

rom the Series entitled:

Enjoining What Is Right And Forbidding
What Is Wrong

(4)

**THE
WAY TO GET
SHARI`A**

*"And fight them (those who prevent Shari`a)
until there is no more Fitnah."*

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About this book

In this crucial time, the sincere Muslim who wants to help the Ummah needs to know what action to take. What can he do, how is he to do it and what methodology should he take in doing this task? What is the Shari`a? How to bring the Shari`a about and how to support the Shari`a in our own lives and what type of people can support the struggle is an important question that needs a decisive answer. All of these things this book ventures to answer.

This book is not just for the Muslim though. Within it the non-Muslim will find answers to such crucial questions as; Is there a God? What does God ask of us? Who is this man Muhammad? What is the Qur'an? and What is the meaning of life? These questions, along with an explanation of what Islam says about war, oppression and a host of other topics will leave our non-Muslim reader with a good and informative look at what Islam says about itself and how it views the world.

أفحكم الجاهلية يبغون و من أحسن
من الله حكماً لقوم يوقنون

Is it the legislation of ignorance that they seek? And who is better than Allah in legislation for a people who have certainty?^{1[1]}

Introduction

In a world that is filled with violence and evil, it becomes necessary to seek the solution to that evil. For far too long, the Earth has been held hostage and abused by evil powers, both visible and invisible, that have coveted the planet's resources and abused the ecosystem so brutally that the entire creation here is calling for help. That help is the Shari`a. Before all of these trials began, the Earth knew peace and quiet. The planet had a time when justice reigned and the falsehood was defeated. These happier times were the result of the laws of God being the supreme legislation of all nations, with the keys to all the cities in the hands of the God fearing. Only then could we say that the earth was able to rest and have the peace and quiet that came with divine submission.

ولو أنهم أقاموا التوراة والإنجيل وما أنزل إليهم من ربهم لأكلوا من فوقهم ومن تحت أرجلهم

"If they had stood by the Torah, the Gospel and what was sent down to them from their Lord, they would have enjoyed happiness from every side".^{2[2]}

But those times were quite a few years ago. Now, construction on buildings is a daily process, with the Earth being used and abused by city developers at every turn of the head. Farmers overwork the soil while supposedly civilised nations destroy hundreds of tons of 'unnecessary' food each year in the name of being advanced and civilised. Military strongmen use their land as a testing ground for chemical, biological and nuclear weapons in preparation to fight their neighbours over the most childish and mundane issues, all the while the issue of planet Earth stays looming on the horizon, unanswered by the elite and lower class alike.

The issue of the Earth is one of the central issues that the Shari`a can address. Not only can the Shari`a provide for all those suffering under the yoke of slavery to man-made laws, but it can also provide practical answers to all of the questions faced with running this small planet. Tyranny is denounced in the Shari`a in the strongest terms, and fairness, with the upholding of justice are the central themes.

However, the establishment of world justice will not be easy. There is an enormous amount of cleaning up to do. The environment has been damaged beyond recognition. Many animals today, if they have not become extinct, are well on the way to being extinct. Mega-tons of space debris orbit the planet, with some of it at times entering the atmosphere and landing on the property of people. The other issues on earth include our current rulers. Many of them simply will not stand for any talk about establishing the Divine Law, or about restoring

^{1[1]} Surat ulMa'ida, ayah 50

^{2[2]} Surat ulMa'ida, ayah 66.

Earth to its previous condition. This is precisely because they profit quite a bit from the present condition of things. Attempts at speaking peacefully with them will immediately prove fruitless, as two World Wars can stand witness in this regard. The next issue comes to the imperative nature of removing them from power.

This will prove both dangerous and some innocents will lose their life in the process. The youth as well must be saved from the present lifestyle of sexual licentiousness and drug use. The Shari`a can and will do all of these things, but in this Divine Law code, there have been some ground rules laid out on how to do this great pillar of responsibility. Everything from how to regulate a group on the principles of the Shari`a to the training of the youth and women to undertake this feat is contained in these pages. Common objections raised by Muslims and non-Muslims are addressed with additional attention being given to the necessary belief in a Divine Being in order to complete this mission. For no matter how noble the end result, if Divine Providence does not play a part in it and belief in the Oneness of our Lord is not attained, then it is truly of no use to begin the struggle at all.

So it should be our greatest hope that this book should stand not just as a panacea to the problems that exist on this tiny planet called Earth, but that it should also be used as a guide book for those seeking to purify the planet and themselves from the evil of man-made laws and free themselves from the clutches of the Devil.

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The Islamic Means

Faithful Muslims, as a group striving to follow the way of Ahl us-Sunna, are to use any Islamically allowable means to actually achieve these noble Islamic goals. This guided group does not believe, as in any heavenly revealed religion, that aims, no matter how noble they are, do not justify the means. In Islam, God Almighty has shown us the means and the goals at the same time. We should not be wandering or becoming preoccupied with how to establish the religion too much. The solution is clearly in front of us. We should either fight, incite others to fight or support those that are doing it.

Different Muslims organisations should work to provide training camps for the youth, scouting missions as well as the use of maps and how to survive under varying and harsh conditions. Teenagers and other youths should also be encouraged to come to the mosques to learn their religion in classes, to obtain leadership skills and develop the Islamic discipline that will enrich their lives. All of these things will be a welcome alternative to the dance floors, all night drunkenness of the outside world and its other temptations as well. Children should be urged to camp outside ever so often, as it teaches them the spirit of sacrifice. Teaching them Arabic is one of the rudiments of the Islamic religion. From this and teaching them about the principles of Islam, the importance of humility stays with them and makes the boys into strong, able-bodied men and the girls into strong willed, capable and well-suited women.

Women also hold a great part in this area, as they are our mothers, sisters, wives, daughters and so on. A sincere Muslim organisation can easily organise classes to teach women cooking out in the field under harsh conditions, conserving and purifying water, combat techniques, the importance of simple living, and living the life of the humble female companions of the Prophet ﷺ. All of this is of course done with the presence of a mahram

supervising.^{3[3]} All of these achievements build character and keep arrogance out of the heart and love for the worldly life low and a hoping for the hereafter high.

It is important for women to learn the religion as well, from Qur'an and Sunna to the sciences of ahaadith and fiqh (jurisprudence). Learning Arabic, not mixing with bad elements, covering the face in public, lowering the gaze and having respectable and well mannered children are all goals that our sisters in Islam should strive toward attaining. All of these people, in all of their efforts, with the assistance and help from Allah can establish the Shari`a of Allah I on earth. The only thing we need is patience and perseverance.

It should never be the case, for example, that we accept the use of unlawful means to establish the Shari`a, like entering the parliament to change things from the inside. This is because sincere Muslims are not allowed to sit with the pagans as they are mocking and degrading Islamic principles and in some cases, God Himself. Nor would any pious believer accept to extend the fight beyond the necessary zones that God has ordered us, or to spill the blood of a people unjustly when they are innocent women, children and elderly; they are not a part of the conflict. Even when it comes to retaliation towards our oppressors, Islamic discipline must be preserved, so as not to transgress the bounds. Islam instructs us to teach them, not for us to learn from them and copy their misguided principles of revenge.

Nevertheless, in the course of the struggle, mistakes will happen. This is why the Mujaahidin differentiate between the targets and the target area. So while the Mujaahidin do not intentionally target children if they are fighting in a city, they do accept the fact that because they are in the target area, the possibility exists for fatal accidents. This is because the tyrants always hide behind the innocent and shoot over the shoulders of the innocent, weak and helpless.

However, even though they may use the weak, innocent and helpless as a shield, enjoining the right and forbidding the wrong must continue, not just for their freedom, but also for the world. As God has said, everyone will be resurrected and dealt with according to his intention. Our Lord is much more aware of these tyrants than they think and He has given us the means to stop them.

ولا تحسبن الله غافلاً عما يعمل الظالمون إنما يؤخرهم ليوم تشخص فيه الأبصار

“Do not think that Allah is unaware of what the oppressors do. He only gives them respite for a Day when the eyes will be staring in horror.”^{4[4]}

Our clever Mujaahidin and scholars have left no room for them to escape and hide. The only thing needed to apply these rules is knowledge and guts.

The aims do not justify the means unless the means are compatible with the understanding and practice of Ahl us-Sunna walJama`ah.

وجاهدوا في الله حق جهاده هو اجتباكم و ما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل

“And strive with might in the cause of Allah as you should do. He has chosen you and has not laid any hardship on you in the religion. It is the religion of your father Ibrahim (Abraham). He (Allah) named you Muslims from before.”^{5[5]}

Prophet Muhammad ﷺ, peace be upon him, also informed us

^{3[3]} Male family member, such as the father, brother, uncle, son or nephew.

^{4[4]} Surah Ibrahim verse 42

^{5[5]} Surat ulHajj, ayah (verse) 78

فَقَالَ أَبُو سَعِيدٍ أَمَا هَذَا فَقَدْ قَضَىٰ مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أضعفُ الْإِيمَانِ

“If any one of you sees a wrong, let him change it with his hand. And if he can not, then let him change it with his tongue. And if he can not, let him change it with his heart, and that is the weakest form of imaan (belief).”^[6]

^[6] Narrated in Sahih Muslim

The Islamic Belief

The Islamic belief is to rely on the Qur'an and the Sunna. The proper way to understand these two divine sources is to have the same understanding that the first three generations of Islam had of the texts in their implementation, execution and otherwise. So adding any conditions to Islam that have no origin in the Qur'an and the Sunna is invalid and will not be accepted. Those that live by the Book of Allah and the Sunna are the saved sect. This is the group that the Prophet Muhammad ﷺ, peace be upon him, himself referred to as Ahl us-Sunna walJama`ah. He said of them,

قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً وَإِنَّ أُمَّتِي سَتَفْتَرُقُ عَلَى ثَلَاثِينَ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ

“The Bani Isra`il (the Jews) split into 71 sects and my Ummah will split into 72 sects, all of them in the fire except one, and that is the Jama`ah.”^[7]

It should not be understood from this hadith that most of the Muslims are kuffar (unbelievers), but we should refer to the explanatory statement of Shaikh ulIslam Ibn Taymiyyah رحمه الله, which is that,

‘They are the deviants that went out of the purity of the religion.’

Most of the Ummah are still from Ahl us-Sunna walJama`ah, and many of them are not adding and taking away from the religion, thus they are still on purity, even if they are poorly educated. There are however plenty of sects that are misguided and outside of Ahl us-Sunna, but together they still do not out-number Ahl us-Sunna. Thus we know that according to the Prophet ﷺ, there is no salvation under any other definition. The sincere group should strive to stay on the way of the saved sect, Ahl us-Sunna walJama`ah. And the only way to stay on that way is to adhere to how and what they believe.

^[7] Narrated by Ahmad and Ibn Maajah and graded as Sahih

The State of the Islamic belief

The believers are established on that **imaan** (faith) is of three dimensions, which are declaration of the tongue, conviction of the heart and implementation of the limbs.

Those who want to understand Islam properly should submit to the belief that the imaan (faith), increases and decreases, which is the understanding of Ahl us-Sunna walJama`ah and the four great Imams.^{8[8]} Prayer, fasting, zakat (giving religious charity), hajj (pilgrimage to Makkah), righteousness, etc are all from imaan. Performing these acts causes imaan to increase.

هو الذي انزل السكينة في قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم و الله جنود السماوات والأرض و كان الله عليمًا حكيمًا

“He is who sent down the tranquility in the hearts of the believers that they may grow in belief along with their belief. To Allah belong the armies of the heavens and the earth and Allah is most knowledgeable, most wise.”^{9[9]}

Disobedience to Allah I, in the forms of fornication, drinking, smoking, neglecting prayer, etc., causes imaan to decrease.

Imaan is composed of some seventy^{10[10]} odd branches, the highest being the words La ilaha illallah (No one has the right to be worshipped except Allah) and the lowest branch being to remove a harmful thing from the road. Even shyness due to piety is a branch of imaan.

^{8[8]} Although some scholars, including Imaam Abu Hanifah رحمه الله and his madhhab, say that the imaan (belief) does not increase and decrease, they will still act according to Ahl us-Sunna walJama`ah with regard to action. In fact, they emphasize the Sunnah of prayer and others acts of worship more than any other madhhab. This is so that others will not use their statements to disregard action. What the Hanafis have done is not to divorce action from belief, for this would be deviancy, but they have their own evidence and the way that they understand the evidence in this case. So it is a verbal difference in this regard and not a fundamental difference with regard to this issue.

It is very disappointing to hear some new brothers refuting Imaam Abu Hanifa and Hanafis altogether because of this difference. Some go even further and try to exclude them from Ahl us-Sunna, as we see in the false new Salafi movement. Imaam Ibn Taymiyyah رحمه الله was asked about the issue of imaan regarding the Hanafis. This issue came up because some were wondering if the Hanafis were from Ahl us-Sunna walJama`ah, due to the fact that there are many verses in the Qur’an that contradict their belief about the nature of imaan. With these conflicting verses that show that imaan decreases and increases, and the Hanafis saying something else, were they to be classed as Ahl us-Sunna walJama`ah or not. Shaikh ulIslam Ibn Taymiyyah رحمه الله answered the question brilliantly, “We should not be trapping ourselves verbally or by verses. The fact is that whoever is saved from the fire and deserves Paradise according to the Hanafi madhhab has the same category as the other three madhhabs. And whoever is doomed according to the Hanafis is the same as the other three madhhabs.” May Allah I be pleased with all of our great scholars and Imaams.

^{9[9]} Surat ulFath, ayah 4

^{10[10]} Based on Hadith in Bukhaari and Others

The Fundamentals of the Islamic belief

The Muslims believe that imaan is to have faith in Allah I, His Messengers, His Angels, His Books, The Day of Resurrection and Divine Pre-ordainment. These are known as the six pillars of imaan. In general it should be what the heart believes and what is backed by the action establish. A further explanation of them is given below,

1) 1) Singling Him out alone in His oneness attains to belief in Allah I.

...أن أُنذروا أنه لا إله إلا أنا فاتقون . خلق السماوات والأرض بالحق تعالى عما يشركون

“Therefore warn mankind that none has the right to be worshipped but Me, so fear Me. He created the heavens and the earth in truth. Exalted be he above from what they associate with Him.”^{11[11]}

This concept is known as **Tawhid**. Application of this concept is based on four matters outlined on the nature of Tawhid of Allah I,

One: Tawhid ar-Rububiyyah, which is to single out God as Lord. He is the only Lord, Designer, Sustainer, Creator and Manager for all creation.

ألا له الخلق والأمر

“Surely, to Him is the creation and the command.”^{12[12]}

Just as every creation must have a Creator, so every slave must have a Master and Lord. That Lord for us is only Allah I.

- This tawhid is the intention of tawhid and its internalisation in the heart and admission of all of these things. This particular aspect is about knowledge and acceptance. To believe that God is the only Creator is to submit to His laws alone. One who rebels against those laws and/or makes another law or laws with it, that one cannot believe that Allah I is the only Lord. This is a violation of the Haakimiyyah of God, as He is the only Law-giving judge.

Two: Tawhid alUluhiyyah, which is declaring the oneness of God in His worship. This is to believe what has been established in the heart and acting on these instructions. This precludes worship, invocation, sacrifice, and intentions, intending and accepting, seeking refuge, asking for help from tribulations or obedience to anyone or anything else. Love or affection due to anything divine is given to God alone.

- Thus, to proclaim Buddha, Krishna, Jesus or any other creation to possess divine capabilities is both a punishable offence of treason to the Creator as well as repugnant nullification of this concept. This tawhid is the action of tawhid. Now that you have internalised Rububiyyah in your heart, then you now must act on loving and hating for Allah that is encased inside of Uluhiyyah. Obeying and submitting to God's laws is confirming His Uluhiyyah, and submitting to His Haakimiyyah, which is His law giving, legislating power. There is no judging, legislating or executing other than what he sent down and confirmation of this is upholding this principle.

Three: Tawhid alAsmaa' was-Siffaat. This is to worship Allah I in all of His unique names and attributes, without ascribing any human characteristics to Him, and without ascribing any of His characteristics to creation. Thus one who claimed to be immortal or eternal would be in complete violation of this principle and would be

^{11[11]} Surat un-Nahl, ayaat 2-3

^{12[12]} Surat ulA`araaf, ayah 54

guilty of trying to take on some of the Creator's divine attributes. As Muslims, we do not deny, explain away with interpretation, give likeness to humanity, over-explain without explanation from revelation or distort attributes from their meanings.

This tawhid is the combination of both uluhiyyah and rububiyyah in practice. The combination of these culminates in the use of His names and attributes. One who believes in Allah's laws and His legislation must believe in Allah's names, such as **AlHakam** (the Arbitrating judge), **al'Adl** (the Just), **Ad-Daarr** (the One who gives harm) and **An-Naafi`** (the One who gives benefit) and **alMalik** (the Solitary King).

Thus, those who reject the laws of God do not believe that God is the Most Just and are actually trying to take this attribute for themselves. Again, these types of actions are violations of His Haakimiyyah, which is a principle of Tawhid without doubt.

Four: Tawhid alHaakimiyyah^{13[13]}, which is to single out Allah I in His Law-Giving, Legislative Power. To implement the Divine Law codes of Allah I (His Shari`a) is affirmation of this concept, whereas legislation or looking to other legislation is negation and brings Divine wrath.

Thus the world, in its defiance of Allah I, who is the only Law Giver, is not only challenging His right as Legislator for humanity on Earth, but even His role as the Legislator for the whole of creation. Thus, one who does not want the legislation of God in his life, does not want God in control of causing the sun to rise, the planets to rotate, grass to grow, etc., because these 'natural laws' are also His doing. We made special steps in the other three forms of tawhid to expose the Haakimiyyah, because there are many today that try to hide some aspects of tawhid behind others, and attempt to explain away some aspects of tawhid with other ones. This tawhid, mostly neglected today, peeks out from the shirt cuff of Tawhid al Asmaa' was-Siffaat and is the culmination of everything that was in the other three aspects of tawhid. There is no escape from the might and absolute justice of the Haakimiyyah (Law-giving, Legislative power) of Allah I, in this life or the next.

و لله الأسماء الحسنى فادعوا بها و ذروا الذين يلحدون في أسمائه سيجزي ما كانوا يعملون

"And to Allah are the most beautiful names, so worship Him and call on Him by them. And go out of the presence of those who deny His names. They will be given their due for what they used to do."^{14[14]}

2) We believe that the **angels** are the ever-obedient message bearers and guardians of God.

The angels are made from light and are a multitude whose number and group no one but Allah I knows. Some are in charge of causing the thunder and lightning, others are entrusted with bringing revelation. And still others execute the wrath of Allah I on the disobedient and oppressive ones.

The angel entrusted with revelation is Jibril (Gabriel) ؑ, who brought the Tawrah (Torah) to Moses ؑ, the Zabur (Psalms) to David (Dawud) ؑ and the Gospel (Injil) to Jesus ؑ as well as the other books that we do not know of due to them not being made known to mankind by Allah I.

^{13[13]} There are some that argue that there is no such thing as Tawhid alHaakimiyyah, because it was not thought of in the time of the Salaf. But similarly, there were no such terms as Rububiyyah, Uluhiyyah or al Asmaa' was-Siffaat in the time of the Salaf either. But the Sunni scholars feel free to add any terms to explain, clarify and protect the branches of the religion. Thus the terms hisbah (enjoining the right and forbidding the wrong), usul ut-Tafsir (Principles of explaining the Qur'an) and a large group of other terms have been brought in to protect the religion from the roving hands of the deviants, who seek to distort the word of Allah I. Even in Aqeedah Tahawiyyah and `Aqeedah Hamawiyyah, these great fountains of Islamic knowledge have new terms that have been introduced into the Ummah. Even though they are new, we still benefit from them today. Although Haakimiyyah can be derived from the other three categories, there is nothing wrong with it being singled out and highlighted, especially in our time, in which it is the main battle of Tawhid today. For more information, please see the book or order the tapes Of: **Allah's Governance on Earth.**

^{14[14]} Surat ulA`araaf, ayah 180

The last book brought for revelation by the angel Jibril ﷺ was the Qur'an, which was revealed to the prophet Muhammad ﷺ, peace be upon him.

The angels have tribes, leaders and subordinates among themselves. Thus Mika'il (Michael) ﷺ, the angel who maintains, the angel of death and so on have their subordinates.

An angel will be in charge of blowing the first two horns signaling the coming of the Day of Resurrection.

Angels always obey Allah I and have no free will. It is not as the Christians believe, that there are 'fallen angels', and other ones that disobey God.

Iblis (Satan) was not an angel, but a jinn (spirit) made from the tip of smokeless fire, which is an entirely different creation altogether.

Angels do not sin and are devoid of sexual characteristics as humans have i.e. male/female/ child/parent. Thus there are no cherubim, which are small child like angels that usually fly naked and go about on Valentine's Day. This is a repugnant belief and is in no way connected with a heavenly revealed religion.

They are also devoid of sexual instincts, so an angel cohabiting with a human is both ridiculous and nonsensical.

In addition to this, they also are not in need of food, as they are not human and their bodies don't require any earthly nourishment.

Angels live in a mostly unseen world to us and only make themselves known to us by the permission of Allah I. Those who claim to have seen the angels on their own accord and that the angels came secretly, without God's permission,^{15[15]} they are liars and/or have been deceived. For an example of this, look at what Allah says of His steadfast servants,

إذ يوحى ربك إلى الملائكة أنني معكم فثبتوا الذين آمنوا سألنى في قلوب الذين كفروا الرعب فاضربوا فوق الأعقاب و اضربوا منهم كل بنان. ذلك بأنهم شاقوا الله و رسوله و من يشاقق الله و رسوله فإن الله شديد العقاب

“When your Lord revealed to the angels, ‘Truly, I am with you. So establish firmly those who believe and I will strike horror in the hearts of those that are kuffar (unbelievers). So strike over the necks and strike the tops of all of their fingers off.’ That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger, truly Allah is severe in punishment.”^{16[16]}

3) The believers affirm the **books** that God has sent to humanity from the first one to the last. God has sent them and we are to reverence them. Such of these books are,

The book that was given to Nuh (Noah) ﷺ, the first prophet to receive a book

The book that was given to Ibrahim (Abraham) ﷺ

The Tawrah, which was given to Musa (Moses) ﷺ

^{15[15]} These beliefs are shared by deviant groups like the Sufis (mystics), the Baatiniyyah (rationalists), the Druse (satan worshippers residing in Lebanon), as well as the Mormon Church (also known as Latter-Day Saints).

^{16[16]} Surat ulAnfaal, ayah 12-13

The Zabur, which was sent unto Dawud (David) ؑ

The Injil sent unto `Isa (Jesus) ؑ

And the Qur'an, which was given to Muhammad ﷺ, the final messenger.

Although we believe in and revere all the other revelations of Allah I, each one had its time. The Tawrah had its time, as the Injil had its time, and now this time that we are in is the time of the Qur'an, which will remain from its revelation to the Day of Judgement.

It is also necessary to follow the Qur'an because it abrogates all previous revelations. Thus one can no longer claim exclusive right to the prior revelations. Now, all the inhabitants of the earth should embrace Islam in its totality. Those who do not want to accept Islam as a religion must be ruled by it as a discipline.

The Qur'an today is the only uncorrupted word of God, as all the others have been tampered with or are no longer available among us today. God sent the Qur'an to confirm the original pure, untainted scriptures and to continue to protect His message, as He always has and will continue to do.

The Qur'an for mankind is like a manual for a machine. It tells man what to do, what behaviour does and does not meet divine approval, and how salvation may be obtained.

It tells mankind how to know the Creator, how our attitude should be towards to Earth, other races and nations as well as conserving energy and kindness to other creations, such as the animals and such.

4) The adherents of Islam believe in the **Prophets of God**, the first of whom was Adam ؑ and the last of whom was the Messenger Muhammad ﷺ, the blessings and peace of Allah I be upon them all.

All of them came to humanity with the truth and to instruct humanity on the rules and injunctions that Allah had given them.

The prophets were given books to aid humanity and to leave them behind for each people they came to for implementation.

They were all infallible in mission, and not one of them ever sinned intentionally. Their behaviour and manners were not comparable to ours and their intentions were always conducive to the good.

It is not lawful to disbelieve in some prophets and then believe in others. Doing this is the equivalent of what the Jews do with belief in Moses ؑ and disbelief in Jesus ؑ and Muhammad ﷺ, peace be upon them all. It can also be likened to the Christian belief in Moses ؑ and Jesus ؑ but the rejection of Muhammad ﷺ. We accept all of them, whether we know their names, or the ones whose names have been forgotten through history.

Their mission was all the same, which was to call men to worship God alone, without any partner. Although some of the laws in their books were different, the purity and basic point of their message was the same, which is worship of Allah I.

5) As Muslims, it must be affirmed that God created this entire creation from the very beginning. Thus, just as every thing has a beginning, so it must *end* and then will come the day of culmination. **The Day of Judgement** is the greatest court-case that creation will ever witness. This case will have its multitudes of witnesses, some being people, jinn, angels, animals, the verses in the Qur'an that speak of these events, the bodies of those who sinned and even objects like trees, rocks, water and so on.

Indeed the Day of Judgement is a real and upcoming thing, and that it is not just metaphorical. An account must be made in front of all creation of all the acts perpetrated since creation, evil and righteous.

On the Day of Judgement, the believers will see the Creator of all for the very first time. He will address His creation and punishments will be given as well as rewards passed out. All acts will be presented in a clear book.

The kuffar (unbelievers) will not see Allah I directly as the believers do on the Day of Judgement, thus they will never know the Creator personally in this life or the Hereafter.

The Hell Fire and the Paradise will be brought in front of the creation. Thus people will be able to see the Fire as well as viewing the Paradise.

We will see all those people who lived before us and all those who came after. All the different nations will be present and even animals will bear an account, and will become dust as a dismissal from what they used to do.

Prior to the Day of Judgement, there will also be an account taken in the grave. Those who died worshipping other gods and not worshipping their Lord without partners will be punished until they are resurrected.

Those who were righteous and were pious and hoped for the pleasure of their Lord in worshipping Him alone will be in bliss and will not feel any harm from the Creator nor the angels.

The punishment of the grave is real and not a metaphorical nor mental situation. All things that take place are reality and will occur exactly as God said it would occur. God gives people a body to worship Him on earth and gives them a body to wait for the resurrection. God then gives them a body for the fire or the Paradise, so as to suit their new environment.

6) The Muslim also affirms the belief in **Divine Pre-ordainments** as well as **Destiny**. We, as believers, must believe in the evil that comes in these two realities and the good that comes from these two realities.

Man is not caught in a fatalistic trap. He is free to choose between good and evil, as man's nature of creation is basically good, but weak. That weakness could result in sin, but should never result in polytheism. The remedy for sin is to repent, as Allah I forgives every sin but never forgives association of partners to Him.

إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد ضلّ ضلّالاً بعيداً

“Allah does not forgive association of partners with Him; but He forgives whom He pleases for other than that. And whoever associates with Allah, then he has already gone far astray.”^{17[17]}

This is in contradiction to the Christian concept that man's created nature is basically sinful.

The Islamic belief regarding Destiny

Allah I has made every human being and jinn to have a free will to intend and choose his method of life. He also gave him the utility to give and put his effort into what he has chosen. Therefore, the judgement in the Hereafter is not based on the results of matters, but it is based on the intention of methodology on doing the good and the bad. Allah I is going to judge people by their intention and their effort. He does not judge people by the results, because He Himself holds the ultimate outcome of the results. An evidence for the intentions is when Allah I said,

^{17[17]} sura Nisa 116

يوم لا ينفع مال و لا بنون إلا من أتى الله بقلب سليم

“On a day that nothing will benefit one in the way wealth or children, except whoever came to Allah with a whole and content heart.”^{18[18]}

Allah I is also looking at what we do about our intentions and the actions that show how we believe.

الذي خلق الموت والحياة الدنيا ليبلوكم أيكم أحسن عملاً و هو العزيز الغفور

“He is who created the death and the life of this world so that He may test you to see which of you is the best in actions. And He is the All mighty, the All-forgiving”^{19[19]}

But divine pre-ordainments cannot in any way be changed. For example, we as humans must die, the Day of Resurrection must come, the Qur’an will be preserved, the creation must end, and some people will enter the fire and Satan will be destroyed^{20[20]}.

Those above, along with many other acts, cannot be reversed or changed from their course. The death of an individual cannot even be sped up or slowed down for even one hour, minute or second.

In this life, God has given us a flavour of torture, disease, enjoyment, tests and the like which can be found in nice food, sex, clothing and possessing property. Everything is short-lived and mixed together in this life. Paradise is the absolute good and the continuation without grievance of all good, i.e. happiness and being with loved ones, whereas the Fire is the absolute punishment and continuation of grief for an eternal period, such as being burned or bitten by the beasts of Hell for eternity. In all sincerity, one should not become enamoured with the fruits of this meager life.

^{18[18]} Surat ush-Shu`araa’, ayah 89

^{19[19]} Surat ulMulk, ayah 2

^{20[20]} For more information see (Imaan of the saved group) available in Book or tapes.

The Task of the Believers

How should Muslims invite the kuffar (unbelievers) to Islam?

- 1) 1) Give them the knowledge and enlighten them regarding their Creator, as God can only be worshipped with knowledge.
- 2) 2) Teach them by example, being that the people we invite must be spoken to in their own language and from their own standpoint. It is preferable to send to them people that are the same colour and speak the same language so that there are fewer barriers in inviting them to the truth.
- 3) 3) We need to stress to people that we want no monetary gain or benefit to be derived from them. Our invitation to Islam being given to them is only out of our concern for their soul in the hereafter and its discipline on earth. Teaching by example is what we should do, as we should be giving more than taking and not racing them in earthly matters. We should stay firm on our principles as well.
- 4) 4) We do believe that there must be sacrifices made by members of the Ummah, for example, the Victorious Party, who are those always fighting for the truth, sacrificing their time and in many cases their lives for the love of God and preservation of the Muslims. Muslims who exchange their religion for this earthly life are certainly not supporters of the Shari`a and should be reminded of this, for they very well may be caught in a crossfire in the future.
- 5) 5) We should promise them what Islam has promised people, namely that they will control the Earth if they stay steadfast. They will receive more dominion, as Allah I will be pleased with them, and they will earn the respect of people. But the last and final point is that of the hereafter.

The Turks are a case in point. They used to fight Islam and to be some of its worst enemies. They then became the torchbearers of Islam and the dominators of the Earth. People who work in the call should be knowledgeable in the religion and knowledgeable of the time that they are living in and the people that they are among. Once people accept monotheism, worshipping the Creator alone, only then can they be invited for prayer, fasting and all the other obligations.

Arguing about Islam cutting the hands of thieves, or the marriage of four wives is ridiculous as these subjects are exclusive only to those that believe in God. Unbelievers to deny the right that Allah I has on them, as they are too backward to understand the truth when they haven't embraced it should not use this as an excuse.^{21[21]} The practicality of our call is that Islam survived all of these years until plots were made against it then it was militarily overthrown. If this event had not taken place, Islam would still be flourishing and the earth would still be under its safe and tranquil grasp.

And the fact proves itself with more intellectuals coming to Islam than ever before. This trend is worrying the West and frightening others who watch the most knowledgeable ones among them return to their true nature, Islam. Islam challenges people to think about their life and to use their intellect to reason what the Creator has said. Islam does not insult the intelligence of others by speaking to them in any desultory or insulting manner. Islam appeals to the intellect of all.

^{21[21]} There is no harm in making studies on the benefit or wisdom in cutting the thieves hands or marrying four wives, not for quibbling with unbelievers and arguing the practicality of the Islamic law.

Correcting astray or sinning Muslims in the religion

1. 1. Stop them from their sins by propagating information and invitation to the right path of Islam.

2. 2. Disabling them from doing sins by:

A) Improving the environment i.e. applying the Shari`a,

B) Removing the places of sin like gambling houses, whore houses, places of usury

C) Punishing and disabling the people that call for the sin and trying to provoke a negative response to the sin in the community

D) Making sure that the future generations are vaccinated and made resistant to sin in regard to these problems. This is all to do with da`awa, enjoining the right and forbidding the wrong and jihaad in general.

Obstacles blocking the mission of the believers and implementation of the Shari`a

The main obstacle which is preventing the implementation of the Shari`a is what has resulted from evil people, enemies of Islam, outside the boundaries of Islam or enemies amongst believers. Their work and actions actually plays with people's minds and changes their desires and sometimes directs the interests of sincere Muslims' against Islam. The mainstream of these people who produce such actions are:

1. 1. Reverts from Islam (those who have apostated) who are still claiming or are still being referred to by other Muslims as being Islamic, i.e. the apostates.
2. 2. Jews.
3. 3. Christians.
4. 4. Hypocrites.
5. 5. Evil scholars.
6. 6. Ignorant and naive Muslims that are not obstacles per se but are being used as shields of wickedness by the enemies of Islam^{22[22]}.

^{22[22]}For detailed information listen to the cassettes ***Enemies of Islam***

How we deal with abusers of the Shari`a

In this world of good versus evil, righteousness versus rebellion and obedience versus disobedience, there are going to be those in positions of power that abuse the Shari`a. These people, although they are all in the wrong, do not fall into the same category. There are different classifications based on the severity and frequency of their abuse. Below we have put together an explanation of how we are to deal with the various forms of disobedience done by those in power over us.

THE KAAFIR (UNBELIEVER), ZAALIM (OPPRESSOR) OR FAASIQ (REBELLIOUS SINNER) JUDGE or Ruler

In light of all this controversy, it is absolutely imperative that we know what type of rulers we are dealing with in regards to judgement. Only then can we render the correct points and act accordingly. The difference that must be now made is between a **kaafir**, **zaalim** or **faasiq** judge.

1. 1. The example of a **kaafir** judge is a judge that has an adulterer in front of him, with all evidence proven against him. The judge, instead of implementing the consequences of the crime, instead gives him other than the sentence for the crime. But if confronted with an ayah (verse) from the Qur'an or an authentic statement of the Prophet ﷺ, the judge goes and protects himself with other than the laws of Islam. He says of the punishment for the crime of adultery, "For this type of crime, we usually put people in prison or give them a fine." It could also be the case that the judge legislates a new law or laws for this crime and puts them into practice and enforces them. This shows nonobservance of the rights of Allah Y. That judge is a full-blown kaafir. This type of judge must be fought in all ways and never be trusted with the Shari`a. The end result is that he must be removed from power. This is precisely because once someone goes over the rights of Allah I in legislation, Divine Wrath is sure to come if the case is not rectified and the offender removed from his post.

وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله

“And fight them on until there is no more fitnah and the religion in totality is for Allah; but if they cease verily Allah sees all that they do.”^{23[23]}

2. 2. The **zaalim** (oppressor) judge will not deny the Shari`a in the same case of an adulterer in front of him. He would also not accept to be a judge under other than the Shari`a. However, he will not enforce the penalty of the crime for some particular people because of his relationship with them, their status in society, or maybe a bribe given to him. The zaalim judge will not deny the Shari`a in that particular case. For this type of judge, we would announce to the people that he is wrong and attempt to upbraid him for his mistake. In addition to this, we would not give any legitimacy to the act that he did and we would tell him to hasten in his repentance to Allah I. In this case, we would not rise up and fight him, nor would we tell others to do so, as this type of incident occurs only once or occasionally.

3. 3. The **faasiq** (rebellious sinner) judge regarding the same case would rule according to the Shari`a, but on some occasions, for his own benefit or out of fear, he will play with the evidence to invalidate it, so that he may escape from applying it. Regarding the same crime we have mentioned, let us suppose there are four witnesses against the adulterer. The faasiq judge would try to make excuses, perhaps saying that one of them could not see properly, the other one was caught eating in Ramadan, then he prevents the third one from giving his witness. This judge however, will not challenge the legislation of Allah Y. And this situation only happens occasionally. This is a simple manifestation of these three judges or rulers.

^{23[23]} sura Anfal verse 39

Points to keep in mind

1. 1. Many of the present day rulers and judges of our Muslim countries have apostated (become kuffar) from Islam due to their legislating man-made laws which oppose and supercede the laws of Allah I in His Divine Shari`a.

2. 2. If we as Muslims do not stand firmly in support of the trustworthy scholars and groups of Mujaahidin, then our claims of supporting the Shari`a are at once baseless.

Our aims and objectives can be achieved through the following methods, insha'allah (by the will of Allah I):

First: For those who died in their struggle (they became martyrs, insha'allah), we spread their message and learn from their lives so as to motivate the whole Ummah, insha'allah. Examples of those who laid down their lives without reservation were scholars like,

*Imaam Hassan alBanna
Shaikh ulIslam Ahmad Muhammad Shaakir
Shaikh Sayyid Qutb
Shaikh `Abdullah Azzaam
Mufti of Tunisia, Shaikh `Abdul `Aziz bin alGhaith
Al `Allamah, Mufti of `Arabia, Muhammad bin Ibrahim
Brother Muhammad `Abdus-Salaam Faraj*

And many other sincere souls who strove to defend the Shari`a of Allah. May Allah I have mercy on all of them,

Second: For those who still suffer under oppression/torture/exile or any other inflicted difficulties, we strive and hope for the freedom of their minds, bodies and tongues. All Islamic means that can be utilised must be put to work, insha'allah. Scholars that are under oppression as we speak are,

*Shaikh `Umar `Abdur-Rahmaan
Shaikh `Ali ibn Haaj
Shaikh Usaamah bin Laadin*

And a large crowd of un-named brothers and sisters who suffer with them because of their dedication to the Islamic objectives.

Third: In regards to those members of the Islamic Ummah who are:

- a) a) Misled by the anti-Islamic propaganda machine.
- b) b) Ignorant of the reality.
- c) c) Happy to live with the abuse and violation of the Divine statutes of Allah.

We have a heavy obligation towards these masses. The biggest challenge, to any supporter of Shari`a, is that **large numbers** of our Ummah today falls into these categories which have gone astray.

Our obligation towards the misguided of our Ummah is:

- a) a) To re-educate and motivate people with the good news of Paradise for those who fulfill their obligation to implement the holy and divine statutes of Allah I-His Shari`a.

b) b) To warn them of the fire of Hell in the Hereafter, as well as the punishment of Allah I on this Earth, if they should continue on their present course.

c) c) To inform our sisters behind the veil that they should ***not*** under-estimate their key role in the long-term effort of propagating, implementing and safeguarding the Shari`a. Their work includes the educating and encouraging of their children to be the future upholders of the Shari`a. This is in addition to motivating their husbands and brothers to enjoin the right and forbid the evil of every time, including our current one.

d) d) To look after those who have been tricked and are being used as a shield knowingly or unknowingly by the tyrants. Others that can not resist the sweet smell of the money of the tyrants in trying to slow down the progress of the jihaadic movements may be killed, hurt or they might be burned here or in the Hereafter for standing in the way. They could very well find themselves in the target area, which would result in their injury and maybe even death.

ولا تركزوا إلى الذين ظلموا فتمسكم النار وما لكم من أولياء ثم لا تتصرون

“And incline not to those who do wrong or the Fire will seize you; and ye have no protectors other than Allah nor shall ye be helped.”^{24[24]}

Their role in Islam is well known, and this is why they will be resurrected according to their intention and effort. If they were done wrongly, they will be martyrs. If they were wrong doers, they will probably be resurrected with the Pharaoh, the enemy of Moses ؑ, and be punished in the Fire.

^{24[24]} Surah Hud, ayah 113

ADVICE SECTION

Advice to the Muslim brother

Sincere advice that can be offered to the Muslim brother in Islam is to never give up. As you embark upon your mission, you will face many obstacles, some which are visible, from family, friends and other people close to you. This should not make you sad, as the prophets were put to the test many times. These types of experiences can only make you stronger.

فاصدع بما تؤمر وأعرض عن المشركين إنا كفيناك المستهزئين

“Therefore expound openly what you are commanded and turn away from those who join false gods with Allah.”^{25[25]}

Another advice is to develop a personal programme. This programme could consist of volunteer work at the local mosque, wearing the Sunna clothes, getting people off drugs and preventing evil from increasing in your area. Of great reward also is teaching other brothers the skills of survival, first aid, water purification, the methods of Islamic slaughter and maybe even a trade like electronics or engineering. All of these are steps to implementing and supporting the Shari`a. This should also embrace your own time as well. Strive to stay in shape, by developing a personal exercise regiment, avoid excessive and wasteful foods and try to get plenty of sleep, as we need energy not just to work but to serve our Lord.

It would bring great success to memorise a certain amount of verses of the Qur’an each week, as well as testing yourself over what you have learned. This knowledge will prove to be an asset to you and to other Muslims. What will also bring you great success is speaking nicely to your parents, being cordial with the people in public and being a good example of Islam that people in the community look up to and aspire to be.

^{25[25]} Surat ulHijr, ayah 94

Other schools of thought and our unity

It is also compulsory to keep the unity between the Muslims. So two brothers in Islam should not cease being brothers because of a Sunna that they disagree over, such as whether or not to raise the hands in salaah (prayer). These things are not as important as preserving our unity. **As long as none of the arguments are over the core beliefs of the religion, we should leave these arguments for the sake of our brotherhood, which is compulsory.**

In short, if the tree's roots are in good shape, why try to find fault with the branches? These types of arguments come from the Shaitan and may Allah I keep us far away from him and his helpers.

Following this model will also help you to avoid arguments and quarrels, unkindness to your wives, not to mention bringing personal injury to yourself, which is why you should strive to enhance your life with the Sunna of the Messenger p and the light of the Qur'an. By implementing even the smallest of the injunctions in Allah's I revelation, this will bring you great success in this life and the Next.

Others will notice you and see the light of obedience in your face; the ease in your step and even your enemies will admire you.

Advice to the Muslim youth

To the Muslim youth, the key is to be an example to those younger around you, like your little brothers, cousins, sisters and so forth. If your parents put you under responsibility, then fulfill their request and complete it to the best of your ability. Doing extra duties around the house, surprising them by washing the dishes without being told, keeping the house clean when they are busy and taking over the duties of cooking will show them that you are a mature young Muslim and that you can be trusted with authority.

Of use as well would be to organise after school projects for the Muslim classmates in your school, so that way you can avoid the influence of the bad crowd. By forming a group in school, starting up projects, putting together study circles and having conferences on campus, this will spread Islamic awareness to others around you and will also increase all of you in faith. Informing teachers of upcoming Muslim holidays, doing book reports and school presentations on Islamic ideas and culture will give the teacher and classmates a good image of Islam and eliminate the false impressions of Muslims in the newspapers, magazines and press releases^{26[26]}. You will also find many people interested in Islam and new friends around you that would like to get to know you and what you believe. All of this will give you confidence and will spread truth to every person that you know.

The best scenario however is to go to a Muslim school. By a Muslim youth going to a Muslim school, this strengthens the bond of the community and through this the parents of the students come to know each other. Those youths enrolled in the schools should also show the community what they are learning from the school by showing the correct Islamic discipline, proper moral conduct amongst themselves and others with special attention being on preparing to take a leadership role in continuing to serve the community through Islam.

^{26[26]} Without twisting or hiding verses to please them ; this act could be Shirk.

Advice to the Muslim sister

To the sister in our Ummah, whether you be our mother, our sister, our aunt, or related to us by the message of Islam, we should let you know that your task is great. You should know that Allah I is sure to give a great reward to the sincere sister that works in His cause.

Ways to work in His cause including attending medical and first aid classes, so that you may know how to care for the sick and the wounded. Similarly, you should learn how to properly care for, use and clean weapons, as this is a direct commandment of the Prophet ﷺ, peace be upon him.

The greatest culmination in all of this is for our sister to do the jihaad of women, which is the pilgrimage to the Holy Mosque in Makkah. Before undertaking this journey of great reward, you (our sister) should familiarise herself with the rules and rituals of Hajj, strive to keep the correct intention and make sure that you are either able to bring a male family member or your husband to supervise your visit to Makkah.

It is sad today that many of our sisters have forgotten the greatness that is in their jihaad and have neglected this obligation that Allah I has ordered.

Some of our well-meaning sisters want to go to the battlefield where the men are doing jihaad, and carry on with the same duty. Unfortunately, though, these same sisters would not bother to marry a brother that came from the battlefield disabled or sick. This poor brother they would want nothing to do with. If only our sisters realised, that if you push your husbands or male family members to go to jihaad, Allah I counts you too as being on jihaad.

Of great merit also to our sister as a Supporter of the Shari`a is to show the Shari`a. This includes dressing modestly in public, by covering the hair, body, face, bosom, etc. in public and lowering the gaze. This should also go hand in hand with attending study circles for the benefit of other sisters. Requesting knowledge and study circles from her husband will also strengthen their relationship and deepen the love and appreciation in their marriage. It is also from the Shari`a that when you travel, you travel with a male relative or your husband. This will show the rest of society that the Muslim woman should be respected and protected from the harm of the evildoers.

Together, all of us can help to protect and elevate the Ummah, because this is the end that we are all working for anyway. By remaining steadfast, striving to keep our covenants, fasting and making extra prayers regularly, this will fortify us with the strength in Allah I to assist the Ummah. If each one of us follows the advice in each section, we will then become true supporters of the Shari`a and nothing will hinder us from the help of Allah I

..وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان..

“And help one another in righteousness and piety but do not help one another in sin and rancor and fear Allah.”^{27[27]}

For although our noble Mujaahidin fight in the struggle, we also need to do our part. The sooner we rise up to assist them, the sooner we can change the evil of our wicked and unrepentant rulers and elements of our society. This victory we can all take part in. the only thing we need is dedication and faith in Allah I.

والحمد لله رب العالمين

Books from the author

(All books and audio cassettes are in English unless otherwise indicated, but most are available in Arabic)

Ruling by: Man-Made Law

Write your Islamic Will (English and Arabic)

The Need For Shri`a

How to Get The Shri`a

The Khawaarij and Jihaad

Allah's Governance on Earth

Tapes by the Author

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Books currently in production

(All books in English unless otherwise indicated)

Allah's Governance on Earth
The Believe of The Saved Group.
The Straight Path for Young Muslims
Tafsir Surat ut-Tawba
Be Aware of Takfir!

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