OMAR BAKRI CALLS FOR THE BRITISH GOVERNMENT TO GIVE HIS BRITISH RESIDENCY STATUS BACK, ALONG WITH A CALL FOR HIS CIVIL RIGHTS TO BE RESPECTED!!?

Sunday October 14 2007 CE

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

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

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

{Aali-Imraan (3): 102}

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴾

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

{an-Nisaa (4): 1}

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

{al-Ahzaab (33): 70-71}

To proceed:

The disgraced fraud of a "Sheikh" Omar Bakri Fustuq has today, Yawm ul-Ahad 2nd Shawwaal 1428 AH/Sunday October 14th 2007 CE, appealed on *al-Jazeera* (Arabic) TV for the British government to grant him his civil rights and to give him his British residency status back!!!?[1] However, he neither pronounced his request on any English channels nor on his own English language website! So here for example: http://www.obmonline.net/ we find no mention whatsoever of his recent appeal for his beloved British passport to be returned and this again demonstrates the lying, cheating and deceptive tactics of Bakri. So while he appeals for his beloved British passport to be given back to him on Arabic TV he continues promoting *takfeer*,

[1] We initially stated that he called for his British citizenship back, but actually from what we know he does not have British citizenship. We have also found an Arabic transcript of the story that was picked up in *ash-Sharq al-Awsat* (London), by Muhammad ash-Shaafi'ee (Mohammed Shafey), dated: Yawm ul-Ahad 2nd Shawwaal 1428 AH/Sunday October 14th 2007 CE. Refer to the Arabic article here: http://www.aawsat.com/details.asp?section=4&issue=10547&article=441214&search=عمر%20بكري&state=true

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ghuloo and ignorant concepts of jihad amongst English speaking youth who do not understand Arabic! So beware!

The only article that we found had picked up on the story was an article by Muhammad ash-Shaafi'ee in *ash-Sharq al-Awsat* (London), dated with the same date mentioned above when he was on *al-Jazeera*, the story can be read in Arabic here[2]: http://www.aawsat.com/details.asp?section=4&issue=10547&article=441214&search=عمر%20بكـــري&state=true

The article says:

بكري: أطالب بريطانيا بمحاكمتي أو السماح لي بالعودة لرؤية أولادي

الإسلامي السوري لـ «الشرق الأوسط»: أنا محاصر من كل مكان وتركت عملي.. وقوات الأمن اللبنانية رحلت 14 إسلاميا من تلامذتي

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

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

لندن: محمد الشافعي

قال الإسلامي السوري عمر بكري فستق المقيم في بيروت انه يخضع لضغوط امنية تحاصره من كل مكان، مما اضطره الى مغادرة وقف اقرأ الذي كان يعمل فيه، وكذلك مدينة طرابلس الى العاصمة بيروت». وأوضح بكري الممنوع من دخول بريطانيا، انه يعيش حالة مأساوية في شقته بعيدا عن عائلته التي تعيش في بريطانيا. وقال انه سيزور السفارة البريطانية غدا وسيتحدى قرار منع عودته الى العاصمة البريطانية من اجل حضور العملية الجراحية الخطرة التي ستجريها ابنته راية الإسلام. وقال بكري في اتصال هاتفي أجرته معه «الشرق الأوسط»:«إما أن توجه لي السلطات البريطانية تهمة مثبتة وتطالب بسجني، أو أن تعلن السلطات البريطانية بأنني لست مطلوبا لها ولا متهما بأية جريمة، وفي هذه الحالة يمكنني العودة الى أهلي». وقال ان الضغوط

[2] It can also be seen here:
http://www.manaar.com/vb/showthread.php?p=44685
http://www.manaar.com/vb/showthread.php?t=15682

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الأمنية التي يتعرض لها في لبنان اضطرته الى مغادرة مكتبة الوقف الإسلامي في طرابلس بشمال لبنان، وحرمته من الحصول على أي تأشيرة للسفر». وتساءل: «لماذا كل هذه الضغوط على أمثالي هذا ظلم كبير، والظلم ظلمات». واوضح: «أريد أن يسمع العالم وأن يعرف بأنني لم أرتكب جريمة قط في حياتي، وما هذا أعامل معاملة المطلوبين الفارين، وأحرم من حقوقي المدنية، إما أن تثبت بريطانيا للعالم بأنني قد ارتكبت جريمتي على أراضيها وتطالب بسجني، أو أن تعلن بأنني بريء من التهم الإعلامية التي توجه لي من قبل بعض وسائل الإعلام الغربية». وقال: «كل ما أريده الآن، استرجاع حقي في إمكانية زيارة أولادي ولو لأيام معدودة».

London: Muhammad ash-Shafi'ee

The Syrian Islamist, Omar Bakri Fustuq resident in Beirut, said that he is subject to pressure from security surrounded everywhere, which forced him to leave the Iqra Foundation where he had worked, as well as the city of Tripoli to the capital Beirut. Bakri was barred from entering Britain and said that he is in a tragic situation in his apartment away from his family living in Britain. He said that he will visit the British embassy tomorrow and challenge the decision to prohibit his return to the British capital to be there for the operation on his daughter (named) Raa'yat ul-Islam. Bakri said in a telephone interview with «ash-Sharq al-Awsat»: «Either the British authorities charge me with that which is affirmed and imprison me, or the British authorities declare that I am neither wanted nor accused of any crime, in which case I can return to my family». He said that the pressure against security in Lebanon compelled him to leave the Islamic endowment office in Tripoli in northern Lebanon, and deprive him of access to any kind of visa for travel». He asked: «Why is there all this pressure on the likes of me, all of this great injustice, and darkness».[3] He explained: «I want to let the world know that I have never

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

﴿ قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ﴾

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

{Aali-'Imraan (3): 165}

And Allaah says,

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committed a crime ever in my life, so what is this wanted fugitive treatment, and I am being deprived of my civil rights. So either Britain proves to the world that I have committed crimes on its territory and seeks my imprisonment, or they declare that I am innocent of the charges directed me by some western media». He said: «All I want now is the possibility of recovery of my right to visit my children even for a few days».

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

Among the pressures brought to bear on him which Bakri objected to he told «ash-Sharq al-Awsat» were that more than 14 young people from his students have been deported in

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"Thus do We recompense the criminal people."

{Yoonus (10): 13}

And Allaah says,

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

{Room (30): 41}

And Allaah says,

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

{ash-Shooraa (42): 30}

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after they came to visit him in Lebanon. One of them was a fundamentalist residing in a hotel in the capital, Beirut. He went to visit him (i.e. Bakri) last week, and the hotel manager activated the Security devices and informed the Lebanese Public Security who then asked Bakri to advise all British brothers not to attempt a visit in Lebanon if they have the intention of meeting him even for a moment. Although Bakri know that is his return to Britain complicated by his lawyer, he still called for Britain to either try him and charge him of any accusation or allow him to return to see his six children, five grandchildren and his wife, and attend urgent surgery for his daughter Raa'yatul-Islam.

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

FIRST – 'Omar Bakri Denounces "Sheikh Google"', 18TH AUGUST 2007 by Mohammad Al-Shafey in ash-Sharq al-Awsat[4]:

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

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

A: My Islamic speeches have not changed. My interviews are characterized by politeness and composure coupled with firmness. At demonstrations and rallies, my speeches are strong. Of course, for every occasion there is a suitable address. A sincere observer of my live speeches in London would have noticed that they were characterized by originality, clarity, and firm ideas, and that they were completely different from what some western media conveyed after subjecting them to censorship, editing, and distortion that changed the meaning and distorted the ideas. This has been and remains the case in the British newspapers, as I have been exposed to a widespread

[4] http://www.asharq-e.com/news.asp?section=3&id=9924

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media smear campaign in Britain. However, I think that the real cause [behind the perceived change] lies in the fact that some Lebanese media organizations have dealt with me in a transparent way that was not the case with many western media organizations, or even with the famous Arab television satellite channels, except in the interviews that were broadcast by the BBC channels and Sky News. There is no doubt that my appearance in the Lebanese media, with such transparency, has been my golden opportunity to respond to the media charges that the western media and newspapers accuse me of. It has been a great opportunity for me to speak to the people live on the air - **as an expert on Islamist movements** - without being defamed, and to be able to focus on the ideas rather than spending time rejecting lies. This used to happen in Britain a lot during interviews and people would think that the accusations were true if I did not refute them to save time in the interview. Lebanese newspapers and magazines have conducted many interviews with me without distorting or changing what I say. I was surprised by the sincerity of the Lebanese press, at least with me personally; despite the political and sectarian inclinations of these newspapers and magazines.

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

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

As for the statements that have been attributed falsely to me or to my followers, such as the statement that Islam permits the destruction of children's schools, the killing of women, children, and the innocent, that Britain is a toilet for the Muslims, and other trivia and falsehoods; such comments have been spread to harm us.[5]

[5] Have they indeed? Let's go straight to the horse's filthy mouth (as it were!):
Here in the following video he claims that the majority opinion is that even children of the non-Muslims are not innocent as this is only for the Muwahhiddeen; he also refers to the "magnificent 19"; praises Aboo Musab az-Zarqaawee and makes takfeer of King Fahd: http://www.youtube.com/watch?v=guQhWjm6do8

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

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

<u>I am a Salafist Muslim in my creed and in my ways</u> because God Almighty has praised and recommended this as He addressed His Messenger (PBUH) and his companions, may God be satisfied with them, in Surah Al Baqarah, Verse 137: 'So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God will suffice thee as against them.' Therefore, whoever agrees with the creed and way of our righteous predecessors, i.e. God's Messenger, his companions, and his household, is guided by God, and whoever disagrees with them is one of the people of the schism.[6] There is no doubt that collective work towards preaching God's word and for the establishment of the Islamic caliphate is a Shariah duty to which I am committed in the same way that I am committed to prayers and to fasting. This has to be done in a clear way according to Shariah, which is calling for God through wisdom, good advice, and the promotion of virtue and prevention of vice.

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

A: I believe that the British people were safer when the Islamic preachers in Britain were free because these preachers were able to control and rationalize the anger of the Muslim

http://www.youtube.com/watch?v=Eq7IkMKLAok – here he condones al-Qaida and suggests that they be supported and protected!

http://www.youtube.com/watch?v=zOv5X18SD9w – here he praises a cult of death and makes takfeer of Saudi Arabia

[6] This is a mere claim, Omar Bakri is not *Salafi* as he is not known to ever refer to any of the *Salafi* scholars and their works of creed whatsoever.

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youths in Britain,[7] caused by the government's hostile policies towards issues related to Islam, and the double-standards in dealing with the Palestinian issue in favor of the Israeli enemy...

Q: What are you doing in Tripoli?

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

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

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

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

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the family and loved ones, I bear the burden of cooking, cleaning, washing, ironing, and so on. However, praise be to God, I communicate with my wife, my children, and my friends in Britain through the Internet and the telephone.

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

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

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

A: The truth is that the Islamic commitment and Islamic preaching that I saw in Britain was stronger among the Muslims in Britain than in Lebanon. They were more cohesive, better established, and more sincere. This is because in Britain there are no nationalistic or ethnic inclinations between the Arab Muslims and non-Arabs. Moreover, the Muslims in Britain are economically independent and financially successful, a fact that allows them to be free from slavery and those who try to exploit their conditions. The call to non-Muslims to convert to Islam in Britain is stronger, better known, and more successful than it is in Lebanon, because of the absence of political sectarianism. Therefore, the rate of conversions to Islam in Britain is over 18 people a day.[8] The Christian sect in Lebanon is politicized; also the Muslims practice political activity on religious sectarian basis. These sectarian obstacles make inviting non-Muslims to convert to Islam difficult and infrequent.

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

A: I still believe that Muslim youths in Britain today lack Islamic authority and that Britain is short of Islamic preachers who the youth can trust, and who are capable of guiding the youth so that they do not fall prey to those who believe that there are no pledges or security between the Muslims living in Britain and the non-Muslims. Because of the failure of the so-called "moderate Islamic organizations" that are loyal to the British government to attract Muslim youths, some of

[8] Hence, his intense desire to return to the UK and participate in the place where he really thinks "the da'wah among Muslims is stronger"!?

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these youngsters resort to "Sheikh Google" or "Sheikh Yahoo," i.e. the Internet in search for fatwas, which were the reasons behind the failed attacks in London. They might find a religious ruling on the internet that is suitable for the situation in Afghanistan and Iraq, but unsuitable for the situation in Britain.

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

A: If the British authorities grant me a visa for a visit, I will visit my family and my loved ones in Britain, but the issue of returning to live in Britain would mean that I would sue the Home Office in the British courts. This is not allowed by Shariah and is not going to happen, because I am not going to resort to the man-made British courts to restore my permanent residence, which was withdrawn by the British Home Office.[9] Bear in mind that I have not been charged with any crime in Britain or in any other country. Some British human rights and judicial organizations might call for allowing me to return in order to bring the family together again and because so far I have not been charged with any crime in Britain.

WHO IS OMAR BAKRI MUHAMMAD FUSTUQ?

A Syrian of dubious background, his name 'Fustuq', sometimes spelt 'Fostok', is the Arabic word for 'Pistachio nut' in Shaam. According to the Islamic researcher 'AbdurRahmaan ibn Muhammad ad-Dimishqiyyah has noted: he is from Halab (Aleppo) and is Lebanese by residence (before and after his time in the UK). He was one of the main symbols of *Hizb ut-Tahreer* in the 1990s despite his ignorance of the Arabic language in general and of the Qur'aan specifically, in terms of reading, understanding and application; not to mention his hastiness in delivering

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

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'fataawaa'! He is a pseudo scholar and a person of false propaganda and proof of this is that he claims in his book *Essential Fiqh* (London: Islamic Book Company, 1996) that he graduated from numerous universities, the most of important of which being *Umm ul-Qura'* in Makkah, the *Islamic University of Madeenah* and *al-Azhar* in Egypt, along with the *College of Sharee'ah* in Damascus!!? As he knew how honoured the names of Makkah and Madeenah were with the non-Arab Muslims, he claimed that he spent his life studying between these two holy cities.

His biography is not unknown as during his time in the Kingdom of Saudi Arabia he did not study Islamic knowledge in any of the universities, rather he was an employee for the company *Eastern Electric* owned by Shamsaan and 'Abdul'Azeez as-Suhaybee in Riyadh. Then he went to the branch in Jeddah and during that time he did not study in any university, rather he went to America for a few months to study English and suddenly left and went to London and became the *muftee* of *Hizb ut-Tahreer*. Therefore, if he studied at these institutions he has to produce his certificates from the universities of *Umm ul-Qura'* in Makkah and the *Islamic University of Madeenah* if he is truthful! He used to be entrenched in *tashayyu'* (Shi'ism) and used to teach the "Ja'fari madhab" saying that it was from *Ahl us-Sunnah*, and Bakri thus held that it was okay to say in the adhaan "Come to the best of actions". Yet at the same time he used to slander the *salafees* and brand them as being "Wahhabis", like the *Sufis*, indicating his simplistic and erroneous stances.

Bakri, like Abdul-Qadeem Zaloom one of the former heads of *HT*, used to curse the *da'wah* of Muhammad ibn 'AbdulWahhaab and accused him of being in the service of the British to bring down the Ottoman state, which as we shall see is what Bakri is guilty of himself. But what is odd is that they used to accept the narration of a non-Muslim spy and consider that as trustworthy yet reject the conditions for trustworthy narrators in regards to ahad narrations!! So for Bakri and his followers in HT during the nineties, and the same is still the case for *HT* today, spies, enemies of Islaam and journalists are trustworthy to relay and report from yet a single companion of the Prophet *(sallallaahu alayhi wassallam)* is not![10]

After *9/11* Bakri claimed to be *salafee* in *'aqeedah* (!?) yet this was a mere claim as he never once used to refer back to the *salafee* scholars and still preceded giving his own extremist and erroneous, he rather became more fervent in his *khaarijiyyah*. He is also known for making very extreme statements via the media yet never ever was apprehended by the British government for his incitement and agitation. So for example, on 19 April 2004 in an interview with a Portuguese magazine called *Publica*, Bakri stated;

[10] See 'AbdurRahmaan ibn Muhammad Sa'eed Dimashqiyyah, *Hizb ut-Tahreer* (Istanbool, Turkey: Maktabah al-Ghurabaa', 1417 AH/1997CE), pp.63-66

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> **"It's inevitable. Because several attacks are being prepared by several groups…one very well organized group in London calling itself 'al Qaeda Europe' appears has a great appeal for young Muslims. I know that they are ready to launch a big operation."**[11]

In January 2005 CE Bakri, via live internet broadcasts urged British Muslims to join *al-Qaeda* and that the British government had violated the 'covenant of security' due to their anti-terror legislation. He asserted that the UK had become *Daar ul-Harb*. Nafeez Mosaddeq Ahmed highlights:

> **Bakri's statements clearly suggest that he had advance warning of the plans to conduct a domestic terrorist attack in London by a British-based group, al-Qaeda in Europe. This, in turn, suggests that he was in a position to be directly acquainted with the relevant terrorist planning; and by implication that being so acquainted, he must have had sufficient contact with the planners and/or their terrorist associates.**[12]

Ahmed also mentions:

> **Further firm evidence of a direct connection between the bombers and al-Muhajiroun came in the form of a confession made by al-Qaeda suspect Muhammad Junaid Babar, detained in New York for attending an al-Qaeda terror summit in Pakistan. Babar admitted to US authorities that he knew the chief London bomber, Mohammed Siddique Khan. Babar was a member of the Queens branch of al-Muhajiroun. Reportedly part of a terrorist network in Pakistan, Babar was also connected with the March 2004 plot uncovered by the police. After pleading guilty in June 2004, he turned informant for the security services.**[13]

Bakri boasted in a 2002 interview: **"The British government knows who we are. MI5 has interrogated us many times. I think now we have something called public immunity."**[14]

Also, *al-Muhaajiroon* published *'fataawaa'* from Bakri inciting acts of violence and terrorism against governments including a death threat against the Pakistani military leader Musharraf, after making *takfeer* on him after *9/11* on *BBC* news in September 2001 and also a call to kill Boris Yeltsin and even a call to assassinate Tony Blair in 2004!!? Bakri had already made *takfeer* of the

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[11] See his lecture pre 7/7 here for example: http://www.youtube.com/watch?v=JLh4xka1kSQ and also here: http://www.youtube.com/watch?v=zOv5X18SD9w

[12] See Nafeez Mosaddeq Ahmed, *The London Bombings: An Independent Inquiry* (London: Duckworth, 2006), pp.54-55.

[13] See Ahmed, *op.cit.*, pp.58-59

[14] Ahmed, op.cit.,p.72

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Taalibaan regime in August 2001 CE in a letter that Bakri wrote to Mullah 'Umar wherein he branded Afghaanistaan as 'Daar ul-Kufr' under the Taalibaan and not an abode of Islaam!? See: *'Ash-Sharq al-Awsat'* newspaper; no. 2 August 2001 CE

Bakri also boasted that his brother had joined *al-Qaeda* and had received a one year course in weapons and evasive vehicle manoeuvring in Texas and Scotland!!? More recently, Aboo 'Izzaddeen 'Umar Brooks and Aboo 'Uzayr stated on national British TV (BBC2's *Newsnight* programme) last year after *7/7* that **"martyrdom operations are completely praiseworthy"** (!!) and Aboo 'Uzayr described the *9/11* bombers as being **"the magnificent 19"**!!? Then they wonder why police raid as they do in East London!? They only do so due to the agitation and negative image of Islaam that they hear from the likes of the blind followers of Bakri Lubnaanee! With regards to all of this Nafeez Ahmed states:

> **These selected citations are only a small representative sample of hundreds of inflammatory anecdotes, documents and speeches made by Bakri and other leading members of al-Muhajiroun. Inciting people to violence breaks existing UK law and under normal circumstances would lead to arrests, charges, prosecution, and in appropriate cases, deportation. After the London bombings, the government called for new legal powers to tackle terrorism. <u>But this only highlights the question of why the government failed to use the powers it already had?</u>**[15]

Nafeez Ahmed then superbly notes;

> **The security and intelligence services knew that al-Muhajiroun was recruiting aggressively and successfully in the UK. They knew that individuals radicalized by the group had fought and died in Afghanistan. By consistently refusing to arrest and charge members of al-Muhajiroun for their post-9/11 terrorist training and recruitment programme, which by their own proud admission allowed British Muslims to be trained in al-Qaeda camps in Afghanistan in preparation for future terrorist operations on UK soil, <u>British authorities left intact the networks that radicalized Siddique Khan and his companions. We have had no explanation for this apparent lapse</u>…**[16]

Websites which still promote Omar Bakri include 'islambase.co.uk' and the vile website of his Khawarij followers in New York, known as the 'Islamic Thinkers'!? As for the *juhaal* from 'Islamic Thinkers' then not only are they oppressing themselves with their slander of the Salafi scholars who they have include on a 'list of scholars to be avoided' but they have thereby placed

[15] See Ahmed, *op.cit.*,p.76

[16] Ahmed, *op.cit.*,p.82

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themselves up as able and competent individuals who are able to decipher who is a scholar. Furthermore, on their 'list of scholars to be avoided' that have falsely included: al-'Allaamah 'Abdul'Azeez Aali Shaykh, al-'Allaamah Saalih al-Fawzaan, al-'Allaamah Rabee bin Hadee, Shaykh Khalid al-Anbaree and Imaam Sudays!? What can also be observed is that the 'Islamic Thinkers Society' refrained from mentioning any of the Salafis of New York, due to their obvious fear of the Salafis and their realisation that they can only slander and attack those who are far from them, as opposed to the Salafis who are on their own doorsteps in New York, so beware of this strategy of cowardice, spinelessness and baatil from the 'Islamic Thinkers Society' – who are better of being called the 'Erratic Stinkers Society'!

Moreover, the 'Erratic Stinkers Society' curse and slander the scholars but remain silent as to who to take Islamic knowledge from but it is evident that the likes of Omar Bakri are the ones they return to for 'ilm'!? Indeed, within their *'Press Release to the Media'* the speaker cannot even recite *Khutbah ul-Haajah* correctly and at one point even states that "we fight against Allaah"!! - refer to the link below, the speaker says this exactly eighteen minutes into the talk! Not to mention the lack of referring to what Allaah says and what the Prophet *(sallallaahu alayhi wassallam)* says and a whole array of other errors and *jahl* within their so-called *'press release to the media.'* See: http://video.google.co.uk/videoplay?docid=-3982856370526939649&q=ITS+Press+Release+to+the+Media

These are the so-called *'Islamic Thinkers Society'*, they should seriously *think* about learning Arabic first and then *think* about how to read *Khutbah ul-Haajah* correctly before even *thinking* that they can pass judgments of *takfeer* upon the Muslim rulers without *'ilm* or precedence from the scholars! Similarly, in their *'Press Release to the Muslim Communities of North American'* after nearly forty minutes of personal gripes and making *takfeer* of the Muslim rulers (thus making their blood, property, honour and wealth *halaal*) they only mention one *hadeeth* from the Prophet *(sallallaahu alayhi wassallam)*! And these are the people who claim they want to return to the rule of the Prophet *(sallallaahu alayhi wassallam)*?!

As for their slander of the Salafi scholars, then the *Allaamah*, the knowledgeable Shaykh, Dr. Saalih al-Fawzaan *(hafidhahullaah)* was asked:

> **"We live in a country of kufr wherein there is much filth and we hear those who openly abuse the scholars of this country (i.e. Saudi Arabia). To the extent that we hear them say, about the Council of Senior Scholars, that they are the 'Council of Senior Employees (of Saudi Arabia)', and they curse the scholars of this country (i.e. Saudi Arabia) as being in positions and compromising. Rather, takfeer has even been made of them! And it has been**

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said that they pledge allegiance to the transgressors. How can we rebut this idea and how can we refute them?"

The answer from Shaykh Saalih al-Fawzaan:

"This does not harm the scholars of this country (i.e. Saudi Arabia) at all! Those who say such things fall into great sin and evil so do not be grieved by them. They said about the Messenger (sallallaahu alayhi wassallam) more than that! They said that he was a magician, a madman, sick, a lying soothsayer, so these sayings are not strange at all and do not harm the scholars of this country and all praise is due to Allaah. [17] **This type of speech returns on to the one who says it with sin and harm so do not let their speech grieve you."**[18]

Imaam Muhammad bin Saalih al-'Uthaymeen *(raheemahullaah)* stated, in words which are for the most part applicable to Yamin Zakaria:

"I ask Allaah to support the scholars against what is leveled against them from the tongues of the foolish minded ones, as there are many things which the scholars face.

FIRST: We hear things that are ascribed to the people of knowledge, who are trusted, yet when we check we find out that it is not at all like how it has been said.[19] **Much of what is said "So and so is like this…" when we actually check we find out that the situation is not**

[17] So the statement of the 'Islamic Thinkers Society' does not harm the scholars at all:

Saleh Al-Fawzaan is well known for his efforts to soldify *[sic]* the throne of the apostate rulers, for which he openly calls the masses on Saudi television. He also holds the Tawagheet as their wilatul 'Umoor despite the fact that they rule by other than Sharee'ah and have opened Arabia for the Crusaders to invade and kill Muslims in Iraq and Afghanistan. He falsely labels those who stand against tawagheet and those who defend themselves from the Crusaders as Khawarij, and a people of bida'a who should be crushed and annihilated. He is also engaged in spreading misinformation against them in order to defame the those who are defeniding *[sic]* the honor of the Muslim Ummah in the eyes of the public and diminish their support. He and his daughter can be seen travelling back and forth from Saudi Arabia to England without any hassle from the authorities whatsoever.

Another sample of their false linking and serious allegations, for Shaykh Saalih al-Fawzaan has never been to England, let alone for regular treatment with his family!

[18] Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, Muhammad bin Fadh al-Husayn (editor and compiler), *al-Ajabaat ak-Muhimmah fi'l-Mashaakil al-Mumilah* (Riyadh: Mataabi' al-Humaydee, 1425 AH/2004 CE, Second Edition), pp.35-36

[19] Indeed, so we are not going to blindly follow the writings of the self-styled 'independent Islamic thinkers' and petty columnists who slander the Salafee scholars and actually aim to achieve fame from such despicable actions.

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like that at all. This is a great crime and especially if the Messenger of Allaah (sallallaahu alayhi wassallam) said *"Indeed, lying upon me is not like lying on someone else"*[20] **or words to that effect.**

So lying about the scholars is connected to the Divine Legislation of Allaah and is not like lying on other people because it includes a Divinely Legislated ruling that is related to a trusted scholar. For this reason whenever the people trust a scholar more, the lies about him will increase and become more dangerous. Because when you say to any common person "So and so said…" they will not respond to you, but if you say "So and so from those who are trusted said…" they will listen to you. So you will find some people who have an opinion or an idea which they think is the truth and they thus try to establish people upon it, yet the only way they can find to achieve this is to lie about one of the trusted scholars and say "this is what so and so said, this is a very dangerous matter, it is not attacking the scholar personally, but it is related to the regulations of Allaah."

SECONDLY: Blowing up errors out of proportion, as I have just said, is also dangerous and vile, as a scholar is a human who makes mistakes at times and is correct at other times. However, if a scholar makes a mistake it is incumbent on us to contact him and we can ask him: "did you really say this?" and if he says "Yes" yet we see that it was a mistake we can say to him: "Do you have any evidence for this?" so if we get into a discourse the truth will become clear. Every (true) scholar is just and fears Allaah, the Exalted and Majestic, and must return to the truth and must make known his retraction also. As for inflating mistakes and then mentioning worse things about the scholar's situation then there is no doubt that this is showing enmity against your brother Muslim, and is also showing enmity against the Divine Legislation, if I am able to say this. Because if the people trust a person and then his trustworthiness is doubted, where will the people turn to? The people will be left wavering without a leader to guide them with the Divine legislation of Allaah. Or are the people supposed to turn to an ignoramus who misguides the people from the path of Allaah unintentionally? Or are the people supposed to turn to an evil scholar who blocks them from the path of Allaah intentionally?"[21]

[20] Part of a *hadeeth* reported by al-Bukhaaree, *hadeeth* no.1291 in *Kitaab ul-Janaa'iz (Funerals)* and Muslim also in *Kitaab ul-Janaa'iz*, *hadeeth* nos. 2154, 2155 and 2156; from al-Mugheerah bin Shu'bah *(radi Allaahu 'anhu)*. The rest of the *hadeeth* is famous: *"…whoever lies about me intentionally then let him prepare to take his seat in the Hell Fire."*

[21] Imaam Muhammad bin Saalih al-'Uthaymeen, 'Alee bin Hasan Aboo Lowz (ed.), *as-Sahwa al-Islaamiyyah – Dawaabit wa Tawjeehaat, Vol.1* (Riyadh: Daar ul-Qaasim, 1417 AH/19 CE, Fourth Edition), pp.230-231

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Shaykh Saalih al-Fawzaan also stated in regards to mockery of the scholars and accusing them of compromising and being 'in the pocket' that:

> **"It is incumbent to respect the scholars of the Muslims as they are the inheritors of the Prophets and making a mockery of them is considered to be making a mockery of their position and inheritance from the Prophet (sallallaahu alayhi wassallam), and mockery of the knowledge which they carry. So whoever mocks the scholars, also mocks the Muslims firstly, as the scholars must be respected for their knowledge and position in the ummah. If the scholars are not to be trusted then who should be trusted? And if trust of the scholars is lost to whom shall the Muslims resort to help them solve their problems and explain the regulations of the Divine Legislation? At such a point the ummah will lose out and corruption will spread. So if the scholar works hard is correct then he gains one reward, yet if he strives hard and errs he gains one reward, and his (Islamic scholarly based on the Qur'aan and sunnah) error is forgiven. What is there for the one who mocks the scholars expect punishment? History is the best witness of this, past and present and especially if the scholars (that are being mocked) are those who referred to regarding issues affecting the Muslims, such as the Council of Senior Scholars (in Saudi Arabia."**[22]

Shaykh Saalih al-Fawzaan was also asked:

> **"Due to events in the past, some of the Muslims ally themselves to the kuffaar due to a fatwa heard by some students of Islamic knowledge. What is the ruling on that?"**

Shaykh Saalih responded:

> **"I do not think that there is a Muslim who allies to the kuffaar however you explain allegiance with a misunderstanding, as the one who allies to them can be ignorant, a non-Muslim or from the hypocrites. As for the Muslim then he does not have allegiance to the kuffaar yet there are some actions which you consider to be allegiance when in reality is not allegiance. These are things like buying from and selling to the kuffaar, giving and receiving presents from the kuffaar and the like are all permissible and not allegiance to the kuffaar. Rather, these things are from worldly interaction and beneficial exchanges, such as also hiring a disbeliever for work. These are like the beneficial exchanges of the Messenger of Allaah (sallallaahu alayhi wassallam) when he hired 'Abdullaah bin Urayqit al-Laythee to guide him on the way to hijra, while Abdullaah was a disbeliever, in order to help due to his experience on the tracks, so that is permissible. It is also permissible for a Muslim to hire out his services for kuffaar to use if necessary as this is from the door of**

[22] Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, *op.cit.* pp.37-38

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beneficial exchanges and not from the door of love. To the extent that a disbelieving father must be righteous to him and this is not from the door of love. Allaah says,

"You will not find a people who believe in Allaah and the Last Day, having affection for those who oppose Allaah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written eemaan in their hearts, and strengthened them with spirit[23] from Him. And He will admit them to Gardens under which rivers flow to dwell therein forever. Allaah is pleased with them, and they with Him. They are the Party of Allaah, indeed, it is the Party of Allaah that will be successful."

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

However, he (who has a disbelieving father) has to be righteous and good to him, this is from worldly goodness. There are aspects of interaction with the kuffaar such as peace treaties, covenants and trusts with the kuffaar which are all allowed and is not 'allegiance' (to the kuffaar). There are some things which some ignoramuses think are allegiance when in reality, are not allegiance. There are situations when the Muslims are in danger and the kuffaar avert such a danger from the Muslims, then this is not mudaahanah (compromising) this is mudaarah (being amicable and harmonious).[24] So there is a

[23] i.e. "that which gives life", explained as the guidance of the Qur'aan or victory over their opponents.

[24] *Mudaarah* literally means to be amicable, affable and harmonious and in the context of the *Sharee'ah* the scholars have noted that it is given away some of your *dunya* for the preservation of the *deen*. As Shaykh Saalih is emphasizing here it is known by the scholars that *mudaarah* is different from *mudaahanah* (to compromise). Imaams Bukhaaree and Muslim *(raheemahumullaah)* in their *saheehs* within their sections on manners then include chapters on *mudaarah*. Al-Haafidh Ibn Hajar stated: **"..the intent of it is to ward off via kindness."** In *al-Qaamoos al-Muheet* it is stated about the definition of *daraa'*: **"To make something a deterrent, and**

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difference between being amicable and harmonious (mudaarah) and compromising (mudaahanah), as compromising is not permissible however mudaarah is. So when the Muslims are in danger they obtain mudaarah (harmony) of the kuffaar in order to avert such danger and this is not allegiance. The matters need to be understood and understood yet as for explaining every act of interaction with the kuffaar to be allegiance to them then this is ignorance and error, or deceiving the people. So such a person should not enter into such issues except the fuquhaa and the people of knowledge. It is neither for the students nor for the school teachers to enter into such issues and analyse, prohibit and criticize the

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to deter is to rebut, i.e. they rebutted each other in the argument." Examples of *mudaarah* in the Qur'aan are in Soorah al-An'aam (6: 108) and in al-Qasas (28: 54).

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

> **"Ibn Battaal said: Mudaarah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony. Some people think that mudaarah is mudahaanah and this is an error, as mudaarah is regrettable and mudaahanah is prohibited. The difference is: mudaahanah is taken from the word ad-Dahhaan (the painter) who glosses over something and covers what is actually there. The scholars have explained it as lying with a sinner and openly displaying happiness with what he is doing without forbidding him at all. Mudaarah is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does, and forbidding him with gentle speech and action, especially if his comradeship is needed and the likes of that."** (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.545)

Imaam al-Qurtubee stated:

> **"The difference between mudaarah and mudaahanah is that mudaarah is to surrender the dunya for the benefit of the deen and it is permissible and even recommended. Mudaahanah is leaving the deen for the dunya."** (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.469)

Ibn Qayyim al-Jawziyyah *(raheemahullaah)*:

> **"Thus mudaarah is praiseworthy and mudaahanah is censured , so there is a differenece between the two. The one who is mudaaree uses kindness with a person in order for the truth to manifest from the person or make him retract from falsehood. The mudaahin (compromiser) uses kindness in order for the person to remain established upon falsehood and leaves him upon his desires. Mudaarah is for the people of eemaan while mudaahanah is for the hypocrites. "** (*ar-Rooh*, p.231)

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people saying "this is allegiance to the kuffaar and they (scholars) do not know the Divinely Legislated rulings" this is dangerous on the one who says such things as he is speaking about Allaah without knowledge."[25]

[25] Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, *op.cit*. pp.54-56

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