

A Critique of
SHAKEEL BEGG
and his Incoherent Lecture Entitled
‘NEO-SALAFIYYAH’

An analysis of his scaremongering and smear-tactics



SALAFIMANHAJ.COM
RESEARCH TEAM¹

A Critique of
SHAKEEL BEGG
and his Incoherent Lecture Entitled
'NEO-SALAFIYYAH'
An analysis of his scaremongering and smear-tactics

¹ The research team for this particular paper was supervised and co-ordinated by Aboo Ameenah 'AbdurRahmān as-Salafi and 'AbdulHaq al-Ashanti. It can be heard here: <http://www.lewishamislamiccentre.com/media/neo-salafiyyah--by--ilyas-townsend-shakeel-begg--10>

CONTENTS

3	Introduction
4	“Neo-Salafiyyah”
7	The Permissibility of Using the Name ‘Salafī’ and Begg’s Problem with the Term
11	Begg Claims that Imām ‘Uthaymeen (<i>rahimahullāh</i>) Censured the Use of the Term ‘Salafī’
20	Shakeel Begg Argues that Ahl ul-Bida’ Should Not be Warned Against and Should be “Interacted” With
27	Begg Claims that the Salafis Love Division Among Muslims
28	Begg Claims that the Salafis have a harshness which is not found among “other Muslims”: A Review of the Statements Therefore of Sayyid Qutb, Abdullah (“el”) Faisal al-Jamaykī, Abū Qatādah al-Filistīnī, Abū Hamza al-Misrī, Anwar al-Awlaki and the Takfīrī Group ‘al-Muhajiroun’ – Are Salafis “Harsher” Than These in Their Kalām?! Where is the Lecture of Shakeel Begg on These Individuals?
39	Begg Claims that Salafis are Judgemental
41	Begg Insinuates that the Salafis Force New Muslims to Dress and Pray in One Way Only!?
44	Begg Defends the Innovated Category of ‘Tawheed ul-Hākimiyyah’
47	Begg Implies that Salafis Disregard Jihād, Merely on Account of Them Not Viewing that it is to be Waged in All Situations
64	Begg Implies that Salafis Make Takfeer of Muslims who are Oppressed as an Excuse Not to Aid Them – Begg’s Claims Versus the Narrations of the Salafī Mujahideen Who Were in Bosnia in the Early 1990s
71	Shakeel Begg and his Sympathy with Ikhwān ul-Muslimeen
86	Conclusion

INTRODUCTION

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

A response to Shakeel Begg's lecture entitled *'Neo-Salafiyah'*² is imperative in order to highlight the continued onslaught against the essence of the religion. We refer to *Salafiyah* as the essence of Islām as every Muslim subscribes to its basic foundational principle of referring, first and foremost, to the Prophet Muhammad's understanding and application of the religion, followed by that of his companions and the two succeeding generations. The Qur'ān and authentic Prophetic hadeeth are filled with evidences that attest to this principle. However, as is akin to those who seek to entertain the masses by courting controversies, Shakeel Begg, who we ask Allāh to guide to what He Loves and is Pleased with, has seized upon what he perceives is an opportunity to attack *Salafiyah* during a period in which its adherents are having to defend and clarify its practice among non-Muslim and Muslim circles, be they academic or otherwise. The success of such clarifications has undoubtedly infuriated certain elements from the Hizbīs, liberals and Qutbīs - leading them to make concerted efforts to highlight their disparagement of Salafis, indeed as Allāh says:

“But when they are alone, they bite their fingertips at you in rage. Say, “Die in your rage. Indeed, Allāh is Knowing of that within the breasts.” If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allāh, their plot will not harm you at all. Indeed, Allāh is encompassing of what they do.”

{*Āli 'Imrān* (3): 119-120}³

² It can be heard here: <http://lewishamislamiccentre.com/media/neo-salafiyah--by--ilyas-townsend-shakeel-begg--10>

³ Ibn Katheer says in his *tafseer* of this *ayah*:

“Allah directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear

What we initially noticed is that brother Shakeel Begg uses very general statements and sweeping generalisations which are inadequate for many of his allegations and claims. Moreover, he has failed to make a distinction between the Salafi creed and those who practice it. The failure and shortcomings of some Salafis can have no bearing on the correctness of Salafiyyah. This nonsensical argument is similar to the argument of some non-Muslims who point to the pitiful state of certain Muslims as a means of dissuading people from accepting the truth of Islam. When any Salafi or Muslim falls short and makes mistakes, as is the nature of Bani Adam - to make mistakes, rectification is required. No one turns around and alludes to Islam being at fault.

Begg within this lecture makes out as if he, and the rest of the infamous Rogues Gallery with him in Lewisham, are avid followers of Imām Bin Bāz and “true Salafiyyah”. However, after the emergence of the fitna of *al-Hākimiyyah*, the purification period failed to purge them of their ideological uncleanness and they were eventually exposed to be nothing but wolves in Salafi clothing. The reality is that most of them during the mid to late nineties were hardcore followers of Safar and Salmān.

“NEO-SALAFIYYAH”

By this term, Begg intends a modified form of *Salafiyyah* which differs from the way of the *Salaf*, therefore the question has to be posed to Begg: without using straw-man arguments, which is difficult for Begg as this entire lecture is based on them, give us a single issue wherein the Salafis have strayed in regards to the way of the *Salaf us-Sālib*. In fact, if anything the term “neo-Salafi” is more applicable to him! For he is the one who is desperately trying to maintain as much *Salafiyyah* as possible and at the same time retain certain Jihādī-Harakī traits, so he deserves the application of the term “neo-Salafi” because he is the one who has modified what our Pious Predecessors were firmly upon. Begg, and those with him in Lewisham, are the ones who have modified *Salafiyyah* due to their deviant inclinations towards *Qutbī da'wah*. That is why mere verbal slogans and sound-bites are not enough nowadays to represent a true reality of a person. A true description of a person reverberates back through his actions as the 'Ulama of Usūl mention:

«العبرة بالحقائق والمعاني لا بالألفاظ والمباني»

of Allah and trusting Him. Allah encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allah wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees. Verily, whoever relies on Allah, Allah shall suffice for him.”

*“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)*

Let's refer to what qualified scholars have stated about *Salafiyyah*, al-'Allāmah Sālih al-Fawzān who many of those in Lewisham claim to respect, was asked:

“Is ‘Salafiyyah’ a hizb (partisan group)? Is ascription to it censured? Who are their scholars?”

Answer from al-'Allāmah Sālih al-Fawzān:

Salafiyyah is the *Firqat un-Nājiyyah* 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 Allāh 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 Allāh (sallallāhu '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 Allāh (sallallāhu '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 (sallallāhu 'alayhi wassallam) informed.⁴

Al-'Allāmah Sālih al-Fawzān 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-'Allāmah Fawzān:

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-Sālih*? 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.⁵

⁴ Shaykh, Dr Sālih bin Fawzān al-Fawzān, Muhammad bin Fadh al-Husayn (ed.), *al-Ijabāt al-Muhimmah fi'l-Mashākil al-Mumilah* (Riyadh: Matābi' al-Humaydī, 1425 AH/2004 CE, 2nd Edn.), p.156.

⁵ Ibid., p.155.

Shaykh Sālih Āli Shaykh, the head of the *Saudi Ministry of Islamic Affairs*, stated in an audio clip from his website entitled *'Is it Permissible to Use the Name 'Salafiyyah'*:

The name 'Salafiyyah' is a name that was attached to whoever followed the Salaf us-Sālih in beliefs, sulook and actions – when other sects increased which had deviated from the way of the Salaf us-Sālih such as the Murji'ah, Qadariyyah, Mu'tazilah, Jahmiyyah, 'Ashā'irah, Karāmiyyah, Sūfiyyah etc. In opposition to these names, a group was defined of those who adhered to the Sunnah, the way of the Salaf us-Sālih, evidences and they were names with a variety of names: as-Salaf; as-Salafiyyah; Ahl us-Sunnah wa'l-Jama'ah; al-Jama'ah; Ahl ul-Hadeeth and the likes. So it is a name that defines and explains that this is the group that is upon the Sunnah and preserves it and leaves bida' and desires and supports the statements of the Imāms of the Sunnah, the companions, the successors and those who followed them in goodness. They are praised for this way. However, Salafiyyah is from the generality of the Muslims, for among the Muslims are those who are Muslim naturally and if you were to come across him (you will find that) he is Salafī due to what he follows and practices. Likewise, there are those who are attached to certain trends and if you were to go to his beliefs and what he follows he will be Salafī generally or he will mainly follow the Salaf. Here we say: if these names were to change to be applied to parties wherein Salafiyyah becomes a Hizb wherein there is allegiance and disavowal towards it and Ahl ul-Hadeeth becomes a Hizb wherein there is allegiance and disavowal to it – then this has no portion of having allegiance and disavowal to it, like the names of the Muhājireen and Ansār are to have, this is not to be done. As for it (i.e. the name 'Salafī' and 'Salafiyyah') being so as to define them as being from the people of truth within the deen of Allāh and as those who follow the Sunnah, support it and that they are as how Shaykh ul-Islām Ibn Taymiyyah described them towards the end of al-Wāsitiyyah that they (Ahl us-Sunnah who traverse the way of the Salaf) have characteristics such as they are people of mercy with the believers, advisors to the believers, people of rectification, Qiyām ul-Layl, worship of Allāh, people of noble character, people of truth who do not lie, opposers of bātil and supporters of truth – these are the people who we see have the characteristics which have more right to be in line with the description of the Prophet (sallallāhu 'alayhi wassallam): “The best of generations is my generations, then those who follow them and then those who follow them.” And of where Allāh says “...and those who follow them in goodness...” – so all who follow the Salaf in beliefs, in goodness, then they have a portion of being from them. As for allegiance and disavowal and abuse of this one due to such and such a reason such as “because he does not adhere to this

group (Hizb)” then no, rather people are censured and praised for Islām and not for any other reason. ⁶

THE PERMISSIBILITY OF USING THE NAME ‘SALAFĪ’ AND BEGG’S PROBLEM WITH THE TERM

First of all, the fact that one conducts a lecture to the masses wherein it is stated that one does not have to call himself Salafī demonstrates that the speaker has an issue with the term. So the question has to be asked: why on earth is Shakeel debating the issue, unless he has a problem with this admirable *nisba*? From the outset we say that it is not wājib to call oneself “Salafī” however it is wājib to ascribe oneself to the methodology of the *Salaf us-Sālib*. Furthermore, there are some scholars who hold that it is wājib and some that hold that it is permissible, yet Begg totally neglects mentioning that some scholars have concurred that it is allowed! So if Begg wants to be just and balanced in this matter, as he asserts, then he should have highlighted where the scholars, including Imām Bin Bāz (*rahimahullāh*) in particular, stated that it is allowed to call oneself “Salafī” or “Atharī”, otherwise it just goes to show that he himself has a problem with the noble ascription. Moreover, one of his associates in Lewisham used to run around the *dunya* calling himself “al-Azzāmī” (!), so where are the statements of Shakeel about this? So Begg states in the lecture, after 7 minutes and 12 seconds:

“So if it is a term which is, you know, taken from Qur’ān and Sunnah we would find it in Qur’ān and Sunnah. And if it was a term that was practiced by the best of the generations, i.e. the generation of the Prophet (sallallāhu ‘alayhi wassallam) and his Companions (radi Allāhu ‘anhum ajma’een) we will find that they were using this term. But rather, we find the opposite. We find the early Muslims not using this term, we find the early Muslims using the term that we find in Qur’ān, that we find in many ahādeeth and many āyāt, where Allāh Subhānahu wa Ta’ala is using the term ‘Muslim’, ‘Muslimeen’, ‘Muslimoon’ and so on.”

This is a ridiculous statement, for the term “Ahl us-Sunnah” is also not found in the Qur’ān so are we to say that we ditch that term too?! See the scare -tactics and where it can lead to, and also his statement here contains a degree of ignorance for the Prophet Muhammad himself (*sallallāhu ‘alayhi wassallam*) said to Fātimah (*radi Allāhu ‘anhā*), as recorded by Bukhārī: “*I am a blessed Salaf for you.*” And in the wording of Muslim: “*How excellent a Salaf I am for you.*”

⁶ <http://www.salehalshaikh.com/ar/> - refer to audio file here entitled ‘Hal yajooz at-Tasmī bi’s-Salafiyyah?’

The term 'Salafī' in the epoch after the first three generations merely referred to adhering to the understanding of the *Salaf*. Hence, we find early scholars being described as being "Salafī" in biographies of them. Why did Shakeel Begg fail to highlight this if he is indeed being truthful and honest in his claims? Muhammad bin Khalaf bin Hayyān (also well known as Wakī' and died in 306 AH/918 CE) the famous scholar, geographer and historian stated in the biography of Ismā'eel bin Hammād: **"Ismā'eel bin Hammād bin Abī Hanafiyyah was a true Salafī."**⁷ The historian of Islām, Imām adh-Dhahabī (1274-1348 CE) stated: **"What the Hāfidh needs is to be: pious, intelligent, a grammarian, purified, shy and Salafī..."**⁸ Adh-Dhahabī also transmitted from ad-Dāraqutnī that he said **"the most despised thing to me is 'Ilm ul-Kalām"** and then adh-Dhahabī said about ad-Dāraqutnī: **"the man never ever got involved in 'Ilm ul-Kalām or argumentation – rather he was Salafī."**⁹ Adh-Dhahabī stated in the biography of Muhammad bin Muhammad bin al-Mufaddal al-Bahrānī: **"he was religious, charitable and Salafī..."**¹⁰ Adh-Dhahabī also stated in the biography of Yahyā bin Ishāq bin Khaleel ash-Shaybānī: **"He had understanding of the madhhab, good, humble, Salafī..."**¹¹ Adh-Dhahabī stated in the biography of Ibn Hubayrah: **"He used to know the madhhab, Arabic and 'Arūdh, he was Salafī and Atharī."**¹² Adh-Dhahabī stated in the biography of Ibn ul-Majd: **"He was thiqah, precise, intelligent, Salafī and pious."**¹³ Thus, Imām Muhammad Nāsiruddeen al-Albānī stated: **"There is no doubt that the naming is clear, lucid, distinguished and apparent, that we say: 'I am a Muslim who follows the Book and Sunnah in accordance with the methodology of our pious predecessors' which is that you say in brief: 'I am Salafī'."**¹⁴

⁷ Muhammad bin Khalaf bin Hayyān, *Akhbār ul-Qudāt*, vol.2, p.167.

⁸ *Siyar A'lām un-Nubala'*, vol.13, p.380

⁹ *Ibid.*, vol.16, p.457

¹⁰ *Mu'jam ush-Shuyūkh*, vol.2, p.280

¹¹ *Ibid.*, vol.2, p.369

¹² *Siyar A'lām un-Nubala'*, vol.20, p.426

¹³ *Siyar A'lām un-Nubala'*, vol.23, p.118

¹⁴ *Majallat al-Asālah*, vol.9, p.90

THE PERMISSIBILITY OF USING THE TERM 'SALAFI'

Shaykh, Dr 'AbdusSalām as-Sihaymī (Associate Professor, Faculty of Jurisprudence, Madeenah University) states in his book *Kun Salafīyyan 'ala Jāda* [Be a Serious Salafi on the Right Path]¹⁵:

THE PERMISSIBILITY OF ASCRIBING TO THE SALAF AND USING THE NAME 'SALAFI'

It is well-known that the *da'wah* to following the *Salaf* or the *da'wah* of *Salafīyyah* is nothing but the *da'wah* to real Islām and to the purified Sunnah and *da'wah* to returning to Islām as it was revealed to the Prophet (*sallallāhu 'alayhi wassallam*) and received by his noble companions (*ridwanullābi alayhim*) and there is no doubt that it is the true *da'wah* and ascribing to it is the truth. The Imāms of Islām from the people of Sunnah had a huge influence in calling to the Sunnah and returning to the way of the Salaf and their way. These Imāms were the likes of:

- ❖ The Imām of *Ahl us-Sunnah wa'l-Jama'ah*, Imām Ahmad bin Hanbal.
- ❖ Imām Abū Bakr Muhammad bin Ishāq bin Khuzaymah
- ❖ Imām Abū Bakr Muhammad bin al-Husayn al-Ājurri
- ❖ Imām Abū 'Abdullāh bin Battah al-'Ukbari
- ❖ Imām Abu'l-Qāsim Ismā'eel bin Muhammad al-Asbahānī.

Then: Shaykh ul-Islām Ibn Taymiyyah and his student Imām Ibn ul-Qayyim and then Shaykh ul-Islām Muhammad ibn 'AbdulWahhāb and the Imāms of *da'wah* after him. The matters which make apparent ascribing to being *Salafi* throughout history is basing his *deen* and *'aqeedah* on the Book of Allāh and Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*), and the way of the *Salaf us-Sālib* from the Companions, the *Tābi'een* and the *Atbā'u-Tābi'een* from the virtuous three generations whose goodness has been testified to. All of this is alongside sidelining any innovations which are external to this basis. If this is known: then we return to the title of this chapter "the permissibility of ascribing to the *Salaf* and using the name 'Salaf'."

Shaykh ul-Islām Ibn Taymiyyah stated: "There is no shame in manifesting the *madhdbab* of the Salaf and ascribing oneself to it and refers to it. Rather, it is obligatory to accept that from him by unanimous agreement, because the *madhdbab* of the *Salaf* is nothing but the truth." In *Majmū' al-Fatāwā*, vol.4, p.149. As-Samā'anī (d. 562 AH) stated in his book *al-Ansāb*, vol.3, p.273: "as-Salafi –

¹⁵ Shaykh 'AbdusSalām bin Sālim Rajā' as-Sihaymī (Associate Professor in the Department of Fiqh, College of Sharee'ah, Islamic University of Madeenah), *Kun Salafīyyan 'alā'l-Jādah!* [Be a Serious Salafi on the Right Path]. Cairo: Dār ul-Manhaj, 1426 AH/2005. With commendation from Shaykh Sālih al-Fawzān and introductions by Shaykh 'Alī bin Muhammad bin Nāsir al-Faqeehī and Shaykh 'Ubayd bin 'Abdullāh al-Jābirī (*hafidhahumullāh*). Pp.36-39. Translated as *Be a Serious Salafi*, in 2010 and published by Jamiah Media, translated by 'AbdulHaq al-Ashanti.

With a fatha on the seen, then a lām and then a fā at the end. This is an ascription to the Salaf and following their ways based on what has been relayed from them.” Ibn ul-Atheer appended to the statement of as-Sam’ānī which is: “They are known as being the Jama’ah.” In some of his works Shaykh ul-Islām Ibn Taymiyyah describes those who adhere the sayings of the *Salaf* with regards to *fawqīyyah* (Allāh being above His Throne) as being “Salafiyyah”.¹⁶ Adh-Dhahabī (*raheemullah*) stated in *Siyar*, vol.12, p.380: **“What a Hāfidh needs to be is: consciousness of Allāh, intelligent...and Salafi.”** He further stated in *Siyar*, vol.16, p.457 about ad-Darāqutnī (*rahimullah*): “He never ever got involved in ‘Ilm ul-Kalām or argumentation and did not delve into these matters, rather he was Salafi.” I say: in our present era this ascription was given to the scholars who were well-known for adhering to the Sunnah such as Shaykh ‘AbdurRahmān al-Mu’allimī (d.1386 AH), *rahimullah*, in his book *al-Qā’id ilā Tas-beeb ila’l-’Aqā’id*, Shaykh and Imām ‘Abdul’Azeez bin ‘Abdullāh bin Bāz (*rahimullah*) in his treatise *Tanbeehāt al-Hāmah ‘alā mā Katabahu Muhammad ‘Ali as-Sabūnī fī Sifāt il-Allāh*. Shaykh ‘Abdul’Azeez (*rahimullah*) was asked “What do you say about one who calls themself ‘Salafi’ and ‘Athari’ is it a form of tazkiyah?” Shaykh Bin Bāz answered:

If he is truthful in saying that he is Athari or Salafi then there is no problem in that like what the Salaf used to say “Such and such is Salafi” and “So and so is Athari” as a tazkiyah which was necessary and obligatory.¹⁷

Also, the Shaykh and scholar, al-’Allāmah Muhammad Nāsiruddeen al-Albānī (*rahimullah*) in his book *Mukhtasar al-’Uloom*, his introduction of *Sharh ul-’Aqeedah at-Tabawīyyah* and his book *Tawassul* mentions *Salafiyyah* and so does the Shaykh, al-’Allāmah Sālih bin Fawzān al-Fawzān in *al-Ajwibah al-Mufeedah*, p.103. He was asked: **“What is Salafiyyah? Is it obligatory to traverse their way and hold firm to it?”** Shaykh Sālih al-Fawzān replied:

Salafiyyah is following the methodology of the Salaf from the Companions, Tābi’oon and the praiseworthy generations in ‘aqeedah, understanding and manners. It is obligatory on Muslims to follow this manhaj.

Also from these scholars (who mentioned the Salafi *manhaj*) are the noble Shaykh ‘Ali bin Nāsir Faqeehī in his book *al-Fath al-Mubeen bi’r-Ra’d ‘alā Naqd ‘Abdullāh al-Ghumārī li-Kitāb il-Arba’een*. **These noble scholars and many other did not view any problem with in using the title “Salafi”, “Salafiyyah” or Salafiyūn” and that the intent of that is: to traverse the methodology and way of the Salaf.** Some contemporary writers of Islamic schools of thought have stated “The Salafis follow the Imāms before them” and make it a distinct group which is known by this name. The writers who have held this opinion are the likes of: Muhammad Abī Zahrah, Mustaphā ash-Shak’ah,

¹⁶ Just as many other Imāms did, see *Bayān Talbees al-Jahmiyyah*, vol.1, p.122 and *Dar’ Ta’arud al-’Aql wa’n-Naql*, vol.7, 134, 207.

¹⁷ From the lecture entitled *Haq ul-Muslim* which was given in Tā’if, 16/1/1413 AH.

Muhammad bin Sa'eed al-Būtī and others. The point to historical developments for the development of this group and that it is an extension of the school of Ahmad ibn Hanbal that was revived during the time of Ibn Taymiyyah and Imām Muhammad ibn 'AbdulWahhāb, they also claim that the *Salafīs* ascribed the term to themselves. The writers who hold the Salafī *madhhab* to be a stage in history and not an Islamic school of thought are the likes of Dr Muhammad Sa'eed Ramadān al-Būtī.

.....The example is with realities and meanings and not via names, the intent of the names has been mentioned previously which is to: indicate whoever follows the *manhaj* of the *Salaf us-Sālib* and follow their way. **So there is not the least bit of difference between calling oneself "Salafi" or "Ahl us-Sunnah".**¹⁸

BEGG ARGUES THAT IMĀM 'UTHAYMEEN (RAHIMAHULLĀH) CENSURED THE USE OF THE TERM 'SALAFĪ'

After 10 minutes and 52 seconds into the talk brother Begg asserts that Imām 'Uthaymeen (*rahimahullāh*) censured the term 'Salafī'. When in fact Imām 'Uthaymeen's answer was in regards to the problem of there developing partisanship and bigotry to the terms. Imām 'Uthaymeen was not insinuating that it is not permissible to call oneself 'Salafī' because Imām 'Uthaymeen himself stated that one *can* call her/himself Salafi! Yet Begg's selective perception does not refer to this whatsoever, when we thus look to the complete statements of Imām 'Uthaymeen altogether we find that he, like the other Imāms of the era, represented the archetypal Salafī position. Imām 'Uthaymeen states:

Ahl us-Sunnah wa'l-Jama'ah are those who have the beliefs of the Salaf. It even applies to those who come later up until the Day of Judgement as long as they are upon the way of the Prophet (sallallāhu 'alayhi wassallam) and his companions – then they are Salafī.¹⁹

¹⁸ Shaykh 'AbdusSalām bin Sālim Rajā' as-Sihaymī, *op.cit.*, pp.42-45

¹⁹ *Sharh al-'Aqeedah al-Wāsitiyyah*, vol.8, p.40 - within the *Majmū'* of his *Fatāwā*.

Imām 'Uthaymeen was asked, as is found in *Liqa' al-Bāb al-Maftoob* (question no. 1322):

May Allāh increase you in goodness! We want to know what is Salafiyyah? And should we ascribe ourselves to it? Are we to censure those who do not ascribe to it? Or are we to censure the word 'Salafi' or other than it?

Answer from Imām 'Uthaymeen:

Salafiyyah is following the way of the Prophet (*sallallāhu 'alayhi wasallam*) and his Sahabah for they are our Salaf (predecessors) who preceded us, so following them is Salafiyyah. **As for taking Salafiyyah as a special Manhaj (Methodology) such that everyone who differs with it is considered astray even if he was on the truth (i.e upon Salafiyyah); then this is beyond doubt opposite to Salafiyyah.** All the Salaf called to Islām and to unite upon the Sunnah of Allāh's Messenger (*sallallāhu 'alayhi wasallam*) and **they did not declare astray anyone who differs with them (in a certain issue) because of (a different) interpretation (Taweel), except in matters of 'Aqeedah (beliefs) because they considered him, who differed in 'Aqeedah as astray. But, in our time, some who took the path of Salafiyyah consider astray everyone who differs from them even if the truth were to be on his side. And they took a Hizbī (partisan) Manhaj, just like the other Hizbs (parties), who divide the religion. This (their way) must be rejected and not be approved of.** It is said, 'Look at the way of the Salaf as-Salih and what did they do in regards to differences and wideness of their hearts with regards to Ikhtilāf (differences) in matters in which Ijtihad was feasible. (They differed with each other) to the degree that they differed in big issues, in (minor) issues of 'Aqeedah and (minor) issues of knowledge - for example, some of them denied that Allāh's Messenger (*sallallāhu 'alayhi wasallam*) saw His Lord and some of them confirmed of it. Some of them said, 'the deeds would be weighted on the Day of Judgment', whilst others held that 'the books which record the deeds will be weighed.' They also differ in matters of Fiqh, Marriage, obligations, buying and selling, etc. Despite this, they did not declare each other astray. **Thus, Salafiyyah that is taken to mean a special party (Hizb) with specific rules whose members consider anyone who differs with them as astray (who are Salafi themselves) then they have nothing to do with Salafiyyah. But the Salafiyyah that is to follow the Salaf in beliefs, sayings, actions, their way of differing and unity, their way of being merciful and compassion to one another as the Prophet (sallallāhu 'alayhi wassallam) said: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."**²⁰ **Then this is the true Salafiyyah.**²¹

So here we have it, Imām 'Uthaymeen clearly does not censure *Salafiyyah* but rather certain claimants to it (who are in reality bigoted partisans) who deem other Salafis as being innovators.

²⁰ The hadeeth of an-Nu'mān ibn Basheer (*radi Allāhu 'anhu*) in Saheeh Bukhārī, *Kitāb ul-Adab*.

²¹ Originally translated here: <http://www.theclearpath.com/viewtopic.php?t=91>

Imām 'Uthaymeen does not condone those who oppose the *'aqeedah* of the *Salaf* in the name of "interaction", he stated: **"All the Salaf called to Islām and to unite upon the Sunnah of Allāh's Messenger (sallallāhu 'alayhi wasallam) and they did not declare astray anyone who differs with them (in a certain issue) because of (a different) interpretation (Taweel), except in matters of 'Aqeedah (beliefs) because they considered him, who differed in 'Aqeedah as astray."** So when Imām 'Uthaymeen stated this: **"Thus, Salafiyyah that is taken to mean a special party (Hizb) with specific rules whose members consider anyone who differs with them as astray (who are Salafi themselves) then they have nothing to do with Salafiyyah"** - he was talking those claimants to *Salafiyyah* who due to partisanship, *ghulū* and *tashnī'* denounce others who are already Salafī. Imām 'Uthaymeen is not insinuating Salafis who criticise Sūfis, Ikhwānīs, Tablīghīs, Qutbīs, Takfīrīs, Khawārij and the likes, which Begg tries to insinuate are included in those who the Imām defended. Imām 'Uthaymeen also stated in *Sharh Arba'een an-Nawawīyyah* in explaining the hadeeth of Abū Najeeh Irbād ibn Sāriyyah (*radi Allahu 'anhu*), hadeeth no.28, which we will relay fully out of academic impartiality:

If a number of parties emerge within the Ummah then you are not join a Hizb. Many sects developed in the past such as the Khawārij, the Mu'tazilah, the Jahmiyyah and the Rāfidah. More recently, the Ikhwānīs, Salafis and Tablīghīs and the likes have emerged. All of these groups are to be put aside and upon you (is to obey) the Imām (leader of the Muslims) and this is what the Prophet (*sallallāhu 'alayhi wassallam*) guided to when he said: *"Stick to my Sunnah and the Sunnah of the Rightly Guided Caliphs."* **No doubt, it is wājib on all of the Muslims to make their madhhab the madhhab of the Salaf, not to join a specific hizb called "the Salafīs". It is wājib for the Islamic Ummah make their madhhab the madhhab of the Salaf us-Sālih and not partisanship to what is called "the Salafīs".** For there is the way of the *Salaf* and there is a Hizb called "the Salafīs" and it is sought-after to follow the *Salaf*. Although, the Salafī brothers are the closest group to what is correct however their problem, like others, **is that some of these sects deem others as misguided, innovators or sinful. We do not reject this if they are correct in this,** however we reject treating these innovations in this way. So it is wājib for the heads of these sects to say: "between us is the Book of Allāh, Mighty and Majestic, and the Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*) so come let us arbitrate by them and not arbitrate based on desires and (void) opinions, or to fulān or fulān." For all err and are correct whatever the level of knowledge and worship, yet infallibility is (only) in the deen of Islām. So within this hadeeth the Prophet (*sallallāhu 'alayhi wassallam*) guided towards the straight path wherein lies salvation for humanity and not to join any sect, except the way of the *Salaf us-Sālih*, the Sunnah of the Prophet (*sallallāhu 'alayhi wassallam*) and Rightly Guided Caliphs."²²

²² Shaykh al-'Allāmah Muhammad bin Sālih al-'Uthaymeen, *Sharh al-Arba'een an-Nawawīyyah* ('Unayzah, KSA: Dār ath-Thurayā li'n-Nashr, 1424 AH/2003 CE), pp.308-309

So there you have it! It is not for us to arbitrate to the likes of Sayyid Qutb, Muhammad Qutb, Safar, Salmān, Abū Qatādah, Muhammad Suroor, Abū Baseer at-Tartūsī or the likes. And upon us is to obey the Muslim rulers, as Imām 'Uthaymeen emphasised, does Shakeel Begg agree with this? So again what Imām 'Uthaymeen is censuring is the problem of bigoted partisanship under the banner of being "Salafi", this is what is censured not the ascription to *Salafiyyah* or following the manhaj of the Salaf. This is just as was mentioned by Shaykh Sālih Āli Shaykh, the head of the *Saudi Ministry of Islamic Affairs*, when he stated in an audio clip from his website entitled *'Is it Permissible to Use the Name of 'Salafiyyah'*:

The name 'Salafiyyah' is a name that was attached to whoever followed the Salaf us-Sālih in beliefs, sulook and actions – when other sects increased which had deviated from the way of the Salaf us-Sālih such as the Murji'ah, Qadariyyah, Mu'tazilah, Jahmiyyah, 'Ashā'irah, Karāmiyyah, Sūfiyyah etc. In opposition to these names, a group was defined of those who adhered to the Sunnah, the way of the Salaf us-Sālih, evidences and they were names with a variety of names: as-Salaf; as-Salafiyyah; Ahl us-Sunnah wa'l-Jama'ah; al-Jama'ah; Ahl ul-Hadeeth and the likes. So it is a name that defines and explains that this is the group that is upon the Sunnah and preserves it and leaves bida' and desires and supports the statements of the Imāms of the Sunnah, the companions, the successors and those who followed them in goodness. They are praised for this way. However, Salafiyyah is from the generality of the Muslims, for among the Muslims are those who are Muslim naturally and if you were to come across him (you will find that) he is Salafi due to what he follows and practices. Likewise, there are those who are attached to certain trends and if you were to go to his beliefs and what he follows he will be Salafi generally or he will mainly follow the Salaf. Here we say: if these names were to change to be applied to parties wherein Salafiyyah becomes a Hizb wherein there is allegiance and disavowal towards it and Ahl ul-Hadeeth becomes a Hizb wherein there is allegiance and disavowal to it – then this has no portion of having allegiance and disavowal to it, like the names of the Muhājireen and Ansār are to have, this is not to be done. As for it (i.e. the name 'Salafi' and 'Salafiyyah') being so as to define them as being from the people of truth within the deen of Allāh and as those who follow the Sunnah, support it and that they are as how Shaykh ul-Islām Ibn Taymiyyah described them towards the end of al-Wāsitiyyah that they (Ahl us-Sunnah who traverse the way of the Salaf) have characteristics such as they are people of mercy with the believers, advisors to the believers, people of rectification, Qiyām ul-Layl, worship of Allāh, people of noble character, people of truth who do not lie, opposers of bātil and supporters of truth – these are the people who we see have the characteristics which have more right to be in line with the description of the Prophet (sallallāhu 'alayhi wassallam): "The best of generations is my generations, then those who follow them and then those who follow them." And of where Allāh says "...and those who follow them in goodness..." – so all who follow the Salaf in beliefs, in

goodness, then they have a portion of being from them. As for allegiance and disavowal and abuse of this one due to such and such a reason such as “because he does not adhere to this group (Hizb)” then no, rather people are censured and praised for Islām and not for any other reason.²³

Imām 'Uthaymeen was also asked, which further demonstrates that he did not censure the term 'Salafī':

“What is the ruling on calling the Salafī manhaj the ‘Talafī manhaj’ (i.e. the Destructive methodology)? Allāh’s refuge is sought.”

Answer from Imām 'Uthaymeen:

The ruling is that he is Tālīf (the destructive one)! So you should not be surprised brother that he nicknames the people of good with evil nicknames. Do you not know that the Prophets were attributed as being magicians and crazy people?! Say yes or no? Questioner: Yes. Shaykh: Yes!? What’s correct: Definitely. Allāh says:

“And like that there has not come a Messenger except that it was said ‘a Magician’ or ‘a Madman’”

Were the Prophets harmed by these nicknames? The Answer: No, the ending is with them - and All Praise is for Allāh - do not be surprised that the people of evil will label the people of good with evil nicknames. Do you not know that the people who denounce the Attributes of Allāh, The Mighty and Majestic, label the people of affirmation as “Mushhabihah” (People who make similitude of Allāh to the Creation) and that they are “Hashawiyah” (worthless ones), and that they are lowly, and they are not harmed. Yes. Suppose a Salafī went to a matter which is opposing the Salaf in his Manhaj (methodology), then we say about this one that he is a destroyed one however we do not ascribe this to the madhhab (way), because there exists with us some brothers who are upon the way of the Salaf - rather those who want to be upon the way of the Salaf, there exists with them- some of those who oppose the Salaf in their behaviour and they bring loathsome things to Islām more than what good they bring to it. And maybe this one who said this, maybe he saw a person behaving like this and his methodology is that of the Salafis so he said: “Indeed the Salaf are the Talaf (destroyed ones)”. We do not know in this instance however if he intends the Salaf in reality so then we say: rather you are the destroyed one and not the madhhab of the Salaf.²⁴

So here again Imām 'Uthaymeen did not censure use of the term 'Salafī' when he was directly asked about the term and if he did hold that it not be used as a term there is no doubt that he would have mentioned that in his answer here.

²³ <http://www.salehalshaikh.com/ar/> - refer to audio file here entitled 'Hal yajooz at-Tasmī bi's-Salafīyah?'

²⁴ From *Liqā' Bāb al-Maftūh*, tape no.325 and originally translated from the Arabic into English by Akram bin Muhammad an-Najdī.

Another issue that Begg seems to conveniently forget is that the active participle “Muslim”, during the epoch of the Sahābah, was a synonym for truth. Meaning: the word “Muslim” effortlessly personified (in the early generations) truth and faithful adherence to the Qur’ān and the Sunnah. Can the same be said about nowadays? When we identify a person with the term ‘Muslim’, do we take for granted that s/he is a true ambassador of this noble title, despite there being multitudes of ‘Muslim’ groups and sects all calling to brands of Islām which are mutually exclusive. When we say the word “Muslim” what clarification, in these foggy days of ours, does this word bring for the seeker of internal truth (i.e. saved sect)? When a man in the time of the Messenger said, **“I am a Muslim”** these four words could easily and accurately be translated to mean, **“I am one who follows the true teachings of Islam.”** But when we fast-forward to nowadays, such a direct translation can only be applied to a minute minority, because nowadays with the majority of Muslims, the word ‘Muslim’ has numerous translations. It could translate to mean:

- **“I am a Muslim (Rāfidī-Shi’i) who believes that: the 12 infallible Imāms can control the affairs of the creation; takfeer should be made of the Companions; the Qur’ān has been changed by the Companions and that taqiyyah and Mut’ah are allowed in Islām.”**
- Or it could mean: **“I am a Muslim (Sūfi) who believes in Wahdatul Wujood (unity of existence), and that it is okay to stand in circles moving up and down saying ‘Allāhu, Allāhu’, or to spin around like a whirling Dervish.”**
- Or it could mean: **“I am Muslim (Khāriji) who makes takfeer on account of sins committed.”**
- Or it could mean: **“I am Muslim (Murji’i) who believes that sins have no bearing whatsoever on one’s imān and that the worst sinner has the same imān as the Angels and that imān does not increase or decrease.”**
- Or it could mean: **“I am Muslim (Qubūri) who believes that it is okay to use the dead in graves as intermediaries between us and Allāh and call upon them at cemeteries.”**
- Or it could mean: **“I am Muslim (Mu’tazili) who uses the rational intellectual as the criteria for belief and as having precedence over the texts.”**
- Or it could mean: **“I am Muslim (Jahmī-’Ash’arī) who divests Allāh of His Attributes in order to exalt Allāh from tashbeeh, tamtheel and tajseem.”**

- Or it could mean: “I am Muslim (Barelwī) who believes that the Prophet Muhammad (sallallāhu ‘alayhi wassallam) is still alive in this world and comes to our Mosque every Jumu’ah and sits on this special chair placed in the first saff.”
- Or it could mean: “I am Muslim (Hizbī) who accepts everything that the Hizb and its leader says without exception and anyone who is against our Hizb and does not support it is an enemy to us and a threat to us.”
- Or it could mean: “I am Muslim (Jihādī) who believes that the armed jihad will not cease and takes place 24-7.”
- Or it could mean: “I am Muslim (Ikhwānī) who adheres to the structure and agenda of the Ikhwān ul-Muslimeen [Muslim Brotherhood].”
- Or it could mean: “I am Muslim (Qutbī) who wants to establish the vision of Sayyid Qutb in the Muslim world and thus I use his books as main source reference points for da’wah and Islamic revival.”
- Or it could mean: “I am Muslim (Ahmadī-Qadiyānī) who believes that Ghulam Ahmad was the final Prophet.”
- Or it could mean: “I am Muslim (so-called ‘Nation of Islam’) who believes that Allāh came down to earth in the form of a white man called Fard Muhammad (Wally Ford) who used to sell carpets door-to-door in Detroit in the 1930s and that Elijah Muhammad (Elijah Poole) is the Messenger of Allāh to the black man (in the West).”

So because the term “Muslim” has been diluted with all forms of alien beliefs and practises, this causes the naive and ignorant Muslim to blindly take the hand of any ‘Muslim’, placing his trust in the generic contemporary noun ‘Muslim’. Imām ‘Uthaymeen also stated:

For this reason, it is erroneous to say: “Ahl us-Sunnah wa’l-Jama’ah are three: Salafīs, ‘Ash’arīs and Māturīdīs” – this is incorrect. We say: how can they all be Ahl us-Sunnah when they all differ?! What is after truth except misguidance?! How can all of them be Ahl us-Sunnah when they all refute each other?! This is impossible (for all of them to be Ahl us-Sunnah specifically), for it is like combing two complete opposites. So yes, there is no doubt that only one of them are Ahl us-Sunnah, so which one is it? The ‘Ash’arīs or the Māturīdīs or Salafiyyah?²⁵

²⁵ Mustafa Ameen Atāullāh (tarteeb), *al-Mukhtārāt as-Salafiyyah min Shurūh al-‘Aqeedah al-Wāsitiyyah li’sh-Shaykh ul-Islām Ibn Taymiyyah* (Alexandria, Egypt: Dār ul-Baseerah, n.d.), vol.1, p.125.

The Algerian Salafī Usūlī scholar and Professor, Dr Abū 'AbdulMuizz Muhammad 'Ali Ferkous of the *College of Islamic Sciences, University of Algeria*, stated in response to a question which was posed to him about using the terms 'Salafi' and 'Salafiyyah'²⁶:

Salafiyyah means: an ascription to the Salaf of this Ummah from the Companions and Successors of them in goodness up until the Day of Judgement. It is also called 'Ahl us-Sunnah wa'l-Jama'ah' or 'Ahl ul-Hadeeth' or 'at-Ta'rifah al-Mansoorah' (the Victorious Party). The likes of these titles and terminologies were applied in opposition to the people of desires and innovation (Ahl ul-Ahwā' wa'l-Bida') such as those from the philosophers, Ahl ul-Kalām (rhetoricians), Sūfīs, grave-worshippers, Sūfī cults, superstitious belief adherents, Jahmiyyah, Rāfidah, Khawārij, Muji'ah and others.²⁷

Salafiyyah means: the correct belief as documented within the Book, Sunnah and the Ijmā' of the Salaf and adhering to what this obligates in terms of statements and actions. So there is no blame in the name 'Ahl us-Sunnah wa'l-Jama'ah' or 'Salafiyyah' in consideration of those titles being Shari' titles used by the Imāms of the Salaf in opposition to Ahl ul-Ahwā' wa'l-Bida'. For that reason, when Imām Mālik (*rahimabullāh*) was asked "who are Ahl us-Sunnah"? He answered: "Ahl us-Sunnah are those who are not known by a nickname such as Jahmī, Qadarī or Rāfidī."²⁸ Meaning its intent is that: Ahl us-Sunnah adheres firmly to the foundation which the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) and his companions were upon and remained holding onto without ascription to a person or group. From here then, it is known that the reason for the name being widespread is due to the fitnah of the emergence of sects in the *deen* and the multiplicity of ideological trends based on the Usūl of the *deen*. Ibn Sīrīn (*rahimabullāh*) indicated this when he said:

لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سمو لنا رجالكم فينظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثه

"They had not used to ask about the Isnād (chains of narration) but when the Fitnah arose they said, "Name us your men!" so they looked to Ahlus Sunnah and they took their narrations and they looked to the people of innovation and they did not take their narrations."²⁹

The well-established scholars and illustrious Imāms used this in order to formulate the greater Usūl and important Qawā'id as a guide towards the Salafī and Qur'ānic beliefs. Thus, the ascription to the

²⁶ From Shaykh, Dr Abū 'AbdulMuizz Muhammad 'Ali Ferkous, *Majālis Tadhkeeriyah'ala Masā'il Manhajiyyah* (Cairo, Egypt: Dār Imām Ahmad, 1426 AH/2005 CE), pp.137-140.

²⁷ As-Safārīnī, *Lawāmi' ul-Anwār al-Bahiyyah*, vol.1, p.20

²⁸ Ibn 'AbdulBarr, *al-Intiqā' fī Fadā'il ith-Thalāthat il-Aimmat il-Fuqahā*, p.35 and al-Qādī Iyyād, *Tarteeb ul-Madārik*, vol.1, p.172.

²⁹ Reported by Imām Muslim in the *Muqaddimah* of his *Saheeh*, p.84

Salaf us-Sālih was in order to dispose of innovation and sever the route to every innovator who has innovated in belief. In this way, the Salafī manhaj is established on authenticated and affirmed transmissions from the Book, the Sunnah and narrations from the Companions and Tābi'een from the Imāms of guidance and those who followed their way, as the Messenger of Allāh said: "The best people are my generation, then those who follow them and then those who follow them."³⁰ And as he said (*sallallāhu 'alayhi wassallam*): "There will not cease to be a group from my Ummah that are apparent on truth, up until Allāh's command comes while they are like that."³¹

This manhaj is the straight way and is of the most important things which distinguish Ahl us-Sunnah wa'l-Jama'ah, or *Salafīyyah*, from the people of desires and division, it is a special characteristic which no one else like them has. For the source of acquiring knowledge according to their opposers, from Ahl ul-Bida' and division, is the intellect which has been corrupted by philosophical inclinations, 'logical' idle-talk and the empty-talk of the rhetoricians. Thus, *Salafīyyah* does not cause division rather it unites the Muslims on pure *tawheed*, following the Messenger (*sallallāhu 'alayhi wassallam*) and *tazkiyah* (purification). From the results of the Salafī manhaj is: unity of the word of Ahl us-Sunnah wa'l-Jama'ah on *tawheed* of their Lord and their unity on following their Prophet and their agreement in issues of belief and its sub-categories with one unified word. This does not differ regardless of their leaving far from each other and their different eras.

Ascription to *Salafīyyah* therefore is an honour, a dignity, a symbol of pride and a sign on credibility in belief. This is especially the case if it is embodied in correct actions supported by the Book and Sunnah. **The blame and censure comes with: opposing the belief and madhhab of the Salaf us-Sālih in any principle of its Usūl, and for this reason, ascription to the Salaf is not a linguistic or spoken innovation rather it is a Shari' reality which has restricted indicators.**

Salafīyyah fought against innovation, madhhab parochialism and bigotry, division, *fitnah* between the *madhāhib*, and supporting such *madhāhib* with weak ahādeeth and corrupt views and by leaving what has been verified in the *Sunan* and narrations from the Prophet (*sallallāhu 'alayhi wassallam*). It (i.e. *Salafīyyah*) also fought against raising an Imām that is followed to the level of the Prophet (*sallallāhu 'alayhi wassallam*) and turning away from the revelation via reference to the words of men. Because when these *madhāhib* were obligated they were taken as things to call to and have allegiance and disavowal towards which opposed Muslims being united. Due to this the enemies were able to dominate the Muslims. *Salafīyyah* merely calls to: holding firm to the advice of the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) which is represented in holding firm to the Book, Sunnah and what

³⁰ Reported by al-Bukhārī (vol.5, p.258) and Muslim (vol.16, p.87) in *Fadā'il* from the hadeeth of 'Abdullah ibn Mas'ood (*radi Allāhu 'anhu*) which has support from the hadeeth of an-Nu'mān bin Basheer (*radi Allāhu 'anhu*).

³¹ Reported by Bukhārī (vol., p.632) and Muslim, vol.13, p.66 in *Kitāb ul-Imārah* from the hadeeth of al-Mugheerah bin Shu'bah (*radi Allāhu 'anhu*).

the Ummah has agreed upon – **this is an infallible Usūl unlike anything else.** The Prophet (*sallallāhu 'alayhi wassallam*) said: “I have left you two things which if you hold firm to you will not be misguided: the Book of Allāh and the Sunnah of His Prophet.”³² The Prophet (*sallallāhu 'alayhi wassallam*) also said: “Stick to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me, cling to it with the molars.”³³

We believe that Begg inwardly accepts and understands the validity of the term “Salafi” but the real problem which plagues him is that he is at odds with the people who champion it and strive to embody it. Do you hear his criticism against such terms like Hanafī, Shāfi'ī etc, despite them being *nisab* (relative adjectives) which connect an individual to a fallible human? However when one connects himself to that which cannot err or is free from misguidance (as a whole), all of a sudden individuals want to find fault with it?!

BEGG ARGUES THAT AHL UL-BIDA' SHOULD NOT BE WARNED AGAINST AND SHOULD BE “INTERACTED” WITH

Shakeel insinuates that the Ahl ul-Bida during this time should not be warned against at all. He does this via making reference to the words of Imām Bin Bāz (*rahimahullāh*). Begg states after 18 minutes 18 seconds into his lecture:

As I was reading the fatāwā of Shaykh 'Abdul'Azeez Bin Bāz, the Shaykh is addressing the issue of the Muslims in Africa, how we should be supporting them, how we should be aiding them, how we should be one with them. The Shaykh is addressing the issue more specifically that at that time there was a famine in Sudan, so he had a whole fatwa on supporting the Muslims in Sudan. The Shaykh (*rahimahullāh*) is emphasising and encouraging our interaction. The issue of bida' that brother Ilyās mentioned,³⁴ now how do we define somebody as Muftadi',

³² Reported by Imām Mālik in his *Muwatta'*; al-Hākim and al-Bayhaqī from the hadeeth of Ibn 'Abbās (*radi Allāhu 'anhu*), the hadeeth was authenticated by Imām al-Albānī in *al-Mishkāt*, p.186.

³³ Reported by Abū Dāwood; at-Tirmidhī in *Kitāb ul-'Ilm* of his *Sunan*; Ibn Mājah in the *Muqadimmah* of his *Sunan*. From the hadeeth of al-'Irbād bin Sāriyyah, the hadeeth was authenticated by Imām al-Albānī in *Saheeh Abū Dāwood*, vol.3, p.118 and *Saheeh Ibn Mājah*, vol.1, p.31.

³⁴ Brother Ilyās can be seen here discussing his conversion to Islām, after two minutes and ten seconds: <http://www.youtube.com/watch?v=u6Mzl6Wdx8w&feature=related>

somebody as a deviant? Because sometimes their definition of a deviant would be, you know, “you don’t call yourself Salafi so khalās you’re a deviant!” Which you have no interaction, so there are principles in the issue of somebody being a deviant in itself and again in that principle of deviants. Shaykh Muhammad Nāsiruddeen al-Albānī (rahimahullāh) addresses the issue of interaction if we are agreed that these are people of innovation. So let’s say for arguments sake we agree that these are people of innovation he has two cassettes entitled *al-Bida’ wa’l-Mubtadi’*, Bida (innovation) and the Mubtadi’ (the one who has fallen into the innovation). And he says the opposite of what some of our brothers from the Salafi movement are calling to! He says: if they are people of innovation in this time we should be interacting with them to bring them to the Sunnah.

Begg’s generalised words here give over the impression that Imām Bin Bāz encouraged “interaction”, as Begg calls it, with callers to innovation! However, Imām Bin Bāz’s approach is the archetypal contemporary Salafī approach, and he emphasised the necessity of refuting the opposer especially those people who opposed to the Salafi *’aqeedah*. Imām Bin Bāz, in vol.28, p.254 of his *Fatāwā*:

If the one being refuted is from the people who have Salafi ’aqeedah yet he fell into some errors then the errors are to be left and these do not expel him from the Salafi ’aqeedah if he is well known for following the Salaf, yet he fell into some errors in some explanations of ahādeeth or in some words that emanated from him – the error is neither to be taken nor is he to be followed in that error.

This is speech of knowledge, justice, truth and fairness and this is the speech which we have to implement. We also have here a clear reference to the term ‘Salafī’ which Begg spent about half an hour arguing is a term which should not be used! So we have to respectfully ask the brother Shakeel Begg where on earth do the views of Sayyid Qutb, who those in Lewisham defend to the bone and do not criticise, fall into the realm of the **“Salafī ’aqeedah”**? Where on earth do the views of Usāmah Bin Lādin and Muhammad al-Mas’arī fall into the realm of the **“Salafī ’aqeedah”**? Imām Bin Bāz also stated, which Begg again did not, and does not, refer to at all:

These publications from al-Faqeeh, al-Mas’ari or other callers to evil, bātil (falsehood) and division must be totally destroyed and no lenience should be shown to them. It is incumbent to advise and guide them to the truth and warn them from this bātil. It is not permissible for

He was the chair for Shakeel’s lecture, the lecture therefore was conducted in a rather odd manner in that Ilyās would introduce a topic and then present the topic to Shakeel in order for him to “explain” it to the audience.

anyone to co-operate with them in this evil, they must be advised, referred back to (true) guidance, and (they must) leave this bātil. And my advice to al-Mas'ari, al-Faqeeh, Ibn Lādin and all who traverse their way is that they leave off this dangerous path, to fear Allāh and be warned of His Wrath and Anger, to return back to (true) guidance, to repent to Allāh from they have done before.³⁵

Imām Bin Bāz also stated this in the Arabic newspaper *al-Muslimūn* and also reported in *ash-Sharq al-Amsat*, on 9 Jumadā al-Ulā 1417 AH corresponding to 21 September 1996 CE. It can be heard in audio³⁶ where Imām Bin Bāz further emphasizes that no co-operation should be made with the likes of Usāmah Bin Lādin due to their harms for safety and security. Shaykh Faisal al-Jāsim in his book *Usūl Shaykh 'Abdul'Azeez Bin Bāz fi Radd 'ala'l-Mukhālif* [The Principles of Shaykh 'Abdul'Azeez Bin Bāz in Refuting the Opposers] (Beirut, Lebanon: Dār ul-Bashā'ir, 1429 AH/2008CE), introduced by al-'Allāmah, Dr Sālih al-Fawzān and Shaykh 'Abdul'Azeez as-Sadhān, outlines the methodology of Imām Bin Bāz in refuting. Shaykh Faisal states in the first chapter entitled *'Those who err in the deen have to be refuted and all which is contrary to the Book, Sunnah and way of the Salaf has to be rejected'*:

This matter is from Shaykh Bin Bāz's distinguishing characteristics as he did not keep quiet about an evil he knew about. Rather, he rushed to oppose and warn against it and advise the one who fell into it, following the statement of Allāh,

“The believing men and the believing women are protectors of each other, they command to good and forbid evil.”

{*at-Tawbah* (9): 71}

Imām Bin Bāz stated:

It is wājib to oppose whatever opposes the text from the Book and Sunnah with wisdom, good preaching and arguing in a way which is closer to righteousness, so as to act in accordance with Allāh's saying,

“Co-operate on peity and righteousness and do not co-operate in sin and transgression”

{*al-Mā'idah* (5): 2}³⁷

Imām Bin Bāz also stated:

³⁵ Imām 'Abdul'Azeez bin 'Abdullāh bin 'AbdurRahmān Bin Bāz: *Majmū' Fatāwā wa Māqālāt Mutanawwi'ah* (Buraydah, Saudi: Dār Asdā' al-Mujtama', 1421 AH/2000 CE, Third Edition), vol.9, p.100

³⁶ <http://www.youtube.com/watch?v=kAd6Fq5xeuA>

³⁷ Imām Bin Bāz, *op.cit.*, vol.3, p.82

It is obligatory upon the 'Ulama of Islām to spread Allāh's deen among people and clarify to Ahl ul-Bida', tasawwuf, khurafāt and inhirāfāt, the butlān of the innovation that they are upon. They should clarify the Sunnah to them and its pure way of ease and explain its evidence to them from the Book and Sunnah and bring their errors to them with a good method.

Then Imām Bin Bāz states:

This is the manhaj that has to be taken, held on to, traversed and called to. All that opposes that it that which people have invented and this has to be abandoned and rejected with exposition and clarity.³⁸

Imam Bin Bāz also stated:

It is not permissible for Ahl ul-'Ilm to keep quiet and leave the sinner, the innovator or the Jāhil (ignoramus) to speak. This is a serious error and a reason for evil and innovation to spread and good to be reduced and the Sunnah to become hidden. It is obligatory on the people of knowledge to speak the truth, call to it and reject innovation and warn from it. This has to be with knowledge and insight.³⁹

Shaykh Faisal al-Jāsīm in his book *Usūl Shaykh 'Abdul'Azeez Bin Bāz fī Radd 'ala'l-Mukhālif* [The Principles of Shaykh 'Abdul'Azeez Bin Bāz in Refuting the Opposers] entitles the eleventh chapter of the book, which is taken from the principles of Imām Bin Bāz in refutation, *Those Heretics whose danger has increased and whose stubbornness has manifested – have to be exposed and likewise those groups who have deviated from the Sunnah have to be cautioned against after having been advised*'. In affirming this principle from the statements of Imām Bin Bāz it is relayed that he said (*rahimahullāh*):

I exhort to be warned against destructive preachers and callers to misguidance, they have to be cautioned and warned against. It is a must to caution and warn against the preachers to misguidance such as those who send their misguided da'wah from London and from disbelieving countries, such as with the case of al-Mas'arī and his likes. Whoever co-operates with him in his destruction, corruption and misguidance of people then this is a serious evil and a huge corruption.⁴⁰

As for Begg referring to the statements of Imām al-Albānī then when the top students of Imām al-Albānī are in the UK, at Brixton Mosque (Masjid Ibn Taymiyyah) for example, Shakeel Begg and others such as certain ignoramuses who are affiliated with *al-Muntada al-Islāmī* in London, warns against them as being “**extremist Salafis**”, as trustworthy brothers from South-East

³⁸ Ibid., vol.3, p.132

³⁹ Ibid., vol.4, p.51

⁴⁰ Ibid., vol.8, p.414

London have informed us!⁴¹ Where's the "interaction" here Shakeel?! Where's the "interaction" when they accuse the Salafis of spying on Muslims and being "snitches"?⁴² Where's the

⁴¹ http://www.alalbany.name/audio/664/664_33.rm - herein Imām al-Albānī defends Shaykh 'Ali bin Hasan al-Halabī al-Atharī, saying to the obtuse questioner who questions some things from *Anwār ul-Kāshifāh*:

"You started with 'Ali and ended with Albānī!? This is a proof that you are not traversing the way of correct knowledge! You began with 'Ali!? So what do you want when you began with 'Ali? So I ask you: what do you want with 'Ali? What's your question? May Allāh guide you! You're talking about 'Ali not al-Albānī? You're just following mistakes! How does it concern you if my student has contradicted himself?!"

Then Imām al-Albānī ends the conversation saying to the questioner that he doesn't waste his time with those who have no knowledge and do not pay attention to the important issues!

⁴² A particular issue which seems to cause Shakeel Begg concern is the issue of reporting extremists (who are planning terrorist operations) to the authorities and the police. Even though this issue has been affirmed by the Salafī scholars of the era as being something obligatory due to the benefits in warning about any possible terrorist attacks, many have somehow deemed this as being negative. In weighing up the benefits (*masālih*) and harms (*mafasid*) it is evident that it is incumbent to report any terrorist plots to the police, hence the scholars' allowance of it. As for merely running to the police or the media when one happens to not agree with the particular views of another and then conjure up a premise that necessitates running to the police, then this is nothing but a farce which even the police would discredit for wasting their time! Furthermore, it must be said that in any case it is very hard for any Muslim to know the full whereabouts, movements, actions, beliefs and plans of others as they are not with them all the time to know. Moreover, the likes of Shakeel have accused the Salafis of very serious things and most of these accusations have been proven to be totally false and merely based on hearsay or on what was reported incorrectly in a news report, or misunderstood from a news report. In any case, Shaykh, Dr Sālih al-Fawzān explains the issue precisely when he was asked:

Is informing about any corrupt individual who wants to destabilize the security of the country or who wants to spread corruption and mischief considered to be spying (tajassus) which Allāh has forbidden?

Answer from Shaykh Fawzān:

This is not spying, because spying is going to the enemies from the kuffār with the secrets of the Muslims in order for the enemies to discover these secrets. But this (informing) is just following up on the people of evil in order to prevent their evil and in order to purify the society from their filth. The spy (jāsūs) he is the one who the fuqahā have said should be executed, he is the one who spies for the kuffār against the Muslims. As for the one who keeps tabs on corrupt people in order to expose their evil, then such a person is not a spy.

“interaction” when they hide behind fake names on internet forums abusing the Salafis, out of fear of using their real names?! These individuals need to take their own advice! In fact, Shakeel needs to give this lecture to his own avid listeners before accusing the Salafis! Slander and defamation is applied here as it also found with the rest of the Motley Crew in Lewisham and *al-Muntada*. Let’s see how Imām al-Albānī regarded his main student Shaykh ‘Ali Hasan:

1. The Mujaddid of the era, Imām al-Albānī stated in 1412 AH (1991 CE): **“I gave a copy of it to our companion and student, the youth ‘Ali bin Hasan al-Halabī** in order for him to prepare it for distribution along with an academic introduction written for the benefit of the noble readers. And he did all of this, **may Allāh increase him in goodness** and he supervised its publishing, authentication and review.”⁴³
2. **“The companion of the graceful pen, the adept teacher ‘Ali bin Hasan al-Halabī, Abi’l-Hārith.”**⁴⁴
3. The Mujaddid of the era, Imām al-Albānī (*rahimahullāh*) stated in *as-Saheehah* (vol. 2, pg. 720) in praising the refutation of the lies of the destroyer of the Sunnah, Hassān ‘AbdulMannān: “...the presentation of speech clarifying the flaw of all of his words regarding its weakening needs a specific book to be written, and my time does not permit that right now. **So perhaps some of our brothers strong in this knowledge can perform that, like brother ‘Ali al-Halabī...**” Also see the introduction of *at-Ta’leeqāt ar-Radiyyah ‘alar-Rawdah an-Nadiyyah*, al-Maktabah al-Islamiyyah’s print of *Ādāb aṣ-Ṣifāf*, and *an-Naseehah*.
4. Imām al-Albānī said in the introduction to his book *at-Ta’leeqāt ur-Radiyyah ‘ala’r-Rawdat in-Nadiyyah*: **“More than two years ago our son and companion, the brother Abu’l-Hārith ‘Ali bin Hasan bin ‘Ali al-Halabī, may Allāh make him successful, suggested to me the idea to print the aforementioned Ta’leeqāt and distribute it.** He suggested this due to the benefits that he viewed were available in it and so that it would not merely remain trapped on the bookshelves and so that students and those with understanding could benefit from it. I therefore agreed with that and gave him my personal copy which had my commentary on it in my handwriting which I had entitled *at-Ta’leeqāt ur-Radiyyah ‘ala’r-Tawdat in-Nadiyyah*, **so that he could begin with this important ‘Ilmi**

See Shaykh, Dr Sālih bin Fawzān al-Fawzān, Muhammad bin Fahd al-Husayn (editor and compiler), *al-Ijabāt al-Muhimmah fi’l-Mashākil al-Mumilah* (Riyadh: Matābi’ al-Humaydī, 1425 AH/2004 CE, Second Edition), pp.99-100.

⁴³ *Hukm Tārik us-Salāt*, p.25

⁴⁴ *As-Silsilat us-Saheehah*, Muqaddimah, vol.6

task – may Allāh increase him in goodness. And here is the book here with its commentary, with the praise of Allāh and His blessing, printed by the hand of the readers, so that they can benefit from it and gain benefit with it. All praise is due to Allāh who completes righteous actions, **I ask Allāh, Blessed and Exalted is He, to reward our companion Abu'l-Hārith, may Allāh increase him in success, for the commendable effort in verifying the commentary bringing its sight into existence.”**

5. Imām al-Albānī (*rahimabullāh*) stated when he advised Abu Ruhayyim: **“If your 'aqeedah was like the 'aqeedah of three Mashāy'ikh who you (claim to) defend, those being Ibn Bāz, Ibn 'Uthaymeen and al-Albānī, then the 'aqeedah of the brother 'Ali is the same as their 'aqeedah! But if your 'aqeedah differs from that of the brother 'Ali's, then I am prepared to sit with you (to change your 'aqeedah)!...”**⁴⁵
6. The brother 'Azmī al-Jawābirah in his book *Madha Yanqumoona min al-Imām al-Albānī?* (p.14) that: “I asked our teacher, Shaykh Nāsir, about Abū Ruhayyim’s opposition to Shaykh 'Ali and our Shaykh said (*rahimabullāh*) in a brief sentence, and Allāh is a witness to what I say, that: **“the brother 'Ali is equal to a thousand and one of the likes of Abu Ruhayyim!”**
7. Shaykh, Dr Ahmad bin Sālīh az-Zahrānī (Abū 'Umar al-Kinānī) stated in a post entitled '*Abu'l-Hārith, from the very start I could feel the jealousy!!*' on the *sabab* forum on 2 May 2001 CE in regards to the one showing enmity to Shaykh 'Ali Hasan at that time, Abu Ruhayyim: **“Yes, jealousy and not happiness. So we say why? Because of the strong love that I saw and heard from Shaykh Nāsiruddeen al-Albānī (rahimahullāh) towards you and his reliance in you and his closeness to you. Allāhu Akbar! By Allāh, the Shaykh would not speak on an issue nor would you be able to hear a gathering except that you would constantly hear: “Where is Abu'l-Hārith?”; “Let’s hear Abu'l-Hārith”; “Yes O Abu'l-Hārith”; “What do you have (to say) O Abu'l-Hārith?”; “It looks as if Abu'l-Hārith wants to comment”; “Is it not so, O Abu'l-Hārith?” So I say: Congratulations to you O Abu'l-Hārith and how blessed this closeness and this knowledge is O Abu'l-Hārith! If only I had your position, that would be better than the whole worldly life taken away from me! Whenever I hear these gatherings (on tape), I automatically remember the claim that al-Halabī is not from the students of al-Albānī, and that he is such and such and that he is so and so!! So I laugh and say: What proof is greater than this? Rather I say: This is proof of Shaykh al-Albānī’s strong**

⁴⁵ Mentioned by the respected brother and teacher Aboo 'Abdullāh 'Azmī al-Jawābirah, may Allāh give him success, dated: 20 Rabī' al-Awwal 1422 AH/Monday 11 June 2001 CE and witnessed by the brothers Lāfī Shatrāt and Kāmil al-Qashshāsh.

attachment, closeness and trust in Abu'l-Hārith. In fact, what I have gathered from these tapes is that Abu'l-Hārith was given knowledge and blessed in it, for he was quick-witted in responding in the gatherings of the Shaykh about information that only someone who is well-informed is able to do. In general do not think that I am jealous of you! I am just describing the condition of some but not all of those who attack you. So my greetings to you and to all my brothers at the al-Albānī Centre!"

In his book, *Safahāt Baidā' min Hayat al-Imām Muḥammad Nāsiruddeen al-Albānī* (San'ā', Yemen: al-Maktabah al-Islamiyyah, 2001), p. 56, Shaykh 'Atiyyah Sālim mentions:

'Ali Hasan 'AbdulHameed al-Halabī al-Atharī: is the most prominent of the Shaykh's students today and from the strongest of today's students of knowledge—I consider him as such and I do not vouch for him over Allah. He is well-read and credible, he has nice compilations and treatises. I met him and sat with him a lot and found him sociable, easy-going, and always smiling.

He also mentions (pg. 52),

In the city of Abu Dhabi, Lu'ay bin 'Abdir-Razzāq Nāsiruddeen al-Albānī narrated to me saying that, "I heard 'Ubādah, Shaykh al-Albānī's grandson, ask his grandfather during his last months about the most virtuous two people in the science of hadeeth today. The Shaykh said, 'Ali Hasan al-Halabī and Abū Ishāq al-Huwaynī."

Yet Shakeel Begg does not refer to this!?! Furthermore, from a practical point of view brother Shakeel's concept of "interaction" even stretches to inviting MPACUK and other ignoramuses to give talks in Lewisham!

BEGG CLAIMS THAT SALAFIS ARE HAPPY TO SEE THE MUSLIMS DIVIDED

Brother Shakeel says after 22 minutes:

"There will be some Muslims, from amongst the Salafis, who would be happy to see the Muslims divided and they become happy when someone even from amongst them says they're a Salafī and then gets kicked out, they become happy. But what the Ulama were upon, and the scholars were upon, is totally different."

This is a serious allegation, for Begg here is claiming that the Salafis are some sort of Munāfiqoon who are "happy to see the Muslims divided" for this is a trait of Nifāq yet according to Begg the Salafis are pleased with this! Secondly, the Salafis call to unification on the Book and Sunnah with

the understanding of the Salaf, all those who oppose this are in fact the ones causing the division and separation, not *Salafiyah*. So according to Begg's twisted logic, the Salafis are the ones causing division and not those who reject the manhaj of the *Salaf* by:

- ✓ Worshipping graves
- ✓ Practicing innovation
- ✓ Becoming entrenched to partisanship
- ✓ Making unlegislated *takfeer*

Salafiyah does not inculcate this supposed conniving behaviour; thus, *Salafiyah* is free of those who fall into this error. There is a plethora of evidence where the scholars dispraise splitting; but call to unity, although not the delusional expansive unity built on false foundations that some people call to. There is also the importance of *al-walā wal-barā* and loving and hating for the sake of Allāh - the true followers of the *Salaf* do not love and hate with extremism. No one knows when the heart of the person one loves or hates may change, the Prophet (*sallallāhu 'alayhi wassallam*) stated as narrated by Abū Hurayrah (*radi Allāhu 'anhu*): "Love the one whom you love to a certain degree (moderately), perhaps he will be someone you hate one day. Hate the one whom you have hatred for to a certain degree (moderately), perhaps he will be someone whom you love one day."⁴⁶ Hence, although we do not become happy when people leave the truth, we love those who adhere to the truth; and hate those who oppose it - both proportional to the degree of adherence or opposition.

BEGG CLAIMS THAT THE SALAFIS HAVE A HARSHNESS WHICH IS NOT FOUND AMONG OTHER MUSLIMS: A REVIEW OF THE STATEMENTS THEREFORE OF SAYYID QUTB, ABDULLAH ("EL") FAISAL AL-JAMAYKĪ, ABŪ QATĀDAH AL-FILISTĪNĪ, ABŪ HAMZA AL-MISRĪ, ANWAR AL-AWLAKĪ AND THE TAKFĪRĪ GROUP 'AL-MUHAJIROUN' – ARE SALAFIS "HARSHER" THAN THESE IN THEIR KALĀM?! WHERE IS THE LECTURE OF SHAKEEL BEGG ON THESE INDIVIDUALS?

Then Shakeel says after 26 minutes into the talk that with the Salafis:

⁴⁶ Reported by at-Tirmidhī (no. 1997) and others by way of Suwayd ibn 'Amr al-Kalbī: Hammād ibn Salamah narrated to us from Ayyūb as-Sakhtiyānī from Muhammad ibn Sīrīn from him. The chain of transmission is Saheeh (authentic).

“...there is a character which is harsh, there is a character which is arrogant, there is a character which, you know, err, you can say, fits in with them that you don't find other Muslims and other groups having.”

La hawla wa la quwwata ila billāh! So only the Salafis have harshness?! This is a *shubhab* which Imām al-Albānī (*rahimahullāh*) dealt with when he stated in *Silsilah Hudā wa'n-Nūr* (no. 595) that rather it is better to say that *some* Salafis are harsh and that this is not specific to the Salafīs. Indeed, even this harshness among the Salafis is not to the extent that we find among others! As harshness can be used at times in its proper place and to a certain extent, so it is not to be totally negated in entirety. Shaykh Faisal al-Jāsim states in his book *Usūl Shaykh 'Abdul'Azeez Bin Bāz fi Radd 'ala'l-Mukhālif* [The Principles of Shaykh 'Abdul'Azeez Bin Bāz in Refuting the Opposers]:

The Shaykh viewed that rifq be more predominant than harshness in da'wah to Allāh and refuting the opposers, especially during this era which the Shaykh held to be an era wherein rifq is used and not harshness due to the prevalence of ignorance and many people, let alone governments, being far from the Divine Legislation and deen.⁴⁷

Imām Bin Bāz (*rahimahullāh*) stated that: **“For the Sharee'ah begins with softness, wisdom and rifq in its da'wah.”⁴⁸** He also said:

All of this does not prohibit advising the one who has erred, his actions, call or way be he from the people of knowledge or the du'āt to Allāh. Rather, the person has to be guided toward good and to the truth in good ways, not with mockery, bad opinion and severity because this makes one flee from the truth rather than call him to it. For this reason, Allāh said to His Messengers Mūsā and Hārūn when he sent them to the most disbelieving of creation at his time:

“And speak to him with gentle speech perhaps he may be reminded or fear (Allāh).”

{TāHā (20): 44}⁴⁹

Yet, as Shaykh Faisal al-Jāsim states in his book *Usūl Shaykh 'Abdul'Azeez Bin Bāz fi Radd 'ala'l-Mukhālif* [The Principles of Shaykh 'Abdul'Azeez Bin Bāz in Refuting the Opposers], Imām Bin Bāz would be harsh when refuting those who showed stubbornness, transgression, aversion and opposition to clear evidence.⁵⁰ Imām Bin Bāz said:

⁴⁷ Shaykh Faisal al-Jāsim, *Usūl Shaykh 'Abdul'Azeez Bin Bāz fi Radd 'ala'l-Mukhālif* [The Principles of Shaykh 'Abdul'Azeez Bin Bāz in Refuting the Opposers] (Beirut, Lebanon: Dār ul-Bashā'ir, 1429 AH/2008CE), p.164

⁴⁸ Imām Bin Bāz, *op.cit.*, vol.3, p.204

⁴⁹ *Ibid.*, vol.2, p.351

⁵⁰ Shaykh Faisal al-Jāsim, *op.cit.*, p.200

Because it, the Sharee’ah, begins its da’wah with softness, wisdom and rifq, yet if this has no effect and a person transgresses his limit – he is to be dealt with sternness and harshness so that he knows the evil of his action.

He also said:

It is not befitting for the preacher to resort to harshness and severity except when there is a need and necessity for that, and if the intended goal has not been reached through the first way (i.e. of gentleness and rifq).⁵¹

Therefore, harshness has to be utilised at times, at proper times and places. Yet according to Begg, Abdullah Faisal, Abū Qatādah al-Filistīnī, Anwar Awlaki, Bakri, *al-Muhajiroun* and these *takfiris*, who do not use harshness in the right contexts, do not qualify as having as much harshness as the Salafis and only the Salafis are to be taken to account for having harshness to the extent that “other Muslims and Muslim groups” do not have such harshness!? So we have to pose the question as to why Shakeel has not deemed any of this as also being harsh? In some instance these individuals even make clear and blatant *takfeer* of other Muslims! Yet Shakeel says nothing at all about this harshness and accuses the Salafis as being the only ones who stand out as being harsh, to the extent that Shakeel even says that “other Muslims” do not have the same kind of harshness! Let’s get a quick re-cap from the words of these individuals:

SAYYID QUTB

SAYYID’S SLANDER OF MU’ĀWIYAH AND ‘AMRU (IBN UL-ĀS), RADI ALLĀHU ‘ANHUM

This is what Sayyid Qutb says in his book *Books and Personalities* (p.242):⁵²

⁵¹ Imām Bin Bāz, *op.cit.*, vol.3, p.204

⁵² 1946 C.E.

...and when Mu'āwiyah and his colleague ('Amru) resorted to: lying, cheating, deception, hypocrisy, bribery and the selling of protection/obligations...'Alee did not possess such qualities which indicated such a low level...

SAYYID'S SLANDER OF 'UTHMĀN (RADI ALLĀHU 'ANHU)

Indeed, he (Sayyid) described the *Khaleefah* of 'Uthmān as being a 'gap' between the two Shaykhs (i.e. Abū Bakr and 'Umar) and the time of 'Ali (*radi Allāhu 'anhum*)! As is mentioned in *Social Justice in Islam* (p.172).⁵³ This is certified on page 162, but on another side, wherein Sayyid says:

'Ali came and returned the Islamic idea back to the rule of the leaders and the people.

THE RULING ON CURSING THE SAHĀBAH, IS THAT IT IS HERESY

The noble Shaykh Bakr Abū Zayd (*rabimahullāh*), who Begg refers to within his lecture, stated in his treatise *Tasneef un-Nās* (p.26):

The people of the Islamic religion have agreed that cursing anyone of the companions (*radi Allāhu 'anhum*) is clear heresy.

So what is the case if the slander is of more than one of the companions?

SAYYID SLANDERS THE PROPHET OF ALLĀH, MŪSĀ (ALAYHI SALĀM)

Sayyid even slanders the Prophet of Allāh, Mūsā (*alayhi wassalām*), describing him as being “an excitable and emotional leader”⁵⁴ So why did Shakeel withhold his tongue from all of this here and let Sayyid get away with it?! So is it appropriate for one who has such a creed to be described with being on “the Sunnah”, not to mention being attached to Islamic knowledge⁵⁵ or to have suffixed to his name the ascription of “a martyr”?!⁵⁵

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى

“That, then, is an unjust division”

{*an-Najm* (53): 22}

⁵³ 1949 C.E.

⁵⁴ See Shaykh Rabī' bin Hādī (*hafidhahullāh*), *Adwā' Islamiyyah 'alā 'Aqeedah Sayyid Qutb* (p.37).

⁵⁵ Indeed, not to mention to have his name accompany Shaykhul-Islām Ibn Taymiyyah and Imām Muhammad ibn 'AbdulWahhāb and being mentioned in the same sentence with unique praise, as takes place at Lewisham?

'ABDULLĀH ("EL") FAISAL AL-JAMAYKĪ

Faisal said in the lecture *al-Walā' wa'l-Barā'* (a)⁵⁶:

“And if you are living in this country and a person approaches you and ask you *{sic}* “what do you think about the system” and you say to yourself, or you say to the person, “Alhamdulillah, it’s not a bad system, it’s a good system, even though my name is Muhammad I’m allowed to sign on and on top of that I live in the Royal Borough of Kensington and Chelsea, I can’t complain.” Now you are in this system and you can’t see anything wrong with the system you say “it’s okay”! Just to give that answer “it’s okay” you become a kāfir!” (!!!)

Do the Salafis have more harshness than this according to Shakeel Begg? Faisal says after 49 minutes into the lecture entitled *Jihad* (which was available on the *Inshallah Shaheed* website):

“Every Muslim would like to kill the kuffār, unless you’re a munāfiq and you have no al-walā wa'l-barā' in your heart or you love kāfirs. I wouldn't be surprised if some of you love Hindus and Sikhs and Buddhists and Christians, only munāfiqoon love kuffār.” (!!!)

Then Faisal says in the same lecture:

“You can even use chemical weapons to exterminate kāfirs. Now if you have cockroaches in your house would you spray them? Huh? Yes! With chemicals! Who has more dignity the cockroach or the kāfir? The cockroach, the Qur'ān tells you that! Which ayah in the Qur'ān tells you that? Huh?!”

Do the Salafis have more harshness than this according to Shakeel Begg? In the vile lecture entitled *The Devil's Deception of the 21st Century House Niggers* (!!) Faisal says to the audience,

“What do you think we should do with this person (i.e. Abū Usāmah adh-Dhahabi)?”

Audience: Kill him!

Faysal: “I can't hear you?”

Audience: “Kill him!”

Faysal: I still can't hear you?

Audience: “Kill him!”

Faysal: OK that makes sense.” (!!!)

Do the Salafis have more harshness than this according to Shakeel Begg? In a lecture by Faisal entitled *Challenges Facing the Youth*, he says:

“If he is a supporter of kufr, a Saudi Salafi, you have to kill him and chop of his head...”!!

⁵⁶ The lecture can be heard in full here: www.archive.org/stream/alwala1/alwala.rmvb

Do the Salafis have more harshness than this according to Shakeel Begg? In the same lecture Faisal says in the so-called 'question and answer session':

"You're allowed to take all these benefits that these kāfirs offer you, because everything that the kāfir owns is yours. Every single thing that the kāfir owns is yours so you're allowed to take all the benefits that they offer you and you're even allowed to have four wives and put them on benefit, so hope that they give you a mansion in Hampstead Heath!"

Do the Salafis have more harshness than this according to Shakeel Begg? Faisal says, after an hour into the lecture *Let the Scholars Beware*:

"The Jews love Judaism more than the Muslims love al-Islām, this is why they have a Jewish state and we don't have an Islamic state. The Jewish Rabbis are more sincere to their false religion more than our Islamic scholars who are not sincere to our religion...Islām is a religion without scholars..."

Do the Salafis have more harshness than this according to Shakeel Begg? After forty minutes into the lecture entitled *Rejecting the Tāghūt*, Faisal says:

"So today the Muslims are like the kāfirs of Quraysh..."

Do the Salafis have more harshness than this according to Shakeel Begg? Faisal says in the lecture *Treachery from Within*:

"The Saudi Salafis, they are your enemies, in fact they are your greatest enemies because they guise themselves, they hide themselves, in clothing of righteousness and piety with a beard and a white thobe, some of them speak Arabic, yet they use their knowledge of Arabic to cement the throne of the apostate leaders...these are the nine enemies who you have to fight in this world today."

Do the Salafis have more harshness than this according to Shakeel Begg? After 50 minutes into the lecture entitled *Knowledge*, Faisal says:

"So the Muslims in this country (i.e. the UK), the majority of them, they have no imān and no taqwā, the average Muslim you meet on the street he has no eemān and no taqwā..."

Do the Salafis have more harshness than this according to Shakeel Begg? Faisal says in the vile lecture *The Devil's Deception of the 21st Century House Niggers*:

"Anyone who listens to this tape, of this man and doubt that he's a kāfir you become a kāfir! If you listen to this person Abū Usāmah trying to put Islām down and Muslims down and jihād down, if you have an atom's weight of doubt in your heart that he's a kāfir, you yourself become a kāfir." !!!

Do the Salafis have more harshness than this according to Shakeel Begg? In the lecture entitled *Jihad* (which was available of the *takfirī* website *Inshallah Shaheed*):

"So you want to go to jannah, put up your hands those who want to go to jannah. It's easy just kill a kāfir, just kill a kāfir!"!!

Some of the brothers in Oxford, who used to attend some of Begg's classes even narrated to us that Begg used to disseminate the audio lectures of Faisal al-Jamaykī and in particular *'The Devil's Deception of the Saudi Salafis'*! So all in order to oppose the Salafis Begg holds hands with, and promotes the vile lectures of, Khawārij speakers out of his rage with *Salafīyyah*. So what image is drawn about a man who distributes the vile lectures of Faisal Jamaykī, wherein all forms of obscene and offensive language are used against the people of knowledge and the Salafis in general? The image which forms here crystallises into the fact that Begg will tolerate the evil of Faisal through the use of selective amnesia because it helps him in his goal to undermine the Salafi Da'wah.

ABŪ HAMZA AL-MISRĪ

Abū Hamza Mustafā ibn Kamāl ibn Mustafā al-Misrī, born in Alexandria in 1958 CE he arrived in the UK in 1979 CE and began practicing Islām in London in the mid 1980s after being a nightclub bouncer in the city of London. He assumed British citizenship in the mid 1980s and after divorcing his British wife. He later was to assume a heroic status after having both his arms blown off, some claim in Afghānistān, while others say during an industrial accident. Abū Hamza is not known to have studied at all with the people of knowledge and he did/does not have any teachers and did not study at any Islamic centre of learning or institution. He rose to notoriety in London, and the world in fact, due to featuring regularly on *al-Jazeera* and other Arabic TV channels and gained a band of followers after taking over a *masjid* in Finsbury Park by force with his blind-followers.

When Imām Bin Bāz died (*rahimahullāh*) in 1999 CE the ruined Abū Hamza wrote an entire article on his 'Supporters of Sharee'ah' website entitled *'The Death of an Evil Scholar'* wherein he poured scorn on Imām Bin Bāz. Are the Salafis harsher than this according to Begg?! Where is the lecture of Begg on the likes of such vile statements from Abū Hamza al-Misrī? Clear mockery and abuse of the 'Ulama, then people wonder why the likes of him are going through the difficulties they are facing! Al-Bukhārī reports on the authority of Abū Hurayrah (*radi Allāhu 'anhu*) that the Prophet (*sallallāhu 'alayhi wassallām*) said that Allāh said: *"Whoever shows enmity to a Walī of mine then I have declared war against him."*

ANWAR AL-AWLAKI

Awlaki has given a lecture series wherein he 'explains' a book by a Saudi *jihadī*, Yusuf al-'Ayrī, also known as Abū Qutaybah al-Makkī, who was a representative of the group which called themselves *'al-Qā'idah in the Arabian Peninsula'* which was headed by 'Abdul'Azeez al-Muqrin. Both died after shoot-outs with the Saudi police and al-'Ayrī was killed on 31 May 2003 CE. Do the Salafis have more harshness than this according to Shakeel Begg? Shaykh Sālih al-Fawzān was asked:

A publication has been spread among the youth which permits killing the security forces and especially the inspectors and it is based on a fatwa from one of the students of knowledge, which rules these security forces to be apostates. We request from you respected Shaykh to explain the Shari' ruling with regards to this and the effects that will arise from this dangerous action.

Answer from Shaykh Sālih al-Fawzān:

This is the madhhab of the Khawārij, for the Khawārij killed 'Ali bin Abī Tālib (radi Allāhu 'anhu) who was the best of the Sahābah after Abū Bakr, 'Umar and 'Uthmān. The one who killed 'Ali bin Abī Tālib (radi Allāhu 'anhu) did he not kill a man of security? This is the madhhab of the Khawārij and the one who gave them the fatwa allowing this is like them and one of them, we ask Allāh for good health. Inspectors are from the armies of the Muslims and they work to safeguard security.⁵⁷

Awlaki explained 'Aynī's book entitled *'Thawābit 'ala Darb il-Jihad'* [Constants on the Path of Jihad] and stated in the lecture:

“These people can come in the form of Shuyūkh and they will tell you that it is not the time for Jihad fe Sabeelillah, and because they are scholars you would listen to them. Allah says, “And there would have been some among you who would have listened to them.” Why would they listen to these people? Because of the status they have. They are leaders in their community and even scholars. They discourage a Muslim from doing Jihad fe Sabeelillah; whoever discourages a Muslim from doing Jihad fe Sabeelillah is a Munafiq since this ayah is referring to the Munafiqoon. A Muslim who has become a Mujahid since this ayah is these people; he doesn't care about their status, their excellent style of speech, or their ruling. A Mujahid will do what Allah commands him to do. This is one of the most serious fitnas today and that we see, especially for the young brothers. Instead of their scholars encouraging them to do Jihad fe Sabeelillah, they are holding them back.” !!

Awlaki continues:

“A great majority of our youth want to please Allah the proper way, but because of these Shuyūkh and Muslim celebrities, they are holding back these youth from doing Jihad fi Sabeelillah. Look at how much sin that these people of status are accumulating! What they are doing falls under the service of the kuffār; their da'wah is in service of the kuffār. Whether they are paid for it or not, whether they meet with Intelligence Agencies or not, it doesn't

⁵⁷ Shaykh, Dr Sālih bin Fawzān al-Fawzān, Muhammad bin Fahd al-Husayn (editor and compiler), *al-Ijabāt al-Muhimmah fi'l-Mashākil al-Mumilah* (Riyadh: Matābi' al-Humaydī, 1425 AH/2004 CE, Second Edition), pp.94-95.

make a difference. **If what you are doing is serving the kuffār, then you have become one of them.**" !!!

Do the Salafis have more harshness than this according to Shakeel Begg?

ABŪ QATĀDAH AL-FILISTĪNĪ⁵⁸

Abū Qatādah stated said in the magazine 'al-Ansār' no. 128, page 7, Rajab 29 1416 AH:

The tāghūt government of Saudi was able to enlist a number of scholars from the Salafis 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 Salafī who holds that the leaders of the scholars are 'Abdul'Azeez ibn Bāz, Muhammad ibn Sālih al-'Uthaymeen, al-Luhaydān, Fawzān and Rabī al-Madkhalī, then this Salafī, 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 Salafī will say "The leader of my Shaykh, is my leader" and the leader of Ibn Bāz is the leader of the Salafīs, and so for that reason Fahd ibn 'Abdul'Azeez is the leader of the Salafīs in the whole world.⁵⁹

Do the Salafis have more harshness than this according to Shakeel Begg? Shaykh 'AbdulMālik ar-Ramadānī al-Jazā'irī stated in a refutation of Abū Qatādah via tele-link at Masjid Ibn Taymiyyah (Brixton Mosque):

Now we will speak about Abū Qatādah's *takefeer* of the Muslim leaders and the military. Abū Qatādah made *takefeer* on all of the Muslim states, no.119, page 10, dated al-Khamīs (Thursday) 24 Jumadā al-Ulā 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.

⁵⁸ For a complete refutation of him refer to: <http://www.salafimanhaj.com/pdf/SalafiManhajQatadah.pdf>

⁵⁹ This statement from Abū Qatādah also demonstrates his deception, as the Salafīs do not restrict *Salafiyah* to any one particular country neither do they claim that "whoever is the leader of my Shaykh, is my leader". Rather, the Salafis oppose *all* revolt and rebellion against *any Muslim* leader or government wherever that may be on the earth. Furthermore, in this quote Abū Qatādah selectively only noted the scholars from Saudi and did not mention the other foremost non-Saudi Salafī scholars such as Imām Muhammad Nāsiruddeen al-Albānī and Imām Muqbil ibn Hādī al-Wādī'ī (*rahimahumullāh*). 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 Abū Qatādah tries to use. [TN]

In issue no.134 dated: 12 Ramadān 1416 AH, Abū Qatādah said in the magazine '*al-Ansār*' 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 this magazine but what is important to me is to highlight the observance of this man, who does not fear Allāh 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,⁶⁰ 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 Islām, as most of the army now kill Muslims and kill the mujāhideen 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 Allāh and a mushrik that will forever be in the fire.

Abū Qatādah made lawful their money, honour and then tried to go back on himself and say:

...all what remains is the issues of the apostates 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

⁶⁰ 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 *kalām* of Abū Qatādah. Even to this day the estate is a stronghold of resistance to the *Salafī da'wah* with only a few *Salafīs* 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 Abū Qatādah is a "Shaykh"! Some of his lectures and *khutab* during the mid-nineties used to be translated into English by a pair of individuals who have since become entrenched in Qutbī and modernist/liberal logic! [TN]

become apparent from this speech, may Allāh 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. Abū Qatādah al-Filistīnī 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-Ansār*' page 10, al-Khamees (Thursday) 29 Shawwāl 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.*' 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.

Do the Salafis have more harshness than this according to Shakeel Begg? Shaykh AbdulMālik ar-Ramadānī also mentioned in his lecture at Brixton that:

In the magazine ('*al-Ansār*'), no. 90, page 12 and it was distributed by the magazine '*al-Ansār*' 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-Qitāl*' that is published as the formal mouthpiece of the *Armed Islamic Group (GIA)* in Algeria, in issue no. 32, under the title '**Editorial Words: this is how jihād is, reviving the way of the Salaf**' Contemplate! What is the "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 *GIA*, went to his parents in order to establish the proofs on them. He said to his parents: "**This policeman is a tāghūt and a disbeliever, so it is not permissible that my sister marries him.**"

The parents rejected what the boy said, so he killed them!!!

Do the Salafis have more harshness than this according to Shakeel Begg?

AL-MUHAJIROUN

In a lecture entitled '*The Tawāgheet of Saudi Arabia*⁶¹' by a speaker from Luton who refers to himself by the pseudonym 'Abu Turāb', whose real name is 'AbdulQādir'.⁶² After 37 minutes and 37 seconds into the lecture 'Abu Turāb' from Luton makes *takfeer* of the Mufti of Saudi Arabia, Shaykh 'Abdul'Azeez Āli Shaykh. After 40 minutes and 50 seconds into the lecture, 'Abu Turāb'

⁶¹ www.islam4uk.com - they have suddenly removed the lecture now!

⁶² This is him here: <http://www.youtube.com/watch?v=R2JbsTMjoYw>

says that: **“Saudi Arabia is the leading country of shirk, kufr and bida”** Do the Salafis have more harshness than this according to Shakeel Begg? Al-Muhajiroun, on their now defunct website *'thesavedsect.com'* in 2005, had an article entitled *'The Necessity of Making Takfeer of Ibn Bāz'*, do the Salafis have more harshness than this according to Shakeel Begg?

If Begg also regards these statements as being harsh we await his lecture series on the Khāwarij wherein he will expose all of these severe statements, and those who uttered them, which in many cases make sanctified blood halāl to shed. So instead of Begg trying to gain what credibility he has left by defending the likes of al-Muhajiroun he should have the courage to censure them when it is necessary and not placate to them or any other takfiris in the UK.

Furthermore, we have to bring attention to the fact that one of Begg's close associates at Lewisham, who is a temper tantrum throwing twit, has made such statements such as **“the Salafi friends of Israel”!**? Hereby making *takfeer* of the Salafis. Do the Salafis have more harshness than this according to Shakeel Begg? This is clear-cut *takfeer* of the Salafis! Such a cowardly approach in dealing with other Muslims, let alone those who call to *Salafiyyah*, is in fact not surprising from the associates of Begg as they are linked to a website forum wherein posters do not have the audacity to use their real names let alone face the Salafis directly.

BEGG CLAIMS THAT THE SALAFIS ARE JUDGMENTAL

After 30 mins Begg states that there is an **“uncomfortable feeling of being assessed”** when meeting Salafis. First of all, there is an element of this however which has a basis in the *deen*. Imām Ahmad recorded in his Musnad (Number 21453) from the Hadeeth of Abū Dharr al-Ghifārī (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) advised him saying:

وأمرني أن أقول بالحق وإن كان مرا

“And he ordered me to say the Truth even if it is bitter.”

Firstly, let us look at the statement of the Tābi‘ī Imām, Muhammad ibn Sīrīn, which is recorded in the *Muqaddimah* of Saheeh Muslim (vol.1, p.15):

إن هذا علم الدين، فانظر عمن تأخذون دينكم

“This is the knowledge of your religion, so look to whom you take your religion from.”

Imām Muslim also recorded in his the *Muqaddimah* of his *Sabeeh* (vol.1, p.15) that Muhammad ibn Seereen said:

لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سمو لنا رجالكم فينظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثه

“They had not used to ask about the Isnād (chains of narration) but when the Fitnah arose they said, “Name us your men!” so they looked to Ahlus Sunnah and they took their narrations and they looked to the people of innovation and they did not take their narrations.”

The Imām, Abū ‘Abdillāh Muhammad bin ‘Abdillāh who is well known as Ibn Abī Zamanayn and was one of the top four most well-known scholars of the Madhhab of Imām Mālik, said:

ولم يزل أهل السنة يعيبون أهل الأهواء المضلة، وينهون عن مجالستهم، ويخوفون فتنهم، ويخبرون بخلاقهم، ولا يرون ذلك غيبة لهم، ولا طعناً عليهم.

“And Ahlus Sunnah never cease to expose the people of desires, the deviants. And they prohibit sitting with them, and fear their trials and narrate in opposition to them, and this is neither seen as backbiting them nor insulting them.”⁶³

Regardless of who is the speaker or caller, Ahlus Sunnah wal-Jamā’ah were firm upon this affair of exposing and criticizing the callers to falsehood and making clear this religion. Imām adh-Dhahabī recorded in Volume 2 of his *Tadbkirat ul-Huffād* that Abū Dāwood as-Sijistānī said:

ابنى عبد الله كذاب

“My son ‘Abdullāh is a liar.”

Ibn Hajar al-‘Asqalānī mentioned in volume 11 of his *Tahdbeer at-Tahdbeer* under the biography of Yahya bin Abī Unaysah that Zayd ibn Abī Unaysah said about his brother:

أخي يحيى يكذب وحجاج وأشعث وابن إسحاق كل هؤلاء أحب إلي من يحيى

“My brother Yahya lies, and Hajjāj and Ash’ath and ibn Ishāq, they are all more beloved to me than Yahya.”

Imām Abū Abdir-Rahmān Muqbil bin Hādī al-Wādī‘ī said a statement which is worthy of being written in gold:

⁶³ Reported in *Usūl as-Sunnah*, p. 293.

فأهل السنة ليست لديهم محاباة بخلاف المبتدعة

“So Ahlus Sunnah do not have with them (blind) love (for individuals) in opposition to the innovators.”⁶⁴

Al-Khateeb al-Baghdādī reports the Hadeeth:

من أشراط الساعة أن يُلتمس العلم عند الأصاغر

“From the signs of the Hour is that knowledge will be taken from the smaller ones.”

Ibn al-Mubārak said:

الأصاغر من أهل البدع

“The smaller ones are the people of innovation.”

BEGG INSINUATES THAT THE SALAFIS FORCE NEW MUSLIMS TO DRESS AND PRAY IN ONE-WAY!?

Continuing in his scare-mongering, after 34 minutes Shakeel Begg insinuates that all of the Salafis dress in the same attire and pray in the same way and that anyone who opposes this is a deviant who is “off the manhaj” and that new Muslims are cajoled by Salafis into changing their dress-code as soon as they become Muslim. Begg states:

“Now we’re not saying that this dress-code is explicitly mentioned, “you must dress in this way”, but sometimes you find it’s implied! Sometimes it’s implied! So a person straight away after taking shahādah is required, not explicitly, but implied because you would see after a few months or a few weeks he’s dressing and praying in a similar fashion and that everybody prays or dresses in that similar fashion. This is a cultish mentality, which the Prophet (sallallāhu ’alayhi wassallam) and his Sahābah never adopted. The Prophet never told a person that he has to dress in a specific fashion, the principles were given, the guidance was given, and even the Salaf

⁶⁴ Muqaddimah of *Tuhafat-ush-Shābir Rabbānī*, p. 4.

themselves in the issue of Salah differed greatly among great Ulama. Imām Ahmad ibn Hanbal (rahimahullāh) you know the Imām of Sunnah had an opinion, and he was one of the greatest scholars, if not the greatest scholar, on hadeeth itself, that you pray below your navel, your hands is *{sic}* placed below your navel, his ijtihād and his opinion. Now, so, if we find somebody now praying below the navel, not raising his hands, not doing what we might not want him to do then khalās “he’s off the manhaj”, that one box, you know, that was remaining, “you didn’t fill it, he’s off the manhaj” .”

There are a number of points for us to append to this:

Firstly: The fact that Begg is making an *assumed* “dress-code” an issue confirms, in our humble opinion, that he is struggling to mount any real criticism against the Salafis. To search for faults in our love for displaying the Sunnah is a fault which, in reality, returns to him and makes clear the enmity and resentment he possesses in his heart for the Salafis. On many occasions words tell us more about their owner than the object they are directed at. We ask with a puzzled expression: since when has dress-code been a point of debate or something to be mentioned as a negative criticism (unless it violates *al-Walā wal Barā’a* through *tashabbuh bi’l-kuffar*)?

Secondly: How does he manage to justify in his mind that people resembling each other is something negative? Didn’t the Prophet (*sallallāhu ’alayhi wassallam*) say:

ليس منا من تشبه بغيرنا ، لا تشبهوا باليهود ولا بالنصارى

“He is not one of us who imitates people other than us; do not imitate the Jews and the Christians.”⁶⁵

So if a Salafi resembles a Salafi in his attire, and keeping in mind the words of the Messenger, how does this become a point of criticism against the Salafis?!

Thirdly: His disparaging remark regarding us praying in the same way. Now this is the most serious part of his criticism – not because it’s a lie or a distorted truth, but because he is actually critiquing an aspect of our religion. The Prophet (*sallallāhu ’alayhi wassallam*) said “Pray as you have seen me praying.” We would think that praying in accordance to Divine Revelation would be a plus in anyone’s application of Allāh’s *deen*, but it seems not so with brother Shakeel. What does he mean by being “off the manhaj”? No Salafi, who has a shred of knowledge, declares an individual to be a deviant based upon the isolated matter of *fiqh* of *Salah*. This is a direct lie and a desperate

⁶⁵ The hadeeth is Saheeh and was reported by at-Tirmidhee, at-Tabarānee in al-Awsat (with a sanad of thiqāt), and in marfoo’ forms, yet due to supporting narrations Imām al-Albānee graded the hadeeth Saheeh in *Silsilah Ahādeeth as-Saheehah*, vol.5, p.227. See: http://www.imamu.edu.sa/DContent/BOOKS/arabic_ibook11/page_2435.pdf

piece of hyperbole. There is a distinct difference between being an actual deviant that has opposed the Salafī manhaj and having some deviant methods in the way you perform your prayer. There are prayer differences in certain details that are open to interpretation based on the *abādeeth*. For example, where the hands should be placed following *raf' al-yadain* (difference between Imāms al-Albānī and Ibn Bāz); whether the finger should move or remain still during *at-Tashāhud* (difference between Imām al-Albānī, who believed that it should be moved, and Imām Muqbil, who held that this was a *shādh* report); difference over whether *al-Fatihah* should be read separately by the individual after the Imam has read *al-Fatihah* in Jama'ah; how to sit during the final Jalsa, etc. There is however an importance of adhering to the *abādeeth* as the Prophet (*sallallāhu 'alayhi wassallam*) said "Pray as you have seen me praying." inc. shoulder to shoulder, ankle to ankle, straight line, no gaps, *kbushū*, importance of perfection of prayer, and the consequences if negligence is found in these. The Prophet spoke of the detraction of reward in prayer where a person may acquire only half, another a quarter, etc. from prayer. The first question on Day of Judgment will be about prayer, and that the superogatory prayers will be looked to in order to supplement the shortcomings of the obligatory prayer; thus indicating the importance of perfection of prayer. All this shows the importance of looking at perfecting prayer and this can only be done by looking at the specific details. Hence, although there are areas of prayer that are not open to interpretation, Salafis recognise that other areas are open to interpretation and acknowledge this appropriately.

Fourthly: Is he implying that Salafis employ flattery or elicited language to dupe the new converts to Islam into wearing *Thobes* and *Jalabiyyas*?! This is a bizarre observation to attach to the Salafis. How would he know this occurs since he doesn't frequent the places of the Salafis? Has he taken the reports of a few and made them the norm? One can easily detect the transparency of this claim by merely walking into any Salafi Masjid. On entrance you will witness a variety of clothes worn by the Salafis from all over the world. The reality is this, when an individual associates himself with a particular people, he himself, will feel the need to adopt their mannerisms and dress code due to love or a need to be accepted. It's a natural phenomenon which occurs in all walks of life, whether it be for religious purposes, fashion, entertainment or sport. So when a person becomes a Muslim, the person of their own accord will eventually feel the direction of current and swim in unison with the Salafis to feel a physical part of the truth he has recently accepted. The only time you will find a Salafi in criticism of a Muslim's dress is when he either wears a garment which is exclusive to the Kuffār or he violates the *Sharee'ah*-based dress code, like *ishbal* (trousers below ankle) or tight garments which reveal one's *awrah*. The Salafis in Pakistan and India for example dress in traditional *Shalwār Kameez* in accordance to their 'Urf. However, the Salafi gives importance to making an outward distinction and not imitating the non-Muslims in a dress code that is

characteristic of them; as well as, as making sure they do not wear what is prohibited, silk, gold, *isbal*, etc.

If Shakeel is intimating that Salafis enjoin upon new Muslims to don Arabic, religious attire or identify themselves as Muslims, then this can be addressed from two angles:

1. Salafis themselves wear attire that is similar or the same as the dress of the general populace, i.e. tracksuits, trainers etc. (while maintaining *Shari'* regulations) so how could they be hypocritical and advise the opposite.
2. If Salafis do encourage wearing attire that identifies one as a Muslim, then this should be considered as meritorious as it is indicative of one's *iman* and happiness at being seen as a Muslim. Do not our women *have* to wear attire that clearly identifies them as Muslims?

Fifthly: Furthermore, there is a prioritisation recognised by Salafis when providing new Muslims with the appropriate *tarbiyyah*: *tawheed*, the conditions of *wudu* and prayer, cleanliness, importance of sticking to the Sunnah, keeping away from *bid'ah*, not burdening a soul more than it can bear (recognising *takalluf*); and dealing with them with wisdom, i.e. not expecting them to run when they don't know how to walk.

BEGG DEFENDS THE INNOVATED CATEGORY OF 'TAWHEED UL-HĀKIMIYYAH'

After 35 minutes the chair of the talk, Ilyās Townsend, insinuates that al-Hākimiyyah is a separate category. As for Begg, he regurgitates the Qur'anic verses which highlight that only Allāh is the Law-Maker, which are verses which no Salafi in his right mind would reject. Rather, it is the independent categorisation of *al-Hākimiyyah* as a fourth category which is the problem. So Shakeel waffles on about something which in concept the Salafis do not deny, as it is a part of Tawheed ur-Rubūbiyyah. Furthermore, Shakeel Begg here interestingly avoids referring to Imām 'Uthaymeen, even though he evidently referred to Imām 'Uthaymeen frequently within the first thirty minutes of his talk!? As a result, and for the benefit of the reader, and out of academic objectivity, we will relay the statements of the scholars regarding al-Hākimiyyah, including that of Imām 'Uthaymeen who Shakeel Begg quoted much from, statements which appear to have slipped Begg's mind at this instance!

The *Lajnah ad-Dā'imah li'l-Iftā* (fatwā no. 18870) dated 11/6/1417 AH corresponding to 23 October 1996 CE stated:

Making al-Hākimiyyah as a separate category of tawheed is a newly invested practice which was not stated by any of the Imāms, according to what we know.

Imām Bin Bāz stated:

Tawheed is not four categories it is just three categories as the people of knowledge have stated and Tawheed ul-Hākimiyyah is within Tawheed ul-'Ibādah. From Tawheed ul-'Ibādah is ruling by what Allāh has legislated, and Salāh, Siyām, Zakāh, Hajj and ruling by the Shar' – all of this is within Tawheed ul-'Ibādah.⁶⁶

Imām 'Uthaymeen said about this 'hākimiyyah' concept when asked **'what do you say, may Allāh forgive you, about the one who adds a fourth category to tawheed and calls it 'Tawheed ul-Hākimiyyah?'** Answer from Imām 'Uthaymeen:

"We say: he is misguided and ignorant (jāhil)! Because Tawheed ul-Hākimiyyah is tawheed of Allāh, Mighty and Majestic, and the Hākim is Allāh, Mighty and Majestic. So if you say 'Tawheed is three categories' as the 'Ulama say, then Tawheed ul-Hākimiyyah is within ar-Rubūbiyyah, because Tawheed ur-Rubūbiyyah is Tawheed of ruling, creation and controlling for Allāh, Mighty and Majestic. This statement (of Tawheed ul-Hākimiyyah) is a newly-invented, how can there be Tawheed ul-Hākimiyyah?! ...It is innovated, evil saying, making the one who uses it repugnant, and it is to be said to the one who states it: 'If you want Allāh's hukm then it is one and within Tawheed ur-Rubūbiyyah because Allāh is the Lord, Creator, Possessor and Controller of affairs.' It (Tawheed ul-Hākimiyyah as a separate category) is indeed a misguided innovation."⁶⁷

Shaykh Sālih as-Sadlān said:

Whoever makes Hākimiyyah a fourth category from the categories of tawheed, then he is either an ignoramus or an innovator taking an opinion from the opinions of the philosophers. These are opinions that are not known in the Creed or the sharee'ah. He could also be a human being who is relating things and he does not know what he is relating.⁶⁸

Shaykh Nāsir al-'Aql stated:

Likewise is the claim that Hākimiyyah is the most important characteristic from the characteristics of Ulūhiyyah: there is no basis for this. It is an innovated claim.⁶⁹

⁶⁶ Shaykh Bin Bāz, *Majmū' Fatāwā wa Māqālāt Mutanawwi'ah* (Buraydah, Saudi: Dār Asdā' al-Mujtama', 1421 AH/2000 CE, Third Edition), vol.30. Also see: <http://www.binbaz.org.sa/mat/4719>

⁶⁷ *Liqā' ul Maftooh* (no. 150) 20th Shawwāl 1417 AH, it can be heard here after 17:12: <http://www.alathar.net/esound/index...e=geit&co=4320>

⁶⁸ *Al-Muslimoon* newspaper, issue no. 639

⁶⁹ Ibid.

So why exactly does Begg stubbornly refuse to let go of this innovated category (despite the multitude of scholars that speak against it)? Perhaps he is insidiously walking a tightrope which stretches between Salafīs and Takfīrīs trying to keep his feet within each camp. Thus, he does not directly speak out against *al-Hākimiyyah* so as to appease the *Takfīrīs* and at the same time he does not succinctly affirm *Hākimiyyah* in order to appease the Salafīs and because he is aware that the Kibār 'Ulama have repudiated it.⁷⁰ However, his tacit affirmation (of *Tawheed al-Hākimiyyah*) is a result of his objectivity and subjectivity. When he is in an objective mood he knows that *Salafiyyah* represents the correct Islam and this is why he refuses to publicly affirm *Tawheed al-Hākimiyyah*. Yet when in a subjective mood his Harakī sentiments overwhelm him and this is when he refuses to say an open word against it out of fear of his *Takfīrī-Jihādī* sympathisers within his audience. It's a hard occupation, appeasing and deceiving the people! This is why he walks the tightrope between the Salafīs and the Takfīrīs, when we analyse his previous comment you'll find his verbal balancing on the tightrope is an inherent ploy which runs consistently through his words. Then after 43 minutes Shakeel states:

“So, now, al-Hākimiyyah, if he speaks about al-Hākimiyyah, Shaykh Sudays, is he a Khawārij? Muhammad al-Ameen ash-Shinqītī, you know, one of the greatest scholars of recent times, a Khawārij?! Muṭṭadī?! And he's speaking about hukm and so on. Shaykh 'Abdul'Azeez bin Bāz, in what he has mentioned in Naqd Qawmiyyah al-Arabiyyah, his book refuting Arab nationalism....”

Yet none of these scholars that Begg refers to ever mentioned that *Tawheed ul-Hākimiyyah* is a separate category! Spot the trickery – Begg mentions certain reputable names and then asks if they were practioners of bid'a, in order to herd the audience to emotionally conclude that they spoke in favour of al-Hākimiyyāh without having to provide a single quote from them! This is the issue. In fact, Begg totally neglects any detailed referral to *Tawheed Hākimiyyah* and its Qutbī origins, this is a kind of *tadlees* and this coupled with his leading the audience is clearly a form of *Heela* or *kbuda'* (deception/trickery). Why didn't he mention the roots of this idea with Sayyid Qutb? Begg talks about “intellectual terrorism” yet he himself also commits “intellectual denial”! What he has done here is to mention a general principle which has the backing of the 'Ulama, that of rule only being for Allāh, and then he stealthily annexes to it the innovated category of *Tawheed al-Hākimiyyah* to give over the impression that it has been scholarly endorsed. The issue of hukm lillāhi wahdahu is a different issue from isolating *al-Hākimiyyah* as a separate category however Begg attempts to

⁷⁰ Also refer to Shaykh Sālih al-Fawzān's critique of the one who interprets “la ilaha il-Allāh” as “there is no Hākimiyyah except for Allāh!” It can be heard here: <http://www.alfawzan.ws/AlFawzan/sounds/00815-26.ra>

blend these matters so as to trick the youth into thinking that the 'Ulama endorse Tawheed ul-Hākimiyyah as a separate category. So because Begg cannot openly declare that Tawheed ul-Hākimiyyah is a valid fourth category of *tawheed*, because he knows that not one scholar has preceded him in this, what he does is to make the youth believe that the Salafis undermine and belittle *Hākimiyyah* by making out that the Salafis attach no importance to it.

BEGG IMPLIES THAT SALAFIS DISREGARD JIHĀD, MERELY ON ACCOUNT OF THEM NOT VIEWING THAT IT IS TO BE WAGED IN ALL SITUATIONS

After 52 minutes Shakeel states about jihad and the Salafis *alleged* disregard of it:

“How comes, you know, with some of our brothers, this is not mentioned? How comes, with some of our brothers, it is overlooked? How comes, with some of our brothers, it is neglected?”

So he insinuates that the Salafis undermine Jihad when rather the Salafis highlight that there are instances wherein jihad should not be made due to weakness and inability, yet this is never addressed or acknowledged by Begg, again indicating his intellectual denial. Let's refer to the speech of Imām Uthaymeen, who Begg quoted from so extensively beforehand yet for this issue of jihad has refrained from quoting from him for some reason?! Imām Muhammad bin Sālih al-'Uthaymeen (*rahimahullāh*) said in response to a question which was put to him:

ولهذا لو قال لنا قائل : الآن لماذا لا نحارب أمريكا وروسيا وفرنسا وانجلترا ؟؟؟!! لماذا؟! لعدم القدرة
الأسلحة التي قد ذهب عصرها عندهم هي التي في أيدينا وهي عند أسلحتهم بمنزلة سكاكين الموقد عند
الصواريخ ما تفيد شيئاً فكيف يمكن أن نقاتل هؤلاء ؟ ولهذا أقول: إنه من الحمق أن يقول قائل: أنه يجب
علينا أن نقاتل أمريكا وفرنسا وانجلترا وروسيا كيف نقاتل هذا تأباه حكمة الله عز وجل ويأباه شرعه لكن
الواجب علينا أن نفعل ما أمر الله به عز وجل

“Today, why don't we wage war against America, Russia, France and England?!!” Why not? Due to the lack of military power which time has passed by all for them. The weapons that are in our

hands are kitchen utensils like kitchen knives against rockets; this would not benefit a thing! So how is it even possible for us to fight those? For this reason I say: It is from foolishness to say that it is obligatory for us to fight America, France, England and Russia, how can we fight those when we disobey the wisdom of Allāh and shun His Divine Legislation. What is rather obligatory for us to do is do what Allāh has instructed us to do,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

“And prepare against them what you are able to from power...”

{*al-Anfal* (8): 60}

هذا الواجب علينا أن نعد لهم ما استطعنا من قوة، وأهم قوة نعدّها هو الإيمان والتقوى...إ.هـ

This is obligatory for us, to prepare ourselves what we are able to from power and the most important form of power is *īmān* and *taqwā*.⁷¹

SHAYKH 'ABDUL'AZEEZ BIN RAYYIS AR-RAYYIS ON JIHAD DURING TIMES OF WEAKNESS⁷²

SECOND POINT: If it becomes clear that the Divinely Legislated Jihad is legislated due to other corroborating factors, which is establishing the deen of Allāh in the earth, before calling to it (Jihad) there must be the presence of the Divinely Legislated detailed fiqh along with deep and lengthy analysis. So will calling via this means lead to the intended aim (establishing the deen of Allāh) or not?

From the particular affairs in comprehending the condition of the Muslims is that if they are weak due to their numbers or due to their lack of preparation in relation to their 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 Allāh did not instruct His messenger (*sallallāhu 'alayhi wassallam*) and the Companions (*radi Allāhu 'anhum*) to fight the *kuffār* when they were in Makkah due to their weakness in number and in readiness in relation to their enemies. Ibn Taymiyyah said:

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, Allāh permitted him to make armed jihad and then when they grew in strength Allāh 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 *kuffār*. But when Allāh opened up Makkah for them and halted fighting against the

⁷¹ See http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf

⁷² Refer to pp.28-48 of: http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf

Quraysh and the kings of the Arabs and a delegation of Arabs came into Islām, Allāh instructed the Prophet (sallallāhu alayhi wassallam) fighting all of the kuffār except those who had a temporal bond of agreement and Allāh instructed him to annul those absolute agreements and that which annulled it was leaving fighting.⁷³

He also said:

The reason for that tax upon them is only when the deen is manifest and raised such as jihad and their adherence to paying the jizya and subjugation. So when the Muslims were in a state of weakness in the beginning the duty (which the non-Muslims pay to the Muslim state) was not Divinely Legislated, only after the deen had been completed and manifest was that Divinely Legislated.⁷⁴

Then he said:

This was the result of patience and consciousness of Allāh which Allāh instructed (the Muslims to have) at the very beginning of Islām 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 Allāh 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 Allāh 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 Allāh (sallallāhu 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 Allāh 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'ān which mention patience and forgiveness against those who are seeking to harm Allāh 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.⁷⁵

Shaykh 'AbdurRahmān as-Sa'dī (*rahimahullāh*) said:

⁷³ *Al-Jawāb as-Saheeh*, vol.1, p.237

⁷⁴ *Iqtidā' as-Sirāt ul-Mustaqeem*, vol.1, p.420

⁷⁵ *As-Sārim al-Maslūl*, vol.2, p.413

These verses include the order to fight in the way of Allāh and this was after the hijra to Madeenah. So when the Muslims became strong Allāh instructed them to fight, after they were instructed to abstain from it.⁷⁶

He then said:

And from it: is that if fighting was obligated upon them, with their small numbers and many enemies, that would have led to Islām disappearing. Some of the believers held that fighting during that condition was improper. What is actually suitable in such a period of weakness is to establish what Allāh has instructed from tawheed, prayer, giving charity (zakah) etc. As Allāh said,

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا﴾

“But if they done what they had been instructed to do it would have benn better for them and would have strengthened (their faith).”

{*an-Nisā* (4): 66}

So when they migrated to Madeenah and Islām became powerful, Allāh prescribed fighting for them at the suitable time.⁷⁷

Shaykh Muhammad bin Sālih al-’Uthaymeen (*rahimabullāh*) said:

There is a necessary condition within this which is that: the Muslims have ability and power that enables them to fight. If they do not possess the power yet put themselves forward to fight, they will be destroyed.⁷⁸ For this reason, Allāh did not obligate the Muslims to fight

⁷⁶ *Tafseer*, p.89

⁷⁷ *Tafseer*, p.188

⁷⁸ This is what has occurred with many of the so-called “leaders of jihad” that were based in London, which serves as an excellent example of where such misguided actions in the name of “jihad” materialised into nothing, largely due to not taking the advice of the scholars of Ahl us-Sunnah and *Salafiyyah*. They have either openly freed themselves from such desperate terrorist actions committed in the name of jihad or their hasty and naive plots have been completely destroyed leaving no positive benefits whatsoever from their actions and only bringing about harm to their own selves. Whether it be running websites from shed hide-outs in Tooting (South London) to plotting to hijack trans-Atlantic airliners to planning to kill nightclub-goers to hatching plots to kill women and children – the end results have not reaped anything positive and have only brought about greater harms. Yet oddly enough despite all of these terrorist intrigues against those whom they claim to hate so much, when the going gets tough these terrorists begin to evoke how “British” they are and the rights that they should deserve as a result?! If this is not the case then such imprisoned individuals all of a sudden request “sympathy” from those Muslims who they showed no sympathy to whatsoever and in fact had described as being “spies”, “Jews”, “hypocrites” and “sell-outs”. [TN]

whilst they were in Makkah as they were unable due to their condition of weakness. But when they migrated to Madeenah and established the Islamic state they assumed power and were instructed to fight. Based upon this there is no escape from this condition and if not the remaining obligations would be redundant as all of the obligations have the condition of ability based on Allāh’s saying,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“Fear Allāh as much as you can...”

{*Taghābun (64): 16*}

And Allāh’s saying,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

“Allāh does not burden a soul more than it can bear...”

{*Baqarah (2): 286*}.⁷⁹

Then Shaykh ‘Uthaymeen (*rahimahullāh*) said in response to a question related to the Islamic society’s need for *jihad* in the path of Allāh which asked:

The virtue of jihad and its lofty status in the Divine Legislation of Islām is in order for the deen to be entirely for Allāh. In addition to this I ask: is fighting obligated or permissible without being prepared for it?

The answer from Shaykh ‘Uthaymeen (*rahimahullāh*):

It is not obligated and it is not permissible without being prepared for it. Allāh did not obligate on His Prophet (sallallāhu alayhi wassallam) whilst he was in Makkah to fight the Mushrikeen and permitted His Prophet in the Treaty of Hudaibiyah to make an agreement with the Mushrikeen.⁸⁰ This was an agreement which if a person read would think that

⁷⁹ *Sharh ul-Mumti*, vol.8, p.9

⁸⁰ The *Hudaibiyah Treaty* was made between the Muslims and the polytheists of Quraysh. When the *mushrikeen* of Quraysh witnessed the determination of the Muslims to risk their lives, properties, wealth and families for their faith in order to spread it peacefully, they realised that the Prophet Muhammad (*sallallāhu alayhi wassallam*) and his followers (*radi Allāhu ‘anhum*) could not be bullied or frightened by mere scare tactics. Therefore, a treaty of reconciliation and peace was made between the Quraysh and the Muslims. The clauses of the treaty were:

- The Muslims would return and come back in the following year (7 AH) but they would not stay in Makkah for more than three days and without arms except those concealed.
- War activities were to be suspended for ten years, during which both sides will live in security with neither side waging war against the other.

within it was a setback for the Muslims. Many of you know how the Treaty of Hudaibiyah was to the extent that 'Umar ibn al-Khattāb (radi Allāhu 'anhu) said "O Messenger of Allāh! Are we not upon the truth and our enemies upon bātil?" The Messenger of Allāh (sallallāhu 'alayhi wassallam) said "Yes." 'Umar said "Then why should we accept such difficult terms in the affairs of our deen?" 'Umar thought that there was a setback for the Muslims within the treaty. However, there is no doubt that the Messenger of Allāh (sallallāhu 'alayhi wassallam) has more understanding than 'Umar and Allāh permitted the Messenger to do that. The Messenger of Allāh said "Indeed, I am the Messenger of Allāh and I would not disobey him and He will help me" so if it was clear that the treaty was a setback for the Muslims then this indicates to us brothers an important issue which is the strength of a believer's trust in his Lord. So what is important is that it is obligatory upon Muslims to wage jihad in order to make the word of Allāh the most high and so that the deen will be entirely for Allāh. However, currently we do not possess as Muslims that which can enable us to wage jihad against the kuffār, even if is defensive. As for offensive jihad then there is no doubt that this is not possible right now until Allāh brings consciousness to the Ummah which prepare the Ummah in terms of imān, personally and militarily. As for us today in this regard we are not able to wage jihad.⁸¹

-
- Whoever wishes to join Muhammad (sallallāhu 'alayhi wassallam) was free to do so and likewise whoever wished to join the *mushrikeen* of the Quraysh was also free to do so.
 - If anyone from the Quraysh joins Muhammad (sallallāhu 'alayhi wassallam) without his parent's or guardian's permission, he should be sent back to the Quraysh, but should any of Muhammad's followers return to the Quraysh, he was not to be sent back. (Safiur-Rahman al-Mubarakpuri, *The Sealed Nectar (ar-Raheequl-Makhtum)* Darusalam, 2002, p.403)

The treaty was significant in that the Quraysh began to recognise the Muslims legitimate existence and began to deal with them on equal terms. Safiur-Rahman al-Mubarakpuri notes in his biography of the Prophet Muhammad (sallallāhu 'alayhi wassallam) pp.407-408: "The Muslims did not have in mind to seize people's property or kill them through bloody wars, nor did they ever think of using any compulsive approaches in their efforts to propagate Islam, on the contrary their sole target was to provide an atmosphere of freedom in ideology or religion, **"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve."** {*al-Kahf*(18): 29}" The Muslims on the other hand had the opportunity to spread Islām over areas not then explored. When there was the peace agreement, war was abolished, and men met and consulted each other, none talked about Islām intelligently without entering it; within two years following the conclusion of the treaty, twice as many people entered Islām than ever before. This is supported by the fact that the Prophet (sallallāhu 'alayhi wassallam) went out to al-Hudaibiyah with only 1400 men, but when he set out to liberate Makkah, two years later, he had 10,000 men with him.

⁸¹ Liqā' (open session) Thursday, 33 during the Month of Safar 1414 AH/1/1994 CE

What also proves that strength is a primary condition to establishing offensive *jihad* (to spread the borders of Islām) is that Allāh made it a condition in a number of obligations where one Muslim man would be opposed to two, as Allāh said,

﴿الآن خَفَّفَ اللهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِئَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

“Now Allāh has lightened your (task), for he knows that there is weakness in you. So, if there are a hundred of you that are steadfast, they will overcome two hundred. And if there are a thousand of you, they will overcome two thousand, by the permission of Allāh. And Allāh is with those who are patient.”

{*al-Anfāl* (8): 66}

So if the *kuffār* are three times the number of Muslims, fighting would not be obligated on the Muslims and it would be correct for them to runaway as the *Sahābah* did at Mu'tah. This makes it certain that strength is a condition and also from this is what has been reported by Muslim from an-Nawwās bin Sam'ān in the story of the Īsā's (*alayhi salām*) killing of the Dajjāl, he narrated: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said “Allāh will reveal to Īsā “I have brought forth from my servants some people who no one will be able to fight against; take these people safely to Mount Tūr” and then Allāh will send Yajūj and Majūj...” Imām Nawawī (*rahimahullāh*) said:

The scholars have said that the meaning of this hadeeth is that when there is no power or ability due to his inability to defend himself and the meaning of their flight to Mount Tūr is: to gather the people all together and establish a fortified place for them.⁸²

Within this *hadeeth* it can be seen that when the strength of Īsā (*alayhi salām*) will be weak in relation to the power of Yajooj and Majooj, Allāh will order Īsā not to fight or to wage *jihad* against them, this indicates that strength is a condition (for waging armed military *jihad*).

THIRD POINT: In addition to strength in numbers and preparation, there must also be strong *īmān* and Islām with the Muslims – if not, if the sins of the Muslims are manifest and abundant and their establishment of the *deen* is weak, especially in regards to *tanbeed* and the *sunnah*, so that there *shirk* and innovation prevalent along with disobedience (to Allāh) from the Muslims and such people are the majority, if the state of the Muslims is like this then they are distant except if Allāh wills with His Virtue and Mercy. Allāh says,

⁸² *Sharhu Muslim*, vol18, p.68

﴿أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them O Muhammad) “it is from your own selves.””

{*Ali-Imrān* (3): 165}

Ibn Jareer (*rahimabullāh*) said:

“From where has this come to us?” From whence has this come from and from whence have we been tried whilst we are Muslims and they are Mushrikeen? And the Prophet of Allāh (sallallāhu ’alayhi wassallam) fulfilled (the trust) for us by conveying the revelation from the heavens and our enemies are people of kufr, who disbelieve in Allāh and commit shirk. Say O Muhammad to the believers with you from the Sahābah “it is from your own selves” and Allāh says “Say to them: this has afflicted you due to what is in your own selves from disobeying my instructions and your leaving obedience to me, this is not due to others or anyone else except yourselves.”⁸³

He transmitted this from a group of the *Salaf* such as ‘Ikrimah, al-Hasan, Ibn Jurayj and as-Suddī.

Abū Dardā’ said: “You only fight with your actions.”⁸⁴ Shaykh ’AbdurRahmān as-Sa’dī said:

“From where has this come to us?” means: from whence have we’ve been afflicted and what has afflicted us and caused us to be defeated? Say it is from your own selves when you disputed and disobeyed after I had shown you what you love. So blame your own selves and be warned of such destructive reasons.⁸⁵

Ibn Taymiyyah said:

Whenever the kuffār become manifest, that is due to the sins of the Muslims which necessitates a weakness in their imān. But then when they repent and perfect their faith Allāh will help them, as Allāh said,

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

{*Ali-Imrān* (3): 139}

⁸³ *Jāmi’ al-Bayān fī Tafseer il-Qur’ān*, vol.4, p.108

⁸⁴ Bukhārī appended it in *Kitāb ul-Jihad, Bab ‘Amal as-Sālih qabla Qitāl* (*The Book of Jihad, chapter entitled ‘Righteous Actions Comes Before Fighting’*).

⁸⁵ *Tafseer*, p.126

And Allāh says,

﴿أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them O Muhammad) “it is from your own selves””

{*Āli-Imrān* (3): 165}⁸⁶

Then he said:

As for the victory (of the kuffār), Allāh gives the upper hand to the kuffār against the believers at times as He let the believers triumph over the kuffār as was the case for the Companions of the Prophet (sallallāhu 'alayhi wassallam) against their enemies. However, the end is for those who are conscious of Allāh, as Allāh says,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

“Indeed We will grant victory to Our Messengers and those who believe in the worldly life and on the Day when the witnesses will stand forth.”

{*Ghāfir* (40): 51}

Yet if the Muslims are weak and their enemies are manifest over them that is due to the sins of the Muslims and their mistakes. Either it is due to their negligence in performing their obligations secretly and openly or due to their enmity in challenging the boundaries (of Allāh) secretly and openly. Allāh says,

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا

﴿كَسَبُوا﴾

“Those of you who turned back on the day the two hosts met (i.e. on the battle of Uhud), it was Shaytān who caused them to run away (from the battlefield) because of the sins they had earned.”

{*Āli-Imrān* (3): 155}

And Allāh says,

⁸⁶ *Al-Jawāb as-Saheeh*, vol.6, p.450

﴿أَوْلَمَا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them

O Muhammad) “it is from your own selves””

{*Ali-Imrān* (3): 165}

Allāh also says,

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا

عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

“And Allāh will surely support those who support Him (i.e. His cause). Indeed, Allāh is Powerful and Exalted in Might. (And they are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong.

And to Allāh belongs the outcome of (all) matters.”

{*al-Hajj* (22): 40-41}⁸⁷

Ibn Qayyim said:

If the servant (of Allāh) reflects on the reason and cause his preoccupation with rejecting (such reasons and causes) would be more serious to him. If the servant (of Allāh) is a transgressor, then he is the one who has allowed transgression to command upon his own self. As Allāh says,

﴿أَوْلَمَا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

“(What is the matter with you) when a calamity befalls you, even though you smote (your enemies) with one twice as great, you say “From where has this come to us?” Say (to them

O Muhammad) “it is from your own selves””

{*Ali-Imrān* (3): 165}

So He informed that the harm that the enemies do to them and their victory over them (Muslims): it is all due to the Muslims own transgression. Allāh says,

⁸⁷ *Majmoo' al-Fatāwā*, vol.11, p.645 and also see vol.8, p.239 and vol.14, p.424

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

“Whatever calamity befalls you then it is due to what your own hands have earned. And He pardons much.”

{*ash-Shoorā* (42): 30}⁸⁸

Then Ibn Qayyim said:

Likewise, victory and complete assistance (from Allāh) is only of the people of complete imān, Allāh says,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

“Indeed We will grant victory to Our Messengers and those who believe in the worldly life and on the Day when the witnesses will stand forth.”

{*Ghāfir* (40): 51}

And Allāh says,

﴿فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ﴾

“So We supported those who believed against their enemy and they became dominant.”

{*as-Saff* (61): 14}

So whoever is deficient in his imān, his portion of support and assistance (from Allāh) will also be deficient. Therefore, if a servant (of Allāh) is afflicted in his own self or in his wealth, or by his enemies being dominant over him, then all of this is due to his own sins or due to his abandoning of the obligations or due to his involvement in harām. All of this is from his deficiency in imān. Due to this some people bring up a number of problems regarding Allāh’s saying,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

“And never will Allāh grant to the disbelievers a way over the believers.”

{*an-Nisā* (4): 141}

And many people answer that the meaning of this verses is that Allāh will not let the disbelievers have a way over the believers in the Hereafter and some of them say that the

⁸⁸ *Madārij us-Sālikeen*, vol.2, p.240

verses means Allāh will not let the disbelievers have over the believers a way in terms of proof. What is correct is: The likes of these verses is that the way will be obliterated for the people of complete īmān if their īmān becomes weak, then their enemies will have a way over them, due to their deficiency in īmān. As a result, they will have a way over the believers due to what the believers have left from obedience to Allāh. The mighty believer is victorious, supported, helped and protected (by Allāh) wherever he is, even if they gather against him from all sides, as long as he establishes the reality of īmān and its obligations openly and secretly. Allāh said to the believers,

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

{*Āli-Imrān* (3): 139}

This guarantee is only due to their īmān and their actions which is like a solidifier of Allāh which Allāh protects them with and does not abandon or depart from them as the actions of the kuffār and munafiqeen are lost and if it is for someone else (i.e. not the believers) it would not be in accordance with his command.⁸⁹

So if the Muslims return to their true *deen* based upon the Book and the *sunnah* with the understanding of the *Salaf* of the *ummah*, Allāh will help them and grant for them honour and empowerment as Allāh says,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ

الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

“Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for the, after their fear, security, (for) they worship Me, not associating anything with Me.”

⁸⁹ *Ighāthat ul-Luhfān*, vol.2, p.182

{*an-Nūr* (24): 55}

Shaykh 'AbdurRahmān as-Sa'dī said:

This is from the truthful promises, He promises whoever establishes *īmān* and righteous actions from this Ummah that He will grant them succession in the earth and be *khulafā'* (successors) in the earth. He will establish their religion for them which He has preferred for them, which is *Islām*, which is above all other religions which He has preferred for this Ummah, due to the Ummah's virtue, nobility and blessing. Those who establish it (the *deen*) will be firmly established and also due to their open and secret establishing of Allāh's Divine Legislation within their own selves and within others (from other religions and *kuffār* who have been overpowered). Allāh will substitute after their fear wherein one could not manifest his *deen* or fear from the harm of the *kuffār* against him and the condition of the Muslims is insignificant in comparison to that of the others and the people of earth throw at them from one bow and wreak havoc against them. Allāh promised them these affairs at the time of the descent of the *ayah*: succession in the earth and empowerment in the earth, empowerment in the earth to establish the Islamic way of life, complete security wherein they worship Allāh and do not associate anything with Him not fearing anyone except Allāh. So the core of this Ummah established *īmān* and righteous actions in order to be successful others. Allāh established them with countries and pious servants (of Allāh) from the eastern parts of the earth to the west and complete safety was obtained along with total empowerment. This is from the wondrous and splendid signs of Allāh and the affair will remain in this way until the Last Hour. As long as the people establish *īmān* and righteous actions there is no escape from finding what Allāh promised has them. And if the *kuffār* and *Munāfiqeen* (hypocrites) overpower the Muslims at times, this is due to Muslims being devoid of *īmān* and righteous actions.

O truthful Muslims and believers, this path honours *Islām* and the Muslims and establishes them in the earth. So traverse this path and work hard to increase taking this path and do not let *Shaytān* deceive you and set you back by thinking that this way is beyond reach and time as many have been deceived.⁹⁰ As we are not instructed by our Lord except by conveying what Allāh loves and what His Messenger (*sallallāhu alayhi wassallam*) loves and traversing the Prophetic path. This is all

⁹⁰ Indeed, this is what has happened to those who have rushed to *takfeer*, as they are usually the most impatient of people who are merely looking for a quick-fix. They thus look for an easy and simplistic option, which is to place all blame at the feet of the rulers, attempt to defer everything on them and then justify some form of violence in order to achieve their aims. This is as opposed to traversing the long route with patience and perseverance. [TN]

so that we will be upon knowledge that if Allāh wanted the guidance of those called and the honour of Islām and the Muslims he will do as He said,

﴿وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ

فَتَأْتِيَهُمْ بَأْيَةٌ وَلَوْ شَاءَ اللَّهُ جَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ﴾

“And if their evasion (from you O Muhammad) is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign (then do so).

But if Allāh had willed, He would have united them all together on true guidance. So never be of the ignorant.

{*Al-An'ām* (6): 35}

And remember that the one who is hasty for something before its time will be punished by being deprived of it.

ATTENTION!

Whoever has any knowledge of the condition of the Islamic *Ummah* today, no matter how small his knowledge of the situation, and is an honest truthful advisor will see that what some people are doing in the name of calling the *Ummah* to *jihad* against the *kuffār* and offensive *jihad* is what is destroying the *Ummah* and taking it into an abyss, unto Allāh we complain. In this current age strong adherence to the *deen* has been lost, the flags of *shirk* have been raised wherein *dua* is made to the *'awliya* and people seek closeness to them and the pegs of *Soo-fism* and innovation have been beaten; *ilhād* and *tabreef* (distortion) of the Names and Attributes of Allāh by the *'Ash'aris*, *Mu'tazilab* and *Jahmiyyah* is established in some universities and institutes which are called 'Islamic.' And as for the *da'wah* to Allāh, then within it has emerged partisanship and ignorant groups which have allegiance and enmity based upon the *hizb* and overflowing with (people's own) desires. So you find a group which aims to rule and strives to amass the people, even if they have scant religious adherence, in the name of advantage and to achieve the chanted 'aim' such as the *Muslim Brotherhood* (*Ikhmān ul-Muslimeen*). Another group aims to guide people they call, even if this is not done in accordance with the right path and the correct way.

For this reason you will see them not paying any heed to falling into the *harām* in order to guide others apart from themselves. You will see that many of their followers are ignorant and have no knowledge and this is like *Tablighi Jamāt*. What is also strange is that these two groups do not call people to *tamheed* and abandoning *shirk* so as not to “divide the people” from them. As for corruption in regards to manners and character and following the ways of the *kuffār* Westerners

then this has affected many, especially the youth, male and female, so if all this is the condition of most of our *Ummah* today, then it is an *Ummah* of transgression which does not bequeath except its likes in transgression as Allāh said,

﴿وَكَذَلِكَ نُؤَيِّ بِعُضِّ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

“And thus we do make the transgressors supporters of each other because of that which they used to earn.”

{*al-An'ām* (6): 129}

As you are, just as you will be supported and rather they are far from the help of Allāh as they do not seek to help Allāh as He said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“If you help Allāh, Allāh will help you and make your foothold firm (i.e. establish you)”

{*Muhammad* (47): 7}

If not then Allāh will manage with His Virtue and Expansive Mercy. Then in regards to numbers and preparation, then we, as is not hidden, are weak in relation to our *kuffār* enemies who have monopolized the arms industry and we are at a poor loss compared to what they manufacture. For that reason the successful means for the honour of this *Ummah* and its empowerment to be restored is in returning to Allāh and calling to the word slowly and surely, so if the door is locked the *da'ee* should try another door, like this,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

“Whoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”

{*at-Talaq* (65): 2}

Those who call the *Ummah* today to *jihad* against the disbelieving enemies are in reality striving for the destruction of the *Ummah* from whence they do not comprehend. Shaykh *al-Allāmah* Muhammad bin Sālih al-'Uthaymeen (*raheemahullāh*) said in response to a question which was put to him, and likewise we should respond in this way if it is said to us:

“Today, why don't we wage war against America, Russia, France and England??!!” Why not? Due to the lack of military power which time has passed by all for them. The weapons that are in our hands are kitchen utensils like kitchen knives against rockets; this would not benefit a thing! So how is it even possible for us to fight those? For this reason I say: It is

from foolishness to say that it is obligatory for us to fight America, France, England and Russia, how can we fight those when we disobey the wisdom of Allāh and shun His Divine Legislation. What is rather obligatory for us to do is do what Allāh has instructed us to do,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

“And prepare against them what you are able to from power...”

{*al-Anfāl* (8): 60}

This is obligatory for us, to prepare ourselves what we are able to from power and the most important form of power is *īmān* and *taqwā*.

Even reviving the spirit of *jihad* in Muslim lands will establish the *kuffār* and as a result it is not correct to do that which will lead to greater harms from the destruction of the Muslims, or to do that which will increase the rule of the *kuffār*, as we see around us.

A POINT OF BENEFIT:

Some of them object to the saying that the Legislation for *jihad* is avoided today because we live in a time of weakness, via use of what was relayed by the *Shaykhayn* from Mu'awiyah ibn Abī Sufyān (*radi Allāhu 'anhu*) that the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said “There will not cease to be a faction from the Muslims fighting upon the truth, clearly apparent to whoever opposes them, until the Day of Judgement.” And in *Sabeeh Muslim* 'Abdullāh bin Umar bin al-'Ās (*radi Allāhu 'anhu*) said: “The Hour will not be established except that it will be on the worst of creation. They are far worse than the people of the days of *jābiliyyah* (pre-islamic days of ignorance), and they will not call upon Allah for anything except that He will give it to them. And they will be upon this.” Then 'Uqbah ibn 'Āmir met Masalamah (*radi Allāhu 'anbuhama*) who said “O 'Uqbah! Listen to what 'Abdullāh is saying.” Then 'Uqbah said “He knows more, as for me then I heard the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) say “There will not cease to be a group from my Ummah fighting on the instruction of Allāh, dominant over their enemies. They will not be harmed by whoever opposes them, until the Hour is established, and they are upon this.” Abdullāh said “Yes, then Allāh will send a breeze like the fragrance of musk and whose touch will be like the touch of silk but it will not miss a soul who has even a mustard seed of *īmān* except that it takes the person (bringing death).then the worse of people will remain and the Last Hour will be established on them (in their time).”

The objector will say “Within these two hadeeth and their meanings is certainty of the continuation of *jihad* in every time and that the Muslims would not leave off it until the

release of the pleasant breeze.” The understanding of the objector about the continuation of jihad is refuted from three angles:

1. The *sunnah* of the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) is the biggest witness and clearest evidence that fighting is not an on-going process but rather stops between a war and the next. This is a clear refutation of those who use these texts as evidence.
2. Īsā (*alayhi salām*), “when he descends will fight the *yahūd* and others. When Allāh unleashes Yajūj and Majūj He will reveal to ‘Īsā that “*fighting should not be done and to take those with you to Mount Tūr, as you will not have any power to against them*”, verified by Imām Muslim from an-Nawwās bin Sam’ān, as has preceded. Within this *hadeeth* ‘Īsā (*alayhi salām*) does not continue fighting until the pleasant breeze.
3. The *sunnah* explains each other, so it is not correct to take some speech of the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) and build upon it without looking at his (*sallallāhu alayhi wassallam*) other speech which he explained. It has preceded from the evidenced that *jihad* of *talab* is not correct during conditions of weakness and *jihad* of *dafa'* is applied after the enemy is established.

So what if it is said **“what is the meaning of these two hadeeth?”** It could be said: Their meanings are that there will not cease to be a group establishing the command of Allāh, such as *jihad* when the times comes for it, which is in a time of strength in *īmān* and military might and when engaging in it is for the good of Islām and the Muslims.

Some object via referral to the *jihad* of the Muslims against the Tartars (Mongols). It can be said in refuting this from a number of angles, but we will suffice with two:

1. The *jihad* of the Muslims against the Mongols was *jihad* of defense not offensive.
2. This incident was a related historical event, so it is obligatory for the objector to utilize evidence from the Divine Legislation and not from an historical incident.

If all of this section is well-established and clear, it will be well-known with the people of *sunnah* that leaving the obligatory acts of obedience is a sin and whoever falls into it does not necessitate that the person has denied its Divine Legislation. Whoever leaves the relationship of the wombs, being good to parents and other forms of disobedience to Allāh, then such a person is sinful not a disbeliever as leaving a good action does not necessitate denying its Divine Legislation, except according to the *Khawārij*, the *Mu'tazilab* and those who have been affected by them. An indication of these issues has preceded with the statements about ruling by other than what Allāh has revealed. All of this is when they are abandoned even though one is able to establish *jihad* and when it is in the best interests to do it. So how about when there is no strength to wage (military) *jihad* and it is in the best interests to leave it in such conditions?

BEGG IMPLIES THAT SALAFIS MAKE TAKFEER OF MUSLIMS WHO ARE OPPRESSED AS AN EXCUSE TO NOT AID THEM – THE NARRATIONS FROM THE SALAFI MUJAHIDEEN WHO WERE IN BOSNIA IN THE EARLY 1990S

After 55 minutes, Begg then insinuates that the Salafis make *takfeer* of Muslims in lands wherein they were getting oppressed!? Begg states, insinuating the Salafis:

“During the struggle in Bosnia, something very common you would hear, it was that “you know these people they don’t pray, they drink, they don’t fast, you know, you should really reconsider whether we should help them”, “are they really Muslims.” Now the people who are classified, as what they call “Takfirīs”, “Jihādīs”, you know, “you’re a Takfiri” you make takfeer of Muslims, “you’re a Jihādi” you indulge in much in Jihād and so on – these are the ones who are now going to help people who say they are Muslims...the people who are called “Takfirīs” have now left their families and have gone to support them in their struggle and jihad in Bosnia. Look at the double-standards here! Who is the real Takfiri and who isn’t the real Takfiri? So it also comes back to this issue of takfeer or jihad and whether shunning takfeer, or whether shunning Jihād, and whose support is this? Islām or the governments or the rulers and so on...”

We remind Begg that the whole of his quote is worthy material for the ushering in of the noble verse,

﴿هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

“Bring your proof if you are truthful”

{*Baqarah* (2): 111}

Firstly: Begg says that what he is about to say was a “very common” thing that “you would hear”, so Begg says “you would hear” addressing the audience as if they were part of his past, subjective observations when the likelihood is that most were not there and some were possibly not even Muslims at the time. For arguments sake, let us assume that there were a few individual Salafis opposed to participating in the Bosnian jihad; that is in no way sufficient for him to then claim that such views were “very common” among the ranks of the Salafis. This is a blatant distortion based upon a previous assumption, which itself has not been proven by Begg. So what

is Begg's proof that this was **"very common"**? Does he have statistics and the likes? So his premise is flawed which thus destroys his subsequent conclusions.

Secondly: There were Salafis in Bosnia during the war! And they were the ones who held firm and were given victory by Allāh. So during the Bosnian war we ask: **where on earth were Begg and the likes of Faisal al-Jamaykī?** One of the brothers from south-east London called Abū Laylah as-Salafī, who was in Bosnia, narrated to us:

"In Bosnia there were two groups, one of whom were accusing the 'Ulama such as Imām Bin Bāz and Imām al-Albānī (*rahimahumullāh*) of being "scholars for dollars" and another group which were opposed to these lies against the 'Ulama, hence the division. The fitna was so bad that the Amir was crying one day due to the discord among the ranks of the Mujāhideen. While I was wounded, one of these takfīrīs even stole from me and this same individual is currently in prison for stealing luxury cars! The same man was of that camp of individuals who were accusing the 'Ulama of being "scholars for dollars". This man tried to steal and sneak off with my bottle of coke! And now he dwells in prison for stealing luxury cars! One of the first of the British brothers to die on Bosnian soil was a Salafī brother named Dāwūd (David) Jordan, who went to Bosnia with a group of Salafis from Reading, UK. May Allāh have mercy on him."

So who really deserves the title of being attached to "dollars"? The real *fitnah* makers were the *takfīrīs*. Another Salafī brother from Luton, Abū Saifillāh, narrated to us:

"One day in Bosnia in 1994-5 while we were in a canteen, some takfīrīs came in and we screaming "Allāhu Akbar" in praise of the hijacking of a plane in France that day.⁹¹ These takfīrīs were exclaiming **"we have now taken the jihad to the doorsteps of the kuffār"** and some of them were making takbīrāt. Most of the Mujāhideen agreed with this. Of course their simplicity in their understanding of the religion and extreme emotional state was the cause of this. Furthermore, there were a lot of Algerian, Moroccan and Tunisian Mujāhideen, they were happier than others because their countries were colonised by the French and still suffer from its influence. Around the same time, one of the teachers who used to teach Islamic studies in the training camp was teaching takfeer of the rulers, scholars and general people who worked for the governments. He also taught that jihad was the most important obligation for all Muslims and that it was Fard ul-'Ayn all over the world. I was against this and voiced my knowledge and had a few light debates with him which left me unpopular. We complained about this to one of the Salafī Amirs in Bosnia, Abū Mu'adh al-Kuwaitī, may Allāh have mercy on him, and he told us to be patient as the students of Shaykh 'Uthaymeen will soon arrive to deal with them and that this particular takfīrī was specifically informed not to

⁹¹ This is in reference to the hijacking of the Air France Airbus A300 from Algeria to Paris, the hijacking was by those linked to the GIA who were linked to Abū Qatādah al-Filistīnī.

speak about these matters, he was only supposed to teach the people their basic needs from the religion and not cause this fitnah.

Around the same time, Āzim, a *takfirī* from Luton, accused me in Bosnia of being a spy for the Saudi government and before I could even complain to Abū Mu'ādh al-Kuwaitī the news arrived that Āzim and Abū Hamza al-Misrī had been booted out of Bosnia for causing fitnah among those fighting. The Salafi Amirs in Bosnia refuted the takfirīs such as Abū Mu'ādh al-Kuwaitī and many others. Many Salafis fought on the front lines and many Salafis were Amirs.”

So here we have two first hand Salafi eye-witness accounts and narrations which totally rubbishes the claim that Salafis were in some way averse to helping the Bosnian Muslims and hesitant in aiding them. Contrary to these slanderous claims, Salafis physically assisted Bosnian Muslim in various ways during the Balkans crisis. Also the charity *Needy Children of the Ummah* which was conducting humanitarian work in Bosnia was supported by the Salafis of Luton, East London and Brixton.

Thirdly: The Salafis are the most stringent in maintaining the conditions of *takfeer* on account of sins to the extent that Ahl ul-Bida' criticise the Salafis for safeguarding the conditions and preventions of making *takfeer* on account of sin. No Salafi would make blanket *takfeer* without establishing the proof. So to claim that the Salafis were making some kind of implicit *takfeer* of the people of Bosnia is a statement which has no elasticity to stretch, whatsoever.

Fourthly: Now we see Begg's deception as he poses the question **“Who is the real Takfirī and who isn't the real Takfirī?”** in order to imply that the Salafis are takfirīs merely based on Begg's own fanciful observations from so-called 'Salafi' brothers, which leads him to indulge in a smear campaign by making his unfounded accusations an objective observation. The verbal equation he used to imply that the Salafis are the “real takfirīs” is itself riddled with all kinds of flaws. What quotes can he bring against us from our scholars, students of knowledge or general populous of Salafis to prove that we deserve the despicable title of takfirī? So we bring them proof after proof to justify their takfirī tendencies and they bring us flawed vocabulary based-equations in their feeble attempts to link us with this ignoble nisbah. This reminds us of the desperation of a Christian, trying to jump through hoops when proving that Īsā Ibn Maryam is the son of Allāh, and the Muslim, with ease, quotes various verses to nullify his falsehood.

Fifthly: Then Begg states **“Look at the double-standards here”** but where are the double standards? We are looking and we cannot find them as all Begg has done is make a conclusion based on an unproven premise! All Begg has done is to lead the audience to a conclusion which is not even proven and is at best hypothetical! So we ask Begg: **who were these “Salafis” who were saying this and where did he meet them?** He does not even sit with the Salafīs so how can he

know who is and isn't Salafi? We have already seen that Begg is totally confused with regards to *Salafiyyah* and even accused the Salafis of forcing new Muslims to dress in the same way! Begg uses these false premises as straw man arguments to negate *Salafiyyah* in its entirety, and label it with what he has erroneously concocted as being **"neo-Salafiyyah"**. So once again, we usher in the noble jury to judge between the unfounded accusations of Begg who, from what was narrated to us, has never stepped foot on Bosnian soil, against verified statements from brothers who actually participated in the war against the enemies of Allah. This is all similar to the claim of the ruined Yamin Zakaria who stated in an article entitled *'Neo-Con Salafis'* (remarkably similar in name to Begg's lecture 'Neo-Salafiyyah') that:

"When the Muslims in Bosnia were being massacred and raped by the Christian-terrorists of Europe, the Saudi-Salafis blamed the victims (Bosnians) for their fate, because they were bad Muslims."

Zakaria stated this, and so did Begg, even though they know that Imām Bin Bāz one of the Imāms of Salafiyyah gave a *fatwa* calling for the Bosnian Muslims to be supported. Imām 'Abdul'Azeez ibn 'Abdillāh ibn Bāz (*rahimahullāh*) issued a *fatwa* while he was the *Muftī* for Saudi Arabia in the 1990s CE, which can be found in his *Majmū' al-Fatawā wa Maqālāt Mutanawwi'ah*:

A General Call to All Governments and Organizations to Aid the Muslims of Bosnia and Herzegovina:

In the Name of Allāh, all praise is due to Allāh and may prayers and peace be upon the Messenger of Allāh and upon his family and whoever supports his deen and follows his guidance.

I exhort all governments, Islamic peoples and beloved states with peace and to help the oppressed and to extend to the Muslims of Bosnia Herzegovina and their allies with whatever will aid them in fighting against their Serbian enemies. So help them with manpower, wealth, weapons and supplications because the Muslims of Bosnia are oppressed and being transgressed against and the Serbian government continues its transgression, oppression, killing and destruction and it is not hidden from any Muslim or from any just person what is contained within that of immense oppression and evil consequences for the Muslims in Bosnia Herzegovina and their allies. Allāh obligated in His Noble Book and in the sunnah of His truthful Messenger, jihād against the enemies and helping the oppressed, Allāh says,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ

﴿بِمَا يَعْمَلُونَ بَصِيرٌ﴾

“And fight them (until) there is no fitnah and (until) the religion (i.e. worship), all of it, is for Allāh.⁹² And if they cease – then indeed, Allāh is Seeing of what they do.”

{*al-Anfāl* (8): 39}

Allāh says,

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“Go forth, whether light or heavy,⁹³ and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.”

{*at-Tawbah* (9): 41}

Allāh also says,

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا

عَلَى الْأُخْرَى فَاقْتُلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh.”

{*al-Hujrāt* (49): 9}

So when the oppressing faction is from the believers it is incumbent to fight it until it returns to the ordinance of Allāh. The oppressive disbelieving faction is more rightful to be fought against until it stops its oppression and transgression, Allāh says,

﴿وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ﴾

“And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty.”

{*al-Anfāl* (8): 72}

⁹² i.e. until polytheism is no longer dominant

⁹³ i.e. young or old, riding or walking, in ease or in hardship – in all circumstances and conditions.

So those Muslims and their supporters in Bosnia Herzegovina are certainly seeking the help of their Muslim brothers of the help of all who love peace and justice, so it is obligatory to help them and to stand in line against transgression and oppression so that war will end and a treaty will be made between them and their enemies. The Prophet (sallallāhu 'alayhi wassallam) said: "Fear oppression, for oppression is darknesses on the Day of Judgment. And fear greed, for those before you were destroyed..." in the Saheehayn, from al-Barā' bin 'Azib (radi Allāhu 'anhu) who said: "The Messenger of Allāh (sallallāhu'alayhi wassallam) instructed us to help the oppressed."

The verses of the Qur'ān and the hadeeth regarding the obligation of jihād against the enemies and helping the oppressed are very many indeed and it is incumbent upon all governments and Islamic peoples to help the oppressed with men, weapons, wealth and supplications depending upon their ability. As Allāh says,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"Fear Allāh as much as you can..."

{at-Taghābun (64): 16}

And as Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

"O you who have believed, if you support Allāh, He will support you and plant firmly your feet."

{Mubammad (47): 7}

And as Allāh says,

﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

"And Allāh will surely support those who support Him (i.e. His cause). Indeed, Allāh is Powerful and Exalted in Might."

{al-Hajj (22): 40}

May Allāh grant success to all the Muslims with what He is pleased with and to aid the truth with them, and to help them in all what He is pleased with, and to rectify the affair of His servants, and to help the oppressed and deter the oppressor, indeed He is Well-Able to do that.

And may prayers and peace be upon our Prophet Muhammad, his family and companions.

'Abdul'Azeez bin 'Abdullāh bin Bāz

Head of the Founding Council of Muslim World League in Makkah.⁹⁴

On that basis, some significant Salafī communities came together and arranged to travel and participate in the Jihad in Bosnia. Others fund raised and travelled with convoys to deliver aid. Sisters were active in assisting in this noble effort. In fact, some of the takfirīs in some areas became aware of the links and arrangements of the Salafis to enter into Bosnia and requested that they help them enter; the Salafis acceded to some of their requests and facilitated their passage into Bosnia, recognising the need and necessity for all Muslims to help the Bosnian Muslims.⁹⁵

A handful of British Salafis were killed during battle and we pray that they achieved martyrdom inshā Allāh. We share some of Shakeel's sentiment: *any* Muslim that spoke in the way he described, against the Muslims in Bosnia, should be admonished, irrespective of their ideological leanings or madhab - whether they are Salafī or not as, to many of the Muslims including the Salafis, Bosnia was a case of Defensive Jihad. It should be noted that this has been made unequivocally clear by the Salafis, one for example on national TV clearly stated that Bosnia was a Jihad and that Salafis had supported that effort.⁹⁶ Such public statements are akin to the clarity with which we, as Muslims, should speak and is unlike contradictory and clandestine positions held by speakers like brother Shakeel who, while publicly speaking on topics like "Neo-Salafiyah", is also witnessed attending Church in Catford with male and female Christian priests on 18 November 2007 to participate in celebrating their anniversary in the name of "inter-faith dialogue"!?? This type of inter-faith dialogue should serve as a reminder that when enjoining good conduct upon others and levelling sweeping, biased criticisms against others, we should all first check ourselves.

So Begg is merely trying to claim that the Salafī approach is different to the way of Imām Bin Bāz when in fact it is absolutely the same. As for terms such as "Jihādī" then we find Imām al-Albānī mentioning this and some of his recorded discussions were also entitled 'Debate with a Jihādī' and the likes! Yet Begg, in his utilisation of only that which suits him, negated referral to this.

⁹⁴ 'Abdul'Azeez bin 'Abdullāh bin 'AbdurRahmān bin Bāz, *Majmū' Fatāwā wa Māqālāt Mutanawwi'ah* (Buraydah, Saudi: Dār Asdā' al-Mujtama', 1421 AH, Third Edition), vol.7, p.360-362

⁹⁵ For more on the issue of seeking assistance from Ahl ul-Bida' during Jihad refer to the following research by Shaykh, Dr Ibrāheem bin 'Āmir ar-Ruhaylī:

http://www.salafimanhaj.com/pdf/SalafiManhaj_SeekingAssistance.pdf

⁹⁶ This was stated by Abdul-Haqq Baker, the former Chairman of Brixton Mosque (Masjid Ibn Taymiyyah).

BEGG AND HIS SYMPATHY WITH IKHWĀN UL-MUSLIMEEN

It is evident therefore that Shakeel Begg has sympathies with the *Ikhwān ul-Muslimeen* [Muslim Brotherhood] movement hence his defence of Qutb and the Ikhwān in front of many Salafi brothers in south and south-east London. Begg has even tried to get over the idea that Imām bin Bāz in someway agreed with the Ikhwān! One example of Begg's association with the Ikhwān can be seen in a talk that he gave in 2005 CE with the European head of the Ikhwān who even praises the Rāfidah on their Arabic satellite television channels! Thus:

Holding on to Hot Coal

An event organised by College Link Project. College Link Project aims to engage Muslim students in the work of Da'wah through their Islamic societies. It also aims co-ordination and co-operation within all existing Islamic societies in different colleges. The theme of this event is titled '...Holding on to hot coal', relating to the hadith of our prophet (saw)" There will come a time when holding on to your Iman (belief) would be like holding on to hot coal". **Speakers: Ustadh Kamal Helbawy and Imam Shakil Begg (Graduate from Madinah University & Imam of Lewisham & Kent Masjid)**. As the Muslims are being attacked from every direction the speakers would address how the Muslims should 'hold on to the hot coal', hence holding onto your Iman. The event is sponsored by 'Al Baseera Institute for Arabic Language & Shar'iah'.⁹⁷ The event is for both brothers and sisters. Tickets are £2, all money paid towards tickets would be going towards the Da'wah work of College Link Project. Date: Thursday, the 31st of March 2005 Time: 1.30pm London Muslim Centre, 92 Whitechapel Road, London

This therefore makes sense and explains Begg's methodology which is based on the Ikhwān, let's see what some Muslim scholars have stated about the Ikhwān and some of the methods employed by the Ikhwān. Shaykh, Dr 'AbdusSalām as-Sihaymī (Associate Professor, Faculty of Jurisprudence, Madeenah University) states in his book *Fikr ul-Irhāb wa'l-'Unf fī Mamlakatil 'Arabīyyat is-Saudiyyah: Masdarahu, Asbabu Intishārihi, 'Ilājuhu* [The Ideology of Terrorism and Violence in the Kingdom of Saudi Arabia: Its Origins, the Reasons for its Spread and its Cure] when discussing some of the methods of the *Ikhwān ul-Muslimeen*:

⁹⁷ Not to be confused with Al-Baseerah which is co-ordinated by the Salafi brother Zāhid Rāshid of New York!

SOME PLANS AND METHODS THAT THE IKHWAN UL-MUSLIMEEN [THE MUSLIM BROTHERHOOD] OUTLINE FOR THEIR FOLLOWERS IN ORDER TO BRING ABOUT THEIR DESIRED STATE⁹⁸

After mentioning some statements of some of the figureheads of the *Muslim Brotherhood* in regards to their organization, pledges of allegiance and reliance on secrecy, I will now mention some statements from them which clearly shows the *manhaj* that this group traverses and outlines for its followers in order to apply the group's *da'wah*.⁹⁹ So even though the basis of the *da'wah* of it may be correct, calling to Islam and the *deen*, yet the errors are in regards to the means of this *da'wah* and its path which includes many opposing matters which lead their followers to fall into many tribulations. This is due to the group's opposition to many matters of the *manhaj* that the Prophet (*sallallahu 'alayhi wassallam*) and his companions traversed.¹⁰⁰ All of the info that I rely on are taken

⁹⁸ From Shaykh, Dr 'AbdusSalām bin Sālim bin Rajā' as-Sihaymī (Associate Professor at the *Department of Fiqh, Sharee'ah College, Islamic University of Madeenah*), *Fikr ul-Irhāb wa'l-'Unf fi Mamlakatil 'Arabiyyat is-Saudiyyah: Masdarahu, Asbābu Intishārihi, 'Ilājuhu* [The Ideology of Terrorism and Violence in the Kingdom of Saudi Arabia: Its Origins, the Reasons for its Spread and its Cure] - (Cairo: Dar ul-Menhaj, 1426 AH/2005 CE), pp.97-109.

⁹⁹ The followers of the group traverse this way in all of the Muslim countries wherein their *da'wah* is found including our country Saudi Arabia, may Allāh safeguard it, and some of them are from those who are called the **“du'āt of the Sahwa (Islamic awakening).”**

¹⁰⁰ We are not able to take away sincerity from them, however this condition (of sincerity) is not correctly reached except if this is combined with another condition which is following the Messenger of Allāh (*sallallahu 'alayhi wassallam*), meaning: that it has to be in agreement with the Divine Legislation. This is what is missing from many foundations, principles and ways of the *da'wah* of the *Ikhwān ul-Muslimeen* [Muslim Brotherhood], for sincerity is even found among the *khawārij* who were described as having it, indeed they were the most sincere in their beliefs and yet the most misguided due to their opposition to the guidance of the Prophet (*sallallahu 'alayhi wassallam*).

from their own books and articles and are transmitted with their page numbers, volume numbers and editions for these books and articles.¹⁰¹

Following the Sunnah of the Prophet (*sallallāhu 'alayhi wassallam*) and the correct *Shari'* position is to be caution and warn against the ways of the innovator and hold firm to the Sunnah, safeguarding it and calling to it, and those who turn away from it then let them turn away, and those who object to it then let them object, as for the Sunnah then it is as the 'Ulama say:

*The Sunnah is like the Ark of Noah,
Whoever embarks on it is saved,
And whoever leaves it is destroyed*

From the methods and plans that its followers (*Ikhwān ul-Muslimeen*) put forth and restrict themselves to, are the following:

1. THEIR DA'WAH INCLUDES: PRAISING THE LEADERS AND FIGUREHEADS OF THE GROUP AND CALLING PEOPLE TO JOIN THE GROUP AND IMAGINING IT TO BE THAT (GROUP) WHICH ALL HOPES ARE TO ATTACHED TO

One of their writers, 'Abdullāh Nāsih 'Ulwān¹⁰² stated in his book *'Aqabāt fi Tareeq id-Du'at* (vol.1, p.261):

Whoever wants to work for Islam should look for the group which is widespread throughout the whole earth, it has branches in the Islamic world which belong to the organization in all countries. This group- with such vastness, comprehensiveness and upright goals- is present and widespread in the Islamic world all praise is due to Allāh. For it is the group that was formed, and its milestones and system¹⁰³ were put in place, in Egyptian society and declared by Hasan al-Banna and a whole generation of Muslims today in the east and west attach great hope to it.

He then says within his praise of members of the group (vol.1, p.196):

Such as: Imām Hasan al-Banna, ash-Shaheed Sayyid Qutb, Shaykh Mustaphā as-Subā'ī, al-Murshid Hasan al-Hudaybī, then they will remain in history as notables.¹⁰⁴

¹⁰¹ **Translator's Note:** I will append the publishers, place of publication and year of publication of the works where possible.

¹⁰² A former professor of *tafseer* at King 'Abdul'Azeez University, Jeddah.

¹⁰³ Pay attention to this expression here, for it indicates their partisanship and that it is not a *da'wah* for rectification of what has crept into the *deen*, rather it is party which aims to achieve power and authority.

¹⁰⁴ Some of those so-called "du'at of the Sahwa (Islamic awakening)" in our country have praised these same individuals also, as is found in the audio lecture entitled *Taqweem ar-Rijāl* and the treatise

2. CALLING TO FORM ORGANISATIONS AND GIVE ALLEGIANCE AND OBEDIENCE TO THE GROUP- ALONG WITH PUTTING MEMBERS OF THE GROUP IN SUITABLE POSITIONS,¹⁰⁵ SO AS NOT TO CRACK THE STRUCTURE OF THE GROUP

Unto you are some of their own words in regards to this-

The author of *al-'Aqabāt* (vol.2, p.512) states:

The issue of forming an organization is from the important issues which the Islamic movement and da'wah groups have to give importance to and exert effort in. This is because any mistake in the organization, or any deficiencies in the formation, leads to the group facing violent tremors and dangerous ruptures.

He also says (vol.2, p.517):

From the defects in leadership is not taking what is required, for a contemporary stage, in building a generation and preparing them in regards to da'wah and cultivation.

He also says (vol.2, p.563):

The conscious mature Islamic movement is a movement that knows the capabilities, orientations and talents of its members. From this, it chooses every individual to do that which suits them based on their ability, orientation and natural moods.

He also says (vol.2, p.484):

Cultivation is based on the discipline: giving allegiance to the head of the group, implementing its orders, adhering to all that emanates from the head without the youth having any hesitation whatsoever and without giving in to apathy.

3. THEIR CONCERN WITH CORRUPTED UNITY AMONG THE DIFFERENT ISLAMIC GROUPS WITHOUT ANY DISTINCTION UNDER

entitled *Hadhahi Sabeelee* [This is our Path] and *Kutub fi's-Sāhatil-Islamiyyah* [Books within the Islamic World] and in other sources.

¹⁰⁵ In their view and imagination.

THE BANNER OF “WE CO-OPERATE IN WHAT WE AGREE UPON AND WE ALLOW EACH OTHER OVER WHAT WE DISAGREE ON”¹⁰⁶

The author of *al-'Aqabāt* says (vol.1, p.312):

All groups within the realm of their competence in cultivating, educating and organising the Muslim generation, should deal with each other by working upon what they agree on and excusing each other for they differ on. So one form of da'wah focuses on purifying the souls, then another da'wah is concerned with education, while a third (form of da'wah) delves into political action, so that they can all complement each other in forming the Islamic personality.

4. THEIR WAYS OF FACING PRESSURES THAT HAVE BEEN PLACED ON THEM AND THE WAY TO WORK WITHIN SUCH SITUATIONS

The author of *al-'Aqabāt* says (vol.2, p.596):

When the Islamic movement is tested with a terrorist leader that is not religious and who arrests the du'āt, then the plan is as follows:

- ✓ lessening the conveyance of the da'wah in order to do secretly, via individual da'wah and contacts
- ✓ apparent membership to an organization that is concerned with the spirit of education and limit their da'wah to purifying the souls
- ✓ Linking up with organizations that teach the Qur'ān and charitable, educational foundations that work for Islam and da'wah underneath them.
- ✓ Working hard and striving vigorously in order to receive invitations to give lessons in mosques, give khutbahs or teach in schools.

He says (vol.1, p.306):

¹⁰⁶ This principle, along with it being contrary to the Divine Legislation, only extends to those who agree with them in forming an organisation despite the oppositions to the Divine Legislation it has. As for those who do not agree with them in forming an organisation then they do not give any weight to him whatever his knowledge, *taqwa* and abstinence from the *dunya*; as some of their leaders have been frank about.

Translator's Note: This method is traversed by the Saudi *Ikhwānī* Salman al-'Awda and has unfortunately been evoked recently by his mentee in the West, Yasir Qadhi. See for example: http://www.salafimanhaj.com/pdf/SalafiManhaj_AlAwda

Shakeel Begg also being heavily influenced by al-'Awda and hence his adoption of this particular principle.

And have they considered that from the positive aspects of this stage is that they progress along with these implementers and co-operate beginning with conviction and if this cannot be attained then *mudārah*,¹⁰⁷ and if that cannot be attained then secret da'wah.

¹⁰⁷ **Translator's Note:** *Mudārah* literally means to be amicable, affable and harmonious and in the context of the *Sharee'ah* the scholars have noted that it is giving away some of your *dunya* for the preservation of the *deen*. As Shaykh Sālih is emphasizing here it is known by the scholars that *mudārah* is different from *mudāhanah* (to compromise). Imāms Bukhārī and Muslim (*rahimahumullāh*) in their *saheehs* within their sections on manners then include chapters on *mudārah*. Al-Hāfidh Ibn Hajar stated: **"..the intent of it is to ward off via kindness."** In *al-Qāmūs al-Muheet* it is stated about the definition of *darā'*: **"To make something a deterrent, and to deter is to rebut, i.e. they rebutted each other in the argument."** Examples of *mudārah* in the Qur'ān are:

"And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge."

{*Sūrah al-An'ām* (6): 108}

and

"Those will be given their reward twice for what they patiently endured and [because] they avert evil through good..."

{*al-Qasas* (28): 54}

Evidences from the *sunnah* for this are the *hadeeth* from Abi'l-Dardā' that "We smile in the faces of people yet our hearts are cursing them." (*Fath al-Bāree*, vol.10, p.527, *Kitāb al-Adab, Bāb al-Mudārah ma'a'n-Nās*). Also when 'Urwah ibn al-Zubayr reported that 'Ā'ishah told him: "A man sought permission to enter upon the Prophet (*sallallāhu alayhi wassallam*), and he said, "Let him in, what a bad son of his tribe (or bad brother of his tribe) he is!" When the man came in, the Prophet (*sallallāhu alayhi wassallam*) spoke to him kindly and gently. I said: "O Messenger of Allāh, you said what you said, then you spoke to him kindly." He said, "O 'Ā'ishah, the worst of the people in the sight of Allāh is the one who is shunned by others or whom people treat nicely because they fear his sharp tongue." (*Fath al-Bārī*, vol.10, p.528, *Kitāb al-Adab, Bāb al-Mudārah ma'a'n-Nās*). Ibn Hajar said about these two *hadeeth*:

"Ibn Battāl said: Mudārah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony. Some people think that mudārah is mudahānah and this is an error, as mudārah is regrettable and mudahānah is prohibited. The difference is: mudahānah is taken from the word ad-Dahhān (the painter) who glosses over something and covers what is actually there. The scholars have explained it as lying with a sinner and openly displaying happiness with what he is doing without forbidding him at all. Mudārah is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does,

Then he says (vol.2, p.393):

However, those who work for Islam in every country will not refrain from the means and they will not be incapable from the items of work: communicating with individuals, adapting the way such as the regular way of scholarly councils in order for the groups to follow in its name and call to Allāh under its umbrella or working to form establishments which teach the Qur'ān and its memorization in order for *da'wah* groups to perform its mission of gathering Muslim children under its banner.

5. THEIR DEPENDENCE ON POPULIST PRINCIPLES AND THEIR PENETRATION IN AMONGST INDIVIDUALS IN THE POPULATION AND FORMING SPECIAL DA'WAH COMMITTEES

Unto you are their statements in this regard-

The author of *al-'Aqabāt* says (vol.2, p.368):

When the Muslims reach the stage of forming the populist principle and increase their movement to include multitudes of offspring from the Islamic Ummah and they penetrate the believing people in every place- then the executive stage and decisive moment comes.¹⁰⁸

He then says (vol.2, p.408):

If it is not possible for the Islamists to reach the position of establishing rule and authority¹⁰⁹ via military coups and there does not remain in front of them any realistic solution then it is only reasonable to rely on a people's revolution.

and forbidding him with gentle speech and action, especially if his comradeship is needed and the likes of that.” (*Fath ul-Bārī* (Dār ur-Rayyān), vol.10, p.545)

Imām al-Qurtubī stated:

“The difference between mudārah and mudāhanah is that mudārah is to surrender the dunya for the benefit of the deen and it is permissible and even recommended. Mudāhanah is leaving the deen for the dunya.” (*Fath ul-Bārī* (Dār ur-Rayyān), vol.10, p.469)

Ibn Qayyim al-Jawziyyah (*rahimahullāh*):

“Thus mudārah is praiseworthy and mudāhanah is censured , so there is a difference between the two. The one who is mudārī uses kindness with a person in order for the truth to manifest from the person or make him retract from falsehood. The mudāhin (compromiser) uses kindness in order for the person to remain established upon falsehood and leaves him upon his desires. Mudārah is for the people of imān while mudāhanah is for the hypocrites.” (*ar-Rooh*, p.231)

¹⁰⁸ The intent of 'decisive' here is: a populist people's revolution as he mentions later, and a revolt against the leader.

¹⁰⁹ This clearly shows that the reality of these groups are to achieve power and rule.

He also says (vol.2, p.209): "Forming the populist principle which includes all levels of the people and all factions." He also says (vol.2, p.388):

It is not possible for us to say about the principle that it is so widespread that it has penetrated the midst of the cultured, laborers, citizens, doctors, engineers, the wealthy and the 'Ulama. So overall the principle has to penetrate all environments and levels: a da'wah committee which encompasses students, another committee that is responsible for women and female students, a section that is concerned with village and rural areas and the last section that is responsible for the sphere of large families and general living.

One of the *du'āt* (preachers) of the *Sabwa* ('Islamic awakening') in our country (i.e. Saudi Arabia) stated in an audio entitled *al-Ummatul-Ghā'ibah* [The Absent Nation]:

For every issue that we want to succeed then we have to muster the hearts and minds of the majority of the Ummah and their participation.

6. DISTRIBUTING WORK AND DIVIDING ROLES BASED ON ITS SPECIALIZATION AND WORK

Unto you are their statements in this regard-

The author of *al-'Aqabāt* says (vol.2, p.564):

The movement has to categorise the energies of its elements according to their specialization and sufficiency, so a faction is responsible for financial and economic affairs, another faction is responsible sports activities and another faction is responsible for students.

He also says (vol.2, p.523):

Those who are in the ranks of leadership have to be dedicated full-time to da'wah and some of them have to be complementary in their specialities. So one works in the domain of the organization, another works in the arena of sports and the means of gaining strength and another works in the arena of administrative and educational devices all in order to achieve co-operation and become fully complete.

7. THEIR DA'WAH METHODS

Unto you are their statements in this regard-

The author of *al-'Aqabāt* says (vol.2, p.382):

From these means are: open sessions which includes questions asked via phone; from these means are: Islamic audios wherein the most powerful audios are chosen by people to listen to; from these means are: distributing Islamic books wherein the best books are chosen to read in the fields of ideology, *da'wah* and history.

He then says (vol.2, p.382):

From these means are: via giving general lectures with active da'wah which attracts the listeners to the lecture wherein the dā'iyah diagnoses the issues affecting the Muslims; distributing Islamic magazines, da'wah newspapers and ideological publications amidst the youth; lectures wherein memorable Islamic events are told such as the battle of Badr; preparing visits, journeys and outings; anāsheids for da'wah, history and guidance; and finally from these means of da'wah are: Islamic theatrics and historical plays.

8. THEIR DEPENDENCE ON ADMINISTRATIVE PLANNING AND THEIR PATH WITHIN THIS

The author of *al-'Aqabāt* (vol.2, p.276) said:

The positive solutions in avoiding administrative errors of the jama'ah are therefore:

- ✓ Employ all individuals within *da'wah* work
- ✓ Members of the group holding themselves accountable in the work they are reasonable for
- ✓ Resolving problems of the movement swiftly, precisely and wisely
- ✓ Solving any individual problems with care and attention
- ✓ Stopping whoever instigates machinations and tribulations with resolve and strength.

9. THEIR WAYS OF ORGANISING THE YOUTH: THE PROGRAMS OF THIS STAGE AND THEIR CONCERN WITH FEMALE DA'WAH

The author of *al-'Aqabāt* (vol.2, p.579) says:

The du'āt should begin their work with a cultivating emphasis and self-preparation of the soul, the focus should be on this at this initial stage for the freshmans/undergraduates who enter into the da'wah at a young age, such as the adolescents and youth. This stage should select from the mass of undergraduates/freshmans those who are the most eloquent, show the most initiative and tact and are the most enthusiastic- then after their preparation and graduation they are arranged in accordance with their maturity, education and talent in order for them to assume their positions.

Then the author of *al-'Aqabāt* (vol.2, p.533) says about cub-scouts programs:

Within the cub-scouts the following are safeguarded: the definition of da'wah and the factors of advancing it; how it cultivates the stances of īmān and good character from the history of the cub-scouts.

Then he says with regards to women's *da'wah* (vol.2, p.580):

Da'wah groups should not be heedless to the role of women in conveying da'wah with the consideration that they are half of the society.

Ar-Rāshid states in the book *al-Masfār* (p.145):

The emerging ones are the main resource for a solid quality: we do not mean the young who gets tired and if this was the case then the da'wah would have crossed over into children's sports. Rather, they (the merging ones) are those who have approached maturity, we select the virtuous, well-mannered, sociable, physically active one who is strong in his education from them. The love of sticking to the masājid must be instilled within them, so should competing in sports teams and they should be taken on journeys to the green rural suburbs. Even if one of them comes of age, is sensible and about to start university, if you find him to be a dā'iyah with chastity and modesty then you should rush towards him (to utilize his skills) without any misgivings.

10. THEIR DA'WAH TO INDIVIDUAL MEMBERS OF THE GROUP TO ADAPT TO THE CIRCUMSTANCES SURROUNDING THEM AND THEN TO PENETRATE THE SOCIETY BASED ON THESE CIRCUMSTANCES

Unto you are their statements in this regard-

The author of *al-'Aqabāt* (vol.2, pp.600-01):

Those who work in the field of Islam have to look at the nature of the circumstances they are in and the condition of the governments that they are living under when the Islamic movement puts in place its plan and *manhaj* for the progress of *da'wah* work. So if the circumstances are difficult and the governments are transgressive, then the sought-after plan is to traverse the *manhaj* of the Prophet (*sallāllāhu 'alayhi wassallam*) and his companions when they were in the Makkan period.

Meaning by this: a return to secret organizing. He likewise says (vol.2, p.601):

If the situation and circumstances are based on a moderate government overlooking matters and being easy in its dealings, then the plan can be more manifest and open and thus more far-reaching: at this point then there is no problem in the means for the plan being to:

- ✓ **Open specialist schools**
- ✓ **Accept teaching positions within institutes and masājid**
- ✓ **Establish suitable Islamic social gatherings for festivities**
- ✓ **Establish open-evenings for the youth**
- ✓ **Giving out Islamic books or loaning out da'wah tapes**

Salāh as-Sāwī, one of the major *Ikhwāni-Qutbī* theorists, says in his book *ath-Thawābit wa'l-Mutaghayyirāt* [Constants and Variables], which is a book that is considered to be the *fiqh* of the

stages of how they implement their *da'wah* and from which their protocols are extracted, says on page 265:

It is not far off to say that the interests of Islamic action may require that a team of men have to perform some jihadi efforts and apparently let others bear blame. It is not far off to achieve that in practice if the Islamic action reaches a stage of consciousness wherein it is possible to at least agree on anything that is likely to help the continuation of the Islamist message within these circles without confusion or agitation.

There is to be found similar to this within the book (pp.281-285) and before this he stated (p.264):

Not getting involved in condemning factions which work for Islam with academic knowledge-based condemnations under the banner of (it being) “extremism and radicalization”, no matter what those factions may be involved in which may appear to be contrary to moderation, intent and maturity.

And he said: “Unless there is prior co-ordination and a mutual distribution of roles.” From what has preceded it is apparent that they all allow a faction of them to perform bombings and devastation – which they call “jihad” – in order to justify such actions; and another faction to manifest rejection of such actions in order for their continuation, benefit and staying power close to governments, this is mutual distribution of roles. This makes it evident that the aim justifies the means for them and that for them there is no difference between an open moderate state which is based upon the correct Islamic *da'wah* and any other state. The only thing they strive for is to achieve rule regardless of the state they are in, even if it is one that implements the *Sharee'ah*.

11. THEIR DESCRIBING OF THOSE WRITERS WHO CRITICISE THEM, AND MAKE CLEAR THEIR ERRORS AND DANGERS TO THE UMMAH, AS BEING GOVERNMENT EMPLOYEES FILLED WITH ENVY AND HATRED – AND CONSIDERING THEM TO BE EMPLOYEES AND SPIES WHO ALSO AVERT FROM THE FIQH OF THE IMĀMS, AND AS BEING PEOPLE OF IGNORANCE WHO MISGUIDE MUSLIMS¹¹⁰

¹¹⁰ **Translator's Note:** This is an oft-repeated claim by those affected by this *Ikhwānī* methodology, such as those anonymous (*majāheel*) who post on *takfīrī* forums, such as the forum of Shakeel Begg's new right-hand man in Lewisham Abu Zubayr Saleem “al-Azzāmi”. Herein, we find a barrage of simplistic attacks upon those who merely criticize the *Ikhwani-Qutbi-Suroori manhaj* which are devoid of justice whatsoever, along with self-righteous claims of exclusively having the correct views yet devoid of precise research.

This kind of speech is in most of their books, tapes, articles and lectures, unto you are some of their speech in this regard-

The author of *al-'Aqabāt* (vol.1, p.107) says:

As for the man who works for the government then he can come in the attire of the 'Ulama and du'āt, so the government use him to perform this despicable role and disgraceful task. The government's use of him is a trumpet for it and justifies its crimes in fighting against Islam and hunting down the du'āt and the governments uses him to pursue the sincere Islamic groups and to hunt down the sincere du'āt.

He also says (vol.2, p.528):

The group which focuses on: cultivating those who join it by teaching the 'aqeedah of the Salaf, ijtihād based on the Book and the Sunnah, averting from the fiqh of the Imāms, criticizing the Islamic groups and branding all of the Muslims as being ignorant and misguided.

12. THEY DO NOT VIEW THAT OTHERS BESIDES THEM ARE UPON THE TRUTH AND THEY DO NOT VIEW THE CORRECTNESS OF THE DIVINELY LEGISLATED PLEDGES OF ALLEGIANCE WHICH EXIST IN THE ISLAMIC WORLD TODAY

Tawfeeq al-Wā'ī said in his book *Dawr ul-Muslim* [The Role of the Muslim] (p. 57) transmitting from Hasan al-Banna's treatise on the youth:

We want a Muslim government after that and we do not recognize these political parties and we want all members of our Islamic nation to join us after that. For Egypt, Syria, 'Irāq and the Hijāz, and all spans of the earth wherein there is to be found a Muslim who says "La ilaha il-Allāh" – are all part of our great nation which we are striving to liberate and join together.

What is also interesting is that some of them who accuse their detractors of this are the quickest to seek safe-haven and agreements with intelligence services and the like. Indeed, some of them have even been sheltered in safe-houses and have provided an abundance of intelligence to non-Muslim agencies as has happened with the cases of Abū Qatādah al-Filistīnī and Muhammad Junaid Babar – a blind follower of Omar Bakri from Queens, New York who turned Supergrass for intelligence gathering. As for Abu Qatādah then even French intelligence services accused their British counterparts of sheltering him! While the Salafis of Jordan relate that during an incident in the 1990s all of the Salafi Shaykhs, along with others, were arrested except for Abū Qatādah!!!? So beware!

13. THEIR DEPENDENCE ON MULTIPLE IDEOLOGIES AND POLITICS IN ORDER TO ACHIEVE THEIR GOALS¹¹¹

Unto you are some of the statements in this regard-

'Isām al-Basheer stated in the journal *al-Mujtama'* (no. 1231) with regards to this:

There are cadres (*kawādir*)¹¹² in the world which do not disagree with the Islamic current such as that which emphasizes love of the nation. So from here then benefit has to be taken from all strengths and segments of the society within the institutions of civil society which work to influence the leaders.

14. THEIR FOCUS ON YOUTH CLUBS WHICH HAVE BEEN OFFICIALLY SANCTIONED BY THE STATE: BY PARTICIPAING IN YOUTH CLUBS, SOCIAL CENTRES AND CHARITABLE FOUNDATIONS, AND POLARISING THE YOUTH WITHIN THEM

'Abbās as-Sīsī, one of their *du'at*, stated in his book *Min al-Madbbah ilā Sāhāt it-Da'wah* [From Massacre to the Da'wah Arena]¹¹³, p.42:

Some of the brothers indicated a new idea which included us becoming participating members of social and sports clubs which have been recently established in order to occupy the youth in the free-time with cultural, artistic and sporting pursuits under the supervision of the youth ministry. **The**

¹¹¹ **Translator's Note:** We see this shrewd and pragmatic method utilised with those who have fallen into the *Ikhwani modus operandi* in the West also. As a result, we find individuals, some of whom claim to be *Salafi*, encourage participation in innovated rallies, protests and demonstrations, sometimes even for known Khawārij and terrorists, thinking that prancing around on such marches is somehow an indicator of one's *īmān*?! Unfortunately, many of those in Lewisham have fallen into this with Shakeel Begg leading the way. It has even been stated that the likes of MPAC and others give talks in Lewisham about political participation!?

¹¹² **Translator's Note:** This is interesting in terms of the language being used here which indicates again a very shrewd political methodology, for a 'cadre' (possibly originally from Arabic or an Arabic word taken from it) refer to the backbone of an organisation, usually a political organisation, which is a small faction of hardcore members who can recreate the organisations structure and ideological direction, even if the current organisational form has been destroyed and most of the members have been imprisoned or killed. This is actually the western definition yet we find the word '*kawādir*' used frequently by the *Ikhwān ul-Muslimeen*.

¹¹³ Alexandria: Dār at-Tibā' wa'n-Nashr wa's-Sawtiyyah, 1988 CE. [TN]

administrations of the clubs began to open up to us and co-operated with us, so the ship sailed with the help of Allāh via official and legal institutions.

One of their *du'at*, 'AbdulBadī' Saqr, stated in his book *Kayfa Tadu' an-Nās* [How to Call the People], p.122:

And for this reason it necessitates preachers to contribute within social services as they are necessary and from the means of generally making the da'wah successful.

15. THEIR VIEW THAT WARNING FROM INNOVATION IS CONSIDERED A STUMBLING BLOCK WHICH DISRUPTS THE REASONS FOR THE VICTORY OF THE MUSLIMS

Unto you are the transmitted statements in this regard-

Fathi Yakin says in his book *Ahadbarū al-Ieedbaḥ al-Harakī*, pp.32-33:

What do they want? They want to disrupt all means, atmospheres and events that Muslims utilize to study their Islam on the basis that it is an innovation, so if a celebration is organized for the remembrance of al-Isrā wa'l-Mi'rāj, they say "these celebrations are innovations", and if a celebration is organized for the remembrance of the battle of Badr, they say "this is an innovation".

16. THEIR DISRESPECT OF THE 'ULAMA BY BELITTLING THEM IN ORDER FOR THE PEOPLE TO ACCEPT THEIR DA'WAH, OUT OF POLITICAL EXTREMISM

Yūsuf al-Qaradāwī says in his book *Ayna'l-Khalal?* [Where is the Deficiency?], p.24:

...just as the problem of the 'Ulama today is that they have become employees of those leaders who possess their appointment and their dismissal.

Mawdudi said in his book *Wājib ush-Shabāb* [The Obligation of the Youth]¹¹⁴, pp.15-6 within his words regarding the 'Ulama and their distance from politics:

Their task within civilized social life is no more than the position of the brakes of a car wherein they occupy a remit below the pace of social life.

Al-Qaradāwī says in the *Majallat ul-Ba'th al-Islami* [Journal of Islamic Research], no.3, p.57, while discussing the *da'wah* of Shaykh Muhammad ibn 'AbdulWahhāb (*rahimahullāh*):

¹¹⁴ Cairo: Dar al-Ansar, 1978

However it (i.e. the da'wah of Imām Muhammad ibn 'AbdulWahhāb) is not known for revival in terms of ijtihād and for this reason Dr Muhammad 'Ammārah called it "as-Salafiyyah an-Nusūsiyyah" [Textual Salafism] and he intends by it being textual: literalist in its understanding of the texts. The excuse of this movement can be that it began in a simple society which was far from the arena of civilization and was overwhelmed by Bedouin life.¹¹⁵

Unfortunately, this disrespect of the 'Ulama such as the *Organization of Senior Scholars of Saudi Arabia*, is (also) shown by some of those so-called "du'āt of the Sahwa" (Islamic awakening).

17. THEY HAVE MORE THAN ONE FACE WHICH THEY PRESENT TO DIFFERENT ORGANISATIONS ACCORDINGLY;¹¹⁶ THIS IS TO ENSURE THE SURVIVAL OF THEIR GROUP EVEN UP UNTIL THE LAST HOUR

Ayman adh-Dhawāhirī says in his memoirs, in *ash-Sharq al-Ansat* (no.8406):

The formation of the Ikhwan ul-Muslimeen was strange, for the apparent leadership was in the form of the Murshid al- 'Ām [General Supervisor]¹¹⁷ in front of the people and the organization, but as for the real leadership then it was in the hand of a group from a specialized organization.¹¹⁸

These plans and methods were based upon a lack of consideration of the Divine Legislation pledges of allegiance that exist in the Muslim world today. As a result, for them there are no Divine Legislated pledges of allegiance except that of the Muslims pledging allegiance to one *Khaleefah* for all of the Muslims. They distorted the Divine Legislation texts due to this and they based on this distortion and interpretation of the texts: the obligation of revolting against the leaders and fighting against them in order to revive the claimed state. In order to achieve that, they exploited all means even if this included ways which are not Divinely Legislated (*Shari*). To the extent that they

¹¹⁵ **Translator's Note:** these are exactly the same views that are expressed by Abdal-Hakim Murad (aka TJ Winter), professor of Divinity theology at *Cambridge University*.

¹¹⁶ This method is traversed by the Saudi *Ikhwānī* Salman al-'Awda and his mentee in the West Yasir Qadhi. See for example: http://www.salafimanhaj.com/pdf/SalafiManhaj_ALAwda

Shakeel Begg also being heavily influence by Salmān al-'Awda. Yasir Qadhi has also unfortunately fallen into this, in an article in the *Christian Science Monitor* entitled *Backstory: What it Means to be Muslim*, dated: 16 August 2006 CE written by none other than the so-called "progressive Muslim" and neo-con journalist Mona Eltahawy. See: <http://www.csmonitor.com/2006/0816/p20s01-lire.html>

¹¹⁷ Sometimes translated as a 'supreme guide'.

¹¹⁸ The special organisation is the secret armed faction which was created by Hasan al-Banna, refer to article by Dr Khālis Jalbī in the newspaper *al-Watan* (Riyadh), no.1225, Jumu'ah 15th Dhu'l-Hijjah 1424 AH.

proclaimed and allowed alliances with the secularists who are *kuffār* in their thought without explanation- all in order to achieve their goals. What is really unfortunate is that they claimed that they were upon the *manhaj* of Ahl us-Sunnah and some of them even claimed that they were upon the *manhaj* of the *Salaf* even though are the furthest that can be from it.

CONCLUSION

Most of the aforementioned methods of the *Ikbwān ul-Muslimeen* can be observed within the methodology of Shakeel Begg in Lewisham. He is also linked to a motley crew of former Safar and Salmān partisans who have now either resigned themselves to the realms of internet forum obscurity and fringe community activism along with a kind of new age bohemian *takfiri* sophistry, or have found themselves in prison in the West facing hefty, and admittedly in some cases oppressive, sentences due to ideas and actions based on the *da'wah* of Safar and Salmān in the 1990s. An example of Safar al-Hawālī's folly can be witnessed in his letter to George Bush Jnr after 9/11 wherein he stated:

“We Muslims desired to see you elected and we have proof that the votes which gave you victory were our votes, and I personally advised Muslims to vote for you.”¹¹⁹ (!!!?)

Hence, after their naive partisanship to Safar and Salmān was proven to be somewhat hasty, and in light of Salmān al-'Awdā's subsequent open cavorting with *Sūfiyyah*, *Rāfidah*, Socialists and the likes, disillusionment and disappointment crept in among the former Western Qutbī-Surūrī ‘vanguard’. As a result, misplaced vitriol was launched against the Salafis and their steadfast 'Ulama when in fact it would have been more apt for them to direct such wrath and frustration towards to their own selves. However, in keeping with the simplistic Qutbī paradigm all others are to be blamed except for the individual himself.

As this research explains, adherents to beliefs and creeds often fail to reflect the true reality of those religions; however, it is incorrect to judge such faiths by the attitudes and behaviour of (some of) its followers, especially when the latter contradicts the principles of the former. This research is a timely reminder of the need to provide educational and scholastically based refutations to the increasingly common and very careless diatribe which emanates from speakers for the sake of entertainment, often for the sake of whipping up the emotions of the audience or increasing their

¹¹⁹ <http://www.sunnahonline.com/ilm/contemporary/0025.htm>

own following for the sake of “numbers”. Unfortunately, Shakeel Begg and his colleagues follow in the footsteps of other ‘entertainers’ known for their emotive speeches based upon misinterpreted or distorted texts. They are yet to enter the arena traversed by those serious about defending the religion and provide credible written discourses that are checked and/or supported by the ‘Ulama who they profess to follow. In fact, the reader should not be surprised if s/he cannot find any written work in this regard, except for innumerable blogs and internet discussions, where a plethora of views and opinions are entertained. This is, unfortunately, the reality of individuals like Shakeel Begg and we ask Allāh to guide him. Let’s list here some of the issues of criticism against Shakeel Begg and his lecture:

- ✓ *Begg’s selective quotations from Imām ‘Uthaymeen (rahimahullāh)*
- ✓ *Begg’s lack of referring to Imām ‘Uthaymeen’s rulings on jihād*
- ✓ *Begg’s tadlees with the issue of Tawheed al-Hākimiyyah, wherein he mentions the names of certain reputable scholars even though not one of them affirmed anything called ‘Tawheed ul-Hākimiyyah’.*
- ✓ *Begg also deliberately neglects mentioning that many ‘Ulama, including Imām ‘Uthaymeen totally rejected ‘Tawheed ul-Hākimiyyah’ and viewed it as being an innovated category only uttered by innovators and repugnant individuals.*
- ✓ *Begg’s accusation that the Salafīs are averse to jihād even though there were Salafīs in Bosnia for example who were on the front lines fighting against the enemies of Allāh!*
- ✓ *Begg’s lack of knowledge of the fib of Jihād wherein it is oft-repeated that if the Muslims are weak and in a time of inability then jihad is not to be waged.*
- ✓ *Begg’s sympathy with the Khāwarij, such as the likes of ‘Abdullāh (“el”) Faisal al-Jamaykī, Abū Qatādah, Abū Baseer at-Tartūsī, Abū Hamza al-Misrī, Annār al-Anlakī and others. As exemplified in Begg promoting the vile talk ‘The Devil’s Deception of the Saudi Salafīs’, as narrated to us by one of the trustworthy Salafī brothers from Oxford.*
- ✓ *Begg’s claim that the term ‘Salafī’ has no basis in Islam.*
- ✓ *Begg’s scare-mongering that the Salafīs force new Muslims to pray and dress in only one way and that anyone who opposes this is regarded by the Salafīs as being “off the manhaj”.*
- ✓ *Begg’s accusation against the Salafīs that they have a character and manner which is “harsh” which “we don’t find other Muslims and other groups having”?!*
- ✓ *Begg’s denial of the harshness of the takfīrīs*
- ✓ *Begg’s denial and refusal to say a word against the Khawārij of the UK so as to placate to them and walk a tightrope between himself and them.*

- ✓ *Begg's lack of commanding the good and forbidding the evil when it comes to the takfīrīs of the UK.*
- ✓ *Begg's support of the Khawārij of the UK.*
- ✓ *Begg's sympathy with the Ikhwān ul-Muslimeen.*

Finally, this book juxtaposes the personalities and characters of these Salafi-haters with that which they are claiming against Salafis; it highlights the contradictory nature of their speech and indeed behaviour. For example, reference is made to recent events wherein some of them even attended a church anniversary celebration as part of an “interfaith dialogue”, while others write populist articles praising **“the zeal of the ordinary British population”**?!¹²⁰ It is important that we, as

¹²⁰ In an article written by Abu Zubayr Saleem, formerly of Tooting *takfīrī* ‘*Chicken Cottage*’ fame, and then subsequently at Lewisham (!!), entitled ‘*Some Thoughts on the London Attacks*’ (dated 9 July 2005 CE on the ‘*Islamic Awakening*’ website) he frees himself from the evil of terrorist attacks, praising **“the zeal of the ordinary British population”** along with other traits of the *kuffār* which he all-of-a-sudden now considers “praiseworthy.” As a result, he praises the *kuffār* and condemns the Muslims for not going on innovated demonstrations, protests and rallies by saying **“The British public have commendably far surpassed, in their efforts for the control order detainees, the British Muslims who have succumbed to fear from day one.”** As if prancing around on a foolish demonstration (which is based on the ideas of those who one claims to hate so much) in some cases for known *takfīrīs* and *khawārij*, is the bench-mark to assess one’s *īmān* in Allāh and the Messenger (*sallallāhu alayhi wassallam*)!?!?

Within the article he also suddenly calls on Muslims in the UK to be **“law-abiding citizens”** something he did not seem to adhere to for the Muslims in Saudi when he was peddling around the views of the likes of Safar, Salmān and Ā’id when they were imprisoned in Saudi. Abu Zubayr also says: **“This is where the Muslim community must play its role in tackling those who are bent on destroying what we have been building for decades.”** (!!!) Then he says **“...that if it really was in their interests to prevent such attacks from occurring in Britain, they would have tried their best in reaching out to the vulnerable young people who may fall victims to wrong ideas.”** This is from one who in the late 1990s used to call the youth at *al-Muntada al-Islāmī* to the *kufur* of the Muslim rulers and accuse the major scholars of being Murji’ah and not knowing **“the reality of īmān”**!! Yet in his article Abu Zubayr had the audacity to say: **“We should also be aware of falling into extremism or negligence, for often at times of crisis we notice the phenomena of Muslims going from one extreme to the other. Islam is a balanced religion, between extremism and negligence.”** Alhamdulillah! So Abu Zubayr finally realized that it was time to warn against and refute extremism and the avenues to it?! About time too! He should be more consistent in his *manhaj*, yet what are we to expect from one who gives Jumu’ah khutbahs to the youth on such pressing issues as “MP expenses”!?

Another temper tantrum throwing *takfīrī* nitwit is **Salmān ’Awān (aka “Abu Bakr bin Nāsir”)**, an American student at *Umm ul-Qurā’*. He has been particularly unjust in his attacks against the Salafis in this regard. As for the fatuity of ’Awān then this well documented in his defamation and ridiculous

Muslims, use the gauge provided by this religion to determine our actions and behaviour. When casting aspersions on others, it is important to ensure that we ourselves are free from such accusations. The apparent character and speech of such individuals is insufficient as a proof of their sincerity, as Allāh warns us:

“And of the people is he whose speech pleases you in worldly life, and he calls Allāh to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allāh does not like corruption.”

{*Baqarah (2): 204-205*}¹²¹

attempts to 'correct' the Salafī 'Ulama from his abode in Houston (Texas!?) when not “studying” at Umm ul-Qurā'. It would be more befitting for 'Awān to occupy his time in gaining beneficial knowledge and to fear Allāh as opposed to going all over the Dunya slandering the Salafis and accusing them of treachery.

¹²¹ Ibn Katheer says in his *tafseer* of this *ayah*:

“This Ayah indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The Ayah used the (Arabic word) Sa`a (literally, 'tries' or 'intends').”