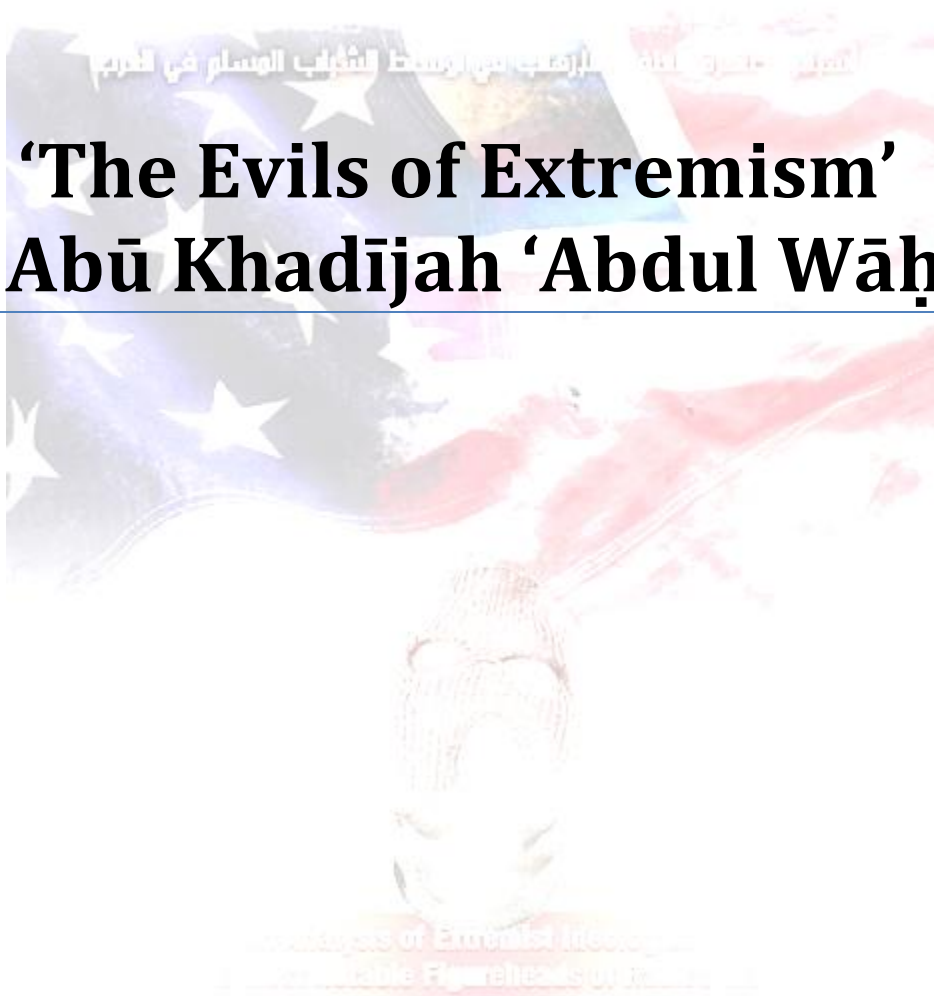


The Rise of JIHADIST EXTREMISM

'The Evils of Extremism' by Abū Khadījah 'Abdul Wāḥid



Transcribed by Umm Yousufyaan Zeenat b. Ahmed

Excellent lecture given by Abū Khadījah (hafidhahullāh) in Cardiff, July 2014, regarding the misrepresentation of the Salafī doctrine and methodology by the Media and other misinformed parties, and its connection to extremism in Islam; as well as a clear rebuttal of the ideology of the Takfīrī and Khārijite groups such as ISIS and their ignorance with respect to Jihād in Islam and treatment of Muslims and non Muslims. Audio courtesy of Cardiff Da'wah.

'The Evils of Extremism'

- Abu Khadījah 'Abdul Wāhid-

After the introductory sermon known as the 'Sermon of Need', or the 'Khutbat-ul-Hājjah'; these words that I've recited that the Messenger of Allāh, Muhammad, may the Peace and Blessings of Allāh be upon, used to recite before he used to deliver an admonition, or some words of guidance to the Muslims; then I have reiterated those words here, in essence that they call upon the people to worship none but the One True God and Lord, and He is Allāh, and that to obey Him and to fear Him and to show piety towards Him and to fulfil the rights and not to die except that he dies in complete submission to his Lord.

The topic today is related to recent events that have taken place that I don't think anyone is ignorant or unaware of, and that is the current situation that is related to the Middle East and related to the area of Syria and Irāq, and possibly now in places such as Palestine and the conflict that is taking place there; and really the purpose here today is to maybe give somewhat of a detailed explanation of some of the roots of terrorism, or modern day insurgency, of some of those affairs that are taking place to contextualise them as it relates to Islam and the Islamic concept of Jihād and the Islamic context of striving and establishing justice.

The first that must be mentioned is that the Muslims in general in our times unfortunately are unaware of the message of Islam. What does Islam in actuality call to, and if a person wants to know what Islam calls to then they need to look no further than the Qur'an itself; because the Prophets and the Messengers that Allāh (subhānahu wa ta'āla) the Mighty and the Majestic, the Most Perfect and the Most High, that He sent those Prophets and the Messengers, from the first of the Prophets being Ādam and from the first of the Messengers being Noah, and then the rest of the Prophets and the Messengers that were sent thereafter; for example the Prophets of the Children of Ādam, a Prophet of the Muslims as well as a Prophet that is accepted by the Jews and Christians; the likes of Abraham, the likes of Jacob, the son of Isaac who is of course Jacob, and then the children of Jacob who are the founders, or considered to be the founders of the Twelve Tribes of Israel.

Now this understanding of what those Prophets and those Messengers, those Prophets that are sometimes referred to as the Biblical Prophets or the Scriptural Prophets, then they are the Prophets of the Muslims also, and in fact as Muslims we believe that we have a greater right to them, because the Muslims in our times and the Muslims throughout the ages should be individuals who follow their guidance completely and utterly, meaning that we follow the way of the Prophets and the Messengers; our methodology and our call and our returning to Allāh is based upon that which those Prophets and those Messengers were upon; so we consider all of those Prophets to be Muslims; meaning that they submitted in worship to the One True Lord, Allāh.

So Abraham had submitted himself in worship to Allāh, and Moses and Āron and David, and Solomon and Jesus and John, with the finality of them being Muhammad, may the Peace and Blessings of Allāh be upon all of them. All of them submitted themselves in worship to Allāh (subhānahu wa ta'āla) to the One True Lord, Allāh; and Allāh has mentioned this in the Qur'an with regard to the Prophets and the Messengers,

'We did not send except a Messenger to every nation, calling to the worship of Allāh and away from the worship of the false deities.'

[An-Nahl: 36]

So this is the purpose of the sending of the Prophets and the Messengers; to call mankind to the worship of Allāh, as one of the disciples of the Prophet Muhammad, when he went to speak to one of the Kings of Persia, he said to him,

'We call you from the constriction of this life and the oppression of this life to the vastness of this life and the vastness of the hereafter.'

So Islam actually calls people to liberate themselves by devoting themselves to Allāh in worship, so they are not enslaved to men, so as he mentioned, that disciple, he said,

'We call the people from the enslavement of men to the enslavement and servitude of their Lord and Creator, Allāh.'

This is the message of Islam, that we call people to the best of moral deeds, to the best actions, to the best of worship to the best of conduct to the best behaviour, and we have in the Prophets and the Messengers the most excellent example to be followed, in every single Prophet and Messenger, there is no concept in Islam of any criticism of any of the Prophets and the Messengers; because they were individuals that were guided by revelation, and being guided by revelation demands that an individual behaves in the manner that His Lord has commanded him to behave.

So now fast forwarding to the topic at hand, and that is the topic of 'Terrorism' and the topic of insurgency, killing and murder; that which has become rampant actually, and has become common place in many areas of the world, and more so the Middle East; and I want to begin with a statement that I'll read to you that actually I took from Time Magazine¹, back in 2008. The author he mentions, and he is Scott Mcleod, he said,

"You could call George Habash, a Palestinian leader who died in Amman on Saturday at the age of 82, the godfather of Middle East terrorism. If you assumed that Palestinian or Arab extremism somehow sprung entirely from Islam — from the puritanical Wahabbi intolerance and so forth — take a close look at Habash's first name. He was a Greek Orthodox Christian, who sang in his church choir as a boy back in the Palestinian town of Lydda. Habash's life tells us a lot about the long Israeli-Palestinian conflict, which seems as intractable as ever, and prompts reflection on the Middle East's seemingly unstoppable whirlwind of violence."

So this group that he's referring to here, and the title that he gives it, he says,

"This is Terrorism's Christian Godfather, and when we look at modern day terrorism today in actuality, it takes its model from this organisation here, and organisations that were similar to it. In 1970, Habbash along with Wadia Haddad who was another Greek Orthodox Christian, and military leader of the PLFP, 'The Popular Front for the Liberation of Palestine', masterminded the hijacking of four Western airlines over the United States, Europe and the Far East and the Persian Gulf. The aircrafts were blown up after passengers were forced to disembark. Habbash was also behind the hijacking of an Air France airliner to Entebbe in Uganda in an attack on Israel's Lod Airport, now called Ben Gurion International Airport in which twenty-seven people were shot to death; forty-seven people were killed in the bombing of a Swiss air jet in 1970, the Dawson's field, hijackings of 1970 were instrumental in provoking the Black September crackdown...."

And he carries on, and the discussion continues likes this; but the point being made here, is in fact that terrorism is terrorism, whether it is Christian, whether it is Muslim, or whether it is Jewish; it is an unacceptable act of violence that Islam rejects outright; and when we look at the Muslims, or those Muslims who ascribed themselves to Islam in our times, who partake in these types of activities, and you ask them from where do you get your example and model; because as Muslims, we are supposed to be taking our example from the Prophets and the Messengers, with the finality of them being the Prophet Muhammad, may the Peace and Blessings of Allāh be upon him. We take our example from the likes of Jesus Christ and John, and Moses and Āron and David, and Soloman and Abraham and Isaac and Ishmael; they are our examples in terms of how we are supposed to conduct ourselves and how we deal with the people and how we look at the religion; but when we look at the activities of the insurgency of today, and we look at how they behave, then the only conclusion that we can come to is actually they didn't take that from Islam, they didn't take that from the Prophet Muhammad Peace be upon him, they didn't take it from the rest of the Prophets and the Messengers. So where are they taking it from?

When I came across this article in Time Magazine, and I looked at the dates, when did Middle Eastern terrorism begin as we see it today? Meaning that those that they refer to as Islamists, or the 'Jihādists', where did they take their model from? Was it from the Prophet Muhammad? Was it from the disciples of the Prophet Muhammad? Was it from the earliest part of Islam? Or was it from the Prophets that came before the Prophet Muhammad? And the only conclusion that you can come to in actuality is, that actually this cycle of violence

¹ An Article written by Scott Mcleod in Time Magazine entitled 'Terrorism's Christian Godfather' dated January 28th 2008. See: <http://content.time.com/time/world/article/0,8599,1707366,00.html>

began post Second World War, when these Liberation Front’s, they popped up, and they cropped up in places like Palestine and other places, and this is why he aptly refers to him as the ‘*Godfather of modern day terrorism*’, and he calls him the ‘*Christian Godfather of modern day terrorism.*’ When did aeroplane hijackings begin? When did the kidnapping of individuals for ransom on the grounds that ‘*We will kidnap them and we will keep them and we will kill them up until we get prisoners released...*’, and so on, this type of ideology in terms of modern day insurgency began in the Middle East with groups such as the group of George Habash and Wadia Haddad, this is where it began. So the modern days Islamist groups, and by Islamist here I’m referring to the Jihādīst, Takfeerī Khaarij groups, Islamist here referring to extremism, not Islamic groups, but Islamist groups; that these organisations and these groups have taken their model from the likes of George Habbash, because they saw it as a model that worked, it struck fear into the West, so they took that model and they re-wrapped it, they enveloped in the garbs of Islam and then they presented it to the Muslim youth and to the Muslim Populations, as a means of reviving some sort of form of Islamic glory that had been lost, so when we look at the activities of the likes of Usāma bin Laden and Al Qaeda as a whole and their spiritual leader, Ayman az-Zuwahiri; when we look at their tactics and compare them to the religious texts and the theological texts of the Qur’ān and the Prophetic Tradition, we find that they are at odds with each other.

How can the Prophet Muhammad, when the Companions went to battle, remember the Prophet Muhammad was their leader, he was the leader of the believers, he was the Imām of the Muslims, he was their ruler, he governed Madīnah, and then before his death of course, he governed the whole of the Arabian Peninsula. He was the leader of the Muslims, he was their ruler, so he would send armies out, when the enemy would attack, he would send them out to confront, or when he felt that the borders of Islam needed to be expanded so that more people would be given the opportunity to become Muslim, then yes, he would send an army out; this was an army of recruited soldiers, as you would refer to them today, it was a recruited army, they had a leader over them and he was the Prophet Muhammad. So he would go out with them and they would go out and they would wage war, just like you see in many of the armies of today; but those wars were just wars, and we as Muslims consider them to be just wars, but nevertheless when the Prophet went out or he sent the people out to fight, sometimes they would make mistakes, those disciples of the Prophet Muhammad sometimes they would be mistaken. So for example in one of the battles, as the battle was taking place, that some of the children they ran into the battlefield, they ran into the side, but somehow they got involved in the battle, so the swords and the spears were clashing and some children of the pagans got killed in the battle. So word got back to the Prophet Muhammad, so the Prophet Muhammad called out to his disciples, he said, ‘*What is this that I am hearing, that today children have been killed?*’ So one of the disciples of the Prophet Muhammad he turned to the Prophet Muhammad and said ‘*O Prophet of Allāh, but they are only children of Pagans.*’ Meaning so what does it concern us? So the Prophet Muhammad turned to him, enraged and said ‘*And what are you, except that you are children of Pagans!*’ Meaning that those Companions of the Prophet Muhammad (peace be upon him), that before they accepted Islam, what were they? They were the children of idol worshippers, so the Prophet Muhammad is telling them, what were you? Give people a chance! They are children, and the disciples of the Prophet Muhammad thereafter, that they always took care and caution never to allow women and children to be killed in battle, or non combatants to be killed in battle.

So in Islam the laws and the regulations about engagement in battle are very strict, it is army against and army, it is not an army against civilians, it is not an army that kills women and children, the war is openly declared between two governments, so that the leaders of the Muslims will declare an open war and say that we are at war with you, and the battle would take place, similar to the battles that take place today. They are openly declared wars, they are not wars that are conceived or contrived in back rooms, or in council flats or in someone’s apartment, where they appoint one as their leader and they will appoint him as the leader of the insurgency, and they will say ‘*Khalās, there is no problem now that you are our leader, and you will lead the believers into battle.*’

This type of warfare and this type of insurgency is completely alien to Islam; the Prophet Muhammad (peace be upon him) was in Makkah for thirteen years. He wasn’t the leader; he was a Prophet and a Messenger calling the people to the worship of Allāh, away from the worship from the three hundred and sixty idols that were erected around the Ka’bah; around the house where the Muslims make pilgrimage to every year, that sacred mosque. So that sacred mosque where the Muslims worship and they perform pilgrimage to, three hundred and sixty idols were erected at the time of the Prophet Muhammad and before him; yet whilst the Messenger of Allāh was in Makkah he did not have the reins of power, and he was not the leader of the Muslims and he didn’t have authority over that land; not once did he raise the sword, not once did he command any of his disciples to go out and fight, never. The Prophet Muhammad never did that for thirteen years, his whole Prophet-hood lasted twenty-three years; thirteen years out of twenty-three, not a single time was the sword raised, nor the spear against the enemy, and yet that is the most sacred site in Islam.

So for thirteen years, what was he doing, Muhammad (ṣallallāhu 'alayhī wa sallam)? He was calling the people to the worship of the one true Lord, to good conduct, not to bury their daughters alive, because those pagan Arabs, they used to resent the fact that their first born should be a girl; so it was customary amongst them to take the young girl out after she had reached a certain age, like a small toddler before the age of one or so, they would take her out into the open desert, dig a pit for her in the sand, and bury her alive, and cover her with sand. The Prophet Muhammad said, *'What are you doing! This is something that Allāh has forbidden, that you take a soul'*; he didn't say to them that *'You are taking the soul of your own pagan children, so let them carry on'*; he warned them and he cautioned them that Allāh would question them on the Day of Resurrection, that their Lord will question them, that you are burying alive children. So he was even forbidding the pagans from burying their children alive; he didn't want them to bury their children alive, but of course the Messenger of Allāh had no authority, meaning he wasn't the ruler at the time, so the idols were being continually worshipped for the thirteen years that he lived in Makkah, and then he migrated to Madīnah, and it was when he was in Madīnah that he was appointed by Allāh as the ruler, as the leader of the people of Madīnah and the people of Madīnah they invited him to lead them. So he led them; so now the Messenger of Allāh has governance, has an authority, has ruler-ship, has leadership; so what did he do with Makkah? Makkah is still the most sacred sight of the Muslims, the Masjid in Makkah, the Ka'bah, was built by the Prophet Abraham and his son Ishmael, they are the ones that built the Ka'bah; so what did the Messenger do now, take an army to go and fight the people of Makkah? *'Well now I'm the leader in Madīnah so let us go now and fight them'*? Thirteen years he was in Makkah, bear that in mind, his own Messenger-ship was twenty three years; that only leaves another ten years, so when did he return to Makkah to take Makkah out of the clutches of the pagans? It took him another nine years.

He made treaties with them, he made pacts with them, that he will not invade them, and he made the famous treaty as we know, the Treaty of Hudaibiyah, where he actually conceded much from the rules, or from the points of contract in that agreement that he made with the pagans of Makkah. This is the Messenger of Allāh, and this is all to show you that actually, the image that they give to Islam today, who gives this image to Islam today? Those Khawārij! I don't say the Western Media; because there is no smoke without fire, it's the Khawārij. Those insurgencies across the world, they are the ones that have given Islam this image, this poor image that Muslims are blood thirsty and that they will kill without thought, and that they don't distinguish between a civilian and a non civilian; between man, woman and child. They are the ones that have given Islam this image after 7/7 and after Madrid and Sharm-el-Shaykh and other places where these individuals have gone in; in Tanzania, in Kenya, all of this at the hands of whom? At the hands of these Khawārij; renegade insurgents who claim that they are calling to Islam, and giving Islam its honour and its glory back again. Those individuals are responsible for this poor image; that Muslims are nothing more than blood-thirsty individuals that just want to take out the sword and kill, but yet the Messenger of Allāh when he signed the treaty of Hudaibiyah with those pagans, when did he sign it? Because the Messenger of Allāh was on his way to Makkah to perform the minor pilgrimage, called 'Umrah, so when he was upon the journey, the pagans of Makkah heard that Muhammad is coming with several hundred Muslims, so the pagans they became afraid, so they said we must go out and meet him. So where did they meet him, they met him at a place in between Makkah and Madīnah known as Hudaibiyah.

So when they met there, the Messenger of Allāh signed a pact with them, what was the agreement?

'That you cannot make pilgrimage this year, go back to Madīnah'.

So some of the disciples of the Prophet Muhammad, they were angered, how can we concede to that? We are Muslims. 'Umar ibn al Khaṭṭāb himself said to the Messenger of Allāh,

'Are we not Muslims? Are we not believers? Do we not receive revelation; is Allāh not with us?'

The Prophet Muhammad said,

'Yes, but we will sign this agreement,'

So they weren't allowed to make pilgrimage that year; another part of the agreement was that if any Muslim decides to return back to Makkah and become a pagan, then he is not to be prevented, however any pagan that becomes a Muslim and goes to Madīnah, Muhammad must take him and return him back to the people of Makkah.

So that was waiting against the Muslims yet the Messenger agreed to it, at the top of their agreement, at the top of the contract itself, it said when 'Alī (radhiyallāhu 'anhu), the cousin of the Prophet Muhammad, he was the one writing the contract on behalf of the Muslims; at the top of the contract it said,

'This is the agreement between Muhammad the son of 'Abdullāh, the Messenger of God, and between the Arabs of Quraish of Makkah'

So when the pagans of Makkah saw what it said, they said,

'You! The Messenger of God! If we thought that you were the Messenger of God we would never have fought you, cross out Messenger of God!'

'Ali said,

'Cross out the fact that he is the Messenger of God, I will not cross it out!'

Muhammad (ṣallallāhu 'alayhī wa sallam) said, 'Alī, put a line through it' take that out. He said, 'O Messenger of Allāh, but you are the Messenger of God!' He said 'I know I'm the Messenger of God, but whether they accept that or they don't accept that, does it change the fact that I'm still the Messenger of God?' He said 'No, O Messenger of Allāh, you're still the Messenger of God'; he said 'Take it off,' he said 'I'm not going to take it off!'

In one of the narrations, the Messenger said, 'In that case show me', because he was illiterate, Muhammad, he couldn't read and he couldn't write, (ṣallallāhu 'alayhī wa sallam), so he said 'Show me where it is written the Messenger of God', so they showed him and he himself erased it. Muhammad (ṣallallāhu 'alayhī wa sallam).

So now it was a treaty between Muhammad the son of 'Abdullāh and the Quraish of Makkah. This is the agreement that Muhammad (ṣallallāhu 'alayhī wa sallam) signed, many of the companions, they were upset because of the fact that the Messenger of Allāh had conceded so much. 'Why concede o Messenger of Allāh?', some of the companions they said to him, 'Why concede? We are the people of truth, God is with us, why do we have to give up, why do we have to give in? What did that contract say? That there will be no warfare, no fighting between the pagans and the Muslims for ten years. If you mention these words today to the insurgents, if you say to them that it is permissible for the Muslims of Palestine to sign an agreement with the Jews of Israel, they will say no, whoever says that, he himself is an apostate. This is the ideology of the Takfīri's, this is their ideology; yet the Messenger of Allāh signed a treaty himself, is there a site to the Muslims more sacred than Makkah? No site in the world that is more sacred. This is the place that we perform Ḥajj where we perform umrah, this is the birth place of the Prophet Muhammad, peace be upon him, it is the house where abraham built for the worship of God alone, yet the Messenger of Allāh now is signing an agreement that this remain in the hands of the pagans and there will be no conflict and warfare between them for ten years.

Some of the disciples became upset, so 'Umar went to the Messenger of Allāh, and the Messenger of Allāh informed him that yes, Allāh is with us, and God is with us, and we will sign this and victory will be for the Muslims in the end. Then he went to Abū Bakr and Abū Bakr told him the same thing, to be patient, for indeed Allāh (subhānahu wa ta'āla) will give victory to the Muslims in the end, so they signed an agreement.

Now speak to those insurgents and those terrorists, and those Khawārij and those renegades today; whether it be Hamas, whether it be ISIS, whether it be the other numerous groups that are around the world today. When the Salafī scholars of today or even in fact of the last generation; Shaykh 'Abdul 'Azīz bin Bāz, who was the former Mufti of the Kingdom of Saudi Arabia; arguably the greatest scholar of his time, he gave a fatwa in Egypt, that it is permissible for the Muslim rulers to sign a treaty of peace with the Jews of Israel, this was in the early nineties; and straight away all of these groups, these are the forerunners to the modern day groups, they all in unison arose against Shaykh bin Bāz, and they said look at what this man has done, he is an enemy of the Muslims. Now who is the enemy? Now they refer to the Salafī Shaykh, Shaykh bin Bāz as the enemy of the Muslims, why? Because he is talking about making a contract, an agreement of peace with the Jews, so that the hostilities, they stop. So they declared him to be an apostate. Hizb-ut-Tahrīr, which is a group that is famous even in the UK, all of the Jihādīst groups, they declared 'Abdul 'Azīz bin Bāz to be an apostate, to be outside the fold of Islam; but yet when they asked Shaykh 'Abdul 'Azīz bin Bāz, 'Where is your proof?', he said look at what the Messenger did, the Messenger of Allāh Muhammad (ṣallallāhu 'alayhī wa sallam) signed a treaty of peace with the pagans of Makkah for Makkah itself; what is more sacred to the Muslims, Makkah or Jerusalem? Makkah, without doubt. Yet what did that mean for the following ten years, what did it mean, practically speaking? Up until the treaty was broken by the Quraish themselves, by the pagans, but up until the treaty was

broken, what did it practically mean? That practically meant that Makkah would remain in the hands of those pagans; idols would be erected outside of the Ka'bah and inside of the Ka'bah itself, they would continue to make ṭawāf, circumambulation of the Ka'bah naked, male and females from amongst the pagans, they never used to dress when they used to make rotations around the Ka'bah, they weren't dressed they were undressed and naked, all of that had to continue because the Prophet Muhammad knew that at that particular moment in time, peace was the best solution. So then he returned back to Madīnah, and he started calling the people to Islam, the various tribes, the various Bedouin tribes, and Islam spread up until the Prophet Muhammad, in the tenth year after the hijrah, then he sent Mu'ādh bin Jabal to Yemen.

Look how Islam spread. He sent Mu'ādh bin Jabal and Abū Mūsa al 'Ash'arī to Yemen. He said,

'Go to the people and give them glad tidings, and do not give them evil tidings, and make things easy for them and do not make things hard for them',

and he said to Mu'ādh bin Jabal,

'I am sending you to a people from the People of the Book, (the Jews and the Christians),'

Where did he send him, he sent him to Sana', and he sent Abū Mūsa al Ash'arī to Hadramawt, he sent two of his noble disciples to call them to Islam. What did he send them with? *'When you go there, go and kill them! Slaughter their men, slaughter their women annihilate them, demolish their homes, exile them! Ethnically cleanse them from Yemen!'* What did he send Mu'ādh bin Jabal with? He said, *'Yā Mu'ādh,'* he said *'O Mu'ādh'* that is the name of the disciple,

'I am sending you to a people from the People of the Book; the Jews and the Christians of Yemen. Let the first thing that you call them to is that they should testify that there is nothing to be worshipped except the one true God, Allāh, and that Muhammad is the Messenger of God; if they accept that from you, then inform them that Allāh has obligated upon them the five daily prayers in the day and the night, that they should worship Allāh five times a day; if they accept that from you, then inform them that Allāh has obligated upon them charity, so take it from their wealthy ones and give it to their poor ones.'

Meaning of the people of Yemen. He didn't say send it back to Madīnah, and let us build palaces in Madīnah, what did he say? That it is to be taken from their wealthy and distributed among their poor, and then the Prophet said,

'And beware of taking the most precious of the belongings of the people, beware of that.'

So he warned Mu'ādh, don't take the most precious of their belongings when you take their charity, and then he said,

'Then fear the supplication of the oppressed, for indeed there is no screen between the invocation or the supplication of the oppressed and between God.'

Shaykh al Fawzān, one of the Salafī Scholars of our times, who resides in Riyāḍh, he said, look at this tremendous advice, and the Wasīyah of the Messenger Muhammad, (ṣallallāhu 'alayhī wa sallam), that he informed them, look what he said to them, he said, *'Beware of taking the precious of their wealth'*, he said why, because you don't want to be antagonistic, take what is moderate from their charity; also he said, beware of the du'ā of the oppressed, even if it be an unbeliever, even the du'ā of the unbeliever, there is no screen between it and between Allāh. Does that mean that a disbeliever can supplicate to God against a believer and God will answer him? What do we believe as Muslims, what is our 'aqīdah? The answer is yes, Allāh will answer the supplication of a disbeliever against the Muslim who has oppressed him. How many Muslims think about that? How many of us think that a disbeliever will supplicate to Allāh, to the Lord of the heavens and the earth, the Creator of the universe; the disbeliever will supplicate to him against a Muslim, a Muslim who has oppressed him, and Allāh will answer his du'ā against the Muslim. Is that possible? Yes it is possible, from this ḥadīth of Mu'ādh bin Jabal.

Look at the guidance of the Messenger of Allāh, and all I want you to do today is look at the difference between the conduct of the Prophet Muhammad (peace be upon him), and the conduct of the modern day insurgents, and the insurgency movements. You look at the groups that are fighting and killing each other, today, this day, in

Syria and Irāq, how many groups are there? Myself, I've lost count. If you ask me to list them I can list to you some of them; okay, you have the so-called 'Islamic State of Irāq & Syria', ISIS, then you have FSA, 'Free Syria Army', you also have some Sūfī groups out there, who claim '*We don't get involved in any insurgency, we don't kill anyone, and we are just peaceful people...*' What's their group called? 'Jaysh ar-rijāl an-Naqshbandiyyah'; the Naqshbandi Sūfī Jihādīst group is out there, in Irāq. You also have some other insurgents from the Shia, another group from the Khawārij; then you have this 'Jabha an-Nusra', or the Nusra faction.

The Nusra faction, the ISIS faction, ironically both claim to be following the teachings of Bin Laden and Ayman az-Zawahiri, but now they are killing each other, why? Because the nature of insurgency is that insurgency leads to anarchy and discord; they have no authority over them, they are an authority upon themselves, and they are a law upon themselves. They claim to be establishing the law of Allāh, they are not establishing the law of Allāh, they are establishing their own law, they will kill each other over a flag; and I saw a video only the other day, ISIS goes into a town in Irāq, a small town in Irāq, ISIS enters, but Nusra is already there, this other faction; both of them by the way, claiming to be with Bin Laden, the ideology of Bin Laden, upon the teachings of Bin Laden and Ayman az-Zawahiri, both groups. So ISIS have come into the township, when they come into the township they already see a flag has been placed in the town, the flag of who? An-Nusra, the Nusra faction, so they said, '*Who put up this flag?*' So one of the representatives of Nusra said, '*We put up the flag!*', '*You?*' He said, '*No, our leader*', he said '*Where is your leader?*' He said '*The leader is over there.*' So they went to the leader, or the leader was brought to them, and they put him down upon his knees, hands behind the back and they put a bullet in the back of his head!

So some of the Nusra supporters said, '*What are you doing! Allāhu akbar! You've just killed him!*' They said '*Yes, because he is an apostate! He's left Islam, he's no longer a Muslim, he is a disbeliever!*' What made him a disbeliever? The day that he put his flag there made him a disbeliever. So now by putting your flag somewhere you become a Kāfir, and your blood is ḥalāl, and you can kill that person. This is Islam!? In the time of the Messenger of Allāh (ṣallallāhu 'alayhī wa ṣallam), put a pin in that one and keep in your mind, what they did over the flag. In the time of the Messenger of Allāh (ṣallallāhu 'alayhī wa ṣallam), Usama bin Zayd, he is a companion of the Messenger of Allāh, he was in the battle, this is a battle between two armies, a declared war, not the type of war that they have here now, which is a war which is conceived in the front rooms and the back rooms of people's homes; a declared war between two armies, army of the Muslims and the army of the Pagans. The war is declared and in the middle of the battle, Usama bin Zayd, the sword of the Muslims are clashing against the swords of the non-Muslims in the battle; as they are fighting, Usama bin Zayd, a companion of the Prophet Muhammad, Usama bin Zayd, in the heat of the battle he comes across a pagan, and their swords clash, so Usama bin Zayd gets the better of the pagan; the pagan drops his sword, and Usama bin Zayd raises his sword in the air to strike him and smite him, to kill him; this is battle! That is what happens in battle! As the sword is raised, the pagan said, '*Lā ilāha illallāh*', he said '*I'm a Muslim*', he utters the words, '*I bear witness that there is nothing which has the right to be worshipped except Allāh and Muhammad is the Messenger of Allāh.*' What is Usama bin Zayd to do now? He holds back and flinches for a moment, it's the thick of battle, he's the enemy, we're in war, we've been commanded to fight, we are soldiers...he brings down the sword and kills him.

So word reaches Muhammad (ṣallallāhu 'alayhī wa ṣallam), he calls for Usama bin Zayd, and he says '*Did you kill him and he said lā ilāha ilallāh!?*' You killed him whilst he declared the fact that he's a Muslim? He said '*O Messenger of Allāh, he only said it out of the fear of the sword.*' He said '*And did you pierce his heart to find out whether he had said it out of the fear of the sword, did you open up his heart?*' So then the Prophet repeated again, '*You killed a man whilst he said lā ilāha illallāh?*' And the Prophet did not stop saying it up until he entered his home. Usama bin Zayd said, '*By Allāh, that day, I wished that that were the very day I had become Muslim,*' meaning, so that I could be freed from the blame of what I had done. '*I wished that was the day that I myself had become Muslim*' so that he could be freed from the blame of what he had done.

What did I say earlier, what they did? Nusra come and put a flag, what do they say? '*Lā ilāha illallāh*', pray five times a day, these people come in and say you're an apostate because you put a flag there; and look at the attitude of the Messenger of Allāh (ṣallallāhu 'alayhī wa ṣallam), even in the thick of battle when the sword is being raised at the head of the enemy, over his head and he says '*lā ilāha ilallāh*', your sword should stop and hold back; in the thick of battle. This is not even conduct that is carried out by Western troops today in the battle, if the enemy was to come and do that even in Western engagement of war, they wouldn't hold back the bullet! He's on the opposite side, he must be killed, or he will kill me, yet the Messenger forbade that, when the Messenger of Allāh (ṣallallāhu 'alayhī wa ṣallam) was informed that the Muslims had gone into battle, and some women and children that had strayed into the battlefield...remember, we are talking of battles of old, engagements of old, they had strayed maybe crossing a street or something, I don't know' on the battlefield, that

some of the women and children got killed; the ḥadīth is in Bukhārī, the Prophet (ṣallallāhu 'alayhī wa sallam) said,

'What is this that women and children have been killed, indeed I forbid you from the killing of women and children!'

Ṣaḥīḥ al Bukhārī, as any Muslim knows, is the most authentic reference work for the Prophetic tradition of the Prophet Muhammad; there is a chapter heading in Ṣaḥīḥ al Bukhārī, in this tremendous work of the Prophetic tradition; chapter heading, 'Chapter: Jihād', 'Kitāb-ul-Jihād, the Book of Jihād. In this book of Jihād, there comes a ḥadīth, a tradition of the Prophet Muhammad, what's that tradition? He said that there was a Prophet from the Prophets who came before us from the Children of Israel; and of course we as Muslims regard the children of Israel that were with the Prophets that came before the Prophet Muhammad to be Muslims. So there was a Prophet from the Prophets of the Children of Israel, and he went out and as he was walking upon the path with his people, an ant came and bit him on his foot or his leg, and because the sting hurt him, he commanded one of his followers to go to the ants nest and burn the whole of the nest of the ants, burn the whole nest.

So then Allāh rebuked him; the ḥadīth, it's in Bukhārī. Then Allāh rebuked him, and Allāh said one ant bit you and you burnt the whole of the nest? You burn out the whole of the nest because one ant bit you! Which chapter in Bukhārī, remind me? Kitāb-ul-Jihād. What does that tell you? It tells you that the jurists of old from the early part of Islam and the Scholars of Islamic Jurisprudence, how did they regard the killing of people who were non combatants, that he would bring this narration into the chapter of Jihād about ants? Meaning that if one ant were to bite you it is not permissible for you to go and kill all of the ants. Then how about human beings? One human harms you and then you wage war against the whole of the West, like Bin Laden did, az-Zuwahiri did, Abū Mus'ab az-Zirqāwi did? The likes of Abū Hamza did, the likes of Faisal al Jamaiki did? All of these individuals, they saw the oppression in the Muslim lands and what did they say, they said that the whole of the West is 'dār-ul-ḥarb'. This is the exact word that they used, the whole of the world rather, not even the West, the world is 'dār-ul-ḥarb'; meaning a land of war. So they regarded England, or Great Britain to be a land of war; France, Germany, Spain, Italy, Morocco; even Saudi Arabia they said was a land of war! Why, because these lands don't implement the Sharī'ah as they claim.

So even Saudi Arabia to them, which actually, you know, it bemuses me when you hear individuals saying that the government of Saudi Arabia is backing ISIS; it is the most unconceivable argument that I've heard in recent times, that Saudi Arabia would back ISIS?! This is like making a monster on your own doorstep; it is like you are breeding a monster to come and kill you. There is no strategic benefit in ISIS for Saudi Arabia, there is no religious benefit for Saudi Arabia in having ISIS on their doorstep, because one of the stated goals of ISIS and their leaders and their ideological founders; the likes of Bin Laden and Ayman az-Zawahiri and Abū Mus'ab az-Zarqāwi; one of their ideological foundations that the Saudi government and the regime must be overthrown and removed and replaced with one of their own leaders. So why on earth would Saudi Arabia now, for what purpose would they now support ISIS when ISIS, one of their goals is to remove the leadership of Saudi Arabia; in fact to kill them, and to remove them because they said '*We want to return Makkah and Madīnah back to the hands of the Muslims*', why, because they don't regard it to be in the hands of the Muslims now, and that's why Usama Bin Laden back in 1998, Bin Laden himself he used to say that the Rulers of Saudi Arabia are disbelievers and apostates, and their Scholars are disbelievers and apostates; that's what they think of Saudi Arabia. Why would Saudi Arabia fund them? To create a monster on their own doorstep to come and invade them tomorrow!? Religiously it doesn't make any sense, theologically it doesn't make any sense, politically it doesn't make any sense, diplomatically it doesn't make any sense; and they themselves have been claiming for months on end '*We do not support ISIS!*'² Saudi Arabia has one of the strongest foundations in combating terrorism within its borders than any other country in the world, East or West; but that's a side point. The point that we are making here today is that in fact these insurgencies, wherever they may be, that they run contrary to Islam.

There is also another theological argument that they use; they say that if the ruler of a country, a Muslim country becomes an apostate, then it becomes binding upon the population to forcibly remove him, and they say that this is a principle that is an absolute principle. So who was the disbeliever? The disbeliever in this case was Bashar Assad, the leader of Syria; so they said, since he is a disbeliever, we must replace him, we must remove him. So what did they institute, they followed the example of Tunisia, and Egypt and Libya, and they said we are going to replicate that in Syria; but what took place in Tunisia and Egypt and Libya and in other places, this is not the Islamic means of rectification- anyway as Salafīs we reject that; and there is one point that I failed to mention

² 'Saudi Foreign Minister Dismisses Accusations by Iraqi Prime Minister, Condemns ISIS as a Terrorist Group': <http://www.saudiembassy.net/press-releases/press06191401.aspx>

earlier, that when I was looking through the various groupings that are in Irāq, that are fighting and are active politically or non-politically, or in terms of violent activity, I looked through them and I trawled through all of them, some of their names I don't even remember; not a single one of them was Salafist, not one, even though they are described by some commentators as being Salafī, some of them describe themselves as Sunni themselves, some of them describe themselves as Shia themselves, some of them describe themselves as Naqshbandi themselves, some of them describe themselves as Secular themselves. Some of them describe themselves as 'Salafist'; but when I analysed the ideologies and the doctrines of these groups, by Allāh, not a single one of them was Salafī, not one; and when I was looking through all the groups, I said well okay, the Secularists are there, even some of those who have ideologies who resemble Socialist ideologies and Marxist ideologies, and Ba'hist ideologies, they are still there. The Shia ideologies are there, the Bin Laden-al Qaeda ideologies are there; the Khawārij ideologies are there; even some of the Sūfī's like the Naqshbandi's are there.

So I looked at their doctrines and their ideologies over the last two or three weeks, not a single Salafī, not one Salafī group is out there, and I said Alḥamdulillāh, all praises to Allāh, no Salafī got involved; because the Salafī doesn't get involved in fitnah; in times of fitnah we take our sword and we break it on the mountainside, as the Prophet (ṣallallāhu 'alayhi wa sallam) said to one of disciples; he said,

'When tribulation begins, take your sword, go to the side of mount Uhud and smash your sword on the side of the mountain, and don't go out and fight in the times of fitnah. In the time of fitnah being the one who is killed is better than the one doing the killing.'

These are times of fitnah; the Muslim does not get involved. So looking at all of those insurgent groups, and then I looked and I analysed the statements of the Salafī Scholars³, I looked at the statements of for example, Shaykh al Fawzān, in Riyadh, Salafī Scholar, he said '*No Jihād, and it is a land of fitnah, don't go.*'

I looked at the statements of Shaykh Rabī' bin Hādī al Madkhalī, who is an arch enemy of the insurgents, they hate him, with a vengeance. They declared him to be an apostate, Shaykh Rabī'; and they refer to us as the '*Madkhalī-Salafīs*', even on Twitter; that they make images of dogs, of hound dogs and they put bubbles next to them referring to them as the followers of Rabī' al Madkhalī. This is how much vengeance they have for us. So the non-Muslims have less to fear than we have, because when they come to kill, it is the Salafīs and the Muslims they will kill before they kill the non-Muslims! Because this is how much enmity they hold towards us. So when you look at the Salafī Scholars of today; and I analysed their statements, Shaykh al Fawzān, Shaykh al Luhaydān, and he is the head of the Judiciary in the Kingdom of Saudi Arabia, he said '*No Jihād in Syria.*'

Shaykh Rabī' al Madkhalī, a former retired professor from the Islamic University of Madīnah, he said '*No Jihād*'. Shaykh 'Ubayd bin 'Abdillāh al Jābirī, a former lecturer at the Islamic University of Madīnah, '*No Jihād in Syria*'; Shaykh Muhammad bin Hādī, a present doctor, Phd, lecturer in the Islamic University of Madīnah, '*No Jihād in Syria nor Irāq*'; all of them, and I could go through a list that continues and continues. Then I looked at the Scholars of Kuwait, same thing, '*No Jihād in Syria, no Jihād in Irāq.*' So I thought to myself, let me look at historically what they've been saying since the conflict began in Syria; then I went back three years, looking at and analysing the statements of the Scholars; for the three years the Salafī Scholars all of them saying, '*Don't go to Syria, you want to help give your money to a government organisation that will provide help and surgeries within the refugee camps and mobile hospital units in the refugee camps in Kurdistan and in Turkey.*' This is what they were saying, three years back.

So now the Khawārij they came with the principle that if the ruler is a disbeliever, then it is obligatory to remove him at all costs, regardless of the consequences; this actual principle of 'regardless of the consequences' is actually a false principle that Islam does not affirm, because they wanted to remove one man, one leader, and what is the result of that? 300,000 Muslims get killed; over a quarter of a million Muslims get killed because you wanted to remove one man. Over a million in refugee camps and displaced because you wanted to remove one man from his leadership? Yes he is an oppressor, yes he is a tyrant, yes the regime was repressive, no Muslim denies that; yes Bashar Assad's 'aqīdah, his belief is a belief that is alien to Islam, we accept that; but to now remove him without looking at the consequences and by going out marching in the streets, and regarding that marching in the streets to be an Islamic act; Islam does not condone demonstrations, nor rallies, nor sittings, nor marches; these are not from the means of rectification in Islam, they are not considered to be Jihād. They are not considered to be enjoining the good and forbidding the evil; because if they were acts that were affirmed by the religion, then who would have done them first, the Prophet Muhammad (ṣallallāhu 'alayhi wa sallam).

³ 'Is There Jihād in Syria?' By Salafī Scholar Shaykh 'Abdullāh al Bukhārī: <http://www.abukhadeejah.com/is-there-jihad-in-syria-should-one-go-and-fight-by-salafi-shaikh-abdullaah-al-bukhaaree/>

When the Prophet was in Makkah for thirteen years, did he ever go even once to demonstrate in the streets? Not even once! Did the disciples ever go out once demonstrating in the streets of Makkah? Because the companions in Makkah, make no mistake, they were oppressed, they were being killed. Sumayyah (raḍhiyallāhu 'anhā) was killed with a spear through her abdomen, right through her abdomen she was killed with a spear, Sumayyah, the first martyr in Islam; and the companions they were boycotted, they were forcibly separated from their wives, it was forbidden to do business with the Muslims in Mecca, yet the Prophet didn't say, *'Well actually we will go out marching tomorrow for social justice because we are going hungry!'* Because they were left hungry, when the Prophet was asked

'Which was the worst moment in your life that you recall, O Messenger of Allāh?'

He said,

'The moment was when we were boycotted in Makkah, and we were left out in the valley, and then my wife, she died, Khadījah (raḍhiyallāhu 'anhā) and then Abū Ṭālib, my uncle who protected me, he died.'

So the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam) mentioned that affair. Look at the habit of the Prophet (ṣallallāhu 'alayhī wa sallam) and how he was. They were boycotted, they were alienated, they were put into hunger and poverty, yet not once did he go out marching and rallying in the streets and demonstrating against the authorities of Makkah, not once; and not once did he send out an assassin to go and kill any of them. So where is ISIS? And where are these modern day revolutionary Jihādist groups as compared to the Messenger (ṣallallāhu 'alayhī wa sallam)?

Jihād itself has conditions that the fuqahā and the Jurists of Islam have been talking about for over a thousand years. These individuals don't fulfil those conditions. I remember listening to a debate that dates back to the early '90s, between Shaykh al-Albāni, one of the Salafī Scholars, and one of those Jihādists; a debate that took place between them.⁴

So Shaykh al-Albāni said to him *'So you want to make Jihād?'* He said *'Yes, it is a great obligation, and we must make Jihād'* Shaykh al-Albāni said *'Stop. Give me the first condition of Jihād.'* The man started *'erm-ing and ah-ing'* He said, *'You are talking about Jihād, give me the condition of Jihād'* He said *'err...err...ikhlās?'* He (Shaykh al Albāni) said, *'No, Ikhlas is a condition for every act of worship, that is a condition for every act that you do, that you must have sincerity; give me the condition specific for Jihād,'* and the man couldn't answer.' He is becoming animated in front of Shaykh al-Albāni, emotional about Jihād, that we should fight; in the early '90s.

So he (Shaykh al-Albani) said *'Give me the conditions of Jihād'*, and he couldn't answer. So then Shaykh al-Albāni had to explain to him the conditions of Jihād as Islam has codified in the books of ḥadīth and the books of the fiqh. Number one: that you must have a ruler over you, who has a government, and the apparatus of government, a country that he rules; just as the Messenger of Allah (ṣallallāhu 'alayhī wa salam) did not wage Jihād whilst he was in Makkah, except with the Jihād of dā'wah; calling the people to Allāh; so the Messenger of Allāh did not perform Jihād with the sword and the spear in Makkah, even though Allāh commanded him with Jihad, in Makkah,

'And make Jihād with them, the great Jihād.'

[Al-Furqān: 51]

Ibn al Qayyim (raḥimahullāh) said,

'And this was revealed in Makkah at a time when there was no raising of the sword or the spear or fighting or killing.'

So what Jihad did He (Allāh) command him with? Ibn al Qayyim and the Mufasssirūn, they mention that,

'It was the Jihad of the Qur'an and calling people to the worship of Allah'

⁴ *'Debate with a Jihādi'* Shaykh al-Albāni:

<http://www.spubs.com/sps/sp.cfm?subsecID=IBD17&articleID=IBD170004&articlePages=1>

Jihād was established by Allāh through the Qur'ān in stages, so that's when it was established when he was a leader of the Muslims (ṣallallāhu 'alayhī wa sallam) Then he sent the armies out to fight and to protect and to defend and so on; but previous to that, up until he had become the leader and the ruler, with a land under his control, there was no such thing as going out to fight.

So that is the first condition, and the Prophet (ṣallallāhu 'alayhī wa sallam) mentioned in a narration that is authentic upon him, that

'Indeed the Ruler is a Shield, and the fighting takes place under his leadership'⁵

So now they have started fighting, and they have started fighting without a ruler, who has never had land, who never had governance, he never had authority, he never had an army, he never had the court, or a judiciary. So they went out without any banner behind whom they were fighting, so they oppose the Sunnah in that regard. Secondly, that they fought and they did not have Qudrah, and that's why you had 300,000 Muslims being slaughtered in Syria, and in Irāq; how many hundreds and thousands being killed, why? Because they did not have the ability to confront that ruler who had become a disbeliever, they didn't have the ability to confront him, so they went out without looking; but when the Scholars they speak about the affair of removing an individual who is a disbeliever, who is over the Muslims, then they always mention the condition of Qudrah; of ability; so where was the ability? That he went out and killed between you, between the army of the ruler and the insurgents, they've killed 300,000 Muslim men, women and children; children dying in the streets; women being raped and slaughtered, old people, you see their necks cut open and lying in the streets of Syria. For what purpose!

What did they achieve?! Were they following the guidance of the principles of the Qur'ān and the Sunnah? When Shaykh al Fawzān over ten years ago when he was asked, maybe even fifteen years ago, they said to him,

'O Shaykh, if there is a ruler over the Muslims, and he is a disbeliever, do we remove him without looking at ability, or is ability a condition; and is it the fact that we must be certain that when we remove him that it will not lead to a greater evil, or do we just go ahead and wish for the best?'

He said,

'It is ḥarām, it is forbidden to fight against the non-Muslim ruler, who is ruling over the Muslims up until you are certain that by removing him that you will not create a greater calamity and a greater tribulation, and greater bloodshed.'

So now when you look at these insurgents, it is not only Bashar Assad that they are after, because they don't only hold him to be a disbeliever, they hold all of the Muslim rulers to be disbelievers; you saw that video of those youth in Cardiff? What did he say? *'We're in Shām and in Irāq and we're making Jihād and we're going to Jordan...'* What?! Jordan has a Muslim ruler! What do you mean you are going to Jordan, to do what?!

Read between the lines, what's happening here, they're not going to stop their bloodshed and their killing and their slaughter and their blood-letting with just where they are in that region and parts of Syria, and parts of Irāq; *'We're moving to Jordan,'* and then what?! Sa`ud? Then what, Kuwait? You want to put the whole of the Middle East into flames and make the Muslims a target for every enemy that comes and wishes to shed his blood? Look who they put on the video, this is a video to recruit youth from the West; youth from Wales, youth from England, youth from America and France, and Scotland and all over the place; the video is in English. Made in a very smart manner; who are talking? Teenagers! Teenagers, one of them wasn't even praying three years ago! What knowledge of Islam does he have to be speaking about Jihād! Based upon what 'ilm, what knowledge?

When the Prophet (ṣallallāhu 'alayhī wa sallam) sent Mu'ādh bin Jabal to Yemen, who did he send? The Prophet (ṣallallāhu 'alayhī wa sallam) said that,

'The most knowledgeable in the ḥarām and the ḥalāl is Mu'ādh bin Jabal.'

Who do they put to call the people to Jihād? And they're talking about Islam and the fiqh of Jihād and what Jihād is and what it's all about; what, a twenty year old?! Who wasn't even praying three years ago?!

⁵ Saḥīḥ al-Bukhārī

Who never studied the religion in his life! So he has used some words, '*Alḥamdulillāh*', '*wa lillāhil ḥamd*' '*Jazākumallāhu khayran*,' '*Jihād fī sabīlillāh*' '*Sūrīya wa Shām*', '*Irāq*'; and the Muslims they look and they say, '*Oh, look at these Mujāhidīn!*' What Mujāhidīn! Ṣufahā!!

The Prophet (ṣallallāhu 'alayhī wa sallam), he mentioned them in a ḥadīth, in a tradition of Allāh's Messenger (ṣallallāhu 'alayhī wa sallam); the Prophet (ṣallallāhu 'alayhī wa sallam) said,

'Before the end of time, there will come out a group, and he mentioned them; young in age, and foolish in thought; but they will speak with the speech of the best of those who speak, and they will come in and out of the religion like an arrow goes through its target; they will recite the Qur'ān, (meaning they will recite it upon their tongues) and it will not go beyond their collar bones.'

Meaning that they will recite it and it will stop there. The 'Ulema they say, that this means that it does not enter the heart, and that's why they have no understanding, because they don't have fiqh. Understanding is understanding of the heart; their hearts don't comprehend, and their minds, they don't understand, so they will speak with the speech that is the best of those who speak; but they will enter and exit the religion just like an arrow goes through its target. In a narration,

'And it does not remain upon that arrow neither flesh nor blood.'

And in another narration,

'And the arrow does not return back to its target.'

Then the Prophet (ṣallallāhu 'alayhī wa sallam) said in the same narration,

'They are the worst of those who are killed.'

Meaning that they are the worst of creation that are killed and,

'Whomsoever kills them, (meaning those Khawārij) who appear at the end of time, those who kill them will have a reward with Allāh Yawm-ul- Qiyyāmah.'

Then you may ask, '*Well how do you know it applies to them?*' The Ṣaḥābah (raḍhiyallāhu 'anhum') 'Abdullāh ibn 'Abbās, Abdullāh ibn Mas'ood, Abū Umāma al Bahīli, and other than them from the disciples of the Prophet Muhammad (ṣallallāhu 'alayhī wa sallam), they said that this ḥadīth applies to the Khawārij, that they are the ones that will recite the Qur'ān and it will not go beyond their collar bones; because they recite it upon their tongues and they don't understand what they're reciting; how is a twenty year old or an eighteen year old sitting in a video '*Stop your work, what you working out there for, come and fight, let's establish the Khilāfah, we are just waiting upon orders from our Shaykh, from our leader, from our....*' Whatever, the Caliph that they've set up, this Dajjāl that they've set up. '*We're just waiting for orders....today Syria and Irāq, and we're going to go to Jordan..*' What do you mean you're going to go to Jordan! Is the Killing not enough?! Is the Murder not enough?! Some of those videos that they themselves are releasing; so any time they come across the Nusra faction, they say to them '*Where are you from?*' '*We're from Nusra,*' '*Come here.*' Tie their hands behind their backs, blind fold them put them upon their knees;

ISIS Member: '*What's your name?*'

Nusra Member: '*I am Fulān the son of Fulān,*'

ISIS Member: '*Where from?*'

Nusra Member: '*From Riyādh, in Saudi Arabia.*'

ISIS Member: '*How old are you?*'

Nusra Member: '*Twenty-one*'

ISIS Member: '*What's your tribe?*'

Nusra Member: '*Such-and-such a tribe*'

He says, '*Well the ruling upon you is that because you have joined the army of the Apostates...*' which actually follows the same teachings of their army from Bin Laden, but nevertheless they become apostate all of a sudden; '*....that the ruling upon you is that you are to be killed.*' and so they kill one.

Then they ask the next one,

ISIS Member: 'Where are you from?'

Nusra Member: 'Tunisia'

ISIS Member: 'How old are you?'

Nusra Member: 'Twenty-four'

Nusra Member: 'Which tribe in Tunisia....What's your name....What's your father's name...what's your tribe?'

Then they say 'Then the ruling upon you from Allāh is death, because you are the cause of fitnah and fasād in the land, so we're are going to execute you...' Bullet in the head, and they put the video on the internet.

Another video came out the other day and I saw it with my own eyes. An ISIS fighter having a conversation on CB Radio, on that walkie-talkie, the CB radios, with another leader, one of the leaders of the Nusra faction, and somehow, their wires got crossed, so they now talking to each other. One says to the other, he said 'Who's this?' He says 'Nusra' He goes, 'Anta murtad', he replies, 'Ana murtad? Anta Kāfir khabīth!' he says 'Ana Kāfir khabīth? Anta khanzīr!'

And you hear it going on for about a minute and a half, two minutes, 'You're a Kāfir!' 'No, you're a Kāfir!' 'No, you're an apostate!' 'No, you're an apostate!'; 'You're a pig!' 'And you're a Swine!' He says, 'Allāhu akbar, we're swines! Anta khabīth', 'Allāhu akbar, ana khabīth? Anta murtadh, and you're shaykh, he's a murtad'

This is what they're calling the youth to come and fight? Wallāhi! I saw that with my own eyes, with my own eyes, the video. Put out by one faction against the other faction. Look, we're so brave we can call them murtad over the radio. One of them said to the other, he said 'We're murtad, we're apostates?' he says 'Yes antum kuffār, you are kuffār' he said 'Yeah? Our doors are open, lets come and meet and fight each other kill each other.'

This is what they're doing. You're going to leave Cardiff, you're going to leave your mother and father, you are going to leave the Muslims here to go and kill Muslims over there and call each other pigs, and Kuffār and apostates! That's what they're doing. Anyone who doesn't agree with them. I gave you the example of the flag. He said 'You killed him!' He said 'Yes I killed him' He said 'Why did you kill him?' 'Because the only flag that we accept in Syria and we accept in Irāq is the flag of ISIS. Any other flag, whoever puts it up they, they are murtaddūn, they are apostates.'

This is Jihād?! Wallāhi this is not Jihād! Wallāhi uqsim billāhi! This is not Jihād. This is Qitāl and this is fitnah, no Muslim should go out there.

So they never had a ruler out there that took them out into battle, and all of the books, you even read the books of 'aqīdah; Barbahārī⁶, 'As-Sunnah al-Khallāl ash-Shar'īah' of Imām al Ajurrī; read these ancient books, over a thousand years old, 'Sharḥ Usūl i'tiqād' with all of the statements of the a'immah, of the Salaf of this Ummah. The 'aqīdah of Imām as-Ṣaboonī, 'Aqīdat-us-Salaf wal as-ḥābul ḥadīth'; when you open up those books of Creed and Doctrine of the Salaf of this Ummah of Ahlussunah of the people of ḥadīth of the Muslims of old; even in those books what does it say? 'That we fight Jihad behind the ruler.'

Do you ever find a comment in there that says 'We fight Jihād, and no finishing, we fight Jihād with or without a ruler?' Never. All of those books of 'aqīdah, they are books of 'aqīdah by the way, not books of fiqh. They are not books of differing of opinion. All of those books of 'aqīdah. The 'aqīdah of Imām at-Tahāwī; the 'aqīdah of Imām al Bukhārī, the 'aqīdah of Aḥmad ibn Hanbal; the 'aqīdah of Sufyān ath-Thawrī, the 'aqīdah of Abū Ḥātim and Abū Zur'ah ar-Rāzi,' the 'aqīdah of Ibn Taymiyyah, the 'aqīdah of Muhammad bin 'Abdil Wahhāb, the 'aqīdah of Shaykh 'Abdul Azīz bin Bāz, the 'aqīdah of ibn 'Uthaymīn, the 'aqīdah of al-Albāni. All of them without exception that Jihād is to be fought behind the ruler whether he be tyrannical or whether he be righteous. Whether he be righteous, or a tyrant and a sinner. Never does it say that you go and fight Jihād just like that. The Messenger of Allah (ṣallallāhu 'alayhī wa sallam) never sent them out except that he was the leader.

Thirdly, you need the permission of your parents. Already I saw two videos today, the parents of the Yemeni youth that went out from Cardiff, and the parents of the other youth, I don't know where he's from, Hindi, or something he calls himself. The mother of one; the father of the other. They said, 'Did you give permission for your son?' She said 'I don't want him to go out there,' The father said, 'I don't want him to go out there I want him back, I didn't tell him to go out there, I don't want him to be out there.'

What is the Islamic position? Is the mother and father right, or are those youths right in that video, these youths that now put forward, as they say they have some knowledge of Jihād and some knowledge of the Sharī'ah?

⁶ 'Kitāb Sharḥ us-Sunnah' by Imām Al-Barbahārī: http://spubs.com/sps/apps_SharhusSunnah.cfm?PointID=1

Imām Abū Dāwūd as-Sijistānī in his 'Sunan', he brings a chapter heading, '*Jihad is performed after the seeking of permission from the parents.*' Then he started bringing his ḥadīth. This is why we say we are Salafī. You call yourself Salafī, what Salafīyyah are you upon, what Sunnah are you upon? You call yourself Sunni. These are the a'immah of ḥadīth, Abū Dāwūd as Sijistānī, Sulaymān ibn al Ash'af, the great Imām and Scholar from the era of Ahmad ibn Hanbal, and Bukhārī, his book in ḥadīth famous to every Muslim who knows anything about the dīn. Chapter heading: '*The Obligation of Seeking Permission of the Parents before Going to Jihad*' What are these parents saying? '*We just woke up one morning and we found a letter.*' This is permission?! That's all you have, '*Don't wait for me, make du'ā for me, I'm going...*' What do you mean you're going, your mother and father didn't give you permission to go!

A man travelled from Yemen to the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam all the way from Yemen and he said to the Messenger of Allāh,

'Ya Rasūlullāh, O Messenger of Allāh, I have my migrated to you from Yemen, and I wish to perform Jihād alongside you.' The Messenger of Allāh said '*Are your parents alive?*' He said '*Yes, ya Rasūlillāh,*' He said '*Did you seek their permission?*' He said '*No, O Messenger of Allāh*' He said '*Well go and return back to you Yemen and seek their permission. If they give you permission, then come back to me.*'

Now look at the fiqh. What's the fiqh here? That before you seek permission from the ruler, whose permission do you need? You need your parents. Why? Because who is the man asking, he is asking the ruler, and who is the ruler? Muhammad (ṣallallāhu 'alayhī wa sallam)! And Muhammad (ṣallallāhu 'alayhī wa sallam) is saying to him '*No go and ask your parents, don't ask me, ask them, if they give you permission then come back to me,*' And that is Rasūlillāh, so who is your Caliph? Dajjāl. That he has now given the Jihād that is the Jihād and everyone must migrate to him, everyone must perform ḥijra to him, regardless of what your parents say, come and make Jihād with me regardless of what the parents say, why? Because you just want fodder, for the battlefield, you want fodder for the battlefield so that the Muslim youth shed their blood and their blood is split whilst you fight for the kursi, whilst you fight for the authority. That's what they want, so which of the conditions do they meet of Jihād?

A man came to the Messenger of Allāh he said,

'Ya Rasūlillāh, I've come from Yemen,' the Messenger of Allāh said '*Na'am*', the man said '*Ya Rasūlillāh I've left my parents.*' The Prophet (ṣallallāhu 'alayhī wa sallam) said '*Na'am.*' He said '*Ya Rasūlillāh, they were crying.*' He said '*Go back to them and make them laugh just as you made them cry.*'

So where is the fiqh now, where is the understanding of their religion now, where is the understanding of their Jihād? They take the verses and the ḥadīth regarding Jihād, they isolate them off, and they just focus upon them as if there is nothing pre that and no qawā'id and no principles related to that.

The first drop of blood, the ḥadīth about the first drop of blood. They hear the ḥadīth of the 'ḥūr ul 'ayn', of the virgins in Jannah, khalās, that's what they are focused upon. So what about the principles, what about the ruler-ship, what about the leader, what about the parents what about the Qudra what about the ability, what about the fact that it's not even Jihād in the first place!? Who declared it to be jihad? What, you can sit in your front room and declare a Jihād anywhere in the world, and khalās everyone has to accept it is Jihād!

Who is the one that declares Jihād? This is for the 'Ulema and the Umarā, even before the 'Ulema it is for the rulers, the Umarā,

'O you who believe! Obey Allāh and obey the Messenger and those in authority over you.'

[An-Nisā: 59]

So who do you obey? Obey Allāh, obey the Messenger and those in authority. Those in authority first and foremost are the rulers, so which rulers told you there was Jihād in Syria and Irāq? Which ruler? None of the rulers said it is Jihād. So what are you making Jihād for? Because you decided independently that it was Jihād.

The second people that come under that heading of Umarā or upon those who are in authority, are the 'Ulama. So which of the 'Ulama of the Sunnah have declared it to be Jihād? Which of them? Shaykh al Fawzān? No. Luhaydān? No, Rabī' al Madkhalī? No, 'Ubayd al Jābirī? No, Muhammad bin Hādī? No, The Mashāyikh of Kuwait or the Mashāyikh of Yemen? Which 'Ulema, which 'ālim; they set themselves up as leader and say '*He's*

our Shaykh'. No one ever heard of him before! Where did he come from? They say, '*No, he's an 'ālim!*' How did he become an 'ālim? '*We made him an 'ālim because he agrees to our position!*' So he becomes an 'ālim because of that?? But Ahlussunnati wal Jamā'ah, and the people of Truth my brothers and sisters, they are known and they are apparent; they don't just appear yesterday, they're bakers or something, and today now he's become an 'ālim! Yesterday he was unknown, had no knowledge, had no fiqh, no knowledge of ḥadīth, no knowledge of tafsīr, no knowledge of anything; and now all of a sudden he's the 'ālim of the group, of the faction. Why? Because he is the one who independently gave the ḥukm for Jihād.

Jihād my brothers and sisters, its ruling is with the legitimate Muslim rulers, and with the Scholars; not any Scholar, Scholar of Sunnah, Scholar of Salafīyyah, and from the major elder scholars, the grey bearded ones who have been studying and caring about the Ummah, who can give fatāwah in nawāzil; who can give rulings, in times of calamity, they are the Scholars. The Khawārij have no Scholars!

When 'Abdullāh ibn 'Abbās, when he went to the Khawārij, what did he say to them? He said to them,

'I have come from a group of people amongst whom the Qur'ān was revealed and I do not see any of them amongst you.'

Why, because they had no 'Ulema, '*We are the Ṣaḥābah!*' That's what ibn 'Abbās (radhiyallāhu anhumā) is telling him and telling those Khawārij, ten thousand, some narration mention fifteen thousand, ten thousand of them, and not one 'ālim. Not one Scholar amongst them, because they recite the Qur'ān and it doesn't go beyond their collar bones, even if they feign knowledge. Sayyid Qutb is their Shaykh, and they found their whole ideology in the twentieth and twenty-first century upon the teachings of Sayyid Qutb in his works, that even the non-Muslim academics have realised now. Alḥamdulillāh that they have realised.

Look at how the Messenger (ṣallallāhu 'alayhī wa sallam) was with the Kuffār, and look how they are with the Kuffār. There is a narration collected by Imām Muslim in his Ṣaḥīḥ, in that narration two of the Ṣaḥābah (radhiyallāhu 'anhum) were in Qādisīyyah, Qādisīyyah is in modern day Persia, Irān. So they were there and a funeral procession went past; this is after the death of the Prophet (ṣallallāhu 'alayhī wa sallam), because it was Abū Bakr, at the end of the time of Abū Bakr it was 'Umar that that conquered Persia. So they were in Qādisīyyah, two Ṣaḥābah. So when they were there, there was a funeral that was going past, so both of these Ṣaḥābah stood up for the funeral. So it was said to them, '*This is the funeral of one of the people of this land, a Jewish woman, you are standing up for the funeral of a Jewish woman?*' So one said to the other, and it was ibn Abī Layla, the tābi'ī, he said, that one Ṣaḥābi said that 'Indeed we were with the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam), and a funeral went by and the Prophet (ṣallallāhu 'alayhī wa sallam) stood up, and it was said to the Messenger of Allāh, '*Yā Rasūlillāh, this is the funeral of a Jewish woman*' the Prophet (ṣallallāhu 'alayhī wa sallam) said, '*And is she not a soul?*' So this ḥadīth is in Ṣaḥīḥ Muslim.

In a narration- you all know the Battle of Badr, right? At the Battle of Badr, the Muslims were victorious, and they took seventy captives of war; so as the Muslims were deciding what to do with the captives of war, the Prophet (ṣallallāhu 'alayhī wa sallam) mentioned an individual, and that individual was Mut'im bin 'Adiyy; the Prophet (ṣallallāhu 'alayhī wa sallam) said, '*By Allah! If Mut'im bin 'Adiyy had spoken to me regarding these unworthy captives, I would certainly have released them for his sake.*'

Now the question is; who is Mut'im bin 'Adiyy? The narration, is by the way reported by Bukhārī. Who is Mut'im bin 'Adiyy, that the Prophet (ṣallallāhu 'alayhī wa sallam) would release the captives of Badr for the sake of Mut'im bin 'Adiyy?

Mut'im bin 'Adiyy was an individual in Makkah, and he was from the relatives of the Prophet (ṣallallāhu 'alayhī wa sallam) from his uncles. And he used to listen to the Messenger of Allah (ṣallallāhu 'alayhī wa sallam) when the Messenger of Allah used to recite the Qur'ān to the Companions, he used to sit in. Never became a Muslim but used to sit in, and when the Prophet (ṣallallāhu 'alayhī wa sallam) went to Tā'if, to give dā'wah to the people of Tā'if and they threw rocks at him up until the whole of his body was bleeding, and the blood was flowing into his sandals, the Prophet (ṣallallāhu 'alayhī wa sallam) sent Zayd bak to Makkah, he said,

'Go back to Makkah and find someone who will give us asylum, someone who will protect us.'

Who was he seeking protection from? Someone in Makkah. Who did he go to? Zayd bin Harithah, he went to this Mut'im bin 'Adiyy, the Mushrik, he was a pagan. And he said, '*Yes come, and I will give you security and asylum.*' So the Prophet (ṣallallāhu 'alayhī wa sallam) went and he stayed with him and he protected him, then when the Prophet (ṣallallāhu 'alayhī wa sallam) went on the night, of the Isrā and the Mi'rāj when he ascended

through the heavens, Mut'im rejected the Prophet (ṣallallāhu 'alayhī wa sallam), and Mut'im said to the Prophet (ṣallallāhu 'alayhī wa sallam),

'All of your affairs, before today were bearable, until what you said today. I bear witness now that you Muhammad are a liar, and that we get onto a camel and it takes us one month to reach Jerusalem, and that it takes us one month to return back from Jerusalem; and you claim that you did it in one night. By Al Lāt, and by Al 'Uzza, (he called upon the pagan gods), I do not believe you.'

So this is that Mut'im. So of course years later, Mut'im died, a few months before Badr, some say six months or so before the Badr he died, but yet, the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam). even though this Kāfir pagan called the Messenger of Allāh a liar, but the Messenger of Allāh remembered that he gave him refuge in his time of difficulty when he was coming back from Tā'if he said,

'And if only Mut'im would have been alive today and he would speak to me and intercede on behalf of them I would release them for the sake of Mut'im.'

Look at the interaction of the Prophet (ṣallallāhu 'alayhī wa sallam), and today listen to one of those Takfīr's, say this to one of those Takfīr's. There's a narration also that is authentic, that there was a Ṣaḥābī that remained behind in Makkah, or some of the 'Ulema they say that he embraced Islam in Makkah, whilst the Prophet (ṣallallāhu 'alayhī wa sallam) had migrated to Madīnah, and the narration is authentic. So when the Makkans went out to fight against the Muslims at the Battle of Badr, this Ṣaḥābī, this Muslim went out with the pagans alongside them at the Battle of Badr and fought against the Muslims. At the end of the battle he was caught, he was a Muslim fighting alongside the pagans; so when the Prophet (ṣallallāhu 'alayhī wa sallam) recognised that these are the captives, one of the Ṣaḥābah said to him, *'He's a Muslim yā Rasūlillāh, you can't punish him, he's a Muslim'*. So the Prophet (ṣallallāhu 'alayhī wa sallam) remained silent up until the Ṣaḥābī said the companion who had told the Messenger of Allāh *'He's a Muslim you can't punish him'*, the Prophet (ṣallallāhu 'alayhī wa sallam) remained silent up until the Ṣaḥābī said *'I wished I didn't open my mouth'*; because he felt that the Prophet (ṣallallāhu 'alayhī wa sallam) would become angry. He said I wished I didn't open my mouth, and then he said, the Prophet (ṣallallāhu 'alayhī wa sallam) spoke, and he said *'He is to be released because of the fact that he is a Muslim.'*

What would those Khawārij do to that person today? What would they do? Kill him! This is why the Khawārij killed the Ṣaḥābah, make no mistake; they looked at the Ṣaḥābah through the lens of leadership and ruler-ship and desires. So when they looked at 'Alī, when 'Alī (raḍhiyallāhu 'anhu) decided to make peace with Mu'āwiyah, because there was a conflict between 'Alī and Mu'āwiyah (raḍhiyallāhu anhum), there was a conflict between them; so 'Alī and Mu'āwiyah wanted to make peace, so Mu'āwiyah sent an arbitrator, 'Alī sent an arbitrator, so two men could judge between their dispute. The Khawārij said *'Men? Men are going to judge? Judgement is only for Allāh!'* So they turned to 'Alī and they said to 'Alī, *'You have disbelieved!'* So they declared 'Alī to be a Kāfir, they said to him, *'Make taubah, take the Shahādah again become a Muslim again.'* 'Alī! Ṣaḥābī, son in law of the Prophet, the father of the grandchildren of the Prophet (ṣallallāhu 'alayhī wa sallam), the cousin of the Prophet (ṣallallāhu 'alayhī wa sallam); the same 'Alī the Khalīfah, the Ameer-ul-Mu'minīn. They declared him to be a Kāfir, then they fought against the Ṣaḥābah at Naḥrawān, trying to kill the Ṣaḥābah (raḍhiyallāhu 'anhum), one of them killed 'Alī. Abdurrahman ibn al Murjim, by striking a sword in his head before the Ṣalāt-ul-Fajr; and then he regarded that to be an act or worship.

The Khawārij of today would behave no differently; in fact Shaykh al Fawzān said, he said 'Wallāhi! The Khawārij of today are worse than the Khawārij of old; because the Khawārij of old were truthful, and they would not lie; the Khawārij of today are liars, kadhābūn; when they get caught *'Me? No not me!'* That's what you hear from Abu Hamza! This Abu Hamza that they took, this Masri, Abu Hamza al Masri, that they took to America, extradited him to America; he said *'No, no I'm not guilty of this type of extremist behaviour! No, no, not me!'* Kadhāb! A Liar, they are liars! And then when they pushed him further he said *'Actually I used to work for the MI5!'* Or MI6 one of the two; he said I used to work for them, so now the Khawārij are going to withhold Takfīr upon him? They make takfeer upon the Salafī because the Salafī says Saudi Arabia is a Muslim country and a Muslim state, and they say *'Ah, you Wahhābi, you Salafī Kāfir!'* Because we say that Saudi Arabia is a Muslim state. This man said that he worked for MI5, and now the silence from the Takfīrīs is deafening! Why don't they say something about him now? Why haven't they declared him to be a Kāfir? Why? Because the Khawārij are ḥizbiyyūn, they are partisan to their own people, if their own people were to go to the European Court to seek judgement, then they will remain silent, like Abu Qatādah; Abu Qatādah, before he was extradited to Jordan, where did he seek recourse? He said I don't want to be judged. I have been judged in the

British courts I want to be judged in the European Court of Human Rights. He pushed for it and he won the court case, and he received the compensation, £4000 or £5000. He took judgement from the European Court of Human Rights. So Saudi Arabia are Kuffār, and whoever agrees with Saudi Arabia and Kuwait, and those countries they are Kuffār; but you can go to the European Court of Human Rights and take judgement from them and seek judgement from them! But you are a Mu'min, Muḥsin, believer; at the pinnacle of Imān! Look at the double standards of these people. Look at their double standards, bārakallāhu feekum; they cannot be trusted.

There is a narration from 'Abdullāh bin 'Abbās (radhiyallāhu 'anhuma); 'Abdullah bin 'Abbās said, *'Even if the Fir'aun himself...'*, Pharaoh, is there a man that has walked upon the earth, more evil than Fir'aun? Not to this day. There has not been a man that has walked upon this earth that we know of that is more evil than the Fir'aun who tried to kill Mūsā and Hārūn and Banī Isrā'īl, and wipe out Islam. Fir'aun. Look at what ibn 'Abbās said, Ṣaḥābī, cousin of the Prophet (ṣallallāhu 'alayhī wa sallam), he said.

"Even If Fir'aun were to say to me 'Bārakallāhu feek', (may Allāh bless you), I would certainly respond to him 'And bless you too'"

Some of the Salaf of this Ummah, one of them he said,

'A Majūsī (a fire worshipper) came to me, and he gave me Salām, so I returned the Salām, so someone said to him, 'Why do you return the Salām when he is a fire worshipper?' H said 'Indeed, 'Abdullāh ibn Abbās said 'If the Pharaoh were to say to me 'Bārakallāhu feek' I would say to him 'Wa feek', I would say to him and to you.'

So look how the Salaf of this Ummah were and the Ṣaḥābah were; one of the Ṣaḥābah he said,

'The Jews used to come around the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam) and deliberately try to sneeze in front of him, so that the Prophet (ṣallallāhu 'alayhī wa sallam) would say to them 'Yarhamakumallāh'

So you see the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam) there is a lot that can be said with regard to these types of affairs, and these types of situations. There is a narration also reported in the two Ṣaḥīḥs from the ḥadīth of Anas;

A Jewish woman came and gave the Prophet (ṣallallāhu 'alayhī wa sallam) some poisoned meat of a sheep, because she wanted to kill him. So the Prophet (ṣallallāhu 'alayhī wa sallam) ate from it not knowing that it was poisoned. So when he recognised that it was poisoned and one of the Companions had also eaten from the meat, she was brought in front of the Prophet (ṣallallāhu 'alayhī wa sallam) and they said to the Messenger (ṣallallāhu 'alayhī wa sallam), 'Yā Rasūlillāh, shall kill I her, because she has tried to kill you' The Prophet (ṣallallāhu 'alayhī wa sallam) said 'No, leave her', and then Anas said, 'By Allāh I could see the effects of the poison on the mouth of the Messenger of Allāh (ṣallallāhu 'alayhī wa sallam). Then a while later, the Companion who had eaten the rest of the meat died from the poisoning, and that was Bishr ibn al Barā. So because he died from the poisoning, then the Prophet (ṣallallāhu 'alayhī wa sallam) mentioned that she should be executed as retribution in Islam as the prescribed punishment.

But when she poisoned the Prophet (ṣallallāhu 'alayhī wa sallam), as Ibn Ḥajr mentioned, the Prophet (ṣallallāhu 'alayhī wa sallam) did not command that she be killed, and Ibn Ḥajr said that Allāh knows best but this was because of the Prophet's desire that perhaps she may become a Muslim. She tried to kill him, and the Prophet said don't kill her because, as Ibn Ḥajr said because the Prophet desired that perhaps she would become a Muslim; even after she poisoned him. Look at the Messenger of Allah (ṣallallāhu 'alayhī wa sallam), and look at them, look these people.

Likewise, there is that tremendous narration that all of us know of, that the Prophet (ṣallallāhu 'alayhī wa sallam) he said,

'If only you people, (meaning those of you who are oppressed in Makkah), were to go to the land of Abyssinia; for indeed there is a king there who does not oppress anybody,'

Now here, the Messenger of Allah (ṣallallāhu ‘alayhī wa sallam) is mentioning with regard to a Christian king; An-Najāshi of Abyssinia. The Prophet (ṣallallāhu ‘alayhī wa sallam) is telling the Muslims, go and seek refuge and asylum with him. So Umm Salama, one of the wives of the Prophet (ṣallallāhu ‘alayhī wa sallam), who married the Prophet (ṣallallāhu ‘alayhī wa sallam) later, she said,

‘When we arrived in Abyssinia we were neighbours to the best of neighbours, and he was An-Najāshi, he left us to safely practise our religion, and we worshipped Allāh the Most High, and we were not harmed.’

So here we have the mu‘āmalāt, or this conduct of the Muslim with a non-Muslim; even the Messenger of Allāh (ṣallallāhu ‘alayhī wa sallam), how he would behave towards them, how the Messenger of Allāh (ṣallallāhu ‘alayhī wa sallam) when he conquered Makkah and how he was with the people; there were pagans of Makkah, that none should be killed, that he did not allow killing in Makkah, and he commanded them not to kill anybody. Look how the Messenger of Allāh (ṣallallāhu ‘alayhī wa sallam) is with all of these narrations that we have mentioned, and then look at the conduct of these Khawārij. If the Fir’aun can say, ‘Bārakallāhu feek’, and ibn ‘Abbās can say ‘Wa feek’?

Allāh (subḥānahū wa ta‘āla) mentioned in the Qur’ān with regard to Mūsā and Hārūn, that when they go to Pharaoh, that they should say to him a gentle word, who? The best of people, the best of mankind at that time, should speak a gentle word to the worst of mankind. Best of mankind Mūsā and Hārūn; they should go to Fir’aun, the Pharaoh and say to him a gentle word; who is the most evil and the most wicked of people at that time.⁷

Imam al Qurtubī said,

‘So this is Allāh (subḥānahū wa ta‘āla) commanding the best to go and speak to the worst with gentle words’

With gentle words. So how about these people today when you see them on Twitter *‘These kuffār...and this ruler...and that ruler...that khabīth...and that swine...and that khanzīr’*

Look at the words that they use, yet when the Messenger of Allāh was commanded to give dā’wah, it was to give dā’wah in a gentle manner; look at what he said to ‘Ā’isha (raḍhiyallāhu ‘anhā), but that is a separate topic about how we conduct ourselves in front of non Muslims; and look at the behaviour of the Jews in Madīnah, that ‘Abdullāh, when he came to the Messenger of Allāh (ṣallallāhu ‘alayhī wa sallam) he said,

‘We were the Jews of Madīnah, and we were apprehensive at the Messenger of Allāh (ṣallallāhu ‘alayhī wa sallam), coming to Madīnah because we had heard things...’

They had heard things, so they were apprehensive, maybe a bit fearful. So he said, ‘I will go out’, and he said,

‘By Allāh, the first words that I heard coming from the mouth of the Prophet (ṣallallāhu ‘alayhī wa sallam) was the Prophet (ṣallallāhu ‘alayhī wa sallam) commanding the people to feed the poor, to pray throughout the night, and to spread the Salām.’

He became a Muslim; that Jew became a Muslim.

Where is that in the dā’wah of these people, they don’t even give that to other Muslims; they make the blood of other Muslims ḥalāl, they think nothing of three hundred thousand Muslims being killed in Syria; and then you have centres here that the media wrongfully and incorrectly, shows their lack of research, shows their lack of academic integrity; that they will say that they came out from the Manar Centre, and the Manar centre is a Salafī centre. Al Manar in Cardiff is not Salafī! We have been giving dā’wah for near on twenty five years now, or twenty odd years let say; to be more precise, two decades, and we have never regarded Al Manar to be Salafī. The Salafī Centres, we have them in London⁸; West London, Masjid-us-Sunnah, in Shephards Bush Daar-us-sunnah, in East London Al-Athariyyah (Masjid ‘Abdul Azeez bin Baz); in Woolwich Daar-ut-Tawheed, in Oxford Dar-ut-tawheed; in Birmingham Masjid a-Salafī, and Masjid us-Sunnah an-Nabawiyyah; both in Birmingham. In Stoke, Masjid-ul-Furqan, in Sheffield, Masjid us-Sunnah, in Bradford, Masjid us-Sunnah and AlBaseerah; in Manchester Masjid as-Salafī, Markaz as-Salafī; in Cardiff here you have the Salafī Bookstore and Islamic Centre; here in Cardiff, Markaz at-Tawheed. You have Salafī mosques all around the country and

⁷ Surah Ṭā-Hā: 44

⁸ See end of document for a list of authentic Salafī Websites and Centres in and around the UK and US

we and my colleagues and my brothers have been giving dā'wah now for twenty years, and by Allāh not a day from those days did we ever regard Al Manar except to be upon the methodology of the Muslim Brotherhood; the same Muslim Brotherhood that went out marching in the streets a few years ago to replace Hosni Mubarak, and then they themselves were ousted, and now look at their condition. They used a path that was not the path of Sunnah. Al Manar is not Salafī, they invited only a few months ago this Muhammad al Arifī; which Salafī in the dunya, anyone who understands Salafīyah; which Salafī in the dunya ever considered Muhammad al Arifī to be Salafī? This man who told parents they should send their children to Syria to fight, whilst he was shopping in Leicester Square in London! And he himself is only a youth, younger than me, younger than me he is; he says '*O Shabāb go...*' You're a Shāb yourself! You want everyone else's children to go whilst you're shopping in Leicester Square on holiday from Riyādh.

They are the followers of Ikhwān-ul-Muslimīn and their offspring in the various countries, their tentacles have spread everywhere, the Muslim Brotherhood; and they have followers all around the world. Al Manar is not Salafī, in fact they wage war against the Salafī's. One of their leaders even wrote a book, '*Alif wa bā fil Irjā*', 'The A and B of al Irjā', the whole book is a refutation of the Salafīs, and he is one of their keynote speakers. They are Salafī? On what grounds are they Salafī? Just because they had a speaker that came from Saudi Arabia and he gave a lecture at their mosque; therefore Saudi Arabia equals Wahhabī equals Salafī, so they must be Salafī; what's this about? So everyone that comes out of England is Church of England? I've just come back from America, and Canada; so now I have left England, I was born and raised in England, so I left England and went to the United States of America; so every American should see me as the Church of England? '*Oh here's a man, he's from the Church of England, following the Archbishop of Canterbury!*' Do I look anything like the Archbishop of Canterbury!? ...Even though I was called Jesus once or twice, out there...but nevertheless! Look at the prejudice and the generalisations of the media and academics who claim to be individuals who understand the Islamic affairs and Islamic politics and the Islamic sects.

How can you regard Al Manar...ask them who are their figureheads, what do they say about Ḥassan al Banna, what do they say about Yūsuf al Qardāwī; what do they say about Salmān al Awdah? Salmān al Awdah's brother used to pray there, and from what I've heard he used to give lectures there; the brother of Salmān al Awdah, Khālīd al Awdah, when he was studying here at Cardiff University, or University of Wales.

Al Manar is Salafī? Did they indoctrinate these youth to go out there to perform Jihād and so on? Then I am not able to answer that question because I was not the fly on the wall when they were giving their duroos. Alḥamdulillāh, the Salafīs don't attend their lectures. I don't know, that question I can't answer, but what I can say is that to refer to Al Manar as Salafī is not correct, and to refer to anything as Salafī without looking at the Salafī doctrine is an injustice against the Salafīs. You want to know what Salafīs are about, then you are going to do some work; you can't generalise and you can't be prejudicial in your approach, you have to be honest, you have to be truthful and you have to be just with the people. As Shaykh ul Islam ibn Taymīyyah, one of the Salafī Scholars of the Seventh Century, died in the year 728, he said, '*A Muslim is just, the people of Sunnah they are just, and they do not lie*'; and lying is forbidden even against the Kāfir we cannot lie, even against the disbeliever we won't lie. So we should not be oppressed, and we should not be lied against; the Salafīs are the furthest from this Jihādīst Takfīrī ideology.

Do the Salafīs believe in Jihād, yes, and I mentioned that before; but with those pre conditions. Do the Salafīs revolt against the Muslim rulers? Never, because that opposes the Salafī doctrine and it opposes the way of the Prophet Muhammad and the way of his disciples by consensus and agreement, it is not permissible to rebel against the Muslim ruler; and they've got a seventeen year old, eighteen year old youth on a video telling the people in the West '*We're going to go and invade Jordan?*' Is that what their plans are, that we are now going to go out, we haven't quenched our thirst with the blood of the people of Syria and Iraq, we want to go into Jordan and do the same there! Subḥānallāh! No Muslim should be deceived. It is the Sūfīs of this country, that every time a Sūfī is asked who is responsible for ISIS, and you know, all of this killing and insurgencies, '*Oh, it's the Wahhābis, it's the Salafīs*'. So now the media go to the adversaries of the Salafīs and ask them who is responsible for the Jihādīst ideology in the world today and the killing around the world, then the Sūfī will say, '*It is the Salafīs*', so now the media publishes this as the Salafīs. Why? Because it is in the favour of the Sūfīs to malign and to be unjust and to spread false propaganda against the Salafī dā'wah, so don't be deceived by it, my brothers and sisters, and be aware, and it is upon you to study.

Possibly one of the best books that has been written in the English language is '*The Rise of Jihadist Extremism in the West*⁹', one of the best books, and Allāh knows best, is this work here that is in front of me here now, if

⁹ '*The Rise of Jihadist Extremism in the West*':

<http://www.salafibookstore.com/sbs/new/sbs.cfm?scn=productsdisplay&catID=14&subID=0&prodID=367>

you don't have a copy of this book then grab a copy; you have permission to photocopy anything out of it and hand it to other people to give them an idea of the Salafī viewpoint with regard to the Jihādīst extremist. and what the Salafī Methodology is in reality, so that we are not maligned and that the people are not misinformed with regard to the true Islamic dā'wah. Islam and its Prophet, and the disciples of that Prophet are free from this ideology of the Takfīrīs and the Jihādīsts; so may Allāh (subḥānahu wa ta'āla protect us and protect our youth from those false ideologies.

Walḥamdulillāhī Rabbil 'ālameen, wa ṣallallāhu 'alā nabiyyinā Muhammad wa 'alā ālihī wa ṣaḥbihī wa sallam.

Salafī Centres in the UK:



Masjid Daar-us-sunnah:

<http://dusunnah.com/>

Address: Market Approach – Lime Grove, Shepherds Bush, London W12 8DE

Tel: 0208 749 6187 **Email:** Admin@DuSunnah.com



Masjid us-Sunnah:

<http://masjidussunnah.co.uk/>

Bath Road, London, United Kingdom TW5 9TN



Al-Athariyyah/Masjid Abdul Aziz bin Baz:

<http://www.masjidathari.com/about-al-athariyyah/>

email: info@al-athariyyah.com



Daar-ut-tawheed

<http://daaruttawheed.com/>

Address: Woolwich Common Community Centre, 16 Leslie Smith Square, London, SE18 4DW.

Daru Tawheed Oxford



<http://darutawheed.co.uk/>

THE SALAFI MASJID

SALAFI PUBLICATIONS BIRMINGHAM UK

Salafi Masjid – Birmingham, Small Heath

<http://www.wrightstreetmosque.com/>

Wright Street, Small Heath, Birmingham B10

Call: 0121.773.0033 (Overseas: +441217730033)



Masjid Sunnah An Nabawiyyah – Birmingham Aston (Also part of Salafi Publications)



Masjid al Furqan

Masjid al Furqan

<http://masjidfurqan.co.uk/>

Address: 105 Roundwell Street, Tunstall, Stoke on Trent, Staffordshire ST6 5AW



Masjid Sunnah – Sheffield

<http://masjidsunnah.org.uk/>

18 Kirk Street, Sheffield, South Yorkshire S4 7JX

Email: info@masjidsunnah.org.uk

Tel: 0114-2700668



Al Baseerah – Bradford

<http://www.albaseerah.com/>

Masjid As-Sunnah Bradford 3 Paternoster Lane, Bradford BD7 3DS

Tel: 01274 501736

Email: info@albaseerah.com

المركز | The Salafi Centre
السلفي | of Manchester

Salafi Centre of Manchester

<http://salaficentre.com/>

2 Dudley Street, Cheetham Hill, Manchester, M8 9DA



CARDIFF | DAWAH

<http://cardiffdawah.co.uk/>

148 Penarth Road, Grangetown, Cardiff, CF11 6NJ

Further Useful & Authentic Salafi Websites:

English:

<http://www.islamagainstextremism.com> | UK

www.salafisounds.com | Birmingham UK

www.salaf.com | UK

www.aqidah.com | UK

www.themadkhalis.com | UK

www.asharis.com | UK

www.salafitalk.com | UK

www.SalafiPublications.com | Birmingham UK

www.islaam.ca | Toronto Canada

www.alBaseerah.com | Bradford UK

www.dusunnah.com | Shepherd’s Bush, London UK

www.cardiffdawah.co.uk | Cardiff, Wales UK

www.salaficentre.com | Manchester, UK

www.SalafiPublications.com | Birmingham UK

www.SalafiMasjid.com | Birmingham UK

www.markazmuaadh.com | Slough UK

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