

# Official Law Rejects It, But Streets Enforce It Daily

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RAIR Foundation USA

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**British law rejects Sharia on paper, but de facto enforcement now rules UK streets daily, as the Islamic command to ‘forbid evil’ drives alcohol rampages, restaurant harassment, and blasphemy punishments, all cynically dismissed by authorities as ‘mental illness’.”**

*[By Vlad Tepes](#)*

While British law, as written (de jure), does not recognize Sharia as official legal authority, a growing body of evidence shows that de facto Sharia enforcement is becoming a daily reality in many parts of the United Kingdom.

On May 16, 2026, 22-year-old Afghan asylum seeker Milad Panjshiri went on a rampage inside a Morrisons supermarket in Bradford. He smashed wine bottles, pushed over alcohol shelves, stabbed tins, and threatened staff with a 6-inch kitchen knife while reportedly shouting about “King Charles.” Court reports and CCTV confirm he specifically targeted alcohol products. Mainstream media and authorities quickly framed the incident as a “mental health” episode. This is a familiar pattern.



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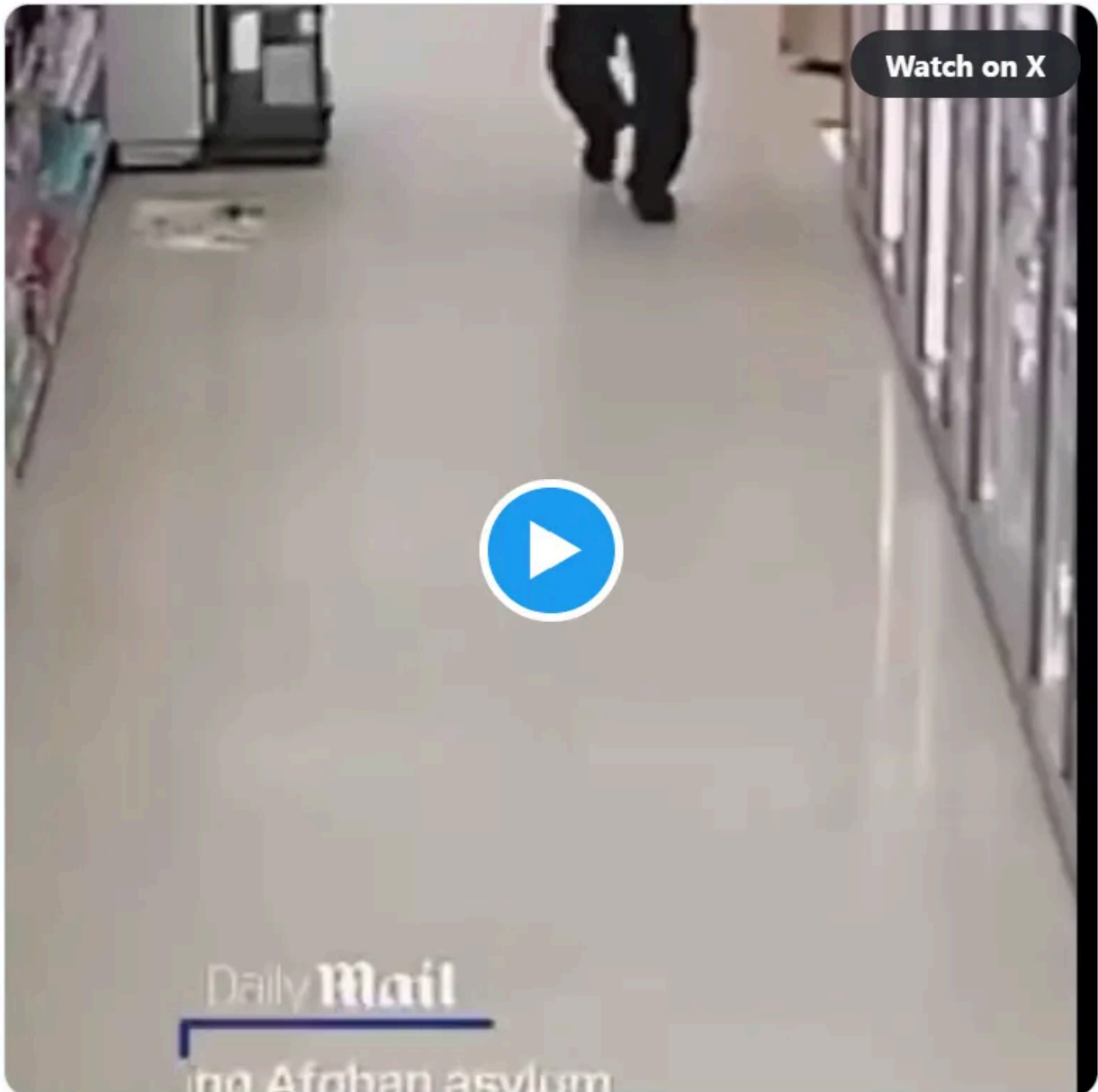


Another day and another invader causing havoc in our country.

Milad Panjshiri, 22, stormed into a supermarket in Bradford, West Yorkshire, wielding a knife, threatening staff and destroying the alcohol aisle.

It's constant!

Get them out!



7:59 AM · May 22, 2024





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## Doctrine in Action

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Classical Islamic doctrine contains the religious obligation to “enjoin good and forbid evil” (Amr bil Ma’ruf wa Nahi anil Munkar).

In practice, for many adherents, this includes actively opposing, punishing, and enforcing violations of Sharia norms such as the consumption or sale of alcohol, even in non-Muslim countries.

When individuals act on this belief, Western authorities and media almost reflexively describe the behavior as “mental illness” or “random violence,” rather than acknowledging the doctrinal motivation.

## Clear Examples of De Facto Sharia Enforcement

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The [Rangrez Restaurant Case](#): A Sikh-owned restaurant in London that refused to serve halal meat faced protests, threats, and harassment. The owner posted a defensive video and was subsequently arrested, while the harassers faced minimal consequences. This was not framed as religious intimidation, but as a “hate speech” or public order issue.

[The Kevin Crehan Case](#): In January 2016, Kevin Crehan and three others placed rashers of bacon on the door handles of a mosque in Bristol. Crehan was convicted of racially aggravated public order offenses and sentenced to 12 months in prison. He died in HMP Bristol in December 2016, five months into his sentence, allegedly from a drug overdose. However, Muslims are over-represented in British prisons per capita, and it is known that Crehan was in jail for an act of blasphemy against Islam. This may have been a factor in the outcome. Further, many more serious crimes are common against Christians and Jewish people, and do not get anything close to this level of severity of criminal punishments.

These incidents, combined with the Bradford attacker’s targeted destruction of alcohol, fit a broader European pattern of [Sharia patrols](#) and street-level enforcement seen in the UK, Sweden, France, and elsewhere.

## The Doctrine Matters

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The likelihood that any given Muslim will engage in this kind of enforcement is directly proportional to their level of adherence to core Islamic doctrine.

This is not about “all Muslims.” It is about the degree of adherence to a religious system that explicitly commands supremacy and forbids what it considers evil, and promotes what it considers good, including alcohol, certain forms of speech, and non-Islamic social norms.

“Enjoin what is right and forbid what is wrong.” -Multiple places in Quran such as Quran 3:104

This is not a platitude or a Wayside Pulpit.

This is one of the most important religious obligations for Muslims. It means Muslims have a duty to:

Actively prevent or forbid evil (anything Islam considers sinful or forbidden).

Promote and command good behavior (according to Sharia).

Western individualism, rooted in personal freedom and equality under secular law, is fundamentally incompatible with this worldview.

Yet authorities continue to treat doctrinal enforcement as isolated “mental health” events rather than a predictable outcome of increasing demographic and cultural change.

The public is being actively misled. The distinction between de jure law (what is written on paper) and de facto, the reality on the streets, is growing wider by the month.

Until this gap is honestly acknowledged, the erosion of Western legal norms in favor of Sharia compliance will continue. Not through formal legislation, but through intimidation, thuggery, selective enforcement in favor of Islamic norms, accelerated by demographic momentum.

RAIR will continue tracking these patterns across the UK and Europe.