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# The hijacking of British Islam

How extremist literature is subverting mosques in the UK

Denis MacEoin



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University. He has also written several books, including *Islam in the Modern World* (1983), *A People Apart: The Baha'i Community of Iran in the Twentieth Century* (1992), *New Jerusalem: reflections on Islam, Religious Fundamentalism, and the Rushdie Affair* (1993) and *From the Shaykhi Movement to the Babi Religion* (forthcoming). He has also written numerous articles in Islamic Studies, and contributed widely to the *Encyclopedia Iranica*, the *Encyclopedia of Islam*, and the *Encyclopedia of Islam in the Modern World*.

### Notes on Transliteration and Methodology

The different materials featured here have no systematic approach to the transliteration of Arabic names, titles and terms, with the result that some of them occur in two or three different versions. To avoid confusion, a consistent method has - as much as possible - been used, while alternatives have been shown where necessary.

It should also be noted that in some instances, where English language texts are being quoted, the quality of the English being cited is not always particularly high; still, the report attempts to stay as faithful as possible to the original sources.

In the pages that follow, several texts are mentioned more than once. The reason for this is simple. First, these works are amongst the most widely available in many of the mosques surveyed. Second, it allows readers to move straight to specific locations that interest them, and to observe in detail what material was found and where.

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And if he apostatises after that, his head should be chopped off, according to the Hadith: **'Whoever changes his religion, kill him'**[emphasis added].

*Fatawa Islamiyah - Islamic Verdicts, volume 5;*  
found at the East London Mosque; the London Central Mosque and Islamic Centre (the 'Regent's Park Mosque').

*Jihad* against a tyrant, oppressors, people of *bid'ah*, or wrongdoers. This type of **Jihad is best done through force if possible** [emphasis added], otherwise, by tongue, or else by abhorring their deeds in one's heart.

*The Islamic Digest of Aqeedah and Fiqh [The Islamic Digest of Belief and Jurisprudence];*  
found at the Al-Muntada Al-Islami Trust, west London.

You will not find any confusion in which the Jews did not play a role...Their attempt at trying to immerse nations in vice and the spread of fornication. The Jews controlled this kind of trade and promoted it. They manage the bars in Europe and the United States and in Israel itself.

*Al-Hadith wal-thaqafa al-Islamiyya [Prophetic Tradition and Islamic Culture] - 1st Grade High School;*  
found at the King Fahad Academy, west London.

In the beginning of the twentieth century, a movement for the freedom of women was launched with the basic objective of driving women towards aberrant ways. This was patronised by Jews and Christians who made known that their ambition was to lead astray the aliens [sic].

*Women Who Deserve to go to Hell;*  
found at the East London Mosque; and the Muslim Education Centre, High Wycombe.

Whoever takes part in stoning a married adulterer, is rewarded for that, and it is not fitting for anyone to abstain from it if a ruling of stoning is issued.

*Fatawa Islamiyah - Islamic Verdicts, volume 6;*  
found at the East London Mosque.

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## Executive Summary

This report is the result of a year long investigation carried out by Policy Exchange into the character of the literature currently available in mainstream sites of Islamic religious instruction in the UK.

During 2006 and 2007, four Muslim research teams travelled to towns and cities across the UK. They visited a large number of important Islamic religious institutions, including leading mosques, to determine the extent to which literature inculcating Muslim separatism and hatred of non-believers was accessible in those institutions - both in terms of being openly available and also being obtainable 'under the counter'. In total, almost 100 sites were visited.

Altogether some 80 books and pamphlets were collected for this report. Thirty-eight (48% of the total) were in English. Thirty-six were in Arabic (45%) and six (7%) in Urdu.

This material was then passed to an expert academic authority, Denis MacEoin, who together with a team of independent experts, translated it (where necessary) and then analysed its content. The result is this report. It provides excerpts of that material in easily accessible, reference format - offering a detailed compendium of exactly what was found and where. The texts presented here have been arranged according to the locations at which they were discovered. Some of them were available at multiple locations: that is why the reader will encounter several texts more than once. The end product is the most comprehensive academic survey of such literature ever produced in this country.

On the one hand, the results were reassuring; in only a minority of institutions - approximately 25% - was radical material found. What is more worrying is that these are among the best-funded and most dynamic institutions in Muslim Britain - some of which are held up as mainstream bodies. Many of the institutions featured here have been endowed with official recognition. This has come in the form of, official visits from politicians and even members of the Royal Family; provision of funding; 'partnership' associations; or some other seal of approval.

Within the literature identified here, a number of key themes emerge - many of which focus around the twin concepts of 'loyalty' and 'enmity'. Simply put, these notions demand that the individual Muslim must not merely feel deep affection for and identity with, his fellow believers and with all that is authentically Islamic. The individual Muslim must also feel an abhorrence for non-believers, hypocrites, heretics, and all that is deemed 'un-Islamic'. The latter category encompasses those Muslims who are judged to practise an insufficiently rigorous form of Islam. Much of the material is thus infused with a strident sectarianism, in which many Muslims - particularly the very large number of Sufis in this country and around the world - are placed beyond the pale.

More widely, Muslims are urged to separate themselves from people and things that are not considered Islamic; a separation that is to be mental, emotional, and at times, even physical. Western society, in particular, is held to be sinful, corrosive and corrupting for Muslims. Western values - particularly concerning the position and rights of women and in the realm of sexuality generally - are rejected as inimical to Islam.

On occasion, this attitude of deep-rooted antipathy towards western society

can descend into exhortations to violence and jihad against the 'enemies' of Islam. Such instances have been highlighted where they occur. Usually, the literature does not go that far, but is no less problematic for that. Without condoning or inciting terrorism, portions of it can sometimes provide a cultural hinterland - couched in religious terms - into which those who do encourage and conduct violence can move. They inculcate disgust for, and separation from, the unbelievers or 'kuffar', creating an ideological space which can be exploited by those who are prepared to justify and engage in terrorism against the West.

According to Deputy Assistant Commissioner Peter Clarke, Head of the Counter Terrorism Command at New Scotland Yard, five of the publications contained in this report have been found by the Metropolitan Police during the course of their criminal investigations into acts of terrorism since 9/11.

We recognise, of course, that hate and separatist literature is not the exclusive preserve of Muslims. On the contrary, offensive and troubling material is generated under the banner of most faiths. However, the hate and separatist literature found in some mosques and reported in these pages is of a wholly different order from that which one would expect to find in mainstream religious institutions of other faiths in this country today.

Adultery, apostasy and homosexuality, for instance, are deprecated by all the Abrahamic religions, and many others besides. But mainstream Christianity and Judaism, at least as practised in western Europe today, do not respond to these spir-

itual challenges with either an implied or an explicit threat of violence; nor do they seek to place the blame for developments such as birth control on dark conspiratorial forces (such as the notion that contraception is a plot to keep Muslim populations low).

Extremist literature enjoys a potency through its availability in prestigious sites of Islamic religious instruction across the UK. This makes it a major impediment to efforts by Muslims to integrate into mainstream British society.

Beyond the character of the literature under focus here, the report also exposes some of the forces vying for control of Britain's mosques: the Jamaat-e-Islami, the Deobandis and, in particular, the Wahhabites. With regard to the latter, it is clear that the influence of Saudi Arabia is both powerful and malign. Much of the material featured here is connected in some way with the Saudi Kingdom - whether by virtue of being written by members of the Wahhabite religious establishment; being published and distributed by official, or semi-official Saudi institutions; or being found in Saudi-funded, or linked, mosques and schools in this country. For this reason, the report argues, there needs now to be a proper audit of the costs and benefits of the Saudi-UK relationship.

This report offers a series of policy recommendations that might help the Government respond to the major problems identified here. Amongst the key proposals are:

- **Saudi Arabia is the ideological source of much of this sectarianism - and must be held to account for it. In particular, it has made little progress in halting the export of such materials. It must be far more transparent in disclosing the nature of the**

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publications it produces - and when, where and why they are sent overseas.

The Kingdom of Saudi Arabia should also be pressed to give full disclosure as to the extent and character of the support which it provides to a range of and Islamic institutions in the United Kingdom. The British Government must demand a far greater level of transparency from Saudi charitable institutions operating in this country - and these should be monitored, regulated and held to public account on a regular basis. Finally, the public must be told whether Islamic preachers and teachers in the United Kingdom are granted diplomatic status, as in the US - and if so, how many of them enjoy this.

- Islamic institutions in the UK must clean up their act. It is not acceptable that a minority - many of them purporting to represent mainstream British Muslims - should provide a home for extremist and separatist literature. This literature not only condemns non-Muslim society, but also frequently denigrates other Muslims - those whose standards of Islamic observance are deemed by the authors to be insufficiently pure or rigorous. It thus promotes both Muslim ghettoisation and Islamic sectarianism. Such literature must immediately be removed from religious institutions. The institutions themselves should be subject to greater regulation aimed at establishing a new 'gold standard' for genuinely moderate Islam.
- Islamic organisations to which the 'offending' institutions are currently linked - notably groups such as the Muslim Council of Britain (MCB) - must categorically repudiate the extremist, separatist and often sectarian material uncovered in this report and exert pressure for change.
- The Government and other authority figures - including politicians, members of the Royal Family and those in positions of influence more generally - need to set a higher standard for their public partners and stakeholder organisations. They must insist that those Islamic partners and stakeholders remove such extremist literature from their midst, even when they did not publish or distribute it themselves. The authorities should also urge that umbrella bodies must not tolerate such materials appearing in locations associated with affiliated bodies. For example, the Metropolitan Police Service and the Association of Chief Police Officers should reassess their willingness to embrace bodies such as the Muslim Safety Forum - the self-designated 'advisory body... on issues concerning British Muslims' - when some of their affiliate organisations have not cleansed their premises of the literature featured here. The terms of engagement with these bodies need now to be re-examined - and a proper audit conducted as to what is to be gained and lost by such engagement.
- The Government and other authorities should reassess whether it is right to place even a measure of responsibility for the future direction of policy towards Britain's Muslim communities in the hands of groups such as the MCB and the Islamic Foundation in Markfield, which are implicated in this report. For instance, there needs to be reconsideration of whether the Islamic Foundation is an appropriate organisation to develop 'leadership' among Muslim communities, or whether other, more suitable partners for Government exist. Establishing a body as a governmental 'partner' confers respectability and legitimacy. Greater 'due diligence' must be observed with respect to those who are to be seen as 'representatives' of British Muslims - and

engagement should be undertaken with those who encourage an authentically moderate form of Islam.

- The charitable status of institutions that harbour or purvey extremist and separatist literature must be reviewed and made subject to possible revocation. It is unacceptable that institutions that undermine community cohesion should benefit from the favourable legal and financial conditions - as well as the prestige and status - that charities enjoy.
- The problem of Islamic extremism in mosques has hitherto been attributed in large measure to the predominance of non-English speaking imams, who fail to communicate with the younger generation - leaving the latter vulnerable to the blandishments of extremists. Consequently, much of Government policy for countering the radicalisation process operates on the assumption that there needs to be a significant increase in the number of English-speaking imams. Yet, as this report shows an emphasis on promoting the English language will solve little. Much of the offending material revealed in this report is in English and the belief that problems can be dealt with through the promotion of English is deeply misleading. It is indicative of a technocratic approach that fails to tackle the real difficulty: separatist ideology. Until those particular religio-political doctrines are challenged and defeated, little meaningful improvement can be achieved.
- Islamic schools must be subject to clearer regulation and made part of a genuinely shared system of national education. It is unacceptable that Muslim children in some areas should receive an inferior standard of education.
- Women in Muslim and other minority communities must have their human rights upheld; consideration should be given to what steps can be taken to ensure this. A Royal Commission into the rights of women from minority communities is one obvious way of highlighting the problem. British Muslim women cannot be consigned to a position of inequality. Nor should the British Government fail to act against the oppression of a segment of its population - whether this is 'justified' on religious grounds or otherwise.
- Sectarianism cannot be tolerated - whatever the source. This is directed at all 'unbelievers'. But, significantly, it is also directed at many Muslims who do not subscribe to Wahhabite notions of 'pure' Islam, including Sufis and Shi'as. In particular, it is unacceptable that British school-children should be subjected to works such as *The Protocols of the Elders of Zion* - a well-known anti-Semitic forgery - and taught that this is a reliable, authentic, historical work. This and other such literature should be repudiated unreservedly and publicly by those who claim to speak for Muslim communities in the UK.
- Genuine attempts to establish inter-faith dialogue should be encouraged. For this to be done, it is vital that would-be partners in such initiatives 'practise what they preach'. It is hard to claim pursuit of a meaningful dialogue with other faiths, whilst intolerant and sectarian literature can be found on premises. For this reason, the advocates of dialogue from other faith groups must perform greater 'due diligence' on their Muslim interlocutors.



## Key quotes from the material

The scholars have mentioned that a person may become apostate for many reasons which can nullify his faith. These reasons would make someone's blood permissible to spill [to be killed for apostasy] and his wealth permissible to be usurped, because he is no longer a Muslim.

*Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya [Correct beliefs, their opposite, along with the treatise of the Divine presence]*

*Al-Manaar Muslim Cultural Heritage Centre, west London; Islamic Centre of Edinburgh; Birmingham Central Mosque; Markazi Jamiat Ahl-e-Hadith (Green Lane Mosque), Birmingham; Madinah Mosque, Oxford*

Some Examples of the Methods Employed by Zionism to Accomplish its Goals:

1. Instigating confusion, schemes and conspiracies throughout history [...] You will not find any confusion in which the Jews did not play a role.
2. Their attempt at trying to immerse nations in vice and the spread of fornication. The Jews controlled this kind of trade and promoted it. They manage the bars in Europe and the United States and in Israel itself.
3. Controlling literature and art by spreading the immoral pornographic literature...
4. Controlling the movie industry and art in the western world and elsewhere.
5. Cheating, bribing, stealing, and conning.

[...] The Jews are a people who were moulded with treachery and backstabbing throughout the centuries, and they do not keep their word nor honour their promise ...

*Al-Hadith wa'l thaquafa al Islamiyya [Prothetic Tradition and Islamic Culture]*

*-1st Grade High School Level:*

*King Fahad Academy, west London*

Some Kinds of Women Who Will Go to Hell

1. The Grumbler ... the woman who complains against her husband every now and then is one of Hell. [...]
2. The Woman Who Adorns Herself.
3. The Woman Who Apes Men, Tattoos, Cuts Hair Short and Alters Nature [...]
4. Women Who Kill Animals and Birds.

There are women who are careless in looking after pets. They neither feed them nor allow them to look for their food themselves.

*Women who Deserve to go to Hell:*

*East London Mosque; Muslim Education Centre, High Wycombe*

It is forbidden for a Muslim woman to marry a Christian man or any other disbeliever....

And when he makes a contract of marriage with her, it must be annulled immediately; and if the wife knew this [that she had married a Christian] and knew the ruling, she deserves to be chastised as does the guardian, the witnesses and the registrar, if they knew that. And if she bears children, they follow their mother in Islam. And if the husband embraces Islam, the contract of marriage should be renewed, after the truth of his acceptance of Islam has been confirmed, so that it should not be a device (in order to make the marriage legal). And if he apostatises after that, his head should be chopped off, according to the *Hadith*: **'Whoever changes his religion, kill him'**.<sup>1</sup>

*Fatawa Islamiyah – Islamic Verdicts, volume 5:*

*East London Mosque; London Central Mosque and Islamic Cultural Centre (The Regent's Park Mosque).*

1. Emphasis added.

Those who call for birth control or contraception are a group whose aim by this call is to plot against the Muslims in general, and against the Arab Muslim community in particular, so that they are able to colonize the lands and their people.

... birth control is not permissible under any circumstances ...

*Fatawa Islamiyah – Islamic Verdicts, volume 5:  
East London Mosque; London Central Mosque and Islamic Cultural Centre  
(The Regent's Park Mosque)*

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Whoever takes part in stoning a married adulterer, is rewarded for that, and it is not fitting for anyone to abstain from it if a ruling of stoning is issued.

*Fatawa Islamiyah – Islamic Verdicts, volume 6:  
East London Mosque*

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The shameful act of sodomy is one of the most repugnant of shameful acts...

It has been reported from the Companions<sup>2</sup>... that the punishment for one who does that or allows it to be done to him is that he be killed. Or, to be burnt or to be stoned. Or, to be thrown from the highest point (mountain, tower, lofty building etc.), then to follow it with stoning.<sup>3</sup>

*Fatawa Islamiyah – Islamic Verdicts, volume 6:  
East London Mosque*

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*Protocols of the Elders of Zion:*

It is a secret document which is thought to come out of 'the conference of Bal.' It was revealed in the nineteenth century. The Jews tried to deny its existence, but there is a great deal of evidence which proves its existence and the fact that its source was indeed the Elders of Zion. We can summarise the content of the protocols with these points:

- 1 To shake the foundation of the current world society and its system of governing, in order to allow Zionism to exclusively rule the world.
- 2 The destruction of Nationalism and religions, especially the Christian nations.
- 3 To work towards increasing the corruption of the current governing European regimes, for Zionism believes in their corruption and elimination.
- 4 Controlling of media, propaganda, and newspaper venues. Using gold to instigate instabilities. Tempting the masses with physical pleasures and spreading pornography.

The indisputable evidence of the truth of the existence of these Protocols and their contents of the hell-raising Jewish plans is: the fact that a lot of the schemes, conspiracies, and instigations found in it have been implemented. Although it was written in the nineteenth century, it will become clear to anyone who reads it the extent of how many of its articles have been implemented.

*Al-Hadith wa'l-thaqafa al-Islamiyya [Prophetic Tradition and Islamic Culture] - 1st Grade  
High School:*

*The King Fahad Academy, London*

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The Jews and the Christians are the enemies of the Muslim, and they will never be pleased with the Muslims ...

*Al-Hadith [Prophetic Traditions] – 3rd Grade, Intermediate:  
The King Fahad Academy, London*

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2. The 'Companions' are those of the Prophet.

3. This ruling was echoed by the extremist preacher Abu Usamah (an American convert) in the Channel 4 documentary *Dispatches: Undercover Mosque*. 'Do you practise homosexuality with men? Take that homosexual man and throw him off the mountain.' For a full transcript of the *Dispatches* Programme see 'Undercover Mosques: The Transcripts', MPAC-UK, 15 January 2007, available at <http://mpacuk.org/content/view/3266/34/>.

*Jihad* is considered as the peak of Islam, and one of the best acts or worship. Some scholars went as far as considering it as the sixth pillar of Islam.

[...]

The Kinds of *Jihad*

[...]

- 2 *Jihad* against the unbelievers and the hypocrites. This kind of *Jihad* may be by heart, or by abhorring their deeds, by tongue, i.e., by establishing the evidence against them and refuting their arguments, or by finance, i.e., by financing *da'wah*<sup>4</sup> programs, or maintaining those who participate in such programs; and by force.
- 3 *Jihad* against a tyrant, oppressors, people of *bid'ah*<sup>5</sup>, or wrongdoers. **This type of *Jihad* is best done through force if possible** [emphasis added], otherwise, by tongue, or else by abhorring their deeds in one's heart.

*Jihad* is the best of righteous deeds.

*The Islamic Digest of Aqeedah and Fiqh [The Islamic Digest of Belief and Jurisprudence]:  
Al-Muntada Al-Islami Trust, west London*

We do not forbid a woman to do things outside her house, provided this is in conformity with the following rules:

1. She must have a need to do these things (or society must need them to be done), provided no man can be found to do them.
2. This must be done after she has completed her housework, which is her basic work.
3. This work must stay within her limitations, such as teaching women, or doctoring or sick-nursing women, and (must take place) in segregation from men.

*Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]:  
The UKIM North London Mosque; Birmingham Central Mosque; The Salafi Mosque and Islamic Centre, Birmingham; Madinah Mosque, Oxford*

In the beginning of the twentieth century, a movement for the freedom of women was launched with the basic objective of driving women towards aberrant ways. This was patronised by Jews and Christians who made known that their ambition was to lead astray the aliens who were very devoted to their religion so that they keep away from their religion and feel shy to describe its salient features. ...

*Women Who Deserve to go to Hell:  
East London Mosque; Muslim Education Centre, High Wycombe*

Islam today, its lands and countries are in a condition known and fully understood to the Muslims: looted and separated by the hands of the rapists, desired by those who are greedy. [To the Muslims], jihad is now a dictated obligation and essential necessity. It is upon their leaders and heads to lead and mobilise them to it. For this they will have the triumph, the glory and consent in this world, and the reward and heaven in the afterworld...

*Minbar al-Jum'a [The Friday Pulpit]:  
The North London Central (Finsbury Park) Mosque*

Abiding by the laws which are contrary to Islam and accepting them as superior to Islamic laws is a rejection of Faith (*Kufr*).

*The Concise Collection on Creed and Taubid:  
The Tauheed Mosque and Islamic Centre, east London*

4. *Da'wah* - proselytising.

5. *Bid'ah* - innovation.

Congratulating the unbelievers on the occasion of Christmas, or for other occasions is a forbidden act by consensus as has been related from Ibn al-Qayyim ...

As for congratulating the unbelievers during their religious holiday is forbidden...

Even if they congratulated us during our holidays, we do not congratulate them during theirs, because theirs are not our holidays and because God is not pleased with their holidays

[...]

For the Muslim to accept their invitation to these events is forbidden, because it is worse than congratulating them since you are participating with them. It is also forbidden for the Muslims to imitate the unbelievers by throwing parties during these occasions ...

*Fatawa wa Adhkar [Religious Edicts and Reminders]:  
The Muslim Student Centre, The University of Manchester*

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... Do we find an example that the Prophet (PBUH) and his companions ever sent any missionary groups in other countries before Jihad [sic] and waited for their reaction to allow or disallow the missionary work? ...In my humble knowledge there has not been a single incident in the entire history of Islam where Muslims had shown their willingness to stop Jihad just for one condition that they will be allowed to preach Islam freely ...

Aggressive Jihad is lawful even today for the purpose it was lawful in those days [early Islam]. Its justification cannot be veiled only because the peace-loving inventors of Atom Bombs and Hydrogen Bombs label it as 'Expansionism' and resent those who have put the chains of slavery around the necks of the people of Asia and Africa. They are still bleeding under those heavy chains.

*Islam and Modernism:  
Muslim Education Centre, High Wycombe*

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## Preface

Most readers will be shocked by this report. However, its contents ought not to come as a surprise. Over the past three years several highly responsible broadcasters and investigative journalists have sought to alert the public to the fact that some of Britain's *mainstream* Islamic institutions give cause for concern. Those who have questioned their integrity or accused them of Islamophobia should now have second thoughts. The findings presented here demonstrate unequivocally that separatist and hate literature, written and disseminated in the name of Islam, is widely available in the UK. The report also lends weight to my longstanding conviction that senior politicians and government agencies too often confer legitimacy on those whose credentials are highly suspect. For although offensive material was found in only a quarter of the places visited, they include some of the largest and most prestigious institutions.

A work of this nature is inevitably selective. Many of the excerpts are from books and pamphlets that are in other respects unexceptionable. Nevertheless it would be wrong to accuse the compilers of bias or sensationalism. Having scrutinised all the Arabic and English sources that they draw on, I can confirm that my choice of passages would have been much the same as theirs. Indeed I venture to suggest that it is a choice that would more or less force itself on anyone with a genuine concern for harmony and social cohesion in contemporary Britain.

In the pages that follow, there is no desire to impugn Muslims; that was certainly not the aim. Rather, this report should be seen as an effort to force an honest reappraisal of some of the things that are said and done in the name of Islam. It is about the abuse and misuse of that religion by those who would propagate an

agenda infused with hatred, misogyny, violence and anti-semitism.

Much of the offending material contained within these pages hails from Saudi Arabia. This in itself calls for a number of comments. First, comparatively few of the world's Muslims – somewhere between one and two per cent – are Saudi nationals. Second, many of the latter reject the distorted hate-filled version of Islam represented here and will be as distressed by the contents of the report as the average English person.

Third, because the Muslim World League, departments of the Saudi Arabian Government and other agencies within the Kingdom expend vast sums of money in propagating this aberrant ideology, the report must nevertheless be taken extremely seriously.

Fourth and finally, every cloud has a silver lining: the good news is that the researchers who collected the material were all Muslims – members of the silent majority who are sufficiently worried about the situation to render this service. It is my hope that this report will galvanise many British Muslims to repudiate the kind of material featured here. I therefore whole-heartedly welcome its publication as a basis for informed discussion.

*Neal Robinson*

Professor of Islamic Studies

*Neal Robinson holds the chair in Islamic Studies at Sogang University in Seoul. He was previously Professor of Islamic Studies at the University of Wales, at Lampeter and Senior Lecturer in the Department of Theology at the University of Leeds. He is the author, amongst many works of, Islam: A Concise Introduction (2000), Christ in Islam and Christianity (1991) and Discovering the Qur'an: A Contemporary Approach to a Veiled Text (1996).*

## Introduction

### Statement of Purpose

The aim of this project is to provide as complete a picture as possible of the dispersion of separatist and hate literature in Islamic institutions across the UK. Until now there have been ‘snapshots’ of the reach of such material. These have mostly focused on particular case studies – whether on particular ‘gothic’ hate preachers (such as Abu Hamza, or Omar Bakri), or on certain mosques (such as the Finsbury Park Mosque in North London, or the Sparkbrook and Green Lane Mosques in Birmingham).<sup>6</sup> Much of this has been the product of highly valuable investigative journalism. Yet, there has been little attempt to establish a fuller picture of what is going on across the country in various locations. Neither has there been any systematic, in-depth academic analysis of this phenomenon – in terms of the patterns of language, the repeated ideological themes and where the literature can be found. These are the gaps which this report attempts to fill. That said, this study makes no claim to comprehensiveness: that would involve a much larger investigation. However, it is the *most* comprehensive examination of this issue by an academic specialist in this country.

It is hard to conceive that anyone who reads these pages will not be shocked at much or all of the original content. For some, this will be the first time outside a history book that they have come across hate-filled language in a religious context; the first time they have been exposed to open calls to hatred against those who do not believe in a strict interpretation of a religion; and the first time many will have seen themselves described as “infidels” and their faith as nothing but a falsification.

Some readers may be asking why a publication like this is necessary in the first place. Why draw attention to this material at all?

Doesn't it stoke the fires of prejudice? Doesn't it paint Muslims as extremists? And, in so doing, doesn't it undermine any progress that has been made to improve relations between non-Muslim society and the Muslim community?

Naturally, I do not believe it does any of those things, and I know positively that those were not the aims. The importance of this work, I believe, is that it sheds new light on what remains largely unknown territory to the average Briton and, indeed, to politicians. The public is, of course, more attuned than ever to Islam, even if very few have read the Qur'an or immersed themselves in Islamic history, doctrine, and law. Our newspapers carry daily stories about Islamic issues, some from this country, others from abroad; whilst bookshops are filled with tomes offering an ‘introduction to’, or ‘beginners guide’ on Islam.<sup>7</sup> This interest is partly driven by a desire to understand why it is that some people commit acts of violence and do so in the name of Islam.

Politicians, civil servants, the police, social workers, teachers, and many others tend to see the British Muslim world in bipolar terms – a large majority of non-violent Muslims on the one hand, and al-Qaeda sympathisers on the other. That is not the impression that leaps out of these pages. The situation has never been that simple, and these materials, together with their provenance (found in British mosques, many published by British presses) vividly demonstrate the complexity of the current situation. The Muslim population is really a mix of communities, covering a diverse range of backgrounds, lifestyles and beliefs.

On top of this it is worth emphasising: I have not written the texts presented here. Neither have words been unjustly torn from their original context in an effort to distort their meaning. On the contrary, the aim was to let the texts speak for themselves as much

6. For more on Abu Hamza and the Finsbury Park Mosque, see Sean O'Neill & Daniel McGrory, *The Suicide Factory: Abu Hamza and the Finsbury Park Mosque* (London, 2006). For material on Omar Bakri, see *Panorama: London under attack*, BBC One, 10 July 2005; transcript available at, <http://news.bbc.co.uk/1/hi/programmes/panorama/4679693.stm>. For more on the Sparkbrook and Green Lane mosques in Birmingham, see *Dispatches: Undercover Mosque*, Channel Four, 15 January 2007. For a full transcript of the *Dispatches* programme see, 'Undercover Mosques: The Transcripts', MPAC-UK, 15 January 2007, available at, <http://mpacuk.org/content/view/3266/34/>.

7. The last four years alone, for instance, have seen a range of such books appear. See, for example, Malcolm Clark, *Islam for dummies* (New York, 2006); Malise Ruthven, *Islam: A Very Short Introduction* (2004); David Waines, *An Introduction to Islam* (2003); Daniel Brown, *A New Introduction to Islam* (2003)

as possible. Naturally, even then, there is - as in any empirical research project - a question of selection; some will undoubtedly ask whether the passages that follow are typical of the entire texts and whether the excerpts under focus here do reflect the wider character of the literature. It is right to say that large parts of the texts are harmless but that would be to miss the point. There is nothing in the harmless text which could justify or counter the damaging messages which raise the concerns at the heart of this project.

Besides, other more pressing questions arise from the material uncovered here: how is it possible that, in the year 2007, after many years of multiculturalism and earnest endeavour to bring the diverse communities of the UK together, one can still enter some major religious buildings and walk away with calls for hate-inspired separation? How is it that, after concerted inter-faith initiatives, one can still find texts in too many mosques that express hatred for Jews and a sneering disregard for the rights of women - as well as Muslims who do not subscribe to the Wahhabite/Salafi conception of Islam? And how is it that these sentiments can be too often found coupled with exhortations to the fighting of jihad?

It is precisely out of a concern for ordinary British Muslims and their chances of making successful lives and careers in this country that these undercurrents within some Islamic institutions need to be highlighted. Because they lack the skills necessary to interpret the Qur'an or to explore the vast body of Hadith, untutored Muslims often find it difficult to repudiate reactionary interpretations. Traditionally, these have been matters best left to the learned. In the past and still today, believers have been discouraged from personal interpretation, especially in matters of religious law, and this leaves the community out-matched by graduates from the Islamic University of Medina<sup>8</sup> or scholars from Saudi-financed, Deobandi, Tablighi Jamaat

and Jamaat-e-Islami *madrassas*, mosques and seminaries in Pakistan or Bangladesh.

Of course, hate and separatist literature is not the exclusive preserve of Muslims. Much of the moral indignation found in these pages has echoes in the pronouncements and writings of Christian, Jewish, Hindu, and other exponents of traditional faiths exposed to and angry about a whole range of modern liberal values and actions. Many of the rulings (no music of any kind, no singing, fear of the female body) rank with the type of injunctions found in the West in some sects. Similarly, things like adultery, apostasy and birth control are staunchly opposed by many within the 'Abrahamic religions' and others besides. At the same time, it is clear that hate and separatist literature of the type found in some mosques and reported in these pages is of a wholly different order from what one expects to find in mainstream religious contexts. In too many places, the material runs beyond pure moralising and carries a hint of coercion - even at times violence - that is highly troubling. Whereas all religions identify and censure practices they consider 'sinful', few nowadays appear to respond to them with calls for punishment in *this* world, rather than the next. Neither do the ministries of these other religions seek to place the blame for these problems on dark conspiratorial forces (as exemplified by the notion that birth control is a plot to keep Muslim populations low). The purpose here is both to single out such material as prohibitive of a serious integrationist agenda on the part of mainstream Muslims and also to emphasise the potency that it enjoys through its availability in prestigious sites of religious instruction.

## Methodology

In November 2006 four research teams (each comprising two people) were dispatched over a six month period to almost

8. This is an institution within the Kingdom of Saudi Arabia, dedicated to Islamic propagation (*da'wah*). It was founded in 1961 when members of the Muslim Brotherhood who had been exiled from Egypt persuaded the Saudi king to found a Wahhabite institution that might become a rival to Cairo's famous al-Azhar Mosque and University. It publishes texts in no fewer than 47 languages. According to one report, 'Teaching at Medina is orthodox and ultra-conservative, based on a literal reading of the Qur'an, a rigid interpretation of Islamic law, and constant harking back to the lives and deeds of the earliest Muslims' (Brian Whitaker, 'A tug of war - but will the rope snap?', *The Guardian*, 6 October 2001). For further information on it, see the University's website, available at: <http://www.iu.edu.sa/start.aspx?LinkID=11>.

100 Islamic institutions in a variety of locations across Britain. The researchers included males and females of varying nationalities from outside the UK: Pakistani, Somali, Bangladeshi and Arab. The focus for their research was on sites of religious instruction – which for the most part meant mosques, but also included some Islamic schools and Islamic cultural centres where religious teaching takes place. The teams’ brief was to investigate the extent to which literature inculcating Muslim separatism and hatred for the ‘non-believer’ was accessible in those institutions – both in terms of being openly available and also being obtainable ‘under the counter’.

On this occasion, Islamic bookshops were not a focus for the researchers. On the one hand this was simply a function of practicality: to have done otherwise would have entailed vastly increasing the scope of this study. More significant, however, was the fact that such an expansion of remit would have taken this endeavour beyond its pre-assigned aim: to identify material that is too often obtainable in institutions where religious instruction is carried out – and which therefore feeds off the communal and theological respectability afforded it by such locations.

Institutions were largely selected in locations that form major centres of the Muslim population in the UK; they included London, Birmingham, Leicester, Manchester and its immediate environs (Bury, Blackburn, Bolton and Rochdale), Bradford, Edinburgh, Glasgow, High Wycombe and Camberley. Oxford was also visited as an important site of learning and the home of a large transient population – both from within the UK and abroad. In each area, the teams were instructed to visit centrally-located institutions from across the spectrum of Islamic belief. The full list of towns and institutions visited can be found below (see pages 28-30).

It is worth underlining that in the majority of the almost one hundred mosques and other sites visited no offensive literature of any sort was discovered. This point is worthy of emphasis and should be welcomed: most institutions examined for this study were found to be free of troubling literature. Nevertheless, this was clearly far from the case universally. In a significant minority of places (26 – almost a quarter of the total) extremist literature was found to be present. In sum, 80 books and pamphlets containing ‘offensive’ material were collected.

Furthermore, it is important to stress that it was not within the teams’ remit to search for or identify *hate speech* in the mosques they visited. Earlier television documentaries have already done good work in this regard.<sup>9</sup> That said, it should also be emphasised that the discovery of offensive material at a specific institution should in no way be taken to mean that that institution *necessarily* condones, permits or encourages such literature. Mosques are non-hierarchical institutions, and the degree to which their managements are responsible for the presence of the books and pamphlets identified in this report must be considered on a mosque-by-mosque basis. It is not possible without more detailed evidence to draw general conclusions about the connection between a mosque’s management (however constituted) and the presence of hate and separatist literature. Still, the acknowledgement of this truth scarcely diminishes the significance of the discovery of such literature. Moreover, the very fact of it being in the form of literature – as opposed to the spoken word – is of particular importance since it is less susceptible to misinterpretation, or being taken “out of context”; the vexed issue of “context” is far more ascertainable on the written page. Again, I believe these materials speak for themselves.

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9. Again here, see *Dispatches: Undercover Mosque*, Channel Four, 15 January 2007 and *Panorama: London under attack*, BBC One, 10 July 2005.



In some cases, this literature was available openly and could be accessed with little effort. On other occasions, it was only accessed on a private basis after the teams had won the trust of the suppliers. In such instances the teams were tasked to spend several days, even weeks, in the relevant mosque/school in order to maximise the reach of their investigation. In these cases, the presence of this hidden literature may not always have been known to mosque elders, who, at a minimum, are clearly in need of official support in the task of eliminating such material from their places of worship. Sometimes, the elders themselves may be in need of replacement altogether.

Much of the objectionable material obtained was in Arabic (thirty-six books, or 45% of the total), with some also in Urdu (six books or 7%). Most startling is the fact that the largest category was English - with thirty-eight books (or 48%) in that language. With regards to the former two categories, these works were subsequently translated into English. These translations were then checked by independent scholars, led by myself, who were commissioned by Policy Exchange and who also scrutinised and analysed the totality of the material.

### The mosque in British society

As should be apparent, whilst the project remit covered sites of religious instruction in general, central focus was placed on the mosque. Although there are no official figures for the number of mosques in the UK, estimates give a figure of around 1,600.<sup>10</sup> Attendance rates are high. In 2004, a British Government source said that some 930,000 Muslims attend the mosque once a week - rather more than the number of Anglicans (916,000) who attend a place of worship over the same period.<sup>11</sup> Given an estimated UK Muslim population of 1.6

million, this means that some 58 per cent of Muslims attend mosques on a regular basis.<sup>12</sup>

The mosque is to Britain's Muslim communities what the church, the chapel, and the synagogue have been to our Christian and Jewish communities. All three share common features. They are places to pray in, study in (in particular the mosque and synagogue), marry in (the church and synagogue), deliver and hear sermons in, and celebrate religious festivals in.<sup>13</sup>

Like many churches and synagogues, the mosque can be put to numerous supplementary uses – beyond its immediate religious function. As Sean McLoughlin has written, 'since the 1980s at least, some mosques in Britain have also functioned as advice centres for the unemployed, MPs' surgeries, homework clubs, youth centres, elderly day-care centres, and spaces to prepare food for communal gatherings such as weddings.'<sup>14</sup> We are now entering the days of 'cathedral mosques', from Birmingham Central Mosque to the proposed 'megamosque' which is to be located close to the 2012 Olympics complex in east London; but for the average Muslim, the mosque is frequently a smaller and more intimate place, a home church rather than a place for communal assembly. 'More often than not, they [mosques] are converted nineteenth century terraced houses not to mention former laundries, lorry and brush factories, schools, banks, photography studios, churches, caravans, post office sorting depots, taverns and betting shops.'<sup>15</sup>

Such origins identify Islam as part grassroots British urban fabric. The significance of this is that when the Government appointed UK Commission on Integration and Cohesion (CIC) presented its report in June 2007, it placed great emphasis on working locally.<sup>16</sup> 'Integration and cohesion are crucial at a local level,' wrote CIC chairman, Darra Singh. 'It is at a local level that leaders can understand in detail the profile of the

10. The figure is the one usually offered by the Muslim Council of Britain (MCB). See, for instance, 'MINAB launch - 27th June', MCB News, 27 June 2006, available at, [http://www.mcb.org.uk/article\\_detail.php?article=announcement-567](http://www.mcb.org.uk/article_detail.php?article=announcement-567). Also, the 'Sala@m' portal of information on Islam in the UK (recommended by the Muslim Council of Britain), claims to have 1699 mosques in its database. See, 'Mosque database', Sala@m, available at, <http://www.salaam.co.uk/mosques/index.php>.

11. Nicholas Hellen and Christopher Morgan, 'Muslims outpace Anglicans in the U.K.', *The Sunday Times*, 25 January 2004, available at, <http://www.timesonline.co.uk/tol/news/uk/article1002743.ece>.

12. Ibid; for further population figures, see, 'Muslim Statistics', Muslim Council of Britain, available at, <http://www.mcb.org.uk/library/statistics.php>.

13. The Muslim wedding is simply a civil contract, without sacraments of any kind. It can take place in a mosque or elsewhere, and may be simple or highly elaborate.

14. Sean McLoughlin, 'Muslims and Public Space in Bradford: Conflict, Cooperation and Islam as a resource for Integration', p. 3, available at, <http://www.euro-islam.info/PDFs/seanPuca.pdf>. Dr. McLoughlin is part of the Muslims in Britain Research Network.

15. McLoughlin, 'Muslims and Public Space in Bradford', p. 2, at: <http://www.euro-islam.info/PDFs/seanPuca.pdf>, citing the Centre for the Study of Islam and Christian-Muslim Relations (CSIC), *British Muslims Monthly Survey*, Birmingham, 1993. Dr. McLoughlin is part of the Muslims in Britain Research Network.

16. The Commission was first set up under the aegis of Ruth Kelly's Department of Communities and Local Government in June 2006. It delivered its final report on 14 June 2007. It is not yet clear whether there will be a permanent body to carry its work further. For further information, see, 'Homepage', Commission on Integration and Cohesion, available at, <http://www.integrationandcohesion.org.uk/>.

population, the changes that are taking place and the impact of these changes on the local economy and services. And most importantly it is only at this level where specific initiatives can be crafted and delivered to build better integration and cohesion.<sup>17</sup>

Over several years, and especially since the events of 7 July 2005, the debate about Islam in Britain has often been framed in terms of social cohesion. Across the country there has been growing unease over the viability of a society in which citizens live parallel lives and deny themselves any sense of a common destiny or purpose. In 2005, Trevor Phillips, chairman of the Commission for Racial Equality, articulated a sentiment many of his fellow citizens already harboured: 'The aftermath of 7/7,' he said, 'forces us to assess where we are. And here is where I think we are: we are sleepwalking our way to segregation. We are becoming strangers to each other, and we are leaving communities to be marooned outside the mainstream.'<sup>18</sup>

2005 also saw Coventry University establish its Institute for Community Cohesion and in the following year, the Government set up the Commission on Integration and Cohesion.<sup>19</sup> Clearly, the subject has moved close to the heart of British society and near to the centre of government. In July 2007, the Government released a report, *The Governance of Britain*, which included a focus on achieving a 'clearer definition of citizenship' and emphasising the 'core democratic values that define what it means to be British', so as to reinvigorate a sense of shared national identity.<sup>20</sup>

Such initiatives were clearly not just knee-jerk responses to the 7/7 bombings. As far back as 2001, in a policy initiative following the riots in Burnley, Bradford and Oldham, the then Home Secretary established a Community Cohesion Review Team, chaired by Ted Cantle.<sup>21</sup> The team's report, entitled *Community*

*Cohesion* warned that some ethnic groups were leading 'parallel lives' and some of its conclusions are worth quoting at length:

'It is unfashionable to speak of loving one's neighbour, but unless our society can move at least to a position where we can respect our neighbours as fellow human beings, we shall fail in our attempts to create a harmonious society in which conditions have changed so radically in the last 40 years. Such respect depends, in part at least, on being open with one another about differences of belief, tradition and culture. In our anxiety to eliminate the forms of insulting behaviour and language, we have created a situation in which most people are now unwilling to open any subject which might possibly lead to uncomfortable differences of opinion. In this lies a big danger. If neighbours are unable to discuss differences, they have no hope of understanding them. Those who wish to cause trouble then have a fruitful field in which to operate. The recommendations in our report seek to create conditions in which all of us can engage in open debate on issues which affect us all and when, as is inevitable, disagreements become plain there will then be a real chance that they can be accepted with mutual respect.'<sup>22</sup>

Set against this background, it is clearly significant that – as this report will demonstrate – too many mosques are being used, not as centres from which to foster integration, but as bases for generating Muslim separatism.

Existing research has already drawn renewed attention to the possibility that some mosques may be playing a key role in the radicalisation of elements of the Muslim community. A number of them acquired a reputation for extremism in the early years of the new century – most notably the Finsbury Park Mosque (now North London Central Mosque), where

17. Darra Singh, Chair of the Commission, in his introduction to *Commission on Integration and Cohesion - Our Shared Future*, (London, 2007), p. 6.

18. For the full text of the speech see, Trevor Phillips, 'After 7/7: Sleepwalking to segregation', Commission for Racial Equality, 22 September 2005, available at, <http://www.cre.gov.uk/Default.aspx?LocID=0hgnew07s.RefLocID=0hg00900c002.Lang-EN.htm>.

19. For more on Coventry University's Institute for Community Cohesion, see their website, available at, <http://www.coventry.ac.uk/icocoa/264>. For more on the Commission on Integration and Cohesion, see their website, available at, 'Homepage', Commission on Integration and Cohesion, available at, <http://www.integrationandcohesion.org.uk/>.

20. The Secretary of State for Justice and Lord Chancellor, *The Governance of Britain*, London, July 2007, pp. 53-8.

21. For reports on the race riots, see, 'In depth: summer of violence', BBC News Online, available at, [http://news.bbc.co.uk/1/hi/in\\_depth/uk/2001/summer\\_of\\_violence/default.stm](http://news.bbc.co.uk/1/hi/in_depth/uk/2001/summer_of_violence/default.stm).

22. *Community Cohesion: A Report of the Independent Review Team*, Chaired by Ted Cantle, Home Office, available at, <http://image.guardian.co.uk/sys-files/Guardian/documents/2001/12/11/community-cohesionreport.pdf>.

Abu Hamza used to preach and Birmingham's Green Lane Mosque, which was the principal subject of a controversial investigation by the Channel 4 television documentary, *Dispatches*, in January 2007.<sup>23</sup> In the latter instance, undercover reporters were sent into certain mosques, where they filmed and voice-recorded speaker after speaker uttering hate speech against unbelievers, Jews, women, and homosexuals. The language was extreme, clear, and, at times, even threatening. Indeed, the local Labour MP, Roger Godsiff, called for the Director of Public Prosecutions to take action against 'words that were racist and an incitement to murder'.<sup>24</sup>

These issues were given fresh momentum in September 2007, when an investigation by *The Times* revealed that almost half of Britain's mosques are under the control of the hardline Deobandi sect, many of whose adherents preach a message of antipathy for and opposition to western society (for more on the Deobandis, see below, page 22).<sup>25</sup>

It is in this context that the revelations contained in the present report are a cause for such concern. Recently, disquiet was voiced over the presence of extremist Islamic literature in publicly-funded libraries in the UK. However, those seeking to play down the significance of such findings could argue that stocking all kinds of books, including the 'weird and wonderful', is part of the *raison d'être* of libraries; and thus, the discovery of that literature in such a setting was scarcely unexpected.<sup>26</sup> By contrast, the same arguments cannot be applied here. The fact that such literature can actually be obtained in mosques cannot be so easily set aside; rather, it raises a whole new set of issues and problems.

Precisely because mosques are often treated as almost inviolable sacred spaces, into which entry by 'outsiders' may be circumscribed or discouraged, the presence of

such material there creates particular difficulties. The truth of this can be seen in the guidelines for 'activity at religious premises' that have been issued by the Association of Chief Police Officers' 'National Community Tension Team'.<sup>27</sup> Therein, much emphasis is put on the importance of 'engaging communities' and taking all possible steps to avoid causing offence; to this end, a premium is placed on 'community consultation' and avoiding insensitivity. Moreover, the section devoted specifically to dealing with Islam includes various 'dos' and 'don'ts', including – of particular relevance in the present context – the instruction, 'never touch religious artefacts or books'.<sup>28</sup>

The reality is, therefore, that literature kept under the sanction of religious inviolability enjoys a protected status not available to bookshops or community spaces; and this status makes it extremely difficult for official agencies to intervene against it. Thus, a key goal for this endeavour is to generate pressure for the flushing out of hate literature and other extremist materials from every mosque in Britain. At a minimum, these serve as a brake on the efforts made by a majority of Muslims to find ways to integrate into British society while leaving the most valuable parts of their heritage intact. Yet more troubling is the possibility that such materials can act as a *de facto* 'bridge' to radicalisation.

It is thus worth considering the likely impact of the following kind of passage:

It is mandatory to hate and dislike the unbelievers and polytheists, to never ask them for support against the Muslims, to never follow their example in anything, to never obey them in matters of religion, to never imitate them. Actually it is mandatory to stay far away from them and to separate from them, and to do what is necessary in terms of jihad and its like against their fighters.<sup>29</sup>

23. For more on Abu Hamza and the Finsbury Park Mosque, see Sean O'Neill & Daniel McGrory, *The Suicide Factory: Abu Hamza and the Finsbury Park Mosque* (London, 2006). For a full transcript of the *Dispatches* programme, see, 'Undercover Mosques: The Transcripts', MPAC-UK, 15 January 2007, available at, <http://mpacuk.org/content/view/3266/34/>.

24. Godsiff cited in Adam Sherwin, 'Muslim outrage at Channel 4 film prompts new inquiry by watchdog', *The Times*, 9 August 2007. The programme led to an investigation by West Midlands Police, which concluded that no offences had occurred. The police also subsequently investigated whether the programme makers themselves had stirred up racial hatred through 'selective editing'. Though they concluded that they had not, they did decide to refer Channel 4 to Ofcom, claiming that the programme had 'completely distorted' what the speakers had said – a move that prompted an outcry in many quarters. For the police statement see, 'Joint Statement regarding Channel 4 Dispatches programme', West Midlands Police, 8 August 2007, available at, <http://www.west-midlands.police.uk/stechford/new.s.asp?id=2>. For more on this generally, see, Sherwin, 'Muslim outrage at Channel 4 film prompts new inquiry by watchdog', *The Times*, 9 August 2007; 'C4 "distorted" mosque programme', BBC News Online, 8 August 2007, available at, [http://news.bbc.co.uk/1/hi/england/west\\_midlands/6936681.stm](http://news.bbc.co.uk/1/hi/england/west_midlands/6936681.stm)

25. Andrew Norfolk, 'Hardline takeover of British mosques', *The Times*, 7 September 2007. See also, A. Norfolk, 'The homegrown cleric who loathes the British', *The Times*, 7 September 2007.

26. James Brandon & Douglas Murray, *Hate on the State: How British libraries encourage Islamic extremism*, The Centre for Social Cohesion (2007), available at, <http://www.socialcohesion.co.uk/pdf/HateOnTheState.pdf>.

27. 'A Guide to Police Activity at Religious Premises', National Community Tension Team, Association of Chief Police Officers (n.d.), pp. 3, 5, 15, 23.

28. *Ibid.*

29. Abdullah Al-Tarifi, *Al-Wala' wa'l-'ada' fi 'alaqat al-muslim bi-ghayr al-muslim*, [Loyalty and enmity concerning relations between Muslims and non-Muslims] (London, 1990). See pages 31-34.

There is a serious body of evidence to suggest that terrorists have been influenced by what they have read and heard in mosques and Islamic centres; it is not just a question of 'self-radicalisation' on the internet. Both Zaccarias Moussaoui, the 'twentieth hijacker' linked to 9/11, and Richard Reid, the 'shoe-bomber', were radicalised at the Finsbury Park Mosque in London in the 1990s.<sup>30</sup> Mohammad Atta, the leader of the 9/11 conspiracy, attended an Islamic prayer group at Hamburg University, where he was recruited into terrorism.<sup>31</sup> Elsewhere, pro-jihad material was found in buildings used by the Islamic Society at London Metropolitan University, despite the efforts of the University's Muslim chaplain, Sheikh Musa Admani.<sup>32</sup>

Indeed, according to Deputy Assistant Commissioner Peter Clarke, Head of the Counter Terrorism Command at New Scotland Yard, five of the publications listed here have been found by the Metropolitan Police during the course of their criminal investigations into acts of terrorism since 9/11.<sup>33</sup>

### Britain's mosques: the Salafi challenge

Britain's mosques are far from homogenous in character and the results of this investigation throw into sharp relief some of the key forces vying for control of these and other Islamic institutions: amongst them, the Ahl-e-Hadith, the Deobandis, the Jamaat-e-Islami, the Muslim Brotherhood and the Wahhabites – all of which originated in the Middle East or on the Indian sub-continent, but now have strong bases within the UK. Taken together, these different strands might be said to form a loose 'network' or 'family' of movements. In the words of one academic observer they are unified by a shared, 'understanding that the Islamic theological and jurisprudential foundations laid by the learned and pious

ancestors Salaf ('ancestors') have a pivotal role to play in Islamic conceptions and ideas'; they are thus said to be of the 'Salafi' trend.<sup>34</sup>

In this context, it is perhaps surprising that there is a relative dearth of material from the forces of political Islamism – which often constitute the most readily-identifiable form of this brand of Islam. There are, for instance, only two examples of Muslim Brotherhood publications – a fact which seems to conflict with the broad range of Brotherhood activity in this country. However, the greater orientation of the Brotherhood towards politics needs to be remembered; as does the fact that they, for the most part, do not directly control mosques in this country. The same logic explains the total absence of material from groups such as Hizb ut-Tahrir (HT) – an organisation which has risen to particular prominence recently.<sup>35</sup> Their material appears to remain external to mosques and other religious institutions – available instead in bookshops or in car-parks and other public spaces surrounding them.

More significant here, by contrast, is the Jamaat-e-Islami (JI) or 'Society of Islam' – the radical Islamist political party founded by Abu al-A'la al-Mawdudi in 1941 in India, which now has branches across south east Asia and beyond. Akin to the Muslim Brotherhood, the JI's primary objective is the creation of an Islamic political order. It seeks to accomplish this through a mixture of education, missionary work, political activism, and at times, violent struggle. The JI's importance in southern Asia and elsewhere is overshadowed only by the worldwide legacy of al-Mawdudi, one of the most prolific architects of modern Islamist political thought.

In spite of the fact that it does not formally exist in this country, the UK serves as the *de facto* base of JI outside the Muslim world and it enjoys close links with a number of organisations in this

30. Sean O'Neill & Daniel McGrory, *The Suicide Factory: Abu Hamza and the Finsbury Park Mosque* (London, 2006), pp. 90-2.

31. Hannah Cleaver, 'Terrorist was "devout student who wanted to work for a charity"', *Daily Telegraph*, 17 September 2001.

32. Roya Nikkhah & Andrew Alderson, 'Inside this building, a terror suspect ran a London university's Islamic group. Was it also a recruiting ground for "holy war"', *Daily Telegraph*, 13 August 2006.

33. Peter Clarke interview with Policy Exchange 3 October 2007.

34. See, Jorgen Nielsen, 'Transnational Islam and the Integration of Islam in Europe', in Stefano Allievi and Jorgen Nielsen, *Muslim Networks and Transnational Communities in and across Europe* (Leiden, 2003). The term 'Salafi' refers to the immediate companions of the prophet and the first three generations of Muslim leaders - the Salaf, or 'righteous predecessors' - who are held by adherents of this view to have practised a purer, more pristine version of the faith.

35. Ed Husain's account of his time as a radical Islamist portrayed his own encounter with HT in the UK. See Ed Husain, *The Islamist: Why I joined radical Islam in Britain, what I saw inside and why I left* (London, 2007). Similarly, Shiraz Maher, another former member of HT has spoken out against the organisation. See, *Panorama: How I became a Muslim extremist*, BBC One, 1 October 2007, <http://news.bbc.co.uk/1/hi/programmes/panorama/7016299.stm>

36. For more on this, see Nielsen, 'Transnational Islam and the Integration of Islam in Europe', in Stefano Allievi and Jorgen Nielsen, *Muslim Networks and Transnational Communities in and across Europe* (Leiden, 2003), pp. 35-6.

country.<sup>36</sup> The United Kingdom Islamic Mission (UKIM), for example, which is headquartered at the ‘Euston Mosque’ on North Gower Street in London acts as a representative of the JI in this country – a fact confirmed by the website of Pakistani JI.<sup>37</sup>

Beyond the UKIM, the JI is also represented in the UK by the Islamic Foundation, which is based in Markfield, near Leicester. This organisation – which acts as a major publishing, translation and distribution centre for Islamic texts in the UK (and published two of the books highlighted in this study) – was founded by the current Vice-President of the Pakistani JI, Professor Khurshid Ahmad in 1973.<sup>38</sup> Ahmad also served as the Foundation’s first Chairman.<sup>39</sup> The Foundation is itself, in turn, linked to the Markfield Institute of Higher Education (MIHE), which is described on its website as an ‘affiliated body’ (for more on the MIHE see pages 183).<sup>40</sup>

For these reasons, it is no surprise to find the writings of the JI’s founder, al-Mawdudi, amongst the works uncovered in this study – with UKIM’s Cheetham Hill Mosque in Manchester, in particular, turning up several of his works. One of al-Mawdudi’s publications was also found at the Finsbury Park Mosque which is now under the control of the Muslim Brotherhood-friendly Muslim Association of Britain (MAB) – an indication of the informal, yet real, connections that have been forged between the different branches of political Islamism.

Nevertheless, despite these notable exceptions, it will become quickly apparent to the reader that there is, overall, very little material that can be described as overtly ‘political’ in character. There is, for instance, hardly anything here about British foreign policy. Criticism of UK involvement in the invasions of Afghanistan and Iraq – commonly held to be the foremost ‘Muslim grievances’ – are notable only by their relative absence. Instead, the material might be described as

being largely ‘civilisational’ in nature, focusing on the degeneracy and decadence of the west.

### Britain’s mosques: the battle for control

In the context of the growing prominence of those movements that might be described as ‘Salafi’, a perhaps more pertinent division within Britain’s Islamic institutions – and one often expressed in stark terms – is that which exists between those who adhere to a ‘Deobandi’ form of Islam and as those who sit within the ‘Barelwi’ tradition.

Both groups are Sunnis of the Hanafi legal school and both can have a Sufi orientation; yet they differ widely. The Deobandi outlook leans more towards a puritanical, Wahhabi-style Islam, though sometimes this is blended with an understated brand of Sufism. Historically, this is not unusual: in the past it has been perfectly normal for orthodox Muslims to adhere to one or another of the ‘sober’ Sufi orders. In this case, however, Deobandism represents something of a break from the popular Sufism of the sub-continent.<sup>41</sup>

It is the Barelwi tradition that most often preserves the continuity of the popular, celebratory, and saint-oriented tradition that employs Qawwali music to convey a passionate, emotional expression of the faith. Barelwis, like so many Muslims across the world, visit the shrines of Sufi saints and celebrate festivals like the Birth of the Prophet (Mawlid al-Nabi); this is controversial among Wahhabites and Deobandis.<sup>42</sup>

It has been argued that the reason for the great hostility between the two groups derives from their original closeness.<sup>43</sup> If either party was to grow, it had to exaggerate its differences with the others. Still, one crucial point of difference between the two

37. ‘Basic Facts’, Jammāt-e-Islami Pakistan, available at <http://www.jamaat.org/overview>

38. ‘JI: Leadership: Prof Khurshid Ahmad’, Jammāt-e-Islami Pakistan, available at, <http://www.jamaat.org/leadership/pka.html>; ‘The Islamic Foundation’, The Islamic Foundation, available at, <http://www.islamic-foundation.org.uk/>.

39. *Ibid.*

40. ‘Affiliated bodies’, The Islamic Foundation, available at, <http://www.islamic-foundation.org.uk/>.

41. For more on this subject see, Usha Sanyal, *Devotional Islam and Politics in British India: Ahmad Riza Khan Barelwi and His Movement, 1870-1920* (Oxford, 1999).

42. *Ibid.*

43. See Peter Hardy, *The Muslims of British India*, Cambridge University Press, 1972; Barbara Metcalf, *Islamic Revival in British India: Deoband 1860-1900*, Princeton University Press, 1982.

44. For a fuller discussion of this emergence, see: Charles Allen 'The hidden roots of Wahhabism in British India

(Reconsiderations)', *World Policy Journal*, 22 June 2005;

Muhammad Yusuf Abbasi, *The Genesis of Muslim Fundamentalism in British India*, New Delhi, 1987.

45. The use of the term 'sciences' here, refers to the branches of Islamic learning.

46. See in general, Dietrich Reetz, 'The Deoband Universe: What Makes a Transcultural and Transnational Educational Movement of Islam?', *Comparative Studies of South Asia, Africa and the Middle East*, Volume 27, Number 1, 2007, pp. 139-159.

47. Olivier Roy, 'Islamic Radicalism in Afghanistan and Pakistan', UNHCR, 2002, at: [http://www.ecoi.net/file\\_upload/470\\_1162819345\\_3c6a3f7d2.pdf](http://www.ecoi.net/file_upload/470_1162819345_3c6a3f7d2.pdf).

48. Figure taken from Edward Luce, 'Teachers of the Taliban,' *Financial Times*, 16 November, 2001, <http://specials.ft.com/there-sponse/FT366UGH4UC.html>

49. The main Deobandi-influenced terrorist groups include Harakatul Mujahidin (Movement of Holy Warriors), Harakatul Ansar (Movement of Helpers) and Harakatul Jihad al-Islami (Movement for the Islamic Holy War) - see Husain Haqqani, 'India's Islamist Groups,' in Hillel Fradkin, Husain Haqqani, and Eric Brown, (eds), *Current Trends in Islamist Ideology*, Hudson Institute Vol. 3, available at [http://www.futureofmuslimworld.com/research/pubID.38/pub\\_detail.asp](http://www.futureofmuslimworld.com/research/pubID.38/pub_detail.asp). More widely, see Mumtaz Ahmad, 'Revivalism, Islamization, Sectarianism and Violence in Pakistan', in Craig Baxter and Charles Kennedy (eds), *Pakistan 1997*, Westview, 1998; Larry Goodson, 'Foreign Policy Gone Awry: The Kalashnikovization and Talibanization of Pakistan', in Craig Baxter et Charles Kennedy (eds), *Pakistan 2000*, Oxford, 2000; Sayyed Vali Raza Nasr, 'The Rise of Sunni Militancy in Pakistan: The Changing Role of Islamism and the Ulama in Society and Politics', *Modern Asian Studies*, 34, 1 (January 2000); and Sayyed Vali Raza Nasr, 'Islam, The State and the Rise of Sectarian Militancy in Pakistan' in C. Jaffrelot (ed.), *Pakistan: Nationalism without a Nation?*, London, 2002.

## The Deobandis

Deobandism, one of the most important streams of South Asian revivalism, emerged in nineteenth century British-controlled India.<sup>44</sup> Its name derives from the town of Deoband, located northeast of Delhi, where the movement's original *madrassa*, Darul Uloom ('The House of Sciences'), was founded in 1867.<sup>45</sup> Deobandism was partly an anti-colonialist movement and partly an ideological rejoinder to the rise of other trends within South Asian Islam, especially the modernist thinking of Sir Sayed Ahmed Khan (1817-1898), who sought reconciliation with Britain as well as with western culture, science and materialism.

Broadly speaking, Deobandism today contains a traditionalist, culturally-insular component as well as a more politically activist part.<sup>46</sup> The latter has grown and become more militant over the last thirty years. This has been attributed partly to events in South Asia—namely, to the jihad to repel the Soviet invasion of Afghanistan in the 1980s—as well as to the growing influence of Saudi Wahhabism. Thanks to the windfall of cash Saudi Arabia received following the oil crisis of the early 1970s, Wahhabi money has bankrolled the proliferation of Deobandi *madrassas* throughout southern Asia<sup>47</sup>, which now—according to some estimates—number upwards of 15,000.<sup>48</sup> Some of these seminaries have served as the ideological incubators of the Afghan Taliban movement; of much of the anti-Shi'a and other forms of sectarianism throughout the region; and of a number of terrorist groups active in the ongoing conflict in Kashmir.<sup>49</sup> The missionary organisation, Tablighi Jamaat, which is active in the UK and has generated controversy recently over its plans to build a huge mosque in east London close to the 2012 Olympics site (the 'mega mosque'), comes directly out of the Deobandi movement.<sup>50</sup>

## The Barelwis

As a distinct way of belief and practice, the Barelwi movement emerged during the 1860s in the north Indian town of Bareilly, where its effective founder, Maulana Ahmad Riza Khan lived and wrote.<sup>51</sup> The Barelwis were among the first to address the challenge represented by direct British rule of India and the collapse of the Mughal Empire. Ahmad Riza (whose writings amount to some one thousand items) had been trained in the traditional Islamic sciences and jurisprudence, but he and his followers were also Sufi sheikhs, connected in the main with the Qadiri order. This blend of orthodoxy and devotional Sufism served to inculcate a sense of 'true Islam' in the growing Barelwi community.

Today, Pakistan remains the heartland of Barelwism. The non-Pashtun population of that country is predominantly Barelwi and, in particular, the Punjab – the largest province of Pakistan – is a key stronghold. In total, according to one estimate, 50% of Pakistan's population can be categorised as Barelwi, as compared to 20% Deobandi. Yet significantly, these statistics are virtually inverted when the question of control of religious schools (*madrassas*) is considered: some 64% of the total seminaries are run by Deobandis, as against 25% by the Barelwis (with 6% under the control of the Ahl-e-Hadith movement and 3% per cent operated by various Shi'a organisations).

The rift between Barelwis and Deobandis was reinforced in 1906, when Ahmad Riza issued a fatwa condemning many of the scholars at Deoband as 'Wahhabis'.<sup>52</sup> In return, the Deobandis protested their status as orthodox Sunni Muslims.<sup>53</sup>

groups lies in the extreme veneration given to the Prophet by the Barelwis, who confer on him a wide range of supernatural attributes.

Originally, most mosques in the UK belonged to the Barelwi tradition, but during the 1970s the balance began to shift. This change was driven by developments

far beyond Britain's shores. The significant rises in oil prices in that era endowed Saudi Arabia with an enormous amount of immediately disposable wealth; much of this was made available for the proselytisation abroad of the Wahhabite brand of Islam that dominates the religious establishment in the Kingdom (for more on this, see below). As the Saudi purveyors of Wahhabism looked around for potential surrogates and partners, the Deobandis of Pakistan were an obvious choice – sharing as they did the Wahhabite insistence on the need to purify Islam through a return to what were believed to be the practices of the prophet and his companions (the Salaf). For this reason, significant financial resources were made available to Deobandi missions in this period – resources that began to alter the balance of power within Pakistan between the Barelwis and the Deobandis. The rise to power there of General Zia ul-Haq in 1977, also proved crucial: a devout Deobandi, he set about the task of marginalising the influence of the Barelwis in Pakistan.<sup>54</sup>

Such trends within Pakistan were subsequently refracted into the Pakistani diaspora in Europe, particularly Britain. The result was a surge in support here as well for Deobandism. As the recent research by *The Times* makes clear, it is increasingly possible to see the Deobandis making much of the running for control of British Islam. Certainly, there is little doubt that their influence has grown significantly and they may be inching towards a majority position in terms of their influence over individual mosques. Indeed, in *The Times*' estimation, 'almost half of Britain's mosques' are now under Deobandi control.<sup>55</sup>

## The Saudi connection

It is clear that the growing strength of Deobandism – both in the UK and abroad – owes much to the Deobandi-Wahhabi

nexus. The same is equally true for groups such as the Jamaat-e-Islami and the Muslim Brotherhood, both of which have previously benefited from Saudi largesse.<sup>56</sup> Beyond such organisational links, meanwhile, it is clear that much of the material highlighted in the coming pages can be connected in some way with the Kingdom of Saudi Arabia. Regardless of the language they are written in, many of the publications presented here were published by various departments of the Saudi state, or official religious institutions. Some were even marked 'not for sale' – 'gifts' to be distributed at the discretion of the Saudis' UK associates.

The significance of this is that whereas the other sources of this material are organisations, or networks of organisations (which are often hard to define with any certainty), the Saudis are the only explicit state actors. The history of the kingdom is worth recapitulating. In the eighteenth century that two figures, one a religious teacher, the other a war leader, came together to create a religio-political union of remarkable power and endurance on the Arabian peninsula. Muhammad ibn 'Abd al-Wahhab (1703-91) had already gained a reputation as a rigorous and puritanical preacher when he joined forces with a tribal chieftain, Muhammad ibn Sa'ud (d. 1765). Together, they (and their successors) forged an empire in the sands; one that would eventually comprise most of the peninsula and one that rested on the intrinsic fusion of religious and political authority into a single polity.

Wahhabites has come a long way since it first arose in the eighteenth century Bedouin deserts of modern Saudi Arabia's Najd region. The net result of the teaching of its founder, ibn 'Abd al-Wahhab, was a theology of Islamic revivalism that was homicidally opposed to any assumed 'deviations' from the path of pure Islam. Wahhabites often refer to themselves as 'Salafis', which reflects their desire to go

50. For more on the 'mega mosque', see, Andrew Norfolk, 'Muslim group behind 'mega mosque' seeks to convert all Britain', *The Times*, 10 September 2007; For more on the Tablighi Jamaat, see Elke Faust, 'Close ties and new boundaries: Tablighi Jama'at in Britain and Germany', in Muhammad Khalid Masud (ed.), *Travellers in Faith: Studies of the Tablighi Jama'at as a Transnational Islamic Movement for Faith Renewal* (Leiden, 2000); Marc Gaboriau, 'Transnational Islamic Movements: Tablighi Jamaat in Politics', *ISIM Newsletter* (International Institute for the Study of Islam in the Modern World), July 1999, available at: [http://www.isim.nl/files/news1\\_3.pdf](http://www.isim.nl/files/news1_3.pdf).

51. See at length Usha Sanyal, *Devotional Islam & Politics in British India - Ahmed Riza Khan and his Movement 1870 - 1920*, OUP (Delhi, 1996).

52. Some care needs to be taken with the use of 'Wahhabi' in a North Indian/Pakistani context. It was the British who introduced the term at the start of the nineteenth century for any Islamic movement that resisted British rule, giving it connotations beyond those it started with in Saudi Arabia.

53. On jihadi groups in South Asia as a whole, see Husain Haqqani, 'The Ideologies of South Asian Jihadi Groups', in Hillel Fradkin, Husain Haqqani, and Eric Brown, (eds.), *Current Trends in Islamist Ideology*, Hudson Institute Vol. 1, pp. 12-26.

54. Husain Haqqani, *Pakistan: Between Mosque and Military*, Washington, Carnegie Endowment for International Peace, 2005; Mumtaz Ahmad, 'The Crescent and the Sword: Islam, the Military and Political Legitimacy in Pakistan, 1977-85', in *The Middle East Journal*, vol. 50:3, summer 1996, pp. 372-86.

55. Andrew Norfolk, 'Hardline takeover of British mosques', *The Times*, 7 September 2007.

56. On Saudi/Brotherhood links, see Lorenzo Vidino, 'The Muslim Brotherhood's Conquest of Europe', *Middle East Quarterly*, Winter 2005. On the Jamaat, see Sayyed Vali Reza Nasr, *The Vanguard of the Islamic Revolution: The Jamaat-e-Islami of Pakistan*, University of California Press, Berkeley, 1994.

57. On this controversial issue, see the recent *U.S. State Dept Trafficking in Persons Report*, June 2006. For a partial transcript, go to: <http://gvnet.com/humantrafficking/SaudiArabia-2.htm>. For wider references, go to: <http://gvnet.com/humantrafficking/SaudiArabia.htm>. Not all the links in the last group can be verified.

58. The full name is the Committee for the Propagation of Virtue and the Prevention of Vice (*Hay'at al-amr bi'l-ma'ruf wa'l-nahy 'an al-munkar*).

59. Thus in English. His Arabic title is: Khadim al-Haramain, Servant of the two shrines. After his accession to the throne in 1982, King Fahd (1921-2005) adopted the title 'Servant of the Twin Holy Enclosures', a style carried on by his successor, King 'Abdullah.

60. Established in 1971 by King Faisal.

61. There is also a Ministry of Justice. See <http://www.moj.gov.sa/layout/default.asp>.

62. A useful portal to Saudi ministerial sites (mainly Arabic, but some in English) may be found at <http://www.the-saudi.net/saudi-arabia/government.htm>.

63. Except for arrangements for the *hajj* pilgrimage, which are under the Ministry of the Hajj.

64. See 'Ministry for Islamic Affairs, Endowment, Dawa and Guidance', Saudi Arabia Information, available at <http://saudiinf.com/main/c6q.htm>.

65. 'Homepage', Ministry of Education, The Kingdom of Saudi Arabia, available at, <http://www.moe.gov.sa/openshare/moe/index.htm>.

66. 'Homepage', Ministry of Higher Education, The Kingdom of Saudi Arabia, available at, <http://www.mohe.gov.sa/>.

67. On the Council and the *'ulama* in general, see <http://countrystudies.us/saudi-arabia/54.htm>; see also Nawaf E. Obaid, 'The Power of Saudi Arabia's Islamic Leaders', *Middle East Quarterly*, 6:3, September 1999, at: <http://www.meforum.org/article/482>.

68. 'Indoctrination' is used advisedly. Religious education in the Kingdom is entirely Wahhabi in orientation. No other religions are taught (except by

back to Islam as they believe it was taught and practised by the first three generations of the faith (the 'Salaf' or 'righteous predecessors'). This means, among other things, a strict reliance on the Qur'an and the Hadith as sources for religious law (or, indeed, any law, since there is no western-style separation between 'church' and 'state' in Islam).

In all likelihood, this form of Islam – considered by many other Muslims to be sectarian in origin and belief – would have remained limited to the Arabian peninsula or perhaps a small part of it had it not been for the extraordinary wealth that has accrued to the Kingdom following the discovery of vast deposits of oil there in the twentieth century. This financial windfall has been used to spread Wahhabism far and wide. Today, the Wahhabite doctrine dominates much of the religious and cultural life of the Kingdom of Saudi Arabia, and its extremist ideas have penetrated much of the Muslim world in significant ways.

Since the time of its inception, the Saudi state has treated Wahhabism as its official form of Islam, and made religion the centrepiece of all the country's undertakings, especially education. The Wahhabite influence in Saudi Arabia is all-pervasive, lending the kingdom an aura of rigidity and puritanism. Its ethos is responsible for those aspects of Saudi Arabia which many westerners and others deem most objectionable about the Kingdom – its beheadings, its floggings, its harsh treatment of adulterers, homosexuals, and dissidents, its denial of human rights to women, its dislike for non-Muslim foreigners, its role in slavery and people trafficking,<sup>57</sup> and its control of public mores through the religious police, the *Mutawi'un*.<sup>58</sup>

The international authority of the Saudi state hinges to a large extent on the King's claim to be the Custodian<sup>59</sup> of the two Shrines (Mecca and Medina). This

religious claim passes to the rest of the country through its chief religious institution, the Council of Senior 'Ulama,<sup>60</sup> whose current chairman, Sheikh 'Abd al-'Aziz Al al-Sheikh, is also the Grand Mufti of Saudi Arabia. This Council is where the ruling family meets its clerical representatives, in weekly meetings. Its remit is wide, running through every aspect of public and private life:

- The judicial system<sup>61</sup>
- The implementation of the rules of the Islamic Shari'ah
- The Religious Guidance Group with affiliated offices all over the Kingdom
- Islamic legal education and theology at all levels
- Religious jurisprudence
- Preaching and guidance throughout the nation
- The supervision of girls' education
- The religious supervision of all mosques
- The preaching of Islam abroad
- Continuous scientific and Islamic research
- The handling of legal cases in courts according to Islamic law

At the ministerial level,<sup>62</sup> control of Islamic matters<sup>63</sup> in the Kingdom falls under the control of the vast Ministry of Islamic Affairs, [Religious] Endowments, *Da'wah* and Guidance.<sup>64</sup> This organisation, together with the Ministry of Education,<sup>65</sup> the Ministry of Higher Education,<sup>66</sup> the Council of Senior 'Ulama,<sup>67</sup> the Higher Council of Qadis, and various private enterprises, has responsibility for religious indoctrination<sup>68</sup> throughout the Kingdom and beyond (see diagram below).

Using this base the Saudis have embarked on two enterprises: to win over non-Wahhabi Muslims and to convert the non-Muslim world to Islam. Over the years – but particularly since the sharp increase in energy prices in the 1970s



which brought the oil-rich Kingdom a vast windfall – the Saudis have spent billions of pounds on achieving these two aims. According to Charles Allen, one of the leading writers on Wahhabism, since 1979 the Saudis have committed ‘an estimated seventy billion dollars to Islamist missionary work’.<sup>69</sup>

The Saudi rulers were deeply worried by the Iranian Revolution of 1979, as well as the outbreak of open rebellion among the Shi’a of the oil-rich eastern province of al-Ahsa’ and the seizure of the Grand Mosque in Mecca by Saudi radicals in the same year. King Fahd thus devoted himself to the intensification of the Kingdom’s Islamic mission at home and abroad.<sup>70</sup> He sought ‘to bolster the legitimacy of the ruling family by appropriating the power of Islam’.<sup>71</sup> Vast sums were spent on expansion of the Mecca and Medina mosques, hundreds of smaller mosques were built throughout the country, along with Qur’an schools for all ages, libraries, *madrassas*, Islamic universities, and the huge King Fahd Complex for Printing the

Qur’an.<sup>72</sup> But Fahd was not content with this. He poured billions into establishing mosques and Islamic centres round the world, a process that picked up speed in the 1980s and 1990s.<sup>73</sup> Between 1982 and 2002, 1,500 mosques, 210 Islamic centres, 202 colleges, and 2,000 schools were built with Saudi money in non-Muslim countries alone.<sup>74</sup> The list of towns and cities that have been the recipients of Fahd’s largesse is remarkable: New York, Washington, London, Toronto, Paris, Rome, Brussels, Tokyo, Buenos Aires, and many more in every continent. Islamic universities have been built from Malaysia to Nigeria, King Fahd academies in Washington, London,<sup>75</sup> and Bonn, and Institutes of Islamic Studies in the Americas, Australia, Asia, and Africa.

In addition to all this, the Saudis have opened almost 2000 schools in the United States, Canada, Great Britain, France, Russia, Germany, Switzerland, Australia, Belgium, New Zealand, Spain, Austria, Italy, Croatia, Bosnia, Hungary, Afghanistan, Pakistan, Egypt, Palestinian Territories, Jordan, Lebanon, Yemen, Japan,

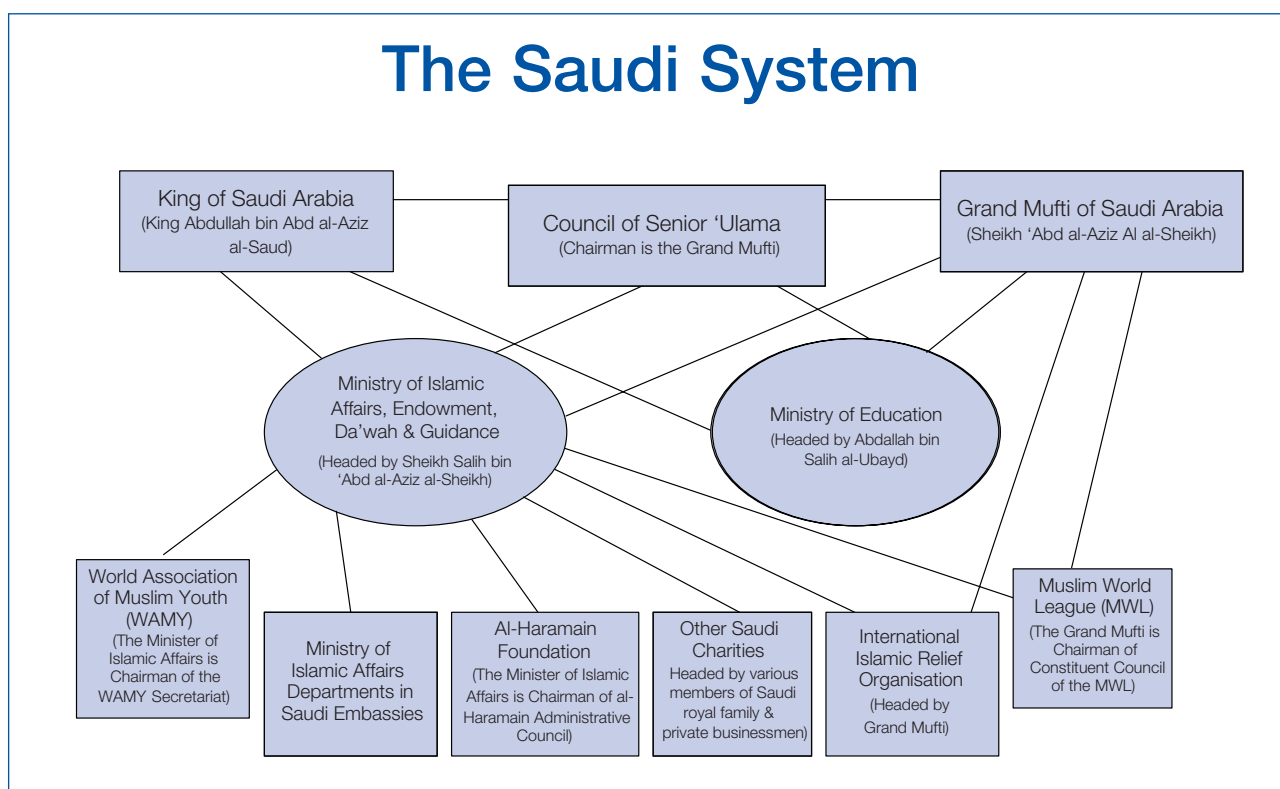
way of condemnation), no other form of Islam is permitted (again except by way of condemnation). Despite its many faults, the following article gives a vivid picture of religious education in Saudi Arabia: Khaleed Waleed, ‘Is Saudi Arabia Against the Terrorists?’, at: <http://www.faithfreedom.org/oped/KhaleedWaleed60503.htm>.

69. Charles Allen, *God’s Terrorists: The Wahhabi Cult and the Hidden Roots of Modern Jihad*, London, 2006, p. 277.

70. In cooperation with the Saudi Ministry of Foreign Affairs: <http://www.mofa.gov.sa/detail.asp?InServicelD=2&intemplatekey=MainPage>

71. Gwenn Okruhlik, ‘Empowering Civility Through Nationalism: Reformist Islam and Belonging in Saudi Arabia,’ in *Remaking Muslim Politics: Pluralism, Contestation, Democratization*, Robert W. Hefner (ed.), (Princeton, NJ: Princeton University Press, 2005), p. 189-212.

72. The King Fahd Complex for Printing the Qur’an has produced over 150 million copies of the book so far, and distributed over 120 million of them in Arabic and translation round the world to mosques, Islamic centres, libraries, and schools. See, Syed Husain, ‘Spreading the Message of Islam Worldwide’, *Arab News*, 22 April 2005, available at, <http://www.arab-news.com/services/print/print.asp?artid=62561&d=22&m=4&y=2005&hl=Spreading%20the%20Message%20of%20Islam%20Worldwide>.



73. Fahd suffered a stroke in 1995 and no longer took an active part in running the country till his death in 2005.

74. *Saudi Publications on Hate Ideology Invade American Mosques*, Center for Religious Freedom: Freedom House, 2005, available at, [http://www.freedom-house.org/uploads/special\\_report/45.pdf](http://www.freedom-house.org/uploads/special_report/45.pdf). See also, the special edition of the 'weekly Arab political magazine', *Ayn-Al-Yaqeen*, 1 March 2002, available at, <http://www.ain-al-yaqeen.com/issues/20020301/index.htm>.

75. The London academy hit the news in 2007, when the principal, Sumaya Alyusuf, refused to take out of circulation textbooks that had been identified as racist and derogatory of other religions. See Graeme Paton, 'Islamic school rips pages from textbooks', *Daily Telegraph*, 9 February 2007, at: <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2007/02/08/nmuslim108.xml>.

76. See, the special edition of the 'weekly Arab political magazine', *Ayn-Al-Yaqeen*, 1 March 2002, available at, <http://www.ain-al-yaqeen.com/issues/20020301/index.htm>.

77. For an incomplete list of Islamic Centres round the world, see 'Support for Mosques and Islamic Centers', *King Fahd ibn 'Abd al-'Aziz*, at: <http://www.kingfahdbinabdulaziz.com/main/m400.htm>

78. Not to be confused with the Pakistani Muslim League.

79. See the entry for the Muslim World League at Londonline, at: <http://www.londononline.co.uk/profiles/113878/>

80. On the MWL, see Reinhard Schulze, 'Muslim World League', in John Esposito (ed.), *The Oxford Encyclopedia of Islam in the Modern World*, New York and Oxford, 1995, vol. 3, pp. 208-10.

81. For more on the WAMY, see, 'Homepage', World Assembly of Muslim Youth, available at, <http://www.wamy.co.uk/>. See also, 'World Assembly of Muslim Youth', King Fahd bin Abdul Aziz, available at, <http://www.kingfahdbinabdulaziz.com/main/m5020.htm>.

82. For information on the fatwa, also See, Tariq Alhomayed, 'Saudi Arabia's Grand Mufti', *al-Sharq al-Awsat*, 2 October 2007, available at, <http://www.aawsat.com/english/news.asp?section=2&id=10405>. For criticism of the Grand Mufti's fatwa see article by Abd al-Bari Atwan in *al-Quds al-Arabi*, 3 October 2007, available at, <http://www.alquds.co.uk/archive>

Indonesia, South Korea, Thailand, Malaysia, Bangladesh, Burundi, Fiji, Azerbaijan, Kurdistan, Algeria, Nigeria, Chad, Kenya, Cameroon, Senegal, Uganda, Mali, Somalia, Sudan, Brazil, Eritrea and Djibouti.<sup>76</sup> In Europe alone, the number of Saudi-funded Islamic centres has grown enormously. Here is a list of centres alone:

- Islamic Centre of Brussels
- Islamic Centre of Geneva
- Islamic Centre of Madrid
- Islamic Centre of London
- Islamic Centre of Edinburgh
- Islamic Centre of Rome
- Islamic Centre of Zagreb
- Islamic Centre of Lisbon
- Islamic Centre of Vienna
- Islamic Centre of Aachen
- Islamic Centre of Munich
- Islamic Centre of Budapest
- Islamic Centre of Malmö
- King Fahd Islamic Centre in Malaga<sup>77</sup>

The dissemination of Wahhabite Islam does not end here, however. The Ministry of Islamic Affairs supervises other organisations as well, including the Muslim World League (MWL) – an international Muslim organisation founded in 1962 – and the World Assembly of Muslim Youth (WAMY).

The Muslim World League (MWL) was founded in 1962, and its headquarters were established in Mecca.<sup>78</sup> Its head is the Saudi Grand Mufti, and its council members have included well-known fundamentalist thinkers, including Abu al-A'la al-Mawdudi from Pakistan, 'Allal al-Fasi from Morocco, and a leading Muslim Brotherhood activist, Sa'id Ramadan from Egypt. The first Secretary-General was a Wahhabite businessman. Although international in intent, the League remains firmly under Saudi control. By bringing all other international Muslim organisations under its wing, the League has sought to establish itself as the principal body for the

promotion and defence of Islam, and at the same time acted to enhance the Saudi claim to leadership of the Muslim world. In 1975, it set up the World Council of Mosques to coordinate its many *da'wah* activities. MWL missionaries are trained in a number of Islamic universities in Saudi Arabia, Egypt and the Gulf states. The League's London headquarters (also known as the UK 'Darulifta Office') is at 46 Goodge Street<sup>79</sup> and it is closely connected with the 'Office of Da'wah in Britain', with which it shares a building. As shall be seen, this site serves as one of the major providers of the material covered here.<sup>80</sup>

The World Assembly of Muslim Youth (WAMY) was founded in 1972 and, like the MWL, its headquarters are in Saudi Arabia, whilst it retains a base in UK - at the same Goodge Street site as the MWL. The WAMY has an extensive outreach programme, with numerous chapters based in other countries and affiliations to many another Muslim youth organisations across the world. It carries out a wide range of activities, from camps to conferences, from the publication of books and brochures to training and support.<sup>81</sup>

Recently, there have been signs of an emerging debate within Saudi Arabia about the nature of religious discourse. Thus, several columnists in *al-Watan* and *al-Sharq al-Awsat* have questioned the sectarianism and divisiveness of some of the country's religious voices.<sup>78</sup> Subsequently, the Grand Mufti, Sheikh 'Abd al-'Aziz Al al-Sheikh has issued an explicit fatwa prohibiting Saudi youth going abroad on the pretext of fighting jihad.<sup>82</sup>

Indeed, since 9/11 the Saudi Government claims to have taken measures to combat extremism including re-education programmes for convicted jihadis - dubbed by one British official as 'Betty Ford clinics for terrorists'. They have also retrained and dismissed imams who have espoused extremism. The Ministry of Islamic Affairs claims that several hundred

such religious leaders have been sacked since 9/11 on these grounds. But according to an authoritative recent report by the United States Commission on International Religious Freedom, a bi-partisan federal body, the Saudis have provided no statistics or detailed information about exactly what has been accomplished.<sup>83</sup>

An even greater lack of transparency surrounds the issue of Saudi materials sent out of the Kingdom. Indeed, the reassessment described above does not apply to the flow of propaganda and literature abroad – and few countries have been more affected by this than the UK. Saudi-backed mosques and centres thus retain an influence here that authentically reform-minded and genuinely moderate Muslims find hard to combat.

In the wake of the afore-mentioned January 2007 broadcast of *Dispatches: Undercover Mosque*, the Saudi Embassy in the UK lent its voice to the chorus of

objection that was raised against the programme. As the Foreign Secretary, David Miliband, has recently confirmed, the Saudi Ambassador in London wrote to his predecessor expressing his concern about the content of the Channel 4 programme. Alongside this, the Embassy issued a statement in which it took great offence with the documentary and denied any involvement with extremist views. In that statement, they said ‘The Government of Saudi Arabia, working in close co-ordination with the British and other Governments, has gone to great lengths to combat the type of extremism featured in the programme. The Saudi Arabian Government has gone on record a number of times to make it clear that it does not support radical or extreme ideology.’<sup>84</sup> That statement and the accompanying Saudi protestations of innocence may now be tested against the Saudi publications reproduced or translated in the pages that follow.<sup>85</sup>

s/2007/10Oct/03OctWed/qds01.pdf. See also Y. Admon, ‘Criticism of the Religious Discourse in Saudi Arabia’, MEMRI, 19 October 2007, available at, <http://www.memri.org/bin/latest-news.cgi?ID=IA40007>.

83. Saudi Arabia, United States Commission on International Religious Freedom, 18 October 2007, available at, [http://www.uscifr.gov/mediaroom/press/2007/october/SaudiArabia\\_4.pdf](http://www.uscifr.gov/mediaroom/press/2007/october/SaudiArabia_4.pdf).

84. Letter by The Foreign Secretary, David Miliband, to Paul Goodman MP: Channel Four Dispatches Programme: *Undercover Mosques*, 21 September 2007. The letter also states that the then Foreign Secretary, Margaret Beckett, responded by emphasising the independent nature of Channel Four and informed the Saudi Ambassador that if he wished to make a complaint about the programme he would have to go through the television regulator, Ofcom. See also, ‘Press Release: Dispatches - Undercover Mosque’, Royal Embassy of Saudi Arabia - London, 16 January 2007, available at, <http://www.mofa.gov.sa/Detail.asp?InNewsItemID=59235>.

85. It may also be contrasted with some of the contents of a website run by the Saudi Ministry for Islamic Affairs, which has a section extolling the superiority of jihad and fighters in the ‘holy war’: <http://www.the-saudi.net/saudi-arabia/government.htm> and <http://www.al-islam.com/eng/>

# The Islamic institutions covered in this report

## Institutions visited during the conduct of our research

Town	Mosque/Institution	Address	Hate/Separatist Lit	Page
London	Tauheed Mosque and Islamic Centre (Masjid & Madrassa Al-Tawheed)	78 High Road, Leyton, London, E10	Y	95
London	Al Manaar - The Muslim Cultural Heritage Centre	244 Acklam Road, London, W10 5YG	Y	31
London	Al-Muntada Al-Islami Trust	7 Bridges Place, Parsons Green, London, SW6 4HW	Y	59
London	Darul Amaan Islamic Centre (The 'Colliers Wood Mosque')	54 Merton Road, London, SW1910A	Y	67
London	East London Mosque	92 Whitechapel Road, London, E1 1JQ	Y	38
London	The UKIM North London Mosque (The 'Euston Mosque')	202 North Gower Street, Euston, London, NW1 2LY	Y	68
London	King Fahad Academy	Bromyard Avenue, London, W3 7HD	Y	51
London	Muslim World League/Darulifta Office	46 Goodge Street, London, W1T 4LU	Y	71
London	North London Central Mosque (The 'Finsbury Park Mosque')	7-15 St. Thomas Road, Finsbury Park, London, N4 2QH	Y	77
London	The London Central Mosque and Islamic Cultural Centre (The 'Regent's Park Mosque')	146 Park Road, London, NW8 7RG	Y	82
London	UK Turkish Islamic Trust Mosque and Cultural Centre	9-15 Shackwell Lane, Clapton E8 2DY	N	
London	Al Khoei Foundation	Cheverning Road, Kensal Rise, London, NW6 6TN	N	
London	Walthamstow Jamia Mosque	439-451 Lea Bridge Road, Leyton, London E10 7EA	N	
London	Sultan Selim Mosque	277 St Anne's Road, Tottenham, London N15 5RG	N	
London	Darul Uloom Qadria Jalani	1 St Mary Road, Walthamstow, London E17 9RG	N	
London	Manhaj ul Quran International	292-296 Romford Road, Forest Gate, London, E7 9HD	N	
London	Islamia School (Cat Stevens)	129 Salusbury Road, London NW6 6PE	N	
London	Minaret	303 North End Road, Fulham, London W14 9NS	N	
London	Fethullah Gulen Centre	30 Drayton Park, London N5 1PB	N	
London	Mosque and Islamic Centre of Brent Cricklewood	33A Howard Road, Cricklewood, London NW2	N	
London	New Peckham Mosque	99 Cobour Road, Peckham, London SE5 0HU	N	
London	Muzzamil Mosque	8 Gattton Road, London, Tooting, SW 17	N	
London	The Sunni Muslim Association	20 Tooting Bec Road, London, SW17 8BD	N	
London	Aziza Mosque	117-119 Stoke Newington Road, London	N	
London	Balham Mosque	47a Balham High Road, London SW12	N	
London	Aga Khan Jamaat Khana and Centre	Knightsbridge, London	N	
High Wycombe	Muslim Education Centre (MEC)	Totteridge Drive, High Wycombe HP13 6UH	Y	154
Camberley	The M. A. Al-Kharaifi Islamic Centre (The Camberley Mosque)	282 London Road, Camberley, Surrey GU15 3JP	Y	164
Manchester	Didsbury Mosque and Islamic Centre of Manchester	271 Burton Road, West Didsbury, Manchester, M20 2WA	Y	118
Manchester	The Islamic Academy of Manchester	19 Chorlton Terrace, Manchester, M13 9AJ	Y	129
Manchester	The Muslim Student Centre, University of Manchester (The 'McDougall Mosque')	Burlington Street, Manchester	Y	132
Manchester	Cheetham Hill Road Islamic Centre, Mosque (Markazi Jamia Masjid Khizra)	425 Cheetham Hill Road, Manchester, M8 0PF	Y	120
Manchester	Manhaj ul Quran International	122 Withington Road, Whalley Range, Manchester, M16 8FB	N	
Manchester	Manchester Central Mosque	32 Upper Park Road, Victoria Park, Manchester M14	N	
Manchester	North Manchester Jamia Mosque	3 Woodlands Road, Manchester M8	N	
Manchester	Qadria Jilania Islamic Centre	St Johns Road, Manchester	N	
Manchester	Jamia Rasooliya	Upper Chorlton Road, Manchester	N	
Manchester	Jamiyah al Karamiyah	Platt Lane, Moss Side, Manchester M12	N	
Manchester	Stockport Islamic Centre	2 Longshut Lane West, Shaw Heath, Stockport, SK2 6RX	N	
Manchester	Shahjalal Mosque & Islamic Centre	1 Eileen Green, Manchester, M14 5WE	N	

Town	Mosque/Institution	Address	Hate/Separatist Lit	Page
Manchester	Werneth Mosque	116 Manchester Rd, Oldham, OL9 7AX	N	
Manchester	Eccles Mosque	Trafford Road, Corner of Church Street, Eccles Manchester M30	N	
Manchester	Darul Uloom	Stamford Road , Longsight, Manchester, M13	N	
Manchester	Masjid e Noor	115 - 117 Stamford Street, Old Trafford, Manchester M16 9LT	N	
Bury	Noor ul Islam	2-4 Yarwood Street, Bury, BL9 7AU	N	
Bury	Khizra Mosque	85 Walmersley Rd, Bury, BL9 5AN	N	
Birmingham	The Salafi Mosque and Islamic Centre (The 'Salafiyah Mosque')	Wright Street, Birmingham, B10	Y	110
Birmingham	Markazi Jamiat Ahl-e-Hadith (Birmingham)	20 Green Lane, Small Heath, Birmingham, B9 5DB	Y	107
Birmingham	Birmingham Central Mosque	180 Belgrave Middleway, Highgate, Birmingham, B12 0XS	Y	102
Birmingham	Central Mosque Ghamkol Sharif	107-113 Golden Hillock Rd, Small Heath, Birmingham B10 1DP	N	
Birmingham	Hazrat Sultan Bahu Trust	17-21 Ombersley Rd, Small Heath, Birmingham, B12 8UR	N	
Birmingham	Idara Maarif-e-Islam Hussainia Mosque	Herbert Rd, Small Heath, Birmingham, B10 0QP	N	
Birmingham	Jameah Mohi-ul-Islam Siddiqia	14 Victoria Road, Aston, Birmingham B65	N	
Birmingham	Jamiah Qadria Naushahiya Centre	Sladefield Road, Birmingham	N	
Birmingham	Almi Tanzeem e Ahle Sunnah UK	Fosbrooke Road, Small Heath, Birmingham	N	
Birmingham	Faizul Quran Jamia Mosque	62 Wills Street, Lozells , Birmingham B19	N	
Birmingham	Ghousia Islamic Learning Centre	St Pauls Road, Birmingham B11	N	
Birmingham	The Zawiya Birmingham	Jenkins Street, Small Heath, Birmingham, B10	N	
Birmingham	Madrasa Naqshbandia Nawabia Aslamia	Bordesley Green, Birmingham	N	
Edinburgh	The Islamic Centre of Edinburgh	50 Potterrow, Edinburgh, EH8 9BT	Y	148
Edinburgh	Madarsa Taleem ul Quran	8 Temple Park Crescent, Edinburgh	N	
Edinburgh	Anware Madina Mosque	Livingston , Edinburgh, EH54 5DT	N	
Edinburgh	Masjid Anware Madina	11 Piling Street, Edinburgh	N	
Edinburgh	Roxburgh Mosque	12 Roxburgh Street, Edinburgh	N	
Glasgow	Madrash Mosque	32-38 Dixon Avenue, Glasgow, G42 8EJ	N	
Glasgow	Manhaj ul Quran International	145 Albert Road, Crosshill, Glasgow, G41 3JW	N	
Glasgow	Jamiya Islamiyah	275 Tantalton Road, Shawlands, Glasgow, G41 3JW	N	
Blackburn	Islamic Educational Society (Masjid-e-Noorul Islam)	108 - 110 Audley Range, Blackburn, BB1 1TF	Y	136
Blackburn	Jaame Masjid and Madrassah Talimul Islam	Cumberland Street, Blackburn, BB1 1JP	Y	138
Blackburn	Masjide Tawheed al Islam	31 Bicknell Street, Blackburn, BB1 7EY	N	
Blackburn	Masjide Al Hidayah	22/24 Whalley Street, Blackburn	N	
Bradford	Markazi Jamiat Ahl-e-Hadith (Bradford)	5 Camden Terrace, Bradford, BD8 7HX	Y	145
Bradford	Darul Islam Mosque (Masjid Nimra)	9-10 Hannover Square, Bradford, BD1	Y	146
Bradford	Jamiya Masjid	30 Howard Street, Bradford	N	
Bradford	Jamiyat Tabligh Ul Islam	69 Southfield Square, Bradford, BD8 7SN	N	
Bradford	Jamiyat Tabligh Ul Islam	Roxy Building, Barkerend Road, Bradford	N	
Bradford	Faizan e Madinah	72 Harris Street, Bradford BD 1	N	
Bradford	Jamiyat Masjid Tabligh Ul Islam	2 Browning Street, Bradford BD3 9DX	N	
Bradford	Jamiyat Tabligh Ul Islam	87-89 Ryan Street, Bradford BD5 7AP	N	
Rochdale	Central Mosque of Rochdale (Markazi Jamia Masjid)	Mere Street, Rochdale, OL11 1HT	Y	142
Rochdale	Bilal Jamia Mosque	Bulwer Street, Rochdale	N	
Rochdale	Ghangolia Jamia Mosque	Derby Street, Rochdale	N	
Rochdale	Urdu Centre	56-60 Morley Street, Rochdale	N	

Town	Mosque/Institution	Address	Hate/Separatist Lit	Page
Rochdale	Jamia Masjid Chastiah	Milkestone Road, Rochdale	N	
Rochdale	Idira Minhaj-ul-Quran	Werneth Hall Road, Oldham	N	
Rochdale	Neeli Mosque	34-36 Durham Street, Rochdale	N	
Bolton	Zakaria Mosque	20 Peace Street, Bolton, BL3 5LJ	N	
Bolton	Makka Mosque	Rishton Lane, Bolton	N	
Oxford	Madinah Mosque (The 'Stanley Road Mosque')	2 Stanley Road, Oxford, OX4 1QZ	Y	150
Oxford	Central Oxford Mosque	Manzil Way, Cowley, Oxford, OX4 1HR	N	
Oxford	Asian Cultural Centre	Manzil Way, Cowley, Oxford, OX4 1HR	N	
Oxford	Bangladeshi Mosque	57 Cowley Road, Oxford OX4 1HR	N	
Leicester	Leicester Central Mosque	Conduit Street, Leicester, LE2 0JN	N	
Leicester	The Islamic Centre	50 St Peters Road, Leicester LE2 1DB	N	
Leicester	Masjid e Bilal	Chesterfield Road, Leicester, LE5 5LH	N	

## London

### Al-Manaar (The Muslim Cultural Heritage Centre)

Address: 244 Acklam Road, London, W10 5YG

Telephone: 020 8964 1496

Email: [info@mchc.org.uk](mailto:info@mchc.org.uk)

Website: <http://www.almanaar.org.uk/>

Charity Commission Registration No: 1059085

Local MP: Karen Buck (Labour)

Local Authority: Royal Borough of Kensington and Chelsea

Affiliations: Muslim Council of Britain (MCB),

Muslim Safety Forum (MSF)

### Points of Interest

The Al-Manaar Muslim Cultural Heritage Centre in west London plays host to some 5,000 people a week. According to its website, 'many of these come simply to pray in the mosque that takes up a quarter of the building'; however, the centre does also claim to run 'a wide range of cultural, social and educational projects for both the Muslim and wider local community'.<sup>86</sup>

In 2005, the centre hit the news in the wake of the alleged failed bomb plot on London's transport system on 21 July. One of the men arrested in relation to that incident (and subsequently convicted of conspiracy to murder), Ramzi Mohamed, was linked to the centre by the *Evening Standard* and the *Sunday Times*; links that were subsequently rejected by the centre itself.<sup>87</sup> The imam of the mosque at the Al-Manaar Centre insisted both that he had never known Mohamed or his associates and that the Centre would never permit extremists to use its facilities.<sup>88</sup>

Notable visitors to the Centre have included the then Foreign Secretary, Jack Straw, who addressed a reception to mark the Muslim festival of Eid-al-Fitr, jointly hosted by the Foreign and Commonwealth

Office and the Muslim Council of Britain in December 2003.<sup>89</sup> More recently, in April 2007, the Centre was the venue for a speech by Ruth Kelly, Secretary of State for Communities and Local Government, in which she announced funding for a new Faith and Social Cohesion Unit within the Charity Commission.<sup>90</sup>

The Al-Manaar Centre also runs a 'Diversity Awareness Programme' that sets its aim as promoting 'understanding and respect between communities'. Amongst the current client groups of the programme are the Metropolitan Police.<sup>91</sup>

### Books found here included:

#### 1A. *Al-wala' wa'l-'ada' fi 'alaqat al-Muslim bi-ghayr al-Muslim [Loyalty and enmity concerning relations between Muslims and non-Muslims]*

Author: Abdullah Al-Tarifi

Publisher: The Office of Da'wah in Britain

Published: 1411 (1990)

Language: Arabic

This book was also found at The Muslim World League, London (see pages 71-76)

This short book, published in Arabic by the Saudi Office for Da'wah in the UK, is devoted entirely to the issue of separation and the antipathy between Muslims and western society. Its title is a variant on the concept of loyalty and dissociation, which is a regular feature of this material.

According to this text: separatism is mandatory; jihad is the struggle against the enemies of Islam (i.e. all unbelievers); showing favour to non-believers is enough to make a Muslim an apostate – they are to be hated; it is treachery to join the army of a non-Muslim state; it is recommended that a conscripted Muslim should do noth-

86. 'Press Release: Laptop link-up: A day at the mosque', Al Manaar: Muslim Cultural Heritage Centre, 7 December 2006, available at, [http://www.almanaar.org.uk/pres/s/view\\_release.cfm?press\\_id=9](http://www.almanaar.org.uk/pres/s/view_release.cfm?press_id=9). Last accessed 10 July 2007.

87. Paul Tumeley, 'Reassessing the July 21 London bombings', Terrorism Monitor, 3, 17 (September 2005), Global Terrorism Analysis Website, available at, [http://jamestown.org/terrorism/news/article.php?issue\\_id=3455](http://jamestown.org/terrorism/news/article.php?issue_id=3455); Abul Taher & John Elliott, 'Bombing suspect tried to have moderate imam sacked', Sunday Times, 31 July 2005; 'Press Release: Statement issued on behalf of the Muslim Cultural Heritage Centre', Al Manaar: Muslim Cultural Heritage Centre, 4 August 2005, available at, [http://www.almanaar.org.uk/pres/s/view\\_release.cfm?press\\_id=6](http://www.almanaar.org.uk/pres/s/view_release.cfm?press_id=6). Last accessed 10 July 2007.

88. 'Press Release: Statement issued on behalf of the Muslim Cultural Heritage Centre', Al Manaar: Muslim Cultural Heritage Centre, 4 August 2005, available at, [http://www.almanaar.org.uk/pres/s/view\\_release.cfm?press\\_id=6](http://www.almanaar.org.uk/pres/s/view_release.cfm?press_id=6). Last accessed 10 July 2007.

89. 'Building a strong relationship with British Muslims', News: Foreign and Commonwealth Office, 10 December 2003, available at, <http://www.fco.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1007029391629&a=KArticle&aid=1070989704700%20&year=2003&month=2003-12-01&date=2003-12-10>. Last accessed 10 July 2007.

90. 'Winning hearts and minds: working together to defeat extremism', Communities and Local Government, 5 April 2007, available at, <http://www.communities.gov.uk/index.asp?id=1509407>. Last accessed 10 July 2007.

91. 'Services: Diversity Awareness', Al-Manaar - Muslim Cultural Heritage Centre, available at, [http://www.almanaar.org.uk/services/diversity\\_awareness.cfm](http://www.almanaar.org.uk/services/diversity_awareness.cfm).

ing in battle; and to see anything good in other religions is enough to make a Muslim an apostate and worthy of death; there are grave dangers in loving non-believers. Throughout, there is total contempt for all that is unIslamic.

Here is a typical example:

As for enmity, we already said it is the opposite of loyalty. If loyalty means to love, support and follow some and be close with them, enmity has the opposite meaning, shown in terms such as hatred, no support, and to stay far and separate from something.

Hatred then is part of enmity; it is the beginning state of enmity and its cause...

From the above we can say this: it is mandatory to hate and dislike the unbelievers and polytheists, to never ask them for support against the Muslims, to never follow their example in anything, to never obey them in matters of religion, to never imitate them. Actually it is mandatory to stay far away from them and to separate from them, and to do what is necessary in terms of jihad and its like against their fighters. That is what is intended by enmity, whoever falters in applying enmity becomes a supporter of unbelievers. If he harbours any love towards them, or turns to them for help, or asks for their support against other Muslims, or obeys them in any legal rulings, or imitates any of their specific traits, or takes them as friends ...

From such a perspective, even minimal regard for non-believers is enough to render a Muslim an apostate:

Should we then have enmity towards everyone even if they were non-military personnel?

The believers believe in hating polytheism, unbelief, atheism, deviation, and

disobedience. Everyone who possesses any of these elements must be hated according to how much he possesses such elements. There is though a general hatred and a specific hatred. The general hatred is toward unbelievers and heretics and their likes because of how far they are from the circle of Islam. The specific hatred is towards a Muslim who mixes between good and bad deeds ...

The first kind: absolute and limited loyalty/guardianship to unbelievers:

Absolute loyalty: this is to take them as guardians in an absolute manner, through love, closeness, turning to them in need, asking for their support and obeying them in what they like and similar things.

This type of loyalty is general and absolute and whoever amongst the Muslim practises it, he is considered an unbeliever even if he claims to be a Muslim or practises some of its practices.

As for limited loyalty: it is to take the unbelievers as guardians in limited and specific matters: an example is to accommodate them, to prefer living amongst them to living amongst the Muslims, to hold them in high esteem, to imitate them in things which pertain to them exclusively, to befriend them, to live with them or to ask for their support against other Muslims ...

If any of these forms of loyalty was found in a Muslim, it would be considered a limited or special loyalty. The verdict on such loyalty differs according to the amount of loyalty; it can be considered unbelief or disobedience.



Joining a non-Muslim army is considered treachery to God, Muhammad, and all Muslims. This is particularly important as it carries negative implications for the British Army's efforts to increase the number of Muslims within its ranks. Recruitment campaigns aimed at meeting this objective are likely to prove futile - and reports indicate that they are indeed struggling - if key sections of the British Muslim community are being taught elsewhere that they cannot join the British armed forces without compromising their Islamic faith and identity:<sup>92</sup>

The first form of supporting them is to join the rank of the unbeliever's army in their war against the Muslims, and their attempt to destroy their strength. This is the worst form of disloyalty, period. It is a great treachery to Allah, His Prophet and the believers. The one who does such a thing is innocent of the religion and an unbeliever, unless he was ignorant or compelled to do so.

Working for non-believers, or under their authority, is regarded as subjugation, which is ruled out. Taken at face value, this greatly reduces the possibilities for Muslim employment in the West. Not accepting the authority of non-Muslims strikes even deeper, since it may easily be interpreted to mean acceptance of any form of authority in any non-Muslim state:

to subjugate oneself to [the unbelievers] may be motivated by respect and love, or it may be due to a weakness of a person, or it may be as a compliment; all these things are inappropriate for the Muslim.

This subjugation has many forms:

- 1 Doing humiliating work for the unbeliever, like serving him.
- 2 Working for unbelievers when they humiliate you, even if the work itself is honourable ...
- 3 Working under their authority, and under their leadership without a legal excuse or any need to do so.
- 4 Bowing for them when you meet them, or standing up to them when they are sitting.
- 5 Exaggeration while addressing them with honourable adjectives or giving them compliments

Muslims may not join in any form of religious practice alongside non-believers, and must remain in all respects distinct from all others. Although this latter injunction can have a positive ethical and moral significance, taken alongside other recommendations to separation it may amount to an absolute refusal to take on board even the best features of open democratic societies:

participating with [the unbelievers] in their religious practices:

Like their prayers, chanting, funerals, holy day celebrations, and other religious activities they have. This kind of participation is taking them as guardians no doubt

[...]

the Muslim must set himself apart from others in all his states, whether it is in his beliefs and perceptions, or in his religious practices and manners, or in his morals and values, or in his dealings and relations, or in his traditions and culture

It is considered reprehensible for Muslims to imitate unbelievers even in how they eat, sleep or dress. It is not a minor matter, for the Muslim who imitates non-Muslims brings on himself or herself a charge of apostasy:

Imitating [the unbelievers] in matters of belief and religious practices is disbelief

92. For a report on the struggling nature of the army recruitment campaign in this area, see, for example, Georgina Fuller, 'Army fails to attract Muslims in £90m diversity recruitment drive', *Birmingham Post*, 10 January 2007

[...]

Imitating them in general appearance, like in their manners of eating, sleeping, dressing, and such things, the least we can say in this is it is disliked.

Ideally, dissociation should be wholesale. Severe restrictions are placed on staying in the 'Land of Kufr' (i.e. the West).<sup>93</sup> The only two respectable reasons for doing so are to spread Islam among non-believers and to obtain knowledge that will benefit Muslims. In any case, any stay should be temporary:

*Eight: living amongst them:*

Living in the land of unbelievers for the purpose of calling them to Allah is permissible; it is even recommended ... the same goes for staying for something which will benefit the Muslims, like learning a certain type of knowledge, or a certain trade...

As for staying with them for a worldly matter it is not permissible except with the ability to openly practise one's religion and as long as his stay is temporary.

What it means to show love or loyalty towards unbelievers is summed up as follows:

A summary of the judgement regarding loyalty towards unbelievers:

1. That some types of it are pure disbelief, and a stripping of oneself away from the religion. Examples of this type of loyalty are:

- Absolute loyalty (guardianship).
- To love them because of their faith and behaviour, to be pleased with them, and to wish that they would be victorious over the Muslims.
- Obeying them in legal matters.
- To believe that they are equal to

the Muslims and that the Muslims are not more distinguished.

- Humbling oneself to them in order to gain their pleasure and love.
- To trust them and entrust them over the Muslims.
- Supporting them and aiding them to fight the Muslims.
- Imitating them due to being impressed with and liking their matters of religion and worship

[...]

2. And some types are the greatest of the great sins; a man would become an unbeliever if he thought them permissible. Examples are:

- Taking them as intimate friends.
- Flattering them and humbling oneself to them, and being soft with their soldiers.
- Exaggeration in complimenting them, or raising their status.
- To be under their authority with no need, and with no greater interest being at stake.
- Participating with them in their religious ceremonies due to being accommodating and not due to belief

[...]

- Imitating them in their manners and practices, like celebrating birthdays and holidays.
- Living amongst them if one is unable to openly practise one's faith.

### 1B. *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya* [Correct beliefs, their opposite, along with the treatise of the Divine presence]

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz  
 Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia. This book claims to be, 'A Gift from the Servant of the Two Sanctuaries [King of Saudi Arabia] on the Occasion of the Opening of King

93. Traditionally, Wahhabites and their associates have divided the world between two realms, the Realm of Submission/Islam, and the Realm of Unbelief (Kufr) or War.

Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold'.

Published: 1419 (1998)

Language: Arabic

**This book was also found at Birmingham Central Mosque (see pages 102-106); the Islamic Centre of Edinburgh (see pages 148-149); Markazi Jamiat Ahl-e-Hadith, Birmingham (see pages 107-109); and the Madinah Mosque, Oxford (see pages 150-153)**

This book, written by one of the leading Saudi scholars of his day, 'Abdul 'Aziz bin 'Abdullah bin Baz (d. 1999), stands as a statement of Wahhabite belief. It is essentially a theological treatise on belief and faith, in which the distinction between the true believer and the non-believer is clarified. Ten matters (*nawaqid*) that invalidate one's faith are listed within its pages.

The book opens with a discourse on correct belief, which is said to come through faith in God, his angels, his books, his prophets, the Day of Judgement, and fate. The author then examines the following themes: the *shahada* (the profession of faith); God as the Creator; God's names and attributes; belief in angels; belief in the prophets; belief in the finality of Muhammad (as the last prophet); belief in the Last Day; and belief in fate. Faith in God is said to involve love for Muslims and hatred of unbelievers. The Sunnis are held up as 'the Saved Sect'. Marxism is described as a dangerous falsehood. The author also condemns Sufism alongside long extinct Muslim sects like the Jahmiyya and Mu'tazila. Stress is laid on the need to worship God alone, and on the means available for defeating the enemies of Islam.

In the following passage, the author declares that by obeying human laws, over and above God's injunctions, a

Muslim becomes an apostate and therefore liable to the death penalty:

The scholars have mentioned that a person may become an apostate for many reasons which can nullify his faith. These reasons would make someone's blood permissible to spill [to be killed for apostasy] and his wealth permissible to be usurped, because he is no longer a Muslim. We will mention some of the worst and the most prevalent causes for turning someone into an apostate

[...]

4. Whoever believes that the guidance brought by someone other than the Prophet (pbuh)<sup>94</sup>, is better than his guidance; or that the laws of someone else is better than his laws ... is an unbeliever.

[...]

9. Whoever believes that some people have the right not to follow the law of Muhammad (pbuh).<sup>95</sup>

The author provides a list of things that can nullify someone's faith. He ends with the following, ruling out any acceptance of secular legal systems:

Among those who belong in section four (above) are those who believe that the statutes and laws which the masses (the people) enact are better than the legal system of Islam, or that the Islamic system does not fit readily within the twentieth century, or that it causes divisions among the Muslims, or that it is confined to the relationship between a man and his Lord without playing any part in other aspects of his life. In section four too you will find those who think that enforcement of God's decree in cutting off the hand of the thief or stoning the proven adulterer does not suit the present age. In the same category we also find those who believe it is

94. Pbh is an abbreviation of the English formula 'Peace be upon him', the standard form appended to Muhammad's name.

95. *Ibid.*

permitted to judge by something other than the law of God, whether in everyday matters or crimes or anything else, even if they do not think that doing so is better than judging according to the shari'ah. This is because they have thus made permissible what God has forbidden in all things; and anyone who permits what God has forbidden, of what is known of the religion by necessity, such as fornication and drinking alcohol and usury, and judging by anything but God's law – such a person is an unbeliever by the general agreement of all Muslims.

**1C. *Al-mar'a wa kayd al-a'da*  
[Women and their scheming enemies]**

Author: Abdullah bin Wakil al-Sheikh  
Publisher: The Office of Da'wah in Britain  
Published: 1412 (1991)  
Language: Arabic  
**This book was also found at Central Mosque of Rochdale (see pages 142-144)**

This is a short work that explores issues relating to women. The author begins by outlining the honours bestowed by Islam on women, as maidservants, daughters, wives, and beyond; in each instance, their rights are listed. He then proceeds to enumerate the many enemies bent on corrupting Muslim women. The signs of their treachery are made known, and include: magazines; the spread of deviant ideas; the breaking down of boundaries between Muslims and non-Muslims; calls for female emancipation; and the call for gender equality. The tract ends with a short, critical history of feminism.

The 'enemies of women' discussed here are said to include the Jews and Christians. With regards to the former, part of modern Muslim anti-Semitism is the belief that Jews lurk behind every sinister plot in the world, because they (as

explained in the infamous forgery, *The Protocols of the Elders of Zion*) want to rule the world. This work draws heavily on this strain of thinking. Thus, Zionism is not treated as simply a Jewish nationalist movement, but as part of the wider Jewish plot, of which Freemasons and others are also part. Actually quoting from *The Protocols*, the author explains that the true nature of the Jewish plot lies in the spread around the globe of ideas such as 'freedom, brotherhood, and equality':

This was written in the First Protocol of the Elders of Zion:

'In the past, we were the first of those who were calling for freedom, brotherhood, and equality. The ignorant ones everywhere started repeating such slogans without thinking or awareness. The call for freedom, equality, and brotherhood attracted many to join our ranks all over the world – with the help of our helpers – whole generations started to carry our banner with enthusiasm and great care.'

In the Fourth Protocol: 'The word freedom continuously pits society against all powers, even with the power of nature, and the power of God himself. Although freedom does not contain any harm – and is found in many countries without harming the hopes of the people – if it is based upon religion, and on fearing God - brotherhood between people which is stripped of the idea of equality which contradicts the laws of creation. These laws which stated the need for obedience, by adopting this belief, a nation will be subjected to the obedience of the religious establishment, and live in peace. It will submit itself to the divine providence which rules over the earth. Therefore we must uproot the idea of God from the minds of the Christians (I say, and the Muslims too), and fill

their minds with numbers and material desires.'

Finally (and unsurprisingly given the title of this volume) Jews are also viewed as the greatest enemies of women:

The enemies of women are also the enemies of men, there is no distinction. They are four types:

1. The Jews: They are of all people the keenest on corrupting humanity, and on destroying their beliefs and values. The reason why they work so hard to corrupt humanity is that they cannot see an existence for themselves except through the destruction of others, or corrupting them. That way they will live like slaves for them as they say.

## East London Mosque

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Email: [info@eastlondonmosque.org.uk](mailto:info@eastlondonmosque.org.uk)  
Website: <http://www.eastlondonmosque.org.uk>  
Charity Commission Registration No.: 239403  
Local MP: George Galloway (Respect)  
Local Authority: London Borough of Tower Hamlets  
Affiliations: MCB, IFE, YMO

### Points of Interest

The East London Mosque and Islamic Cultural Centre were first established on Commercial Road in London's East End in the 1940s.<sup>96</sup> From the beginning the institution enjoyed close links with Saudi Arabia; indeed, the first prayer at the mosque on 1 August 1941, was led by the then Ambassador for Saudi Arabia, Sheikh Hafiz Wahhab.<sup>97</sup> In the 1970s, the mosque was forced to re-locate and following a period in temporary buildings, work started on what is now the East London Mosque (ELM) on Whitechapel Road in 1982. Three years later in July 1985, the new mosque opened its doors to the public.<sup>98</sup>

In 2001, in a project launched by HRH the Prince of Wales and HRH Prince Mohamed al-Faisal of Saudi Arabia, work began on what became the London Muslim Centre, which adjoins the original mosque. According to an August 2005 *Panorama* programme, the ELM received some \$1million from Saudi Arabia for this new centre.<sup>99</sup> The London Muslim Centre opened its doors to the public in June 2004, in a ceremony presided over by a leading Saudi cleric – Sheikh Abdur-Rahman al-Sudais, the controversial Imam of the Ka'ba Mosque in Mecca (The Grand Mosque).<sup>100</sup>

Inaugurating the construction project, Prince Charles was accompanied by the chairman of the mosque, Dr. Muhammed Abdul Bari, who in 2006 became

Secretary-General of the Muslim Council of Britain.

As well as being affiliated to the Muslim Council of Britain, the ELM is also affiliated with the Islamic Forum Europe (IFE) and its youth wing, the Young Muslim Organisation (YMO), whose offices are located nearby. Links to all of these groups can be accessed via the East London Mosque website.<sup>101</sup>

The ELM's leaders and other local activists have been successful at building alliances with local government officials through campaigns against drug abuse, family breakdown, anti-social behaviour, school truancy and other social problems.<sup>102</sup>

Nevertheless, some of the mosque's other activities (and those of its associates) have been called into question by recent revelations contained within Ed Husain's book, *The Islamist*. Therein, Husain alleges that the East London Mosque is under the control of the Bangladeshi Jamaat-e-Islami (the local offshoot of the radical Islamist political party created by Abu al-'la al-Mawdudi that exists across much of south-east Asia). He also described the ELM as a key exponent of extremist ideology and effectively serves as a gateway to the world of radical Islamism.<sup>103</sup>

In December 2006, Dr. Abdul Bari criticised the British Government for 'unfairly targeting' Muslims and claimed that this 'small, largely deprived community' was being demonised.<sup>104</sup> This demonisation was said to undermine the ability of Muslims to be 'equal citizens' as well as contributing to a 'deterioration of community cohesion and fuel[ling] xenophobia'. He even went so far as to compare this situation to the one faced by the Jews in Nazi Germany during the 1930s stating, 'What is the degree of xenophobia that tipped Germany in the 1930s towards a murderous ethnic and cultural racism?'<sup>105</sup>

96. 'History', East London Mosque, available at, <http://www.eastlondonmosque.org.uk/>. Last accessed 30 September 2007.

97. *Ibid.*

98. *Ibid.*

99. 'Panorama: A question of leadership', BBC One, 21 August 2005; a full transcript is available at <http://news.bbc.co.uk/1/hi/programmes/panorama/4171950.stm>.

100. 'New Muslim centre opens its doors', BBC News Online, 12 June 2004, available at, <http://news.bbc.co.uk/1/hi/uk/3796631.stm>.

101 'Links', East London Mosque, available at, <http://www.eastlondonmosque.org.uk/>. Last accessed 30 September 2007.

102. David Garbin, 'Bangladeshi diaspora in the UK: some observations on socio-cultural dynamics, religious trends and transnational politics', Draft Version of a paper for a conference on human rights and Bangladesh (June 2005), available online at <http://www.surrey.ac.uk/Arts/CRONEM/SOASBangladeshi%20diaspora%20PaperDRAFT-7June2005.pdf>.

103. Ed Husain, *The Islamist: Why I joined radical Islam in Britain, what I saw inside and why I left* (London, 2007).

104. Tom Harper, 'Ministers compared to Nazis over Islam stigma', *Sunday Telegraph*, 18 December 2006.

105. *Ibid.*

**Books found here included:****2A. Questions and Answers:  
Pertaining to Learning the  
Fundamental Principles of the  
Creed and Clarification of the  
Obstacles which Hinder Imaan**

Author: Abdur Rahmaan ibn Nasr as-Sadee  
 Publisher: Al-Hujjah Publication & Masjid  
 Rahmah  
 Published: 2006  
 Language: English

This is an English translation of an Arabic 'questions and answers' book, which 'clarifies some of the most fundamentals of the creed of Ahlus Sunnah Wal Jama'ah and refutes some of the *shubuhaat* [doubtful things] of the atheists'. It claims to do this by utilising, 'the prophetic methodology of questions and answers, which was also used by the Salaf up until our time right now'. It is divided into 17 chapters.

In the passage that follows, the author provides answers to the question: 'What are the characteristics, by which, the Muslim can distinguish himself from the disbeliever and the atheists?' Describing the 'disbeliever', the author writes:

His heart simmers with rancour and hatred. He doesn't desire good or benefit for anyone, except if there is some worldly gain in it for him.

Furthermore,

He is characterised with impetuosity, harshness, apprehensiveness, anxiety, deceit, untrustworthiness and being belligerent in manners.

**2B. Women Who Deserve to  
Go to Hell**

Author: Mansur Abu'l Hakim  
 Publisher: Darul-Ishaat  
 Published: 2004  
 Language: English

This book was also found at the Muslim Education Centre, High Wycombe (see pages 154-163)

This short study, published by the Karachi based Darul-Ishaat publishing house, is available in the UK from the Azhar Academy Ltd book suppliers. It is an English translation of an eschatological book in Arabic and deals with different kinds of conduct that is said to lead women to hell. The book is dedicated to every Muslim woman and is divided into three chapters. Chapter one explains that most of the inhabitants of hell are women, and gives details of their types (see below). Chapter two is a Dante's *Inferno* style tour of hell and its inmates. Chapter three recounts the fate of 'historical' women who went to hell, such as Noah's wife, Lot's wife, Umm Jamil (a pagan woman of the Prophet's time), Salome and Herodias ('Salume and Hirodiya'). The book claims its purpose is to awaken women to reality, serving as a 'guiding light in this difficult hour of trial and during the great signs of the Last Hour, that we have observed with our eyes', so they may be 'cautions [sic] and not misled by mischievous promise of a liberated life'.

In this kind of literature, stereotypes of women and female behaviour abound. A well-known Prophetic Tradition (Hadith) says: 'I looked at Hell and saw that the majority of its inhabitants were women'. The author relates this here as an illustration of female deficiency:

The Prophet found that most of its [hell's] dwellers are women. He said to an assembly of women, 'Accustom yourselves to give charity even if you have to give your jewellery because you outnumber men in Hell. You curse too much and show ingratitude to your husband. And I have not seen anyone as deficient in religion and in intelligence as women yet they gain an upperhand [sic] over men.



Prince Charles visits the East London Mosque in Whitechapel accompanied by the chairman of the mosque, Dr. Muhammed Abdul Bari, in November 2001. © Reuters

Furthermore, the women in hell are said to fall into several categories, as follows:

Some Kinds of Women Who Will Go to Hell

1. The Grumbler

... the woman who complains against her husband every now and then is one of Hell.

106. The *'umra* is a lesser pilgrimage to Mecca, distinct from the *hajj*.

107. *Zikr* (more correctly, *dhikr*) is remembrance of God through chanting and reciting.

[...]

2. The Woman Who Adorns Herself

[...]

3. The Woman Who Apes Men, Tattoos, Cuts Hair Short and Alters Nature

[...]

4. Women Who Kill Animals and Birds

There are women who are careless in looking after pets. They neither feed them nor allow them to look for their food themselves.

Elsewhere, the feminist movement is derided, with the author explaining that it was the creation of Jews and Christians in order to lead Muslim women astray:

In the beginning of the twentieth century, a movement for the freedom of women was launched with the basic objective of driving women towards aberrant ways. This was patronised by Jews and Christians who made known that their ambition was to lead astray the aliens [sic] who were very devoted to their religion so that they keep away from their religion and feel shy to describe its salient features. They boasted that they had converted many to atheism.

As to how women can avoid hell, the book contains various prescriptions that they must follow if they are to save themselves. Foremost among these is the demand that women should veil themselves. Not veiling properly is said to negate the value of all the other good deeds of Islam – and to endanger both the woman concerned and her male ‘guardian’:

[Women who uncover some portions of their bodies and cover others...]

This kind of woman lays claim to piety though she neglects the veil. We read in the foregoing Hadith that neglect of the veil effaces [sic] the advantage of pious deeds like fasting, prayer, Hajj, Umrah,<sup>106</sup> zikr<sup>107</sup> and others. In fact, the



guardian of a woman who does not cover her body is also a flesh-pedlar [sic] who will not be admitted to Paradise on whose gates will be inscribed, 'Cuckolds are disallowed entry.' A cuckold is one who does not insist on modesty of his wife. What can be more immodest for a man than to let his wife move about unveiled?

Just as not veiling cancels out all pious acts, disobedience to one's husband has the same effect:

If a woman obeys her husband, offers salah<sup>108</sup> five times a day, keeps fast in Ramadan, observes what Allah has enjoyed and forbidden then by Allah's will she will enter paradise.

On the other hand, she who is disobedient to her husband will enter Hell even if she is careful about salah, fasting, and other duties to Allah. A woman's entry into Paradise is dependent on her husband's pleasure.

## 2C. *Fatawa Islamiyah – Islamic Verdicts, volume 1*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al Jibreen and the Permanent Committee (of Saudi Arabia)

Publisher: Dar-us-Salam

Published: 2001

Language: English

This book was also found at The London Central Mosque and Islamic Centre, (see pages 82-94); Tauheed Mosque and Islamic Centre (see pages 95-101); and The Salafi Mosque and Islamic Centre (see pages 110-117).

The *Fatawa Islamiyah* is a multi-volume collection of contemporary rulings (fatwas) from a group of Wahhabite scholars based in Saudi Arabia, who hand down authoritative opinions on all areas of public and private life

– from the exotic to the mundane. Given the seniority of the clerics involved, these fatwas represent the nearest thing to pronouncements by the Saudi religious establishment on spiritual, political, and personal matters, and cannot be challenged by those without training in *fiqh*, the system of Islamic jurisprudence. This particular volume deals with issues collated under the heading of 'creed'.

The following passage justifies the practice of polygamy, claiming that this is the way in which a man's sexual urges may be taken care of:

Q. Why did the Prophet marry a number of women?

A. ... This was not something new in the Law, nor does it oppose common sense.... For women are more in number than men, as censuses continually prove, a man may possess so much physical strength that he needs more than one wife, in order that he may be able to indulge his desires in a permissible way, rather than in a prohibited way. Otherwise he will be forced to repress his desires; or the woman may be suffering from some illness, something that may prevent him from fulfilling his needs, such as menstruation or postnatal bleeding, or anything else that prevents a man from fulfilling his desires with her. So he may need another wife with whom he may fulfill his desires, rather than repressing them or committing indecency.

Since plurality of wives is permissible and justified, logically, in accordance with the *Fitrah*<sup>109</sup> and the Islamic law, and since the Prophets of old used to practice it – indeed it could be said to be obligatory in cases of necessity or need sometimes – then it is not surprising that our Prophet, Muhammad did so.

108. The *salah* is the obligatory prayer, which is to be said and performed five times a day.

109. *Fitrah* (or *fitra*) is the natural state into which human beings are born, before their upbringing changes them.

Living with Christian (and other) ‘non-believers’ is said to pose spiritual risks for Muslims, as the following exchange and ruling shows:

Q. I am living in Jordan in a house populated mostly by Christian brothers, and we eat and drink together. Is my prayer invalid, and is my living with them permissible?

A. Before answering your question, I would like to make a point: I hope that it was a slip of the tongue when you said: ‘I live with Christian brothers’, for there is absolutely no brotherhood between the Muslims and the Christians. Brotherhood is of faith.... There is absolutely no brotherhood between the believer and the disbeliever. Indeed, it is incumbent upon the believer not to take the disbeliever as a friend.... It is not permissible for the Muslim to describe the disbeliever – whatever his brand of disbelief, be he Christian, Jewish, Magian or apostate – as a brother; so beware, my brother, of using such expressions.

As for the answer to the question, I say: It is necessary to avoid mixing with non-Muslims, because mixing with them causes the loss of one’s religious zeal from the heart and may even lead to affection and love for them.

Believers are even discouraged from owning or reading the Bible; with serious implications for the possibility of genuine interfaith dialogue if such strictures were to be adhered to:

Q. Is it permissible for me to obtain a copy of the Injil [Gospel] so that I may learn what Allah’s words were to ‘Isa [Jesus]? And is the present-day version of the Injil authentic? I ask this because I heard that the authentic version is lost at the bottom of the sea.

A. There are two reasons why it is not permissible to obtain copies of previous scriptures, regardless of whether it is the Injil or the Tawrah [Torah]:

1. Allah Almighty has related in the Qur’an all that is of benefit to us from those scriptures.
2. The Qur’an contains in it what suffices us from all previously revealed books.... So all the good contained in the previous scriptures is present in the Qur’an... Furthermore, the Injil that is present among us today has been distorted. We find that there are four Injils, not one, and each one of them contradicts the others. Thus we cannot depend on any of them for the truth.

Elsewhere, in the context of a ruling about freemasonry and related organisations, the intentions and activities of ‘international Jewry’ are impugned in a manner that is wholly resonant with traditional anti-Semitic tropes:

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement

[...]

7. The organization [Freemasonry] is Jewish in origin and is secretly managed and directed at its highest levels by international Jewry and its activities are Zionist in character.

8. It is, in fact, in its hidden aims, against all religions, its intentions being the destruction of all of them in general, and Islam in the hearts of its adherents in particular.

[...]

10. It has many branches, which bear other names, in order to deceive and divert attention, so that they are able to continue their activities under different pseudonyms, the most well known of which are: The Lions, The Rotary Club, The Leons, and other such evil move-

ments,<sup>110</sup> all of which are incompatible and inconsistent with Islamic tenets.

[...]

The strong links between the Masons and International Zionist Jewry has [sic] become absolutely clear to all of the people. By such means they have been able to control the activities of many leaders in Arab and other countries in the matter of Palestine, and they have prevented them from carrying out many of their obligations with respect to this most important matter, to the advantage of the Jews and the International Zionists.

For this reason and many other detailed facts concerning the dangerous activities of the Masons, their evil deceptions and cunning designs, the Fiqh Academy<sup>111</sup> has determined that the Masons are one of the most dangerous, destructive organizations to Islam and the Muslims. And that whoever joins them, knowing the truth of them and their aims, is a disbeliever in Islam who should be avoided.

It is not just non-Muslims who are defined as false, but followers of differing Islamic groups as well:

Q. Some people consider that it is an obligation upon the Muslim to blindly follow<sup>112</sup> one of the four well known schools of Islamic Jurisprudence in order for their acts of worship and their deeds to be correct. Yet the Mathhab [sic] of the Shiites is not included amongst them, not even the Mathhab [sic] of the Zaidi Shiites.<sup>113</sup> Does your Eminence agree absolutely with this view, and thus prohibit the blind following of the Mathhab [sic] of the Shiites...?

A. ... It is not permissible for the Muslim to blindly follow the Shiite Imamate Mathhab [sic], nor any other such like

Mathhab [sic] from 'the people of innovation'...

Sufis are also heavily criticised. The following fatwa deals with the best known of the North African orders, the Shadhiliyya. It is worth noting that many sheikhs of Cairo's al-Azhar mosque/university, the leading seat of authority in Sunni Islam, have been and are Shadhilis. What is shocking in both the question and the fatwa is that they show considerable ignorance of what Shadhilis believe and do.

Q. There is a sect known as Ash-Shathliyyah [sic], who neither pray nor fast, nor give Zakat,<sup>114</sup> and there is a person whom they call Sayyiduna (Our Master)<sup>115</sup> and they say that he occupies the place of their 'lord', and he is their representative on the Last Day, he forgives them everything which they do in their lives in this world....

A. .... If the situation is as you say, that your father and those with him in this sect do not pray and do not fast and that they believe that their leader or their Shaikh holds the position of a lord, who will guarantee them paradise and forgive them all of their evil deeds, then they are disbelievers and if your father orders you to be one of them and forbids you to pray and fast, then do not obey him....<sup>116</sup>

Other groups are condemned as well. The Qadyanis/Ahmadiyya are based mainly in Pakistan, but have a small international following:

The Ruling on Qadyanis and Their Membership:

The Committee of the Fiqh Academy has examined the matter of the Qadyani sect, which appeared in India in the last century (the nineteenth century of the Christian era), and which is also known

110. Neither the Lions Clubs International, nor Rotary International are branches of Freemasonry. As far as is known, there is no such thing as 'The Leons'.

111. The Islamic Fiqh Academy (*Akadimiyya al-fiqh al-islami*) is an institution for the advanced study of Islam, with headquarters in Jeddah, Saudi Arabia. It was proposed at the second summit conference of the Organisation of the Islamic Conference (OIC) 1974, and inaugurated in February 1988.

112. The meaning of 'blindly follow' (*taqlid*) is that it is widely believed that independent reasoning in matters of religion and law ended by the tenth century, and that all Sunni Muslims must act in accordance with the rulings of four law schools (*madhhab*, pl. *madhahib*).

113. A minority Shi'a sect, mainly restricted to Yemen.

114. *Zakat*: alms for the poor.

115. This refers to Abu'l-Hasan al-Shadhili (d. 1258), the founder of the order.

116. Like other mainstream Sufi orders, the Shadhili do, in fact, perform the *salat*, fast at Ramadan, and pay the *zakat* alms-tax. See, for example, the following Shadhili web page: <http://www.suficenter.org/faq.html>.

as the Ahmadiyyah movement. The Fiqh Academy has studied their beliefs....

A summary of these follows, including the Ahmadiyya rejection of Jihad:

Having studied these documents and others like them, including the numerous manuscripts which make clear the beliefs of the Qadyanis, its [sic] founder and its [sic] establishment and its [sic] dangerous aims – the destruction of correct Islamic beliefs and the diversion of the Muslims away from it, and towards misguidance, the Fiqh Committee has unanimously determined that the beliefs of the Qadyanis, known also as Ahmadiya [sic], are un-Islamic and that the pretension of its followers to be Muslims is no more than an attempt to misguide and deceive; and the Committee of the Fiqh Academy declares that it is incumbent upon the Muslims – governments, scholars, writers, thinkers, preachers, and others – to oppose this misguided sect and its followers all over the world.

If the Ahmadiyya are viewed as carrying out a dangerous heresy, members of the Baha'i religion (the Baha'i Faith) occupy a special niche in the ranks of religions Muslims should loathe. Baha'ism is a worldwide religious movement of Shi'a origin numbering some five or six million, most of whose followers outside Iran come from Christian, Hindu, Buddhist and animist backgrounds. Baha'is, unlike the Ahmadiyya, make no claim to be Muslims, although they regard Muhammad as a 'divine manifestation' and the Qur'an a divinely revealed scripture. In Islamic countries, especially Iran and Egypt, they have been denied all rights to worship, meet, hold ceremonies, or publish literature. Many have been killed.<sup>117</sup>

The Committee of the Fiqh Academy has examined the Bahai [sic, for Baha'i]

sect which appeared in Persia (Iran) in the second half of the last century and which is professed by a number of people who spread throughout the Muslim and non-Muslim countries until today.

[...]

It became clear to the Fiqh Academy, based upon the evidence of the texts concerning the beliefs of the Bahais, that they were intended to destroy Islam, in particular its firm stance against the worship of mankind [i.e. human beings], with the Bahai claims of Divinity and the authority to alter the law of Islam

[...]

The Academy warns the Muslims in all corners of the world<sup>118</sup> against this criminal, disbelieving sect and appeals to them to oppose them and take precautions against them, especially since it is evident that they enjoy support from the colonialist nations whose aim is the destruction of Islam and the Muslims.

## 2D. *Fatawa Islamiyah – Islamic Verdicts, volume 5*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
Publisher: Dar-us-Salam  
Published: 2001  
Language: English

**This book was also found at The London Central Mosque ('Regent's Park Mosque') (see pages 82-94)**

This volume of the *Fatawa Islamiyah* series covers a wide range of topics: insurance; trusts; lost property; endowments; wills and testaments; inheritance; slavery; marriage (this is the main section); looking at women (which is forbidden); the media; relations between the sexes; female conduct; mixing of the sexes (forbidden); sexual matters in general; masturbation (with some very dubious

117. Some basic Baha'i beliefs include the abolition of jihad, the oneness of mankind, the oneness of all religions, and the equality of men and women.

118. Note the assumption of universal validity for the rulings of this Saudi academy.

‘medical facts’); the guardianship of women; marriage to Jewish and Christian women; dowries; contraception (forbidden); polygamy (approved); the obedience wives owe their husbands; and different forms of marriage.

To take an example, the following passage confirms that polygamy is prescribed under Islam:

Q. Is plurality of wives permitted in Islam, or is it prescribed as a Sunnah?<sup>119</sup>

A. Plurality of wives is prescribed as a Sunnah as long as one has the ability to do it, according to the Words of Allah – and because of the action of the Prophet.... It is also a prescribed Sunnah, because in plurality of wives, there are great benefits for men and women and for the whole Islamic community... It also means that men take responsibility for a number of women, by which they are made righteous and protected from the causes of evil and deviation.

[...]

Q. I am a man who has been married for some years and I have a number of children and I am happy in my family life. However, I feel that I am in need of another wife, because I wish to be righteous and one wife is not enough for me, since as a man, I have physical potency which exceeds that of a woman; this is one point. Another point is that I want a woman who possesses certain characteristics which my wife lacks.... My wife in whom I have not seen anything detestable absolutely rejects a second wife. What advice can you give me? And what advice can you give my wife, in order that she will be convinced? And does she have the right to reject my desire to marry...

A. If the matter is as you have described in the question, then it is lawful for you to marry a second, a third, and fourth wife,

according to your ability and your need....

Elsewhere, it is stated that a boy may marry as young as age 10:

When a boy reaches ten years of age, he is considered to have started puberty, and naturally, he feels inclined towards women, because the like of him may marry and do what a man does.

There are, however, certain limitations imposed on when marriage is and is not permissible. The following passage, for instance, prohibits it between a Muslim woman and a Christian man. Perhaps more worrying, given the increasing likelihood of intermarriages between Muslims and non-Muslims in the UK – and the growing recognition by the police of the problem of ‘honour killings’ across a number of minority communities - is the message sent out about how Muslims should respond:

Q. What is the ruling on the marriage of a Muslim woman to a Christian man?

A. It is forbidden for a Muslim woman to marry a Christian man or any other disbeliever....

And when he makes a contract of marriage with her, it must be annulled immediately; and if the wife knew this [that she had married a Christian] and knew the ruling, she deserves to be chastised as does [sic] the guardian, the witnesses and the registrar, if they knew that. And if she bears children, they follow their mother in Islam. And if the husband embraces Islam, the contract of marriage should be renewed, after the truth of his acceptance of Islam has been confirmed, so that it should not be a device (in order to make the marriage legal). And if he apostatises after that, his head should be chopped off, according

119. A custom to be followed by imitating the Prophet.

to the Hadith: *'Whoever changes his religion, kill him'* [emphasis added].

The same volume also puts the case that, not only is birth control forbidden, but it is to be considered yet another plot against Muslims .

Those who call for birth control or contraception are a group whose aim by this call is to plot against the Muslims in general, and against the Arab Muslim community in particular, so that they are able to colonize the lands and their people . . . birth control is not permissible under any circumstances.

Meanwhile, women are considered so dangerous that even shaking hands with one through a cloth can lead to temptation.

shaking hands with unrelated women might lead to some temptation (Fitnah) over them, like looking at them, or even more so.

[...]

It is not permissible for a man to shake hands with a woman who is unrelated to him, even if she placed a piece of cloth over her hand when shaking hands.

Even speaking with a woman on the telephone is deemed dangerous:

It is not permissible to speak with an unrelated woman in a manner which may excite desire, such as by speaking words of love, flirting and subduing one's voice, whether on the telephone or otherwise.

In addition, it is decreed that writing letters (or presumably e-mails?) to a woman is likely to lead to trouble:

Q: If a man corresponds with an unrelated woman, and they come to love each

other, is this action considered to be forbidden?

A: This action is not permissible, because it excites desire between the two, and incites the urge to arrange meetings and telephone calls...

Finally, a further ruling claims that it is better for women to marry, rather than study, since they do not need anything beyond primary education:

Q. There is a widespread custom, which is a young woman or her father refusing proposals of suitors, so that she can complete her high school or university education, or, so that she can study for a number of years. What is the ruling on this, and what is your advice to those who do it? And what is your advice to those who delay it such that the young women might reach the age of thirty or more without marrying?

A. The ruling on that is that it is contrary to the order of the Prophet, because the Prophet said:

'If one whose religion and character pleases you proposes to you, then marry (your daughter to) him'<sup>120</sup> ...

Refusing marriage causes loss of the benefits of marriage, so my advice to my Muslim brothers who are guardians of women and to my adult Muslim sisters is not to refuse marriage in order to complete their education or teaching. However, it is possible for a woman to make it a condition of marriage that she be allowed to continue her studies until she has completed them, and likewise to continue to teach for a year or two, as long as she is not busy with children and there is no objection to this.

Although the idea of a woman progressing in university studies in subjects for which there is no need should be

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120. Al-Tirmidhi No. 1084.

examined. I consider that if a woman has completed primary school level and is able to read and write sufficiently well to benefit from this knowledge in reading the Book of Allah [the Qur'an], its explanation and recitation and the Hadiths of the Prophet and their explanation, then that is enough. Unless she is studying knowledge which is essential for the people, such as medicine and the like – as long as there is nothing dangerous, such as mixing [with men] or other things.

## 2E. *Fatawa Islamiyah – Islamic Verdicts, volume 6*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
 Publisher: Dar-us-Salam  
 Published: 2001  
 Language: English

This volume of *Fatawa Islamiyah*, which covers issues under the heading 'Divorce, breast-feeding, offences, punishments, lawful and forbidden, oaths and judgments', calls for the implementation of a stark moral code – one that is fundamentally incompatible with liberal western society. Adultery, for instance, is to be punished in the most severe way:

Q. One of the Islamic Courts in the city of Ta'z, in the Yemen Arab Republic, ruled that a woman be stoned for committing adultery. Some of the people were hesitant to stone her. The reason was that they said it is required that the one doing the stoning fulfil certain conditions, such as that he may be free of sin.

[...]

A. I was very happy to hear of the judgement of the Court in Ta'z that the married adulteress be stoned. By that, the punishment of Allah, which most of the

Islamic countries have neglected, would be implemented.

[...]

Whoever takes part in stoning a married adulterer, is rewarded for that, and it is not fitting for anyone to abstain from it if a ruling of stoning is issued. The Prophet ordered the Companions... to stone [various individuals].

There is no such condition that one who takes part in stoning must be sinless or free from error.<sup>121</sup>

Similarly, homosexuality is firmly prohibited and those who would engage in it are deemed to have forfeited all rights – including their right to life.<sup>122</sup>

Q. What is the ruling on sodomy in Islam and what is the punishment?

A. The shameful act of sodomy is one of the most repugnant of shameful acts

[...]

It has been reported from the Companions... that the punishment for one who does that or allows it to be done to him is that he be killed. Or, to be burnt or to be stoned. Or, to be thrown from the highest point (mountain, tower, lofty building etc.), then to follow it with stoning.

[...]

Q. What is the ruling of Al-Liwat [sodomy] in the religion?

A. It is fitting that anyone who does as they do [i.e. the People of Lot] be punished in the same way. Some of the Companions... ruled that the one who does it should be burned. Some of them said that rather, he should be thrown from the highest point (mountain, tower, building etc.) then be stoned.<sup>123</sup>

By contrast, the punishment for bestiality is actually much less severe:

121 Although the punishment of stoning is mentioned in the Qu'ran, many Muslims, nowadays disagree on when to apply it.

122. For a contemporary Islamic view of homosexuality see Dr.Jamal Badawi, 'Sexual Relations in Islam' at islamonline.net, 8 March 2007. Available at <http://www.islamonline.net>

123. This ruling was echoed by the extremist preacher Abu Usamah (an American convert) in the Channel 4 documentary *Undercover Mosque*. Therein he was quoted as saying, 'Do you practise homosexuality with men? Take that homosexual man and throw him off the mountain.' See *Dispatches: Undercover Mosque*, Channel Four, 15 January 2007. For a full transcript of the *Dispatches* programme see, 'Undercover Mosques: The Transcripts', MPAC-UK, 15 January 2007, available at, <http://mpacuk.org/content/view/3266/34/>.

Q. Should a sheep be killed if a person has sex with it?

A. Allah has permitted a man to take pleasure with his wife and with his slave-girl and to have sexual intercourse with them... Accordingly, a man having sex with a sheep or any other such animal is forbidden and a transgression of Allah's Limits. But it does not require the legal punishment to be imposed, as in the case when a man has sexual intercourse with a woman. Rather, it is only necessary for the person to be rebuked as the Judge sees fit.

## 2F. *Fatawa Islamiyah – Islamic Verdicts, volume 8*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al- 'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
Publisher: Dar-us-Salam  
Published: 2001  
Language: English

Volume 8 of the *Fatawa Islamiyah* offers verdicts on the following subjects: 'Jihad, *da'wah*, employees and workers, teachers and students, dreams and visions, bribery and its effects, the orphan's wealth, pictures, media, singing and music' and various other topics.

The following passage would allow a Muslim employer to dismiss a Muslim employee because he does not pray. This injunction sits uneasily alongside fair employment legislation; and it must surely infringe the rights guaranteed to workers in British society:

Q: Should I endeavour to fire a Muslim employee who works in my department but doesn't pray?

A: It is incumbent upon you to advise him first, and perhaps Allâh Almighty will guide him; if the advice has no effect, fire him, because by not praying

he has become a disbeliever, an apostate.

The everyday accoutrements of western society are deemed to be deeply damaging to the moral and spiritual well-being of 'the believer'. In particular, it is clear that film, television, and photographs cause considerable consternation among the Saudi '*ulama* who issue the *fatawa*. Here, for instance, are their verdicts on television:

### The Islamic Ruling on Television

Television is at least as harmful as films are....

No doubt, we should warn against something that is so evil and harmful; moreover, we should find ways to eradicate it from our Muslim society. ... Even after the censor removes those scenes and programs that he deems to be harmful, there still remains much that is evil. This may be because he has made an error or because he, like most people, is so beguiled by western culture, so he permits to be aired that which goes against the precepts of Islam. Anyone can clearly see, according to what is aired on radio and television, that there isn't nearly enough editing and censorship.

[...]

Q: ... Television has penetrated the confines of virtually all homes, whether in cities, villages, or even in the desert. The shows that are aired consist, at least to some extent, of the following:

- Singing accompanied by musical instruments.
- Police and criminal dramas.
- Untrue and made-up stories.
- Mixing of the sexes among actors.
- Portrayal of historical Islamic figures as being evil or corrupt...



Here are my questions:

- If we know these things, then is it permissible to bring televisions into our homes, where our women and children will watch them, thus disturbing their perception of truth and falsehood?
- Is it permissible, when watching television, to look at women and at some men whose appearance is not in the least bit manly?
- What must a person do who persists in keeping a television set or who says that he cannot remove it from his home?
- What about a man who says that he finds it impossible to turn off his television when music or women appear?
- Are the shows I described above in concordance with the Shari'ah?
- Is it permissible for men and women, in general, to watch the programs I described? ...

A: No doubt, all of the points you mentioned describe programs that are unlawful (forbidden), a fact that no one will deny, or at least no one who is aware of the Islamic Shari'ah, due to the harm these shows have on society – corruption of the character and morals of those who constitute our societies....

No doubt, obtaining a television set for the purposes you outlined is unlawful, for watching what is unlawful is itself unlawful. A person is sinning when he persists in obtaining a television if he knows that he will not be able to protect himself or his family from evil programs. Even if he does not watch television himself, he is sinning, because he is helping others to do what is unlawful ... Watching television without actually acquiring one as property is of three kinds:...

2. Watching what is harmful to one's religion; this is unlawful. A Muslim must protect his religion from all negative influences.

3. Watching what is neither beneficial nor harmful: this kind of viewing is a waste of time, something that does not befit a determined believer.

There is no ruling for television itself, but rather for how it is used. If it is used for what is unlawful – such as for music, for lies, for disbelief, or for licentiousness – then it is unlawful. If it is used for what is good – for spreading the truth, for the recitation of the Qur'an, explaining the truth, for calling to good and warning against evil – then it is permitted.

Another area in which the tenets of western society are deemed antithetical to the teachings of Islam as propounded here, is that of medical practice. It is, for example, suggested that mental illness may be cured through prayer in preference to modern medicine. Potentially dangerous medical advice is dispensed by someone wholly without medical qualifications:

Q. Does a believer ever become affected by mental illness? What is the cure for mental illness, considering that modern medicines and chemicals are used [sic 'only based on?'] only present-day theories to cure it?

A. For sure, man is often beset with worries regarding the future and sadness regarding the past. Some forms of mental illness are more detrimental to the body than physical ailments are.<sup>124</sup> The cures to these diseases are better achieved by what the Shari'ah prescribed – the Ruqya<sup>125</sup> – much more so than by the use of modern medicine....

124. This may in part be correct: see Alok Jha, 'Depression more harmful than angina, says study', *The Guardian*, 7 September 2007, at: <http://www.guardian.co.uk/science/2007/sep/07/medicineand-health.lifeandhealthinsurance>.

125. Reading over a sick person, usually with part of the Qur'an.



East London Mosque. © Daily Telegraph

A long and a short invocation are provided. Other medieval sources are referred to, before the author continues:

But when the faith weakens, so weakens the self acceptance of Shari'ah cures. People nowadays place more trust in physical remedies than in remedies prescribed by the Shari'ah. When a person's faith is strong, the Shari'ah remedy is more effective, and faster in results than other cures.

Elsewhere, a ruling indicates that the greatest form of striving (jihad) in God's path is with one's life:

126. The idea of fighting in the path of God with one's life or self (*nafs*) and one's wealth is derived from a number of Qur'anic verses, such as the following: 'Believe in God and His Messenger, and fight (*tujahiduna*) in the way of God with your properties and selves. That is better for you, if you know (61.11).

Q. Is Jihad in the way of Allâh the same level regardless of whether it is with one's life, wealth, or supplication, even if somebody is capable of the type that involves one's life?

A. There are different kinds of Jihad — with one's self, wealth, supplication, teaching, giving guidance, or helping others in good in any form. The highest form of Jihad, however, is with one's life; then come Jihad with one's wealth and Jihad with teaching and guidance, and in this way Da'wah [preaching and summoning to Islam] is a form of Jihad, but Jihad with one's life is the highest form.<sup>126</sup>

## The King Fahad Academy<sup>127</sup>

Address: Bromyard Avenue, Acton,  
London W37HD  
Telephone: 020 8743 0131  
Email: academy@thekfa.org.uk  
Website: <http://www.thekfa.org.uk/>  
Charity Commission Registration No.: 327342  
Local MP: Andy Slaughter (Labour)  
Local Authority: London Borough of Ealing  
Affiliations: Kingdom of Saudi Arabia, AMSUK

### Points of Interest

The King Fahad Academy in London caters for 1,000 students, amongst them the children of Arab diplomats serving in London, as well as other Arab and Muslim children living in London.<sup>128</sup> It is a member of the Association of Muslim Schools UK (AMSUK).<sup>129</sup> According to its website it operates 'under the support and supervision of the Embassy of the Kingdom of Saudi Arabia in London'; this is confirmed by the fact that 'His Excellency the Ambassador of the Kingdom of Saudi Arabia to the Court of St. James chairs the Council of Management for the Academy'.<sup>130</sup> Furthermore, the Academy has been a frequent port of call for Saudi Ambassadors to Britain since 1978 who are said to have had 'the strongest impact on the direction of the Academy'.<sup>131</sup>

The Academy claims to have developed a reputation for academic excellence; however, it has been the subject of some controversy as to the teaching methods it employs. In May 2004, the *Daily Telegraph* reported that former teachers and parents of the school had criticised the academy's curricula for instilling 'hostility to the outsider' among children.<sup>132</sup> There were also accusations of discrimination against female pupils, with girls taught under different courses from boys in accordance with Saudi education policy. Girls at the academy, it was claimed, do little in the way of physical education and

the only form of technology they are taught is 'home technology'. This disparity of treatment prompted Dr. Mai Yamani – a Research Fellow at the Royal Institute of International Affairs and the daughter of Sheikh Ahmed Zaki Yamani (the former Saudi Oil Minister and spokesman for the Organisation of Petroleum Exporting Countries (OPEC)) – to withdraw her two daughters from the school.<sup>133</sup>

In February 2007, further allegations were levelled at the King Fahad Academy over the content of its teaching. On this latter occasion a former teacher, Colin Cook, claimed that pupils were being taught to describe Jews as 'apes' and Christians as 'pigs'.<sup>134</sup> He also claimed that the quality of instruction at the school had taken a definitive turn for the worse from 2005, when many of the British teachers had left and there had been, 'a move towards a pro-Saudi agenda'.<sup>135</sup>

In response to all such controversies, the King Fahad Academy in London has repeatedly denied that its pupils have ever been subjected to extremist teaching.<sup>136</sup>

High-profile visitors to the Academy (as listed on its website) have included King Fahad of Saudi Arabia (1987), the future King Abdullah of Saudi Arabia, (1988) HRH the Prince of Wales, Baroness Thatcher, Lord Major and Lord Owen.

### Books found here included:

#### 3A. *Al-Tawhid [Divine Unity] – 1st Grade High School*

'To be distributed for free - not to be sold'

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational

Advancement, The Kingdom of Saudi Arabia

Published: 2004

Language: Arabic

This volume is a school textbook on the concept of divine unity and the many matters that fall under this topic. The

127. The King Fahad Academy is named after the former King of Saudi Arabia, Fahd - albeit with a slightly modified version of his name.

128. 'About the King Fahad Academy', The King Fahad Academy, London, available at, <http://www.thekfa.org.uk/index.php?lang=en&content=about&sub=school>.

129. 'King Fahad Academy', Association of Muslim Schools UK, available at, [http://ams-uk.org/index.php?option=com\\_content&task=view&id=125&Itemid=243&sid=68](http://ams-uk.org/index.php?option=com_content&task=view&id=125&Itemid=243&sid=68).

130. 'History of the Academy', The King Fahad Academy, London, available at, <http://www.thekfa.org.uk/index.php?lang=en&content=history&sub=school>; 'Frequently asked Questions', The King Fahad Academy, available at, <http://www.thekfa.org.uk/index.php?lang=en&content=faq&sub=school>.

131. 'History of the Academy', The King Fahad Academy, London, available at, <http://www.thekfa.org.uk/index.php?lang=en&content=history&sub=school>.

132. Emma Hartley & Julie Henry, 'Girls at London Saudi school are treated 'as inferiors'', *Daily Telegraph*, 29 May 2004.

133. *Ibid.*

134. Caroline Davies and Graeme Paton, 'Saudi-funded school "teaches religious hatred"', *Daily Telegraph*, 7 February 2007.

135. *Ibid.*

136. Hartley & Henry, 'Girls at London Saudi school are treated 'as inferiors'', *Daily Telegraph*, 29 May 2004; Davies and Paton, 'Saudi-funded school "teaches religious hatred"', *Daily Telegraph*, 7 February 2007.

passages that follow are taken from a section entitled, *al-Wala' wa'l-bara'*, which deals with issues of loyalty to Islam and enmity to all that is not Islamic. The section revolves around a series of Qur'anic texts.

Asserting loyalty and enmity along confessional lines acts as a barrier to normal social intercourse. Here, in this 'first grade' school textbook, Muslims are asked to avoid any sort of engagement with non-believers, such as attending their celebrations, showing happiness 'on their festivals', offering them sympathy or condolences, cooperating in artistic activities like singing, dancing, theatre, and taking part in sports:

*'Defining al-Wala' wa'l-bara':*

al-Wala': Its root is Wali which means close to him.<sup>137</sup> Its intended meaning is closeness to the Muslims through loving them, helping them, supporting them against their enemies and living with them.

al-Bara': Its root is bara which means to cut off<sup>138</sup>... Its intended meaning here is to sever all connections with the unbelievers, so he does not love them, support them, or live amongst them.

One of the great requirements for hating the unbelievers and showing enmity towards them is to stay away from their ceremonies and celebrations. The greatest of their ceremonies is their holidays which are related to time and place. The Muslims must stay away from such events.

... Also attending their time related festivals such as New Year and Christmas, because it shows closeness to them, participation with them in establishing one of their ceremonies, and imitating them.

Also showing happiness on their occasions, taking time off from work and cooking food. Also using the solar calendar, because it commemorates their Christmas.

As for participating with them in their lawful celebrations, or in their tragedies, or in offering them sympathy and condolences during calamities, the right way is the impermissibility of congratulating them or offering them condolences, as many of the scholars have conclusively ruled. The reason for this is that closeness to them will result, and then love towards them will become firm because of treating them with esteem. It is forbidden because of these dangers. It is also forbidden to greet them before they greet you, or to give way to them on the road.

Other types of imitating the unbelievers:

1. That which they call art, like singing and playing instruments, dancing, acting, and establishing theatres and movie theatres which are visited by those who have lost their sense of righteousness, and do not take life seriously.
2. Taking great care in making pictures, statues, and paintings ...
3. Taking care to reestablish what has been disregarded of games, distractions, and traditions.
4. A great interest of the youth in sports which distracts them from remembering Allah and being obedient to Him.

Similarly, Muslims are even prohibited from using the western solar calendar:

One of the great requirements for hating the unbelievers and showing enmity towards them is... using the solar calendar, because it establishes their Christmas holiday.

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137. More correctly, the root is the verb *waliya*, 'to be near someone... to be a friend'.

138. Correctly, the root is the verb *bara'a*, 'to be or become free, be cleared'.

Here too, Muslims are greatly restricted in their employment relations with non-believers, since they should never appoint a non-Muslim to a responsible post when they are employers, and should not take employment in junior positions when working for non-Muslims. Once more, this seems like a blatant breach of regulations against discrimination in the workplace:

... they [non-Muslims] were forbidden from having authority over Muslims – meaning in job positions – actually hiring a Muslim with less qualification than a non-Muslim is more beneficial to the Muslim's religion.

[...]

You cannot give the disbeliever a position with authority over Muslims, or a position in which they have access to secrets about Muslims, like ministers, and advisors

[...]

It is permissible to hire them for certain marginal jobs which do not pose any threat against the policies of the Muslim government, like building buildings and paving roads, with the condition that there are no Muslims who can do the same job

[...]

Working for the unbelievers and living amongst them:

It is forbidden for the Muslim to let himself be hired by an unbeliever, because it would mean the unbeliever could command the Muslim and could humiliate him.

Finally, it is said that Muslims must not live among western societies without due cause:

God has made it obligatory to migrate out of the lands of unbelief to the lands of Islam and warned against neglecting this [duty] without an excuse in Shari'a law. It is forbidden

for a Muslim to travel to the lands of the unbelievers without a legal exemption and the power to exhibit his religion; when his visit is completed, he must return to the lands of Islam.

### 3B. *Sharh Kitab al-Tawhid [A Commentary on The Book of the Divine Unity] - 1st Grade Intermediate*

'To be distributed for free - not to be sold'

Author: None Listed (This is a commentary on a central text by Muhammad ibn 'Abd al-Wahhab)

Publisher: The Ministry of Education, Learning and Educational

Advancement, The Kingdom of Saudi Arabia

Published: 2006-7

Language: Arabic

This book offers 21 lessons for first-grade pupils on ibn 'Abd al-Wahhab's most important work, the *Kitab al-Tawhid*. The following topics are covered: the virtues of divine unity, how the believer in divine unity will enter paradise, fear of polytheism, summoning to the confession of faith (*al-shahada*), customs that amount to polytheism, spells and amulets (at length), making trees and stones sacred, sacrifice done in the name of any but God, oaths, and interpretations of two Qur'anic verses.

In this passage discussing Islamic propagation (*da'wah*), it is made clear that, should non-believers refuse to convert, they may be killed:

The basis of Islam is the divine unity.

This requires bearing witness that 'There is no god but God'; it therefore is incumbent on the people of Islam that their aim in jihad is to guide mankind to Islam, and to enter into it.

It is, therefore, preferable to call them to Islam before fighting them, even if the summons had already reached them before that. But if it had not already reached them, it is necessary to summon them before fighting them.

**3C. *Sharh Kitab al-Tawhid [A Commentary on The Book of the Divine Unity] - 2nd Grade Intermediate***

'To be distributed for free - not to be sold'

Author: None Listed (This is a commentary on the principal work of Muhammad ibn 'Abd al-Wahhab, the founder of Wahhabi Islam)

Publisher: The Ministry of Education,

Learning, and Educational

Advancement, The Kingdom of Saudi Arabia

Published: 2006-7

Language: Arabic

This book, aimed at the level up from the above book of the same name was published by an arm of the Saudi Government and is a second-grade school textbook devoted to explanations of passages from Muhammad ibn 'Abd al-Wahhab's seminal work, the *Kitab al-Tawhid* or Book of Divine Unity. It provides 20 lessons on the following topics: unbelief, prayer at the graves of saints (condemned), on how some Muslims worship idols, magic, astrology; praying for rain; interpretations of several Qur'anic verses; and patience with the decrees of God.

In this short, but disturbing, passage Muslim students are commanded to betray any of their fellow students who exhibit signs of innovation:

He [Muhammad] (pbuh) warned against imitating the polytheists ... because imitating them in their worship and culture, will lead to the corruption of the religion of Muslims, to the love of the enemies of religion and to esteeming them and liking them and the way they are on  
[...]

*Exercise:*

The student must write an essay about the dangers of imitating unbelievers, in addition to mentioning some example of the imitation which takes place amongst the students. He must then read it to his classmates.

**3D. *Al-Hadith wa'l-thaqafa al-Islamiyya [Prophetic Tradition and Islamic Culture] - 1st Grade High School***

'To be distributed for free - not to be sold'

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement, The Kingdom of Saudi Arabia

Published 2005-2006

Language: Arabic

This book is a first-grade secondary school textbook for 11-year-old boys, divided into two parts that deals with Prophetic Traditions (Hadiths) and Islamic civilisation. There are lessons on Traditions - four lessons look at specific Hadiths - and then the text deals with Islamic civilisation by examining religious issues: Islamic propagation (*da'wah*); the Qur'an; the Companions of the Prophet; sincerity; obedience; love for God; and knowledge. In Part Two, there are more Hadiths, then lessons on smoking, Zionism, generosity and altruism, the rights of parents and relatives, listening (i.e. a list of things that should and should not be listened to), remembrance (of God), personal prayer, and righteousness.

In the following passage, the author insists on the authenticity of the known forgery, *The Protocols of the Elders of Zion* - a common theme in modern anti-Semitism:

*Protocols of the Elders of Zion:*

It is secret document which is thought to come out of 'the conference of Bal [Basle].'<sup>1</sup> It was revealed in the nineteenth century. The Jews tried to deny its existence, but there is a great deal of evidence which proves its existence and the fact that its source was indeed the elders of Zion. We can summarise the content of the protocols with these points:

1. To shake the foundation of the current world society and its system of

- governing, in order to enable Zionism to exclusively rule the world.
2. The destruction of nationalism and religions, especially the Christian nations.
  3. To work towards increasing the corruption of the current governing European regimes, for Zionism believes in their corruption and elimination.
  4. Controlling of media, propaganda, and newspaper venues. Using gold to instigate instabilities. Tempting the masses with physical pleasures and spreading pornography.

The indisputable evidence of the truth of the existence of these *Protocols* and their contents of the hell-raising Jewish plans is: the fact that a lot of the schemes, conspiracies, and instigations found in it have been implemented. Although it was written in the nineteenth century, it will become clear to anyone who reads it the extent of how many of its articles have been implemented.

The textbook also goes on to repeat the accusation that the malign hand of the Jews can be seen lurking behind every sinister plot in the world, because they (as explained in *The Protocols*) want to rule the world – a familiar canard of modern anti-Semitism. Following on from this, Zionism is not treated as simply a Jewish nationalist movement, but as part of the wider Jewish plot, of which Freemasons and others are also part. As the following passage asserts:

*The Zionist Movement:*

Zionism – as a political movement – aims at gathering the Jews and uniting them in order to have them immigrate to Palestine and establish a Jewish state.

Zionism – as a religious and intellectual movement – aims at empowering the Jewish race in order to possess the

land of Palestine, and to defeat its neighbouring enemies

[...]

*The Difference between Zionism and the Masons:*

Zionism is the same as the Masonic order, the only difference is that Zionism is purely Jewish in its form, content, method, and members. It advances the interests of the Jews in a direct manner

... The Masonic Order is a hidden Jewish organisation. It uses general humanitarian slogans. It may have non-Jewish members. It is a secular, secret, atheist movement which serves the Jews indirectly. It is the hidden power which sets the stage for the Jews to achieve their goals, therefore Zionism uses it to achieve its goals.

In addition to this, it is worth noting that Zionism is even credited with plots dating back long before the days of Theodor Herzl (1860-1904) – the founder of modern Zionism. The Ibn Saba referred to is an early Islamic hate figure thought by most historians to have been a mythical character:

Some Examples of the Methods Employed by Zionism to Accomplish its Goals:

1. Instigating confusion, schemes and conspiracies throughout history:
  - The Jewish Ibn Saba started and inflamed the rebellion against the Caliph Uthman Bin Affan, which resulted in the martyrdom of Uthman at the hands of the rebels ...
  - The French Revolution: The Jews used it to attack religions, to destroy moral values and to promote empty slogans. They also played a role in its planning and moral constitution.
  - World War I: the Jews play a role in lighting its fuse.

- Bringing down the Islamic Ottoman Caliphate, and it is no secret the role the Jews of the Donma [sic]<sup>139</sup> played in it.
  - The Bolshevik Russian Revolution against the rule of Czar: it is well known that the roots of Marxist thought are Jewish ...
  - You will not find any confusion in which the Jews did not play a role.
2. Their attempt at trying to immerse nations in vice and the spread of fornication. The Jews controlled this kind of trade and promoted it. They manage the bars in Europe and the United States and in Israel itself.
  3. Controlling literature and art by spreading the immoral pornographic literature...
  4. Controlling the movie industry and art in the western world and elsewhere.
  5. Cheating, bribing, stealing, and conning.

A very common feature of modern Muslim anti-Semitism is the association of other groups with Zionism. This has the added effect of making it more difficult for Muslims in the West to integrate by joining societies that might bring them into contact with their fellow citizens:

The destructive movements which were employed by Zionism to achieve its goals:

- 1 The Masons ...
- 2 B'nai B'rith ...
- 3 The International Lions Clubs ...
- 4 The Rotary Clubs ...

### 3E. *Al-Hadith wa'l-thaqafa al-Islamiyya [Prophetic Tradition and Islamic Culture] – 2nd Grade High School*

'To be distributed for free - not to be sold'

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement, The Kingdom of Saudi Arabia  
Published 2005-6  
Language: Arabic

One stage up from the book of the same title for first grade secondary pupils (see above), this Saudi school textbook starts with nine Hadiths, followed by a section on civilisation. Topics include: the bravery of the Prophet, youth, bravery and manliness, wealth in Islam, expenditure, the mosque, neighbours and their rights, greetings, visiting, feasts, and sleep and waking. Section Two begins with seven Hadiths, then the rights of guardians, honouring women, forbidding the mixing of the sexes, the rights of married couples, polygamy, the rights of children, the characteristics of the human tongue (lying, back-biting etc.), the heart and its sicknesses, self-restraint, the danger posed by the Crusaders/Christians, dangerous sects (atheism, Communism, Existentialism, nationalism, Qadyanism, Babism and Baha'ism), and meetings.

As ever in this kind of material, a central focus is placed on the position and role of women in society. Here, the author describes how women, collectively, are innately disposed to behave badly:

Some of the collective character traits women possess is that they complain too much and they are not content with the favours their husband provide for them. These are blameworthy traits which will lead them to hellfire, which is why the Muslim woman must avoid such traits, and must be keen on staying away from them.

Following on from this, women are portrayed as fundamentally weak in nature and needing to be led (presumably by men):

For sure the nature of the woman is that she is weak; if she is left without being

139. Dönme is a Turkish word meaning convert. In its technical sense it refers to certain followers of Sabbatai Sevi, who outwardly practised Islam, but inwardly remained Jews – convinced that Sabbatai Sevi was the Messiah.



directed, or without being led by her hand, she will become corrupted and she will corrupt others.

Furthermore, men and women are deemed to be so volatile that just to mix with the opposite sex at all will inevitably provoke a sexual storm. According to such a view, if western women have become commodities, men are no more than wolves:

One of the most effective methods for corrupting the character (of Muslims) is the free mixing [of] women and foreign men [other than her legal guardian], in a way in which they are alone together without a legal guardian with the woman. The unbelieving woman, in the east and west, fell in this free mixing trap, so she became decadent in the mud of corruption and sin. She became a cheap item for sale amongst the wolves of men; her honour was trampled on, her dignity was polluted and she became a commercial item in the stores and market places ... this is the state of the unbelieving woman

[...]

There is no doubt that free mixing between men and women activates the sexual instincts within the self, lights the fire of excessive desires and tempts each of the sexes with each other. It loosens the reins of the unrestricted sexual desires, which cause each of the sexes to become the prisoner of his or her desires.

### 3F. *Al-Hadith [Prophetic Traditions] – 3rd Grade, Intermediate*

'To be distributed for free - not to be sold'

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement, The Kingdom of Saudi Arabia

Published 2005-6

Language: Arabic

This book offers a set of lessons on Prophetic Tradition (Hadith) for third-grade intermediate pupils. There is a total of twenty-six lessons, most of which deal with two traditions apiece. A range of topics are woven into this: adultery, death, the prohibition on the mixing of men and women, homosexuality (where the meaning of 'the doings of the People of Lot' are described as 'putting their penises into their buttocks'), the prohibition on mistreating animals, thanking God at the end of a meal, dreams (nightmares are from Satan), the prohibition on men wearing gold ornaments, the prohibitions on smoking and drinking alcohol, etc. There is an appendix giving brief biographical descriptions of the transmitters of the traditions cited.

In this short excerpt, it is not only that Muslims are enjoined to be the enemies of 'non-believers', but also there is an assumption that Jews and Christians *must* be enemies of Islam:

The Jews and the Christians are the enemies of the Muslim, and they will never be pleased with the Muslims

### 3G. *Al-Tafsir [Qur'an Exegesis] – 3rd Grade Intermediate*

'To be distributed for free - not to be sold'

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational

Advancement, The Kingdom of Saudi Arabia

Published: 2005-6

Language: Arabic

This third-grade school textbook delivers lessons on Qur'an exegesis (*tafsir*). There are twenty-six lessons in total, each based on a clump of verses from different *suras*. This is a primer in the Islamic science of Qur'an interpretation. A verse or series of verses is selected, dictionary definitions are given, then legal and general conclusions are reached. We have taken passages from several places, many with a bearing on Muslim/non-Muslim relations.

In the following passage, for instance, the author asserts that no matter how close the bond between people, it must be superseded by the ties of faith. This feeds into the notion that a Muslim must define him/her-self as a Muslim first and foremost; which, in turn, promotes the concept of the world-wide Islamic *umma* – to which a Muslim must give his or her allegiance over and above all else:

1. The tie of belief is the strongest of ties. Faith in God and the end of days cannot meet with loving and supporting the unbelievers, even if the unbeliever is the closest of those close to you such as father, children, brothers, or tribe.
2. Every Muslim is obliged to love his [fellow] Muslims, to assist them in their problems, to share their misfortunes. This is one of the requirements of belief, namely love for the Muslims and enmity towards the disbelievers.
3. The absence of friendship or love to the unbelievers; does not abstain from treating them with justice, so long as this does not involve being friends to them or loving them.
4. Those who abandon love for the unbelievers shall be rewarded by God

In another passage, meanwhile, the fate of the Jews of Medina (many of whom were either expelled, or executed as traitors within five years of Muhammad's arrival in Medina in 622 CE) is presented as desirable because of the supposedly innate deceit of the Jews as a people. The implication seems to be that mistreating or executing Jews is justified, first because the Prophet commanded it in his day, and secondly because the Jew is always treacherous.

- The Jews are a people who were moulded with treachery and back-

stabbing throughout the centuries, and they do not keep their word nor honour their promise

[...]

The Jews who lived in Medina were three tribes: Banu Qainuqa', Banu Nadhir, and Banu Qurayza. They all betrayed the agreement they had with the Messenger of Allah (pbuh). This is the practice of Jews in every age. That is why they deserved quick retribution, either to be exiled or to be killed or enslaved.

### 3H. *Al-adab al-'Arabi* [Arabic Literature] – 3rd Grade High School

'To be distributed for free - not to be sold'

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement, The Kingdom of Saudi Arabia

Published: 2003

Language: Arabic

This Saudi school textbook, whilst supposedly about Arab literature, is in fact mainly about Islamic matters, including *da'wah* (Islamic propagation) in the past and the present. The modern part mainly focuses on Saudi religious literature, but it also includes a song by Sayyed Qutb, a main ideologue of the Muslim Brotherhood. There is also a section on modern culture in Saudi Arabia.

The passage we have drawn attention to is from an address to Arab youth by Mustafa Sadiq al-Rafi'i (d. 1937), a Syrian-Egyptian writer considered one of the greatest Arab poets of the twentieth century:

The battle between us and colonialism is a psychological battle, if levity is not killed, the duty [of fighting the battle] will be killed instead.

## Al-Muntada Al-Islami Trust

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Website: [www.almuntada.org.uk](http://www.almuntada.org.uk)

Charity Commission Registration No.: 293355

Local MP: Greg Hands (Conservative)

Local Authority: London Borough of Hammersmith & Fulham

Affiliations: MCB, ASMUUK, MSF

### Points of Interest

The al-Muntada al-Islami Trust was set up in the UK in 1986 and has since spread to over twenty African and Asian countries. Its declared purpose is 'to follow the path of Al-Sunnah Al-Jama'a and call Muslims to believe in Allah and remind them of their method in neither excess nor deficiency'.<sup>140</sup>

In April 2005, *New Statesman* magazine published an article by Cristina Odone in which she categorised al-Muntada as being part of a Saudi-funded effort to disseminate 'a rigid, censorious form of Islam, which includes the strict observance of prayer times, learning the Qur'an by rote, and a wholesale rejection of the habits, attitudes and values of mainstream society'.<sup>141</sup> In response Mr. Abdul Fatah S. Mohamed, the Director of the Al-Muntada Al-Islami Trust, wrote a letter that was published on the Letters page of the *New Statesman* under the headline, 'We strive only for harmony'. Therein, he claimed that the Trust 'does not promote any version of Islam except middle-path and mainstream. It is totally independent and has never been part of any sect or group. Odone wrongly says we are 'Saudi-funded': we have never been funded by the Saudi Government'.<sup>142</sup>

Since 1989, the Trust has owned and run al-Muntada Islamic primary school in Parsons Green, west London – an

Ofsted-inspected, fee-paying primary school with over 150 students (both boys and girls). In addition, the Trust also runs the al-Muntada Islamic school (Eden High School) in west London, which is part of the Association of Muslim Schools UK.<sup>143</sup>

According to its website, the Al-Muntada Al-Islami Trust engages in a number of activities 'aimed at building better community relations'.<sup>144</sup> Such activities include its cooperation with the 'Safer Neighbourhoods Team' of the Hammersmith and Fulham division of the Metropolitan Police.<sup>145</sup> It is also part of the Muslim Safety Forum (MSF) – an 'advisory body', which liaises with the Metropolitan Police Service and the Association of Chief Police Officers on 'issues concerning British Muslims'.<sup>146</sup> Further, the Trust even participated in the 2006 'Borough Peace Breakfast', which was hosted by the police and the organisation, Peace Alliance, in an effort to promote interfaith community engagement.<sup>147</sup>

In addition to this, the Trust also states it has carried out 'interfaith work' with 'local churches and their congregations', as well as having organised 'seminars for public sector workers aimed at educating them about the Muslim faith, practices and community'.<sup>148</sup>

In 2005, the local Conservative Councillor Greg Hands (now Member of Parliament for the constituency of Hammersmith & Fulham) visited the Centre.<sup>149</sup>

### Books found here included:

#### 4A. *Al-wala' wa'l-bara [Loyalty and enmity] according to the 'aqeedah [belief] of the Salaf [Righteous Companions]*

Author: Muhammad Saeed al-Qahtani

Publisher: Al Firdous Publications

140. 'About us', Al-Muntada Al-Islami website, cached at <http://66.102.9.104/search?q=cache:9gMc9nGdzWJ:www.almuntada.org.uk/aboutus.htm+al-Muntada+allislami&hl=en&ct=clk&cd>.

141. Cristina Odone, 'Faith Invaders', *New Statesman*, 18 April 2005.

142. Abdul Mohamed, 'Letters – We Strive Only for Harmony', *New Statesman*, 9 May 2005, available at, <http://www.newstatesman.com/200505090033>.

143. 'Al-Muntada Islamic School (Eden High School)', Association of Muslim Schools UK, available at, [http://www.ams-uk.org/index.php?option=com\\_content&task=view&id=125&Itemid=243&sid=23](http://www.ams-uk.org/index.php?option=com_content&task=view&id=125&Itemid=243&sid=23).

144. 'Activities: Community Relations', Al-Muntada Al-Islami, available at, [http://www.almuntadatrust.org/home/index.php?option=com\\_content&task=view&id=57&Itemid=75](http://www.almuntadatrust.org/home/index.php?option=com_content&task=view&id=57&Itemid=75).

145. See, 'Hammersmith: Diversity Action Plan 06/07', Metropolitan Police Service, available at, [http://cms.met.police.uk/met/boroughs/hammersmith/03working\\_with\\_the\\_community/diversity\\_action\\_plan\\_06\\_07](http://cms.met.police.uk/met/boroughs/hammersmith/03working_with_the_community/diversity_action_plan_06_07).

146. 'Home', The Muslim Safety Forum, available at, <http://www.muslimsafetyforum.org/>. Last accessed 3 October 2007.

147. See, 'Hammersmith: Diversity Action Plan 06/07', Metropolitan Police Service, available at, [http://cms.met.police.uk/met/boroughs/hammersmith/03working\\_with\\_the\\_community/diversity\\_action\\_plan\\_06\\_07](http://cms.met.police.uk/met/boroughs/hammersmith/03working_with_the_community/diversity_action_plan_06_07).

148. 'Activities: Community Relations', Al-Muntada Al-Islami, available at, [http://www.almuntadatrust.org/home/index.php?option=com\\_content&task=view&id=57&Itemid=75](http://www.almuntadatrust.org/home/index.php?option=com_content&task=view&id=57&Itemid=75).

149. *Ibid.*

Published: 1993  
Language: English

This book is based on the author's MA thesis, which discusses different aspects of the declaration of faith. The book claims that it was written at a very crucial time, in which 'everything has become so mixed up that some Muslims are no longer aware of those qualities which distinguish the believers from the non-believers'. Muslim belief is described as being weak and the author complains that many Muslims have taken 'disbelievers' as their friends, while displaying enmity towards many of the believers.

In the following passage, the author asserts that if a ruler replaces shari'ah law with secular law, he/she is to be seen as an unbeliever. The implications for secular governments are serious, since the attribution of 'disbelief' may be seen to delegitimise them:

To override the Divine law and to impose instead of it the fleeting desires of man, is one of the acts that our ulama have always said takes a person out of Islam; and this could not be otherwise. No one can deny this.

Muhammad ibn Ibrahim Al-ash-Sheikh<sup>150</sup> explains the words of Imam Ahmad which were mentioned earlier – 'This is real disbelief about which there is no doubt in anyone's mind' – saying, 'Clearly the greatest disbelief is to elevate a secular profanity to the position of the Revelation brought by the hand of Gabriel, upon whom be peace, to the heart of Muhammad, may Allah bless him and grant him peace, so that his voice should ring out across the world.'

Ibn al-Qayyim [d.1350] also says, 'The fact of the matter is that the phrase, 'rule by other than what Allah has revealed', refers to all disbelief, both greater and lesser, according to the cir-

cumstances. If a ruler understands the obligation to rule in accordance with what Allah has revealed, but refuses to do so out of disobedience, while knowing full well that this exposes him to the threat of punishment, then this is a case of lesser disbelief.

'But if he believes that this is not an obligation and that he is able to choose this or that, when he knows that the only option is the rule of Allah, then this is greater disbelief. Finally, if his error is because of ignorance, then the ruling that applies to him is the same as for anyone else who makes a mistake.'

Ibn Taimiya [d. 1328] says, 'There is no doubt that whoever does not believe in the obligation to rule by what Allah has revealed to His Messenger, may Allah bless him and grant him peace, is a disbeliever. Whoever sanctions another to rule a people in whichever way he pleases, without reference to what Allah has revealed, is a disbeliever. He may claim to be just, but there is no people who would not claim to be just, even if this justice were only discernible to the powerful amongst them.

#### **4B. *The Authentic Creed and the Invalidators of Islam***

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz  
Publisher: Dar-us-Salam  
Published: 2000  
Language: English

'Abdul 'Aziz bin 'Abdullah bin Baz (d. 1999) was the leading Saudi cleric of his day and his writing continues to carry considerable weight among Wahhabites. In this book he explains 'the fundamental beliefs that every Muslim should have faith in' and also discusses 'some misconceptions and false ideologies that contradict the correct belief system'. With regards to the latter, he draws attention to the reversal from the days when Islam was

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150. The Saudi Minister for Justice. He is a descendant of Muhammad ibn 'Abd al-Wahhab.

supreme and the present age of ignorance — an echo of the thought of the major Muslim Brotherhood thinker, Sayyid Qutb (d. 1966). Whether his own original thinking or, as is likely, a borrowing from Qutb, bin Baz's use of the 'Age of Ignorance'/'Age of Islam' has profound implications.

Thus, in this passage he outlines that the original 'Age of Ignorance' was the situation of the pagan Arab world, before the coming of Islam:

Islam then reigned supreme and prevailed over all religions ... The situation changed again after ignorance dominated and an overwhelming majority of people reverted to their foolish, ignorant practices ...

The author then describes how, when the pagans refused to accept his claims, Muhammad (and later, the Caliphs who succeeded him) had recourse to outright violence. Implied here is the notion of ceaseless enmity between Muslims and 'disbelievers', with the two locked in an existential struggle. This is certainly how Qutb intended the concept to be used, and many extremists have turned to his works to justify their actions. As the following extract shows, bin Baz is an active proponent of this logic:

Belief in Allāh also necessitates love for His sake, hate for His sake, and making friends and enemies for His sake. A true believer loves the believers and takes them for friends, and shows hate towards the disbelievers and does not take them for friends.

#### 4C. *The Islamic Digest of Aqeedah and Fiqh [The Islamic Digest of Belief and Jurisprudence]*

Author: Mahmoud R. Murad

Publisher: Dar-us-Salam

Published: 1998

Language: English

This work covers the main issues of faith and jurisprudence and claims to have been written in order to, 'serve as a reference for the English speaking Muslims in general and Muslims who are living in the West in particular where scholars and Islamic reference works are minimal'.

A key theme within much of the literature examined here is an emphasis on the notion that whatever a Muslim does in worship — whether that be through prayer, fasting, giving alms, or going on the *hajj* pilgrimage — it means nothing without an inner intent for jihad. Several writers come very close to making jihad a sixth pillar of the faith (the four components of worship just mentioned are four of the five pillars, with the testimony of faith as the fifth). The following passage is a classic example in this regard:

Jihad is considered as the peak of Islam, and of the best acts or worship [‘one of the best acts of worship?]. Some scholars went as far as considering it as the sixth pillar of Islam.

As to what is meant by jihad, the broad scope of jihad as a tactic to be used against a variety of evildoers is also elaborated here. Whilst the use of non-violent methods is discussed it is clear that force remains as an option:

The Kinds of Jihad

[...]

2. Jihad against the unbelievers and the hypocrites. This kind of Jihad may be by heart, or by abhorring their deeds, by tongue, i.e., by establishing the evidence against them and refuting their arguments, or by finance, i.e., by financing da'wah<sup>151</sup> programs, or maintaining those who participate in such programs; and by force.

3. Jihad against a tyrant, oppressors, people of *bid'ah*<sup>152</sup>, or wrongdoers.

This type of Jihad is best done

151. *Da'wah* - proselytising.

152. *Bid'ah* - innovation.

through force if possible, otherwise, by tongue, or else by abhorring their deeds in one's heart.

Jihad is the best of righteous deeds.

Another key theme covered in this volume concerns the position of women in society. According to the author, a woman's body is so dangerous that most rapes in the West are inspired by female 'nudity' (which for some Wahhabites can mean the uncovered face and hands of a woman). The answer, therefore, is to wear an all-covering garment, the jilbab – and one that is not too colourful. Here, we see a form of puritanism that abhors bright colours and perfumes, stands juxtaposed to western norms, and which even for many practising Muslims around the world runs counter to the tenets of Islam itself:

all of the woman's body is vulnerable which must be covered with a garment which hides the details of her body. While in the West, most rape cases are sparked by nudity. Not only that, nudity is one of the most effective factors behind reluctance in marriage, and a major factor in divorce.

Women display their naked bodies day and night, and as a result fornication and adultery prevail to the point that it has become a matter of fact in the west. Thus the men evade the shackles of marriage and take a girlfriend instead.

[...]

Tabar-ruj [correctly: tabarruj]<sup>153</sup> of woman, is displaying her beauty and ornaments to strangers, or men distantly related to her, and wearing in public, make-up or whatever may excite men's lust.

The purpose of the jilbab is to conceal the details of the woman's body and

her finery, but if the jilbab is colorful and decorative, it becomes an ornament in itself and defeats its own purpose.

In his renowned book, *Al-Kabaa'ir* (The Grave Sins), Imam adth-Dthahabi [al-Dhahabi]<sup>154</sup> asserts:

Among other things for which a woman would be cursed, are disclosing the fineries which she wears under her outer garment, wearing perfume in her outings, wearing colorful outer garment, or a short cloak. Tabar-ruj includes all these things. Allah, the Exalted, hates tabar-ruj and women who practice it.

#### **4D. *Fatawa al-Lajna al-Da'imiyya li'l-Buhuth al-'Ilmiyya wa'l-Ifta'*. *Al-Mujallad al-Awwal, al-'Aqida* [Religious Edicts (fatwas) from the Permanent Council for Knowledge and the Issue of Fatwas, volume 1, Belief]**

Compiler: The Permanent Council for Knowledge and Edict Research,  
The Kingdom of Saudi Arabia  
Publisher: Al'Abikan Library  
Published: 1412 (1991)  
Language: Arabic

This Saudi-issued compilation of religious edicts covers a variety of themes. The passages that follow indicate serious problems with the acceptance of non-Muslim law, respect for the symbols of the country in which Muslims live (described as 'an ugly habit'), and democracy. These echo statements in 'Loyalty and Enmity' (see above, pages 31-34) which emphasise a belief in Muslim superiority over non-Muslims and the unacceptability of Muslims obeying 'unbelievers' in any sphere of life:

Q: Is it permissible to stand up for the national anthem or the national flag?

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153. From the fifth form of the Arabic verb *baraja*, 'to adorn herself, to make herself pretty (of a woman)'.

154. Muhammad ibn Ahmad al-Dhahabi (1274-1348) was a leading scholar in several Islamic disciplines. The *Kitab al-kaba'ir* is the best known of the roughly one hundred works he penned.

A: It is not permissible for a Muslim to stand up to honour a national flag, or a national anthem. These are reprehensible innovations ... It also falls under imitating the unbelievers in their ugly habits, and accommodating them in their transgression regarding their presidents and their ceremonies.

[...]

Q: We live under the authority of a non-Muslim government which uses secular laws to govern. Is it permissible for us to take our cases to this government (for a judgement)?

A: It is impermissible for a Muslim to seek judgement from a non-Muslim government... If the government ruled with laws which Allah did not reveal then it is an un-Islamic government.

[...]

Q: Would the Muslims who contributed to the constitution be sinful for doing so?

A: If the constitution contained anything which is contrary to Islam, it would be impermissible for a Muslim to contribute in drafting it ...

[...]

Q: Is it permissible for a Muslim to vote during elections or to vote for a non-Muslim?

A: It is impermissible for Muslims to vote for a non-Muslim, because that would raise their prestige, and increase their honour and make them an authority over Muslims.

Such is the antipathy for western society that infuses the material in this volume that even reading magazines is deemed to be potentially problematic, since pictures have to be covered up and they may be read only for educational purposes in the first place:

Q: What do you say about owning magazines which have pictures in them...?

A: Owning magazines with pictures in them is permissible if it is for the purpose of learning. The one reading it must cover the pictures in it with ink or other matter. If the ownership is because of the pictures, then it is forbidden.

**4E. *Fatawa al-Lajna al-Da'imiyya li'l-Buhuth al-'Ilmiyya wa'l-Ifta'. Al-Mujallad al-Thani, al-'Aqida [Religious Edicts (fatwas) from the Permanent Council for Knowledge and the Issue of Fatwas, volume 2, Belief]***

Complier: The Permanent Council for Knowledge and the Issue of Fatwas, The Kingdom of Saudi Arabia  
 Publisher: Al'Abikan Library  
 Published: 1992  
 Language: Arabic

In this text, another volume of 'religious edicts', the incompatibility of Muslims with the society and social norms of non-Muslims is stressed. Here, for example, a question expressing concern about having non-Muslims to visit, allowing unbelievers to visit mosques, or meeting with them at general assemblies organised by the government meets with a negative response.

Q: We live in Australia which is a secular non-religious country, although they claim to believe in the freedom of religion for all faiths. We find that the Australian media is fully dressed with the Christian and Jewish garment. Any discerning mind can see this phenomenon. The numbers of Muslims compared to their numbers is 1 to 32. Sometimes we feel obligated to go to their centres and their places of worship. Sometimes a person may find

himself compelled to attend their funeral service of a friend, or of a supervisor at work or for some other occasion ... some of these people may visit our homes and sit and eat with us. He may even ask us to take him inside the mosque and to give him a tour of the place (of course with observing the Islamic etiquette of taking off their shoes or for women covering their heads). What is the legal ruling regarding the following matters?

1. Visiting their homes.
2. Attending their religious ceremonies.
3. Taking them as business partners.
4. If they visited our homes.
5. If they enter our places of worship.
6. Can they give a speech inside our mosques?
7. Can we meet with the Jews and the Christians in a general assembly organised by the Australian Government?

A:

1. You can enter their homes in order to soften their hearts towards Islam, or to advise and guide them, but you cannot visit them because you love them or feel closeness towards them.
2. It's forbidden to attend their religious ceremonies, because that signifies that you respect and are happy with their ceremonies. It would also mean that you would increase their numbers during such events and gatherings.
3. It is permissible to be their partners in businesses which are permissible, if the Muslim who is partnering with them felt safe that they would not cheat him, nor would they meddle in impermissible things like usury, and gambling ... but it would be better not to take them as partners altogether, that way a Muslim

would stay away from a source of doubt, worry, accusations, and danger.

4. It is forbidden to allow them to give speeches or lectures at our mosques, because you cannot trust them not to show doubts, or transgress against Allah's religion, or gain prestige in the eyes of some of the attendees. This would create confusion and a great corruption. The same applies regarding other places where Muslims gather ...

Furthermore, as the following passages make clear it is unacceptable to create a place for joint worship for Jews, Christians, and Muslims; or to try to bring the three faiths closer to one another. Rather, Judaism and Christianity are simply to be seen as falsehoods.

Q: Is it permissible to make a place for joint faith worship for all of these three religions: Judaism, Christianity, and Islam?

A: It is not permissible to create a place shared by all three, because that would mean it is not built upon piety. It would be built upon polytheism and worshipping other than Allah. There is no other correct religion besides Islam...

[...]

Q: Is the call for bringing the three religions: Islam, Christianity, and Judaism, closer to each other a sound invitation according to religious law? Is it permissible for a Muslim to work for such a cause, and strengthen it? I heard that the scholars of the Al-Azhar and other Islamic organisations are doing such work ...

A: 1. The Jews and the Christians have falsified and changed the words which they were given; by doing so they have changed the principles upon which their



religions stand, and the laws of their God. Some examples of this are: the Jews claim Uzair [Ezra] was the son of God, or that God was tired from creating the heavens and earth and what is between them in six days, so he needed to rest on Saturday; their claim that they crucified and killed Jesus son of Mary (pbuh) ... other examples are the claims of the Christians that Jesus (pbuh) is the son of God, that he is God with Allah; they also believed the Jews in their claim that they crucified and killed Jesus. Both of these groups claimed that they are the beloved children of God, they disbelieved in Muhammad (pbuh) and what he brought, they harboured malice and envy towards him ...

How then can a sane person who knows their insistence upon falsehood, and knows their hatred (towards Muslims) openly and knowingly, due to their envy and of following their whims, call for closeness between the Muslims and these people?

... those who convince themselves that they can bring together these two contradictions, or to bring Islam closer to Judaism and Christianity, is like someone who tries hard to bring together another two contradictions, truth and falsehood, or disbelief and faith ...

2. Based on what we said, we can see that the foundations of all faiths which God sent is to his servants are one ... the Jews and the Christians have falsified their faith and changed what was sent to them from their Lord. This way their religions became counterfeit, a grave lie, disbelief, and misguidance. That is why the Messenger Muhammad was sent to them and to other nations in general, in order to uncover what they tried to cover of the truth, and to unveil the beliefs which

they corrupted, and to guide them and to guide others to the straight path...

But they have rejected him and turned away from him because of their transgression, enmity, and jealousy; although the truth was known to them

**In another exchange, it is confirmed that taking holidays in non-Muslim countries is also forbidden:**

Q: I go every year with my wife and little daughter on vacation to Greece and Austria. We spend two weeks at the beach or visiting the beautiful Greek islands and their gardens as a form of innocent vacation. Is doing so permissible knowing that both me and my wife maintain our prayer discipline, and my wife does not uncover her body, and we only eat fruits and vegetables, and we do not interact with the foreigners nor do we look at their nakedness. Please advise us.

A: It is forbidden to travel to the countries of polytheistic people without a legal reason, and vacation is no legal reason for travel ...

That is why we advise not to go to such countries for the reason you mentioned, because you may become confused, or because you would be living amongst the unbelievers ...

**And unsurprisingly, taking citizenship in a country whose government is composed of unbelievers is also forbidden:**

Q: Many Muslims who come to this land, they come with the intention of residing here. They finally get the American citizenship. Is it permissible that they do so knowing that it is the land of unbelievers and polytheism and deviancy? How could they give

their oath of loyalty to such a government, and how could they give up the nationality of their Islamic homeland while accepting the nationality of such a country? What is Islam's judgement in this matter, since they give the excuse that they are spreading Islam.

A: It is forbidden for a Muslim to be naturalised with the citizenship of a country with a disbelieving government; because that would signify loyalty to them and acceptance of the falsehood they are on. As for staying without becoming naturalised, it is also forbidden ...

[...]

Q: What is the religious ruling regarding changing one's nationality; whether it was from the nationality of one Muslim Arab country to another Muslim Arab country; or from a Muslim Arab country to a European country, given that he maintains his great beliefs, I mean Islam?

A: It is permissible for a Muslim to change one Muslim country's nationality to another Muslim country's nationality. As for changing his Muslim country's nationality to an unbelieving country's nationality, it is forbidden.

Finally, here, the author stresses that even taking Saturday and Sunday as days off school – as is the convention across western societies - is deemed prohibited:

Q: What is the ruling regarding those who have Saturday and Sunday as school days off, and he goes to school on Thursday and Friday? Does such a person qualify to lead the Muslims in prayer?

A: It is impermissible to specifically take Saturday or Sunday or both as school days off, because it would mean imitating the Jews and the Christians, since the Jews take Saturday off and the Christians take Sunday off, as they revere these days...

## Darul Amaan Islamic Centre (The 'Colliers Wood Mosque')

Address: 54 Merton Road, London, SW19 1DH

Telephone: 020 8543 5687

Email: n/a

Website: n/a

Charity Commission Registration No.: 275579

Local MP: Stephen Hammond (Conservative)

Local Authority: London Borough of Merton

Affiliations: MCB

### Points of Interest

The Darul Amaan Trust that runs the Islamic Centre was established in 1978 and its stated objective (according to the Charity Commission's website) is, 'to promote the faith of Islam and Islamic charitable institutions, and relief of poverty in the United Kingdom'.<sup>155</sup>

### Books found here included:

#### 5A. *Al-Sirat: usul manhaj ahl al-sunna wa'l-jama'a fi'l-I'tiqad wa'l-'amal [Conducts/Way of life: the principles of the followers of the Prophetic path concerning belief and [religious] action]*

Author: 'Abd al-Rahman ibn 'Abd al-Khaliq;

ed. Sheik 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: n/a

Published: 2000

Language: Arabic

This book contains a full-length discussion based closely on the central Wahhabite text, *Kitab al-Tawhid* [The Book of Divine Unity] by Muhammad ibn 'Abd al-Wahhab. It summarises proper belief according to the Wahhabite world-view,

then deals in detail with the concept of divine unity, the Qur'an, the act of witness, angels, the Prophet, the Last Day, the Salaf (the first three generations of Muslims), apostasy, and unbelief. There is a presentation of the principles of Islamic propagation, its aims and supports. Jihad is covered in some detail, and after that the Islamic *umma* and its leadership. An account of the religious scholars and their position within society follows and then a section on holding fast to the Qur'an and the Traditions. The book ends with an account of studying the Islamic sciences.

In this passage, the author engages in a discussion of jihad, arguing that it is forbidden for believers ever to abandon it.

Abandoning jihad is one of the greatest of things prohibited. It is forbidden for the people of Islam to abandon the jihad, especially defensive jihad; indeed, it is one of the greatest of things prohibited and one of the severest of mortal sins. Ibn Hazm<sup>156</sup> has said: 'There is no sin after that of unbelief greater than the sin of anyone who refuses to fight jihad against the unbelievers and orders the Muslim women to be given to them.

It is not a condition for undertaking jihad that a general leader be present.

There is no disagreement among the followers of the Prophetic path that there doesn't have to be a leader in order to undertake the duty of jihad, whether voluntarily or defensively...<sup>157</sup>

The fighters (mujahidun) who undertake jihad in the path of God from among the believers are the best of the people of Islam.

155. 'Darul Amaan Trust', Extract from the Central Register of Charities, available at, <http://www.charity-commission.gov.uk/registered-charities/showcharity.asp?regno=275579>.

156. Ahmad ibn Sa'id ibn Hazm (d. 1064) was a famous Andalusian theologian and writer. He is best known for his erotic poem, *Tawq al-hamama* (The Dove's Necklace).

157. Some Islamic scholars argue that under normal conditions, so long as jihad is undertaken by some Muslims, it is not binding on the rest. But should a Muslim country come under attack, then defensive jihad becomes a duty binding on everyone.

## The UKIM North London Mosque (The 'Euston Mosque')

Address: 202 North Gower Street, London, NW1 2LY  
Telephone: 020 7387 2157  
Email: friends@ukim.org  
Website: www.ukim.org  
Charity Commission Registration No.: 250275  
Local MP: Frank Dobson (Labour)  
Local Authority: London Borough of Camden  
Affiliations: MCB, MSF, UKIM, JI, MAB, IF, MET, IFE, FOSIS

### Points of Interest

The 'Euston Mosque' is the North London headquarters of the United Kingdom Islamic Mission (UKIM). The UKIM was created in 1962 'on the initiative of a small group of Muslims' who sought to convey 'the true spirit of Islam to the western world'.<sup>158</sup> Its constitution claims that its purpose is to work to 'establish Islamic social order in the United Kingdom in order to seek the pleasure of Allah'. According to its main website, the UKIM has 'helped to build bridges of understanding and mutual respect across faith communities'.<sup>159</sup> While still Prime Minister, Tony Blair said that the UKIM was 'extremely valued by the government', particularly for its 'multi-faith and multicultural activities'.<sup>160</sup> The website of Pakistani JI confirms this, describing UKIM as one of its 'outreaches' around the world (see pages 20-21)

The political editor of the *New Statesman*, Martin Bright, claimed in July 2006 to have been present at a meeting in which the former Secretary-General of the Muslim Council of Britain (MCB), Sir Iqbal Sacranie, confirmed that the UKIM was the representative in Britain of the radical Islamist political party from south Asia, the Jamaat-e-Islami (JI).<sup>161</sup> The website of Pakistani JI confirms this, describing the UKIM as one of its 'outreaches' around the world.

The central Birmingham branch of the UKIM was implicated in January 2007's *Dispatches: Undercover Mosque* programme which was shown on Channel 4. In that investigation, speakers were filmed inside the mosque speaking out against non-Muslims – who were labelled 'kaffirs' – and telling Muslims that they could not accept non-Muslim rule, democracy, or integration into British society.<sup>162</sup> Responding to the controversy created by the programme, Mohammed Shahin Akhtar, the Secretary-General of the UK Islamic Mission, said, 'The UK Islamic Mission is a totally transparent, mainstream organisation which has been working in the UK for 45 years. We have done positive work and have contributed a lot to interfaith work'.<sup>163</sup>

UKIM is a member of the Muslim Safety Forum that works alongside the Metropolitan Police Service and the Association of Chief Police Officers as an advisory body on 'Muslim issues'.<sup>164</sup>

### Books found here included:

#### 6A. *Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]*

Author: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs, The Kingdom Saudi Arabia

Published: 1419 (1998)

Language: Arabic

This book was also found at Birmingham Central Mosque (see pages 102-106); the Salafi Mosque, Birmingham (see pages 110-117); and the Madinah Mosque, Oxford (see pages 150-153)

In this volume, published by the Saudi Ministry of Islamic Affairs, the carefully delineated gender roles for the separate sexes are outlined. The author, Saleh Bin al-Fouzan, is a member of the Saudi Council of Senior Religious Clerics, the

158. 'UK Islamic Mission', UK Islamic Mission @ Madinah Mosque, Nelson, available at, <http://www.ukim-nelson.org.uk/about.htm#>. Last accessed 12 July 2007.

159. 'Welcome to the UK Islamic Mission's Web Portal', <http://www.ukim.org/DesktopDefault.aspx?tabindex=0&tabid=1>.

160. Blair cited in *Dispatches: Undercover Mosque*, Channel Four, 15 January 2007. For a full transcript of the *Dispatches* programme see, 'Undercover Mosques: The Transcripts', MPAC-UK, 15 January 2007, available at, <http://mpacuk.org/content/view/3266/34/>.

161. Martin Bright, 'An encounter with radical Islam', *New Statesman*, 26 July 2006.

162. *Dispatches: Undercover Mosque*, Channel Four, 15 January 2007. For a full transcript of the *Dispatches* programme see, 'Undercover Mosques: The Transcripts', MPAC-UK, 15 January 2007, available at, <http://mpacuk.org/content/view/3266/34/>.

163. Jasbir Authi & Steve Swingler 'Brum's extreme Muslims exposed', Birmingham Mail, 16 January 2007. [http://icbirmingham.icnetwork.co.uk/mail/news/tm\\_headline=&method=full&objectid=18485505&siteid=50002-name\\_page.html](http://icbirmingham.icnetwork.co.uk/mail/news/tm_headline=&method=full&objectid=18485505&siteid=50002-name_page.html)

164. 'Home', The Muslim Safety Forum, available at, <http://www.muslimsafetyforum.org/>. Last accessed 3 October 2007.

Fiqh Committee of the Muslim World League, the Permanent Committee of Jurists, and the Committee for the Supervision of Missionaries, and the Permanent Committee for Islamic Research and Fatwas.

Here he provides an exposition on the various laws relating to women including: the place of women in Islam; how to treat one's hair and eyebrows; teeth (there should be no gaps); tattooing (which is forbidden); and menstruation and childbirth (including prohibitions on facing Mecca or touching the Qur'an during these periods, because of ritual 'uncleanliness'). In addition, there are injunctions on: clothing and veiling; rules affecting a woman's prayers; the preparation of dead women for burial; fasting; performing pilgrimage (*hajj* and *'umra*); marriage (the ethos being that a woman's work is in the house); the obedience of a wife to her husband (which is deemed compulsory and she is forbidden from rebelling); divorce; widowhood; and laws that protect a woman's honour.

As the following passage reflects, al-Fouzan believes there are to be clear limits to what a woman can do, which emphasise that her position, first and foremost, should be in the home:

We do not forbid a woman to do things outside her house, provided this is in conformity with the following rules:

1. She must have a need to do these things (or society must need them to be done), provided no man can be found to do them.
2. This must be done after she has completed her housework, which is her basic work.
3. This work must stay within her limitations, such as teaching women, or doctoring or sick-nursing women, and (must take place) in segregation from men.

4. Thus, there is no prohibition – indeed it is a duty for women – to teach their religion, and there is no prohibition on her teaching those matters of her religion for which she has a need. The teaching must be done among women. There is no harm in her attending classes at the mosque or somewhere similar, but she must stay hidden and be kept away from men.

In addition, al-Fouzan reserves considerable antipathy for women who decide to take up any work outside the home; and if she should succeed in attaining employment, makes it clear that a large range of occupations are forbidden:

Those Muslims who have a sickness in their hearts, they want the woman to be cheap merchandise, in the marketplace of the people of lowly desires and satanic tendencies, to be uncovered merchandise in front of their eyes, where they can enjoy her beauty or even do with her what is worse.

That is why, they wish that she left the house to join the men, to be with them side by side in their jobs; to serve men as a nurse in the hospital, as a flight attendant, as a student, as a teacher in a co-ed school, as an actress in the theatre, or as a singer and announcer in the different media outlets, unveiled and seductive through her voice and appearance. The pornographic magazines are using the pictures of seductive naked girls, as a means to sell and promote their magazines. Some merchants and factories also use these pictures to sell their merchandise; they put these pictures on their merchandise and products.

Because of this false way of doing things, the woman quits her real job

in the house. She forces her husband to hire foreign servants to raise their children, and organise their home affairs, which causes lots of problems and brings great evil.

Beyond this, al-Fouzan emphasises that women are forbidden from driving in a car with a man (as in a taxi) or attending a male doctor:

A woman riding in a car with a man unchaperoned is an obvious blameworthy act... It entails many corruptions which cannot be taken lightly. A man who accepts his women to do this is not a real man and his faith is weak.

[...]

Some women and some of their guardians take the matter of women visiting male doctors lightly; they use the excuse of their need for treatment. This is a grave sin, and a great danger

In addition, the following ruling declares that listening to singing can turn women into prostitutes. Here, what amounts to an obsession with music solely as a path to 'homosexuality and fornication' acts as a bar to Muslims taking a fuller part in one of the most important aspects of western civilisation:

listening to music, singing and forbidden instruments which distract the heart from the Qur'an and makes it [the heart] intent on deviation and disobedience ... it is a recipe for homosexuality and fornication. Through it the lover gets his utmost desire (sexual intercourse) from his beloved ... As for women who listen to music, it is of the greatest forbidden acts, and most corrupting of religion ... how many women became prostitutes because they listened to singing.

## Muslim World League/ Darulifta Office

Address: 46 Goodge Street, London,  
W1T 4LU

Telephone: 020 7636 7568

Email: [rabita\\_uk@yahoo.co.uk](mailto:rabita_uk@yahoo.co.uk)

Website: n/a

Charity Commission Registration No.: 290098

Local Authority: London Borough  
of Camden

Local MP: Frank Dobson (Labour)

Affiliations: MCB, MWL, WAMY, Kingdom of  
Saudi Arabia

### Points of Interest

The Muslim World League (MWL), or *Rabitat Al-Alam Al-Islami*, was founded in 1962 by Saudi Arabia to promote globally the Wahhabite version of Islam that is practised within the Saudi Kingdom, and as a counter-weight to the pan-Arabist propaganda of Egypt's Gamal Abdel Nasser.

The MWL has since become a major player in world affairs. It is represented at a number of international organisations, including: the United Nations, where it enjoys a category (A) observer status on a consultative basis with the Economic and Social Council; the United Nations Educational and Scientific Council (UNESCO); the United Nations Emergency Children's Fund (UNICEF); and the Organisation of the Islamic Conference (OIC) where it holds observer status which entitles it to attend all conferences organised by the OIC including the Islamic Summit and Foreign Ministers conferences.<sup>165</sup>

The current Secretary-General of the Muslim World League is 'Abd Allah Ibn 'Abd al-Muhsin al-Turki. Al-Turki operates out of the League's head-quarters in Mecca, Saudi Arabia and is effectively the day-to-day Chief Executive of the organi-

sation.<sup>166</sup> Above the Secretary-General sits the Constituent Council of the League, which is the group's 'highest policy-making body'.<sup>167</sup> The Chairman of the Constituent Council is also the Grand Mufti of Saudi Arabia – Sheikh 'Abd al-Aziz Al al-Sheikh.<sup>168</sup>

The MWL has spent many millions of pounds on spreading Islam around the world and in the UK, with contributions to a range of mosques and Islamic institutes.

The League's UK branch is located at 46 Goodge Street – home to a number of other Islamic organisations. The UK branch of the World Assembly of Muslim Youth (WAMY) – another Saudi-founded entity – is head-quartered here (for more on the WAMY, see page 26), as is the Institute of Muslim Minority Affairs (which produces the *Journal of Muslim Minority Affairs*) and the Muslim Families UK Charitable Trust.<sup>169</sup> The building is also utilised by the MCB, which has held legal affairs meetings there.<sup>170</sup> There is also a prayer area in the Muslim World League to which all who are in the office are expected to come when the call to prayer is made.

In 1989, the MWL was at the forefront of the protests against Salman Rushdie's *Satanic Verses*; on that occasion, its press attaché in London, Ayman Ahwal, noted that only a world-wide ban of the publication would bring an end to their protests.<sup>171</sup>

More recently, in 2006-7, its French branch, in alliance with other Islamic organisations, brought a case against the magazine *Charlie Hebdo* for publishing a controversial series of cartoons (that first appeared in the Danish newspaper *Jyllands-Posten* satirising Islam and Muhammad), accusing it of 'publicly abusing a group of people because of their religion'. Ultimately, however, the charges against the magazine and its director were dismissed.<sup>172</sup>

165. 'Introduction: The Muslim World League', Muslim World League, available at, [http://www.muslimworldleague.org/mwlwbsite\\_eng/index.htm](http://www.muslimworldleague.org/mwlwbsite_eng/index.htm). Last accessed 10 July 2007.

166. 'Muslim World League holds press conference', Ministry of Hajj: Kingdom of Saudi Arabia, 20 June 2007, available at, <http://www.hajinformation.com/main/y1410.htm>. Last accessed 10 July 2007; 'The Secretariat-General', Muslim World League, available at [http://www.muslim-worldleague.org/mwlwbsite\\_eng/index.htm](http://www.muslim-worldleague.org/mwlwbsite_eng/index.htm). Last accessed 10 July 2007.

167. 'The Constituent Council, Muslim World League, available at, [http://www.muslim-worldleague.org/mwlwbsite\\_eng/index.htm](http://www.muslim-worldleague.org/mwlwbsite_eng/index.htm). Last accessed 10 July 2007.

168. 'Forum for Muslim Scholars opened', Saudi Press Agency, available at, <http://www.spa.gov.sa/English/details.php?id=350165>. Last accessed 10 July 2007.

169. 'Homepage', World Assembly of Muslim Youth, available at, <http://www.wamy.co.uk/>; 'Introduction', Institute of Muslim Minority Affairs, available at, <http://www.imma.org.uk/>; 'Muslim Families UK Charitable Trust', London Online, available at, <http://www.londononline.co.uk/profiles/113869/>.

170. 'Legal Affairs: Dates of Committee Meetings', Muslim Council of Britain, available at, [http://www.mcb.org.uk/comm\\_details.php?heading\\_id=52&com\\_id=7](http://www.mcb.org.uk/comm_details.php?heading_id=52&com_id=7).

171. S. Ward, 'Salman Rushdie – The Satanic Verses: Publishers may print apology in 'Satanic Verses'', *The Independent*, 27 February 1989.

172. Angelique Chrisafis, 'Cartoons did not incite hatred, French court rules', *Guardian*, 23 March 2007.

**Books found here included:**

**7A. *Fatayatuna bayna'l-taghrib wa'l-affaf [Our daughters between westernisation and modesty]***

Author: Nasir Sulayman al-'Umar  
 Publisher: The Office of Da'wah in Britain  
 Published: n/a  
 Language: Arabic

This book offers, as the title implies, a short discussion of the westernisation of young women. Various ways in which westernisation can take place are outlined - the press, films, propaganda, education, clothes, hair-dressing salons, the 'mania' of women leaving the house and thinking it a prison. The 'remedy' that the author proposes is the establishment and preservation of a cohort of modest young women, and it is to them that the remainder of the treatise is addressed.

As the following passage reflects, a key theme here (and one that is common to much of the material covered in this study) is the general ban on anything that brings innovation (*bid'ah*) into the faith. There has always been a belief that innovation leads to unbelief. This is based on a number of Wahhabite interpretations of Prophetic Traditions, including these: 'every innovation is error.' 'If anyone makes an innovation or accommodates an innovator, the curse of Allah, the angels, and all persons will fall upon him, and Allah will not accept any obligatory or supererogatory act as recompense from them', it notes.<sup>173</sup> Even trivial matters that can lead to innovation are to be eschewed: 'Avoid novelties, for every novelty is an innovation, and every innovation is an error'.<sup>174</sup>

The struggle against innovation became much more difficult once Muslim countries came into direct and regular contact with western societies from the late eighteenth century onwards. Almost everything that came from Europe was an innovation. This created a double dilemma: western products, ideas, institutions, and laws were not only the creation of unbe-

lievers, but also they were innovations leading to heresy or outright unbelief among Muslims. Viewed from such a perspective, a Muslim living in a western society - which is filled with apparently endless 'sources of innovation', faces serious problems. In theory, endless fatwas are required to define what is and what is not permissible, with 'imitation' of the 'unbelievers' considered the worst of all sins.

Here, for example, the author offers an opinion on the apparently trivial matter of beauty salons and hair salons. The objection is not to the principle of a woman looking beautiful for her husband (provided she covers herself fully when out of the house), but to the salons in themselves, and to the adoption of western styles:

*Beauty and hair salons:*

These places are strange to the Muslim societies. Do not ask about the new hair cuts, but ask which prostitute's name is given to a hair cut....

These tragedies we call hairdressers reveal to what new levels the granddaughters of the great conquerors (of Islam) have stooped to

Underlying such warnings against 'imitation' and 'innovation' is a fear of corruption - especially of Muslim women. Here (in another passage that draws on the infamous forgery, *The Protocols of the Elders of Zion*), Jews and Freemasons are seen as particular corrupters of Muslim womanhood. Quotations are placed in their mouths with a clear indifference as to their source or plausibility:

The Jews say in their *Protocols of the Elders of Zion*: 'We must win over the woman, once she gives us her hand, we would have won the fight.'

Another Jew said: 'The situation in the east would not be resolved (for them)

173. Ibid 7:3163; Abu Da'ud, *Sunan*, 39:4515. See also al-Bukhari, *Sahih*, 12:41, Muslim 9:140.

174. Abu Da'ud, *Sunan*, 40: 4590; cf. ibid, 460&; al-Tirmidhi, *Sunan*, 2676.



until the girls take off the veil.' He did not stop there with his maliciousness, he continued, 'until she lifts off her veil and covers with it the Qurán.'

One of the leaders of the Masons said: 'A drink and a prostitute are more effective in destroying the nation of Muhammad than a thousand artillery guns, so drown them in the love of physical desires.'

This corruption is assumed to owe much to enticement by fashion and perfume. Again, the apparently malignant hand of 'the Jews' is assumed to be behind these – even if the passage actually reveals how uninformed the author is of western history. Below, the author refers to 'the Jewish Harry Ford': a double confusion. This must be a reference to Henry Ford (of the motor company), who was neither called Harry, nor was a Jew. Indeed, Ford was well known for his extreme right-wing and anti-Semitic sentiments, and was closely associated with a notorious collection of anti-Jewish articles, *The International Jew*:

... The Jewish Harry Ford said: 'The Jews have controlled three things in order to achieve their goal; one of these things is fashion.'

The Jews admit that fashion is one of the three things they used to westernise our girls ...

As for perfumes, everyday there is a new perfume trend ... they rob the pockets of our girls and women and put the money in the treasure chest of the thieves.

**7B. *Al-wala' wa'l 'ada' fi 'alaqat al-Muslim bi-ghayr al-Muslim*  
[Loyalty and enmity concerning relations between Muslims and non-Muslims]**

Author: Abdullah Al-Tarifi  
Publisher: The Office of Da'wah in Britain  
Published: 1411 (1990)  
Language: Arabic

**This book was also found at Al-Manaar (The Muslim Cultural Heritage Centre), west London (see pages 31-37)**

This short book, published in Arabic by the Saudi Office for Da'wah in the UK, is devoted entirely to the issue of separation and the antipathy between Muslims and western society. Its title is a variant on the concept of loyalty and dissociation, which is a regular feature of this material.

According to this text: separatism is mandatory; jihad is the struggle against the enemies of Islam (i.e. all unbelievers); showing favour to non-believers is enough to make a Muslim an apostate – they are to be hated; it is treachery to join the army of a non-Muslim state; it is recommended that a conscripted Muslim should do nothing in battle; and to see anything good in other religions is enough to make a Muslim an apostate and worthy of death; there are grave dangers in loving non-believers. Throughout, there is total contempt for all that is unIslamic.

Here is a typical example:

As for enmity, we know it is the opposite of loyalty. If loyalty means to love, support and follow some and be close with them, enmity has the opposite meaning, shown in terms such as hatred, no support, and to stay far and separate from something.

Hatred then is part of enmity; it is the beginning state of enmity and its cause...

From the above we can say this: it is mandatory to hate and dislike the unbelievers and polytheists, to never ask them for support against the

Muslims, to never follow their example in anything, to never obey them in matters of religion, to never imitate them. Actually it is mandatory to stay far away from them and to separate from them, and to do what is necessary in terms of jihad and its like against their fighters. That is what is intended by enmity, whoever falters in applying enmity becomes a supporter of unbelievers. If he harbored any love towards them, or turned to them for help, or asked for their support against other Muslims, or obeyed them in any legal rulings, or imitated any of their specific traits, or took them as friends ...

From such a perspective, even minimal regard for non-believers is enough to render a Muslim an apostate:

Should we then have enmity towards everyone even if they were non-military personnel?

The believers believe in hating polytheism, unbelief, atheism, deviation, and disobedience. Everyone who possesses any of these elements must be hated according to how much he possesses such elements. There is though a general hatred and a specific hatred. The general hatred is toward unbelievers and heretics and their likes because of how far they are from the circle of Islam. The specific hatred is towards a Muslim who mixes between good and bad deeds ...

The first kind: absolute and limited loyalty/guardianship to unbelievers:

Absolute loyalty: is to take them as guardians in an absolute manner, through love, closeness, turning to them in need, asking for their support and to obey them in what they like

and similar things.

This type of loyalty is general and absolute and whoever amongst the Muslim practises it, he is considered an unbeliever even if he claimed to be a Muslim or practised some of its practices.

As for limited loyalty: it is to take the unbelievers as guardians in limited and specific matters: an example is to accommodate them, to prefer living amongst them to living amongst the Muslims, to hold them in high esteem, to imitate them in things which pertain to them exclusively, to befriend them, to live with them or to ask for their support against other Muslims ...

If any of these forms of loyalty was found in a Muslim, it would be considered a limited or special loyalty. The verdict on such loyalty differs according to the amount of loyalty; it can be considered unbelief or disobedience.

Joining a non-Muslim army is considered treachery to God, Muhammad, and all Muslims. This is particularly important as it carries negative implications for the British Army's efforts to increase the number of Muslims within its ranks. Recruitment campaigns aimed at meeting this objective are likely to prove futile - and reports indicate that they are indeed struggling - if key sections of the British Muslim community are being taught elsewhere that they cannot join the British armed forces without compromising their Islamic faith and identity.<sup>175</sup>

The first form of supporting them is to join the rank of the unbeliever's army in their war against the Muslims, and their attempt to destroy their strength. This is the worst form of disloyalty, period. It is a great treachery to Allah, His Prophet and the believers. The

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175. For a report on the struggling nature of the army recruitment campaign in this area, see, for example, Georgina Fuller, 'Army fails to attract Muslims in £90m diversity recruitment drive', *Birmingham Post*, 10 January 2007

one who does such a thing is innocent of the religion and an unbeliever, unless he was ignorant or compelled to do so.

Working for non-believers, or under their authority, is regarded as subjugation, which is ruled out. Taken at face value, this greatly reduces the possibilities for Muslim employment in the West. Not accepting the authority of non-Muslims strikes even deeper, since it may easily be interpreted to mean acceptance of any form of authority in any non-Muslim state:

to subjugate oneself to [the unbelievers] may be motivated by respect and love, or it may be due to a weakness of a person: or it may be as a compliment, all these things are inappropriate for the Muslim.

This subjugation has many forms:

- 1 Doing humiliating work for the unbeliever, like serving him.
- 2 Working for unbelievers when they humiliate you, even if the work itself is honourable ...
- 3 Working under their authority, and under their leadership without a legal excuse or any need to do so.
- 4 Bowing for them when you meet them, or standing up to them when they are sitting.
- 5 Exaggeration while addressing them with honourable adjectives or giving them compliments

Muslims may not join in any form of religious practice alongside non-believers, and must remain in all respects distinct from all others. Although this latter injunction can have a positive ethical and moral significance, taken alongside other recommendations to separation it may amount to an absolute refusal to take on board even the best features of open democratic societies:

participating with [the unbelievers] in their religious practices:

Like their prayers, chanting, funerals, holy day celebrations, and other religious activities they have. This kind of participation is taking them as guardians no doubt

[...]

the Muslim must set himself apart from others in all his states, whether it is in his beliefs and perceptions, or in his religious practices and manners, or in his morals and values, or in his dealings and relations, or in his traditions and culture

It is considered reprehensible for Muslims to imitate unbelievers even in how they eat, sleep or dress. It is not a minor matter, for the Muslim who imitates non-Muslims brings on himself or herself a charge of apostasy:

Imitating [the unbelievers] in matters of belief and religious practices is disbelief ...

Imitating them in general appearance, like in their manners of eating, sleeping, dressing, and such things, the least we can say in this is it is disliked.

Ideally, dissociation should be wholesale. Severe restrictions are placed on staying in the 'Land of Kufr' (i.e. the West).<sup>176</sup> The only two respectable reasons for doing so are to spread Islam among non-believers and to obtain knowledge that will benefit Muslims. In any case, any stay should be temporary:

*Eight: living amongst them:*

Living in the land of unbelievers for the purpose of calling them to Allah is permissible; it is even recommended ... the same goes for staying for something which will benefit the Muslims,

176. Traditionally, Muslims have divided the world between two realms, the Realm of Submission/Islam, and the Realm of Unbelief (kufr) or War.

like learning a certain type of knowledge, or a certain trade...

As for staying with them for a worldly matter it is not permissible except with the ability to openly practice one's religion and as long as his stay is temporary.

What it means to show love or loyalty towards unbelievers is summed up as follows:

*A summary of the judgement regarding loyalty towards unbelievers:*

1. That some types of it are pure disbelief, and a stripping of oneself away from the religion. Examples of this type of loyalty are:

- Absolute loyalty (guardianship).
- To love them because of their faith and behaviour, to be pleased with them, and to wish that they would be victorious over the Muslims.
- Obeying them in legal matters.
- To believe that they are equal to the Muslims and that the Muslims are not more distinguished.
- Humbling oneself to them in order to gain their pleasure and love.
- To trust them and entrust them over the Muslims.

- Supporting them and aiding them to fight the Muslims.

- Imitating them due to being impressed with and liking their matters of religion and worship

[...]

2. And some types are the greatest of the great sins; a man would become an unbeliever if he thought them permissible. Examples are:

- Taking them as intimate friends.
- Flattering them and humbling oneself to them, and being soft with their soldiers.
- Exaggeration in complimenting them, or raising their status.
- To be under their authority with no need, and with no greater interest being at stake.
- Participating with them in their religious ceremonies due to being accommodating and not due to belief ...
- Imitating them in their manners and practices, like celebrating birthdays and holidays.
- Living amongst them if one is unable to openly practise one's faith.

## North London Central Mosque (The 'Finsbury Park Mosque')

Address: 7-15 St. Thomas Road, Finsbury Park,  
London, N4 2QH

Telephone: 020 7424 5252

Email: [info@nlcentralmosque.com](mailto:info@nlcentralmosque.com)

Website: <http://www.nlcentralmosque.com>

Charity Commission Registration No.: 299884

Local MP: Jeremy Corbyn (Labour)

Local Authority: London Borough of Islington

Affiliations: MCB, MAB, IIPT

### Points of Interest

Formerly known simply as the 'Finsbury Park Mosque', the North London Central Mosque was founded in 1988 at a cost of £8million.<sup>177</sup>

It gained nation-wide notoriety for its association with the activities and rhetoric of the radical preacher, Abu Hamza al-Masri. This was particularly so after it emerged that convicted terrorists linked to al-Qaeda – Richard Reid and Zaccarias Moussaoui – as well as members of the failed 21/7 bomb attacks in London (Muktar Said Ibrahim, Yassin Omar and Ramzi Mohammed) had either attended the mosque or been radicalised in extremist circles connected with the institution.<sup>178</sup> Such revelations prompted the Charity Commission to express concerns over the management of the mosque and its use for political activities.

In January 2003, the mosque was raided by the Metropolitan Police during the course of its investigation into the so-called 'ricin plot' – with police claiming that several of the men involved in the plot were also attendees at the mosque.<sup>179</sup> In the wake of this raid, Abu Hamza was forced out and the mosque was closed – though he continued to preach on the streets outside until his arrest in May 2004.<sup>180</sup>

In early 2005, the mosque was subject to a 'takeover' by a new management committee of men from the Muslim Association of

Britain (MAB).<sup>181</sup> Five MAB members were made the new trustees of the institution.<sup>182</sup>

One of the trustees is Dr. Azzam Tamimi, another member of the MAB who is also director of the Institute of Islamic Political Thought.<sup>183</sup> Tamimi was the same man who, in November 2004, told the BBC that he was prepared to be a suicide bomber against Israel if the opportunity arose.<sup>184</sup> Tamimi has since claimed that the MAB was asked by the authorities to take control of the mosque: 'MAB was approached by a combination of people - the old trustees, the police, the Home Office, MPs, and we were asked could we, if we had the opportunity, run this mosque'.<sup>185</sup>

In February 2005, the mosque reopened its doors to the public, replete with new imams and a new Board of Trustees. In line with Tamimi's assertions that the mosque has been 'cleansed', it now claims to have firmly turned its back on extremism and to be concerned only with 'serving the local Muslim community' and 'working with everyone to promote dialogue and understanding in our multi-cultural society'.<sup>186</sup> In line with the latter aim, the mosque's mission statement talks of its desire, 'to reach out to the rest of society to give them a better idea about Islam and to dispel any myths and misconceptions they may have in an effort to promote good relations in society. This includes holding interfaith conferences and running Islam awareness courses for workers in the public sector'.<sup>187</sup>

### Books found here included:

#### 8A. *Bayna'l-da'wa al-qawmiyya wa'l-rabita al-Islamiyya [Between the call to nationalism and the call to the Islamic League]*

Author: Abu al-A'la al-Mawdudi

Publisher: Al-Ansar Publishing House

Published: n.d.

Language: Arabic

This book is a translation into Arabic of a famous volume by the south east Asian radi-

177. Dominic Casciani & Sharif Sakr, 'The battle for the mosque', BBC News Online, 7 February 2006, available at, <http://news.bbc.co.uk/1/hi/uk/4639074.stm>.

178. Sean O'Neill & Daniel McGrory, *The Suicide Factory: Abu Hamza and the Finsbury Park Mosque* (London, 2006), pp. 90-2; Sean O'Neill, 'The drifters and dropouts who turned on their adopted home', *The Times*, 10 July 2007.

179. O'Neill & McGrory, *The Suicide Factory*, pp. 253-264.

180. *Ibid.*, pp. 265-295.

181. Casciani & Sakr, 'The battle for the mosque', BBC News Online, 7 February 2006, available at, <http://news.bbc.co.uk/1/hi/uk/4639074.stm>.

182. 'Terror link of "moderate" Muslims at London rally', *Daily Mail*, 11 February 2006.

183. 'Home page', Institute of Islamic Political Thought, available online (cached) at, <http://66.102.9.104/search?q=casche:STxqswJq560J:www.iipol.com/+tamimi+institute+political-thought&hl=en&ct=clnk&cd=1>. Last accessed 10 July 2007.

184. Tamimi cited in 'Hardtalk: Interview with Dr. Azzam al-Tamimi', BBC News 24, 2 November 2004. Transcript available online at, <http://www.geocities.com/martinkramerorg/Documents/TamimiHardtalk.htm>. Last accessed 10 July 2007.

185. Tamimi cited in Casciani & S. Sakr, 'The battle for the mosque', BBC News Online, 7 February 2006, available at, <http://news.bbc.co.uk/1/hi/uk/4639074.stm>.

186. Tamimi cited in Glenn Frankel, 'Muslim leaders in Britain pledge solidarity despite divisions', *Washington Post*, 20 July 2005; 'Home', North London Central Mosque Trust, available at, <http://www.nlcentralmosque.com/>. Last accessed 10 July 2007.

187. 'Home', North London Central Mosque Trust, available at, <http://www.nlcentralmosque.com/>. Last accessed 10 July 2007.

Finsbury Park Mosque.  
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cal Islamist, Abu al-A'la al-Mawdudi, the man who created the Jamaat-e-Islami political party. Running through the text is an insistence on a separatist philosophy for Muslims that impinges on all areas of life, but is particularly divisive in one respect; namely, allegiance to the country of which a Muslim is a citizen. This is made clear in the following short passage.

When he speaks of 'Islamic nationality', al-Mawdudi means allegiance to the *umma*, which he envisages as a sort of Islamic super-nation uniting all Muslims in the world into a single, indivisible community. Note the crucial phrase at the end, identifying the non-Muslim as 'alien'. Note too the opening statement, that western and Islamic principles are contradictory:

The principles of Islam and the principles of the West are contradictory and in opposition in terms of nationality. That which is a source of strength and vigour there is a source of weakness and failure here; and that which is the water of life here is the deadly poison there. On this matter the Muslim poet and the wise man of the East Muhammad Iqbal said, 'Do not compare the West to your nation, because for sure the nation of the Hashemite Prophet (pbuh) is unique in its content. They (the West) believe in soli-

arity around country and progeny, as for you, oh Muslim, your solidarity is due to the strength of your faith'.

Some people may say that it is possible to maintain the ties of Islamic nationality while having a sense of country and race nationalism. Such people are cheating themselves and wronging it [Islamic nationality] by saying that both nationalities are compatible ...

Since man was not made with two hearts in his chest, there is no way that conflicting emotions and contradictory feelings towards two different nationalities would coexist in one heart. It is a given that if feeling towards one nationality grew in a person's heart, he must then distinguish between what is familiar (to that nationality) and what is alien. Based on this, it is natural for the Muslim to look upon the Muslim as familiar and to the non-Muslim as alien.

Introducing the 'sources of Islamic nationalism', al-Mawdudi asserts a bi-polar worldview that juxtaposes the Islamic sphere with all else:

It is as if humanity as a whole is divided into two Nations: the Nation of Islam and

belief – whose followers are all one Nation [umma]; and the Nation of disbelief and those who deviate from what is right. The followers of this [latter] route also comprise one Nation, in spite of all the disagreements and controversies that they have.

Furthermore, in another place, al-Mawdudi insists that Muslims should completely isolate themselves from those he deems not to be Muslims, saying:

Whoever is a Muslim and would like to remain a Muslim, surely must drive from his mind any attitude that is not based on the Nationhood of Islam; he must cut all other ties and connections based on race, or friendship.

#### **8B. *'Ala hamish sahwat al-'alam al-Islami [At the edge of the awakening of the Islamic world]***

Author: Mahmoud al-Naku'

Publisher: MWH/Dar al-Ri'aya al-Islamiyya

Published: n.d.

Language: Arabic

This publication is from the London-based 'Muslim Welfare House' (MWH or *Dar al-Ri'aya al-Islamiyya*). The MWH is based close to the Finsbury Park Mosque, at 233 Seven Sisters Road – on the same site as the offices of the Muslim Association of Britain (MAB). In this book the author makes clear his contempt for western society.

As the following passage reflects, western civilisation as a whole is deemed to have failed:

In the areas of organising social relationships, achieving economic justice, providing safety, establishing peace, and affirming love and social cohesiveness; the western civilisation has failed to achieve its ideal state.

A civilisation which gives more attention to dogs and cats that it does to

humans is a deficient civilisation. A civilisation, which ignores the spread of crime, ignores moral sickness, is a losing and anxious civilisation. All these dangers will cause it to decline and wither ...

Elsewhere, meanwhile, the author explains the problems he sees in the Muslim world. He argues that this world has, since the beginning of the nineteenth century, failed to defend itself against what he terms 'foreign forces' – meaning the West – due to the fact that it was disunited. He then goes on to suggest seven reasons, ranging across social, political, generational and cultural factors to explain this lack of unity. Underlying these, however, is said to be a familiarly malign hand:

World Jewry focuses all its efforts on isolating Islam from society and plans to force it out of the region. It constantly suggests to other foreign forces that the Islamic religion is an obstacle to peace and co-existence between the nations.

#### **8C. *Risalat al-Hijab [The Treatise regarding the Veil]***

Author: Muhammad ibn Salih bin al-'Uthaimin

Publisher: Thurayya Publishing House

Published: n.d.

Language: Arabic

This is a short treatise on veiling that considers the proofs for the necessity of women being covered from the Qur'an, the Traditions (the sayings and doings of the Prophet), and analogous reasoning. The author also examines the proofs of free-thinkers in support of uncovering the face, and provides a rebuttal of these.

As the following passage reveals, the rulings on veiling here show little sign of being relevant to twenty-first century norms and demands:

A woman should not stamp her feet, for that will make known what she hides of

her anklets and the like, with which she adorns herself for men. So, if a woman is forbidden to stamp her feet for fear it may be a temptation for a man when he hears her anklets and other ornaments tinkling, how much more needful is it for her to cover her face.

Feet are not the only problem. Letting women uncover a single eye to see with is seen as a major concession:

Ibn 'Abbas has said: 'God ordered the wives of the believers that, when they go out from their houses for some necessity they must cover their faces from the top of their heads to their cloaks, and they are to show no more than a single eye.' ... Some of the clergy have said that the command goes back to the Prophet and his saying 'let them show only one eye' was only a concession for the sake of necessity and the need to see the road; if there were no such need, it would not be required to reveal one eye.

The basis for such injunctions as these is the notion that the threat of woman's beauty has great potential to cause social mischief. Uncovering her face, it is argued, can lead to the following corruptions:

Mischief: Woman enchants herself when she makes her face beautiful and prettifies it and displays it in a tempting form. This is one of the great causes of evil and corruption.

The disappearance of shame from the woman, which is part of faith and one of the requirements of her innate nature.

Men's being tempted by her, especially if she is beautiful...

The mixing of men and women. If woman considers herself equal to men in uncovering her face and walking about unveiled, she will show no

shame or embarrassment in competing [with men]; in this lies great mischief and vast corruption.

#### **8D. *Manhaj al-Islam fi bina' al-usra* [Islam's way of building the family]**

Author: 'Abd Allah Ibn 'Abd al-Muhsin al-Turki

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 1419 (1998)

Language: Arabic

In this book, published by the Saudi Ministry of Islamic Affairs, the author – the Secretary-General of the Muslim World League and a former Saudi Government Minister<sup>188</sup> – argues that Islamic rulings on the family are derived from religious principles and are part of the perfect religion of Islam: issues concerning the family are deemed to fall between duties and rights. He discusses the aims of the family, the sexual question in Islam, adultery, the family in western society (decadent).

In the following passage it is described how a woman who asks for a divorce without enduring 'hardships' deserves to go to hell:

He [Muhammad] (pbuh) said : 'Any woman who asks her husband for divorce without enduring hardship, will never even smell the perfume of paradise.'

Elsewhere, it is also described how any breach of the sexual rules under Islam can lead to severe punishment:

Islamic law slams shut the doors of what is forbidden and, by way of compensation, opens the door of what is permitted. What is forbidden in Islam applies in the first degree to the crime of adultery or fornication. The other offences, such as homosexuality and lesbianism, are deviations that go against nature and are rare (in Islamic society). Nevertheless, their fate is

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188. For confirmation of al-Turki's position, see, for example, Muslim World League, available at, [http://www.muslim-worldleague.org/mwlbwbsite\\_eng/index.htm](http://www.muslim-worldleague.org/mwlbwbsite_eng/index.htm).



derived from the warnings in Islamic law and its strict and severe punishments, suited to the nature of the crime and its severity.

As for adultery, it has taken up a large amount of legislative concern, considering that it is the most widespread of offences. Whoever thinks adultery is permissible in Islam is an unbeliever. Whoever perishes in it without thinking it permissible [i.e. knowing it is forbidden] is corrupt and should be stoned if married and flogged and banished if unmarried.

### **8E. *Minbar al-Jum'a [The Friday Pulpit]***

Author: Hasan al-Banna

Publisher: Dar al-Da'wah

Published: 1988

Language: Arabic

This is a collection of sermons of Hasan al-Banna, the founder of the Muslim Brotherhood. The book brings together several of al-Banna's basic tracts (*rasa'il*), which were, for a period, published on Fridays by the Muslim Brotherhood's first daily paper *Jaridat al-Ikhwān al-Muslimūn* (until this organ was closed down by the Egyptian Government in 1948). Here, various topics are covered, including the Night Journey and Ascent to Heaven (*mi'raj*) of the Prophet, faith, proof, idols, the single *umma*, the nation, revolution, jihad and the 'art of death'. The title page carries the symbol of the Muslim Brotherhood and proclaims 'Fifty Years of Jihad'.

In the following passage, which is taken from the 'Jihad Tract' [*Risalat al-Jihad*], al-Banna brings a series of quotes from the Qur'an and Hadiths on the jihad being a religious duty. He concludes by saying:

Islam today, its lands and countries are in a condition known and fully understood to the Muslims: looted and separated by the hands of the rapists, desired by those who are greedy. [To the Muslims], jihad is now a dictated obligation and essential necessity. It is upon their leaders and heads to lead and mobilise them to it. For this they will have the triumph, the glory and consent in this world, and the reward and heaven in the afterworld...'

In another tract, the 'art of death' [*fan al-mawt*], al-Banna speaks on the novelty of death for the sake of Allah, and concludes with the words,

Oh Muslims, you are now on the edge of a new year. If you accept [the message of love of this world and hate to death] in the souls between your waists, love life, hate death and keep away from the responsibilities of jihad, you will end up getting nowhere. But, if you change those souls, substitute the cowardice and weaknesses, love death for the sake of truth and master its tools and methods, no doubt you will get by the permission of Allah to the triumph in this world and the immortality in the afterworld...'

## The London Central Mosque and Islamic Cultural Centre (The 'Regent's Park Mosque')

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Website: <http://www.nlcentralmosque.com>

Charity Commission Registration No.: 231920

Local MP: Karen Buck (Labour)

Local Authority: Westminster City Council

Affiliations: Kingdom of Saudi Arabia, MCB, MSF

### Points of Interest

Also known as the 'Regent's Park Mosque', the London Central Mosque was founded during World War Two, with Churchill's War Cabinet allocating £100,000 for the acquisition of the site for the mosque next to Regent's Park.<sup>189</sup> The Islamic Cultural Centre, which would later include the mosque, was officially opened in November 1944 by King George VI. Building work on the mosque itself did not begin until 1969 when a design was finally approved and construction began.<sup>190</sup>

The principal source of initial funding for the project was a donation of £2 million, made by King Faisal of Saudi Arabia. The mosque was finally completed in July 1977, at a total cost of £6.5 million.<sup>191</sup>

Over the years the mosque has played host to many prominent visitors – from both the UK and abroad. These have included (as displayed on the mosque's own website), HRH Prince Muhammed bin Nawaf al-Saud (Saudi Ambassador to the UK), Sheikh Salih bin Abdul Aziz Al al-Sheikh (Minister of Islamic Affairs, Saudi Arabia), Rt. Hon. Jack Straw MP, Mike O'Brien MP and Nasim Ali (former Mayor of the London borough of Camden).<sup>192</sup>

In addition, the Islamic Cultural Centre is a member of the Muslim Safety Forum –

the advisory body that works with the Metropolitan Police Service and the Association of Chief Police Officers on issues relating to Muslim communities.<sup>193</sup>

### Books found here included:

#### 9A. *Four Essays on the Obligation of Veiling*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, Saleh Bin al-Fouzan and Zayd bin Muhammad bin Haadee Al-Madkhalee.

Publisher: Al-Ibaanah Book Publishing

Published: 2006

Language: English

This text is a compilation of four essays by leading Saudi scholars. The first deals with *tabarruj*, the shame-provoking unveiling of women; the second focuses on hijab in general, employing citations from the Qur'an, Hadith, and Muslim scholars; essay three provides general advice to Muslim women (on covering up, not travelling without a proper male companion, staying at home, etc.); and number four discusses the obligation of veiling the hands and face (in the extreme form of total veiling). A central theme throughout is that women enjoy no independent existence.

As the following passage shows, they exist only as daughters, sisters, wives and mothers and can enjoy no social role beyond that:

women are obligated to stay in their homes and are forbidden to come out from them.

Following on from this, the more a woman stays at home, the better:

From the new forms of this forbidden type of privacy that has appeared in our times is a woman riding in a car

189. 'London Central Mosque', ((Regent's Park Mosque)), Sacred Destinations Travel Guide, available at, <http://www.sacred-destinations.com/england/london-regents-park-mosque.htm>. Last accessed 10 July 2007. See also, Idris Tawfiq, 'A Mosque in the Centre of London', Islam Online.net, available at, [http://www.islamonline.net/servlet/Satellite?c=Article\\_C&cid=1168265593343&pagename=Zone-EnglishEuro\\_Muslims%2FEMELayout](http://www.islamonline.net/servlet/Satellite?c=Article_C&cid=1168265593343&pagename=Zone-EnglishEuro_Muslims%2FEMELayout). Last accessed 20 September 2007; A. Tibawi, 'History of the London Central Mosque and the Islamic Cultural Centre 1910-1980', *Die Welt des Islams* (1981), pp. 193-208.

190. 'London Central Mosque (Regent's Park Mosque)', Sacred Destinations Travel Guide, available at, <http://www.sacred-destinations.com/england/london-regents-park-mosque.htm>. Last accessed 10 July 2007.

191. 'The Islamic Cultural Centre and London Mosque', available at, <http://www.iccuk.org/icc/history/history.htm>. Last accessed 10 July 2007.

192. 'Famous Visitors to the ICC', The Islamic Cultural Centre & London Mosque, available at, <http://www.iccuk.org/icc/vip.htm>. Last accessed 10 July 2007.

193. 'Home', The Muslim Safety Forum, available at, <http://www.muslimsafetyforum.org/>. Last accessed 3 October 2007.

[as a passenger] by herself with a driver that is not mahram<sup>194</sup> to her. So he takes her to the school, to the market and even to the masjid [mosque]! This is not permissible. It is not permissible for a woman to ride in her car alone with a driver that is not a mahram to her because this is from the prohibited forms of privacy

[...]

A Muslim woman must also not be excessive in going out from her house unless it is for a valid necessity that cannot be fulfilled unless she goes out. So if she has a need to go out, she must cover herself and not go out perfumed. The reason for this is that if she goes out perfumed, it is a cause for the occurrence of evil and the drawing of looks towards her, as well as men gazing at her and their following after her.

So, however much a woman is able to stay at home, this is more protective of her. Allah addressed His Prophet's wives – who are our role models – saying: 'And remain in your homes'. [Surah Al-Ahzaab: 33]

[...]

Many women are afflicted today with going out of their homes – not for something important but rather to just roam around the marketplaces whilst adorning themselves, perfuming themselves and uncovering their faces. When they enter the shops and go inside the showrooms, they uncover their faces in front of the workers and the salesmen as if they were her mahaarim [i.e. mahrams]. And they have friendly conversations with them, joking and laughing with them. Where is the modesty, O Muslim women?! Won't you fear Allah?!

**Men are given guardianship over women and can force them to wear the veil:**

Shaikh Saalih Al-Fawzaan was asked: 'What is your advice to the male-guardians [sic] of certain women who are lax when it comes to the issue of Hijaab and who are engrossed in exposing their alluring bodily features to male-strangers [sic] in the markets and other places? What is the role of a woman's male-guardian in safeguarding her Religion?'

So he replied: 'Allaah says: 'Men are the protectors and maintainers of women because of the fact [sic] that Allaah has favoured some of them (i.e. men) over others (women).' [Surah An-Nisaa: 34]. Allaah has enabled and entrusted men to take care of and be responsible for women. And He commanded the women to obey Him and forbade them from disobeying Him. This includes the Hijaab. The Hijaab is one of God's commandments. So therefore it is an obligation on her male-guardian to oblige her to wear it, regardless is he is [sic] her direct male-guardian such as her father, son, brother or someone who has guardianship over her, or if he is a general guardian, such as the Muslim ruler who may mandate the Muslim women to wear the Hijaab.

Therefore, a Muslim ruler may oblige the women of his country to wear the Hijaab, in the general sense, while the male-guardians in charge of households may oblige the women that live in their homes to wear the Hijaab (in the specific sense). They are responsible for these women. If the women knew that the general ruler in charge of her affairs as well as her specific male-guardian oblige her to obey Allaah and abandon disobeying Him, she would not put up any resistance in these matters. But when the male-guardians show laxity

194. A *mahram* is someone who cannot marry a woman (e.g. father, brothers, or sons).

in these matters, the women become bold.

Apart from the need to keep a woman at her tasks as a wife and mother, as the following passages make clear, the need to keep her in the home is inspired by an underlying sense of female weakness. Added to this is the belief that the female body, in each and every part, compels men to lust and thus potentially brings about the collapse of social order. It is this that creates an imperative to keep women covered, under control, and disciplined:

Everyone with some understanding is aware of the misfortunes that have occurred in many of the lands, such as women indecently exposing themselves, revealing their faces and not observing the proper Hijaab<sup>195</sup> in front of men, as well as their openly exposing their adornment, which Allaah has forbidden them from revealing. No doubt, this is from the great wrongs and manifest sins. And it is from the greatest causes for punishment and wrath descending upon the ummah.<sup>196</sup> This is because of what comes as a result of unveiling and indecent exposure, such as the appearance of immorality, the enactment of crimes, a decrease in modesty and widespread mischief...

restrict your women from that which Allaah has made forbidden for them whilst requiring from them that they observe the Hijaab and veil themselves properly.

[...]

So Fear Allaah O Muslims! And take hold of the hands of your women and prevent them from doing what Allaah has forbidden, such as unveiling, showing off their adornment, exposing their features, and imitating the enemies of Allah, from the Christians and

those who follow them. And know that remaining silent with them (when they commit these evil deeds) is the same as participating with them in their sin and in receiving Allaah's anger and punishment. May Allaah protect you and us from the evil of that!

[...]

From the greatest forms of depravity is when many of the (Muslim) women imitate the disbelieving women, such as the Christians, by wearing short garments, exposing the hair and other body parts, getting hairstyles according to the fashion of the people of disbelief and wickedness, adding hair extensions and wearing manufactured hairpieces known as wigs.

We know very well what comes as a result of this imitation and wearing of scanty garments that make women look naked, such as depravity, tribulations, lenience in the Religion and a decrease in modesty. So it is an obligation to beware of that and to restrict the women from doing that, whilst being stern in this matter. ... It is not permissible to be lenient about these things with young girls since bringing them up with that will only lead them to grow accustomed to it ... they will fall into the dreaded mischief, sin, and fitnah,<sup>197</sup> which the older women fall into.

[...]

There are women that have been afflicted by this crime of plucking the eyebrows based on their following of the disbelieving women, lewd sinful women and ignorant women that do not care about disobeying Allaah and His Messenger.

[...]

The societies of the past and the present were not destroyed except due to the cause of women in most cases. So a woman is a means leading to

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195. Hijaab - covering.

196. *Umma* - the Islamic nation.

197 *Fitna* –used here to mean corruption, can also mean disorder, strife.

danger if she doesn't safeguard herself and if her society does not preserve her. Speech concerning women may go on and on, however this should be sufficient.

[...]

... every part of a woman is 'awrah (i.e. 'private parts') in front of male-strangers, whether that includes her face or any other part of her body. In fact, her face and hands have the most right to be covered since they are the areas that are sought after by men and the places of enticement from women.

[...]

... 'A woman's fingernail is 'awrah (i.e. must be covered). So when she goes out from her home, she must not reveal any part of herself, not even her khuff (i.e. sock), for the khuff describes the foot. What is preferred, in my opinion, is that she put a button on her sleeve where her hand is so that nothing could be exposed from her.'

[...]

... the fitnah involved in a woman unveiling her face and hands is greater than that of her exposing her feet ... So when this point becomes clear and understood, it then becomes binding on the one who states that it is permissible for a woman to uncover her face and hands in front of male-strangers to fear his Lord and to recant from this verdict.

[...]

It is also required for the Hijaab not to be perfumed, since fragrances cause men's desires to be incited and for them to be tempted against their will. So a woman who does this carries the sin of her action as well as the sin of those who respond to her active call to this type of fornication.

The fear of the 'power' of women to provoke men into lust even extends to the

plucking of eyebrows; an activity which is said to lead to terrible results:

There are women that have been afflicted by this crime of plucking the eyebrows based on their following of the disbelieving women, lewd sinful women and ignorant women that do not care about disobeying Allaah and His Messenger.

The role of women in society is then described:

Intermingling between women and men. When a woman sees herself as being equal to a man in uncovering her face and roaming around unveiled, she will not have any sense of modesty or feel any shame in mixing with men. There is incredible fitnah [mischievous] and overwhelming corruption in this.

Abu 'Usayd Al-Ansaree [al-Ansari] reported that the Prophet came out of the masjid [the mosque] one day while the women were freely intermingling with the men on the road. So the Prophet said [to the women]:

'Draw back (O women)! For, verily, it is not for you to occupy the middle of the road. So stick to the sides of the road.'

And so thereafter a woman would press herself 'against the wall [when walking], to the point that her dress would scrape against it, due to her pressing.'

## 9B. *Fatawa Islamiyah – Islamic Verdicts, volume 1*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Publisher: Dar-us-Salam

Published: 2001

Language: English

**This book was also found at the East London Mosque (see pages 38-50); the Tauheed Mosque (see pages 95-101); and the Salafi Mosque, Birmingham (see pages 110-117)**

The *Fatawa Islamiyah* is a multi-volume collection of contemporary rulings (fatwas) from a group of Wahhabite scholars based in Saudi Arabia, who hand down authoritative opinions on all areas of public and private life – from the exotic to the mundane. Given the seniority of the clerics involved, these fatwas represent the nearest thing to pronouncements by the Saudi religious establishment on spiritual, political, and personal matters, and cannot be challenged by those without training in *fiqh*, the system of Islamic jurisprudence. This particular volume deals with issues collated under the heading of ‘creed’.

The following passage justifies the practice of polygamy, claiming that this is the way in which a man’s sexual urges may be taken care of:

Q. Why did the Prophet marry a number of women?

A. ... This was not something new in the Law, nor does it oppose common sense.... For women are more in number than men, as censuses continually prove, a man may possess so much physical strength that he needs more than one wife, in order that he may be able to indulge his desires in a permissible way, rather than in a prohibited way. Otherwise he will be forced to repress his desires; or the woman may be suffering from some illness, something that may prevent him from fulfilling his needs, such as menstruation or postnatal bleeding, or anything else that prevents a man from fulfilling his

desires with her. So he may need another wife with whom he may fulfill his desires, rather than repressing them or committing indecency.

Since plurality of wives is permissible and justified, logically, in accordance with the *Fitrah*<sup>198</sup> and the Islamic law, and since the Prophets of old used to practice it – indeed it could be said to be obligatory in cases of necessity or need sometimes – then it is not surprising that our Prophet, Muhammad did so.

Living with Christian (and other) ‘non-believers’ is said to pose spiritual risks for Muslims, as the following exchange and ruling shows:

Q. I am living in Jordan in a house populated mostly by Christian brothers, and we eat and drink together. Is my prayer invalid, and is my living with them permissible?

A. Before answering your question, I would like to make a point: I hope that it was a slip of the tongue when you said: ‘I live with Christian brothers’, for there is absolutely no brotherhood between the Muslims and the Christians. Brotherhood is of faith.... There is absolutely no brotherhood between the believer and the disbeliever. Indeed, it is incumbent upon the believer not to take the disbeliever as a friend.... It is not permissible for the Muslim to describe the disbeliever – whatever his brand of disbelief, be he Christian, Jewish, Magian or apostate – as a brother; so beware, my brother, of using such expressions.

As for the answer to the question, I say: It is necessary to avoid mixing with non-Muslims, because mixing with them causes the loss of one’s reli-

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198. *Fitrah* (or *fitra*) is the natural state into which human beings are born, before their upbringing changes them.

gious zeal from the heart and may even lead to affection and love for them.

Believers are even discouraged from owning or reading the Bible, with serious implications for the possibility of genuine interfaith dialogue if such strictures were to be adhered to:

Q. Is it permissible for me to obtain a copy of the Injil [Gospel] so that I may learn what Allah's words were to 'Isa [Jesus]? And is the present-day version of the Injil authentic? I ask this because I heard that the authentic version is lost at the bottom of the sea.

A. There are two reasons why it is not permissible to obtain copies of previous scriptures, regardless of whether it is the Injil or the Tawrah [Torah]:

1. Allah Almighty has related in the Qur'an all that is of benefit to us from those scriptures.
2. The Qur'an contains in it what suffices us from all previously revealed books.... So all the good contained in the previous scriptures is present in the Qur'an... Furthermore, the Injil that is present among us today has been distorted. We find that there are four Injils, not one, and each one of them contradicts the others. Thus we cannot depend on any of them for the truth.

Elsewhere, in the context of a ruling about Freemasonry and related organisations, the intentions and activities of 'international Jewry' are impugned in a manner that is wholly resonant with traditional anti-Semitic tropes:

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement

[...]

7. The organization [Freemasonry] is Jewish in origin and is secretly managed and directed at its highest levels by international Jewry and its activities are Zionist in character.

8. It is, in fact, in its hidden aims, against all religions, its intentions being the destruction of all of them in general, and Islam in the hearts of its adherents in particular.

[...]

10. It has many branches, which bear other names, in order to deceive and divert attention, so that they are able to continue their activities under different pseudonyms, the most well known of which are: The Lions, The Rotary Club, The Leons, and other such evil movements,<sup>199</sup> all of which are incompatible and inconsistent with Islamic tenets.

[...]

The strong links between the Masons and International Zionist Jewry has [sic] become absolutely clear to all of the people. By such means they have been able to control the activities of many leaders in Arab and other countries in the matter of Palestine, and they have prevented them from carrying out many of their obligations with respect to this most important matter, to the advantage of the Jews and the International Zionists.

For this reason and many other detailed facts concerning the dangerous activities of the Masons, their evil deceptions and cunning designs, the Fiqh Academy<sup>200</sup> has determined that the Masons are one of the most dangerous, destructive organizations to Islam and the Muslims. And that whoever joins them, knowing the truth of them and their aims, is a disbeliever in Islam who should be avoided.

199. Neither the Lions Clubs International, nor Rotary International are branches of Freemasonry. As far as is known, there is no such thing as 'The Leons'.

200. The Islamic Fiqh Academy (*Akadimiyya al-fiqh al-islami*) is an institution for the advanced study of Islam, with headquarters in Jeddah, Saudi Arabia. It was proposed at the second summit conference of the Organisation of the Islamic Conference (OIC) 1974, and inaugurated in February 1988.

It is not just non-Muslims who are defined as false, but followers of differing Islamic groups as well:

Q. Some people consider that it is an obligation upon the Muslim to blindly follow<sup>201</sup> one of the four well known schools of Islamic Jurisprudence in order for their acts of worship and their deeds to be correct. Yet the Mathab [sic] of the Shiites is not included amongst them, not even the Mathhab [sic] of the Zaidi Shiites.<sup>202</sup>

Does your Eminence agree absolutely with this view, and thus prohibit the blind following of the Mathhab [sic] of the Shiites...?

A. ... It is not permissible for the Muslim to blindly follow the Shiite Imamate Mathhab [sic], nor any other such like Mathhab [sic] from 'the people of innovation'...

Sufis are also heavily criticised. The following fatwa deals with the best known of the North African orders, the Shadhiliyya. It is worth noting that many sheikhs of Cairo's al-Azhar mosque/university, the leading seat of authority in Sunni Islam, have been and are Shadhilis. What is shocking in both the question and the fatwa is that they show considerable ignorance of what Shadhilis believe and do.

Q. There is a sect known as Ash-Shathliyyah [sic], who neither pray nor fast, nor give Zakat,<sup>203</sup> and there is a person whom they call Sayyiduna (Our Master)<sup>204</sup> and they say that he occupies the place of their 'lord', and he is their representative on the Last Day, he forgives them everything which they do in their lives in this world....

A. .... If the situation is as you say, that your father and those with him in this sect do not pray and do not fast and that they believe that their leader or

their Shaikh holds the position of a lord, who will guarantee them paradise and forgive them all of their evil deeds, then they are disbelievers and if your father orders you to be one of them and forbids you to pray and fast, then do not obey him....<sup>205</sup>

Other groups are condemned as well. The Qadyanis/Ahmadiyya are based mainly in Pakistan, but have a small international following:

The Ruling on Qadyanis and Their Membership:

The Committee of the Fiqh Academy has examined the matter of the Qadyani sect, which appeared in India in the last century (the nineteenth century of the Christian era), and which is also known as the Ahmadiyyah movement. The Fiqh Academy has studied their beliefs....

A summary of these follows, including the Ahmadiyya rejection of Jihad.

Having studied these documents and others like them, including the numerous manuscripts which make clear the beliefs of the Qadyanis, its [sic] founder and its [sic] establishment and its [sic] dangerous aims – the destruction of correct Islamic beliefs and the diversion of the Muslims away from it, and towards misguidance, the Fiqh Committee has unanimously determined that the beliefs of the Qadyanis, known also as Ahmadiya [sic], are un-Islamic and that the pretension of its followers to be Muslims is no more than an attempt to misguide and deceive; and the Committee of the Fiqh Academy declares that it is incumbent upon the Muslims – governments, scholars, writers, thinkers, preachers, and others – to oppose

201. The meaning of 'blindly follow' (*taqlid*) is that it is widely believed that independent reasoning in matters of religion and law ended by the tenth century, and that all Sunni Muslims must act in accordance with the rulings of four law schools (*madhhab*, pl. *madhahib*).

202. A minority Shi'a sect, mainly restricted to Yemen.

203. *Zakat* is alms for the poor.

204. This refers to Abu'l-Hasan al-Shadhili (d. 1258), the founder of the order.

205. Like other mainstream Sufi orders, the Shadhili do, in fact, perform the *salat*, fast at Ramadan, and pay the *zakat* alms-tax. See, for example, the following Shadhili web page: <http://www.suficenter.org/faq.html>.



this misguided sect and its followers all over the world.

If the Ahmadiyya are viewed as carrying out a dangerous heresy, members of the Baha'i religion (the Baha'i Faith) occupy a special niche in the ranks of religions Muslims should loathe. Baha'ism is a worldwide religious movement of Shi'ite origin numbering some five or six million, most of whose followers outside Iran come from Christian, Hindu, Buddhist and animist backgrounds. Baha'is, unlike the Ahmadiyya, make no claim to be Muslims, although they regard Muhammad as a 'divine manifestation' and the Qur'an a divinely revealed scripture. In Islamic countries, especially Iran and Egypt, they have been denied all rights to worship, meet, hold ceremonies, or publish literature. Many have been killed.<sup>206</sup>

The Committee of the Fiqh Academy has examined the Bahai [sic, for Baha'i] sect which appeared in Persia (Iran) in the second half of the last century and which is professed by a number of people who spread throughout the Muslim and non-Muslim countries until today.

[...]

It became clear to the Fiqh Academy, based upon the evidence of the texts concerning the beliefs of the Bahais, that they were intended to destroy Islam, in particular its firm stance against the worship of mankind [i.e. human beings], with the Bahai claims of Divinity and the authority to alter the law of Islam

[...]

The Academy warns the Muslims in all corners of the world<sup>207</sup> against this criminal, disbelieving sect and appeals to them to oppose them and take precautions against them, especially since it is evident that they enjoy support from the colonialist nations whose aim

is the destruction of Islam and the Muslims.

### 9C. *Fatawa Islamiyah – Islamic Verdicts, volume 5*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
 Publisher: Dar-us-Salam  
 Published: 2001  
 Language: English

**This book was also found at the East London Mosque (see pages 38-50)**

This volume of the *Fatawa Islamiyah* series covers a wide range of topics: insurance; trusts; lost property; endowments; wills and testaments; inheritance; slavery; marriage (this is the main section); looking at women (which is forbidden); the media; relations between the sexes; female conduct; mixing of the sexes (forbidden); sexual matters in general; masturbation (with some very dubious 'medical facts'); the guardianship of women; marriage to Jewish and Christian women; dowries; contraception (forbidden); polygamy (approved); the obedience wives owe their husbands; and different forms of marriage.

To take an example, the following passage confirms that polygamy is prescribed under Islam:

Q. Is plurality of wives permitted in Islam, or is it prescribed as a Sunnah?<sup>208</sup>

A. Plurality of wives is prescribed as a Sunnah as long as one has the ability to do it, according to the Words of Allah – and because of the action of the Prophet... It is also a prescribed Sunnah, because in plurality of wives, there are great benefits for men and women and for the whole Islamic community... It also means that men

<sup>206</sup> Some basic Baha'i beliefs include the abolition of jihad, the oneness of mankind, the oneness of all religions, the equality of men and women.

<sup>207</sup> Note the assumption of universal validity for the rulings of this Saudi academy.

<sup>208</sup> A custom to be followed by imitating Muhammad.

take responsibility for a number of women, by which they are made righteous and protected from the causes of evil and deviation.

[...]

Q. I am a man who has been married for some years and I have a number of children and I am happy in my family life. However, I feel that I am in need of another wife, because I wish to be righteous and one wife is not enough for me, since as a man, I have physical potency which exceeds that of a woman; this is one point. Another point is that I want a woman who possesses certain characteristics which my wife lacks.... My wife in whom I have not seen anything detestable absolutely rejects a second wife. What advice can you give me? And what advice can you give my wife, in order that she will be convinced? And does she have the right to reject my desire to marry...

A. If the matter is as you have described in the question, then it is lawful for you to marry a second, a third, and fourth wife, according to your ability and your need.

Elsewhere, it is stated that a boy may marry as young as age 10:

When a boy reaches ten years of age, he is considered to have started puberty, and naturally, he feels inclined towards women, because the like of him may marry and do what a man does.

There are, however, certain limitations imposed on when marriage is and is not permissible. The following passage, for instance, prohibits it between a Muslim woman and a Christian man. Perhaps more worrying, given the increasing likelihood of intermarriages between Muslims

and non-Muslims in the UK – and the growing recognition by the police of the problem of ‘honour killings’ across a number of minority communities – is the message sent out about how Muslims should respond:

Q. What is the ruling on the marriage of a Muslim woman to a Christian man?

A. It is forbidden for a Muslim woman to marry a Christian man or any other disbeliever....

And when he makes a contract of marriage with her, it must be annulled immediately; and if the wife knew this [that she had married a Christian] and knew the ruling, she deserves to be chastised as does [sic] the guardian, the witnesses and the registrar, if they knew that. And if she bears children, they follow their mother in Islam. And if the husband embraces Islam, the contract of marriage should be renewed, after the truth of his acceptance of Islam has been confirmed, so that it should not be a device (in order to make the marriage legal). And if he apostatises after that, his head should be chopped off, according to the Hadith: ‘*Whoever changes his religion, kill him*’ [emphasis added].

The same volume also puts the case that, not only is birth control forbidden, but it is to be considered yet another plot against Muslims.

Those who call for birth control or contraception are a group whose aim by this call is to plot against the Muslims in general, and against the Arab Muslim community in particular, so that they are able to colonize the lands and their people.... birth control is not permissible under any circumstances.

Meanwhile, women are considered so dangerous that even shaking hands with one through a cloth can lead to temptation.

shaking hands with unrelated women might lead to some temptation (Fitnah) over them, like looking at them, or even more so

[...]

It is not permissible for a man to shake hands with a woman who is unrelated to him, even if she placed a piece of cloth over her hand when shaking hands.

Even speaking with a woman on the telephone is deemed dangerous:

It is not permissible to speak with an unrelated woman in a manner which may excite desire, such as by speaking words of love, flirting and subduing one's voice, whether on the telephone or otherwise.

In addition, it is decreed that writing letters (or presumably e-mails?) to a woman is likely to lead to trouble:

Q: If a man corresponds with an unrelated woman, and they come to love each other, is this action considered to be forbidden?

A: This action is not permissible, because it excites desire between the two, and incites the urge to arrange meetings and telephone calls...

Finally, a further ruling claims that it is better for women to marry, rather than study, since they do not need anything beyond primary education:

Q. There is a widespread custom, which is a young woman or her father refusing proposals of suitors, so that

she can complete her high school or university education, or, so that she can study for a number of years. What is the ruling on this, and what is your advice to those who do it? And what is your advice to those who delay it such that the young women might reach the age of thirty or more without marrying?

A. The ruling on that is that it is contrary to the order of the Prophet, because the Prophet said: 'If one whose religion and character pleases you proposes to you, then marry (your daughter to) him'.<sup>209</sup>

Refusing marriage causes loss of the benefits of marriage, so my advice to my Muslim brothers who are guardians of women and to my adult Muslim sisters is not to refuse marriage in order to complete their education or teaching. However, it is possible for a woman to make it a condition of marriage that she be allowed to continue her studies until she has completed them, and likewise to continue to teach for a year or two, as long as she is not busy with children and there is no objection to this. Although the idea of a woman progressing in university studies in subjects for which there is no need should be examined. I consider that if a woman has completed primary school level and is able to read and write sufficiently well to benefit from this knowledge in reading the Book of Allah [the Qur'an], its explanation and recitation and the Hadiths of the Prophet and their explanation, then that is enough. Unless she is studying knowledge which is essential for the people, such as medicine and the like – as long as there is nothing dangerous, such as mixing [with men] or other things.

209 Al-Tirmidhi No. 1084.

**9D. *Fatawa Islamiyah – Islamic Verdicts, volume 8***

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin, ‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
Publisher: Dar-us-Salam  
Published: 2001  
Language: English

**This book was also found at the East London Mosque (see pages 38-50)**

Volume 8 of the *Fatawa Islamiyah* offers verdicts on the following subjects: ‘Jihad, *da‘wah*, employees and workers, teachers and students, dreams and visions, bribery and its effects, the orphan’s wealth, pictures, media, singing and music’ and various other topics.

The following passage would allow a Muslim employer to dismiss a Muslim employee because he does not pray. This injunction sits uneasily alongside fair employment legislation; and it must surely infringe the rights guaranteed to workers in British society:

Q: Should I endeavour to fire a Muslim employee who works in my department but doesn’t pray?

A: It is incumbent upon you to advise him first, and perhaps Allāh Almighty will guide him; if the advice has no effect, fire him, because by not praying he has become a disbeliever, an apostate....

The everyday accoutrements of western society are deemed to be deeply damaging to the moral and spiritual well-being of ‘the believer’. In particular, it is clear that film, television, and photographs cause considerable consternation among the Saudi ‘*ulama* who issue the fatwas. Here, for instance, are their verdicts on television:

*The Islamic Ruling on Television:*

Television is at least as harmful as films are. ...

No doubt, we should warn against something that is so evil and harmful; moreover, we should find ways to eradicate it from our Muslim society. ... Even after the censor removes those scenes and programs that he deems to be harmful, there still remains much that is evil. This may be because he has made an error or because he, like most people, is so beguiled by western culture, so he permits to be aired that which goes against the precepts of Islam. Anyone can clearly see, according to what is aired on radio and television, that there isn’t nearly enough editing and censorship.

[...]

Q: ... Television has penetrated the confines of virtually all homes, whether in cities, villages, or even in the desert. The shows that are aired consist, at least to some extent, of the following:

- Singing accompanied by musical instruments.
- Police and criminal dramas.
- Untrue and made-up stories.
- Mixing of the sexes among actors.
- Portrayal of historical Islamic figures as being evil or corrupt...

Here are my questions:

- If we know these things, then is it permissible to bring televisions into our homes, where our women and children will watch them, thus disturbing their perception of truth and falsehood?
- Is it permissible, when watching television, to look at women and at some men whose appearance is not in the least bit manly?
- What must a person do who persists in keeping a television set or who says that he cannot remove it from his home?

- What about a man who says that he finds it impossible to turn off his television when music or women appear?
- Are the shows I described above in concordance with the Shari'ah?
- Is it permissible for men and women, in general, to watch the programs I described?

[...]

A: No doubt, all of the points you mentioned describe programs that are unlawful (forbidden), a fact that no one will deny, or at least no one who is aware of the Islamic Shari'ah, due to the harm these shows have on society – corruption of the character and morals of those who constitute our societies.

[...]

No doubt, obtaining a television set for the purposes you outlined is unlawful, for watching what is unlawful is itself unlawful. A person is sinning when he persists in obtaining a television if he knows that he will not be able to protect himself or his family from evil programs. Even if he does not watch television himself, he is sinning, because he is helping others to do what is unlawful ... Watching television without actually acquiring one as property is of three kinds:

[...]

2. Watching what is harmful to one's religion; this is unlawful. A Muslim must protect his religion from all negative influences.
3. Watching what is neither beneficial nor harmful: this kind of viewing is a waste of time, something that does not befit a determined believer.

There is no ruling for television itself, but rather for how it is used. If it is used for what is unlawful – such as for music, for lies, for disbelief, or for licentiousness – then it is unlawful. If it

is used for what is good – for spreading the truth, for the recitation of the Qur'an, explaining the truth, for calling to good and warning against evil – then it is permitted.

Another area in which the tenets of western society are deemed antithetical to the teachings of Islam as propounded here is that of medical practice. It is, for example, suggested that mental illness may be cured through prayer in preference to modern medicine:

Q. Does a believer ever become affected by mental illness? What is the cure for mental illness, considering that modern medicines and chemicals are used [sic 'only based on'?] only present-day theories to cure it?

A. For sure, man is often beset with worries regarding the future and sadness regarding the past. Some forms of mental illness are more detrimental to the body than physical ailments are.<sup>210</sup> The cures to these diseases are better achieved by what the Shari'ah prescribed – the Ruqya<sup>211</sup> – much more so than but the use of modern medicine....

A long and a short invocation are provided. Other medieval sources are referred to, before the author continues:

But when the faith weakens, so weakens the self acceptance of Shari'ah cures. People nowadays place more trust in physical remedies than in remedies prescribed by the Shari'ah. When a person's faith is strong, the Shari'ah remedy is more effective, and faster in results than other cures.

Elsewhere, a ruling indicates that the greatest form of striving (jihad) in God's path is with one's life:

210. This may in part be correct: see Alok Jha, 'Depression more harmful than angina, says study', *The Guardian*, 7 September 2007, at: <http://www.guardian.co.uk/science/2007/sep/07/medicineandhealth.lifeandhealthinsurance>.

211. Reading over a sick person, usually with part of the Qur'an.

Q. Is Jihad in the way of Allâh the same level regardless of whether it is with one's life, wealth, or supplication, even if somebody is capable of the type that involves one's life?

A. There are different kinds of Jihad — with one's self, wealth, supplication, teaching, giving guidance, or

helping others in good in any form. The highest form of Jihad, however, is with one's life; then come Jihad with one's wealth and Jihad with teaching and guidance, and in this way Da'wah [preaching and summoning to Islam] is a form of Jihad, but Jihad with one's life is the highest form.<sup>212</sup>

212. The idea of fighting in the path of God with one's life or self (*nafs*) and one's wealth is derived from a number of Qur'anic verses, such as the following: 'Believe in God and His Messenger, and fight (*tujahiduna*) in the way of God with your properties and selves. That is better for you, if you know.' (61.11).



The Central London Mosque. © Daily Telegraph

## Tauheed Mosque and Islamic Centre ('Masjid & Madrassa Al-Tawhid)

Address: 78 High Road, Leyton, London, E15 2BP  
 Telephone: 020 8519 6655  
 Email: info@masjidtawhid.com  
 Website: <http://www.masjidtawhid.org>  
 Charity Commission Registration No: 1070735  
 Local MP: Harry Cohen (Labour)  
 Local Authority: London Borough of Waltham Forest  
 Affiliations: MCB, Kingdom of Saudi Arabia

Salam Publications; Sheikh 'Abdul-'Aziz bin 'Abdullah bin Baz; Muhammad ibn Jamil Zino  
 Publisher: Dar-us-Salam  
 Published: 2002  
 Language: English

### Points of Interest

The Tauheed Islamic Centre is based in east London.

The mosque dates back to 1984 when it was founded, according to its website, by virtue of a 'generous donation' from 'Abdul 'Aziz 'Abdullah bin Baz - then the 'Head of Presidency of Islamic Research, Ifta, *Daw'ah* and Guidance, Saudi Arabia'; the writings of bin Baz feature elsewhere in this report. Since its creation, the mosque has maintained close relations with the Saudi Kingdom, with the foundation stone for its current premises laid by the then 'President of Affairs of the Sacred Mosques of Makkah and Madinah' - Muhammad bin Abdullah al Subbayl.<sup>213</sup>

The current president of the mosque, Dr Suhaid Hasan is an Indian-born graduate of the Islamic University of Medina; he is also the Secretary of the 'Islamic Shari'ah Council of the UK'.<sup>214</sup>

### Books found here included:

#### 10A. *The Concise Collection on Creed and Tauhid [The Divine Unity]*

Author: Sheikh Muhammad ibn 'Abd al-Wahhab; the Research Division of Dar-us-

This work is produced by Dar-us-Salam Publications, which has UK outlets based in both Walthamstow and at the Regent's Park Mosque.<sup>215</sup>

This is a compilation of short treatises on belief and the divine unity by a number of Saudi scholars. It begins with Muhammad ibn 'Abd al-Wahhab himself, from whom Wahhabism takes its name. It opens with his famous and most important work, *Kitab al-Tawhid* (Book of Divine Unity).

This is then followed by *Religious Fundamentals* (by the same author); *The Virtue of Taubid and a Warning Against What Contradicts it* (by the Research Division of Dar-us-Salam Publishers); *The Authentic Creed and Invalidators of Islam* (by Sheikh 'Abdul-'Aziz bin 'Abdullah bin Baz; Islamic Creed (Muhammad ibn Jamil Zino); and *50 Questions and Answers on Islamic Monotheism* (Research Division of Dar-us-Salam).

A key theme in the book (as for much of the other literature presented in this survey) concerns the correct conduct of social relations between Muslims and non-Muslims. Also of concern is the question of those Muslims who are deemed to practise an insufficiently 'rigorous' form of Islam. Many Muslims in the UK (mainly those from South Asia) define themselves as Sufis, followers of one form or another of a more mystical style of Islam.

As the following passage demonstrates, to the Wahhabites and other Salafis, much of Sufism is deemed to be beyond the pale, even worse than pre-Islamic paganism:

213. See, 'About us', Masjid al-Tawhid, available at, <http://www.masjidtawhid.org/about-us.html>.

214. *Ibid.*

215. For more Dar-us-Salam publications see pages 180-181.

Other beliefs which contradict the true belief include Al-Batiniyah<sup>216</sup> and Sufism whose followers believe that their so-called saints are Allah's partners in His rite and disposition of the world's affairs. ... Indeed, this is the worst form of Shirk<sup>217</sup> with relation to Allah's Lordship; it is even far worse than the form of Shirk which was prevalent in Pre-Islamic Arabia, for the Arabs at that time joined partners with Allah only in worship not in His Lordship.

Meanwhile, this text also makes clear that to seek any kind of modernisation for Islamic law, including the abolition of physical punishments, makes a Muslim an apostate:

The fourth point mentioned above also includes those who believe that man-made laws are better than the Islamic Law, that the Islamic Law is not suitable to be implemented in the present century, that Islam is the reason behind Muslims' backwardness in some spheres of life, or that it is not applicable in other spheres of life apart from regulating one's life with one's Lord. This point also includes those who believe that cutting off the thief's hand is a backward law that should not be implemented in the present-day society. It also includes those who believe that it is permissible to dispense with the Islamic Law in matters relating to the social life and the boundary limits for the lawful and the unlawful even if they do not believe that other laws are not better than the Islamic Law. For this means that they have made lawful what Allah had already made unlawful. Whoever by some necessity makes lawful what Allah has declared unlawful, things that are known in religion ... is a disbeliever

with the unanimous agreement of all Muslim scholars.

**10B. *Al-'Adl fi Shari'at al-Islam, wa laysa fi'l-dimuqratiyya al-maz'uma [Justice is in the Law of Islam and not in the acclaimed democracy]***

Author: 'Abd al-Muhsin ibn Hamad

Publisher: Al-Mughni Publishing House

Published: 1426 (2005)

Language: Arabic

This is a short work arguing the need for the creation of a Caliphate (Islamic state), which will rule by shari'ah law, which is itself deemed to embody justice. Islamic justice is held to include human rights [albeit by a different standard to contemporary universal human rights theory]. Also within this text, there is a discussion of the role of consultation in Islam and the Caliphate. The author examines how power is obtained in a democracy, then criticises democracy, freedom and equality between men and women, arguing that women cannot rule over men.

As the following excerpt reveals:

To govern in a so-called democracy is based upon political parties. Each party will have one candidate after which there will be an election in which any citizen can elect whom he or she wants. After the vote count, the winner will be the one with most votes. This method, which the Muslims have imported from their enemies, contradicts Islam in many ways.

[...]

In the so-called imported democracy freedom is absolute, it is not restricted by morals or religion, and each person in it has the right to believe whatever he wants to believe, even if he believes in athe-

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216. The term means literally, 'those who believe in inner realities' and whilst it more commonly refers to a form of Shi'ism, here it is related to Sufism.

217. *Shirk* – attributing partners to God.



ism. He has the right to do as he likes, even if his actions are degeneration and a falling into the swamps of vice. The hearts [of people] in democracy contain two sicknesses, that of the heart and that of physical desires.

Only Islam, it is maintained, provides true equality for men and women, because it assigns them distinct roles within society. The sort of equality available in democratic societies is, by comparison, false:

Sixth: [In democracy] an absolute equality between men and women. The perfect Islamic law brought equality between men and women in many areas, and distinguished between them in others like inheritance, freeing of slaves, being a witness ... As for so-called democracy, it makes men and women equal, without taking nature, character, and religion into account.

### 10C. *Fatawa Islamiyah – Islamic Verdicts, volume 1*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Publisher: Dar-us-Salam

Published: 2001

Language: English

**This book was also found at the East London Mosque (see pages 38-50); the London Central Mosque and Islamic Centre (see pages 82-94); and the Salafi Mosque, Birmingham (see pages 110-117)**

The *Fatawa Islamiyah* is a multi-volume collection of contemporary rulings (fatwas) from a group of Wahhabite scholars based in Saudi Arabia, who hand down

authoritative opinions on all areas of public and private life – from the exotic to the mundane. Given the seniority of the clerics involved, these fatwas represent the nearest thing to pronouncements by the Saudi religious establishment on spiritual, political, and personal matters, and cannot be challenged by those without training in *fiqh*, the system of Islamic jurisprudence. This particular volume deals with issues collated under the heading of 'creed'.

The following passage justifies the practice of polygamy, claiming that this is the way in which a man's sexual urges may be taken care of:

Q. Why did the Prophet marry a number of women?

A. ... This was not something new in the Law, nor does it oppose common sense.... For women are more in number than men, as censuses continually prove, a man may possess so much physical strength that he needs more than one wife, in order that he may be able to indulge his desires in a permissible way, rather than in a prohibited way. Otherwise he will be forced to repress his desires; or the woman may be suffering from some illness, something that may prevent him from fulfilling his needs, such as menstruation or postnatal bleeding, or anything else that prevents a man from fulfilling his desires with her. So he may need another wife with whom he may fulfill his desires, rather than repressing them or committing indecency.

Since plurality of wives is permissible and justified, logically, in accordance with the *Fitrah*<sup>218</sup> and the Islamic law, and since the Prophets of old used to practice it – indeed it could be

<sup>218</sup> *Fitrah* (or *fitra*) is the natural state into which human beings are born, before their upbringing changes them.

said to be obligatory in cases of necessity or need sometimes – then it is not surprising that our Prophet, Muhammad did so.

Living with Christian (and other) ‘non-believers’ is said to pose spiritual risks for Muslims, as the following exchange and ruling shows:

Q. I am living in Jordan in a house populated mostly by Christian brothers, and we eat and drink together. Is my prayer invalid, and is my living with them permissible?

A. Before answering your question, I would like to make a point: I hope that it was a slip of the tongue when you said: ‘I live with Christian brothers’, for there is absolutely no brotherhood between the Muslims and the Christians. Brotherhood is of faith.... There is absolutely no brotherhood between the believer and the disbeliever. Indeed, it is incumbent upon the believer not to take the disbeliever as a friend.... It is not permissible for the Muslim to describe the disbeliever – whatever his brand of disbelief, be he Christian, Jewish, Magian or apostate – as a brother; so beware, my brother, of using such expressions.

As for the answer to the question, I say: It is necessary to avoid mixing with non-Muslims, because mixing with them causes the loss of one's religious zeal from the heart and may even lead to affection and love for them.

Believers are even discouraged from owning or reading the Bible, with serious implications for the possibility of genuine interfaith outreach if such strictures were to be adhered to:

Q. Is it permissible for me to obtain a copy of the Injil [Gospel] so that I may learn what Allah's words were to 'Isa [Jesus]? And is the present-day version of the Injil authentic? I ask this because I heard that the authentic version is lost at the bottom of the sea.

A. There are two reasons why it is not permissible to obtain copies of previous scriptures, regardless of whether it is the Injil or the Tawrah [Torah]:

1. Allah Almighty has related in the Qur'an all that is of benefit to us from those scriptures.
2. The Qur'an contains in it what suffices us from all previously revealed books.... So all the good contained in the previous scriptures is present in the Qur'an... Furthermore, the Injil that is present among us today has been distorted. We find that there are four Injils, not one, and each one of them contradicts the others. Thus we cannot depend on any of them for the truth.

Elsewhere, in the context of a ruling about freemasonry and related organisations, the intentions and activities of ‘international Jewry’ are impugned in a manner that is wholly resonant with traditional anti-Semitic tropes:

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement

[...]

7. The organization [Freemasonry] is Jewish in origin and is secretly managed and directed at its highest levels by international Jewry and its activities are Zionist in character.

8. It is, in fact, in its hidden aims, against all religions, its intentions being the destruction of all of them in general, and Islam in the hearts of its adherents in particular.

[...]

10. It has many branches, which bear other names, in order to deceive and divert attention, so that they are able to continue their activities under different pseudonyms, the most well known of which are: The Lions, The Rotary Club, The Leons, and other such evil movements,<sup>219</sup> all of which are incompatible and inconsistent with Islamic tenets.

[...]

The strong links between the Masons and International Zionist Jewry has [sic] become absolutely clear to all of the people. By such means they have been able to control the activities of many leaders in Arab and other countries in the matter of Palestine, and they have prevented them from carrying out many of their obligations with respect to this most important matter, to the advantage of the Jews and the International Zionists.

For this reason and many other detailed facts concerning the dangerous activities of the Masons, their evil deceptions and cunning designs, the Fiqh Academy<sup>220</sup> has determined that the Masons are one of the most dangerous, destructive organizations to Islam and the Muslims. And that whoever joins them, knowing the truth of them and their aims, is a disbeliever in Islam who should be avoided.

It is not just non-Muslims who are defined as false, but followers of differing Islamic groups as well:

Q. Some people consider that it is an obligation upon the Muslim to blindly follow<sup>221</sup> one of the four well known schools of Islamic Jurisprudence in order for their acts of worship and their deeds to be correct. Yet the Mathab [sic] of the Shiites is not included amongst them, not even the Mathhab [sic] of the Zaidi Shiites.<sup>222</sup> Does your Eminence agree absolutely with this view, and thus prohibit the blind following of the Mathhab [sic] of the Shiites...?

A. ... It is not permissible for the Muslim to blindly follow the Shiite Imamate Mathhab [sic], nor any other such like Mathhab [sic] from 'the people of innovation'...

Sufis are also heavily criticised. The following fatwa deals with the best known of the North African orders, the Shadhiliyya. It is worth noting that many sheikhs of Cairo's al-Azhar mosque/university, the leading seat of authority in Sunni Islam, have been and are Shadhilis. What is shocking in both the question and the fatwa is that they show considerable ignorance of what Shadhilis believe and do.

Q. There is a sect known as Ash-Shathliyyah [sic], who neither pray nor fast, nor give Zakat,<sup>223</sup> and there is a person whom they call Sayyiduna (Our Master)<sup>224</sup> and they say that he occupies the place of their 'lord', and he is their representative on the Last Day, he forgives them everything which they do in their lives in this world....

A. .... If the situation is as you say, that your father and those with him in this sect do not pray and do not fast and that they believe that their

219. Neither the Lions Clubs International, nor Rotary International are branches of Freemasonry. As far as is known, there is no such thing as 'The Leons'.

220. The Islamic Fiqh Academy (*Akadimiyya al-fiqh al-islami*) is an institution for the advanced study of Islam, with headquarters in Jeddah, Saudi Arabia. It was proposed at the second summit conference of the Organisation of the Islamic Conference (OIC) 1974, and inaugurated in February 1988.

221. The meaning of 'blindly follow' (*taqlid*) is that it is widely believed that independent reasoning in matters of religion and law ended by the tenth century, and that all Sunni Muslims must act in accordance with the rulings of four law schools (*madhhab*, pl. *madhahib*).

222. A minority Shi'a sect, mainly restricted to Yemen.

223. *Zakat* is alms for the poor.

224. This refers to Abu'l-Hasan al-Shadhili (d. 1258), the founder of the order.

leader or their Shaikh holds the position of a lord, who will guarantee them paradise and forgive them all of their evil deeds, then they are disbelievers and if your father orders you to be one of them and forbids you to pray and fast, then do not obey him....<sup>225</sup>

Other groups are condemned as well. The Qadyanis/Ahmadiyya are based mainly in Pakistan, but have a small international following:

*The Ruling on Qadyanis and Their Membership:*

The Committee of the Fiqh Academy has examined the matter of the Qadyani sect, which appeared in India in the last century (the nineteenth century of the Christian era), and which is also known as the Ahmadiyyah movement. The Fiqh Academy has studied their beliefs....

A summary of these follows, including the Ahmadiyya rejection of jihad.

Having studied these documents and others like them, including the numerous manuscripts which make clear the beliefs of the Qadyanis, its [sic] founder and its [sic] establishment and its [sic] dangerous aims – the destruction of correct Islamic beliefs and the diversion of the Muslims away from it, and towards misguidance, the Fiqh Committee has unanimously determined that the beliefs of the Qadyanis, known also as Ahmadiya [sic], are un-Islamic and that the pretension of its followers to be Muslims is no more than an attempt to misguide and deceive; and the Committee of the Fiqh Academy declares that it is incumbent upon the Muslims – govern-

ments, scholars, writers, thinkers, preachers, and others – to oppose this misguided sect and its followers all over the world.

If the Ahmadiyya are viewed as carrying out a dangerous heresy, members of the Baha'i religion (the Baha'i Faith) occupy a special niche in the ranks of religions Muslims should loathe. Baha'ism is a worldwide religious movement of Shi'a origin numbering some five or six million, most of whose followers outside Iran come from Christian, Hindu, Buddhist and animist backgrounds. Baha'is, unlike the Ahmadiyya, make no claim to be Muslims, although they regard Muhammad as a 'divine manifestation' and the Qur'an a divinely revealed scripture. In Islamic countries, especially Iran and Egypt, they have been denied all rights to worship, meet, hold ceremonies, or publish literature. Many have been killed.<sup>226</sup>

The Committee of the Fiqh Academy has examined the Bahai [sic, for Baha'i] sect which appeared in Persia (Iran) in the second half of the last century and which is professed by a number of people who spread throughout the Muslim and non-Muslim countries until today.

[...]

It became clear to the Fiqh Academy, based upon the evidence of the texts concerning the beliefs of the Bahais, that they were intended to destroy Islam, in particular its firm stance against the worship of mankind [i.e. human beings], with the Bahai claims of Divinity and the authority to alter the law of Islam

[...]

The Academy warns the Muslims in all corners of the world<sup>227</sup> against this criminal, disbelieving sect and

225. Like other mainstream Sufi orders, the Shadhili do, in fact, perform the *salat*, fast at Ramadan, and pay the *zakat* alms-tax. See, for example, the following Shadhili web page: <http://www.suficenter.org/faq.html>.

226. Some basic Baha'i beliefs include the abolition of jihad, the oneness of mankind, the oneness of all religions, the equality of men and women.

227. Note the assumption of universal validity for the rulings of this Saudi academy.

appeals to them to oppose them  
and take precautions against them,  
especially since it is evident that they

enjoy support from the colonialist  
nations whose aim is the destruction  
of Islam and the Muslims.

## Birmingham

### Birmingham Central Mosque

Address: 180 Belgrave Middleway, Highgate,  
Birmingham, B12 0XS

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Email: enquiries@centralmosque.org.uk

Website: <http://centralmosque.org.uk/>

Charity Commission Registration No.: 259545

Local MP: Roger Godsiff (Labour)

Local Authority: Birmingham City Council

Affiliations: MCB

228. 'Welcome', Birmingham Central Mosque, available at, <http://centralmosque.org.uk/>. Last accessed on 10 July 2007.

229. See, for example, Salma Yaqoob, 'Why the personal is the political in Islam', *The Dawn*, April 2004, available at, <http://centralmosque.org.uk/pubs/thedawn/200404-Why%20The%20Person%20Is%20Political%20In%20Islam.pdf>.

230. R. Hattersley, 'End this chorus of intolerance', *Guardian*, 12 August 2005; 'Home Security MP bids to sway City Muslims', Birmingham Central Mosque, 27 November 2004, available at, [http://centralmosque.org.uk/?page=media/pressreleases&pressreleases\\_id=pressrelease\\_2004-11-27\\_0001](http://centralmosque.org.uk/?page=media/pressreleases&pressreleases_id=pressrelease_2004-11-27_0001).

231. Andrew Norfolk, 'The homegrown cleric who loathes the British', *The Times*, 7 September 2007.

232. N. Connor, 'Muslim leader says extremists have CIA link', *Birmingham Post*, 24 September 2004.

233. 'Call for mosque chairman to quit', BBC News Online, 28 July 2005, available at, [http://news.bbc.co.uk/1/hi/england/west\\_midlands/4723731.stm](http://news.bbc.co.uk/1/hi/england/west_midlands/4723731.stm).

234. 'Experts analyse bomber videotape', BBC News Online, 3 September 2005, available at, <http://news.bbc.co.uk/1/hi/uk/4210566.stm>.

235. 'Mosque chairman sparks fresh row', BBC News Online, 6 August 2005, available at, [http://news.bbc.co.uk/1/hi/england/west\\_midlands/4126688.stm](http://news.bbc.co.uk/1/hi/england/west_midlands/4126688.stm); P. Bradley, 'Muslims 'treated like German Jews'', *Birmingham Evening Mail*, 3 February 2007.

236. 'Result: Birmingham Perry Barr', Election 2005, BBC News Online, 6 May 2005, available at, <http://news.bbc.co.uk/1/shared/vote2005/html/59.stm>.

Then, in the aftermath of the terrorist attacks on London in July 2005, Dr. Naseem claimed that he did not believe al-Qaeda existed because the only information about it came from the CIA.<sup>233</sup> In similar vein, he expressed doubt over the authenticity of the video testimony of one of the terrorist bombers, Mohammed Sidique Khan, stating, 'We are in the twenty-first century. The cows can be made to look as dancing, the horses can speak like humans, so these things can be doctored or can be produced'.<sup>234</sup> On more than one occasion, Dr. Naseem has claimed that Muslims in the UK are under siege from a police state and being persecuted 'like Jews in Germany'.<sup>235</sup> In 2005, Dr. Naseem stood (unsuccessfully) as a candidate for the Respect Party.<sup>236</sup>

#### Books found here included:

#### 11A. *Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]*

Author: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs,  
The Kingdom Saudi Arabia

Published: 1419 (1998)

Language: Arabic

**This book was also found at the UKIM North London Mosque (see pages 68-70); the Salafi Mosque, Birmingham (see pages 110-117); and the Madinah Mosque, Oxford (see pages 150-153).**

#### Points of Interest

Opened in 1975, Birmingham Central Mosque is capable of accommodating up to 5,000 worshippers on special occasions.<sup>228</sup> In the UK it has a mixed reputation. On the one hand, it preaches a peaceful version of Islam; it has two women officials, one of whom is Salma Yaqoob<sup>229</sup> – the vice-chair of the Respect party. Many politicians have paid visits there, including Roy Hattersley, Patrick Mercer and George Galloway.<sup>230</sup> And the mosque is even listed as a 'partnership' organisation by the website of the West Midlands Police.

Against this, however, a former imam at the mosque, Riyadh ul-Haq, emerged as a central figure in a recent investigation by *The Times* into the activities of some Deobandi preachers in certain mosques within the UK. That investigation claimed that ul-Haq was spreading a message of intolerance and antipathy to British society in many of his sermons.<sup>231</sup>

Furthermore, the mosque's long-standing chairman, Dr. Mohammad Naseem, has repeatedly made headlines for a series of seemingly eccentric statements. In September 2004, for instance, he claimed that the extremist group, al-Muhajiroun, was a creation of the American CIA.<sup>232</sup>

In this volume, published by the Saudi Ministry of Islamic Affairs, the carefully delineated gender roles for the separate sexes are outlined. The author, Saleh Bin al-Fouzan, is a member of the Saudi Council of Senior Religious Clerics, the Fiqh



Birmingham Central Mosque.  
© www.jr-photos.com

Committee of the Muslim World League, the Permanent Committee of Jurists, and the Committee for the Supervision of Missionaries, and the Permanent Committee for Islamic Research and Fatwas.

Here he provides an exposition on the various laws relating to women including: the place of women in Islam; how to treat one's hair and eyebrows; teeth (there should be no gaps); tattooing (which is forbidden); and menstruation and childbirth (including prohibitions on facing Mecca or touching the Qur'an during these periods, because of ritual 'uncleanliness'). In addition, there are injunctions on: clothing and veiling; rules affecting a woman's prayers; the preparation of dead women for burial; fasting; performing pilgrimage (*hajj* and *'umra*); marriage (the ethos being that a woman's work is in the house); the obedience of a wife to her husband (which is deemed compulsory and she is forbidden from rebelling); divorce; widowhood; and laws that protect a woman's honour.

As the following passage reflects, al-Fouzan believes there are to be clear limits to what a woman can do, which emphasise that her position, first and foremost, should be in the home:

We do not forbid a woman to do things outside her house, provided this is in conformity with the following rules:

1. She must have a need to do these things (or society must need them to be done), provided no man can be found to do them.
2. This must be done after she has completed her housework, which is her basic work.
3. This work must stay within her limitations, such as teaching women, or doctoring or sick-nursing women, and (must take place) in segregation from men.
4. Thus, there is no prohibition – indeed it is a duty for women – to teach their religion, and there is no prohibition on her teaching those matters of her religion for which she has a need. The teaching must be done among women. There is no harm in her attending classes at the mosque or somewhere similar, but she must stay hidden and be kept away from men.

Elsewhere, al-Fouzan reserves considerable antipathy for women who decide to take up any work outside the home; and if she

should succeed in attaining employment, it is clear that a large range of occupations are forbidden:

Those Muslims who have a sickness in their hearts, they want the woman to be cheap merchandise, in the marketplace of the people of lowly desires and satanic tendencies, to be uncovered merchandise in front of their eyes, where they can enjoy her beauty or even do with her what is worse.

That is why, they wish that she left the house to join the men, to be with them side by side in their jobs; to serve men as a nurse in the hospital, as a flight attendant, as a student, as a teacher in a co-ed school, as an actress in the theatre, or as a singer and announcer in the different media outlets, unveiled and seductive through her voice and appearance. The pornographic magazines are using the pictures of seductive naked girls, as a means to sell and promote their magazines. Some merchants and factories also use these pictures to sell their merchandise; they put these pictures on their merchandise and products.

Because of this false way of doing things, the woman quits her real job in the house. She forces her husband to hire foreign servants to raise their children, and organise their home affairs, which causes lots of problems and brings great evil.

Beyond this, al-Fouzan emphasises that women are forbidden from driving in a car with a man (as in a taxi) or attending a male doctor:

A woman riding in a car with a man unchaperoned is an obvious blamewor-

thy act... It entails many corruptions which cannot be taken lightly. A man who accepts his women to do this is not a real man and his faith is weak.

[...]

Some women and some of their guardians take the matter of women visiting male doctors lightly; they use the excuse of their need for treatment. This is a grave sin, and a great danger

In addition, the following ruling declares that listening to singing can turn women into prostitutes. Music can be a path to 'homosexuality and fornication'. This ruling thus acts as a bar to Muslims taking a fuller part in one of the most important aspects of western civilisation:

... listening to music, singing and forbidden instruments which distract the heart from the Qur'an and makes it [the heart] intent on deviation and disobedience ... it is a recipe for homosexuality and fornication. Through it the lover gets his utmost desire (sexual intercourse) from his beloved ... As for women who listen to music, it is of the greatest forbidden acts, and most corrupting of religion ... how many women became prostitutes because they listened to singing.

**11B. *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya*  
[Correct beliefs, what opposes them, along with the treatise of the Divine Presence]**

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz  
Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia

This book claims to be, 'A Gift from the Servant of the Two Sanctuaries [King of Saudi Arabia] on the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold'

Published: 1419 (1998)

Language: Arabic



This book was also found at Al-Manaar (The Muslim Cultural Heritage Centre, London – see pages 31-37; Markazi Jamiat Ahl-e-Hadith, Birmingham (see pages 105-109); the Islamic Centre of Edinburgh (see pages 148-149); and the Madinah Mosque, Oxford (see pages 150-153).

This book, written by one of the leading Saudi scholars of his day, ‘Abdul ‘Aziz bin ‘Abdullah bin Baz (d. 1999), stands as a statement of Wahhabite belief. It is essentially a theological treatise on belief and faith, in which the distinction between the true believer and the non-believer is clarified. Ten matters (*nawaqid*) that invalidate one’s faith are listed within its pages.

The book opens with a discourse on correct belief, which is said to come through faith in God, his angels, his books, his prophets, the Day of Judgement, and fate. The author then examines the following themes: the *shahada* (the profession of faith); God as the Creator; God’s names and attributes; belief in angels; belief in the prophets; belief in the finality of Muhammad (as the Last Prophet); belief in the Last Day; and belief in fate. Faith in God is said to involve love for Muslims and hatred of unbelievers. The Sunnis are held up as ‘the Saved Sect’. Marxism is described as a dangerous falsehood. The author also condemns Sufism alongside long extinct Muslim sects like the Jahmiyya and Mu‘tazila. Stress is laid on the need to worship God alone, and on the means available for defeating the enemies of Islam.

In the following passage, the author declares that by obeying human laws, over and above God’s injunctions, a Muslim becomes an apostate and therefore liable to the death penalty:

... The scholars have mentioned that a person may become apostate for

many reasons which can nullify his faith. These reasons would make someone’s blood permissible to spill [to be killed for apostasy] and his wealth permissible to be usurped, because he is no longer a Muslim. We will mention some of the worst and the most prevalent causes for turning someone into an apostate

[...]

4. Whoever believes that the guidance brought by someone other than the Prophet (pbuh)<sup>237</sup>, is better than his guidance; or that the laws of someone else is better than his laws ... is an unbeliever.

[...]

9. Whoever believes that some people have the right not to follow the law of Muhammad (pbuh).

The author provides a list of things that can nullify someone’s faith. He ends with the following, ruling out any acceptance of secular legal systems:

Among those who belong in section four (above) are those who believe that the statutes and laws which the masses (the people) enact are better than the legal system of Islam, or that the Islamic system does not fit readily within the twentieth century, or that it causes divisions among the Muslims, or that it is confined to the relationship between a man and his Lord without playing any part in other aspects of his life. In section four too you will find those who think that enforcement of God’s decree in cutting off the hand of the thief or stoning the proven adulterer does not suit the present age. In the same category we also find those who believe it is permitted to judge by something other than the law of God, whether in everyday matters or crimes or anything else, even if they do not think

237. Pbh is an abbreviation of the English formula ‘Peace be upon him’, the standard form appended to Muhammad’s name.

that doing so is better than judging according to the shari'ah. This is because they have thus made permissible what God has forbidden in all things; and anyone who permits what God has forbidden, of what is

known of the religion by necessity, such as fornication and drinking alcohol and usury, and judging by anything but God's law – such a person is an unbeliever by the general agreement of all Muslims.

## Markazi Jamiat Ahl-e-Hadith (‘The Green Lane Mosque’)

Address: 20 Green Lane, Small Heath,  
Birmingham B9 5DB  
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Email: info@mjah.org  
Website: <http://www.greenlanemasjid.org/> or  
<http://mjah.org/>  
Charity Commission Registration No.: 272001  
Local MP: Roger Godsiff (Labour)  
Local Authority: Birmingham City Council  
Affiliations: MCB

### Points of Interest

The ‘Green Lane Mosque’ is the headquarters of the Markazi Jamiat Ahl-e-Hadith movement in the UK. As well as housing a *madrassa*, the masjid houses offices of both the monthly Urdu magazine, *Sirat-e-Mustaqeem* and the bi-monthly English magazine, *The Straight Path*; the mosque building also accommodates the offices for a Shari’ah court, the Islamic Judiciary Board (IJB) which oversees mar-

riage and divorce cases.<sup>238</sup> According to the Ahl-e-Hadith website, numerous guests have visited the mosque, ‘including the illustrious imams of the two holy mosques of Mecca and Medina, as well as various Islamic scholars and local MPs’.<sup>239</sup>

In January 2007, the mosque gained nation-wide notoriety in the UK following Channel Four’s expose, *Dispatches: Undercover Mosque*. Therein, an American convert to Islam, Abu Usamah, was shown preaching that women should be beaten and that gays deserved to be thrown off mountains.<sup>240</sup> In the wake of the programme being broadcast, the local MP, Roger Godsiff, wrote to the Chief Constable of West Midlands Police and the Director of Public Prosecutions, urging them to take action.<sup>241</sup>

In the wake of the controversy, the Secretary-General of Markazi Jamiat Ahl-e-Hadith, Sheikh Shouaib Ahmed, repudiated the words of Abu Usamah and said that the Green Lane Mosque wholly rejected extremism. Mr Ahmed said: ‘It is deeply alarming that a few sentences have been taken out of context in order to create the



The Green Lane Mosque. © www.jr-photos.com

238. ‘About us’, Welcome to Green Lane Masjid, available at, <http://www.greenlanemasjid.org/aboutus.asp>. Last accessed 10 July 2007.

239. *Ibid.*

240. *Dispatches: Undercover Mosque*, Channel Four, 15 January 2007. For a full transcript of the *Dispatches* programme see, ‘Undercover Mosques: The Transcripts’, MPAC-UK, 15 January 2007, available at, <http://mpacuk.org/content/view/3266/34/>; see also, Jasbir Authi & Steve Swingler, ‘Brum’s extreme Muslims exposed’, *Birmingham Mail*, 16 January 2007, available at, [http://icbirmingham.icnetwork.co.uk/mail/news/tm\\_headline=&method=full&objectid=18485505&siteid=50002-name\\_page.html](http://icbirmingham.icnetwork.co.uk/mail/news/tm_headline=&method=full&objectid=18485505&siteid=50002-name_page.html).

241. Godsiff cited in A. Sherwin, ‘Muslim outrage at Channel 4 film prompts new inquiry by watchdog’, *The Times*, 9 August 2007.

impression that our institution is a hotbed of fanaticism. We have nothing to hide.<sup>242</sup>

In 2007, the Green Lane Mosque was shortlisted as a finalist in the Islam Channel's 'Model Mosque' programme – reaching the 'last eight' before being eliminated.<sup>243</sup> The producer of the programme, Abrar Husain, was subsequently quoted as saying, 'We did our homework. We did not find any evidence of this radicalisation that's supposed to be everywhere.'<sup>244</sup>

### Books found here included:

#### **12A. *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya [Correct beliefs, their opposite, along with the treatise of the Divine presence]***

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia

This book claims to be, 'A Gift from the Servant of the Two Sanctuaries [King of Saudi Arabia] on the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold'

Published: 1419 (1998)

Language: Arabic

**This book was also found at Al-Manaar - The Muslim Cultural Heritage Centre, London (see pages 31-37); Birmingham Central Mosque (see pages 102-106); the Islamic Centre of Edinburgh (see pages 148-149); and the Madinah Mosque, Oxford (see pages 150-153)**

This book, written by one of the leading Saudi scholars of his day, 'Abdul 'Aziz bin 'Abdullah bin Baz (d. 1999), stands as a statement of Wahhabite belief. It is essentially a theological treatise on belief and faith, in which the distinction between the true believer and the non-believer is clarified. Ten matters (*nawaqid*) that invalidate one's faith are listed within its pages.

The book opens with a discourse on correct belief, which is said to come through faith in God, his angels, his books, his prophets, the Day of Judgement, and fate. The author then examines the following themes: the *shahada* (the profession of faith); God as the Creator; God's names and attributes; belief in angels; belief in the prophets; belief in the finality of Muhammad (as the last prophet); belief in the Last Day; and belief in fate. Faith in God is said to involve love for Muslims and hatred of unbelievers. The Sunnis are held up as 'the Saved Sect'. Marxism is described as a dangerous falsehood. The author also condemns Sufism alongside long extinct Muslim sects like the Jahmiyya and Mu'tazila. Stress is laid on the need to worship God alone, and on the means available for defeating the enemies of Islam.

In the following passage, the author declares that by obeying human laws, over and above God's injunctions, a Muslim becomes an apostate and therefore liable to the death penalty:

The scholars have mentioned that a person may become apostate for many reasons which can nullify his faith. These reasons would make someone's blood permissible to spill [to be killed for apostasy] and his wealth permissible to be usurped, because he is no longer a Muslim. We will mention some of the worst and the most prevalent causes for turning someone into an apostate  
[...]

4. Whoever believes that the guidance brought by someone other than the Prophet (pbuh)<sup>245</sup>, is better than his guidance; or that the laws of someone else is better than his laws ... is an unbeliever.

[...]

9. Whoever believes that some people have the right not to follow the law of Muhammad (pbuh),<sup>246</sup>

242. Authi & Swingler, 'Bum's extreme Muslims exposed'.

243. 'Finalists: Model Mosque @ Islam Channel.tv', Islam Channel, available at, <http://www.islamchannel.tv/ModelMosque/finalists.aspx>.

244. Husain cited in Riayat Butt, 'Faith meets reality TV in contest to find the best mosque in Britain', *The Guardian*, 6 October 2007. For more on the programme, see 'Model Mosque @ IslamChannel.tv', Islam Channel, available at, <http://www.islamchannel.tv/ModelMosque/about-mm.aspx>.

245. Pbu is an abbreviation of the English formula 'Peace be upon him', the standard form appended to Muhammad's name.

246. *Ibid.*

The author provides a list of things that can nullify someone's faith. He ends with the following, ruling out any acceptance of secular legal systems:

Among those who belong in section four (above) are those who believe that the statutes and laws which the masses (the people) enact are better than the legal system of Islam, or that the Islamic system does not fit readily within the twentieth century, or that it causes divisions among the Muslims, or that it is confined to the relationship between a man and his Lord without playing any part in other aspects of his life. In section four too you will find those who think that enforcement of God's decree in cutting off the hand of

the thief or stoning the proven adulterer does not suit the present age. In the same category we also find those who believe it is permitted to judge by something other than the law of God, whether in everyday matters or crimes or anything else, even if they do not think that doing so is better than judging according to the shari'a. This is because they have thus made permissible what God has forbidden in all things; and anyone who permits what God has forbidden, of what is known of the religion by necessity, such as fornication and drinking alcohol and usury, and judging by anything but God's law – such a person is an unbeliever by the general agreement of all Muslims.

## The Salafi Mosque and Islamic Centre (The 'Salafiyah Mosque')

Address: Wright Street, Birmingham, B10 0UG  
(472 Coventry Road, Small Heath)  
Telephone: 0121 773 0033/0003  
Email: admin@spubs.com  
Website: <http://www.salafi.com>  
Charity Commission Registration No.: 1083080  
Local MP: Roger Godsiff (Labour)  
Local Authority: Birmingham City Council  
Affiliations: Kingdom of Saudi Arabia, AMSUK

### Points of Interest

The site of the Salafi Mosque on Wright Street is also the home of the 'Salafi bookstore' and Islamic Centre.<sup>247</sup> It is also linked to 'Salafi publications' and the 'Salafi independent school'.<sup>248</sup> The latter is part of the Association of Muslim Schools UK (ASMUK) and is an Ofsted-registered institution catering for 200 pupils.<sup>249</sup>

A UK-registered charity, the 'Salafi' establishments describe their objective as being to 'promote the knowledge of allah (God) as portrayed in the authentic sources of Islam and according to the way of the Salaf-as-Saalih (pious predecessors)'.<sup>250</sup>

According to its website, the Salafi Mosque maintains close links with Saudi Arabia – often hosting live 'tele-link' conferences, involving leading figures from the Saudi Arabian clerical establishment.

### Books found here included:

#### 13A. *Kitab al-Tawhid: The Book of Divine Unity*<sup>251</sup>

Compiler: Saleh Bin al-Fouzan  
Publisher: Dar-us-Salam  
Published: 1997  
Language: English

This short tract by an eminent Saudi cleric deals with the 'science of Tawheed' [monotheism], mainly based on the writings of Ibn Taymiyyah, Ibn al-Qayyim [al-Jawziyya] and Muhammad ibn 'Abd al-Wahhab and his students - 'the Imams of the blessed Daw'ah'. It contains four chapters. Chapter 1 deals with deviation in human life, and has sections on polytheism, unbelief, hypocrisy (*nifaaq*), apostasy, and the killing of apostates. Chapter 2 is about words and deeds that either contradict the divine unity or decrease it. These include practising sorcery, recanting oaths at graves, mocking religion, claiming the right to make laws, belonging to false sects and parties, indulging in materialism, swearing an oath by anything but God, and wearing amulets. Chapter 3 focuses on the need to love Muhammad, the importance of obeying and following him, as well as the merits of his household and his companions. Finally, chapter 4 deals with innovation, including the appearance of innovation among Muslims, with examples of contemporary *bid'ah* given as celebrations of the Prophet's birthday, putting blessings on places, etc.

As the following passage reflects, obedience to man-made laws is described as *shirk* or joining partners with God (i.e. a form of polytheism, because it means obeying man's laws, not God's):

Hence, the obedience of the Christians to their learned men, with regards to illegalization and legalization is considered as worship and major Shirk<sup>252</sup>...

If obeying such people constitutes major Shirk, then how about those who obey man-made laws that are the work of the unbelievers and the atheists ...? They are much worse than the former. ... For the latter take the unbelievers as lords aside from Allāh to legislate laws for him, and legalize the illegal, and rule people by such laws.

247. 'Welcome to Salafibookstore.com', available at, <http://www.salafibookstore.com/sbs/index.cfm?scn=donation>. Last accessed 10 July 2007.

248. *Ibid.*

249. 'Salafi Independent School', Association of Muslim Schools UK, available at, [http://ams-uk.org/index.php?option=com\\_content&task=view&id=125&Itemid=243&sid=99](http://ams-uk.org/index.php?option=com_content&task=view&id=125&Itemid=243&sid=99); 'Welcome to Salafibookstore.com', available at, <http://www.salafibookstore.com/sbs/index.cfm?scn=donation>. Last accessed 10 July 2007.

250. 'Salafi bookstore and Islamic Centre', Extract from the Central Register of Charities, available at, <http://www.charity-commission.gov.uk/registered-charities/showcharity.asp?regno=1083080>. Last accessed 10 July 2007.

251. Not to be conflated with the famous book of the same title by Muhammad ibn 'Abd al-Wahhab.

252. *Shirk* – attributing partners to God.

And following on from this, the author rules out membership of political parties:

1. Joining ... groups such as Communism, Secularism, Capitalism, and other schism of disbelief constitutes apostasy.

[...]

While secularism recognises only materialism whose main objective in this life is living like animals.

While the main objective of capitalism is to amass wealth, regardless how, and is restrained by neither lawful, unlawful, nor mercy or pity for the poor and needy. Its economy is based on usury which is an opposition to Allâh and His Messenger, and carries destruction of states and individuals and sucks the blood of poor nations.

There is no sane person, let alone a believer, who would be content to live under the system of such schools of thought, with neither reason, religion nor a clear purpose in his life for which he struggles. Such schools have raided Muslim countries when the majority of those people of those countries drifted away from the true deen,<sup>253</sup> and grew up in such loss, depending on such schools.

1. Joining the parties of ignorance and racist nationalism constitutes apostasy too, for Islam rejects racism and nationalism, and other schism of ignorance.

Citizenship and nationalism are both condemned as falsehoods:

Allâh, Glory be to Him, wants us to be one party, that is, the prosperous party of Allâh. But the Muslim world has succumbed to blood ties, citizenship and nationalism and believe in it as

an established fact, and inescapable reality after Europe raided it politically and culturally. Its people rush frantically to revive such schisms which Islam squashed.

It should be known that such partisanship is only a torment to which Allâh subjects those who turn away from His laws and rejects His deen.

Whilst, elsewhere, the author is clear that the punishment for apostasy is death:

1. If the apostate repents: If he repents and returns to Islam in the space of three days, it is accepted from him and he should be left alone.

2. If he refuses to repent he must be killed, in accordance with what he [the Prophet] has said: 'he who changes his religion, kill him'.<sup>254</sup>

[...]

5. If he [the apostate] dies or is killed while persisting in his apostasy, he must not be ritually washed or prayed over, nor may he be buried in a Muslim cemetery, but must be buried in a cemetery belonging to unbelievers, or must be buried in the earth anywhere you like so long as it is not in a Muslim burial ground.

### **13B. *Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]***

Author: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs, The Kingdom Saudi Arabia

Published: 1419 (1998)

Language: Arabic

**This book was also found at the UKIM North London Mosque (see pages 68-70); Birmingham Central Mosque (see pages 102-106); and the Madinah Mosque, Oxford (see pages 150-153)**

<sup>253</sup>. *Deen* - religion.

<sup>254</sup>. This is a well-known Hadith found in al-Bukhari and Abu Da'ud.

In this volume, published by the Saudi Ministry of Islamic Affairs, the carefully delineated gender roles for the separate sexes are outlined. The author, Saleh Bin al-Fouzan, is a member of the Saudi Council of Senior Religious Clerics, the Fiqh Committee of the Muslim World League, the Permanent Committee of Jurists, and the Committee for the Supervision of Missionaries, and the Permanent Committee for Islamic Research and Fatwas.

Here he provides an exposition on the various laws relating to women including: the place of women in Islam; how to treat one's hair and eyebrows; teeth (there should be no gaps); tattooing (which is forbidden); and menstruation and childbirth (including prohibitions on facing Mecca or touching the Qur'an during these periods, because of ritual 'uncleanliness'). In addition, there are injunctions on: clothing and veiling; rules affecting a woman's prayers; the preparation of dead women for burial; fasting; performing pilgrimage (*hajj* and *'umra*); marriage (the ethos being that a woman's work is in the house); the obedience of a wife to her husband (which is deemed compulsory and she is forbidden from rebelling); divorce; widowhood; and laws that protect a woman's honour.

As the following passage reflects, al-Fouzan believes there are to be clear limits to what a woman can do, which emphasise that her position, first and foremost, should be in the home:

We do not forbid a woman to do things outside her house, provided this is in conformity with the following rules:

1. She must have a need to do these things (or society must need them to be done), provided no man can be found to do them.
2. This must be done after she has completed her housework, which is her basic work.

3. This work must stay within her limitations, such as teaching women, or doctoring or sick-nursing women, and (must take place) in segregation from men.
4. Thus, there is no prohibition – indeed it is a duty for women – to teach their religion, and there is no prohibition on her teaching those matters of her religion for which she has a need. The teaching must be done among women. There is no harm in her attending classes at the mosque or somewhere similar, but she must stay hidden and be kept away from men.

Elsewhere, al-Fouzan reserves considerable antipathy for women who decide to take up any work outside the home; and if she should succeed in attaining employment, it is clear that a large range of occupations are forbidden:

Those Muslims who have a sickness in their hearts, they want the woman to be cheap merchandise, in the marketplace of the people of lowly desires and satanic tendencies, to be uncovered merchandise in front of their eyes, where they can enjoy her beauty or even do with her what is worse.

That is why, they wish that she left the house to join the men, to be with them side by side in their jobs; to serve men as a nurse in the hospital, as a flight attendant, as a student, as a teacher in a co-ed school, as an actress in the theatre, or as a singer and announcer in the different media outlets, unveiled and seductive through her voice and appearance. The pornographic magazines are using the pictures of seductive naked girls, as a means to sell and promote their magazines. Some merchants and factories also use these pictures to sell their merchandise; they put these



pictures on their merchandise and products.

Because of this false way of doing things, the woman quits her real job in the house. She forces her husband to hire foreign servants to raise their children, and organise their home affairs, which causes lots of problems and brings great evil.

Beyond this, al-Fouzan emphasises that women are forbidden from driving in a car with a man (as in a taxi) or attending a male doctor:

A woman riding in a car with a man unchaperoned is an obvious blameworthy act... It entails many corruptions which cannot be taken lightly. A man who accepts his women to do this is not a real man and his faith is weak.

[...]

Some women and some of their guardians take the matter of women visiting male doctors lightly; they use the excuse of their need for treatment. This is a grave sin, and a great danger ...

In addition, the following ruling declares that listening to singing can turn women into prostitutes. Here, what amounts to an obsession with music solely as a path to 'homosexuality and fornication' acts as a bar to Muslims taking a fuller part in one of the most important aspects of western civilisation:

... listening to music, singing and forbidden instruments which distract the heart from the Qur'an and makes it [the heart] intent on deviation and disobedience ... it is a recipe for homosexuality and fornication. Through it the lover gets his utmost desire (sexual intercourse) from his beloved ... As for women who listen to music, it is of the

greatest forbidden acts, and most corrupting of religion ... how many women became prostitutes because they listened to singing.

### 13C. *Fatawa Islamiyah – Islamic Verdicts, volume 1*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, 'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Publisher: Dar-us-Salam

Published: 2001

Language: English

**This book was also found at the East London Mosque (see pages 38-50); the London Central Mosque and Islamic Centre (The 'Regent's Park Mosque') (see pages 82-94); and the Tauheed Mosque (see pages 95-101)**

The *Fatawa Islamiyah* is a multi-volume collection of contemporary rulings (fatwas) from a group of Wahhabite scholars based in Saudi Arabia, who hand down authoritative opinions on all areas of public and private life – from the exotic to the mundane. Given the seniority of the clerics involved, these fatwas represent the nearest thing to pronouncements by the Saudi religious establishment on spiritual, political, and personal matters, and cannot be challenged by those without training in *fiqh*, the system of Islamic jurisprudence. This particular volume deals with issues collated under the heading of 'creed'.

The following passage justifies the practice of polygamy, claiming that this is the way in which a man's sexual urges may be taken care of:

Q. Why did the Prophet marry a number of women?

A. ... This was not something new in the Law, nor does it oppose common sense.... For women are more in num-

ber than men, as censuses continually prove, a man may possess so much physical strength that he needs more than one wife, in order that he may be able to indulge his desires in a permissible way, rather than in a prohibited way. Otherwise he will be forced to repress his desires; or the woman may be suffering from some illness, something that may prevent him from fulfilling his needs, such as menstruation or postnatal bleeding, or anything else that prevents a man from fulfilling his desires with her. So he may need another wife with whom he may fulfill his desires, rather than repressing them or committing indecency.

Since a plurality of wives is permissible and justified, logically, in accordance with the *Fitrah*<sup>255</sup> and the Islamic law, and since the Prophets of old used to practice it – indeed it could be said to be obligatory in cases of necessity or need sometimes – then it is not surprising that our Prophet, Muhammad did so.

Living with Christian (and other) ‘non-believers’ is said to pose spiritual risks for Muslims, as the following exchange and ruling shows:

Q. I am living in Jordan in a house populated mostly by Christian brothers, and we eat and drink together. Is my prayer invalid, and is my living with them permissible?

A. Before answering your question, I would like to make a point: I hope that it was a slip of the tongue when you said: ‘I live with Christian brothers’, for there is absolutely no brotherhood between the Muslims and the Christians. Brotherhood is of faith.... There is absolutely no brotherhood between the believer and the disbe-

liever. Indeed, it is incumbent upon the believer not to take the disbeliever as a friend.... It is not permissible for the Muslim to describe the disbeliever – whatever his brand of disbelief, be he Christian, Jewish, Magian or apostate – as a brother; so beware, my brother, of using such expressions.

As for the answer to the question, I say: It is necessary to avoid mixing with non-Muslims, because mixing with them causes the loss of one’s religious zeal from the heart and may even lead to affection and love for them.

Believers are even discouraged from owning or reading the Bible, with serious implications for the possibility of genuine interfaith outreach if such strictures were to be adhered to:

Q. Is it permissible for me to obtain a copy of the Injil [Gospel] so that I may learn what Allah’s words were to ‘Isa [Jesus]? And is the present-day version of the Injil authentic? I ask this because I heard that the authentic version is lost at the bottom of the sea.

A. There are two reasons why it is not permissible to obtain copies of previous scriptures, regardless of whether it is the Injil or the Tawrah [Torah]:

1. Allah Almighty has related in the Qur’an all that is of benefit to us from those scriptures.
2. The Qur’an contains in it what suffices us from all previously revealed books.... So all the good contained in the previous scriptures is present in the Qur’an... Furthermore, the Injil that is present among us today has been distorted. We find that there are four Injils, not one, and each one of them contradicts the

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255. *Fitrah* (or *fitra*) is the natural state into which human beings are born, before their upbringing changes them.

others. Thus we cannot depend on any of them for the truth.

Elsewhere, in the context of a ruling about freemasonry and related organisations, the intentions and activities of ‘international Jewry’ are impugned in a manner that is wholly resonant with traditional anti-Semitic tropes:

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement

[...]

7. The organization [Freemasonry] is Jewish in origin and is secretly managed and directed at its highest levels by international Jewry and its activities are Zionist in character.

8. It is, in fact, in its hidden aims, against all religions, its intentions being the destruction of all of them in general, and Islam in the hearts of its adherents in particular.

[...]

10. It has many branches, which bear other names, in order to deceive and divert attention, so that they are able to continue their activities under different pseudonyms, the most well known of which are: The Lions, The Rotary Club, The Leons, and other such evil movements,<sup>256</sup> all of which are incompatible and inconsistent with Islamic tenets.

[...]

The strong links between the Masons and International Zionist Jewry has [sic] become absolutely clear to all of the people. By such means they have been able to control the activities of many leaders in Arab and other countries in the matter of Palestine, and they have prevented them from carrying out many of their obligations with respect to this most important matter, to the advantage of the Jews and the International Zionists.

For this reason and many other detailed facts concerning the dangerous activities of the Masons, their evil deceptions and cunning designs, the Fiqh Academy<sup>257</sup> has determined that the Masons are one of the most dangerous, destructive organizations to Islam and the Muslims. And that whoever joins them, knowing the truth of them and their aims, is a disbeliever in Islam who should be avoided.

It is not just non-Muslims who are defined as false, but followers of Islamic minority groups as well:

Q. Some people consider that it is an obligation upon the Muslim to blindly follow<sup>258</sup> one of the four well known schools of Islamic Jurisprudence in order for their acts of worship and their deeds to be correct. Yet the Mathab [sic] of the Shiites is not included amongst them, not even the Mathab [sic] of the Zaidi Shiites.<sup>259</sup> Does your Eminence agree absolutely with this view, and thus prohibit the blind following of the Mathab [sic] of the Shiites...?

A. ... It is not permissible for the Muslim to blindly follow the Shiite Imamate Mathab [sic], nor any other such like Mathab [sic] from ‘the people of innovation’...

Sufis are also heavily criticised. The following fatwa deals with the best known of the North African orders, the Shadhiliyya. It is worth noting that many sheikhs of Cairo’s al-Azhar mosque/university, the leading seat of authority in Sunni Islam, have been and are Shadhilis. What is shocking in both the question and the fatwa is that they show considerable ignorance of what Shadhilis believe and do.

256. Neither the Lions Clubs International, nor Rotary International are branches of Freemasonry. As far as is known, there is no such thing as ‘The Leons’.

257. The Islamic Fiqh Academy (*Akadimiyya al-fiqh al-islami*) is an institution for the advanced study of Islam, with headquarters in Jeddah, Saudi Arabia. It was proposed at the second summit conference of the Organisation of the Islamic Conference (OIC) 1974, and inaugurated in February 1988.

258. The meaning of ‘blindly follow’ (*taqlid*) is that it is widely believed that independent reasoning in matters of religion and law ended by the tenth century, and that all Sunni Muslims must act in accordance with the rulings of four law schools (*madhhab*, pl. *madhahib*).

259. A minority Shi’a sect, mainly restricted to Yemen.

Q. There is a sect known as Ash-Shathliyyah [sic] who neither pray nor fast, nor give Zakat,<sup>260</sup> and there is a person whom they call Sayyiduna (Our Master)<sup>261</sup> and they say that he occupies the place of their 'lord', and he is their representative on the Last Day, he forgives them everything which they do in their lives in this world....

A. .... If the situation is as you say, that your father and those with him in this sect do not pray and do not fast and that they believe that their leader or their Shaikh holds the position of a lord, who will guarantee them paradise and forgive them all of their evil deeds, then they are disbelievers and if your father orders you to be one of them and forbids you to pray and fast, then do not obey him....<sup>262</sup>

Other groups are condemned as well. The Qadyanis/Ahmadiyya are based mainly in Pakistan, but have a small international following:

*The Ruling on Qadyanis and Their Membership:*

The Committee of the Fiqh Academy has examined the matter of the Qadyani sect, which appeared in India in the last century (the nineteenth century of the Christian era), and which is also known as the Ahmadiyyah movement. The Fiqh Academy has studied their beliefs....

A summary of these follows, including the Ahmadiyya rejection of jihad.

Having studied these documents and others like them, including the numerous manuscripts which make clear the beliefs of the Qadyanis, its [sic] founder and its [sic] establishment and its [sic] dangerous aims – the destruction of correct Islamic beliefs and the diversion of the Muslims away from it,

and towards misguidance, the Fiqh Committee has unanimously determined that the beliefs of the Qadyanis, known also as Ahmadiya [sic], are un-Islamic and that the pretension of its followers to be Muslims is no more than an attempt to misguide and deceive; and the Committee of the Fiqh Academy declares that it is incumbent upon the Muslims – governments, scholars, writers, thinkers, preachers, and others – to oppose this misguided sect and its followers all over the world.

If the Ahmadiyya are viewed as carrying out a dangerous heresy, members of the Baha'i religion (the Baha'i Faith) occupy a special niche in the ranks of religions Muslims should loathe. Baha'ism is a worldwide religious movement of Shi'a origin numbering some five or six million, most of whose followers outside Iran come from Christian, Hindu, Buddhist and animist backgrounds. Baha'is, unlike the Ahmadiyya, make no claim to be Muslims, although they regard Muhammad as a 'divine manifestation' and the Qur'an a divinely revealed scripture. In Islamic countries, especially Iran and Egypt, they have been denied all rights to worship, meet, hold ceremonies, or publish literature. Many have been killed.<sup>263</sup>

The Committee of the Fiqh Academy has examined the Bahai [sic, for Baha'i] sect which appeared in Persia (Iran) in the second half of the last century and which is professed by a number of people who spread throughout the Muslim and non-Muslim countries until today.

[...]

It became clear to the Fiqh Academy, based upon the evidence of the texts concerning the beliefs of the Bahais, that they were intended to destroy Islam, in particular its firm stance

260. *Zakat* is alms for the poor.

261. This refers to Abu'l-Hasan al-Shadhili (d. 1258), the founder of the order.

262. Like other mainstream Sufi orders, the Shadhili do, in fact, perform the *salat*, fast at Ramadan, and pay the *zakat* alms-tax. See, for example, the following Shadhili web page: <http://www.suficenter.org/faq.html>.

263. Some basic Baha'i beliefs include the abolition of jihad, the oneness of mankind, the oneness of all religions, the equality of men and women.

against the worship of mankind [i.e. human beings], with the Bahai claims of Divinity and the authority to alter the law of Islam

[...]

The Academy warns the Muslims in all corners of the world<sup>264</sup> against this

criminal, disbelieving sect and appeals to them to oppose them and take precautions against them, especially since it is evident that they enjoy support from the colonialist nations whose aim is the destruction of Islam and the Muslims.

264. Note the assumption of universal validity for the rulings of this Saudi academy.

## The North-West of England

### Didsbury Mosque and Islamic Centre of Manchester

Address: 271 Burton Road, West Didsbury, Manchester, M20 2WA  
Telephone: 0161 434 2254  
Email: info@didsburymosque.com  
Website: www.didsburymosque.com  
Charity Commission Registration No.: 327235  
Local MP: John Leech (Liberal Democrats)  
Local Authority: Manchester City Council  
Affiliations: MCB

#### Points of Interest

The Didsbury Mosque and Islamic Centre of Manchester lie within a converted church. The local MP, John Leech of the Liberal Democrats, holds regular advice surgeries in the mosque on the second Saturday of every month.<sup>265</sup>

In May 2006, the mosque and Islamic Centre served as the venue for the launch of the MCB's report, 'Voices from the Minaret', which called for the creation of a government-funded advisory body to assist mosques and imams in monitoring their performance - claiming that this was necessary in the face of the 'new and aggressive thinking' that had been spawned in the wake of the 7/7 terrorist attacks.

In June 2006, the *Manchester Evening News* linked a man who had carried out a suicide attack on coalition troops in Iraq – Idris Bazis – with the Didsbury mosque, citing the evidence of his former flat-mate who was reported to have told the paper that Bazis was a 'regular worshipper' at the Didsbury mosque.<sup>266</sup> This allegation was subsequently rejected by the mosque's leaders, who also denied that the mosque was a base for extremism. Saad Essadeg,

the mosque's executive manager, was recorded saying, 'I very much doubt there is anyone else here who has these extreme views... People know our opinions here and they know not to come here with extreme views or they will get found out very quickly. If someone is going to recruit people for something like that, they are not going to do it in a very public place like this.'<sup>267</sup>

#### Books found here included:

##### 14A. *Khwateen Key Makhsoos Masayel [The special problems of females]*

Compiler: Saleh Bin al-Fouzan  
Translator: Dr. Raza Ul-Allah Muhammad Idrees Mubarakpuri  
Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia  
Published: 2002  
Language: Urdu

**This book was also found at the M.A. Al-Kharafi Centre in Camberley (see pages 164-166)**

This Urdu publication issued by the Saudi Ministry of Islamic Affairs – a translation of a work by the eminent Saudi cleric, Saleh Bin al-Fouzan – focuses on issues relating to women. He draws on certain verses in the Qur'an to describe the position of women in society according to Islam and the behavioural dictates that they must follow.

In the following passage, the author confirms that polygamy is permitted, even encouraged under Islamic law:

*With the relationship of marriage, Allah made boundaries for a man that he should have four wives.*

265. 'John Leech MP Contact Details and Advice Surgeries', John Leech, MP for Manchester Withington, available at, <http://www.john-leech.libdems.org.uk/contact/>. Last accessed 10 July 2007.

266. Yakub Qureshi, 'I lived with the suicide bomber', *Manchester Evening News*, 29 June 2005.

267. 'Mosque not used by terror suspect', *Manchester Evening News*, 30 June 2005.

In addition, the same volume makes clear what is expected of a woman once she is married: her real job is assumed to be in the house and there is a ban on her taking up any other form of employment:

In reality, [allowing women to leave the home] is the belief of females and the enemies of humanity. When the female leaves the home and works, she stands equal to males and stands side by side with them. In this way, those who leave the boundaries of their homes give themselves the freedom to be relieved from the responsibilities of the homes. This way they give away their responsibilities and work [in the home] to others and they take away work [outside the home] from others. Because of this, the peace of the family and home has been destroyed and at the same time the beauty of the established understanding between husband and wife is now gone. It is replaced by misunderstanding and distance from each other. This situation also causes separation, dilutes home life and makes daily life miserable to live.

[...]

These uneducated, narrow-minded unbelievers and the followers of these people believe that the female who gets out of the house and works alongside males has the same rights as men. In this reality, these people have lost belief, faith, and human values. On the other hand, a very commonly seen example [that women should not work] is that females during their menstrual cycle, during pregnancy, and during and after childbirth are unable to perform hard work. If both men and women work outside of the home then who will take care of the children, who will feed the newborns and toddlers, who will cook meals for the males when they come back home after work? If you hire a man to do all of this work and pay him then that man will cause idleness. Because of this idleness, these females are stepping out of their houses and working. Females leaving their homes and beginning to work and following in men's footsteps is causing both loss of human values and loss of faith at this time.



Didsbury Mosque. ©  
Manchester Evening News

Finally, in this extract he emphasises the importance of a woman covering herself and the dangers that are said to arise from any failure to do so:

As said elsewhere, a lady is a complete woman and it is incumbent on her that she keeps herself as much covered as possible; and, as ordained, she is to remain fearful of shamelessness so that she lowers her gaze; there is no room for any doubt that she is not supposed to exploit her (beauty of) eyes while being aware of her body that can easily lead to sacrilege and fights. Every justice-loving man must know of and understand these facts.

[...]

In conclusion, I maintain that it is important that men and women believ-

ers (in Islam) remain committed to dictates of God Almighty:

A Muslim man needs to look down respectfully to maintain his self-respect as an expression of sanctity as God Almighty is fully aware of whatever a man does. Muslim women too need to look downward respectfully to secure their chastity and cover all body parts, especially the neck-lines, except the ones that are un-coverable, and do not expose themselves to any one but their husbands or their children, brothers, etc. – all close relations - or those children who are not required to observe purdah (veil), and not walk so 'heavily' that she (women) becomes discernible.



## The UKIM Cheetham Hill Road Islamic Centre Mosque (Markazi Jamia Masjid Khizra) and Madrassah Talim-ul-Islam

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Local Authority: Manchester City Council

Affiliations: MCB, MSF, UKIM, JI, MAB, IF, MET, IFE, FOSIS

### Points of Interest

The Islamic Centre and Mosque on Cheetham Hill Road in Manchester is the Manchester North branch of the United Kingdom Islamic Mission (see above entry on 'Euston Mosque' on pages 68-70 for further information on the UKIM).<sup>268</sup>

Connected with the Mosque and Islamic Centre is the Madrassah Talim-ul-Islam. According to Manchester City Council this also 'comes under the umbrella of the UK Islamic Mission' and 'follows a modified syllabus (devised by the UK Islamic Mission) for Islamic studies'.<sup>269</sup> The stated aims of the school are, 'to provide Urdu and Arabic language teaching' as well as 'cultural and Islamic Education to 5 to 15-year-old children of [the] Pakistani community including a wider participation'.<sup>270</sup>

### Books found here included:

#### 15A. *Fundamentals of Islam*

Author: Abu al-A'la al-Mawdudi

Publisher: Prof. Muhammad Amin Javed

Published: 2004

Language: English

This work is an English version of a book which comprises a collection of Friday sermons by the South Asian Salafist (and founder of the Jammat-e-Islami political party) Abu al-A'la al-Mawdudi. The sermons explain the meaning of belief and of Islam itself, and the book then goes into the main pillars of Islam: prayer [*salah*], fasting [*sawm*], charity [*zakat*], pilgrimage [*hajj*] and jihad. A key theme for the book is the belief that at the root of all the problems in the world today is the fact that power is in the wrong hands.

As this passage reflects, according to al-Mawdudi, the aim of Islam is to build God's Kingdom on earth, not in the Christian sense of an apocalyptic future, but in reality through advancement of the *umma* and rule by a Caliph:

Briefly speaking, it would be enough to state that the real objective of Islam is to remove the lordship of man over man and to establish the kingdom of God on earth.<sup>271</sup> To stake one's life and everything else to achieve this purpose is called Jihad while Salah,<sup>272</sup> fasting, Hajj and Zakat<sup>273</sup> are all meant as a preparation for this task. ...

The root of all the evils you find in the world lies in the bad character of the government.

[...]

Therefore whatever evils there are in the life of the people are either spread by the government itself or with its help, because the power required to make anything prevail rests with the government. As an example, you notice that adultery is openly indulged in and is carried on publicly in brothels. What is the reason? The reason is nothing else except that adultery is not a crime in the eyes of those who hold governmental power. ... if they wanted to stop it, this evil could not be carried

268. 'Fire team visits mosques', *Lancashire Evening Telegraph*, 29 April 2005; 'In flat siege drama', *Manchester Evening News*, 30 July 2005.

269. 'Madrassa Talim-ul-Islam', Education in Manchester, available at, [http://www.manchester.gov.uk/education/diversity/ema/supp\\_schools/madrassa-eng.htm](http://www.manchester.gov.uk/education/diversity/ema/supp_schools/madrassa-eng.htm).

270. *Ibid.*

271. This is an echo of the following statement by Muhammad 'Abduh (d. 1905), the first of the great modern Salafi thinkers: 'the Islamic religion is based on the quest for invasion, power, expansion and glory. It is based on the opposition to every secular law (*qanun*) which contradicts its own religious law (*shari'ah*) and the rejection of any authority whose owner does not rise to implement the principles of the religious law'. (Muhammad 'Abduh, 'Al-nasraniyya wa'l-Islam wa ahluhuma': Christianity, Islam, and their people).

272. The *Salah* is the obligatory prayer, which is to be said and performed five times a day.

273. *Zakat* is alms for the poor.

on with such impunity. ... You notice that indecency and immorality are increasing in the people. Why is it so? This is merely because the government has made arrangements to impart this very kind of education and training to the people and it appreciates these models of morality and humanity which you witness. ... You notice that blood shedding is going on extensively in the world. ... This is just because the most wicked and mischievous from among the children of Adam are holding the reins of authority and leadership of the nations of the world.

[...]

The pollution of people's thoughts, the degeneration of morals, the diversion of human capacities and capabilities into wrong channels, the prevalence of wrong concepts of business and dealing, bad methods of living, the prevalence of oppression and misdeeds and destruction of God's creation, all these result from one thing: the keys of authority and power being in wrong hands.

For al-Mawdudi, the first step towards reform is to gain control of the government:

So this is an obvious matter requiring no great thinking, that no scheme of reform for the people can be implemented without acquiring control of the government machinery. Whoever really wants to root out mischief and chaos from God's earth and is genuinely anxious to ameliorate the condition of God's creation, it is useless for him to work as a mere preacher. He should stand up to finish the government run on wrong principles, snatch power from wrongdoers and establish a government based on correct principles and following a proper system.

And the struggle to make this change is jihad:

How can it be considered correct to govern God's subjects by any other law except that of God ...

[...]

Nobody should have the power to change this [religious] law or to amend it or to cancel it so that it may not be distorted due to the infusion of human ignorance, selfishness and improper desires.

This is the basic reform that Islam wants to introduce. ... The name of this striving is Jihad.

This further section from al-Mawdudi's volume involves several unfamiliar words and concepts. Yet, it adds up to the notion that whatever a Muslim does in worship, whether that be through prayer, fasting, giving alms, or going on the *hajj* pilgrimage, it means nothing without an inner intent for jihad. Al-Mawdudi comes very close here to making jihad a sixth pillar of the faith (something argued by a number of earlier jurists). The four components of worship just mentioned are four of the five pillars, with the testimony of faith as the fifth. The meaning of jihad here is quite clear: 'So go ahead and fight, and remove the rebels of God from the government and take over the powers of caliphate.'

'Ibadaat' [acts of worship] – a training course

These Salah [daily prayer], fasting, Zakat [alms] and Hajj are in reality meant for this very preparation and training [for jihad]. ... And when Islam prepares its men in this manner, then it tells them: 'Now you are the most pious slaves of God on the surface of earth. So go ahead and fight, and

remove the rebels of God from the government and take over the powers of caliphate.'

[...]

But now I tell you that all the 'lbadaat of that person are meaningless in whose heart there is no intent of Jihad and who does not keep in view this purpose of Jihad. If you imagine that by these meaningless 'lbadaat you can win the favour of God, then on going before Him you will yourself see how much they have brought you nearer to Him.

Elsewhere, meanwhile, al-Mawdudi's writings show vividly how the conviction that believers must not love non-believers leads to the belief that Muslims are superior to all other people:

Every Muslim personally believes and you too must be surely believing alike, that a Muslim's rank is higher than that of an unbeliever. God likes a Muslim and dislikes a Kafir [unbeliever]. A Muslim will get salvation from God while a Kafir will not. A Muslim will go to Paradise and a Kafir will go to Hell.

**15B. *The Islamic Movement: Dynamics of Values, Power and Change***

Author: Abu al-A'la al-Mawdudi

Publisher: The Islamic Foundation

Published: 1984

Language: English

This volume is an English translation of one of the most significant works by al-Mawdudi, which was originally written in Urdu. It is said to be 'essential reading for all those whose Islam, surrender to one God, is not confined to their individual selves, or is not privatised, but which also encompasses their societies. Put simply, it is aimed at all those who have joined the contemporary Islamic movement'.

In this passage, he describes how Muslims are to launch an organised struggle to take control of society. It is considered unacceptable for Muslims to live under the government of 'disbelievers'. Jihad – the term for this struggle – is again portrayed as a touchstone of belief:

... it [Islam] desires that the law of God should become the law by which people lead their lives. It demands, too, that injustice be eradicated, that those evils which incur God's anger be wiped out and that those virtues and social values which are liked by God be fostered.

These aims cannot be realized so long as power and leadership in society are in the hands of disbelieving rulers and so long as the followers of Islam confine themselves to worship rites .... Only when power in society is in the hands of the believers and the righteous, can the objectives of Islam be realized. It is therefore the primary duty of all those who aspire to please God to launch an organized struggle, sparing neither life nor property, for this purpose. The importance of securing power for the righteous is so fundamental that, neglecting this struggle, one has no means left to please God ...

if anyone rebels against such a community, it is incumbent upon all Muslims to fight him even though he may profess belief in the unity of God and perform prayers and observe Fasts.

Jihad is but another name for the attempt to establish the Divine order; the Qur'an therefore declares it to be a touchstone of belief. In other words, people who have faith in their hearts will neither succumb to domination by an evil system, nor begrudge giving

their wealth and even their lives in the struggle to establish Islam. Those who show weakness in such situations cast doubt on the reality of their faith...

The nature of their faith requires them to concentrate all their efforts upon wresting leadership from unbelieving and corrupt men in order to entrust it to the righteous ...

There must exist a god-fearing community devoted to the sole purpose of establishing and maintaining the sovereignty of God on earth.

### **15C. *Towards Understanding Islam***

Author: Abu al-A'la al-Mawdudi

Publisher: U.K.I.M. Dawah Centre

Published: 1998

Language: English

This is an English translation of a work by al-Mawdudi by Khurshid Ahmad, a founder and former chairman of the Islamic Foundation (based at Markfield), who is now Vice President of the Jamaat-e-Islami. Al-Mawdudi, who wrote a preface to this edition says: 'My object in writing this book has been to provide all those – Muslims and non-Muslims alike – who have no access to the original sources with a brief treatise giving a lucid, comprehensive and all-embracing view of Islam'.

In this passage, al-Mawdudi advances a very particular view of the position of women:

Some of the injunctions of the law of Islam... are as follows:

1. To preserve the moral life of the nation and to safeguard the evolution of society on healthy lines, free mingling of the sexes has been prohibited. Islam effects a functional distribution between the sexes and sets different spheres of activity for both of them. Women

should in the main devote themselves to household duties in their homes and men should attend to their jobs in the socio economic spheres. Outside the pale of the nearest relations between whom marriage is forbidden men and women have been asked not to mix freely with each other and if they do have to have contact with each other they should do so with purdah. When women have to go out of their homes, they should wear simple dress and be properly veiled. They should also cover their faces and hands as a normal course. Only in genuine necessity can they unveil, and they must re-cover as soon as possible.

Along with this, men have been asked to keep down their eyes and not to look at women. And if somebody accidentally looks upon some woman, he should turn away his eyes. To try to see them is wrong and to try to seek their acquaintance is worse...

Elsewhere, meanwhile, al-Mawdudi emphasises the importance and centrality of jihad – which is defined as a military act. He outlines how, in certain circumstances, the obligation to jihad is to be considered as important a tenet of Islam as any of the 'pillars' of the faith, such as daily prayers or fasting – the implication being that it should be considered an unofficial 'sixth' pillar of the faith:

Jihad is part of this overall defence of Islam. Jihad means to struggle to the utmost of one's capacity. A man who exerts himself physically or mentally or spends his wealth in the way of Allah is indeed engaged in Jihad. But in the language of the Shari'ah this word is used particularly for a war that is waged solely in the name of Allah against those who practice oppression as enemies of Islam.

This supreme sacrifice of life devolves on all Muslims. If, however, a section of Muslims offer themselves for the Jihad, the community as a whole is absolved of its responsibility. But if none comes forward, everybody is guilty. This concession vanishes for the citizens of an Islamic State when it is attacked by a non-Muslim power. In that case everybody must come forward for the Jihad. If the country attacked has not enough strength to fight back, then it is the religious duty of the neighbouring Muslim countries to help her; if even they fail, then the Muslims of the whole world must fight the common enemy. In all such cases, Jihad is as much a primary duty of the Muslims concerned as are the daily prayers or fasting. One who shirks it is a sinner. His very claim to being a Muslim is doubtful. He is a hypocrite whose 'Ibadah and prayers are a sham, a worthless, hollow show of devotion.

### 15D. *Woman in the Shari'ah*

Author: Abdur Rahman I. Doi  
 Publisher: Ta-Ha Publishers  
 Published: 1989  
 Language: English

This volume offers a general discussion of women in society, dealing in the main with: marriage and sexual relations (including the impermissibility of marriage to non-Muslims); polygamy (including a criticism of modernist approaches, which argue that Islam permits only one wife); divorce; adultery (for which the prescribed punishment is stoning, but for which the proof involves four eye-witnesses to intercourse); family planning; abortion; legal rights for women; female education; and the economic rights of women. The treatise ends with a critical overview of feminism in Muslim countries.

As this passage shows, the publication reflects a familiar theme that appears across

the range of material covered in this report: namely, that a woman's 'real job' is in the house. On this basis, it is argued, women should refrain from taking up any other form of employment:

Islam does not require women to participate in trade, the vocations or professions unless it is very necessary. As we have seen earlier, the realm of activities for which men and women are created requires a woman to look after her matrimonial home, bring up children in a befitting manner and so on. If she is not neglectful of these duties, or she has reliable household help available to look after her children and relieve her of some of her domestic work, while at the same time she needs a little income to supplement her husband's earning, there is no objection in the Shari'ah [religious law] if she goes out to work, but only with the consent of her husband. ...

If the people employed are exclusively women, there is no harm in accepting a secretarial position.

A Muslim woman can work in a factory if it is run by women.

[...]

A woman's trade and business must not take her to the marketplace where she will have to intermingle with her male counterparts. ...

Women can learn and establish small scale cottage industries in their homes ...

Furthermore, the author here declares that a woman has no legal right to object to her husband disciplining her:

1. A wife must neither receive male strangers nor accept gifts from them without her husband's approval.

2. A husband has the legal right to restrict his wife's freedom of movement. He may prevent her from leaving her home without his permission ...
3. A refractory wife has no legal right to object to her husband exercising his disciplinary authority. Islamic law, in common with most other systems of law, recognises the husband's right to discipline his wife for disobedience.
4. The wife may not legally object to the husband's right to take another wife or to exercise his right of divorce.

### 15E. Questions and Answers about Islam

Author: Syed Mutawalli ad-Darsh,  
Publisher: Ta-Ha Publishers  
Published: 1997  
Language: English

This book is a collection of short fatwas on subjects including religious observance, marriage, hijab, homosexuality, education, non-Muslims, trade and commerce, medicine, deaths and funerals, the next life, *jinn*, and much else besides. The author (who died in 1997), served for a time as imam at the Regents Park Mosque/Islamic Cultural Centre in London. He was also Secretary to the UK Shari'ah Council, a co-founder and trustee of the charity, Muslim Aid, and a patron of the Federation of Student Islamic Societies in the UK and Eire.<sup>274</sup> In some respects, this is a difficult book to classify. Compared with more overtly Salafi texts, for instance, it is more committed to fostering positive social relations, and is informed by a good understanding of life in the UK. At the same time, however, not a few of its contents give cause for concern.

In the following passage, for example, the author asserts that there is no minimum age for marriage in Islam:

Q. Is there a minimum age at which Muslims can marry, assuming they are in a Muslim country?

A. There is no minimum age. The wali, guardian, of the children, male or female, has the right to conduct a marriage agreement on their behalf, as long as there is an interest for both parties. Suppose there is a young girl whose father has passed away and she is being looked after by her grandfather, and suppose there is a young boy of a similar age in her family, and her grandfather wishes to see that she will be in a secure home in the future (i.e. a home within the family which he already knows), then he has the right to betroth her to the boy.

However, we know that a young girl may not be given to her husband until she is physically and emotionally able to have a physical relationship with her husband....

In Muslim countries nowadays, legislation has been restricting the age for marriage – normally 18 for the man and 16 for the woman. But even there they are not talking about legality from a Shari'ah point of view....

Whatever limits are said to exist on marriage, these do not include polygamy. Rather, as this next excerpt demonstrates, the author gives clear permission for the person concerned to break British law:

Q. In what circumstances are Muslim men permitted to marry more than one wife? I am interested in taking on another wife – my first wife has given her consent – but I am unsure if it is a good idea since polygamy is officially prohibited under British law.

A. If you're asking my advice, I would say that one wife is more than enough.

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274. 'Syed Mutawalli Ad Darsh', Salaam Knowledge, available at, <http://www.salaam.co.uk/knowledge/biography/viewentry.php?id=2161>.

One is quite a handful for any husband, let alone two. But, if you feel you can provide for both wives, then there is nothing stopping you from taking a second wife – least of all the law in this country. Marriage in Islam does not depend on the registry office – that is just a civil record. One extra wife is no extra burden on a legal system that allows you to have 10 girl-friends and 15 common-law spouses.

On the issue of relations within marriage, meanwhile – and particularly with regard to the issue of spousal abuse – the author’s position is somewhat troubling. Hence, though the answer to the following question contains a ‘qualifier’ at the end, it still leaves open the fact that, within terms of Islamic law, a woman may not have recourse in cases of marital rape:

Q. I have heard it said that the concept of rape within marriage does not exist within Islam because the marriage contract itself grants consent. Doesn’t this give any wicked husband the right to force himself upon an unwilling wife?

A. Yes, there is no concept of rape within marriage. The contract of marriage states that the two partners have rights to a conjugal relationship. In a Hadith of the Prophet, blessings and peace be upon him, it is stated that a wife should never deny her husband, whenever she is approached. But at the same time, there are etiquettes and decent norms of behaviour to be observed by the husband.

There follows a very reasonable paragraph, emphasising the need for ‘skill, care and understanding’ in the bedroom. But it is followed by the next passage:

But at the same time, the wife should show due regard for the feelings of the person whom she has married. We always insist that it is haram [forbidden]

to have physical relationships outside marriage. If the husband is not physically satisfied by his wife, then she may be driving him to seek fulfilment elsewhere.

Elsewhere, homosexuality is strictly condemned and made subject to the same treatment as adultery:

Q: Islam is often said to be the religion best suited to human nature and capable of fulfilling all needs both in the present and in the future. Since sexual need is amongst the strongest of human needs, then why does Islam deny true homosexuals (those who feel sexual attraction only to members of their own sex) the opportunity to fulfil this need? And if this is so, can Islam still be considered to be capable of fulfilling all human needs?

A: When we speak about Islam as the religion which is best suited to human nature, we mean healthy meaningful nature.... It is not suited to any deviant or sick type of behaviour within human society – and as such, if we speak about homosexuality, we need to ask ourselves what sort of role does it perform in life? Is it only a matter of physical pleasure? – but this needs to be transformed into a beneficial and harmonious way of expressing our relationships in this life. As far as homosexuality is concerned, it does not fulfil the real basic need of human society. If you reflect on male and female sexuality, it has a purpose; it fulfils a need which is beyond satisfying physical desire. It replenishes the earth with offspring – and not only in all human society, but for all earthly creatures. Those who indulge in homosexuality do not consider the immoral implications of what they are doing. During the menstrual period, Muslims are forbidden to have physical relationships, as the Qur’an says so. This is natural. Homosexuality is an act of humiliation upon the person who is jumped on. This

person loses all dignity and respect. It is against human decency and manners. It has to be treated early – if a person has been spotted, he needs to be treated in a rational way to make him more suitable to fulfil, appreciate and enjoy the qualities which Allah has given him.

[...]

Q: How should Muslims perceive and treat Muslims who are gay?

A: We have to see that such a person receives psychological treatment. Commenting about this issue recently, an Arab producer came across many Muslim psychologists who were falsely promoting the view that this is a natural inclination. It is a psychological disease which must be treated as such.

Q. My cousin freely admits to being homosexual... We are a very close family and fear a split caused by a potential feud... How can we persuade my cousin to give up his current behaviour which we assume he did not freely choose? If he refuses, or says that he is incapable of marriage, what can we do as a family in practical terms? How can we explain his behaviour to other members of our family and to our community?

A: The issue at hand is not one of face-saving measures for his family.... What should be of greater concern is (sic) the consequences of your cousin's actions in this life, and in the hereafter. There is ample Islamic evidence that homosexuality is unacceptable. There are many Hadiths which call for dealing with homosexuality in

very severe terms – the same way as for sodomy and adultery.<sup>275</sup>

Finally, in a rare foray into more overtly 'political' territory, the author effectively offers a justification for suicide bombing:

Q. What is the position of a hunger-striker in Islam? Is a fast to the death, for an Islamic cause, considered suicide or is it shahadah [martyrdom]?

A. The hunger-strike is a recent development; it is the latest weapon in the arsenal of the oppressed in their fight for liberation against their enemies. Islamically speaking, however, this is one weapon which we Muslims are forbidden to use.... A hunger-strike to the death is considered suicide and is, therefore, forbidden.

[...]

According to Islam, only that life which has been taken on the battlefield, or in a battle-field situation, qualifies for shahadah, martyrdom.

Hunger-strikers are often compared to suicide bombers, such as Muslims from the Lebanon who drive jeeps packed with explosives straight into Israeli military bases. However, suicide bombers and hunger-strikers are, in fact, two very different things. If a Muslim feels that throwing himself against enemy lines or an enemy target will benefit his side, this is allowed, as the action is considered positive and will almost certainly cause serious damage to his opponents.

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275. The punishments referred to here are: flogging for the unmarried; execution, usually by stoning, for the married.



## The Islamic Academy of Manchester

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 Local MP: Tony Lloyd (Labour)  
 Local Authority: Manchester City Council  
 Affiliations: MCB, UKIM

### Points of Interest

The Islamic Academy of Manchester enjoys links with the UK Islamic Mission (UKIM). In June 2005, for instance, the Academy was included on a list of mosques circulated by UKIM that were said to be participating in a national ‘open day’ of mosques that it was organising.<sup>276</sup>

The Islamic Academy is listed on the website of the Manchester City Council as providing ‘children’s services’; the site points not only to the religious services offered by the academy, but also, to the availability of ‘religious and social advice’ and the existence of a ‘children’s school’.<sup>277</sup>

### Material found here included:

#### 16A. *Al-as'ila wa'l-ajwiba al-fiqhiyya [Jurisprudence questions and answers], Part III*

Author: Abdul Aziz Al Muhammad al-Salman  
 Publisher: n/a  
 Published: 1409 (1988)  
 Language: Arabic

This Arabic volume by ‘Abd al-‘Aziz al-Muhammad al-Salman, an expert on Islamic law, looks at: the correct forms of animal slaughter; Islamic names; jihad; *hijra* (leaving the territory of unbelief for

Islamic territory); prisoners; booty; treaties; and making Jews and Christians *dhimmi* subjects.<sup>278</sup>

The sense of superiority towards unbelievers that permeates the text is exemplified in the traditional rules for dealing with Jews and Christians who live under Muslim rule. Under this system they are conferred the status of *dhimmis*. According to this system, by submitting to Islamic rule, Jews and Christians are given the right to their lives and property, in return for various forms of treatment. At times in history these have been implemented in such a way as to make them consider whether conversion might be a better course.

Some of those rules are set out in the following passage. Muslims must not be the first to greet non-Muslims; must not trust them; not honour them; regard them as traitors; prevent them from building houses higher than those of Muslims; and stop them from building new places of worship in Muslim countries. Interestingly, the ruling forbidding Muslims to shake the hand of an unbeliever raises the question whether the police-woman who refused to shake hands with Sir Ian Blair in 2006 did so because he was a man or because he was an unbeliever:<sup>279</sup>

Q: Please talk about the things which are forbidden regarding them (the Jews and the Christians); if one greets a Dhimmi (Jew or Christian) or was greeted by one ...

A: It is forbidden to stand up for them ... or to have them sit at the front at gatherings, because that would be mean honouring them; or it would mean treating them as equals to the Muslims ... It is also forbidden to greet them first (before they greet you), because of the tradition narrated by Abu Huraira: ‘Do not be first in greeting the Jews and the Christians, and if you meet them on the road

276. ‘National Mosque Open Day 2005: Sunday 5th June 2005’, UKIM, available online at, <http://www.ukim.org/MosqueOpenDay2005/NMOD%20Participations%20List%202005.pdf>. Last accessed on 10 July 2007.

277. ‘Children’s Services Directory’, Manchester City Council, available at, <http://www2.manchester.gov.uk/education/servicedirectory/service-info.asp?id=1136>.

278. A *dhimmi* is a Jew or Christian who has entered into a covenant with the Muslims for the guarantee of his life and property in return for the payment of a poll tax known as *jizya*.

279. ‘Muslim PC refused to shake hands’, BBC News Online, available at: <http://news.bbc.co.uk/1/hi/england/tondon/6284347.stm>.

push them to walk on the narrow side of it ...'

If he was first to greet someone thinking he is a Muslim, and later he found out he is a Dhimmi, he must go back and ask him to return back his greeting to him ... If a Muslim meets a Dhimmi on the road, he should not make way for him to pass, and he should force him to walk on the narrow end of the road ... It is also forbidden to shake his hand ...

Q: What is the ruling regarding taking the Jews, the Christians, and the rest of the unbelievers as guardians? ...

A: It is forbidden to take any of the unbelievers as guardians

[...]

He [the Prophet] said (peace be upon him), the Christians and the Jews are traitors, may Allah never support those who honour them. Omar said: 'do not honour them when Allah has humiliated them, do not trust them when Allah has called them traitors, do not believe their words when Allah has called them liars. Ibn Habeira said 'it has been related that Ahmad [the Prophet] used to close his eyes when he saw a Jew or a Christian; he would say do not copy this action of mine, because I have not found that our predecessors did this, it is just that I cannot look at someone who lied about Allah.'

[...]

They must be forbidden from raising their building over their Muslim neighbour's building ... because of this Tradition: 'Islam is high and nothing else is higher than it.' The part of their building which is higher than their Muslim neighbor's building must be demolished in order to remove their aggression.

Ibn al-Qayyim said: I will demolish it, because building higher than Muslims is corrupting ... they must also be stopped from building new churches and temples in the land of Islam, or building a sanctuary for the monk, or a place where they congregate for prayers ...

Finally, as this short exchange emphasises, it is not enough simply to humiliate the unbelievers:

Q. Tell us about the value of jihad, its rules, and its characteristics. [Tell us also] why it represents the final stage of all acts of worship...

A. The word jihad is derived from jahd [struggle], which is hard labour. It has been said 'He put a strain on his animal when he put a load on it during a journey that was beyond its strength to bear.' ... And the saying goes: 'Exert your efforts in the matter, i.e. stretch yourself to the limit'. God has said: 'Struggle with proper striving in God's [path]';<sup>280</sup> and 'They swore their strongest oaths to God'.<sup>281</sup> And in Shari'ah law, [it means] exerting efforts in the slaughter of the unbelievers.

### 16B. *Three Important Rules of Religion*

Author: Muhammad ibn 'Abd al-Wahhab  
Publisher: The Ministry of Islamic Affairs,  
The Kingdom of Saudi Arabia  
Published: 1998  
Language: Urdu

This Urdu text, published by the Saudi Ministry of Islamic Affairs, is a translation of a work by the founder of Wahhabism, Muhammad ibn 'Abd al-Wahhab.

In this short excerpt, the connection between worship and jihad – another common theme of the material in this report – is made explicit, with jihad raised to the 'pinnacle' of Islam:

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280. Qur'an 22:78.

281. Qur'an 5:53, 6:109, 16:38, and 24:53. Here, *jahd* serves as an intensifier to the following words 'their oaths'.

The substance of this religion is submission (to God) and its pillar is *salat*<sup>282</sup> and its highest, noble dignity and pinnacle is jihad for Allah.

**16C. *Dawr al-talaba fi bina' mustaqbil al-'alam al-islami [The role of the students in building the future of the Islamic world]***

Author: Abu'l-A 'la al-Mawdudi

Publisher: Dar al-Qur'an al-Karim

Published: 1980

Language: Arabic

This short treatise examines the role played by students in the advancement of Islam. The author discusses 'the Islamic *umma*' as distinct from 'the Islamic lands' – emphasising that his concern is with Muslims the world over, rather than in any specific geographical location. Attention is given to: the need to pass a cultural heritage from one generation to the next; the basics of Islam; the need for a struggle to preserve these basics; the harm caused to Islamic culture by non-Muslim countries; and the supposed spread of 'treachery' in society.

In this arresting passage, the author praises the inculcation of 'an impulsive longing to sacrifice themselves' in Islamic

soldiers, and claims that this originates within Islam itself:

The necessity for military training according to the basic principles of Islam ...

As regards military training in the Islamic countries, since you have witnessed in some battles that some of the soldiers and officers belonging to the army (perform) brave actions; and you have observed in them powerful feelings for the holy jihad, and an impulsive longing to sacrifice themselves in the path of God, and an astonishing readiness to defy death. But the source of all this sort of education is not to be found in military training schools. The source of this sort of education is only to be found in the bosoms of Muslim mothers who recited in the souls of these brave mujahidin the names of God and His Prophet (while they were still) in the softness of their youth. Or its roots are the Islamic society, whose eternal remnant of whose traditions were drawn on the hearts of these heroes: the concept of God, the concept of the Prophet, the concept of the holy jihad, and the concept of martyrdom in the path of God.

<sup>282</sup> *Salat* – Urdu form of the Arabic *salah*: the five daily obligatory prayers.

## The Muslim Student Centre, University of Manchester (The 'McDougall Mosque')

Address: University of Manchester, Burlington  
Street, Manchester, M13 9PL  
Telephone: 0161 275 4960  
Email: n/a  
Website: n/a  
Charity Commission Registration No.: n/a  
Local MP: Tony Lloyd (Labour)  
Local Authority: Manchester City Council  
Affiliations: none

### Points of Interest

The Muslim Student Centre at the University of Manchester is also known as the 'McDougall Mosque'; it is the latest 'temporary' solution to the issue of Muslim prayer room provision at the university. It is one of the venues used by the Islamic Society of Manchester University, which was set up in 1962.<sup>283</sup>

The Islamic Society has been at the centre of a growing number of controversies as to its activities. In 2002, for instance, the Islamic Society pushed for the Manchester University Students' Union to pass a motion boycotting Israeli goods - a motion that was only narrowly defeated on that occasion.<sup>284</sup> Five years later, in March 2007, the University Students' Union did pass a motion associating it with the Students' Union at the controversial al-Najah University in the West Bank.<sup>285</sup>

More broadly, there have been other accusations as to the growing prevalence of extremism in Manchester University. In August 2006, Dr. Hatoon Ajwad Al-Fassi – who took a PhD in Middle Eastern studies at the University of Manchester between 1995 and 1998 – wrote a piece for the Saudi online daily, *Al-Iqtisadiyya* in which she discussed her own experience of extremism when a student. Al-Fassi recalled, 'I cannot recall a single week in

which I didn't sense provocation rising from Friday sermons... we witnessed sermons which had a strong fragrance of racism, separatism, extremism and discrimination against women'.<sup>286</sup>

Beyond this, Al-Fassi's account described the gender segregation which she claimed was ingrained within the University's Islamic Society - despite the fact that the organisation's activities 'were carried out in the courtyards of the campus, one of whose statutes forbids discrimination among students on the basis of gender, race, descent or religion'.<sup>287</sup>

Meanwhile, she even discussed the prominence of intolerant literature within the institutions and the effect it had on the students, noting, 'On the sidelines of these meetings, one could find religious pamphlets with fatwas on issues of how to act towards a non-Muslim, towards a woman, and other controversial daily issues, translated into every language – English in particular. These pamphlets carried the imprimatur of the Councils of the most prominent 'ulama in Islamic countries, whose opinions determine much in the way of standards of behaviour and legal opinion'.<sup>288</sup>

### Books found here included:

#### 17A. *Fatawa wa Adhkar li-Itihaf al-Akhyar [Religious Edicts and References/citations - a special gift for making informed choices]*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz and Muhammad bin Saleh al-'Uthaimin  
Publishers: n/a  
Published: 1413 (1992)  
Language: Arabic  
Free gift. Not for sale.

This work, a collection of rulings from two of the most prominent Saudi clerics (both of whom are now deceased), begins with a denunciation of Jews and Christians.

283. 'Prayer Room Project – A Success', The Islamic Society – University of Manchester Islamic Society, 4 March 2006, available at, <http://www.manchesterisoc.com/news/archive/>. Last accessed 10 July 2007.

284. Donald MacLeod & Polly Curtis, 'Waiting for the boycott to bite', *The Guardian*, 2 May 2005.

285. Yaakov Lappin, "Terror university" in West Bank twinned with Manchester University following anti-Israel motion', Ynetnews.com, 19 March 2007, available at, <http://www.ynetnews.com/articles/0,7340,L-3378597,00.html>. See also, 'Going beyond campus', University of Manchester Students' Union, available at, <http://www.umsu.manchester.ac.uk/unionbeyond.shtml>.

286. Hatoon Ajwad Al-Fassi, *Al-Iqtisadiyya*, 21 August 2006, available at, <http://www.aleqtisadiyah.com/article.php?do=show&id=2979>.

287. *Ibid.*

288. *Ibid.*

There follows a discussion of: making visits to graves and shrines (forbidden); women visiting graves and attending funerals (forbidden); women covering their faces and hands; marrying (or staying with) a man who does not pray (the wife should consider him as a stranger to her); women wearing tight clothes (forbidden); and the right sort of drum to play at weddings.

In this passage, the authors assert that any type of formal kindness between Muslims and the followers of other faiths is unacceptable. To congratulate a Christian for bowing down in front of the cross is worse than congratulating him for having committed murder or fornication. Even if Jews or Christians congratulate Muslims on their religious holidays, this must not be reciprocated:

Congratulating the unbelievers on the occasion of Christmas, or for other religious occasions is a forbidden act by consensus as has been related from Ibn al-Qayyim ... He said: 'as for congratulating him on the occasions of unbelief specific to him is forbidden by consensus, such as congratulating them on their celebration and fasting by saying 'have a blessed celebration' or other terms. If the person who is congratulating did not become a disbeliever because of that, he would have at least have committed a forbidden act. It would be as if he was congratulating him for prostrating to the cross, and that is more sinful and spiteful to God than congratulating him for drinking alcohol, or killing a soul, or fornicating and other acts ...'

As for congratulating the unbelievers during their religious holiday is forbidden and is on a similar standing with what has been mentioned above by Ibn al-Qayyim, because it contains an acceptance of their way and practices of unbelief. He is accepting it for them, even though he does not accept it for him-

self, still it is forbidden for the Muslim to be pleased with the practices of unbelief or to congratulate others for them

[...]

Even if they congratulated us during their holidays, we do not reciprocate because these are not our holidays and because God is not pleased with their holidays ...

For the Muslim to accept their invitation to these events is forbidden, because it is worse than congratulating them since you are participating with them. It is also forbidden for the Muslims to imitate the unbelievers by throwing parties during these occasions ...

A key aspect of this attitude towards Jews and Christians is a belief that they are always busily plotting against Islam:

It is not a secret to anyone how these people of error from among the Jews and Christians and others have plotted against this religion. They have expended their time and money in order to defame this faith and put doubts in the minds of Muslims.

### **17B. *Al-wala and Al-bara in Islam* [Loyalty and Enmity in Islam]**

Author: Saleh Bin al-Fouzan

Publisher: Cooperative Office for Call and Guidance in Al-Batha (under the supervision of The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia)

Published: 1998

Language: English

In this volume, the author, a leading Saudi cleric, starts by defining loyalty and enmity, and enumerates the signs of loving unbelievers (a practice which is to be discouraged), the signs of loving believers (which is to be encouraged), and the types of people whom it is obligatory to love. He concludes that 'Those who should be

hated completely without any love at all. Those are the non-believers, the hypocrites and the polytheist [sic].

In the following passage, the author draws on the theme of the utter incompatibility of Muslim and western society, to emphasise that Muslims are not allowed to use the western solar calendar (an echo of a similar call issued in a Saudi 'first-grade' textbook found at the King Fahad Academy in west London – see pages 51-58):

Signs (indications) of loving the non-believers... Using their date (calendar) as it represents their religion marking the birth of Jesus in remembrance of Jesus' birthday: This is not from the religion of Jesus but they innovated it. So using this date is joining them in their religion and belief.

Elsewhere, meanwhile, he asserts that even calling non-believers 'brothers' is ruled out:

You even hear lots of people, who are counted as preachers for Islam, call the non-believers brothers – a very dangerous word.

More generally, the main thrust of this little work (as identified in the title) is repeated all the way through:

One of the major aspects of Islamic Creed is that every Muslim must have love and loyalty to all Muslims (this is called al-Wala) and dislike/hate every non-believer (this is called Al-Bara)....

Allah (SWT) made it forbidden on the believers to have the non-believers as friends even if they are very close relatives to them....

So it is forbidden to imitate the non-

believers in their specific traditions, their worshipping, their morals (such as shaving their beards), speaking their language except for necessary purposes, wearing their clothes and eating and drinking like them or any other way of imitating them....

Those who should be hated completely without any love at all. Those are the non-believers, the hypocrites and the polytheist.

**17C. *Man tashabbaha bi-qawm fahuwa minhum* [Whoever imitates a people becomes one of them]**

Author: Dr. Nasir ibn 'Abd al-Karim al-'Aql  
Publisher: The Office of Da'wah in Britain  
Published: n.d.  
Language: Arabic

This Arabic language volume was published by the Saudi-funded 'Office of Da'wah in Britain'.

In the following passage, the author expresses his disapproval of celebrating even national holidays. Along with prohibitions on honouring a national flag and rejection of citizenship as a basis for solidarity, this sort of injunction places great obstacles in the way of Muslims integrating into mainstream western society:

Holidays like birthdays, national holidays, organised celebration established by the nation which take place once a year or once a month; all these fall under the matter of imitation [i.e. are imitation of the non-believers, which is utterly condemned].

Furthermore, imitation of the non-believers is again deemed dangerous because non-Muslims are inherently corrupt:

We can say that there are many reasons for speaking against imitating the unbelievers ... Firstly: the deeds of unbeliev-

ers are built on misguidance and corruption, that is the root of the deeds of the unbelievers whether you like their deeds or not, and whether its corruption was obvious or hidden. The deeds of the unbelievers are built on misguidance, deviance, and corruption of their beliefs, traditions, worship, holidays, and in their manners. Good deeds are an exception if found with them.

[...]

Fourth: Imitation most of the time produces liking the unbelievers, and then liking their religion, traditions, manners, deeds, and the corruption and falsehood they are on.

[...]

Fifth: Imitation will produce love, closeness and guardianship between those imitating each other.

## Islamic Educational Society (Masjid-e-Noorul Islam)

Address: 108-110 Audley Range, Blackburn,

BB1 1TF

Telephone: 01254 261 573

Email: n/a

Website: <http://www.masjid-e-noorul-islam.com/>

Charity Commission Registration No.: 526572

Local MP: Rt. Hon. Jack Straw (Labour)

Local Authority: Blackburn with Darwen Borough

Council

Affiliations: Blackburn Council of Mosques (BCM),

Lancashire Council of Mosques (LCM), MCB,

AMSUK

289. 'List of MCB Affiliates – March 2005', The Muslim Council of Britain, available at, <http://www.mcb.org.uk/affiliates.php>. Last accessed 10 July 2007.

290. 'Executive Members', Lancashire Council of Mosques, available (cached) at, [http://66.102.9.104/search?q=cache:SLg8Ow7dSUoJ:www.lancashiremosques.com/executive\\_members.asp+Salim+Mulla&hl=en&ct=clnk&cd=7](http://66.102.9.104/search?q=cache:SLg8Ow7dSUoJ:www.lancashiremosques.com/executive_members.asp+Salim+Mulla&hl=en&ct=clnk&cd=7). Last accessed 10 July 2007; 'Islamic & Muslim Associations, Schools, Groups & Charities around Greater Manchester', Manchester Islamic and Muslim Mosques & Organisations in Greater Manchester, available at, <http://www.manchester2002-uk.com/worship/worship8a.html>. Last accessed 10 July 2007.

291. 'Mosque gets go-ahead despite objections', *Lancashire Evening Telegraph*, 26 June 2006, available online (via the *Preston Citizen*) at, <http://archive.prestoncitizen.co.uk/2006/6/26/911675.html>.

292. *Ibid.*

293. 'Masjid-e-Noorul Islam, Blackburn, Lancashire: Islamic Educational Society', available at, <http://www.masjid-e-noorul-islam.com/index.aspx>.

294. *Ibid.*

295. 'Al-Islah Schools', Association of Muslim Schools UK, available at, [http://ams-uk.org/index.php?option=com\\_content&task=view&id=125&Itemid=243&sid=15](http://ams-uk.org/index.php?option=com_content&task=view&id=125&Itemid=243&sid=15); Linda Pressly, 'Islam underpins schools' lessons', BBC News Online, 24 November 2005, available at, <http://news.bbc.co.uk/1/hi/education/4467370.stm>. Last accessed 10 July 2007.

296. *Ibid.*

297. *Ibid.*

advance the Islamic faith through the provision of a wide range of spiritual, educational and social services enriched with Islamic values that fulfil the needs of our members and the wider community.' It also speaks of becoming, 'a centre of excellence for Islamic learning and practice providing a beacon for both Muslims and other faith communities who wish to gain a deeper knowledge and understanding of Islam.'<sup>294</sup>

The Islamic Educational Society runs the Al-Islah private girls school, for ages 11-16 (affiliated to the Association of Muslim Schools UK). This opened in 1995 and occupies the first floor of the mosque; it was the subject of a BBC Radio 4 programme, *Qur'an and Country: Inside a Muslim School*, in 2000.<sup>295</sup> Speaking to that programme, the school's head teacher, Nizamuddin Makda, had emphasised that the school's mission was to ensure that children were educated 'morally and academically'.<sup>296</sup> The programme's producer also noted the 'good' GCSE results achieved by the school and said that, despite accusations that Muslim schools were 'too narrowly focused and not equipping children to live in modern Britain... over the three days we spent recording at al-Islah, the impression we got from the students we spoke to was that they are very aware of their potential role in the world' and 'they do not regard the Islamic values and discipline they are being taught as limiting their horizons. In fact, just the opposite'.<sup>297</sup>

### Books found here included:

#### 18A. *Islam: Beliefs and Teachings*

Author: Ghulam Sarwar

Publisher: Muslim Educational Trust

Published: 2004

Language: English

This work - cited by the ex-Islamist, Ed Husain as a key introductory text on his path

### Points of Interest

The Islamic Educational Society of Blackburn, also known as the Masjid-e-Noorul Islam, was founded in 1967 and adjoins the town's Noor ul-Islam Mosque.<sup>289</sup> It is part of the Lancashire Council of Mosques and shares premises (and is presumably also a member of) the Blackburn Council of Mosques.<sup>290</sup>

In June 2006, the mosque caused local controversy over its plans to build a larger facility on the opposite side of the road from its present location. The proposal for the new building was only narrowly approved by a divided planning committee of the local council, which gave the go-ahead despite receiving some 92 letters of objection and being advised by officers to turn it down.<sup>291</sup> Speaking in the wake of the council's decision, the vice-chairman of the Society, Ibrahim Wadee, was recorded saying that the new construction was likely to cost between £1million and £1.5million, though at the time planning permission was received only £300,000 had been raised.<sup>292</sup> The Society is currently running an appeal to raise £1.2 million to fund the new building.<sup>293</sup>

According to its website, the purpose of the Islamic Educational Society is, 'to



towards extremism – is a well-produced and comprehensive overview of Islam.<sup>298</sup> According to the author, this is a seventh revised edition of the book, which has been printed in English since 1980. It is mainly aimed at school pupils aged 11-16, and covers briefly ‘the essential aspects of Islam’ including the Divine Unity, fate, prophethood, angels, the books of God, the Qur’an, death, the afterlife, Islamic duties, prayer and fasting. There then follow passages on: sharī‘ah law; social life; the Islamic economic system; and the Islamic political system. Finally, the author presents selected verses from the Qur’an, together with selected Hadiths and a list of Muslim countries of the world. The book, continues the author, is ‘increasingly used in maintained schools in England to teach Islam as part of the Religious Studies curriculum’, and also ‘motivated a number of non-Muslims to come to the eternal bliss of Islam’. The author makes use of a wide range of sources, including prominent Jamaat-e-Islami members such as Abu al-A‘la al-Mawdudi and Khurshid Ahmad, as well as Muslim Brotherhood ideologues such as Sayyed Qutb.

In this passage, the author, Ghulam Sarwar (founder of the Muslim Educational Trust), expresses the idea that total equality between the sexes is against nature, and would have terrible consequences for society if indulged.<sup>299</sup> The problem is framed in terms of the exploitation of women by the West:

Allah has not made man and woman identical, so it would be against nature to try to have total equality between a man and a woman.

That would destroy the social balance. Society would not prosper but would instead have insoluble problems such as broken marriages, children born outside marriage and the break-up of family life. These problems are already rife in western society. Schoolgirl pregnancies, an increase in abortions, divorce and many other problems have resulted from a permissive outlook and the so-called freedom of women championed by feminists.

Throughout history, men and women have never been treated the same. Islam has given women the right position and has not attempted to violate divine laws. Other religions and man-made systems have failed to define the exact and appropriate role of women. In the West, women have been reduced almost to a plaything of enjoyment and fancy. Women have tended to degrade themselves probably unwittingly in modern times for the sake of real or imaginary equality. They have become objects of exploitation by men and the slogans of liberty and equality have virtually reduced them to playful commodities. ... They have neither gained liberty nor achieved full equality; rather they have lost their natural place in the home.

The natural balance, fairness and mutuality have been disturbed. The outcome has been horrendous for social peace and stability. The natural peace at home cannot be restored unless the exploitation of women stops.

298. See Ed Husain, *The Islamist: Why I joined radical Islam in Britain, what I saw inside and why I left* (London, 2007), pp. 20-3.

299. For more on the Muslim Educational Trust, see page 183.

## Islamic Cultural Centre (Jaame Mosque – Central Mosque of Blackburn)

Address: Cumberland St, Blackburn, BB1 1JP  
Telephone: 01254 608 683  
Email: info@jaamemasjid.org  
Website: <http://www.jaamemasjid.org>  
Charity Commission Registration No.: n/a  
Local MP: Rt. Hon. Jack Straw (Labour)  
Local Authority: Blackburn with Darwen  
Borough Council  
Affiliations: LCM, MCB

Publisher: Azhar Academy Ltd  
Published: 1998  
Language: English

This compilation work explains in very simple language the major aspects of belief and practical implementation of belief in the everyday life of the believer.

In this passage, the reader is instructed that cross-dressing - which in this context presumably means jeans for women and long hair for men - is strictly prohibited. Women may not cut their hair short, and men may not shave their beards:

### Points of Interest

300. *Lancashire Evening Telegraph*, 22 August 2000, cited in 'British Muslims Monthly Survey for August 2000 Vol. VIII, No. 8', available at, <http://artsweb.bham.ac.uk/bmms/2000/08August00.asp>.

301. 'Madrasah T'aleemul Islaam', Jaame Masjid Central Mosque of Blackburn, available at, <http://www.jaamemasjid.org/madrasahaleemulislamm.html>.

302. *Lancashire Evening Telegraph*, 22 August 2000, cited in 'British Muslims Monthly Survey for August 2000 Vol. VIII, No. 8', available at, <http://artsweb.bham.ac.uk/bmms/2000/08August00.asp>.

303. 'Fazilatus Shaikh Imamul Haram Dr Abdur Rahman As Sudais visit 2002', Jaame Masjid Central Mosque of Blackburn, available at, <http://www.jaamemasjid.org/shaikhsudais2002.html>; 'Fazilatus Shaikh Imamul Haram Dr Abdur Rahman As Sudais visit 2004', Jaame Masjid Central Mosque of Blackburn, available at, <http://www.jaamemasjid.org/shaikhsudais2004.html>.

304. 'His Excellency Dr Abdullah Bin Abdul Mohsin Al Turki', Jaame Masjid Central Mosque of Blackburn, available at, <http://www.jaamemasjid.org/drturkiimagegallery.html>; 'Fazilatus Shaikh Imamul Haram Masjid E Nabawi (S.A.W) Dr Shaikh Abdul Mohsin Al Qasim visit in 2004', Jaame Masjid Central Mosque of Blackburn, available at, <http://www.jaamemasjid.org/imaofmadina.html>.

305. *Haram* - prohibited.

Blackburn's Jaame Mosque – the town's Central Mosque – was established in 1962 close to the town's Audley Range.<sup>300</sup> It is part of the Lancashire Council of Mosques.

Connected with the Mosque is the 'Madrasah T'aleemul Islaam', which aims to provide, 'the best Islamic education for our future generations'; its slogan is, 'working towards building a healthier Islamic environment'.<sup>301</sup>

In August 2000, the mosque played host to Sheikh Abdur-Rahman al-Sudais – Imam of the Ka'ba Mosque in Mecca (who later opened the East London Mosque's London Muslim Centre).<sup>302</sup> The Sheikh subsequently made repeat visits in both 2002 and 2004.<sup>303</sup> According to the mosque's website, other prominent visitors have included 'Abd Allah ibn 'Abd al-Muhsin al-Turki, Secretary-General of the Saudi-based Muslim World League (for more on this organisation, see page 26) and Sheikh Abdul Mohsin Al Qasim, the Imam of Medina mosque in Saudi Arabia.<sup>304</sup>

### Books found here included:

**19A. *Ta'leemul Haq: An Authentic Compilation of the Five Fundamentals of Islam***

Author: None Listed

... the Curse of Allah is upon such men who emulate (copy) women (in dress and appearance) and the Curse of Allah is on such women who emulate (copy) men (in dress and appearance).

Women should grow their hair long and plait them. To shave the head or to cut the hair short is forbidden for women.

The shaving of the beard is forbidden. The size of the beard should be at least a fist's length all round.

Elsewhere, this same volume provides a view on the 'proper' Muslim response to western banking systems - one that will effectively require the individual Muslim to decide between the secular and the Islamic system. Again, such an injunction carries serious implications for Muslim integration in western society:

All forms of this interest (whether bank loans, overdraft facilities, mortgages, hire purchase, fixed deposits to gain interest) is Haraam and a major sin.<sup>305</sup>

**19B. *Bahishti Zewar: Heavenly Ornaments – Complete Twelve Parts***

Author: Maulvi Ashraf Ali Thanvi

Publisher: Idara Isha'at-e-Diniyat (P) Ltd

Published: 2005  
Language: English

This book is a revised version of an English translation of a book originally written in Urdu by an important nineteenth and twentieth century Deobandi scholar, Maulvi Ashraf Ali Thanvi. The book is subtitled 'Why Islam and not other religions and ideologies' and comprises twelve parts of a 'complete book on Islam dealing with the noble life of the Holy Prophet, the tenets of Islam in their serial order, Muslim personal law, Islamic way of life, customs and traditions etc. in detail and in easy-to-understand language'. To this end, it covers most aspects of Islamic observance, including: duties such as prayer, fasting, and performing the pilgrimage; marriage and divorce; inheritance; and social behaviour.

The following passage reflects a common theme throughout much of the material covered here: the high anxiety over anything that might bring innovation (*bid'ah*) and therefore 'corruption' into the faith. Innovation is assumed to exist in numerous forms. The following passage taken from this work identifies three, relating to graves, unveiling, and listening to or playing musical instruments:

#### Bid'at (Heresy) and Bad Customs

The following acts are Bid'at:—

5. To organise and hold fairs on the graves of saints ... and to visit them by the women  
[...]
11. Appearing unveiled by women without bashfulness before in-laws and other cousins.  
[...]
12. To listen [to] music or play musical instruments ...

#### 19C. *Tas-heelul Akhlaaq Wal Aadaab*[*Morals and Manners Made Easy*], volume 5

Author: None Listed

Publisher: Jamiatul Ulama Taalimi Board  
Publisher: 1417 (1996)  
Language: English

This booklet – intended for children – explains, in a very simple way, basic conducts of behaviour – both personal and towards others. It is mainly based on the Qur'an and the Hadith.

Here, in this passage, it offers a perspective on what constitutes appropriate gender relations that is highly antithetical to the social norms of western society. According to the author, men and women cannot walk closely together, and a woman has to talk to men (if she is forced to) in a curt manner:

Men and women should walk apart. A man is prohibited to walk so that his shoulders brush against a strange woman. A man is forbidden to walk between two women.

Women should walk in public without attracting the attention of male strangers: they should be veiled before they step out of the house out of absolute necessity. They should not wear ornaments that produce a tinkling sound. They should avoid the use of perfumes before going out and they should tread softly.

[...]

If a woman has to talk to a man she should not talk sweetly or coquettishly but in a straightforward and curt manner, lest the man be led to harbour lustful thoughts.

#### 19D. *Tas-heelul Akhlaaq Wal Aadaab* [*Morals and Manners Made Easy*], volume 6

Author: None Listed  
Publisher: Jamiatul Ulama Taalimi Board  
Publisher: 1418 (1997)  
Language: English

This book, from the same series as above, also describes basic conducts of behaviour, drawing on the Qur'an and the Hadith. This volume is focused mainly on family ties.

In the following passage, the author decrees that only Muslim dress is to be worn.<sup>306</sup> For a man, even low trousers can be enough to send him to hell:

Men should wear their pants (lower garments) above the ankles.

[...]

Those men who wear their pants ... below their ankles will on the Day of Qiyamat,<sup>307</sup> have fire on their ankles and Allah Ta'ala shall not look at them with mercy.

[...]

Muslims should distinguish themselves in dress from other nations. They should not imitate non-Muslims in their dress or in any other way.

### **19E. *Tas-heelul Aqaa-id [Beliefs Made Easy] volume 7***

Author: None Listed

Publisher: Jamiatul Ulama Taalimi Board

Publisher: 1418 (1997)

Language: English

This basic textbook offers a series of short lessons (fourteen in all) on God, unbelief, prophethood, Muhammad, innovation, good deeds, sin and repentance, the Companions of the Prophet, the first four Caliphs, imitation (of unbelievers), and the signs of the Day of Judgement. The English text includes many Arabic words and phrases and it is worth remembering that this kind of book is aimed explicitly at children – something which makes its uncritical presentation of certain 'facts' all the more noteworthy.

The following passage shows an almost obsessive concern for the use of Arabic terms when English (the language of the

book) would have served better in terms of comprehension. More broadly, in all of the extracts from this text, it is worth noting the extremely poor quality of the English used here in a book meant to instruct young children:

Allah Ta'ala has bestowed a special and superior life upon Nabi (Sallallahu Alayhi Wa Sallam) granting him life in his Mubarak Qabr. His Mubarak body is protected from decomposition and this belief is termed 'Hayaatun Nabi['] (Sallallahu Alayhi Wa Sallam).

Children are warned against practices that are common to the popular Islam of South Asia, including Sufi practices:

Some examples of Bid'at [bid'a, heretical innovation] are:

- a) to observe such ceremonies and commemorations which have no sanction, nor have they been granted any status in the Shariah as well as regarding those who do not participate in these functions, as sinners.
- b) to build upon graves, to place domes and structures over or to unnecessarily raise the grave in excess of the Shar'ie [legal] requirement.
- c) to place decorations, lights and sheets over graves.
- d) to observe three days, seven days, and forty days ceremonies and feasting on the death of family members.

### **19F. *Tas-heelul Aqaa-id [Beliefs Made Easy] volume 8***

Author: None Listed

Publisher: Jamiatul Ulama Taalimi Board

Publisher: 1418 (1997)

Language: English

This basic textbook is made up of ten lessons on the following themes: baseless

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306. One problem with this condition, of course, is that there is no single 'Islamic style' of dress.

307. Day of Qiyamat – Day of Judgement.

interpretation; unbelief; things that make one an unbeliever; the Traditions; Sunni Islam; the essentials of different religions; innovation; matters in the celestial sphere (the Throne of God [*kursi*] etc.), creation and evolution (this section is Creationist and simplistic), and Qadyanism. All issues are introduced in brief, followed by worksheets. Again, as with the above text, this book is aimed at children and thus meant to carry an educative purpose.

In this passage, some practices of popular and Sufi Islam are condemned as baseless. Once more, as with the above text, the quality of the English leaves much to be desired:

[It is heretical] to claim that it is permissible to perform an act of worship for the pleasure of the creation as well [as God]. Example, some people believe it permissible to perform sajda [prostration] to saints and to the graves of saints, or to make Tawaaf around the grave of saints. Such acts of shirk have no sanction in the Shari'ah.

Here, the author outlines some of the

numerous ways in which someone can become an unbeliever:

To utter a kufr [unbelief] statement in jest, or to laugh at a joke made about Islam.

To act in accordance with a kufr practice such as wearing a cross, bowing down to, or standing respectfully before an idol.

To believe that all religions today are True, and are sufficient for salvation in the Hereafter.

Finally, after unbelief and the association of partners with God, the thing most hated in Islam is innovation (*bid'ah*). Among the things treated as innovation is:

Having love for non-Islamic customs. When people become involved in the false ways of non-Muslims, they then attempt to introduce these very customs into Islam by giving them as Deeni [religious] guise. Depending upon the influence of the kuffar amongst whom they are living, different types of innovation acts are introduced into Islam.

## Central Mosque of Rochdale (Markazi Jamia Masjid)

Address: Mere Street, Rochdale, OL11 1HU

Telephone: 01706 645 135

Email: n/a

Website: n/a

Charity Commission Registration No.: n/a

Local MP: Paul Rowen (Liberal Democrat)

Local Authority: Rochdale Metropolitan

Borough Council

Affiliations: unknown

### Points of Interest

The Markazi Jamia Masjid Central Mosque on Mere Street, Rochdale, was constructed only recently and utilises modern architectural design based on the model of the Al-Aqsa mosque in Jerusalem.<sup>308</sup>

In May 2007, the local MP, Paul Rowen, presented the Imam of Rochdale Central Mosque, Hafiz Ikram, with an award for 'Services to the Community' at the annual 'Rochdale Sport For All' awards.<sup>309</sup> At the event, Rowen and others detailed Ikram's services to young people over the past thirty years.<sup>310</sup>

### Books found here included:

#### 20A. *Al-mar'a wa kayd al-a'da* *[Women and their scheming enemies]*

Author: Abdullah bin Wakil al-Sheikh

Publisher: The Office of Da'wah in Britain

Published: 1412 (1991)

Language: Arabic

**This book was also found at Al-Manaar, London (see pages 31-57)**

This is a short pamphlet that aims to point out the two major issues through which, the author says, 'the enemies managed to operate to ruin the Islamic

Nation: belief and family'. The book is divided into two sections accordingly. The author begins by outlining the honours bestowed by Islam on women, as maidservants, daughters, wives, and beyond; in each instance, their rights are listed. In the second part he then proceeds to enumerate the many enemies bent on corrupting Muslim women. The signs of their treachery are made known, and include: magazines; the spread of deviant ideas; the breaking down of boundaries between Muslims and non-Muslims; calls for female emancipation; and the call for gender equality. The tract ends with a short, critical history of feminism.

The 'enemies of women' discussed here are said to include the Jews and Christians. With regards to the former, part of modern Muslim anti-Semitism is the belief that Jews lurk behind every sinister plot in the world, because they (as explained in the infamous forgery, *The Protocols of the Elders of Zion*) want to rule the world. This work draws heavily on such strains of thinking. Thus, Zionism is not treated as simply a Jewish nationalist movement, but as part of the wider Jewish plot, of which Freemasons and others are also part. The author actually quotes from *The Protocols*, and 'reveals' that the true nature of the Jewish plot lies in the spread of western notions of freedom and equality:

This was written in the First Protocol of the Elders of Zion:

In the past, we were the first of those who were calling for freedom, brotherhood, and equality. The ignorant ones everywhere started repeating such slogans without thinking or awareness. The call for freedom, equality, and brotherhood attracted many to join our ranks all over the world – with the help of our helpers

308. 'Heritage open days', *Rochdale News*, 17 September 2004, available online at, <http://www.rochdaleonline.co.uk/News/news.asp?ID=245>. Last accessed 10 July 2007.

309 'Sport For All annual awards day', *Rochdale News*, 17 May 2007, available online at, <http://www.rochdaleonline.co.uk/News/news.asp?ID=3382>. Last accessed 10 July 2007.

310. *Ibid.*



Central Mosque of Rochdale. © Greater Manchester Weekly News

– whole generations started to carry our banner with enthusiasm and great care.

In the Fourth Protocol: ‘The word freedom continuously bids society against all powers, even with the power of nature, and the power of God himself. Although freedom does not contain any harm – and it is found in many countries without disturbing the good life of a nation – if it was based upon religion, and on fearing God, on brotherhood between people which is stripped of the idea of equality which contradicts the laws of creation. These laws which stated the need for obedience, when the nation adopts them it will obey the religious men of God, and they will live happy and in peace. He will submit to the all caring hand which rules over all on

earth. Therefore we must empty the idea of God from the minds of the Christians (I say, and the Muslims too), and fill their minds with numbers and material desires.’

Finally (and unsurprisingly given the title of this volume) Jews are also viewed as the greatest enemies of women:

The enemies of women are also the enemies of men, there is no distinction. They are four types:

1. The Jews: They are of all people the keenest on corrupting humanity, and on destroying their beliefs and values. The reason why they work so hard to corrupt humanity is that they cannot see an existence for themselves except through the destruction of others, or corrupting them. That way they

will live like slaves for them as they say.

**20B. *Fatawa al-mar'a [Religious Edicts concerning Women]***

Authors: Muhammad ibn Salih ibn 'Uthaimin and 'Abd Allah ibn 'Abd al-Rahman al-Jibrin  
Publisher: The Office of Da'wah in Britain  
Published: n.d.  
Language: Arabic

This book, published by the Office of Da'wah in Britain, contains a variety of rulings relating to women's issues, from two senior Saudi clerics.<sup>311</sup> It demonstrates that for those who view all of western society as antithetical to living a truly 'Islamic' life, even the most minor aspects of that society are described as being beyond the pale.

In this passage, for instance, the cele-

bration of Mother's Day is deemed to cause offence:

Question: Every year people here celebrate Mother's Day on the 21st of March,<sup>312</sup> is this permissible or forbidden?

Answer: All the celebrations which are contrary to the legal celebrations are innovated celebrations which were not known by our righteous predecessors. It might be that its origin is with the non-Muslims, that would make it an imitation of the enemies of Allah along with it being an innovation ... therefore we want to say that regarding the Mother's Day celebration, it is not permissible to do anything in terms of celebrating the ceremonies of such occasion, like showing happiness, or giving gifts and the like.

311. For more on the Office of Da'wah in Britain see pages 182-183

312. The date has the additional connotation of being New Year's Day for Iranians and for members of the Baha'i religion.



## Yorkshire

### Markazi Jamiat Ahl-e-Hadith, Bradford

Address: 5 Camden Terrace, Bradford, BD8 7HX

Telephone: 01274 661 072

Email: info@mjah.org

Website: <http://mjah.org/>

Charity Commission Registration No.: 1017116

Local MP: Marsha Singh (Labour)

Local Authority: City of Bradford Metropolitan

District Council

Affiliations: MCB

Compiler: Muhammad bin Salih al- 'Uthaimin

Publisher: The Ministry of Islamic Affairs,

The Kingdom of Saudi Arabia

Published: 2003

Language: Urdu

**This book was also found at the Darul  
Islam Mosque, Bradford (see pages 146-7)**

According to this publication, issued by the Saudi Ministry of Islamic Affairs, even respecting other religions may be enough to render a Muslim open to a sentence of death:

### Points of Interest

Bradford's Markazi Jamiat Ahl-e-Hadith is the town's local branch of the broader Ahl-e-Hadith movement that is headquartered in Birmingham (see pages 107-109).

### Books found here included:

**21A. 'Aqidat ahl al-Sunna Wa-al-Jama'a [Belief of the Followers of the Prophetic Path]**

This is our belief, that any Muslim who recognises a religion besides the Islamic religion, for example Judaism, Christianity, etc. as reliable, creditable, or respectable, that Muslim is not a believer. He/she should ask for forgiveness (from Allah). If he/she repents that is better for him/her. Otherwise, based on this, that person will be considered to have left Islam. That person will be killed because they are guilty of accusing the Qur'an of falsehood.

## Darul Islam Mosque (Masjid Nimra), Bradford

Address: 9-10 Hanover Square, Bradford,  
BD1 3BX  
Telephone: 01274 733 439  
Email: n/a  
Website: n/a  
Charity Commission Registration No.: n/a  
Local MP: Marsha Singh (Labour)  
Local Authority: City of Bradford Metropolitan  
District Council  
Affiliations: MCB

### Points of Interest

The Darul Islam Mosque sits in the mostly-residential Hanover Square, in the Manningham area of Bradford. Since its founding it has maintained a low-profile and little is known about it.

### Books found here included:

#### 22A. *The Pillars of Islam and Iman [faith] and what every Muslim must know about his religion*

Author: Muhammad ibn Jamil Zino  
Translator: Dar-us-Salam Publications  
Publisher: Dar-us-Salam  
Published: 1996  
Language: English

This publication is an English translation of an Arabic book, which discusses the main pillars of Islam and belief: the concept of Unity, purification, prayers, charity, fasting, *hajj*, transactions, mutual relations, morals and manners. The book is said to be addressed to the common people, with its distinctive feature being its 'simplicity'.

Particular focus here is placed on the line between those who constitute 'believers' and those who are 'unbelievers'. As elsewhere, it is not simply a question of Muslims versus non-Muslims; rather, as

the following passage shows, the 'unbelievers' are taken to include those who do not follow a Wahhabite version of Islam – a definition which would incorporate many Muslims in the UK (mainly those from South Asia) who define themselves as Sufis and followers of one form or another of a more mystical style of Islam:

[The following is unbelief]: to claim that there are great saints [called *Qutb* in Sufi terminology, which literally means axes (of creation)] who have control over what happens in the universe, even if this claim is accompanied with the admissions that Allah, the Sovereign [sic] Lord exists. People who have this belief are in a worse condition than the idol worshippers before Islâm ...

4. Or the statements of some *Sufis* that Allah pervades in His creation ...

#### 22B. *'Aqidat ahl al-Sunna*

##### *Wa-al-Jama'a [Belief of the Followers of the Prophetic Path]*

Compiler: Muhammad bin Saleh al-'Uthaimin  
Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia  
Published: 2003  
Language: Urdu

**This book was also found at the Markazi Jamiat Ahl-e-Hadith Mosque, Bradford (see page 145)**

According to this publication, issued by the Saudi Ministry of Islamic Affairs, even respecting other religions may be enough to render a Muslim open to a sentence of death:

This is our belief, that any Muslim who recognises a religion besides the Islamic religion, for example Judaism, Christianity, etc. as reliable, creditable, or respectable, that Muslim is not a believer. He/she should ask for forgive-

ness (from Allah). If he/she repents that is better for him/her. Otherwise, based on this, that person will be con-

sidered to have left Islam. That person will be killed because they are guilty of accusing the Qur'an of falsehood.

## Edinburgh

### Islamic Centre of Edinburgh (ICET)

Address: 50 Potterow, Edinburgh, EH8 9BT  
Telephone: 0131 667 1777  
Email: info@icet.org.uk  
Website: <http://www.edmosque.com> or  
<http://www.discoverislam.com/col/htm/links/links.htm>  
Charity Commission Registration No.: SC029809  
Local MP: Rt. Hon. Gavin Strang (Labour)  
Local Authority: City of Edinburgh Council;  
Scottish Executive  
Affiliations: MCB, Kingdom of Saudi Arabia

### Points of Interest

The Islamic Centre of Edinburgh adjoins the city's King Fahd Mosque, which provides prayer facilities for some 1200 people and cost 'more than three million pounds' to build.<sup>313</sup> The mosque's own website notes that construction was plagued by a variety of problems, particularly 'financial difficulties'. These were only resolved with the support of King Fahd of Saudi Arabia who provided a contribution 'amounting to 90 percent of the total cost of the project'.<sup>314</sup> Moreover, since building work was completed, the mosque claims to have benefited from the 'unceasing patronage' of Prince (now King) Abdullah and Dr. 'Abd Allah ibn 'Abd al-Muhsin al-Turki, the current Secretary-General of the Muslim World League.<sup>315</sup>

The Mosque and Islamic Centre were opened in July 1998 in a ceremony presided over by Henry McLeish, then Minister of State at the Scottish Office.<sup>316</sup> Also present on that occasion were the Saudi Arabian Minister of State, Prince Abdul Aziz, the Saudi Ambassador, the then Secretary of State for Scotland, Donald Dewar and Eric Milligan, Lord Provost of Edinburgh.<sup>317</sup> News of the centre's opening was carried on the website of the Saudi Arabian embassy in the US.<sup>318</sup>

The opening of the Islamic Centre saw the issuing of several of the books under examination here (many of which were found at locations beyond Edinburgh). This would appear to indicate that this event was used to disseminate a wide range of material – much of which appears to have been printed at the mosque attached to the centre itself (several list Masjid Khadim al-Haramayn al-Sharifayn – the name of the Edinburgh mosque – as their distributor).

More recent visitors to the mosque and Islamic Centre have included the Rt. Hon. Jim Wallace who visited while still Deputy First Minister of Scotland and leader of the Scottish Liberal Democrats (prior to his resignation from both posts in 2005).<sup>319</sup>

### Material found here included:

#### 23A. *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-ma'iyya [Correct beliefs, what opposes them, along with the treatise of the Divine Presence]*

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz  
Publisher: The Ministry of Islamic Affairs,  
Kingdom of Saudi Arabia

This book claims to be, 'A Gift from the Servant of the Two Sanctuaries [King of Saudi Arabia] on the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold'.

Published: 1419 (1998)

Language: Arabic

This book was also found at al-Manaar (The Muslim Cultural Heritage Centre, London) (see pages 31-37); Birmingham Central Mosque (see pages 105-106); Markazi Jamiat Ahl-e-Hadith, Birmingham (see pages 107-109); and the Madinah Mosque, Oxford (see pages 150-153).

313. 'Planning the Mosque and the Centre and General Plans for the Site', Edinburgh Central Mosque, available at, <http://www.discoverislam.com/col/htm/about/planning.htm>. Last accessed 10 July 2007; 'Financing the Project', Edinburgh Central Mosque, available at, <http://www.discoverislam.com/col/htm/about/finance.htm>. Last accessed 10 July 2007.

314 'Financing the Project', Edinburgh Central Mosque, available at, <http://www.discoverislam.com/col/htm/about/finance.htm>. Last accessed 10 July 2007.

315 *Ibid.*

316 'McLeish speaks at opening of Edinburgh Mosque and Islamic Centre', The Scottish Office, 31 July 1998, available at, [http://www.scotland.gov.uk/news/releases98\\_2/pr1540.htm](http://www.scotland.gov.uk/news/releases98_2/pr1540.htm). Last accessed 10 July 2007.

317 'Official visits to the Edinburgh Central Mosque', Edinburgh Central Mosque, available at, <http://www.discoverislam.com/col/htm/gallery/Official%20visits/index.htm>. Last accessed 10 July 2007.

318 'Islamic center and mosque opened in Edinburgh, Scotland', Royal Embassy of Saudi Arabia, Washington D.C., 3 August 1998, available at, <http://www.saudiembassy.net/1998News/News/IsiDetail.asp?clndex=1511>. Last accessed 10 July 2007.

319 'Official visits to the Edinburgh Central Mosque', Edinburgh Central Mosque, available at, <http://www.discoverislam.com/col/htm/gallery/Official%20visits/index.htm>. Last accessed 10 July 2007.

This book, written by one of the leading Saudi scholars of his day, 'Abdul 'Aziz bin 'Abdullah bin Baz (d. 1999), stands as a statement of Wahhabite belief. It is essentially a theological treatise on belief and faith, in which the distinction between the true believer and the non-believer is clarified. Ten matters (*nawaqid*) that invalidate one's faith are listed within its pages.

The book opens with a discourse on correct belief, which is said to come through faith in God, his angels, his books, his prophets, the Day of Judgement, and fate. The author then examines the following themes: the *shabada* (the profession of faith); God as the Creator; God's names and attributes; belief in angels; belief in the prophets; belief in the finality of Muhammad (as the last prophet); belief in the Last Day; and belief in fate. Faith in God is said to involve love for Muslims and hatred of unbelievers. The Sunnis are held up as 'the Saved Sect'. Marxism is described as a dangerous falsehood. The author also condemns Sufism alongside long extinct Muslim sects like the Jahmiyya and Mu'tazila. Stress is laid on the need to worship God alone, and on the means available for defeating the enemies of Islam.

In the following passage, the author declares that by obeying human laws, over and above God's injunctions, a Muslim becomes an apostate and therefore liable to the death penalty:

... The scholars have mentioned that a person may become apostate for many reasons which can nullify his faith. These reasons would make someone's blood permissible to spill [to be killed for apostasy] and his wealth permissible to be usurped, because he is no longer a Muslim. We will mention some of the worst and the most prevalent causes for turning someone into an apostate

[...]

4. Whoever believes that the guidance brought by someone other than the

Prophet (pbuh)<sup>320</sup>, is better than his guidance; or that the laws of someone else is better than his laws ... is an unbeliever.

[...]

9. Whoever believes that some people have the right not to follow the law of Muhammad (pbuh).

The author provides a list of things that can nullify someone's faith. He ends with the following, ruling out any acceptance of secular legal systems:

Among those who belong in section four (above) are those who believe that the statutes and laws which the masses (the people) enact are better than the legal system of Islam, or that the Islamic system does not fit readily within the twentieth century, or that it causes divisions among the Muslims, or that it is confined to the relationship between a man and his Lord without playing any part in other aspects of his life. In section four too you will find those who think that enforcement of God's decree in cutting off the hand of the thief or stoning the proven adulterer does not suit the present age. In the same category we also find those who believe it is permitted to judge by something other than the law of God, whether in everyday matters or crimes or anything else, even if they do not think that doing so is better than judging according to the shari'ah. This is because they have thus made permissible what God has forbidden in all things; and anyone who permits what God has forbidden, of what is known of the religion by necessity, such as fornication and drinking alcohol and usury, and judging by anything but God's law – such a person is an unbeliever by the general agreement of all Muslims.

320. Pbh is an abbreviation of the English formula 'Peace be upon him', the standard form appended to Muhammad's name.

## Southern England

### Madinah Mosque (The 'Stanley Road Mosque'), Oxford

Address: 2 Stanley Road, Oxford OX4 1G

Telephone: 01865 243 142

Email: n/a

Website: n/a

Charity Commission Registration No.: n/a

Local MP: Rt. Hon Andrew Smith (Labour)

Local Authority: Oxfordshire County Council; Oxford

City Council

Affiliations: Unknown

#### Points of Interest

The 'Stanley Road Mosque' was founded in Oxford in 1984.<sup>321</sup> Attached to Oxford's Madinah Mosque is the Muslim Welfare House. Since 2001, the mosque has been one of six 'incident reporting centres' set up by the police to report racist attacks.<sup>322</sup> In May 2005, the *Oxford Mail* reported the outcome of a seven year internal dispute over who should control and run the mosque.<sup>323</sup>

#### Material found here included:

#### 24A. *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-ma'iyya [Correct beliefs, what opposes them, along with the treatise of the Divine Presence]*

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia

This book claims to be, 'A Gift from the Servant of the Two Sanctuaries [King of Saudi Arabia] on the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold'

Published: 1419 (1998)

Language: Arabic

This book was also found at Al-Manaar (The Muslim Cultural Heritage Centre, London) (see pages 31-37); the Islamic Centre of Edinburgh (see pages 148-149); Birmingham Central Mosque (see pages 102-106); and Markazi Jamiat Ahl-e-Hadith, Birmingham (see pages 107-109).

This book, written by one of the leading Saudi scholars of his day, 'Abdul 'Aziz bin 'Abdullah bin Baz (d. 1999), stands as a statement of Wahhabite belief. It is essentially a theological treatise on belief and faith, in which the distinction between the true believer and the non-believer is clarified. Ten matters (*nawaqid*) that invalidate one's faith are listed within its pages.

The book opens with a discourse on correct belief, which is said to come through faith in God, his angels, his books, his prophets, the Day of Judgement, and fate. The author then examines the following themes: the *shahada* (the profession of faith); God as the Creator; God's names and attributes; belief in angels; belief in the prophets; belief in the finality of Muhammad (as the last prophet); belief in the Last Day; and belief in fate. Faith in God is said to involve love for Muslims and hatred of unbelievers. The Sunnis are held up as 'the Saved Sect'. Marxism is described as a dangerous falsehood. The author also condemns Sufism alongside long extinct Muslim sects like the Jahmiyya and Mu'tazila. Stress is laid on the need to worship God alone, and on the means available for defeating the enemies of Islam.

In the following passage, the author declares that by obeying human laws, over and above God's injunctions, a Muslim becomes an apostate and therefore liable to the death penalty:

... The scholars have mentioned that a person may become apostate for many

321. 'Worshippers suffer split', *Oxford Mail*, 9 July 2004.

322. 'Six racial incident centres set up in city', *Oxford Mail*, 9 October 2001.

323. 'Mosque Court battle ends', *Oxford Mail*, 9 May 2005.

reasons which can nullify his faith. These reasons would make someone's blood permissible to spill [to be killed for apostasy] and his wealth permissible to be usurped, because he is no longer a Muslim. We will mention some of the worst and the most prevalent causes for turning someone into an apostate

[...]

4. Whoever believes that the guidance brought by someone other than the Prophet (pbuh)<sup>324</sup>, is better than his guidance; or that the laws of someone else is better than his laws ... is an unbeliever.

[...]

9. Whoever believes that some people have the right not to follow the law of Muhammad (pbuh).

The author provides a list of things that can nullify someone's faith. He ends with the following, ruling out any acceptance of secular legal systems:

Among those who belong in section four (above) are those who believe that the statutes and laws which the masses (the people) enact are better than the legal system of Islam, or that the Islamic system does not fit readily within the twentieth century, or that it causes divisions among the Muslims, or that it is confined to the relationship between a man and his Lord without playing any part in other aspects of his life. In section four too you will find those who think that enforcement of God's decree in cutting off the hand of the thief or stoning the proven adulterer does not suit the present age. In the same category we also find those who believe it is permitted to judge by something other than the law of God, whether in everyday matters or crimes or anything else, even if they do not think that doing so is better than judging according to the shari'ah. This is

because they have thus made permissible what God has forbidden in all things; and anyone who permits what God has forbidden, of what is known of the religion by necessity, such as fornication and drinking alcohol and usury, and judging by anything but God's law – such a person is an unbeliever by the general agreement of all Muslims.

#### **24B. *Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]***

Author: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs,  
The Kingdom Saudi Arabia

Published: 1419 (1998)

Language: Arabic

**This book was also found at Birmingham Central Mosque (see pages 102-106); the Salafi Mosque, Birmingham (see pages 110-117)**

In this volume, published by the Saudi Ministry of Islamic Affairs, the carefully delineated gender roles for the separate sexes are outlined. The author, Saleh Bin al-Fouzan, is a member of the Saudi Council of Senior Religious Clerics, the Fiqh Committee of the Muslim World League, the Permanent Committee of Jurists, and the Committee for the Supervision of Missionaries, and the Permanent Committee for Islamic Research and Fatwas.

Here he provides an exposition on the various laws relating to women including: the place of women in Islam; how to treat one's hair and eyebrows; teeth (there should be no gaps); tattooing (which is forbidden); and menstruation and childbirth (including prohibitions on facing Mecca or touching the Qur'an during these periods, because of ritual 'uncleanliness'). In addition, there are injunctions on: clothing and veiling; rules affecting a

324. Pbih is an abbreviation of the English formula 'Peace be upon him', replacing the Arabic *Sala'llah 'alayhi wa sallam*, 'May God bless him and give him peace'.

woman's prayers; the preparation of dead women for burial; fasting; performing pilgrimage (*hajj* and *'umra*); marriage (the ethos being that a woman's work is in the house); the obedience of a wife to her husband (which is deemed compulsory and she is forbidden from rebelling); divorce; widowhood; and laws that protect a woman's honour.

As the following passage reflects, al-Fouzan believes there are to be clear limits to what a woman can do, which emphasise that her position, first and foremost, should be in the home:

We do not forbid a woman to do things outside her house, provided this is in conformity with the following rules:

1. She must have a need to do these things (or society must need them to be done), provided no man can be found to do them.
2. This must be done after she has completed her housework, which is her basic work.
3. This work must stay within her limitations, such as teaching women, or doctoring or sick-nursing women, and (must take place) in segregation from men.
4. Thus, there is no prohibition – indeed it is a duty for women – to teach their religion, and there is no prohibition on her teaching those matters of her religion for which she has a need. The teaching must be done among women. There is no harm in her attending classes at the mosque or somewhere similar, but she must stay hidden and be kept away from men.

Elsewhere, al-Fouzan reserves considerable antipathy for women who decide to take up any work outside the home; and if she should succeed in attaining employment,

it is clear that a large range of occupations are forbidden:

Those Muslims who have a sickness in their hearts, they want the woman to be cheap merchandise, in the marketplace of the people of lowly desires and satanic tendencies, to be uncovered merchandise in front of their eyes, where they can enjoy her beauty or even do with her what is worse.

That is why they wish that she left the house to join the men, to be with them side by side in their jobs; to serve men as a nurse in the hospital, as a flight attendant, as a student, as a teacher in a co-ed school, as an actress in the theatre, or as a singer and announcer in the different media outlets, unveiled and seductive through her voice and appearance. The pornographic magazines are using the pictures of seductive naked girls, as a means to sell and promote their magazines. Some merchants and factories also use these pictures to sell their merchandise; they put these pictures on their merchandise and products.

Because of this false way of doing things, the woman quits her real job in the house. She forces her husband to hire foreign servants to raise their children, and organise their home affairs, which causes lots of problems and brings great evil.

Beyond this, al-Fouzan emphasises that women are forbidden from driving in a car with a man (as in a taxi) or attending a male doctor:

A woman riding in a car with a man unchaperoned is an obvious blameworthy act... It entails many corruptions which cannot be taken lightly. A man



who accepts his women to do this is not a real man and his faith is weak.

[...]

Some women and some of their guardians take the matter of women visiting male doctors lightly; they use the excuse of their need for treatment. This is a grave sin, and a great danger ...

In addition, the following ruling declares that listening to singing can turn women into prostitutes. Here, what amounts to an obsession with music solely as a path to 'homosexuality and fornication' acts as a bar to Muslims taking a fuller part in one

of the most important aspects of western civilisation:

... listening to music, singing and forbidden instruments which distract the heart from the Qurán and makes it [the heart] intent on deviation and disobedience ... it is a recipe for homosexuality and fornication. Through it the lover gets his utmost desire (sexual intercourse) from his beloved ... As for women who listen to music, it is of the greatest forbidden acts, and most corrupting of religion ... how many women became prostitutes because they listened to singing.

## Muslim Education Centre (MEC), High Wycombe

Address: Muslim Education Centre, Totteridge  
Drive, High Wycombe HP13 6UH  
Telephone: 01494 522 786  
Email: afridi45@otmail.com  
Website: n/a  
Charity Commission Registration No.: 1076268  
Local MP: Paul Goodman MP (Conservative)  
Local Authority: Buckinghamshire County  
Council, Wycombe District Council  
Affiliations: Unknown

### Points of Interest

The Muslim Education Centre (MEC) in High Wycombe is run by the Markaz ud-Dawah, which registered with the charity commission in 1999.<sup>325</sup>

Elsewhere, this is described as the home of the 'Wycombe Deoband Mission'.<sup>326</sup> And there are clear links between the MEC and the Deobandi movement. The Centre has previously played host to lectures from, amongst others, Sheikh Mawlana Hafiz Hasan Ali, a Deobandi cleric based at Dewsbury's Darul Uloom seminary.<sup>327</sup>

In August 2006, it was reported that five men arrested in connection with the alleged airline plot were believed to have worshipped at the Muslim Education Centre.<sup>328</sup> In response to those arrests, the Centre put its name to a statement (along with several other organisations) that was released in the name of the Muslim community in the area. It condemned any illegal acts that had been committed and stressed that 'the Muslim community is an integral part of British society and the actions of a few, should not be allowed to jeopardise this'.<sup>329</sup>

Furthermore, the local MP, Paul Goodman, stated at the time, 'I've been to the centre twice by invitation. My experience of it has been positive. When I last went, children were specifically being instructed in relation to growing up as good British citizens'.<sup>330</sup>

### Material found here included

#### 25A. *Women Who Deserve to Go to Hell*

Author: Mansur Abu'l Hakim  
Publisher: Darul-Ishaat  
Published: 2004  
Language: English

**This book was also found at the East London Mosque (see pages 38-50).**

This short study, published by the Karachi based Darul-Ishaat publishing house, is available in the UK from the Azhar Academy Ltd book suppliers. It is an English translation of an eschatological book in Arabic and deals with different kinds of conduct that are said to lead women to hell. The book is dedicated to every Muslim woman and is divided into three chapters. Chapter one explains that most of the inhabitants of hell are women, and gives details of their types (see below). Chapter two is a Dante's *Inferno* style tour of hell and its inmates. Chapter three recounts the fate of 'historical' women who went to hell, such as Noah's wife, Lot's wife, Umm Jamil (a pagan woman of the Prophet's time), Salome and Herodias ('Salume and Hirodiya'). The book claims its purpose is to awaken women to reality, serving as a 'guiding light in this difficult hour of trial and during the great signs of the Last Hour, that we have observed with our eyes', so they may be 'cautions [sic] and not misled by mischievous promise of a liberated life'.

In this kind of literature, stereotypes of women and female behaviour abound. A well-known Prophetic Tradition (Hadith) says: 'I looked at Hell and saw that the majority of its inhabitants were women'. The author relates this here as an illustration of female deficiency:

The Prophet found that most of its [hell's] dwellers are women. He said to an assembly of women, 'Accustom

325. 'Markaz ud-Dawah', Extract from the Central Register of Charities, available at, <http://www.charity-commission.gov.uk/registered-charities/showcharity.asp?rem-char=&chyno=1076268>.

326. 'Sala@m - The Muslim portal for jobs, shopping, notices, news, education, knowledge', available at, <http://www.salaam.co.uk/mosques/search-mosque.php?orgcode=10612>.

327. See, for instance, 'Judgement Day', Muslim Eye - UK Islamic Events & Notices, available at, <http://www.muslim-eye.net/islamic-events-080705.htm>;

328. Dominic Kennedy & Hannah Devlin, 'Disbelief and shame in community of divided faith', *The Times*, 19 August 2006, available at, <http://www.timesonline.co.uk/tol/news/uk/article613756.ece>.

329. 'Statement of High Wycombe Muslims', Wycombe Islamic Society, 10 August 2006, available at, <http://www.wise-web.org/wise/pdf/STATEMENTOFHIGHWYCOMBEMUSLIMS.pdf?PHPSESSID=264ce5253dfb71dcdaac7a213472fed7>.

330. Sitala Peek, 'MP defends Muslim centre against extremism claims', *This is Local London*, 31 August 2006.

yourselves to give charity even if you have to give your jewellery because you outnumber men in Hell. You curse too much and show ingratitude to your husband. And I have not seen anyone as deficient in religion and in intelligence as women yet they gain an upparhand [sic] over men.

Furthermore, the women in hell are said to fall into several categories, as follows:

#### Some Kinds of Women Who Will Go to Hell

##### 1. The Grumbler

... the woman who complains against her husband every now and then is one of Hell.

[...]

##### 2. The Woman Who Adorns Herself

[...]

##### 3. The Woman Who Apes Men, Tattoos, Cuts Hair Short and Alters Nature.

[...]

##### 4. Women Who Kill Animals and Birds

There are women who are careless in looking after pets. They neither feed them nor allow them to look for their food themselves.

Elsewhere, the feminist movement is derided, with the author explaining that it was the creation of Jews and Christians in order to lead Muslim women astray:

In the beginning of the twentieth century, a movement for the freedom of women was launched with the basic objective of driving women towards aberrant ways. This was patronised by Jews and Christians who made known that their ambition was to lead astray the aliens [sic] who were very devoted to their religion so that they keep away from their religion and feel shy to describe its salient features. They

boasted that they had converted many to atheism.

As to how women can avoid hell, the book contains various prescriptions that they must follow if they are to save themselves. Foremost among these is the demand that women should veil themselves. Not veiling properly is said to negate the value of all the other good deeds of Islam – and to endanger both the woman concerned and her male ‘guardian’:

[Women who uncover some portions of their bodies and cover others...]

This kind of woman lays claim to piety though she neglects the veil. We read in the foregoing Hadith that neglect of the veil effaces [sic] the advantage of pious deeds like fasting, prayer, Hajj, Umrah,<sup>331</sup> *zikr*<sup>332</sup> and others. In fact, the guardian of a woman who does not cover her body is also a flesh-pedlar [sic] who will not be admitted to Paradise on whose gates will be inscribed, ‘Cuckolds are disallowed entry.’ A cuckold is one who does not insist on modesty of his wife. What can be more immodest for a man than to let his wife move about unveiled?

Just as not veiling cancels out all pious acts, disobedience to one’s husband has the same effect:

If a woman obeys her husband, offers *salah*<sup>333</sup> five times a day, keeps fast in Ramadan, observes what Allah has enjoyed and forbidden then by Allah’s will she will enter paradise.

On the other hand, she who is disobedient to her husband will enter Hell even if she is careful about *salah*, fasting, and other duties to Allah. A woman’s entry into Paradise is dependent on her husband’s pleasure.

331. The ‘*umra* is a lesser pilgrimage to Mecca, distinct from the *hajj*.

332. *Zikr* (more correctly, *dhikr*) is remembrance of God through chanting and reciting.

333. i.e. the obligatory prayer to be said and performed five times a day.

### 25B. *Twenty Lessons for Muslim Women*

Compiler: Maulana Muhammad Aashiq Elahi

Publisher: Private Publisher, Karachi

Published: 2000

Language: English

This is a short, but very detailed assortment of teachings and rulings. It is part of a series that aims to provide 'teaching for women' in the hope that it will 'help to uplift the know how of the basic requirements of the religion'. Divided into 24 chapters, subjects include: prayer; supererogatory prayers; alms-tax (*zakat*) with detailed rulings on how many grams of gold or silver are payable under which circumstances; the *hajj* pilgrimage; the fast of Ramadan; retreats (*i'tikaf*); learning and teaching Islam; a list of 45 books found to be useful for this last purpose; rearing and educating children; remembrance of God; human rights; public service; rights of and obedience to parents; the rights of husbands; the rights of neighbours; sincerity of intention; control of speech (lies, tale-bearing, singing, back-biting all are forbidden); lawful food; dress and ornaments (including the 'different aspects of being naked though fully dressed'); the veil; injunctions that women should not see men ('even a blind person'); that women should remain in the house; on the reformation of society (through avoidance of short stories, novels, radio, TV, theatres, and cinemas); enjoining the right and forbidding the wrong.

In this excerpt, the author emphasises that a woman should stay in the house:

*Women should remain in the house:*  
The Prophet has said: 'A woman should be kept behind the curtains, if she comes out of it, the Satan follows her.' This Hadith indicates that women should be kept away from men. The Satan keeps misleading them.

And while there, a woman's top priority is to be keeping her husband happy:

The Prophet said: 'You [women] curse a lot and are not obliging to your husbands.['] In another Tradition the Prophet commanded that a woman is mostly ungrateful even if her husband has been gentle for a long time and disregards him for trivial displeasure. The Prophet also said: 'Allah will not look towards a woman (due to His anger) who is ungrateful to her husband, although she is dependent on him.[']

Some women curse a lot, often use abusive language to others, has [sic] ill feelings for others as if Allah wishes to seek her advice.<sup>334</sup>

In terms of dress, meanwhile, the author asserts that Muslim women should not wear the dress of unbelievers, or adopt the Hindu style of wearing a sari:

Further the Muslim women of the present age imitate infidel women and the dress which these ladies (Christians, Hindus etc.) wear. Remember, to wear the dress of aliens is a grave sin.... If a sari (hindu dress) is worn it should be long enough and the allied clothes should also be such that no part of the body is bare. These days the style of wearing Sari is such that a woman's bare back and a portion of the stomach can vividly be seen. This is a vice and even your brother or father should not see these parts of the body.

On another subject, it is apparently not enough to condemn listening to secular music. Even listening to recordings of Qur'an recitation is 'an insult':

If one has a Radio, listen [to] the News or Religious programmes. Avoid listen-

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334. The meaning of this last phrase is unclear, due to the poor quality of the English.

ing to music and other rubbish relayed to corrupt the society....Two or three decades ago there used to be an appliance which was known as Gramophone on which Records were played. The Records were mostly of music or of the Recitation of Qur'an. To listen to such Records of recitation is an insult of the Holy Book.

The musical heritage of Muslims from a Sufi or related background is likewise condemned:

The kind Prophet has said: 'that I have been sent by Allah as merciful and a Reformer of all the worlds and Allah has ordered me to destroy all the musical Instruments, the Cross (respected by Christians) and the roots of illiteracy. Alas, the claimants of love for the Prophet have engaged themselves vehemently with music. Surprisingly they listen [to] the praise of the Prophet through couplets on musical instruments. The musical instruments which the Prophet came to destroy are used for his praise.

### **25C. Islam: the choice of thinking women**

Author: Ismail Adam Patel

Publisher: Ta Ha Publishers, London

Published: 1997

Language: English

The author of this volume is a member of the British Muslim Initiative (BMI). The book aims to 'clarify what is arguably the most frequently discussed aspect of my faith: the position of women in Islam'. It seeks to provide a 'positive understanding of why women are embracing Islam in increasing numbers', and claims that out of every ten 'new' Muslims, seven are women.

The book is divided into four chapters. It starts by offering a 'cross-cultural perspective' that goes from ancient Greece to

Britain. This is followed by a chapter on the social position of 'Western Women' today, in the course of which consideration is only given to negative issues, including abortion, rape, marriage, divorce, single parents, health problems, alcoholism, smoking, and pornography. Chapter 3 takes up the subject of Muslim women, covering the 'spiritual equality' of the sexes under Islam, as well as Islamic marriage, motherhood, polygamy, divorce, modesty, and economics. The last chapter is a critical but quite well-informed survey of the feminist movement, based on western studies and it covers Marxist, liberal, and radical forms of feminism, sexual liberation and 'the Tyranny of Beauty' (citing Naomi Wolf). In addition, there is a bibliography and a glossary.

In the following passage, the author outlines strict regulations governing men and women:

The free mixing of men and women from the time they become sexually aware to the time they are no longer sexually active is prohibited. On the face of it, this may appear rather harsh, but if we examine the effects of unrestricted contact between the sexes, the person who is blessed with understanding and insight will soon see the wisdom behind this restriction. Today, in the Western world, every type of crime that results from free mixing of the sexes is on the increase.

Elsewhere, the total covering of women is taken to confer dignity and independence on them:

The main aim of hijab [total covering of a woman] is to restrain individuals of the opposite sex from being unduly attracted to one another. However, hijab has numerous secondary advantages that bring benefits to women. It gives women their own

identity and their own sphere, which exists parallel to that of men. Women are thus freed from the strain of Western-style social pressure in which women are expected to look impeccable and sexually attractive at all times, and they are relieved of the 'necessity' of spending large amounts of time and money in visiting beauty parlours and applying chemicals, lotions, potions and scents to their bodies for the purposes of gratifying men. Above all, it allows Muslim women to have an identity, an ability to express their personality and intellect of their own, independently of men's whims and desires.

### 25D. *Contemporary Fatawa*

Author: Justice Mufti Muhammad Taqi Usmani  
Publisher: Azhar Academy, London  
Published: 1999  
Language: English

This is a lengthy collection of contemporary fatwas, in which the author responds to questions on various aspects of shari'ah. Part of these were posed by readers of the English language monthly journal, *Albalagh International*, which is produced by the Darul Uloom in Karachi. The author, Justice Usmani, previously sat for 20 years as a shari'ah judge in Pakistan's Supreme Court and is one of the most prominent Deobandi clerics.<sup>335</sup> The book is introduced by M. S. Omar, writing on 'The Islamic Message' and the 'Principles of Fatwa'. There then follow eight chapters giving religious rulings on a vast range of subjects. These include: obligatory prayer; alms-tax; fasting; the *hajj* and '*umra* pilgrimages; family law; economics; inheritance and religious endowments (*waqf*, pl. *awqaf*); the duties of women; banking; conversion, translating the Qur'an, jihad; and martyrdom.

335. He was the focus of much of the recent research done by *The Times* into the activities of the Deobandi movement in the UK. See, for instance, Andrew Norfolk, 'Our followers 'must live in peace until strong enough to wage jihad'', *The Times*, 8 September 2007.

The following passage comes from a discussion about the nature of jihad and martyrdom:

Q. We hear a lot of talk about Jihad these days, like the Afghanistan Jihad, the Kashmir Jihad. Then, we have the proliferation of shaheeds [martyrs] in our society with political parties and activist groups claiming shahadah [martyrdom] for those dead from among their ranks. All this is very confusing. We seem to have lost the yard-stick which could help us distinguish between Jihad or bilateral hostility, shahadah or natural or crime-oriented death and straight self-ruination. Please help us with your advice.

A. The first subject requires a larger frame of discussion where we have to determine what becomes *Jihad*, and when, and what conditions are binding therein.... As for *Shahadah*, the rule is that one who lays down his life fighting in the way of Allah is *Shaheed*.

As for the 'proper' behaviour for women, the author draws on familiar restrictive themes that have appeared elsewhere in this report. For instance, women may not shake hands with male strangers:

Q. Muslim women living in Western countries have to shake hands with male strangers who sometimes visit their offices or schools. Similarly there are occasions when Muslim men get into no-go situation when they have to shake hands with female strangers. In the event of a refusal to do so, the likelihood of harm coming from them is not that remote. Does the Shari'ah of Islam permit a handshake in this situation?

A. Women shaking hands with male strangers and men shaking hands with

female strangers is not permissible under any circumstances. This position is fully supported by clear statements in the noble *Ahadith* and all jurists concur on this being impermissible.

And a woman may not travel alone, even if she has a serious, or important reason for doing so:

Q. Many Muslim women travel to distant countries for education or employment. They neither have a legal Mahram<sup>336</sup> with them nor do they have female acquaintance on the trip. What is the ruling of the Shari'ah under this situation? Is it permissible for them to travel alone?

A.... there is a report... that the Holy Prophet said:

'Let no woman travel for more than three days (being the equivalent of 48 miles in accordance with legally covered distance) unless her husband or her Mahram is with her.'

In the *hadith* quoted above, women have been clearly forbidden from travelling alone. The majority of jurists have based their arguments on this very *hadith* when they ruled that travelling without a legally recognised Mahram is not permissible even when intending to perform the obligation of Hajj. Compared to this, education and employment are objectives not that crucial, for Muslim women have not been obligated to fulfil such needs. This is because the Shari'ah of Islam itself place the responsibility of a woman's total maintenance on her father before her marriage, and on her husband after the marriage, and has not allowed women to leave the house without some urgent or pressing need. Therefore, this mode of travelling for education and employ-

ment without a Mahram is not permissible.

## 25E. *Aqaaidul Islam [Beliefs in Islam]*

Author: Moulana Idris Khandelvi

Publisher: None listed

Published: 2001

Language: English

This book offers a straightforward run-through of 'the original [beliefs] of the Ahle Sunnat Wal Jamaat', aiming to fight that which is 'fabricated' and 'fallacious' in the present era. The author is a Deobandi cleric from Pakistan, who was at the Darul Uloom in Karachi for many years. He is also a descendant of Maulana Muhammad Ilyas Khandelvi, the man who established the Tablighi Jamaat movement. Here, the author outlines what he understands to be the basic beliefs, covering God, prophethood, angels, heavenly books, the Day of Judgement, the Hereafter, the Companions of the Prophet, faith, Islam, unbelief, the Caliphate, and Islamic government.

As the following passage illustrates, the author lays the basis for the overthrow of a government not deemed sufficiently Islamic. Furthermore, democratic governments are singled out as un-Islamic:

For a government to be classified as an Islamic government, this condition is added that it must openly profess and proclaim that it Mazhab [religion] is Islaam.<sup>337</sup> It is not not sufficient to be regarded as a Muslim country if the ruler is a Muslim. The mazhab (rules of the government)<sup>338</sup> of that country must be declared Islaamic. Until the government does not declare that it is Islaamic, i.e. it rules in accordance to the Laws of the Shari'ah, then such a government is not classified as an Islaamic government.

Like nowadays, we have the glut of national, democratic, etc. govern-

336. A *mahram* is a man who cannot marry a woman (her father, brothers or sons) and is, therefore, not considered a sexual risk to her.

337. The use of double aa, ee, oo etc. is typical of Salafi publications.

338. An unusual definition of *mazhab* (*madhhab*). The term is mainly used for the four main law schools of Sunni Islam and the main schools of Shia Islam.

ments. Such governments are not Islaamic governments. Those governments that do not give preference to the Law of Allaah Ta'la [God the Exalted] and they say they are a government for the people by the people (National governments, etc.), such governments are not Islaamic governments, but they are rather governments of kufr [unbelief].

The Khalifah [Caliph] of Islam is the deputy of Nabi Muhammad [the Prophet Muhammad]... As the deputy of Nabi-e-Kareem [the Noble Prophet], he is supposed to rule strictly according to the Shari'ah. If any country professes by tongue only that they are a Muslim country, but they consult with irreligious people and implement such laws and statutes that are against the Qur'an, Sunnat [Sunna] and the Ijma [consensus] of the Ummat [Muslim community], then such a government is a government of hypocrisy. The leaders of such governments are very akin to the kuffaar [unbelievers]...

Such leadership is poisonous to the [religion] of Islaam. It is Fardh [*fard*: a duty], according to the Shari'ah and rational reasoning, to vehemently oppose and thwart such a government, provided one has the surety a good possibility to establish another proper Islaamic government after the removal of the deviant one.

### **25F. Islam and Modernism**

Author: Justice Muhammad Taqi Usmani

Publisher: Darul-Ishaat, Karachi

Published: 1995

Language: English

This is another book by the prominent Deobandi cleric, Justice Muhammad Taqi Usmani. This volume covers a variety of topics: Islam and modernity; Islam and the Industrial Revolution (Islam is held to be

the only religion adaptable to modern ideas); a critique of the (progressive) Pakistan Institute of Islamic Research (then headed by the liberal academic Fazlur Rahman); a critique of new interpretations of Islam; a further attack on modernists (including those who tried to take the task of Qur'an and Hadith interpretation out of the monopoly of the Muslim religious scholars); science and Islam; and space exploration (money would be better spent on curing problems on earth). The book ends with a discourse on aggressive and defensive jihad (both deemed to be permissible today).

Realisation of the dual nature of modernity results less in a rejection of its more brutal effects than its moral outrages. These are not always well understood. The benefits of modernity are understood in material terms (and are deemed acceptable), but there is little understanding of the real nature of Enlightenment values and progress in areas like human rights, democracy, women's rights, and other less material benefits.

However, in its own sphere it remains a reality that whereas modernity has elevated man's material status to great heights, given him newer inventions and provided him with better means of comfort and ease in life, it has, at the same time, caused man to suffer from many depravities and led him to many disastrous ends. It is due to the same modernity that human history is full of Pharaohs and Shiddads<sup>339</sup> who were not contented with any limit of power and authority. Their lust for authority took them to the extent of claiming deification to them [sic]. The same modernity gave birth to Hitler and Massolini [sic] whose ever increasing urge for ever expanding territorial boundaries demanded a new piece of land every day. It is the same modernity that has engulfed the whole world in

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339. Shiddad or Shaddad was the king of the city 'Iram of the Pillars', mentioned in the Qur'an. His adventures are recounted in the *Thousand and One Nights*.



the tornado of nudity and obscenity, and has provided an excuse for fornication, and more so it has led, under thunder claps to the passage of a bill in the British House of Commons to legalise homosexuality. It is in the shadow of the same modernity that Western women are openly displaying banners on the street demanding legalisation of abortion. And it is the same modernity which is providing argument for justifying marriage with true sister, daughters and other blood relations.<sup>340</sup>

Despite his seeming moderation, the same author has a positive view of jihad in the modern age. The following passages are from a correspondence with Sayyid Badr al-Salam, living in Jeddah. The first section is from Badr al-Salam's letter:

... my view is that the real job of Muslims is preaching of Islam throughout the world rather than attaining a power for total elimination of unbelievers from the earth and establishing an Islamic State everywhere (which is the view of Moulana Moududi) [sic].<sup>341</sup> However attempts (through Aggressive Jihad) [sic] must be made against hostile and non-compromising non-Muslim states to subdue them in order to be safe from their mischiefs.

You [Usmani] have commented, 'From these sentences it appears that only Defensive Jihad [sic] is permissible while the real purpose of Jihad is propagation of Islam' which means 'To establish the supremacy of Islam and damage the authority of the infidels'. For this purpose taking initiative for Jihad is not only permissible but at times obligatory and a means for reward from Allah. Apart from the Qur'an and traditions the entire history of Islam is full of such Jehads. We need not make excuses and adopt apolo-

getic attitude [sic] simply for the objections coming from non-Muslims. No single person has ever been forced to accept Islam nor is it permitted, otherwise the Islamic institution of 'Jizyah'<sup>342</sup> would have been meaningless. Muslims' sword [sic] has, however, been raised to established the grandeur of Islam. If anybody wants to stay in the darkness of disbelief, he may do so, but the rule of Allah must prevail in the world created by Him. Muslims wage Jihad to raise the name of Allah and to subdue His rebels. Why should we feel shy in expressing this fact before people whose entire history is full of bloodshed [sic] for colonialism, and who have massacred millions of people simply to satisfy their lust and greed.'

I wish to make two submissions to you about this critique. Firstly in my opinion it is wrong to deduce from [a previous citation] that [...] only defensive Jihad [sic] is permissible, while he has also written that 'Jihad is the name of protection of self determination' which can include every offensive Jihad. Moulana Thanavi [Thanvi] has stated:

'Jihad is meant to defend Islam and protect self determination.... With this it should not be thought that initiative for Jihad should not be taken. The purpose of an initiative itself is this defense and protection because there is great chance of resistance. It is for checking this resistance that Jihad is obligated. In short the defense that provides a motive for Jihad is general [sic] against defense for existing situation [sic] and defense for anticipated resistance in future.'

[...]

Moulana Abdul Shakoor must have been aware of many Aggressive Jehads of the Holy Prophet (PBUH),<sup>343</sup>

340. It is not clear which country, if any, has proposed such legislation.

341. Abu al-A'la al Mawdudi.

342. Jizyah is the poll tax payable by Jews and Christians to Muslim rulers.

343. PbuH is an abbreviation of the English formula 'Peace be Upon Him', the standard form appended to Muhammad's name.

and hence he cannot call such Jehads as [sic] unlawful.

[...]

I certainly do not mean that Aggressive Jihad should never be done. Rather, I believe that Jihad is obligatory against hostile, non-compromising, non-Muslim states if Muslims have enough power to carry it out, so that their force is broken and they do not obstruct the preaching of Islam. Aggressive Jihad is not advisable against those non-hostile and compromising non-Muslim states who allow preaching of Islam in their territories particularly these days when territorial subjugation is generally condemned in the world, contrary to the times when capture of land was common. The Aggressive Jehads of the major part of Islamic history all belong to the same period. However, Muslims must attain their martial superiority and keep expanding it so that non-Muslim states remain subdued 'for fear of Jihad', to say nothing of actual Jihad.

In his reply, Usmani takes a much less restrictive view of the grounds for fighting jihad against a non-Muslim state:

[Reply from Usmani] Whatever you have written about Jihad [sic] can be summarized as this 'If a non-Muslim state allows for preaching Islam in its country, Jihad against it does not remain lawful.' If this is what you mean, my humble self does not agree with it. Obstruction in the way of preaching Islam does not mean only a legal obstacle, but greater power or domination of a non-Muslim state against Muslims is by itself a great obstacle in the propagation of Islam. There are no legal restrictions in most of the countries today on preaching Islam, but since their grandeur and

authority is established in the world, it has led to developing a universal feeling which forms a greater obstacle than the greatest legal binding [sic] in the way of a free propagation of Islam.

For this reason the most important purpose of Jihad is to break this grandeur so that the resulting psychological subordination should come to an end and the way of accepting the Truth become smooth. As long as this grandeur and domination persists [sic] the hearts of people will remain subdued and will not be fully inclined to accept the Religion of Truth. Hence Jihad will continue. The Qur'an said: 'Fight those who do not believe in God or in the Last Day, who do not forbid what God and His Prophet have forbidden, who do not accept the Religion of Truth, from among those who have been given the Book [i.e. Jews and Christians], until they pay the *jizya* tax freely and are brought low.'

Here, killing is to continue until the unbelievers pay *Jizyah* after they are humbled or overpowered. If the purpose of killing was only to acquire permission and freedom for preaching Islam, it would have been said 'until they allow for preaching Islam'. But the obligation of *Jizyah* and along with it the mention of their subordination is a clear proof that the purpose is to smash their grandeur....

Do we find an example that the Prophet (PBUH) and his companions ever sent any missionary groups in other countries before Jihad and waited for their reaction to allow or disallow the missionary work? ...in my humble knowledge there has not been a single incident in the entire history of Islam where Muslims had shown their willingness to stop Jihad just for one

condition that they will be allowed to preach Islam freely. On the contrary the aim of Muslims as declared by them in the battle of Qadsia [Qadisiyya]<sup>344</sup> was, 'To take out people from the rule of people and put them under the rule of Allah.'

[He then quotes his father, Mufti Muhammad Shafi' Usmani] '... Jihad [sic] against the enemies of Islam is obligatory on Muslims until the danger of their mischief or evildoings is over, and the domination of Islam is established over all other religions. Since this will occur only near the end of the world, the command of Jihad remains till the last day.'

Aggressive Jihad is lawful even today for the purpose it was lawful in those days [early Islam]. Its justification cannot be veiled only because the peace-loving inventors of Atom Bombs and Hydrogen Bombs label it as 'Expansionism' and resent those who have put the chains of slavery around the necks of the people of Asia and Africa. They are still bleeding under those heavy chains.

### **25G. *Woman in Islamic Sharia: Laws of Marriage and Divorce***

Author: Al-Haj Muhammad-Ullah

Publisher: Islamic Book Service, New Delhi

Published: 2001

Language: English

This volume offers a detailed overview of the laws relating to marriage, with diversions to ancient Arabia and Roman law. The writer is a Professor of Law, and he fills the text with references to Roman rulings. However, the text is generally well-informed, even if the constant references to non-Muslim legal systems make for some complication. There is a general account of the Qur'an, the Hadith literature, and the founders of the four main law schools (Hanafi, Hanbali, Maliki, and Shafi'i). This is followed by a discussion of the legal aspects of Islamic marriage (*nikah*), invalid marriages, dowries, and finally, the types of divorce.

As this passage reflects, divorce remains the husband's prerogative:

Under the Muslim Law divorce is an arbitrary act of a husband and he may divorce his wife at his pleasure with or without her consent. Divorce may be verbal only and no special expressions are necessary; it suffices, if it denotes a clear intention to dissolve the marriage and writing is not necessary to the legal validity of divorce.

344. A historic battle in 636 at which an Arab army defeated a large Iranian army, precipitating the collapse of the Sassanid Empire.

## The M. A. Al-Kharafi Islamic Centre (The Camberley Mosque)

Address: 282 London Road, Camberley, Surrey  
GU15 3JP

Telephone: 01276 670 717

Email: [info@camberleymosque.co.uk](mailto:info@camberleymosque.co.uk)

Website: <http://camberleymosque.co.uk/>

Charity Commission Registration No.: 1054503

Local MP: Michael Gove MP (Conservative)

Local Authority: Surrey County Council, Surrey

Heath Borough Council

Affiliations: MCB

### Points of Interest

This institution was previously known as the London Road Islamic Centre but has been renamed in memory of the father of a Kuwaiti businessman whose family is one of the mosque's main benefactors.<sup>345</sup> Now called the M.A. Al-Kharafi Islamic Centre, it is managed by the Berkshire, Hampshire and Surrey Bengali Welfare Association. According to the mosque's website, 'Activities are run by the permission of the Bengali Management Committee. Almost all of the activities are planned, run and organised by members from the Non-Bengali Community members. However the management gives approval to allow those activities based on their own interests and judgement.'<sup>346</sup>

According to the charity commission website, with whom the Berkshire, Hampshire and Surrey Bengali Welfare Association registered in 1996, the association sets as its objectives:

- a) 'To advance the Islamic Faith in accordance with the teaching of the Holy Quran and Hadith according to the belief of ahle-sunnant-wal-jamat...
- b) To advance the education of Bengali children by the provision of mother tongue classes and English classes
- c) To provide facilities for recreation or other leisure time occupation of mem-

bers of the public in the interest of social welfare and with the object of improving the conditions of life of those members of the public for whom the facilities are intended...'

In keeping with the second objective here, the centre offers Saturday afternoon schooling for boys and girls, in English, Maths and Science as well as 'Children's Islamic Classes for Learning Quran Recitation and More...'<sup>347</sup>

### Material found here included:

#### 26A. *Deen-e-Haq [Religious Rights [in Islam]]*

Author: SheikhAbdur Rahman bin Hamad Al-Amr

Publisher: Ministry of Islamic Affairs, The Kingdom of Saudi Arabia.

Published: n/a

Language: Urdu

In this text, published by the Saudi Ministry of Islamic Affairs, the author provides some translations and interpretations of Qur'anic verses, together with his own thoughts and philosophy on the subject of Islamic beliefs and rights, as well as non-conformist practices.

In the passage that follows, the author asserts the absolute primacy of Islamic law and claims that any Muslim cannot accept any decision that runs counter with it, without becoming an 'infidel':

Qalma-e-Shahadat (the verse... 'La-ilaha-ill-Allah'), when accepted, needs to be believed in so that it is known that governance/administration and creation of judicial law are the domain of God only and it is not acceptable/correct that any human being makes any law which is repugnant to His Supreme Law. In the same way, it is not correct for any Muslim to

345. 'History of the Centre', Camberley Mosque, available at, [http://www.camberleymosque.co.uk/user\\_pages/page.asp?art\\_id=201/](http://www.camberleymosque.co.uk/user_pages/page.asp?art_id=201/).

346. *Ibid.*

347. 'Madrasah for Children', Camberley Mosque, available at, [http://www.camberleymosque.co.uk/user\\_pages/page.asp?art\\_id=172](http://www.camberleymosque.co.uk/user_pages/page.asp?art_id=172).

give a decision against God's ruling and nor is he supposed to accept anything contrary to verdicts under Islamic Law (Shari'ah). So, no one has the right to call a 'haram' (forbidden) as 'halal' (permitted). Any one (doing so) will be called a 'kafir' (infidel) who repudiates wilfully the Supreme Law or finds as acceptable a verdict or ruling outside the limits of Shari'ah.

In a further passage, the author emphasises that shar'ia law is to be taken in its totality. There can be no compromise on matters such as the enforcement of capital punishment, or the cutting off of thieves' hands:

Those who are critical of Islamic explanations and Shari'ah compulsions should be mindful of the fact that (He) formulated those laws/rules which are not ordinary and bear wisdom and He is fully knowledgeable of His creations' ways and conditions. And, at the same time, He is the one who offers mercy and blessings on them.

Therefore, the relevant punishments are imposed by Him as an alternative to the sins of Muslim criminals and He has in this way secured the (Muslim) society from those and other sins.

Those who object to the (capital) punishment of the murderers and dismemberment of hands of thieves are actually opposed to cutting of the crime whereas if this is not done, the cancer of crime would take roots in the whole society, which then could be totally destroyed. But, the same people, on the other hand, encourage killings and extreme violence and spilling of blood for their own conceit and motives.

Elsewhere, the issue of Muslim relations with non-Muslims is portrayed in stark terms:

God Almighty has ordained that the Muslims must use all resources at their command to face the enemies of God so that Islam and Muslims can be defended and the enemies get scared and disillusioned.

[...]

The Muslims are ordained to first invite the non-believers and sinners to embrace Islam, and if they refuse to do so they be asked to pay Islamic taxes and honour Islamic laws; and if they still refuse to obey, then they are to be wiped out to put an end to their sins and perpetration of torture so that the religion (Islam) of God Almighty remains supreme.

#### **26B. Khwateen Key Makhsoos Masayel [The Special Problems of Females]**

Compiler: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs,  
The Kingdom of Saudi Arabia

Published: 2002

Language: Urdu

**This book was also found at the  
Didsbury Mosque in Manchester (see  
pages 118-119)**

This Urdu publication issued by the Saudi Ministry of Islamic Affairs – a translation of a work by the eminent Saudi cleric, Saleh Bin al-Fouzan – focuses on issues relating to women. He draws on certain verses in the Qur'an to describe the position of women in society according to Islam and the behavioural dictates that they must follow.

In the following passage, the author confirms that polygamy is permitted, even encouraged under Islamic law:

With the relationship of marriage, Allah made boundaries for a man that he should have four wives.

In addition, the same volume makes clear what is expected of a woman once she is

married: her real job is assumed to be in the house and there is a ban on her taking up any other form of employment:

In reality, [allowing women to leave the home] is the belief of females and the enemies of humanity. When the female leaves the home and works, she stands equal to males and stands side by side with them. In this way, those who leave the boundaries of their homes give themselves the freedom to be relieved from the responsibilities of the homes. This way they give away their responsibilities and work [in the home] to others and they take away work [outside the home] from others. Because of this, the peace of the family and home has been destroyed and at the same time the beauty of the established understanding between husband and wife is now gone. It is replaced by misunderstanding and distance from each other. This situation also causes separation, dilutes home life and makes daily life miserable to live.

[...]

These uneducated, narrow-minded unbelievers and the followers of these people believe that the female who gets out of the house and works alongside males has the same rights as men. In this reality, these people have lost belief, faith, and human values. On the other hand, very commonly seen example [that women should not work] is that females during their menstrual cycle, during pregnancy, and during and after childbirth are unable to perform hard work. If both men and women work outside of the home then who will take care of the children, who will feed the newborns and toddlers, who will cook meals for the males when they come back home after work? If you hire a man to do all of this work and pay him then that

man will cause idleness. Because of this idleness, these females are stepping out of their houses and working. Females leaving their homes and beginning to work and following in the footsteps of men is causing both loss of human values and loss of faith at this time.

Finally, in this extract he emphasises the importance of a woman covering herself and the dangers that are said to arise from any failure to do so:

As said elsewhere, a lady is a complete woman and it is incumbent on her that she keeps herself as much covered as possible; and, as ordained, she is to remain fearful of shamelessness so that she keeps her eyes down; there is no room for any doubt that she is not supposed to exploit her (beauty of) eyes while being aware of her body that can easily lead to sacrilege and fights. Every justice-loving man must know of and understand these facts.

[...]

In conclusion, I maintain that it is important that men and women believers (in Islam) remain committed to the dictates of God Almighty:

A Muslim man needs to look down respectfully to maintain his self-respect as an expression of sanctity as God Almighty is fully aware of whatever a man does. Muslim women too need to look downward respectfully to secure their chastity and cover all body parts, especially the neck-lines, except the ones that are un-coverable, and do not expose themselves to any ones but their husbands or their children, brothers, etc. – all close relations - or those children who are not required to observe purdah (veil), and do not walk so 'heavily' that you (women) becomes discernible.

## Conclusions and policy recommendations

### Conclusions

Within the literature presented here, a number of key themes emerge. Four of the books, for instance, carry either the Arabic title *Al-wala' wa'l-bara'* or the English equivalent *Loyalty and Enmity*.<sup>348</sup> Essentially, this is an ethical position demanding loyalty to the good and distaste for the bad. It calls on the individual Muslim to have feelings of identity with his fellow believers and with all that is authentically Islamic on the one hand, whilst maintaining abhorrence of all non-believers, hypocrites, heretics, and all that is not Islamic on the other.<sup>349</sup> Across the centuries, some Muslim theologians have argued that believers should not look on the followers of other religions with anything other than contempt. That attitude, which passes mere indifference and often becomes active hatred, recurs in the documents we have examined. Readers are urged to loathe Jews, Christians, and atheists, are told not to imitate non-Muslims in their dress or customs, and are admonished against westernisation (*taghrib*).

Why is this so important? Because these attitudes lie at the centre of the modern hardline, Wahhabite/Salafi version of Islam. Too often it acts as an ideological bridge to violent jihadism. In the middle of the last century, an Egyptian Islamist thinker, Sayyed Qutb (d.1966) put into vivid language what has remained the extremist worldview. Qutb was deeply concerned by what he saw as a struggle between true knowledge (i.e. Islam) and ignorance (all that is non-Islam or anti-Islam). The fullest expression of this struggle was, he believed, the war between the

West and Islam. For him, and for thinkers that have followed him, there is no choice for a Muslim: to be identified 100% with Islam, or to be named (and quite possibly be killed) as an apostate. Sheikh 'Abd Allah Yusuf Azzam (d. 1989), for example, Osama bin Laden's mentor and one of the founders of modern jihadism, studied with followers of Qutb and imbibed his thought – in particular his concept of a clash of civilisations between Islam and the West. The link between the concept of Loyalty and Enmity and the fighting of jihad requires further investigation.

Jihad or holy war is one of the most controversial topics in Islam and one that occurs within the range of material under examination here. Some argue that the meaning of the word is 'struggle' and that it has merely spiritual implications. Others claim that the historical record is awash with examples of physical jihad, some defensive, some offensive - all of them aimed at the protection or spread of Islam as a religio-political force.<sup>350</sup> What is significant is that when many of the writers mentioned here touch on jihad, they do so in a matter of fact way - regarding it as perfectly normal.

Another important jihad-related idea that also occurs within the literature examined here is that of *hijra*. *Hijra* means 'emigration', and always carries echoes of the emigration or flight of Muhammad and his companions from Mecca to Medina in the year 622. That emigration came to mark the beginning of the Islamic calendar (which is usually designated by the abbreviation A.H., for 'Anno Hegira', the Year of the *Hijra*). It also marked the beginning of a regrouping of Muslim forces in Medina. Having been hounded out of Mecca by his pagan opponents, Muhammad won converts and built up an army in Medina, which he later used to return to Mecca. The concept of making an emigration, therefore, has a long heritage and is extremely common today. It demands that

348. See, Abdullah Al-tarifi, *Al-wala' wa'l-'ada' fi 'alaqat al-Muslim bi-ghayr al-Muslim* [Loyalty and enmity concerning relations between Muslims and non-Muslims] – collected from both Al-Manaar (The Muslim Cultural Heritage Centre), London and The Office of Dawaa in Britain, London; Muhammad Qatani, *Al-wala' wa'l-bara'* [Loyalty and enmity] according to the 'aqeedah [belief] of the Salaf [Righteous Companions] – collected from the Al-Muntada Al-Islami Trust, London; and Saleh Bin al-Fouzan, *Al-wala and Al-bara in Islam* [Loyalty and enmity in Islam] – collected from The Muslim Student Centre, the University of Manchester.

349. There is a link between the term *wala'* and the word *awliya'* in a well-known Qur'anic verse: 'O believers. Don't take the Jews and the Christians for your friends [awliya']; they are friends to one another; if any of you takes one of them for a friend, then surely he is one of them; surely God does not guide the people of injustice' (5:51). Much debate centres on the interpretation (and translation) of the word *awliya'*. Some prefer to render it as 'guardians' or 'trustees'. Others consider it tantamount to obeying a non-Muslim government.

350. A good introduction to the concept and its practice, especially in modern times, is Rudolph Peters's classic study *Islam and Colonialism: The Doctrine of Jihad in Modern History*, (The Hague, 1979).

the believer undergo a literal and spiritual withdrawal from the contamination of surrounding society.

This translates to an attitude of aloofness from surrounding society, a preference for ghettoization, separation, and conversion. In line with this, many of the extracts quoted here warn Muslims against making friends with Jews and Christians, attending their celebrations, working with them, and so on. More generally, there is an insistence on regarding Muslims as the superiors of all others.

Such views inevitably create practical problems for Muslims living in the West. They have to find jobs, their children have to go to school, they have to negotiate a host of daily situations calling for some sort of accommodation with the West. Most Muslims do that without difficulty; but those who read texts like those presented above may find themselves pressurized not to compromise and to instead to pursue entirely separate, purely 'Islamic' lives. Much of western society is deemed sinful, hateful, out of bounds, inimical to Muslims. All of this adds up to a level of negativity that would make life for Muslims in non-Muslim countries barely liveable; it can also help stimulate a mindset rooted in a kind of 'clash of civilisations' approach which sees 'Islam' and 'the West' as inherently incompatible.

A key area of contention, for instance, surrounds the portrayal of Muslim women in such literature and how their treatment under some Islamic societies differs from that in western societies - an issue that has gained growing prominence in recent times. Currently, for instance, there has been much debate over the prevalence (or otherwise) of 'honour killings' within sections of Britain's Muslim community and other minority groups here.<sup>351</sup> Last year, meanwhile, the challenge posed to women wearing niqabs by the then Commons Leader (and now the Secretary of State for Justice and Lord Chancellor) Jack Straw,

sparked off a nationwide debate. There have been similar controversies over schoolgirls insisting on wearing the jilbab.<sup>352</sup> Elsewhere, many human rights activists are concerned about the prevalence of female genital mutilation in some Islamic countries and, as an underground practice, here in the UK.

Sexuality, broadly defined, remains a great problem. What most causes concern for modern western observers are the punishments associated with breaches of the strict sexual code, leading to floggings and executions for adultery or homosexuality in countries that claim to follow strict Islamic law codes such as Iran or Saudi Arabia.<sup>353</sup> Homosexuality, in particular, remains an issue of major difficulty; for as the literature presented here reflects, it continues to be discussed in a manner that runs counter both to modern psychology (which no longer defines it as an illness in need of treatment) and legislation (which no longer treats it as a criminal offence). It is thus emblematic of the desire to create two parallel spheres of existence - one 'Islamic', the other 'Western' - in which two entirely different forms of normative behaviour and social conduct apply; fuelling a sense of separation and, ultimately, mutual hostility.

The significance of all this, it is worth emphasising, is not that all of the passages reproduced here themselves condone or incite terrorism; rather that they provide a cultural hinterland - couched in religious terms - into which the minority that is sympathetic or prone to violence can move. They inculcate disgust for and separation from the 'kuffar', creating an ideological space that can be exploited by others. How each individual jihadi arrives at that point is beyond the scope of this study. But one cannot ignore the testimony of Deputy Assistant Commissioner Peter Clarke of New Scotland Yard's Counter Terrorism Command - that five

351. In 2004, a pan-European police task force was set up to combat 'honour killings'. Following on from this, the Metropolitan Police have also now opened files going back ten years, believing many 'manslaughters' to have, in fact, been 'honour killings'. See, for example, 'Europe tackles "honour killings"', BBC News Online, 22 June 2004, available at <http://news.bbc.co.uk/2/hi/europe/3828675.stm>.

352. See, for example, 'Schoolgirl wins Muslim gown case', BBC News Online, 2 March 2005, available at <http://news.bbc.co.uk/1/hi/england/beds/bucks/herts/4310545.htm>.

353. On this phenomenon, see my article in *Middle East Quarterly*, Fall 2006, at: <http://www.meforum.org/article/1000>.



of the publications featured in this report were found by the Metropolitan Police during investigations into acts of terrorism since 9/11.

## Policy Recommendations

### *1) The Kingdom of Saudi Arabia must come clean about the publication and dissemination of this material abroad - and the British Government must demand transparency.*

The shadow of Saudi Arabia falls heavily across these pages. Altering the message coming out of certain Islamic institutions in this country requires a change to the input. It is crucial that the root source of much of the literature featured here be challenged – which, in many cases, means challenging the Saudi connection. Five of the ‘offending’ institutions identified here enjoy an obviously close relationship – whether based on the provision of major levels of funding, or the existence of organisational ties – with the Saudi Kingdom. They are the East London Mosque/London Muslim Centre; the King Fahad Academy; the Muslim World League/Darulifta Office; the London Central Mosque/Islamic Cultural Centre; and the Islamic Centre of Edinburgh. Similarly, elsewhere – such as in the cases of the Tawheed Mosque and Islamic Centre, the Salafi Mosque and Islamic Centre in Birmingham and the Jaame Mosque of Blackburn – it is clear that there is some form of ‘Saudi connection’. Many of the books and pamphlets carry the Saudi imprimatur; often they were provided to the institutions concerned free of charge, as a ‘free gift’ to mark the opening of the Saudi-funded Islamic Centre of Edinburgh.

This is not the first time that Saudi Arabia’s role has been scrutinised – and found wanting. The recent report of the US Commission on International Religious Freedom concluded that too little measura-

ble progress has been made by the Saudis in their efforts to close down the export of extremist ideology outside the Kingdom.<sup>354</sup> Indeed, the Commission received vague and at times conflicting messages from the Saudis on the issue of which government department within the Kingdom was responsible for materials sent abroad. In addition, the Commission reported that it was unable to establish whether a formal mechanism existed within the Saudi system for reviewing and revising such materials. As it observed: ‘There is very little transparency in the process of textbook revision, curriculum reform and teacher training efforts. Moreover, there is evidence that intolerant and inflammatory elements remain in textbooks. Despite numerous requests to obtain copies of textbooks during and after its visit, Saudi government officials did not provide a single textbook to the Commission.’

In 2006, a pioneering report compiled by the Center for Religious Freedom of Freedom House in the United States – entitled *Saudi Arabia’s Curriculum of Intolerance* – called on the Saudi Government to ‘thoroughly reform its educational system’, noting that ‘as a signatory to the Universal Declaration of Human Rights, and a Member State of the United Nations, Saudi Arabia is obliged to uphold tolerance and respect pluralism and religious freedom’.<sup>355</sup>

Both reports shows that the Kingdom of Saudi Arabia still has a very long way to go in this department. The Kingdom must acknowledge that its own sectarian ideology is a key part of the problem. Indeed, even the cure which Saudi Arabia prescribes for terrorism is in itself highly problematic. Thus, the Kingdom has been praised in some quarters for creating ‘rehab’ centres, to ‘reprogramme’ extremist imams and also to turn would-be jihadis away from violence.<sup>356</sup> Yet, the question needs to be asked: on what basis do such centres attempt to deflect the radicalism? How far are those jihadis who

354. See Saudi Arabia, United States Commission on International Religious Freedom, 18 October 2007, available at [http://www.uscirf.gov/media-room/press/2007/october/SaudiArabia\\_4.pdf](http://www.uscirf.gov/media-room/press/2007/october/SaudiArabia_4.pdf).

355. ‘Saudi Arabia’s Curriculum of Intolerance: with Excerpts from Saudi Ministry of Education Textbooks for Islamic Studies’, Center for Religious Freedom of Freedom House: With the Institute for Gulf Affairs, May 2006, available at, [http://www.freedomhouse.org/uploads/special\\_report/48.pdf](http://www.freedomhouse.org/uploads/special_report/48.pdf). Last accessed 23 July 2007.

356. See, for instance, David Blair, ‘Saudi Arabia hails project to reform fighters’, *Daily Telegraph*, 3 April 2007; Christopher Boucek, ‘Extremist Reeducation and Rehabilitation in Saudi Arabia’, *Terrorism Monitor*, 5, 16 (16 August 2007), available at, <http://www.jamestown.org/terrorism/news/article.php?articleid=2373620>; ‘Saudi youth enter rehab to overcome their terrorist ways’, *Fox News*, 22 August 2007, available at, <http://www.foxnews.com/story/0,2933,294005,00.html>.

pass through them persuaded to abjure violence on contingent and tactical grounds? In other words, they do so on the basis that such violence is damaging the Islamic cause as defined by Wahhabite ideology. Meanwhile, the anti-western and sectarian ideology which generated the problems in the first place remains largely unchallenged. So, how deep-seated is the change in the Kingdom? How useful is the current Saudi opposition to extremism?

The British Government needs now to add its voice decisively to those who are calling for real change and speaking out against intolerance in the Kingdom - and particularly the spread of that intolerance beyond the borders of Saudi Arabia. It must hold the Kingdom to a far higher standard of ideological behaviour than it has been seen to date – because, as has been seen, ‘ideas have consequences’. These include the demand that the educational texts, curricula and teacher training manuals that are utilised in Saudi-funded institutions should be made publicly available. The Saudi Government should also be pressed to give full disclosure as to the extent and character of the official support it provides to mosques, schools and Islamic centres in the United Kingdom. In addition, the British Government must require a far greater level of transparency from Saudi charitable institutions operating in this country – and these should be monitored, regulated and held to public account on a regular basis. Finally, the public must be told whether Islamic preachers and teachers in the United Kingdom are granted diplomatic status as has been the case in the US – and, if so, how many of them enjoy this?

Hitherto, a relatively narrow definition of the ‘national interest’ have proven decisive in preventing any meaningful assessment of our relationship with the Saudi Kingdom. The truth of this was demonstrated by the December 2006

decision of the British Government to end a Serious Fraud Office investigation into the attempts by British Aerospace (BAE) to win a contract to supply armaments to Saudi Arabia; a contract that was confirmed in September 2007, with the announcement that 72 Typhoon Eurofighters would be delivered to the Saudis.<sup>357</sup> Those who supported the move to end the investigation, such as the former Ambassador to Riyadh, Sherard Cowper-Coles, justified their position on the grounds that it was not in Britain’s interest for it to proceed - because of the damage that would be done to the relationship with Saudi Arabia.<sup>358</sup> There needs now to be a proper audit of this relationship. What is the price of it? Is it opening the way for the kind of material identified here to enter Britain unimpeded? And if so, do the wider costs of the Saudi connection now outweigh the benefits?

The British Government also needs to put in place unilateral mechanisms of its own. One way in which this can be achieved is through increased monitoring of Saudi funding for the UK’s Islamic institutions. Measures begun elsewhere in Europe in rather different circumstances could prove helpful. In Spain, for example, the 2004 terrorist attacks in Madrid prompted the introduction of greater controls on the foreign funding of mosques.<sup>359</sup> Similarly, in 2005, the French Government set-up a ‘Foundation For Islam’, to oversee the financing of the religion in France – both from inside the country and abroad, with all donations to be held together in a state-owned bank to ensure maximum transparency.<sup>360</sup> And the Italian Government recently announced plans to introduce ‘strict checks’ on the sources of foreign money for mosques.<sup>361</sup> It is surely worth considering now whether such a funding oversight body might also be created in the UK.

357. Paul Reynolds, ‘Very British solution to Saudi problem’, BBC News Online, 15 December 2006, available at, [http://news.bbc.co.uk/1/hi/world/middle\\_east/6182831.stm](http://news.bbc.co.uk/1/hi/world/middle_east/6182831.stm); ‘Saudis buy Eurofighters from UK’, BBC News Online, 17 September 2007, available at, <http://news.bbc.co.uk/1/hi/business/6998774.stm>.

358. Christopher Adams & Michael Peel, ‘BAE confirms ‘support services’ deals’, *Financial Times*, 4 April 2007.

359. Isambard Wilkinson, ‘Spain to control mosque funding’, *Daily Telegraph*, 14 May 2004.

360. John Tagliabue, ‘World Briefing: Europe: France: Foundation for Islam’, *New York Times*, 22 March 2005, available at, <http://query.nytimes.com/gst/fullpage.html?res=9501EFDB1F3CF931A15750C0A9639C8B63>. Last accessed 20 July 2007; ‘Call for mosque funding revives old debate’, Agence France-Presse, 31 October 2004, available at, [http://www.expatica.com/actual/article.asp?subchannel\\_id=25&story\\_id=24904](http://www.expatica.com/actual/article.asp?subchannel_id=25&story_id=24904). Last accessed 20 July 2007.

361. Christian Fraser, ‘Italy to monitor mosque funding’, BBC News Online, 5 January 2007, available at, <http://news.bbc.co.uk/1/hi/world/europe/6235451.stm>. Last accessed 20 July 2007.

***2) Islamic institutions in the UK must move to clean up their act: extremist literature must immediately be removed and the institutions themselves should be subject to greater regulation***

Pressure must be applied to ensure that hate-filled or separatist literature is removed from Islamic institutions in the UK. In response to this, some will suggest that there are inherent dangers in driving this kind of material ‘underground’ – arguing that it will thus be removed from all possible scrutiny. This, however, rests on a false assumption: that such literature is regulated at the current time. Moreover, as the conduct of our research revealed, some of this literature enjoys ‘quasi-underground’ status now anyway. By being driven fully underground the material would at least lose such respectability that it currently enjoys. It would forfeit the protection accorded it by its current association with sites of religious instruction, however unwanted it may be amongst genuine moderates within these institutions.

It is very difficult for the authorities to act decisively in such matters – as has been described (see page 19). Institutions such as the police are hamstrung by the sensitivities associated with handling matters of religion. In the first instance, therefore, it falls to mosque officials themselves to take the lead on this issue. That is why there must be explicit recognition that there is a problem in some areas.<sup>362</sup> Mosque officials and those connected with such institutions must instead adopt a more critical approach. They must be prepared to determine how far that which goes on within their institutions is helpful to the process of Muslim integration within British society – and, where necessary, take a stand against the forces of separatism and extremism operating in their midst.

To encourage this approach, pressure *can* be applied from the outside to those institutions that are featured here. MPs of

all parties should be encouraged to monitor what is being said in mosques and schools in their own ‘backyard’. Where appropriate, politicians, members of the Royal Family, and public should not confer legitimacy and political respect on those institutions that do not come up to the mark – whether by attending mosque ‘open days’, carrying out other visits or endorsing mosque leaders. Prominent figures must undertake far greater ‘due diligence’ about what is being done and said in the mosques and Islamic institutions they patronise; and they should refrain from praising institutions for their supposed ‘moderation’ when they have too little idea as to whether those bodies are fully deserving of that label.

It is therefore important to arrive at a more rigorous definition of what constitutes a ‘moderate’ Islamic institution. Hitherto, a number of institutions have been labelled as such, because of their apparent willingness to espouse ‘moderate’ positions, particularly in relation to the use of violence in the United Kingdom, or to undertake interfaith work. What needs to be ascertained, however, is to what extent these positions are adopted on largely methodological or tactical grounds, or whether they stem from a genuine readiness to embrace the values of western democracy and society. It needs to be recognised that it is not enough for mosques and other institutions to oppose violence on these shores, but still consider western society ‘*haram*’ and non-Muslims as people they must disdain.

In this context, it perhaps is worth asking whether some new form of regulation for sites of Islamic instruction is required. The UK’s mosques and other Islamic institutions for the most part escape scrutiny. In the wake of the 7/7 attacks on London in 2005, the ‘Preventing Extremism Together’ Taskforce (set up by the Home Office) recommended the creation of a ‘new national advisory body/council of

362 Riazat Butt, ‘Faith meets reality TV in contest to find the best mosque in Britain’, *The Guardian*, 6 October 2007. The ‘Green Lane’ mosque in Birmingham (the Markazi Jamiat Ahl-e-Hadith mosque, see pages 107-109) is the institution that has made it to the ‘Final’ of ‘Model Mosque’. For more on the programme, see ‘Model Mosque @ IslamChannel.tv’, Islam Channel, available at, <http://www.islamchannel.tv/ModelMosque/aboutmm.aspx>.

imams and mosques', which would serve as a self-regulatory body for such institutions.<sup>363</sup> The result was the creation of the Mosques and Imams National Advisory Board (MINAB) in June 2006, under the aegis of the Muslim Council of Britain (MCB), the Muslim Association of Britain (MAB), the British Muslim Forum (BMF) and the al-Khoei Foundation.<sup>364</sup> Though the instincts behind its creation were laudable, MINAB has, to date, failed to live up to expectations; in the year of its existence there has been insufficient evidence of a determination to take on all forms of extremist ideology and drive these doctrines out of the mosque. It must now be considered whether a fresh approach is required – and whether the Government should involve itself more vigorously in the process of regulating the UK's mosques.

***3) Organisations to which the 'offending' institutions are affiliated must categorically repudiate the extremist and separatist material uncovered here – and exert pressure of their own for change***

The religious institutions featured here hold affiliations of various kinds with other groups. The Muslim Council of Britain (the MCB), for instance, appears frequently as an organisation to which many of the mosques identified as 'offending' institutions are affiliated. It is crucial that groups like the MCB now clarify their position and repudiate this material: they themselves should call for its removal from the mosque. There needs to be an explicit acknowledgement that the problem here is the ideology of Muslim separatism, victimhood and antipathy to western society. It is not, as has been claimed in the past, a question of ill-judged foreign policy; indeed, it is noticeable that there is very little mention of foreign policy issues here.<sup>365</sup>

In a recent interview with *The Times*, the Secretary-General of the MCB, Muhammad Abdul Bari, spoke of his desire

to see the mosque become 'the hub of the community' and a 'source of regeneration for the community'.<sup>366</sup> If he and his colleagues are genuine in expressing such hopes then they need to be at the forefront of efforts to 'clean up' mosques – and they should be prepared to dissociate themselves from institutions that come under their umbrella and refuse to change. Failure to do so should lead the Government once again to reconsider the extent to which the MCB, the Islamic Foundation and others are suitable 'partnership', or 'stakeholder' organisations, with which it can work in order to 'win the hearts and minds' of Muslim communities. The granting of that status confers respectability and legitimacy on such bodies and institutions. But do they really deserve it? To this end, greater 'due diligence' must be undertaken with respect to those who are to be seen as 'representatives' of British Muslims. Public engagement should only be with those who encourage an authentically moderate form of Islam.

Furthermore, the Government and other authorities should themselves take the lead in this process of repudiating those institutions that fail to meet the test of genuine moderation. Unfortunately, at present, key elements within the system appear to be failing in this regard. Some police forces, for instance, seem to be having particular difficulty in being able to discern who, or what, constitute suitable partners among Britain's Muslim communities. Thus, the Metropolitan Police Service and the Association of Chief Police Officers have hitherto worked unreservedly with groups such as the Muslim Safety Forum (MSF) – the self-designated 'key advisory body...on issues concerning British Muslims'.<sup>367</sup> Yet, amongst the affiliates of the MSF are the Al-Muntada Al-Islami Trust, the Islamic Cultural Centre in London and the United Kingdom Islamic Mission – which appear in this report. The affiliates of the MSF also include the MCB umbrella body, to which the majority of

363. "Preventing Extremism Together' Working Groups August-October 2005', Department of Communities and Local Government, available at, [http://www.communities.gov.uk/pub/16/PreventingExtremismTogetherworkinggroupreportAugOct2005\\_id1502016.pdf](http://www.communities.gov.uk/pub/16/PreventingExtremismTogetherworkinggroupreportAugOct2005_id1502016.pdf). Last accessed 10 July 2007.

364. 'Muslim organisations launch Mosques and Imams National Advisory Board', British Muslim Forum, available at, <http://www.bmf.eu.com/news.php?nws=minab>. Last accessed 10 July 2007.

365. In the wake of the alleged plot to blow up transatlantic airliners in August 2006, Muhammad Abdul Bari and the leaders of other Muslim organisations, signed a public letter blaming UK foreign policy for making the country a target for extremists. See 'Full text: Muslim groups' letter', BBC News Online, 12 August 2006, available at, <http://news.bbc.co.uk/1/hi/uk/4786159.stm>. Last accessed 24 July 2007; '1 year for a foreign policy of which we can be proud', *Guardian*, 17 August 2006.

366. Joanna Sugden, 'A very British Islam', *The Times*, 20 July 2007.

367. 'Home', The Muslim Safety Forum, available at, <http://www.muslimsafetyforum.org/>.

mosques featured here are also affiliates.<sup>368</sup>

The police authorities must re-examine the terms on which they engage with groups like the MSF. Obviously, not every organisation with which the police must have dealings can measure up to its own extremely rigorous code of conduct and ethical standards – as embodied by the usual email disclaimer of the Metropolitan Police Service, which disavows ‘racist, homophobic, sexist, defamatory, offensive, illegal or otherwise inappropriate material’. Nevertheless, the key question is whether some of the institutions which are referred to here should be accorded *public* recognition as formal associates of the police – with all the prestige and legitimacy that this confers. What message does such public recognition send to the moderate majority in Britain’s Muslim communities? How does the perception of such forms of engagement tilt the balance towards one faction or another within those communities? Are Muslims who do not agree with the choices of Muslim partners increasingly reluctant to talk to the police – perceiving that their information may be shared with the police’s preferred Muslim interlocutors?

***4) The charitable status of institutions that harbour or purvey extremist and separatist literature must be reviewed and made subject to possible revocation.***

22 of the 26 institutions featured in this report have been identified as charities that are officially registered with the UK charity commission. The significance of this is two-fold. First, many Islamic institutions rely heavily on the donations they receive from those who utilise their facilities. They are major beneficiaries of *zakat* – a donation, amounting to 2.5% of his/her income, that each Muslim is obliged to give to charitable causes each year (and one of the five recognised ‘pillars’ of Islam). Moreover, the fact that many Islamic insti-

tutions are registered charities means that they can maximise the benefit of these donations; indeed, some claim that as much as 90% of overall mosque funding in the UK comes from this source.<sup>369</sup> It is therefore clear that many Islamic institutions are, to a considerable degree, dependent on the financial benefits that accrue from their status as ‘charities’

Secondly, and related to this, existing Charity Commission guidelines impose certain obligations/criteria that must be met by institutions qualifying for ‘charitable status’ and the benefits (both moral and financial) that this brings. On the basis of the evidence uncovered in this study, there may be grounds for suggesting that some of these mosques may be in breach of these existing requirements.

As the Charity Commission’s website outlines, in order to qualify for charitable status, an organisation must act for the ‘benefit of the community or an appreciably important section of the community’. Crucially, “benefit” in this context means the net benefit to the public.’ Indeed, ‘it is not simply a question of showing that some benefit may result. For example, it may be that the achievement of a given aim would provide some degree of benefit, but would for other reasons cause greater harm so on balance it would be to the public disadvantage.’ Where an institution harbours or purveys the kind of literature identified here there may well be grounds for challenging that institution’s charitable status. Furthermore, if this is not the case, the question must surely be raised: do guidelines need to be altered to state that it is not enough for a charity to bring ‘benefit’, but also it must refrain from inflicting injury (even if only verbal) on other sections of the community? This may seem otiose, but is not explicitly stated and may be worth doing so in the context of this literature which purveys hatred and denigration of certain groups of people.

368. *Ibid.*

369 Neelam Verjee, ‘Why charity begins at home for Britain’s Muslims’, *The Times*, 21 June 2007.

Countering this, it may be argued, with recourse to the Charity Commission's website that, 'The law presumes that the public will benefit from purposes that are for the relief of poverty, the advancement of education or the advancement of religion.' However, it is also stated that, 'That can be challenged in individual cases'. Furthermore, there is a clear precedent for the challenging of that assumption – the provision of public benefit – in relation to religious cases. This was, for example, done successfully in relation to the Church of Scientology in 1999, when the Charity Commissioners concluded that it was not to be established as a charity and not to be registered as such.<sup>370</sup>

Beyond this, there may be further grounds for challenging the charitable statuses of the mosques and institutions under focus here. Important questions are raised, for instance, by the Charity Commission's guidelines on 'Charities and Terrorism'. Therein, one of the key principles articulated by the Commission is that it 'would not register an organisation that had support of terrorism as an object'. Again, whilst there is no suggestion that any of the institutions covered here set the goal of 'supporting terrorism' as an official 'object', a few may inhabit a kind of grey area - wherein they can freely disseminate the ideology of sectarianism that sometimes underpins the activities of radicals. Even at present, it is stated that, 'Where a charity's activities may give, or appear to give, support or succour to any terrorist activity, we expect the charity's trustees to take all necessary steps immediately to disassociate the charity from the activity'. On this basis alone, there is surely a case, in some instances to question whether some of the institutions covered here have infringed this requirement. Where this is the case, the Charity Commission can be called upon to launch an inquiry driven by its Intelligence and Special Projects Team (ISPT).

*5) In seeking to reform Islamic institutions and ensure that they do not promote a message suffused with extremism and separatism, a focus solely on promoting the English Language will solve nothing*

It is clear that there is a problem with some imams and other Islamic religious leaders who are ill-suited to a UK environment that contains second and third generation Muslims. A July 2007 survey carried out by Professor Ron Greaves of Chester University in 300 mosques found that only 6% of imams speak English as a first language, while only 8% were born in the UK.<sup>371</sup> Some 66% speak Urdu as their mother tongue, and 52% give sermons in it. Almost 45% have been in the UK for less than five years: 50% are from Pakistan, 20% from Bangladesh, and 15% from India.

It may be that these imams have lost control over what goes on within their mosques. As recent research has revealed, this 'disconnection' creates space that can too often be filled by the forces of extremism.<sup>372</sup> It is certainly an essential first step that the Government facilitate the creation of a class of imams who speak English and can relate to their often young audiences. Thus, in November 2006, Tony Blair announced that the UK was to sign a new ten-year Development Partnership Agreement with Pakistan – one of the aims of which was to promote moderate *madrasas* in that country that would train imams with a view to them coming to the UK thereafter.<sup>373</sup> By the same token, in his final weeks as Prime Minister, Tony Blair announced at an Inter-faith Conference hosted by Cambridge University that increased efforts would be directed to the goal of providing English speaking imams.<sup>374</sup>

More recently, others still have endorsed this endeavour. The Muslim peer Lord Ahmed of Rotherham, for example, called for strict language and 'Britishness' tests to be applied to foreign imams who wish to enter the UK.<sup>375</sup> Similarly, the Secretary-

370. 'Decision of the Charity Commissioners for England and Wales made on 17th November 1999: Application for registration as a charity by the Church of Scientology (England and Wales), Charity Commission, available at, <http://www.charity-commission.gov.uk/Library/registration/pdfs/cosfulldoc.pdf>.

371. 'Ban foreign language imams – peer', BBC News Online, at: <http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/1/hi/uk/6275574.stm>.

372. Shiv Malik, 'My brother the bomber', *Prospect*, 135, June 2007.

373. See Hilary Benn, cited in 'House of Commons Hansard Ministerial Statements for 23 November 2006', available at, <http://www.publications.parliament.uk/pa/cm200607/cmhansrd/cm061123/wmstext/61123m0001.htm>; see also, 'UK to give \$910m for madrasas, poverty', *Daily Times* (Pakistan), 20 November 2006, available at, [http://www.dailytimes.com.pk/default.asp?page=2006%5C11%5C20%5Cstory\\_20-11-2006\\_pg1\\_4](http://www.dailytimes.com.pk/default.asp?page=2006%5C11%5C20%5Cstory_20-11-2006_pg1_4).

374. 'Blair in moderate Muslims appeal', BBC News Online, 4 June 2007, available at, [http://news.bbc.co.uk/1/hi/uk\\_politics/6718235.stm](http://news.bbc.co.uk/1/hi/uk_politics/6718235.stm).

375. Tom Harper, 'Preach in English, Muslim peer tells imams', *Sunday Telegraph*, 21 July 2007.

General of the Muslim Council of Britain (MCB), Muhammad Abdul Bari has acknowledged that the number of imams speaking English in British mosques needs to be dramatically increased.<sup>376</sup>

But all this is nowhere near enough. Some of the most offensive material cited here is in English – indeed, more of the books and pamphlets identified here were in that language than any other. It is not adequate simply to increase the number of English-speaking and English-trained imams. It is about finding imams who not only *speak* English, but who have also fully embraced western society and do not hold ‘the West’ somehow responsible for most of the problems of the Muslim world. Indeed, there is a short-term danger that in placing an emphasis solely on the former, space is again created into which extremists – many of whom are fully conversant in English – can move.<sup>377</sup> As this report shows, much of the troubling literature uncovered here (48%) is in English, rather than Arabic, or Urdu. It is this new prominence of material available in English which has made extremist ideology more accessible to second and third generation Muslims – many of whom are less-than-fluent in their parents’ mother tongues. There needs to be recognition that it is not enough simply to change the *way* people receive the message in mosques, if the message itself remains unchanged. The teaching of English is not a panacea for the challenge of extremism; rather, it nibbles at the edges of a problem that is fundamentally about ideology.<sup>378</sup>

**6) Action should be taken against those individuals and institutions in the UK that propagate a message of sectarianism**

Publishing houses whose work contains extremist literature or passages likely to encourage Muslim separatism or undermine human rights should be publicly ‘named and shamed’. Institutions which persist in printing or distributing extremist publica-

tions that spread hatred or cross the boundary of legality should be prosecuted under the Racial and Religious Hatred Act 2006. Several passages reproduced from the literature here also appear to condone other forms of illegality. In one short passage, for instance, it is made clear that a father has the right to marry off his daughter before she reaches adulthood. Others deny a woman the right to leave her home, or go to work, or continue her studies after marriage.

In particular, attention should be focused on UK-based printers and distributors of the literature. Of the 24 separate publishing institutions identified here (see pages 181-186), over one third (9) are either based here, or have UK branches, or affiliates. These are: Al-Firdous Publications (a London-based operation, which is located in the Finsbury Park area); Azhar Academy Ltd (also based in London and attached to a school of the same name); Dar-us-Salam Publications (which, whilst being headquartered in Saudi Arabia, has two London branches – one of which operates out of the Regent’s Park Mosque); Ta-Ha Publishers (based in London); the Muslim Educational Trust (also located in London); The Muslim Welfare House (also known as *Dar al-Ri’aya al-Islamiyya* that is based near the Finsbury Park Mosque); The Office of Da’wah in Britain (based in London at the same Goodge Street premises as the Muslim World League); the UKIM Dawah Centre (which is the missionary arm of the United Kingdom Islamic Mission, which has its headquarters at London’s ‘Euston Mosque’)

**7) The Government needs to revise its view of the institutions connected with the Islamic Foundation.**

This organization is Mawdudist in orientation and is critical not only because it is one of the foremost publishers and distributors

376. Joanna Sugden, ‘A very British Islam’, *The Times*, 20 July 2007.

377. For further evidence on this see Shiv Malik, ‘My brother the bomber’, *Prospect*, 135, June 2007

378. For details of the ‘imam training’ course currently offered by these organisations see: ‘Short Courses’, Markfield Institute of Higher Education, available at, <http://www.mihe.org.uk/html/shortcourses.htm>. Last accessed 23 July 2007; ‘An overview of EIHS’, European Institute of Human Sciences, available at, <http://www.eihs.org.uk/documents/Prospectus.pdf>. Last accessed 23 July 2007.

of Islamist material in the UK. But it is also important because there are suggestions that it could be encouraged to play a role in the 'Preventing Violent Extremism: Community Leadership Programme', which was launched by the Department for Communities and Local Government in June 2007.<sup>379</sup> Beyond this, it is also highly likely that the Government announcement of projects, with £1million funding, to reform Islamic studies courses in the UK will be put under the aegis of the Markfield Institute of Higher Education (MIHE). This is a sister body of the Islamic Foundation (indeed, the report on which this new policy is based was produced by Dr. Ataullah Siddiqui, Director of the MIHE).<sup>380</sup> The wisdom of investing such responsibility in the Markfield institutions must surely be open to challenge, given their espousal of the sectarian Mawdudist ideology described in this report. Though they are located in Britain, the mindset of both these institutions appears to remain overwhelmingly that of southern Asia; certainly they hardly seem at ease in modern British society.

### ***8) Sectarianism - against Christians, Jews and other Muslims cannot be tolerated***

The 2006 all-party report on anti-Semitism drew attention to Muslim rhetoric and actions as a growing source of anti-Semitism.<sup>380</sup> Some of the examples given here speak for themselves, as do wider materials from the Middle East and elsewhere. It is appalling that books like *The Protocols of the Elders of Zion* – a nineteenth century forgery – should often be held up as an authentic, reliable and authoritative historical source; worse that sections of it should and be repeated here in books aimed at school children.<sup>381</sup> UK publishers, importers and sellers of *The Protocols* and other overtly anti-Semitic and sectarian writings must be brought to book. Prosecutions should be brought in order to put on notice those who would defend their anti-Jewish

speech and behaviour as something divinely sanctioned.

It is equally unacceptable that Muslims – both young and old – should be immersed in material that advances a bitter sectarianism towards certain other groups of Muslims. Those whose standards of Islamic observance are considered deviant from, or inferior to, Wahhabite norms, are often branded 'un-Islamic' by many of the authors of the books and pamphlets covered in this report. As such they are excluded from the Muslim community – and judged eligible for the kind of ill-treatment that is prescribed in some places for non-Muslim society.

### ***9) Islamic Schools must be subject to clear regulation and made part of a genuinely shared system of national education***

It is clear from this report that some Muslim schools are still using textbooks that carry objectionable material. This is deeply worrying; if Muslim school-children are being taught to view themselves as apart from and antithetical to the rest of society, there are clearly negative implications for social cohesion. Moreover, it should not be the function of British Muslim schools to prepare children for life in Saudi Arabia or other Islamic countries; rather it should be to prepare them to enjoy properly integrated lives as British citizens. What is taught in these schools must be measured against what is taught in non-Muslim schools in respect of civic values, social cohesion, good community relations, and the building of friendships with children of all faiths and none.

One further point that might be made in this regard relates to a more mundane, yet no less important issue. Setting aside the content of the school-books featured here, it is clear there is also a 'quality gap' in terms of the way in which they put their message across. In other words, books such

379. For more on this programme, see, 'Preventing Violent Extremism: Community Leadership Programme', Department for Communities and Local Government, June 2007, available at, <http://www.communities.gov.uk/documents/communities/doc/PreventingViolentExtremism>. See also, 'Preventing violent extremism – Winning hearts and minds', Department of Communities and Local Government, April 2007, available at, [http://www.communities.gov.uk/pub/401/PreventingViolentExtremismWinningHeartsandMinds\\_id1509401.pdf](http://www.communities.gov.uk/pub/401/PreventingViolentExtremismWinningHeartsandMinds_id1509401.pdf). That the government is looking to the Markfield institutes to play a key role in this was confirmed to Policy Exchange by civil service sources

380. All-Party Parliamentary Group Against Antisemitism, *Report of the All-Party Parliamentary Inquiry into Antisemitism*, September 2006, at: <http://thepecaa.org/Report.pdf>, pp. 26-32.

381. See, for example, books at the King Fahad Academy, pages 51-58.



as those from the *Tas-Heelul Aqaa-id* series (volumes seven and eight), that were obtained at Blackburn's Jaame Mosque (see pages 138-141), can hardly be said to be preparing Muslim children for successful lives in the UK, given the sub-standard quality of English in the texts. It is scarcely acceptable that one section of the UK's child population should be exposed to books that are semi-literate at best, but which still retain an authority couched in religious terms.<sup>382</sup>

At present, it is a legal requirement for all schools – whether state-run or independent – to be inspected on a regular cycle to ensure that they comply with the standards set out in the 2002 Education Act. Crucially, those standards cover, *'the quality of education provided by the school' and 'the spiritual, moral, social and cultural development of pupils'*.<sup>383</sup> In relation to the schools covered in this report there must be serious question marks as to whether these standards are being met; if children are being taught about the 'shortcomings' of their fellow citizens, can this really be said to be furthering their 'spiritual, moral, social and cultural development'?

Recent reports suggesting that 'more than half of Muslim schools have not been inspected for five years, while some have not received a full inspection for a decade' make this all the more alarming.<sup>384</sup> True, all but one of the schools covered here have been inspected by the Office for Standards in Education (Ofsted) and apparently given the 'all-clear'. Still, it is crucial that new and in-depth inspections be undertaken in these institutions. The Secretary of State for Children, Schools and Families has the power to request that Ofsted conduct an inspection in a school; furthermore, the guidelines for inspecting independent schools confirm that the Department for Children, Schools and Families (DfCSF) can request Ofsted to under-take 'an emergency visit' to a school

where, 'a complaint has been received' or where 'it has other concerns about a school'.<sup>385</sup> In the instances identified here it seems clear that there are very real grounds for concern and inspectors should now return to these institutions. In addition, it seems clear that inspectors of Islamic schools must be capable of identifying and reading Arabic texts; if not, they will be incapable of accessing the full scope of what the schools are teaching. It is equally critical that these inspectors be genuinely independent of the institutions and ideologies that they are examining - on the *quis custodet* principle.

Where the nature of this teaching is found to be unacceptable, or where 'there is a risk of serious harm to the welfare of the pupils' (as must surely be the case in those instances where such literature is being propagated), the DfCSF must be prepared to send the strongest possible signal to the schools concerned that this cannot be tolerated. As the DfCSF's guidelines indicate, this should include a readiness, if immediate remedial action is not taken, to 'order that the school be removed from the register of independent schools' – a move that would force the school in question to close. Such action may seem drastic, but it is not unprecedented. In February 2007 the Jameah Islameah school in Mark Cross, East Sussex was shut down after it failed to implement an Ofsted-imposed 'action plan' for improvement.<sup>386</sup> On that occasion, the Schools Minister, Jim Knight was reported to have said, 'It is important that parents and the wider public are assured that all schools - whether in the maintained or independent sector - provide their pupils with a suitable education, and that we will take strong action against those that are failing'.<sup>387</sup> It is imperative that this commitment now be applied across the full spectrum of Islamic schools – particularly in light of the recent policy announcement that points towards increased provision for state-funded faith schools.<sup>388</sup>

382. 'Teaching of Islam is outdated', BBC News Online, 4 June 2007, available at, <http://news.bbc.co.uk/1/hi/education/6713373.stm>.

383. For more on the scope of illiteracy in the UK, see A. Frean, Y. Yobbo & I. Duncan, 'A-level students unable to write essays', *The Times*, 15 August 2007; 'One in five UK adults 'illiterate'', BBC News Online, 29 June 2000, available at, <http://news.bbc.co.uk/1/hi/uk/811832.stm>.

384. 'The framework for inspecting independent schools', Ofsted, [http://www.ofsted.gov.uk/assets/Internet\\_Content/Shared\\_Content/Files/Independent%20School%20Forms/Guidance%20and%20forms%20for%20schools%20Document/fw\\_k\\_indschls2007.pdf](http://www.ofsted.gov.uk/assets/Internet_Content/Shared_Content/Files/Independent%20School%20Forms/Guidance%20and%20forms%20for%20schools%20Document/fw_k_indschls2007.pdf)

385. Julie Henry, 'Half of Muslim schools not inspected', *Sunday Telegraph*, 4 March 2007.

386. *Ibid.*

387. Tim Ross, 'Raided Islamic school closed down', *Independent*, 10 February 2007; see also, Julie Henry, 'Half of Muslim schools not inspected', *Sunday Telegraph*, 4 March 2007.

388. Alexandra Frean & Ruth Gledhill, 'More faith schools are planned in an effort to integrate minorities', *The Times*, 8 September 2007.

389. 'Muslim schools citizenship warning', BBC News Online, 17 January 2005, available at, <http://news.bbc.co.uk/1/hi/education/4180845.stm>. Last accessed 25 July 2007.

390. 'Ofsted Muslim schools row goes on', BBC News Online, 28 January 2005, available at, <http://news.bbc.co.uk/1/hi/education/4180845.stm>. Last accessed 25 July 2007.

391. 'Muslim schools citizenship warning', BBC News Online, 17 January 2005, available at, <http://news.bbc.co.uk/1/hi/education/4180845.stm>. Last accessed 25 July 2007.

392. *Ibid.*

393. 'Ofsted Muslim schools row goes on', BBC News Online, 28 January 2005, available at, <http://news.bbc.co.uk/1/hi/education/4180845.stm>. Last accessed 25 July 2007.

394. Faith Schools Inspectorate (FSI) - Inspection Services, available at, [http://www.ams-uk.org/index.php?option=com\\_content&task=view&id=131&Itemid=256](http://www.ams-uk.org/index.php?option=com_content&task=view&id=131&Itemid=256).

395. The schools in question are: The King Fahad Academy in London; The Al-Muntada Islamic School (Eden High School), in London, which is linked to the Al-Muntada Al-Islami Trust; The Salafi Independent School, which is linked to the Salafi Mosque and Islamic Centre in Birmingham; and the al-Islah Private school in Blackburn, which is connected with the Islamic Educational Society.

396. 'Towards Greater Understanding - Meeting the Needs of Muslim Pupils in State Schools', The Muslim Council of Britain (2007), available at, <http://www.mcb.org.uk/downloads/Schoolinfo-guidancev2.pdf>.

397. 'Preventing Extremism Together' Working Groups August-October 2005', Department of Communities and Local Government, available at, [http://www.communities.gov.uk/pub/16/PreventingExtremismTogetherworkinggroupreportAugOct2005\\_id1502016.pdf](http://www.communities.gov.uk/pub/16/PreventingExtremismTogetherworkinggroupreportAugOct2005_id1502016.pdf). Last accessed 10 July 2007; 'Towards Greater Understanding: Meeting the needs of Muslim pupils in state schools', Muslim Council of Britain, available at, <http://www.mcb.org.uk/downloads/Schoolinfo-guidancev2.pdf>. Last accessed 15 July 2007.

398. The Secretary of State for Justice and Lord Chancellor, *The Governance of Britain*, July 2007.

It is worth noting too that concerns were first voiced over the standard of educational provision in some independent Muslim schools more than two years ago. On that occasion, the then Chief Inspector of Ofsted, David Bell, had warned that such schools were failing to pass on an understanding of democracy, public service and shared values and were thereby endangering Britain's 'coherence as a nation'.<sup>389</sup> In response, one of the HMIs (Her Majesty's Inspectors) at Ofsted, Christopher Schenk, had claimed that Bell was speaking in a purely personal capacity, rather than on behalf of the organisation – a claim that was itself countermanded by Ofsted.<sup>390</sup> Meanwhile, the then Secretary-General of the MCB, Iqbal Sacranie, had described Bell's comments as 'highly irresponsible'.<sup>391</sup> The Chairman of the Association of Muslim Schools UK (AMSUK), Dr. Mohamed Mukadam, also reacted negatively to Bell's remarks stating that they were based on a 'misconception' and constituted a 'further example of Islamophobia'.<sup>392</sup> Despite refuting all such attacks and claiming that Bell's speech was 'an accurate reflection of Ofsted's evidence in this area', major question marks must be raised over whether the Ofsted did act rigorously upon the anxieties of its then head.<sup>393</sup>

In this context too, there must be serious reservations over current proposals to create a 'Faith Schools Inspectorate' – which would be operated by both the AMSUK and the Christian Schools' Trust.<sup>394</sup> Four schools that either themselves feature (or are closely linked to other institutions that feature) in in this report, are affiliated with the AMSUK. The suitability of that organisation to inspect its own affairs, must therefore be subject to sustained scrutiny.<sup>395</sup> And the terms on which more faith schools are set up need to be reassessed.

A more critical eye also needs to be applied to the recent proposals by the Muslim Council of Britain, for discrete

'Islamic' spaces to be established within existing state schools.<sup>396</sup> Both the Home Office's 'Preventing Extremism Together' taskforce and the MCB, for example, advocate an increase in the provision of Arabic teaching at schools.<sup>397</sup> Having studied Arabic for over thirty years, I am nonetheless concerned that its widespread introduction into Britain's classrooms could reinforce such a sense of separatism. Indeed, a major portion of the material covered here is in Arabic (45%).

The MCB's solutions, which appear to hold out the prospect of integration (by looking to the so-called 'needs' of Muslim children being taught within the state sector) will likely result in a 'pillarised' education system. What is required instead is the construction of an environment in which all Muslim children – whether taught within state schools, or in separate Islamic schools – are infused with a set of common values. Again, the Government headed by Gordon Brown seems increasingly aware of the need to take action in this area. The recent report, *The Governance of Britain*, explicitly calls for an effort to foster a greater attachment to a shared identity among all British citizens.<sup>398</sup> What this means in practice for policy towards Muslim communities remains to be seen.

### ***10) Women in Muslim communities must have their human rights upheld***

It is apparent from many of these documents that there is pressure on Muslim women of all ages to conform with a set of behaviours inconsistent with female emancipation - not just as it is understood in Western terms, but also as it has been expressed by some earlier generations of women from the Muslim world. These include measures calling for the reintroduction of the veil (often in its most impractical and socially divisive forms); those recommending that women should never leave their homes so that they do not come into direct contact with men;

and those that deny girls the right to study sciences. All these are amongst the injunctions found in these pages that sit ill at ease with those rights guaranteed under British law and in much western human rights legislation.

A Royal Commission should be set up to examine the status of Muslim women - and, indeed, females from all minority groups. How can expressly religious invitations to confine women to a particular status be countered? How can the authorities, such as the police and social services be empowered to intervene more effectively on behalf of Muslim females? The Royal Commission should look into issues like effective home imprisonment, denial of the right to work and refusal to allow full and extended education.

### *11) Genuine Inter-faith activities need to be encouraged*

Many of the institutions under the spotlight here have professed their commitment to promoting inter-faith dialogue, community cohesion and Muslim integration with the rest of UK society. Yet the reality is that the sincere pursuit of such goals is an anathema to those particular Muslims who look on all non-Muslims – and indeed, many other Muslims – as untouchable. There is a serious problem with certain institutions expressing one thing in public, whilst publications found on their premises propagate an apparently contradictory message. For this reason, the advocates of interfaith dialogue must also perform greater ‘due diligence’ on their Muslim interlocutors.

## Appendix I: Islamic Publishing Houses and Organisations represented in this compilation

### UK-Based Publishers

#### Al Firdous Publications

19a Flodden Road  
London

SE5 9LH

Al-Firdous is a UK-based Salafi publishing house that issues books by, among others, Muhammad ibn Salih al-'Uthaimin, 'Abdul 'Aziz bin 'Abdullah bin Baz, and Muhammad Sa'id al-Qahtani. It is based on Flodden Road in south London.<sup>399</sup>

#### Azhar Academy Ltd

Azhar Academy Ltd

54-68 Little Ilford Lane

Manor Park

London

E12 5QA

According to its website, Azhar Academy Ltd. was founded in 1999, as a publishing house that also holds, 'exclusive distribution rights for many book titles from various publishers such as White Thread Press, Turath Publishers, Open Mind Press, Harun Yahya, Darul-Ishaat, Zam Zam Publications, Islamic Book Service, Idara, Adam Publishers, Anglo-Arabic Graphics Ltd and many more'.<sup>400</sup> The Academy describes its purpose as being, 'solely to help in the day to day running of the Azhar Academy and subsequently support various projects it is involved in. These include the establishment and running of the First Muslim Girls Secondary School & College within the London borough of Newham; the setting up and running of numerous *madrassas* across south London and the

City; organising Conferences, Lectures & Fund Raisers, and a variety of other activities'.<sup>401</sup> Though the publishing company states that it does not claim to be a charity, the Azhar Academy educational institution that it supports, does (Registered Charity No.: 1080849).<sup>402</sup> The Academy is linked to the Tablighi Jamaat institution, the Darul Uloom at Bury, by the fact that the Academy itself was founded by Hadhrat Sheikh Maulana Yusuf Motala – rector and Sheikh al-Hadith' of the Darul Uloom – a fact acknowledged on its website and in the Academy's 'objects' of work as laid out with the Charity Commission.<sup>403</sup> The significance of this is that, in addition to the Tablighi Jamaat connection, the Darul Uloom has received funding from Saudi Arabia.

#### Dar-us-Salam Publications

UK Address

226 High St.

Walthamstow

London

E17 7JH

AND

Regent's Park Mosque,

146 Park Road,

London

NW8 7RG

Dar-us-Salam International Publications is a large publishing enterprise head-quartered in Riyadh, but with branches in Queens, New York, Houston, Lahore, and London. With regards to the latter, it has one outlet in Walthamstow and one connected with the Regent's Park Mosque (The London Central Mosque).<sup>404</sup> In addition, it also has a relationship with the Al-Hidaayah Publishing and Distribution Company, which is based in Birmingham (address: 436 Coventry Road, Birmingham, B10 OUG).<sup>405</sup> It claims to be, 'a primary source for authentic Islamic literature in all the world's major languages. Our books are based on Qur'an & Sunnah and are free from sec-

399. 'London Business Directory', Greater London Online.co.uk, available at, <http://www.greaterlondononline.co.uk/directory/dir.asp?p=231&r=4600&type=alpha&c=&letter=A&searchstr=>.

400. 'Azhar Academy', Azhar Academy – Islamic Products, Islamic Books, Perfumes, Islamic Audio, Islamic Video, available at, <http://www.azharacademy.com/Scripts/default.asp> (this information is taken from the 'rollover section' on the page). Last accessed 12 July 2007.

401. 'About us', Azhar Academy – Islamic Products, Islamic Books, Perfumes, Islamic Audio, Islamic Video, available at, <http://www.azharacademy.com/scripts/about24.asp>. Last accessed 12 July 2007.

402. 'Azhar Academy', Extract from the Central Register of Charities, available at, <http://www.charity-commission.gov.uk/registered-charities/showcharity.asp?rem-char=&chyno=1080849>. Last accessed 12 July 2007.

403. 'About us', Azhar Academy – Islamic Products, Islamic Books, Perfumes, Islamic Audio, Islamic Video, available at, <http://www.azharacademy.com/scripts/about24.asp>. See also, 'Azhar Academy', Extract from the Central Register of Charities, available at, <http://www.charity-commission.gov.uk/registered-charities/showcharity.asp?rem-char=&chyno=1080849>.

404. See, for instance, the publishing notes for *The Concise Collection on Creed & Tauhid* (Book 10A, found at the Tauheed Islamic Centre, see pages 95-101). See also, 'Homepage', Al-Hidaayah Publishing and Distribution Ltd, available at, <http://www.al-hidaayah.co.uk/>.

405. See, for instance, the publishing notes for *The Authentic Creed and the Invalidators of Islam* (Book 4B, found at the Al-Muntada al-Islami Trust, see pages 59-66).

tarian slant. We are wholesalers, retailers, publishers, and distributors to main book shops all over the world including the UK, Europe and USA'.<sup>406</sup> Its authors include 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad ibn Salih al-Uthaimin, Sheikh Saleh Bin al-Fouzan, Nasir al-Din al-Albani, Salih ibn 'Abd al-'Aziz Al al-Sheikh, Muhammad ibn Jamil Zino, 'Abd Allah al-Jibrin, Ibn Taymiyya (1263-1328, the main Salafi precursor), Muhammad ibn 'Abd al-Wahhab, and the Saudi Fiqh Council.<sup>407</sup>

### Muslim Welfare House (MWH)/ Dar al-Ri'aya al-Islamiyya

233 Seven Sisters Rd,  
London,  
N4 2DA

The MWH is based in Finsbury Park, very close to the North London Central Mosque (better known as the 'Finsbury Park Mosque' – see above, pages 77-81). It was founded in 1970, and has been a registered charity since 1976 (Charity registration number, 271680).<sup>408</sup> Its mission statement is defined as being to, '*provide a best practice social, educational and training centre, sensitive and complementary to cultural diversity, geared to fulfilling the needs of marginalised and ethnic communities in line with our dedication to serving the community*'.<sup>409</sup> In addition to its London headquarters, the organisation has seven regional branches, based at Loughborough, Durham, Leicester, Birmingham, Sheffield, Nottingham and Newcastle.<sup>410</sup>

The MWH premises at 233 Seven Sisters Road occupy the same site as the offices of the Muslim Association of Britain (MAB). The director of the MWH in the mid-1990s was Kathim al-Rawi, who today is the Principal of the Wales-based European Institute of Human Sciences.<sup>411</sup> The current director is Fadi Itani. Facilities at the MWH, include a bookshop, a prayer room, and offices that have been used over the years by a variety of organisations, including

the Muslim Information Centre, the Islamic Medical Association and the Albanian Islamic Society. In 2006, The Minister of State for Foreign and Commonwealth Affairs, Dr. Kim Howells, visited the publishing house as part of an unofficial series of meetings held by elected officials in the Foreign Office to try to create more understanding with the younger Muslim generation.<sup>412</sup>

### Ta-Ha Publishers

Ta-Ha Publishers Ltd.  
Unit 4, The Windsor Centre,  
Windsor Grove,  
West Norwood,  
SE27 9NT

Ta-Ha is a London-based publishing house that was created in 1980 and claims to have published some 250 items since that time. According to its website it is 'an independent publishing house specialising in the publication of books covering all aspects of Islam'.<sup>413</sup> It publishes mainly mainstream titles from 'early classical works by Muslim scholars to more modern issues tackled by contemporary authors'.<sup>414</sup> Formerly located on Wynne Road in South-West London, Ta-Ha is now based in west Norwood.<sup>415</sup>

### The Islamic Foundation (IF)

Ratby Lane  
Markfield  
Leicestershire  
LE67 9SY

This is the main Mawdudist organisation in the UK – publishing al-Mawdudi's works along with those of other radical Islamist ideologues, such as Sayyed Qutb. Its focus is on research, training, and political outreach. This latter is complicated by its view of British society as 'alien, secular and tyrannical'. Founded in 1973 by Professor Khurshid Ahmad, an economist and a Vice-President of the Jamaat-e-Islami in Pakistan, it has published hundreds of

406. 'About us', Dar-us-Salam, available at, <http://www.darus-salamlondon.com/test/AboutUs.asp>.

407. 'Books', Dar-us-Salam, available at, <http://www.darus-salamlondon.com/test/Products.asp?catid=05>.

408. 'Muslim Welfare House', Extract from the Central Register of Charities, available at, <http://www.charity-commission.gov.uk/registered-charities/showcharity.asp?rem-char=&chyno=271680>.

409. 'About us', Muslim Welfare House, available at, [http://www.mwht.org.uk/p.php?id\\_art=23](http://www.mwht.org.uk/p.php?id_art=23).

410. *Ibid.*

411. 'Welcome to EIHS', European Institute of Human Sciences, available at, <http://www.eihs.org.uk/management.asp>.

412. For the FCO report in Arabic of Howells' visit, go to: <http://tinyurl.com/2ct7wx>; or <http://www.fco.gov.uk/servlet/Font?pagename=OpenMarket/Xc/elerate/ShowPage&c=Page&cid=1089129254579&a=KArticle&aid=1142707302747>.

413. 'Home', TaHa Publishers Ltd, available at, <http://www.taha.co.uk/index.php>.

414. 'About us', TaHa Publishers Ltd, available at, <http://www.taha.co.uk/about.php>.

415. 'Contact us', TaHa Publishers Ltd, available at, <http://www.taha.co.uk/contact.php>. With regards to the location of its former base on Wynne Road, see cached web page, available at, <http://66.102.9.104/search?q=cache:LOUtMtqll3UJ:www.taha.co.uk/authors.php+ta+ha+publishers+wynne+road&hl=en&ct=clnk&cd=2>.

books and many journals, all taking a strict Salafi line.<sup>416</sup> Ahmad was the organisation's first director until he returned to Pakistan to become Minister of Planning under President Zia ul-Haq. He was succeeded by Khurram Murad, another leading member of the Pakistani Jamaat-e-Islami. The current Director-General is Dr. Manazir Ahsan.<sup>417</sup>

The IF was the first British Islamic organisation to establish formal ties with higher education institutions – with links to Leicester University and the Centre for the Study of Islam and Christian-Muslim Relations at Selly Oak College, Birmingham. In keeping with this focus on tertiary education it operates closely with the Markfield Institute of Higher Education (MIHE), with the two organisations both based at the Markfield site near Leicester. The Director of the MIHE, Dr. Ataullah Siddiqui (who is also Head of the Interfaith Unit at the IF), recently produced a report entitled, *Islam at universities in England: meeting the needs and investing in the future*; this had been commissioned by the Minister of Higher Education, Bill Rammell MP. This report is available from both the MIHE and IF websites and the Director General of the Islamic Foundation, Dr. Manazir Ahsan spoke in the aftermath of the report's release to clarify its content. The central thrust of the report was that the British Government should undertake to reform Islamic studies courses in universities; a message clearly imbibed by the Government as it subsequently announced provision of some £1million for both this and the further training of imams.

The IF has for some time attracted considerable praise from the British authorities. A 2002 brochure by the Foreign and Commonwealth Office and entitled, *Muslims in Britain*, for example, described it thus: 'The Foundation seeks to build bridges between Muslims and others, while promoting the highest standards of aca-

demical research and publications'.<sup>418</sup> In January 2006, the then Health Secretary, Patricia Hewitt visited the Foundation and praised its work stating, 'In the modern world, there is nothing more important than enabling different faiths and traditions to understand and learn from each other... Thank you for the wonderful work you are doing in Islamic scholarship and interfaith dialogue.'<sup>419</sup>

### The Muslim Educational Trust (MET)

130 Stroud Green Rd,  
London  
N4 3RZ

The MET is the oldest Islamic body in the UK devoted to the education of Muslim children. It describes its purpose as being to meet the, 'challenge of catering for the Islamic educational needs of the British Muslim children and advising their parents on how to bring up their children in an un-Islamic materialistic society'.<sup>420</sup> The MET was founded in 1966 by Ghulam Sarwar – a member of the UK Islamic Mission, one of whose books - *Islam: Beliefs and Teachings* – is represented here. Sarwar remains Director of the organisation to this day.<sup>421</sup> Sarwar's book has been repeatedly revised and reprinted, with over 196,000 copies printed by 1998.<sup>422</sup> Beyond this, the MET produces a wide range of Islamic literature in English and trains personnel to teach Islam in schools. The academic, Gilles Kepel, has described it as attempting to 'perpetuate a specific Islamic cultural identity and to prevent the assimilation of Muslim children into British society'.<sup>423</sup>

### The Office of Da'wah in Britain/Darulifta Office

46 Goodge Street,  
London  
W1T 4LU

The Office of Da'wah in the UK is one of twenty-four offices for the propagation of Islam world-wide that come under the control of the Saudi Ministry of Islamic

416. 'Report on the Teaching of Islam in British Universities', Institute for the Study of Islam and Christianity, 5 July 2007, available at, [http://www.isic-centre.org/briefing\\_detail.php?recordID=55](http://www.isic-centre.org/briefing_detail.php?recordID=55). For more on Khurshid Ahmad and his role in the Islamic Foundation, see, 'Prof. Khurshid Ahmad', JI: Leadership, available at, <http://www.jamaat.org/leadership/pka.html>.

417. See, for example, 'Interfaith', The Islamic Foundation, available at, <http://www.islamic-foundation.org.uk/>.

418. Cited on the Islamic Foundation website: 'Welcome to the Islamic Foundation', available at, <http://www.islamic-foundation.org.uk/indexEnglish.htm>.

419. Cited in 'Islamic group is praised for creating harmony', *Leicester Mercury*, 24 January 2006

420. 'Home', The Muslim Educational Trust, available at, <http://www.muslim-ed-trust.org.uk/index.php>.

421. 'Contact us', The Muslim Educational Trust, available at, <http://www.muslim-ed-trust.org.uk/contactus.php>. Last accessed 12 July 2007.

422. 'Islam: Beliefs and Teachings', The Islamic Bookstore.com, available at, <http://islamicbookstore.com/b2730.html>.

423. Gilles Kepel, *Allah in the West: Islamic Movements in America and Europe* (Oxford, 1997).

Affairs (see above). Its offices are at 46 Goodge Street, London, which it shares with the Muslim World League/Darulifta Office.<sup>424</sup> Many of the books analysed here were distributed from this one source.

### UKIM Dawah Centre

Birmingham address:

401-403 Alum Rock Road,

Birmingham

B8 3DT

According to the website of its *Dawah* Centre, the United Kingdom Islamic Mission (UKIM) is 'a national organisation with over 40 branches and Islamic Centres working across the United Kingdom'.<sup>425</sup> The UKIM is one of the two main UK bases for the Mawdudist Jamaat-e-Islami, for which it acts as a centre for missionary work and consequently, the UKIM has links with other Jamaat-linked organizations – notably the Islamic Foundation (see above) and the Muslim Educational Trust (see above) – as well as with the Muslim Council of Britain, the Muslim Association of Britain, and the Federation of Student Islamic Societies in the UK and Ireland (for more on the UKIM see above, pages 20-21).<sup>426</sup> Its Dawah (Da'wa) Centre appears to operate mainly as an online enterprise, with a physical presence on Ludlow Road in Alum Rock, Birmingham.<sup>427</sup>

## Non-UK-Based Publishers

### Al-Abikan Library

(Saudi Arabia)

This is situated in Riyadh. It has produced a steady output of Arabic-language titles since the 1990s. [Possibly connected with Sheikh Abd Al-Muhsin Al-Abikan, a member of Saudi Arabia's Shura Council and consultant for the Saudi Ministry of Justice]

### Al-Ansar Publishing House

(Egypt)

This is the major Islamist publishing house in Egypt, with offices in Cairo. It publishes Arabic translations of the Urdu works of the Pakistani radical ideologue, Abu al-A'la al-Mawdudi, as well as works of the Muslim Brotherhood.

### Al-Hujjah Publication Distribution

(United States of America)

This 'not-for-profit' publishing house and distribution centre is based in the Brooklyn borough of New York in the US. It cites as its objective the effort 'to bring forth authentic translated material from the scholars of the past and present'; 'to cultivate and to educate the Muslims, as well as explain and clarify to the non-Muslims what is the true Religion (Al-Islām) that Allāh the Creator sent down to His last and final Messenger Muhammad'. To this end, it offers free and subsidised Islamic literature – the bulk of which is by Saudi authors – in order to propagate what it refers to as the 'Dawah tus Salafiyah'.<sup>428</sup>

### Al-Ibaanah Book Publishing

(United States of America)

Al-Ibaanah is a New York-based Salafi operation which appears to have close ties to Saudi Arabia. Their aim is 'to translate and publish Islamic books from the Arabic language to the English language'.<sup>429</sup> They publish a selection of Wahhabi/Salafi authors, including 'Abdul 'Aziz bin 'Abdullah bin Baz, Nasir al-Din al-Albani, Muhammad ibn Salih al-Uthaimin, and Sheikh Saleh Bin al-Fouzan, and their website carries biographies of several Saudi/Wahhabi '*ulama*. In addition to the books that can be purchased it is also possible to access a number of smaller 'e-books' for free, direct from the site. These 'e-books' cover a range of subjects and include titles such as: 'My experiences in Great Britain',

424. 'Islamic Organisations Guide', Ministry of Islamic Affairs, Kingdom of Saudi Arabia, available at, [http://www.al-islam.com/articles/articles-e.asp?fname=INFO\\_R3\\_E](http://www.al-islam.com/articles/articles-e.asp?fname=INFO_R3_E).

425. 'About us', UKIM Dawah Centre, available at, <http://info.ukimdawahcentre.com/content/view/21/27/>.

426. See the External Links section of the 'Homepage' of the UK Islamic Mission, available at, <http://www.ukim.org/DesktopDefault.aspx>.

427. 'Contact us', UKIM Dawah Centre, available at, [http://info.ukimdawahcentre.com/component/option,com\\_contact/Itemid,3/](http://info.ukimdawahcentre.com/component/option,com_contact/Itemid,3/).

428. 'About us', Al-Hujjah Publication, available at, <http://alhujjahpublication.org/index.php?act=viewDoc&docId=1>.

429. 'Mission Statement', Al-Ibaanah, available at, <http://www.al-ibaanah.com/support.php?page=mission>.

which is described as giving, ‘an account of the situation of the Muslims residing in the lands of kufr’.

### **Al-Mughni Publishing House**

(Saudi Arabia)

This is a Riyadh-based Arabic-language publishing house.

### **Al-Thurayya Publishing House**

(Kingdom of Bahrain)

This is a publishing company based in the Kingdom of Bahrain.

### **Dar al-Da‘wah**

(Egypt)

This is the official publishing house of the Muslim Brotherhood, which was established by Hasan al-Banna’ in 1943. Since that time it has expanded and today its full name is Dar al-Tawzi’ wa-al-Nashr al-Islamiyya. The main website of the publishing house can be found at <http://www.eldaawa.com/>.

### **Darul-Ishaat**

(Pakistan/UK)

Darul-Ishaat is a Deobandi publishing house based in Karachi. It appears, however, to have a UK base as its website operates from a ‘co.uk’ address and the contact numbers provided on the site are UK-based. (‘Enquiries: 020 8993 5960 International: +44 20 8993 5960’)<sup>430</sup> The precise location of its UK base, however, is unclear.

### **Dar Al-Qur’an Al-Karim**

(Lebanon)

This is a Beirut-based publishing house

### **Idara (Idara Isha‘at-e-Diniyat)**

(India)

Based in New Delhi, this is both a publishing house and the operator of an online bookstore. It sells generally mainstream works (including some works by Sufi writers), but titles available from it also include Sayyed Qutb, an anti-evolu-

tion title, a study on the creation of the Islamic State, and works from the Tablighi Jamaat.

### **Islamic Book Service, New Delhi**

(India)

Little is known about this publisher other than that it is a listed supplier of the ‘Islamic Bookstore’, the internet’s ‘largest Islamic store’.<sup>431</sup>

### **Islamic Publications (Pvt.) Ltd.**

(Pakistan)

This is a Lahore based publishing house, which claims to have published over 700 titles – 500 in Urdu, 200 in English – including, ‘Tafsir Qur’an, books on Ahadith, Fiqh, History, Ethics and Morality, Social problems and Education as well as interesting and simple books for children and other informative and attractive books on issues concerning the women folk’. Its stated aim is, ‘to satisfy the urge of Islamic knowledge and to convey to the world the revolutionary message of the Holy Quran and the Holy Prophet’.<sup>432</sup> To this end, it distributes its publications widely – not just within the sub-continent, but also globally. Indeed, the company’s website claims, ‘The Gulf region, Malaysia, Indonesia, Japan, Turkey, Korea, Iran, Germany, France, Spain, England, USA, and many other countries are very regular importer of our books’.<sup>433</sup> It specialises in publishing the writings of al-Mawdudi, as well as other Jamaat-e-Islami-linked authors (such as Muhammad Yusuf Islahi, Maualana Siraj Uddin Nadvi and Muhammad Abdullah Hanif).

### **Jamiatul Ulama Taalimi Board**

(South Africa)

This is the educational wing of a conservative organisation, the Jamiatul Ulama (Association of Scholars), which was founded in South Africa in 1923. The Jamiat is Deobandi in origin, with links to

430. See, ‘Darul Ishaat – Online Islamic Store’, Darul Ishaat, available at, <http://www.darul-ishaat.co.uk/store/home.php>.

431. ‘Our List of Publishers and Manufacturers’, Islamic Bookstore, available at, [http://www.islamic-bookstore.net/index.php?\\_m=knowledgebase&\\_a=viewarticle&kbarticleid=27](http://www.islamic-bookstore.net/index.php?_m=knowledgebase&_a=viewarticle&kbarticleid=27).

432. ‘About us’, Islamic Publications Introduction, available at, <http://www.islamicpak.com.pk/introduction.asp>.

433. *Ibid.*



the Tablighi Jamaat. They were directly involved in protests concerning the reprinting of the Danish cartoons of Muhammad in 2006.

### **The Ministry of Islamic Affairs, [Religious] Endowments, Da'wa and Guidance, Saudi Arabia**

(Saudi Arabia)

This is the chief religious body in Saudi Arabia. It supervises all areas of religious life in the Kingdom, as well as waqf endowments, missionary work (da'wa), and public guidance in Islamic matters. Its current head is Sheikh Salih ibn 'Abd al-'Aziz Al al-Sheikh, whose name appears elsewhere in these pages as the author of different texts, mainly fatwas. The Ministry forms part of the Saudi Government and oversees the Muslim World League (MWL), the International Islamic Relief Organisation (IIRO) and the World Assembly of Muslim Youth (WAMY). It funds Islamic outreach activi-

ties all over the world, including the organisation of conferences and seminars.<sup>434</sup>

### **The Ministry of Education, Learning and Educational Advancement, Saudi Arabia**

(Saudi Arabia)

This Saudi Government department works alongside the Ministry of Higher Education, 'supervising the education and learning in Saudi academic institutes and schools abroad'.<sup>435</sup> The Ministry's website claims that its education policy, 'is primarily derived from the Islamic religion, its creed and from the glorious history of the Kingdom of Saudi Arabia'; on such a basis does the Ministry claim to set the schools' curricula, 'based on the prevailing situation and requirements'. The current Minister of Education is Dr Abdullah bin Salih Obeid, a former Rector of the radical Islamic University of Medina (1982-95) and Secretary-General of the Muslim World League (1995-2000).

434. See also, 'Islam – Resources and Information', Ministry of Islamic Affairs, Kingdom of Saudi Arabia, available at, <http://www.al-islam.com/eng/>.

435. 'Saudi Academic Schools and Institutes Abroad', Ministry of Education, Kingdom of Saudi Arabia, available at, <http://212.71.35.4/openshare/englishcon/>.

## Appendix II: Books featured here

### 1A

**Title:** *Al-wala' wa'l-'ada' fi 'alaqat al-Muslim bi-ghayr al-Muslim [Loyalty and enmity concerning relations between Muslims and non-Muslims]*

Author: Abdullah al-Tarifi

Publisher: The Office of Da'wah in Britain (Darulifta Office)

Published: 1411 (1990)

Language: Arabic

Collected from: Al-Manaar (The Muslim Cultural Heritage Centre), 244 Acklam Road, London, W10 5YG

### 1B

**Title:** *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya [Correct beliefs and what opposes them, along with the treatise of the Divine Presence]*

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia

Published: 1419 (1998)

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

Collected from: Al-Manaar (The Muslim Cultural Heritage Centre), 277 Acklam Road, London, W10 5YG

Date collected:

### 1C

**Title:** *Al-mar'a wa kayd al-a'da' [Women and their scheming enemies]*

Author: Abdullah bin Wakil al-Sheikh

Publisher: The Office of Da'wah in Britain (Darulifta Office)

Published: 1412 (1991)

Language: Arabic

Collected from: Al-Manaar (The Muslim Cultural Heritage Centre), 244 Acklam Road, London, W10 5YG

### 2A

**Title:** *Questions and Answers: Pertaining to Learning the Fundamental Principles of the Creed and Clarification of the Obstacles which Hinder Imaan*

Author: Abdur Rahmaan ibn Nasr as-Sadee

Publisher: a-Hujjah Publications and Masjid Rahmah

Published: 2006

Language: English

Collected from: East London Mosque, 92 Whitechapel Road, London E1 1JQ

### 2B

**Title:** *Women Who Deserve to Go to Hell*

Author: Mansur Abu'l Hakim

Publisher: Darul-Ishaat

Published: 2004

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Language: English

Collected from: East London Mosque, 92 Whitechapel Road, London, E1 1JQ

## 2C

### **Title: *Fatawa Islamiyah – Islamic Verdicts, volume 1***

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin,  
‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin ‘Abdul-‘Aziz al-Musnad

Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: East London Mosque, 92 Whitechapel Road, London, E1 1JQ

## 2D

### **Title: *Fatawa Islamiyah – Islamic Verdicts, volume 5***

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin,  
‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin ‘Abdul-‘Aziz al-Musnad

Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: East London Mosque, 92 Whitechapel Road, London, E1 1JQ

## 2E

### **Title: *Fatawa Islamiyah – Islamic Verdicts, volume 6***

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin,  
‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin ‘Abdul-‘Aziz al-Musnad

Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: East London Mosque 92 Whitechapel Road, London, E1 1JQ

## 2F

### **Title: *Fatawa Islamiyah – Islamic Verdicts, volume 8***

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin,  
‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin ‘Abdul-‘Aziz al-Musnad

Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: East London Mosque 92 Whitechapel Road, London, E1 1JQ

## 3A

### **Title: *Al-Tawhid [Divine Unity] – 1st Grade High School***

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2004

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3B

#### **Title: *Sharh Kitab al-Tawhid [A Commentary on The Book of the Divine Unity] - 1st Grade Intermediate***

Author: None Listed (This is a commentary on a central text by the Wahhabi founder, Muhammad ibn 'Abd al-Wahhab)

Publisher: Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2006-7

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3C

#### **Title: *Sharh Kitab al-Tawhid [A Commentary on The Book of the Divine Unity] - 2nd Grade Intermediate***

Author: None Listed (This is a commentary on a central text by the Wahhabi founder, Muhammad ibn 'Abd al-Wahhab)

Publisher: Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2006-7

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3D

#### **Title: *Al-Hadith wa'l-thaqafa al-Islamiyya [Prophetic Tradition and Islamic Culture] - 1st Grade High School***

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2005-2006

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3E

#### **Title: *Al-Hadith wa'l-thaqafa al-Islamiyya [Prophetic Tradition and Islamic Culture] – 2nd Grade High School***

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2005-2006

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3F

#### **Title: *Al-Hadith [Prophetic Traditions] – 3rd Grade Intermediate***

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2005-2006

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3G

#### **Title: *Al-Tafsir [Qur'an Exegesis] – 3rd Grade Intermediate***

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2005-2006

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 3H

#### **Title: *Al-adab al-'Arabi [Arabic Literature] – 3rd Grade High School***

Author: None Listed

Publisher: The Ministry of Education, Learning and Educational Advancement,  
The Kingdom of Saudi Arabia

Published: 2003

Language: Arabic

*School Textbook – to be distributed for free, not to be sold*

Collected from: The King Fahad Academy, Bromyard Ave, London, W3 7HD

### 4A

#### **Title: *Al-wala' wa'l-bara [Loyalty and enmity] according to the 'aqeedah [belief] of the Salaf [Righteous Companions]***

Author: Muhammad Saeed al-Qahtani

Publisher: Al Firdous Publications

Published: 1993

Language: English

Collected from: Al-Muntada Al-Islami Trust, 7 Bridges Place, Parsons Green, London, SW6 4HW

### 4B

#### **Title: *The Authentic Creed and the Invalidators of Islam***

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Translator: Abu Hamzah

Publisher: Dar-us-Salam

Published: 2000

Language: English

Collected from: Al-Muntada Al-Islami Trust, 7 Bridges Place, Parsons Green, London, SW6 4HW

#### 4C

**Title: *The Islamic Digest of Aqeedah and Fiqh [The Islamic Digest of Belief and Jurisprudence]***

Author: Mahmoud R. Murad

Publisher: Dar-us-Salam

Published: 1998

Language: English

Collected from: Al-Muntada Al-Islami Trust, 7 Bridges Place, Parsons Green, London, SW6 4HW

#### 4D

**Title: *Fatawa al-Lajna al-Da'imiyya li'l-Buhuth al-'Ilmiyya wa'l-Ifta'. Al-Mujallad al-Awwal, al-'Aqida ([Religious Edicts (fatwas) from the Permanent Council for Knowledge and the Issue of Fatwas, vol. 1 Belief]***

Compiler: Sheikh Ahmad ibn 'Abd al-Razzaq al-Duwish

Publisher: Al-'Abikan Library

Published: 1412 (1991)

Language: Arabic

Collected from: Al-Muntada Al-Islami Trust, 7 Bridges Place, Parsons Green, London, SW6 4HW

#### 4E

**Title: *Fatawa al-Lajna al-Da'imiyya li'l-Buhuth al-'Ilmiyya wa'l-Ifta'. Al-Mujallad al-Thani, al-'Aqida ([Religious Edicts (fatwas) from the Permanent Council for Knowledge and the Issue of Fatwas, vol. 2 Belief]***

Compiler: Sheikh Ahmad ibn 'Abd al-Razzaq al-Duwish

Publisher: Al-'Abikan Library

Published: 1992

Language: Arabic

Collected from: Al-Muntada Al-Islami Trust 7 Bridges Place, Parsons Green, London, SW6 4HW

#### 5A

**Title: *Al-Sirat: Usul manhaj ahl al-Sunna wa'l-jama'a fi'l-'Itiqad wa'l-'amal [Conducts/Way of life: the principles of the followers of the Prophetic path concerning belief and [religious] action]***

Author: 'Abd al-Rahman ibn 'Abd al-Khaliq; ed. Sheikh 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: n/a

Published: 2000

Language: Arabic

Collected from: Darul Amaan Islamic Centre, 54 Merton Road, London, SW19 1DH

#### 6A

**Title: *Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]***

Author: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs, The Kingdom Saudi Arabia

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Published: 1419 (1998)

Language: Arabic

Collected from: Euston Mosque, 202 North Gower Street, London NW1 2LY

### 7A

**Title:** *Fatayatuna bayna'l-taghrib wa'l-'affaf [Our Daughters between westernization and modesty]*

Author: Nasir Sulayman al-'Umar

Publisher: The Office of Da'wah in Britain (Darulifta Office)

Published: n.d.

Language: Arabic

Collected from: Muslim World League/Darulifta Office, 46 Goodge Street, London, WT 4LU

### 7B

**Title:** *Al-wala' wa'l-'ada' fi 'allaqat al-Muslim bi-ghayr al-Muslim [Loyalty and enmity concerning relations between Muslims and non-Muslims]*

Author: Abdullah Al-Tarifi

Publisher: The Office of Da'wah in Britain

Published: n.d.

Language: Arabic

Collected from: Muslim World League/Darulifta Office, 46 Goodge Street, London, W1T 4LU

### 8A

**Title:** *Bayna'l-da'wa al-Islamiyya wa'l-rabita al-Islamiyya [Between the call to nationalism and the call to the Islamic League]*

Author: Abu al-A'la al-Mawdudi

Publisher: Al'Ansar Publishing House

Published: n.d.

Language: Arabic

Collected from: North London Central Mosque, 7-15 St. Thomas Road, Finsbury Park, London, N4 2QH

### 8B

**Title:** *'Ala hamish sahwat al-'alam al-Islami [At the edge of the awakening of the Islamic world]*

Author: Mahmoud al-Naku'

Publisher: MWH/Dar al-Ri'aya al-Islamiyya

Published: n.d.

Language: Arabic

Collected from: North London Central Mosque, 7-15 St. Thomas Road, Finsbury Park, London, N4 2QH

### 8C

**Title:** *Risalat al-Hijab [The Letter regarding the Veil]*

Author: Muhammad ibn Salih al-'Uthaimin

Publisher: Thurayya Publishing House

Published: n.d.

Language: Arabic

Collected from: North London Central Mosque, 7-15 St. Thomas Road, Finsbury Park, London, N4 2QH

### 8D

#### **Title: *Manhaj al-Islam fi bana' al-usra [Islam's way of building the family]***

Author: Dr. Abdullah bin Abdul Muhsin al-Turki

Publisher: Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 1419 (1998)

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

Collected from: North London Central Mosque, 7-15 St. Thomas Road, Finsbury Park, London, N4 2QH

### 8E

#### **Title: *Minbar al-Jum'a (The Friday Pulpit)***

Author: Hasan al-Banna'

Publisher: Dar al-Da'wah

Published: 1988

Language: Arabic

Collected from: North London Central Mosque, 7-15 St. Thomas Road, Finsbury Park, London, N4 2QH

### 9A

#### **Title: *Four Essays on the Obligation of Veiling***

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin, Saleh Bin al-Fouzan, and Zayd bin Muhammad bin Haadee Al-Madkhalee.

Translator: Abu Maryam Isma.eel Alarcon

Publisher: Al-Ibaanah Book Publishing

Published: 2006

Language: English

Collected from: The London Central Mosque, 146 Park Road, London, NW8 7RG

### 9B

#### **Title: *Fatawa Islamiyah – Islamic Verdicts, volume 1 Creed***

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin,

'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin 'Abdul-'Aziz al-Musnad

Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: The London Central Mosque, 146 Park Road, London, NW8 7RG

### 9C

#### **Title: *Fatawa Islamiyah – Islamic Verdicts, volume 5 Insurance and Other Issues, Endowments, Gifts, Wills, Inheritance, Slavery and Marriage***

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin,

'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin 'Abdul-'Aziz al-Musnad

Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: The London Central Mosque, 146 Park Road, London, NW8 7RG



**9D**

**Title:** *Fatawa Islamiyah – Islamic Verdicts, volume 8 Jihad, Da‘wah, Employees and Workers, Teachers and Students, Dreams and Visions, Bribery and its Effects, the Orphan’s Wealth, Pictures, Media, Singing and Music, Collection of Various Topics*

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin, ‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
 Compiler: Muhammad bin ‘Abdul-‘Aziz al-Musnad  
 Publisher: Dar-us-Salam  
 Published: 2001  
 Language: English  
 Collected from: The London Central Mosque, 146 Park Road, London, NW8 7RG

**10A**

**Title:** *The Concise Collection on Creed and Tauhid [The Divine Unity]*

Author: None Listed  
 Publisher: Dar-us-Salam  
 Published: 2002  
 Language: English  
 Collected from: Tauheed Mosque and Islamic Centre, 78 High Road, Leyton, London, E15 2BP

**10B**

**Title:** *Al-‘Adl fi Shari‘at al-Islam, wa laysa fi’l-dimuqratiyya al-maz‘uma [Justice is in the Religious Law of Islam and not in the acclaimed democracy]*

Author: ‘Abd al-Muhsin ibn Hamad  
 Publisher: Almughni Publishing House  
 Published: 1426 (2005)  
 Language: Arabic  
 Collected from: Tauheed Mosque and Islamic Centre. 78 High Road, Leyton, London, E15 2BP

**10C**

**Title:** *Fatawa Islamiyah – Islamic Verdicts, volume 1*

Authors: ‘Abdul ‘Aziz bin ‘Abdullah bin Baz, Muhammad bin Saleh al-‘Uthaimin, ‘Abdullah bin ‘Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)  
 Compiler: Muhammad bin ‘Abdul-‘Aziz al-Musnad  
 Publisher: Dar-us-Salam  
 Published: 2001  
 Language: English  
 Collected from: Tauheed Mosque and Islamic Centre, 78 High Road, Leyton, London, E15 2BP

**11A**

**Title:** *Tanbihat ‘ala ahkam takhussu bi’l-mu‘minat [Warnings regarding laws related to believing women]*

Author: Saleh Bin al-Fouzan  
 Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia  
 Published: 1419 (1998)  
 Language: Arabic  
 A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of

King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.  
Collected from: Birmingham Central Mosque, 180 Belgrave Middleway, Highgate, Birmingham, B12 0XS

### 11B

**Title:** *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-ma'iyya [Correct beliefs and what opposes them, along with the treatise of the Divine Presence]*

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 1419 (1998)

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

Collected from: Birmingham Central Mosque, 180 Belgrave Middleway, Highgate, Birmingham, B12 0XS

### 12A

**Title:** *Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya [Correct beliefs and what opposes them, along with the treatise of the Divine Presence]*

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 1419 (1998)

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

Collected from: Markazi Jamiat Ahl-e-Hadith (Birmingham), 20 Green Lane, Small Heath, Birmingham, B9 5DB

### 13A

**Title:** *Kitab al-Tawhid: The Book of Divine Unity*

Compiler: Saleh Bin al-Fouzan

Translator: Mahmoud Ridha Murad

Publisher: Dar-us-Salam

Published: 1997

Language: English

Collected from: Salafiyah Mosque and Bookstore, Wright Street, Birmingham, B10

### 13B

**Title:** *Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding rulings related to believing women]*

Author: Saleh Bin al-Fouzan

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 1421 (2000)

Language: Arabic

Collected from: The Salafi Mosque and Islamic Centre, Wright Street Birmingham, B10 0UG

### 13C

**Title:** *Fatawa Islamiyah – Islamic Verdicts, volume 1 Creed*

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz, Muhammad bin Saleh al-'Uthaimin,

'Abdullah bin 'Abdul Rahman Al-Jibreen and the Permanent Committee (of Saudi Arabia)

Compiler: Muhammad bin 'Abdul-'Aziz al-Musnad

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Publisher: Dar-us-Salam

Published: 2001

Language: English

Collected from: The Salafi Mosque and Islamic Centre, Wright Street Birmingham, B10 0UG

#### 14A

**Title:** *Khwateen Key Makhsoos Masayel [The special problems of females]*

Compiler: Saleh Bin al-Fouza

Translator: Dr. Raza Ul-Allah Muhammad Idrees Mubarakpuri

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 2002

Language: Urdu

Collected from: Didsbury Mosque and Islamic Centre, 271 Burton Road, West Didsbury, Manchester, M20 2WA

#### 15A

**Title:** *Fundamentals of Islam*

Author: Abu a-Ala al-Mawdudi

Publisher: Islamic Publications (Pvt.) Ltd

Published: 2004

Language: English

Collected from: The UKIM Cheetham Hill Road Islamic Centre, 425 Cheetham Hill Road, Manchester, M8 OPF

#### 15B

**Title:** *The Islamic Movement: Dynamics of Values, Power and Change*

Author: Abu al-A'la Mawdudi

Publisher: The Islamic Foundation

Published: 1984

Language: English

Collected from: The UKIM Cheetham Hill Road Islamic Centre, 425 Cheetham Hill Road, Manchester, M8 OPF

#### 15C

**Title:** *Towards Understanding Islam*

Author: Abu al-A'la al-Mawdudi

Publisher: U.K.I.M. Dawah Centre

Published: 1998

Language: English

Collected from: The UKIM Cheetham Hill Road Islamic Centre, 425 Cheetham Hill Road, Manchester, M8 OPF

#### 15D

**Title:** *Woman in the Shari'ah*

Author: Abdur Rahman I. Doi

Publisher: Ta-Ha Publishers

Published: 1989

Language: English

Collected from: The UKIM Cheetham Hill Road Islamic Centre,  
425 Cheetham Hill Road, Manchester, M8 OPF

### 15E

#### **Title: *Questions and Answers about Islam***

Author: Syed Mutawalli ad-Darsh,

Publisher: Ta-Ha Publishers

Published: 1997

Language: English

Collected from: The UKIM Cheetham Hill Road Islamic Centre,  
425 Cheetham Hill Road, Manchester, M8 0PF

### 16A

#### **Title: *Al-as'ila wa'l-ajwiba al-fiqhiyya [Jurisprudence questions and answers], Part III***

Author: 'Abd al-'Aziz al-Muhammad al-Salman

Publisher: n/a

Published: 1409 (1988)

Language: Arabic

Collected from: The Islamic Academy of Manchester, 19 Chorlton Terrace, Manchester, M13 9TD

### 16B

#### **Title: *Three Important Rules of Religion***

Author: Muhammad ibn 'Abd al-Wahhab

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 1998

Language: Urdu

Collected from: The Islamic Academy of Manchester, 19 Chorlton Terrace, Manchester, M13 9TD

### 16C

#### **Title: *Dawr al-talaba fi bina' mustaqbil al-'alam al-islami [The role of the students in building the future of the Islamic world]***

Author: Abu'l-A'la al-Mawdudi

Publisher: Dar al-Qur'an al-Karim

Published: 1980

Language: Arabic

Collected from: The Islamic Academy of Manchester, 19 Chorlton Terrace, Manchester, M13 9TD

### 17A

#### **Title: *Fatawa wa Adhkar [Religious Edicts and References/Citations]***

Authors: 'Abdul 'Aziz bin 'Abdullah bin Baz and Mohammed bin Salah Bin Uthaimin

Publishers: n/a

Published: 1413 (1992)

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

Collected from: The Muslim Student Centre, University of Manchester, Burlington Street, Manchester, M13 9PL

### 17B

#### **Title: *Al-wala and Al-bara in Islam [Loyalty and enmity in Islam]***

Author: Saleh Bin al-Fouzan

Publisher: Cooperative Office for Call and Guidance in Al-Batha (under the Supervision of Ministry of Islamic Affairs, The Kingdom of Saudi Arabia)  
 Published: 1998  
 Language: English  
 Collected from: The Muslim Student Centre, University of Manchester, Burlington Street, Manchester, M13 9PL

### 17C

**Title:** *Man tashabbaha bi-qawm fahuwa minhum [Whoever imitates a people becomes one of them]*

Author: Dr. Nasir ibn 'Abd al-Karim al-'Aql  
 Publisher: The Office of Da'wah in Britain (Darulifta Office)  
 Published: n.d.  
 Language: Arabic  
 Collected from: The Muslim Student Centre, University of Manchester, Burlington Street, Manchester, M13 9PL

### 18A

**Title:** *Islam: Beliefs and Teachings*

Author: Ghulam Sarwar  
 Publisher: Muslim Educational Trust  
 Published: 2004  
 Language: English  
 Collected from: Islamic Educational Society, 108 – 110 Audley Range, Blackburn, BB1 1TF

### 19A

**Title:** *Ta'leemul Haq: An Authentic Compilation of the Five Fundamentals of Islam*

Author: None Listed  
 Publisher: Azhar Academy Ltd.  
 Published: 1998  
 Language: English  
 Collected from: Islamic Cultural Centre (Jaame Mosque), Cumberland Street, Blackburn, BB1 1JP

### 19B

**Title:** *Bahishti Zewar – Heavenly Ornaments*

Author: Maulvi Ashraf Ali Thanvi  
 Publisher: Idara Isha'at-e-Diniyat (P) Ltd  
 Published: 2005  
 Language: English  
 Collected from: Islamic Cultural Centre (Jaame Mosque), Cumberland Street, Blackburn, BB1 1JP

### 19C

**Title:** *Tas-heelul Akhlaaq Wal Aadaab [Morals and Manners Made Easy], volume 5*

Author: None Listed  
 Publisher: Jamiatul Ulama Taalimi Board  
 Published: 1417 (1996)  
 Language: English  
 Collected from: Islamic Cultural Centre (Jaame Mosque), Cumberland Street, Blackburn, BB1 1JP

**19D**

**Title:** *Tas-heelul Akhlaaq Wal Aadaab [Morals and Manners Made Easy], volume 6*

Author: None Listed

Publisher: Jamiatul Ulama Taalimi Board

Published: 1418 (1997)

Language: English

Collected from: Islamic Cultural Centre (Jaame Mosque), Cumberland Street, Blackburn, BB1 1JP

**19E**

**Title:** *Tas-heelul Aqaa-id [Beliefs Made Easy], volume 7*

Author: None Listed

Publisher: Jamiatul Ulama Taalimi Board

Published: 1418 (1997)

Language: English

Collected from: Islamic Cultural Centre (Jaame Mosque), Cumberland Street, Blackburn, BB1 1JP

**19F**

**Title:** *Tas-heelul Aqaa-id [Beliefs Made Easy], volume 8*

Author: None Listed

Publisher: Jamiatul Ulama Taalimi Board

Published: 1418 (1997)

Language: English

Collected from: Islamic Cultural Centre (Jaame Mosque), Cumberland Street, Blackburn, BB1 1JP

**20A**

**Title:** *Al-mar'a wa kayd al-a'da [Women and their scheming enemies]*

Author: 'Abd Allah ibn Wakil al-Sheikh

Publisher: The Office of Da'wah in Britain (Darulifta Office)

Published: 1412 (1991)

Language: Arabic

Collected from: Central Mosque of Rochdale, Mere Street, Rochdale, OL11 1HJ

**20B**

**Title:** *Fatawa al-mar'a [Religious Edicts concerning Women]*

Authors: Muhammad ibn Salih ibn 'Uthaimin and 'Abd Allah ibn 'Abd al-Rahman al- Jibrin

Publisher: The Office of Da'wah in Britain (Darulifta Office)

Published: n.d.

Language: Arabic

Collected from: Central Mosque of Rochdale, Mere Street, Rochdale, OL11 1HJ

**21A**

**Title:** *'Aqidat ahl al-Sunna Wa-al-Jama'a [Belief of the followers of the Prophetic Path]*

Compiler: Muhammad bin Salih al-'Uthaimin

Translator: Hafiz Abdul Al-Rasheed Azher

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: n.d.

Language: Urdu

*To be distributed for free, not for sale*

Collected from: Markazi Jamiat Ahl-e-Hadith (Bradford), 5 Camden Terrace, Bradford, BD8 7HX

## 22A

### ***Title: The Pillars of Islam and Iman [faith] and What Every Muslim Must Know About His Religion***

Author: Muhammad ibn Jamil Zino

Translator: Dar-us-Salam Publications

Publisher: Dar-us-Salam

Published: 1996

Language: English

Collected from: Darul Islam Mosque (Masjid Nimra), 9-10 Hannover Square, Bradford, BD1 3BX

## 22B

### ***Title: 'Aqidat ahl al-Sunna Wa-al-Jama'a [Belief of the followers of the Prophetic Path]***

Compiler: Muhammad bin Saleeh Al-Aseymeyeen

Translator: Hafiz Abdul Al-Rasheed Azher

Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia

Published: 2003

Language: Urdu

Collected from: Darul Islam Mosque (Masjid Nimra), 9-10 Hannover Square, Bradford, BD1 3BX

## 23A

### ***Title: Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-ma'iyya [Correct beliefs and what opposes them, along with the treatise of the Divine Presence]***

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia

Published: 1419 (1998)

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

Collected from: Islamic Centre of Edinburgh, 50 Potterrow, Edinburgh, Midlothian, EH8 9BT

## 24A

### ***Title: Al-'aqida al-sahiha wa ma yudaduha, wa risalat al-Ma'iyya [Correct beliefs and what opposes them, along with the treatise of the Divine Presence]***

Author: 'Abdul 'Aziz bin 'Abdullah bin Baz

Publisher: The Ministry of Islamic Affairs, Kingdom of Saudi Arabia

Published: 1419 h

Language: Arabic

A Gift from the Servant of the Two Sanctuaries (King of Saudi Arabia ) On the Occasion of the Opening of King Fahd Mosque and Islamic Centre of Edinburgh, Scotland. To be distributed for free, not to be sold.

## 24B

### ***Title: Tanbihat 'ala ahkam takhussu bi'l-mu'minat [Warnings regarding laws related to believing women]***

Author: Saleh Bin al-Fouzan  
Publisher: The Ministry of Islamic Affairs, The Kingdom of Saudi Arabia  
Published: n.d.  
Language: Arabic  
Collected from: Madinah Mosque, 2 Stanley Road, Oxford, OX4 1G

### **25A**

#### **Title: *Women Who Deserve to go to Hell***

Author: Mansur Abu'l Hakim  
Publisher: Darul-Ishaat  
Published: 2004  
Language: English  
Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

### **25B**

#### **Title: *Twenty Lessons for Muslim Women***

Compiler: Maulana Muhammad Aashiq Elahi  
Publisher: Private, Karachi  
Published: 2000  
Language: English  
Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

### **25C**

#### **Title: *Islam: the choice of thinking women***

Author: Ismail Adam Patel  
Publisher: Ta-Ha Publishers, London  
Published: 1997  
Language: English  
Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

### **25D**

#### **Title: *Contemporary Fataawa***

Author: Mufti Muhammad Taqi Usmani  
Publisher: Azhar Academy, London  
Published: 1999  
Language: English  
Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

### **25E**

#### **Title: *Aqaidul Islam (Beliefs in Islam)***

Author: Moulana Idris Khandelvi  
Publisher: n/a  
Published: 2001  
Edited Translation: Mufti Afzal Hoosen Elias  
Language: English  
Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

### **25F**

#### **Title: *Islam and Modernism***

Author: Muhammad Taqi Usmani



Publisher: Darul-Ishaat, Karachi

Published: 1995

Language: English

Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

## 25G

### **Title: *Woman in Islamic Sharia (Laws of Marriage and Divorce)***

Author: Al-Haj Muhammad-Ullah

Publisher: Islamic Book Service, New Delhi

Published: 2001

Language: English

Collected from: Muslim Education Centre, Totteridge Drive, High Wycombe, HP13 6UH

## 26A

### **Title: *Deen-e-Haq [Religious Rights [in Islam]]***

Author: Abdur Rahman bin Hamad Al-Amr

Publisher: Ministry of Islamic Affairs, The Kingdom of Saudi Arabia.

Published: n/a

Language: Urdu

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## 26B

### **Title: *Khwateen Key Makhsoos Masayel [The special problems of females]***

Author: Saleh Bin al-Fouzan

Publisher: Ministry of Islamic Research, Auqaf , Irshad& Dawah, The Kingdom of Saudi Arabia.

Published: M.I.A.

Language: M.I.A.

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Collected from: The M. A. Al-Kharafi Islamic Centre, 282 London Road,

Camberley, Surrey, GU15 3JP

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*Denis MacEoin*  
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