah and deen...Salafiyyah is: what the madhhab of the Salaf was upon and what the Messenger of Allaah (sallallaahu 'alayhi wassallam) and his companions were upon. It is not a party from among the range of contemporary (political) parties, rather it is an old Jama'ah from the time of the Messenger of Allaah (sallallaahu 'alayhi wassallam) and is hereditary and continuous, for they will not cease to be upon the truth manifest up until the hour is established, as the Prophet (sallallaahu 'alayhi wassallam) informed.<sup>1</sup>

Al-'Allaamah Saalih al-Fawzaan was also asked:

**“Some people claim that Salafiyyah is a group from among the other groups which are working throughout the world and so the ruling of it is like that of the other Islamic groups. What are your observations regarding this claim?”**

Answer from al-'Allaamah Fawzaan:

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<sup>1</sup> Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, Muhammad bin Fadh al-Husayn (ed.), *al-Ijabaat al-Muhimmah fi'l-Mashaakil al-Mumilah* (Riyadh: Mataabi' al-Humaydee, 1425 AH/2004 CE, 2<sup>nd</sup> Edn.), p.156.

What we mention is that the Jama'ah as-Salafiyyah is that which is upon the truth and has to be adhered to, co-operated with and ascribed to. It is not to be included with these (other) groups and it must not be considered as being among the opposing da'wah groups. How can we follow a sect which is contrary to the Jama'ah of Ahl us-Sunnah and the guidance of the Salaf us-Saalih? So the saying that "the Jama'ah of Salafiyyah is one of many other groups" is incorrect, as the Jama'ah of Salafiyyah is the original Jama'ah which has to be followed and its methodology traversed.<sup>1</sup>

Omar Bakri since 2002 has claimed that he is from the people of Sunnah, yet he:

- ✓ Still has not openly admitted his error of "teaching" and supporting the *Shee'ah madhhab* and claiming that it is from Islaam. Indeed, in the mid-90s Bakri was well known for praising al-Khomeini.
- ✓ Still has not accounted for why in his book entitled *Essential Fiqh* (London: The Islamic Book Company, 1996)<sup>2</sup>, page 3 he made the claim that he studied at *Umm ul-Qura'* in Makkah and *The Islamic University of Madeenab* when this is false. Indeed, he miraculously now claims that he studied at "Madarasah Saltiyyah" and makes no mention of *Umm ul-Qura'* and *Madeenab University*!!? Clear *tadless* and *kadhib* (deception and lying)! See page 7 of one of his ebooks here:  
<http://www.omarbakri.info/Books/Ahlu%20Sunnah%20Wal%20Jamma.pdf> – the link however no longer works!
- ✓ Still has not clearly repudiated his previous heretical beliefs of rejecting *ahad hadeeth* into '*aqeedab*.
- ✓ Still does not teach the books of the '*aqeedab* of the *Salaf* and is ignorant of them and omits aspects, such as the censure of revolting against the leaders and making *takfeer* of the Muslim rulers. Bakri conveniently overlooks of the statements of the Imaams in this issue. So for example on pp.51-64 he gives 15 attributes of *Ahl us-Sunnah* and yet fails to mention the issue of refraining from *takfeer* and *kburooj*!
- ✓ Claims that Imaam Ahmad ibn Hanbal (*rahimahullaab*) incited the common people against the rulers. In ftn.123 on page 111 of his ebook which has been linked to above Bakri

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<sup>1</sup> Ibid., p.155.

<sup>2</sup> The ISBN numbers for this book, which is still available via *Amazon* for example, are: **ISBN 10: 1899534008** and **ISBN 13: 978-1899534005**. The is also available via the website *Lawbooks Online*, conduct search here: <http://www.lawbooks-online.com/index.asp?search=bic&bic=LXP&offset=80>

claims **“Imaam Ahmed rose against and publically championed people against the state...”**!?!?

- ✓ Still has not made any clarification of his heresies in Arabic, he has no books or works in Arabic and has rather deceived ignorant youth in the UK into blindly following him. The fact that even his website which is dedicated to him provides no link to any Arabic-twin site and his wasting time in conducting paltalk lectures in English to his blind followers in the UK indicates the true agenda of this man who now claims to be from the people of *Sunnah* in *'aqeedah* and *manhaj*. So where are his books in Arabic we ask? And where is the clarification of his errors in Arabic? Where is the explanation for his claims of studying at *Umm ul-Qura*' in Makkah and *The Islamic University of Madeenah*? When the reality is that he was an employee for the company *Eastern Electric* owned by Shamsaan and 'Abdul'Azeez as-Suhaybee in Riyadh. Then he went to the branch in Jeddah and during that time he did not study in any university, rather he went to America for a few months to study English and suddenly left and went to London and became the *muftee* of *Hizb ut-Tabreer*.<sup>1</sup>

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<sup>1</sup> 'AbdurRahmaan ibn Muhammad Sa'eed Dimashqiyyah, *Hizb ut-Tahreer* (Istanbul, Turkey: Maktabah al-Ghurabaa', 1417 AH/1997 CE), pp.63-66.

## THE DIFFERENCES BETWEEN THE SALAFIS AND OMAR BAKRI’S GROUPS (FROM AL-MUHAJIROUN TO THE “SALAFI YOUTH FOR ISLAMIC PROPAGATION”)

TOPIC (below)	Omar Bakri, Anjem Choudhary and their Followers  [some issues are also shared with other neo-Khawaarij cults and new-age Takfeeris]	Salafis
<b>1. Tawheed</b>	<p><i>Tawbeed</i> is referred to due to its status in Islam, yet its meaning is confined to the innovated matter of <i>al-Haakimiyah</i>. Slight referral to the statements of Imaam Muhammad bin ‘AbdulWahhab in regards to <i>tawbeed</i>, but not in detail. Emphasis on <i>al-Haakimiyah</i> as a separate category, in keeping with the <i>Harakee-Takfeeree</i> fascination of this issue as inherited from Sayyid Qutb. <i>Tawbeed</i> is understood without the need of having to refer to those specialised in the field, rather Omar Bakri Muhammad Fustuq is the only</p>	<p><i>Haakimiyah</i> is not a separate category rather it is a part of one of the following three categories of <i>tawbeed</i> which are emphasised the <i>Salafis: Ruboobiyyah, Uloobiyyah</i> and <i>Asmaa wa’s-Sifaat</i>. Along with the books of Imaam Muhammad bin ‘AbdulWahhab.<sup>1</sup> See explanations of these works by those Imaams who are the top experts in the works of Imaam Muhammad bin ‘AbdulWahhaab, such as: Imaam ‘Abdul’Azeez bin Baaz, Imaam Muhammad bin Saalih al-’Uthaymeen, Shaykh Saalih al-Fawzaan, Shaykh Saalih</p>

<sup>1</sup> For more on what the Salafi scholars have said on the issue of *al-Haakimiyah*, refer to what has been translated on this issue by the brother Aboo Iyyaad Amjad Rafeeq of *Salafi Publications* here: <http://www.salafipublications.com/sps/sp.cfm?secID=MNJ&subsecID=MNJ07&loadpage=displaysubsection.cfm>

	<p>reference point in these matters and not those who have more knowledge of the works of Imaam Muhammad bin 'AbdulWahhaab.</p>	<p>Aali Shaykh and others. Shaykh 'Uthaymeen said about this 'haakimiyyah' concept: <b>“This statement is a newly-invented, innovated, evil saying, making the one who uses it repugnant...and it is indeed a misguided innovation.”</b><sup>1</sup></p>
<p><b>2. Dealing with the Rulers [a]</b></p>	<p>Blanket <i>takfeer</i> is to be made of the rulers, without looking into the matters of <i>istiblaal</i>, <i>ibaaha</i> or what actually constitutes <i>kufr</i>. Omar Bakri in a book which is available Online entitled <i>The Islamic Verdict on Jihad and the Method to Establish the Khilafah</i>, and written during the <i>al-Muhajiroun</i> phase, states in his definition of <b>“Daar ul-Kufr”</b> that this also includes <b>“Muslim countries where Muslims have authority”</b> and cites Pakistan, Malaysia and Saudi Arabia as examples! Refer to: page 13 of the following: <a href="http://osolihin.files.wordpress.com/2007/03/jihad-and-methodology.pdf">http://osolihin.files.wordpress.com/2007/03/jihad-and-methodology.pdf</a> In the above document pp.11-15 Bakri also makes up his own</p>	<p><i>Takfeer</i> has preventative factors which have to be safeguarded before a ruling can be made. Takfeer firstly is an exclusive matter which is performed only by the scholars and not any layman, let alone by ignoramuses. In the Two Saheehs from Ibn 'Umar (<i>radi Allaahu 'anhu</i>) who said: the Messenger of Allaah (<i>sallallaahu 'alayhi wassallam</i>) said: روي ان رسول الله صلى الله عليه وسلم قال: إذا قال الرجل لصاحبه "يا كافر" فإنها تجب على أحدهما. فإن كان الذي قيل له كافر فهو كافر. وإلا رجع إليه ما قال. “Whenever a man says to his brother: “O kaafir!” then it applies to one of them or it returns to the one who actually said it first.”<sup>2</sup></p>

<sup>1</sup> *Liqaat ul Maftooh* (no. 150) 20<sup>th</sup> Shawwaal 1417 AH

<sup>2</sup> Al-Bukhaaree, *as-Saheeh*, hadeeth no.5752; Muslim, *as-Saheeh*, hadeeth no. 60

	<p>categories of the abodes with no source referencing whatsoever!</p> <p>In a video on youtube Omar Bakri praises a cult of death and makes <i>takefeer</i> of Saudi Arabia:</p> <p><a href="http://www.youtube.com/watch?v=zOv5X18SD9w">http://www.youtube.com/watch?v=zOv5X18SD9w</a></p>	
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<p><b>3. Dealing with the Rulers [b]</b></p>	<p>The rulers are the cause of the problems in the Muslim world today. Recently, in a lecture entitled 'The Tawagheet of Saudi Arabia' found on the islam4uk website, the speaker, an unknown and uncouth youth who goes by</p>	<p>The rulers are a mere reflection of the people themselves.<sup>1</sup> It has been authenticated in <i>musnad</i> of Imaam Ahmad and the <i>sunan</i> of Aboo Daawood from Thawbaan (<i>radi Allaahu 'anhu</i>) who said that the messenger of Allaah said "The</p>
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<sup>1</sup> Allaah says,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

**"Indeed, Allāh will not change the condition of a people until they change what is in themselves."**

{ar-Ra'd (13): 11}

Allaah also says,

﴿وَكَذَلِكَ نُؤَلِّى بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

**"And thus will We make some of the wrongdoers allies of others for what they used to earn."**

{al-An'aam (6): 129}

And Allaah says,

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

**"Say it is from yourselves (i.e. due to your sin)..."**

{Aali-'Imraan (3): 165}

And Allaah says,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

**"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]."**

{Room (30): 41}

	<p>the fake name of ‘Abu Turaab’ for this lecture, says after 40 minutes and 50 seconds that: <b>“Saudi Arabia is the leading country of shirk, kufr and bida’.”</b></p>	<p><i>nations will soon invite each other to attack you, just as people invite each other to eat from a dish.”</i> Someone asked: <i>“Will that be because of our small numbers at that time?”</i></p> <p>He <i>(sallallaahu ‘alayhi wassallam)</i> replied, <i>“No, you will be numerous at that time, but you will be like scum, like the scum and filth carried by a torrent, and Allaah will take fear from the hearts of your enemy and will place wahn into your hearts.”</i> Someone asked, <i>“What is ‘wahn’ O messenger of Allaah?”</i> He <i>(sallallaahu ‘alayhi wassallam)</i> replied, <i>“Love of the dunya and hatred for death.”</i></p>
<p><b>4. Dealings with the Kuffaar [a]</b></p>	<p>No sort of dealings with <i>kuffaar</i> are allowed whatsoever and are <i>kufr</i>.<sup>1</sup> But it is allowed to take welfare</p>	<p>Dealings with the <i>kuffaar</i> are allowed in certain circumstances with conditions which do not go</p>

<sup>1</sup> Refer to the pronouncements and statements of Omar Bakri’s followers, such as what can be read here: <http://www.islam4uk.com/ageedah/tawheed>

Their websites however change nearly every four months, but their views are still the same regardless.

	<p>state benefits from them every two weeks as is in the process in the UK, along with utilising the <i>National Health Service</i> and seeking council housing. In the 1996 documentary shown on Channel 4 entitled <i>Tottenham Ayatollah</i>, which Omar Bakri freely and openly participated in, Bakri on national TV (<i>Thursday Night Live</i>) openly admitted to being receipt of £150 per week in welfare state handouts, see 4 minutes and 50 seconds of the documentary here: <a href="http://www.youtube.com/watch?v=1vrRHOTo01o&amp;feature=related">http://www.youtube.com/watch?v=1vrRHOTo01o&amp;feature=related</a></p> <p>Bakri also says about the documentary-maker who is of Jewish background and his team that they are: <b>“his friends now and friends help each other out”</b>, see: <a href="http://www.youtube.com/watch?v=xpdvh9SolSc&amp;feature=related">http://www.youtube.com/watch?v=xpdvh9SolSc&amp;feature=related</a></p> <p>This in itself would nullify the other extreme position concerning</p>	<p>against the Book of Allaah.<sup>1</sup> The Prophet Muhammad (<i>sallallaahu 'alayhi wassallam</i>) said: <i>“What is the condition of men who make conditions based on conditions which are not based on the Book of Allaah? Every condition which is not based on the Book of Allaah is invalid even if there are a hundred conditions. The book of Allaah is truer and the stipulation of Allaah is firmer.”</i> Refer to Sunan Ibn Maajah, vol.2, pp.842-843, no.2521.</p>
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<sup>1</sup> See Shaykh 'Ali bin Yahyaa al-Hadaadee's research on this matter in his book *al-Ghuloo wa Madhaahirahu fee Hayaat il-Mu'aasirah* (Cairo: Daar ul-Manhaaj, 1426 AH/2005 CE), pp. 42-55. The book also has introductions from Shaykh Waseullaah bin Muhammad 'Abbaas (*hafidhahullaah*) and Shaykh Ahmad bin Yahyaa an-Najmee (*rahimahullaah*).

here: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Extremism.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Extremism.pdf)

	<p><i>al-Walaa wa'l-Baraa'</i> but this is not to be questioned whatsoever. The bark is to be worse than the actual bite.</p>	
<p><b>5. Dealings with the Kuffaar [b]</b></p>	<p>There can be no relationship whatsoever with the <i>kuffaar</i>.</p>	<p>Some relations with the <i>kuffaar</i> are <i>kufri</i>, some are <i>haraam</i> and some are <i>wajib</i>, some are permissible. For example, it is <i>kufri</i> to love a disbeliever on account of his <i>deen</i> and aid him in manifesting his <i>deen</i> over Muslims. It is allowed to love a disbeliever for a reason other than his <i>deen</i> and '<i>aqeedah</i>', such as when a Muslim man marries a chaste woman from the Jews or Christians, there is going to some natural love involved in such a relationship. So when Allaah allowed this, this indicates that this type of love of a non-Muslim is allowed. See Shaykh, Dr Muhammad bin 'Umar bin Saalim al-Baazmool (College of Da'wah and Usool ud-Deen, Qur'aan and Sunnah Department, Umm ul-Qura University), <i>al-Walaa' wa'l-Baraa'</i> (Cairo: Daar ul-Istiqaamah, 1427 AH/2006 CE), p.13.</p> <p>It is also allowed to co-operate with <i>kuffaar</i> in worldly affairs and in mutually exchanges such as</p>

		<p>buying, selling, trade, business, benefitting from their expertise, employing them and the likes. Rather this has a benefit for the Muslims and severs the <i>deen</i>. We treat them well the <i>kuffaar</i> who are good to us and there is also no problem in a Muslim man marrying a chaste Jewish or Christian woman. Likewise, a Muslim child has to treat his non-Muslim parents well and give them their rights and within these examples (of marriage and parents) there is natural love involved. It is prohibited for a Muslim to resemble the <i>kuffaar</i>. Refer to Shaykh, Dr Saalih bin Fawzaan bin 'Abdullaah al-Fawzaan, <i>Sharh Risaalat ud-Dalaa'il fee Hukm Muwalaat Abl Ashraak li'sb-Shaykh Sulaymaan bin 'Abdullaab Muhammad 'AbduWabbaab</i> (n.p., 1428 AH/2007 CE)</p>
<p><b>6. Dealings with the Kuffaar [c]</b></p>	<p>All <i>kuffaar</i> are against the <i>deen</i> and thus there can be no agreements and the like with them, unless Omar Bakri Muhammad realises that there can be some dealings with them.</p>	<p>The <i>kuffaar</i> are of different types and thus are to be treated accordingly. Ibn ul-Qayyim stated: <b>“The kuffaar are either: Ahl ul-Harb, Ahl ul-'Ahd or Ahl ul-Amaan. Three categories: Ahl</b></p>

		<b>udh-Dhimmah, Ahl ul-Hudnah and Ahl ul-Amaan.”</b> Refer to Ibn ul-Qayyim, <i>Abkaam Abl udh-Dhimmah</i> , vol.2, p.873.
<b>7. Isti'aanah bi'l-Kuffaar</b>	Not allowed at any time whatsoever and is <i>kufr</i> . Inherited from the post- <i>Hiszb ut-Tabreer</i> and early ' <i>al-Muhajiroun</i> ' phase. Indeed, it is the “worst sin” as stated by	Is allowed at certain times with conditions, as the Messenger of Allaah ( <i>sallallaahu 'alayhi wassallam</i> ) enlisted the help of 'Abdullaah bin 'Uraqit al-Laythee, while he was a

	<p>some former and current followers of Omar Bakri up to this day. Recently in London, Adam Deen, an <i>al-Muhajrioun</i> defector, former Omar Bakri Muhammad cult member and now philosophy</p>	<p>disbeliever. So help from them is also allowed at times.<sup>1</sup></p>
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<sup>1</sup> Scholars of the past allowed the use of non-Muslim, *kuffaar* and *mushrik* forces to be drafted upon for Muslims, if there is a benefit in that for the Muslims. Such as:

- Imaam ash-Shaafi’ee (*rahimahullaah*)
- Imaam Ahmad ibn Hanbal (*rahimahullaah*)
- Imaam Abu’l-Qasim al-Khirqee (*rahimahullaah*)
- Imaam Abu’l-Hasan as-Sindee (*rahimahullaah*)
- Imaam Bin Baaz (*rahimahullaah*)
- Imaam Ibn ‘Uthaymeen (*rahimahullaah*)

Therefore, this shows that the issue of drafting *kuffaar* forces is something which was said by scholars in the past and the scholars who also ruled this in the present era were thus preceded in their rulings. Ibn Qudaamah al-Maqdisee (*rahimahullaah*) stated in *al-Mugnee* (vol.13, p.98):

**Help is not to be sought from a mushrik, this is what Ibn al-Mundhir, al-Joozjaanee and a group of the people of knowledge. There is present from Ahmad what indicates the permissibility of gaining assistance from them (i.e. mushrikeen) and the statements of al-Khirqee also indicate that, if there is a need and this is the school of thought of Shaafi’ee.**

Imaam an-Nawawee stated in his explanation, vol.11-12, p.403, under *hadeeth* no.4677:

**His saying (sallallaahu alayhi wassallam): “Go back, for I do not seek help from a mushrik; and it is mentioned in another hadeeth that the Prophet (sallallaahu alayhi wassallam) sought help from Safwaan bin Umayyah before his Islaam, as a result some scholars give the first hadeeth precedence over the second one. Imaam Shaafi’ee and others said: If the disbeliever has good opinion of the Muslims and the need has come to utilize him, of not then he is disliked. So these two hadeeths are taken in light of two circumstances.**

Shaykh as-Sindee stated in his explanation of the *hadeeth* “I do not gain assistance from a mushrik”, from the *Sunan Ibn Maajah* (vol.3, p.376, under *hadeeth* no.2832):

**It shows that gaining assistance from a mushrik is haraam without a need. But if there is a need then it can be done as an exception and this is not opposed.**

From: Bandar bin Naa’if bin Sanahaat al-Utaybee, *Wa Jaadilhum Bilatee Hiya Ahsan, Munaaqishatun ‘Ilmiyyatun Haadiyyatun li-19 Mas’alatin Muta’alaqatin bi-Hukkaam il-Muslimeen* (Riyadh: Maktabah ‘AbdulMusawwir bin Muhammad bin ‘Abdullaah, 1427AH/2006 CE, Fourth Edition), pp.38-42.

	<p>student at <i>Birkbeck University</i>, stated in a dialogue with some Salafis in London that allowing the US troops into Saudi Arabia was “the biggest sin”?! There is no doubt therefore that even after his defection from Bakri’s <i>al-Muhajiroun</i> Adam Deen has still retained some of Omar Bakri Muhammad’s teachings. The blog of Adam Deen can be referred to here: <a href="http://adamdeen.blogspot.com/">http://adamdeen.blogspot.com/</a></p>	
<p><b>8. Jihad</b></p>	<p><b>Anyone who fights the Kuffaar are regarded instantly as “Mujaahideen”</b> and are supported regardless of who they are as long as they claim they are waging jihad. Jihad is generally not to be actually waged but support is to be given to whomsoever claims to be doing it around the world.<sup>1</sup></p>	<p>Jihad has core principles and types. The Divinely Legislated Jihad is legislated due to other corroborating factors, which is establishing the <i>deen</i> of Allaah in the earth, before calling to it (Jihad) there must be the presence of the Divinely Legislated detailed <i>fiqh</i> along with deep and lengthy analysis. From the particular affairs in comprehending the condition of the Muslims is that if they are weak due to their numbers of due to their lack of preparation in relation to their</p>

<sup>1</sup> For example, in the following video Omar Bakri Muhammad Fustuq al-Mudallis praises Abu Mus’ab az-Zarqawi, makes *takfeer* of King Fahd and refers to the so-called “magnificent 19”:  
<http://www.youtube.com/watch?v=guQhWjm6do8>

		<p>enemies it is not correct for them to tread the path of armed jihad against the enemy due to their condition of weakness. What makes this apparent is the fact that Allaah did not instruct His messenger (<i>sallallaahu alayhi wassallam</i>) and the Companions (<i>radi Allaahu 'anhum</i>) to fight the <i>kuffaar</i> when they were in Makkah due to their weakness in number and in readiness in relation to their enemies.<sup>1</sup></p>
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<sup>1</sup> Refer to pp.28-48 of: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_TakfeerAndBombing.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf)

Ibn Taymiyyah also said:

**This was the result of patience and consciousness of Allaah which Allaah instructed (the Muslims to have) at the very beginning of Islaam and during that time the jizya was not taken from any of the Jewish community, or other non-Muslim communities, who were living in Madeenah. Those verses applicable to every Muslim in a state of weakness who is not able to aid Allaah and His messenger with his hand or via his tongue (i.e. by speaking), but could help by using what he was able to by his heart and the likes. The verses about subduing those non-Muslims who have contracts with Muslims are applicable to every strong believer who is able to help the deen of Allaah and His Messenger with his hand and tongue (i.e. via speaking). It is with these verses that the Muslims were applying during the last epoch of the Messenger of Allaah (sallallaahu alayhi wassallam) and during the epoch of his rightly guided caliphs. And thus it will be until the Day of Judgement as there will never cease to be a group from this ummah who are well established on the truth who help Allaah and His Messenger with complete help. So whoever from the believers is weak in the earth or is weak in the time in which he is living in, must apply those verses of the Qur'aan which mention patience and forgiveness against those who are seeking to harm Allaah and His Messenger from those who were given the scriptures prior and also from the polytheists. As for those people who are in a state of strength then they are to apply the verses regarding fighting the leaders of kufr who slander the deen. They are also to apply the Qur'anic verses regarding fighting those who were given the scriptures prior until they pay the jizya and are subjugated.**

Refer to Ibn Taymiyyah, *as-Saarim al-Maslool*, vol.2, p.413

		<p>Ibn Taymiyyah said:</p> <p>“It was instructed to abstain from fighting them due to his inability and the inability of the Muslims, then when they migrated to Madeenah and gained assistance, Allaah permitted him to make armed jihad and then when they grew in strength Allaah prescribed for them fighting and did not prescribe fighting for them for their own safety as they were not able to fight all of the kuffaar. But when Allaah opened up Makkah for them and halted fighting against the Quraysh and the kings of the Arabs and a delegation of Arabs came into Islaam, Allaah instructed the Prophet (sallallaahu alayhi wassallam) fighting all of the kuffaar except those who had a temporal bond of agreement and Allaah instructed him to annul those absolute agreements and that which annulled it was leaving fighting.”</p> <p>Refer to: Ibn Taymiyyah, <i>al-Jawaab</i></p>
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		<i>as-Sabeeh</i> , vol.1, p.237.
<b>9. Terrorists</b>	<p>Terrorists are good and they should be supported and protected according to Omar Bakri:</p> <p><a href="http://www.youtube.com/watch?v=Eq7IkMKLAok">http://www.youtube.com/watch?v=Eq7IkMKLAok</a></p> <p>The attackers on 9/11 are the “magnificent 19” and should be referred to as such, as stated on national British TV for example by Abu 'Uzayr of Leyton, East London.</p>	<p>Terrorists are motivated by emotions and haste which as a result leads them to extreme acts of violence wherein Muslims and non-Muslims are killed in the process of them trying to achieve their aims. They are misguided and ignorant of jihad and its principles. Allaah says</p> <p><b>“Fight in the way of Allāh those who fight you but do not transgress. Indeed. Allāh does not like transgressors.”</b></p> <p>{<i>Baqara (2): 190</i>}</p>
<b>10. Targeting Innocent People in Warfare</b>	<p>Innocent people can be attacked as there are proofs for this, refer to words of Anjem Choudhary here:</p> <p><a href="http://news.bbc.co.uk/1/hi/programmes/hardtalk/3014703.stm">http://news.bbc.co.uk/1/hi/programmes/hardtalk/3014703.stm</a></p> <p>Non-Muslim children are not innocent according to Omar Bakri:</p> <p><a href="http://www.youtube.com/watch?v=guQhWjm6d08">http://www.youtube.com/watch?v=guQhWjm6d08</a></p> <p>“Martyrdom operations” are <b>“completely praiseworthy”</b> as</p>	<p>Non-Muslim civilians are not to be targeted in warfare. From Buraydah (<i>radi Allaahu 'anbu</i>) that the Messenger of Allaah (<i>sallallaahu 'alayhi wassallam</i>) used to say<sup>1</sup>: <i>“Fight in the way of Allaah and fight those who disbelieve Allaah.</i></p>

<sup>1</sup> Reported by Muslim in *Kitaab ul-Jihaad* and within other chapters, vol.3, p.1356, *hadeeth* no.1731.

	Abu Izzaddeen stated in his interview on <i>Newsnight</i> with Richard Watson in September	<i>Do battle and do not exceed the limits, do not depart (from the battle), do not mutilate and do not kill children or</i>
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	2006: <a href="http://uk.youtube.com/watch?v=uv704B93EZU&amp;NR=1">http://uk.youtube.com/watch?v=uv704B93EZU&amp;NR=1</a>	<i>those in monasteries (i.e. places of worship).”<sup>1</sup></i>
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<sup>1</sup> The addition of “...and those in monasteries (or other places of worship)” is from the *Musnad* of Imaam Ahmad, vol.5, p.352.

	Asif Mohammed Hanif, along with Omar Khan Sharif, who blew himself up at a Cafe in Tel Aviv,	
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	was a member of "al-Muhajiroun." Those guilty of the "Crevice plot" to use fertiliser bombs to blow up	Aboo Bakr as-Siddeeq ( <i>radi Allaahu 'anhu</i> ) said to Yazeed bin Abee Sufyaan ( <i>radi Allaahu 'anhu</i> )
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	the Bluewater Shopping Centre and Ministry of Sound nightclub in central London were linked to the	when he sent him to Shaam, <i>“You will surely find a people who claim to have secluded themselves for Allaah, so</i>
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	cult of Omar Bakri Muhammad. Muhammad Junaid Babar of Queens New York, was a cult	<i>leave them to what they claim they have secluded themselves for and I advise you with ten matters: do not kill women or</i>
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	follower of Omar Bakri Muhammad and then turned Supergrass and informant for the	<i>children or the elderly and infirm. Do not chop down the fruit-bearing trees. Do not destroy inhabited places. Do not</i>
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	FBI and gave the full details of the links, being a “star witness” for the prosecution. Muhammad Junaid	<i>slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty and</i>
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	Babar was given immunity from prosecution in regards to the charges against the British al-	<i>do not be cowardly.</i> <sup>1</sup> See: Shaykh Hamad bin Ibraaheem al-'Uthmaan, <i>Jibaad:</i>
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<sup>1</sup> Reported by Maalik in the *Muwatta'*, *Kitaab ul-Jihaad* in the chapter of the prohibition of killing women and children during warfare, vol.2, p.447, the *hadeeth* is on the authority of Yahyaa bin Sa'eed from Aboo Bakr as-Siddeeq that he said the *hadeeth*. 'AbdurRazzaaq also reported the *hadeeth* in *Kitaab ul-Jihaad* in the chapter of 'destroying the trees within the land of the enemy', vol.5, p.199, *hadeeth* no.9375 on the authority of Ibn Jurayj who said: Yahyaa bin Sa'eed said that Aboo Bakr said, then he mentioned the *hadeeth*. The *isnad* is *munqati'* (disconnected) but the 'Ulama have utilised it and referred to it as the meaning is correct and in agreement with other authentic *marfoo'* narrations.

Shaykh Mashhoor Hasan Aal Salmaan mentions that Yahyaa bin Sa'eed did not hear directly from Aboo Bakr as-Siddeeq. The *hadeeth* was also reported by Sa'eed bin Mansoor, *Sunan*, (no. 2284); al-Bayhaqee, *Sunan*, vol.9, p.86; al-Balaadhuri, *Ansaab ul-Ashraaf*, pp.108-09 via another route of transmission from Aboo Bakr, see *al-Majaalisah*, p.1535 and *Jaami' il-Usool*, vol.2, p.599.

In the *Sunan* of Aboo Dawood, *Kitaab ul-Jihaad* is the following *hadeeth* on the authority of Anas bin Maalik (*radi Allaahu 'anhu*): The Prophet (*sallallaahu 'alayhi wassallam*) said: "Go in Allaah's name, trusting in Allaah, and adhering to the religion of Allaah's Messenger. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allaah loves those who do well."

Imaam Ibn ul-Munaasif (563-620 AH) states in his *magnum opus* on jihad entitled *Kitaab ul-Injaad fee Abwaab il-Jihaad*:

As for the insane person then there should be no difference of opinion whatsoever over the issue of not killing them, even if the person has reached maturity, this is because the person is not responsible by agreement. The evidence that these types of people (are not to be fought against) is the saying of Allaah,

**"Fight in the way of Allaah against those who fight you and do not transgress the limits (set by Allaah). Indeed, Allaah does not love those who transgress."**

{*al-Baqarah (2): 190*}

From these types of people are those who are generally unable to fight such as the elderly, the decrepit, those who are secluded in worship, hired workers, mothers and the likes who are not to be transgressed against during fighting and Allaah gave them a special position in that it is prohibited to kill them due to His saying,

**"...and do not transgress the limits (set by Allaah)."**

{*al-Baqarah (2): 190*}

**Meaning: do not kill non-combatants such as women due to their inability to fight.**

From Imaam al-Mujtahid Aboo 'Abdullaah Muhammad bin 'Eesaa bin Muhammad bin Asbagh al-Azdee al-Qurtubee (aka Ibn Munaasif), eds. Muhammad bin Zakariyyaa Aboo Ghaazee and Shaykh Mashhoor Hasan Aal Salmaan, *Kitaab ul-Injaad fee Abwaab il-Jihaad* (Beirut: Mu'assasah ar-Rayaan, 1425 AH/2005 CE), vol.1, p.228.

	<p><i>Muhajiroun</i> cult followers involved. Due to these events however, the line is that innocents within the UK are not to be attack as there is a “covenant” between the country and Muslims.</p>	<p><i>Anwaa’abu wa Abkaamubu, wa’l-Hadd al-Faasil Baynabu wa Bayna’l-Fawda</i> (‘Ammaan: Daar ul-Athariyyah, 1428 AH/2007 CE), pp.220-28.</p> <p>The story of the people of Taa’if being attacked with <i>manjaneeq</i> is not relayed with an authentic <i>sanad</i>.<sup>1</sup></p>
<p><b>11. Non-Muslim Governments</b></p>	<p>Enmity is to be shown towards this country without having to make <i>hijrah</i> from it and without necessarily having to target UK citizens on their shores. One can still sit here claiming the DHSS from non-Muslim governments and receiving financial support from them. Condemnation and political agitation does not impede the “covenant” between the UK and cult followers. Biting the hand that feeds is therefore considered permitted and noble.</p>	<p>The non-Muslim government are disbelievers and as a result do things which are against the <i>deen</i>. If a Muslim freely chooses to live under a non-government he should maintain good relations with his neighbours and give them <i>da’wab</i>. Furthermore, the Muslim has an agreement of safety and trust (‘Ahd ul-Amaan) with such non-Muslims which he cannot renege upon. If a Muslim does not like living under the non-Muslim government then he should leave it immediately, get out and go to live in a Muslim country. A Muslim should not sit there taking welfare state benefit handouts every two weeks and council</p>

<sup>1</sup> See: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Fighting](http://www.salafimanhaj.com/pdf/SalafiManhaj_Fighting)

See pp.18-20 for further detailed study of the hadeeth of the attack on Taa’if with *manjaneeq*.

		<p>houses from the non-Muslim government and at the same time complain about it. Speaking about any government is <i>baraam</i> if it will bring about harm. No benefit is gained by merely saying any ridiculous thing just for the sake of “speaking out”. Refer to audio lectures by Shaykh, Dr Khaalid al-Anbaree on <i>Politics in Light of Islam</i> at <a href="http://www.salafimanhaj.com">www.salafimanhaj.com</a></p>
<p><b>12. Politics</b></p>	<p>Extremism in dealing with the foreign policies of the British government and manipulation of this in order to whip the Muslims up into a frenzy, as inherited from <i>Hizb ut-Tabreer</i>.</p>	<p>Those in authority over the Muslims are in charge of the political arena primarily. Political discussion is not given precedence over <i>tawbeed</i> and it is never used to rally the Muslims.<sup>1</sup> As for extremism in this regard then the Messenger of Allaah (<i>sallallaahu ‘alayhi wassallam</i>) said on the authority of Ibn ‘Abbaas (<i>radi Allaahu ‘anhu</i>): “Beware of extremism in the religion! For the people before you were destroyed due to extremism in the religion.” Recorded by Ibn Maajah,<sup>2</sup> an-Nasaa’ee,<sup>3</sup> Ibn</p>

<sup>1</sup> Refer to lectures ‘*Politics in Light of Islam*’ by Shaykh, Dr Khaalid al-Anbaree at [salafimanhaj.com](http://salafimanhaj.com)

<sup>2</sup> *Sunan Ibn Maajah*, vol.2, p.1008, hadeeth no.3029

<sup>3</sup> *Sunan an-Nasaa’ee*, vol.5, p.268, hadeeth no.3057

		<p>Khuzaymah authenticated the hadeeth<sup>1</sup> as did Ibn Hibbaan<sup>2</sup> and al-Haakim ad adh-Dhahabee agreed.<sup>3</sup></p>
<p><b>13. Demonstrations, Protests and Rallies: “The Public Da’wah” [a]</b></p>	<p>Allowed and part of commanding the good in London and the wider UK, regardless of the consequences and the negative image they give over, as inherited from <i>Hiẓb ut-Tabreeer</i>. Also protests and rallies are good publicity stunts.</p> <p>Demonstrations can involve any slogan that attracts attention and rabble-rouses. Therefore, banners and slogans which state the following are allowed: <b>“behead those who insult Islam”, “be prepared for the real holocaust”, “slay those who insult Islam” and “O Muslims be with the terrorists”, “Europe Europe you will pay, the fantastic four are on their way”</b>. See: <a href="http://news.bbc.co.uk/1/hi/programmes/newsnight/4700976.stm">http://news.bbc.co.uk/1/hi/programmes/newsnight/4700976.stm</a></p>	<p>Allaah says,</p> <p>﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾</p> <p><b>“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”</b></p> <p>{<i>an-Nabl (16): 125</i>}</p> <p>Allaah also instructed Moosaa in regards to the Pharaoh, the leader of <i>kufr</i>, <i>shirk</i>, <i>dhulm</i> and <i>tughyaan</i> of his day:</p>

<sup>1</sup> Saheeh Ibn Khuzaymah, vol.4, p.274, hadeeth no.2867

<sup>2</sup> Saheeh Ibn Hibbaan, vol.9, p.183, hadeeth no.3871

<sup>3</sup> Al-Mustadrak, vol.1, p.466

	<p>Dressing up as suicide bombers and flag-burning, in order to enrage the <i>kuffaar</i>, are also totally legitimate and part of the “<b>public da’wah</b>”. As done by Omar Khayam of Bedford, a convicted crack cocaine dealer who was out on parole and attended a Bakri-inspired demonstration in London in 2006 dressed in this way.</p> <p>Slogans such as “<b>Khaybar, Khaybar yaa Yahood</b>” were utilized at a demonstration by Omar Bakri’s cult followers in New York from the so-called <i>Islamic Thinkers Society</i>’ in May 2008:</p> <p><a href="http://www.islamicthinkers.com/index/index.php">http://www.islamicthinkers.com/index/index.php</a></p>	<p>﴿فَقُولَا لَهُ﴾ لَهُ يَتَذَكَّرُ أَوْ يَخْشَى</p> <p>“<b>And speak to him with gentle speech that perhaps he may be reminded or fear [Allāh].</b>”</p> <p>{<i>TaaHaa</i> (20): 44}</p> <p>Demonstrations are an innovation which has no basis and is not from the methodology of the <i>Salaf</i> in calling to Allaah. Demonstrations are based on the futile methodologies of non-believing socialists and anarchists. Since when has a demonstration benefitted any political party or group? The Salafi Imaam ‘Abdul’Azeez bin Baaz (<i>rabimabullaah</i>) stated:</p> <p>“<b>A good method is of the greatest means for acceptance of the truth. While a bad and violent method if of the most dangerous means for rejection of the truth and for a lack of accepting it, it can cause unrest, oppression, enmity and tension. The demonstrations that some people do are</b></p>
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		<p>connected to this as they cause serious evils for the preachers (du’aat), as do protests in the streets. Demonstrations are not the way to rectify situations and give da’wah. Rather the correct way is to visit and write in a way that is better and advise the leader, ruler and tribal Shaykh without violence and demonstrating. The Prophet (sallallaahu’alayhi wassallam) remained in Makkah for thirteen years and neither demonstrated or protested nor threatened to destroy people’s properties or assassinate people.”<sup>1</sup></p>
<p><b>14.Khilaafah</b></p>	<p>The Prophetic Khilaafah ended on March 3<sup>rd</sup> 1924 CE. This has been mentioned by cult followers such as “Aboo Farruq” of Luton, in a recent lecture entitled <i>The Devil’s Deception of the Reformist</i>, see; <a href="http://uk.youtube.com/watch?v=ByCDp8TRKfI">http://uk.youtube.com/watch?v=ByCDp8TRKfI</a></p> <p>Apparently, a day before this dismantling there was a Prophetic Khilaafah, the belief as inherited from <i>Hiẓb ut-Tabreer</i>. It was also</p>	<p>Ahmad bin Mune’e’a narrated from Suraij bin Nu’maan who narrated from Hashraj bin Nubaatah on the authority of Sa’eed bin Jamhaan who said: Safeenah said: the Messenger of Allaah (sallallaahu ‘alayhi wassalam) said, “<i>The Khilaafah in my Ummah will be thirty (30) years, and then after it there will be kingship.</i>” Refer to <i>Sabeeh Sunan at-Tirmidbee</i>, vol.2, p.486 no.2226 and Imaam al-</p>

<sup>1</sup> *Majmoo’ al-Fataawaa Ibn Baaz*, vol.6, p.525

	<p>stated by another ignorant cult follower here:  <a href="http://uk.youtube.com/watch?v=XYWotvV7Qmk">http://uk.youtube.com/watch?v=XYWotvV7Qmk</a></p>	<p>Albaanee said the hadeeth is Saheeh.<sup>1</sup> As for the Ottoman “Caliphate” then it was an empire which by Omar Bakri’s own <i>takfeeree</i> standards would have easily qualified as an apostate state due to its seeking help and assistance from disbelieving states during the Crimean war, not to mention its involvement in grave-worship!</p>
<p><b>15.Commanding the Good and Forbidding the Evil: “Public Da’wah” [b]</b></p>	<p>As inherited from <i>Hizb ut-Tabreer</i>, the good has to be enjoined even if it may bring about potential harm. It is to be used as a slogan without fully implementing it correctly as the classical scholars have highlighted in their books. Ranting, raving and rabble-rousing are all legitimate forms of enjoining the good, and forbidding evil, regardless if such activities brings about any harm upon the entire Muslim community. There are no principles for commanding the good and forbidding the evil, the “good” is to be commanded</p>	<p>Aboo Saeed Al-Khudree (<i>radi Allaabu ’anbu</i>) said: I heard the Messenger of Allaah (<i>sallallaahu ’alayhi wassallam</i>) say: “<i>Whoever of you sees an evil action, let him change it with his hand; and if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest of eemaan.</i>” Saheeh Muslim</p> <p>Forbidding the evil is always given precedence over its sister half of enjoining the good, unless the good, outweighs the evil. Furthermore, there is <i>fiqh</i> to this issue.<sup>2</sup> Attention has to be paid to</p>

<sup>1</sup> Imaam Tirmidhee adds, “**This hadeeth is hasan, it is narrated by more than one person from Sa’eed bin Jamhaan...**” Refer to *Jaami’ at-Tirmidhee*, vol.4, p.436, *Awn al-Ma’bood*, vol.12, p.260.

<sup>2</sup> Refer to this important *khutbah* on the *fiqh* of *al-Amr bi’l-Ma’roof wa’n-Nahy’an il-Munkar* by Shaykh Muhammad Sa’eed Raslaan: [http://www.rslan.com/vad/items\\_details.php?id=667](http://www.rslan.com/vad/items_details.php?id=667)

	<p>no matter what. To not command the evil due to harm is an excuse to leave an obligation. Refer to lecture entitled <i>Benefit and Harm</i> by “Abu Ibrahim” an Omar Bakri follower here:  <a href="http://www.youtube.com/watch?v=ZBKkKK9ZWuo">http://www.youtube.com/watch?v=ZBKkKK9ZWuo</a></p> <p>The false, revolutionary principle of:</p> <p><b>الغاية تبرر الوسيلة</b>  <b>“the ends justify the means”</b>, inherited from other <i>Harakee-Takfeerees</i> applies.</p>	<p>the <i>fiqh</i> principle of: <i>dafa' al-mafaasid muqaddim 'ala ijtilaab il-masaalib</i> also referred to as <i>dar' al-mafaasid awlaa min jalb ul-masaalib</i> (averting the harms takes precedence over obtaining the benefits). Along with taking into consideration the <i>fiqh</i> of <i>Ma'alat</i> (end results and consequences). Also from the conditions of commanding the good and forbidding the evil are: capability and security. Refer to Ibn Taymiyyah, <i>Majmoo' al-Fataawaa</i>, vol.28, p.66.</p> <p>Al-Haafidh Aboo Bakr al-Khallaal (d. 311 AH/923 CE) reported that Imaam Ahmed was asked about commanding good and forbidding evil when one is in a state of fear, and Imaam Ahmad replied:</p> <p>أخبرنا حرب بن إسماعيل قال سمعت  إسحاق بن راهويه حدثهم أن أبا  عبدالله سئل: الأمر بالمعروف والنهي  عن المنكر واجب على المسلم؟ قال:  نعم قال: فإن خشي؟ قال هو واجب  عليه حتى يخاف فإذا خشي على</p>
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		<p><b>“Harb bin Isma’eel informed us: he said I heard Ishaaq bin Rahawayh narrating to them that Aba ’Abdillaah was asked: [is] commanding the good and forbidding the evil obligatory on the Muslim? He said yes. He said and if he fears? He said it is obligatory for him until he fears. If he fears for himself, he does not do it.”</b></p> <p>Refer to al-Haafidh Aboo Bakr Ahmad bin Muhammad bin Haaron al-Khallaal (d. 234-311 AH/CE), eds. Mashhoor bin Hasan bin Mahmood Aal Salmaan and Hishaam bin Ismaa’eel as-Saqaa, <i>Kitaab al-’Amr bi’l-Ma’roof wa’n-Nahy ’an al-Munkar</i> (Amman and Beirut: Daar ul-’Ammaar and al-Maktab al-Islami, 1410 AH/1990 CE), p.25.<sup>1</sup></p> <p>Ibn ul-Qayyim said:</p> <p><b>“[Based on its effects] forbidding the evil has four levels:</b></p> <p><b>The first level is that the evil is would end and be replaced by its opposite [i.e. good]. The second level is that it [the evil] will</b></p>
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<sup>1</sup> There is an edit of this by A.A. Ataa (Cairo, 1975) and a Beirut reprint in 1986 CE.

		<p>diminish without ending completely. The third is that the evil will be replaced by [an evil] equivalent to it and this is liable to ijtihaad. The fourth level is that the evil will be replaced by an evil worse than it.</p> <p>The first two levels conform with the Shariah; the third is liable to ijtihaad (scholarly judgement) and the fourth is prohibited.”</p> <p>See Ibn ul-Qayyim, <i>I'lam al-Muwaqqi'een</i>, pp.22-24</p>
<p><b>16.Source References for Understanding the Deen [a]</b></p>	<p>The Qur'aan and Sunnah, in a restricted sense, based on the understanding of Omar Bakri Muhammad Fustuq primarily and then based on snippets from the understanding of neo-Khawaarij.</p>	<p>The Qur'aan and Sunnah, in its totality, in accordance with the understanding of the <i>Salaf us-Saalib</i>. The Messenger of Allaah (<i>sallallaahu 'alayhi wassallam</i>) made clear that the best of people are his generation and then those who come after them, he said (<i>sallallaahu alayhi wassallam</i>): “The best of people are my generation, then those who come after them and then those come after them.”<sup>1</sup></p>
<p><b>17.Source References for Understanding the Deen [b]: Understanding the Creed (which</b></p>	<p>Whatever Omar Bakri Muhammad Fustuq composes, this will change in accordance with the desires of Omar Bakri.</p>	<p>The early books of creed such as: <i>Usool us-Sunnah</i> of Imaam Ahmad bin Hanbal; <i>Sharh us-Sunnah</i> of Imaam al-Muzanee (d. 264 AH); <i>as-Sunnah</i> by Imaam Abdullaah bin Ahmad bin Hanbal (d. 290 AH);</p>

<sup>1</sup> Reported by al-Bukhaaree in his *Saheeh*.

<p><b>includes issues of how to deal with the rulers)</b></p>		<p><i>Sareeb us-Sunnab</i> by Imaam Ibn Jareer at-Tabaree (d. 310 AH); <i>Sbarb us-Sunnab</i> by Imaam al-Barbahaaree (d. 329 AH); <i>ash-Sharee’ab</i> by Imaam Aboo Bakr al-Aajurree (d. 360 AH); <i>I’tiqaad Abl us-Sunnab</i> by Imaam Aboo Bakr al-Ismaa’eelee (d. 371 AH); <i>Sbarb Usool I’tiqaad Ablns-Sunnab wal-Jamaa’ab</i> by Imaam al-Laalika’ee (d.418H); <i>’Aqeedab us-Salaf wa As-haab ul-Hadeeth</i> by Imaam Aboo Uthmaan as-Saaboonee (449 AH).</p>
<p><b>18.Source References for Understanding the Deen [c]: Ijtihaad</b></p>	<p>Omar Bakri Muhammad Fustuq is a fully qualified scholar entirely capable of <i>ijtihaad</i>, as inherited from <i>Hizb ut-Tabreer</i> misinformation.</p>	<p><i>Ijtihaad</i> has conditions, so it is <i>baraam</i> for a man to make <i>ijtihaad</i> until the conditions of <i>ijtihaad</i> have been maintained.<sup>1</sup> Some of the conditions for <i>ijtihaad</i> are:</p> <ul style="list-style-type: none"> <li>- Maturity and intelligence, as <i>ijtihaad</i> is worship.</li> <li>- Strong understanding to be able to make <i>istinbaat</i>.</li> <li>- Strong memorisation of the intended issues along with memorisation of the Shari’ texts, or at least</li> </ul>

<sup>1</sup> The prerequisites of a *Mujtahid* have been discussed within some of the early works of *fuqahaa* (jurists) such as Abu Husays al-Basree (436 AH/1044 CE) in *al-Mu’tamad fee Usool il-Fiqh*. Also within the works of Sayfuddeen al-Aamidee in *al-Ihkaam fee Usool il-Ahkaam* (Cairo: Subayh, 1968 CE), al-Ghazzaalee, al-Isnawee, al-Baydaawee (685 AH/1286 CE) and Ibn ul-Humaam (861 AH/1456 CE).

		<p>strong understanding and familiarity with the source Shari' texts.</p> <ul style="list-style-type: none"><li>- 'Ilm of what the sciences one is seeking to derive a ruling from is based upon. These sciences are knowledge of the Book of Allaah and of the ayahs related to the <i>ahkaam</i>; knowledge of the <i>naasikh</i> and <i>mansookh</i> from the Book of Allaah; knowledge of the general and specific; knowledge of <i>al-Itlaaq</i> and <i>at-Taqyeed</i>; knowledge of <i>ahaadeeth</i>, which explains the Qur'aan and what is <i>Sabeeh</i> and <i>da'eef</i> from them, along with knowledge of the ahead narrations and the mutawaatir; knowledge of Usool and the Qawaa'id of <i>fiqh</i>; knowledge of the Arabic language, grammar, morphology and <i>bayaan</i>; knowledge of the <i>furoo'</i> fihiyyah.</li><li>- The above are the conditions for a Mujtahid</li></ul>
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		<p>Madhhab who has to know what those of his madhhab have concurred and outlined in accordance with the Usool of the Imaam of the madhhab.</p> <p>Refer to Imaam Ibn ‘Aasim al-Ghranaatee al-Maalikee, ed. Fakhruddeen bin az-Zubayr bin ‘Ali al-Mahasee, <i>Sbarb Nudbum Murtaqaa al-Wusool ila’Ilm il-Usool</i> (‘Ammaan, Jordan: Daar ul-Athariyyah, 1428 AH/2007 CE), pp.772-774. also see az-Zarkashee, eds. Panel of Ulama from al-Azhar, <i>al-Babr ul-Mubeet</i> (Daar ul-Khaanee, 1414 AH, 1<sup>st</sup> Edn.), vol.8, p.237</p> <p>The more correct opinion with the scholars of <i>Usool</i> is that <i>ijtibaad</i> has parts, so a person can make <i>ijtibaad</i> in some issues but not in others as <i>ijtibaad</i> has types.<sup>1</sup></p>
<p><b>19.Source Reference Points for Understanding the Deen [d]: Taqleed</b></p>	<p>Omar Bakri Muhammad Fustuq is to be followed and is the main source of reference to go back to for matters related to Islaam. He is to be followed uncritically. However, publically it is to be asserted that <i>taqleed</i> is forbidden:</p>	<p>The Qur’aan and Sunnah are the main references to refer back to. A Muslim, if able, should research the evidences. The Messenger of Allaah (<i>sallallaahu ‘alayhi wassallam</i>) stated: “I have left two things among you which you will not be misguided</p>

<sup>1</sup> This has been dealt with by Imaam ash-Shaatibee (d.790 AH) in his work *al-Muwaafaqaat*.

	<p><a href="http://www.islamicthinkers.com/index/index.php?option=com_content&amp;task=view&amp;id=629&amp;Itemid=26">http://www.islamicthinkers.com/index/index.php?option=com_content&amp;task=view&amp;id=629&amp;Itemid=26</a></p>	<p><i>after them, the Book of Allaah and my Sunnah.</i>” The hadeeth is reported by al-Haakim and is Saheeh. Shaykh ul-Islam Ibn Taymiyyah said: <b>“It has been verified in the Book, Sunnah and Ijmaa’ that Allaah has obligated the creation to obey Him and His Messenger and He did not obligate this Ummah to obey anyone else specifically in all that he instructs and forbids, except for the Messenger of Allaah (sallallaahu ’alayhi wassallam). They also agreed that no one is infallible in all that he commands and forbids except for the Messenger of Allaah (sallallaahu ’alayhi wassallam). For this reason, more than one of the Imaams has said “every person has their statement accepted or rejected except for the Messenger of Allaah.”</b></p> <p>See Shaykh ul-Islam Ibn Taymiyyah, <i>Majmoo’ al-Fataawaa</i>, vol.20, p.210.</p> <p>Ibn Taymiyyah also said: <b>“As for the obligation of following a speaker in</b></p>
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		<p>everything single thing that he says without mentioning the evidence for the accuracy of what he says, then this is not correct. Rather this level is only for the Messenger of Allaah which is only suitable for him (sallallaahu ‘alayhi wassallam).” See Shaykh ul-Islam Ibn Taymiyyah, <i>Majmoo’ al-Fataawaa</i>, vol.35, p.121.</p>
<p><b>20. Manhaj</b></p>	<p>This changes as often as a baby changes its nappies, based on the political zeitgeist and also depending on whatever Omar Bakri Muhammad Fustuq cooks up whenever it tickles his fancy and desires.</p>	<p>Does not change with the times, rather is based on the Qur’aan, Sunnah and <i>Salaf us-Saalih</i>. The Prophet (sallallaahu ‘alayhi wassallam) instructed to follow his Sunnah and the Sunnah of the Khulafaa’ ar-Raashideen and he (sallallaahu ‘alayhi wassallam) warned against opposing them, he said: “Stick to my Sunnah and the Sunnah of the Rightly guided Caliphs after me. Hold firm to it and bite onto it with the molars, and beware of newly invented matters for every newly-invented matter is an innovation and every innovation is misguidance.”<sup>1</sup></p> <p>Imaam Ahmad (rahimabullaah) said:</p>

<sup>1</sup> Reported by Aboo Daawood, at-Tirmidhee and Ibn Maajah and it is *Saheeh*.

		<p>“The Foundations of the Sunnah with us is: Holding firm to what the Companions of the Messenger of Allaah (sallallaahu alayhi wassallam) and following them and abandoning innovation.”<sup>1</sup></p> <p>Ibn ul-Qayyim said:</p> <p>Whoever spreads statements or forms principles based on his understanding and interpretation then it is not obligatory for the <i>Ummah</i> to follow this or to refer judgement to this (i.e. the man’s own principles and interpretations) until it is compared to what the Messenger of Allaah (sallallaahu ’alayhi wassallam) came with. If it agrees with it and its authenticity is authenticated then at that time it (i.e. a person’s own principles and interpretations) will be accepted, but if it opposes what the Messenger of Allaah came with then it will be rejected and discarded. If none of these sides are clarified then the matter becomes deferred (and one should hesitate in making a definite decision).</p>
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<sup>1</sup> Al-Laalikaa’ee, *Sharh Usool T’tiqaad Ahl us-Sunnah*, vol.1, p.156

		The best case is that it is allowed to accept such views and issue <i>fataawaa</i> based on them, or they can be rejected. <sup>1</sup>
<b>21. The 'Ulama</b> <b>[a]</b>	The Muslim scholars are all “scholars for dollars” and “government scholars”, and as a result are not to be trusted.	The 'Ulama are to be respected and their guidance is important, <sup>2</sup> Narrated 'Abdullaah Ibn 'Amr Ibn al-'Aas ( <i>radi Allaahu 'anhu</i> ): “I

<sup>1</sup> *Zaad ul-Ma'ad*, vol.1, p.38

<sup>2</sup> Allaah says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“Those who only fear Allāh from among His servants, are the 'Ulama (those who have knowledge).”

{*Faatir (35): 28*}

Allaah says,

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

“Ask the people of knowledge if you do not know”

{*al-Anbiyaa (16): 43*}

Allaah says:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ

يَسْتَبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

“And when there comes to them something (i.e. information) about (public) security or fear, they spread it around. But if they had only referred it back to the Messenger or to those of authority among them, then the ones who (can) draw correct conclusions from it would have known about it. And if not for the favour of Allaah upon you and His mercy, you would have followed Shaytaan, except for a few of you.”

{*an-Nisaa (4): 83*}

	<p>Therefore, only Omar Bakri Muhammad Fustuq is a trustworthy source along with other assorted speakers who agree with him.</p>	<p>heard Allaah’s Messenger (<i>sallallaahu alayhi wasallam</i>) saying: <i>“Allah does not take away the knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the scholars till when none of the (scholars) remains, people will take as their leaders ignorant people who when consulted will give their verdict without knowledge. So, they will go astray and will lead the people astray.”</i><sup>1</sup></p> <p>Aboo Hurayrah (<i>radi Allaahu ‘anhu</i>) narrated that the Messenger of Allaah (<i>sallallaahu alayhi wassallam</i>) said: <i>“There will come upon the people years of deceit wherein the liar will be regarded as truthful and the truthful will be considered a liar and the dishonest will be trusted and the trustworthy one will be considered dishonest and the Ruwaybidah will begin to speak!”</i> Then it was asked: <i>“What are the Ruwaybidah?”</i> He (<i>sallallaahu alayhi wassallam</i>) replied: <i>“The foolish insignificant man who speaks about general affairs.”</i><sup>2</sup></p>
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<sup>1</sup> Saheeh Bukhaaree and Muslim

<sup>2</sup> Ibn Maajah, Saheeh

<p><b>22. The 'Ulama [b]</b></p>	<p>The only scholars to be referred to are Omar Bakri Muhammad Fustuq, who is the primary source to be followed as he is a Mufti and Mujtahid, in keeping with what was inherited from <i>Hizb ut-Tabreer UK</i> in the mid-1990s. Other options for knowledge are 'Abdullah Faisal al-Jamaykee,<sup>1</sup> Anwar al-Awlaki,<sup>2</sup> Aboo Qataadah<sup>3</sup> and Abu Baseer at-Tartoosee.<sup>4</sup></p>	<p>The Prophet (<i>sallallaahu 'alayhi wassallam</i>) feared for his Ummah the Imaams of misguidance, he said (<i>sallallaahu 'alayhi wassallam</i>): "What I fear for my Ummah are the Imaams of misguidance."<sup>5</sup> He warned about them in the context of the <i>badeeth</i> about the Dajjaal when he (<i>sallallaahu 'alayhi wassallam</i>) said: "I fear for you other matters besides the Dajjaal."<sup>6</sup></p> <p>The contemporary Salafi scholars of the Sunnah of the recent period are: Imaam Muhammad Naasiruddeen al-Albaanee; Imaam 'Abdul'Azeez bin Baaz; Imaam Muhammad bin Saalih al-'Uthaymeen, Shaykh Muqbil ibn Haadee al-Waadi'ee, al-'Allaamah Saalih al-Fawzaan, al-Ma'aalee Saalih Aali Shaykh, Shaykh al-Mufti 'Abdul'Azeez Aali Shaykh, Shaykh al-Qadi Saalih al-Luhaydaan, Shaykh 'AbdulMuhsin al-'Abbaad al-Badr, Shaykh Rabee bin Haadee al-</p>
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<sup>1</sup> See: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Deception.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Deception.pdf)

<sup>2</sup> See: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Awlaki](http://www.salafimanhaj.com/pdf/SalafiManhaj_Awlaki)

<sup>3</sup> See: <http://www.salafimanhaj.com/pdf/SalafiManhajQataadah.pdf>

<sup>4</sup> See: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Tartoosee.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Tartoosee.pdf)

<sup>5</sup> Reported by Aboo Daawood , ad-Daarimee, at-Tirmidhee and Ahmad

<sup>6</sup> Saheeh Muslim

		Madkhalee, Shaykh Wasiullaah al-'Abbaas, Shaykh al-Imaam 'Abdullaah bin 'Abdul'Azeez al-'Aqeel, Shaykh Ihsaan Ilahi Thaheer, Shaykh Badeeuddeen Shaah as-Sindee and many more which would be too many to list here.
<b>23. Khabr ul-Aahaad</b>	It was denied initially by Omar Bakri Muhammad, despite its heretical basis. It included not taking <i>abaad</i> narrations into ' <i>aqeedah</i> ' which would mean denying punishment in the grave and many other areas of creed. Acceptance of <i>abaad</i> narrations were then later included as a core aspect of ' <i>aqeedah</i> ', in keeping with Ahl us-Sunnah. The shakiness in this regard is not to be questioned.	The acceptance of Khabr ul-Ahad has been constant amongst the people of the Sunnah since the time of the Messenger, which itself is a conclusive evidence, since the people of the Sunnah will never unite upon a falsehood. The Messenger of Allaah ( <i>sallallaahu 'alayhi wassallam</i> ) sent Mua'dh ( <i>radi Allaahu 'anhu</i> ) as a single conveyor to the people of the book with matters pertaining to creed. <sup>1</sup>

<sup>1</sup> The evidence for the obligation of accepting *Khabr ul-Waahid* in matters of creed are evidences which necessitate acting by the *Khabr ul-Waahid*, and these are absolute in the general sense. Also there is no differentiation to be made between one matter and another or between one issue and another. Furthermore, rejecting *Khabr ul-Waahid* necessitates rejecting much of the correct Islamic '*aqeedah*'. See Muhammad bin Husayn bin Hasan al-Jeezaanee, *Ma'aalim Usool ul-Fiqh 'inda Ahl is-Sunnah wa'l-Jama'ah* [Signposts of Islamic Legal Principles According to Ahl us-Sunnah wa'l-Jama'ah] (Dammaam, KSA: Daar Ibn ul-Jawzee, 1428 AH/2007 CE), p.144.

So if this is well affirmed in *Usool ul-Fiqh* how on earth did Omar Bakri Muhammad, manage to construe for so many years that *Khabr ul-Aahaad* should not be taken into matters of '*aqeedah*? Where did he get this understanding from? Indeed, further study indicates that he inherited this notion from the Mu'tazilah who were the only sect to not take the *Khabr ul-Aahaad* into '*aqeedah*'. So when Omar Bakri was told about this throughout the 1990s why did he totally reject and stay in line with Mu'tazilah, only to then reject it later when it was political viable for his movement to take shape in rejecting it?

		<p>Khabr ul-Aahaad is a proof in matters of '<i>aqeedah</i> and <i>abkaam</i> and there is no distinction. Ibn 'AbdulBarr stated:</p> <p><b>“Within the entire creed regarding Allaah’s Names and Attributes there is nothing except that which has been documented in the Book of Allaah, authenticated from the Messenger of Allaah, agreed upon by the Ummah and has been transmitted from Akhbaar ul-Ahaad. All of this has to be submitted to and accepted and not to be looked into (i.e. questioned).”</b> See Ibn 'AbdulBarr, <i>Jaami' Bayaan ul'Ilm wa Fadlibi</i>, vol.2, p.96.</p>
<p><b>24. Forming Partisan Political Groups and Parties</b></p>	<p>Omar Bakri Muhammad sanctions this and it involves changing name as often as necessary in order to resurface under a different name yet still preach the same message of political agitation, <i>takfeer</i>, mayhem and chaos. All the while, total allegiance is to be given to Omar Bakri Muhammad and then Anjem Choudhary.</p>	<p>One of the main causes of division and tribulation has been the existence of parties and groups which have partisan loyalties to innovators and desires which oppose the Sunnah and have biased and bigoted partisanship to personalities and groups. <i>Salafis</i> do not hold secret clandestine meetings in order to put into place a strategic political</p>

		<p>plan. Pledging allegiance to heads of organisations, groups and political parties is partisanship. Shaykh ul-Islam Ibn Taymiyyah stated:</p> <p><b>“As for the “head of the hizb” then he is the lead of the group which forms partisanship, meaning: the group becomes a party. If they are gathered upon what Allaah and His Messenger have instructed, without adding or subtracting anything, then they are believers and unto them is what is unto them and upon them what is upon them. Yet if they add or subtract, like for example by having biased bigotry in truth and falsehood, to whoever joins their hizb and turning away from whoever does not join their hizb, whether in truth or falsehood – then this is division that Allaah and His Messenger have censured.”</b></p> <p>See: Shaykh ul-Islam Ibn Taymiyyah, <i>Majmoo’ al-Fataawaa</i>, vol.11, p.92.</p> <p>Also refer to:</p>
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		<p>a. Sheikh Ali ibn Hasan Ali ibn Abdul Hameed, trans. Aboo Talhah Dawud Burbank, <i>Muslim Unity in the Light of Numerous Groups and Parties</i> (Birmingham: Salafi Publications).</p> <p>b. Shaykh 'AbdulMaalik ar-Ramadaanee, <i>Madarik un-Nadhr fi's-Siyasah: Bayna't-Tatbiqat ash-Shar'iyah wa'l-Infia'lat al-Hamasiiyah</i> [Perceptions of Viewing Politics: Between the Divinely Legislated Application and Enthusiastic Disturbances], (KSA: Dar Sabeel il-Mumineen, 1418 AH/1997 CE, 2nd Edn).</p>
<p><b>25. Taaghoot</b></p>	<p><i>Tawaagheet</i> are the rulers, as emphasised by Omar Bakri Muhammad Fustuq. In the vastness of the issue of <i>taaghoot</i> and its types, attention is only given to discussing one type of <i>taaghoot</i>, that being the tyrannical <i>baakim</i> (ruler). Fundamental issues are left, in order to emphasise a political definition. They indiscriminately charge every</p>	<p>All definitions are embraced and they remain faithful to all classical definitions of <i>tawaagheet</i> without restricting them or utilising them for political means. As Salafis do not hold that by removing the rulers by force this will alleviate the predicament which the Muslims have themselves in. Al-Qurtubee (<i>rahimabullah</i>) stated in his <i>tafseer</i> of <i>ayah</i> 36 of Surat un-</p>

	<p>single Muslim ruler with being a <i>taaghoot</i> without taking into consideration <i>istiblaal</i>, <i>ibaaha</i> and the impediments of <i>takfeer</i>.</p> <p>This conclusively proves that they are all about politics, revolution and rulers, as just as they have done with <i>tawbeed</i> by restricting it they have done with the definition of <i>taaghoot</i>.</p> <p>Refer the following article:  <a href="http://www.islamicthinkers.com/index/index.php?option=com_content&amp;task=view&amp;id=478&amp;Itemid=26">http://www.islamicthinkers.com/index/index.php?option=com_content&amp;task=view&amp;id=478&amp;Itemid=26</a></p>	<p>Nahl <b>“And We certainly sent into every nation a messenger, [saying], “Worship Allaah and avoid taaghoot.””:</b></p> <p><b>“Means: leave all that it worshipped other than Allaah like Shaytaan, the fortune-teller, the idol and all who call to misguidance.”</b></p> <p>Al-Fayroozabaadee (<i>rabimabullaab</i>) stated in <i>al-Qaamoos</i> under the item '<i>taghaa</i>':</p> <p><b>“And at-Taaghoot: al-Laah, al-'Uzza, the fortune-teller, Shaytaan, and every leader of misguidance, the idols and whatever is worshipped by other than Allaah, this is attributed to Ahl ul-Kitaab.”</b></p> <p>Ar-Raaghib al-Asfahaanee (<i>rabimabullaab</i>) stated in <i>Mufradaat Alfaadh ul-Qur'aan</i>,<sup>1</sup> p.108 under the item '<i>taaghoo</i>':</p> <p><b>“At-Taaghoot is an expression for: every transgressor and all that is worshipped other than Allaah...and based on what has preceded: the magician,</b></p>
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<sup>1</sup> This has been edited by Safwan 'Adnan Dawudi (Damascus: Dar al-Qalam, 1412 AH/1992 CE) and there are also: an edit in Damascus: Dar al-Qalam, 1997; an edit from Beirut: Dar al-Shamiyya, 1383 AH/1964 CE); Beirut: Dar al Ma'rifah, n.d.; an edit by Nadim Mar'ashli in 1984 printed by Daar ul-Kitaab il-Arabi in Beirut.

		<p><b>fortune-teller, the defiant jinn and the one who averts from the way of goodness – are all named as “taaghoot”.”</b></p> <p>Imaam Muhammad bin 'AbdulWahhaab (<i>rabimabullaah</i>) stated in <i>ad-Durur</i>, vol.1, p.137:</p> <p><b>“The Tawaagheet are many and what is clear to us are five: the first is Shaytaan, then the tyrannical leader, the one who takes a bribe, the one who is worshipped and is pleased with that and the one who acts without knowledge.”</b></p> <p>Imaam Ibn 'Uthaymeen (<i>rabimabullaah</i>) stated in <i>Sbarh ul-Usool utb-Thalaatba</i> (Riyadh: Daar uth-Tharayaa, 1420 AH/2000 CE), p.151:</p> <p><b>“and the 'Ulama of evil are those who call to misguidance and kufr or call to bida' (innovation) or call to making halal what Allaah has made haraam, or make haraam what Allaah has made halaal - all are tawaagheet.”</b></p> <p>Therefore, a caller and leader of misguidance and innovation can also be rendered as a <i>taaghoot!</i></p>
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## STATEMENTS OF SCHOLARS ABOUT REVOLTING AGAINST A MUSLIM RULER

Shaykh 'AbdulLateef bin 'AbdurRahmaan bin Hasan Aal ush-Shaykh stated in *ad-Durur as-Sunniyyah fee Ajwibat-Najdiyyah*,<sup>1</sup> vol.7, pp.177-78:

وأضرب لك مثلاً بالحجاج بن يوسف الثقفي، وقد اشتهر أمره في الأمة بالظلم والعشم

والإسراف في سفك الدماء وانتهاك حرمة الله، وقتل من قتل من سادات الأمة:

كـ"سعيد بن جبير" وحاصر ابن الزبير وقد عاذ بالحرم الشريف، واستباح الحرمه، وقتل

ابن الزبير-مع أن ابن الزبير قد أعطاه الطاعة وبايعه عامة أهل مكة والمدينة واليمن وأكثر سواد

العراق، والحجاج نائب عن مروان... ولم يعهد أحد من الخلفاء إلى مروان، ولم يبايعه أهل الحل

والعقد-ومع ذلك لم يتوقف أحد من أهل العلم في طاعته والانقياد له فيما تسوغ طاعته فيه

من أركان الإسلام وواجباته.

وكان ابن عمر-رضي الله تعالى عنهما-ومن أدرك الحجاج من أصحاب رسول الله-صلى الله

تعالى عليه وآله وسلم-لا ينازعونه ولا يمتنعون من طاعته فيما يقوم به الإسلام، ويكمل به

الإيمان.

وكذلك في زمن التابعين، كـ: ابن المسيب، والحسن البصري، وابن سيرين، وإبراهيم

التيمي، وأشباههم ونظرائهم من سادات الأمة.

<sup>1</sup> This was compiled by 'AbdurRahmaan bin Qaasim and was printed by Daar ul-Iftaa', Riyadh and the second printing was in 1385 AH/1965 CE, while the fifth edition was printed in 1413 AH/1992 CE, the sixth printing was in 1417 AH/1996 CE. There is also a print dated 1420 AH/1999CE.

واستمر العمل على هذا بين علماء الأمة من سادات الأمة وأئمتها، يأمرون بطاعة الله ورسوله، والجهاد في سبيله مع كل إمام بر أو فاجر، كما هو معروف في كتب أصول الدين والعقائد

وكذلك بنو العباس: استولوا على بلاد المسلمين قهراً بالسيف، لم يساعدهم أحد من أهل العلم والدين، وقتلوا خلقاً كثيراً، وجماً غفيراً من بني أمية وأمرائهم ونوابهم، وقتلوا ابن هبيرة أمير العراق، وقتلوا الخليفة مروان، حتى نقل أن السفاح قتل في يوم واحد نحو الثمانين من بني أمية، ووضع الفرش على جثثهم، وجلس عليها، ودعا بالمطاعم والمشارب!!! ومع ذلك فسيرة الأئمة ك: الأوزاعي، ومالك، والزهري، والليث بن سعد، وعطاء بن أبي رباح مع هؤلاء الملوك لا تخفى على من له مشاركة في العلم واطلاع .

والطبقة الثانية من أهل العلم، ك: أحمد، ومحمد بن إسماعيل، ومحمد بن إدريس، وأحمد بن نوح، وإسحاق بن راهويه، وإخوانهم... وقع في عصرهم من الملوك ما وقع من البدع العظام، وإنكار الصفات، ودعوا إلى ذلك، وامتحنوا فيه، وقتل من قتل، ك: أحمد بن نصر، ومع ذلك فلا يعلم أن أحداً منهم نزع يداً من طاعة، ولا رأى الخروج عليهم... "أهـ

A similitude can be put to you with al-Hajjaaj bin Yoosuf ath-Thaqafee and he became famous in the Ummah for his oppression, suppression, excess in blood-shed and dishonouring the sanctities of Allaah and killing whoever from the notables of the Ummah: such as Sa'eed bin Jubayr and besieging Ibn az-Zubayr even though he had sought refuge in the Haram, Hajjaaj made lawful the sanctified and killed Ibn az-Zubayr. Even though Ibn az-Zubayr had pledged obedience to him along with the people of Makkah, Madeenah, al-Yemen and the majority of al-'Iraaq. Hajjaah was the deputy of Marwaan, but neither did any of the Khulafaa' nor any of the influential people in authority pledge allegiance to Marwaan. Yet with this, none of the people of knowledge withheld from obedience to him and complying with him in those matters where obedience is allowed from the pillars of Islaam and its obligations. Ibn 'Umar (*radi Allaahu 'anhuma*) and whoever was present from the Companions of the Prophet (*sallallaahu alayhi wassallam*) at the time did not challenge him or prevent anyone from obeying him in those things which Islaam instructs and perfect eemaan. It was likewise during the time of Hajjaaj for the Successors (Taabi'een) like: Ibn ul-Musayyib, al-Hasan al-Basree, Ibn Seereen,

Ibraaheem at-Taymee and their likes from the illustrious people of the Ummah. This way continued among the leading scholars of the Ummah who instructed obedience to Allaah and His Messenger, and jihaad in the way of Allaah with every leader whether righteous or sinful as is well-known in the books of Usool ud-Deen (Religious Principles) and 'Aqaa'id (Creed). And likewise during the epoch of Banu 'Abbaas (the Abbasids), for they gained ascendancy over the Muslim lands via the sword, and none of the people of knowledge and deen helped them in this, and they killed many from creation such as killing a large amount of the Bani Umayyah (Umayyids) and their leaders and deputies. They killed Ibn Hubayrah, the leader of 'Iraaq and they killed the Khaleefah Marwaan, to the extent that it has been transmitted that they killed around 80 members of Banu Umayyah in just one day and they laid a blanket over their corpses and sat on them calling for food and drink!!! Yet with all of this, the way of the Imaams of the time such as: al-Awzaa'ee, Maalik, az-Zuhree, al-Layth ibn Sa'd, 'Ataa' bin Abee Rabaah with those kings is not hidden from anyone who has any share of knowledge and awareness. The third stage of scholars included: Ahmad, Muhammad bin Ismaa'eel, Muhammad bin Idrees, Ahmad bin Nooh, Ishaq bin Raahawayh and their brothers, and during their time were kings with major innovations, such as denying the Attributes of Allaah and calling to that and they (the scholars from the People of *Sunnah*) were put to the test in this regard. And whomsoever was killed during this era such as Ahmad bin Nasr, yet with all of this it is not known that any of them removed the hand of obedience and did not view that khurooj (rebellion) should be made against those leaders.

Shaykh ul-Islam Ibn Taymiyyah (*rahimabullaah*) stated in the fifth volume of *Minhaaj us-Sunnah* on page 112:

**And likewise an-Najaashi who was a Christian king of his country would not have been obeyed by the people whom he ruled over in accepting Islaam and only a few people accepted Islaam with him. If he embraced Islaam openly the people would have left him. For this reason, when he died there were no Muslims to pray over him in his country. The Prophet (sallallaahu alayhi wassallam) in Madeenah prayed over Najaashi, the people went out to a musalla and arranged rows in order to pray the janazah for an-Najaashi and the Prophet (sallallaahu alayhi wassallam) prayed over him.<sup>1</sup> He then informed them that an-Najaashi had died saying "Indeed, your righteous brother from the people of Habasha (Ethiopia) died today." Many of the symbols and institutions of Islaam, or most of them, were not established in Habasha due to his (an-Najaashi's) inability to implement them there.**

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<sup>1</sup> Shaykh 'Ali stated: This indicates that *Salaat ul-Janaazah* (the funeral prayer) is to be prayed in a *musalla* and not in a *Masjid*. It is permissible to pray *Salaat ul-Janaazah* in a *Masjid* but it is better if it is prayed in a *musalla* (a wide open area wherein the people go out to pray).

Shaykh 'Ali Hasan al-Halabee al-Atharee stated about this:

This is a very precise point as an-Najaashi therefore was aware of many of the symbols and institutions of Islaam and knew about them yet was unable to implement and apply them. I stopped and appended some notes at this point here as some people confuse the story of an-Najaashi wherein it is stated that an-Najaashi had not been made aware of the regulation of the Divine Legislation and did not know about any of the symbols and institutions of the Divine Legislation, but this is clear in the text from Shaykh ul-Islaam who stated: **'Many of the symbols of Islaam, or most of them, were not established in Habasha due to his (an-Najaashi's) inability to implement them there.'** He did not make *hijra*, he did not make *jibaad*, he did not make *Haji*, indeed it is even stated that he did even pray the five daily prayers, fast or give the Divinely Legislated *Zakat!* Because if all of that was made apparent to his people and they saw all of that and that he was doing all of that they would have rejected him and objected and thus it would not have been possible for him to have opposed them.<sup>1</sup>

Shaykh ul-Islaam Ibn Taymiyyah continues:

**We know absolutely that it was not possible for him to rule amongst his people with the Qur'aan<sup>2</sup> and Allaah obligated His Messenger in Madeenah that if the People of the Book come to him he should not judge between them except with what Allaah had revealed and warned him from the fact that the People of the Book swerve him away from some of what Allaah has revealed. For example, the punishment and ruling upon zinaa, blood-money, the recompense for killing another soul, an eye for an eye etc. So an-Najaashi was not able to rule with the rule of the Qur'aan as his people would not have accepted that.**

Shaykh 'Ali Hasan therefore highlights:

We can say now, and I do not intend to make it easy or to make excuses without right however, we are speaking about the reality which is that most of the rulers in this era, if not all of them unfortunately, from the Muslims not to mention the non-Muslims, rule for the sake of a greater state! They are not able to behave and are not able to do anything which opposes them (that greater state). Therefore, they do not reject Islaam and they do not reject the rule of Islaam rather, they rule according to some of the regulations of Islaam and all praise is due to Allaah as *masaajid* are widespread, the institution of the month of *Ramadaan* is widespread and we see that there is stern opposition if one breaks the fast to eat and the

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<sup>1</sup> In a class given at the *Imaam al-Albaanee Centre* 'Ammaan, Jordan on Thursday 16<sup>th</sup> March 2006 CE

<sup>2</sup> Meaning: to rule with what Allaah has revealed.

restaurants are all closed during the daytime in *Ramadaan*, therefore the main symbols and institutions of Islaam are clearly apparent and present. We see that the institution of *Hajj* has a great importance in all of the countries of the Muslims along with establishing support for the people who make *Hajj*. We also see the collection boxes for *Zakat* even if it is made obligatory upon the people strictly by these Muslims countries, it is still coordinated, arranged and organised along with exhortation to pay it. Indeed, in some Muslim countries they want to make it obligatory to give *Zakat*. All of this indicates that the main symbols and institutions of Islaam are apparent and are present along with importance attached to Islaam, but do they apply all of Islaam? So they fall into the same as that an-Najaashi did before them. They (leaders) are not able to rule totally according to what Allaah has revealed because their people do not agree with that. As the greater states, the hypocrites, the people who do not want the Divine Legislation of Allaah do not agree with their leaders in this and doing it would lead to tribulations and dangerous affairs. We do not say all of this out of defending them, making light of the matter or out of making light of their condition rather we make this clear in order for the Divinely Legislated ruling on the issue to be clear. So to make *takfeer* of such leaders is not permissible along with the excuses which we have just mentioned and Allaah knows best.

So if all of these regulations have been verified in theory and practice and the narrations regarding an-Najaashi (*radi Allaahu 'anhu*) are apparent as the correct foundation of this issue then we must go to another important related issue. It is an issue which the opposers try to utilise, as they try to utilise the other issue yet without really taking full account of either of them, and it is the issue of revolting against the rulers. Most of those who make *takfeer* of the Muslim rulers are the very same people who revolt against the Muslim rulers, incite and rouse the people against the leaders and talk about them as to destabilise the trust, security and *emaan* of the *ummah*. Few of them seek to ascertain if such a ruler may be a sinner and thus revolting against him is permissible as those who seek this type of research in reality are not the people to debate with as they are few in these times. Rather, who have become popularised during this era are those who make *takfeer* of the leaders and legitimise revolting against them based upon making *takfeer* of them. Revolting against the Muslim rulers is an affair which according to the consensus of the *ummah* is not permissible and we will speak initially about the Muslim rulers who oppose the Divine Legislation in a small portion, or a large portion, yet they are still within the fold of Islaam as they have not expelled themselves from the religion and they have not become *kuffaar* due to what they have done or due to actions that they have committed. The texts from the scholars regarding this issue are

plentiful and very abundant, I will highlight some of it which is stronger than if it comes merely from my own self, as if statements emerge from the scholars they are stronger proofs and evidences and especially if there is a consensus (of the Muslim scholars) mentioned within them.

**'Aqeedah on Dealing with the Rulers from Imaam Aboo Bakr al-Ismaa'eelee (d. 371 AH):**

In his *T'tiqaad Abl us-Sunnab*, Imaam Aboo Bakr al-Ismaa'eelee states in point no.43:

":...ويرون الصلاة-الجمعة وغيرها-خلف كل إمام مسلم، براً كان أو فاجراً، فإن الله-عزّ

وجلّ-فرض الجمعة وأمر بإتيانها فرضاً مطلقاً مع علمه تعالى بأن القائمين يكون منهم الفاجر

والفاسق، فلم يستثن وقتاً دون وقت، ولا أمراً بالنداء للجمعة دون أمر، ويرون جهاد

الكفار معهم، وإن كانوا جوراً، ويرون الدعاء لهم بالإصلاح والعطف إلى العدل، ولا يرون

الخروج بالسيف عليهم، ولا القتال في الفتنة، ويرون الدار دار إسلام لا دار كفر-كما رأته

المعتزلة-ما دام النداء بالصلاة والإقامة بها ظاهرين، وأهلها ممكنين منها آمنين"اعتقاد أهل

السنة للإسماعيلي ص(50-51) والنقل عن "النقول الواضحة... ص(23)

They (*Abl us-Sunnab*) view that the prayer, whether it is congregational or any other, should be made behind every Muslim Imaam, good or sinful, because Allaah made the congregational prayer obligatory specifically and absolutely. This is even though Allaah knew that some of those who establish it will be immoral and sinful, and he did not exempt any time or instruct to make another congregation.

Then he states:

- 44 – They view *jibaad* against the *kuffaar* with the leaders even if the leaders are sinful and immoral.
- 45 – They view that du'aa should be made for the leaders so that they be righteous and just.
- 46 – They do not view that khurooj be made against the leaders with the sword (i.e. with weapons).
- 47 – Nor should there be any fighting during fitna (tribulations).
- 48 – They view that the transgressing group be fought against with the just Imaam.

49 – They view that the abodes are places of Islaam (Daar ul-Islaam) and not Daar ul-Kufr as the Mu'tazilah say. As long as the call to prayer is made and the prayer established apparently and the people are established (with their deen) in it with safety.<sup>1</sup>

Imaam Aboo Ja'far at-Tahaawee, author of *'Aqeedah Tahaawiyyah*, which was explained by Ibn Abi'l-'Izz al-Hanafee, states:

"ولا نرى الخروج على أئمتنا وولاة أمورنا وإن جاروا ولا ندعوا عليهم، ولا ننزع يداً من طاعة، ونرى طاعتهم في طاعة الله عز وجل فريضة ما لم يأمرنا بمعصية، وندعو لهم بالصلاح والمعافاة" شرح الطحاوية" ص(371)

We do not view (that it is permissible to) revolt against our leaders or those who are responsible for our affairs and even if they transgress we do not make du'aa against them<sup>2</sup> and we do not take back the covenant of obedience from them<sup>3</sup> and we view that obedience to them is from obedience to Allaah and obligatory<sup>4</sup> as long as they do not command to disobedience and we make du'aa to Allaah for them to have correctness and good health.<sup>5</sup>

As for the consensus which indicates this clearly is that which was stated by Imaam an-Nawawee (*rahimabullaah*) in his explanation of *Sabeeh Muslim* wherein he stated:

وأما الخروج عليهم وقتالهم فحرام باجماع المسلمين وإن كانوا فسقة ظالمين

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<sup>1</sup> See al-Haafidh Abee Bakr Ahmad bin Ibraaheem al-Ismaa'eelee, Jamaal 'Azoon (ed.), intro. By Shaykh Hamaad bin Muhammad al-Ansaaree, *Kitaab 'Itiqaad Ahl is-Sunnah* (Riyadh, KSA: Daar Ibn Hazm, 1420 AH/1999 CE), pp.55-56.

<sup>2</sup> Shaykh 'Ali stated: Some people make du'aa against the Muslim leaders or curse and slander them and this is not from the characteristics of the people of truth.

<sup>3</sup> Shaykh 'Ali stated: This obviously means by extension removing themselves from the obedience of Allaah as the Prophet (*sallallaahu alayhi wassallam*) said "There is no obedience to the creation in disobedience to the Creator" and he (*sallallaahu alayhi wassallam*) also said "Obedience is only in that which is good." If the issue is in regards to that which opposes the Divine Legislation and the affair of the Allaah and His Messenger, then obedience in this regard is not permissible.

<sup>4</sup> Meaning: responding in obedience to the leader is as if you have responded in obedience to Allaah, it is obligatory.

<sup>5</sup> Instead of making *du'aa* against them we make *du'aa* for them as Imaam Ahmad (*rahimahullaah*) mentioned.

As for revolting against the rulers and leaders and fighting against them then it is haraam (impermissible) according to the consensus of the Muslims even if they are sinful transgressors.<sup>1</sup>

Al-Haafidh Ibn Hajar al-'Asqalaanee transmitted this in his book *Fath al-Baaree* vol.13, p.7) from Imaam Ibn Battaal, who has an explanation of *Sabeeh Bukhaaree* which has been published:

ونقل الحافظ ابن حجر-رحمه الله-الإجماع على عدم جواز الخروج على السلطان الظالم:

فقال قال ابن بطال:"وفي الحديث حجة على ترك الخروج على السلطان ولو جار، وقد أجمع

الفقهاء على وجوب طاعة السلطان المتغلب والجهاد معه، وأن طاعته خير من الخروج عليه

لما في ذلك من حقن الدماء وتسكين الدهماء"فتح الباري(7/13)

The fuqhaa (Islamic jurists) have reached consensus that obedience must be made to the leader who becomes dominant (*mutaghallib*)<sup>2</sup> and making jihaad with him and that obeying him is better than revolting against him due to the blood which would be spilt in that and this would not be permissible unless there was clear *kufir* from the leader.<sup>3</sup>

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<sup>1</sup> Meaning: even if those Muslim rulers are sinners and transgressors.

<sup>2</sup> Shaykh 'Ali stated: Here we must stop at this word "**mutaghallib (the one who overpowers and becomes dominant)**" for a while. In the next session it will be made apparent to us that the paths for a ruler acquiring power are numerous and from the paths are in the case of a ruler who becomes dominant and overpowers others (*al-Mutaghallib*). It is when a person opposes the Divine Legislation and revolts against the Muslim leader and thus becomes dominant, and this has happened in Islamic history and the scholars noted that this opposes the Divine Legislation. However, the one who revolted against the Muslim ruler has established and settled security and command now and is able to control the Muslim lands as he obviously is a Muslim yet has opposed the consensus of the Muslims by revolting in the first place yet has seized the reins of power from the first bearers of it. The scholars have reached agreement that the leader who overpowers the reins of authority from another leader is to be obeyed and this is Divine Legislated. Why? Because it is feared that revolting against this one again will only cause a worse tribulation. For that reason, the greatest intents of the Divine Legislation is that preventing the harms takes precedence over enforcing the benefit.

<sup>3</sup> Shaykh 'Ali stated: As now the leader would have been expelled from the condition of being a Muslim due to falling into clear *kufir*. For this reason, the Prophet (*sallallaahu alayhi wassallam*) said: "*Until you see clear (buwaahan) kufir, for which you have with you evidence from Allaah.*" Pay attention here: "*you have with you (indakum)*" meaning that this evidence is firmly settled in you hearts and is clear in front of your eyes, not any type of *kufir* rather it must be clear, explicit and apparent!

Shaykh 'Ali Hasan al-Halabee al-Atharee notes:

Some people have thrown doubt upon this foundation which we have mentioned and they have tried to refute it due to some events that took place at the dawn of Islamic history which stemmed from the tribulations which took place between the companions of the Prophet (*radi 'Allaah 'anhum*). They thus use as a proof against the consensus the examples of al-Husayn, 'Abdullaah ibn Zubayr, and those who were with them from the people of Madeenah in revolting against Banee 'Umayyah. This was at the beginnings of Islamic history when the companions were still present. There are two aspects to refute this doubt:

1. All of this is stemmed from the tribulation which took place among the companions (*radi Allaahu 'anhum*) about the Messenger of Allaah said: "*If my companions are mentioned then be silent*" so it is not permissible to use as an evidence an issue which was a tribulation which is prohibited to enter, use as an evidence or even discuss. This is evidence in itself and it opposes the text, opposes any benefit and opposes the general evidences from the Divine Legislation.
2. The second thing is that many of the people of knowledge noted that this disagreement took place in the beginning however the consensus which was later established opposed it (revolt). The statement from Imaam an-Nawawee wherein he stated: **'This difference was in the beginning and then the consensus developed that prevented revolting against the Muslim leaders.'**<sup>1</sup> There are other statements such as that in *at-Tabdeeb wa't-Tabdheeb* of al-Haafidh Ibn Hajar al-'Asqalaanee who mentioned in whilst highlighting the biography of al-Hasan ibn Saalih ibn Hayy. He noted: **'This was in the affair in the past at the beginning of Islaam and then the ummah agreed upon the opposite.'**

As for the evidence for the consensus then a consensus cannot be verified except with evidences, so what are the evidences for this consensus which are used by many of the people of knowledge? As we said from it (the evidences) are the statements from an-Nawawee, Ibn Battaal, al-Haafidh ibn Hajar and other people of knowledge. The evidences are abundant and we will highlight the most important evidences. From the evidences are the *badeeth* of 'Ubaadah ibn Saamit which is in *Sabeeb Muslim* wherein the Prophet (*sallallaahu alayhi wassallam*) stated: "We pledged allegiance<sup>2</sup> to the Messenger of Allaah that we hear and obey and in what we love and what we hate and in what is hard for us and what is not hard

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<sup>1</sup> See *Sharh Saheeh Muslim*, vol.12, p.229

<sup>2</sup> Shaykh 'Ali stated: "*Bayah'naa Rasullullaah...*" means: that we are the ones who pledge allegiance to the Messenger, we are the doers and the messenger of Allaah is the *maf'ul bihi*. But if we say "*Bayyah'naa Rasullullaah*" means that we are the *maf'ul-bihi* and the messenger of Allaah is the one who made bay'ah to us.

for us and even in things which we do not like and not that we should not dispute over leadership and not try to challenge those who possess it and are responsible for its affairs and try to wrestle it from them.” Except if you see, as the Messenger of Allaah (*sallallaahu alayhi wassallam*) stated, clear explicit (*buwaaban*) *kufr*, which is apparent, explicit and uncovered in which there is no difference or doubt regarding it. Importantly, this is not to be decided upon by the common people or by the riff-raff and rabble, this is decided upon by the people of knowledge who are firmly grounded in knowledge as they are the people who understand the state of affairs and estimate it with a just estimation. “*Until you see clear (buwaaban) kufr, for which you have with you evidence from Allaah.*” Shaykhul-Islam ibn Taymiyyah (*rahimabullaah*) appended to this *hadeeth* in his book *Minbaaj us-Sunnab* saying: **‘This issue is a clear obligation from the Prophet (sallallaahu alayhi wassallam) even if the ruler takes from the people unjustly and gives precedence to himself over the people and falls in oppression. But this hadeeth prohibits us from challenging the rulers and trying to wrestle rulership from them.’** Meaning: even if they are oppressors, it is incumbent to obey and if they take anything without right it still is not permissible to revolt against them. He continued saying: **‘This is a prohibition of revolting against them as they are the people who wield the reins of leadership, Allaah has commanded us to obey them and they the power and they utilise it to fulfil what they do.’**<sup>1</sup> Imaam al-Kirmaanee, who has an explanation of Saheeh Bukhaaree before al-Haafidh ibn Hajar and in fact Ibn Hajar benefited from his explanation, stated: **‘This hadeeth indicates that a ruler should not be toppled due to his *fisq* (sin) because in doing so would lead to tribulation, spilling of blood, dissension and enmity and the harms of this is worse than the harm of him remaining in his position of leadership.’**

There is another *hadeeth* which certifies the same meaning of preventing revolting against the leaders, rulers and those in charge of the responsibilities. It is the *hadeeth* which is also in *Sabeeh Muslim* from Umm Salamah (*radi Allaahu ‘anha*) wherein she said: “The Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “*Rulers will gain authority over you. You will know, recognise and accept that which is righteous*

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<sup>1</sup> Shaykh ‘Ali stated: Meaning that they have the authority, power and ability of command and to implement and rule according to it. it is not a mere saying and for this reason the Muslims who currently dwell in the West, what do we say to them? We say to them that is not permissible to instigate chaos, revolt and agitation and we do not say this in thinking that such rulers (in the West) are Muslims as they are neither Muslims nor do they say that they are Muslims however the greater benefit is not to cause destabilisation and agitation in those countries, not to mention in the Muslims countries aswell, does not bequeath anything except for tribulation, inquisition, calamity which is not known except by the Lord of the Worlds.

and you will reject that which is evil.<sup>1</sup> So whoever hates that has freed himself and whoever gives advice has saved himself, but the problem is with the ones who are satisfied and go along with that (evil).” They (the companions) said: “Should we not fight them?” He (*sallallaahu alayhi wassallam*) said “No! As long they pray” and in another *hadeeth* “No! As long as they establish the prayer” meaning: as long as they permit you to pray and the prayer is the greatest practical symbol of Islaam so as long as the prayer is established and permitted then this is the greatest sign of Islaam after the two testimonies of faith. Ibn Taymiyyah stated in *Minhaj us-Sunnab*:

**The Messenger of Allaah prohibited the Muslims from fighting against the rulers along with informing the Muslims that they will see some sins (from the leaders). This is a clear proof that it is impermissible to revolt against the rulers by means of the sword (i.e. with weapons) as this is the same as the khawaarij, zaydiyyah and mu’tazilah view as permissible.**

Shaykh ul-Islaam Ibn Taymiyyah stated about the revolt of Husayn (*radi Allaahu ‘anhu*) in *Minbaaj us-Sunnab*:

For this reason, when Husayn (*radi Allaahu ‘anhu*) wanted to go out to the people of ‘Iraq after they had written many letters to him. The notables of the people of knowledge and deen such as Ibn ‘Umar, Ibn ‘Abbaas and Abee Bakr ibn AbdirRahmaan ibn il-Haarith ibn il-Hishaam advised him not to go as they thought that he would be killed.<sup>2</sup> To the extent that some of them said “may you place your trust in Allaah from being killed.”<sup>3</sup> It would emerge that the affair was as they had said and there was not in his (Husayn’s) insurrection any benefit for the deen and no benefit for the dunya<sup>4</sup>, rather those oppressors and transgressors were established

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<sup>1</sup> Shaykh ‘Ali stated: In regards to the *hadeeth* about “whoever sees an evil then let him change it with his hand, or with his tongue (by speaking) or with his heart” then changing with the heart is for the common people and likewise their rejection is via their hearts. As for changing the evil by speaking then this is for the scholars and the people of knowledge. Another *hadeeth* which was authenticated by our Shaykh (i.e. Imaam al-Albaanee, *rahimahullaah*) and makes clear that advice to the ruler differs from advice to the common people, wherein the Prophet (*sallallaahu alayhi wassallam*) said “Whoever has advice for the Muslim ruler then he should not be given openly, rather it should be done privately.”

<sup>2</sup> When Husayn (*radi Allaahu ‘anhu*) said that he wanted to go they told him not to go.

<sup>3</sup> Meaning: before he went out they said “you will be killed.”

<sup>4</sup> Shaykh ‘Ali stated: Also, we neither throw doubts on the intentions of Husayn nor do we throw doubt upon his desire to spread the *deen* and we do not throw doubt on his safeguarding that which is more complete and better, however is it from the conditions that he (*radi Allaahu ‘anhu*) will not be mistaken? What happened, happened, which indicated that he (*radi Allaahu ‘anhu*) was not correct in that matter.

the earth, they seized him until he was killed unjustly and was martyred. And in his insurrection and his being killed was a great corruption which would not have occurred had he remained in his country. He only intended to establish good and ward off from evil, yet he did not achieve anything.<sup>1</sup> Rather, evil increased in his revolt and due to his death and the good was diminished with that and that (his revolt, death and occurred as a result of the action) became a reason for great evil, as the killing of Husayn caused tribulation just as the killing of 'Uthmaan caused tribulation. So all of this makes clear that what the Prophet (sallallaahu alayhi wassallam) instructed regarding patience with the oppression of leaders and avoiding fighting them or trying to revolt against them is the most rectifying affair of the servants (of Allaah) in the dunya and the Hereafter and whoever opposed this intentionally<sup>2</sup> or mistakenly<sup>3</sup>, no rectification was realised with his action rather corruption. For this reason, the Prophet (sallallaahu alayhi wassallam) praised his Hasan<sup>4</sup> by saying "my son here is a sayyid and through him Allaah will resolve a matter between two great groups of the Muslims."<sup>5</sup> The Prophet (sallallaahu alayhi wassallam) did not praise anyone for fighting during a tribulation, for revolting against the leaders, for withdrawing obedience to the ruler, or for splitting off from the jamaa'ah (the congregation of Muslims).

Ibn Abi'l-'Izz al-Hanafee in *Sharh ut-Tabaawiyyah*, p.370 mentions:

وأما لزوم طاعتهم وإن جاروا؛ لأنه يترتب على الخروج من طاعتهم من المفاسد أضعاف ما

يحصل من جورهم بل في الصبر على جورهم تكفير السيئات ومضاعفة الأجور، فإن الله

تعالى ما سلطهم علينا إلا لفساد أعمالنا وجزاء من جنس العمل. فعلينا الاجتهاد في

الاستغفار والتوبة وإصلاح العمل. فإذا أراد الرعية أن يتخلصوا من ظلم الأمير الظالم

فليتركوا الظلم...

<sup>1</sup> Therefore, his intention in revolting was what? To establish good and ward off evil.

<sup>2</sup> Meaning: to intend corruption.

<sup>3</sup> He wants rectification yet does not realise it.

<sup>4</sup> Hasan, the brother of Husayn, Husayn revolted so Hasan was better.

<sup>5</sup> The *hadeeth* is in Bukhaaree.

Adhering to obedience to them (i.e. the leaders), even if they oppress, because revolting against them will result in greater corruptions than their oppression. Rather, to be patient with their transgression absolves one from evil actions and multiplies the rewards. Allaah has only placed such leaders over us due to our corrupt actions so the results are from the actions being done, so it is for us to strive in seeking forgiveness from Allaah and to repent and rectify our actions...**So if the people want to be free from the oppression of the oppressive leader they have to leave off oppression themselves.**

Imaam Ahmad mentions in his *Usool us-Sunnah* that revolt against a Muslim leader is not to be made. He states under point 53:

**And whoever revolts against a leader from among the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the khilaafah for him, in whatever way this khilaafah may have been, by their pleasure and acceptance or by (his) force and domination (over them), then this revolter has disobeyed the Muslims, and has contradicted the narrations of the Messenger of Allaah (sallallaahu alayhi wassallam). And if the one who revolted against the ruler died he would have died the death of ignorance.**

Then point 54:

**And the killing of the one in power is not lawful, and nor is it permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator, (and is) upon other than the Sunnah and the (correct) path.**<sup>1</sup>

Therefore, the claim of Omar Bakri in his treatise on *Ahl us-Sunnah* in ftn.123 on page 111 of his ebook on the 'aqeedah of Ahl us-Sunnah wa'l-Jama'ah that **"Imaam Ahmed rose against and publically championed people against the state..."** is false. Ibn Taymiyyah stated:

The *Sahaabah (ridwaanullaahi 'alayhim)* used to pray behind those whose sin they knew about as 'Abdullaah ibn Mas'ood and others prayed behind al-Waleed bin 'Uqbah bin Abee Mu'et and he used to drink alcohol. He prayed *Subh* with four *Rakaats* and 'Uthmaan ibn 'Affaan whipped him for that. 'Abdullaah bin 'Umar and other Sahaabah used to pray behind al-Hajjaaj bin Yoosuf and the Companions and Successors used to pray behind Ibn Abee 'Ubayd who was accused of *Ilbaad* and calling to misguidance.<sup>2</sup>

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<sup>1</sup> For both Arabic and English texts see *Foundations of the Sunnah by Imaam Ahmad ibn Hanbal* (Birmingham: Salafi Publications, 1417 AH/1997 CE), pp.37-38

<sup>2</sup> *Majmoo' ar-Rasaa'il wa'l-Masaa'il*, vol.5, p.199

### 'Aqeedah on Dealing with the Rulers from Imaam Aboo Ibraaheem Ismaa'eel bin Yahyaa al-Muzanee (d. 264 AH):<sup>1</sup>:

In *Sharh us-Sunnah*, points 14 and 15 states:

14 - Obedience to the People in Authority in that which pleases Allaah and staying away from whatever angers Allaah.<sup>2</sup>

15 – Withholding from making *takfeer* of the people of the *Qiblah* (i.e. Muslims) and being free from whatever they do as long as they do not innovate any misguidance. Whoever of them innovates any misguidance is outside the fold of the people of the *Qiblah* and has departed from the *deen*. So one gains nearness to Allaah by freeing oneself from him, abandoning him, hating him and staying away from what he has innovated.

### 'Aqeedah on Dealing with the Rulers from Imaam Aboo 'Uthmaan as-Saaboonee (d. 449 AH):

He stated in *'Aqeedat us-Salaf wa As-haab ul-Hadeeth*:

The People of Hadeeth view that the establishment of the Jumu'ah and the two 'Eeids and other than that from all of the prayers that are made behind a Muslim Imaam, righteous or sinful, as long as he is not a disbeliever who is outside the fold of the religion.<sup>3</sup> They (the People of Hadeeth) make du'aa for the Muslim rulers for success and righteousness,<sup>4</sup> and they<sup>5</sup> do not view (that it is permissible to make) revolt against them (the Muslim rulers) even

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<sup>1</sup> See Ismaa'eel bin Yahyaa al-Muzanee, Jamaal 'Azoon (ed.), *Kitaab Sharh us-Sunnah* (Riyadh, KSA: Daar Ibn Hazm, 1420 AH/2000 CE), p.85.

<sup>2</sup> Ibn Abi'l-'Izz al-Hanafee in *Sharh ut-Tahaawiyyah*, p.370 mentions:

Having obedience to them (the leaders), even if they oppress, because revolting against them will result in greater corruptions than their oppression. Rather, to be patient with their transgression absolves one from evil actions and multiplies the rewards. Allaah has only placed such leaders over us due to our corrupt actions so the results are from the actions being done, so it is for us to strive in seeking forgiveness from Allaah and to repent and rectify our actions...**So if the people want to be free from the oppression of the oppressive leader they have to leave off oppression themselves.**"

<sup>3</sup> Shaykh 'Ali Hasan al-Halabee al-Atharee stated: If such a person is a disbeliever who is outside the fold of the religion then the issue of revolting against him is not something that would need to be researched at all. The issue of revolting against a non-Muslim ruler has to be referred back to weighing up between the benefits and harms and it also has to be referred back to the *fataawaa* of the scholars.

<sup>4</sup> Shaykh 'Ali stated: To the extent that Imaam Ahmad ibn Hanbal (*rahimahullaah*) would say **"If my du'aa would be accepted, I would make du'aa for the sultaan (governer/ruler)"**, as if the ruler is rectified then so would the people under him and also the affairs of the society.

<sup>5</sup> i.e., the people of *hadeeth* who are the saved sect and the aided group.

if they see from the deviation from justice towards injustice, oppression, transgression and its likes.<sup>1</sup>

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<sup>1</sup> See translation: Aboo 'Uthmaan Ismaa'eel ibn 'AbdurRahmaan as-Saaboonee, *'Aqeedat us- Salaf wa As-haab ul-Hadeeth* [The Creed of the Pious Predecessors and the People of Hadeeth], London: Brixton Mosque Islamic Centre, 1420 AH/1999 CE, pp.93-4.

## THE EDUCATION AND CREDENTIALS OF OMAR BAKRI MUHAMMAD FUSTUQ

Bakri claimed in his book *Essential Fiqh* (London: Islamic Book Company, 1996) that he graduated from numerous universities, the most of important of which being *Umm ul-Qura*' in Makkah, the *Islamic University of Madeenah* and *al-Azhar* in Egypt, along with the *College of Sharee'ah* in Damascus!!<sup>1</sup>

In document authored by Omar Bakri entitled *The Islamic Verdict on Jihad and the Method to Establish the Khilafah* a different biography of where Bakri studied is given wherein his *tadlees*<sup>2</sup> can

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<sup>1</sup> The book is available for purchase here: [http://www.lawbooks-online.com/index.asp?title=Essential+Fiqh&isbn=&match\\_type=exact&search=simple&imageField.x=0&imageField.y=0](http://www.lawbooks-online.com/index.asp?title=Essential+Fiqh&isbn=&match_type=exact&search=simple&imageField.x=0&imageField.y=0)

<sup>2</sup> The scholars of *hadeeth* have noted that there are five main types of *tadlees*:

1. *Tadlees ul-Isnad* – this where a narrator claims to have heard a *hadeeth* or a narration from a Shaykh who he usually narrates from and studies with, but in this case he did not hear anything at all from the Shaykh. There is a degree of meeting and correspondence yet in this case he ascribes something to the Shaykh which he did not actually directly hear from him. Ibn 'AbdulBarr (*raheemahullaah*) states “**As for tadlees it is when a man narrates from a man who he met and lived in the same time as and took from him and narrates from the man what he did not directly heard from him**”, *at-Tamheed*, vol.1, pp.15-16. So here the narrator will say “**Anna**” (certainly...), “**an**” (from...) or “**Qaala**” (he said) so it is not necessarily a clear and blatant lie.
2. *Tadlees ut-Taswiyah* – this is the most serious type as it is when a narrator purposefully leaves out and drops someone in his chain of transmission because he is weak and it will weaken his narrations. So for example, a Shaykh who is *thiqah* heard from one who was weak who heard from one who is *thiqah*, yet the weak one is dropped and left out of the chain in order to make it seem as if the two *thiqaat* heard directly from each other without anyone in the middle.
3. *Tadlees ul-Qat'* – this when the narrator of a *hadeeth* pauses and then just mentions any name as if the name mentioned actually relayed the *hadeeth*. This is also known as *Tadlees us-Sukoot*.
4. *Tadlees ul-'Atf* – this is when a narrator narrates from 2 Shaykhs but actually only heard from one of them.
5. *Tadlees ush-Shuyookh* – this is when a narrator uses a name of a person in a chain of narration that is well known by the people as being credible, when in reality it is a person who is da'eef but with the same name. So for example, the *mudallis* states “**I heard Aboo 'Abdullaah say...**” trying to deceive the people that it is Ahmad ibn Hanbal who is well known for the name “Aboo 'Abdullaah” when it is really someone else. Or using “Aboo Saalih” will be used for Ahmad ibn Hanbal in order to make it seem as if the narrator is narrating from someone else so as not to be repetitive in narrating from Ahmad ibn Hanbal. Al-Khateeb al-Baghdaadee states in *al-Kifaayah* (p. 365) that “**...it is where a muhaddith narrates from a Shaykh**

again be viewed, the pdf can be read here: <http://osolihin.files.wordpress.com/2007/03/jihad-and-methodology.pdf>

Firstly, on page 4 of the book in the 'about the author' section it claims that Bakri is:

Sheikh Omar bin Bakri bin Muhammad is from Aleppo, Syria. He was born in 1958 and brought up amongst an orthodox and rich Muslim family. He is married and father of six children. Sheikh Omar started to study Islam, the sciences of Qur'an, The Sciences of Hadith, the sciences of Usul Al-Fiqh, the Islamic law and systems from his childhood until today. He is quality {sic} of knowledge is a Mujtahid Murajjih Juristic Scholars able to outweigh between the four Islamic Schools of thought: Hanafi, Maliki, Shafi'ie and Hanbali.<sup>1</sup> Sheikh Omar adopted the Aqeedah of Ahl Al-Sunnah Wa Al-Jama'ah and adopted the Shafi'ie Mazhab. Currently He is preparing his Ph.D. in the Science of Islamic Inheriting or Plm {sic} Al-Miraath. He received his BA in Shari'ah and the foundations of The Islamic Jurisprudence from the Shari'ah University in Damascus-Syria. He received his MA in the Islamic Jurisprudence (Al-Fiqh) of The four Schools of thought from the University of Al-Imam Al-U'zaie-Beirut. He accompanied and studied with many qualified scholars of Islam like sheikh Abdullah Al- Zamalkaani, Sheikh Osama Al-Khani, Sheikh Awadh Al-Dimashqui and Sheikh Al-Zuheili from Damascus. He joined many Islamic movements like Al-Ikhwaan, Al-Tali'ah, Ebaad Al- Rahman, Hizb ut-Tahrir and Al-Muhajiroun. He is the founder of Hizb ut- Tahrir UK branch and the founder of Al-Muhajiroun world-wide. Sheikh Omar written {sic} and published many articles and leaflets, he participated in a number of conferences on various aspects of topics {sic}. In addition to being a speaker and Khateeb in many Mosques, he also has audio and visual productions, including commentary on the Qur'an. He is currently the judge of the Shari'ah court for the UK, The Secretary General of The Islamic

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**who he heard from yet changes his name, kunyah or nisba or alters his well known condition to one which is unknown.”** This is prevalent today especially with the explosion of the worldwide web and internet forums wherein people use false names, hide behind false identities and use fake pseudonyms. In any case in the modern era it is still practiced in relation to knowledge and Omar Bakri Muhammad Fustuq al-Mudalis as-Sooree al-Lubnaanee is the best example of contemporary *tadlees*. Not only did he claim to study in *Umm ul-Qura'* and the *Islamic University of Madeenah* but he also claimed to study with “az-Zuhaylee”, insinuating by this the famous Wahbah az-Zuhaylee. But when one of the brothers in London went to Syria in the late 1990s and asked Wahbah az-Zuhaylee directly if Omar Bakri was his student Shaykh Zuhaylee denied even knowing Bakri. When Bakri was confronted over this, Bakri said “**No, no, not that Zuhaylee, another Zuhaylee**”!! Clear *tadlees*!

<sup>1</sup> !?

**World League, The principal lecturer of the London school of Shari'ah and The Leader of Al-Muhajiroun.<sup>1</sup>**

So it claims that Bakri was preparing a Ph.D in the science of “Islamic Inheriting” {sic}, yet in which university was he doing this and what is the name of the institution? If it was deemed as important to mention that he is doing a Ph.D then mention where this is being conducted aswell! Secondly, it is insinuated that Bakri studied with “Shaykh Zuhaylee” and he intends by this Wahbah az-Zuhaylee, the famous scholar of *fiqh* in Syria. As a result of this, in the late 90s some Muslim students from London travelled to Syria and had the opportunity to meet Wahbah az-Zuhaylee. They asked him if Omar Bakri really is a bona fide student of his and Wahbah az-Zuhaylee denied even knowing anyone called Omar Bakri! When Bakri was approached over this by the Muslim students from London, Bakri's response was “No, no, not that Zuhaylee, another Zuhaylee!” Clear *tadlees*! Thirdly, it is stated that Bakri was a **“speaker and khateeb in many mosques”** (!!?) this is false, as Bakri was not allowed to conduct his frolics in most of the *Masaajid* in London, let alone him being a speaker in “many mosques”! So we see here that Bakri is merely trying to build up his CV and résumé and make it more colourful than it actually is!

What is also immediately noticeable within the above mentioned biography is that any mention of having been at *Umm ul-Qura University* in Makkah, the *Islamic University of Madeenah* and *al-Azhar University* in Cairo has all also miraculously disappeared from his CV!? This was due to 'AbdurRahmaan Dimishqiyya exposing the deceptions of Bakri in the late 1990s.<sup>2</sup> Yet we still come across gross inconsistencies and blatant *tadlees* within his biography, indeed, we further come across the following about Bakri:

**He is currently the judge of the Shari'ah court for the UK, The Secretary General of The Islamic World League, The principal lecturer of the London school of Shari'ah and The Leader of Al-Muhajiroun.**

La hawla wa la quwwata ila billaah! Since when was Bakri a “judge” meaning that he is a fully qualified Qādi! And where is this **“Shari'ah Court for the UK”**? As for him being the **“Secretary-General of the Islamic World League”** then this again is another example of *tadlees*. For what they are doing here is playing with the name of the other organisation which is well known as being the

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<sup>1</sup> <http://osolihin.files.wordpress.com/2007/03/jihad-and-methodology.pdf>

<sup>2</sup> See 'AbdurRahmaan ibn Muhammad Sa'eed Dimashqiyyah, *Hizb ut-Tahreer* (Istanbul, Turkey: Maktabah al-Ghurabaa', 1417 AH/1997CE), pp.63-66.

*Muslim World League*. So Bakri is trying to assert that he is the Secretary General of the *MWL* and as for being the “**Secretary-General of the Islamic World League**” then where is this organisation? Why the trickery and *tadles*? The same is again observed when it states that he was the “**principal lecturer of the London school of Shari’ah**” but where is this school? What’s the address and what do they study? Who are the teachers and what is the curriculum? It seems to only exist within their fanciful imaginations that are coupled with delusions of grandeur. All to bolster their CVs and credentials in the eyes of Muslim youth this is the extent that some will go to.

On Yawm ul-Ahad 2<sup>nd</sup> Shawwaal 1428 AH/Sunday October 14<sup>th</sup> 2007 CE, the disgraced fraud appealed on *al-Jazeera* (Arabic) TV for the British government to grant him his civil rights and to give him his British residency status back!!!<sup>1</sup> However, he neither pronounced his request on any English channels nor on his own English language website! So here for example: <http://www.obmonline.net/> there was no mention whatsoever of his recent appeal for his beloved British residency status to be returned and this again demonstrates the deceptive tactics of Bakri. So while he appeals for his beloved British residency status to be given back to him on Arabic TV he continues promoting *takfeer*, *ghuloo* and ignorant concepts of jihad amongst English speaking youth who do not understand Arabic!

The only article that we found had picked up on the story was an article by Muhammad ash-Shaafi’ee in *ash-Sharq al-Awsat* (London), dated with the same date mentioned above when he was on *al-Jazeera*, the story can be read in Arabic here<sup>2</sup>: <http://www.asharqalawsat.com/details.asp?section=4&article=441214&issueno=10547>

The article says:

**بكري: أطلب بريطانيا بمحاكمتي أو السماح لي بالعودة لرؤية أولادي**  
**الإسلامي السوري لـ «الشرق الأوسط»: أنا محاصر من كل مكان وتركت عملي..**  
**وقوات الأمن اللبنانية رحلت 14 إسلاميا من تلامذتي**

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<sup>1</sup> We have also found an Arabic transcript of the story that was picked up in *ash-Sharq al-Awsat* (London), by Muhammad ash-Shaafi’ee (Mohammed Shafey), dated: Yawm ul-Ahad 2<sup>nd</sup> Shawwaal 1428 AH/Sunday October 14<sup>th</sup> 2007 CE. Refer to the Arabic article here:

<http://www.asharqalawsat.com/details.asp?section=4&article=441214&issueno=10547>

<sup>2</sup> It can also be seen here:

<http://www.manaar.com/vb/showthread.php?p=44685>

<http://www.manaar.com/vb/showthread.php?t=15682>

Bakri: "I request Britain to judge me or allow me to return to see my children."

The Syrian Islamist says to ash-Sharq al-Awsat: "I am isolated from everywhere and I have left my work...the Lebanese Security forces have deported 14 Islamists who are my students".

لندن: محمد الشافعي

في بيروت انه يخضع لضغوط أمنية قال الإسلامي السوري عمر بكري فستق المقيم تحاصره من كل مكان، مما اضطره الى مغادرة وقف اقرأ الذي كان يعمل فيه، وكذلك مدينة طرابلس الى العاصمة بيروت». وأوضح بكري الممنوع من دخول بريطانيا، انه يعيش حالة مأساوية في ور السفارة البريطانية شقته بعيدا عن عائلته التي تعيش في بريطانيا. وقال انه سيز غدا وسيتحدى قرار منع عودته الى العاصمة البريطانية من اجل حضور العملية الجراحية الخطرة التي ستجريها ابنته راية الإسلام. وقال بكري في اتصال هاتفي أجرته معه «الشرق تعلن الأوسط»: «إما أن توجه لي السلطات البريطانية تهمة مثبتة وتطالب بسجني، أو أن السلطات البريطانية بأنني لست مطلوباً لها ولا متهماً بأية جريمة، وفي هذه الحالة يمكنني العودة الى أهلي». وقال ان الضغوط الأمنية التي يتعرض لها في لبنان اضطرته الى مغادرة مكتبة الوقف الإسلامي في طرابلس بشمال لبنان، وحرمته من الحصول على أي تأشيرة: وتساءل: «لماذا كل هذه الضغوط على أمثالي هذا ظلم كبير، والظلم ظلمات». وأوضح: «للسفر أريد أن يسمع العالم وأن يعرف بأنني لم ارتكب جريمة قط في حياتي، وما هذا أعامل معاملة» المظلومين الفارين، وأحرم من حقوقهم المدنية، إما أن تثبت بريطانيا للعالم بأنني قد لي أراضيتها وتطالب بسجني، أو أن تعلن بأنني بريء من التهم الإعلامية ارتكبتت جريمتي ع التي توجه لي من قبل بعض وسائل الإعلام الغربية». وقال: «كل ما أريده الآن، استرجاع حقي» في إمكانية زيارة أولادي ولو لأيام معدودة

London: Muhammad ash-Shafi'ee

The Syrian Islamist, Omar Bakri Fustuq resident in Beirut, said that he is subject to pressure from security surrounded everywhere, which forced him to leave the Iqra Foundation where he had worked, as well as the city of Tripoli to the capital Beirut. Bakri was barred from entering Britain and said that he is in a tragic situation in his apartment away from his family living in Britain. He said that he will visit the British embassy tomorrow and challenge the decision to prohibit his return to the British capital to be there for the operation on his daughter (named) Raa'yat ul-Islam. Bakri said in a telephone interview with ash-Sharq al-Awsat: "Either the British authorities

<sup>1</sup> He should ask the question to himself, it is as if he has amnesia!!? See here for an example of maybe some of the reasons why he is going through what he is going through, **here he claims that the majority opinion is that even children of the non-Muslims are not innocent as this is only for the Muwahhiddeen; he also refers to the “magnificent 19”; praises Abou Musab az-Zarqaawee and makes takfeer of King Fahd:** <http://www.youtube.com/watch?v=guQhWjm6do8>

More importantly, Allaah says,

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

“Say it is from yourselves (i.e. due to your sin)...”

{Aali-'Imraan (3): 165}

And Allaah says,

﴿كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾

“Thus do We recompense the criminal people.”

{Yoonus (10): 13}

And Allaah says,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ  
يَرْجِعُونَ﴾

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].”

{Room (30): 41}

And Allaah says,

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

“And whatever strikes you of disaster – it is for what your hands have earned; but he pardons much.”

{ash-Shooraa (42): 30}

وضمن الضغوط التي تعرض لها **بكري** على حد قوله لـ«الشرق الأوسط» تم ترحيل أكثر من 14 شاباً من تلامذته على دفعات بعد ان جاءوا لزيارته في لبنان، كان آخرهم أصولي مقيم في احد فنادق العاصمة بيروت، ذهب لزيارته الأسبوع الماضي، فأبلغ مدير الفندق اجهزة الأمن. وأشار الى أن الأمن العام اللبناني طلب منه نصح جميع الإخوة البريطانيين بعدم محاولة زيارته في لبنان إن كانت عندهم نية لقائه ولو للحظة. ورغم معرفة **بكري** بأن أمر عودته الى بريطانيا معقد بحسب محاميه، الا انه طالب بريطانيا بمحاكمته وتوجيه أي اتهام له أو السماح له بالعودة لرؤية أولاده الستة، وأحفاده الخمسة وزوجته، وحضور الجراحة العاجلة لابنته راية الإسلام.

Among the pressures brought to bear on him which Bakri objected to he told «ash-Sharq al-Awsat» were that more than 14 young people from his students have been deported in after they came to visit him in Lebanon. One of them was a fundamentalist residing in a hotel in the capital, Beirut. He went to visit him (i.e. Bakri) last week, and the hotel manager activated the Security devices and informed the Lebanese Public Security who then asked Bakri to advise all British brothers not to attempt a visit in Lebanon if they have the intention of meeting him even for a moment. Although Bakri know that is his return to Britain complicated by his lawyer, he still called for Britain to either try him and charge him of any accusation or allow him to return to see his six children, five grandchildren and his wife, and attend urgent surgery for his daughter Raa'yatul-Islam.

In order to demonstrate some of his frolics within the Arabic media, which are not featured on the site run by his British blind followers, we will relay another article here which we have abridged:

**FIRST – ‘Omar Bakri Denounces “Sheikh Google”’, 18<sup>TH</sup> AUGUST 2007 by Mohammad Al-Shafey in ash-Sharq al-Awsat<sup>1</sup>:**

London, Asharq Al-Awsat- Today, Omar Bakri rejects being labeled as the Islamic fundamentalist who once led the al Muhajiroun and al Ghurabaa movements and prefers the title ‘expert in Islamist movements.’ In this interview with Asharq Al Awsat, the notorious preacher, who left Britain after 20 years for Lebanon following the 7/7 attacks, calls for establishing peace and the sparing of Muslim blood in what seems to be far removed from the heated slogans of the fundamentalists that he once led and the calls for establishing “Londonistan”.

Q: Many observers believe that the tone of your speeches that are delivered in Lebanon has changed and is more composed in comparison to the speeches delivered in London. What is the reason for this change?

**A: My Islamic speeches have not changed. My interviews are characterized by politeness and composure coupled with firmness.** At demonstrations and rallies, my speeches are strong. Of course, for every occasion there is a suitable address. A sincere observer of my live speeches in London would have noticed that they were characterized by originality, clarity, and firm ideas, and that they were completely different from what some western media conveyed after subjecting them to censorship, editing, and distortion that changed the meaning and distorted the ideas. This has been and remains the case in the British newspapers, as I have been exposed to a widespread media smear campaign in Britain. However, I think that the real cause [behind the perceived change] lies in the fact that some Lebanese media organizations have dealt with me in a transparent way that was not the case with many western media organizations, or even with the famous Arab television satellite channels, except in the interviews that were broadcast by the BBC channels and Sky News. There is no doubt that my appearance in the Lebanese media, with such transparency, has been my golden opportunity to respond to the media charges that the western media and newspapers accuse me of. It has been a great opportunity for me to speak to the people live on the air - **as an expert on Islamist movements** - without being defamed, and to be able to focus on the ideas rather than spending time rejecting lies. This used to happen in Britain a lot during interviews and people would think that the accusations were true if I did not refute

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<sup>1</sup> <http://www.asharq-e.com/news.asp?section=3&id=9924>

them to save time in the interview. Lebanese newspapers and magazines have conducted many interviews with me without distorting or changing what I say. I was surprised by the sincerity of the Lebanese press, at least with me personally; despite the political and sectarian inclinations of these newspapers and magazines.

**Q: Are you still committed to your previous statements, such as, 'The flag of Islam will fly over Buckingham Palace and the White House,' and 'the magnificent 19' [a reference to the 9/11 hijackers]?**

A: I still am committed to, and proud of all the statements that I have made that have been published without being distorted. These statements are issued purely for the sake of God, and I ask God to accept them, and to add them to our share of good deeds on the Day of Judgment. These statements include inviting Queen Elizabeth, all MPs, and the British people in general to convert to Islam, my comment that the Islamic preaching will continue until the flag of Islam will fly over British Parliament, the royal palace, the White House, and the entire world, and my statement that a Muslim who plays an active role in preaching and who lives among non-Muslims in Britain or any other country is not allowed attack other people.

**As for the statements that have been attributed falsely to me or to my followers, such as the statement that Islam permits the destruction of children's schools, the killing of women, children, and the innocent, that Britain is a toilet for the Muslims, and other trivia and falsehoods; such comments have been spread to harm us.**

**Q: How would you describe yourself today? Are you a Salafist? Do you still believe in the concept of the Caliphate?**

A: There are bound to be disputes among people because God Almighty says in Surah Hud, Verse 118/119: 'If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute. Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them.' We have been told about these disputes and divisions in the Hadith by Al Tabarani who said that the Prophet (PBUH) said, 'My nation is divided into 73 groups, all of which will be in Hellfire except one.' They asked him, 'What is this group?' He said, 'They are those who are upon like what I am upon today and my Companions.' Praise be to God who guided and honored me by joining the groups of the Prophet (PBUH).

**I am a Salafist Muslim in my creed and in my ways because God Almighty has praised and recommended this as He addressed His Messenger (PBUH) and his companions, may God be satisfied with them, in Surah Al Baqarah, Verse 137: 'So if they believe as**

ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God will suffice thee as against them.' Therefore, whoever agrees with the creed and way of our righteous predecessors, i.e. God's Messenger, his companions, and his household, is guided by God, and whoever disagrees with them is one of the people of the schism.<sup>1</sup> There is no doubt that collective work towards preaching God's word and for the establishment of the Islamic caliphate is a Shariah duty to which I am committed in the same way that I am committed to prayers and to fasting. This has to be done in a clear way according to Shariah, which is calling for God through wisdom, good advice, and the promotion of virtue and prevention of vice.

Q: It is argued that Islamic preachers were the safety valve in Britain before the 7/7 attacks in London. The proof of this is that most of your students were arrested after you left Britain. What is your comment in this respect?

**A: I believe that the British people were safer when the Islamic preachers in Britain were free because these preachers were able to control and rationalize the anger of the Muslim youths in Britain,<sup>2</sup> caused by the government's hostile policies towards issues related to Islam, and the double-standards in dealing with the Palestinian issue in favor of the Israeli enemy...**

Q: What are you doing in Tripoli?

A: My duty as a Muslim is to preach God's religion according to the way of the righteous predecessors. As for the reality of the Lebanese arena, I live among a complex secular society where many parties are classified on sectarian and ideological bases; there is harmony among the various spectra of the Lebanese fabric despite the push-and-pull, convulsions, and sectarian tensions. As for my work in the Lebanese arena, currently, I am the director general of the Iqra Library for general reading and academic research, and a member of the Shariah committee of Iqra Islamic Trust in Tripoli in the Abu-Samra district. I address the Lebanese society via a number of television channels as an (Islamic) expert in the affairs of Islamic groups; this is in addition to writing for some Lebanese newspapers, taking part in educational activity by teaching the foundations of jurisprudence to Iqra's academic group, and other

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<sup>1</sup> We have demonstrated throughout this study that Omar Bakri is not Salafi in any shape or form.

<sup>2</sup> La Hawla wa la Quwwata ila billaah! This is nonsense, let's refer to *The Devil's Deception of Abdullah Faysal* ("Sheikh Faisal") at: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Deception.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Deception.pdf)

weekly activities such as Quran interpretation, Friday sermons, and other open dialogues aimed at enriching Islamic thinking in Lebanon...

**Q: How do you survive away from your family, loved ones, and friends in Britain? How do you communicate with your children?**

A: The critical security situation in Lebanon, the sectarian tension, the repeated Israeli aggressions, the political tension represented by the sit-ins by the opposition forces in the center of Beirut, the resulting consequences such as the events of Al-Jadida Road and the accompanying closure of streets and burning of cars, the closure of the airport, and the Nahr al-Bared crisis and the accompanying bloody confrontations in Tripoli where I moved to after the painful events of Beirut; all these unstable conditions have forced me to live away from my wife, my children, and my grandchildren. I live away from my family that still lives in the same house in Britain where I had lived for more than 20 years before I left Britain out of my own free will. The declaration by the British government to withdraw my residence on its territories did not surprise me, because during my entire legal residence in Britain I did not accept British citizenship for reasons related to Shariah. **However, I was surprised by the decision to deprive me of the right to visit my wife, my six children, and my five grandchildren, as they all have British citizenship.** The fact is that I live alone in an apartment in Tripoli; in addition to the pains of longing to see the family and loved ones, I bear the burden of cooking, cleaning, washing, ironing, and so on. However, praise be to God, I communicate with my wife, my children, and my friends in Britain through the Internet and the telephone.

Q: Is there a certain mosque in which you preach in Tripoli?

A: I am not an employee of the official Lebanese Dar al-Fatwa. I am not an official of any mosque in Lebanon. I am an independent Islamic preacher, and I deliver most of my lessons in the halls of the academic library. I deliver my Wednesday weekly lecture in Al-Qasimiya mosque in old Tripoli. Some Imams invite me to deliver the Friday sermon as a guest in a number of mosques in Tripoli and other Lebanese cities, and I preach in the English language in some Lebanese universities and colleges.

**Q: Do you feel that there is a difference today between the Muslims amongst whom you live in northern Lebanon, and the Muslims to whom you used to preach in Europe?**

**A:** The truth is that the Islamic commitment and Islamic preaching that I saw in Britain was stronger among the Muslims in Britain than in Lebanon. They were more cohesive, better established, and more sincere. This is because in Britain there are no nationalistic or ethnic inclinations between the Arab Muslims and non-Arabs. Moreover, the Muslims in Britain are economically independent and financially successful, a fact that allows them to be free from slavery and those who try to exploit their conditions. The call to non-Muslims to convert to Islam in Britain is stronger, better known, and more successful than it is in Lebanon, because of the absence of political sectarianism. Therefore, the rate of conversions to Islam in Britain is over 18 people a day.<sup>1</sup> The Christian sect in Lebanon is politicized; also the Muslims practice political activity on religious sectarian basis. These sectarian obstacles make inviting non-Muslims to convert to Islam difficult and infrequent.

**Q:** What is your opinion on the statement that has been attributed to you that the recent foiled attacks were the result of young people influenced by “Sheikh Google,” and “Sheikh Yahoo”?

**A:** I still believe that Muslim youths in Britain today lack Islamic authority and that Britain is short of Islamic preachers who the youth can trust, and who are capable of guiding the youth so that they do not fall prey to those who believe that there are no pledges or security between the Muslims living in Britain and the non-Muslims. Because of the failure of the so-called “moderate Islamic organizations” that are loyal to the British government to attract Muslim youths, some of these youngsters resort to “Sheikh Google” or “Sheikh Yahoo,” i.e. the Internet in search for fatwas, which were the reasons behind the failed attacks in London. They might find a religious ruling on the internet that is suitable for the situation in Afghanistan and Iraq, but unsuitable for the situation in Britain.

**Q:** Are you thinking of returning to Britain after the change in government and following Britain’s call for handing over the Guantanamo detainees who were living in Britain?

**A:** If the British authorities grant me a visa for a visit, I will visit my family and my loved ones in Britain, but the issue of returning to live in Britain would mean that I would sue the Home Office in the British courts. This is not allowed by Shariah and is

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<sup>1</sup> Hence, his intense desire to return to the UK and participate in the place where he really thinks “the da’wah among Muslims is stronger”!?

not going to happen, because I am not going to resort to the man-made British courts to restore my permanent residence, which was withdrawn by the British Home Office.<sup>1</sup> Bear in mind that I have not been charged with any crime in Britain or in any other country. Some British human rights and judicial organizations might call for allowing me to return in order to bring the family together again and because so far I have not been charged with any crime in Britain.

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<sup>1</sup> It was okay however for him to take money in the form of the *DSS* (the UK welfare system) and to also receive abundant health care and treatment from the *NHS* (the UK National Health Service)!!?

## CONCLUSION

This study demonstrates conclusively and emphatically the futility of masquerading behind a noble title, because a name without substance is nothing but a label, as the saying goes:

«لسان الحال أبين من لسان المقال»

*A person's condition is clearer than verbal expression*

*(i.e.: 'Actions speak louder than words')*

And as the 'Ulama of Usool say:

«العبرة بالحقائق والمعاني لا بالألفاظ والمباني»

*"What are important are the realities and the meanings (that are applied), not terms and structures"*  
*(so if there is a contradiction between a term and the reality of what is being manifest then the reality and what it means is what is of importance, despite the use of a mere term)*

Without a doubt, these observations also indicate that the cult of Omar Bakri Muhammad Fustuq is a partisan political phenomenon which adapts itself to the fluctuations of the geo-political order to convince unsuspecting Muslim youth that they are the flag-bearers of the truth. This study further shows that the cult of Omar Bakri is an erratic ever-changing *hizb*, which in its endeavour to wield control over the Muslim youth, will adopt a whole range of guises, gowns and images in order to infiltrate the generality of the Muslim populace.

What has this *hizb* achieved by hijacking the noble title of our forefathers, except confusion and chaos? However this group is not alone in its abuse of the term "Salafi" for it is also a common feature of various misguided groups to cloak their deviant ways under the innocent title of 'Salafiyah'. So is it enough in our times to rely purely on a hollow slogan to find the correct group which is at harmony with the truth, echoed for eternity in the words of the Prophet Muhammad (*sallallaahu 'alayhi wassallam*) when he said: "There will not cease to be a group from my Ummah clearly apparent

on the truth”<sup>1</sup>? Or is it an obligation for every Muslim to look behind the mere rhetoric of a name or title to recognize its reality?

One must stress here that we are not in any way attempting to undermine the noble tradition of affiliating oneself to *Sharee'ah* advocated titles as an introductory method to initially clarify the real flag bearers. We only voice our criticism here when the titles are unfortunately hijacked and abused by those who have no right to adorn such titles. We live in strange times, where people of the Sunnah are few but their titles are many, whereas those who preceded us in righteousness and piety, were many and their titles were few. These words encapsulate the predicament which plagues us in modern times. However, by the grace of Allaah the Muslim scholars have been on hand to correct this misuse and abuse of the title 'Salafi'. Shaykh 'AbdulMaalik ar-Ramadani al-Jazaa'iri, an Algerian *Salafi* scholar, stated about the Algerian *takfeeree* group known as the '*Salafi Group for Da'wab and Combat*':

**How can, with all of this, making permissible the blood of the police and killing them, be clean (i.e. permitted)? Then they live on stolen monies which have been ransacked from people by force! They destroy the souls of the Muslim soldiers...As a result, we do not however absolve ourselves from 'Salafiyyah' as it is the truth, yet we absolve ourselves for Allaah from the 'Salafist Group for Dawah and Combat' and from all those who grasp weapons today in our country against the system or the people. I say this so that the creation know that the ascription of those revolutionary groups (i.e. the GSPC) to Salafiyyah is a distortion of Salafiyyah, just as how ascribing deviant Muslims to Islam is also a distortion of Islam, blocking the true path of Allaah and causing people to flee from the victorious ones (*firqat un-Naajiyah*). However, Salafiyyah is Salafiyyah, just as Islaam is Islaam, even though it is distorted by the deviants.<sup>2</sup>**

Shaykh 'AbdusSalaam bin Saalim bin Rajaa' as-Sihaymee (Associate Professor at the *Department of Fiqh* of the *Sharee'ah College, the Islamic University of Madeenah*) stated in his book *Kun Salafian 'ala'l-Jaadab* [Be a Serious Salafi], after mentioning the words of King 'Abdul'Azeez Aali-Sa'ud:

**These are precious words which exemplify the correct meaning of Salafiyyah which in itself exemplifies the correct Islaam. In these days Islaam generally and the Kingdom of Saudi**

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<sup>1</sup> Narrated by Mu'awiyah ibn Abee Sufyaan (*radi Allaahu 'anhu*) in Bukhaaree and Muslim; narrated by 'Abdullaah ibn 'Amr ibn al-'Aas (*radi Allaahu 'anhu*) in Saheeh Muslim; also in Aboo Daawood.

<sup>2</sup> Shaykh 'AbdulMaalik bin Ahmad bin al-Mubaarak Ramadaanee al-Jazaa'iree, *Fataawaa al-'Ulamaa al-Akaabir fima Uhdira min Dimaa fi'l-Jazaa'ir* [The Legal Verdicts of the Senior Scholars Regarding the Killings in Algeria] - (Cairo: Daar Imam Ahmad, 1426 AH/2005 CE), pp.16-17.

Arabia<sup>1</sup> along with the da'wah Salafiyyah specifically<sup>2</sup>, have bore the brunt of falsehood, oppression, confusion and things which are not the reality. This has been due to some politicians and Western writers who hate Islaam and those who promote the Zionists and their views and agree with their oppression and falsehood and have thus been influenced by them in certain countries. This is even though the Da'wah Salafiyyah is the furthest from takfeer (to brand a Muslim as an disbeliever), tabdee (to brand a Muslim as an innovator) and tafseeq (to brand a Muslim as a sinner) without evidence, it is also the furthest from extremism and fanaticism. Yet this blessed da'wah has been associated with things which are not from it and it has been ascribed to things which are not from its manhaj which all distorts its beauty and reality. One of the most glaring factors for this is: the existence of contemporary partisan Islamic groups affected by the Khawaarij ideology and their well-known leaders agreed with a few things from the Salafi manhaj in some matters.<sup>3</sup> Indeed, some of them even spoke in the name of Salafiyyah when the reality is that they were not from it and this confused many people and the reality was hidden from them as they thought that these groups were Salafi or "Wahhabi" as some of them named it. What is really strange is that some of these partisan Islamic groups named themselves "Salafi Jihadis", yet how can they be Salafi when they oppose its 'aqeedah and manhaj?! The reality however is in the application and meanings not in mere terms and names and as a result it is a must to bring attention to this confusion and misguidance which is present in the Islamic world today.<sup>4</sup>

No matter how much effort these wolves invest in fashioning their sheep's clothing, their fraudulent ways and lies will always be discovered, eventually.<sup>5</sup>

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<sup>1</sup> Due to it applying the *Sharee'ah*.

<sup>2</sup> Due to it exemplifying the correct understanding of Islaam.

<sup>3</sup> Even though they differed with most of the *Salafi manhaj* and *'aqeedah*.

<sup>4</sup> From Shaykh 'AbdusSalaam bin Saalim bin Rajaa' as-Sihaymee (Associate Professor in the Department of Fiqh, College of Sharee'ah, Islamic University of Madeenah), *Kun Salafian 'alaa'l-Jaadah!* [Be a Serious Salafi!] (Cairo: Daar ul-Manhaj, 1426 AH/2005). With introductions by Shaykh 'Alee bin Muhammad bin Naasir al-Faqeehee and Shaykh 'Ubayd bin 'Abdullaah al-Jaabiree (*hafidhahumullaah*).

<sup>5</sup> The dangerous statements of Omar Bakri, which he denies when on Arabic and Western media, are enough to indicate his departure from the way of the Salafi scholars. See the following wherein the statements of the main Salafi scholars of the era on such issues are very clear:

[http://www.salafimanhaj.com/pdf/SalafiManhaj\\_NYPD.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_NYPD.pdf)

[http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Terrorism\\_In\\_KSA.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Terrorism_In_KSA.pdf)

[http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Deception.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Deception.pdf)

[http://www.salafimanhaj.com/pdf/SalafiManhaj\\_TakfeerAndBombing.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf)

<http://www.salafimanhaj.com/pdf/SalafiManhajQataadah.pdf>

## APPENDIX: IS ANJEM CHOUDHARY A QUALIFIED ISLAMIC JUDGE OF A SHARIAH COURT IN THE UK? FROM YUPPIE TO QADI IN A YEAR!<sup>1</sup>

The following was advertised earlier this year:

*Britain under Islam Conference*, Saturday 9th February 2008, 6pm - 7:30pm, Venue: Harmony Hall, Truro Road, Walthamstow, E17 7BY, **Speaker: Anjem Choudary, Judge of the Shari'ah Court of the UK and Principal Lecturer at the London School of Shari'ah.**

Not only is this a very bold claim to promote among the Muslims but as one can immediately observe from Choudhary's media antics, his Islamic knowledge is negligible to say the least! At this point then, before we assess the credentials of Anjem Choudhary, it is worth us taking a look at what the scholars of the past have outlined as the criterion for a *Qādī*, a position which Anjem Choudhary now claims to hold!? Indeed, while it is known that he was a fully qualified solicitor of secular British law this in no way gives him the right to audaciously declare that he is a "judge of a Shari'ah court". We will mention some of the main points of agreement among the scholars with regards to what they have concurred are the conditions for a *Qādī*, there may be some points that we have not mentioned herein as we have only relayed the main aspects that the scholars mostly agree on.

### الشرط الأول : البلوغ والعقل والحرية

#### MATURITY, INTELLIGENCE AND FREEDOM

The position of a *Qādī* necessitates that one be of mature mind and intellect and this cannot be attained except after puberty, this condition also negates insanity. Some of the *fuqahā* have also mentioned that:

( ينبغي أن يكون من يتولى وظيفة القضاء صحيح الفكر، جيد الفطنة، بعيداً عن السهو  
والغفلة يتوصل بذكائه إلى وضوح المشكل وحل المعضل

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<sup>1</sup> For Anjem Choudhary's Yuppie image throughout the *al-Muhajiroun* phase of the cult in the mid 1990s refer to: <http://www.youtube.com/watch?v=1vrRHOT001o&feature=related>

The one who assumes the position of *Qādī* must be of sound mind, good expertise, distant from oversight and heedlessness. His intelligence should lead to clarifying a problem and solving a difficulty.<sup>1</sup>

## الشرط الثاني: الإسلام

### ISLAM

The *Qādī* must be a Muslim and it is not something a disbeliever can assume authority over, based on the saying of Allaah,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

“...and never will Allāh give the disbelievers over the believers a way [to overcome them].”

{*an-Nisaa* (4): 141}

The *Qādī* applies the rulings of the Divine Legislation and this requires precision and *īmān* in them before they are to be applied along with fear of Allaah.

## الشرط الثالث: العدالة

### INTEGRITY

Ibn Qudaamah mentions in *al-Mughnee*:

ولا يجوز تولية فاسق ولا من فيه نقص يمنع الشهادة

It is neither permissible for a faasiq to assume the position of a *Qādī* nor one whose testimony is deficient.<sup>2</sup>

This is the view of the majority based on the saying of Allaah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

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<sup>1</sup> *Mughnee al-Muhtaaj*, vol.4, p.375; al-Kaasaanee, *Bidaai' as-Sinaa'i*, vol.7, p.4; al-Khateeb, *Mukhtasar al-Jaleel*, vol.6, p.87.

<sup>2</sup> Ibn Qudaamah, *al-Mughnee*, vol.10, p.37

“O you who have believed, if there comes to you a disobedient one with information,  
investigate...”

{*al-Hujuraat* (49): 6}

## الشرط الرابع: الاجتهاد

### THE ABILITY TO MAKE IJTIHAAD

The scholars also make the condition that the *Qādi* is a *Mujtabid* this is the view of Imaam Maalik, ash-Shaafi'ee, the *Hanaabilah* and some of the *Abnaaf*. This is due to judgement demanding more precision than issuing *fataawa* and even when issuing *fataawa* the *Muftee* should not be a *Muqallid* (blind follower). They also use as a proof the *hadeeth* of Buraydah from the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) that: “There are three types of judges: one will be in Paradise and the other two in Hell. The one in Paradise is the one who knows the truth and judges according to it. As for the man who knows the truth but is unjust in his judgement, he will be in Hell. The man who judges between the people based on ignorance is also in Hell.”<sup>1</sup>

The conditions of *ijtihaad* are; knowledge of the Book, the Sunnah, *ijmaa'*, *ikhtilaaf*, *qiyaas* and Arabic language.<sup>2</sup> The scholars however have said that if there is a necessity it is permissible to follow a judge who is a *Muqallid* if there is not a *Mujtabid* present.

## الشرط الخامس: الذكورة

### BEING MALE

## الشرط السادس: سلامة الحواس

### HAVING SOUND SENSES

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<sup>1</sup> Aboo Dawood, Nasaa'ee, Ibn Maajah and at-Tirmidhi

<sup>2</sup> Ar-Ramlee, *Nihaayat ul-Muhtaj Sharh al-Minhaaj*, vol.8, p.226; al-Baajee, *al-Muntaqaa*, vol.5, p.188.

The *Qādī* has to have sound senses but the scholars have allowed one who is blind to be a *Qādī* based on the fact that Shu'ayb (*'alaybi-salaam*) was blind and that a deaf person can communicate and understand sign-language.<sup>1</sup>

Ibn Rushd summarises the conditions of a *Qādī* with the following:

أن يكون حراً مسلماً بالغاً ذكراً عاقلاً عدلاً

That he is free, Muslim, mature, male, intelligent and just.<sup>2</sup>

So we ask Choudary: at which Islamic institute did you study for you to be bestowed with the honour of becoming a **“judge at a Shariah Court in the UK”** and a “Principal Lecturer”? Not only is the so-called *London School of Shariah* nothing but a re-hash of Omar Bakri's blind followers but there is no premise to this place and no actual location! Furthermore, Choudhary has no knowledge of the Arabic language! Hardly an endorsement therefore of him being any sort of “judge”! We first come across any mention of this “Shariah Court” by Omar Bakri when, in a biography of him it stated: **“He is currently the judge of the Shari’ah court for the UK.”**<sup>3</sup>

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<sup>1</sup> See Ibn Qudaamah, *al-Mugnee*, vol.10, p.37; *an-Nihayaat ul-Muhtaj*, vol.8, p.326

<sup>2</sup> Ibn Rushd, *al-Bidaayah wa'n-Nihaayah*, vol.2, pp.383-384

<sup>3</sup> <http://osolihin.files.wordpress.com/2007/03/jihad-and-methodology.pdf> - see page 4