

***Bismillah Al Hamdulilaahi Rabbil'alameen was Salaatu was Salaamu alaa ashrafil-anbiyaa wal mursaleen, wa ba'd***

as Salaamu alaikum wa Rahmatullah wa Barakaatuh

In an attempt to have clarity upon the manhaj of the Prophets (alaihimus salaatu wa salaam) and the Salaf as Salih we would like to put forth this retraction and clarification about the aqeedah, manhaj and dawah of the Boston Center for Propagation and Knowledge (Markaz ad Dawah wal 'Ilm).

Upon being introduced to what we were told was Salafiyyah, we began calling to what we were taught. It was always our sincere intention to be upon the manhaj of the Salaf As Salih. We did not know then what has been made clear to us now, and that is that we were not upon Salafiyyah, but Qutubiyyah, Ikhwaaniiyyah, Surooriyyah and Hizbiyyah.

We have invited and given a platform to many of the callers who have been rebuked by the 'Ulamaa. The likes of them being Ali at Timimi, Wajdi Ghazzawi, Muhammad Said Adly, Idris Palmer, Jamal ad Din Zarabozo and Abu Muslimah Taufiq. We ask that Allah guide them and protects the Ummah from their deviations.

We invited to the gatherings of IANA, JIMAS, Bilal Philips and others. We distributed the magazine Al Jumuah, the newspaper Huda, and the books of Safar al Hawali. We were taught the teachings of Salman al Awdah and Safar al Hawali and Syed Qutb. We were away from the 'Ulamaa and were only receiving lessons from callers and those who were not grounded in the 'Usool of the manhaj as Salafiyyah.

We separate ourselves from those teachings and from the individuals and organizations promoting those ideologies. Our thrust is to complete our repentance from those misgivings by reversing any harm and evil that we may have caused. It is our desire to join the salafiyyeen in calling to the pure salafi manhaj upon Baseerah while clinging tightly to the inheritors of our beloved Prophet (salallahu alaihi wa salam) the 'Ulamaa.

For that purpose we have attached a statement of our aqeedah and our manhaj to be made public for advice and criticism. This document was drafted using some of the statements of the 'Ulamaa. And we want it to be known that we are in need of guidance upon the manhaj.

Ayyub Bailey



Abu Hafs Bilaal McCloud



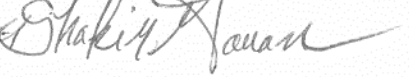
Abdul Malik Jackson



Kojo Abdul Hadi



Shakin Govan



May 4, 2003

Our Dawah (parts excerpted from the dawah of AI-' Allaamah Muqbil Ibn Haadee aI-Waadi'ee and others from the A'immah of the SaIaf)

**[1]:** We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the Sunnah of the Messenger of Allaah (sallallaahu alaihi wa sallam) without tahreef (distortion), nor ta'weel (figurative interpretation), nor tamtheel (making a likeness), nor tashbeeh (resemblance), nor ta'teel (denial).

**[2]:** We believe that calling upon the dead and seeking aid from them, and similarly with the living, in that which no one besides Allaah is capable of, is Shirk with Allaah. Likewise, believing that charms and amulets can bring about benefit along with Allaah, or without Allaah is Shirk, and carrying them without that belief is superstition.

**[3]:** We take the Book and the Sunnah upon their apparent meanings, and we do not perform ta'weel, except through a proof that necessitates ta'weel (figurative interpretation) of the Book and the Sunnah.

**[4]:** We believe that the Believers will see their Lord in the Hereafter, without inquiry into the modality. And we believe in the Intercession (ash-Shafaa'ah) and in the people of Tawheed being taken out of the Fire.

**[5]:** We love the Companions (radiyallaahu 'anhum) of the Messenger of Allaah (sallallaahu alaihi wa sallam) and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (sallallaahu 'alaihi wa sallam) with love that is permitted by the Sharee'ah.

**[6]:** We love the People of Hadeeth and all of the Salaf of the Ummah from Ahlus-Sunnah.

**[7]:** We despise 'ilmul-kalaam (knowledge of theological rhetoric, philosophy), and we view it to be from amongst the greatest reasons for the division in the Ummah.

**[8]:** We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafseer (explanation of the Qur'aan), nor from the ancient stories, nor from the Seerah (biography) of the Prophet (sallallaahu 'alaihi wa sallam) except that which has been confirmed from Allaah or from His Messenger (sallallaahu alaihi wa sallam). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

**[9]:** We do not cover in our lessons, nor do we give sermons with anything except the Qur' aan, or the authentic and authoritative hadeeth. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahaadeeth.

**[10]:** We do not perform takfeer upon any Muslim due to any sin, except Shirk with

Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

**[11]:** We believe that the Qur'aan is the Speech of Allaah, it is not created.

**[12]:** We hold co-operation with any Muslim upon the truth to be obligatory and we declare ourselves free in front of Allaah from the calls of Jaahiliyyah (pre-Islaamic times of ignorance).

**[13]:** We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

**[14]:** We hold that the da'wah (call) of the Ikhwaan ul-Muslimeen is not an upright and righteous da 'wah that brings about the rectification of the community. Indeed, their da 'wah is political, not religious. It is also a da'wah of innovation, because it is a call to making unknown allegiance and a da'wah of fitnah (trial, discord) founded upon innovation, and all of it is built upon innovation.

**[15]:** We advise the brothers who work amongst them to abandon them, until nothing of their time is afforded to that which does not benefit Islaam and the Muslims. And it is upon the Muslim that his priority be to Allaah in aiding Islaam and the Muslims upon the hand of any Muslim under any Jamaa' ah.

**[16]:** We restrict our understanding of the Book of Allaah and of the Sunnah of the Messenger of Allaah (sallallaahu alaihi wa sallam) to the understanding of the Salaf of the Ummah from the Scholars of hadeeth, not the blind-followers of these individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to society what Allah has prohibited.

**[17]:** We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos. Likewise, what has been spread in some of the Islaamic countries that, 'The Religion is for Allaah, but the state is for the people,' is a call of jaahiliyyah. Rather, everything must be for Allaah. *Similarly, in the arena of da'wah (calling to Allaah) and current affairs, the Salafis are distinguished from the innovated and pretentious methodologies of the political activists, who under the guise of following the Salaf and the contemporary 'Ulamaa, rouse the emotions and sentiments of the common-folk, take them away from the firmly established scholars and merely call to themselves.*

**[18]:** We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the Sunnah of the Messenger of Allaah (sallallaahu alaihi wa sallam).

**[19]:** We hate for the sake of Allah, all those who oppose this methodology and the Sharee'ah. And we believe that all of the people are divided into two parties: the party of

Allaah, and they are those who establish the pillars of Islaam and the pillars of eemaan (faith). And there is the party of Shaytaan, and they are those who wage war against the Sharee'ah of Allaah.

**[20]:** We oppose those who divide the Religion between trivial issues and important issues. And we know that this is a destructive da 'wah.

**[21]:** We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allaah (sallallaahu alaihi wa sallam).

**[22]:** We hold that the most important affairs must be given precedence over others. So it is obligatory upon the Muslims that they give importance to aqeedah (creed). So this cannot occur, except by holding fast to the Book and the Sunnah.

**[23]:** We hold that no Jamaa'ah has the capability of facing the enemies, whether it be the Raafidee, or the Shee'ee, or the Soofee, or the Sunnee; until they have true brotherhood and unity upon this aqeedah.

**[24]:** Our da'wah and our aqeedah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our da 'wah, nor should he think that it is possible for him to purchase it from us for deenaar or dirham. Since the politicians already know this about us, so they have despaired of buying it from us with granted positions or wealth.

**[25]:** We accept direction and advice from wherever it comes, as long as it is supported by the Book of Allaah and the Sunnah of the Messenger of Allah, however we do not seek out knowledge from the misguided ones. And we know that we are students of knowledge, we are correct sometimes and incorrect at other times. We are ignorant at times and knowledgeable at times.

**[26]:** We love the present day Scholars of the Sunnah and that they are none other than the Kibaar ul 'Ulamaa. The likes of them are: Shaykh Ubaid al Jaabiree, Shaykh Salih al Fowzan, Shaykh Rabe' bin Hadee al Madkhalee, Shaykh Zayd bin Hadee al Madkhalee, Shaykh Abdul Muhsin al Abbad, Shaykh Muhammad al Banna, Shaykh Faalih al Harbi, Shaykh Salih as Suhaimee, Shaykh Ahmad ibn Yahya al Najmee, Shaykh Abdul Aziz aal Shaykh and their brethren from amongst the learned people. And we hope to benefit from them and regret the passing away of many of them like al Allamah Abdul Aziz bin Baz, al Allamah Muhammad Nasiruddin al Albaani, al Allamah Muhammad ibn Salih al Uthaimeen, al Allamah Muqbil bin Hadi al Wadi'ee, and al Allamah Muhammad Amaan al Jaamee rahimuhumallah.

**[27]:** We love the salafi students of the 'Ulamaa and their students for their being able to connect us to the 'Ulamaa, like Shaykh Aboo 'Abdur Rahman Fawzee al-Atharcc, Shaykh 'Abdus-Salaam .Ibn Burjiss, Shaykh Muhammad .Ibn 'Abdul-Wahhaab al-

Wassaabee, Shaykh 'Abdul-'Azeez al-'Bura'ee, Shaykh Aboo Anas Hamad al-'Uthmaan, Shaykh Muhammad Ibn Rabee' al-Madkhalee, Shaykh Ibraaheem Ibn 'Aamir ar-Ruhaylee, Shaykh 'Abdullaah 'Ateeq al-Harbee, Shaykh 'Abdullaah Ibn 'Abdur-Raheem al-Bukharee, Shaykh Ahmad Ibn 'Alloosh al-Madkhalee, Shaykh Ahmad Ibn 'Umar Baazmool and their brethren from amongst the noble students of the 'Ulamaa.

**[28]:** It has been made clear by the 'Ulamaa and their students that the trustworthy salafi duat (preachers) here in the west at this time are from the likes of Abul Hasan Malik, Hasan as Somalee, Abu Hakeem Bilal Davis, Dawud Adib, Aqeel Walker, Abu Uwais Abdullah Ahmed, Moosa Richardson and the brothers at TROID and Salafi Publications and Daarul Hadeeth wal Athar and their likes who are known for their salafiyyah and have approval from the 'Ulamaa to transmit from them by way of translation and reading of their texts to the illiterate masses.

**[29]:** We oppose the calls of jaahiliyyah such as all forms of nationalism. We oppose them and we name them calls of jaahiliyyah and we hold that they are reasons for the downfall of the Muslims.

**[30]:** We are awaiting the re-newer that Allaah renews this Religion with. Aboo Daawood (d.257H) relates in his Sunan from Abee Hurayrah (radiyallaahu 'anhu), from the Prophet (sallallaahu alaihi wa sallam) said, "Verily Allaah sends at the head of every one hundred years a re-newer for this Ummah to renew its Religion." And we hope that he will bring about a widely spread Islaamic awakening.

**[31]:** We firmly believe in the misguidance of the one who rejects the ahaadeeth pertaining to the Mahdee, the Dajjaal (Anti-Christ) and the descent of 'Eesaa Ibn Maryam ('alayhis-salaam). And we do not mean the Mahdee of the Raafidah. Rather, we mean the leader from the Family of the Prophet (sallallaahu alaihi wa sallam) from the people of the Sunnah filling up the earth with justice and fairness, just as it was filled with oppression and injustice before. And we say that he is from Ahlus-Sunnah, because cursing the noble Companions is not from justice.

**[32]:** These are glimpses into our aqeedah and our da 'wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

So let it be known that this has not fully covered our da 'wah. Except that it includes the da'wah and aqeedah of Shaykh Muhammad ibn Abdul Wahhab and the aqeedah of Imaam at Tahawi and the aqeedah of Imaam Al Barbahaaree and likewise the aqeedah of Shaykh ul Islaam Ibn Taymiyyah and his Wasitiyyah and Hamawiyyah and our da'wah is from the Book and the Sunnah, to the Book and the Sunnah, and our aqeedah is likewise. And Allaah is sufficient for us, and He is the best of those who are trusted. And there is no might, nor power, except with Allaah.