

# **BOKO HARĀM**

**IN NIGERIA:**

**ITS BEGINNINGS, PRINCIPLES AND ACTIVITIES IN NIGERIA**

Dr Ahmad Murtadā



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# “BOKO HARĀM”

## IN NIGERIA: ITS BEGINNINGS, PRINCIPLES AND ACTIVITIES IN NIGERIA<sup>1</sup>

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Translated and appended by 'AbdulHaq al-Ashanti

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<sup>1</sup> Dr Ahmad Murtada, *Jama'at “Boko Harām”: Nasha'tuhā, Mabadi'uhā wa A'māluhā fi Naygeeriyah* [The Boko Harām Group in Nigeria: Its Beginnings, Principles and Actions in Nigeria]. 13 November 2012. Refer to the Arabic language Islamic and African studies journal *al-Qira'āt*, Rabī' al-Ākhir-Jumādā al-Ākhira 1433 AH/April –June 2012 CE vol., no.12, pp.12-25

From the blog of our Shaykh, Dr Khālid al-Anbarī (*hafidhahullāh*). It can be referred to here:

[http://dralanbary1.blogspot.co.uk/2013/02/blog-post\\_21.html?m=1](http://dralanbary1.blogspot.co.uk/2013/02/blog-post_21.html?m=1)

Summarised translation by 'AbdulHaq ibn Kofi ibn Kwesi al-Ashanti.

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*In the Name of Allāh, the Most Beneficent, Most Merciful*

## **Introduction**

The intent of this research is to provide a comprehensive analysis of the Boko Harām movement, aka “Jama’āt Ahl us-Sunnah li’-d-Da’wah wa’l-Jihād” [The Group of the People of Sunnah for Preaching and Struggle]. It will assess its origins, development, principles and the evidences which it uses. This necessitates an in-depth study of its writings along with detailed contemplation on the statements which have emerged from its leaders and this is so as to form a clear view of the movement. This study will be based on audio recordings which the leaders of Boko Harām have distributed about their da’wah. All of this when formulated into a unified context will be useful in the study. In this way we will be able to adequately assess this group on a national Nigerian level, along with its members and their views. The study will cover seven main areas:

- One:** the real understanding and development evolution of the movement
- Two:** armed confrontations
- Three:** the principles of the movement
- Four:** the da’wah [propagation] methodologies and mechanisms of the movement
- Five:** Boko Harām’s links with al-Qa’ida
- Six:** funding streams for Boko Harām
- Seven:** the stance of the ’Ulama and general public against Boko Harām and their views.

The study then ends with a conclusion.

## 1.0 Real Understanding and Developmental Evolution of the Movement

The real name of this movement is Jama'at Ahl us-Sunnah li'd-Da'wah wa'l-Jihād [The Group of the People of Sunnah for Preaching and Struggle], this is the name which they regurgitate and are mainly pleased with, yet the people, and the media in particular, named them as “Boko Harām”. Members of the movement have denounced this label and they prefer the name which they choose and brand for themselves. The name “Boko Harām” is a Hausa name which only the Hausa peoples understood and is a compound name comprised of Hausa and Arabic. The Hausa applied the term “Boko” to Western forms of education so when the term “Harām” is appended to it the intent is: ‘the Western education system is haram’. Yet it is perhaps more adequate to explain the term not in its literal linguistic sense but in its more technical sense as meaning ‘traversing the Western education system of education is harām’.

As for the name “Boko Harām” then it only achieved prominence after the recent ishtibākāt [clashes] in Sha'bān 1430 AH/August 2009 CE. The followers of Muhammad Yūsuf in Bornu and Yobe were known as “Yūsufiyūn” [Yūsufīs] as an ascription to their leader.<sup>2</sup> At that time they had no qualms about the use of this term which indicates that they were content with it as an ascription. The term “Boko Harām” [‘following the Western education system is harām’] is based on their ideology which they constantly repeat as a form of advice to Muslims, mainly parents, university students and all linked to the educational system. Writers, journalists and even common people have a number of explanations of the intent of the name “Boko Harām” yet this was due to them not having access to the actual audio material of the leaders of the group itself as indeed the best one to explain the intents of the group is the leader himself, Muhammad Yūsuf. For he had *kbutab* [sermons] and lectures wherein he explained in detail their intent in opposing the Western educational system in Nigeria. In one audio, the leader of the group Muhammad Yūsuf, gave a lecture in the Yobe region and at the end took some questions and was asked about the group’s intents by prohibiting the Western educational system. He stated:

**The intent behind this is education within schools which have been established by missionaries which includes the education curriculum from elementary education to secondary schooling and institutes to national service to employment.**

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<sup>2</sup> [Translator’s note]: They were also referred to as the Yūsufiyah Movement, largely due to their cult-like following of Muhammad Yūsuf and uncritical acceptance of all that he said without question.

## 1.2 Important Background History

Before 2002 CE the group had no ideological agenda it was merely formed by Muhammad Yūsuf after 9/11 who was from the village of Na'iyyah in the Yūnūsarī region in the Gashua Province of Yobe state, Northern Nigeria.<sup>3</sup> 32 years ago, long before the group was established, the Muslim Brotherhood [known in Hausa as 'Yan Brothers'] emerged under the leadership of Ibrāheem az-Zakzaky in the 1980s. Many youth joined his movement, Muhammad Yūsuf being one of them who joined Zakzaky's movement which was known for emotional rhetoric and enthusiasm against the Nigerian state in the name of Islām. Before 1994 'Tashayyu' [Shi'ism] emerged, along with an inclination to serving Iranian interests, among the Muslim Brotherhood and its leader in Nigeria Ibrāheem Zakzaky and some of his close supporters. The group then fractured into other groups some of whom went with the Shi'ī leader [i.e. Zakzaky], some others inclining more towards Salafiyyah and some who formed a group called *Jama'at ut-Tajdeed ul-Islāmi* which remained on a similar course as that of the Muslim Brotherhood and viewed that this should be the way to traverse.

## 1.3 Formation of the Group

In 1999 after the elections in Nigeria however the governor of Zamfara al-Hājj Ahmad Thānī Yarīmabākūrā [Ahmad Sani Yerima] found justification in the Nigerian constitution for the implementation of Sharee'ah in his state and in 2001 became the first to Nigerian governor to implement Sharee'ah in a Nigerian state [except for the regulations related to Ridda].<sup>4</sup> Ahmad Thānī invited other Northern Nigerian states to do the same and some states responded to the invitation and similarly began implementing Sharee'ah regulations. After the intense insistency from the public of these states for Sharee'ah implementation, around 12 states announced implementation of the Sharee'ah within their borders.

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<sup>3</sup> Umar al-Kuddī's article in Radio Netherlands Worldwide, 'Leader of the Nigerian Movement 'Boko Harām': An Obscure End for an Obscure Man', 31 July 2009. See: <http://www.rnw.nl/arabic/article/15235>

<sup>4</sup> [TN]: It was actually earlier than this in January 2000. Under the system all sentences can be appealed to Nigeria's Federal Courts which do not apply Hudūd regulations. Some of the cult followers of Omar Bakri, such as Anjem Choudhary, have boldly stated that Nigeria does not have Share'ah, even though many states of Northern Nigeria implement Sharee'ah. Refer to his *Talksport* interview with Ian Collins, March 2009.

There is no doubt that Ustādh Muhammad Yūsuf was influenced by the split of the Ikhwān movement in Nigeria and he became one of the leaders in the aftermath of that split and continued teaching and guiding them. He then became very close to the group *Iẓālat ul-Bida' wa Iqāmat us-Sunnah* [The Removal of Innovation and Establishment of the Sunnah Group] and stayed in the states of Yobe and Borno for some time and his ideas began to develop. He also introduced amendments which he viewed as progressive in the realm of da'wah and which also reduced scrutiny. This was on account of, according to Muhammad Yūsuf himself, after Muhammad Yūsuf becoming a member of *Jama'at ul-Iẓālat ul-Bida'*, a split occurring among the three Masājid which used to serve as the administrative centres of the movement. This split led to Muhammad Yūsuf and his students being linked to one of the Masjids in particular while the other two remained with *Jama'at ul-Iẓālat ul-Bida'*.<sup>5</sup> This therefore was the first stage, for Muhammad Yūsuf continued with his group and students until they formed an independent group which they called “Jam'āt Ahl us-Sunnah li'd-Da'wah wa'l-Jihād” [The Group of the People of Sunnah for Preaching and Struggle] in 2002.

## 2.0 Armed Confrontations

Armed confrontations by those influenced by the da'wah of Muhammad Yūsuf go back to the group's excursions along with violent clashes with policemen in 2003. The events started when some isolated ascetics in the village of Kannama in the town of Gaidam near Niger were deemed as having odd behaviour and the police were informed. The police investigated and found no problems yet the second time the police were informed about them for some suspicious actions the police attacked them leaving some dead and injured. Police were viewed ordering members of this group, including their wounded cripples, to lie face down on their stomachs and then two or three shots were fired into them. This led to a group under the leadership of Shaykh Baba seeking revenge against the police who committed the killings. They walked a long distance by foot until they reached Damaturu the capital of Yobe State.

These people from Kannama were extreme and according to Muhammad Yūsuf they even made takfeer of him,<sup>6</sup> thus he was not content with their khurūj [revolt] and the issues between him and them are well-known.<sup>7</sup> He was informed of the khurūj while he was in the Kingdom of

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<sup>5</sup> BBC Interview with Boko Harām Leader.

<sup>6</sup> Refer to Muhammad Yūsuf's lessons on *Kashfush-Shubuhāt*.

<sup>7</sup> [TN]: The group being referred to here is possibly the group which called itself the ‘Taliban’ and were under the leadership of one Muhammad Alli, it is said that he is the same individual who advised Muhammad Yūsuf to boycott democracy, western education and civil service. One Nigerian Muslim



Saudi Arabia yet the Nigerian government made threats against him and put pressure on him. Thus, he stayed in Saudi Arabia for three months after which he tried to return but was advised to remain there until Hajj. The real motive for his visit to Saudi Arabia in Ramadan 2003 was for treatment in one of the hospitals in the kingdom. In any case, those events have been referred to by members of Boko Harām as “the Kannama jihad”. From this point on, Muhammad Yūsuf began to closely inspect and observe threats from the Borno State government and the Federal government. During this time, some du’āt would accuse him of extremism and exaggeration, others would advise him to replace this commotion with calm and spreading knowledge. Yet despite all of this, Abū Yūsuf [Muhammad Yūsuf] took control of the city of Borno as a stronghold for his da’wah and persevered in inciting the youth to jihad against the oppression of the government and warning them against western education and “modernity”.

The determination of Muhammad Yūsuf did not fade away for he travelled over all Northern Nigerian cities and from Borno to Sokoto giving lectures and calling the youth to preparation for jihad. As a result, he was able to mobilize groups of enthusiastic youth who to pledge allegiance to him from states where his da’wah spread such as the North East five: Gombe, Admāu, Borno, Yobe and Būtā. This da’wah also spread in the North West states of: Kano, Jigawa, Katsina, Sokoto and Kebbi, a small number of people responded to this da’wah.

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journalist, Tukur Mamu, who had met and conducted interviews with Muhammad Yūsuf, has some interesting insights into Boko Harām which can be read in this Online article of 11 April 2012:

<http://desertherald.wordpress.com/2012/04/11/boko-haram-is-a-conduit-pipe-in-the-presidency-tukur-mamu/>

Between 1980-87 another movement in Northern Nigeria was the Maitatsine Movement, which had a number of violent clashes with the Nigerian army. The Maitatsine movement was established by the Cameroonian Muslim scholar Muhammad Marwa, who had settled in Kano in the 1960s and had slowly built a group of followers among Muslim migrants in the Ayagi quarter of Birnin Kano (the “walled city of Kano”). Marwa deemed watches and western clothes harām, and even banned the bicycle! Totally against any sort of technology and ignorant of the issues related to Masālih ul-Mursalah. On 19 December 1980, Muhammad Marwa tried to storm Kano’s major Friday mosque, close to the emir’s palace. This attack triggered massive retaliation by the Nigerian army, and in the course of several days of fighting approximately 6,000 people, including Muhammad Marwa himself, were killed. Suffice it to say, that there has been a history of *ghulū* and Kharijiyyah which rears its head in Northern Nigeria.

See Roman Loimeier, *The Development of a Militant Religious Movement in Nigeria*, in the journal *Africa Spectrum*, vol.47, nos.2-3, 2012, pp.140-141.

## 2.1 The Massacre of Sha'bān 1430 AH/July 2009

At the beginning of 2009, the federal government introduced new legislation regarding the wearing of motorcycle helmets and the governor of Borno instructed police to enforce the wearing of helmets as part of 'Operation Flushout', yet this was coordinated with brutality and led to a lot of people being harmed. During this time, some followers of Muhammad Yūsuf went to a funeral and travelled there by motorcycles yet did not wear helmets. They were met by the Special Joint Task Forces who treated them with contempt and this led to violent clashes at the funeral when other funeral-goers saw what happened. Around eighteen members of the Boko Haram were injured and none of the hospitals accepted them except after some further trouble which resulted in the further deaths of four more of their members. Muhammad Yūsuf became angered by this and wrote his famous tirade entitled *An Open Letter to the Federal Government* in which he threatened the government and urged them to respond within 40 days with the view to a resolution between the government and his group, and if not then **“jihādī operations will begin in the country which only Allāh will be able to stop”**.<sup>8</sup> The 40-day timeframe elapsed and the after that the movement did little except for its leaders, according to some analysts, preparing strategies and plans for war.

During the crisis members of the movement awaited the fatwa from their leaders which would permit them to wage war. Their movements, khutbahs and lectures at this point were all focused on getting ready for confrontation. When police stormed a group of Boko Harām in Būtā State [which is in Jigawa State] the fitnah escalated and strained the relationship between the government and the movement. In response to this, some armed members of the movement took revenge and attacked the main police headquarters in Dutsen Tenshin along with some government buildings in Būtā State. The police did not give in and preserved stubbornly which led to a number of violent clashes during this time. The confrontations reached the capital of Yobe State in the morning and by the end of the day the conflict had reached Borno State turning the capital Maiduguri into a warzone, for the city was its main base where most of its du'āt are located.

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<sup>8</sup> [TN]: This marks of pure arrogance on the part of Boko Harām who based on their own desires tried to issue threats to the government and thereby drag the country into civil war, a climate of fear, injustice, attacks on civilians etc. Then after all of this Boko Harām claim to want the implementation of Sharee'ah?!

This went on for five days, from Sunday to Thursday, and then its members moved to the large Northern Nigerian cities of Maiduguri, Būtā and Kano. Security forces stormed the stronghold of the movement in Būtā and Borno and those who rebelled who were in the village of Wudil in Kano, resulting in the deaths of seven hundred people from the police, security forces, soldiers and civilians. 3500 people from the region were displaced, fleeing their homes after the fighting broke out.

## 2.2 The End of the Massacre and the Killing of the Movement’s Leader Muhammad Yūsuf

During the fighting, police and troops had attacked a Masjid used by Muhammad Yūsuf for his lessons and lectures, known as “Masjid Ibn Taymiyyah”<sup>9</sup> in a well-known area by the railway line on Abbaganaram Street. Mortar bombs were used to blow up the mosque, the walls trembled and where the adhān was called from destroyed, this attack resulted in the deaths of a hundred Boko Harām members.<sup>10</sup> Police were witnessed taking members of the group, forcing them to lay face down, including those who were wounded and crippled, and then fire shots into each and every one of them.<sup>11 12</sup> This massacre ended with the killing of Muhammad Yūsuf himself after he had been arrested and was in discussion with soldiers and senior policemen, as five minute footage seen by all shows.<sup>13</sup> He was killed while handcuffed, and it has been said that he sought pardon and forgiveness before being killed,<sup>14</sup> we do not know why!<sup>15</sup> A mass grave was

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<sup>9</sup> [TN]: !? If only they had actually studied the works of Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*) they would not have fallen prey to the methods of the Khawarij. Many sects and cults of deviation appropriate names of Ahl us-Sunnah as an elaborate guise for their own agendas and politics. The spiral of violence and gross disregard for life shows just how far the Khawarij of Nigeria, in the form of Boko Harām, are from the manhaj of Ibn Taymiyyah (*rahimahullāh*).

<sup>10</sup> Zeenews Bureau, ‘Nigerian Army Islamist Mosque, kills scores’, Thursday 30 July 2009.

See: [http://zeenews.india.com/news/world/nigerian-army-attacks-islamist-mosque-kill-scores\\_551374.html](http://zeenews.india.com/news/world/nigerian-army-attacks-islamist-mosque-kill-scores_551374.html)

<sup>11</sup> Al-Jazeera English reported on the execution of the Boko Harām members: <http://www.youtube.com/watch?v=T1hc1zKnLro>

<sup>12</sup> [TN]: the macabre execution of these Khawarij can be seen here, one cannot help but be reminded of the brutal endings of all those in Islamic history who have tried to rebel, as Ibn Taymiyyah mentioned.

<sup>13</sup> Refer to thus on Youtube here: <http://www.youtube.com/watch?v=ePpUvfTXY7w>

<sup>14</sup> Ash-Sharq al-Awsat newspaper, ‘Leader of Boko Harām sought Pardon before his death’, 9 Sha’bān 1430 AH/1 August 2009 CE

dug for the corpses of the killed Boko Haram members in Maiduguri.<sup>16</sup> The death of Muhammad Yūsuf was surrounded in mystery and a number of explanations from the state [leading people to ask]: who was responsible for his death and why? What is also astonishing to some analysts is that why was he not put on trial so that the detailed account of his logic would be known?<sup>17</sup>

### 2.3 Reorganisation of the Movement

After the death of Muhammad Yūsuf, the official spokesman of the movement announced that it would not change a thing in their agenda and would not be negative for them in the slightest, rather it will incite them to persevere and implement their plans. On 16 August 2009 BBC reported that there had been a new proclamation that the group had reorganised based on the words of a “Thānī ’Umar” who described himself as the deputy leader of the movement. This was the first announcement after the previous bloody conflict. “Thānī ’Umar” also stated that:

**“The movement had joined up with al-Qā’idah and thus intends to launch a series of bombings starting in August in both Northern and Southern Nigeria so as to make Nigeria ungovernable.”<sup>18</sup>**

At the end of June 2010 the deputy of Muhammad Yūsuf appeared on the internet, Abū Bakr Sheku, he had his face masked and an AK47 in the background.<sup>19</sup> This appearance was to refute claims that he had been killed among those killed during the 2009 fitna in Maiduguri, and that a year on he was still adhering to the principles of the movement and its war against those who

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<sup>15</sup> [TN]: the author could intend here: that it is odd that he would seek pardon for something which he himself not only started but also took as religion. Or “we do not know why” he was killed without due process and procedures. It is evident that the iron-fist of the Nigerian security forces, which are world famous, did little to settle the tensions.

<sup>16</sup> Newstime Africa, ‘Mass Burial for Boko Harām Victims’, see: <http://www.newstimeafrica.com/archives/1397>

<sup>17</sup> News Africa, Profile on Boko Harām, February 2010, see:

[TN]: Yet it is also to be noted that in such scenarios and contexts that “kama tudeenu tudān”, as the brutal reality of “if you live by the sword you die by the sword” takes comes into effect.

<sup>18</sup> Jihān Mustafa, Muheet newspaper, ‘Boko Harām: Kābūs Obama fee Nīgeria’ [Boko Harām: Obama’s Nightmare in Nigeria]. Online.

<sup>19</sup> [TN]: So from here on we witness blind following of the approach of Bin Ladin and Zawāhirī. Boko Harām also thus begun taking dictates and strategic orders from the likes of “al-Qa’ida in the Islamic Maghrib”.

want the disbelieving Western system within Nigeria.<sup>20</sup> From here on Ustādh Abū Bakr Sheku became the leader of the movement and members refer to him as “Imām”, and factions of the movement continued with their hidden activities under his leadership and with the help of others. It appears that at this stage the movement had two main goals:

**One:** breaking out of prison members of the group who had been arrested.<sup>21</sup>

**Two:** defending themselves and they mean by this as explained by Abū Bakr Sheku who said that three types of people will be fought against by the movement: armed troops and police; Christians and whistle-blowers of the movement. They also claim that they do not intend evil for the common people and general public,<sup>22</sup> Ustādh Muhammad Yūsuf stated similar to this in a lecture which he gave on 18 Rabīʿ al-Awwal 1430 AH.

Bombings and shotgun fire took place here and there targeting police, troops and their headquarters. Maiduguri, as well as the states of Yobe and Būtā, were main areas where such attacks took place throughout 1431 AH/2010 CE. The year 1432 AH/2011 CE was full of various political, social and economic developments and most Nigerians took part in the elections in April. Goodluck Jonathan became the President and many Muslims were unhappy with this result especially in the north. This happened at the same time when there was ethnic conflict in the State of Jos in which many Muslims were violated in the most brutal of manners. This occurred in the month of May during the days of 'Eid. Then to make matters worse, member of *Jama'at Abl us-Sunnah wa'l-Jihad* began attacking Christians in churches as reprisal even involving suicide bomb attacks on churches. Some reports claim that over 550 people lost their

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<sup>20</sup> Ben Shemang, 'Boko Harām deputy alive, vows to continue anti-western fight', RFI, Friday 2 July 2009.

See: <http://www.english.rfi.fr/africa/20100702-boko-harma-deputy-alive-vows-continue-anti-western-fight>

<sup>21</sup> [TN]: The most significant of these prison breaks being the Bauchi Prison Break in which Boko managed to break out over 700 prisoners.

<sup>22</sup> [TN]: There are some points to append to this. Firstly, they say this yet all of their actions have just led to evil for Muslims in Northern Nigeria who are living in a state of fear and a home can be subject to an army and police raid wherein family members, with no links to the movement, can be dragged out and executed. Secondly, the cowardly actions of Boko Harām involve hiding in homes after they commit an atrocity, so they mingle in among the common people rather than open armed engagement. Finally, this is a new approach of the contemporary, in the years following the Arab Spring, to appear “on the side of the people” in an attempt to try to win over popular support at most and sympathy for their actions at least. Alhamdulillah, the Northern Nigerian people have not succumbed to such naïve and paternalistic statements from the “Boko Harām”.

lives in 2011 in over 115 attacks.<sup>23</sup> The Nigerian historical record will not forget the three major campaigns launched by the group in the year of 2011:

**One:** the attack on the UN Office in Abuja on 26 August 2011, this was a violent attack in reality which destroyed the building in totality and in which 25 people died and more than a hundred injured. This bombing revealed that members of the group are prepared to perform, what the media refer to as “suicide bombings”.<sup>24</sup>

**Two:** the first of its kind in Nigeria in reality, a major targeted bomb attack aimed at the head of police in Nigeria, al-Hajj Hāfidh Ringhim, before he stood down. The bomb blast was of the Higher Police HQ in Abuja and a member of Boko Harām blew himself up in a car. The head of the police escaped unharmed and it was as if this attack was revenge for what was reported by the BBC Hausa Service about the revelations of a comprehensive, firm and resolute plan to bring the movement to an end.

**Three:** the third major campaign, a suicide bomb attack on a catholic church on Christmas day in Niger State in Madalla Province. This led to 40 deaths and others injured. Two leaders of the movement were accused of this attack Kabiru Sokoto and Basheer Madallā. While a third was arrested on 17 February.

## 2.4 Recent Developments in 2012

On 2 January 2012 the group issued a warning to all Christians in Northern Nigeria and demanded that they leave the North completely within three days,<sup>25</sup> if they do not do so, then destruction and death to them. Three days later on 5 January the movement attacked a church in Ghumbi State killing the wife of the bishop and six others. On 6 January they killed 12 men from the Igbo tribe after taking them to Moby Province in Adamawa State, and on the same day they killed another 12 in a church in Yoolā, the capital of Adamawa State. On 14 January one of the

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<sup>23</sup> BBC Hausa, 24 January 2012, ‘Boko Harām Widens Terror Campaign’. See: <http://www.hrw.org/news/2012/01/23/nigeria-boko-Haram-widens-terror-campaign>

<sup>24</sup> Here a man admits to the operation and the movement’s responsibility for the attack: <http://www.youtube.com/watch?v=U3WPW6tYbcw&feature=related>

<sup>25</sup> [TN]: This is an approach which Adolf Hitler himself would have been proud of! It is unclear how on earth these Khawārij can justify such a demand from the example of the Prophet (*sallāhu ‘alayhi wassallam*). The Khāwarij of Nigeria have demonstrated, not only their deviation from the Allāh’s Book and the Sunnah of the Prophet, but also their sheer ignorance of how Islam is to spread. Issuing such wholesale threats and demands is one of the most draconian measures that a deviant sect can implement which owes more to the modern political terrorism of global Kharijite thought than it does to the Qur’ān and Sunnah and the approach to be traversed in da’wah to the People of the Book.

suspects was arrested for plotting the attack on the church in Madalla, his name Kabeer 'Umar Sokoto. 24 hours after being under arrest he managed to escape whilst the police went to the cross-examination room. The Nigerian people viewed this as being a farce, Sokoto evaded detection for some time yet was arrested again on 7 February.<sup>26</sup>

On Friday 20 January at five in the evening the city of Kano was hit by seven multiple bomb attacks on police stations. Government sources say that 186 people lost their lives in those attacks the largest number in one single day since they started suicide bombing and paramilitary campaign. This led President Goodluck Jonathan to visit Kano and give his condolences and view the losses, when he returned to Abuja he announced that the head of police al-Hajj Hāfidh Ringhim will be stepping down and al-Hajj Abū Bakr from Zanfara State will be replacing him. On 26 January “Imām Sheku” appeared and, as reported by the BBC Hausa Service, he acknowledged that he and his group were responsible for the attacks and he was the one who gave the order. He appeared happy at this and also criticised the government as after the attacks the police began firing at the people. Nigerians, Northerners in particular, became very worried by what was taking place and were fearful due to the situation. They are more fearful of the reaction of the police and military due to the harsh ways in which they deal with the people.<sup>27</sup> On 26 January President Goodluck Jonathan requested *Jama'at Abl us-Sunnah li'd-Da'wah wa'l-Jihād* to come out and show themselves as there could even be the possibility of a ceasefire and a truce. It was as if his speech was in response to many of the people who desired the creation of an atmosphere conducive for a truce. On 11 January 2012 before the Kano bombings, Sheku stated on Youtube that they will accept the peace initiatives as long as they are in accordance with the Shari' regulations for a truce set out in the Qur'ān. However, some homes were surprised when on Saturday 28 in Maiduguri the military took some youth and shot them all dead, it was later discovered that they were members of *Jama'at Abl us-Sunnah li'd-Da'wah wa'l-Jihād*. There was no doubt that this served to increase the wrath of the leaders of the movement.

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<sup>26</sup> [TN]: The Nigerian people considered it a farce as some Nigerians suspect “Boko Harām” to be in cahoots with the government, their policies and their desire for Western aid under the pretext of a “war on terror”. For more on Kabiru Sokoto see here:

<http://pmnewsnigeria.com/2013/05/09/boko-Harām-got-money-from-algeria-says-suspect/>

<sup>27</sup> [TN]: Here then “Boko Harām” are now trying to stir some sort of civil war via their attacks, stoking tribulation and fanning the flames of conflict. Based on their deviated manhaj, they attack those who have more power than them and then hide. Then when the military and police respond and kill innocent civilians they have the audacity to condemn the police who were led to their actions as a result of what Sheku and his Khawarij team do in the first instance.

On the 29<sup>th</sup> of January something very important occurred and that was the emergence of “Abū Qa’qa” as a media spokesman of the group and that they had sent a message to the sultan of the Nigerian Muslims, Muhammad Sa’d in Sokoto, and to some senior politicians in the state asking them to seek the release of detained men of the movement, and if not then there will be much bloodshed as Kano has already witnessed.<sup>28</sup> Abū Qa’qa also demanded that the government release those men and women of the group who had been arrested wherever else.<sup>29</sup> The security forces announced that they had arrested the groups spokesman Abū Qa’qā’ on 31 January<sup>30</sup> yet the group denied that he had been caught. Indeed, the actual Abū Qa’qā’ spoke and stated that the one who had been caught was in fact “Abu’d-Dardā” one of the leaders of the movement. The president worked for negotiations and the group had sent him to work towards a truce and a settlement yet his arrest dashed all hopes for that and aborted future arrangements for future security and peace. He added that the movement was responsible for the slaughter of six people in Maiduguri who were members but then reported to the military on the whereabouts of 11 men of were members, the ones who were dragged out of their homes and shot, and there is no doubt that this was an actual manifestation of the group’s aim to kill whistle-blowers on the movement.

On 7 February Kaduna State was shocked by three attacks which did not result in any deaths but in which many were injured. During this situation the Nigerian channel NTA released a recording of masked men claiming to be from the group the spokesman of whom delivered his message in English. He stated that the group were prepared to enter agreements and peace talks with the Nigerian leaders. He mentioned four senior leaders in particular: Shaykh Abū Bakr Ghiru; Dr Shatīma ’Ali Manghunu; al-Hajj ’Ali Bukur Ibrāheem, the previous governor of Yobe State. He said that whatever is concluded by those four will change the course of the crisis immediately. Yet this was denied by Abū Qa’qā’ in an interview with journalists in Maiduguri who stated that no truce or settlement will be reached after the capture of Abu’d-Dardā.<sup>31</sup> The biggest proof of this is in the three major attacks in Kaduna State which resulted in the capture of Abu’d-Dardā. The Communications Minister then asserted that there is some doubt as to the authenticity of that audio as the movement is ready to open up peace talks and reach a ceasefire.<sup>32</sup>

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<sup>28</sup> [TN]: another threat based on their partisan political demands and unrelated to the Book and Sunnah.

<sup>29</sup> See: <http://www.codewit.com/africa/2685-sss-arrests-boko-Haram-leader-s-wife-son>

<sup>30</sup> See: [http://www.bbc.co.uk/hausa/news/2012/02/120201\\_qaqarrest.shtml](http://www.bbc.co.uk/hausa/news/2012/02/120201_qaqarrest.shtml)

<sup>31</sup> BBC Hausa Service, 7 February 2012

<sup>32</sup> BBC Hausa Service, 7 February 2012



## 2.5 The Results of Previous Events and Confrontations

**One:** disruption of public interests, and in some cities curfews have been implemented. Banks and markets are closed, schools closed, councils and academic institutes also closed due to the lack of security. The income of Nigerians, Northerners particularly, has suffered due to the crises and the suffering and horror which has occurred. The people are most fearful of the army and police who are on the streets and railway lines who treat people rough, cause fear, beat and take bribes.<sup>33</sup>

**Two:** the emergence of voices calling for Nigeria to be divided along ethnic and religious lines and some voices stating that Nigeria should be split into two: Northern Nigeria and Southern Nigeria. The Igbo peoples are mainly calling for this division as are many Northerners also. Some Southerners have now started attacking Masājīd, stoking further flames to this fitnah.

**Three:** the spread of corruption in social, political, moral and economic life. For some have used the name of the group to gather money and as seen in the audio sent to the TV station, neither the source was located nor was the name of the speaker, as the group do not usually communicate in English as a tool to address the Nigerian people and leaders.

These events coincided with Professor Wole Soyinka's remarks that his life was threatened by Boko Haram. However, it should also be known that Professor Soyinka is known as being a harsh critic of Northern Nigeria.<sup>34</sup>

## 3.0 Principles of the Movement

Muhammad Yūsuf outlined his and his movement's position on education on a number of occasions and has stated: "the western education system conflicts with Islamic education". *Jama'at Abl us-Sunnah li'd-Da'wah wa'l-Jihād* is of the contemporary movements who view that the implementation of the Sharee'ah will only be realised through armed conflict to remove an oppressive government. The practical and methodological instruction of the movement clearly indicates all of this. We will be able to uncover the true contents of the movement by studying

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<sup>33</sup> [TN]: Not exactly the best way to treat people in such a climate!? The Nigerian army and police may as well encourage the people to join "Boko Harām" at this rate!

<sup>34</sup> See:

<http://www.nigeriadailynews.com/general/28927-wole-soyinka-on-boko-Haram%E2%80%99s-hit-list.html>

[TN]: Indeed, Wole Soyinka, who comfortably resides in London, has also expressed rather Islamophobic statements. Not exactly helpful considering the situation in Nigeria at present.

the principles and methods [Manāhij] of one of its most prominent leaders and ideological strategists, Ustādh Muhammad Yūsuf.

Likewise, we can assess the statements of “Imām Sheku” on Youtube as his pronouncements provide valuable insights into the group. The movement has its own special publications which contain their ideological issues such as: *Hadhabi 'Aqeedatunā wa Manhaj Da'watunā* [This is Our Creed and the Method of Our Preaching], authored by the founder of the movement himself; *Jā'a al-Haqq* [Truth Has Come], by an anonymous author who used the pen-name 'Alāuddeen al-Burnāwī and other pamphlets. They also have recorded sermons and a large number of lectures which are all disseminated by cassette, CD and even via the internet.

### 3.1 Main Principles

We will now present the most prominent principles and features of the movement:

- ❖ Affirming Hākimiyyah for Allāh only, and that democracy totally conflicts with Islām. They hold politicians who participate in elections as all being kuffār due to them being involved with a system which conflicts with Islām.<sup>35</sup> They say

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<sup>35</sup> [TN]: Here we see wholesale takfeer without preservation of details regarding: *'Udhur bi Jahl* [the excuse of ignorance], particularly relevant in the Nigerian context to say the least (!!), *Intifā' ul-Mawāni'* [the preventative factors to takfeer]; conditions and *'Iqāmat ul-Hujjah* [establishing the proofs]. As the scholars reiterate, mass generalised takfeer on specific in this ways always leads to tajfeer [bombings] and fitnah. Ahl us-Sunnah wa'l-Jama'ah who follow the manhaj of the *Salaf us-Sālih* resort to explaining this issue (of *takfeer*, *tabdī'* and *tasfeeq*): which is that the people of innovation and sin are not all on the same level, for some of them are to be made takfeer of such as the one who has a statement or action which necessitates takfeer to be made – after the conditions of takfeer have been rightly applied and the preventative factors removed. And there are some who are not to be made takfeer of, due to the conditions not rightly applicable to those people. It is not from the manhaj of the Salaf to make takfeer upon those to whom it does not rightly apply to from the Muslims who commit major sins. The Salaf, do not make takfeer of anyone from the people of bida' or brand them as being people of fisq except with evidence.

What are also necessitated by takfeer are: a severe threat, the obligation to curse; anger; one's heart being covered; one's actions being rendered void; disgrace; lack of forgiveness for the person (who has been made takfeer on) and then to remain eternally within the Hellfire facing a painful torment. Along with: divorcing the person from their spouse; enmity from family and friends; deserving execution; inheritance not to be taken from the person (who has been made takfeer on); not praying for the person; not burying the person with the Muslims and other matters which are mentioned in the classifications of fiqh and within the regulations.

that “ruling by man-made laws is clear kufr [Kufrān Buwāhan]”<sup>36</sup> Muhammad Yūsuf criticises the one who says “*khurūj* against the leader is impermissible even if he is a disbeliever” by stating once that “this is from the creed of the Murji’ah”.<sup>37</sup> To support their view they make use of the hadeeth of Abū Sa’īd al-Khudrī (*radi Allāhu ‘anhu*) in which the Prophet (*sallallāhu ‘alayhi wassallam*) said in a khutbah: “*Indeed I am about to supplicate and it will be answered. After me you will have leaders who say what they know and do what they know, and obedience to them is obedience – you will remain likewise for a time. Then you will have [other] leaders after them, those who say what they do not do and do what you do not approve of – whoever advises them or counsels them will be destroyed and destroy others. Mix with them with your bodies and keep them away with your actions; and testify to the good that it is good and to the evil that it is evil.*”<sup>38</sup>

- ❖ Members of the movement hold that they are the Firqat un-Nāji’ah [Saved Sect] and are fully convinced as such. The proof for this is that they view that they are reviving the spirit of jihad in Nigeria.
- ❖ They prohibit studying in the educational system from primary through to university level for a number of reasons:<sup>39</sup> (a) missionaries and colonialists established these schools as a means to serve their missionary interests among Muslims in Nigeria. They argue that the Islamic system of education was widespread in our country before the missionaries arrived and it was still fully functioning until the colonialists took over the entire country. Thus, their system took over all aspects of life, important the educational system, which results in a Muslim bit by bit becoming a disbeliever; (b) mixing between the genders [Ikhtilāt] and Tabarruj [uncovering and wearing impermissible revealing attire], while Allāh says: “**And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.**” {*al-Abzāb (33): 33*}; (c) the study of subjects, ideas and theories which conflict with the religion such as Darwin’s theory of evolution which conflicts with

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<sup>36</sup> Muhammad Yūsuf Abū Yūsuf, *Hadhihi ‘Aqeedatuna wa Manhaj Da’watina* (Maktabah al-Ghurabā’, 2<sup>nd</sup> Edn., 1430 AH), pp.112-119.

<sup>37</sup> [TN]: Where have we heard this from?! In fact it was the manhaj of the original Murji’ah that revolt was permitted!

<sup>38</sup> Mentioned by Shaykh al-Albānī in *as-Saheehah*, vol.1, p.819, no.457

[TN]: Also *Mu’jam al-Awsat at-Tabari*, hadith no.6998.

<sup>39</sup> Muhammad Yūsuf, *Hadhihi ‘Aqeedatuna*, pp.82-99.

Allāh's saying: **“Say, [O Muúammad], “Travel through the land and observe how He began creation. Then Allāh will produce the final creation. Indeed Allāh, over all things, is competent.”**” {*ar-Rūm (29): 20*}

Some of them have beliefs such as that the rain is withheld in the sky during summer and then during spring it falls. Muhammad Yūsuf stated: “We as Muslims believe that rain is from Allāh and has nothing to do with the sun.” For they regard the scientific explanation of the process of rainfall as opposing where Allāh says: **“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”** {*al-Muminoon (23): 18*} and where Allāh says: **“Do you not see that Allāh drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.”** {*an-Nūr (24): 43*}. Muhammad Yūsuf also denied that the earth is round. They also reject scientific explanations related to the foetus and the solar system.

- ❖ The movement rejects employment under the current democratic Nigerian government, whether as a member of the police, military, security services or any other government position. They regard this as total obedience to a disbelieving system while Allāh says: **“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allāh any protectors; then you would not be helped.”** {*Hūd (11): 113*} After mentioning a number of ahādeeth which he views as justifying this stance, Muhammad Yūsuf mentioned in one lecture: “All of these ahādeeth provide a decisive indication that employment under the government which does not rule by the Book and Sunnah is impermissible. These governments rule solely by Satanic man-made laws, and thus the impermissibility of working in the police or army is even more so.”<sup>40</sup>

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<sup>40</sup> Muhammad Yūsuf, *Hadhihi 'Aqeedatuna*, p.116.

#### **4.0 The Da’wah [Preaching and Propagation] Methodologies and Mechanisms of the Movement**

The term “manhaj” [method] differs from the word “al-mabda” [principle] in that “mabda” refers to the general creed which is held as the main aim. As for “manhaj” then that is related to the *means* which are taken by the person who hold the principle which he believes will help him to directly reach his core aim. Each “mabda” has its own means of achievement despite them differing in their legislation and implementation. After studying the written sources of the movement, and what the movements’ leaders have distributed in Hausa, Kanūrī and Arabic lectures and sermons, I was able to summarise the most important methods of their aims desired by the group. There are as follows:

##### **4.1 Formation of a State**

They seek a state which is headed by an “Imām” who is a symbol of the state and a reference point. Muhammad Yūsuf had youth pledge allegiance to him as the leader and this gave him the authority to enter into battles and make decisions regarding terms of peace and security.<sup>41</sup> So with Muhammad Yūsuf set up as “Imām” he also had a deputy who was Abū Bakr Sheku, while Muhammad Nūr was the Secretary General. Each Nigerian state had a leader from the movement with deputies within his respective state along with other representatives in each local government.

The movement also had its own Majlis ush-Shūrā which observes current issues and then inspects and discusses them so as to twist the other view. Before his death, Muhammad Yūsuf Muhammad Yūsuf announced in his Open Letter to the Federal Government that he has known launched a battle with the Nigerian government.

##### **4.2 Methodology of Cultivation**

The type of cultivation which the movement is focused on is that which involves both spiritual and physical education. In regards to spiritual cultivation then their Masājid were places of

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<sup>41</sup> [TN]: This aspect here also indicates the love of position and leadership which they have, as is generally the case with many of those groups who emphasise politics, government and rulership. Unsurprisingly, their leaders themselves are the ones who envisage that they should be in charge of things!

residence, schooling, praying the night prayer, fasting during the day, reciting the Qur’ān and dhikr,<sup>42</sup> as their oft-repeated slogan was “leaving sin and all which damage personal integrity and honour; and staying away from dancehalls, cinemas, alcohol consumption, illegal and illicit sexual intercourse, showing off, pride, envy, hatred etc.”

In regards to physical cultivation, then they sometimes would practice archery and weight training in their Masājīd and they would walk distances every day after Fajr. Furthermore, their leader would encourage them to participate in physical training such as archery, shooting and other activities even at home. Above all else, factions of them perform paramilitary drills in the savannah and the desert, for them to later join their associates in creed in remote lands and neighbouring countries.

### 4.3 Educational Curriculum

The Boko Harām educational programme involves lessons, lectures and reading books in Masajid in particular, and as Borno is the movement’s epicentre and home they had four main gatherings in Maiduguri:<sup>43</sup>

1. Markaz Ibn Taymiyyah, which was known prior as Masjid Yūsuf, in which they had lessons on Saturdays and Sundays.
2. UngowarDoki which was used by their Masjlis for tafseer every Friday night. This was the largest of their gatherings.
3. Masjid Fizan, where Muhammad Yūsuf would give lessons and also other preachers in his place when he was absent.
4. Masjid Mafoni, where once or twice a month they would give general lectures.

The enemies of Islām benefited from this movement’s revolution as the leaders of Nigeria sought the help of Western countries to aid Nigeria in fighting against the movement. The movement focused on some books, or snippets of certain books, which exhort to jihad and

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<sup>42</sup> In an audio wherein Muhammad Nūr translates the khutbah of Muhammad Yūsuf entitled *Hayya li’l-Jihād* [“Come to Jihad”] in Hausa.

[TN]: It is as if this is a description of the followers of Dhu’l-Khuwaysarah! If only they had fully implemented in their souls that which they claimed to represent and preach.

<sup>43</sup> [TN]: This study was written before the movement had gone into hiding, retreated to the shadows and began its post 2010 campaign.

explain actions which nullify īmān.<sup>44</sup> The books which they study include: tafseer of the Qur’ān; *Sabeeh ul-Bukharī*; *Riyadh us-Sāliheen*; *Bulūgh ul-Marām*; *ar-Risālah* by Imām Ibn Abī Zayd; *Usūl utb-Thalāthab* and *Kitāb ut-Tawbeed* by Muhammad ibn ‘AbdulWahhāb; *Abkām ul-Jana’iz*;<sup>45</sup> *Kitāb us-Salāh* by Shaykh al-Albānī; *al-Walā’ wa’l-Barā’* by Shaykh Fawzān and other works. Abū Yūsuf was therefore greatly occupied with lessons to the extent that toward the end of the week he would go and give lessons in other cities and states.

They also had lessons for memorisation of the Qur’ān for children and these took place in Masjid Ibn Taymiyyah, children would learn the Qur’ān with tajweed and memorise Prophetic Awrād. Students, male and female, wore Islamic attire. Teachers had the opportunity to cultivate, preach and inculcate to the children the ideas of the movement. On account of members of the movement speaking Arabic, due to the status of Arabic in Islam, some people thought that they were not Nigerians but rather from other African countries. The group therefore tried to distinguish them from the Nigerian Salafīs and view them as being lazy.<sup>46</sup> This is clear in some of the writings of Muhammad Yūsuf who poured scorn on the scholars for being lazy even though he sometimes forbade members of the movement from calling the ‘Ulama “tawāgheet”.<sup>47</sup>

#### 4.4 The Movement’s Academic Sources

The “Boko Harām” leaders assert that they depend on the scholars of the past for their views and it was the way of their leader to always credit the works which they utilise and make mention of the sources and references. For example, he mentioned: Shaykh Bakr Abū Zayd, *al-Madāris al-Ālamiyyah al-Ajnabiyyah* [Foreign International Schools]; Shaykh ‘AbdulMālik ar-Ramadānī al-Jazā’irī, *Madārik un-Nadhr fi’s-Siyāsah* [Perceptions of Viewing Politics];<sup>48</sup> *Hukm ul-Jābiliyyah*, which is a compilation of articles by Shaykh Ahmad Shākir; *al-‘Ilmāniyyah*, by Shaykh Ahmad Shākir<sup>49</sup> –

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<sup>44</sup> [TN]: So they did not adequately start with the correct cultivation of tawheed and sunnah, there is thus no doubt that their misplaced priorities and focus on politics, takfeer and jihad has led them to such deviation.

<sup>45</sup> [TN]: ?!

<sup>46</sup> [TN]: Which clearly shows that such extremist groups are not “Salafī” in the slightest, and do not view themselves as such, this is important for researchers to bear in mind.

<sup>47</sup> Muhammad Yūsuf’s “Sharh” of *Kashf ush-Shubuhāt*.

<sup>48</sup> [TN]: Irony in its most vivid form! If there was ever an oxymoron used by a Takfiri group it would be this. This book is an odd work for the group to have utilised as the crux, intent and purpose is to rebut the manhaj of groups such as “Boko Harām”. So either they did not understand it at all; or they misread it; or they never actually read it; or they just mentioned it for show.

<sup>49</sup> [TN]: Actually, the book is by Safar al-Hawālī.

which was a book which Muhammad Yūsuf in some lectures stated influenced him.<sup>50</sup> Of the other main works which the movement depends on are the Fatāwa of *Lajnah ad-Dā'imah*; *Majmū' al-Fatāwā* by Shaykh ul-Islām Ibn Taymiyyah; books of Ibn ul-Qayyim; Tafseer Ibn Katheer; and the fatāwā of some contemporary scholars such as al-Albānī, Bin Bāz and 'Uthaymeen.<sup>51</sup>

The leaders of the movement regularly mentioned that the fatāwā which they used to justify rebellion against the leaders are scholars of the past and they are the not ones who have reached these views themselves, they are merely reading, explaining these past rulings and then translating them into the Hausa language. Thus, Abū Yūsuf would deny that he was bringing something from himself claiming but that he was rather “clarifying the reality”, and as a result he would challenge all who described him as “a Takfirī child”, “lacking knowledge”, “mistaken”, “reading incorrectly”. This is also repeated by the current leader [Abū Bakr Sheku] who claims that all who acknowledge the democratic system, and those 'Ulama who make alliances with Christians is all baseless and will not avert them from implementing Allāh's Order.

## 5.0 Boko Harām's Links With al-Qā'ida

The group's spiritual connection to al-Qā'idah is evident in their adoption of suicide bombings and furthermore the current leader [Abū Bakr Sheku] has described Abū Mus'ab az-Zarqāwī, and others, as being a “Mujāhideen”.<sup>52</sup> Recently, the links have been clearer in certain stances as

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<sup>50</sup> Muhammad Yūsuf's “Sharh” of *Kashfush-Shubuhāt*

<sup>51</sup> [TN]: Yet this was during pre-2009 and in the early stages of the group before Shaytān deviated them to out and out Kharijiyyah. It is evident that there is a clear problem:

- ❖ The group had no scholars among them, only Huffādh, so they had no adequate understanding or ability to delve into the books.
- ❖ They appear to have had a hotch-potch manhaj, based on picking and taking from different works, with no scholars.
- ❖ They may not have understood these works, merely possessing them but not understanding them.
- ❖ They blindly followed Muhammad Yūsuf and whatever he spouted, the main followers thus had no idea as to these works.
- ❖ The events of 2009, coupled with their already distorted Khawarij approach, radicalised the movement even further to become the full blown Khawārij phenomenon which we currently have today in Nigeria. Then on top of all of this, they were incorporated into the global modern Khawarij worldview by al-Qā'idah in Maghrib, Mali and Algeria who exploited them, after the slaying of their leader and members in this most brutal of ways, in the most pragmatic of ways for their own interests.

<sup>52</sup> Muhammad Yūsuf, *Hadhihi 'Aqeedatuna*, p.65.



admitted by one of the movement's spokesmen Mūsā Tankū. In a BBC Hausa report after the death of their leader the spokesman stated that Boko Harām had now joined up with al-Qa'ida.<sup>53</sup> This can also possibly be explained as a technique to arouse fear among the Nigerian leaders and security services without it having any reality.<sup>54</sup> Based on what some news agencies on the internet have reported that Boko Harām have joined up with al-Qā'idah fi'l-Maghrib al-Islāmī [al-Qaeda in the Islamic Maghrib] as stated by its leader Abū Mus'ab 'AbdulWadūd al-Jazā'irī. He mentioned that he would like to expand his concept of state to include Northern Nigeria.<sup>55</sup> Yet some news agencies claimed that the movement had now established a close relationship with the Algerian Salafī-Jihadi organisation and rebels in Chad present in Borno State. These organisational agreements, based on the movement's principles, were made under the leadership of Abū Yūsuf Muhammad Yūsuf.<sup>56</sup> Relaying these reports do not mean that they are all true, yet it is anyway an indication to the movement's affiliation, even if just ideologically, to the al-Qa'ida organisation.

## 6.0 Boko Harām's Funding Streams

Based on the aforementioned reports, and others, some analysts have argued that al-Qā'idah is the main funder of the movement. Yet some claim that some Nigerian politicians began funding Muhammad Yūsuf and his movement when they saw his enthusiasm against the government, so as a result they finance all Boko Harām's activities.<sup>57</sup> While others suggest that some wealthy individuals who wanted to be linked to Muhammad Yūsuf's "Jama'at Ahl us-Sunnah li'd-Da'wah wa'l-Jihad" in the 1990s are the ones who fund the movement. All of this is speculation and needs strong verification, yes! Researchers are to ask: who funded Muhammad Yūsuf during his

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<sup>53</sup> Jihān Mustafā, Muheet newspaper, *Boko Harām: Kābūs Obama fee Nigeria* [Boko Harām: Obama's Nightmare in Nigeria]. Online.

[TN]: which corroborates that Boko Harām was radicalised further by the events surrounding the leaders death and the iron fist of the Nigerian police and security services.

<sup>54</sup> [TN]: Yet time has now shown that it is indeed a real and tangible connection.

<sup>55</sup> Arabic Online news report entitled, *Tālibān ul-Jazā'ir Tumudd Yaduhā ilā Tālibān Naygeeriyah* [Algerian Taliban Reaches Out its Hand to the Nigerian Taliban]. Tuesday 15 June 2010.

See: <http://www.elbashayer.com/news-101568.html>

<sup>56</sup> Arabic Online news report entitled, *Haqeeat Jama'ah "Boko Harām" fee Naygeeriyah* [The Reality of the Boko Harām Group in Nigeria].

See: [http://alrased.net/main/articles.aspx?selected\\_article\\_no=4274](http://alrased.net/main/articles.aspx?selected_article_no=4274)

<sup>57</sup> Rafiu Oriyami, *Nigeria's Boko Harām*, 30 July 2009. See: <http://www.onislam.net/english/news/3337/432136.html>

life? He never inherited any wealth, never sold real estate, was not known to trade and, in the most distant of assumptions, he was never employed! He devoted himself to da'wah. He stated, in defending himself, that he had brothers who invested his money and were farmers on a large area of land he possessed, yet people have not been convinced by this explanation due to what the movement has achieved, which is substantial when considering the claim that he had no income.

With this, the people continue to ask, seeking a sufficient answer, “who was financially supporting Muhammad Yūsuf when he would buy sheep and cows for his followers every week at his centre?” These feasts, along with other things, which are above the financial capabilities and means of a common man to finance, have signalled to some analysts that he must have had a secret source of funding. These questions are repeatedly asked by journalists and those who monitor the movement. President Goodluck Jonathan has frankly stated that there are factions who support the movement within the Nigerian government itself, yet neither he, nor any other minister or member of the government, have elaborated further. It is true that some members of the movement sold their property and informed women that they were getting prepared for jihad, this was in the beginning [i.e. 2009]. The movement's activists gathered traders and businessmen who they thought would be supportive of the movement. Then there was not as much mystery surrounding the issue as it has reached today, as the movement has continued in activities more far-reaching than looking for material and financial support.

### **7.0 The Da'wah Impact of the Movement Inside, and Outside of, Nigeria**

There is no doubt that what has occurred in Northern Nigeria has had a detrimental effect on the da'wah, from the aspect that members of the movement had a strong sense of affiliation to Ahl us-Sunnah and as a result some of the enemies of the Sunnah, some Christians and Ahl ul-Bida', have used the rise of Boko Harām to defame Ahl us-Sunnah totally by trying to incite the government against them but, all praise is due to Allāh, this has only been minimal. This is due to the efforts of the 'Ulama of Ahl us-Sunnah in clarifying the actual methodology of the Sunnah and persevering in trying to advise the leaders of *Jama'at Ahl us-Sunna li'd-Da'wah wa'l-Jihād* in Nigeria. Even though the enemies of Islām generally benefitted from the rise of this movement as they added Northern Niger to their black list of terrorist locations. This in turn led the leaders of Nigeria to seek support from Western nations in order to challenge the movement and reach a series of agreements to this end. Thus, Nigerian security services receive counter-terrorism

training and after the conflicts in Kano the US opened a base there, yet the people have not seen any positive developments from such politics.

### **8.0 The Stance of the 'Ulama and General Public in Nigeria against Boko Harām and their Views**

The 'Ulama of Ahl us-Sunnah in Nigeria have stood against “Jama’āt Ahl us-Sunnah li’d-Da’wah wa’l-Jihād” since the beginning and have made clear to the leader of the group the distortion of their manhaj. They have also given lectures about the movement, written publications and articles about them, debated them regarding their approach. Yet the movement accuse the 'Ulama in Nigeria of being lazy and not working to aid the deen. The 'Ulama have reiterated to them that the affair of da’wah needs wisdom and good preaching and not the manhaj of violence and language of arms, for these events are a fitna and thus calm and supplication is necessary. As a result, Qunūt is being prayed in the Masājid of Ahl us-Sunnah in Nigeria. The stance of the common people is the same as that of the scholars in Nigeria, however they feel no sympathy for the Nigerian security services and what happens to them due to the torture and heavy handed treatment they receive from them.

## 9.0 Conclusion

This study is a summarised history of *Jama'at Abl us-Sunnah li'd-Da'wah wa'l-Jihād* [The Group of the People of Sunnah for Preaching and Struggle], aka “Boko Harām”, and an account of what led to its rise. It had an emphasis on seeking Shari’ knowledge and viewed that studying in the country’s educational system opposed their manhaj of education. Yet there is nothing to verify that they make takfeer of all Muslims, rather they focus on fighting three categories:

- ❖ Security services
- ❖ Christians
- ❖ Defectors and whistle-blowers

Thousands have been killed from the above categories, including common people and innocent civilians. The movement believe that these actions will bring about an Islamic state in Nigeria. The Nigerian government became involved in some transgressions against them and took every means to crack down on the movement and was thus able to arrest three members of the movement. As for the people, then they feel that they were oppressed for years by politicians and the leaders and that now it has come back on them. Despite this, the general Nigerian people are fearful at what has occurred and thus beseech Allāh to remove this fitna from the nation.

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## Translator's Appendices

### Appendix 1

#### The Salaf and the Classical Scholars on Rebelling Against the Leaders

There is a consensus that rebellion against the oppressive leaders and transgressors is not to be done. As for the consensus which clearly indicates this is that which was stated by Imām an-Nawawī (*rahimahullāh*) in his explanation of Saheeh Muslim wherein he stated:

وأما الخروج عليهم، وقتالهم، فحرام بإجماع المسلمين، وإن كانوا فسقة ظالمين

As for revolting against the rulers and leaders and fighting against them then it is **harām (impermissible) according to the consensus of the Muslims, even if they are sinful transgressors.**<sup>58</sup>

Imām Abū Ja'far at-Tahāwī, author of *'Aqeedah Tahāwīyyah*, which was explained by Ibn Abi'l-'Izz al-Hanafī, states:

"ولا نرى الخروج على أئمتنا وولاة أمورنا وإن جاروا ولا ندعوا عليهم، ولا ننزع يدًا من طاعة،  
ونرى طاعتهم في طاعة الله عز وجل فريضة ما لم يأمرؤا بمعصية، وندعو لهم بالصلاح والمعافاة" شرح  
الطحاوية"ص(371)

We do not view (that it is permissible to) revolt against our leaders or those who are responsible for our affairs and even if they transgress we do not make *du'ā* against them and we do not take back the covenant of obedience from them and we view that obedience to them is from obedience to Allāh and obligatory<sup>59</sup> as long as they do not command to disobedience and we make *du'ā* to Allāh for them to have correctness and good health.<sup>60</sup>

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<sup>58</sup> Meaning: even if those Muslim rulers are sinners and transgressors. This is found in vol.12, p.229 of Imām an-Nawawī's *Sharh* of Saheeh Muslim.

<sup>59</sup> Meaning: responding in obedience to the leader is as if you have responded in obedience to Allāh, it is obligatory.

<sup>60</sup> Instead of making *du'ā* against them we make *du'ā* for them as Imām Ahmad (*rahimahullāh*) mentioned.

Al-Hāfidh Ibn Hajar al-'Asqalānī transmitted this in his book *Fath al-Bārī* vol.13, p.7 from Imām Ibn Battāl, who has an explanation of *Sabeeh Bukhārī* which has been published:

ونقل الحافظ ابن حجر-رحمه الله-الإجماع على عدم جواز الخروج على السلطان الظالم: فقال قال ابن

بطل: "وفي الحديث حجة على ترك الخروج على السلطان ولو جار، وقد أجمع الفقهاء على وجوب

طاعة السلطان المتغلب والجهاد معه، وأن طاعته خير من الخروج عليه لما في ذلك من حقن الدماء

وتسكين الدهماء"فتح الباري(7/13)

The fuqūhā (Islāmic jurists) have reached consensus that obedience must be made to the leader who becomes dominant (mutaghallib)<sup>61</sup> and making jihād with him and that obeying him is better than revolting against him due to the blood which would be spilt in that and this would not be permissible unless there was clear kufr from the leader.<sup>62</sup>

<sup>61</sup> Shaykh 'Ali Hasan al-Halabī al-Atharī stated at the Imām al-Albānī Centre in Jordan in 2006:

Here we must stop at this word "mutaghallib (the one who overpowers and becomes dominant)" for a while. In the next session it will be made apparent to us that the paths for a ruler acquiring power are numerous and from the paths are in the case of a ruler who becomes dominant and overpowers others (*al-Mutaghallib*). It is when a person opposes the Divine Legislation and revolts against the Muslim leader and thus becomes dominant, and this has happened in Islamic history and the scholars noted that this opposes the Divine Legislation. However, the one who revolted against the Muslim ruler has established and settled security and command now and is able to control the Muslim lands as he obviously is a Muslim yet has opposed the consensus of the Muslims by revolting in the first place yet has seized the reins of power from the first bearers of it. The scholars have reached agreement that the leader who overpowers the reins of authority from another leader is to be obeyed and this is Divine Legislated. Why? Because it is feared that revolting against this one again will only cause a worse tribulation. For that reason, the greatest intents of the Divine Legislation is that preventing the harms takes precedence over enforcing the benefit.

<sup>62</sup> Shaykh 'Ali Hasan al-Halabī al-Atharī stated at the Imām al-Albānī Centre in Jordan in 2006:

As now the leader would have been expelled from the condition of being a Muslim due to falling into clear *kufr*. For this reason, the Prophet (*sallāllāhu alayhi wassallam*) said: "Until you see clear (*buwāhan*) *kufr*, for which you have with you evidence from Allāh." Pay attention here: "you have with you (*'indakum*)"

Ibn Abi'l-'Izz al-Hanafī in *Sharh ut-Tabāwīyyah*, p.370 mentions:

وأما لزوم طاعتهم وإن جاروا؛ لأنه يترتب على الخروج من طاعتهم من المفاسد أضعاف ما يحصل من جورهم بل في الصبر على جورهم تكفير السيئات ومضاعفة الأجور، فإن الله تعالى ما سلطهم علينا إلا لفساد أعمالنا وجزاء من جنس العمل. فعلينا الاجتهاد في الاستغفار والتوبة وإصلاح العمل. فإذا أراد الرعية أن يتخلصوا من ظلم الأمير الظالم فليتركوا الظلم...

Adhering to obedience to them (i.e. the leaders), even if they oppress, because revolting against them will result in greater corruptions than their oppression. Rather, to be patient with their transgression absolves one from evil actions and multiplies the rewards. Allāh has only placed such leaders over us due to our corrupt actions so the results are from the actions being done, so it is for us to strive in seeking forgiveness from Allāh and to repent and rectify our actions...**So if the people want to be free from the oppression of the oppressive leader they have to leave off oppression themselves.**

Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*) mentioned:

For this reason, it became established with Ahl us-Sunnah to avoid fighting during times of fitna due to the verified authentic ahādeeth from the Prophet (sallallāhu 'alayhi wassallam). Ahl us-Sunnah began to mention this within their books of 'aqeedah and they exhorted to have patience with the oppression of the leaders and to avoid fighting against them. Generally, Ahl us-Sunnah strive to obey Allāh and His Messenger according to their capability. They know that Allāh sent Muhammad (sallallāhu 'alayhi wassallam) to benefit the living and provision of the servants (of Allāh), for he instructed to rectification and forbade causing corruption. So if an action has within it benefit and harm, the most appropriate of the two are chosen. If there are more benefits in an action then it is better to do the action but if there is more harm within any given action then it is better and more correct to leave the action.

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**meaning that this evidence is firmly settled in your hearts and is clear in front of your eyes, not any type of *kufir* rather it must be clear, explicit and apparent!**

Ibn Taymiyyah continues:

«فإن الله تعالى بعث رسوله صلى الله عليه وسلم بتحصيل المصالح وتكميلها، وتعطيل المفاسد وتقليلها، فإذا تولى خليفة من الخلفاء كيزيد وعبد الملك والمنصور وغيرهم، فإما أن يقال: يجب منعه من الولاية وقتاله حتى يولى غيره كما يفعله من يرى السيف، فهذا رأي فاسد؛ فإن مفسدة هذا أعظم من مصلحته، وقلّ من خرج على إمام ذي سلطان إلا كان ما تولد عن فعله من الشر أعظم مما تولد من الخير، وغاية هؤلاء إما أن يُغلبوا وإما أن يُغلبوا، ثم يزول ملكهم فلا يكون لهم عاقبة، وأما أهل الحرّة وابن الأشعث وابن المهلب وغيرهم فهزموا وهزم أصحابهم، فلا أقاموا ديناً ولا أبقوا دنيا، والله تعالى لا يأمر بأمر لا يحصل به صلاح الدين ولا صلاح الدنيا، وإن كان فاعل ذلك من أولياء الله المتقين ومن أهل الجنة، فليسوا أفضل من علي وعائشة وطلحة والزبير وغيرهم رضي الله عنهم، ومع هذا لم يحمدا ما فعلوه من القتال، وهم أعظم قدراً عند الله وأحسن نية من غيرهم، وكذلك أهل الحرّة كان فيهم من أهل العلم والدين خلق، وكذلك أصحاب ابن الأشعث كان فيهم خلق من أهل العلم والدين، والله يغفر لهم كلهم»<sup>(63)</sup>.

Allāh sent the Messenger of Allāh (sallallāhu 'alayhi wassallam) to achieve and perfect benefit and to avoid causing harm and lessen it. So when the Khaleefah is assumed by Khulafā' like of Yazeed, 'AbdulMalik, Mansūr and others it was said (by some) "they have to be removed from power and fought against so that others are in charge" as was stated by those who wanted to use the sword to remove him from power, and this is a harmful view as the harms involved in this are more than any benefits which can be achieved. It is very rare that anyone who revolted against the ruler who has power except that the evil consequences were greater than any

(63) منهاج السنة النبوية - ابن تيمية - تحقيق: محمد رشاد سالم - مؤسسة قرطبة للطباعة والنشر - الطبعة الأولى (1406) - (527/4).



good which was brought about. Such as those who revolted against Yazeed in Madeenah<sup>64</sup> and Ibn 'Ash'ath who revolted against 'AbdulMālik in 'Irāq<sup>65</sup> and like ibn Muhallab<sup>66</sup> who revolted against his son in Khurasān and like Abū Muslim who called other to revolt in Khurasān<sup>67</sup> and like those who revolted against al-Mansūr

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<sup>64</sup> Yazeed ibn Mu'awiyah ibn Abī Sufyān.

<sup>65</sup> 'AbdulMālik bin Marwān.

<sup>66</sup> This is referring to Yazeed ibn al-Muhallab who revolted against Yazeed bin 'AbdulMalik in Irāq in the year 101 AH (719-720 CE), he was a provincial governor in the time of the Umayyad Dynasty. In 78 AH (697-98 CE) al-Hajjāj bin Yoosuf appointed al-Muhallab governor of Khurasān. In 82 AH (701-702 CE) al-Muhallab's son Mughirah died al-Muhallab sent Yazeed to replace him. Shortly afterwards, al-Muhallab died and al-Hajjaj appointed al-Muhallab's son Yazeed governor. There Yazeed confronted external and internal enemies, including some rebels entering his province who were supporters of 'AbdurRahmān ibn Muhammad ibn al-Ash'ath but Yazeed ibn al-Muhallab put down their insurrections. In A.H. 85 (704-705) al-Hajjaj replaced Yazeed bin al-Muhallab naming al-Mufaddal governor of Khurasan. Various reasons are suggested, including that al-Hajjaj encountered a prophecy that his successor would be named "Yazeed" and al-Hajjaj thought that Yazeed ibn al-Muhallab was his only threat. Al-Hajjāj imprisoned and tortured Yazeed bin al-Muhallab. In 90 AH (708-709), Yazeed ibn al-Muhallab escaped and made his way to Palestine where he was granted refuge by Sulaymān bin 'AbdulMalik. When Sulaymān bin 'AbdulMalik became king in 96 AH (715) he appointed Yazeed ibn al-Muhallab as governor of 'Irāq, The next year Sulaymān appointed Yazeed ibn al-Muhallab governor of Khurasan. Yazeed fought in Jurjan and Tabaristan, where he personally engaged in combat. In 99 AH (717-718) the new caliph 'Umar bin 'Abdul'Azeez (*rahimahullāh*) dismissed Yazeed ibn al-Muhallab due to his tortures against people of conquered territories, especially Turks and Sogds. Yazeed ibn al-Muhallab was captured on his way to Basra and brought before 'Umar ibn 'Abdul'Azeez who imprisoned him. In 101 AH (719-720) when 'Umar fell ill, Yazeed ibn al-Muhallab escaped to 'Irāq where he had support and many followers and then ibn al-Muhallab refused to acknowledge Yazeed ibn 'AbdulMalik as caliph and led a very serious uprising against Yazeed ibn 'AbdulMalik. Initially successful, Yazeed ibn al-Muhallab was defeated and killed by the forces of al-'Abbās ibn al-Waleed and Maslamah ibn 'AbdulMalik.

See Muhammad ibn Jareer at-Tabarī, *Tareekh: The Zenith of the Marwanid House*, transl. Martin Hinds (Albany: SUNY, 1990), vol.23; also vol.24, *The Empire in Transition*, transl. David Stephen Powers, (Albany: SUNY, 1989).

<sup>67</sup> He is Abū Muslim 'AbdurRahmān ibn Muslim al-Khurasānī (700-755 CE). He was a Persian Shi'a Abbasid general who was the first to wage the major rebellion against the Bani 'Umayyah [Umayyads]. His birth name was Behzadan before his father Vandad Hurmuz converted to Shi'ism and then adopted the name 'Muslim'. He was a major supporter of the Abbasid cause against the Umayyads and had met the Abbasid leader Ibrāheem bin Muhammad in Makkah and close friends with Abu'l-'Abbās as-Saffāh, the first Abbasid Caliph. Abū Muslim took Merve in 747 defeating the governor Nasr bin Sayyār and Shaybān al-Khārijī, one of the Khawārij who wanted to rule the Khilāfah. Abū Muslim

in Madeenah and Basra and the likes of those. All of these examples in history led to corruption and evil and did not bring about any good. The aim of those people (who revolted) was that either they were overpowered or they were victorious for a while and then their rule ended and there was no longevity or effect. As 'Abdullāh bin 'Ali and Abū Muslim were the two who killed many people and they were both killed by Abū Ja'far al-Mansūr. As for the people of Harrah, and Ibn ul-'Ash'ath and ibn ul-Muhallab, who also revolted, then they were defeated along with their companions and they did not establish anything in the deen and nothing remained for them in the dunya. By Allāh they did not instruct to anything which rectified the deen or the dunya<sup>68</sup> even if the one who done that (revolt against the leader) is from the people who Allāh protects or from those who have been promised Paradise, they are not better than Ali, Ā'ishah, Talhah or Zubayr and others (radi Allāhu 'anhum). For this reason, even though they were companions they were not praised for what they done of fighting, and they were of a high position in the sight

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received support and funding from the Abbasids for crushing revolts from Muslims and Zoroastrians [such as that of Behāfarīd who was hanged] and by 750 he was in full control of the Abbasid military heralding the decisive defeat of the Umayyads in 750 at the Battle of the Zab. This was followed by Abū Muslim storming Damascus. Abu'l-'Abbās' brother, al-Mansūr, advised his brother to assassinate Abū Muslim due to his growing power and influence. In 755 CE al-Mansūr had five of his guards assassinate Abū Muslim and throw his body into the River Tigris. A number of further revolts started in Khurasān and Kurdistan due to Abū Muslim's murder with even Zoroastrians deploring the murder and joining revolts against al-Mansūr, on the grounds of being Persian. A Persian man by the name of Hashim bin al-Hakim (aka "al-Muqanna'"), who had claimed to be a Prophet and dabbled in magic and fortune-telling, formed a sect known as the "Khurāmiyyah" who claimed that Abū Muslim was the Mahdī and had not in fact died and other beliefs of Hulūl and Wahdat ul-Wujūd. Al-Muqanna's followers raided and looted homes and mosques and were thus crushed by the Abbasids, al-Muqanna' poisoned himself rather than be captured by the Abbasids and his sect continued up until the 12<sup>th</sup> Century CE they believed he would return!? Some European freemasonic cults claim a link to al-Muqanna'. Another Persian Majūsī by the name of Sunpadh/Sindbad the Zoroastrian vowed to destroy the Ka'bah in retaliation of the murder of Abū Muslim. Sunpadh's revolts were crushed by the Abbasid general Juhar ibn Murād during the Caliphate of al-Mansūr. Then there was another Persian known as Ishāq at-Turk who also claimed that Abū Muslim was a prophet sent to reform Zoroastrianism, he was executed by the Abbasid ruler of Khurasān.

<sup>68</sup> Which indicates that the Divine Legislation (*Sharee'ah*) is established upon *islāh* (rectification), either something is for the rectification of the *deen* or for the rectification of the *dunya*. (Shaykh 'Ali Hasan al-Halabī al-Atharī, lesson at *Markaz al-Albani*, Ammān with some brothers from London, March 2006 CE) – [TN]

of Allāh and were of the best of intentions from among the people. Likewise the people of Harrah had among them people of knowledge, deen and manners, likewise the companions of Ibn 'Ash'ath had among them people of knowledge and deen and Allāh will forgive all of them.

Ibn Taymiyyah continues:

Al-Hasan al-Basrī used to say: 'Hajjāj is a punishment from Allāh, and the punishment of Allāh cannot be averted by your hands rather you have to have submission and humility to Allāh, for Allāh says, "And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]..." {al-Mumineen (23): 76}'

The virtuous Muslims forbade revolting and fighting during times of tribulation, as 'Abdullāh ibn 'Umar, Sa'eed ibn Musayyib, 'Ali ibn Husayn and others forbade the people during the year of al-Muharrah against revolting against Yazeed, as Hasan al-Basrī, Mujāhid and others forbade revolt during the fitnah of ibn 'Ash'ath. For this reason it became an established rule with Ahl us-Sunnah to abandon fighting during times of fitnah due to the verified authentic ahādeeth from the Prophet (sallallāhu 'alayhi wassallam). Ahl us-Sunnah began to mention this within their books of 'aqeedah and they exhorted to have patience with the oppression of the leaders and to avoid fighting against them, even though many of the people of knowledge and deen fought during those early tribulations. The issue of fighting the people of transgression along with commanding the good and forbidding the evil is an issue which is similar to fighting during times of fitna. Whoever contemplates on the verified authentic hadeeth from the Prophet (sallallāhu 'alayhi wassallam) regarding this issue and also reflects on the considerations of the people of insight will know that the Prophetic texts come with the best view. For this reason, when Husayn wanted to leave to go to the people of al-'Irāq after they had written many letters to him, the notables of the people of knowledge and deen such as Ibn 'Umar, Ibn 'Abbās and Abū Bakr ibn 'AbdirRahmān ibn il-Hārith ibn il-Hishām advised him not to go as they thought that he would be killed.<sup>69</sup> To the extent that some of them said "may you place your trust in Allāh from being killed."<sup>70</sup> Allāh and His Messenger command for benefit and not harm, however views can be correct at times and mistaken at other times. It would emerge that the

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<sup>69</sup> When Husayn (*radi Allāhu 'anhu*) said that he wanted to go they told him not to go. [TN]

<sup>70</sup> Meaning: before he went out they said "you will be killed." [TN]

affair was as they (the companions) had said and there was not in his (Husayn's) insurrection any benefit for the deen and no benefit for the dunya, rather those oppressors and transgressors were established the earth and Husayn was killed unjustly and was martyred. Within his insurrection and his being killed was great corruption which would not have occurred had he remained in his country. He only intended to establish good and ward off from evil, yet he did not achieve anything. Rather, evil increased in his revolt and due to his death and the good was diminished with that and that (his revolt) became a reason for great evil, as the killing of Husayn caused tribulation just as the killing of 'Uthmān caused tribulation. So all of this makes clear that what the Prophet (sallallāhu 'alayhi wassallam) instructed regarding patience with the oppression of leaders and avoiding fighting them or trying to revolt against them is the most rectifying affair of the servants (of Allāh) in the dunya and the Hereafter and whoever opposed this intentionally<sup>71</sup> or mistakenly<sup>72</sup>, no rectification was realised with his action rather corruption.<sup>73</sup>

Shaykh 'AbdulLateef bin 'AbdurRahmān bin Hasan Āl ush-Shaykh stated in *ad-Durur as-Sunniyyah fi Ajwibat-Najdiyyah*,<sup>74</sup> vol.7, pp.177-78:

وأضرب لك مثلاً بالحجاج بن يوسف الثقفي، وقد اشتهر أمره في الأمة بالظلم والغشم والإسراف في سفك الدماء وانتهاك حرمة الله، وقتل من قتل من سادات الأمة: ك"سعيد بن جبير" وحاصر ابن الزبير وقد عاذ بالحرم الشريف، واستباح الحرم، وقتل ابن الزبير - مع أن ابن الزبير قد أعطاه الطاعة وبايعه عامة أهل مكة والمدينة واليمن وأكثر سواد العراق، والحجاج نائب عن مروان... ولم يعهد أحد من الخلفاء إلى مروان، ولم يبايعه أهل الحل والعقد - ومع ذلك لم يتوقف أحد من أهل العلم في طاعته والانقياد له فيما تسوغ طاعته فيه من أركان الإسلام وواجباته.

<sup>71</sup> [TN]: Meaning: to intend corruption.

<sup>72</sup> Such as one who wants rectification yet does not realise it. [TN]

<sup>73</sup> *Minhāj us-Sunnah*, vol.4, pp.528-532.

<sup>74</sup> This was compiled by 'AbdurRahmān bin Qāsim and was printed by Dār ul-Iftā', Riyadh and the second printing was in 1385 AH/1965 CE, while the fifth edition was printed in 1413 AH/1992 CE, the sixth printing was in 1417 AH/1996 CE. There is also a print dated 1420 AH/1999CE.

وكان ابن عمر-رضي الله تعالى عنهما-ومن أدرك الحجاج من أصحاب رسول الله-صلى الله تعالى عليه وآله وسلم-لا ينازعونه ولا يمتنعون من طاعته فيما يقوم به الإسلام، ويكمل به الإيمان.

وكذلك في زمن التابعين، ك: ابن المسيب، والحسن البصري، وابن سيرين، وإبراهيم التيمي، وأشباههم ونظرانهم من سادات الأمة.

واستمر العمل على هذا بين علماء الأمة من سادات الأمة وأئمتها، يأمرن بطاعة الله ورسوله، والجهد في سبيله مع كل إمام بر أو فاجر، كما هو معروف في كتب أصول الدين والعقائد

وكذلك بنو العباس: استولوا على بلاد المسلمين قهراً بالسيف، لم يساعدهم أحد من أهل العلم والدين، وقتلوا خلقاً كثيراً، وجماً غفيراً من بني أمية وأمرانهم ونوابهم، وقتلوا ابن هبيرة أمير العراق، وقتلوا الخليفة مروان، حتى نقل أن السفاح قتل في يوم واحد نحو الثمانين من بني أمية، ووضع الفرش على جثثهم، وجلس عليها، ودعا بالمطاعم والمشارب!!! ومع ذلك فسيرة الأئمة ك: الأوزاعي، ومالك، والزهري، والليث بن سعد، وعطاء بن أبي رباح مع هؤلاء الملوك لا تخفى على من له مشاركة في العلم واطلاع .

والطبقة الثانية من أهل العلم، ك: أحمد، ومحمد بن إسماعيل، ومحمد بن إدريس، وأحمد بن نوح، وإسحاق بن راهويه، وإخوانهم...وقع في عصرهم من الملوك ما وقع من البدع العظام، وإنكار الصفات، ودعوا إلى ذلك، وامتحنوا فيه، وقتل من قتل، ك: أحمد بن نصر، ومع ذلك فلا يعلم أن أحداً منهم نزع يداً من طاعة، ولا رأى الخروج عليهم..."أه

A similitude can be put to you with al-Hajjāj bin Yūsuf ath-Thaqafī and he became famous in the Ummah for his oppression, suppression, excess in blood-shed and dishonouring the sanctities of Allāh and killing whoever he wanted from the notables of the Ummah: such as Sa'eed bin Jubayr and besieging Ibn az-Zubayr even though he had sought refuge in the

Haram, Hajjāj made lawful the sanctified and killed Ibn az-Zubayr.<sup>75</sup> Even though Ibn az-Zubayr had pledged obedience to him along with the people of Makkah, Madeenah, al-Yemen and the majority of al-'Irāq. Hajjāj was the deputy of Marwān, but neither did any of the Khulafā' nor any of the influential people in authority pledge allegiance to Marwān. Yet with this, none of the people of knowledge withheld from obedience to him and complying with him in those matters where obedience is allowed from the pillars of Islām and its obligations. Ibn 'Umar (*radi Allāhu 'anhumā*) and those present from the Companions of the Prophet (*sallallāhu alayhi wassallam*) at the time did not challenge him or prevent anyone from obeying him in those things which Islām instructs and perfect eemān. It was likewise during the time of Hajjāj for the Successors (Tābi'een) like: Ibn ul-Musayyib, al-Hasan al-Basrī, Ibn Seereen, Ibrāheem at-Taymī and their likes from the illustrious people of the Ummah. This way continued among the leading scholars of the Ummah who instructed obedience to Allāh and His Messenger, and jihād in the way of Allāh with every leader whether righteous or sinful as is well-known in the books of Usūl ud-Deen (Religious Principles) and 'Aqā'id (Creed). And likewise during the epoch of Banu 'Abbās (the Abbasids), for they gained ascendancy over the Muslim lands via the sword, and none of the people of knowledge and *deen* helped them in this, and they killed many from creation such as killing a large amount of the Bani Umayyah (Umayyads) and their leaders and deputies. They killed Ibn Hubayrah, the leader of 'Irāq and they killed the Khaleefah Marwān, to the extent that it has been transmitted that they killed around 80 members of Banu Umayyah in just one day and they laid a blanket over their corpses and sat on them calling for food and drink!!! Yet with all of this, the way of the Imāms of the time such as: al-Awzā'ī, Mālik, az-Zuhrī, al-Layth ibn Sa'd, 'Atā' bin Abī Rabāh with those kings is not hidden from anyone who has any share of knowledge and awareness. The third stage of scholars included: Ahmad, Muhammad bin Ismā'īl, Muhammad bin Idrees, Ahmad bin Nūh, Ishāq bin Rāhawayh and their brothers, and during their time were kings with major innovations, such as denying the Attributes of Allāh and calling to that and they (the scholars from the People of Sunnah) were put to the test in this regard. And whomsoever was killed during this era such as Ahmad bin Nasr, yet with all of this it is not known that any of them removed the hand of obedience and did not view that khurūj (rebellion) should be made against those leaders.

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<sup>75</sup> [TN]: 'Abdullāh bin Zubayr ibn al-'Awwām, his mother was Asmā bint Abī Bakr, may Allāh be pleased with them all. Upon the succession of Yazeed bin Mu'awiyah, 'Abdullāh bin Zubayr did not pledge allegiance along with Husayn bin 'Ali. Hajjāj crucified and beheaded him.

Generally, the 'Ulama outline some conditions in regards to revolt. Imām Ibn 'Uthaymeen (*rahimahullāh*) stated:

It is not permissible to revolt against the leaders except with some affirmed principles because *khurūj* against them, these principles are:

1. To know for certain that they have come with something which is *kufr*
2. That we have to know that this *kufr* is clear and needs no interpretation. It has to be manifest and apparently clear because clarity, as the *hadeeth* mentions, is something which is apparently clear. As Allāh says about Pharaoh, **“Pharaoh said: ‘O Hammān build for me a tower that I might reach for the ways. The ways into the heavens...’”** {*Ghāfir* (40): 36-7} So it has to be clear and as for different possible interpretations and explanations then this does not justify departing from *eemān*.
3. That we have from Allāh a clear and decisive proof that is clear like the sun that indicates that this action is indeed *kufr*. We have to know for sure that this is *kufr* and we have to know that he has become a disbeliever without any room whatsoever for interpretation, as the Prophet (*sallallāhu 'alayhi wassallam*) said: “Until you see clear *kufr* which you have a proof from Allāh about.”
4. Ability to remove such a leader. As for us knowing that we cannot have the ability to remove him except by fighting him which will involve bloodshed and the sanctities being dishonoured- then this is not permissible for us to speak about doing at all. Rather, we ask Allāh to guide such a ruler or for Allāh to remove him, this is because if we do it (i.e. try to remove the ruler) yet we do not have the ability to do that, will it be possible for the ruler to retract from what he is upon? No! Rather, he will increase in what he is upon and those who support him will increase. Therefore, in this instance our effort in trying to revolt against the leader will cause greater harm and *bātil* will not cease but rather strengthen and the sin will be upon us and it will be us who have laced the swords on our own necks. There is no one wiser than Allāh and He did not obligate the Prophet (*sallallāhu 'alayhi wassallam*) and the companions to fight except until when they had an independent state. Before this they were weak in Makkah, some were imprisoned, some killed, some had rocks placed on their chests in the burning sun and Muhammad (*sallallāhu 'alayhi wassallam*) returned from Makkah bleeding after he has rocks thrown at him by the people of Tā'if. Yet with all of this, the Prophet (*sallallāhu 'alayhi wassallam*) was not instructed to fight because Allāh is the Most Wise. Unfortunately, you will not find anyone who disobeyed the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) and revolted against the leader, except that he greatly regretted what he had done and was a cause of harm to his people. He was

not successful in removing the Imām from power, and I do not intend here the greater Imām (Khaleefah) as that has not been with us for ages, rather I intend by ‘Imām’ all of those people who have authority and rulership.<sup>76</sup>

Ibn Hajar mentions:

ونقل ابن التين عن الداودي قال: الذي عليه العلماء في أمراء الجور أنه إن قدر على  
خلعه بغير فتنة ولا ظلم وجب، وإلا فالواجب الصبر.

وعن بعضهم: لا يجوز عقد الولاية لفاسق ابتداء، فإن أحدث جوراً بعد أن كان عدلاً  
فاختلفوا في جواز الخروج عليه، والصحيح المنع إلا أن يكفر فيجب الخروج عليه.

**Ibn ut-Teen transmitted from ad-Dawūdī that: ‘What the ‘Ulama are upon in regards to the tyrannical rulers is that if it is able to remove them without causing fitna and oppression then such a removal is obligatory. If not then it is wājib to be patient.’ Some of them said that it is not permissible to have a sinful leader in place from the outset, but if tyranny happens after he was just then the scholars differ over whether such a leader should be revolted against. What is more correct is that he is not to be removed unless he disbelieves, at which point it is obligatory to remove him from power.<sup>77</sup>**

Shaykh ‘Ali bin Hasan al-Halabī al-Atharī also noted at the Imām al-Albānī Centre in Jordan in 2006:

Some people have thrown doubt upon this foundation which we have mentioned and they have tried to refute it due to some events that took place at the dawn of Islāmīc history which stemmed from the tribulations which took place between the companions of the Prophet (*radi Allāh ‘anhum*). They thus use as a proof against the consensus the examples of al-Husayn, ‘Abdullāh ibn Zubayr, and those who were with them from the people of Madeenah in revolting against Banī ‘Umayyah. This was at the beginnings of Islāmīc history when the companions were still present. There are two aspects to refute this doubt:

1. All of this stemmed from the tribulation which took place among the companions (*radi Allāhu ‘anhum*) about whom the Messenger of Allāh said: “*If my companions are mentioned*

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<sup>76</sup> End of Imām ‘Uthaymeen’s words from *Sharh uz-Zād ul-Mustaqni* in explaining the preventions of inheritance.

<sup>77</sup> Ibn Hajar, *Fath ul-Bārī*, vol.13, p.8.



*then be silent*” so it is not permissible to use as an evidence an issue which was a tribulation which is prohibited to enter, use as an evidence or even discuss. This is evidence in itself and it opposes the text, opposes any benefit and opposes the general evidences from the Divine Legislation.

2. The second thing is that many of the people of knowledge noted that this disagreement took place in the beginning however the consensus which was later established opposed it (revolt). The statement from Imām an-Nawawī wherein he stated: **‘This difference was in the beginning and then the consensus developed that prevented revolting against the Muslim leaders.’**<sup>78</sup> There are other statements such as that in *at-Tabdeeb wa’t-Tabdheeb* of al-Hāfidh Ibn Hajar al-’Asqalānī who mentioned in whilst highlighting the biography of al-Hasan ibn Sālih ibn Hayy. He noted: **‘This was in the affair in the past at the beginning of Islām and then the Ummah agreed upon the opposite.’**

This demonstrates that in the first affair some scholars allowed it, but then later the Ummah concurred that revolt should not be done. This has been documented, but some choose to ignore where the scholar highlight the later stance of not rebelling. Shaykh ’Ali continues:

As for the evidence for the consensus then a consensus cannot be verified except with evidences, so what are the evidences for this consensus which are used by many of the people of knowledge? As we said from it (the evidences) are the statements from an-Nawawī, Ibn Battāl, al-Hāfidh ibn Hajar and other people of knowledge. The evidences are abundant and we will highlight the most important evidences. From the evidences are the *hadeeth* of ’Ubādah ibn Sāmit which is in *Sabeeh Muslim* wherein the Prophet (*sallallāhu ’alayhi wassallam*) stated: “We pledged allegiance to the Messenger of Allāh that we hear and obey and in what we love and what we hate and in what is hard for us and what is not hard for us and even in things which we do not like and not that we should not dispute over leadership and not try to challenge those who possess it and are responsible for its affairs and try to wrestle it from them.” Except if you see, as the Messenger of Allāh (*sallallāhu ’alayhi wassallam*) stated, “*clear explicit (bumāhan) kufr*”, which is apparent, explicit and uncovered in which there is no difference or doubt regarding it. Importantly, this is not to be decided upon by the common people or by the riff-raff and rabble, rather this is decided upon by the people of knowledge who are firmly grounded in knowledge as they are the people who understand the state of affairs and estimate it with a just estimation. “*Until you see clear (bumāhan) kufr, for which you have with you evidence from Allāh.*” Shaykhul-

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<sup>78</sup> See *Sharh Saheeh Muslim*, vol.12, p.229.

Islām ibn Taymiyyah (*rahimahullāh*) appended to this *hadeeth* in his book *Minhāj us-Sunnah* saying: **‘This issue is a clear obligation from the Prophet (sallallāhu alayhi wassallam) even if the ruler takes from the people unjustly and gives precedence to himself over the people and falls in oppression. But this hadeeth prohibits us from challenging the rulers and trying to wrestle rulership from them.’** Meaning: even if they are oppressors, it is incumbent to obey them and if they take anything without right it still is not permissible to revolt against them. He continued saying: **‘This is a prohibition of revolting against them as they are the people who wield the reins of leadership, Allāh has commanded us to obey them and they have the power and they utilise it to fulfil what they do.’** Imām al-Kirmānī, who has an explanation of Saheeh Bukhārī before al-Hāfidh ibn Hajar and in fact Ibn Hajar benefited from his explanation, stated: **‘This hadeeth indicates that a ruler should not be toppled due to his fisq (sin) because in doing so would lead to tribulation, blood-shed, dissension and enmity and the harms of this is much worse than the harm of him remaining in his position of leadership.’**

## Appendix 2

### Shaykh ul-Islām Ibn Taymiyyah on Ruling by Other than What Allāh Has Revealed

Shaykh ul-Islām Ibn Taymiyyah said in *Minhāj us-Sunnah*, vol.5, p.130-131:

"ولا ريب أن من لم يعتقد وجوب الحكم بما أنزل الله على رسوله فهو كافر، فمن استحله أن يحكم بين الناس بما يراه عدلاً من غير اتباع لما أنزل الله فهو كافر...". هـ.

**There is no doubt that whoever does not believe in the obligation of ruling by what Allāh has revealed to His Messenger is a disbeliever. Whoever makes it permissible (istahalla) to judge between the people by what he views and he is just, without following what Allāh has revealed – is a disbeliever.**

Then Ibn Taymiyyah stated shortly after this:

فإن الناس أسلموا, ولكن مع هذا لا يحكمون إلا بالعادات الجارية لهم, التي يأمر بها المطاعون, فهؤلاء إذا عرفوا أنه لا يجوز الحكم إلا بما أنزل الله فلم يلتزموا ذلك, بل استحلو أن يحكموا بخلاف ما أنزل الله: فهم كفار, وإلا: كانوا جهالا – كمن تقدم أمرهم – " .

**For some people embrace Islām however with this they only rule by their traditional customs which their leaders order. If they knew that it was not permissible to rule except by what Allāh has revealed and they do not commit to this, rather they made it permissible to rule by contrary to what Allāh had revealed – then they are kuffār. Except if they are ignorant as their affair is.**

Shaykh ul-Islām Ibn Taymiyyah said also stated in *as-Sarīm al-Maslūl*:

Istihlāl (to make something permissible) is the belief that the *Mahārim* (prohibitions) which the Qurʾān has prohibited are *halāl*. At times this can be with the belief that Allāh has made them permissible; and at times it can be with the belief that Allāh did not prohibit them; and at times it can be *without* the belief that Allāh has prohibited it. This is all due to the deficiency of *īmān* in *ar-Rubūbiyyah* (Lordship) or due to a deficiency in *īmān* in the *Risālah* (message). It is pure rejection not based on an introduction. At times one knows that Allāh has prohibited them and that the Messenger had prohibited what Allāh had prohibited yet the person refrains from being obligated by this *tabreem* (prohibition) and is stubborn

towards the prohibition – this is of the severest forms of *kufr*. It can also be out of his knowledge that whoever does not obligate himself to this *tabreem* will be punished by Allāh. Also this refraining and stubbornness is due to his deficiency in believing in the wisdom of the One who gave the order and His Ability. This deficiency goes back to the lack of *tasdeeq* (affirmation) of this Attribute of Allāh. It could also be with the knowledge of all what is to be believed in yet he goes against it or out of following his desires – his reality is *kufr*. This is because he admits to Allāh and His Messenger and everything which they have informed about; and he also believes in everything that the believers believe in however he dislikes it, hates it and displeased with it due to it not agreeing with his own aims and desires and he says **“I do not acknowledge this and I do not commit to it, I hate this truth and I stay away from it.”** This type is not like the first type and *takfeer* (of this type) is well-known by necessity in the *deen* of Islām. The Qur’ān is filled with *takfeer* of the likes of this type and the punishment for this type is even more severe. For the likes of this type it is said: *“The people who will have the most severe punishment on the Day of Judgement are those scholars who do not benefit from the knowledge Allāh gave them.”* This is Iblees and those who follow his way. With this, the difference between the one who is disobedient is clear, for the disobedient one believes in the obligation of the action yet does not do it as his desires prevent him from doing it. He has *īmān* in the form of *tasdeeq*, *kbudū’* and *inqiyād*, in speech and action, however he did not perfect the action.<sup>79</sup>

Ibn ul-Qayyim, the student of Ibn Taymiyyah, stated similar to this in *Ighāthat ul-Lahfān*, vol.1, p.531:

فحقيق بمن اتقى الله وخاف نكاله أن يحذر استحلال محارم الله بأنواع المكر والاحتتيال

**Whoever truly fears Allāh and His punishment should beware of Istihlāl (making permissible) Allāh’s prohibitions by the various types of plotting and fraud.**

Shaykh ul-Islām Ibn Taymiyyah said:

"والإنسان متى حلل الحرام المجمع عليه ، أو حرم الحلال المجمع عليه ، أو بدل الشرع المجمع عليه كان

كافراً مرتدأً باتفاق الفقهاء ، وفي مثل هذا نزل قوله على أحد القولين: {ومن لم يحكم بما أنزل الله

فأولئك هم الكافرون} أي هو المستحل للحكم بغير ما أنزل الله

**When a person makes halāl whatever is harām by consensus, or prohibits whatever is halāl by consensus, or replaces whatever is from the Divine Legislation by**

<sup>79</sup> *As-Sārim al-Maslūl*, vol.3, pp.971-972

consensus - is a disbelieving apostate by agreement of the fuqahā. With regards to the likes of these people Allāh revealed,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“And whoever does not judge by what Allah has revealed – then it is those who are disbelievers.”

{*al-Mā'idah* (5): 44}

Meaning: the one who makes it lawful (Mustahil) to rule by other than what Allāh has revealed.<sup>80</sup>

Shaykh ul-Islām Ibn Taymiyyah also stated in *Majmū' al-Fatāwā*:

وَمَعْلُومٌ بِالِاضْطِرَارِ مِنْ دِينِ الْمُسْلِمِينَ وَ بِاتِّفَاقِ جَمِيعِ الْمُسْلِمِينَ اِنْ مَنْ سَوَّغَ اتِّبَاعَ غَيْرِ دِينِ الْإِسْلَامِ  
أَوْ اتِّبَاعَ شَرِيعَةٍ غَيْرِ شَرِيعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَهُوَ كَافِرٌ وَ كَافِرٌ مَنْ آمَنَ بِبَعْضِ الْكِتَابِ  
وَ كَفَرَ بِبَعْضِ الْكِتَابِ

It is well-known by necessity that the deen of the Muslims, and with the agreement of all of the Muslims, that whoever makes it permissible (sawwagha) to follow a deen other than Islam or to follow a Sharee'ah other than the Sharee'ah of Muhammad (sallallāhu 'alayhi wassallam) – is a disbeliever and is like the kufr of one who believes in some of the Book and disbelieves in some of it...

This is from: Ibn Taymiyyah, *Majmū' al-Fatāwā* (KSA: Tarteeb of 'AbdurRahmān Qāsim, 1997 CE/1418 AH), vol.8, p.524.

Ibn Taymiyyah also stated in *Minhāj us-Sunnah*, vol.5, p.130:

"ولا ريب أن من لم يعتقد وجوب الحكم بما أنزل الله على رسوله فهو كافر، فمن استحله أن يحكم بين الناس بما رآه هو عدلاً من غير اتباع لما أنزل الله فهو كافر، فإنه ما من أمة إلا وهي تأمر بالحكم بالعدل، وقد يكون العدل في دينها ما رآه أكابره، بل كثير من المنتسبين إلى الإسلام يحكمون بعاداتهم التي لم ينزلها الله . سبحانه وتعالى . كسوالف البادية، وكأمر المطاعين فيهم، ويرون أن هذا هو الذي ينبغي الحكم به دون الكتاب والسنة! ... [وكثير] من الناس أسلموا، ولكن مع هذا لا يحكمون إلا بالعادات الجارية لهم

<sup>80</sup> *Majmū' al-Fatāwā*, vol.2, p.267

التي يأمر بها المطاعون، فهؤلاء إذا عرفوا أنه لا يجوز الحكم إلا بما أنزل الله فلم يلتزموا ذلك بل استحلوا أن يحكموا بخلاف ما أنزل الله فهم كفار وإلا كانوا جهالاً كمن تقدم أمرهم" اهـ.

**There is no doubt that whoever does not believe in the obligation of ruling by what Allāh has revealed to His Messenger is a disbeliever. Whoever makes it permissible (istahalla) to judge between the people by what he views and he is just, without following what Allāh has revealed – is a disbeliever.** There is no nation except that it orders ruling with justice and sometimes justice, as perceived by its senior leaders, can exist in its religion. Many of those who ascribe themselves to Islām judge by their customs that Allāh has not revealed. This is like the traditional customs of the Bedouins and the chiefs were obeyed in this regard and they used to consider that it was desirable to rule by such customs without referring to the Book and the Sunnah, this is kufr. As many people became Muslim but they did not rule except by their traditional customs which were passed down to them and which were ordered by those leaders who they obeyed. So if they know that it is not allowed to rule except by what Allāh has revealed and did not adhere to that but in fact **declared it to be lawful (istihallū) for themselves to rule in opposition to what Allāh has revealed, then they are disbelievers.** And if not (i.e. did not declare it lawful) then they are merely ignorant people as has been mentioned prior about them.

Shaykh ul-Islām Ibn Taymiyyah did not make *takfeer* of them unless they declared and believed it lawful and with the condition that they know it is not permissible to rule except by what Allāh has revealed. So do you see how Shaykh ul-Islām Ibn Taymiyyah ruled them as having Islām if they do not know that it is not permissible to rule by anything except what Allāh has revealed? Also can you see how Ibn Taymiyyah ruled them as having Islām even though they only judged by traditional customs which had been passed down like man-made laws? Ibn Taymiyyah beneficially explained the issue in *Majmū' al-Fatāwā*, vol.7, p.70-71:

"وهؤلاء الذين اتخذوا أحوالهم وروايتهم حيث أطاعوهم في تحليل ما حرم الله، وتحريم ما أحل الله،

يكونون على وجهين:

أحدهما: أن يعلموا أنهم بدلوا دين الله فيتبعوهم على التبديل، فيعتقدون تحليل ما حرم الله، وتحريم ما

أحل الله، اتباعاً لرؤسائهم مع علمهم أنهم خالفوا دين الرسول، فهذا كفر، وقد جعله الله ورسوله شركاً،

وإن لم يكونوا يصلّون لهم ويسجدون لهم، فكان من اتبع غيره في خلاف الدين مع علمه أنه خلاف الدين، واعتقد ما قاله دون ما قاله الله ورسوله مشركاً مثل هؤلاء.

الثاني: أن يكون اعتقادهم وإيمانهم بتحليل الحلال وتحريم الحرام ثابتاً لكن أطاعوهم في معصية الله، كما يفعل المسلم ما يفعله من المعاصي التي يعتقد أنها معاصي، ولهم حكم أمثالهم من أهل الذنوب "اهـ".

Those who took their scholars and monks as lords obeyed them in making lawful what Allāh had prohibited and prohibited what Allāh had made lawful and this has two aspects: **Firstly:** That they know that they have substituted the *deen* of Allāh and then followed them in that change and **believed in the making lawful of what Allāh had prohibited and in the prohibition of what Allāh had made lawful.** So they did this following their leaders while knowing that it opposed the *deen* of the Messenger (*sallallāhu alayhi wassallam*) and this is *kufr* and Allāh and His Messenger have classified such an individual a disbeliever, even though they do not pray or prostrate to them. **Whoever follows other than Allāh in opposing the deen, while knowing that it opposes the deen and believes in what other than Allāh and His Messenger have stated is a Mushrik.** **Secondly:** That they have firm belief and *imān* about legalising the *halāl* and prohibiting the *harām*, however they obeyed them in disobedience to Allāh. This is like a Muslim who commits an act of disobedience which he firmly believes is wrong and disobedience, they have the same ruling as them as being sinful.

### Appendix 3

#### The Khawārij Tactics of “Boko Haram”

Table of the Khawārij activities which they have been involved in over the last few years in which many Muslims have been killed, even Imams of mosques murdered, along with the casualties when the army and police (in which there are Muslim soldiers and police officers) has tried to capture them (in between there have been many other shootings on police etc.):

Date	Description
2004	Events in Kannama, a precursor to the Boko Haram rise. During this time Muhammad Yūsuf tours around Northern Nigeria giving talks on preparation for jihad against Nigerian government.
13 March 2007	Shaykh Ja’far Mahmud Adam of the Nigeria-branch of al-Muntada al-Islāmī is assassinated at fajr in his Masjid in Kano. He was a sharp critic of Boko Haram who accused him of bringing a “Saudi Western education” model to Northern Nigeria. It is most likely that he was killed by Boko Haram. <sup>81</sup>
26 July 2009	Boko Haram Uprising – attack on police station. Disturbances spread to Maiduguri and lasts for five days. Violent clashes follow in the death of Boko Haram founder Muhammad Yūsuf and execution, filmed live, of alleged Boko Haram members. <sup>82</sup>
9 October 2010	Imam of mosque Bashir Kashara and one of

<sup>81</sup> See paper by Andrea Brigaglia, *A Contribution to the History of the Wahhabi Da’wa in West Africa: The Career and the Murder of Shaykh Ja’far Mahmoud Adam* (Daura, ca. 1961/1962-Kano 2007), in the journal *Islamic Africa*, vol.3, no.1, pp.18-23

<sup>82</sup> See: <http://www.youtube.com/watch?v=ePpUvfTXY7w>



	his students murdered by Boko Haram
<b>28 December 2010</b>	Bombings kill 38 people
<b>31 December 2010</b>	Abuja Attack. 4 people killed, including pregnant woman. 26 injured.
<b>29 May 2011</b>	Northern Nigeria multiple bombings, 13 killed and 40 injured. Children killed, no soldiers injured.
<b>16 June 2011</b>	2011 Abuja Police HQ bombings; first suicide bombing in Nigeria's history.
<b>26 June 2011</b>	Bombing a beer garden in Maiduguri, leaving 25 dead and 12 injured
<b>10 July 2011</b>	Bombing of church in Suleja, Niger State.
<b>12 August 2011</b>	65 year old Imam in Ngala, Limam Bana, in shot dead in front of his wife and children by Boko Haram.
<b>26 August 2011</b>	2011 UN Bombings in Abuja
<b>4 November 2011</b>	2011 Damaturu Attacks. Over 100 people killed.
<b>25 December 2011</b>	December 2011 Nigeria Bombing. Attacks on 4 cities in Northern Nigeria. 41 dead.
<b>5-6 January 2012; 20 January 2012</b>	Bombings on Christian churches and business in Northeastern Nigeria. Over 180 people dead, mainly Igbos.
<b>8 February 2012</b>	Suicide bombings at army base in Kaduna
<b>8 March 2012</b>	British and Italian hostages taken and then subsequently murdered: Christopher McManus and Franco Lamolinara.
<b>3 June 2012</b>	15 Christians going to church killed. Boko Haram Spokesman Abū Qa'qa said Boko Haram responsible.
<b>17 June 2012</b>	Suicide bomb attacks on three churches in

	Kaduna State. 50 people killed.
<b>17 June 2012</b>	130 bodies found. Presumed murdered by Boko Haram.
<b>3 October 2012</b>	Night raid on town of Mubi; 25-46 people massacred.
<b>April 2013</b>	Boko Haram members hiding and mingling in among the villagers of the town Baga near the Northeastern border with Chad, kill an army officer. Which results in the army burning village homes. 185 dead at end of clashes, mainly civilians. <sup>83</sup>

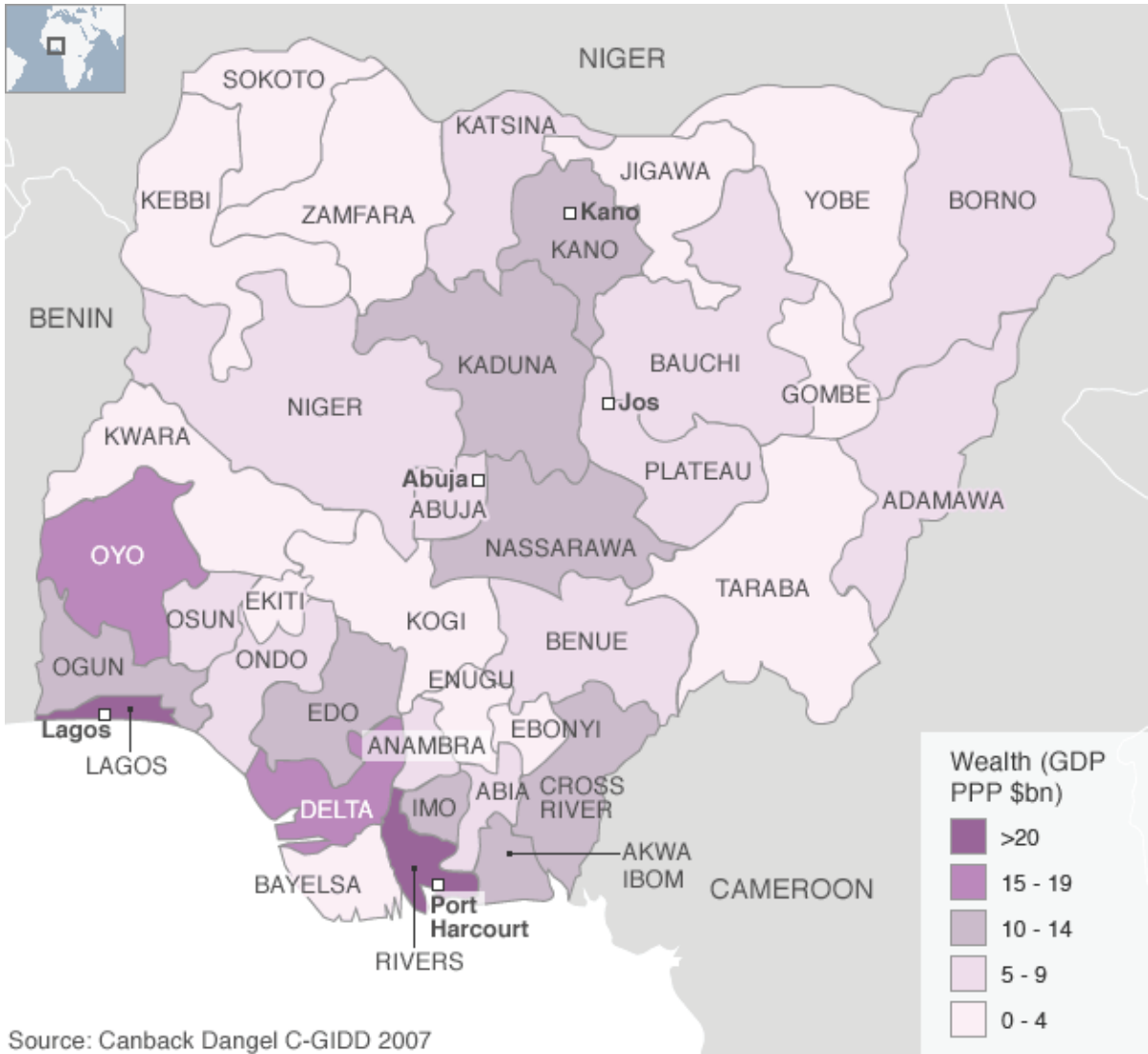
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<sup>83</sup> See story here: <http://www.youtube.com/watch?v=VTLjuWnnt00>

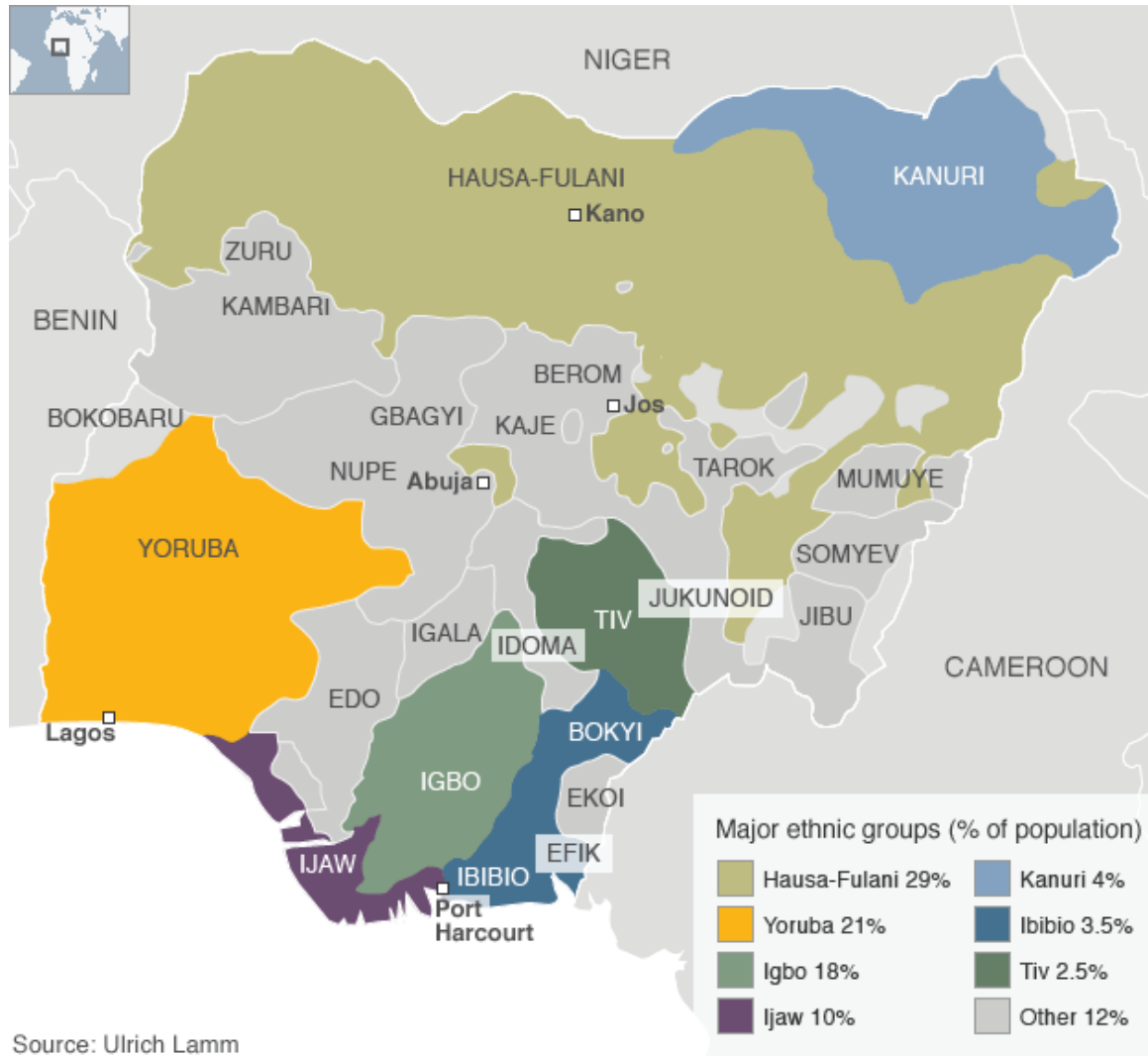
Appendix 4

Regional and Ethnic Maps of Nigeria

Map of Nigeria



Map of Nigerian Tribes and Ethnicities



See: <http://www.bbc.co.uk/news/world-africa-13809501>

## Appendix 5

### Boko Haram Are Not Salafi

From what we have read in this study in regards to the methodology and beliefs of “Boko Harām”, it is erroneous to present them as being “Salafi” as their Usūl [legal principles] and Manhaj [religious methodology] are not those of Ahl us-Sunnah, rather those of the heretical Khawārij sect. Boko Harām were never known in Nigeria to call to Salafiyyah, they do not refer to themselves as such and are rejected by the Salafis. Indeed, Boko Harām do not view themselves as being Salafis. Yet there has been a recent drive, maybe due to events in certain lands where affiliates to Salafiyyah are gaining political power, to brand Salafiyyah as a “movement” and Khārijīyah as a splinter of that “movement”. Alongside this have been Sūfi partisans cheering along at the sidelines, while many people are unaware, this is why there is the need to relay the same proofs over again for those who may be familiar with the historical and theological nuances. Yet to confuse Salafiyyah, the Salafi method, which has been the most active and vocal of classical Islamic trends, in refuting, rebutting and condemning Takfīrīs as being actually a sister “movement” of them is not only a huge disservice but also ignorance of trends among Islamic understandings, beliefs and approaches. The most detailed and comprehensive piece of research on Boko Haram by a Western academic is probably Roman Loimeier’s *The Development of a Militant Religious Movement in Nigeria*, in the journal *Africa Spectrum*, vol.47, nos.2-3, 2012, pp.140-141.

Unfortunately, a number of articles have been written which have tried to present the newly-fangled Khawārij group of Boko “Haram” as “Salafi”. For example, Professor Murray Last an Emeritus Professor in the Department of Anthropology at University College London, specialised in the Islamic history of Nigeria incorrectly described Boko Harām as being Salafi,<sup>84</sup> and that Boko Haram are heirs of the tradition of Uthmān Dan Fodio. Dr Timothy R. Furnish in a highly problematic article entitled *Sufis and Salafis Winning Friends and Interdicting Enemies in Islamic Africa*, which more or less conflated Salafiyyah with Takfīrī thought, also tried to suggest Boko Harām are Salafi.<sup>85</sup> The terrible piece managed to deem modern Khawārij groups, which never

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<sup>84</sup> See his article here:

<http://www.musliminstitute.org/blogs/travel/nigerias-boko-haram-professor-murray-last>

<sup>85</sup> See article here, dated 11 April 2013:

ever even claim themselves to be Salafī, to be Salafī!? A third article by Foard Copeland entitled *The Boko Haram Insurgency in Nigeria*, dated February 2013 also made references to Salafīyah throughout, without any evidence for their usage of the ascription.<sup>86</sup> Femi Ibrahim in a paper entitled *Boko Haram's Tactics, Targets and Arsenal of Terrorism*,<sup>87</sup> here the author also made the tremendous error of describing them as “Salafī” stating: **“Boko Haram’s members are Salafist”** and that there are two types of Salafīyah. There is not “two strands of Salafīyah”, which was a these erroneously presented by Marc Sageman (who coined, somewhat unwisely and with little understanding of the discourse among Muslims themselves, the ‘Global Salafī Jihad!’?) and Quintan Wiktorowicz (who claimed that there were three modes of Salafīyah) in their writings on Salafīyah. There were the ones who unfortunately, along with Silber and Bhatt’s NYPD report which the SalafīManhaj.com research team critiqued upon the report’s publication, popularised the notions of “strands of Salafīyah”. It has become even worse today in that it is almost as if journalists and academics are describing any Muslim with a beard and traditional clothing as being “Salafī”. Even Deobandis, Hanafi-Sufis and other groups who self-identify as being non-Salafī, are now described as being “Salafī”.

Salafīyah is not “a modern movement”, unless of course the word “modern” can somehow be stretched to include eleven centuries! Indeed, Muhammad bin Khalaf bin Hayyān (also well known as Wakī and died in 306 AH/918 CE) the famous scholar, geographer and historian stated in his book *Akhhār ul-Qudāt* when discussing the biography of Ismā’eel bin Hammād:

قالوا: وكان إسماعيل بن حماد بن أبي حنيفة سلفياً صحيحاً.

“They said: Ismā’eel bin Hammād bin Abī Hanifah was a true Salafī (Kānā Salafīyan Saheehan).”<sup>88</sup>

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<http://muslimsinfrica.wordpress.com/2013/04/11/sufis-v-Salafis-winning-friends-and-interdicting-enemies-in-islamic-africa-dr-timothy-r-furnish/>

<sup>86</sup> See article here:

[https://www.cimicweb.org/cmo/medbasin/Holder/Documents/ro28%20CFC%20Monthly%20Thematic%20Report%20\(21-FEB-13\).pdf](https://www.cimicweb.org/cmo/medbasin/Holder/Documents/ro28%20CFC%20Monthly%20Thematic%20Report%20(21-FEB-13).pdf)

<sup>87</sup> See article here:

[http://www.academia.edu/3237791/Boko\\_Harams\\_Tactics\\_Targets\\_and\\_Arsenals\\_of\\_Terrorism](http://www.academia.edu/3237791/Boko_Harams_Tactics_Targets_and_Arsenals_of_Terrorism)

<sup>88</sup> Abū Bakr Muhammad bin Khalaf bin Hayyān bin Sadaq bin ad-Dabbī al-Baghdīdī (Wakī), *Akhhār ul-Qudāt* (Beirut: Ālam ul-Kutub, n.d., ed. Sa’eed Muhammad al-Lahhām), p.342. The work was also printed by Matba’ah at-Tijāriyyah al-Kubrā in Cairo with the edit of ‘Abdul’Azeez Mustafā al-Marāghī in 1366 AH/1947 CE.

Imām Abū Sa’d ‘AbdulKareem as-Sam’ānī (d.562 AH/1166 CE) stating in his book *al-Ansāb*, vol.7, p.104:

**As-Salafi: this is an ascription to the Salaf and following their ways, in that which is related from them.**<sup>89</sup>

Ibn ul-Athīr (d.630 AH/1233 CE) said in *al-Lubāb fī Tabdhīb ul-Insāb* (vol.2, p.162), commenting upon the previous saying of as-Sam’ānī: **“And a group were known by this ascription.”**

The historian of Islām, Imām Muhammad bin Ahmad adh-Dhahabī (673-748 or 776 AH/1274-1348 or 1374 CE) stated in *Siyar A’lām un-Nubalā’* [Biographies of Notable Figures] when presenting the biography of ‘Uthmān bin Khurrazād:

قلتُ : الأمانةُ جزءٌ من الدين ، والضبطُ داخلٌ في الحدق ، فالذي  
يحتاج إليه الحافظُ أن يكونَ تقياً ذكياً ، نحوياً لغوياً ، زكياً حياً ، سلفياً ،

“I say: trust is a part of the religion and precision is included within meticulousness, so what the Hāfidh needs is to be: pious, intelligent, a grammarian, purified, shy and Salafī...”<sup>90</sup>

<sup>89</sup> Imām Abū Sa’d ‘AbdulKareem bin Muhammad bin Mansūr at-Tamīmī as-Sam’ānī, *al-Ansāb* (Cairo: Maktabah Ibn Taymiyyah, 1396 AH/1976 CE, ed. Muhammad ‘Awwāmah), vol.7, p.104.

Imām Abū Sa’d ‘AbdulKareem (d. 562 AH/1167 CE) was from a well-known lineage of scholars and was the grandson of Imām Abu’l-Mudhaffar bin Muhammad bin ‘AbdulJabbār bin Ahmad at-Tamīmī as-Sam’ānī al-Marwazī, who was a Hanafī and then a Shāfi’ī (426-489 AH/1035-1096 CE), the author of *al-Intisār li Ashāb il-Hadīth*.

The work, *al-Ansāb*, was originally edited by Shaykh ‘AbdurRahmān bin Yahyā al-Mu’allimī al-Yamānī who completed up to the sixth volume of it, this was printed in Hyderabad, India by Dā’irat ul-Ma’ārif al-Islāmiyyah in 1382 AH/1962 CE. Then under the supervision of Sharafuddeen Ahmad, the director of Dā’irat ul-Ma’ārif al-‘Uthmāniyyah, it was continued in 1396/1976 and completed in 1402/1982. In 1400/1980 Maktabat Ibn Taymiyyah in Cairo printed the first six volumes of al-Mu’allimī and then Muhammad ‘Awwāmah completed vols.7 and 8. Professor Riyadh ‘AbdulHameed Murād edited the ninth volume of it and Dr ‘AbdulFattāh al-Hilwu edited the tenth volume, while Riyadh ‘AbdulHameed Murād along with Muhammad Mut’ al-Hāfidh supervised editing the eleventh volume in 1404 /1984. Professor Akram al-Būshī edited the twelfth volume which was the completion of the entire work. The book was also published in Beirut by Dār ul-Jannān (aka Dār ul-Fikr) in 1408/1988 with an introduction and commentary by ‘Abdullāh ‘Umar al-Bārūdī. The work was also printed by Dār Ihyā Turāth al-Islāmī with an introduction by Muhammad Ahmad Hallāq with a signature of Muhammad ‘Abdurrahmān al-Mar’ashlī. This print claims to be the first authentic edition of the work based on the manuscript of the work from Muhamamd Ameen Damaj in Beirut, yet this is exactly the same manuscript which was utilised by Maktabat Ibn Taymiyyah in Cairo anyway!

Adh-Dhahabī also stated in the biography of al-Fasawī:

قلتُ : هذه حكاية منقطعة ، فالله أعلم ، وما علمتُ يعقوبَ الفسوي  
إلا سلفياً ، وقد صنّف كتاباً صغيراً في السنة .

I say: this story is disconnected and Allāh knows best. For I did not know Ya'qūb al-Fasawī except that he was Salafī and he authored a small book on the Sunnah.<sup>91</sup>

Imām Adh-Dhahabī also transmitted in *Siyar A'lām un-Nubalā'*, vol.16, p.457 (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996 CE, 11<sup>th</sup> Print, critically edited by Shu'ayb al-Arna'ūt and Akram al-Būshayī), from ad-Dāraqutnī that he said:

ما شيء أبغض إليّ من علم الكلام .

“...there is nothing more despised to me than 'Ilm ul-Kalām...”

Then adh-Dhahabī said about ad-Dāraqutnī:

قلتُ : لم يدخل الرجلُ أبداً في علم الكلام ولا الجدل ، ولا خاض  
في ذلك ، بل كان سلفياً ، سمع هذا القول منه أبو عبد الرحمن السلمي .

“I say: the man never ever got involved in 'Ilm ul-Kalām or argumentation – rather he was Salafī. This statement (about the dislike of 'Ilm ul-Kalām) was heard from him by Abū 'AbdurRahmān as-Sulamī.”<sup>92</sup>

And much more can be relayed in this regard. Thus, the Salafī Imām Muhammad Nāsiruddeen al-Albānī stated:

“There is no doubt that the naming is clear, lucid, distinguished and apparent, that we say: ‘I am a Muslim who follows the Book and Sunnah in accordance with the

<sup>90</sup> Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'* (Beirut: Mu'assasat ur-Risālah, 9<sup>th</sup> Print, 1413 AH/1993, eds. Shu'ayb al-Arna'ūt and 'Ali Abū Zayd), vol.13, p.380.

<sup>91</sup> Ibid., vol.13, p.183.

<sup>92</sup> Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'*, (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996, 11<sup>th</sup> Print, eds. Shu'ayb al-Arna'ūt and Akram al-Būshayī), vol.16, p.457.



methodology of our pious predecessors' which is that you say in brief: 'I am Salafi'."<sup>93</sup>

Shaykh Mashhūr Hasan Āl Salmān, one of the foremost students of Imām al-Albānī, stated recently:

Salafīyah is a methodological, creedal and educational approach of preaching which believes in obeying those in authority and prohibits revolting against them... **There are many conspiracies against this blessed da'wah, the most dangerous being by those who are not from the da'wah adopting its attire. There has thus been an intense effort from our scholars to challenge this by exposing such people and their corrupt methodology.**

These conspiracies renew themselves so it is obligatory upon the children of this da'wah to distinguish themselves from them and strive to clarify Allāh's deen. The Salafī da'wah is not a da'wah of politics it is a da'wah of safety, knowledge, a methodology of understanding Allāh's deen, education, knowledge and action – this is the Salafī da'wah, it is not Hizbiyyah. Whoever has the correct belief in Islām is Salafī meaning: he holds in esteem the Book of Allāh, the Sunnah of Allāh's Messenger, the Companions, the Successors and their Successors - whoever affirms this is Salafī. We do not have a da'wah which is based upon Hizbiyyah and regionalism, however we do not want those to come into our ranks those who are not from it, holding their own ideas which are opposed to us and destroy our da'wah due to this deception.<sup>94</sup>

Shaykh 'Alī Hasan al-Halabī al-Atharī, another of the main students of Imām al-Albānī, stated in his 2008 book *as-Salafīyyatu, limādhā? Ma'ādhan wa Malādhan: Abhāthun wa Maqalātun wa Haqā'iq wa Bayyināt wa Radd 'ala Shubuhāt* [Why Salafīyah? As a Refuge and Safe-Haven: Research, Articles, Realities and Responses to Doubts]:

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<sup>93</sup> *Majallat al-Asālah*, vol.9, p.90.

<sup>94</sup> Dated 19<sup>th</sup> April 2011 CE and it can be accessed here:

<http://www.mashhoor.net/>

Upon mention of the terms ‘Salafīyyah’ and ‘the Salafīs’, many people are deluded into thinking about the existence of a hizb or the development of hizbiyyah (biased partisanship) or the likes which go through their minds. Yet none of that is the real case in regards to the upright Salafī manhaj and the ideas of its carriers and preachers. For Salafīyyah really means: the correct comprehensive Islām which Allāh revealed upon the heart of Muhammad (sallallāhu ‘alayhi wassallam). Salafīyyah is not at all a restricted term for a group of people, rather it is an ascription to the Salaf (the praiseworthy and righteous predecessors) mentioned in the Book and the Sunnah.

So all who understand the deen according to the understanding of the righteous Salaf of the Ummah, is Salafī whether he mentions this frankly and openly or is quiet about it of fear (or whisperings)! So Salafīyyah is not a party, group or organised movement rather it is for all Muslims, groups and individuals because it is comprehensive Islām according to the Book and Sunnah with the understanding of the Salaf us-Sālīh, radi Allāhu ‘anhum. So it is incumbent on the Ummah to compare its situation, ideologically, practically, perceptively and executively – with the manhaj of the Salaf and their understanding and application of the deen.

Then al-Halabī al-Atharī precisely notes further in the book:

I may not be exaggerating if I was to say, clearly and frankly, that no term has been transgressed against within this era as the term “Salafīyyah” has been transgressed against by its sons and enemies:

- ✓ By its sons, due to their lack of establishing it rightfully and the lack of the correct estimation of it.
- ✓ And by its enemies, due to their mixing of papers and ignorance of its Usūl and horizons.

Many writers, politicians and commentators become perplexed when they speak about Salafīyyah, mostly due to their lack of precision with regards to the term, not to mention their distance from comprehending the reality of its meaning, definition and goal.

I will present example of this with three types of people who utilise the term without due right:

**First:** Whoever ascribes to Salafīyyah methodologies which oppose what the ‘Ulama and seniors of the Salafī da’wah traverse, not to mention oppose their proofs and evidences. Such as some of the violent armed groups in Algeria and the likes. I wish to suffix that the reason for those (violent armed) people falsely ascribing themselves to Salafīyyah is only due to the fact that they want to distinguish themselves from other older partisan groups

present, such as *Ikhwān ul-Muslimeem* [Muslim Brotherhood], *Hizb ut-Tabreeer* and others. **The evidence of this is: many of them changed their ascriptions and their skins as soon as they had the opportunity to!**<sup>95</sup> Another point to mention is that: Salafiyyah is not a hizb (partisan political group) that has a legislative structure which is difficult to penetrate, rather it is an academic and proselytising methodology which all are able to be a part of... **Therefore, the real affair of one who covers himself, with the gowns of Salafiyyah, is only exposed by the level of his agreement with the Manhaj of the Salaf us-Sālih in: the Usūl of understanding and istidlāl (deriving rulings); and respect for the people of knowledge who have carried the Manhaj throughout every time and place. Respect of the 'Ulama is taqdeer (holding them in high estimation) and not taqdees (veneration) of them. As for what is inside a person, who ascribes himself to Salafiyyah, then we defer his case to the Lord of the Worlds as He knows better about us and him.**

**Second:** Those who make Salafiyyah synonymous with backwardness due to imprisoning Salafiyyah in a prison of time! And then basing upon this that Salafiyyah negates benefitting from developments of the age! In this way then, the claimant considers Salafiyyah not as a practical Islamic method, but rather as an expired and former periodic stage! This is a defective linguistic process which expels from the academic and methodological term Salafiyyah its spirit, content and intents of its preachers who in reality know more about its reality.

Therefore, in this way the real connotations of the basis of the term have been expunged and the real understanding of the term has been distanced to that which does not indicate its meaning whatsoever.

**Third:** Those who attach a broad pompous meaning to Salafiyyah which includes all who call to Islam and emphasise returning to Islamic heritage and way of the past Islamic peoples. **They thus include under the title 'Salafi' a large amount of ideologues which even include those who totally reject the Salafi manhaj and distance themselves from its ascription and name!** The reality of the matter is that there is

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<sup>95</sup> **Translator's note:** Indeed, we have examples of this with the Algerian Takfiri group the '*Salafi Group for Da'wah and Combat*' which changed its name to '*al-Qā'idah in the Islamic Maghrib*'!? Also in the UK, a branch of the cult followers of Omar Bakrī Muhammad Fustuq change their names more frequently than a baby changes its nappies! For recently they have branded themselves as '*the Salafi Youth for Islamic Propagation*', '*the Salafi Youth Movement*' and '*the Salafi Youth Association*'!! No doubt they will change these names within time, as they have changed their names, titles and appearances for the last 14 years.

nothing which would lead to including them (as being ‘Salafī’) except for the fact that they generally seek a return to Islām by returning to its heritage and past, regardless of their methodologies in practically ascertaining that.<sup>96</sup>

Shaykh ‘AbdulMālik ar-Ramadani al-Jazā’iri, an Algerian Salafī scholar, stated about the Algerian Takfirī group known as the ‘Salafī Group for Da’wah and Combat’:

**How can, with all of this, making permissible the blood of the police and killing them, be clean (i.e. permitted)? Then they live on stolen monies which have been ransacked from people by force! They destroy the souls of the Muslim soldiers...As a result, we do not however absolve ourselves from ‘Salafīyah’ as it is the truth, yet we absolve ourselves for Allāh from the ‘Salafist Group for Dawah and Combat’ and from all those who grasp weapons today in our country against the system or the people. I say this so that the creation know that the ascription of those revolutionary groups (i.e. the GSPC) to Salafīyah is a distortion of Salafīyah, just as how ascribing deviant Muslims to Islam is also a distortion of Islam, blocking the true path of Allāh and causing people to flee from the victorious ones (firqat un-Nājiyah). However, Salafīyah is Salafīyah, just as Islām is Islām, even though it is distorted by the deviants.<sup>97</sup>**

Shaykh, Dr ‘AbdulSalām bin Sālim bin Rajā’ as-Sihaymī (Associate Professor at the Department of Fiqh in the Sharee’ah College, the Islamic University of Madeenah) stated in his book *Be a Serious Salafī*:

**This is even though the Da’wah Salafīyah is the furthest from takfeer (to brand a Muslim as an disbeliever), tabdī’ (to brand a Muslim as an innovator) and tafseeq (to brand a Muslim as a sinner) without evidence, it is also the furthest from extremism and fanaticism. Yet this blessed da’wah has been associated with things which are not from it and it has been ascribed to things which are not from its manhaj which all distorts its beauty and reality. One of the most glaring factors for this is: the existence of contemporary partisan Islamic groups affected by the Khawārij ideology and their well-known leaders agreed with a few things from the**

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<sup>96</sup> From ‘Ali bin Hasan bin ‘Ali bin ‘AbdulHameed al-Halabī al-Atharī, *as-Salafīyyatu, limādhā? Ma’ādhan wa Malāadhan: Abhāthun wa Maqalātun wa Haqā’iq wa Bayyināt wa Radd ‘ala Shubuhāt* [Why Salafīyah? As a Refuge and Safe-Haven: A Response to Doubts]. ‘Ammān, Jordan: Dār ul-Athariyyah, 1429 AH/2008 CE, pp.61-85.

<sup>97</sup> Shaykh ‘AbdulMālik bin Ahmad bin al-Mubārak Ramadānī al-Jazā’irī, *Fatāwā al-‘Ulamā al-Akābir fīmā Uhdira min Dimā fi’l-Jazā’ir* [The Legal Verdicts of the Senior Scholars Regarding the Killings in Algeria]. Cairo: Dār Imām Ahmad, 1426 AH/2005 CE, pp.16-17.

Salafī manhaj in some matters. Indeed, some of them even spoke in the name of Salafīyyah when the reality is that they were not from it and this confused many people and the reality was hidden from them as they thought that these groups were Salafī or “Wahhabi” as some of them named it. What is really strange is that some of these partisan Islamic groups named themselves “Salafī Jihadis”, yet how can they be Salafī when they oppose its ‘aqeedah and manhaj?! The reality however is in the application and meanings not in mere terms and names and as a result it is a must to bring attention to this confusion and misguidance which is present in the Islamic world today.<sup>98</sup>

After the London bombings, Mushtak Parker and P.K. Abdul Ghafour reported in an article in the *Arab News* dated: Saturday 9 July 2005 that:

#### **Grand Mufti and Others Denounce London Bombings**

The Kingdom’s grand mufti yesterday strongly denounced the deadly blasts that rocked London, saying Islam strictly prohibits the killing of innocent people. He also censured the terrorists for tarnishing the image of Islam by attaching their heinous crimes to the religion. The explosions that ripped through central London’s transport system on Thursday, “targeting peaceful people, are not condoned by Islam, and are indeed prohibited by our religion,” Sheikh Abdul Aziz Al-Asheikh said in a statement carried by the Saudi Press Agency. “Attributing to Islam acts of individual or collective killings, bombings, destruction of properties and the terrorizing of peaceful people is unfair, because they are alien to the divine religion,” said the mufti, who also heads the Council of Senior Islamic Scholars, Saudi Arabia’s highest religious authority. “Islam is a religion of reforms and righteousness. It envisages the progress of humanity and takes it from darkness to light. It also calls for respecting agreements and prohibits their violation,” the mufti said referring to accords binding governments. “Causing corruption on earth is one of the biggest crimes in Islam,” he explained. Sheikh Abdul Mohsen Al-Obaikan, a senior Saudi scholar and a Shoura member, said there was no justification, whatsoever, for the killing of innocent people. Speaking to *MBC* television, he urged all members of the Muslim community in Britain to cooperate with British authorities in tracking down the criminals behind the attacks.

Imām Muhammad Ibn Sālih al-’Uthaymeen (*rabeemabullāh*) of ’Unayza, Saudi Arabia, also affirms the Islamic belief of tolerance of non-Muslims. Prior to his passing away, he gave some advice to a Salafī community in the city of Birmingham (UK), via tele-link from Saudi Arabia. Speaking

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<sup>98</sup> From Shaykh, Dr ’AbdusSalām bin Sālim bin Rajā’ as-Sihaymī (Associate Professor in the Department of Fiqh, College of Sharee’ah, Islamic University of Madeenah), *Kun Salafīyyan ’alā’l-Jādah!* [Be a Serious Salafī!] Cairo: Dār ul-Manhaj, 1426 AH/2005.

about several different topics, he had the following advice for the Salafī youth of Great Britain regarding interaction between Muslims and non-Muslims:

Likewise I invite you to have respect for those people who have the right that they should be respected, from those between you and whom there is an agreement. For the land in which you are living is such that there is an agreement between you and them. If this were not the case, they would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the hypocrites, and it is not from the way of the Believers. And know that it is authentically reported from the Prophet that he said, *“Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise.”*<sup>99</sup> Do not be deceived by the sayings of the foolish people who say, *“Those people are not Muslims, so their wealth is lawful for us.”* For I swear by Allāh - this is a lie; a lie about Allāh’s Religion, and a lie that Islamic societies (hold this to be true). So we may not say that it is lawful to be treacherous towards people whom we have an agreement with. O my brothers. O youth. O Muslims. Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allāh, the Most High, has commanded truthfulness,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

“O you who believe - keep your duty to Allāh,  
and be with the truthful.”

{*at-Tawba* (9): 119}

And the Prophet encouraged truthfulness and said, *“Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful, until he will be written down with Allāh as a truthful person.”* And he warned against falsehood, and said, *“Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying and striving to lie until he is written down with Allāh as a great liar.”*<sup>100</sup> O my brother Muslims. O youth. Be true in your sayings with your brothers, and with those non-Muslims whom you live along with - so that by your actions, you will be inviters to the religion of Islam - in reality.

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<sup>99</sup> Al-Bukhārī, *hadeeth* no.3166

<sup>100</sup> al-Albānī, *Saheeh al-Jāmi' as-Sagheer* (no. 4071)

And indeed, how many people first entered into Islam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings.<sup>101</sup>

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<sup>101</sup> Shaykh al-'Uthaymeen on *'Interacting With non-Muslims in Western Countries'*, Tele-link (28th July 2000, Birmingham UK); Article ID: LSC010001 ([www.spubs.com](http://www.spubs.com)).