



## **Bayaan Talbees al-Qutubiyah: The Timimi Scandal Paper 2: The New World Order**

Imaam al-Laalikaa'ee (d. 418H) (rahimahullaah) said:

That which is most obligatory upon a Muslim: Knowledge of the aspects of the creed of the Religion and what Allaah has obligated upon His Servants including the understanding of His Tawheed and of His Attributes, and believing in His Messengers with evidences and with certainty. And arriving at [all of] that and seeking evidences for them with clear proofs. And among the mightiest of statements and clearest of proofs and understandings is:

- [1] The Book of Allaah, the Manifest Truth
- [2] Then the Saying of the Messenger of Allaah (sallallaahu alaihi wasallam)
- [3] And of his Companions, the chosen, pious ones
- [4] Then that which the Salaf us-Saalih were unanimously agreed upon
- [5] Then holding fast to all of that and remaining firm upon it till the Day of Judgement
- [6] Then turning away from the innovations and from listening to them - from amongst those things the astray people have invented...

Sharh Usool ul-I'tiqaad (1/9)

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### **INCLUDING**

- The New World Order
- The Sunnah of Allaah In His Creation
- The Plots and Plans of the Disbelievers
- Important Sharee'ah Principles
- The True Causes of Oppression and Repression
- False Methodologies
- Abdur-Rahman Abdul-Khaliq's Contradiction in the Affairs of Tawhid
- Abdur-Rahman Abdul-Khaliq's Lamentable Statements On Groups and Parties

## Essential Qutubite Concepts

“And it was in this period that the books of the Shaheed<sup>1</sup>, Sayyid Qutb appeared, the books that represented his final thoughts (in ideology, before his death). **Those which justified the takfir of (whole) societies... the breaking of all sentimental attachments to society, breaking off ties with others, and the announcement of a destructive jihad against the whole of mankind. And showing contempt against the du’at who call for lenience and softness, accusing them of idiocy, and being defeatist.** [Saying all of this], in front of the western civilisation. He made this manifest, in the most clear manner in the tafsir, “Fee Zilaal il-Qur’aan”, in the 2<sup>d</sup> edition and in ‘Ma’alim fit-Tariq’ (Milestones), and the bulk of it is taken from ‘Zilal’ and ‘Al-Islam wa Mushkilat al-Hadaarah’ and others...”

Yusuf al-Qaradawi  
one of the Heretical Innovators of Ikhwan

“We have pointed out in what has preceded that the spread of the ideology of takfir occurred amongst the youth of the Ikhwaan who were imprisoned in the late fifties and early sixties, **and that they were influenced by the ideology of the Shaheed Sayyid Qutb and his writings. They derived from these writings that the society had fallen into Jahiliyyah (of kufr), and that he had performed takfir of the rulers who had rejected the Hakimiyyah of Allaah by not ruling by what Allaah has revealed, and also takfir of those ruled over (i.e. civilians), when they became satisfied with this.**”

Fareed ‘Abdul-Khaliq  
one of the Murshids of Ikhwaan

“The delegate of Alee bin Haaj in The Algerian Front (FIS), called al-Hashimi Sahnouni **used to label everyone who did not perform takfir of the rulers with this name, “Murji”.** So when I asked him, what was his reference point for this, he said, **‘Mohammad Qutb and ‘Abdur-Rahman Abdul-Khaliq’.**”

Shaikh Abdul-Malik bin Ahmad al-Mubarak al-Jaza’iri  
a thorn in the throats of the Innovators  
from the book “Madarik un-Nadhar Fis-Siyaasah”  
another thorn in the throats of the Innovators

<sup>1</sup> It is not permissible to state “Shaheed So and So” without adding to that, “Inshaa’allaah”, since this is in opposition to the Sunnah and is the way of the Murji’ah. Imaam Bukhari included a chapter in the ‘Book of Jihad’ in his Sahih entitled, “Chapter: It is not to be said, so and so is a Shahid”, and Shaikh Ibn Uthaimen gave a fatwaa in this regard, quoting from Imaam al-Bukhaaree and also stating, “It is not permissible to testify for a specific individual that he is a shaheed, even if he had been killed while performing jihad against the disbelievers. This is because this implication of this testimony is that Paradise has been testified for him, and testification for Paradise is not permissible except for those whom the Messenger (sallallaahu alaihi wasallam) has given testimony for. However it can be said, “It is hoped that he is amongst the Shuhadaa”...As for when is one resolved and says “He is a Shaheed”, then this is unlawful, haraam. It is not lawful to say this because this is from the matters of the unseen...” (Alfaadh wa Mafaahem Fee Meezaan il-Islam, p.18)

## The New World Order

Began the Qutubi, his discourse:

**QUTUBI:** “Another manifestation of the new world order in which we find ourselves and to which I and other brothers have commented on this forum for the past few years is the re-interpretation of concepts of the Islamic religion in order to support the new world order in the name of the Sunna and Salafiya.”

**COMMENT:** You should know – my brothers and sisters for the sake of Allaah – that what the Qutubi describes here as a “manifestation of the new world order” is nothing but the call to the pure and unadulterated Salafi manahj, as we will make abundantly clear when we proceed expose the shameless lies and deception in what is yet to come from the words of this deluded Qutubist and his so called “chain of evidences”.

You should also know – may Allaah protect your mind from the whisper of Shaytaan – that the Scholars we have never ceased to follow – are none other than the likes of Imaam Al-Albani, Imaam Ibn Baz – may Allaah have mercy upon them both – Shaikh Ibn Uthaimen, Shaikh Salih al-Fawzan, Shaikh Abdul-Muhsin al-Abbad, Shaikh Rabee’ bin Hadee, Shaikh Muqbil bin Haadee and those from the students of knowledge who are associated with these notables. We have always tried to make consideration of all their words and statements together and to reconcile and unite, not separate and divide– unlike the activists, who write what is in their favour and throw what is against them behind their backs. So if adhering to this da’wah of these notables is a manifestation of the New World Order, then all we can do is ask Allaah to guide this Qutubi back to his senses – those he had before the Innovators of IANA hijacked them.

You should also know – may Allah protect you from being turned away from the Hawd – that the above words of the Qutubi, if you were to reflect carefully, **are close to implying takfir of those in adherence to the aqidah and manhaj of the Salaf as well as the ascription of hypocrisy, nifaq to them**.

In the view of the conspiracy theorists, the New World Order<sup>2</sup> that is aspired to by the leaders of the infidels, Jewish financiers – (foremost amongst them the RockerFellers and Rothschilds), those who have amassed great wealth, the secularist visionaries and other enemies of Allaah from amongst the infidels and orientalist hypocrites, is one in which all forms of religion are either reduced to the mind of the individual or rooted out from the face of the earth and replaced with disbelief, apostasy,

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<sup>2</sup> Our use of the term “New World Order” here is not an affirmation of it as the political activists intend it, rather it is an innovated term, adopted by the Islamic activists from the infidels and their perceptions and world-views. By the usage of this term, their goal is to promote their own innovation and rouse the sentiments of the ignorant masses. We hold that what is in the Qur’an is sufficient and that the disbelievers have never ceased striving from the very first days of Islaam, to establish their “New World Order” and that there is nothing new in the plots and plans of the disbelievers, such that we should now and only now become terrified of the so called New World Order. And the disbelievers of old, also tried to assault Islam from both and economic and social and political perspective, but we never saw the emergence of political parties and the involvement of the masses in “fiqh ul-waqi’”!! So beware dear Muslim and do not become infested with alien concepts and modes of thought and analysis...and if you wish to see how the Salaf treated the likes of these affairs – i.e. the onslaught of the Infidels – then refer to CAF020002 (Shaikh ul-Islaam on the Tartari “New World Order”).

atheism, secularism, democracy and capitalism. Islam in particular is subject to a great onslaught and the lands of Islam have been subject to a brutal attack from a whole variety of different angles - physical, material and ideological. The status quo that the so called "New World Order" intends to bring about is one in which there is one central government, with all national and international borders abolished and hence no threat of international wars. The central government will have its own policing force spread across the earth and all citizens of the New World Order will be reduced to slaves who will work within the global system for the financial benefit and well-being of the privileged few. To this end many bodies have been set up to oversee the gradual inception of the New World Order - by social, economic and politic programmes - such as the Trilateral Commission, the Commission for Global Governance, the Council on Foreign Relations (CFR), the Bilderberg group and others. In the view of some [sentimentalists], this is supposed to be the precursor to the coming of the Dajjal, who will preside over the New World Order.

Sufficing with what we have mentioned above about the "New World Order" and the plots of the infidels<sup>3</sup>, it is the Qutubi's assertion that the Salafis have re-interpreted the concepts of Sunnah and Salafiyyah in order to support such a New World Order.<sup>4</sup>

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<sup>3</sup> ...and not exaggerating in the affair, so as to create an inferiority complex in the Muslim character and personality, since it is known **that though the disbelievers plot and plan, Allaah too plots and plans and He is the best of planners.**

#### THE SUNNAH OF ALLAAH IN HIS CREATION

Shaikh Ali Hasan al-Halabi said,

"And it is obligatory to know an unchanging Sharee'ah principle which will produce a certainty that will open up our intellects and awaken us to the true realities of the state of our affairs, and it is this that whatever calamities have befallen us, or that now befall us, or will befall us, then it is because of what our own hands have earned: and because of our falling short with regards to fulfilling the obligations of our Deen. As Allaah subhaanahu wa ta'ala says in the Qur aan:

**"Whatever calamity and misfortune befalls you, it is because of what your own hands have earned"** (Soorah ash-Shooraa 42:30) and **"Whatever evil befalls you, it is from your own self"** (Soorah an-Nisaa 4:79)

Unfortunately, some of the du'aat (callers) have become accustomed to blaming the enemies for any and every misfortune and subjection which the Muslims face. Yet this not only contradicts the Divine manhaj and clear Prophetic guidance, but it also contains grave and evil consequences and results in a number of negative attitudes, and from them:

(i) It contradicts the Book and the Sunnah in its analysis of the present state of affairs, since Allaah subhaanahu wa ta'ala placed the blame of the defeat at the battles of Uhud and Hunayn upon the Muslims themselves, even though it was the kaafirs (disbelievers) who did what they did: **"Indeed Allaah did fulfil His Promise to you, when you were killing your enemies by His permission; until you lost your courage, disagreed over what was commanded, and disobeyed"** (Soorah al-Imraan 3:152), and **"On the day of Hunayn, when you rejoiced at your great numbers, it availed you nothing"** (Soorah at-Tawbah 9:25).

(ii) It contains an over-estimation of the power of the kaafirs in the soul of the Muslims - which only further increases the Muslims in their weakness.

(iii) It contains a declaration of the purity of ones own soul, since it implies that we have fulfilled the conditions for victory to be granted to us, and deserve to be given establishment upon the earth - even though the kaafirs still have the upper hand over us. With such a negative attitude we will neglect to cultivate our souls and neglect to take account of our own selves, just as it will lead to another grave and serious attitude, which is:

(iv) A suspicion that Allaah subhaanahu wa ta'ala has not kept His Promise to grant victory to the Muslims, and that the kaafirs have managed to overcome the order of Allaah. And concerning this, Allaah subhaanahu wa ta'ala

tells us: **“The promise of Allaah is true. And who is more truthful in speech than Allaah”** (Soorah an-Nisaa 4:122).

(v) This matter sprouts from weakness of Yaqeen (certainty of faith) in Allaah subhaanahu wa ta'aala and a weakness of ones tawakkul (reliance) upon Him. And the fact that the blame for what has befallen the Muslims lies upon themselves does not mean that we free the kaafir from any blame in what they do to the Muslims, since this is one thing and that is another. This is proved by the fact that when we were informed by Allaah subhaanahu wa ta'aala about the causes for the defeat at Uhud, this did not imply that Allaah freed them from any blame for what they did to the Muslims.

So the true understanding of siyaasah (politics, as defined by the Sharee'ah) is to recognise your own condition, and that you look after the affairs of the Ummah: and that you truly understand your state of affairs - calling the people and those near to you. Anything other than this is lies, nonsense, hollow speech and the following of desires, since it is in contradiction to the Guidance laid down by the Lord of the Heavens, and a deviation from the Manhaj of the Prophets, and far removed from the path taken by the callers who are upon the ways of guidance. However, as regards to those who gasp and pant after hollow politics and scurry behind the current affairs - which are both empty and repetitive - then it is precisely this which is plotted for us by the enemies of this Ummah so that they can divert the Muslim youth away from their true position, and turn them away from their principle obligation, and distance them away from their primary goal, which is the worship of Allaah, subhaanahu wa ta'aala.

Indeed, our Shaykh, the scholar of fiqh Nasiruddin al-Albani, has said: “ The best way to change the evil is for Muslims to repent to their Lord, correct their beliefs, and nurture themselves and their families according to the correct Islam, as Allaah says **“Verily, Allaah does not change a people's condition unless they change what is in themselves.”** (Soorah ar-Ra'd 13:11). And the way to salvation is not, as some people imagine, to rise up with arms against the rulers, and to conduct military coups. In addition to being among the contemporary bid'ahs (innovations), such actions disregard the texts of Islam, among which is the command to change ourselves. Furthermore, it is imperative to establish the foundation upon which the building will stand: **“Verily, Allaah will Most certainly support him who supports His cause; verily, Allaah is Most Powerful and Almighty.”** (surah al-Hajj 22:40). This is the methodical and orderly approach, and the correct practice based upon the Qur'aan and Sunnah that the Ummah must agree upon, enjoin and call to.” (The Awakening)

<sup>4</sup> You should know that the propounder of the Khariji methodology in the UK, Abdullah Faisal, shares with this Qutubi in his views. He too presents lectures on the “New World Order” and like this Qutubi, he wages a war against the Salafis and their Ulamaa, accusing them of being paid workers. He uses the same source books as this Qutubi, such as those of 'Abdur-Razzaq ash-Shayjee, in order to bring false accusations against the Salafis and he too, like this Qutubi as we shall soon see, calls them Murji'ah, Rafidah, Khawarij, and Qadariyyah... So be warned O reader, and know that the source and fountain of Ahl ul-Bid'ah is one and the same...

## **BENEFIT: THE SPRING AND FOUNTAIN OF AHL UL-BIDAH IS ONE AND THE SAME**

Many of those living in the UK will not be unfamiliar with the call of one who calls himself Shaikh Faisal, and indeed he is one of heads of the Khawarij, performing unrestricted and generalised takfir of whole nation states, rulers, scholars and common folk and justifying the spilling of blood and wastage of life, all in the name of al-Hakimiyyah.

Here is a glimpse of this Khariji is upon (from his tape “The Devil's Deception of the Murji'ah”)

**1. ...The reason why these hypocrites tell you to “forget about the shariah and concentrate on yourself” is because the Kaffir Paymasters of the Wicked Scholars have dismantled the shariah, and they don't want for you to overthrow their paymasters. They go as far as to claim that it is the Qadr of Allah for these tyrannical rulers to be ruling the earth. (This is actually the aqeedah of the Jabriyya)...**

**2. ...The students and admirers of these wicked scholars, are also kaffirs as well. They travel all over the world and get payed handsomely from the Apostate Saudi Regime to propagate the aqeedah that lends credence to “Kufr dun al Kufr” and to remain quiet and give silent consent to the tyrants and oppressors who have attempted to overthrow Allahs governance on earth!...**

**3. ...The Murji says “Don't focus on the ruler or the Shariah, concentrate and focus on yourself” ...**

4. ...The wicked scholars use a daif (weak) hadeeth in an attempt to justify the dismantling of the shariah. They resort to the hadeeth, **“Kufr dun al Kufr” (the kufr of the lesser degree)**. The chain of transmitters for this hadeeth is inaccurate. Within the chain of transmission is a man by the name of Hisham ibn Hajr. In the book entitled **“Mawrifa til Rijal”** by the classical scholar Ali ibn Madini, the author says “Hisham ibn Hajr wrote his books independently, away from the people, so in his hadeeth there is a great deal of confusion and many contradictions.”...

5. ...These apostate leaders, these wicked scholars, and these students who blindly follow them are the enemies of Allah, the Rasool (saws) and al Islam. When you are a sincere believer and truly love Allah, you could never take the enemies of Allah as friends. You would hate even the shadow of such a person who would cement the throne of the apostate leaders...

6. ...Ahlus Sunnah wa'l Jammah, which is the aqeedah of the sahaabas requires that a true believer makes takfeer on the following four groups.

- The Apostated leaders
- Those scholars who cement the throne of the apostate leaders by giving legitimacy to kufr and shirk by way of silent consent, concealment of knowledge or open approval.
- Those students who follow and support and go along with these wicked government scholars (considering evidence has been established and explained to them)
- The Army's and military security forces that serve to protect and defend the Apostate leaders.

Once again, a quick overview of the established evidence

- If you fail to make takfeer on the scholars then you have gone against the ijma of the Muslims, and reject the fatwas of ibn Taymiyah, and you have nifaq in your heart.
- If you refuse to make takfeer on the students, then you have rejected faith in Baqarah : 166 and Ahzab : 66
- If you refuse to make takfeer on the military and security forces, then you have rejected faith in the following two ayat of the Holy Quran.
- Sura Nisa : vs. 76 “Those who believe in Allah fight for Allah, and those who disbelieve fight for Taaghoot, so fight the henchmen of the Shaitan, verily the plot is weak.”
- Sura Qasas : vs. 08 “Verily the Pharoah, Hammam, and the soldiers were all in the wrong.”

7 ...If your evil and corrupted desires cause you to prefer your opinion over these two ayats from Allah, the Mighty and the Majestic, then your aqeedah is worse, than the aqeedah of the kaffirs of Europe! At the Nuremberg trials the soldiers who participated in the holocaust claimed that they had been forced against their will. This excuse of theirs was not accepted and they were not let off for their crimes of participation and association. If you as a Muslim let them off, then you state is more pathetic than that of the kaffirs of Europe where aqeedah is concerned!

8. ...The Murji continues to duck and dive, searching for a way out, and he insists that you must practice verification of the status of your enemy before killing them. The aqeedah of Ahlus Sunnah wa'l Jammah is that if we should catch you with the kaffirs, then you must be killed as a kaffir! Our aqeedah is to kill every single one of them as kaffirs and Allah will resurrect them according to their intentions on Judgement Day....”

End of excerpts from this Kharijite Renegade.

This is just a small sample, and there is what is much worse in his tape “The Devils Deception of the Saudi Salafis” where he makes absolute takfir of the Salafis, calling them Hypocrites, like those in the time of the Messenger (sallallahu alaihi wasallam) and saying that their wives are living in fornication and all sorts of other fabrications and great and evil slanders!! In this tape he relied upon the works of Abdur-Razzaq ash-Shayjee in order to assault the Salafis from every direction.

The point that we want to make here is that the sources of most of Shaikh (???) Faisal's views are the works of Abdur-Razzaq ash-Shayjee, the one who coined the term, “New Salafiyah”. In addition, the only true scholars on the face of this earth are Safar al-Hawali, Salman al-Awdah and their likes in his view, whereas the Salafi Ulamaa are all apostates and hypocrites.

And in making such a statement, the Qutubi is guilty of a great and shameful slander. He will have to answer for it on the Day in which we are raised along with him, in front of Allaah, and we implore this Qutubi by Allah, to tear open our chests to see if he can see any of that in our hearts.

And then – may Allaah assist you in understanding this – it is from the foolishness of this Qutubi that he pretends to be ignorant of the law of Allah with respect to His creation. Allaah the Most High said: **Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).** (An-Nur 24:55)

And also: **That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownelves. And verily, Allâh is All-Hearer, All-Knower.** (Al-Anfal 8:53)

And also: **And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).** (Ash-Shura 42:30)

And also: **(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.** (Aali Imran 3:165)

And this was in the Battle of Uhud, where despite the Prophets presence, the Believers were not successful. Why? Because, they disobeyed the Prophets command informing them to stay their ground. So how, will it be then when there is in the Ummah one who disobeys with something far greater than that, with Shirk and innovation?

So he has confused the cause and the symptom, and thought that the plots and plans of the disbelievers, and their control and subjugation of the Muslim lands, and the presence of corrupt rulers and stooges, and the absence of the Islamic Shari'ah are the actual causes of all evil and mischief and corruption – and that this is what needs to be addressed and corrected. Just like the remainder of the political activists of the era, who have fallen into the same type of confusion.

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It is stated on his web site that amongst his Shaikhs are Abdul-Wahhab Tareere and Nasir al-Umar.

This man also produced a cassette entitled "Cancers in the Body of the Ummah" and he also has another cassette lecture entitled "The New World Order" in which there is mention of conspiracy theories and the plots of plans of the disbelievers something for which this Qutubi also has a great fascination and enchantment.

In what is yet to come, you will come realise that the source and fountain of the Qutubi whose condition we are discussing is the same as that of Faisal. However, we do not ascribe some of the extremist views of Faisal to this Qutubi, but the point that is being made is that their sources are one and the same, their goals and objectives are one and the same and their methodology is one and the same – because their mentors and leaders are one and the same, though they vary in the extremism of their views and the extent to which they are affected by the doctrines of Qutb and Mawdudi.

**Either, they have fallen into confusion, or they know very well the true state of affairs, but partisanship and politics have blinded them, into adopting ways and means alien to the Shari'ah – and this is what we believe about this Qutubi, he is not ignorant of what we have mentioned above, but he has been deluded by partisanship and innovatory suggestion, and he has been poisoned by the adulterations, extremism and exaggerations of the likes of Safar al-Hawali and Abdur-Rahmaan Abdul-Khaaliq, which has led him to make the likes of these wicked slanders – which in reality are an extension of the very same insults that his mentors made against our Ulamaa, like the Ulamaa of Saudi and Shaikh al-Albaani and others.**

It is Allaah who has empowered our enemies against us – because of our being far from Tawhid and because of the presence of Shirk in just about every single corner of the Muslim lands. And know that the Salaf considered al-Hajjaaj to be a punishment of Allaah upon them, because of the emergence of sin and disobedience.

Al-Hasan al-Basri said, “Verily, al-Hajjaaj is the punishment of Allaah. So do not repel the punishment of Allaah with your own hands. But you must submit and show humility, for Allaah the Most High stated, “And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allāh) with submission to Him.” (Al-Mu'minun 23:76).<sup>5</sup>

Umar (May Allaah be pleased with him) wrote to Sa'd Ibn Abi Waqqass (May Allaah be pleased with him) - saying: “To proceed: I command you and the armies with you to have taqwaa (fear and obedience) of Allaah in every condition, because taqwaa of Allaah is the best preparation against the enemy, and the strongest plan in war. **I order you, and those with you, to be more careful in guarding against sins than you are careful with regards to the enemy. Indeed sins are to be feared more to an army than their enemy. Indeed, the Muslims are only given victory due to their enemy's disobedience to Allaah - otherwise we would have no power over them, since our numbers are not like their numbers and our material preparation is not like theirs. So if we are both the same in sin, then they have excellence over us due to their strength.** And know that when travelling about, that Allaah has placed guardians for you who know what you do, so feel shy before them, and do not do actions of disobedience to Allaah whilst in the path of Allaah. **Do not also say: our enemies are worse than us, so they will not be able to defeat us - since it sometimes happens that Allaah causes a people to be subdued by a people who are worse than them - just as the Children of Israa'eel, when they did actions which brought about Allaah's Anger, were conquered by the unbelieving Magians: they slaughtered them even in the innermost recesses of their houses, and this was a promise fulfilled.** And ask Allaah for help against your own souls, just as you ask Allaah for help against your enemies.” (Related in al-'Iqdul-Fareed 1/40).

**So how will it be with the emergence of Shirk with the Lord of the Worlds, in just about every single Muslim country?**

Have the graves and tombs of Egypt – to which people flock and seek aid, sustenance and protection, escaped the knowledge of this Qutubi? Those of Husain, Badawi, Tusuqi, Zainab, Sinjar and others? Then what about those of Pakistan, India, Indonesia, Oman, Yemen, Syria, Jordan, Afghanistan,

<sup>5</sup> Minhaj us-Sunnah of Shaikh ul-Islam (4/528)



Palestine, Morocco, Algeria, Malaysia. Did all of this escape the Qutubi's knowledge? Rather, the activists are fully aware of such matters, but because they have a political agenda, they have been blinded from understanding the true methodology of the Prophets in calling to Allaah, the methodology of intellect and wisdom.

And because of what they – the Qutubis - see of great oppression and corruption in the Muslim lands they are led, by emotionalism and excitation – not Shari'ah knowledge – to rouse the sentiments of the common-folk into thinking that the absence of the rule of the Shari'ah, and the absence of a Muslim state and Khalifah is due to the corruption of the Rulers and the plots and plans of the Disbelievers. And subsequently, they make the common folk think that removing the Rulers by bloody Marxist type revolutions or entry into democracy and parliamentary elections, or excusing each other in what we differ, even if it is Shirk with Lord of the Worlds or the greatest of Innovations, and uniting in that which we agree, in order to bring about collective reform is the solution to all of our problems.

**However, the truth of the matter is that all these affairs are but mere symptoms.** The oppression, fear, poverty, disorganisation, and absence of the rule of Allaah and other evil affairs that the Ummah is afflicted with are merely symptoms of the true underlying cause – which is the absence of Tawhid, the presence of Shirk and innovation in the Muslim lands. And this is what the Seerah of the Messenger (sallallaahu alaihi wasallam) points to.<sup>6</sup>

These activists have waged a war against the book of Shaikh Rabee' "The Methodology of the Prophets in Calling to Allaah", because it strikes at the very root of their call and destroys it from its very foundations. And this is also what makes the deviation of Abdur-Rahman Abdul-Khaliq apparent in that 14 years ago he would praise this book and then 4 years ago he began to attack the book?!<sup>7</sup> And this is a sign of the "firmness" of the activists upon their manhaj!?

<sup>6</sup> And this is what the Qutubi himself stated 7 years ago, when he was rightly guided and when the Innovators had not yet gained access to his hearing. He said in his "Explanation of Aqidat ul-Wasitiyyah" in London, 1993,

"You might imagine that only 100 years ago, when you would mention the name of the British, or any of the powers of the disbelievers, in the land of the Muslims, the Muslims would tremble, because of their weakness. **And now Allaah (SWT) with our weakness and with our inability to rule His Shari'ah due to our sins, Allaah is punishing us and He puts these corrupt rulers on top of us, and so forth.**"

And the Qutubi also stated, in his lecture on "The Characteristics of Ahl us-Sunnah wal-Jamaa'ah", "So the guidance of a person is in Allaah's Hands.... **And likewise establishing and Islamic Society is upon Allaah (SWT) because Allaah (SWT) makes Tamkeen upon the Earth (i.e. gives authority to people). He is the one who puts the believers in charge.**"

So this is what the Qutubi used to teach. But unfortunately, he has become beguiled and so when we state the very same that he was upon in the days gone by, we, all of a sudden are the ones that are misguided. When we say, that the call to Tawhid, the removal of Shirk and enjoining birr and taqwaa and having patience upon everything that befalls us, until Allaah grants us victory, then all of a sudden, this becomes a defeatist attitude. And anyone who calls for adherence to the methodology of the Prophets in calling to Allaah becomes a Qadari with the Jews and Christians!!

So you see my dear brother and sister Muslim, how this Qutubi has been beguiled and led astray? All from the direction of Ikhwan, the thought of Qutb and Banna and 'Abdur-Rahman 'Abdul-Khaliq!! So was he misguided then and guided now, or was he guided then and misguided now? From Allaah is the refuge.

**7 ABDUR-RAHMAN ABDUL-KHALIQ'S DEVIATION AND CONTRADICTION IN THE AFFAIRS OF TAWHID AND THE CALL OF THE MESSENGERS**

Abdul-Rahman Abdul-Khaaliq has falsely accused [Shaykh Rabee'] of **“emptying”** Tawheed of the concept of Rulership of Allah -this was what Shaykh Abdul-Rahman Abdul- Khaaliq said in his book “Ar-Radd Al-Wajeez”, p.15,16 (This book was published in 1996, First edition). While Shaykh Abdur-Rahman Abdul-Khaaliq said in 1986 in his introduction to the first edition of Shaykh Rabee's book that is at hand, **“The whole book centres around a concentric essential issue which is briefly (Tawheed is the starting point of da'wah to Allah and it's goal). Every Da'wah which does not place Tawheed as it's foundation and concrete then it is not a call to Allah, no matter what name it takes on. That is because the da'wah of all the messengers, and at the head of them all our prophet Muhammed, sallallaahu 'alaihi wasallam, was to the Tawheed of Allah, to start with as their goal and as their end... Therefore, every da'wah to be worthy of this title must first correct the 'Aqeedah of it's personnel and followers...”** [p.11]

Then he [Abdur-Rahman Abdul-Khaaliq] further added, **“It is completely forbidden that the da'wah to Allah turns into a political party like any worldly party like any worldly party by giving up or compromising it's 'Aqeedah or part of it for the sake of gathering followers, pleasing deviants and reaching sovereignty and rulership. Therefore by that, it will be emptying Islam from it's content and da'wah from it's truthfulness or reality”** [p.13].

Note the contradiction between what he said in 1986 and 1996!! To note the contradiction even more clearly, we see at the end of Abdul-Rahman's [Abdul-Khaaliq] introduction where he said, **“I ask Allah to benefit the Muslims with this wonderful book”!!** And his saying later [in 1996], **“Shaykh Rabee' Ibn Haadee wrote a book in order to establish the false criterion which he called the “path of the prophets in calling to Allah.”** [Ar-Radd Al-Wajeez, p.16].

But as if this is not amazing enough, let us see further the deviation of Abdur-Rahman 'Abdul-Khaliq.

#### **ABDUR-RAHMAN ABDUL-KHALIQ'S LAMENTABLE STATEMENTS CONCERNING ISLAMIC GROUPS AND PARTIES**

You should know – Brother and Sister Muslim – that 'Abdur-Rahman 'Abdul-Khaliq was, in the days of old, upon guidance and steadfastness with respect to the Salafi manhaj. However, the thought and ideology of Banna crept into his heart and mind, corrupting his thoughts and beliefs. So he began to wage a war against the principle of refuting Ahl ul-Bid'ah and those who upheld it, and he also justified and called to the presence of vile and putrid hizbiyyah.

And then the amazing thing was that while he upheld and promoted the truth – in the days of old - the youth followed him in that. And then when he deviated – then they still followed him in that!! And as such, 'Abdur-Rahman 'Abdul-Khaliq became a person of hizbiyyah and to whom hizbiyyah was shown...But those whose Salafiyyah was firmly grounded and saw what they saw, subsequently objected to what they witnessed and so there became two groups: those who defended him in his falsehood and those who gave sincerity to the Book of Allaah, the Messenger and the Muslims and warned from his corrupt beliefs and writings.

Let us explore one or two examples... and not just leave you with empty words.

#### **THE ROAD TO BANNAAWISM: AN ILLUSTRATION**

**ONE:** In his book, 'Al-Usool al-Ilmiyyah lid-Da'wah as-Salafiyyah' (2<sup>nd</sup> edition, Dar as-Salafiyyah, 1402H – appearing as No. 7 in the series 'Correction of Muslim Beliefs" he states on p.78:

**“When the truth can only be one and cannot be [separated and] multiplied, and the Salafis are the seekers of truth, not worshippers of men, then they [are the ones] who safeguard the unity of the Ummah. So the men who are followed [by people] are many and if every man was to be followed by a Jamaa'ah from the Ummah, the the Jamaa'at (groups) would have multiplied.**

And when it is the case that men differ amongst themselves then the meaning of this is that the groups, Jamaa'at, will also differ. **And on account of this separation, tafarruq, and differing will occur within the Ummah.**

As for when its attachment is with and for the truth and men are judged by the truth and partisanship is not shown towards their statements, **then there will be a single group (Jamaa'ah Waahidah). This is the**

**Jamaa'ah of truth.** And then there will be men who are revered and respected and their statements accepted to the extent that they themselves respect and revere and follow the truth.

And for this reason we say that the Salafi da'wah is the da'wah for the unity of the Ummah and for the presence of a single organised body that performs the activity of da'wah and which takes its statements of the scholars without partisanship to their views. **So O people, is there any reproach for this particular da'wah?**" End of his words.

So this is what he used to be upon in the days of old. And then?

He states in 'al-Wasaayaa al-Ashr" (Ten pieces of Advice), which was released as No. 1 in the series "The Pillars of Jihad in Da'wah" and was distributed for free, so he says in the ninth advice:

"And this is a mighty piece of advice and a collection of some bare realities:

a) That there are many Jamaa'ahs established throughout the Islamic world and they are separated by the physical distances between them and they also differ in their priorities (i.e. goals)...

b) **In my view, this multiplicity was, and has never ceased to be, a manifest and positive goodness and it has benefited the Islamic Jihad greatly.** And this is because the political structures and the prevailing circumstances do not allow for the presence of a [single] large and organised effort for the establishment of da'wah...

(p.55) ...**and likewise the multiplicity of groups has played an extremely important role in perfecting the different facets (suwar pl. of soorah) of Islam. So what some of the groups neglected was attended to by others who concerned themselves with it. And in such a manner has a true and complete picture (soorah) of Islam emerged, due to the presence and establishment of such groups and due to the scholars and other righteous people...**

(p.57)... **And whenever there is more than one group set up in the same location, it gives rise to competition for goodness and racing towards the good. So each Jamaa'ah will be highly concerned with fulfilling its duties, goals...** and it is from such competition that Islaam will benefit from. And as for the presence of a single Jamaa'ah for da'wah in a single location, then this by necessity brings about laziness, neglect..."

**COMMENT:** So here we observe a most terrible contradiction. From a the obligation of only a single Jamaa'ah in the days of old, to numerous Jamaa'ahs in the current times all of which perfect and complete each other in what they have neglected!!

Know – O Brother and Sister Muslim – **that these words are extremely dangerous and they contain utter falsehood. Such falsehood which demolishes the very foundations and basis of the Salafi Da'wah.**

So did 'Abdur-Rahman 'Abdul-Khaliq think that what Imaam Ibn Baz, Imaam al-Albani, Shaikh Ibn Uthaimen, Shaikh 'Abdul-Muhsin al-'Abbad, Shaikh Salih al-Fawzan have neglected in the da'wah will be perfected by the likes of Mohammad al-Ghazali, Yusuf al-Qardawi, Muhammad Ilyas (Tabligh), Rachid Ghanouchi and Umar at-Tilmisani?

Does he thinks that there ought to be a competition between publishing and distributing the books of Sunnah (those of the Salaf, Ibn Taymiyyah, Ibn al-Qayyim, Muhammad bin 'Abdul-Wahhab, and the Salafi Ulamaa of the present times) and between the publishing and distribution of the books of Bid'ah (from the books of the Soofees, Ash'aris, Mu'tazilah, Jahmiyyah, and those of Sayyid Qutb and Hasan al-Banna?)

Very strange indeed! These words of 'Abdur-Rahman Abdul-Khaliq necessitate the falsehood of the statement of the Messenger (sallallaahu alaihi wasallam), "There will never cease to be a group from my Ummah, manifestly upon the truth..."

So if he was asked, do you believe in it? He would say "Yes". So then why do you not call to it, and call to the way of this group and warn from everything that opposes it in belief and methodology?

And likewise 'Abdur-Rahman Abdul-Khaliq should be asked, is the hadeeth of the Firqah an-Najiyah the truth.

He will say “Yes”. So then why do you not call to it, and call to the way of this group and warn from everything that opposes it in belief and methodology?

However, the truth of the matter is that when there is one who excels in the science of hadith, and another in admonishing the people and another in Jihad for the sake of Allaah and another in giving charity and so on... **while their aqidah and manhaj is the same.** Then this is fine and this can exist, and they can compete with each other in goodness and indeed this is true competition.

But when one is a Jahmi and another a Sufi and another an Ash'ari and another a Khariji and another who vomits over the Sunnah and another who is a modernist and another who reviles the Companions, and another who is a Salafi, then where is the competition in goodness between them? What is it that the Salafi has neglected which can be completed by the Jahmi, or Ash'ari, or Sufi, or Khariji??

The truth is that these groups that 'Abdur-Rahman 'Abdul-Khaliq considers to have completed and perfected the true picture of Islam are but the groups of innovation and misguidance. Does he not see that the leaders of Ikhwan, all of them are innovators who have fallen into innovation? So you see that from their leaders, one is a rationalist, another a Sufi who promotes tasawwuf, another who is a Jahmi, another an Ash'ari and so on.

Picture this – O Brother and Sister Muslim – so that you are not led astray:

Imaam al-Albani, Imaam Ibn Baz sitting in one mosque, teaching Fath ul-Majid, Aqidat ul-Wasitiyah, the subjects of Tawheed ul-Asmaa was-Sifaat and Tawhid al-Uluhiyyah, and referring to the books of Ibn Taymiyyah, Ibn al-Qayyim and the remainder of the Salaf.

And then in another mosque nearby, Hasan al-Banna teaching his Sufism, Sayyid Qutb, teaching the methodology of the Khawarij and destructive Jihad against the whole of mankind, and Umar at-Tilmisani justifying the acts of shirk as acts of nearness to Allaah, and Qardawi and Ghazali sitting there and calling to nearness with the Rafidi Shites. And the books of bid'ah “Jawhar at-Tawhid” and many others being taught?

Where is the goodness in that? And in what way have the latter perfected and completed what the former have neglected? And how is this “a completion and perfection of the picture of Islaam”?

It is a reality that 'Abdur-Rahman 'Abdul-Khaliq became infested with the thought of al-Banna, “Let us excuse each other in that which we differ and unite with each other in that which we agree” and “We shall perfect and complete each other's shortcomings”. And by this 'Abdur-Rahman 'Abdul-Khaliq, as did those before him, opened a door to great evil which spread in the eastern and western parts of the earth. And you should also know that 'Abdur-Rahman 'Abdul-Khaliq is originally from Egypt and was an acquaintance of Hasan al-Banna as a youth...

And on top of all this 'Abdur-Rahman 'Abdul-Khaliq accuses the Salafis of not believing in al-Hakimiyyah and of being Murji'ah!! Just because they took to tafsil, investigation and clarification, in the issue of performing takfir of those who rule by other than the Shari'ah! And just because they said that there is a thing known as “kufir doon kufir” – following all the Salaf, past and present, in that. So what happened to the Hakimiyyah of Allaah in what relates to His Self, and which is foremost, coming before anything else? Strange indeed.

**TWO:** In the book ‘al-Usool al-Ilmiyyah’ (p.73) he says:

**“And difference in aqidah leads to a difference in the heart and actions. And the Salafi du'at from the very first times called the people to adhere to the issues of aqidah found in the Book and the Sunnah and leaving aside false ta'wil, [the following] of desires and partisanship. And from the blessings of this da'wah was that the vast majority of the people remained upon the true Sunans, holding onto the beliefs of the Book and the Sunnah.**

**And the Salafi du'at in these times adopt the Salafi manhaj of the very first times in their da'wah and jihad, calling the Ummah to take its beliefs from the Book and the Sunnah only and to reject all the innovations, ijtihaads, thoughts which are propounded by the dajjaals, philosophers...”** End of his words.

And then when he deviated and this ideology became corrupt, he wrote in ‘Mashroo'iyat al-'Amal al-Jimaa'ee':

“d) The Negative Aspects of Some of the Groups: The fourth aspect from which those who issued the verdict of the forbiddance of groups was that these groups had some negative elements to them, such as holding onto innovations and deviating from some of the Sunans, and also the appearance of disagreement and separation between the followers of every Jamaa’ah... and it is for this reason that some of them gave a verdict, in their claim, that these Jamaa’ahs lead to separation and that they promote the spread of some innovations or abandonment of the Sunnah, and as long as this exists, they are unlawful (to exist)... **This statement contains a great and mighty shortcoming.**”

Another great contradiction. And what is pitiful is that those who followed ‘Abdur-Rahman ‘Abdul-Khaliq aforetime, did not cease to actually follow him and so they followed him in this calamity.

A question must be asked – and we also ask this Qutubi, about whom we are writing – which of the two is it?

Either ‘Abdur-Rahman ‘Abdul-Khaliq was rightly guided then and everybody else was upon falsehood and now he is misguided and everybody else is on the truth.

Or, ‘Abdur-Rahman ‘Abdul-Khaliq was upon falsehood then and everybody else was upon the truth and now he is rightly guided and everybody else is misguided.

And how eager we are to receive the answer!

**THREE:** As if that was not enough to make you laugh and cry, he went into something that can only be described as foolishness. He compared the various Islamic groups and movements like the four madhhabs and the Ansar and the Muhajiroon! He says in ‘Mashroo’iyyat al-Amal al-Jimaa’ee’:

**“...and when you forbid membership (ntimaa) to these parties, this means that you forbid the Muhajiroon and Ansar and that you forbid the madhhabs...”**

Now who does ‘Abdur-Rahman ‘Abdul-Khaliq think he is talking to. Bedouins?

Was there amongst the Muhajiroon and Ansar one who was a Qutubi, another who was a Bannawi, another who was a Jahmi or Mu’tazili or Ash’ari and one who was a Salafi?

Was there anyone amongst them who had the Tasawwuf of Banna? And the Rafd or Takfir of Qutb? And the I’tizal of Qaradawi and Ghazali? And one who had the aqidah of Ibn Taymiyyah, Imaam Bin Baz and al-Albani?

Subhanallaah, how truly amazing is this type of argumentation. All these names are different (Ansar, Muhajir, Aws, Khazraj, Qurashi) but they are all the same in aqidah and manhaj. The reality behind them is one and the same.

But as for these groups that ‘Abdur-Rahman ‘Abdul-Khaliq is so keen to defend and promote, then their names are different AND their realities are different. So they are Jahmiyyah, Soofiyyah, Ash’ariyyah, Mu’tazilah (or more formally, Ikhwan, Tabligh, Hizb ut-Tahrir) and so on.

And as for the argument concerning madhhabs, then this is truly strange also. Was the aqidah of the four Imaams at variance? Their aqidah was the one and same in just about every single issue. In fact when Abu Hanifah erred on the issue of Imaan and fell into Irjaa’ he was refuted (they did not even remain silent about him). So where was the Tasawwuf of Imaam Ahmad and the Rafd of Imaam ash-Shafi’ee and the Tafweed of Imaam Malik if you are truthful?

‘Abdur-Rahman ‘Abdul-Khaliq wants you to believe – just like this Qutubi, whose condition we are discussing, wants you to believe – that Hasan al-Banna, Mawduidi, Qutb, and the heads of innovation of the current times are equivalent to Imaam Ibn Baz, Imaam al-Albani and their likes and that they complete and perfect what the latter have neglected and fallen short in.

And this is an implicit rejection of the statements of the Messenger (sallallahu alaihi wasallam) concerning the Firqat un-Najiyah and Ta’ifat ul-Mansoorah, for this means that there is not any group who is manifestly upon the truth in all aspects of the religion aided and assisted by Allaah. So reflect!

So you should come to know that the true meaning of the Qutubi's statement "the re-interpretation of concepts of the Islamic religion in order to support the new world order" is that when Ahl us-Sunnah try to address the true causes of all the problems of the Ummah, following the methodology of the Prophets in that, trying to maintain the purity of the Islamic Aqidah, establishing Tawhid, rooting out Shirk, waging a war against Innovation which destroys Islam from within, and encouraging the people upon birr and taqwaa, and without causing excitation and bewilderment amongst the people by directing their attention constantly to the symptoms, then it is as if – in the view of the Qutubi – our methodology is a war against Islam itself.

And this is because the leaders and mentors of the Qutubi, and the sources of his methodology are the likes of Qutb, Mawdudi, al-Bannaa and others, who are not free from great innovations, those which the Salaf have never ceased to refute from the early times. So when we followed in the path of the Salaf, giving sincerity to the Book of Allaah, His Messenger, His Book, the leaders of the Muslims and the Common folk about these great innovations and errors, we became the enemy in truth!

Then of what benefit is it to occupy the youth with analysing the researching the finer details of the "New World Order", when what Allaah the Most High has stated about the Infidels and plots of plans is sufficient for us to be cautious and aware. In fact, this is linked to their exaggerated and innovated brand of Fiqh ul-Waaqi' which we shall look at in a future paper – one which the Ulamaa, such as Imaam al-Albaani, Imaam Ibn Uthaimen, Shaikh Salih al-Fawzaan and others have refuted.

Then they accuse our Ulamaa of being "ignorant" and "the scholars of women's menses and impurities" and "skin-deep ulamaa" and other such slanders and lies.

Why? Is it because our Ulamaa do not know who from the Infidel figureheads will be sitting in the next Bilderberg meeting, or because they do not know what the Trilateral Commission is up to, or because our Ulamaa do not spend hours on the Internet researching about the "New World Order" or because our Ulamaa do not know of the Missionary activities taking place in the Muslim lands or because our Ulamaa do not abandon the Sharee'ah principles in the likes of these affairs and because they do not exaggerate in these types of affairs and do not bewilder the youth with the likes of these affairs?

As for the "re-interpretation of the concepts of the Islamic religion" that the Qutubite has accused Ahl us-Sunnah with in his murmuring, then this will be addressed, point by point, in what shall follow in this series, if Allaah wills, and we shall unveil what is with this Qutubite of intellectual confusion and ignorance and deceit, and how he has fled on his heels from what he used to be upon in the days gone by.

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So you should come to know – my dear Brother and Sister for the sake of Allaah – that this was the state and condition of 'Abdur-Rahman 'Abdul-Khaliq who deviated. Yet he persisted in that, leashing his rage and fury on those who dared to criticise him and expose his affair – a sure sign of his vile hizbiyyah. But even more strange is that those who knew of his errors, defended him and promoted these very same books... From Allaah is the refuge!

In short, the Qutubi had better desist and repent from his wicked slander and his repugnant and vicious attack against the da'wah of the Book and the Sunnah, nay the actual methodology of the Prophets itself, that of intellect and wisdom, and instead return to his senses and adhere to the concepts of Sunnah and Salafiyyah that he used to be upon before taking the Innovators, Biased Partisans and Charlatans, as his leaders and guides.