

# What I witnessed in England

## مشاهداتي في بريطانيا

أبو عبد الرحمن بن علي الحجووري



Shaikh Yahyaa bin 'Alee al-Hujooree

AL-MANHAJ E-BOOKS



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismi Allahi Alrrahhmani Alrraheemi*

*In the name of Allah, the most  
Beneficent, the most Merciful*

# *What I Witnessed in England*

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## **AL-MANHAJ E-BOOKS**

Published on-line by [www.al-manhaj.com](http://www.al-manhaj.com)

### **A web site of:**

The Salafi Society of North America

New York, NY USA

URL: [www.al-manhaj.com](http://www.al-manhaj.com)

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### **Publisher's Note:**

This E-Book is a translation of the booklet “***Mushaahadaatee fee Britaaniyah***” (**What I Witnessed in England**) of Shaikh Yahyaa bin ‘Alee al-Hujooree. The original source for this booklet was a lecture he gave in the Damaaj educational center in Yemen at the request of Shaikh Muqbil (*rahimahullah*). His trip to England occurred in 1998. The booklet was published in 2000 and obtained by SSNA in 2001 to be translated and printed a year later. We hope that, as the Shaikh stated, this treatise serves as a reminder to the Muslims of the danger of residing in a disbelieving land. We also would like to present to our readers how the lands of Kufr that the Muslims in the West live in daily are seen through the eyes of one of the scholars from overseas.

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## INTRODUCTION TO THE TREATISE

All praise be to Allaah, Lord of the Worlds. I bear witness that there is no deity worthy of worship except Allaah, alone and with no partner. He has made all types of falsehood lowly and despised. And I bear witness that Muhammad is His slave and Messenger. He was sent by his Lord as a guide, a giver of glad tidings, a warner and a caller to Allaah, by His permission, as well as a shining light.

To proceed:

Upon returning from our first da'wah trip to England,<sup>1</sup> our Shaikh (Muqbil) and our brothers at Daar-ul-Hadeeth in Damaaj asked us to relate to them some news of that journey. Afterward, the Shaikh, may Allaah preserve him, instructed that the tape (of the lecture) be transcribed and printed due to what would be anticipated from it, such as benefit for the Muslims and a warning to them of blindly following the disbelievers. So our noble brother, Khaleel bin 'Abdir-Rabb at-Ta'izee took on the task of transcribing the lecture, while our noble brother, Abu Salamah al-Mahmoodee al-Iraaqee typed it into the computer. And our noble brother Sa'eed al-Hubaishaan al-Hadramee took care of printing it. So may Allaah reward all of them with good.

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<sup>1</sup> **Translator's Note:** The Shaikh visited England in 1998 and stayed there for over a month giving classes and lectures, may Allah preserve him. His lectures and classes were recorded and are widely available in translated form. When the Shaikh returned to Yemen, he gave a lecture discussing his experiences in Britain and this lecture was recorded and distributed. It was further transcribed and printed in 2000 by Daar al-Athaar of San'aa, Yemen.

## INTRODUCTION TO THE LECTURE

Verily, all praise is due to Allaah. We praise Him, we seek His assistance and we ask Him for His forgiveness. And we seek refuge in Allaah from the evils of our selves and the evils of our actions. Whoever Allaah guides, there is no one that can lead him astray. And whoever is led astray, there is no guide for him. I bear witness that there is no deity worthy of worship in truth except Allaah. He stands alone and without any partners. And I bear witness that Muhammad (sallAllaahu 'alayhi wa sallam) is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

**“O you who believe! Fear Allaah as He ought to be feared and do not die except while you are Muslims.” [Surah Aali 'Imraan: 102]**

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

**“O you who believe! Fear your Lord who created you from a single person (Adam), and from him, He created his wife, and from them He created many men and women. Fear Allaah through whom you demand your mutual rights and (do not cut off the relations of) the wombs. Surely, Allaah is ever an All Watcher over you.” [Surah An-Nisaa: 1]**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

**“O you who believe! Fear Allaah and be truthful and precise in your speech. He will rectify your deeds for you and forgive you of your sins. And whosoever**



**obeys Allaah and His Messenger, then he has achieved a great success.”** [Surah Al-Ahzaab: 70-71]

To proceed:

Allaah, through his Grace, Generosity, Bounty and Kindness, granted us the ability to visit our brothers in England. Mentioning everything that took place there from the beginning to the end would take a long time, so I will just extract the important parts from my journey.

## THE BLESSING OF ISLAAM AND SEEKING KNOWLEDGE

Before I begin I would like to remind you and myself of something important – and it is what Allaah has blessed the Muslims with generally and the Students of Knowledge with specifically from the blessing of Islaam. Allaah says concerning it:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

**“Today I have perfected your Religion for you and I have completed My Blessing on you and I am pleased with Islaam as a Religion for you.”** [Surah Al-Maa'idah: 3]

And He says about it:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

**“Whoever takes other than Islaam as a Religion it will never be accepted from him and in the Hereafter he will be from among the losers.”** [Surah Aali 'Imraan: 85]

And He says about it:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**“Verily, the (only true) Religion in the sight of Allaah is Islaam.”** [Surah Aali 'Imraan: 19]

This is the Islaam, of which whoever dies upon it, is enacting the Commandment of Allaah, where He says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

**“O you who believe! Fear Allaah as He ought to be feared and do not die except while you are Muslims.”** [Surah Aali 'Imraan: 102]

Whoever dies upon Islaam will be from those who are successful. **“Successful is the one who accepts Islaam. He is granted sufficiency and Allaah makes him content with what He has given him.”** [Reported by Muslim from the narration of ‘Abdullaah bin ‘Amr]

This Islaam, which many people have abandoned, and which some do not know anything about except the fact that they call themselves Muslims, is a blessing, O servants of Allaah. If there were no merit to it other than that the one who dies on it will be from the people of Paradise, (it would be sufficient). It is a blessing that will bring you happiness in both this world and the next:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْشِيَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

**“Whoever does a good deed – whether male or female – while he or she is a true believer, indeed, to him We will give a good life (in this world), and (in the Hereafter) We will surely give them their reward according to the best of what they used to do.”** [Surah An-Nahl: 97]

One cannot be a **“true believer”** unless he accepts Islaam. So this is a promise from Allaah, Lord of the Worlds – that the person that adheres to this Islaam will have a good and pleasant life.

Another blessing we should remember is that which Allaah states in His saying:

وَأذْكُرُوا لِلّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ  
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِّنْهَا

**“And remember Allaah’s blessing on you, when you were enemies of one another and He joined your hearts together, so that by His Grace, you became brothers. And you were on the brink of a pit of Fire, but He saved you from it.”** [Surah Aali ‘Imraan: 103]

The blessing of studying Islaamic knowledge and the blessing of the presence of scholars amidst us, by Allaah, my brothers is indeed a great blessing that many people

are deprived of. And many of them yearn to see our scholars – just to look at them once or to sit with them for an hour. If one of them speaks to him over the telephone, it is as if his heart is broken by his not being able to see him. I am referring to our noble shaikh, the ‘Allaamah, Muqbil bin Haadee, may Allaah preserve him and prolong his life. This is from the blessings Allaah has bestowed on us. The people of the west know the magnitude of this Shaikh. The Muslims of the west know him. In fact even many of the disbelievers know him. And so do the innovators. So we praise Allaah for this blessing He has bestowed on us here in that we are in his presence.

Verily, seeking knowledge is from the most honorable and grand types of blessings, for Allaah, Mighty and Sublime, says:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

**“Allaah will raise in levels those who believe amongst you and those who have been given knowledge.”** [Surah Al-Mujaadalah: 11]

And in the Saheeh, from the hadeeth of ‘Umar: **“Verily, Allaah will raise some people by this Book (Qur’aan) and lower others due to it.”**

By Allaah, the reputation of the scholars amidst the people is higher, honorable, and greater than the reputation of the kings and more noble than the reputation of the presidents, kings and others, such as successful businessmen. You all know the story of the slave girl of Haroon ar-Rasheed, when she saw Ibn Al-Mubaarak and the people that had gathered around him. She said: “By Allaah this is truly the rulership, not the rulership of Haroon ar-Raseed, of whom people do not gather around him unless they want something or out of fear.” So the one who sees, hears and lives with the people, he knows the magnitude of the scholars.

## THE BEGINNING OF OUR JOURNEY

The first part of our journey, which Allaah facilitated for us, by His Grace and Bounty...Allaah says:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ط

**“He it is who enables you to travel throughout the land and the sea.”** [Surah Yoonus: 22] And He says:

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ط

**“And there is no blessing that falls on you except that it is from Allaah.”** [Surah An-Nahl: 53] And He says:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهِرَةً وَبَاطِنَةً ق

**“Do you not see that Allaah has subjected for you what is in the heavens and what is in the earth, and He has perfected His favors on you, both apparent and hidden.”** [Surah Luqmaan: 20] And He says:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

**“And if you were to count the Blessings of Allaah, you would never account for all of them. Verily mankind is very unjust, ungrateful.”** [Surah Ibraaheem: 34]

We consider it a blessing that we were able to visit our brothers for the sake of Allaah, we did not go just for the purpose of looking at streets and castles. We consider it a blessing that we were able to go establish the Da'wah to Allaah and to teach. We consider it a blessing that we were reminded by some of the things that can be witnessed there and which serve as a reminder.

The first part of our journey was from San'aa and began at Damaaj. Our noble brothers, may Allaah reward them, assisted us in getting our documents ready for a passport and ticket, etc. I ask Allaah to reward them for that. Our noble brother, Shaikh Muhammad as-Sumalee, may Allaah preserve him, also assisted us tremendously, as is his habit with all of his Muslim brothers, may Allaah reward him.

We arrived at the airport on a Sunday, the third of Rabee' ath-Thaane. I was with the brother, Abu Bilaal as-Sweedee, may Allaah preserve him. But Allaah decreed that they hold back Abu Bilaal from going with me for the purpose of inspecting his passport and so on, until Wednesday. However, Allaah enabled a person from England who studied in Ma'rib (to be going at the same time). So the brother, Abu Bilaal, told him: "I will continue to be delayed, could you accompany brother Yahyaa to the brothers who will meet him at the airport?"

The airport in that land of disbelief – I thought that if a person had no one waiting for him he would get lost in it due to its enormity. But the brother, may Allaah reward him, took me when we got off from the airplane.

While I was on the airplane, I found some brothers from the tribe of 'Uwair. One of them, whose name was 'Aabid, recognized me and approached me saying: "Are you from the students of the Shaikh?" I said: "Yes." All praise be to Allaah, the journey was good. We memorized ahaadeeth and reminded one other of some of the aspects of the Sunnah while traveling.

When we reached England, the brother directed me to the area where the brothers were waiting for me. They included brother Hasan bin Saalim al-Hadramee, brother Abu Sufyaan, and brother Hasan al-Maghribee, may Allaah reward them with good. By just seeing me, they became happy and overjoyed. They then took me in their cars from the airport into the city of London in about two hours.

When we arrived, the brothers gathered together to the point that the room became filled. And they asked questions about the Shaikh (Muqbil) and about the da'wah (in Yemen), etc. Most of the questions were of this nature. There were few questions on Fiqh issues and on matters related to the Da'wah, specific to them and which they found difficulty in.

On the second day, we went to the city of Birmingham. This was the second capital city after London. Starting from the second day, we began to hold regular classes there, and many brothers attended in search of knowledge.

## THE CLASSES AND LECTURES WE GAVE THERE

The majority of Ahlus-sunnah (from England) live in this city of Birmingham, and they are very strict in adhering to the aspects of the Sunnah. So we began to hold the following classes for them, based on their choice and requests. We held a class on *Sharh al-'Aqeedah at-Tahaawiyyah*, according to their request. They said that they had already studied the introductory sources on 'Aqeedah. We also held a class for them on *ar-Rawdah an-Nadiyyah* and a class on *Saheeh al-Bukhaaree*.

They also asked us to give a class on the explanation of the Introduction to *Saheeh Muslim* so that it could be translated, because they told me that there wasn't any translation for it. So we would hold a class on that in the morning. Then we would leave after that and rest until the sun had risen around 10 o'clock or so, according to the western time zone, and then return for the class on *ar-Rawdah an-Nadiyyah*. Then we would go and rest for a while and after the Dhuhr Prayer, we would start the class on *'Aqeedah at-Tahaawiyyah*. After the 'Asr Prayer, we would hold the class on *Saheeh al-Bukhaaree*, and they would memorize hadeeth, particularly the short ahaadeeth. We would go through the chain of narration from Al-Bukhaaree to the Companion (that narrated the hadeeth), while providing a biographical account of the narrators in the chain. They found great joy in that, especially in the biographies of the Companions and the biographies of some of the scholars of the Salaf found in the chain.

If the hadeeth we were reviewing was small, we would say to them: "Memorize it. Whoever is able to memorize it along with its chain of narration, then that is good and he should do it. And whoever cannot memorize it with its chain of narration, then let him just memorize the text of the hadeeth (*matan*). And whoever cannot speak the Arabic language, then the matter is easy."

So they would memorize the ahaadeeth and stay behind repeating them, while I would listen. At times I would say to them: "Memorize until the second day!!"

After some days, they grew strong in their memorization and memorizing became easy for them. My intention in this was to prepare and train them in memorizing the ahaadeeth and studying the ahaadeeth and in gaining knowledge of the chain of narration. I would also comment on the ahaadeeth we went over, explaining some of the Fiqh issues found in them. And on the following day, we would review the hadeeth along with its related (Fiqh) issues, as is the way we do it with our Shaikh (Muqbil), may Allaah preserve him.

We stayed with them for fifteen days doing this, however we would go out answering invitations between Maghrib and 'Ishaa inside Birmingham. Then some of the scholars came – whom I will mention later in shaa Allaah – and we left for five days to give da'wah by way of lectures. And after (these) five days had passed, they said: "Now it's the turn of our brothers from Luton", which was another city.

From the things that I found objection to in our Salafee brothers in that country was that when someone would come to teach them, everyone in that land would say: "Come teach us." So we would say to them: "If you were to gather in one place for the length of a month or two months and so on, that would be better for you and more beneficial and less time consuming for us." But they would make different kinds of excuses amongst which was that many of them had to work. <sup>2</sup>

So we stayed there with our brothers from Luton for fifteen days and we resumed our classes, which we had already started (in Birmingham). A group of brothers transferred there from Birmingham. We remained there and finished the "Book of Purification" from *ar-Rawdah an-Nadiyyah*, and we came close to completing the "Book of Knowledge" from *Saheeh al-Bukhaaree*. But they told us that they could not continue the class on *Sharh al-'Aqeedah at-Tahaawiyyah* because they were not at the same level as their other brothers. So we started for them a class on *al-Qawl-ul-Mufeed* based on their request and their level. We would also give a class on *at-Tuhfah as-Saniyyah* for some of our Libyan brothers there, as well as some of those who understood Arabic, but were not Libyan.

They had hoped to complete the Introduction of Saheeh Muslim, however that required a great deal of time, and they were preoccupied with their jobs and duties. Anyhow, we did not finish this class, nor did we finish *ar-Rawdah an-Nadiyyah*. These books require a great amount of time – perhaps a year or more – to teach. However, what cannot be achieved in its entirety should not be abandoned partially.

We explained the "Book of Purification" from *ar-Rawdah an-Nadiyyah* and it was recorded on tape, and they took notes on it and benefited from it. And we went over some of the Introduction of Saheeh Muslim and they transcribed it and recorded it. This was such that one of the brothers there named Ahmad Uwais took these tapes, intending to teach this book, i.e. the Introduction, and saying that he would take from these tapes.

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<sup>2</sup> There are some there who don't work and aren't able to meet the financial obligations of living or to pay the rent for their homes and other matters, so they must work.



The women there were at a high level in their search for knowledge. They would attend the classes and at times a woman would drive a car and bring other sisters with her (to the classes). Even though we weren't pleased with this act, this was their custom. So they would come to the masjid and sit behind a veil (curtain) in a separate area. And they would attend all of the classes, except for the class on the Introduction to Saheeh Muslim, but some brothers would attend the classes with their wives.

And we would give them three nights in the week (for their questions), starting from directly after the 'Asr Prayer. We would finish praying, rest a while and then begin answering their questions over the microphone until about ten minutes time before the Maghrib Prayer, but we would not finish all the questions. These questions were knowledge-based and on research and ambiguities.

Also in Birmingham, the women had three days in the week, but it was held in the forenoon according to the arrangement of the brothers there. A lot of questions would come to us, and those that we didn't answer would be put in an envelope and left for the next day. Every time questions would come (and we would answer them), they would send more wallaahul-musta'aan. But as is known from the way we do things, we would give our best effort.

After that, we wanted to travel (back) but our brothers from Cardiff requested a lecture so we went to visit them. So we would move from one place to another and sometimes we would postpone our classes for a day or more just to give lectures. I don't like to postpone (the classes) because my view is that holding classes is more beneficial. This is what we all feel.

## THE CONDITION OF THE DISBELIEVERS IN ENGLAND

As for the condition of the disbelievers in that land, then there is no need for me to explain it to you, because many of you have memorized Allaah's saying:

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ

**“But those who disbelieve, they enjoy themselves and eat as the cattle eat. And the Hellfire will be their abode.”** [Surah Muhammad: 12]

And Allaah says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ  
كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

**“And indeed We have created many from the Jinn and mankind for Hell. They have hearts with which they understand not, they have eyes with which they see not, and they have ears with which they hear not. They are like cattle, nay even more astray. They are the heedless ones.”** [Surah Al-A'araaf: 179]

And He says:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

**“Or do you think that most of them hear or comprehend. They are only like cattle. Nay they are even farther astray from the Path.”** [Surah Al-Furqaan: 44]

And He says:

﴿٢٢﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ وَلَوْ عَلِمَ

اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

**“Verily, the worst of the creatures with Allaah are the deaf and the dumb, who do not understand. Had Allaah known of any good in them, He would indeed have made them been able to hear, and even if He had made them hear, they would still have turned away with aversion.”** [Surah Al-Anfaal: 22-23]

And He says:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

**“Verily, the worst of creatures to Allaah are those who do disbelieve for they do not believe.”** [Surah Al-Anfaal: 55]

Yes, they are the worst of creatures. I will mention to you some examples indicating that they are the worst of creatures. We saw the cattle and the animals there, but we didn't see a donkey having intercourse with a cow or one animal over another animal. However, we saw a disbeliever and with him was his wench whose private parts were all exposed due to her being touched so much all over! This is because they engage so much in their indecent and lewd acts that they don't know what they're doing anymore. And you can also see the disbelieving woman with her wench.

And they are so concerned with dogs – as the brothers informed me – more than they are concerned with their own children. This is to the point that there are doctors, care centers, hospitals, ambulances and specified wards for these dogs!

The brother, Hasan al-Hadramee, told me: “I used to see a Christian man with his dog. But one day I saw him without his dog and he was grief-stricken, so I asked him about it, and he told me that his dog became so sick that the medics came to his house and took the dog to the hospital. So it has been four days now and the dog is recuperating in the hospital!”

The dogs – due to their high position – even live with them in their homes and sleep in their beds. These owners spend money on them and buy meat for them. And the barking of the dogs can be heard from within the houses. They kiss the dog in the mouth and lick it while the dog in turn licks its owner. Each of them licks one another in the mouth – the dog and the disbeliever. Yet the dog is more pure and virtuous than the disbeliever based on the textual proofs.

And the reason for all this is because their children do not stay with them. So for example a woman may fornicate with three or four different men and she doesn't know which of them is the father of her child. And when the daughter reaches the age of 15 more or less, she moves into someone else's home and gets a boyfriend or boyfriends. They call the one who fornicates with her a "boyfriend."<sup>3</sup> And she ends up abandoning her mother and father.

And if her father is a Muslim and he prevents her, all she need do is pick up the phone and calls the police, and they will come and take her away, against his will. No one knows the extent of her liberties, as it is said. This goes the same for the son. They do not go to visit their fathers or mothers. So all they are left with is their dogs, which they consider as being kinder and more loving to them (than their children).

We observed that these disbelievers give importance to three things. They are concerned with their stomachs, as you can see them eating on the street, and even while in their cars they eat. In every condition, they are eating, as the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"The believer eats with one intestine, while the disbeliever eats with seven intestines."** How do they eat? For example, in a house where there can be found a group of people – this one gets his plate and utensil and goes to a corner and eats alone. And the other gets his plate and utensil and eats in another corner. So they don't eat together. Some Muslims have blindly followed them in this habit, yet the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Gather together over your food and remember Allaah's name over it, you will be blessed for it."**

They are also concerned with sports. This is such that some of them said to others: "Come with us to our worship!!" What is their worship? Do they pray or what? They say: "Our worship is sports." This is what the brothers informed me and they are trustworthy.

They are also concerned with their bodies. We would pass by some of the parks while traveling by car and especially on the days of Saturday and Sunday, you can see one of them with his naked girlfriend. The woman is not wearing anything except for underwear, which covers her two private areas. This goes the same for the man. And according to what the brothers informed me of, they put some oil on themselves and then lie like this on their backs for a while (under the sun) – maybe 10 minutes or more, and then on their stomachs and then on both of their sides. We said: "Why do they torture themselves in this manner?" They said: "These people grow tired of their white body colors – because the British are white - and so they want to have red skin."

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<sup>3</sup> There is no condition that it be one – it could maybe be one boyfriend or several boyfriends!

This is since the woman is more able to attract fornicators when she is a little red. This goes the same for the men.

So they busy themselves with a disbelieving concern for their bodies, their stomachs and their private parts.

A woman over there in some cases will not get married unless she has two or three children or more out of wedlock. And when she does decide to marry, it may be that she will have a husband and a boyfriend. And the British brothers know this. So she has a husband in the house and every now and then asks his permission: "Excuse me, I want to go to my boyfriend." Likewise with the man, he has a wife and a girlfriend, or perhaps two or more girlfriends!

I was also informed that they have a street there just for the homosexuals. I saw them gathering together in a group, but I did not see them while they were performing their lewd acts. They also have a street where prostitutes come out at night. And we praise Allaah that we didn't pass by that street at night. A man can pass through that street at night and easily pick up a woman for a low price and then take her home and so on.

So this is the life of animals. Rather, the animals are more honorable! And these people have no yearnings except for these things.

## THE CONDITION OF THE MUSLIMS IN ENGLAND

As for the condition of the Muslims in England – then Allaah is the One whom we ask for Help. I am speaking about the Muslims in general. When we were in Cardiff, we were far from the masjid, so we had to go out for the Jumu'ah khutbah. One time, there was a woman whose appearance was that of a British woman – she was wearing pants – you would not think that she was anything but British. So she began to look at us with an intense look of grief and the custom of the British women is not to stare with that kind of look. However, this woman was looking at us because we were wearing Arab garments. So I said to one brother there, who was called 'Umar, may Allaah reward him – a Salafee brother: "What's wrong with this woman that she stares at us?" He said: "This woman has a story." She used to live in his neighborhood and she heard that he was called 'Umar.

He said: "So she came to me one day and said: 'Is your name 'Umar?' I replied: 'Yes, my name is 'Umar.'" So she said: 'My father's name is 'Umar.'" He said: "How is your father's name 'Umar when 'Umar is one of the Muslim names and you are a non-Muslim Christian?" She said: "No, my father is a Muslim from Yemen and I too am a Muslim." So he said: "How are you a Muslim when you are married to a Christian and your appearance is that of a Christian, as can be clearly seen?" She replied: "I am a Muslim. I know that because my father circumcised me." So she didn't know anything about Islaam except that her Christian husband told her that Muslims circumcise while non-Muslims do not circumcise. So she didn't know anything about Islaam except circumcision!

What was the reason for this woman's residing in these lands? The reason is because her father was a sailor who used to work in the sea and Britain is an island. So her father died (while he was there), and his daughter stayed there being raised by disbelievers. So she married a Christian and she didn't know what Islaam was until now.

I said to the brother: "May Allaah reward you. Send her some translated tapes and books perhaps Allaah will guide her. And perhaps her looking at that will remind her of her father and she will remember her father's appearance and that her father was Yemeni, wallaahul-Must'aan!"

Also – we say this feeling grief, and Allaah knows the condition of our Muslims brothers over there – one of the brothers informed me that once he went to fix his car at a British Christian mechanic. So this man said to the car owner who was Yemeni: "Where are you from?" He said: "We are Arabs." He said: "I know you are Arabs, my

girlfriend is an Arab.” He said: “We are from Yemen.” He said: “My girlfriend is from Yemen too.” The brother said to him: “How long have you been together?” He said: “Ten years.” He said: “Do you have any children together?” He said: “Three children.” He asked: “Did you marry her?” He replied: “No, her father is not pleased with her marrying me until I accept Islaam.” Her father is not pleased with her marrying a Christian man yet she remains all that time fornicating with him!

We found our Yemeni brothers in Birmingham and also in Cardiff like this, but it was not just the Yemenis, but rather all of the Muslims there lamented from this condition. This is such that a person is not able to discipline his own wife or his daughter or son. So if you were to hit your son or your daughter, and the police were called a first time, a second time and a third time, they may take your child away from you and you will not see him until you die! The brothers are the ones who informed me of this. Also, if your daughter wants a husband or a boyfriend and she has reached the age of maturity and you prevent her – whether Muslim or non-Muslim<sup>4</sup> - she can complain about you and they will come and take her away, give her a home and spending money and she can then take her boyfriend, and good-bye (to you)!!

One of our noble Moroccan brothers said to me: “I came (here) with two sisters. One of them was fifteen years old and she ran away from home. She went and got a boyfriend and had three kids with him.” After that, his other sister found her one day on the street, after ten years had passed, and brought her home. So she began to belittle her brother and accuse him of being gay. And her brother was Salafee – why didn’t he get a girlfriend? He wasn’t with anyone except one wife, only. But this girl was straight because she had several boyfriends! And she was a Moroccan from Morocco, a Muslim. Her family was Muslim. But look at the effects of residing amongst disbelievers?

Likewise, you are not able to discipline your wife there. Even if she strikes you with her shoes, you have to say to her – as is commonly said amongst them: “I’m sorry” and that’s it. But if you were to hit her and she were to complain to the police, they would discipline you. So it is never permitted to hit women according to them.

And the money that they give every week to those people who are homeless and unemployed, which is known as weekly expenditures, they take it out from the remaining portion. So they give them the total amount, but withhold from them rent money for two rooms, a kitchen and a bathroom, for example like fifty Sterling pounds every week,<sup>5</sup> which they give to the Council. This is because delaying the rent for

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<sup>4</sup> Everyone is subjected to these rules.

<sup>5</sup> Fifty Sterling Pounds equals 11 thousand Yemeni Riyals

homes is not tolerated. And on top of this, they give them other benefits and entitlements.

As for the person who cannot find work, they tell him: "We will find you work." But they go and find him a job in liquor warehouses or something like that. We even found some Yemenis selling pork, in fact some Muslims, such as those from Pakistan and other places (were doing this). But I am speaking about the Yemenis here because I know that some of them are deluded by that land.

And we found the elder Muslims from the inhabitants of Cardiff, some of them have reached eighty years of age and they still shave their mustaches and beards, and some of them wear ties and pants. And you would not be able to tell he is Muslim except by his coming into the masjid. And you wouldn't be able to tell if he is Yemeni or not, due to his residing there for such a long time. Unfortunately, most of them are from the area of ash-Shameer. There are around five hundred Yemenis in that land now.

The elders there do not have anything but tasbeeh beads only. And they brought for them an ash'aree Egyptian to teach them. This person introduced Sa'tar and some other innovators to them. They do not caution against acts of Shirk, innovations and false concepts. I think Sa'tar came to them during the time that I was present there, and another time, of which I don't know if it was before that or not, according to what I was informed.

So I came to them and gave them a lecture on Warning against Shirk. And we also mentioned in it the consequence of one who dies upon Shirk and the threat connected to it, as well as cautioning from it. This is since nothing is more appropriate to go with these aspects other than cautioning. We also included something from Tawheed and the result of one who dies upon Tawheed. We also included something from *targheeb* (incitement towards achieving Paradise) hoping from Allaah that none of them would despair. And we warned them against innovations and incited them towards the Sunnah and towards holding onto it. We said: "Where are your adolescent sons?" Some of them were shy to speak, but some of them said: "He is out with his girlfriends on the streets." And this is also how their daughters were. I said: "So now you have wasted the chief source of your wealth, about which the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"When a person dies, his actions come to an end except for three: An ongoing charity, some knowledge which is benefited from, and a righteous child that supplicates for him."**

So you can benefit from you child during your life, if he is righteous, and also after you die. Therefore, it is better for you to go back to your (Muslim) country and live there as



others live – a good life amongst the Muslims, in which you can hear the Adhaan and apply the rites of Islaam. But as for that land, then you cannot hear the Adhaan except for inside the masjid.

Some of them made excuses for themselves saying: “(If we don’t work), we will die from hunger.” So we mentioned to them some proofs from the Qur’aan that indicate that Allaah is the One who provides and sustains everything. Allaah says:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝

**“And above the heavens is your provision and what you have been promised.”**  
[Surah Adh-Dhaariyaat: 22] And He says:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا  
وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾ ٦

**“And there is no creature on the earth except that its provision is upon Allaah. He knows its dwelling place and its final end. All of this is in a Clear Book.”**  
[Surah Hood: 6]

One of the brothers there added to this saying: “If someone were to invite you, saying: ‘Come to eat with us tomorrow’, you would believe him and say: ‘I am invited for dinner tomorrow at this person’s house.’ But how about when Allaah says that your provision is with Him, yet you don’t believe the Lord of the Worlds? How can this be?!!” And this was a good example. Allaah says:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ  
لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ

**“And above the heavens is your provision and what you have been promised. So by the Lord of the heaven and the earth, it is the truth, just as it is the truth that you can speak.”** [Surah Adh-Dhaariyaat: 22-23]

This is a promise from Allaah, but yet in spite of this you can still find those who fear poverty. Whereas if a person were to invite him or promise him something, he would believe him and say: "I am invited to his house tomorrow." And we ask Allaah for His assistance.

And likewise, the girls who study in the schools, Allaah knows best what will happen to them amongst the Christians, for they teach them music and dancing. We were shown in one place a woman that painted her face yellow, red and black – to the point that her face became different. This is how we saw the youth looking like there – both male and female. And following after them were a group of boys and girls, and they were doing vile acts. At times a girl would kiss a boy and at times he would kiss her. And in this way he wastes time with the girl – and she is big like ten years old. Sometimes she extends her tongue out and sometimes he extends his tongue out! This is how they bring up the Muslim children. And the Muslims are unaware – perhaps one of them may even boast that his child attends school there! Do not ever think that the one who goes there to study will return back pure and clean. Rather he will come back toppled over and weak (in Eemaan).

As for us, then all praise be to Allaah, we came to the Salafees and we walked with the Salafees and we made Da'wah with them. We felt as if we were amongst our Muslim brothers from the students of knowledge in Damaaj – even though there is no comparison to that.

And I swear to you by Allaah that the alcohol pubs over there are more numerous than the restaurants of San'aa. If you enter this street you can find a bar, and in that street there is another bar. This is how you can find them on the streets living the life of animals – and we seek Allaah's refuge from their evil. So is it possible for a Muslim to be pleased with such a condition? They give him food and drink but yet they snatch his children and his Religion away from him! And some of them have even forgotten themselves – he doesn't know if he is Arab or not?! He is wasting his life away with the cup. However, we are not calling towards nationalism. We are calling to the Religion, but this individual doesn't even know what land he comes from! He has forgotten himself, and the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Learn about your chains of lineage that which will make you keep ties with your kin."**

As for the traveling of the Muslims, we were in a very huge airplane, by Allaah, we did not see any of them pray Maghrib and 'Ishaa. No one prayed except our brothers, the students of knowledge who came with us from here. And the same goes for the return trip. Some of us prayed in our seats and others waited to pray in the airplane's kitchen area. Sitting next to me on the airplane was a Yemeni who didn't know even the Arabic language, for he was speaking with a weak Arabic. He was a Yemeni and he

was eating with his left hand! The food came to him, so he was holding the cup with his right hand and eating with his left hand! So I said: "O brother, are you Muslim?" I had doubts about his being a Muslim. He said: "Yes, I am Muslim." So I said: "You didn't pray. Muslims pray." I also said to him: "It is not permissible for Muslims to eat with their left hands." So he said: "I thank you for inspecting me" or something like that! Then he continued remaining in that same condition! And when the customs and immigration papers came and it said in it: "What is your nationality?", he turned to his side and said: "What are they saying? Should I say my nationality is Yemeni (male) or Yemeniyah (female)? Someone who was close by him said: "Say: Yemeni." This means that he doesn't know whether he is a male or a female?! So they are at this level where they don't know how to distinguish between the male and the female!

Yes, O brothers, they waste time and lose their way. It is possible that the eyes of one of them will stand out due to the large amount of alcohol they consume and due to the trials that they go through. So we seek refuge in Allaah, the Most Great, from the evil condition they live in there.

## THE CONDITION OF AHLUS-SUNNAH IN ENGLAND

As for the condition of Ahlus-Sunnah there, then in reality they have a love for the people of knowledge in general and for our Shaikh (Muqbil) in particular – both the men and the women. By Allaah, they yearn to come here – but it is only the difficulties presented by the embassies and the obstacles from the governments that prevent them. If it were not for all this, this institute would be filled with them. Just ask the brothers who are here with us – no one accepts Islaam over there except that they tell him, after he recites the Shahaadah, the scholars are so and so and so and so, among the Salafees, out of fear that he will go to some of the innovators.

So for example, they mention Al-‘Allaamah Al-Albaanee (*rahimahullaah*), Al-‘Allaamah Ibn Baaz (*rahimahullaah*), our Shaikh (*hafidhahullaah*), and Ibn ‘Uthaimeen (*hafidhahullaah*). So they say: “Does any one teach?” And they reply: “Yes, Shaikh Muqbil in Yemen.” So he remains longing to go seek knowledge. Among them are those who are prevented due to those restrictions (above), and among them are those who are held back due to other reasons, but they long to seek knowledge. So when we come, their desire to seek knowledge increases, as well as their wanting to come (here). And the blessing in this belongs to Allaah alone. This is because of what they see from the path of seeking knowledge and how religious understanding can be derived from deducing the Qur’aanic ayaat and authentic ahaadeeth and what they see from the right direction and the straight path.

They have an urgent need for knowledge. Among them are those who have been Muslim for one month and those who have five years to seven years in Islaam. And the Sunnah was conveyed to them through the people of knowledge coming to them and by way of the lectures and tapes. However, they are in need of knowledge and of learning the Arabic language and of what you know that mankind needs with regard to his Religion.

We feel that Ahlus-Sunnah there have an amazing kind of love for one another. We noticed this in their close contact and esteem for one another. They also cooperate and assist one another in everything. If they wanted to purchase a bicycle, they would assist one another in it, if it were for a charitable cause. This is something good. And they invite the scholars, whom we will mention later, by Allaah’s Will, and they benefit and learn from them.<sup>6</sup>

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<sup>6</sup> But what do benefit do they derive? Lectures are given for three or four days and one speaker comes and takes a long tour of the country giving lectures. If we had wanted this, we would have spent all the time we were there going around lecturing from Holland to Belgium to Sweden, etc. however, the

And they convey their Salaam to you,<sup>7</sup> especially the Shaikh. You can find one of them repeating this five times or ten times: "Give my Salaam to the Shaikh and the brothers there." And the women many times would say: "Give our Salaam to the Shaikh and to the sisters over there."

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benefit of lectures is not like the benefit of staying in one place and giving classes and answering questions and so on.

<sup>7</sup> This speech is directed to the students of knowledge in Damaaj.

## THE SECTS AND GROUPS IN ENGLAND

As for the sects there, then England is a sweeping ground – all of the sects are gathered in it: the seventy-three Muslim sects, the seventy-two Christian sects and the seventy-one Jewish sects. All of these sects can be found in England without exception! What bears witness to this is that there is a park there where people give lectures, called Hyde Park. In this park, you can see amazing things – this person calling to Christianity, that person calling to the worship of a cow, this one calling to...everyone is calling to his faith. And the people come to the lectures in this park to hear them, but they are confused – they don't know where to listen and where to stand.

This one speaks with an ayah from the Qur'aan or a hadeeth, and another one says: "No you are a liar" and this goes on with them throwing accusations at one another. However, quarreling and fighting are forbidden there. That's why there are police cars and some horses always patrolling that area.

This is even to the point that the callers among the Muslims resort to these accusations. However, there is good in them, all praise be to Allaah. According to what they informed me, many people accept Islaam there. However a majority of them (i.e. the callers) do not have knowledge, so they may recite an ayah and mutilate it (pronunciation) and others may recite an ayah and transform it into a hadeeth or recite a hadeeth and transform it into an ayah. Others just raise their voices and shout: "Islaam is the truth" and "Islaam is good!" So most of them do not have knowledge. But there are some who have knowledge that are not like that – they give da'wah according to what they heard from the tapes, proofs and ayaat.

We are not able to account for all of the sects found there, so we will just mention what we can of the Muslim sects, because those disbelievers are already in ruin as Allaah has condemned and cursed them.

These sects can be found in a masjid in Birmingham, which they call the Masjid of the Seventy-three Sects. There is no person that holds an ideology or holds some evil way except that he comes there. When one of them introduces an evil into Islaam or in the Muslim lands, he flees to England. Likewise, the Sufis, with all of their types, are there – every sect consisting of another sect or sects below it. And likewise the Shee'ah and the Raafidah – all of their types – they have masaajid and they are making da'wah there.

And there is also the Hizb-ut-Tahreer there and the Mu'atazilah. One of them brought out a book for me, which was like a pocket recorder or a little smaller, and in which there was nonsense written in it. He said to me: "Look at this book." I said: "What am I looking at?" He said: "Concerning the issues of Creed, the lone report (*khobar al-ahaad*) is not acceptable. It is only acceptable in matters of *Ahkaam* (legal rulings)." So I silenced him with one hadeeth, all praise be to Allaah, this was from Allaah's Bounty. We said: "When the Prophet (*sallAllaahu 'alayhi wa sallam*) sent who he sent to Yemen, who did he send – Mu'adh bin Jabal or who?" He said: "Mu'aadh bin Jabal." I said: "Did he send him to teach the people Creed and also *Ahkaam* (legal rulings)." He said: "Yes." We said: "Was he one person or ten?" He said: "He was one person." We said: "So how can you not use this as proof for the acceptance of the lone report (*khobar al-ahaad*), when Allaah's Messenger sent Mu'aadh to Yemen to teach them 'Aqeedah and to teach them the Religion. And what about the Mu'adhins – how many people call the Adhaan – nine or ten who say: 'Come to the Prayer.'" He said: "But this is from the matters of *Ahkaam*." We said: "But the Creed of the Muslim is found in it. Does he not say: 'I bear witness that there is no deity worthy of worship except Allaah' and so on (in the Adhaan)?" We also said to him: "Were the messengers sent with the Creed or with the *Ahkaam*? How many messengers were sent to each nation? One messenger was sent to every nation to serve as a proof against them." So he remained there flimsily holding onto his book – all of it on the basis of some ahaadeeth and some proofs – in that gathering. And he had doubt in his book and said: "I will reexamine my views."

Some of the brothers – I think Abu Bilaal as-Sweedee was among them – who were in that gathering went to look up information on that book and on that school of thought. They found that it was from Hizb-ut-Tahreer, which was built by al-Mas'aree and his colleagues. This despicable al-Mas'aree is the one who established this tempest in that land.

We even learned that from among the sects in England, was one who claimed to be the Mahdee and who would come and say: "There is no way towards Islaam except through me" and so on. And some people believe him, so you can find those who follow him. This is such that even if a donkey were to position itself and begin calling, you would find those who would follow it from among the blind, wallaahul-musta'aan! Many of the Muslims are not able to make distinctions at all. This is the condition of some of the sects.

And the Ikhwaan al-Muslimoon there, as is their custom in embezzling funds, run an "Islamic Mosque Foundation."<sup>8</sup> And the people who pray there, their custom is to give

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<sup>8</sup> Over there, they call a masjid a Mosque, so they say "Islamic Mosque."

around like 400 sterling pounds every Friday in charity. So these people use most of that money for their own personal benefits, because they received it from the government. And they say: "We are the caretakers of the Masaajid here."

And they have there what they call "Islamic Education" and "Islamic Schools." They hire Christian teachers, by Allaah, this is what the brothers informed me, to teach sports and so on. They teach the Muslim boys. And they hire a female Muslim teacher for the girls to teach them the Qur'aan or to teach them some subjects. And they have a Muslim teacher for the children, to teach them the Qur'aan. They take from each child there every year 1,700 Sterling pounds. So if you have three children, in one year you need to contribute to them to hire this teacher for teaching *juzz 'amma* like around a million (Yemeni Riyals). And add to this that they urge the people to donate for the masjid, so the people give charity and they take it. Therefore, they use trickery and deception, and they are not on a correct path. Don't you see that they hire Evangelist and Christian teachers to teach the children!

We said: "O brothers, why don't you hire teachers that will teach the people sincerely. And if they cooperate and work with you out of their own will, then that is not forbidden for you, as is well known. They will teach the people the Book and the authentic Sunnah and they will teach them the 'Aqeedah and raise the children in a good manner. They said: "We are not permitted to run the school in this manner. We are not able to fire them. Until they become a mixture of Christian and Muslim teachers, we will not be pleased with this." We said: "Is this correct?" They said: "But we will not surrender the aspects of our Religion."

So these individuals submit and lower themselves to the Christians there and to the disbelievers. And they are happy with just having the testimony of "*Laa Ilaaha Illaallaah*" and some of the outer rites of Islaam remain with them. They have indeed lowered themselves to a very distant level. The talk about the sects can go on for great lengths.



## THE SCHOLARS WE MET THERE

As for the scholars whom we met on this journey of ours, then all praise be to Allaah, they were many. In fact, when we arrived in Birmingham, I went directly to pray in the front of a masjid, where we found Shaikh Fayhaan al-Mateeree, a blind man from Madeenah who teaches Advanced Studies in the Islamic University of Madeenah. And he welcomed us. On that night I found him by himself, but for the 'Ishaa prayer, he came accompanied with two individuals who were: 'Ubayd as-Suhaymee, the Dean of the Faculty of Da'wah in Madeenah and Muqbil al-Harbee, the Dean of the Faculty of Hadeeth in Madeenah. And they were people who loved the Sunnah.<sup>9</sup>

Then there occurred a debate between me and them over some issues. They asked me about al-Wa'eel, so I said: "He is a ruined Hizbee (partisan) in Sa'dah." So they said: "Allaahul-Musta'aan. He was our neighbor there and he would call to the Sunnah." They then asked about Ahmad al-Mu'alam, so we said: "He too combines between partisanship and Sufism. May Allaah magnify your reward." And they continued to ask me about individuals until our talk fell on az-Zindaanee and democracy. They said: "Do you consider az-Zindaanee a scholar?" We responded to them: "No, by Allaah, we consider him – as our Shaikh, may Allaah preserve him said – to be a pharmacist." They said: "We also don't know him to be a scholar, we don't acknowledge him to be anything but a geographer. To us, az-Zindaanee is not a scholar." So may Allaah reward them, they acknowledged and realized much good.

Then the brothers who are from the students of Shaikh Al-Albaanee (*rahimahullaah*) came from Jordan: 'Alee bin Hasan bin 'Abdil-Hameed (Al-Halabee), Saleem Al-Hilaalee and Muhammad Musa Nasr. And they requested me to participate in the conference with them, so we stayed there for five days. We took turns in giving lectures. Then this conference, which we gathered together for, came to an end and we separated – one went back to his country and the others went on to America. They all sent their Salaam to the Shaikh (Muqbil) and his students.

Then we stayed for a few days and afterward we had to give a lecture in the Central Mosque of London. People from all types of groups attended this mosque. The brother Mahmood at-Tayyib, who was one of those who loved the Shaikh and this da'wah, and also our brother Hasan, and the brothers there – they didn't see an innovator except that they would tell me: "Advise him, O brother Yahyaa!" They

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<sup>9</sup> However, we saw one who came with them from the Doctorate holders wearing pants and a tie, and some of them were lax in performing some of the acts of Sunnah.

wanted me to advise all the innovators and to remain there arguing and bickering with the innovators.

They requested me to give a class in that masjid, saying that Ahlus-Sunnah would join us there. This is since this masjid was not known to be upon the Sunnah. So we wanted to start a class on Tawheed, verbally without using any book. Some Algerians attended and one of them would raise his hand and ask questions. In the end, he debated with me over az-Zirwaal, saying: "You don't say that az-Zirwaal is a disbeliever?" So I said: "O brother, I don't know az-Zirwaal. How can I declare an individual to be a disbeliever for you when I don't know him?" He said: "When will you know Az-Zirwaal when you don't even make takfeer on this person and that person?!" and his face turned red – why didn't I declare them to be disbelievers? And I would say: "Disbelief (Kufr) is of two types and Nifaaq (Hypocrisy) is of two types." And he asked why I didn't say that the one sins commits disbelief, and so on.

Also, a person from 'Aden came to me and they said to me: "Advise him." I said: "With what should I advise him?!" They said: "This person declares Muslims to be disbelievers and he goes to Hyde Park and says this person is a Kaafir and that person is a Kaafir...such that he keeps mentioning people until he has gotten his fill, steps down and then leaves."

This person from 'Aden said that he stayed with our Shaikh for six months and that he learned Tawheed from our Shaikh. I examined him on (the book) *al-Qawl-ul-Mufeed* and on the memorization of the Qur'aan. I also examined him on a number of ayaat and he responded, but he was a Takfeeree. He also said that he had spent some time with Muhammad Al-Imaam, and that he learned some innovations with 'Abdul-Majeed ar-Reemee. Then he went and completed what he was deficient in with Abu Qataadah, the ruined one. I would impose the proofs on him, such as the hadeeth on being excused due to ignorance and so on, until we came to the point where he said: "O brother, this is my belief, which I will die upon." They don't have anything but that, O brothers – ignoramus upon ignorance.

The lecture we gave was announced in the masjid, and as is our custom, we did not go to the auditorium. So we gave the lecture in the masjid and the Salafees attended and listened to the lecture, may Allaah reward them with good.

When we finished, the lecture that took place after mine was to given by Al-Qaradaawee. Behold all of these shaven faces and women wearing pants, exposing themselves came in, from among the Ikhwaan al-Muslimeen and the Suroorees. They came to hear the lecture of Al-Qaradaawee in the auditorium. They came and filled the auditorium, which had the vastness of our masjid here.

All praise be to Allaah, as soon as we finished giving our lecture, we departed. We did not sit to witness the false speech, but he stayed there giving his lecture. And I saw him while he was walking – he was wearing a garment (*thawb*) that was below his ankles and he had a trimmed beard and an evil face.

And he was giving them false and evil *fataawaa* (verdicts). An example of this is when a group of questions came to him. One of them complained about his fatwaa in which he said: “Our Christian brothers – we must work with them and love them.” And he mentioned proof for this using Allaah’s saying:

لَا إِكْرَاهَ فِي الدِّينِ

**“There is no compulsion in the Religion (Islaam)”** [Surah Al-Baqarah: 256] and His saying:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ①

**“For you is your Religion and for me is mine”** [Surah Al-Kaafiroon: 6] and so on. And he was calling to the unification of the religions in England.

## **MY MEETING WITH A (PROTESTANT) MINISTER**

We passed by a minister in a (protestant) church and the brother Abu Bilaal was with me translating. So I said: "Who is more beloved to you – the Muslims or the Jews?" He responded: "I really don't give preference to either the Muslims or the Jews or anyone else. However, I do preach that no one should speak bad about the other. I preach that they should all be brotherly towards one another." So I said to myself: "What is the difference between the call of this minister and the call of Al-Qaradaawee, who invites to the unification of the religions?"

Also among the questions that we asked that minister was: "Why do you give so much importance to the cross when you believe that Jesus was crucified on it? Shouldn't you hate it?"

He said: "This is just a symbol. We glorify Jesus not the cross, because Jesus was crucified on it." But he lied about this because the Christians do distinctly worship the cross.

We said to him – and he served as a muftee for the Christians: "How do you call (the people) to Christianity."

So he said: "We start with the children. We request the parents to bring their children to us and we teach them."

I said: "What about the adults?" He said: "The adults too – we present ourselves to them on the streets, even if it is just to smile to their faces, and we say: Good Morning. We consider this preaching (da'wah)."

I said: "Do you believe that Jesus is the son of God?"

He said: "Yes." So I said: "How is he the son of God?" So he remained silent for a while and then said: "This doesn't mean that he came from intercourse, however he is the son of God and that is sufficient."

We said: "How does a Christian repent in your religion?"

He said: "They are in different levels. Some of them have few sins, so they must go and pray and their sins will be forgiven. Others have many sins – these people must go to the minister and give him a sum of money, in accordance with their sins, and the minister will accept their repentance, and say to them your sins are gone and that's it."

We saw a statue that was shaped like an eagle and which looked like it was made from gold, so we said: "What is the significance of this bird and why do you put it in your church?"

He said: "We believe its speed to be a good omen in that good tidings will quickly reach the people just as quick as this bird flies."

We said: "Can a minister get married?"

He said: "Yes, he can get married but he is not permitted to divorce his wife and marry another. He is not allowed to divorce his wife, rather he must stay with her until he dies."

We said: "Are there any monks left amongst you?"

He said: "This woman is a nun – and he pointed to the other side – she is a nun and hasn't married." And he said that the monks have a separate place of their own.

What I was truly amazed with was that this minister calls to the unification of the religions, just as al-Qaradaawe, at-Turaabee and others call to!

We also went to the Hindu place of worship, which is called a Temple, and it was very big. They said that it was the second largest temple and that there couldn't be found a temple bigger than this one except in India. A person who claimed to be from 'Aden took us for a tour in it. He told us that they also had a temple in 'Aden but it was small. Then he brought us to a cow in the temple, which the people were going to. The men would prostrate with their hands stretched out in front of it. A man would throw his hands out as far as he could and then prostrate to it five times in that condition of extending his hands out. Then he would stand. As for the woman, then she would sit in front of it and move her cheek from the right to the left. And they had a number of statues in that place of worship.

When we first came to enter inside, they told us to wait for a while. We asked why. They responded because their god was sleeping and that we had to wait until he woke up and then we could enter! So we waited until he woke up and then we entered to look. And behold their god was a rock in the shape of a statue! So we said: "Where is the god that woke up?" One of the brothers named Hasan Turkee asked them. They pointed to a cow and male and female private parts. I did not see the private parts, however one of the brothers informed me that a woman has a male private part and prostrates to it, while the man prostrates to the private part of the woman.

These are some of the things we saw that were visible there. In reality, we weren't able to grasp everything, but it was in accordance with the time we had. All praise be to Allaah for what He facilitated for me to mention to the brothers as a reminder and warning against blind following the disbelievers and what they are upon, as well as a warning against their lands and residing in them. So all praise be to Allaah, Lord of the Worlds.

**[End of the Lecture]**

