



**THE SAVAGE
BARBARISM OF
ABOO QATAADAH**

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وَحْشِيَّةُ أَبِي قَتَادَةَ

شيخ عبدُ المالك بن أحمد بن المبارك الرمضاني الجزائري

THE SAVAGE BARBARISM OF ABOO QATAADAH¹

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¹ This lecture was given at *Masjid Ibn Taymeeyah (Brixton Mosque, London)* on Sunday 21 August 2005 CE. The lecture was based on Shaykh AbdulMaalik's book *Talkhees al- 'Ibaad min Wahshiyati Abi'l-Qataad aladhee yudu' ilaa Qatli'n-Nisaa wa Awlaad* (Jeddah: Maktabah al-Asaalah al-Athaariyyah, 1422 AH).

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. 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. The best speech is the book of Allaah and the best guidance is the guidance of Muhammad (*sallallaahu alayhi wassallam*). The worst of affairs are the newly invented matters, for every newly invented matter into the religion is an innovation, and every innovation (into the religion) is misguidance and all misguidance is in the fire.

To proceed:

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“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*}

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“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*}

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“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-Ahzaab (33): 70-71}

To proceed:

Many people today are talking about this tribulation that has engulfed the world like the waves of the oceans. This tribulation has almost entered every house in the world and has destabilised safety and security and has increased tribulations and has increased fear amongst the people.

The truth has to be conveyed with its proofs in order to enlighten people. The truth by itself is not sufficient and it is necessary to mention the things which concern and aid it, because there is no country wherein the truth is present except that there is also that which is null and void (*baatil*) to attempt to challenge it and oppose it. This *baatil* gets in the way in order to block the spread of the truth. Therefore the truth needs that which can support it even though it is strong with its proofs alone, however if the *baatil* gets in the way the truth needs extra determination in order to defend itself from evil. For that reason our Lord says:

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“And thus we have made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and helper”

{*al-Furqaan (25): 31*}

Allaah guides with His book and helps the one who adheres to the Qur’aan through guidance and opposes evil but this is only with the truth and not with that which is null and void.

The intelligent agree that it is incumbent on every state to have an army as they have also agreed that any state which does not possess an army will not survive. For this reason, Allaah has legislated *jibaad* (striving) for the Muslims. *Jibaad* is neither wreaking havoc nor causing corruption and it is not transgression against people, rather it is according to the understanding which we have mentioned prior. Even if the Muslims are transgressed against and they are ready to stop their enemies, it is not permissible for them to kill except with justice and balance. As Allaah has said:

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“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.”

{*Baqarab (2): 190*}

This is during fighting when someone comes to fight against you and therefore it is incumbent on you to be just when you fight and not exceed the limits. Do not transgress the one who transgresses against you with more than has been done to you. In *sabeeh muslim* from Buraydah (*radi*

Allaahu 'anbu) who narrated that whenever the Prophet Muhammad (*sallallaahu alayhi wassallam*) commanded an army general, he (*sallallaahu alayhi wassallam*) would exhort the army general to have fear and consciousness of Allaah. This is because an army leader is in need of having *taqwaa* of Allaah and being reminded of it. In the same way the leader orders goodness for those under him and does not transgress against them.

Therefore, the leader of an army has to be one of pious worship, correct *deen* and good manners with his followers. The Prophet (*sallallaahu alayhi wassallam*) said to an army: “*Do battle and do not exceed the limits, do not depart (from the battle), do not mutilate and do not kill new born babies.*”

The Prophet mentioned “*battle*” meaning: strive hard and “*do not exceed the limits*” meaning: do not transgress the bounds in your struggle and do not take anything without the permission of the leader of the army. The Prophets words “*do not depart (the battle)*” indicates that betraying and leaving the struggle is not permissible, as the Prophet (*sallallaahu alayhi wassallam*) used to take a flag with him during the battles and did not hide in amongst lairs and mountains. He (*sallallaahu alayhi wassallam*) did not kill and then hide himself and leave other Muslims to share a legacy of tribulation; rather he used to take a flag during a manifest and clear *jibaad*. The Prophet (*sallallaahu alayhi wassallam*) said also “*do not mutilate*” meaning do not torture people when you kill them. The Prophet (*sallallaahu alayhi wassallam*) also noted “*If you kill them, then kill well.*”² Do not mutilate people and then the Prophet stated “*and do not kill newborn babies*” those babies and children that have not reached puberty.

² Saheeh Muslim

In the two *sabeehs* it is mentioned that the Prophet (*sallallaahu alayhi wassallam*) found a dead woman of the polytheists that had been killed during the battle. He saw the companions surrounding something and then he found out that it was woman who had been killed during the battle. The Prophet was angered by this as she had been killed and said *“This is not one against who war is to be fought against”* clearly showing that this woman did not come to fight against you, so why did you kill her? Therefore, the Prophet (*sallallaahu alayhi wassallam*) prohibited the killing of women and children.

Sa’eed ibn Mansoor narrated that Aboo Bakr as-Siddeeq (*radi Allaahu ‘anhu*) appointed four leaders for four armies and sent them. One of these leaders was called Yazeed ibn Abee Sufyaan and he was appointed for all of the armies. Aboo Bakr was with him and advised him and Yazeed was on horse-back whilst Aboo Bakr was walking next to him. Yazeed said *“O Caliph of the Messenger of Allaah, either you ride or I’ll get down and walk alongside you.”* Yazeed felt ashamed that he was riding whilst his leader was walking, this is the reality of the humility of Aboo Bakr (*radi Allaahu ‘anhu*). Aboo Bakr said *“I am not riding and it is not fitting for you to get off the horse, I anticipate Allaah’s reward for these footsteps in Allaah’s way O Yazeed.”* Then Aboo Bakr proceeded to advise Yazeed regarding certain things and said to him *“we will pass by people in monasteries occupying themselves in them, so leave them.”* Meaning that you will pass by monks, rabbis, priests and the like who have left the people in order to worship within their places of worship. There is no doubt that this is in regards to the Christians of that time, so Aboo Bakr prohibited his leaders from attacking those worshippers and to avoid such worshippers, leaving them upon the *deen* that they are upon.

This leads here to the prohibition of killing the weak such as women and children and the prohibition of fighting those who do not fight against us

and the prohibition of intimidating those people of different religions who have abandoned the people and become occupied in their worship. Aboo Bakr also used to say **“Do not kill a child or a woman and do not destroy buildings”** meaning: do not desecrate or destroy peoples homes and **“do not cut down a fruit bearing tree or kill a creature, cow or sheep except for food”** meaning: do not destroy the sustenance of people by destroying their animals or burn down their crops and trees saying **“except for food”** for those who are in need of food to feed the armies for example, then there is no problem in that as it is something that Allaah has permitted. Then he (*radi Allaahu ‘anhu*) said *“and do not burn bees and do not flood them out”* this is correct here bees and not palm trees as the speech concerning the trees has already passed. Even if you were to find that they have bees which they keep in order to extract honey from them it is not permitted to burn, kill or drown them. He then said (*radi Allaahu ‘anhu*): *“Do not exceed the limits and do not be cowards”* this is the advice of Aboo Bakr (*radi Allaahu ‘anhu*) from Sa’eed ibn Mansoor and it is an authentic *hadeeth* and narration. This is the clean and pure *jibaad* for one who establishes the call to *jibaad*, not mere tribulations, killing people and love of spilling blood. So this is all for when a legislated *jibaad* is established as has just been explained.

Today people have emerged who have the forms of *Bani Aadam* (i.e. humans) yet their actions are those of wild savage animals. Unfortunately, Islaam has been harmed by them as they ascribe themselves to it, they bomb popular places then run to hide in lairs like snakes, and they did not show mercy to the young, the old or to the weak woman.

Unfortunately, this evil way reached some people in our country of Algeria, as you know, and I intend during these last few years. As those who were the first to set forth this way were those savages in Algeria who bomb

indiscriminately, take hostages and block the roads and then take away people's safety, security, money and even their honour. Even in America wherein the two large buildings were destroyed there, as you know, in what has been called 'September 11th', hundreds of innocent people were killed, Muslims and others. Those who follow this evil and wicked way claimed that it was a heroic act of *jibaad*. What is strange is that when we were warning against the likes of such actions, and as soon as we heard of them we warned the people about them, we found ourselves strangers within our societies. It was almost as if the whole world considered the likes of such actions as righteous, while only we warning about them, we ask Allaah for good health.

When we explained to the people that the Divine Legislation prohibits the likes of such treachery, killing and tribulation, they (those who claim that such actions are heroic acts of *jibaad*) were amazed and bedazzled. Such actions burdened and destroyed two complete countries and also destabilised security there, Afghaanistaan and 'Iraaq as you know. The result was that these two countries were accused of the twin tower attacks, so what intelligent person would praise those (terrorist) actions?

Then the tribulations followed with destructive bombings in many countries, in Europe, the Middle East and Africa, even in the land of the two holy sanctuaries, the most safe and secure of Allaah's lands. Some of the foolish people praised the attacks on the twin towers without assessing the benefits and ills of such an action, and without concern for the innocent.

Such actions emerge from the most cowardly of creation, as they bomb secretly without their identities being known and then they leave the innocent to bear the brunt of what they have done. So where is the courage?

I said that the first to revive this evil way were unfortunately those in our country, Algeria and the one who gave them such rulings and encouraged them was the one known as Aboo Qataadah al-Filisteenee also said to be known as ‘Umar Mahmood Aboo ‘Umar. He is a Jordanian national who had caused a number of problems in his country and viewed his country as being a disbelieving country and thus fled to the land of Britain and its rule and governance, taking from its wealth. He created methodologies which are alien to human societies not to mention Islaam. He was the first to allow multiple bombings and he gave a *fatwa* that was very strange in Islaam, clear in its savagery and outside the realms of humanity. Many of his followers were unable to be happy with these rulings but he was the one to actually initiate such views and give rulings according to such views. This however was the most evil of what he gave a ruling on as he began two great tribulations.

The first was that he made permissible the killing of women and children, as you will hear by the permission of Allaah. Secondly, he made permissible using other people’s money by any means, claiming that such monies were from the spoils of war. He made lawful the blood of the innocent and using unlawful money. It is mentioned in the Qur’aan and the *Sunnah* many texts concerning the issues, specifically concerning the two matters that he fell into, the *fatwa* of taking the peoples money and spilling their blood. Allaah has prohibited both of the two matters that Aboo Qataadah fell into and there are many texts concerning this and I will mention three verses of the Book of Allaah and two *hadeeths*. The first verse is:

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“O you who believe do not consume each others wealth unjustly, except in trade amongst yourselves. And do not kill yourselves (nor kill each other). Indeed, Allaah is Most Merciful to you.”

{*an-Nisaa* (4): 29}

Where Allaah says **“and do not kill yourselves”** means do not kill each other, as Allaah said in *Soorah al-Baqarah* to *Banee Israa'eel*:

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“Kill yourselves (the innocent kill those doing wrong) that will be better for you with your Creator.”

{*Baqarah* (2): 54}

Meaning: killing yourselves in order to expiate sins when they took the calf for worship. Allaah also said when informing the angels when:

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“They said: “Will You place therein those who will make mischief and shed blood – while we glorify You with praises and thanks and sanctify You?”

{*Baqarah* (2): 30}

This verse mentions these two great matters. **“Will You place therein those who will make mischief”** Ibn Taymiyyah (*rabeemabullaab*) said that the mischief here is taking peoples money unjustly. Allaah also said:

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“And when he turns away (from you O Muhammad), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allaah likes not mischief.”

{*Baqarab (2): 205*}

Allaah informed that corruption with money is corrupting the crops, whilst destroying crops and cattle, is spilling blood.

The Prophet (*sallallaahu alayhi wassallam*) said in combining the prohibition of spilling blood and safeguarding people’s wealth, as has been narrated authentically in the *musnad* of Imaam Ahmad, *“The Muslim is the one whose wealth and blood is safe from the people.”*

This is the Muslim, if they see you they trust you and do not fear you and if they see you they do not fear that you will transgress against them and that there is safety in you.

How many of you in Europe, and the righteous Muslims over there, have been safe and his Christian neighbour has travelled and even left his possessions with you or even his children with you, if he did not want to take them along with him, it was safe for him to do that. This is because

your neighbour knew and was happy that it was safe to do that. But as for now, it is not possible to do this and we seek help from Allaah.

The Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “Indeed I hope to meet my Lord and none of you seek anything from me due to transgressing regarding blood or money.”³ Contemplate!

He hoped to meet his Lord without anyone seeking recompense from him concerning these two great matters, oppressing in spilling blood or taking money. This indicates the importance of these two matters about which Allaah spoke of in His book and on the tongue of His messenger (*sallallaahu alayhi wassallam*). Yet unfortunately, and from the evil ends of Aboo Qataadah al-Filisteenee, Allaah debased him to give a *fatwa* on these two matters and say the likes of which have never been preceded by anyone else from the worlds! No one from the contemporaries or those of the past has said the likes of what Aboo Qataadah has said. Now I will quickly get to something from the principles of this man:

ABOO QATAADAH WARNS FROM SEEKING KNOWLEDGE FROM SCHOLARS AND ENCOURAGES READING FROM ONLY BOOKS

Firstly this man, as you know, did not study at the hands of the scholars meaning that he did not study with any of the people of knowledge. Even though he was in Jordan at the time when Shaykh Muhammad Naasiruddeen al-Albaanee (*rabeemahullaah*) was present, this great mountain of knowledge and senior scholar, and it would not be risky to say that he was the greatest scholar of his time.

³ Reported by at-Tirmidhee and it is *saheeh*.

So with that, I used to go to visit the Shaykh (*rabeemabullaah*) every year and sometimes I would see him twice a year, yet I never ever saw this man (Aboo Qataadah) if he erred, come to see the Shaykh. I never ever saw him do this at all. He (Aboo Qataadah) used to stay from being present in the gatherings of the Shaykh as Aboo Qataadah used to stay away from the gatherings of the people of knowledge. Thus, it was from his principles that he used to take knowledge only from books without referring to the scholars. He mentions this in his book *al-Jibaad ul-Ijtibaad*, which is a book which really is an example of assorted papers and then published in his magazine named '*al-Ansaar*,' the book is a compilation of his articles. Within the book he attempts to refute those who refer to scholars, so contemplate, as this is a strange matter indeed!

Allaah says:

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

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

So what about the matters in which he rules on, major issues to do with security and fear? Allaah commands retuning to those well grounded and qualified scholars, meaning: the senior scholars. Allaah says:

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“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*}

Contemplate! Aboo Qataadah rejects all of these verses and claims that the Prophet (*sallallaahu alayhi wassallam*) permitted taking knowledge directly and solely from books. Aboo Qataadah says on page 248 and the pages after it: **“The sunnah that praised referring to pages (of a book)”** meaning: taking knowledge from papers without looking at personalities is the definitive proof of this sect. This *sunnah* is in the words of the Prophet (*sallallaahu alayhi wassallam*) to his companions one day: *“Which of creation has more pleasing faith than you?”* The companions replied: *“The angels.”* He said *“How can they not believe and they are with their Lord?”* They said: *“The Prophets then?”* He said *“How can they not believe when revelation comes to them.”* They said *“then us?”* He said *“So how can you not believe and I am with you?”* They said: *“Then who O Messenger of Allaah?”* He replied (*sallallaahu alayhi wassallam*): *“A people will come after you and will find some papers (in a book), believe in them...”* (and in some narrations: *“a people after you will obtain a book and then believe in it”*) *“...and act according to it and those are the people who will receive the greatest reward from you.”*

In another narration: *“they will find a document and act according to what is mentioned in it and they are best people in eemaan.”*

Aboo Qataadah says: **“Look at the research and verification of the hadeeth by Ahmad Shaakir and the hadeeth praises taking knowledge from a book and that those who do so are from the greatest people in reward and the best people in eemaan. This indicates that towards the end of time there will be the fall of corrupt examples in the name of knowledge and scholars who are used falsely and erroneously, and a return to papers and documents and those sick people will not be able to harm”** by this he means the scholars as he ascribes to them *“sickness”*, **“the words of such and such.”** These are Aboo Qataadah’s words and we ask Allaah for good health.

Glory be to Allaah, *The Magnificent*, Aboo Qataadah fights against the scholars and he fights against those who refer to the scholars, and this is from the results of his deductions. As according to such a deduction he promotes that taking knowledge from books is better in reward than one who takes knowledge directly from the scholars!

Contemplate on this: as if he himself was content with seeking knowledge from the scholars he would not have fallen into such peculiar understandings and he would have known that none of the scholars of *hadeeth* have understood the *hadeeth* as he says!!

The scholars of *hadeeth* have graded this *hadeeth* under two chapters, the first being the virtue of whoever believes in the Messenger (*sallallaahu alayhi wassallam*) yet did not see him, meaning: it is from having *eemaan* in the unseen. So it means that when a document, manuscript or book is found by one who had not seen, met, or lived with the Prophet (*sallallaahu alayhi wassallam*) yet believed in the unseen realm.

For this reason al-Bayhaqee in *Dalaa'il un-Nubuwwah* has a chapter entitled **'What is mentioned regarding those people who did not see the Prophet yet believed in him and it was as he informed of.'**

Also al-Haythamee in *al-Majma' az-Zawaa'id* wherein he included a chapter entitled **'What is mentioned regarding those who believed in the Prophet (sallallaahu alayhi wassallam) but did not see him.'**

Likewise, Ibn AbdulBarr in *at-Tambeed* in volume 20, page 248, also Ibn Hajar al-'Asqalaanee in *Mataalib al-Aaliyyah* wherein he had a chapter **'The Virtue of Whoever Believes in the Unseen.'** Also al-Busayree in *Tuhfat ul-Khayrah* in volume 1, on page 106, Ibn Hajar also said in *al-Amaal* that **"What is desired is having belief in the unseen, and Allaah knows best."** Al-Munawee in *al-Fayd ul-Qadeer*, **"That is because Allaah praised them due to their belief in the unseen, they believed in Allaah and the Day of Judgement without seeing it and they witnessed the Prophet and believed in him as they saw the signs and witnessed the miracles. Whilst the last part of the *ummah* believes without actually seeing what the first generations witnessed."** For this reason Ibn AbdulBarr in *at-Tambeed* when he highlighted some of the commentaries of some of the *salaf*: **"And Sufyaan ibn 'Uyaynah used to say "the explanation of this hadeeth and what is similar to it are clear in the Book of Allaah, such as the words of Allaah:**

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"How can you disbelieve and you recite the verses of Allaah and amongst you is His Prophet"

{*Aali Imraan (3):101*} ”

As Ibn Katheer explained: **“Those who believe in the unseen in the first part of Soorah al-Baqarah.”**

Contemplate: this is the first *tafseer*, now the second explanation from the scholars is that the *hadeeth* is an evidence for narrating a *hadeeth* via *wijaadah*. *Wijaadah* is when a student finds a book of his teacher without actually hearing the likes of the contents of the book from his teacher directly. So the student will narrate the contents of the book and say that he heard it from his teacher. The scholars therefore say that *wijaadah* is permitted based upon the evidence from this *hadeeth*. Ibn Katheer said: **“This hadeeth contains evidence for using wijaadah in which Ahl ul-hadeeth have differed upon as is noted in the beginning of the explanation of Saheeh Bukhaaree, as they are praised and of the greatest reward according to this.”** This is in regards to researching *hadeeth*.

Likewise as-Suyootee notes in *Tadreeb ar-Raawee*, from Ibn ul-Balqeenec: **“Some need to resort to wijaadah in researching hadeeth, those are the greatest in eemaan from the creation”** and then he mentioned the *hadeeth*. In the same way, many of the people of knowledge deduce from this *hadeeth*, like for example as-Sakhaawee who made it *hasan* and acted according to it and Ibn Hajar said in *Amal al-Mutlaqab*: **“The intended virtue is the virtue of belief in the unseen.”**

Aboo Qatadaah has also fallen into a grave calamity in that he has made those who find knowledge through dispersed manuscripts, documents, books and other papers as better than the people of knowledge. He did not pay attention to the fact that the *hadeeth* mentions the Prophets and angels, therefore the result of this strange deduction is that the later Muslim

generations are of more virtue than the Prophets! For this reason, Ibn Taymiyyah mentioned this *hadeeth* and then said, as is noted in *Majmoo' al-Fataawaa*: **“This hadeeth notes that their faith is more pleasing and better than the eemaan of other than them, but it does not indicate that they themselves are more virtuous. As the hadeeth mentions the angels and the Prophets and it is well-known that the Prophets are more virtuous than those who believe in such dispersed manuscripts, scattered papers and books.”** So contemplate, may Allaah bless you!

Look at the result of a man who does not sit with the scholars, so whoever is like this, will not find such strange things as being strange. For that reason they said *“do not take knowledge from a scripture or a book”*, meaning do not take knowledge from a person who only gathered his knowledge from reading books without sitting and learning with the scholars. They also said do not take knowledge of reading the Qur’aan from one who merely learnt by himself through reading from the *mushaf* and did not learn with a Qur’aan teacher.

Aboo Qatadaah al-Filisteenee fell into a major error regarding seeking knowledge and sitting with the people of knowledge, claiming that there is no need to return to the scholars. Therefore he made a huge mistake concerning the journey for searching for *hadeeth*. Al-Khateeb al-Baghdadee (*raheemahullaah*) wrote a whole book on this subject and Aboo Qatadaadah al-Filisteenee wants for students of knowledge to take knowledge from his books and leave off real knowledge. The scholars are those who Allaah uses to take away the confusion from the earth, as narrated from Hanbal ibn Ishaq in the *musannaf* of Ibn Abee Shaybah and also narrated by Aboo Nu’yam in *al-Hibyah*, that Aboo Qilaabah said *“The similitude of the scholars is*

like that of the stars and planets that guide the people, if they fall then the people fall into confusion” meaning: if the scholars differ the people will always be confused.

Moosaa (*alayhi salaam*) heard from one who possessed more knowledge than himself, that being al-Khidr. He took it upon himself to travel unto Khidr even though the years of travel burdened him as he (*alayhi sallam*) said:

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“I will not give up (travelling) until I reach the junction of the two seas or (until) I spend many years travelling.”

{*al-Kahf* (18): 60}

Likewise, this character Aboo Qataadah al-Filisteenee hates the scholars with a passion, while the scholars give insight to the people and warn them from corruption in their *deen*. They do not accommodate those who wish to add something to the *deen* which opposes the Divine Legislation of Allaah.

When Aboo Qataadah saw that the scholars opposed his calls to his own concept of *jibhaad*, he began to despise the scholars and curse them. The *Salafee* scholars were on the receiving end of most of his curses and thus Aboo Qataadah said in the magazine ‘*al-Ansaar*’ no.68, page 2, Jumadaa al-Ulaa 22 1415 AH: **“We have said on numerous occasions in the past that the Salafee movement, with its foremost scholars, degenerated in its revival of being firmly grounded in opposing taqleed. We have given many examples of this, and then we saw that this movement was greatly unsuccessful in its achieving its goals.”** Then he says on page 3: **“...And unfortunately, the Salafee movement and its scholars took this path, the path of the criminals, and fell into it up to their ears.”**

So contemplate, may Allaah bless you!

He also said in the magazine *'al-Ansaar'* no. 128, page 7, Rajab 29 1416 AH: **“The taaghoot government of Saudi was able to enlist a number of scholars from the Salafees from different parts of the world to work for it. They write for them security reports of the activities of Islamic movements and this happens annually. As the Salafee who holds that the leaders of the scholars are AbdulAzeez ibn Baaz, Muhammad ibn Saalih al-‘Uthaymeen, al-Luhaydaan, Fawzaan and Rabee al-Madkhalee, then this Salafee, in whichever country, will always in the end believe in the leadership of the Saudi family, as his scholars are those mentioned, who have allegiance to the Saudi family. Therefore the Salafee will say “The leader of my Shaykh, is my leader” and the leader of Ibn Baaz is the leader of the Salafees and so for that reason Fahd ibn AbdulAzeez is the leader of the Salafees in the whole world.”**⁴

⁴ This statement from Aboo Qataadah also demonstrates his deception, as the *Salafees* do not restrict *Salafiyyah* to any one particular country neither do they claim that “*whoever is the leader of my Shaykh, is my leader*”. Rather, the *Salafees* oppose *all* revolt and rebellion against *any Muslim* leader or government wherever that may be on the earth. Furthermore, in this quote Aboo Qataadah selectively only noted the scholars from Saudi and did not mention the other foremost non-Saudi *Salafee* scholars such as Imaam Muhammad Naasiruddeen al-Albaanee and Imaam Muqbil ibn Haadee al-Waadi’ee (*raheemahumullaah*). This is as the mention of these scholars would have further destroyed his futile argument and his fear of these mountains of knowledge in their correct scholarly explanations of many of the *hadeeth* that Aboo Qataadah tries to use. Others who share this view in London and are also known for their *ta’n* on the scholars include the likes of Aboo Ithaar, Aboo Hamaam, Shukree at-Toonisee, Khawaaja Jamaykee, Aboo ‘Umar and Aboo ‘Eesaa, these latter two make *takfeer* of whoever does not pledge allegiance to them in the UK. To refute the latter two (who belong to the extremist group that calls itself ‘*Jamaat ul-Muslimeen*’ and also have a base in Slough) is straightforward, by merely asking them questions such as: “*Who is a person who does not join ‘Jamaat ul-Muslimeen’? A Muslim or a non-Muslim?*”; “*How does a person become a Muslim?*”; “*When did the khilaafah (started by the sahaabah) come to an end?*” And “*What did the people become after that (the end of the khilaafah)? Muslims or non-Muslims?*” Their responses to these questions will reveal

Contemplate, may Allaah bless you, as this speech does not need any explanation as it places stern contempt for the Saudi state in particular.

The reality of these people is that when they find any leader who is close to applying the Divine Legislation and spreading it and publishing books concerning *'aqeedah* and *tawbeed* that increases their wrath and anger.

It is known, may Allaah bless you, that those who usually criticise the Saudi state, are those who are involved with terrorism. And this can be witnessed in what we have just seen. As Aboo Qataadah considers the Saudi state as being a **“taaghoot”** state and makes *takfeer* of it, so contemplate on those scholars who he has slandered greatly, as from other than the crime that he has mentioned, all of those scholars who are known to speak with the Qur'aan and *Sunnah*, have all become innovators!

ABOO QATAADAH'S TAKFEER

Now we will speak about Aboo Qataadah's *takfeer* of the Muslim leaders and the military. Aboo Qataadah made *takfeer* on all of the Muslim states, no.119, page 10, dated al-Khamees (Thursday) 24 Jumadaa al-Ulaa 1416 AH he began with the government of Algeria, then Morocco, Libya, Palestine, Jordan, Saudi and said to his group, his group of savages, **“You will not find any difference between these countries and the apostate government of the Saudis.”** In issue no.134 dated: 12 Ramadaan 1416 AH, Aboo Qataadah said in the magazine *'al-Ansaar'* as always, on page 5 makes *takfeer* of Kuwait, and many other states such as the United Arab Emirates in another issue. I do not wish for people to refer to his speech in

their ignorance of the Qur'aan and *sunnah*, their extremism and their lack of knowledge.[Translator's Note]

this magazine but what is important to me is to highlight the observance of this man, who does not fear Allaah with regards to the honour of people of whom he makes *takfeer*.

He does not limit his *takfeer* to the Muslim rulers, rather he even makes *takfeer* on the armies, military personnel and police forces of the Muslim states. He said in a famous *khutbah* unfortunately given in London,⁵ and in this *khutbah* he encouraged Algerians, or rather the savages of Algeria, to kill on mass other Algerians with multiple attacks on women and children. These savages carried this out in their obedience to their leader. He said in this *khutbah*: **“Now on Algerian land, ask the people, the Islamic Salvation Front (FIS) issued a statement saying that it wants every soldier or Algerian to publicly say that Algeria is not a Muslim country, this was from FIS who wanted to rule by Islaam, as most of the army now kill Muslims and kill the mujaahideen as opposed to other states, so therefore the excuse of ignorance does not exit for it. Every soldier on Algerian land that is with the state and its rule, is a disbeliever in Allaah and a mushrik that will forever be in the fire.”**

Aboo Qataadah made lawful their money, honour and then tried to go back on himself and say **“...all what remains is the issues of the apostates**

⁵ These used to be held at the *Fourth Feathers Community Centre* on the Lisson Green estate, West-Central London, wherein many of the youth of the area became brainwashed by the *kalaam* of Aboo Qataadah. Even to this day the estate is a stronghold of resistance to the *Salafee da'wah* with only a few *Salafees* in the whole area. These *khutab* were given in Arabic so they were not really known about by the English-speaking brothers, however in the Arabic speaking countries, like Morocco for example, the *khutab* are widely spread and as a result a number of youth have become convinced that Aboo Qataadah is a “Shaykh”!?. Some of his lectures and *khutab* during the mid-nineties used to be translated into English by ‘Ali al-Bengalee and AbdulHaakim al-Espaanee al-Fitooree, with the latter being the most vehement in his hatred of the *Salafee da'wah* and colliding with the people of innovation in order to suppress the *Salafees*. AbdulHaakim al-Espaanee adopted the *takfeeree manhaj* of Aboo Qataadah and then later became entrenched in the works of Sayyid Qutb, the logical step for a *takfeeree*. [TN]

and the scholars past and present have differed in regards to this, and we discuss those...so for that reason they are a group of disbelief and apostasy...so whoever who makes takfeer of its individuals then its proof is strong especially in the land of Algeria, and whoever avoids takfeer of its individuals then his saying is valued in the land of Algeria, so it is only from consensus that all those in the sect..." he intends here the government, soldiers and the people, as he associates the government with the people "...act according to the orders of someone or of the whole." So it can become apparent from this speech, may Allaah bless you, that he also therefore makes *takfeer* of the women related to the leaders, women of military personnel and even also the people, so he makes *takfeer* of all the general people due to following the government.⁶

⁶ Shaykh AbdulMaalik (*hf*) is pivotal in opposing the extremists who make a blanket denunciation of other Muslims whether by way of *takfeer* or *tabdee'* (to declare a person to be an innovator). As a result, many of these extremists have opposed Shaykh AbdulMaalik for his efforts in exposing such extreme elements in the ranks of the Muslims. Faalih al-Harbee, an individual who applies regular *tabdee'* (to declare another Muslim as an innovator), *tashnee'* (harsh criticism of Muslims) and *Haddaadiyyah* (an extremist methodology which denounces the well-known scholars of the *Sunnah*), opposed Shaykh 'AbdulMaalik spreading a number of erroneous ideas. This was even after Shaykh 'AbdulMaalik had already been given recommendations from Shaykh Albaanee (*raheemahullaah*), in particular for Shaykh 'AbdulMaalik's book *Madaarik un-Nadhr fee Siyaasah*, in which Imaam Albaanee (*raheemahullaah*) praised Shaykh AbdulMaalik (*hf*). Al-Harbee initiated the horrific attitude of *ghuloo* (extremism) in the *salafee manhaj* and was able to dupe a whole mass of youth in the west into following his extremist ideas. As a result, a website was even dedicated to him wherein he was referred to as being a "mujaahid", "Allaamah" and "major scholar"!?! Faalih al-Harbee's deviation was initially recognised by the *muhaddith* of Yemen, Imaam Muqbil ibn Haadee (*raheemahullaah*) who was criticised by Faalih who claimed that "King Fahd's toenails are better than Shaykh Muqbil" and other vile statements regarding Imaam Muqbil (*raheemahullaah*). Imaam Muqbil (*raheemahullaah*) said about Faalih "Lan yuflih Faalih," and indeed Faalih al-Harbee has not been successful, and last year was heavily criticised by the *muhaddith* of Madeenah Shaykh 'AbdulMuhsin al-'Abbaad al-Badr (*hafidhahullaah*) to which Faalih could not respond. Recently, Faalih al-Harbee claimed the Shaykh Rabee ibn Haadee al-Madkhalae (*hafidhahullaah*) has begun a new sect and has accused Imaam Albaanee (*raheemahullaah*) of 'Irjaa'!?! This indeed is the sick reality of al-Harbee, who wages war against the scholars with his extremism. Many of those who were entrenched in *ghuloo* and blinded by it have been quite reluctant to openly free themselves from *ghuloo*, and whilst they have

ABOO QATAADAH WARNS FROM PRAYING IN MASAAJID

Aboo Qataadah al-Filisteenee makes it impermissible to pray in the *masaajid* of the Muslims, and even nullifies the prayer in the *masaajid* of the Muslims! He said in his papers entitled ‘**Abandoning the Masaajid of Harm (Diraar)**’ wherein he stated in the beginning of it: **“Prayer within them is not permissible, and according to some of the Imaams, and it is correct, the prayer is invalid.”** On page 4 he says: **“What also includes the masaajid of harm, and have the Divinely Legislated description (of a masjid of causing harm) applied to them, are those masaajid that have been built by the tawaagheet (false deities) in order for their names to be mentioned within them and their names. These masaajid carry the meaning of a masjid of harm (Diraar) as some are built for showing off and fame and are financed from the companies of those tawaagheet (false deities) and some are financed from interest and gambling.”**

You will see *insbaa’Allaab* that this man himself, Aboo Qataadah al-Filisteenee, calls for robbing and stealing and considers stolen money to be from the most lawful monies for his group!

On page 3: **“There is no problem for one who dislikes or deems it impermissible to pray within any masjid if he believes that it was built for causing harm (Diraaraa).”** Contemplate! He intends here himself first,

warned against *ghuloo* in *Salafiyyah* many of them have not admitted or acknowledge that *they* actually fell into it!? Shaykh Rabee (*hf*) said recently in his book *The Acquittal of the Trustworthy* (translated by Moosaa Richardson) about Faalih al-Harbee: **“And I have not seen camouflaging tactics that create such confusion, and the turning of tables, more than what has come from the Haddaadiyyah, with Faalih al-Harbee...leading the way.”** Shaykh Rabee’ also said: **“At the very head of those who speak ill (of Ahl us-Sunnah) are Mahmood al-Haddaad and Abdul-Lateef Bashmeel and Faalih al-Harbee...the latter has actually become the worst and most evil of them all!”** [TN]

as he leaves off praying in the *masaajid* of the Muslims and rents a hall to pray in close to a large congregational *masjid* that you have in London!!⁷ I have been informed of this from many of the trustworthy brothers from London. Therefore he wants notoriety for himself. He said on page 4: **“Every masjid that is still upon harm (Diraar) and is not able to be rectified, the prayer is not permissible within it, as Allaah says:**

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“Do not stand (for prayer) within it – ever”

{*at-Tawba (9): 108*}

As for in the foreign countries the apostate embassies have built masaajid, some of which are especially for a people of a certain country and not for anyone else from the Muslims. These masaajid are controlled by the embassy for the interests of the people of its country to go to and nobody else other than them. They hold onto their flag within their stay in foreign countries so that they do not pray in other masaajid they change their laws for the foreign countries and for the leaders of their (foreign) country. This is the source of harm as the embassies build such masaajid in the names of companies or special buildings so as to continue their control over them and also Imaams, teachers and those who call the adhaan help and it is all for showing off and fame. The likes of these explain the deen according to their methodology and their wishes. These masaajid collaborate with spies to watch the Muslim youth and also within them the communities from the embassies gather for parties which they say are religious, which hold the meaning of that which Allaah and His Messenger have waged war against.” The end of his words.

⁷ This being the *London Central Mosque and Islamic Cultural Centre* near Regents Park and Baker Street. [TN]

It is strange that Abaa Qataadah says this as shall be seen.

Allaah says:

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“And (there are) those (hypocrites) who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allaah and His Messenger before. And they will surely swear, “We intended only the best.” And Allaah testifies that indeed they are liars. Do not stand (for prayer) within it – ever.”

{*at-Tawbah (9): 107 – 108*}

The *masajid* that Aboo Qataadah mentioned were not built upon disbelief on the contrary, yet this is from the strange beliefs of *jam'aat ut-takfeer*. If an embassy does not help to open or build a *masjid* they say “Look at this embassy, they are *kuffaar*, can't they even build a *masjid*!?” Or if an embassy builds a *masjid* they then say “Look, they only did it for showing off!” Whatever the embassy does is not accepted with them. It is more befitting for Abee Qataadah's own *masjid* to be closed and prayer not to be performed with it, as he himself began his own *masjid* for *jumu'ah* prayers right

next to a large congregational *masjid*!! Therefore, his own *masjid* is one of causing harm as he fell into what Allaah mentioned:

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“and division among the believers”

{*at-Tawbah (9): 107*}

When Aboo Qataadah began this *masjid* he fell into some of the issues that Allaah prohibited in the verse for praying in a *masjid* of harm, such as causing division amongst the believers. There is no doubt that the congregational *masjid* is close to him so a newly built *masjid* right next to it is not to be prayed in. Even a man who shares Aboo Qataadah’s school of thought, Aboo Baseer AbdulMun’im Mustaphaa Haleemah at-Tartoosee⁸ in his book *The Ruling of Using the Money of the Mushrikeen* refuted Aboo Qataadah and grossly shamed him and made clear that Aboo Qataadah al-Filisteenee hires a hall which is used for immorality, treachery and other evil actions (of that country) immediately after his *jumu’ab*!! Allaah did not want to honour this man, Aboo Qataadah wanted to honour himself yet Allaah humiliated him. Allaah says:

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“And he whom Allaah humiliates –there is none to honour him”

{*al-Hajj (22): 18*}

As he tried to honour himself wanting to show off, wanting fame and popularity for his sermons in front of the people and hired that hall yet did

⁸ A Syrian *takfeeree* who is now based in Lewisham, south-east London, he tried to ‘debate’ with Shaykh Muqbil (*raheemahullaah*) in Yemen some years ago and was thus heavily refuted by Shaykh Muqbil for his *takfeer*. [TN]

not find anything except for a hall that became a centre afterwards!⁹ We ask Allaah for good health. He fled from the lands of Islaam claiming that it was a land of disbelief Allaah did not want for him anything but humiliation, Allaah places him in a place worse than what he ran away from!! This is well known, as they say that the country which he was in was from the abodes of disbelief.

In any case, the speech concerning this is vast however, in reality as Ibn Taymiyyah said the *salaf* hated to pray in what resembled that and they held that prayer in an old and established *masjid* was better than one newly established. As after the old and established *masjid* anything newly established after it is one for causing harm. The speech about this is vast and it will suffice us to just mention this.

ABOO QATAADAH'S MORE PROMINENT 'FATAAWAA'

SAMPLE 'FATWA' NO.1

Aboo Qataadah al-Filisteenee gave a ruling permitting the killing of women and children. He differed with those texts that we mentioned to you earlier and he permitted those in Algeria to kill women and children. In no. 90 of the magazine '*al-Ansaar*' page 10, al-Khamees (Thursday) 29 Shawwaal 1415 AH corresponding to March 30 1995 CE under the title: '*The Fatwa on the Dangerous Matter on Permitting the Killing of Women and Children for Disgracing the Honour and Killing of the Brothers.*'

⁹ In addition to what the Shaykh notes here, other opportunists for fame and members of Aboo Qataadah's *manhaj* in London leave off the main *masajid* of certain areas and hire recreation centres, town halls, libraries and other *kuffaar* centres for their *jumu'ah*!! So in Brixton for example, instead of them praying in *Masjid Ibn Taymeeyah (Brixton Mosque)* they rather pray in the recreation centre five minutes away from the *masjid*! The leader of this *jumu'ah* is the jeans-wearing *musbil* al-Maghrawaan, who also refers to himself as "Shaykh." [TN]

It was difficult for me to find this as they took it off their website so that no one would find it. So if it was a correct and true *'fatwa'* why did they take it off and if it was incorrect why did they not make their repentance from it clear?? And if they were scared then why this cowardice and they claim that they are the people of *jihad*? And they claim that other than them have hypocrisy! They claim that they are the most courageous of the people and that the people of knowledge are cowards in fear. Where is their bravery and courage??

He also said on page 12: **“With this it is clear that what the Armed Islamic Group (GIA) have done with threatening the apostate women and children with death due to their taking the honour and chastity of women and imprisoning the brothers is a Divinely Legislated practice about which there is no doubt.”**

He also said in his *khutbah* that I mentioned before: **“Is the killing of those women and children, in order that no evil will befall the Muslim men and women who are oppressed by the kuffaar and apostates, by killing their children and threatening them, is this issue that I say to you still one about which there is doubt about its permissibility? Is there any strong doubt about obtaining it?”**

Contemplate on this savage barbarism, we ask Allaah for good health.

Then he tried to say that it was an issue of difference of opinion by saying: **“So whoever is guided by the saying that it is definitely permissible then it is a good saying and whoever does not agree then what he says is also okay.”** Meaning: the killing of women and children is good?! We

seek refuge in Allaah from those who play with the souls of the believers. To Allaah we came and to Him we shall return. A shameful affair that makes the skins of men shiver from whatever religion. I believe that the language of such a *'fatwa'* is only understood by the offspring of savages.

Allaah said:

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“Then your hearts became hardened after that, like stones or even harder. For indeed there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allaah. And Allaah is not unaware of what you do”

{*Baqarah (2): 74*}

This savage put forth a ruling in the form of a question and he changes its form looking for a suitable example so as to look as if it can benefit or harm. It is not said except by one who has diverted away from the natural way of men. There is no mercy in his heart at all. The Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “*Can I help it if Allaah takes away mercy from your heart?*”¹⁰

Due to this *'fatwa'* in Algeria they sliced the flesh and necks of children, disregarding the innocent for the daggers of the *kbawaarij*, thinking that they

¹⁰ Agreed Upon.

are getting closer to Allaah. If you had seen what we had seen you would know that the affair what was not other than this. They put forth doubts into our Divinely Legislation and they kill those of the *fitrah* according to doubts. We seek refuge in Allaah from the lack of shame. This is the proof of what he and his sect do and has been recorded in history, as Allaah says:

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“No! We will record what he says and extend (i.e. increase) for him from the punishment extensively. And We will inherit him (in) what he mentions, and he will come to Us alone”

{*Maryam* (19): 79 - 80}

Allaah also says:

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“Everything they did is in written records. And every small and great (thing) is inscribed.”

{*al-Qamar* (54): 52}

No importance should be given to the people of innovation and revolutions and their saying that the massacres should not be attributed to the Islamic groups as we have this from his own words.¹¹

¹¹ It has been suggested that *kuffaar* went into Algeria in order to scare people away from Islaam and there were reports of people wearing fake beards and speaking with natural French accents going into villages and killing people. This may have been the case, but they were only there due to the likes of the *FIS* who dabbled in politics and caused upheaval in the first instance, causing the rulers to increase their oppression on the Muslims. Further, Aboo Qataadah and his sect contributed to the confusion by also actually allowing the killing of women and children which is not legislated in the *sharee'ah* at all

Allaah says:

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“They follow only conjecture and what their souls desire, and there has already come to them guidance from their Lord.”

{*an-Najm* (53): 23}

Yes, guidance has come to them from their Lord of what this ‘*mufti*’ of savages has said. The savages of Algeria used this misguidance from him. Aboo Qataadah also says the wives of the soldiers in the army are disbelievers if they refuse separating from their husbands. He also said in that *kbutbah* in London:

“It has become apparent to the mujaahideen brothers in Algeria, the state of the women of the apostates as their husbands have become apostates. So it is obligatory upon those women to separate from those men and it is not permissible for her to allow an apostate near her. If she rejects then the ruling on her is the ruling on him.”

Contemplate!

In the magazine (*‘al-Ansaar’*), no. 90, page 12 and it was distributed by the magazine *‘al-Ansaar’* issue no. 147, page 4, dated: al-Khamees (Thursday) 14 Dhu’l-Hijjah 1416 AH corresponding to 2/5/1996 CE, in the magazine *‘al-Qitaal’* that is published as the formal mouthpiece of the *Armed Islamic Group (GLA)* in Algeria, in issue no. 32, under the title **‘Numerous Words: this is how jihaad is, reviving the way of the Salaf’** Contemplate!! What is the

and is also contrary to the *sunnah*. The overall result in Algeria was confusion, massacres and instability. [TN]

“way of the *salaf*”? There were some parents who wanted to marry their daughter to a policeman in Algeria, and the policeman asked for her hand in marriage. The parents accepted this, but the brother of the girl, who had been influenced by the *GLA*, went to his parents in order to establish the proofs on them. He said to his parents: **“This policeman is a taaghoot, disbeliever it is not permissible that my sister marries him.”** The parents rejected what the boy said, so he killed them!!! We ask Allaah for good health.

He killed his parents, to get closer to Allaah and they spread that this is *jibaad*! They recite the saying of Allaah falsely and erroneously:

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“You will not find a people who believe in Allaah and the Last Day having affection for those who oppose Allaah and His messenger, even if they were their fathers or their sons or their brothers or their kindred.”

{*al-Mujaadilah* (58): 22}

Aboo Qataadah therefore tries to use a number of evidences, such as when the Prophet (*sallallaahu alayhi wassallam*) and his companions (*radi Allaahu ‘anhum*) surrounded the people of Taa’if, and attacked them with catapults and did not discriminate between the innocent and other than them. To refute this is easy as the narration about bombarding them with catapults is

not authentic as it is *mursal*¹² with a defect in it. Imaam as-San'aanee (*rabeemahullaah*) mentions this in *Subul us-Salaam* and others from the people of knowledge.

He also tries to use as a proof the *hadeeth* in Saheeh al-Bukhaaree wherein the Prophet (*sallallaahu alayhi wassallam*) indicated to his companions to attack the *mushrikeen* who were fighting and attack their children in order to weaken their zeal. This is a false ascription to the *hadeeth*, the *hadeeth* is authentic however Aboo Qataadah al-Filisteenee did not mention its explanation and clarify it. As the Prophet (*sallallaahu alayhi wassallam*) said to his famous companions “Do you see that congregation of their children who help in fighting against us, so we will cause a calamity to them.” Contemplate: the Prophet (*sallallaahu alayhi wassallam*) intended to fight against those who were *helping and fighting* with the *mushrikeen* and not those who were not fighting. This is only justice and it is well known in all constitutions and laws all over the world that whoever fights in a war is to be killed whether a child or a woman. Why did Aboo Qataadah try to use this as a proof when he used to say **“kill all women and children even if they do not fight against you,”** meaning: you go and kill all those even if they are far from the main area of the battlefield so as to affect those people who are fighting on the actual battlefield! What kind of justice is this?! Did the Prophet (*sallallaahu alayhi wassallam*) say or do this?! The Prophet clearly indicated only those who were *helping* in fighting, and even then he did not do it.

Aboo Qataadah did not explain this and he did not tell his followers to do that which the Prophet (*sallallaahu alayhi wassallam*) did.¹³

¹² If in the chain of a particular *hadeeth*, the link between the successor (*tabi'ee*) and the Prophet is missing, the *hadeeth* is *mursal* (hurried), eg. when a *tabi'ee* says, “The Prophet said” A *mursal hadeeth* is the strongest type of weak *hadeeth* and requires supporting narrations to strengthen it to the level of “*hasan due to supporting evidence*”, thereby removing doubt. [TN]

SAMPLE 'FATWA' NO. 2

Then we come to another of his strange rulings which I never thought in my whole life I would need to clarify to the people, which is that people's money is respected and honoured. It is not permissible for you to enter someone's shop or market and just take whatever you want without paying, as Aboo Qataadah allows for his followers to do and I know this with certainty.¹⁴

Unfortunately, it has reached this extent wherein they allow a person to take someone's money. In the countries of the *kuffaar* they say that such money are from the spoils of war for us, but what spoils of war when there is no war and they are living in security within the *kuffaar* countries. As for the Muslim countries then they say that such countries are not in fact Muslim countries but rather *kuffaar* countries as the people have become apostates. In this way he makes permissible whatever they take with their hands, but it should not be hidden that Islaam is a religion of trustworthiness. Allaah says:

¹³ Hamood bin 'Uqlaa ash-Shu'aybee, a *takfeeree-jihaadee* propagator who has been imprisoned in Saudi due to his erroneous views and opinions, also tries to use this and other proofs that it is permissible to kill women and children. Hamood bin 'Uqlaa was promoted by the likes of the 'sahwa' or 'Islamic Awakening' websites which are associated with the *takfeeree-Qutbee* Aboo Zubayr, who also used to use the *nisba* "al-Azzamee." Other websites of the Tooting *takfeerees* which referred to obscure verdicts included one particular website in which the moderator has been recently detained and awaiting extradition to the US. This website was full of uncorroborated reports, calls for "jihad", *takfeer* and slander of the *Salafees*. Now the moderator and founder of the site, which used to be run from a shed hide-out in Tooting (South London) is now on the receiving end, as Allaah says "**Thus, We recompense the criminals**" {*Yoonus (10): 13*} [TN]

¹⁴ Indeed, in London this criminality was adopted by those *takfeerees* of west London and has unfortunately now begun to become manifest on a large scale in parts of south London. [TN]

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“And they who are to their trusts and their promises attentive”

{*al-Muminoon (23): 8*}

And Allaah says:

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“O you who believe do not consume each others wealth unjustly, except in trade amongst yourselves. And do not kill yourselves (nor kill each other). Indeed, Allaah is Most Merciful to you.”

{*an-Nisaa (4): 29*}

The Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “*The money of another Muslims is not permissible to take except with his consent.*”¹⁵

The Prophet (*sallallaahu alayhi wassallam*) did not exploit his power over people of other religions by extorting or robbing their money, even if they were people of oppression and transgression.¹⁶ This was even the case when he was at the peak of his power and when the state was at its strongest, and on some cases he did not even find anything to buy food with except that he would have to pawn some of his possessions. As is mentioned in *sabeeh al-*

¹⁵ Musnad Ahmad and others - *saheeh*

¹⁶ Non-Muslim authors have also corroborated this, The scholar and polyglot Thomas W. Arnold in his *magnum opus, The Spread of Islam in the World*, notes about the Prophet Muhammad (*sallallaahu alayhi wassallam*), “**But it is important to show that Muhammad, when he found himself at the head of a band of armed followers, was not transformed at once, as some would have us believe, from a peaceful preacher into a fanatic, sword in hand, forcing his religion on whomever he could.**” (p.34) – [TN]

bukhaaree and also *sabeeh muslim* that Aa'ishah report that the Prophet (*sallallaahu alayhi wassallam*) said "When the Messenger of Allaah died his armour had been pawned to a Jewish man for some barley." Contemplate! Firstly, the Prophet (*sallallaahu alayhi wassallam*) bought items from his enemies and this refutes those who say that trade and economic ties with their likes are not permissible. Secondly, the Prophet pawned to him an item of war, namely armour. If this is done today by one of the Muslim rulers with a *kuffaar* state they would make *takfeer* on him all day long!! We ask Allaah for good health.

Trustworthiness and keeping to promises is from the characteristics of the *deen*, so how can you enter a European country or other countries in full security under the premise of 'political asylum' and then take their money and a monthly stipend (i.e. welfare benefits) and then cheat them and steal their money??!¹⁷

Allaah says,

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"And fulfil (every) commitment. Indeed, the commitment is ever (that about which one will be) questioned."

{*al-Israa'* (17):34}

And Allaah also says:

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¹⁷ Indeed, when Aboo Qataadah was initially raided the police claim to have found £100,000 in cash! Others who lived off "HRM's" benevolent welfare state include Aboo Hamza al-Msiree, Omar Bakree and a variety of other *takfeerees* claiming that they are doing "jihaad"! Omar Bakree was even due to have some kind of heart operation on the *National Health Service (NHS)*, before he was banned from Britain! [TN]

“O you who have believed, fulfil all contracts (promises, covenants and oaths)”

{*al-Maa'idah* (5): 1}

In *Sabeeh Muslim* from Hudhayfah ibn ul-Yamaan (*radi Allaahu 'anhu*) said: “The only thing that prevented me from being at Badr was that I was out with my father Husayl when the *kuffaar* of the Quraysh got us and said “you want Muhammad?” we said “we do not want him, we just want to get to Madeenah.” They took from us the promise of Allaah and His covenant that we would go to Madeenah and not fight with him. The Messenger of Allaah came to us and informed us saying “Go! For you have made a promise with them and we seek Allaah’s help against them”.”

They promised the *kuffaar* that they would not fight and then the Prophet came and informed them “do not fight with us.” Contemplate! This is trustworthiness and honesty, this is from the characteristics and rules of trustworthiness which Aboo Qataadah does not refer to, on the contrary he makes permissible the monies of the *kuffaar* and calls the people to this.

This idea (of Aboo Qataadah) was transmitted to the innocent ignorant who are heedless due to the fact that they are spoken to in the name of Allaah and His Messenger especially if they have little Islamic knowledge as has happened in the west with some of those who accept Islaam and do not know that this is unlawful.

I know that one brother knew a person that had been influenced by this despicable business and the person used to steal the money of the *kuffaar* whenever he had the opportunity to do so. Either via credit card scams which is famous with them or by obtaining bank accounts in other people’s names then take money out of these accounts and then flee and sometimes

use a false passport. We ask Allaah for health. This is the so-called *jibhaad* that these people claim they are doing today! They leave their Muslim country and then they lie and cheat people and falsify their identities and use other names with no observance, fear or thought if this is permissible or not. They do not think about Allaah's saying:

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“Be with the truthful”

{*Tawbah (9): 119*}

Then they live in that country and if the worldly life becomes difficult for them there, they issue a *fatwa* allowing for them to steal money from people. They have no patience or steadfastness in the *deen* even in where they are staying.

There are many stories of them doing this as they have made permissible using other peoples' money via impermissible means, as the means for them to acquiring permissible sustenance has become blocked for them so the most wretched of them put such a way forward. They mentioned in the magazine '*al-Ansaar*' no. 72, 20 Jumadaa uth-Thaane 1415 AH, corresponding to: 24/11/1994 CE, page 3, Aboo Qataadah said: **“O brothers, mujaahidoon, some of the people of ignorance think that the laws regarding the spoils of war and booty have changed in this time. Those people are liars and ignorant, as the laws regarding the spoils of war and the booty, so that the enemies weaken, is still to be established up to this day.”** (!! Contemplate! According to which flag and which *jibhaad*?! Where are the soldiers that are being fought against and upon which battlefield?!

After much of the speech of Aboo Qataadah was exposed in Britain he wanted to write a retraction saying “you did not understand my speech”!¹⁸ Lying and deceiving his own self, we ask Allaah for good health.

Aboo Qataadah also said: **“It is not strange that the Messenger of Allaah guided us in this matter. As he said to the aided group do not be ashamed of the truth, as you know.”** Aboo Qataadah means here: do not be ashamed about stealing other people’s money. Then Aboo Qataadah continued: **“Be warned and defend yourselves in front of Irjaa’ against you, as they will name you thieves. As they will call your jihaad killing and destruction, if you listen and obey them the kuffaar will easily be able to have power over you.”**¹⁹ (!!)

So contemplate, may Allaah bless you, here Aboo Qataadah tries to lift any shame from his followers regarding stealing. We ask Allaah for good health. Where is the religion of Islaam which honours and respects the money and

¹⁸ Such a retraction has not been seen or spread even amongst some of his followers; in Morocco for example they adhere to his initial *kalaam*, denying any retractions and still believe that there was a *jihaad* in Algeria!? Also, in a debate between Aboo Qataadah and Faysal Abdullaah in the late nineties entitled ‘*Are the Salafees Muslims?*’ Aboo Qataadah suddenly presented a defence of Shaykh Bin Baaz and *Masjid Ibn Taymeeyah (Brixton Mosque)* trying to free himself from Faysal and *takfeer*. However, his followers display a clear hatred of the *Salafees* which they have adopted from Aboo Qataadah’s ideas. As for Faysal, who called himself “Shaykh” and is currently in jail due to his various incitements to hatred, then he was well known for his *takfeer* of the *Salafees*. He unleashed his filthy tongue against the *Salafees* of *Masjid Ibn Taymeeyah (Brixton Mosque)* saying of the *Salafees* in his lecture ‘*The Devil’s Deception of the Saudi Salafees*’, **“They are the worst Salafees...Jews of the Muslim ummah....worst than hypocrites....not to be prayed behind.”** Furthermore, the confused Faysal made *takfeer* on the graduate of the *Islamic University of Madeenah*, Aboo Usaamah Khaleehah adh-Dhababee of the US, in a lecture entitled ‘*20th Century House Nigger*.’ [TN]

¹⁹ Aboo Qataadah says all this yet he himself lived off welfare state benefits and was dependent on the *kuffaar* for his money and sustenance!! Also, he has been accused of being looked after and sheltered by UK intelligence services after the events of 9/11, with *kuffaar* French intelligence services even accusing their British counterparts of protecting him!! [TN]

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“And they who are to their trusts and their promises attentive”

{*al-Muminoon* (23): 8}

The Prophet (*sallallaahu alayhi wassallam*) said: “Fulfill the trust of one who makes a promise with you. Do not be like the one who is treacherous to you.”²⁰

How was the Messenger of Allaah (*sallallaahu alayhi wassallam*) known as being the most truthful and trustworthy one if he did not fulfil promises and avoid treachery? It is authentically reported from al-Bayhaquee in *Sunan al-Kubraa* the migration of the Prophet (*sallallaahu alayhi wassallam*) from Abdur-Rahmaan ibn ‘Uwaym who narrated from a man from the companions of the Messenger of Allaah (*sallallaahu alayhi wassallam*) wherein the Prophet (*sallallaahu alayhi wassallam*) migrated from Makkah to Madeenah is mentioned. When he departed he did not say that it is permissible to steal and take their money as they were the reasons for his expulsion and they were also *kuffaar* expelling him (*sallallaahu alayhi wassallam*).

Rather, the Prophet (*sallallaahu alayhi wassallam*) still fulfilled his promises and trusts with them.

So how about in the case of one who is being respected and well treated, such as in the case of Aboo Qataadah al-Filisteenee in Britain, how would the Prophet (*sallallaahu alyhi wassallam*) treat them? We seek refuge in Allaah from blame. We ask Aboo Qataadah al-Filisteenee and whoever assumes *taqwaa* and suffices his stomach with a ruling, what were the Muslims doing when they migrated to Habasha, a land of disbelief and they had to migrate

²⁰ Aboo Daawood - *Hasan*

there twice? Did they make permissible the *haraam*? No, not at all and this was before any fighting!

In *Sabeeh al-Bukhaaree* the long *hadeeth* of the treaty of Hudaibiyah mentions that al-Mugheerah ibn Shu'bah (*radi Allaahu 'anhu*) knew some people in *jaabilliyah* that used to make alcohol and get drunk, and Mugheerah killed them and took their money. Mugheerah was thinking about accepting Islaam after he had taken the money from these people, then he went to the Messenger of Allaah informing him that he wanted to be a Muslim and that he had with him the money from those people. What did the Messenger of Allaah (*sallallaahu alayhi wassallam*) say to him? He said (*sallallaahu alayhi wassallam*): “As for your Islaam, I accept it and as for the money then I have nothing to do with it.” Meaning: I accept your Islaam but as for the money that you acquired from the people without right I have nothing to do with it. Also you know that there was no *jibaad* at that time so what do those people who make permissible robbing and stealing other people’s money say??

This was after the *jibaad* and the Messenger of Allaah (*sallallaahu alayhi wassallam*) is not a Messenger of treachery. Ibn Hajar said in *al-Fath*: **“It is not permissible to take money treacherously and benefit from it, just as it is not make permissible to take money from the kuffaar treacherously when they have trusted you during a period of safety and security. Trusts should not be betrayed whether the person is a Muslim or a disbeliever. The money of the kuffaar is only permissible to take through warfare or combat.”**

Where is the war of Aboo Qataadah over there (in London)?? Where is the combat with the *kuffaar* there?? Aboo Qataadah takes from their money (i.e.

via welfare state benefits and the like) and then acts treacherously towards them and encourages bombings. We ask Allaah for good health.

Where is the war and combat in the *kuffaar* countries today? When the *kuffaar* are over them like conquerors? This is clear treachery and they make permissible their money by any means.²¹

Contemplate on Yoosuf (*alayhi salaam*) when the wife of ‘Azeez wanted him for herself for her desires and fornication:

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“He said, “(I seek) the refuge of Allaah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed.””

{*Yoosuf* (12): 23}

Yoosuf (*alayhi salaam*) sought refuge in Allaah from being treacherous with the wife of that disbelieving king as the king had respected him whilst in slavery in that house. Therefore, Yoosuf knew that it was not permissible and adequate to be treacherous with the king’s wife. The Prophet (*sallallaahu alayhi wassallam*) also rented some armour from Safwaan ibn ‘Umayyah who was a disbeliever and then returned the armour back to Safwaan after the fighting.

²¹ As-Sarkhasee (*raheemahullaah*) in *al-Mabsoot* (vol. 10, p.96) noted that: **“It is not right for a Muslim who is on peaceful terms with non-Muslims to betray them, because betrayal is haraam. The Prophet (*sallallaahu alayhi wassallam*) said that “Every betrayer will have a banner on his backside on the day of Judgement so that everyone will know that he was a betrayer.” If he betrays them and steals their wealth and brings it to the Muslim lands it is not right for a Muslim to buy from him if he knows about that, because it was obtained in an evil manner, and buying from him is encouraging him in that, which is not right for the Muslim to do. The basic principle in this matter is the hadeeth of al-Mugheerah ibn Shu’bah (radi Allaahu ‘anhu) when he killed his companions and then brought their wealth to Madeenah...”** [TN]

Safwaan ibn ‘Umayyah narrated from the Messenger of Allaah (*sallallaahu alayhi wassallam*) that he loaned some armour from Safwaan on the Day of the battle of Hunayn. Safwaan said “*Are you taking them by force O Muhammad?*” meaning: do you take this armour from me by force without thinking to return to me?

The Prophet Muhammad (*sallallaahu alayhi wassallam*) said: “*No, this is a loan with a guarantee of their return.*” Meaning: I have borrowed these things from you and it is guaranteed that I will return them to you. The Messenger of Allaah (*sallallaahu alayhi wassallam*) fought the battle of Hunayn. When the *mushrikeen* were defeated, the armour of Safwaan was collected. Some of the armour was lost. The Messenger of Allaah (*sallallaahu alayhi wassallam*) said to Safwaan: “*We have lost some armour from the armour we loaned from you. Should we pay compensation to you?*” What did Safwaan, who was a disbeliever, say about this? He said “*No. For I have in my heart today what I did not have that day. Today O Messenger of Allaah I want to accept Islaam!*”²²

Contemplate!! This is what encourages people to accept Islaam, this was even during the end of the Battle of Hunayn, the Prophet (*sallallaahu alayhi wassallam*) borrowed something from Safwaan and then returned it to him, the Prophet (*sallallaahu alayhi wassallam*) did not say “This is permissible for me!” rather he returned the things to Safwaan. So when Safwaan said “*Are you taking them by force O Muhammad?*” the Prophet (*sallallaahu alayhi wassallam*) did not say “Yes, by force, I use force over you now!” No! The Prophet (*sallallaahu alayhi wassallam*) did not say this, rather he said “*this is a loan with a guarantee of their return,*” and when the Prophet lost something from it he guaranteed its compensation. This is being conscious of Allaah with regards

²² *Saheeh* – Ahmad and Aboo Daawood.

to the people's rights and their money and this made the man enter into the *deen* of Allaah and be assured of it.

Firstly, the Messenger of Allaah (*sallallaahu alayhi wassallam*) loaned some armour as a trust and then later gave Safwaan some of the spoils of Hunayn as has been authenticated in the narration from Imaam Muslim. Secondly, Safwaan was a disbeliever when the Messenger of Allaah (*sallallaahu alayhi wassallam*) loaned the armour from him. Aboo Dawood said **“It was loaned before he became Muslim, and then he became Muslim.”** Thirdly, there is no doubt that this was after the legislated fighting, as he was in the battle of Hunayn before the victory over Makkah.

Therefore, it is incumbent on the Muslims to warn against all those who steal and take (without right) money from other people in that country (Britain). It is *haraam* and such a person who consumes it has consumed nothing but fire for which he/she will be asked about on the Day of Judgement. People's wealth is respected and it is not permissible for anyone to take it just as you warn against bombings, being associated with them and rejoicing when they happen. None of this is permissible at all in any shape whatsoever! How can a person unjustly take the money of those who have made good his residence? All of that is not permissible. How can they bomb illegally and indiscriminately? Allaah says,

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“And no bearer of burdens will bear the burden of another...”

{*Faatir (35): 18*}

How can you punish for a crime of some of them, it is mentioned in the *Sabeebayn* that an ant bit one of the Prophets of Allaah, so the Prophet

punished the ant by burning the entire ants nest. Allaah admonished this Prophet for the burning of a whole ant's nest due to one ant. Contemplate! This is with ants and it is not permissible to transgress except against one who transgresses you.²³

We seek refuge in Allaah from oppression and from the darkness of this uncouth innovation that those people have fallen into and this is not from *jibaad* in the path of Allaah at all!

If you want to do *jibaad* guide the people to the *deen* in that country (Britain), may Allaah bless you. The people are in need to know this *deen* so that they will enter into it in multitudes. Because this *deen* is the truth and is perfect, ensuring people a righteous worldly life and ensuring them the hereafter.

The Prophet (*sallallaahu alayhi wassallam*) advised 'Alee ibn Abee Taalib during a battle at Khaybar "Do not fight them, advance with ease and gentleness until you have informed them of what Allaah has obligated upon them from the obligations of *Islaam*. I swear by He in Whose Hand is my soul, if Allaah guides a person by you it is better for you than the red she-camel" (meaning: a great reward). Contemplate upon this! Narrated in Bukhaaree and Muslim.

The foundation of *jibaad* is to guide the people, this is *jibaad*. Its foundation is *da'wab* and guiding the people and as for fighting, as has been mentioned beforehand, it has an importance in the *deen* for defending the weak and oppressed in the face of those who stand in the face of the *da'wab*.

²³ In the version in Bukhaaree it is mentioned that Allaah rebuked this particular Prophet (*alayhi salaam*) by saying: "Why did you burn the entire ants nest when only one ant bit you, and when these ants glorify Allaah?"

Therefore, the foundation is *da'wab* to the people which is your great *jibaad* there (in Britain), so be patient upon that and fear Allaah your Lord and know that the Muslim should stop at the texts and preserve the evidences and refer to the scholars. Do not raise your heads and begin to accuse the scholars, if the scholars were accused and attacked all the time Allaah would not have said:

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“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.”

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

The scholars are the people of deduction and *ijtibaad* who are to be referred to, so do not accuse and attack them and then accuse your own selves and fear Allaah, your Lord.

May Allaah grant me and yourselves success in what He loves and all praise is due to Allaah, the Lord of the Worlds.