



Bayaan Talbees al-Qutubiyah : The Timimi Scandal Paper 3: The Activities of Certain Scholars

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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Essential Qutubite Concepts

“And it was in this period that the books of the Shaheed¹, 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^d 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

¹ 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 fatwa 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 (sallallahu 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 Activities of Certain Scholars

Continued the Qutubi:

QUTUBI: “While originally a phenomenon that for the most part was a local issue in response to the activities of certain scholars in Saudi Arabia, it, thereafter, grew to a world wide destructive movement which its cancerous teachings were seen from the west coast of the United States to the islands of Indonesia.”

COMMENT: You should know – my dear brothers and sisters for the sake of Allaah – that what the Qutubi refers to as “the activities of certain scholars in Saudi Arabia” is the civil strife and dissension caused by the likes of Safar and Salman, who spread the idea of revolution, public demonstrations and there likes and who were subsequently imprisoned by the recommendation of Imaam Ibn Baaz in his well known verdict that was sent to the Minister of the Interior. Something this Qutubi will not want you to know. In fact he will try to hide it, and try to forget about it. And he will describe any attempt to bring it to the fore as being backbiting and revilement?! Note also how the Qutubi, after having alluded to these so called “activities” he quickly huddles off the topic and then makes big the issue of “a world-wide destructive movement” by which he actually means the da’wah of Ahl us-Sunnah and the Imaams of Ahl us-Sunnah. In reality, these so called activities were a manifestation of the emergence, at long last, of the da’wah of Hassan al-Bannaa and Sayyid Qutb with the Arabian peninsula.

As for Safar, Salman and the remainder of the political activists, they were, aforetime, sound in aqidah and manhaj, before their minds were corrupted from the direction of Ikhwan, the books of Sayyid Qutb and the influence of their teacher and shaikh, Mohammed Qutb (i.e. literally, they were his students). Following the influx of the Ikhwaan into Saudi Arabia, after their da’wah (to khurooj, rebellion) in Syria and Egypt and other places failed miserably, they then began afresh, in Saudi Arabia to poison the youth with the destructive teachings of Qutb. For the most of the 1980s they worked upon certain individuals, amongst them Safar al-Hawali, Salman al-Awdah, Nasir al-‘Umar, Aa’id al-Qarnee and others. The two main Innovators behind this were Mohammad Qutb and Mohammad Suroor.

So the likes of these youth were actually nurtured in the Qutubi, Suroori school of doctrine for numerous years, and the movement in general was attempting to achieve the general objectives of the Ikhwanite agenda. However, the occurrence of the Gulf War was actually the ideal opportunity for them to raise their heads, stretch their necks, and to begin their multi-pronged attack. And their attack (both prior to and after the Gulf War) had three main aspects:

- a) To belittle the actual Scholars of the Sunnah and to spread rumours about them and break the attachment of the youth to them
- b) To raise themselves, their callers and their theoreticians as those who truly understand the current affairs and who are firmly established upon that, and as those who are the only ones who understand the requirements of da’wah in the current times
- c) To accommodate all the groups and parties today (even if they contain Bid’ah and Shirk, like Ikhwaan, Tabligh and Hizb ut-Tahrir and others) and to encourage the promotion of their virtues, in the name of justice (adl) and equity.

Hence, they took to raising themselves as the leading scholars of the Ummah, giving verdicts in the grave and serious matters. So they spoke about Afghanistan, claiming they were experts in current affairs, until the Ikhwanis assassinated the Salafi Shaikh, Jameel ur-Rahman – may Allaah have mercy upon him. Then the activists became bewildered and denied all expertise in their knowledge of current affairs and advised the youth to stick to the senior scholars, those about whom they said that they were too busy in giving fataawaa about women’s menses and impurities and issues of Hajj and Umrah and hence had no time to be concerned about the affairs of the Ummah². They were not able to realise the

² SALMAN AL-AWDAH’S PITIFUL STATEMENTS ABOUT THE ULAMAA

Stated Jamal bin Farihan al-Harith, in his notes to the fataawaa of Shaikh Salih al-Fawzan. “A person [Salman al-Awdah] said in the cassette, ‘Haqeeqat at-Tatarruf’, **“It is obligatory for it to be said to the Ulamaa and the Du’at, ‘Get up and fulfil your duties, and address the whole of the Ummah and fulfil your role without waiting for anyone to give you permission to do that, or to order you to do that”.**

[Note: It is from the likes of this falsehood that the youth began to doubt the Senior Ulamaa and began to think that they only speak when the button is pressed! This is what the hands of the activists wrought!]

Then he says, - in which the real intent of his words becomes clear – **“Indeed, the positions of religious authority have become a monopoly in the hands of the well-known bands [of individuals], amongst those who excelled in the art of compromise and deception. And, in the view of the authorities, they have become the chief spokesmen in the name of Islam and the Muslims despite the fact that they have no role to play except in two matters, 1) Announcing the commencement and end of Ramadan and 2) Attacking those whom they call extremists.”**

He made a generalisation and did not even except any of the Ulamaa from this. And in which land is he uttering this?! So reflect upon his words and what he intends!

He also said in the cassette, “ash-Shareet al-Islami, Ma Lahu wa ma Alaihi”, **“Where is the benefit in a scholar if he does not explain the political issues to the people, the issues which are the most important ones that they are in need of.”**

By these words he wants the Scholars to occupy the people in politics and political events, and delving into that for which there is no rectification or benefit for the Ummah.

Certainly, the most important of issues is calling the people to Tawheed [which in the view of Salman can be taught in less than ten minutes!!], and teaching the various acts of worship. This is what the people are in need of, not hollow politics which only leads to confusion and strife and to ignorance of the religion. What benefit is there in the knowledge of politics while the vast majority of Muslims do not know a thing about Tawhid, and who only know worship by name?

Then he continues and says, **“Do you want the scholar to remain limited only to the rulings of sacrifices, game, rituals, women’s menses and impurities, ablution, ghusl, and wiping over the khuffs?”**

And here he denigrate the acts of worship and knowing about them. And these are the acts in relation to which no worship is correct and accepted unless the Shari’ah ruling concerning them is known and acted upon.” [Ajwibah al-Mufidah (p.141)]

Salman al-Awdah also stated about the Gulf War, **“...it revealed the fact that there is no correct and trusted knowledge based reference point (for giving verdicts) in existence, one that is able to comprehend the various differences and is able to provide a correct and ready made solution and detailed and proper analysis...”** [Al-Islah, dated 3/12/1992]

Shaikh Abdul-Malik al-Jaza’iri followed up the words of this shameless reviler of the Ulamaa, saying, “Allaah knows that I used to know the very big and destructive errors that Salman had. However, I never imagined that he would reach this level and show such a daring and bold attitude towards the people of knowledge. If anyone had told me of these words of Salman (instead of reading them myself), I would have disbelieved him or I would have interpolated these words. And if it had been permissible for anyone to disacknowledge the striving and the efforts of the scholars, in fact to deny their very existence, then it would not be permissible for the likes of

Salman, since he lives in their very midst, amongst the Committee of Scholars and for whom he sometimes displays respect. So is this Committee in his view a reference point of knowledge that is not correct and valid? And are there analyses incorrect?! And are the Shaikhs Ibn Baz and Ibn Uthaimen untrustworthy such that their presence should be considered to non-existent? O Allaah, this is mighty oppression indeed!" (Madarik un-Nadhar p.271-272, 2nd Edition)

And if all that was not enough, then:

Salman al-Awdah is the one who said that the Ulamaa of Saudi are "the scholars of women's menses and impurities" as occurs in the cassette "Ash-Shabaab al-Muslim, Ilaa Ayn". He is the one who claimed he advised Shaikh Ibn Baaz to leave his employment with the Hay'ah Kibaar al-Ulamaa as occurs in the cassette "Hawsh al-Baqar"!! He is the one who said "Shaikh Jibreen has freed himself from the slavery of employment" as occurs in his cassette, after the setting up of the CDLR of al-Mis'ari. Shaikh Ibn Jibreen subsequently abandoned it when he saw what was behind and when advised by others. He is the one who says about al-Banna, Aal Qutb, Mawdoodi, Qaradaawi, Kish and Abdullaah Azzaam, that they are the Imaams of our times, and the Mujaddids of this religion, as occurs in the cassette "Al-Ummah al-Ghaa'ibah", which was given in Buraidah. He is the one who made takfir on account of merely announcing one's major sin to the people, as occurs in "Jalsah ala ar-Raseef", and this is the madhhab of the Khawaarij. He is the one who said, "Allaahu Akbar, Kaabul has been conquered", whereas it had fallen under the hands of his own partisans, Hikmatyar and those with him. (And Hikmatyar and his cronies were the ones who plotted against Shaikh Jameel ur-Rahmaan as-Salafi). He is the one who lied upon Shaikh Ibn Baaz when he said, "He agrees with me in my distinction between the Aided Group and the Saved Sect", and he also called Allaah to witness and also whoever was present and the Angels, that no one had come to him and advised him about the error of this distinction. And this is a lie by Allaah, for more than one person came to him to advise him, yet he is a liar.

He is the one who lied against Shaikh Ibn Baaz claiming he advised the Algerians to take up arms, and the clarification of Shaikh Ibn Baaz on 26th Dhul Hijjah 1416H rendered him a liar. And he is the one who mocks the Ahl ul-Hadeeth as occurs in his book "Sifat ul-Ghurabaa". And for this reason Shaikh 'Abdullaah ad-Dawaish - rahimahullaah [the one who wrote a detailed refutation of Sayyid Qutb] refuted him and called him "a Jaahil" and "Saahibu Hawaa". Likewise, Salaah ud-Deen Maqbool and Rabee and others refuted him. And he is the one who called the Mocker of Moosaa (alaihi salaam), the Reviler of Uthmaan, and the Reviver of almost all the Innovations, an "Imaam of Guidance" and persists upon it till this day, and he claimed no-one defended or explained the Islamic aqeedah better than him(!). And he is the one who promoted the Bid'ah of the Era, that of al-Muwaazanah, attempting to raise the affair of the Innovators thereby. And he is the one who allied himself with the Doctor of Fitnah, al-Mis'ari, the founder of Hizb ut-Tahrir in the Land of the Haramayn, the one who called Shaikh Ibn Abdul-Wahhaab a "simpleton" and his followers as "simpletons" and accused Imaam Ibn Baaz of coming "close to reaching kufr", and called Shaikh Ibn Uthaimen "a coward".

By Allaah, what after the light of guidance, Tawheed and the Sunnah is there but the darkneses of bid'ah and hawaa and jahl?!

It is absolutely essential here to remind you about something we discussed earlier about one who calls himself Abdullaah Faisal and who performs takfir of the Salafis and the Salafi Ulamaa. Reflect upon the words of Salman above – and then look at the words of Faisal below, and then ask yourself, who got the ideas from who? Amongst the statements of Faisal:

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. The 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 Murji says "Don't focus on the ruler or the Shariah, concentrate and focus on yourself"...
3. 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!!...

From the tape "The Devil's Deception of the Murji'ah". Of course, the aim is clear, to involve the masses into political discussion and activity and to push the affairs of aqidah and tawhid to the side, because they can "be

learned in five minutes”. The essential point for you to understand is that you must ask yourself, “For which type of people have the likes of Salman and Safar become leaders and role-models? Who are the ones who have found something in the teachings of these activists that leads them to the performance of takfir and calls for rebellion and revolt and the killing of the innocent and Allaah-fearing?” Bear in mind that Faisal is explicit in stating that the only true scholars on the face of this earth are Omar Abdur-Rahman, Safar and Salman...

So do you understand now – Brother and Sister for the sake of Allaah – what Salman and Safar were calling to? Do you understand now, why Imaam Ibn Baz sanctioned their detention? Will you now come to realise their deviation in manhaj! Let alone the belittlement of aqidah such as what Salman fell into to!

Stated the Ibn Ma’een of the Era, Shaikh Rabee’ bin Haadee, when asked about the saying that Salman al-Awdah is the “Imaam of Qutubiyah”, “I personally do not say this, however he is not far from it. Do you not see how all of the Takfeeris and Khawaarij in all of the various parts of the world, without exception, consider him to be their Imaam? And opposite to this, they attack the Mashaayikh such as Ibn Baaz, al-Albaani and Ibn Uthaimen? By Allaah, my daughter, this country would not even have known Sayyid Qutb and his innovations, and nor would the youth have had any knowledge of him and become attached to him and start to show love for Ahl ul-Bid’ah had it not been for the writings of Shaikh Salmaan may Allaah guide him, and his making Sayyid an Imaam. Shaikh Salmaan hears and sees, just like you do from those Takfeeris, outside of this country, and he knows that they consider him to be an Imaam, so why does he and Shaikh Safar, why do they not publicly announce in every single place that they are free of them (the Takfeeris) and from their ideas in their own books, cassettes, magazines and newspapers and on the Internet? So that our youth and our sons and our lands can be freed from their tribulation? We are still waiting from these two Shaikhs to recant from their previous errors, for which we have not heard any recantation. And we also await for them to free themselves from Ahl ul-Bid’ah, those who in every place, especially the Takfeeris...” (3rd July 2000, phone conversation with a Sister from the Emirates).

All of this, yet this Qutubi and all the biased partisans like him, are not moved and nor are they shaken. But when anyone dares to speak about these great blunders and ridiculous statements, then he is accused of being a spy, one who supports the new world order, one who spreads cancerous teachings!!

SALMAN AL-AWDAH’S PITIFUL STATEMENTS ON THE AFFAIRS OF AQIDAH

Stated Shaikh ‘Abdul-Malik al-Jaza’iree, “By Allaah, I spent days and nights in sheer amazement and contemplation about a reprehensible statement uttered by Salman al-Awdah in the cassette “Hawla Ahdaath al-Jadeedah” (No.78) and it is as follows, “...**So you arrive at the khatib (i.e. come to Jumu’ah) and you will find that it is as if he has sealed his ears and that he does not hear anything (meaning of the current affairs). He speaks about a topic that is far away (i.e. irrelevant). Either he will be talking underneath the earth, about the issues related to the Hereafter, the grave and death, or he will be speaking above the heavens, about the issues related to Paradise and Hellfire, the Resurrection, Reckoning and other matters.**”

All of these affairs are the truth and speaking about them is the truth. However, it is necessary for a person to use any opportunity when the souls are receptive to admonition, guidance and direction, to acquire lessons and admonitions from these current affairs (ahdaath), so that the peoples hearts can be made to be at ease in this manner. **All of this should be the source of serenity for the people, the source of tranquillity for their souls and which brings the meanings of faith back into their hearts - as I have mentioned – that he should explain to them the dangers which will cause them alarm, the while he talks about the current affairs.**

So when we experience all of these events (in our lives) which are distressing and which move all of our hearts, **and then we come to the khatib or the one who is speaking and we find that he is in a different valley (i.e. on a different planet). This in reality is astonishing and is a type of absent-mindedness that no believer or scholar or caller should fall into...”!!!**

I say: What a calamity! I do not believe that after belittling aqidah there can be any other calamity! Have you seen, O youth of Islaam, what modern politics has done to its people?!

If a man was ignorant of current affairs that would not come between him and Paradise, however, if he was ignorant of his aqidah, then who will save him from the Fire? So which of the two sermons are more worthy of blame, if you really do know (the reality)?

Allaah the Most High said:

“Verily! Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.” (An-Nisa 4:116)

So is it very important indeed for a Muslim to think about the current affairs, those which are the cause of people’s serenity and which are the source of tranquility!!! And also a cause for the revival of Imaan in the hearts!!! And yet this cannot be found amongst the pillars of Imaan?!

It is as if Ibn al-Qayyim heard these words of Salman al-Awdah directly and responded to him by saying, “And likewise, his (sallallaahu alaihi wasallam’s) khutbah was but an affirmation of the pillars of Imaan. Having Imaan in Allaah, His Angels, Books, Messengers, the meeting with Him, Paradise and Hellfire, what Allaah has prepared for his friends and those who obey Him and what He has prepared for His enemies and those who disobey Him.

So (as a result of this) the hearts are filled with Imaan, Tawhid, knowledge of Allaah, and the meeting with Him, on account of his (sallallaahu alaihi wasallam’s) khutbah. Unlike the khutbas of others which only bring about affairs which are shared by all the creation (i.e. muslims, disbeliever, hypocrites alike) such as wailing about life and frightening the people of death. This does not bring about Imaan in Allaah in the hearts and nor does it bring about His Tawhid, or any specific acquaintance of Him, or any reminder of the meeting with Him. And neither does it cause the hearts to have love of Him or to be fond of meeting Him and as a result the listeners leave and do not gain any benefit, save that they have been made to realise that they will die, their wealth will be divided up and the dust will consume their bodies. So I wish I knew! What Imaan has been gained by the likes of this?! And what Tawhid and knowledge of Allaah and beneficial knowledge has been gained by it?” (Zaad al-Ma’ad 1/423)

I say: Ibn al-Qayyim intended to refute two types of khatibs. The first are those who admonish the people with stories and the second are the ones that I am currently speaking about (in this treatise). So will those who really understand the true state of affairs, fiqh ul-waqi’ (the activists) say that the one who uttered these words (Ibn al-Qayyim) does not live with us (i.e. on the same planet)? Certainly, he said what he said due to the understanding of the reality of the soul, fiqh un-nafs, that Allaah had opened up for him, alongside the fact that he does not know anything whatsoever about our current affairs! May Allaah have abundant mercy upon him. This is a man whose heart has been filled with reverence for aqidah, because he is a Salafi. Not as Salman al-Awdah says, **“And from this easiness, is the easiness found in aqidah in that you are able to explain the aqidah of Tawhid to any person in ten minutes or less!...”** (Haakadhaa ‘Allamal-‘Anbiyaa p.44)

I say: And this is the way of every politician from amongst those callers who chase after the positions of rulership. They do not have any time that they can waste on the issues of aqidah! Despite the fact that they can spend very long hours, in fact lengthy periods of time that are devoured by involvement with politics! And yet the Prophets seem to have wasted great parts of their lives – as is indicated by these words (of Salman al-Awdah)?!” End of Shaikh ‘Abdul-Malik’s words (Madarik un-Nadhr 2nd edition, pp.299-301).

Shaikh ul-Islam Muhammad bin Abdul-Wahhaab said, **“... that a Muslim, rather a Scholar, can sometimes fall into any of the types of (Major) Shirk, and yet he does not know about it. So this shows the necessity of learning and taking caution, and it also shows that the saying of the ignoramus “We have understood Tawheed”, that indeed this is from the greatest (forms) of ignorance and from the plots of Shaytaan...”** (Kashf ush-Shubuhaat).

Although Salman al-Awdah in his statement concerning the Islamic aqeedah and how it can be explained in ten minutes or less, is speaking of the simplicity of this aqeedah, unfortunately for him, simply understanding the aqeedah is not actually the point, and being able to explain it, in ten minutes or less has no real value. For knowing the meaning of the Kalimah is one thing, but acting upon the requirements of this Tawheed, and keeping away from all forms and types of its opposite, Shirk, is the desired matter. And this requires a great deal of knowledge and taking caution, as Shaikh ul-Islam has stated. But the Harakiyyoon do not wish that the youth become occupied in studying the books of the Salaf and of the detailed books on aqeedah and tawheed, because to them these books are “dry” and “do not deal with today’s issues” and because they take them away from being occupied in the “Sahwah” (Revival) of the Activists and being involved in partisan activity and reading and

truth from falsehood and the Sunni from the Bid'iyy (Innovator) and were incapable of continuing their analysis and advice concerning the affair of Afghanistan.

They meddled in the Gulf War and ridiculed the Senior Ulamaa for their stance and declared it unlawful to seek assistance from the disbelievers³. They removed any trust that the youth had in the

studying the books of Qutb, Mawdoodi, Suroor and learning about Activism and the "Islamic Movement" and so on.

Then look at the state and condition of Hamza Yusuf, whose affair is not too dissimilar from that of Salman al-Awdah in the arena of current affairs and being seduced by political discussion. He said in one of his videos, **"This concern with aqidah is a sickness in the minds of the Muslims..."**, and also, **"I can go to the desert in Mauritania and learn Tawhid in five minutes..."**, and all of this in the context of calling upon the audience to understand what is going on around them and to give importance to current affairs!! And he spoke of conspiracy theories, the spread of usury, the plots of the kuffar and so on.

HARAKISM AND HIZBISM: AN ILLUSTRATION

To strengthen the above, compare it with one of the statements occurring in the cassette of Salman al-Awdah in this regard, "Min Hunaa ... Wa Hunaak". A person in the gathering says to Salman al-Awdah, "I hope that you are not deceived by these bands (of individuals) regardless of their abundance, and regardless of how many phone calls they make and how their communications are spread. **And in Hasan al-Banna and Abbaasi Madani we have the best and closest example (to be followed)**. O Shaikh, before you make any moves or remain still that you must confirm to us that you will make all of that in a solid and united front, and know that all of us are behind you (in all that you do). **And how many times does fear overtake me when I imagine the destiny of this revivalist awakening (sahwah), in that its various stages have not been defined and calculated. However, we require steadiness but we must be resolute in that which we intend to do.**"

Listen also to the praiser of Salman al-Awdah who uttered the following lines of poetry in front of Salaan, just before he gave the lecture "Haqeeqat ut-Tatarruf": **"Indeed, we are your men O Salmaan, so direct us. However you wish, for you are the example to be followed. Certainly, we are your men regardless of what the envious say. Indeed, we are your men, even if they revile and rebuke."**

And this indeed is the Activism of Hassan al-Banna and Ikhwanites, and it is indeed also the despicable and filthy Hizbiyyah that has corrupted the minds of the youth and left them wasted, and in ruin, such that they only think with the thought of their Harakist Leader, and their Chief Spokesman and Theoretician!

³ But why, in the view of these activists - did it become permissible to seek the assistance of the disbelievers in the issue of Afghanistan, and in the issue of Kurdistan and when the Algerians won the elections and sought help and assistance from the disbelievers (as is evident in the statements they issued to every parliamentary member of every single nation on the earth - without excluding Israel -, dated 19th January 1992) and even from the Vatican in Italy!!! So why did that become permissible and why was there no harm in it and no rejection shown against it!! And why did they give a verdict of the permissibility of seeking the assistance of the disbelievers in Bosnia, whereas it was forbidden in the Gulf War? This is the way of these activists, their positions are based on political expediency and what suits them, and hence you will see such great blunders and inconsistencies and contradictions as occurred from the likes of 'Abdur-Rahman Abdul-Khaliq, Safar and Salman. For more information refer to the book of Shaikh 'Abdul-Malik al-Jazaa'iree, 'Madarik un-Nadhr fis-Siyaasah' in which he uses just one issue in which they meddled - that of Algeria - to expose the true nature of the likes of Safar and Salman and the remainder of the activists.

PRAISING AND AGGRANDISING THE HERETICAL INNOVATORS

Stated al-Awdah, **"That which I worship Allaah with is that the teacher, Sayyid Qutb is from the Imaams of Guidance and Religion, from amongst the Callers of Rectification and one of the Carriers of the Islamic Thought (Fikr). He used his thought and his pen to defend Islaam, explain its meanings and to repel the doubts of its enemies, to establish and affirm its beliefs (aqaa'id) and rulings (ahkaam) in a manner that very few people in these times have embarked upon..."** (The View of Salman al-Awdah on Sayyid Qutb, written and released 22/6/1421H).

Senior Ulamaa such that the relationship between the scholars and the youth was cut off. And they, the activists, became the scholars in truth, while the senior scholars knew nothing of the affairs of the Ummah in their view. And in such a way did they separate the body of this Ummah - the Muslims in general - from its head, the Scholars, only to lead its body into strife, confusion and bewilderment. ⁴

Allaahu Akbar!! A Raafidee Heretic who took the honour of Moosaa (alaihi-salaam), cursed Uthmaan (radiiallaahu anhu), made takfir of Banu Umayyah, revived the bid'ahs of the Jahmiyyah, Ash'ariyyah, Soofiyyah, Mu'tazilah, and others, refused to pray Jumu'ah, shaved his beard, denied the Istiwaa of Allaah (making ta'teel of and ta'weel of it), denied the use of Ahaad hadeeth in aqeedah and much more... and who has been refuted by all the Salafi Mashayikh and Imaams of today... becomes "an Imaam of Guidance" who has defended Islaam "in a manner very few people have embarked upon"???!! Allaahu Akbar!! What is there after guidance, but blindness, deafness and dumbness. What deceit and treachery, what great lies and falsehood. What greater sign of being deluded, astray and forsaken than this?! May Allaah expose this great fraud... Ameen.

Al - Fudayl ibn Iyaad said: "Whichever man someone comes to asking for advice and he directs him to an innovator then he has acted deceitfully towards Islam, and beware of entering upon a person of innovation since they prevent from the truth." (Al-Laalikaa'ee no.261).

Al - Fudayl said : "Do not trust the innovator concerning your Deen, and do not seek his advice in your affairs, and do not sit with him since whoever sits with an innovator - Allah will cause him to become blind." (Al-Laalikaa'ee no. 264).

In light of this we caution all Muslims from the likes of the Qutubiyah and their figureheads and that they do not be deceived them - for they themselves are the deceived ones, and their behaviour towards the Innovators, like Sayyid Qutb and their blindness to his deviations (or merely pretending to be blind, and then presenting him as an "Imaam of Guidance" and "Teacher" and so on), is the most apparent sign of that. And this was the effect of being nurtured under the wings of those hardcore ones from the Ikhwaan like Mohammad Qutb. Indeed, the saying of Fudayl bin Iyaad above, is the truth... for when one sits with the Innovators and takes from them, one becomes blinded to the true realities.

⁴ THE STRATAGEM OF THE POLITICAL ACTIVISTS IN DISCREDITING THE ULAMAA AND CALLING TO THEMSELVES

Dr Ali bin Muhammad bin Nasir al-Faqihi, when asked about the reasons for the presence of doubts about the scholars – in the context of ruling by the Shari'ah of Allaah and the desire of the political activists to establish it, replied: "Verily, the way of these people is just like those of the very first times in that they desire to separate the youth from the Scholars when they say, 'the scholars do not understanding anything' and when they speak evil about the key figures of the Ummah from amongst the Scholars. They also cause doubts about these scholars by their actions, so they say, 'they do not understand anything of current affairs, and nor of the affairs of the society or what Islaam requires [in the current times], they only understand specific issues' such as what is said for example, 'the issues of womens menses and impurities'.

Something similar was stated by their likes (of the earlier times) as occurs in the book of ash-Shatibi 'al-I'tisam' when he mentions about a person from the Innovators that he said, **'the thought of Ibn Seereen and Hasan al-Basri is one that does not extend beyond the cloths of menstruation!!** And another one said, **'Certainly, the thought of ash-Shafi'ee and Abu Haneefah does not go beyond the women's undergarments'!!**

This is what is meant, that those scholars, such as Hasan al-Basri, Ibn Seereen, Imaam ash-Shafi'ee, Imaam Abu Haneefah, those who are leaders of the Ummah, they say about them that they do not understand anything but that.

As for these contemporary ones, then they have come out with the same claims but with different ways and means. So they say, 'These scholars do not understanding anything of current affairs, fiqh ul-waqi', all they know is this particular fiqh, that of women's menses and impurities.

So the purpose behind this is to separate the youth from the scholars, for when they have achieved such a separation between the youth and the scholars who give them understanding of the religion of Allaah, it then becomes possible for them to make them confused and enter them into whatever ideas they wish. And in such a manner have succeeded, because they have separated the society from this particular scholar or that one.

And they backed and encouraged the Algerian revolution, encouraging Muslim men, women and children to come out in protest and revolt – only to lead them to such rape, pillage, torture and brutal massacre that will cause the hearts to shake and the eyes to be filled with tears. Such was the result of the prattling of Salman⁵ – and how evil a prattling it was – in addition to the prattling of others besides him.

And they began in their tapes and cassettes, to perform takfir on account of sins such as drinking and singing and portraying to the youth that such sins were equivalent to apostasy and that the country itself had been overcome by apostasy and hypocrisy (because it began to deal with usury and the likes). All of this leading to civil strife, disobedience and undue commotion⁶. And they exaggerated in all of

And the mischief-makers are capable of spreading whatever ideas they wish amongst the youth – because when the minds of the youth are corrupted, they fall into errors by which they harm themselves, the society they live in and the da'wah too. This is because these youth begin to seek understandings from each other, reading the hadeeths to one another and extracting the rulings from them (by themselves), and then begin implementing all this, in their views and in their desires. Yet if they had returned to the scholars, they would have explained all of this to them.

And the Khawarij, when they read the hadeeth, “One who fornicates, does not do so while he is a believer...”, they said that such a one is a disbeliever, and they built their principle upon this. However, if there was a scholar amongst them, he would have said, “Come, there is another hadeeth, reported by Abu Dharr himself, ‘Whoever dies upon Tawhid will enter Paradise, even if he fornicated and stole’.”

Therefore, the scholars are the ones who explain matters to the youth. But as for these people, then they cause doubts about the key figures of the Ummah, their goal being to separate the youth from the scholars so that they eventually do not understand anything and then begin to follow them in whatever they desire.” (al-Furqan no. 101)

Now compare what was said about al-Hasan al-Basri and Ibn Seereen with the statements of Sayyid Qutb, Mohammad Qutb, ‘Abdur-Rahman ‘Abdul-Khaliq, Safar and Salman and the rest of the political activists!! May Allaah guide you O Brother and Sister Muslim, do not become deceived by the shedding of tears by individuals, but look instead at what is wrought by their hands and tongues!!

⁵ To such an extent that Salman al-Awdah said about Alee bin Haj – one of the main figures of the FIS in Algeria who was involved in the revolution and led hundreds to their deaths – **‘When I read (the writings or statements) of Alee bil-Haaj, it is as if I am reading (the writings or statements) of Shaikh ul-Islam Ibn Taymiyyah’!!!** Refer to Madarik un-Nadhar for more of these such calamities.

⁶ SALMAN AL-AWDAH’S ATTEMPTS TO SOW THE SEEDS OF DISCORD BY OPEN REJECTION OF THE RULERS, TAKING DHUL-KHUWAI SARAH AT-TAMIMI AS HIS MODEL AND GUIDE

What you should also come to realise, is that part of the Qutubi methodology is to cause resentment and hatred of the Scholars and Rulers and to sow the seeds of commotion and discord. Salman al-Awdah tried to argue the case for open rejection against the Rulers in one of his cassettes called “Why Are We Scared to Criticise?” and he used the example of Dhul-Khuwaisarah, the Father of the Khawarij, when he came to the Messenger (sallallaahu alaihi wasallam) while he was dividing the booty and then said, “Fear Allaah and be just”. Commenting upon this, al-Awdah stated, “One of the people doubted the Prophets division of the booty – and this can be found in every era – and that this division and distribution was not something by which the Face of Allaah was sought. So the Prophet (sallallaahu alaihi wasallam) replied, ‘May Allaah have mercy upon the brother of Musa, he was harmed by much more than this and he remained patient’. And it is established in the Sahih that the Prophet (sallallaahu alaihi wasallam) did not order for this man to be seized, the one who doubted in the highest authority, the authority of the Prophet (sallallaahu alaihi wasallam), and nor did he throw him into prison, and nor did he open up a discussion to verify matters with him, and nor did he rule that he should have lifelong imprisonment, or other than that, and nor did he publicise this man’s affair, and nor did he expose and humiliate him, rather he left him to go freely and did not criticise him with anything, save that he said, ‘May Allaah have mercy upon the

brother of Musa, he was harmed by much more than this and he remained patient' and he is the Messenger of Allaah (sallallaahu alaihi wasallam), the truthful and believed... This great Prophetic methodology of cultivation has become the adopted and followed Sunnah for many long centuries, after the Prophet (sallallaahu alaihi wasallam), by the Khalifahs, the Rulers, the Scholars, the Callers, or the general folk." End of his words.

The author of al-Qutubiyah followed up al-Awdah with the following notes, "I have a number of reservations with these words:

The First: O Salman, do you say that what that man did and what he uttered was permissible or not? If the answer is 'No' –and this is my suspicion about you – then there is no proof in this incident for you at all (i.e. in that case your justification of open rejection against the rulers is invalid). And if you said otherwise (i.e. Yes), then that is a calamity indeed!!!

The Second: The Ulama say that that man was the very first seedling of the Khawarij. So do you make it permissible for yourself that your leader and example should be the very first seedling of the Khawarij?!!!

The Third: If we accept for argument's sake that this hadeeth does indicate the permissibility of open rejection against the Rulers, since if it is permissible with respect to the Prophet (sallallaahu alaihi wasallam), then it must be more befitting for those besides him. However, this man actually came to the Messenger (sallallaahu alaihi wasallam), face to face and then showed rejection against him. So how does this compare to what you do by going to the mosques, whether for the Friday Khutbah or to give lectures in remote areas and then you criticise, the evil that you see from the rulers in front of all the people, but not in front of the rulers themselves!! So you have not made rejection of the rulers to the rulers themselves, rather you have merely mentioned their faults and shortcomings to the general folk. And there is a big difference between the two.

I also say: Are you one who desires rectification, are you a rectifier or not? If you are a rectifier, then follow the legislated way, since that is the path of the rectifiers and it has been reported in the legislation that the Noble Messenger (sallallaahu alaihi wasallam) said, "The Chief of the Martyrs is Hamzah, and a man who stood in front of a tyrant ruler and ordered and forbade him and is then killed by him." And if you are a mischief maker, then I do not have anything to say about the mischief makers.

The Fourth: Salman's statement "...the one who doubted in the highest authority..." Know O reader, that the highest authority in Islaam is the political authority of the Shari'ah which is embodied in the Rulers and those entrusted with authority. And beneath this leadership are others, the first of which is the knowledge-based authority of the Shari'ah which is embodied in the People of Knowledge, such as the Committee of Senior Scholars present amongst us.

And what Salman is really saying is that when it is permissible to doubt in the highest authority, the authority of the Prophet (sallallaahu alaihi wasallam), then it is permissible to doubt in other authorities besides that of the Prophet (sallallaahu alaihi wasallam). So I say to Salman: Don't you see that if you adhered to this principle that the world would become corrupted and the religion would become corrupted. This is because the Sufis will stand and cause doubts in that highest authority (the Prophet) and the authorities besides that, likewise the Rafidah, likewise, the Secularists, likewise the falsifiers. So when this happens, is this not mischief and causing mischief itself?!!

And we could also say, that if that was permissible, then it is also permissible to cause doubts about you as well (i.e. you political activists). So if you were to accept this, there would be such hardship for you that only Allaah would know of it, and if you did not accept this and prevented this, then you have contradicted the very principle that you have established.

The Fifth: Salman's statement, "...the Prophet (sallallaahu alaihi wasallam) did not order for this man to be seized, the one who doubted in the highest authority, the authority of the Prophet (sallallaahu alaihi wasallam), and nor did he throw him into prison, and nor did he open up a discussion to verify matters with him, and nor did he rule that he should have lifelong imprisonment, or other than that, and nor did he publicise this man's affair, and nor did he expose and humiliate him, rather he left him to go freely and did not criticise him with anything..."

I say: May Allaah pardon us and you O Salman, did you not hear the statement of the Prophet (sallallaahu alaihi wasallam) about this man when he turned and walked away, "From the offspring of this man will be a people who recite the Qur'an but it will not go beyond their throats. They will exit from Islam like an arrow leaves its

that, speaking of conspiracies and plots, till the youth became bewildered and until they abandoned the books of Tawhid and Sunnah and turned instead to the books of Bid'ah – those of Qutb, and the Ikhwan – and the news, analysis and reporting of the disbelievers, and the [adulterated] Tawraat of the Brethren of Apes and Pigs – all in the guise of understanding “fiqh ul-waqi”, of which they were the unchallenged experts.

And this is what led Imaam Ibn Baz to sanction their detention⁷, after their books and tapes had been analysed by the Scholars and after they had been faced with their errors and requested to desist from them.

This is what the Qutubi means by the “activities of certain scholars in Saudi Arabia”. **But by Allaah, the Qutubi will not tell you about it, nor will he admit it lest his ploy is uncovered and the true reality unveiled. The Qutubi wishes to hide all of this from you, and this is why he merely alluded to certain “activities” of certain scholars and then quickly fled on his heels and quickly moved onto his attack of the da’wah of Ahl us-Sunnah and labelling it a “world-wide destructive movement”.**

And as for the “phenomenon” that he calls “a local issue in response” to these kinds of activities, then it was no other than the sincere advice that the Salafi Mashayikh gave to these activists. They gave sincere advice to those political activists by way of cassettes, letters, books and refuted the falsehood emanating from their words, their books and cassettes with the hope that they may return to the truth and avoid inciting civil strife, unrest and mischief upon the land.

They refuted their belittlement of the Ulamaa, and advised them not to cause unrest and commotion. Further, they refuted the false principles they had introduced, such as the obligation of mentioning the

bow. They kill the people of Islam and leave alone the idol worshippers. If I was to reach them, I would slaughter them like the slaughtering of the people of Aad.” (Sunan Abu Dawood 5/122)

So here the Prophet (sallallahu alaihi wasallam) said, “If I was to reach them, I would slaughter them like the slaughtering of the people of Aad.” He desired to kill the man’s offspring. Do you not see that if it was possible for him and had the capacity to do so he would have killed the man who is their base and foundation for this act of his. But what prevented him was the fear that the people might begin to say “Muhammad kills his companions.”

So after all this is then permissible for you O Salman to say, “...and nor did he publicise this man’s affair, and nor did he expose and humiliate him...”? Rather, he did publicise this man’s affair and he did expose and humiliate him, likewise he publicised the affair of his offspring and exposed them too. Rather, he ordered for them to be slayed and he explained that they are worst type of people that can be killed under the sky. And what is this other than exposition and humiliation?

The Sixth: If this manhaj (of Salman) was established and employed, then our life would be more in resemblance to that under democracy, so reflect!!!” (Refer to al-Qutubiyah pp.93-98, 2nd edition)

⁷ Shaikh Abdul Azeez Bin Baaz gave the order to the Minister of the Interior - on behalf of the Committee of Senior Scholars - that if Safar and Salmaan did not stop from what they were doing, as had been requested from them, then they should be “prevented from lectures, conferences, giving sermons, lessons and recordings [of their talks and lectures etc.] - **as a protection of the society from their mistakes** - may Allaah guide them both and inspire them both towards their guidance - and the Committee of Senior Scholars has requested me to convey its opinion to you.” This is in a letter dated 3/4/1414H to Nayef bin Abdul Azeez, the Minister of the Interior.

good points when criticising the innovators, overlooking the faults of the Islamic groups and accommodating them⁸ - those which had reached the level of innovation - nay, even turning a blind eye to them, and also their performing of takfir on account of sins and many more of their errors.

⁸ **BENEFIT: ABDUR-RAHMAN ABDUL-KHALIQ PERSISTS IN INNOVATION**

Abdur-Rahmaan Abdul-Khaaliq, when Bannaawism began to slowly take over his person, spoke with the multiplicity of groups and parties, i.e. justified the existence of all the various Islamic groups present today, despite their differences in aqidah and manhaj and their falling into the acts of kufr and shirk (in the case of some). This being in direct conflict with the Book and the Sunnah, the Ulamaa began to refute him and advise him. And this continued for a number of years. When Abdur-Rahmaan Abdul-Khaaliq did not listen, one of the students of knowledge from Kuwait took some of the errors of Abdur-Rahmaan Abdul-Khaaliq to Imaam Ibn Baaz (amongst them, his saying about the multiplicity of groups). Imaam Ibn Baaz refuted these claims and advised the latter to correct himself.

Following this, Abdur-Rahmaan Abdul-Khaaliq made an open display of his supposed repentance and that he had taken it all back. His open supposed repentance took place on 20th September 1994, in an article called "Tanbeehaat wa Ta'aqqubaat" in which he glorified the Permanent Committee and called them "my fathers" and so and he also made many lies against the Salafi Mashayikh such as Shaikh Rabee' (refer to Jamaa'ah Waahidah of Shaikh Rabee' bin Haadee) . His repentance was somewhat exaggerated, and while previously he had called our Ulamaa, "mummified, absent in mind and present in body", "perfect and complete ignorance", "their da'wah does not mean anything" and other such great calamities (which we have documented elsewhere, GRV070004), he then showed the outward love and respect.

Then in a cassette, which is at least 15 months after his open repentance, there occur a number of questions and answers, in which the great deceit of Abdur-Rahmaan Abdul-Khaaliq is uncovered and his persistence in innovation and heresy laid bare. Stated Shaikh Rabee' bin Haadee:

"The questioner asks him (Abdur-Rahmaan Abdul-Khaaliq) about the verdict of Shaikh Abdul-Azeez Bin Baaz which was in al-Muslimoon magazine (23rd December 1995) and which also contained the refutations of al-Qaradaawi, the Straying Innovator, against it. He answered the question by giving a diplomatic answer which indicated that he was not actually pleased with this fatwaa (i.e. of Ibn Baaz) and this was after his recantation by a long time since his recantation took place on 14th Rabee' ul-Awwal 1415H, corresponding to 20th September 1994. Then the questioner said to him, "O Shaikh, in relation to the multiplicity of Islamic groups in the Islamic world and their abundance, such as al-Ikhwaan ul-Muslimoon, Jamaa'at ut-Tabligh, Hizb ut-Tahreer and others, we hear two views. One saying this is a good thing because the good points (of this multiplicity) outweigh the bad points. Another orientation which says that this is differing and splitting and this is not allowed because its bad points are greater than its good points?" To which Abdur-Rahmaan Abdul-Khaaliq replied, **"Indeed this is a good thing absolutely and there are no negative points in this at all, in splitting and differing. This is not correct..."** The questioner said after, "There is an orientation which states that evil of the multiplicity of groups in the Islamic world outweighs the good, what is your view on this?". To which he replied, **"This is destruction (hadm), destruction, destruction this is. This is an action of destruction"**.

This is how Abdur-Rahmaan acts, and does not care at all about his recantation in front of the esteemed Shaikh Ibn Baaz and nor in front of the others from the Ulamaa and understanding ones, those in front of whom he announced publicly, in front of them, his recantation... and Allaah knows best whether he considers the people and their Scholars to be "a battalion of mummified people"... So where is the respect of Abdur-Rahmaan for Ibn Baaz and the Hai'ah Kibaar ul-Ulamaa, which he claims he does, when it is the case that he does not even give respect for other Scholars and other people... (an-Nasr ul-Azeez, pp. 163-164)

BENEFIT: IKHWAAN AND TABLIGH FROM THE SEVENTY-TWO SECTS

And that which puts an end to all the loyalists of Abdur-Rahmaan Abdul-Khaaliq and those entrenched in his innovatory principles, is the following statement of Imaam Ibn Baaz.

The Noble Imaam, Ibn Baaz was asked, "May Allaah be benevolent to you, the hadeeth of the Prophet (sallallahu alaihi wasallam) concerning the division of the Ummah, "My Ummah will soon split seventy-three sects...", so is the Jamaa'at ut-Tabligh, alongside what they have of acts of Shirk and innovation, and likewise the Ikhwaan ul-Muslimeen, alongside what they have of partisanship, splitting the ranks, using force against the

Wullaat al-Umoor, and not hearing and obeying (the Rulers), so do these two sects enter (into those sects mentioned in the hadeeth)?

He replied, **“They enter into the seventy-two sects. Whoever opposes the aqidah of Ahl us-Sunnah enters into the seventy-two sects.** The intent behind his saying, “My Ummah...” means the Ummah that has responded to his call (Ummat al-Ijaabah), meaning they have responded to the call and have made apparent their following of him, and they are the seventy-three sects. The saved and secure one is the one that follows him and shows steadfastness (stiqaamah) upon his religion. And as for the seventy-two sects, amongst them is the disbeliever, the sinner and the innovator, they are of various types.”

The questioner then said, “Meaning, these two sects (Ikhwaan and Tabligh) are included within those seventy-two sects?” The Shaikh replied, **“Yes, from those seventy-two sects. And so are the Murji’ah and others. The Murji’ah and Khawarij, some of the People of Knowledge consider them to be from the Unbelievers, however, they are actually from the generality of the seventy-two sects.”** End of the Shaikh’s words. This exists in the Shaikh’s lesson on “Sharh ul-Muntaqaa”, recorded on cassette, in Taa’if in the year 1418H.

CONSIDER THIS WELL

Allaah the Most High says, “And be not of Al-Mushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.). **Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.**” (Ar-Rum 30:31-32).

And from al-Irbaad ibn Saariyah (radiiallaahu anhu) who said: “Allaah’s Messenger (sallallaahu alaihi wasallam) gave us an admonition which caused the eyes to shed tears and the hearts to fear, so we said, “O Messenger of Allaah, this is as if it were a farewell sermon, so with what do you counsel us?” So he said: “I have left you upon clear proof, its night is like its day, no one deviates from it except one who is destroyed, and whoever lives long from amongst you will see great controversy. So stick to what you know from my *Sunnah* and the *Sunnah* of the orthodox, rightly-guided caliphs - cling to that with your molar teeth, and stick to obedience even if it is to an Abyssinian slave, since the believer is like a submissive camel, wherever he is led, he follows” (Ahmad (4/126), Ibn Maajah (no. 43), al-Haakim (1/96) and others – Hasan).

Anas bin Maalik reported that Allaah’s Messenger (sallallaahu alaihi wasallam) said, “This Ummah will split into seventy-three sects, all of them in the Hellfire except for one.” They asked, “And what is that sect?” He replied, “Those who are upon what I and my companions are upon today”. (Tabaraanee in Mu’jamus-Sagheer no. 724, Tirmidhee, 2641, al-Haakim, 1/125).

Abdullaah bin Mas’ood reported, “Allaah’s Messenger (sallallaahu alaihi wasallam) drew a line for us, then he said, “This is Allaah’s way.” Then he drew lines to the right and to the left and said, “These are differing ways, upon each of these ways is a devil (Shaytaan) calling to it.” Then he recited, **“And this is My Straight Path, so follow it, and do not follow (other) paths, for they will separate you away from His Path.”** (a-An’aam 6:153).” (Ahmad 1/435 and at-Tayaaleesee no. 244).

Stated the Lord, Owner of Majesty and Splendor, **“Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.”** (Fatir 35:6)

And these texts are by way of example only, since there are scores of their likes in the Book of our Lord and the statements of our Messenger (sallallaahu alaihi wasallam).

Then there comes this Abdur-Rahmaan Abdul-Khaaliq with his Bannaawi da’wah and says that what Allaah and His Messenger (sallallaahu alaihi wasallam) have said **“is not correct”** and is but **“destruction”** and that other than what Allaah and His Messenger have said is **“absolute goodness”**. And all of this after the hujjah was established against him and after he had made a “public repentance” for speaking with the permissibility of the multiplicity of groups and parties, and from Allaah is the refuge.

However, all of that did nothing but increase them further in their obstinacy and their devised plot against the Salafi Mashayikh. And these activists continued arousing the sentiments of the common-folk and causing them to have evil suspicions about the Senior Ulamaa. As a result of this the Salafi Mashayikh doubted their intentions and realised that the position held by these activists was one not based upon the Shari'ah as such, but upon blind partisanship and political machination, and that this group had a methodology and an agenda.

And from what has preceded and much more, the Salafi Mashayikh became fully aware and at ease with the fact that these political activists had objectives, goals, methodologies, political machinations, ideals which would be worked upon from the outside. And all of this after they had graduated from the Qutubi Suroori School of Doctrine during the 1980s at the hands of Ikhwanite figureheads.

And then when these activists came to realise that the Salafi Mashayikh came to know of their true reality, they began to fear lest they were exposed in front of the Senior Ulamaa and the general folk. So they began to strive to cause doubt about them and began to accuse them of being spies for the government, of being paid and employed by the government and of speaking against the du'aat for reasons of envy, hatred and jealousy. And that by this act of theirs they are causing divisions within the Ummah and pillaging its unity so that the enemy finds it easier to defeat it. So they strived in all of this, with great cowardice and whatever other strengths they had in deception and causing confusion so that no trust may be placed in them and that no one may listen to their words or advice.

And of their many political machinations and acts of cowardice was that they strove hard to obtain a statement from Shaikh Ibn Baz – rahimahullaah – concerning the Salafi Mashayikh and their criticism and refutations of the political activists. Yet they only managed to do so after much persuasion. Hence Shaikh Ibn Baz issued a statement of advice that was general to all the Du'aat.

After this they began to interpret this general advice as being specifically intended for the Salafi Mashayikh in general and Shaikh Rabi bin Hadi in particular. And they made the general folk think that Shaikh Ibn Baz's intent was to defend the honour of the du'at, meaning themselves, since they had been spoken ill of. This was their claim. And amongst such deceivers were the likes of ash-Shayjee, Salman al-Awdah, Muhammad Saeed al-Qahtani, and Safar al-Hawali.

In his book, "Adwaa' alaa Fikr D'uaat as-Salafiyyah al-Jadeedah" (p10), ash-Shayjee states that the statement of Shaikh Ibn Baz was specifically intended for the Shaikhs of Madinah and Shaikh Rabi bin Hadi in particular.

Salman al-Awdah stated in his lecture, "Tahrir ul-Ard Am Tahrir ul-Insan", "My dear brother... the statement which I have just read to you, we have been proposing to Shakh 'Abdul-Aziz bin Baz for three months (to make this statement) and he was happy to issue it. However, the Shaikh's various engagements made this very difficult. ... I have full knowledge of it, from the time that this statement was just merely an idea, when it was given the go ahead, how it was composed, when the Shaikh actually made it, and what is related and not related to it!!! And those who were intended by it are the sedition makers in Madinah"

And a person then asked, "Why did he not complete it... exposing the individuals who have spoken against the Ulamaa and the Du'at so long as they are upon this falsehood?!" To which Awdah replied,

“It is sufficient for you that Allaah has blackened their faces in light of this statement of Shaikh ‘Abdul-‘Aziz...”

And Muhammad Sa‘eed al-Qahtani said in his lesson, “Mukhtasir Ma‘arij ul-Qubool” in the city of Jeddah, “...Those foolish ones come along and they circulate cassettes filled with revilement... and they are only a small band – and all praise is due to Allaah – and they are known as such, but we will not make this gathering impure by mentioning their names. They are well known. And they rejected the Shaikh’s advice and the Shaikh – may Allaah protect him - continued in this matter with them (i.e. continued to advise them), but they only persisted in their obstinacy, and their publicising of faults, and causing doubts. So he wrote – may Allaah protect him – this advice...”

So this was the manner of these cowards, who after having admitted their ignorance of the true understanding of the state of affairs and who retreated into their snake burrows, then began, in order to save face, to spread lies and fabrications against those who had full knowledge of their situation and who had exposed them.

Yet their plot was uncovered and their humiliation increased and the inner and hidden realities were brought to the forefront. The Shaikh and Allaamah ‘Abdul-Aziz Ibn Baz – may Allaah have mercy upon him – was asked about his intent in the statement that he had issued earlier. So he replied on 27/7/1412 in Makkah (and this is recorded on cassette),

“In the Name of Allaah, Full of Mercy, Ever-Merciful (to His Believing Servants). All Praise is due to Allaah and may Allaah send prayers upon His Messenger, his family and his companions. To proceed:

The statement that was issued by me, the intent behind it was to invite everybody, all of the du‘at and the scholars, to make constructive criticism and not to criticise specific individuals amongst their brothers from the du‘at. Rather everyone should offer sincerity of purpose to Allaah and His servants. And when he comes to know of an error of his brother, he should advise him for the sake of Allaah, the Mighty and Majestic, by writing or orally, without criticising him on cassettes or printed media and their likes. So that the hearts may remain upright and continue to have love and loyalty and that there may be co-operation upon righteousness and piety. However, the statement was not intended for our brothers, the people of Madinah, amongst the students of knowledge, teachers and du‘at. And nor were those besides them in Makkah, Riyadh or Jeddah intended. Rather the advice was general.

And our Brothers, the well known Scholars in Madeenah, we do not have a doubt about them. They are possessors of a sound aqeedah and they are from Ahl us-Sunnah wal-Jamaa'ah, such as Shaikh Muhammad Amaan bin Alee, Shaikh Rabee' bin Haadee, Shaikh Saalih bin Sa'd as-Suhaimee, Shaikh Faalih bin Naafi', Shaikh Muhammad bin Haadee [al-Madkhalee] - all of them are known to us to have Istiqamah, knowledge and sound aqeedah. We ask increase in every good for them from Allaah and success in what pleases Him. However the callers of falsehood (du‘aat ul-baatil) and the people who hunt (others) in murky waters, they are the ones who cause confusion amongst the people and who speak in these matters and they say: ‘The intent was this and that’, and this is not good. It is necessary to take the words in their best possible light. And the intent [behind the advice] was co-operation upon birr and taqwaa, and to purify the hearts and to warn against backbiting which causes rancour and enmity. We ask Allaah for guidance and success for all.” [The Tape: Explanation of Shaikh Bin Baaz of his Statement].

And this is one illustration of many of the mischief and machinations of the political activists. And in reality, the above example is only of many examples of the corruption the activists spread upon the earth, in the name of rectification of the affairs - **all after they had been caught red-handed in their scandal.**

But then the affair did not stop there and the debasement was not sufficient to make them return and repent. So they began afresh, were even more resolved and then took it upon themselves to portray the Salafi Mashayikh as the hijackers of true Salafiyyah and the revisionists of this blessed methodology, all in order to hide their own folly, ignorance and great blunders of the past.

Enter Abdur-Razzaq ash-Shayjee. And what is Abdur-Razzaq ash-Shayjee? By Allaah we will tell you who is Abdur-Razzaq ash-Shayjee; a deceiving, lying, surmising, treacherous, beautifier of speech – one of the students and associates the Second Reviver of Hizbiyyah after Hassan al-Banna, namely, Abdur-Rahmaan Abdul-Khaaliq. The writings of their Champion of Islaam, Abdur-Razzaaq ash-Shayjee, Arch-Fabricator and Delusionist, became the source of countless fabrications and lies against Salafiyyah, the Salafi Mashayikh and those with them – and these lies were in reality an expression of the hatred and belittlement of Abdur-Rahmaan Abdul-Khaaliq of the scholars.

By ash-Shayjee's initiative, the Salafi Mashayikh – who had exposed the political activists, their great blunders and the harm they had caused to innocent men, women and children such as those of Algeria - then became labelled as stooges of the government, spies, and paid men of the religion. They were imputed with many slanders, amongst them that they forbid jihad against the Jews and Christians, that they perform takfir of the du'at, that they forbid from looking into the affairs of the Ummah, that they are Murji'ah with the Rulers, Khawarij with the Du'at, Rafidah with the Islamic groups and Qadariyyah with the Infidels. That they are characterised by hypocrisy and other sinister aims and objectives. And the majority of these lies and fabrications were directed to the “doctrinal leader”, the Imaan and Noble Shaikh, Rabee bin Hadee, may Allaah cause him to remain a thorn in the throats of the Innovators.

So they spread the lies and fabrications of ash-Shayjee – alongside many others that Shaytaan had whispered to them - and bundled them together and conceptualised from them a beast that they called, **Salafiyyah Jadidah, “New Salafiyyah”**. And then they portrayed to the Ummah that it had been the subject of this rabid beast which had torn apart its unity, had opened up its fort, and allowed the enemy to enter into its very midst.

And alongside that, they were assisted by all the groups of innovation and destruction in attacking Ahl us-Sunnah and the noble and pure Manhaj of Ahl us-Sunnah – all of them echoing precisely what the Champion of Islaam of the activists, the Shaikh, the Imaam, ash-Shayjee had laid down for them.

- So they won the support and sentiment of Hizb ut-Tahrir and al-Muhajiroun - the Mu'tazilah of the Era – whose methodology is to establish the Khilafah by way of destructive Machiavellian politics and bloody revolutions, not too dissimilar to those envisaged by Qutb, Suroor, Abdur-Rahman Abdul-Khaliq and others.
- The various groups of Takfir and Khurooj, those identical to the Khawarij of the very first times, who had been nurtured upon the books of Sayyid Qutb who had performed takfir of every single Muslim society in existence - and who made lawful the wives of those who

opposed them in their views, slaying the innocent. All of them took Salman, Safar and their likes as true role models and as for the Senior Ulamaa, then amongst them – in their view – were those who were hypocrites, those who were cowards and those were after monetary gain and increase in livelihood.

- The likes of Mis'ari the mad dog, the Tahriri, whose committee, CDLR was given support by the likes of Salman al-Awdah and other activists and whose subsequent political work in the lands of the infidels was in a similar vein to that of the political activists themselves – causing dissension and civil strife in the lands of the Muslims.
- The support of the extreme Sufis by way of the books financed by one of the dajjals of the time, Hassan Alee Saqqaaf. The Qutubis promoted and propagated the book which launched vicious and unfounded attacks on the integrity of the students of one of the Imaams of the Era, Imaam al-Albani, little realising they were assisting Shaytaan in his bid to extinguish the light of Allaah, even though Allaah will perfect it.
- Those who reviled and performed Takfir of the Ulama who are the legacy of the Salaf in our times, Shaikh Ibn Baz, Shaikh al-Albani, Shaikh Ibn Uthaimen, also found great assistance and strength from what the hands and tongues of these activists had wrought. Those such as Abu Muhammad al-Maqdisi al-Harooree, Abu Hamza at-Takfiri and Abu Qataadah al-Khaarijee.
- And amongst those whose support they won was one ignoble pretender who declared all Salafis to be hypocrites, Munafiqs, identical to those in the time of the Messenger (ﷺ), and who declared their blood lawful, and who claimed any Muslim woman married to a Salafi was living in fornication!!! And the points of reference of this imbecile?? The books of Abdur-Razzaq ash-Shayjee, the point of reference for the people of innovation of the current times. And who are the scholars of truth to this mentally deranged one?? Safar, Salman and Nasir al-Umar!!! In fact, as he claims, Nasir al-'Umar was one of his teachers. And he coined a term, "Saudi Salafis", not too dissimilar in its import to the one used by the Qutubi whose condition we are currently discussing, "Neo-Salafis", since both of them intend by their terms to describe the Salafis in truth as "re-interpreters of the concepts of Sunnah and Salafiyah".

So every vile innovator and every group of bid'ah found something in the movement of these activists which they could identify with and on account of which they assaulted the Imaams of the Era, and their students and the very fundamental principles of Salafiyah. And this is a true reality, evidenced by extensive first-hand experience, and which cannot be denied save by a biased partisan whose heart has been blackened by the evil effects of innovation.

This – my brother and sister for the sake of Allaah – is the true "phenomenon" that the Qutubi wants to hide from you – may Allaah guide him. It was the emergence of the Ikhwanite Agenda at the hands of the Puppets and Stooges of Mohammad Suroor and Mohammad Qutb in the Arabian peninsula that the Qutubi is actually referring to, but scared of elaborating, in case his plot is uncovered and his deceit laid bare and his deviation made readily apparent – may Allaah guide this Qutubite back to his luke-warm senses, after the Innovators of IANA froze them.

It was the destructive da'wah of the neo-Qutubiyah, the Qutubiyah Jadeedah, the likes of Safar and Salman and the subsequent support of this Ikhwani da'wah by all neo-Takfiris and neo-Kharijites across Allaah's spacious earth that was the actual "world-wide destructive movement". For wherever

Ahl us-Sunnah wished to nurture the people upon “the methodology of the Prophets”, they were labelled as “emptiers of Tawheed”, “Qadariyyah with the Infidels”, “pawns of the tyrants”, “stooges” and other such wicked slanders and lies.

By, Allaah what deceit and falsehood emanates from this Qutubis tongue and lips, may Allaah guide him to repentance and to orthodoxy.

And it is vital, O Sunni, that you are made abundantly familiar with the origins and genesis of contemporary Political Activism, which is in reality the manhaj of Ikhwaan, which has been pushed, by an aggressive, devised campaign, into the inner recesses of the pure and noble da’wah of Ahl us-Sunnah.

SUBTREATISE 1

A Brief Timeline of the Emergence of Qutubism in Saudi Arabia

The Bid'ah of Bannah

Around the late 1920's the movement known as "al-Ikhwaan al-Muslimoon" (the Muslim Brotherhood) was set up by Hasan al-Banna with the following aim: **To re-establish the overall Islamic authority, in the form of the overall leader of the Muslims.** To this end, he innovated the principle, **"Let us work together in that which we agree and excuse each other in that which we disagree"**.

The practical implementation of this principle required that no one, no matter how deviant, should be barred from working with Ikhwaan. For this reason everyone was accommodated; Soofees, Ash'arees, Jahmees, Mu'tazilees, Raafidees, until even the Egyptian Copts (Christians). At the same time, calls were made for nearness to the Raafidah and the removal of any barriers between them and Ahl us-Sunnah.

The Ikhwaan attempted to infiltrate the political arena and use whatever they could in order to fulfil their objectives and goals. This saw the emergence, for the first time, of an organised, calculated plan to encourage "Islamic activism" with a view to removing the current authority and replacing it with an Islamic authority – with a method that was essential political in nature. There was a lot of secrecy, party membership, assassination plots, coups and the likes, and this way of thinking gradually spread to other Muslim countries over the following decades.

The Bid'ah of Qutb

The 1950s and 1960s saw the emergence of the writings and teachings of Sayyid Qutb. Essentially, Qutb's teachings were that the fundamental basis of Tawheed is the Haakimiyyah of Allaah, and that this is the essential meaning of the Kalimah. Built upon this, he performed takfir of all Muslim societies and nation states, because they did not judge by what Allaah has revealed in every matter. He claimed that there is no single Islamic society (i.e. a group of Muslim people) on the face of this earth and any such trace of it had disappeared centuries ago. Qutb entered extremism into the arena of takfir and haakimiyyah and his teachings also gave birth to a lot of destructive Takfir and Jihād movements in the late 50s and 60s onwards.

The Emergence of the Sects of Khawaarij

The above two innovations of Bannaa and Qutb, namely, Hizbiyyah on the one hand and Takfir and Haakimiyyah on the other, led to the emergence of the sects of the Khawaarij. These sects and groups contended with the existing authorities and attempted to perform Jihād against these authorities. They gained a lot of support because of the prevalent socio-political condition of the Islamic countries around the time. Most of the groups today that are concerned with politics, rule, khilaafah, rulership and related issues are actually offshoots or by-products of Ikhwaan.

Turbulence in the Islamic Lands

At a time when the Muslim lands were being put to trial by the uptake of foreign ideologies such as Communism and Socialism, the spreading of the extremist ideology of Qutb led to a situation in which the relationships between the people and the governing authorities became very bitter. The authorities

felt threatened and so they clamped down upon “Islamic activists”, that is those affected by the manhaj of Qutb and Bannaa who were actually upon takfir and khurooj.

It is important to note that some of the leaders apostatised, expressing this apostasy in the clearest of manners, such as al-Qadafi of Libya and Saddam Hussain of Iraq. So no one denies this, but the point that must be remembered is that the extremist manhaj of Qutb and Bannaa, which overstepped the bounds and confines of the Sharee’ah, led to great deviation and tribulation. And it played a great role in making the relationship between the government and the governed to become very bitter. Those in authority saw any “Islamic activity” to be tied to an organised overthrow – since that was the very fundamental manhaj of the Ikhwaan – and hence they curbed and restricted the people on account of this, leading them to such measures where they would imprison, torture and even kill. This is not a justification of their behaviour, but we have to understand the reasons why things have occurred the way they have. That is when the people leave the Sunnah and the manhaj of the Salaf in dealing with issues like these, greater tribulations occur.

This destructive way of dealing with the plight of the Muslims and of the Ummah (i.e. with the extremist manhaj of Sayyid Qutb) saw the loss of many innocent lives throughout the decades. When the Ikhwaan planned a revolt in Syria in the early eighties, the authorities clamped down and murdered 40,000 civilians in the towns of Haleb, Hims and Hamaa. In Egypt, there have always been great problems, ever since the Ikhwaan first originated, resulting in the imprisonment, torturing and killing of many. After the assassination of Sadat in 1980, the authorities were resolved to fight the “activists”. In Algeria, over the last 10 years a total of 100,000 lives have been lost, after the open call to rebellion and fighting against the authorities by the activist figureheads.

Hijrah to the Land of the Wahhabis And the Construction of the Qutubi Madrasah

Following the failure of the da’wah of Ikhwaan and the resultant fitnah that began, many of the Ikhwanis – in the 1970s and 1980s fled on their heels and then emigrated to Saudi Arabia. Instead of being grateful for their new found sanctity and blessing, they then began preaching the same destructive doctrines of Qutb and Bannaa. Of the two most influential of the partisans were Mohammad Suroor and Mohammad Qutb. In the eighties, they influenced some of the well known callers to a great degree and had enrolled them in the Qutubi, Suroori School of Doctrine, nurturing them upon the ideology of Qutb and Bannaa. It was here that the Qutubiyah Jadeedah were born and fostered under the wings of Mohammad Suroor and Mohammad Qutb. They were introduced to and made to study the books of Sayyid Qutb, being influenced greatly by his extremism in Haakimiyah, and also the thought of Bannaa and his laxity with respect to Innovation and its people. These ideas of Qutb and Bannaa that were made to enter the hearts of the likes of Safar and Salman, would later emerge more formally as Tawhid al-Haakimiyah and the Bid’ah of al-Muwaazanah and an exaggerated, innovated form of Fiqh ul-Waaqi’.

The Gulf War

Although the “Qutubiyah” were gradually planning an organised overthrow, using the manhaj of Qutb and Bannaa in Saudi Arabia, they had not yet come out in the open. The occurrence of the Gulf War was the ideal opportunity for them to actually come out and begin preaching in the open. This saw the open ridicule and attack of the Major Scholars, the introduction of the extremist manhaj of Haakimiyah, the promulgation of the bid’ah of al-Muwaazanah designed to facilitate the entrance of the books of bid’ah and dalaalah (those of Qutb and Mawdoodi and others) to the generally Salafi

Youth, arguing for the legality of open rejection and rebuke of the sinful rulers and other such affairs, and the call to an innovated brand of Fiqh ul-Waaqi' and involvement in Political Activity – which were all actually the most clear of evidences that the manhaj of Ikhwaan had actually been unleashed by the neo-Qutubiyah after it had been gently cooked and simmered during the 1980s, in the Qutubi Suroori School of Doctrine.

The Salafi Mashayikh Arise and Warn

It was after the Gulf War that the Salafi Mashaayikh, foremost amongst them the Madinan Shaikhs, and Shaikh Rabee' bin Haadee in particular, saw the true realities, and then stood to warn from the emergence of Qutubism. And hence we saw our Mashaayikh dealing with the very issues of Manhaj that the Qutubiyah had adulterated – in fact the adulterated principles they had borrowed from Qutb and Banna.

And these adulterated principles are the very ones that shall be clarified in the current treatise, by Allaah's permission. It is important to note here that on account of this fitnah entering into the ranks of Ahl us-Sunnah, many of those who were Takfiris, or Jihadis and the outright pure Khawaarij had an open field day, and managed to identify themselves with the Qutubiyah Jadeedah, the likes of Safar and Salman and other hardcore Qutubites. This naturally led to great confusion amongst Ahl us-Sunnah in general, due to the influx of the Khawaarij in general into the circles of Ahl us-Sunnah, outwardly portraying themselves as Salafis, while holding onto destructive doctrines. Since many of the sons of Ahl us-Sunnah were unaware of what had happened in the arena of da'wah, great confusion arose.

IMPORTANT NOTE: THE REVELATION BASED SUNNI MANHAJ vs THE EVENT BASED QUTUBI, HARAKI MANHAJ

Of the most distinguishing characteristics of Ahl us-Sunnah is that in their da'wah they refer all events and occurrences back to the Qur'aan and the Sunnah and treat them accordingly. To the Qutubiyah and in fact all activist based movements, their da'wah is event-based, that is that the core of their da'wah, its fundamentals, its aims and objectives, is based on events and circumstances – in opposition to the methodology of the Prophets. Take for example the da'wah of Ikhwaan, Hizb ut-Tahrir, Tabligh – all of it is event based. Hizb ut-Tahrir, the downfall of the Khilaafah. Ikhwaan, the absence of the Imaamah. Tabligh, the people fleeing away from the religion and not adhering to the Hanafi madhhab. All of these – and other movements – are based around circumstantial matters and are not derived from the Book and the Sunnah fundamentally. To Ahl us-Sunnah, these issues (i.e. the loss of Khilaafah, the absence of the Imaamah etc.) are the symptoms. To Ahl ul-Bid'ah these issues are the causes. Hence, their da'wah and manhaj changes and alters, based upon the particular symptom they see as the cause, whereas the da'wah of Ahl us-Sunnah remains the same, regardless of the symptom, since their da'wah and manhaj is based upon the Book and the Sunnah, and since the cause(s) are clearly outlined in the Book and the Sunnah.

Once, you have understood this, then many things will become clear to you and actually fit into place. You will then come to understand many truths about the Qutubite da'wah in the current times, and the orientations of the neo-Qutubites, what they write about, how they come across, the things and events they choose to analyse and so on.

The Activists make the Book and the Sunnah and the Manhaj of the Salaf fit around the event or occurrence that their da'wah is based around whereas Ahl us-Sunnah make all events and occurrences to fit around the Book, the Sunnah and the Manhaj of the Salaf.

And of the greatest of proofs of this is that the Qutubiyah Jadeedah and the neo-Bannaawites have adulterated the concepts of Sunnah and Salafiyyah and have innovated new principles and ideas around which their da'wah is based – since the fundamental goal to them, is in line with the Ikhwanite agenda and the Ikhwanite methodology – not the methodology of the Prophets. And you will see this clearly in what follows below in the next section.

And it is for this reason that you will see so much hatred being shown to Ahl us-Sunnah – since their call is not one of emotionalism based around the calamities befalling the Ummah, rather it is one of intellect and wisdom, based upon the dictates of the Qur'aan and the Sunnah – in opposition to the innovated manhaj of Qutb and Bannaa.

This is a brief timeline and synopsis of what has actually happened in the last century – the penetration of the da'wah of Ikhwaan into the innermost recesses of the da'wah of Ahl us-Sunnah. And there is no doubt that part of the reason for this is the great laxity of Ahl us-Sunnah to Innovation and its people.

SUBTREATISE 2

The Genesis Of Contemporary Political Activism

Thoughts and Ideologies

Qutubism

An ideology that is centred around the concepts of rule and rulership and which seeks to bring this about by way of takfir of nation states and Muslim societies and rebellion against the authorities. The reference points of this ideology are the books and writings of Sayyid Qutb.

Bannaawism

An ideology that is centred around the concepts of rule and rulership and which seeks to gather all Muslims, regardless of orientation and belief, under one umbrella to achieve this aim, whether that be rebellion, underground movements, being involved with the politics of the state and the likes. The well known slogan of Bannaawism is “Let us unite in that which we agree, and excuse each other in that which we disagree”, and this applies even if the points of difference are upon Shirk and Innovation. The referent points of this ideology are the works and writings of Hassan al-Banna.

Suroorism

A mixture of the above two, and which promotes hizbiyyah (party-spirit, partisanship) within its ranks, having secrecy, pledges of allegiance and the likes. Whereas Qutubism and Bannaawism were for the most part, restricted to the countries in which these thoughts originated, Suroorism, is concerned with the Arabian Peninsula, and hence those who are recruited or targeted are mainly those from the Gulf. This ideology is exemplified in the works and writings of Muhammad Suroor.

Turaathism

This is an ideology which is in reality modern-day Bannaawism and which calls the average common Muslim to get involved in “political work” in a framework which according to its theoreticians, is kufr to begin with. Also, the promotion and commendation of the existence of the multiplicity of Islamic groups and parties and co-operation between them. Hence, the existence of Ikhwan, Tabligh and Hizb ut-Tahrir are seen to be positive and “manifest goodness”. Also that the classical approaches of the Salaf are irrelevant to the times of today, and that the books of the past do not deal with today's issues. The referent points of these teachings are Abdur-Rahmaan Abdul-Khaaliq and Abdur-Razzaaq ash-Shayjee. Although this thought is actually the product of a few, the organisation of Ihyaa at-Turaath was the fabric upon which it was built, spread and infused into the youth, across the globe.

Movements and Groups

The Qutubiyah, and they are upon Qutubism, the Bannaawiyah and they are upon Bannaawism, the Surooriyyah and they are upon Suroorism, and Turaathiyah, and they are upon Turaathism.

However, due to a great deal of proliferation, many of the people today have mixtures of different aspects and manifestations of these ideologies in them. Until even many of those who ascribe themselves to the pure and clear Salafi Da'wah have elements in which they are confused, because they have been affected by the way of thinking and orientations of these particular movements and

ideologies – partly because they have taken a soft attitude with those who are clearly upon these ideologies.

But in short, the whole hotch-potch of confusion and misguidance in the movements mentioned above, is all centred around the concepts of rule, rulership, politics, activism and the state, fundamentally.

Innovated Principles and Approaches

Whenever, there is deviation from the Methodology of the Prophets, innovated principles are sure to be lurking around the corner. And those who promoted the abovementioned methodologies have innovated the following affairs:

The Innovation of Tawheed ul-Haakimiyyah : making Allaah’s sole right to govern and legislate to be the essence and core of Tawheed, such that the Kalimah is to be explained by this meaning. This is was first innovated by Mawdoodi and Qutb, and has in recent times been pushed and promoted by the likes of Safar al-Hawali, Salman al-Awdah and their likes – by quoting directly and verbatim from the original propounder(s).

The Innovation of al-Muwaazanah : mentioning the good points of the Innovators when refuting them. And this was a ploy to make the teachings of Sayyid Qutb and Hassan al-Banna more palatable to the Salafis. It is not correct that you mention the good points of the Innovators when refuting them, since this defeats the objective of warning from them in the first place. This innovation was propounded and enjoined by Salman al-Awdah and also Abdur-Rahmaan Abdul-Khaaliq. In reality it is a revival of the Bannaawi Bid’ah, outlined above.

The Innovation of the Permissibility of the Multiplicity of Groups : claiming that the existence of the various Islamic groups today is “manifest goodness” and that claiming otherwise is “an act of destruction”. And this is opposed by the clear texts of the Book and the Sunnah which condemn splitting and differing. And whoever considers the affair of the likes of these groups (Ikhwaan, Tabligh, Hizb ut-Tahrir) and the likes, then he will realise that they have split on the fundamentals of the aqeedah and the manhaj of the Salaf. So it is not a case of “allowable differing”. This innovation was unique to Abdur-Rahmaan Abdul-Khaaliq.

The Innovation of Takfir of the Sinners : claiming that those who promote sins, or boast about the sins they committed, or those who call to sin (such as drinking, fornication and the likes) that all of this is kufr and its perpetrator is an apostate. And this is but the madhhab of the Khawaarij. They were lead to revive this innovation due to their extremism in the field of al-Haakimiyyah and making the rule and rulership the most special characteristic of Tawheed. They reasoned that a person who does these acts, must not be really judging by what Allaah has revealed, because a person can only fall into these acts (of open sin and boasting about sin) if he considers them to be permissible and hence making halaal what Allaah made haraam is kufr. So in this manner, they judged the open sinners to be disbelievers. This was spoken of by Safar al-Hawali and Salman al-Awdah.

The Innovation of Extremism in Fiqh ul-Waaqi’ : And this relates to the knowledge of current affairs and what is happening in the Ummah. While this is from the Sharee’ah, with conditions, limits

and guidelines as to who can indulge in it, those who are upon the ideology of Qutubism, Bannaawism, Turaathism and Suroorism, have gone to extremes in this regard and occupied the youth, away from learning of the religion and into learning about the plots, plans and conspiracies of the Infidels, bewildering and confusing the youth in all of that.

The Innovation of Attacking the Honour of the Scholars : And this is an old innovation first introduced by the Mu'tazilah who began to call the Scholars of Ahl us-Sunnah as "The Scholars of Women's Menses and Impurities" because they did not indulge in their Ilm ul-Kalaam (Theological Rhetoric or Philosophical Thought) and hence they claimed these scholars knew nothing of the affairs. In a similar vain, those upon the ideologies listed above, labelled our Ulamaa "Scholars of Women's Menses and Impurities" and the "Skin-Deep Ulamaa" and "Present in Body, Absent in Mind" and other such things – because, as they claim, they do not know anything about the current affairs. However, these attacks and slanders have only arisen because our Scholars did not agree to their innovation of extremism in Fiqh ul-Waaqi'. This occurred from the likes of Safar al-Hawali, Salman al-Awdah, Abdur-Rahmaan Abdul-Khaaliq and others. There is no doubt that the Qutubiyah do not hold Fiqh ul-Waaqi' to be fard 'ayn (obligatory upon everyone), yet if this is the case, why then did they assault and accuse the Salafi Mashayikh and scorn them and ridicule them for not knowing the current affairs?!

The Innovation of Showing Loyalty for the Sake of the Innovators : And because the source of the teachings of those upon these ideologies were those who fell into the greatest of innovations (until even statements of kufr and apostasy), such as Sayyid Qutb, then they began to show undue loyalty and love for these innovators, loving and hating for their sake – despite their knowledge that these people fell into the greatest of innovations and mistakes and had deviation in the fields of Aqidah and Tawheed. So they began to defend the likes of these Innovators, whilst at the same time, assaulting the Shaikhs of Ahl us-Sunnah, those who were sound in Aqidah, Tawheed and Sunnah. This was most clearly exemplified (and still is) by the likes of Salman al-Awdah and Safar al-Hawali.

The Innovation of Extremism in Jihaad : And because of what was promised by Allaah concerning the humiliation of this Ummah and the domination of the enemies, then those upon the ideologies listed above want to engage the Ummah in a Jihad which is actually premature. Meaning that the precursors to this Jihaad are not in place. We find much Shirk and Innovation in the Ummah, much sins and disobedience, the spread and vice and so on. Alongside all of that, the "Jihadists" have abandoned the methodology of the Prophets in laying down the foundations for this true Jihaad. Hence, the Scholars of Ahl us-Sunnah, tried to redress this imbalance by placing less emphasis on the type of Jihad these people were calling to (which was mainly derived from the teachings of Sayyid Qutb and which is a destructive partisan form of Jihaad), and more emphasis on the concepts of purification of the Islamic aqidah and tawheed and cultivation of the Ummah upon it, such that the Jihaad that will, in truth, be aided by Allaah can come into effect. However, those who did not adhere to the methodology of the Prophets, thought that this was a denial of Jihad and a belittlement of it, and cowardice and submission to the enemy. And this was from their ignorance. No one denies Jihad, but the issue is that we have to prepare for it in the manner Allaah has outlined, both in terms of aqidah and tawheed and purifying the Ummah of all the filth that has crept in, then by way of taqwa and righteous actions, and then also physical and military preparations. However, those who have entered into the innovation of Qutubism and Bannaawism and the likes, then instead of patiently nurturing the youth upon the likes of these affairs, they have involved them with "fiqh ul-waaqi'",

engrossed them in Politics, taken them away from the Rabbaani, Senior, Erudite Scholars and instead taken them to the heads of Innovation such as Sayyid Qutb and Hassan al-Banna and Mawdoodi and the likes. Hence, they are not involved in the required tasfiyah (purification) and tarbiyah (cultivation) – that is on a collective, societal level. Rather, they have made something other than this to be the starting point of their da'wah whether it be Jihaad, or Politics or Haakimiyah or the other affairs.

As for the position of Ahl us-Sunnah on Jihaad, then that will be dealt with in what is yet to come inshaa'allaah in this treatise.

And there are many others, but these are by way of illustration only. Imaam al-Albaani referred to these deviations by saying **“this group that has emerged in the current times, and which has opposed many of the issues of methodology, it is befitting that I call them the Khawaarij of the Era”**.

Confusion and Chaos

It is important to note that given the fact that the above ideologies have spread and entered the hearts and minds of many Muslims – without their actually perceiving that they are holding onto incorrect notions, ideas and methodological principles – it is natural to find that many extremes exist.

The point that is being made here is that there is much confusion because a person has something of the truth (i.e. jihad in itself is the truth, likewise understanding the current affairs, likewise the other aspects) but it is mixed with falsehood and has extremism in it. And this is the case with all of innovation. **For if innovation was pure falsehood, then no one would have followed it.** But innovation is truth mixed with falsehood, which is why many, until even those with much knowledge were enticed by it. Hence, those who are affected by these orientations do have something of the truth, but they have lost the balance, and began to centre their call and whole approach around the particular intrinsic truth their innovation is based around⁹. And this is why many people also fall into Innovation, because of what they see of the truth in it, and in what the people who are upon it, speak by – not realising that it has something else in it as well.

Also, when those from within Ahl us-Sunnah got poisoned by these ideologies, they in turn took a lot of people with them, those who respected them and revered them. Hence, they narrowed, if not removed the gap altogether, between Ahl us-Sunnah and the Clear Innovators and Deviants. As a result of this great confusion and chaos arose, and whereas those who were clearly seen to be deviants (like the hardcore takfiris and jihaadis and khawaarij) were able to enter into this da'wah claiming to be from Ahl us-Sunnah. And in this manner the Salafi Da'wah was subject to great controversy. Indeed as the Messenger (sallallaahu alaihi wasallam) said, “Whoever amongst you lives for long will see great controversy...”

⁹ To illustrate, take for example the innovation of rejecting the Names and Attributes of Allaah. To the sects of the Jahmiyyah, Mu'tazilah and Ash'ariyyah, they claim they are purifying Allaah of any impurities and tashbeeh (likeness to the Creation). In and of itself, this “reason” or “justification” is correct and true. That Allaah is free of imperfections and has no likeness to the creation. But Satan deluded them by this truth and caused them to innovate and to go to the other extreme of what they were actually fleeing from. And this is the case with all innovation, in that it is beautified and alluring and embellished with what actually has a basis in some truth.

And in reality, this was the effect of the da'wah of those who were pushing the teachings of Sayyid Qutb and Hassan al-Banna, such as al-Hawali and al-Awdah, and Abdur-Rahmaan Abdul-Khaaliq. And this is the way that the genesis of contemporary activism came about, due to the spread and proliferation of the da'wah of the Ihkwaan, that of Qutb and Banna.