

Readings in Intermediate Qutubism

A Practical Guide To the Fundamental
Precepts of the Qutubi Ideology

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Imaam al-Laalikaa'ee (d. 418H) (rh) 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...

Introduction To This Course

All praise is due to Allaah and prayers and peace upon His Messenger Muhammad, his family and whoever follows his guidance.

To proceed:

This is the second of our series of courses aimed at providing a detailed insight into some of the contemporary movements of Innovation. “Readings in Intermediate Qutubism” looks at the finer details of Macro-Qutubism and its promotion by some of the “reformist” callers of today. This course is at a slightly higher level than our first course and requires a careful and detailed study. It is very important to keep track of some of the personalities that will be mentioned in this course, since this course is a practical example of the teachings of Qutubism, and utilises, in places, the Algerian revolution as a case study to highlight practically what we have spoken of theoretically about the Qutubi manhaj.

At the conclusion of the course there is a comprehension test to ensure that students have fully grasped the materials.

It is a prerequisite that all sincere students of the Salafi Manhaj sit the first part of this course, Readings in Elementary Qutubism (**GRV070003**) before proceeding further.

Useful materials related to this particular course can be found at SalafiPublications.Com

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Terms and Definitions

- (1) **Qutubism** : The thought and ideology of Sayyid Qutb as found in his most popular works such as ‘Ma’aalim Fit-Tareeq’ (Milestones) his Tafsir of the Quran ‘az-Zilaal’, ‘al-Adaalah al-Ijtimaa’iyyah’ (Social Justice) and others.
- (2) **Qutubiyyah, Qutubiyyoon** : The sect known as “the Qutubis”.
- (3) **Qutubi, Qutubist** : A person who subscribes to the thought and ideology of Qutubism. Different extremes exist as to the degree and extent that a Qutubi subscribes to the thought and ideology of Qutubism.
- (4) **Haakimiyyah** : A term invented by Sayyid Qutb to represent Allaah’s sovereignty with respect to issues of legislation. In his view, this is the essence of the meaning of the Kalimah, “Laa ilaaha ilallaaha”.
- (5) **Uloohiyyah** : This term denotes Allaah’s exclusive right to all forms of worship and devotion, whether feelings of the heart, statements of the tongue or actions of the limbs. In Qutubism, Haakimiyyah is made the most exclusive and special element of Uloohiyyah.
- (6) **Jaahiliyyah** : Lit. (Days of) Ignorance. This term represents the pre-Islamic era and is synonymous with the concepts of disbelief, polytheism, backwardness and ignorance.
- (7) **Hizbiyyah** : Partisanship, bigotry.
- (8) **Tashree’** : Legislation
- (9) **Khawarij** : The first sect to break away from the main body of Muslims. Their main characteristics being: declaring sinful Muslims to be disbelievers, declaring those who do not agree with them to be disbelievers and rebelling against the Rulers. The Prophet (sallallaahu alaihi wasallam) has informed us that this sect will exist in every generation until they fight alongside Dajjaal.
- (10) **Murji’ah** : A sect that did not consider actions to be from Imaan and hence claimed that all Muslims, whether sinful or pious are equivalent in their Imaan. They also believed that Imaan cannot increase and decrease and was but a single constant entity.
- (11) **Rafidah** : Those who reject the Companions of Allaah’s Messenger, revile them and abuse them.
- (12) **Qadariyyah** : Those who denied the qadr (predetermination) of Allaah and claimed that there was a separate entity that was in control of evil. Hence, they were likened to the Magians.
- (13) **Takfeer**: The act of declaring a Muslim to be an Unbeliever, Apostate.
- (14) **Istihlaal**: To declare something that Allaah has made unlawful (haraam) to be lawful (halaal).
- (15) **Al-Jarh wat-Ta’deel**: The science of criticising and appraising narrators of hadeeth, innovators, groups, movements and men, in order to maintain the purity of the religion.
- (16) **Istibdaal**: Replacement of the Sharee’ah with other laws.
- (17) **Istihlaal**: Making something that is unlawful to be lawful as a matter of belief.
- (18) **Juhood** Wilful denial, rejection.
- (19) **Al-Irjaa’**: The innovation of the Murji’ah who excluded actions from Imaan and claimed sins do not harm in the presence of Imaan.

Important Personalities

Alee Bin Haaj: One of the main figureheads of the Algerian Salvation Front, who partook in the Algerian elections and was subsequently imprisoned. He labelled the Salafi Ulamaa as “Scholars of the Courts”, “Scholars of America”, “The Dollar Scholars” and much worse (accusing Imaam al-Albani and his brothers from the Ulamaa of Saudi with nifaaq (hypocrisy) and cowardice) – when they advised the Algerians to have patience and not to take to arms. He is also the one who openly called for the assassination of everyone involved with the government apparatus¹, this being the precursor to the 40,000 sacrificial lambs of Algeria!!

Abbaasi Madani: The leader of the Algerian Salvation Front. He accused Imaam al-Albani of being a spy for the freemasons. He also stated, “Certainly, the lamp which was illuminated by Imaam Khomeini illuminated all of our hearts. We firmly believe that the Iranian revolution will save the Islamic Ummah, rather the whole of mankind...The Algerian people are prepared to stand by your side in a single row in order to raise the flag of “Allaahu Akbar” in the world”.²

¹ For documentary evidence, refer to Madarik un-Nadhar pp.360-361 2nd Edition.

² Refer to “As-Sunnah” Magazine (Vol. 11 p. 57)

NOTE: Concerning these two men, who showed nothing but enmity and hatred of the Salafi Ulamaa, Salman al-Awdah said, “The great leaders of the Front are those whose knowledge, wisdom, intellect, **clear and pure Salafi Aqeedah has been testified for...**”. Unfortunately, al-Awdah knew nothing about them to begin with, but only praising them because they are “activist thinkers” and are part of the “awakening (sahwah)” that is unique to all the seekers of power and authority. To such an extent that Salman al-Awdah said about Alee bin Haaj, “**When I read about Alee bil-Haaj, it is as if I am reading about Shaikh ul-Islam Ibn Taymiyyah**”!!! (Refer to the Cassette: “Kalimatu Haqqin Fee al-Mas’alah al-Jazaa’iriyyah”)

Important Principles

Concerning Replacement of the Sharee'ah and Kufr Doona Kufr³

Imaam Ibn Baaz was asked: "Is replacement (of the Shari'ah) with the secular laws (tabdeel ul-qawaaneen) considered to be major kufr that expels from the religion?"

He replied: **"When he makes it permissible (istibaaha). When he makes it permissible to judge with a law other than the Shari'ah he becomes a disbeliever with the major kufr – if he makes that permissible.** As for when he does that for specific reasons, out of disobedience to Allaah, for the sake of bribery, or pleasing somebody, and knows that this is haraam, then this is kufr doona kufr (the minor kufr).

As for when he does it while declaring it lawful (mustahillan lahu), then this is major kufr. As Ibn 'Abbaas said concerning the saying of Allaah the Most High, "And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws)". (Al-Ma'idah 5:44) – so he said, "This is not like the one who disbelieves in Allaah, but it is the minor kufr (kufr doona kufr)".⁴ Meaning, "when he declares it lawful (istahalla) to judge by the secular law, or declares it lawful to judge with such and such, and likewise, [when he makes it lawful] to judge with such and such Sharee'ah, then he is a kaafir."

Then the questioner said: "Is there a difference between replacement (tabdeel) and between ruling in a particular issue? Tabdeel O Shaikh?" To which the Shaikh replied: **"If he does not desire (lam yaqsud) Istihlaal (making it lawful) by that,** but did it due to some other reasons, then this is kufra doona kufr (the minor kufr). As for when he says, "There is no harm in judging by what Allaah has revealed', even if he said that the Sharee'ah is better, however, he says, 'there is no harm in this, it is permissible', he is declared a disbeliever on account of that with the major kufr, regardless of whether he says that the Sharee'ah is still better, or it is equal to the Sharee'ah, or that it is better than the Sharee'ah, then all of this is (major) disbelief."

The questioner said: "Meaning, this ruling (that you have explained) encompasses both tabdeel (replacement of the Sharee'ah) and other than tabdeel. It covers all of the types?" The Shaikh replied: **"It encompasses all of the forms, it is in all of the forms."**⁵

Imaam Al-Albaani said, "And he (Ibn Taymiyyah) said (7/312), **"So when there is the saying of the Salaf that man can have Imaan and hypocrisy in him, then likewise is their saying**

³ **NOTE:** The discussion of this issue as well as the two principles below (related to the co-existence of Imaan and Kufr in a single person and the commission of some of the branches of Kufr) is from a knowledge-based perspective and has no link to the Rulers of today, or those of yesterday or those of tomorrow or the passing of any type of judgement as to their disbelief or to their having Imaan like that of Jibreel or Mikaa'eel!!! So do not wrong your own soul. Establishing a principle is one thing, and making judgements by them is something else.

⁴ Compare with what is mentioned by Imaam al-Albaanee further below, quoting from Shaikh ul-Islam Ibn Taymiyyah.

⁵ Refer to the book, "Hiwaar Hawla Masaa'il it-Takfeer Ma'a Allaamah ash-Shaikh Abdul-Azeez Ibn Baaz" and it is found also in al-Furqaan Magazine (no. 94)

that he can have Imaan and kufr (in him). But Ibn Abbaas and his companions said “not the kufr that ejects one from the religion”, as regards His saying, “the one who does not rule by what Allaah revealed then they are kaafir.” They said: “kufr that does not eject one from the religion”. And Imaam Ahmad and other Imaams of the Sunnah followed them in this.”

After writing what has preceded I saw Ibn Taymiyyah, may Allaah have mercy upon him, saying in the explanation of the verse in his ‘Majmoo al-Fataawaa’ (3/268), “meaning he regards it permissible to rule by other than what Allaah revealed.”⁶⁷

Kufr is of Two Types

Shaikh ul-Islam Ibn al Qayyim, “And there is another principle, that disbelief, kufr is of two types: the kufr of action and the kufr of juhood (denial) and ‘inaad (stubborn opposition). As for the kufr of juhood then it is when one disbelieves in what is known to have been brought by the Messenger (sallallaahu alaihi wasallam) from Allaah, out of juhood and ‘inaad from amongst the Names, Attributes, Actions and rulings of the Lord. This type of kufr negates faith from every single aspect. **As for the kufr of action, then this divides into two types: A type which negates Imaan⁸ and a type which does not negate Imaan⁹.** So prostrating to an idol, belittling the mus-haf (the Qur’an), fighting the Prophet and reviling him negates Imaan.

As for ruling by other than what Allaah has revealed and abandoning the prayer, then that is from the kufr of action absolutely. So the one who rules by other than what Allaah has revealed is a disbeliever and the one who abandons the prayer is a disbeliever due to the textual ruling of the Messenger (sallallaahu alaihi wasallam), however this is the kufr of action not the kufr of belief. It is also impossible for Allaah – free is He from imperfection – to call the one who rules by other than what Allaah has revealed to be a disbeliever and for the Messenger of Allaah to call the one who abandons the prayer to be a disbeliever, and then not apply the label of “disbeliever” to them. And the Messenger of Allaah (sallallaahu alaihi wasallam) negated Imaan from the fornicator, thief, and the one who consumes khamr, intoxicants. And also from the one

⁶ And this is the full quote from Shaikh ul-Islam (3/267 of Majmoo ul-Fataawaa): “And when a person declares a unanimously agreed unlawful matter to be lawful or a unanimously agreed lawful matter to be unlawful or replaced the Sharee’ah (baddala ash-Shar’) - that [from it] which is agreed upon - he is a kaafir, an apostate by agreement of the jurists. And it is with regards to the likes of this that the following (verse) was revealed, according to one of two opinions: **And whoever does not rule by what Allah has revealed then they are the disbelievers (Maa’idah 5:44)** meaning that **he declares it to be permissible (huwal-mustahillu) to rule by other than what Allah has revealed.**”

And this is what is understood by the two Imaams of the Era from the words of Shaikh ul-Islam Ibn Taymiyyah, that replacing the Sharee’ah is major kufr when it is made lawful (istihlaal), or as occurs in their other statements, that the ruler considers other than the Sharee’ah to be better than it or equal to it or that the Sharee’ah is not suited for the times and the likes. And many of the other Mashayikh have adopted this particular stance amongst them Shaikh Abdul-Muhsin al-Abbaad, and Shaikh Alee Hasan al-Halabee.

⁷ Silsilah as-Saheehah (6/2552)

⁸ And this type of kufr does not require the presence of istihlaal (i.e. making the act lawful as a matter of belief) due to its unique nature of being the kufr that expels from the religion absolutely, while ensuring the presence of the required conditions for making takfir.

⁹ And this type requires the presence of Istihlaal or Juhood or accompanying beliefs which necessitate kufr, since in and of themselves, they do not expel from the fold of Islaam.

whose neighbours are not safe from his evil. So when the label of Imaan has been negated from such a one, then he is a disbeliever from the point of view of his action, but the kufr of juhood and belief (i'tiqad) has been negated from him. It is likewise in his (sallallahu alaihi wasallam's) saying, "Do not become disbelievers after me, striking the necks of one another". (Kitaab us-Salaat)

Kufr and Imaan Can Co-exist

Ibn al-Qayyim (rahimahullaah) said: "A person may have in him both Kufr and Imaan, and Shirk and Tawheed, and taqwaa and sin, and hypocrisy and Imaan - this is one of the greatest principles of Ahlus-Sunnah¹⁰ and this is disagreed with by the People of Innovation such as the Khawarij, the Mu'tazilah and the Qadariyyah. And the question of the coming out of those who committed major sins from the Fire - and not residing therein forever, is built upon this principle - and it is shown by the Qur'aan, the Sunnah, the Fitrah and Ijmaa' of the Sahaabah. Allaah - the Most High - says : **And most of them believe not in Allaah except that they attribute partners (unto Him) [Yoosuf 10:106]**

So Allaah - the One Free from all Defects affirmed belief for them along with Shirk. And He - the Most High - says : **The Bedouins say: "We believe." Say: You believe not, but only say: We have surrendered (in Islaam), for Faith has not yet entered your hearts. But if you obey Allaah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allaah is Oft-Forgiving, Most Merciful. [al-Hujuraat 49:14]** So He affirmed Islaam and obedience to Allaah and His Messenger whilst negating their Imaan - and what is meant is unrestricted and full Imaan which deserves the unreserved term as occurs in: **Those who believe in Allaah and His Messenger, and do not doubt, but strive with their wealth and their lives for the cause of Allaah. [al-Hujuraat 49:15]**

But in the more correct of the two sayings they (the Bedouins) were not Munaafiqs, rather they were the Muslims due to their obedience to Allaah and His Messenger, but were not Believers, even if they had some Imaan which took them away from being Kaafirs." (Kitaabus-Salaah p.25)

One Does Not Necessarily Become A Disbeliever Through A Branch of Kufr

Ibn al-Qayyim (rahimahullaah) says: "A servants having in him a branch of Imaan does not necessitate that he is a Believer - even though that is Imaan, nor does his having in him a branch of Kufr mean that he is called a Kaafir - even though it is Kufr. Just as a persons having a piece of knowledge does not mean that he is called a Scholar, nor is one who knows some matters of Fiqh or medicine called a Faqeeh or a doctor. And that does not prevent a branch of Imaan being called Imaan, and a branch of Nifaaq (Hypocrisy) being called Nifaaq, and a branch of Kufr being called Kufr. And it may be indicated by use of the verb such as his (sallallahu 'alaihi

¹⁰ What is being referred to is: the Kufr of action which does not expel from Islaam, the Shirk in action (i.e. showing off) which does not expel from Islaam and the hypocrisy in action which does not expel from Islaam.

wasallam) saying: “He who abandons it has committed kufr.”¹¹ and: “He who swears by other than Allaah has committed kufr.”¹² It is reported with this wording by al-Haakim in his Saheeh - so he from whom appears a characteristic of Kufr does not deserve to be called an outright Kaafir, and likewise one who commits something haraam - it is said that he has done Fisq (a wicked act), not that he has become a Faasiq by that act - and he is not called a Faasiq unless that overcomes him. And likewise the fornicator and the thief and the robber is not called a Believer (outright) even though he does have Imaan, just as he is not called a Kaafir even if what he has done is characteristic of Kufr since all sins are branches of Kufr and all acts of obedience are branches of Imaan.” (Kitaab us-Salaat p.19)

In Defence Of The Tyranny Of The Unjust Or Of the Welfare Of The Innocent?

Ibn al-Qayyim - may Allaah have mercy upon him - said: “This is a great topic, containing much benefit and due to ignorance of this topic a great mistake has fallen upon the Sharee’ah...” up until he said, after mentioning that the basis of the Sharee’ah is built upon the welfare and benefits of the servants: “...The Prophet (sallallahu ‘alaihi-wasallam) legislated for his ummah, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it - even if Allaah hates it and detests those who perform it (the evil). And this is like rejection [inkaar] against the kings, and the ones in authority by coming out against them [with arms etc. to fight them] - **for verily, that is the basis and foundation of every evil (sharr) and every tribulation (fitnah) till the end of time.**”¹³

Stated Shaikh Ibn Uthaimen, “These words are very good (i.e. Imaam al-Albaanee’s). Meaning, that those people pass judgement against the Rulers of the Muslims, that they are disbelievers, what benefit do they achieve by judging them to be disbelievers? Are they able to put an end to them? They are not able. And when it is the case that the Jews have occupied Palestine for around 50 years, yet despite that the Islamic Ummah has not been able in its entirety – Arabs and Non-Arabs alike – to remove them from their place! **How then, after this, can we go and strike those who rule over us with our tongues (i.e. make takfir of them) while we know that we are not capable of putting and end to them, and that blood will be shed, and the taking of wealth will become lawful, and even the honours of people. And then we will not even have achieved the desired result!! Therefore, what is the benefit – such that if a person was to believe – in that which is between him and his Lord – that amongst the rulers is one who is a disbeliever in truth, with the kufr that ejects from the religion - what then is the benefit in announcing this and spreading this, except the kindling of tribulation?!**” (Fitnah of Takfir, p.74)

¹¹ Saheeh - related by at-Tirmidhee (10/90), an-Nasaa. (231-232) and al-Haakim (1/7) and it was authenticated by al-Albaanee in Kitaab ul-Imaan of Ibn Abee Shaybah (46)

¹² Saheeh - related by Aboo Daawood (3235), at-Tirmidhee (7/18), Ahmad (2/34), al-Haakim (4/297) and others and al-Albaanee authenticated it in Irvaah ul-Ghaleel (2561).

¹³ Ibn al-Qayyim in ‘Plaam ul-Muwaqqi’een an Rabbil-Aalameen.’

The unlawfulness of rebelling against a tyrant ruler is a matter of aqeedah and occurs in all of the books of creed, from the earliest times to this day of ours¹⁴. And the great wisdom in this is clear for every sane person to understand – **until even if the ruler becomes a disbeliever** with the Muslims having a proof (burhaan) from Allaah, then still Ahl us-Sunnah would forbid rebellion due to what it might cause of the loss of life and the cause of corruption upon the earth, and instead enjoin patience. And anyone who might be instrumental in causing such a catastrophe, then the way of Ahl us-Sunnah is to cut them off, **for the better good of the society at large and not in order to support the tyranny of the sinners or the oppressors or the disbelievers!!!**¹⁵

And unfortunately, this matter has not been comprehended well by the newly-arisen foolish minded who accuse those who call for patience and calm, of being paid workers and spies for the authorities – a great and mighty slander indeed.

The Methodology of Advising the Rulers¹⁶

Shaikh Abdul-Azeez ibn Baaz was asked, “Is it from the manhaj (methodology) of the Salaf to criticise the Rulers from the minbar (the pulpit)? And what is the manhaj of the Salaf with respect to advising the Rulers?” He responded:

“It is not from the manhaj of the Salaf to publicise the faults of the Rulers and to mention such things from the pulpit because that leads to disorder and the absence of hearing and obeying the ruler in what is good. It also results in (the people) becoming engrossed (with these matters, arguing and debating) which causes harm and produces no benefit. **The followed path with the Salaf however, is to give naseehah (advice) with respect to the matters which are between themselves and the leader, writing to him, or by reaching him through the scholars who keep in touch with him (to advise him) until the ruler is directed towards the good...**

And when the fitnah occurred in the time of ‘Uthmaan (radiallaahu anhu) some of the people said to Usaamah ibn Zaid (radiallaahu anhu), ‘Will you not speak to ‘Uthmaan?’ So he replied, ‘You think that I will not talk to him without letting you know about it (also). Indeed, I will certainly talk to him regarding that which concerns me and him without initiating a matter which I do not love to be the first to initiate.’

¹⁴ It is a shame that the sect of Mohammad Qutb has made this issue subject to Ijithaad. Refer to “Dhaahirat ul-Irjaa” (p.263). But this should hardly be surprising, for if Tawheed is subject to Ijithaad, it would not be unreasonable for issues of methodology to also be subject to Ijithaad!!

¹⁵ Ibn Sa’d relates in his Tabaqaat al-Kubraa (7/163-165), “A group of Muslims came to al-Hasan al-Basree seeking a verdict to rebel against al-Hajjaaj [a tyrannical and despotic ruler]. So they said, “O Abu Sa’eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?” So al-Hasan said, “I hold that he should not be fought. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until Allaah’s judgement comes, and He is the best of judges.” So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj – so al-Hajjaaj killed them all. Al-Hasan used to say, “If the people had patience when they are being tested by their unjust ruler, it will not be long before Allaah will give them a way out. However, they always rush for their swords, so they are left with their swords. By Allaah! Not even for a single day did they bring about any good.”

¹⁶ Of course, this advice is irrelevant to those who consider all nation states and all the rulers of today to be apostate, in absolute terms, as do vast majority of Qutubists.

And when they (the Khawaarij) opened up the evil in the time of ‘Uthmaan (radiiallaahu anhu), and rejected ‘Uthmaan openly, the fitnah, the killing and the mischief, which has not ceased to affect the people to this day, was brought about. And this caused the fitnah to occur between ‘Alee and Mu’aawiyah and ‘Uthmaan was killed for these reasons...

(Furthermore) a large number of Companions and others besides them were killed due to this open rebellion and the open proclamation of the faults (of the ruler), until the people began to hate the one charged with authority over them and killed him. We ask Allaah for success.’ End of the words of the Shaykh.

It is authentically reported from the Messenger (sallallaahu alaihi wasallam) in the hadeeth of ‘Iyaad ibn Ghunm who said, “The Messenger of Allaah (sallallaahu alaihi wasallam) said, **‘Whoever desires to advise the one with authority then he should not do so openly, rather he should take him by the hand and take him into seclusion (and then advise him).** And if he accepts (the advice) from him then (he has achieved his objective) and if not then he has fulfilled that which was a duty upon him.”¹⁷

Imaam al-Barbahaaree, “...If you find a man making supplication against the ruler, know that he is a person of innovation. If you find a person making supplication for the ruler to be upright, know that he is a person of the Sunnah, if Allaah wills. Fudayl ibn ‘Iyaad said, “If I had an invocation which was to be answered, I would not make it except for the ruler.” It was said to him, “O Abu ‘Alee, explain that to us,” he replied, “If I made an invocation for myself, it would not go beyond me. Whereas if I make it for the ruler, he is corrected and through that, the servants and the land are set in order.”¹⁸ We are ordered to make supplication for them (i.e. the rulers) to be upright. **We have not been ordered to make supplication against them, even if they commit tyranny and oppression, since their tyranny and oppression reflect only upon themselves but their rectitude is good for themselves and the Muslims...**¹⁹

The Best Form of Jihaad

From Abu Sa’eed al-Khudree who reports that the Messenger of Allaah (sallallaahu alaihi wasallam) said, **“The most superior form of Jihaad is to say a word of truth in the face of an oppressive ruler.”**²⁰

Speaking the truth, face to face, in front of the tyrant ruler²¹, even if one knows he will be slain – as occurred with Sa’eed Ibn Jubair and Hamzah – and remaining steadfast, calm and reposed in

¹⁷ Reported by Ahmad (3/403) and Ibn Abee ‘Asim (2/521) with a saheeh isnaad.

¹⁸ Abu Nu’aym in al-Hilyah (8/91) with a saheeh isnaad and Khallaal in as-Sunnah (no.9)

¹⁹ Sharh us-Sunnah.

²⁰ Refer to Saheeh Jaami us-Sagheer of Imaam al-Albani, and it is Saheeh. It is reported by Abu Umaamah and Taariq bin Shihaab also.

²¹ Or perhaps an apostate ruler, since Qutubism preaches - without exception and with total absolution – that all of today’s rulers are apostate.

all of that, until the meeting with the Lord, is indeed the most superior form of Jihaad. Speaking from the lands of the Disbelievers (having performed Hijrah to them), writing in the magazines, openly proclaiming in the sermons and upon the pulpit, setting up an “Amnesty International”²² recording and distributing cassettes of rebuke and rejection, and cursing via the Internet is indeed the most superior form of Cowardice. We pray that Allaah joins us with the likes of Sa’eed Ibn Jubair and Hamzah and separates us from the sect of Mohammad Suroor and the sect of Mohammad Qutb.

The Basis of Jihaad

Shaikh Abdur-Rahmaan bin Nasir as-Sa’dee, said, “Jihaad, is of two types. The jihaad by which the correction and purity of the Muslims is intended and rectification of their beliefs, manners and all of the affairs pertaining to their lives, both the religious and the worldly affairs. And also (Jihaad) in cultivating them with knowledge and action. This type is the fundamental basis of Jihaad and its support. And it is from this first type that the second type finds its basis, and that is the Jihaad by which those who show transgression against Islaam and the Muslims, from amongst the Disbelievers, Hypocrites, Heretic Apostates and all of the enemies of the religion are repelled and held at bay.” *Wujoob ut-Ta’aawan bain al-Muslimeen* (p.7-8). Shaikh Abu Anas Hamad al-Uthmaan commented, “And this is what our Scholars have remained upon. They consider that the Jihaad against the Innovators is the basis and the Jihaad of the disbelievers and heretical apostates branches off from that Jihad.” (Refer to *Zajar al-Mutahaawan* of Shaikh Hamad al-Uthamaan)

What Type of Knowledge Is Obligatory Upon Every Muslim?

Stated Shaikh ul-Islaam Ibn Taymiyyah, “There is no doubt that it is obligatory upon every individual to have a general overall Imaan in what the Messenger (sallallaahu alaihi wasallam) came with. Likewise, there is no doubt that knowing what the Messenger (sallallaahu alaihi wasallam) came with in detail is fard alal-kifaayah (a collective obligation). Since, this enters into contemplating over the Qur’aan, comprehending and understanding it, having knowledge of the Book and the Wisdom and preserving the Reminder, and calling to the way of the Lord and with Wisdom, beautiful admonition and arguing in ways that are best. And similar matters which Allaah has made obligatory upon the Believers – then it is fard alal-kifaayah (collective obligation) upon them.

However, regarding that which is obligatory upon every individual, then this will vary according to their varying abilities, understandings and requirements, and what they are individually ordered with. So what is obligatory upon the one who has the ability in hearing part of the knowledge, is not obligatory upon the one who is not able. Similarly, what is an obligation upon the one who hears the texts and understands them – with regards to the detailed knowledge – is not an obligation upon the one who does not hear the detailed knowledge. Likewise, there is an obligation upon the Muftee (one who gives legal verdicts), the Muhaddith (scholar of hadeeth) and the debator, that which is not an obligation upon those are not of them.”²³

²² Such as the CDLR of Mohammad al-Mis’ari and those behind him, such as Salman al-Awdah and others.

²³ *Majmoo’ ul-Fataawaa* (3/312)

And the knowledge of current affairs, fiqh ul-waaqi' (in the usage of the Political Activists) does not enter into the obligatory type of knowledge, rather it is for the most erudite and firm of Imaams and specialist scholars, not every person.

The Scholars of Haid and Nifaas?!

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 Sharee'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 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)

Manhaj: The Doorway To Paradise Or Hellfire!

Shaikh Salih al-Fawzaan was asked: “Is [entry into] Paradise and **Hellfire dependent upon the correctness of one’s Manhaj** (methodology)?”

His reply: **“Yes. When a person’s manhaj is correct he will be in Paradise. So if he is upon the manhaj of the Messenger (sallallaahu alaihi wasallam) and the manhaj of the Salaf us-Saalih, he will become one of the inhabitants of Paradise by Allaah’s permission. And when he travels upon the manhaj of the misguided strayers, he is threatened with the Hellfire.”** (Al-Ajwibah al-Mufidah p.77)

Imaam al-Albaani was asked, “Some of the youth differentiate between the aqidah of the Salaf and the manhaj of the Salaf so you see some of them upon the aqidah of the Salaf yet they allow themselves to work with some of the methodologies that exist today, even though there maybe what opposes the manhaj of the Salaf within them in terms of practice. So is there a binding link between the aqidah and manhaj of the Salaf in the practical implementation of the Salafi manhaj?”

The Shaikh replied – in powerful and revealing words: “That which I believe and worship Allaah with is that there are both generalities (in similarity) and specific (aspects) between the Salafi manhaj and aqidah. Aqidah is more specific than manhaj as all of you know. Aqidah has a link with what is called – in the view of many of the Jurists – the “knowledge of tawhid”, and this is the chief and fundamental aspect of Islaam. However, manhaj is more vast than aqidah or tawhid. As for those who claim that the differentiation that has come in this question (between aqidah and manhaj), **then they desire by this to make it permissible for themselves to adopt ways and means in their daw’ah to Islaam which the Salaf us-Salih were not upon.** To say this in a different way, they consider that they have the liberty to adopt whatever ways and means they think will help them to convey (and actualise) Islaam, and you are aware of the examples of this type or these types of means.

For example, open demonstrations and rallies in order to force the rulers to turn their attention to what the society complains about and similar matters. So we say that what has come in the Book and the Sunnah and what the Salaf us-Salih were upon with respect to objectives, goals and ways and means are sufficient for the Ummah. **However, the reason which leads some of the people to permit themselves to adopt these ways and means, in fact it is correct for me to say that they permit themselves to blindly-follow the disbelievers in the ways that they have adopted in order to actualise what they call either democracy or social justice and**

other such words which have no reality to them. So they – I mean these Muslims – permit themselves to blindly follow the disbelievers in these ways and means.

We say, our Lord, the Mighty and Majestic has made removed us from having any need, by our Shari’ah, of this separation which has been explained (i.e. between aqidah and manhaj) and that we should be needy of the disbelievers and that we should take from their ways and means, which might be good for them, (but) only because they have no Shari’ah by which they guide themselves. It is for this reason that we say that manhaj is more vast than aqidah and tawhid, **hence it is necessary to adhere to what the Salaf us-Salih were upon with respect to both these affairs; the one that is vast (manhaj) first and foremost** and the one that is more narrow (tawhid), meaning aqidah.” (Al-Asaalah Magazine, Vol 22).

Between the Salafi Manhaj and the Qutubi Manhaj

Imaam al-Albaani said, in words that uncovered the great fabrication and pusillanimous claim of Salman al-Awdah against him²⁴ that the noble Shaikh supported the activities of the revolutionaries in their Qutubi manhaj in Algeria, “If you know this caller, then recite to him the saying of the Most High: **“O you who believe, if a sinful person comes to you then verify (the information)”** to the end of the verse. And he (sallallaahu alaihi wasallam) said, “It is sufficient falsehood for a person to narrate everything that he hears”.

And Imaam al-Albaanee also stated in the message he sent to the leaders (of the various parties) in Algeria, “...**And that the Prophet (sallallaahu alaihi wasallam), indeed, he began setting up the Muslim state by calling to Tawheed and warning from worshipping the false gods and then cultivating whoever responded to his calls upon the Sharee’ah rulings until they all became like a single body, such that if one part of it complained, the rest of it responds with alertness, as occurs in the authentic hadeeth...** so whoever wishes to establish a Muslim state in truth then let him not gather the masses into a lump, and nor bring them together despite the differences in their thoughts and their (ideological) nurturing, as is the way of well-known Islamic groups today. Rather, it is a must to unite their way of thinking and understanding upon the correct Islamic foundations: the Book and the Sunnah upon the understanding of the Salaf us-Saalih...”²⁵

Imaam Ibn Baaz, said, responding to the claim that the activists of Algeria had alleged he supported them and advised them to take up arms, “If one of the Algerian du’at (callers) had said about me that I had said to them, “They should assassinate the police or that they should take up arms in their call to Allaah then this is an error and is not correct. Rather it is a lie. The Call to Allaah occurs with good mannerisms, “Allaah said, the Messenger said”. It occurs with reminders, admonition, encouragement and discouragement. This is how the Call to Allaah takes place, just as the Prophet (sallallaahu alaihi wasallam) and his companions were in the Makkah al-Makarramah before they had any power or authority. **They did not used to call the people to take up arms, rather they called them with the verses of the Qur’aan, good words, and**

²⁴ In the cassette “Kalimat Haqqin Fee Mas’alat il-Jazaa’iriyah”.

²⁵ As occurs in his letter dated, 19 Jumaadah al-Aakhirah 1412H and the a photocopy of this letter can be found in Madarik un-Nadhar pp.335-336 2nd edition.

good mannerisms, since all of that is closer to rectification and is closer to the acceptance of the truth. As for calling with assassinations, killing, fighting and the likes, then that is not from the Sunnah of the Prophet (sallallahu alaihi wasallam) and nor is it from the Sunnah of his Companions. However, when Allaah gave him control over Madinah and when he emigrated to it, he had authority and power in Madinah and then Jihaad was legislated as well as the establishment of the Hudood laws. He (sallallahu alaihi wasallam) made Jihaad against the Mushrikeen and established the Hudood after Allaah ordered him with this.” (Cassette Recording on 26th Dhul-Hijjah, 1414H, being an exposition of the forgery of Salman al-Awdah against Imaam Ibn Baaz – refer to Madaarik un-Nadhar (pp. 346-348 2nd Edition).)

Shaikh Ibn Uthaimen was asked, “Did you also advise (the Algerians) to continue in their position against the authorities in Algeria? The Shaikh replied, “We have never said anything of the sort.” The questioner said, “In the severity of these situations is hijrah (emigration) to the lands of disbelief legislated?” The Shaikh replied, “It is obligatory to have patience. **Since the land is a land of Islaam, the call to prayer is announced for the five prayers and both the Jumuh’ah and congregational prayers (i.e. Eid, funeral and daily prayers) are established therein. Hence, it is obligatory to have patience until the command of Allaah arrives.**”²⁶ (Cassette recording Shawwaal, 1414H, quoted in Madaarik un-Nadhar, and also in Baraa’ah Ulamaa il-Ummah Min Tazkiyaat Ahl il-Bid’ah, checked by Shaikh Ibn Uthaimen himself).

And this is the advice of the Imaams of the Era, **being in perfect harmony with the methodology of the Prophets in Calling to Allaah** and being in perfect opposition to that of the newly-arisen foolish-minded whose prattling caused the deaths of many thousands of innocent Muslims in the most atrocious of ways!²⁷

The Khawaarij

Shaikh ul-Islaam Ibn Taymiyyah said, “And the way, seerah, of the Muslims has never ceased upon this (methodology). They did not declare them (i.e. the Khawarij) to be apostates like those whom as-Siddiq (radiallahu anhu) fought against. And this despite the command of the Messenger of Allaah (sallallahu alaihi wasallam) to fight against them, as occurs in the authentic hadiths, and also despite what has been reported about them in the hadeeth of Abu Umaamah, collected by at-Tirmidhi and others²⁸ that they are “the most evil of those who are killed under the sky and how excellent is the one killed by them”. **Meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians. For they strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making takfir of them.** And they considered this

²⁶ Compare with the statements of al-Hasan al-Basri quoted in “Elementary Qutubism” (Important Principles).

²⁷ Refer also to the Important Principles outlined in “Elementary Qutubism”.

²⁸ And it is Saheeh – Refer to Saheeh Sunan at-Tirmidhee (no.2398) of Imaam al-Albani.

to be worship, due to their ignorance and their innovation that caused to stray...” (Minhaj us-Sunnah 5/248)

Ibn Hubairah said concerning the hadeeth of Abu Sa’eed al-Khudree, “In this hadeeth is proof that fighting the Khawarij comes before fighting the pagans, mushrikeen. **And the wisdom in that is that in fighting against them is a preservation of the capital of Islaam**²⁹, whereas in fighting the people of Shirk there is the seeking of increase (in capital). **So preserving the capital comes first.**” (Fath ul-Bari 12/301)

In Disagreement Alongside Agreement

Ayub as-Sakhtiyaanee would call all of the People of Innovation, “Khawaarij” and would say, “**Verily, the Khawaarij differ in their names, but are agreed upon the use of the sword.**” (Al-I’tisaam 1/113). Abu Qilaabah said, “**Never does a man introduce and innovation except that he makes lawful the use of the sword.**” (Al-I’tisam 1/113 and ad-Daarimee 1/58 no.99). And he also said (as narrated through Ayub as-Sakhtiyaanee), “**...And certainly their saying differs but they have united upon the sword, and I do not consider their destination to be but the Fire.**” (Ad-Daarimee (1/58 no. 100)

And after you have read and re-read and digested and understood and memorised what we have mentioned above concerning the greatest of affairs of this Noble Religion and its distinct and unique Salafi Manhaj let us now embark on our study of Intermediate Qutubism....but before we do that, lets look at the following (we only want to make things easy!!!)

²⁹ That is a preservation of the lives of the Muslims, their livelihood and welfare, as well as the capital and infrastructure of the state.

The Qutubiyyeen Follow the Footsteps of the Shayaateen in Making Takfeer of the Muslimeen

Know O Sunni, that there are three types of Qutubism:

A) Classical and Puritanical Qutubism

The core and basis of which is al-Haakimiyyah, Takfir of Nation States and Muslim Societies, and Destructive Jihads against the Ummah. And Classical Qutubism is expounded in the books of Sayyid Qutb such as *az-Zilaal*, *Milestones* and others.

B) New Qutubism (Qutubiyyah Jadeedah), Suroorism and Turaathism

These types have further refined and developed the concepts of Classical Qutubism to include democratic and partisan elements in order to reach the same overall objective, and amongst the key figures in his regard are Mohammad Qutb, Mohammad Suroor, Abdur-Rahman Abdul-Khaliq, and others. The latter added the mainstream Bannaawi concept, which is the accommodation of all and sundry, be he a Sunni, Bid'iyy or Innovating Heretic.

C) Qutubism of the Common People Ignorant of the Foundations of Islam

A relaxed, casual and pacifist type of Qutubism, which exists merely as a thought in the mind of the average Muslim, who does not assert Qutubism, but considers that the root of all the Ummah's problems lie in the Rulers, the Scholars, the plots and plans of the Disbelievers and the absence of Sharee'ah rule. This type of Qutubism emerged long after "the Qutubi Fallout"³⁰ (i.e. the emergence, explosion and proliferation of the original thought in the mid-60s) and represents a general orientation and mindset which is not strong or significant enough to create a polarisation between the individual and his actions and the external secularist, "apostate nation states" – such that he becomes an activist and joins a movement that "actually does something". However, the emergence of this particular mindset (due to the particular climate in the Muslim lands), allowed many individuals to set up political groups and Islamic parties (over the last 4 decades) all centred around the concept of Islamic rule, Khilafah and rulership – all of them rallying support from the Muslim masses, who were ready to accept these calls – despite their being far removed from the methodology of the Prophets in calling to Allaah.

³⁰ Fareed Abdul-Khaliq (one of the former Murshids of Ikhwaan) said: **"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."** (Ikhwan ul-Muslimoon Fee Mizanil-Haqq' p.115)

Imaam al-Albaanee said, in his commentary upon Aqeedat ut-Tahaawiyah, "...This is in opposition to the the belief of the Khawarij and the Mu'tazilah who judge that such an individual will abide eternally in the Hellfire. They are agreed upon this, even though they differ as to whether such a one ought to be labelled a disbeliever or a hypocrite. **A new generation has arisen which have followed (those before them, i.e. the Khawarij) in performing takfir of the Muslims, both the rulers and the ruled. They have gathered in groups, in Syria (Shaam), Makkah and other places. They have held the same misconceptions similar to those of the Khawarij with respect to the texts (of the Book and the Sunnah) which negate faith from the one who performs certain actions.**" And this was written in the early 70s.

Know O Sunni, that there are three types of Qutubists:

1) The Original Qutubists

Nurtured and cultivated upon the books of Sayyid Qutb – be they Soofee, Ash’aree, Mu’tazilee, Aqlaanee, Jahmee in their basis (asl) – but united in their methodology of takfeer and rebellion – and the use of the sword. The Originals have hatred for the Ulamaa of Ahl us-Sunnah, declaring them apostates along with the Rulers, and accusing them of being spies and paid workers.

2) The Converted Qutubists

Salafi in their Aqeedah, but poisoned by the teachings of Sayyid Qutb and the da’wah they have received from the Original Qutubists. The Converted maintain (outward) respect for the Ulamaa of Ahl us-Sunnah and take that which supports their new methodology from their verdicts but abandon everything that goes against it. Some of them fall into repugnant slandering and revilement of the Senior Ulamaa due to the virulent effects of the Original Qutubists upon them.

3) Assorted Qutubists

The spectrum of those in between the two groups above, some of whom are guided to the way of the Salaf in Aqidah, due to mixing with the Converted Qutubists, and others who guided to the way of the Innovators in Aqidah and Manhaj, due to mixing with the Original Qutubists – yet all of them being affected by the methodology of Qutubism and sharing it as an ideal. This group is too broad to be categorised further, due the great number of variations of types of people that can exist within it. Hence, you see a large number of Innovatory movements and individuals with different innovatory beliefs, ideas and practices, all sharing in their Qutubism – all of this being the result of the effects of “the Qutubi Fallout” upon the Ummah – during the 60s and onwards and due to the uptake of and proliferation of these thoughts amongst many individuals, groups and parties. Yet amongst themselves, they will have differences in issues of aqeedah, and will refute each other on these issues, however, they all share the same methodology.

Know O Sunni, that the steps taken by the Original Qutubists to perform takfir of the Muslims are along the following lines:

The First Step:

They begin by NOT performing takfir of any ruler EXCEPT the one who totally replaces the Sharee’ah (100%), that is complete Istibdaal (and without Istihlaal or P’tiqaad, or Juhood), **and they, alongside this takfir of theirs, readily admit that this form or ruling by other than what Allaah has revealed does not even exist in practical terms.** They declare the person who does not perform takfir by this to be a Murji’ so that he flees from Irjaa’ and instead falls into the trench of takfir.

The Second Step:

When they have got you to accept this, they then move onto the next step, which is NOT performing takfir of any ruler EXCEPT the one who totally replaces the Sharee’ah (100%) OR the one who replaces most of the Sharee’ah (anything from around 50% - 95%). That is partial Istibdaal (and without the presence of Istihlaal or P’tiqaad or Juhood). This is because the Majority Istibdaal shares with Total Istibdaal, in principle

and hence deserves the same ruling. And if you make a distinction between them, then the Qutubist says, “Where is the proof for this distinction?” And then they move from majority Istibdaal to minority Istibdaal (5%-45%), and make takfir on this basis (and in the absence of Istihlaal, or I’tiqaad or Juhood).

The Third Step:

When they have got you to accept this they then move onto the next step which is NOT performing takfir of any ruler EXCEPT the one who totally replaces the Sharee’ah (100%) OR the one who partially replaces the Sharee’ah (the majority or minority part of it) OR the one who judges by other than what Allaah has revealed in certain issues (and without the presence of Istihlaal or I’tiqaad or Juhood). That, is takfir by every type of ruling by other than what Allaah has revealed.

The Fourth Step:

When they have got you to accept all of the above, they then say that they do not perform takfir except after the proof has been established (Iqaamat ul-Hujjah). So you think they are not Takfiris after all. Then they say that there are those things which are “ma’loom min ad-deen bidh-dhuroorah”, that is, matters that are known about the religion by necessity, and that the obligation to rule only by what Allaah has revealed is one of them. Hence, there is no excuse for the Rulers and therefore they are all apostate.

And this leads to the takfir of all of the Rulers, without exception.

Once Shaytaan has led them through these steps, there now follows the next level of steps:

The First:

So they begin by saying that if the Rulers are apostates then all of those assisting and supporting the Rulers amongst those involved with the Government at the higher level, such as the Ministers, Diplomats and so on must also be apostates, since they are pleased with a rule other than that of Allaah.

The Second:

Then they say that all of those that perform the policing of the state and maintenance of it, such as the Army and Police, they too are apostates because they are helpers and maintainers of this apostate regime.

The Third:

Then they say that all of the communities in the state are apostate too because they do not reject this evil but instead they refer to the judgements of the law courts of the state, indicating that they, like the Rulers and their helpers, are also pleased with a rule other than that of Allaah.

This is their Takfir of the Rulers and those ruled over.

The Fourth:

The next step involves the Sinners. They perform takfir of those who persistently commit the major sins, like singing, fornicating, gambling and drinking. They perform takfir because of their viewpoint that the sinners' persistence in the actions of disobedience give evidence to Istihlaal (i.e that they have made these sins lawful).

Once Shaytan has led them through these steps with respect to the Rulers and Subjects, there follows the next step:

The First:

When you say to them "Al-Albani said" they say to you, "Al-Albani is a Murji, Jahmi', we do not take from him". And when you say "Ibn Baz and Ibn Uthaimin said" they say, "Don't you know that they are the Scholars of the State, and hence are Paid Workers and not scholars? So take from them in the issues of Women's Menses and Impurities but do not take from the laws pertaining to Jihaad and matters of the Current Affairs. Rather take these types of affairs from the Rabbanee scholars, such as Sayyid Qutb, Hassan al-Banna and Mohammad Qutb and Mohammad Suroor."

The Second:

So when you say, "Qutb is a Jahmee in Sifaat", they say, "Ibn Hajar and Nawawi?" (although there is a difference wider than that between the heavens and earth between them). Then if you say "Qutb is a Raafidee and reviled Uthmaan, Mu'aawiyah and the Sahaabah", they say, "Have you forgotten the various stages of this man's life?". Then if you say "Qutb spoke with Wahdat ul-Wujood" they say "Excuse this Reviver for using these expressions, and if you do not read az-Zilaal, you will never know the true meaning of Laa ilaaha ilallaaha".

Know O Sunni that amongst their most apparent signs are:

- Their eagerness and desire to spread the books and writings of Sayyid Qutb, especially the Takfiri books amongst them such as 'az-Zilaal' and 'Milestones' (Ma'aalim fit-Tareeq).
- Their great happiness when a new party or group is set up. If you want to really make them happy set up a new group, don't bother about what its beliefs are but make sure you wail and scream about the Rulers and the Tawaagheet of this world.
- Their hatred of ascribing themselves to Salafiyah and calling themselves Salafi.
- Their hatred of the Salafi Mashayikh such as Shaikh al-Albani, Shaikh Ibn Baaz, Shaikh Rabee' bin Haadee and Shaikh Muqbil bin Haadee.
- Their wailing and shouting that no Islamic state exists today, despite the fact that the reasons are more than apparent and abundantly clear.

- Accusing everyone who opposes them to be a spy and a supporter of the New World Order.
- Their refutations lack knowledge and only contain accusations, attacks and poor mannerisms.
- Their belittlement and mockery of the science of al-Jarh wat-Ta'deel (criticising groups, movements and individuals for their innovations and heresies).
- Their picking and choosing from the verdicts of the scholars, such that what supports their ideology is taken and what is against it is rejected – such as their rejection of the verdicts of the Ulamaa on Tawheed ul-Haakimiyyah, their rejection of the verdicts of the Ulamaa on Sayyid Qutb, their rejection of the verdicts of the Ulamaa on the innovated principle of al-Muwaazanah, their rejection of the verdicts of the Ulamaa concerning the manner of advising the Rulers
- Basing their al-walaa and al-baraa (loyalty and disownment) on the issue of al-Haakimiyyah only. So if you reviled Uthmaan (radiallaahu anhu) or mocked Moosa (alaihis-salaam) or performed takfir of the Companions, or followed Jahm in the Names and Attributes of Allaah, or even called for the abolition of Slavery, no harm done, in the presence of Imaan! This is because Imaan is al-Haakimiyyah and al-Haakimiyyah is Imaan – as explained by their sayyid. And **their actions prove** that they are Murji'ah in truth! For it is not possible for any Sunni, Salafi to defend a Jaahil who knew nothing about the affairs of the religion, and then make him into an Imaam equivalent to the two Shaikhs of Islaam!! Rather, this is only done by one who is either ignorant of the true realities or who is a Bid'iyy who has an innovation or a desire to hide.
- Their making a distinction between the various types of innovations so that if their mentors and leaders fall into them, they defend them and abandon defending the Sunnah. And all of this is from the extremism of their Irjaa'. Until even if they fall into kufr, such as mockery of the Prophets and calling for the abolition of parts of the Sharee'ah, then that must be defended and excused.
- And much more....

Finally, O Sunni, when you detect any of the above, in any of those whom you have befriended then say: **“I seek refuge in Allaah from the whisperings of the devils and From that they should descend upon me.”**

Lesson 1 : All Or Nothing?! Kufr Or Imaan?!

Texts

[A] Stated the sayyid of the Qutubists, “Certainly, the [underlying] issue in all of this is the issue of [either] **Imaan or kufr, Islaam or Jaahiliyyah, and the legislation or the desire. And certainly there is no in-between state in this affair.** There is no truce or any treaty (in this affair)! The believers are those who judge by what Allaah has revealed – they do not distort a single letter from it, and nor do they replace any of it whatsoever. And the disbelievers, the oppressors and sinners, they are the ones who do not judge by what Allaah has revealed. **Either the rulers are upholding the Sharee’ah in its complete entirety (kaamilatan), and hence they are within the confines of Imaan, or they are upholding other legislations, those for which Allaah has not given any authority. Hence, they are disbelievers, oppressors, and sinners.** And either the people [those ruled over] accept the law and decision of Allaah from the rulers and judges in their affairs, so that they are believers ... and if not then they are not believers. **And there is no middle path between this path or that path, and nor is there any evidence and nor is there any excuse (ma’dhirah) and nor any seeking to use the excuse of an attainable benefit (maslahah)...**” (az-Zilaal 2/887-888)

[B] He also stated, completing his thought and ideology, “Certainly, the one who obeys a person in regard to a legislation that he has [devised] himself, **even if it was in a very minute matter** (juz’iyyah sagheerah), then he is a pagan (Mushrik). **And if he was a Muslim originally and then did this (obeyed someone in other than the Sharee’ah), then he has left Islaam and entered into Shirk as well... regardless of whether he continues to repeat “Laa ilaaha ilallaaha” with this tongue after that – the while he takes from other than Allaah and obeys other than Allaah.**” (az-Zilaal 3/1198).

[C] “The delegate of Alee bin Haaj in The Algerian Front (FIS), called al-Hashimi Sahnooni 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.’” (Narrated first hand by Abdul-Malik ar-Ramadhaanee, author of Madaarik un-Nadhar)

[D] The Khariji of the UK, Abdullaah Faisal states, “...The reason why these hypocrites tell you to “forget about the shariah and concentrate on yourself” **is because the Kaafir Paymasters of the Wicked Scholars have dismantled the shariah.** (Cassette: Devils Deception of the Murji’ah)

[E] Abdullaah Faisal states, “These apostate leaders, these wicked scholars, and these students who blindly follow them are the enemies of Allah, the Rasool (saws) and al-Islam. When you are a sincere believer and truly love Allah, you could never take the enemies of Allah as friends. You would hate even the shadow of such a person who would cement the throne of the apostate leaders. **The next question that arises is, will Allah let the layman off on Judgement Day, who is blind following a sheikh or scholar, claiming that he is ignorant? The answer is NO and is supported by strong evidence from the**

Quran... These ayats clearly refute those who claim that **the followers are ignorant and those who make excuses for them due to ignorance...** The Murji never will cease in his attempts to circumvent Allah's law and decree. The Murji is always looking for a loophole by which he may escape his duty and responsibility to Allah, and by which he may mislead others to do the same. **In doing so, the Murji claims that you can practice what is called "al –uthru bil jahl" which means to make an excuse for the sinner because he is ignorant...** (Cassette: Devils Deception of the Murji'ah) [And the meaning he is trying to get across is the same as that expressed by Sayyid Qutb, Chief of the Khawarij of the 20th century, as occurs above. He also excludes the excuse of ignorance for the layman, as his chief has done in the quotations above].

[F] Stated Ali Timimi, **"Also among their deviant concepts was that the removal of the sharia and its replacement by secular law was only a sin, albeit kufr duna kufr"** and he also stated about the Salafis, **"Murji'ah not Salafis"** - making this the subject heading of his message. (Well known and distributed email message of early 1999)

[G] He also stated, in response to the questionn, **"In a message dated 97-03-09 18:43:57 EST, you write: [A Questioner] " You quoted several sources that say that total rejection of shari'a and adoption of secularism is Kufr. no problems there. Now what about those who rule by partial shari'a? For example Jordan or Egypt or Pakistan? What about Saudi?"**

[Ali Timimi] The issue that needs to be understood in this matter is what is the reference point for judgment. **If the reference point is the sharia and only the sharia**, then any deviation is what Ibn 'Abbas and others among the Salaf referred to as kufr duna kufr or an [act] of unbelief less than [true] unbelief. **If the reference point is secular law or a mixture of sharia and secular law (like with Tartars), then this is an apostate state and it is required by the sharia to forcefully topple that government.** (See Ibn Taymiya's fatwa and Ibn Kathir's tafsir cited in the previous posts)...” Then after establishing that all of Jordan, Pakistan and Egypt do not have complete Sharee’ah rule, he then continued, “...As for Saudi Arabia, the first Article of its Basic Laws (March 1992) states, “God's book and the Sunna of the Prophet, God's prayers and peace be upon him, are its constitution...” [See Middle East Contemporary Survey, ed. Ami Ayalon, (Tel Aviv: The Moshe Dayan Center, 1992), Vol. XVI, p. 691] This does not negate the existence of secular laws in the Kingdom. Indeed, there are a large number of secular codes given the title of nizam.” (Email communication as dated above). [Note: This contains takfir of every single Muslim nation state in existence and a call to openly rebel against and topple the government – the very legacy of Sayyid Qutb: Refer to “Elementary Qutubism” Lesson 2]

[H] Stated Abdullaah Faisal, the Khariji of the UK, **"...and those who propagate and defend the false aqeedah of "Kufr dun al Kufr"** have gone against the ijma of the ummah in this regard...” also **"They travel all over the world and get paid handsomely from the Apostate Saudi Regime to propagate the aqeedah that lends credence to "Kufr dun al Kufr"..."** (Cassette: Devils Deception of the Murji'ah)

[I] Stated Salman al-Awdah, “The banners that are being raised in the whole of the Islamic

world today, are the banners of secularism.” (Cassette: Yaa LaJarraahaat al-Muslimeen)

90

[J] Stated Safar al-Hawali, “As for judging to the Sharee’ah – **that ancient claim** – then the truth is that nothing remains of the Sharee’ah with us, save what the people of the man-made god (Taaghoot) call, “The Personal Affairs”, and some of the Hudood laws whose objective is to ensure safety”. (Wa’d Kissinger p.137)

95

[K] Stated Safar al-Hawali, “And it is our great hope **that Afghanistan will become the first starting point and building block for the Islamic State**, and this is not difficult for Allaah” (Cassette: Sharh at-Tahaawiyah no. 2/266)

Explanation and Comments

[1] The essential basis of the philosophy of Qutubism is that a nation state is only excluded from the description of apostasy when complete and total Sharee’ah rule is found therein. As for any deviation from this norm – in the sense that complete and total Sharee’ah rule is not found and is not the sole reference point – then this renders a Muslim state to be an apostate state and justifies the spilling of blood and the confiscation of wealth and the appearance of turmoil - revolution. As for those ruled over, then the principle applied to them is that if they obey those in authority above them in other than the Sharee’ah, then they too are apostates – and there is no plausible excuse for them – rather, mere obedience, in and of itself, renders them apostate too³¹. Hence, absolutism is the name of the game. It follows, that the mere presence of secular law necessitates the takfir of those ruled over, since necessarily, they will have to submit to some of the laws besides the Sharee’ah that exist in the land.

References: [A] Lines 3, 7, 12 - [B] - [E] Lines 36, 40-44, 47-49 - [G] 66, 68-71

And refer to “Elementary Qutubism” Lessons 2 & 3.

[2] The basis for the judgement of takfir and apostasy upon a ruler or individual is now no longer based upon the well-known tafseel of the Salaf (concerning the kufr of belief and the kufr of action³² or “kufr doona kufr”). The Qutubi mode of thought that is being discussed here necessitates that the basis for the judgement of apostasy upon the ruler (and the whole government apparatus, anyone connected to it and those ruled over) is the presence or absence of complete and total Sharee’ah rule in a nation state. As such, it is no longer necessary to resort to the tafseel of the Salaf (concerning “kufr doona kufr”) since due to the prevailing

³¹ Refer to Elementary Qutubism: Lesson 3, [D] for a good comparison from the words of Sayyid Qutb concerning “al-Haakimiyyah” and it being the sole basis for a person’s Islaam to be valid.

³² Even if we consider that not ruling by the Sharee’ah rule is the major kufr of action (which expels from the religion absolutely), then still the basis for the judgement of apostasy upon the ruler is his commission of an act which necessitates major kufr – and there can be preventative barriers to this judgement of takfir, such as being compelled due to force or out of fear, or due to a misconception and so on. And the ruling remains restricted to the ruler. This way of looking at things is different to the Qutubi way, which is making takfir of nation states, ruler(s), and those ruled over because of the mere existence of secular laws in the land and the Sharee’ah not being the sole reference point. This absolutism and orientation is actually taken from Sayyid Qutb. Refer to “Elementary Qutubism” Lessons 2 and 3.

circumstances of today (in the Qutubi mode of argument) the tafseer of Ibn Abbaas is irrelevant to our times and abrogated. It is for this reason, that you see the Qutubists – in all their varying forms, whether Surooriyyah³³, Qutubiyyah Jadeedah³⁴, Qataadiyyah³⁵, Faisaliyyah³⁶ and other than them – making takfeer of all Muslim societies or nation states, and any of those connected to the governing body and calling for Marxist type revolutions and rebellious overthrows and topplings, and using the hadeeth of Dhul-Khuwaisarah at-Tameemi, the Father of the Khawarij, to justify open rejection of the Rulers³⁷.

References: [E] 36-37 – [G] 66, 68-71

And refer also to Elementary Qutubism: Lesson 2 and Lesson 4.

[3] Hence, we see the Qutubists waging a great war against the tafseer of Ibn ‘Abbaas concerning “kufr doona kufr” – some of them claiming it is a weak narration³⁸, others claiming it is abrogated, and others claiming it is irrelevant to our times and yet others ascribing to those who adopt the tafseer of Ibn ‘Abbaas in this issue as “oppressing” Ibn Abbaas?!³⁹.

References: [F] 54-56 – [H]

And Refer to **Appendix 1: Clarification of the Statements of the Two Shakirs**

[4] It is the view of the Qutubists that all Muslim nation states are states of Secularism⁴⁰, and they include within that Saudi Arabia, deducing from all of this that there is no single Muslim society in existence, from the point of view of the existence of Sharee’ah rule. This particular explanation, is synonymous to the explanation of Sayyid Qutb and his use of the term “Societies of Jaahiliyyah” and also his Takfeer of nation states by the mere existence of secular laws in greater or lesser degrees. It is for this reason that you saw the likes of Safar al-Hawali, student of Mohammad Qutb, and Salman al-Awdah, disciple of Mohammad Suroor, portraying to the youth and the society around them that Afghanistan will – in their hopes – be the first Islamic state. The cassettes of the two aforementioned activist thinkers were replete with this theme, and they

³³ The sect of Mohammad Suroor.

³⁴ The sect of Mohammad Qutb.

³⁵ The sect of Abu Qataadah.

³⁶ The sect of Abdullaah Faisal.

³⁷ Refer to Lesson 4: Freedom of Speech.

³⁸ This narration has come through numerous chains of narration with the same meaning and import, even though one particular isnaad has weakness in it. The whole Ummah has taken the tafsir of Ibn Abbaas with acceptance including Shaikh ul-Islam Ibn Taymiyyah, Ibn al-Qayyim and the Imaams of our times.

³⁹ Such as the Activist, the Thinker, Mohammad Qutb who called the narration of Ibn ‘Abbaas “madhloom Ibn ‘Abbaas”.

⁴⁰ And we do not deny the secularist nature of many Muslim countries, however, our discussion here is related to the machinations of the Qutubists in the Arabian Peninsula and their designs for it. Compare the view of the Qutubists with the statement of Shaikh Salih al-Fawzaan below.

forced it into the minds of the youth day and night, morning and evening, the while they did nothing but lie and oppose the Ulamaa in all of that⁴¹.

References: [I] – [J] – [K]

[5] Built upon all of what has proceeded, those who do not agree to the Qutubi mode of thought are then accused of being Murji'ah - because they do not perform takfir of the rulers and of nations states and Muslim societies – the actual legacy of Sayyid Qutb (who accused those who did not agree with him to be “defeatist” and “lenient”) - echoed in the words of those poisoned by his teachings. The basis of this accusation of Irjaa' is built upon the Qutubi notion that any deviation from total and complete Sharee'ah rule (from the point of its being a reference point) is apostasy, and is major kufr (absolutely). And anyone who does not agree to this viewpoint and avoids absolute takfir of the rulers, nation states and Muslim societies and adopts the tafseel of the Salaf in this regard is guilty of Irjaa' – since (according to the Qutubi mode of thought) he interpolates this act and makes the basis of this kufr to be what is in the heart of the various beliefs and motivations, proving thereby that he (according to the Qutubi mode of thought) restricts kufr to the heart only.

References: [C] – [E] 47-49 – [F] 56

[6] Because of the particular orientation expounded by Sayyid Qutb in [A] and [B] above and in his writings in general, the Qutubists have latched on to some of the verdicts of the Salafi Ulamaa concerning ruling by other than what Allaah has revealed which – in their estimation – give strength to their methodology. And to this end they have employed some of the viewpoints of

⁴¹ WHAT THE ACTIVISTS HIDE FROM THE WORDS OF OUR SCHOLARS

Shaikh Salih al-Fawzaan was asked, “What is your advice to the one who says that this dawlah (state) wages a war against the religion and causes repression against the du'at (callers)?”

Answer: “The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an -, opening centres of learning and faculties of knowledge, **and its judging by the Islamic Shari'ah (Tahkeemuhaa lish-Sharee'at il-Islaamiyyah)**, and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it's aid to Islam and its adherents. **And this is thorn (shajiiyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaaq) and the people of evil and dissension (Shiqaaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.**

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. **But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others.**” (Al-Ajwibah al-Mufeedah p.117)

And the one who said the likes of these words and portrayed it to the youth, day and night, morning and evening was Salman al-Awdah. He was asked, as occurs on the cassette, “Limaadhaa Yukhaafuona Min al-Islam?” the following, “The structure of the rule in Libya is not hidden from you, and what it contains of fighting against Islaam and the Muslims. So what is obligatory upon the Muslims there? Should they flee with their religion?” He replied, “**This is in every country!!!**”

our Ulamaa⁴² – who, and all praise is due to Allaah, choose their viewpoints, without their being poisoned by the writings of Sayyid Qutb, or due to their desire to perform takfir of the Muslims, or due to their desire to call for Marxist type revolutions, or due to their desire to gather all the groups of Bid'ah into one group so that they can bring about the “Jamaa’ah” of the Muslims.

And nor do they at the same time call for open rejection of the rulers, and make takfir of nation states, rulers, those ruled over and the sinners, and make the common masses obsessed with political activity and reformative action .

This is because our Ulamaa, and all praise is due to Allaah, were not poisoned with Qutubism and nor did they explain “Laa ilaaha ilallaaha” to mean “al-Haakimiyyah” and nor did they make Tawheed ul-Haakimiyyah and independent category of Tawheed, and nor did they allow co-operation with and accommodation of Ahl ul-Bid'ah, nor did they encourage pointless, fruitless, barren “political activity” and nor did they use their own viewpoints to pass judgement upon nation states, Muslim societies, rulers and ruled, and nor did they have the agenda of Mohammad Suroor or Mohammad Qutb.

Rather, they are Salafi in aqeedah **and Salafi in Manjah**, as opposed to the Qutubists...

⁴² Such as the words of Shaikh Salih al-Fawzaan and Shaikh Ibn Ibraaheem, both of whom are talking about complete and total replacement of the Sharee'ah (that is 100% Istibdaal) – and likewise, some of the other general, unrestricted statements of Imaam Ibn Baaz (which are restricted and explained in his other statements elsewhere, and which the Qutubists throw behind their backs).

Lesson 2: Slaves of the Slaves of the Slaves of the Slaves...

Texts

[A] Sayyid Qutb and Mohammad Qutb's descriptions of the Scholars are well known and too famous to be mentioned, due to their abundance... **“scholars of the desert”, “the paid men of the religion”, “scholars of parchments”, “scholars of women’s menses and impurities”** and much more.

[B] Enter Suroorism.

“Uboodiyah (enslavement) has a number of pyramidal levels today: The first: the president of the United States, George Bush sits cross-legged on its throne, and tomorrow it will be Clinton. The second: they are rulers of the Arabic states, and they believe that the harm and benefit that comes to them is in the hands of Bush, and this is why they perform pilgrimage to them and make oaths (to them) and offer sacrifices. The third, the subordinates of the Arab rulers, amongst the Ministers, their deputies, Army chiefs, and consultative members. All of them show hypocrisy towards their masters, and beatify for them all forms of falsehood, without any (display of) modesty or manhood. The fourth: those employed at the higher levels by the ministers and these people know that the very first condition for their being raised (to higher ranks) is hypocrisy, humbleness and fulfilling every command that is thrown at them...” (Mohammad Suroor in as-Sunnah Magazine, no. 26 1413H)

[B] Stated the same chief of the Khawarij, **“My amazement never ceases about those who talk about Tawheed while they are the slaves of the slaves of the slaves of the slaves of the slaves, and their final master is a Christian (i.e. the President of the US).”** (Mohammad Suroor in as-Sunnah, no 16).

[C] Enter the mouthpieces of “Qutubiyah Jadeedah”.

Stated Safar al-Hawali, in his self-aggrandisement, “I will say a word to our Ulamaa’... we do not always throw the blame in one direction only... **especially for the one who lives under contention and in particular circumstances and upon whom (making) flattery and (certain) rules of behaviour are required.**... Yes, they have a deficiency in knowing the state of affairs, they have deficiencies which we can complete and perfect... because we have witnessed and lived these events and they have not witnessed these events, on account of the time period that they have lived (i.e. they lived in a different era)...I say: May Allaah reward the Ulamaa, but we will complete (their deficiency) and perfect them, and we shall explain to them the true affairs... and alongside that I say that the fundamental responsibility is upon us foremost, we the seekers of knowledge... and some of those Ulamaa have begun to relinquish the affair (to others) because he is coming to the end of his age... so they are thinking about who will succeed them, they think ‘Who?’...” (Cassette: “Fa Firroo Ilallaah”)

[D] Salman al-Awdah states, **“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.” (Cassette: Haqeeqat at-Tatarruf)

[E] Salman al-Awdah also states, **“In the Islamic world today are many faces, for whom no responsibility is left concerning the affairs of the religion – and sometimes they have the responsibility for giving verdicts, or about religious affairs – so they have no other role except to announce the beginning and end of Ramadaan”**. (Cassette: Waqafaat Ma’a Imaam Daar ul-Hijrah). [Those who are meant by Salman al-Awdah include the Scholars of Saudi Arabia and various Committees for religious verdicts such as the Lajnah and the Hay’ah. And what makes this clear is his statements elsewhere. See Lesson 3, [I])

[E] Stated Ali Timimi, ridiculing the Imaams of the Sunnah, “Another manifestation of the new world order in which we find ourselves and to which I and other brothers have commented on this forum for the past few years **is the re-interpretation of concepts of the Islamic religion in order to support the new world order in the name of the Sunna and Salafiya...** Also among their **deviant concepts** was that the removal of the sharia and its replacement by secular law was only a sin, albeit **kufur duna kufur**.” (Well-known and propagated email message)

[F] Barked the Khariji of the UK, Abdullaah Faisal, “The students and admirers of these wicked scholars, are also kaffirs as well. **They travel all over the world and get paid handsomely from the Apostate Saudi Regime to propagate the aqeedah that lends credence to “Kufur dun al Kufur” and to remain quiet and give silent consent to the tyrants and oppressors** who have attempted to overthrow Allahs governance on earth!!...” (Cassette: The Devil’s Deception of the Murj’ah!!).

[G] Hounded the aforementioned, “...The reason why these hypocrites tell you to “forget about the Sharee’ah and concentrate on yourself” is because **the Kaafir Paymasters of the Wicked Scholars have dismantled the shariah, and they don't want for you to overthrow their paymasters**⁴³. **They go as far as to claim that it is the Qadr of Allah for these tyrannical rulers to be ruling the earth.** (This is actually the aqeedah of the Jabriyya)...” (Cassette: The Devil’s Deception of the Murj’ah!!).

Explanation and Comments

[1] When it is the case that all nation states and Muslim societies are apostate, then the first of those to be blamed (rather than the sins of the Ummah, and the Shirk and Innovation found therein) are the Scholars, the Inheritors of the Prophets. In the Qutubi mode of thought the scholars are responsible because they give silent consent to the oppression and tyranny being committed by the rulers by not ruling by what Allaah has revealed, and because they do not declare them to be disbelievers and scream, shout, bark and hound in the faces of these rulers, which is something that the Qutubists do (albeit, while they are thousands of miles away, out of sight and out reach from the hands of the corrupt rulers – unlike that great and noble Mujaahid, Sa’eed Bin Jubair, who made his Jihaad face to face unlike the Cowards of Qutubism, who record

⁴³ Because in the view of this Khariji and his likes they are supporting the New World Order.

cassettes, spreading them amongst the people, or give sermons in remote locations, or sit in the lands of the non-Muslims and curse day and night – or sit behind their screens with anonymous email accounts, making takfir and cursing day and night, then spreading it in all four corners of the globe – knowing that their arch-enemies, the corrupt rulers will probably never witness this form of Jihaad that they think they are performing!!).

[2] Following from this, it is either the case that the scholars themselves are apostates, or hypocrites, and if not at this extreme, then they are paid workers, seeking the life of the world. Or they are in such a position that they cannot speak unless the button is pressed, and must humble themselves to the rulers and make flattery of those in authority above them. The wrath (of takfir and tafjeer) directed at the Rulers is also directed at the Scholars by necessity.

[3] Continuing with this thought process, since the “New World Order” represents the coalition of the disbelieving nations, the Jewish Financiers and the secularist visionaries, and is a bid to enslave all and sundry under their devised plan for world domination, then the scholars who “make flattery” of the “Kaafir paymasters who have dismantled the Sharee’ah”, the “slaves of the slaves of the slaves” must be “re-interpreting the concepts of the Islamic religion in order to support this New World Order” – since why do they keep quiet when they have been made the “chief spokesmen of Islaam”. Rather such scholars have mastered “the art of deception” and are those from whom “certain rules of behaviour are required” and are in reality, “pawns in the game”. Qutubism demands that all of this be portrayed to the common masses, the Sunni amongst them, the Bid’iyy amongst them, the Zindeeq amongst them, rather to all and sundry, regardless of belief or methodology. Since, this makes the common masses lose the trust they have in the Scholars, and allows the Qutubists to gain their trust. This is the desired goal, since Qutubism requires the amassing of recruits “who have understood their aqeedah” (i.e. the Qutubi Aqeedah) so that they can be prepared for either Marxist type revolutions (as occurs in the books of Qutb and ramblings of the Qutubiyyah Jadeedah) or Democratic type elections!! The latter being the type of “Islamic” politics aspired for by the Turaathiyah, the sect of Abdur-Rahmaan Abdul-Khaaliq and also the Qutubiyyah Jadeedah and being taken as the mechanism of reform – **as a matter of methodology**, not from the point of view of “the lesser of two evils” – (!!!) – but in the guise of the lesser of two evils!!⁴⁴

[4] All of what we have mentioned causes the Ummah as a whole to lose trust in the Imaams of the Da’wah, the Imaams of Ahl us-Sunnah, and brings about revilement after abuse and all sorts of repugnant slanders and fabrications against the people of knowledge – the route to all of that being the orientations of Qutubism and the psychological mindsets it creates in both the Sunni and the Bid’iyy alike. For this reason, you will note that in all the groups of Bid’ah there is a common theme (despite the fact that they have different sayings and different underlying beliefs) – namely, that the rulers are disbelievers and the scholars are corrupt and they are the cause of all evil and the way of reform is to reform the issues of rule and rulership by way of revolutions and removing the “state scholars”. You find this general theme in Hizb ut-Tahreer, al-Muhajiroun,

⁴⁴ And our Ulamaa, those amongst them who allow, entering into elections, do so from the point of view of resorting to it as the final straw, as a means to removing the lesser of the two evils. As for the Qutubists, then they have made it a principle of their methodology, since the methodology of calling to Allaah, is subject to Ijtihad to them anyway! As for their fraudulent use of the verdicts of our Ulamaa, such as Imaam al-Albani and Shaikh Ibn Uthaimen, then inshaa’llallah we will expose it in “Advanced Qutubism”.

Ikhwan ul-Mufliseen, the various offshoots of Ikhwaan (from amongst the Takfiri groups), the Iranian Raafidah, all the Ikhwani organisations in the West, and some of the Soofiyyah and Jahmiyyah of today. **So they differ in their sayings, but are united in the use of the sword** – despite the fact that they will often refute each other. And even if they say, we do not allow the use of the sword; their beliefs and teachings will inevitably lead them to it.

[5] Shaikh Salih al-Fawzaan was asked, “Respected Shaikh, yourself and the your brothers who are Ulamaa in this country are Salafis – and all praise is due to Allaah – **and your method in advising the rulers is that of the Sharee’ah and as the Prophet (sallallaahu alaihi wasallam) has explained** – and we do not purify over and above Allaah’s estimation of him -, yet there are those who find fault with you **due to your neglect in openly rejecting the various oppositions [to the Sharee’ah] that have occurred. And yet others make excuses for you by saying that you are under the control and pressure of the state.**⁴⁵ **So do you have any words of direction of clarification to these people?”**

Answer: “There is no doubt that the rulers – just like people besides them – are not infallible. Advising them is an obligation. However, attacking them in the gatherings and upon the pulpits is considered to be the forbidden form of backbiting. And this evil (munkar) is greater than that which occurred from the ruler since it is backbiting and because of what results from backbiting such as the sowing of the seeds of discord, causing disunity and affecting the progression of da’wah. Hence what is obligatory is to make sure advice reaches the rulers by sound and trustworthy avenues, not by publicising and causing commotion.

And as for reviling the Scholars of this country, that they do not give advice [to the rulers], or that they are being controlled in their affairs, this is a method by which separation between the Scholars, the youth and the society is desired, until it becomes possible for the mischief-maker to sow the seeds of his evil. This is because when evil suspicions are harboured about the Scholars, trust is no longer placed in them and then the chance is available for the biased partisans to spread their poison.

And I believe that this thought is actually a schemed plot that has come into this country, and those who are behind it are foreign to this country. It is obligatory upon the Muslims to be cautious of it.” (Al-Ajwibah al-Mufeedah).

And the schemed plot is indeed from the likes of Mohammad Suroor, Chief of the Khawarij of today, and likewise, Mohammad Qutb, Chief Spokesmen for the Kharijism of his brother, Sayyid Qutb – and most certainly from the likes of Safar al-Hawali and Salman al-Awdah the puppets and mouthpieces who had their strings pulled – but have now come to life themselves...

Enter the Scientific Salaf Movement...

⁴⁵ That is the “Lords of Current Affairs” who were kind enough to make these excuses and portray our Scholars in a slightly “better light”... but maybe that was to make the poison more edible.

Lesson 3: The Scholars and Fiqh ul-Waaqi'

[A] Sayyid Qutb and Mohammad Qutb's descriptions of the Scholars are well known and too famous to be mentioned, due to their abundance... **"scholars of the desert", "the paid men of the religion", "scholars of parchments", "scholars of women's menses and impurities"** and much more.

Enter Turaathism.

[B] Stated 'Abdur-Rahmaan Abdul-Khaliq, "Ibn Baaz is under the control of the government" (Refer to the cassette, Maa Hiyal-Fitnah, a refutation of this by Falaah Ismaa'eel). He described the Saudi 'Ulamaa - in the cassette 'al-Madrasah as-Salafiyyah': **"Their da'wah does not equal anything because their da'wah is restricted to a few issues of Tawheed ul-Uloohiyyah."** And he stated, **"...And we are not in need of this battalion of mummified scholars who live in our time with their bodies but in other than our times with their intellects and verdicts"** (Khutoot Ra'eesiyyah Li Ba'th al-Ummah al-Islaamiyyah p.76). [He is talking here about the scholars who know nothing of the affairs pertaining to the laws of the Sharee'ah and know only about **"women's menses and impurities"**, and he singles out in particular Imaam ash-Shanqeetee. The scathing attacks of 'Abdur-Rahmaan Abdul-Khaliq against the Salafi Imaams and their Mashayikh is a firmly established matter with the people of knowledge and for which he was severely criticised. His efforts led to a lot of the Kuwaiti youth claiming that the likes of Imaam Ibn Baaz, Shaikh Ibn Uthaimen and others were "scholars of women's menses and impurities" and were ignorant of fiqh ul-waqi' and what is similar to all of that.]

[C] Salman al-Awdah states, **"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?"** As occurs in " (Cassette: Ash-Shareet al-Islami, Ma Lahu wa ma Alaihi).

[D] And he says in the same cassette, **"Where is the benefit (worth) in a scholar if he does not explain the political affairs to the people, those which are the most important of the affairs that they are in need of."**

[E] Salman al-Awdah also states, **"In the Islamic world today are many faces, for whom no responsibility remains concerning the affairs of the religion – and sometimes they have the responsibility for giving verdicts, or about religious affairs – so they have no other role except to announce the beginning and end of Ramadaan"**. (Cassette: Waqafaat Ma'a Imaam Daar ul-Hijrah).

[F] Stated Abdur-Rahmaan Abdul-Khaliq, about the Salafiyyah of the Ulamaa of Saudi, **"...however, they are in perfect ignorance (blindness) and in compound ignorance about these types of (present day) difficulties. Hence, this Salafiyyah of Blind-Following (Salafiyyah Taqleediyyah) is not worth anything"**. (Cassette: Madrasah Salafiyyah)

[G] Stated the same aforementioned Innovator⁴⁶ of Hizbiyyah, “What is the benefit (worth) of a scholar if he recites the verses related to usury but does not even understand the usurious dealings present today? What is the worth of a scholar who is not even capable of refuting the heretic who thinks that cutting off the hand of the thief is strange (i.e. backward)... **And what is the worth of a scholar of the Sharee’ah when if he is called to Jihad and the taking up of arms he says, ‘This is not the way of the men of the Sharee’ah. We are only capable of giving fataawaa on issues of halaal and haraam and women’s menses and impurities and issues of divorce.’**” (Khutoot Ra’eesiyyah Li Ba’th al-Ummah al-Islaamiyyah p.76)

[H] Stated Safar al-Hawali, “Yes, **they [the Ulamaa of Saudi, such as Imaam Ibn Baaz, Shaikh Ibn Uthaimen and others] have a deficiency in knowing the state of affairs, they have deficiencies which we can complete and perfect...** because we have witnessed and lived these events and **they have not witnessed these events, on account of the time period that they have lived (i.e. they lived in a different era)...**I say: May Allaah reward the Ulamaa, but we will complete (their deficiency) and perfect them, **and we shall explain to them the true affairs...** and alongside that I say that the fundamental responsibility is upon us foremost, we the seekers of knowledge... **and some of those Ulamaa have begun to relinquish the affair (to others) because he is coming to the end of his age...** so they are thinking about who will succeed them, they think ‘Who?’...” (Cassette: “Fa Firroo Ilallaah”).

[I] 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-Islaah, dated 3/12/1992)
[Note: He is talking about the Saudi Ulamaa].⁴⁷

[J] And there occurs in the magazine of the Chief of the Khawarij, from the Qa’diyyah⁴⁸, Mohammad Suroor, “**The Gulf war revealed many affairs which became very difficult for the common-folk and the Scholars to understand, those who are accustomed to avoiding getting involved in the political affairs.**” (as-Sunnah, vol. 13, p.9)

⁴⁶ Abdur-Rahmaan ‘Abdul-Khaliq was declared an Innovator by the Muhaddith, and Allaamah, Shaikh Muqbil bin Haadee al-Waadi’ee for making lawful the multiplicity of groups and parties.

⁴⁷ 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 their 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.

⁴⁸ Literally “the Sitters”, one of the types of the Khawarij who sit and promote and expound the ideas and encourage others, amassing them, to make the actual physical overthrows and revolutions in the lands of the Muslims, the while they themselves sit on their buttocks, in safety and security, being provided courtesy of Her Majesty and of the Land of Milk and Honey, being protected and provided for, enjoying the finer aspects of life...

Explanation and Comments

[1] Shaikh Salih al-Fawzan was asked: **“What is the meaning of ‘Fiqh al Waqi’ (science of current affairs)?**

Answer: “The fiqh (understanding) that is required is the fiqh of the book and the sunnah. This is the fiqh that is required and necessary. As regard the gaining of fiqh in the language then that is from the permissible things that the people need such that they gain understanding in the language. Knowing the meanings of the words and their letters. This is what is called fiqh in the language. For example the book ‘Fiqh Lugha lil Tha’labee’ and other than it.

As for the fiqh when it is used generally as in the saying of Allaah: **“That they may gain fiqh in the religion.”** (Surah Tawbah 9:122). And his (sallallahu ‘alayhi wa sallam) saying “Whomsoever Allaah intends to show goodness to He gives him the fiqh in religion.”(Bukhari and Muslim). And His saying: “What is wrong with these people...” (Surah Nisaa 4:78) and: “However the hypocrites do not have understanding (la yafqahoon).”(Surah Munaafiqoon 63:7)

The meaning of these (texts) is fiqh in the religion. By knowing the rulings of the Sharee’ah. **This is what is required and this is what the Muslims must hold onto. They must also learn it. However when these people use Fiqh al Waaqi’ they do not mean fiqh in the language but rather they mean: to occupy themselves in the affairs of politics and to focus on politics. They use their time and give importance to it. As for fiqh in rulings they call it the fiqh of parts (side issues, mundane issues) and they call it the ‘fiqh of womens blood and menstruation.’ Such that they call people away from busying themselves with it.”**⁴⁹

[2] Shaikh Ibn Uthaimen said, “Then the ‘Fiqh ul-Waaqi’ about which it is said is the actual ‘Fiqh ul-Waaqi’ (i.e. the only one), then what is it based upon? It depends upon the magazines, radio announcements, and newspapers. And how abundant is the circulation of all of this in the newspapers, magazines and announcements. **Therefore, the ways and means of acquiring information in these days cannot be depended upon... When the intelligent person reflects upon the various events that have taken place over the last twenty years, it will become clear to him that all of the events that were supposed to take place did not actually occur. For this reason, we consider that occupying the youth away from understanding the religion of Allaah, the Mighty and Majestic and taking them to being occupied with understanding the current affairs and analysing the magazines, newspapers and broadcasts and what resembles that... we consider that to be an error in manhaj.”**⁵⁰

⁴⁹ Al-Ajwibah al-Mufeedah (pp.4-5)

⁵⁰ From the Cassette “Meeting of Abul-Hasan al-Ma’rabi with the Two Shaikhs, Ibn Baz and Ibn Uthaimen”. And there is no doubt that it was the Political Activists who took the youth away from the Fiqh of the Religion, by calling it the knowledge of women’s menses, and instead took them to the knowledge of the reports and magazines of the disbelievers, engrossing them in that, such that anyone who neglected it was backward and living in the dark ages, present in body, but absent in mind.

[3] Qutubism dictates that the Salafi Mashayikh and Ulamaa – after having been used and abused by the apostate rulers, being their spokesmen and allowing the maintenance of the “status-quo” – are therefore, the most ignorant of what is going on around them, being in essence “mummified”, present in body, absent in mind.

[4] Qutubism dictates that the most senior and experienced of the Imaams, the Inheritors of the Prophets, have reached old age and the boundaries of senility, and hence they cannot be completely blamed for the circumstances they are in of “forced flattery” and fulfilling the commands of those above them.

[5] Qutubism dictates that the Salafi Ulamaa’ have only ever known of the torn cloths of menstruation, their knowledge not exceeding beyond women’s undergarments - having lived, all the while, in a previous lifetime, in perfect ignorance of today’s realities, with their heads buried in old parchments and their knowledge of current affairs not exceeding that of the old and barren women of Nisapur.⁵¹

[5] Qutubism dictates that when it is the case that the most Senior Salafi Ulamaa are unable to deal with the issues of our times, having been forced into silent consent, and having cemented the thrones of the apostate rulers by their defeatism and pusillanimity, it is necessary for the Activist Thinkers, Salafi in their Aqeedah and Modernist in their Orientation⁵², to call for revolution and change, freedom, [fraternity]⁵³ and liberty.

⁵¹ Most of what has been mentioned above from the Qutubists is the **EXACT** same as what has been stated by Hamzah Yusuf in many of his video-lectures.

⁵² In reality, “Qutubist in their Orientation”.

⁵³ That is fraternity between all the groups and sects of Innovation, as we will discuss in “Advanced Qutubism” if Allaah wills.

Lesson 4: Freedom of Speech

[A] Enter Democratic Kharijism⁵⁴.

Salman al-Awdah attempts to argue the case for freedom of speech and open rejection against the Rulers in one of his cassettes called “Why Are We Scared to Criticise? (Limaadhaa Nakhaafu Min an-Naqd?)” **using the example of Dhul-Khuwaisarah, the Father of the Khawaarij**, when he came to the Messenger (sallallaahu alaihi wasallam) while he was dividing the booty and then said, “Fear Allaah and be just”.

⁵⁴ Our noble Brother, ‘Abdullaah bin ‘Abdur-Rahman al-Atharee, author of “Majallat us-Sunnah??? Tanbeehaat” was a close “buddy” of Salman al-Awdah, having spent years together as the disciples of one of the Chiefs of the Khawaarij of today, Mohammad Suroor. Together, and with due zeal and devotion, they would study the books of Suroor, those in which the manhaj of the Khawarij was propounded, aiding and assisting each other, testing each other, examining each other, as to how much each had learnt and what he had memorised. Until Allaah saved and delivered our noble brother from the sect of Suroor and his sinister machinations. All praise is due to Allaah, who gave us sure and inside knowledge of the Secret Empire of Suroorism, its inner workings and the designated role of its siblings, the likes of Salman al-Awdah and other “pawns in the game” who today have become the Chiefs, whereas in reality they are nobodies, the more serious “fish” being the likes of al-Ahmari and Suroor, who are actually the string pullers. And all praise is due to Allaah for our noble Brother, Abu Muslim Abdur-Razzaaq as-San’aanee, former member of the “International Surooriyyah” and Committee Member of “al-Muntada al-Islami” whom Allaah delivered and saved and through whom the plots and machinations of al-Ahmari, Suroor, Salman and Safar have been made known to us. And all praise is due to Allaah, who gave us sure insight and certainty about the sect of Muhammad Suroor in the UK through the hands of Abu Abdullaah (Jinn Buster!!) from Leeds, UK, who was with them for many years and has now exposed their innermost secrets and their plots and plans for the Gulf States, especially Saudi Arabia – khurooj (rebellion!!!). Refer to his revealing book “Nadharaat Fee Firqat us-Surooriyyah,”.

As for the examples provided in this Lesson of the Qutubist calls for open rejection, giving the right of criticism to the people and other democratic ideals, then they are numerous and too many to mention. For the cassettes and writings of the likes of Suroor, Salman, Safar, Abdur-Rahman Abdul-Khaliq and others are replete with this, and this is acknowledged by the opponents. This is because to the Qutubists, there is no such thing as a Wali ul-Amr in existence and to whom obedience is due upon this earth. Hence, they make it lawful for themselves to enter into what they call “political activity” and “contending with the legal authorities”.

From Shaikh Abu Uthmaan Mohammad al-Anjaree of Kuwait who stated that he went directly to Imaam Ibn Baaz and asked him questions related to replacement of the Sharee’ah in Kuwait. He informed the Shaikh about the true realities happening in Kuwait and what was taking place of not ruling by the Sharee’ah in full graphical detail. Then he asked him, are the leaders Kuffaar or “Wullaat ul-U Moor” and should we obey them? And the Shaikh replied in they are Wullaat ul-U Moor and they have the rights of obedience in that which is good. Shaikh al-Anjaree made 20,000 copies of the cassette and distributed it in Kuwait, much to the dislike of the Qutubists. This information can be readily verified from the Shaikh and the cassette is well known anyhow.

The point that is being made is that we are not oblivious to the fact that there is secularization taking place in the Islamic World, however, this does not mean that we now start inventing new methodologies (or reviving old innovated methodologies, such as that of the Khawarij!!) in order to effect change and to reverse the process. Rather, our way is the way of our Ulamaa, the Inheritors of the Prophets, the likes of Imaam al-Albani, Imaam Ibn Baaz, Shaikh Ibn Uthameen and other than them (and their statements exist in this course!). As for the sentimentalists and the exaggerationists – who have already demonstrated their way of handling the affairs – such as their handling of Algeria - then may Allaah rid the Ummah of such destructive thoughts, ideas and methodologies, for never have they brought about any good, rather only death and killing!! They jumped to their Qutubism and so they were abandoned to their Qutubism!!

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**⁵⁵, 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.

[B] After the imprisonment of Abbaasi Madani and Alee bin Haaj in Algeria, and after the turmoil that appeared and butchery that took place (this being the result of the wonderful cassette recordings and understanding of the fiqh ul-waaqi’ of the political activists and their encouragement for the arrival of “the dawn of a new era” in Algeria), stated the Revolutionist and Activist Thinker, Salafi in his aqeedah, contemporary in his approach⁵⁶, “Do you know how much Algeria has spent (in human lives) as a state and as an Ummah? **How much as it spent as a price for the enmity shown to the men of Islaam, Abbaasi Madani and Alee bin Haaj and others who are the symbols of the daw’ah and the symbols of Islaam? Ten thousand only were killed!!! And still there were foreigners amongst them!!!**” (Salman al-Awdah in the cassette: “Mahrjaan Buraidah”, on the first side of second cassette).

Explanation and Comments

[1] The author of “al-Qutubiyyah”⁵⁷ followed up al-Awdah with the following notes (concerning the first of the statements above [A]), “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!!!

⁵⁵ I am sure, O Sunni, that you are aware of this Activists game here...

⁵⁶ A pleasant and more appealing way of saying “Qutubi in Manhaj”.

⁵⁷ A book that this a thorn in the throat of the Innovators, wal-hamdulillaah and which has been the subject of a great war. The sect of Mohammad Suroor tried to extinguish its light in the UK, but to no avail. The sect of Mohammad Qutb tried to extinguish its light but to no avail. And the Qutubists in every place tried to extinguish its light but to no avail... indeed it is a hujjah (proof) against them and against their plots and plans against this Ummah.

The Second: The Ulamaa 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 bow. They kill the people of Islam and leave alone the idol worshippers⁵⁸. 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 (sallallaahu 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)

[2] The author of “Madarik un-Nadhr” followed up the second of al-Awdah’s statements above (B)), with the following: That Salman al-Awdah’s words indicate two matters, one of which gives evidence to the other: 1) The first is that **he links these 10,000 sacrifices with the imprisonment of the callers** that he has mentioned. If all of those sacrificed were blessed because they were killed for the sake of the callers, then why did not Salman al-Awdah link their “sacrifice” to the taking away of the Sharee’ah from having any role to play in the rule? Alongside the fact that this particular reason existed before any of these (callers) were even born. **Why are these sacrifices only spoken of when the callers are imprisoned?** Where were these sacrifices when the Sharee’ah was removed prior to that? It is known from this that this da’wah (of the revolutionaries) is a da’wah which aggrandises and glorifies the servants of Allaah and their ideas, it is not about glorifying the religion of the Lord of the Servants!! And then this number of 10,000 has actually multiplied numerous times over to this day of ours⁵⁹. 2) The

⁵⁸ And their leaders and mentors perform emigration to the Lands of the Idol Worshippers and not to Bashir and Turabi’s Sudan or the Afghanistan that was idolised by the Qutubis – until the decadent Qutubi murdered the Salafi Shaikh, Jameel ur-Rahmaan. So they live amidst the Idol Worshippers and plot coups and overthrows in the lands of the Muslims – may Allah kill them and rid the earth of them.

⁵⁹ According to the world press, the number of lives slaughtered was around 40,000, and this was quoted by Shaikh Ibn Uthaimen in a cassette dated Muharram 1416H. The Shaikh showed great dismay at the perishing of 40,000 while the Revolutionary and Activist Thinker, Salman al-Awdah rejoiced greatly and

second is that Salman intends by this to fortify his own self – when he is imprisoned himself (which occurred shortly after, and he knew this in advance) with a payment in blood which is greater than that of the butchery of Algeria, since Algeria sacrificed “ten thousand **only**”!! And he is not talking about Algeria in this cassette of his except to draw parallels between it and between Saudi Arabia. And the evidence for that is his saying, very shortly afterwards, “**Our affair (meaning in Saudi Arabia) is greater than the affair in this country (Algeria), however this country [and its affair] is also from our affairs!**”⁶⁰ Reflect upon this. If Salman al-Awdah had linked the sacrifice of the ten thousand to the removal of the Sharee’ah or deviation from it – in his claim – then the followers would not have understood what their duty is towards these callers (du’at)!! So reflect!!⁶¹

[3] Summarising all of the above, when it is the case that there is no trusted body for dealing with the affairs of the Ummah, and nothing exists upon the earth save secularism and secularist societies, and all the rulers are apostates, and all the scholars are either wicked or either cowards or under the payroll and do not bark and hound on the pulpits as desired, then it is a must for each and every Muslim to get involved with politics and political activity, to take over the role that the scholars do not fulfil.

It is a sin to remain a pacifist introvert, rather one must be an activist thinker, and take affairs into one’s own hands, and play his part in the overall Islamic Awakening and to facilitate, “the dawn of a new era”.

One must not wait around for the Mahdi to arrive or for Eesa (alaihi-salaam) to descend, rather one must infiltrate the political systems and effect change from within, using the “power of the

considered them to be a “sacrifice” for the sake of two men, save that he did not consider 10,000 to be an impressive figure, and hence belittled it.

⁶⁰ The study of other movements and revolutionary figureheads is an integral part of the Qutubi da’wah and manhaj. For this reason you will find their works and their cassettes talking especially about those current (or past) affairs which will help them to mobilise their followers into actualising their goals. Hence, the detailed analysis of Afghanistan, or the Gulf War or Algeria **and the drawing of parallels from all of that for Saudi Arabia.**

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-Bannaa 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.”

So indeed, partisan objectives were indeed the order of the day.

⁶¹ Refer to Madarik un-Nadhar p.362-363 2nd Edition

people” and the “right to speak” and “the expression and assertion of one’s Islamic identity”. In short, this is another way of throwing aside the Prophetic Methodology and justifying the Innovated methodologies...all in the name of the rectification of affairs and the achievement of Ibn Qutb’s “Social Justice”.

Lesson 5: Politics and Democracy!

[A] Mohammad Suroor, Mohammad Qutb and others (al-Ahmari, Abduh) and their abundant books and writings in this regard – which are only too well-known and distributed to be worthy of mention.

[B] Salman al-Awdah said, **“...Alongside the fact that Allaah made all of the Ummah responsible and did not place the responsibility of knowledge of politics or calling to Allaah upon a single person only...”** And then he quoted the verses of shura (consultation) from the Qur’an and then stated, **“... so making all of the people aware that the affair belongs to them, it is their concern and their issue.** All of this is for you and is not for me alone. And when an error occurs, then all the people will carry the burden of that error and not just a single scholar, or a ruler, or a caller to Allaah.” He also said (in the same cassette), “And a very dangerous matter is that the Islamic Awakening should revolve around (a few) individuals, or that the Ummah should revolve around individuals, regardless of whether it is in the political field, the field of knowledge or the field of da’wah”. (Cassette “Hadeeth Hawla Manhaj us-Salaf”)

[C] The numerous books of Abdur-Rahman Abdul-Khaliq that were published following his becoming a Salaf⁶², such as “Kitaab Usool al-Amal al-Jimaa’ee”, “Kitaab Mashroo’iyat ad-Dukhool Ilal-Majaalis an-Niyaabah” and numerous others, all of which revolve around the involvement with politics and political work and the need to make use of the existing democratic apparatus in order to effect change and bring about rectification.

[D] Stated Abdur-Rahman Abdul-Khaliq **“And we are certain – inshaa’allaah – that political work is a religious obligation, and it is not permissible for any Muslim ever to abandon performing Jihaad in the path of Allaah** and assisting the religion of the Messenger of Allaah (sallallaahu alaihi wasallam) ... And it is vital for **every Muslim** to enter into political work in order to aid the religion...” (Muslims and Political Work’ p.76) [And the Jihaad in the path of Allaah being outlined here is political work and activity.]

[E] The murmuring and blabbering of the Qutubists of the West and their encouragement of the common-folk to get involved with political activity in the lands of the non-Muslims which is well-known and distributed on cassette lectures and in the magazines.

Explanation and Comments

[1] The politics required by the activist thinkers is not actually the politics of the Sharee’ah, though they seek to legitimise their methodology by calling upon the importance of politics in the Sharee’ah and illustrating how there are volumes upon volumes written on the subject of Islamic politics and how the greatest of the people of knowledge of the past (such as Shaikh ul-Islam Ibn Taymiyyah) gave great importance to politics.

⁶² The seen, laam and faa, for Salafee and taa and yaa for Democratee, as has been explained by the Noble Shaikh and Muhaddith, Muqbil bin Haadee al-Waadi’ee.

[2] The activists also gathered together a lot of the restricted and conditioned verdicts of the Ulamaa concerning entering into parliamentary elections in order to remove the lesser of two evils – and twisted and distorted them in order to make entry into parliamentary **elections a matter of methodology** and an obligatory requirement for every Muslim. To this end they lied upon the likes of Shaikh Salih al-Fawzaan (as did Abdur-Razzaaq ash-Shaayijee, Arch-Liar and Delusionist) and also upon Imaam al-Albaani (as did Abdur-Rahmaan Abdul-Khaliq in his book “Mashroo’iyyat ad-Dukhool Ilaa al-Majaalis at-Tashree’ah”, clipping some words of the Imaam in order to portray to the readers that this issue is one of acceptable difference.⁶³)

[3] The Sharee’ah politics refers to the maintenance of the Islamic state, taking care of the affairs of the subjects, ensuring that the state functions and governs properly and so on, with the collection of zakaah, establishing the hudood, and so on, while also making sure that the state protects itself from the plots and plans of the disbelievers and takes Islaam to them, by invitation or by sword. In short, everything that ensures the welfare of the Muslims and their State. It is this politics that is “The Divine Siyaasah (the Divine Politics) and the Prophetic clarification, which the ruler and the ruled cannot do without” as stated by Shaikh ul-Islaam Ibn Taymiyyah.⁶⁴

[4] However, according to the activists there is nothing in existence in the earth today except secularism. There is no Islamic state or nation in existence which judges to the Sharee’ah, rather all of the nation states have raised the banner of secularism. And any such claims to “judging to the Sharee’ah” are but “ancient [and false] claims”. When this is the case, then what the activists call for is not the required Sharee’ah politics, since the framework does not exist (i.e. an Islamic State)– in their own view – for them to be involved in the Sharee’ah politics!! Rather, they wish

⁶³ And the activists were declared liars by an explanation of Shaikh al-Albaanee as occurs in the cassette “Silsilah al-Hudaa wan-Noor” (1/352) when asked about this allowance of entry into elections (which was actually only a restricted and one-off allowance for the Algerians, due to what they portrayed to him). He was asked, “We have heard that you said – O Shaikh – that it is permissible to enter into parliamentary elections, but with conditions?!”

Shaikh al-Albaani replied, “**No it is not permissible.** These conditions – when they are any – are purely theoretical and speculative, and not knowledge-based. So do you remember my conditions that I stated?”

The questioner said, “The first is that a person should protect his own self (i.e. protect his religion)”. The Shaikh asked, “And is this possible?” The questioner replied, “I have never exercised this (so I do not know)”. The Shaikh said, “And if Allaah wills you will not exercise this! It is not possible to meet these conditions. And we observe many of the people who at the beginning of their lives – we could see from their appearance, from their clothes, from their beards – and then when they entered the Parliament, then their appearance changed! And following that they began to justify it... And likewise we would see people entering the Parliament with Islamic Arabic clothing and then after a few days they changed their clothing!! So is this an evidence of corruption or of rectification?!”

They questioner said, “Shaikh, I mean the brothers in Algeria, and their work there and their entry into the Political arena?” The Shaikh replied, “**We do not advise this! We do not advise political work these days in any of the Islamic countries...**”

The Activist Thinkers distorted a lot of the verdicts of the Ulamaa, just like they did with the verdict of Shaikh al-Albaanee which was unique to the Algerians, such as that of Shaikh Ibn Uthameen – and then from all of them, built a methodology that requires, by obligation, every Muslim to be engaged in political activity!! Whereas in truth all of those verdicts were made for unique and specific circumstances.

⁶⁴ Siyaasat ush-Sharee’ah (p.11)

to use political methods (which are the methods of the non-Muslims) in order to bring about reformative action – which occurs either by overthrows, or democratic and political activity⁶⁵.

[5] From the Sharee'ah politics is to give obedience to the Muslim ruler in that which is good. From the Sharee'ah politics is to give secret and direct advice to the Muslim ruler. From the Sharee'ah politics is to say a just word **in the face** of the Muslim ruler, if he is unjust and tyrannical. From the Sharee'ah politics is not to openly proclaim the faults of the Muslim ruler upon the pulpit, on cassettes and in the magazines – due to the resultant evil which affects the innocent. From the Sharee'ah politics is to let the advice be given by the Senior Ulamaa.

The calamity though is that Qutubism holds that there is not a single Muslim ruler on the face of the earth today!! Otherwise, why would the Qutubists have opposed every single one of the above aspects of the Salafi Methodology and aspects of the Sharee'ah politic?!

It is for this reason that when it is said to many of the Qutubists, “It is necessary to give obedience to the ruler in that which is good” they reply “But that is for a Muslim ruler”, intending by that to negate the existence of any Muslim ruler to whom obedience is due. It is also for this reason that the Qutubists mock those who say that the rulers of the Gulf States are Wullaat ul-Umoor for their respective citizens (this actually being the view of the likes of Imaam Ibn Baaz, Imaam al-Albani, Shaikh Ibn Uthaimen, Shaikh Salih al-Fawzaan and others).

[6] The activists make it obligatory upon every Muslim in existence to partake in political activity. That is in every single Muslim country (and non-Muslim country), Muslims must resort to elections and related political activities to bring about change and reformation. In truth, this is nothing short of the da'wah of Hassan al-Banna which calls for Muslims to work alongside each other (in that which they agree) and excuse each other in that which they disagree (even if it is Shirk with the Lord of the Worlds) – all re-expressed by the Innovating partisan, Abdur-Rahman Abdul-Khaliq, and those of his ilk from the Activist Thinkers, Salafi in their Aqidah, positivist in their approach and orientation!! Indeed, as the erudite Imaam al-Albaanee stated, this type of activity brings about nothing but the destruction of the individual's religion and piety – being forced to compromise and work alongside every heretic and strayer⁶⁶ and being forced to

⁶⁵ And the CDLR of the mad dog, alMis'ari was an example of what the hearts of the Activists yearned for...

⁶⁶ Such as what has happened to the “Scientific Salaf Movement” of Abdur-Rahman Abdul-Khaaliq in Kuwait...!!!

Stated Imaam al-Albaani – the Faqeeh in Truth of the Affairs of the Ummah, A Towering Giant amongst the young and immature pretenders, when he was told the following, “From the matters that occur with the members of that group is that they study certain books, from them is the book 'Fusool minas-Siyaasatish-Shar'iyah fid-Da'wah Ilallaah' of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq, and the book 'Al-Muslimoon wal-'Amal as-Siyaasee' and latterly the book 'Ahkaamut-Tasweer fish-Sharee'ah al-Islaamiyyah' - knowing that in some of these books, on page 183 of the book 'Fusool minas-Siyaasatish-Shar'iyah fid-Da'wah Ilallaah' Shaikh 'Abdur-Rahmaan speaks about the matter of neglect of Sharee'ah texts due to Sharee'ah benefits. And many of the Salafee youth in Sudan have been put to trial by this and other books, to the point that some of them, when we say, 'Shaikh al-Albaanee (hafizahullaahu ta'alaah) says ...' then some of them launch bold assaults against the scholars of hadeeth and say, 'That is a scholar of hadeeth whose field is restricted to one area. He teaches, says what is authentic, checks and so on, but as for this man (i.e., 'Abdur-Rahmaan 'Abdul-Khaaliq), then he studies the situation that we live in and he knows

compromise with the dictates and requirements of getting involved with this type of work and activity. It is precisely this type of orientation which has given birth to what the activists call “the fiqh (understanding) of priorities” (of living in the absence of any Sharee’ah rule anywhere in the world). This in essence, is the same meaning contained in the words of Hassan al-Banna mentioned above, but re-expressed and polished clean.

Positivist Activism is the order of the day with the claim that there is nowhere else to go in the world and that hijrah is abrogated. Hence, the real challenge facing Muslims (who are living under the banner of secularism) is the assertion of their identity and avoidance of assimilation. And in this manner, the desire for hijrah is extinguished in the hearts and minds of the Muslims, despite the fact that the earth of Allaah is wide and spacious...⁶⁷

This raises the issue of Muslims living under non-Muslim rule?! What exactly is the kind of politics they should be involved with?! And do they submit to the democratic framework in the lands of the non-Muslims they are living in, in order to look after the interests of Muslim minorities? And should they have representations in the Parliamentary bodies? Where does hijrah (emigration) fit in? Is hijrah (emigration) actually abrogated these days since there are no “Muslim

about the affairs of this age, therefore he provides that which Sudan needs - to the extent that he wrote that book as if he were fully aware of Sudan.' So from this point confusion began, from the year 1984.”

So the Noble Imaam replied (in part):

“...Allaahul-musta'aa. This is a state that is very distressing, and this further affirms what I have just said - that those who take on the leadership of the Muslim youth today are themselves from the youth and those who have not equipped themselves with this knowledge. It is correct that al-Albaanee declares narrations authentic and weak etc., but he does not live on Mars. So he knows the circumstances in which the Muslims live, but he adheres to the Sharee'ah rulings and he does not hold that there is any way for a Muslim to say, 'The goal justifies the means,' **and if 'Abdur-Rahmaan were to be asked, and he was a student of mine in the Islamic University, if he were asked or if I had the opportunity to meet him, 'Do you say that the goal justifies the means?' Then he would say, 'No,' because this is a principle of kufr. But if we direct his attention to the fact that he acts in accordance with it, and his life, and what he declares permissible, and that which he clearly states to be permissible from some of the forbidden things, then this is implementation of this principle which is such that no Muslim can consent to it. So he must reject it. But we say, 'What is the benefit of saying one thing and doing something else?'...**

... So now, is there something of this group organisation and this gathering of the youth? This was happening in Kuwait before that which occurred with them. So 'Abdur-Rahmaan and those around him were preoccupied away from cultivating and educating and training (tarbiyah) them upon Islaam - **because of this partisanship and group organisation. And this is one of the effects of blind-hizbiyyah.**” (Cassette: What the People of knowledge say About 'Abdur-Rahmaan 'Abdul-Khaaliq)

⁶⁷ And we do not say that it is upon every Muslim living in the lands of the disbelievers that they ought to make emigration tomorrow to the lands of the Muslims, since that is a long and difficult task, attainable by those who make their intentions sincerely for the sake of Allaah, seeking His pleasure and who have resolve and determination. However, the issue here is that Qutubism and its teachings (more specifically the Democratic brand of Turaathism) kills the desire of Muslims for wanting to emigrate to the lands of the Muslims for the sake of Allaah – since they are told that they must get politically involved and to strive to change the environment around them, by democratic means, and by asserting their Muslim identity and so on. And this, only grants many Muslims the excuse, to abandon altogether, their intentions for performing hijrah some time in the near or distant future...Add to that the fact that the Qutubists demonise all the Muslim countries and continuously talk about the oppression and repression taking place, negating thereby and hiding thereby all the good and positive aspects. In reality, if one goes to most Muslim countries, you certainly get enough freedom and space to practice the religion – in the absence of much of the trials that are commonly faced by living amidst the disbelievers!!

societies” or Muslim nation states to which one can migrate? Is not Secularism the order of the day? And who can find answers to all the problems that arise when we try to treat the Ummah’s problems from this perspective? The scholars of women’s menses and impurities? Or what about the activist thinkers? And what happens to the principles of al-walaa wal-baraa’ (loyalty and disownment). And should we negate them because we live in the lands of the non-Muslims and therefore we ought to work together in that which we agree and excuse each other in that which we disagree (be it Shirk, innovation or heresy?)

Hey! Stop right there Mister, I am so confused?!!

Know – O Sunni – that all of this is what has led the Political Activists flee from the methodology of the Prophets in calling to Allaah and instead adopt the methodology of the Innovating Heretics – showing the greatness of their confusion and bewilderment. For their call is not based on the call to Tawheed fundamentally. And if it had been you would have seen the likes of Abdur-Rahman Abdul-Khaliq, Safar al-Hawaali, Salmaan al-Awdah and all those like them – who have been blinded and poisoned from the direction of Sayyid and Mohammad Qutb, Hassan al-Bannaa, Mohammad Suroor and their likes (such as the Ahmaris and Abduhs of this world) - educating the youth in their hundreds upon the likes of Kitaab ut-Tawheed, Fath ul-Majeed, Aqeedat ul-Waasitiyyah and other fundamental books, and then dispatching them to the lands of the Muslims where the greatest of Shirk is taking place – which is the true cause for the downfall of the Ummah and its humiliation. So they would have sent the students of knowledge, the Muwahhids (who are equal to a thousand of those other than them as mentioned by Shaikh ul-Islam Muhammad bin Abdul-Wahhaab) to the land of Egypt to wipe out the graves of Tusuqi, Sinjar, Hussain, Badawi, Zainab and others, and to educate the people and remove them from the mires of Shirk – until they are killed and martyred whilst doing that. And they would have sent many scores of students, equipped and ready, with the fiqh of the religion, to Pakistan, India, Malaysia, Morocco, Syria, Jordan, Palestine, Oman and elsewhere in the Muslim lands in order to remove them from the mires of Shirk, innovation and heresy and to guide them to Tawheed and the Sunnah. And this is the true and desired Jihaad, which is the precursor to the Jihaad of the sword⁶⁸.

⁶⁸ Now read the words of Imaam Ibn Baaz in his advice to the Algerians mentioned earlier in this course:

Imaam Ibn Baaz, said, responding to the claim that the activists of Algeria had alleged he supported them and advised them to take up arms, “If one of the Algerian du’at (callers) had said about me that I had said to them, “They should assassinate the police or that they should take up arms in their call to Allaah then this is an error and is not correct. Rather it is a lie. The Call to Allaah occurs with good mannerisms, “Allaah said, the Messenger said”. It occurs with reminders, admonition, encouragement and discouragement. This is how the Call to Allaah takes place, just as the Prophet (sallallahu alaihi wasallam) and his companions were in the Makkah al-Makarramah before they had any power or authority. **They did not used to call the people to take up arms, rather they called them with the verses of the Qur’aan, good words, and good mannerisms, since all of that is closer to rectification and is closer to the acceptance of the truth. As for calling with assassinations, killing, fighting and the likes, then that is not from the Sunnah of the Prophet (sallallahu alaihi wasallam) and nor is it from the Sunnah of his Companions. However, when Allaah gave him control over Madinah and when he emigrated to it, he had authority and power in Madinah and then Jihaad was legislated as well as the establishment of the Hudood laws. He (sallallahu alaihi wasallam) made Jihaad against the Mushrikeen and established the Hudood after Allaah ordered him with this.**” (Cassette Recording on 26th Dhul-Hijjah, 1414H, being an exposition of the forgery of Salman al-Awdah against Imaam Ibn Baaz – refer to Madaarik un-Nadhar (pp. 346-348 2nd Edition).)

If they had truly desired good for the Ummah, then this would have been their way. Not the ways of revolutions and rebellions and belittlement of the knowledge of the religion and pulling down the Scholars – ridiculing them and mocking them - and calling to themselves and causing sedition upon the earth, all in the name of “al-Haakimiyah” and rectification of the affairs and under the guise of “the Islamic Awakening (Sahwah)” and “the Dawn of a New Era” and under the great fraud of “Fiqh ul-Waaqi” may Allaah uncover its realities and expose the fraudsters.

And compare to this what is known to be the da’wah of the Noble Imaam and Muhaddith, Shaikh al-Albaanee, in his call for the rectification of the Ummah, Tasfiyah and Tarbiyah (Refinement and Cultivation) and what occurs in his words of advice to the Algerians which we quoted earlier:

“...And that the Prophet (sallallaahu alaihi wasallam), indeed, he began setting up the Muslim state by calling to Tawheed and warning from worshipping the false gods and then cultivating whoever responded to his calls upon the Sharee’ah rulings until they all became like a single body, such that if one part of it complained, the rest of it responds with alertness, as occurs in the authentic hadeeth... **so whoever wishes to establish a Muslim state in truth then let him not gather the masses into a lump, and nor bring them together despite the differences in their thoughts and their (ideological) nurturing, as is the way of well-known Islamic groups today. Rather, it is a must to unite their way of thinking and understanding upon the correct Islamic foundations: the Book and the Sunnah upon the understanding of the Salaf us-Saalih...**”

And compare all of this with what is stated by Imaam Maalik, **“The latter part of this Ummah will not be corrected except by that which corrected its earlier part”**.

And then O Sunni, compare this with the words of the deceiving, lying, beautifiers of speech of today!! The Activist Thinkers, Contemporary in their Orientation, Positivist in their approach – the Callers to Democratic Kharijism, and the Violent and Bloody Revolutions of Marx and Mussolini!!

Appendix 1 : Clarification of the Statements of the Two Shakirs

Concerning the words of Mahmood Shakir which are used to support the notions of Qutubism, “... **So whoever argued with these two narrations (i.e. of Abu Miljaz) out of context⁶⁹ and distorted their meaning, seeking to defend his ruler, or using them fraudulently to make it permissible to rule by other than what Allaah has revealed** and made incumbent upon His servants, then the Sharee’ah ruling upon him is the ruling of the one who **willfully rejects** one of the laws of Allaah (jahid). **His repentance is to be sought, but if he persists and displays arrogance and wilfully denies the rule of Allaah (jahada hukmallaah) and is pleased with the replacement of the laws [of the Shar’eeah] (tabdil),** then the ruling of a disbeliever, kafir, **who is persistent upon his disbelief,** is well known to the people of this religion.” [Notes to Tafsir of at-Tabari 10/349].

And also the words of Ahmad Shakir in Umdat ut-Tafseer (4/151), “And these narrations – from Ibn ‘Abbaas and others – are the ones which those who lead others astray play around with in this era of ours, from amongst those who ascribe themselves to knowledge, and other than them from those who are reckless towards the religion – **using them as an excuse for or the permissibility of ruling by the invented secular paganistic laws...**”

The truth of the matter is that these narrations are in fact against them, not for them, for the Shaikhs are talking about the false use of these narrations “to make it permissible to rule by other than what Allaah has revealed” – and that the one who persists in doing so is a disbeliever. And this is indeed the truth and that which we hold as our religion!!

As for the statement of Mahmood Shakir – also employed by the Qutubists - in which he states, “What we face today is the total desertion of Allah's law without exception and the preference of laws other than (in His) Book and the Prophet’s Sunnah and a negation of all that is in Allah's Sharee’ah. **Indeed, the matter has reached [such proportions] that there are those who will argue for the preference of secular law above the Sharee’ah laws by arguing that laws of the Sharee’ah were intended for a specific period of time which has ended, and hence they are no longer valid.** What does this have to do with what is clarified by the statement of Abu Miljaz to a group of the Ibadiya among the tribe of 'Amr ibn Sadas?”

Then we say:

ONE: The claim of the Shaikh that there is “total” desertion of Allaah’s Law, “without exception” and a “negation” of “all” that is in the Sharee’ah – then this statement is not factually correct and the truth is otherwise as has been pointed out in the words of Imaam Ibn Baaz, Imaam al-Albani, Shaikh Ibn Uthaimen and Shaikh Salih al-Fawzaan and many others. Hence, the Qutubists, rely upon the errors of our Scholars in order to justify their beliefs and claims.

⁶⁹ And this is concerning those who use these narrations to justify the act of ruling by other than what Allaah has revealed, seeking to make it permissible and claiming that the Sharee’ah is outmoded – intending thereby to defend their actions or those of their rulers.

TWO: The statement of the Shaikh is in fact against the Qutubists, not for them, since he states that some people argue that for the preference of secular laws with the claim that the Sharee'ah is outdated and no longer relevant to our times. And this is disbelief!!

THREE: The issue revolves around the use of the incident with Abu Mijlaz **in order to make it permissible to rule by secular laws and to defend the actions of the ruler(s) in this regard.**

FOUR: It is unfortunate that the Qutubists failed to make a distinction between the one who uses the narrations of Abu Mijlaz and Ibn **Abbaas in order to justify and make lawful ruling by other than what Allaah has revealed**, claiming that the Sharee'ah is outdated and between the one who uses the narrations of Abu Mijlaz in order to refute the Khawarij who would perform takfir of the rulers by their mere commission of what is a sin (that is kufr doona kufr) and in order to affirm that there is tafseel (clarification) in the matter.

As for those who forge a great lie against us and claim that we use the tafseer of Ibn 'Abbaas in order to make it permissible to rule by the secular laws or that we make it an excuse for the rulers of today to do so, or to defend them, or to "cement their thrones" then may Allaah hold the criminals to account. Rather, we say exactly as the two Shakirs say, in what we have quoted from them above.

So the narrations from the two Shakir brothers do not support the Qutubists in any way in their attack and assault against Ahl us-Sunnah.

Closing Remarks

In this course, we have gradually constructed the picture of Macro-Qutubism, that is, the overall view and the most general and basic concepts of this ideology. Strictly speaking, what we have covered in this course is not pure Macro-Qutubism – unlike our first course “Elementary Qutubism”. However, a lot of the issues raised and points of methodology discussed in our current course are a natural output of the requirements of Classical Qutubism. The original and puritanical form has seen the inclusion of Bannaawi concepts, as well as traditional democratic elements, culminating in a well-defined and well-proliferated ideology. What occurred from the 60s onwards of the spread of these concepts is known as “the Diaspora of Qutubism”, or “the Qutubi Fallout”, meaning the general permeation of these ideas and thoughts (after the original macro-thought) into the society at large, and into the ideologies of groups and movements – to such an extent that the thought of the average Muslim today will most certainly contain elements of Détente Qutubism (Casual, Liberal Qutubism) - that is blaming the problems of the Ummah onto the disbelievers and the “apostate rulers” and the “wicked scholars” – but this will remain as a thought only for the average Muslim – unlike the devote and assiduous Qutubi, whose thoughts are translated into Positive Activism and Democratic Kharijism.

It must be stressed however, that, although we have presented a picture of the true realities in a somewhat brief and concise manner - by the help and assistance of Allaah – we have only given you a small sample of the evidences. For our Mashayikh came to know of the machinations of the activists and their plots and plans to bring about sedition in the society⁷⁰. Subsequently, they brought the issues to the forefront and refuted and exposed them - in the face of which they were met with accusations of being “spies” and “paid workers” and so on.

And this is what gave birth to two parties: those who were with the scholars who aided and defended Salafiyah from Insidious Qutubism, and those who assaulted and attacked Salafiyah with their Insidious Qutubism, attempting to bring about revolutions and overthrows and the loss of life and wealth – all in the name of rectification and the banner of al-Haakimiyah, the very slogan of Dhul-Khuwaisarah, the Father of the Khawarij. The former (the Salafi Mashayikh) protected the Ummah from the evils and harms of the Activist Thinkers, and the latter (the Activists) wanted to drag the Ummah into squalor and degradation - in the name of “rectification” and in order to sit on the thrones of authority themselves, belittling the life and welfare of innocent Muslims, bargaining with their sanctity and inviolability, for the sake of political goals and partisan activities.

And it is for this reason that the Salafi Mashayikh sought the legal verdicts of the Senior Ulamaa on the issues of al-Haakimiyah, working with the groups of Bid’ah, mentioning the good points of the Innovators when criticising them, the manner of correcting the Rulers, the methodology of the Prophets in giving da’wah, and numerous other issues which had been bastardised and polluted by the revolutionaries of Qutubism in order to actualise the goals and ideals of

⁷⁰ And if the Activists had no such plots and plans, then they would have adhered to the politics of the Sharee’ah in their reformative measures – in their way of giving advice, in their way of respecting the scholars, in their way of correcting those in authority, but they fled from the Salafi Manhaj and embraced the Qutubi manhaj with arms and legs.

Qutubism – may Allaah sever them in every generation and protect the Ummah from their harms.

And it was in the face of this that the Salafis and their Mashayikh were accused of being “spies and paid workers” and “cementers of the throne of the tyrants” because they stood to repel and cut off “the Khawarij of the Era” and their evil goals and the great harm that they brought about to the society. It was the forefathers of these ones who contended with al-Hasan al-Basree concerning al-Hajjaaj, and it is these very ones who contended with Imaam Ibn Baaz, Imaam al-Albani and Shaik Ibn Uthaimen on the issue of Algeria (and of the land in which they live!!).

To summarise the essence of this course, we call upon, once again, the words of one of the Qutubists who used to be upon guidance, but alas, mixed with the Innovators, became confused, went astray, and then began to lead others astray⁷¹:

He stated, “However though there is an understanding of Jihaad by some Islaamic groups which is a false understanding of Jihaad, which they innovated. Unfortunately a lot of brothers and sisters when they come across those verses or hadeeth of the Prophet (sallallaahu alaihi wasallam) which discuss Jihaad and its virtues and how great and numerous they are, they confuse this new concept or new methodology for Jihaad with those verses and those hadeeth. And this new methodology is a destructive methodology and its important that we are aware of it and we warn one another from falling into it and rectify this false methodology.

This false methodology began in the year 1375H (1965). And it brought a new understanding for Jihaad which is against the teachings of the Sharee’ah. It occurred due to the certain situations in the Islamic world and also due to the certain mindset of those people who propagated it. The point is around 1965 this new idea of Jihaad, concept of Jihaad was introduced to the Muslim Ummaah. This idea of Jihaad starts off with the assumption that the Islaamic world are all now societies of Jaahiliyyah⁷² and everybody within those societies are disbelievers, whether the rulers or the ruled⁷³. And the reason why is because the Sharee’ah is no longer predominant and because the secular laws rule the people⁷⁴. Also you find much corruption and disobedience to Allaah and His Prophet (sallallaahu alaihi wasallam) in these societies⁷⁵. So therefore everybody

⁷¹ And we quoted these words in “Elementary Qutubism” Lesson 4, so refer to it.

⁷² And nowadays – in the view of the Qutubists - they are all societies that raise the banner of Secularism. This is the same original Qutubi macro-concept. Refer to Lesson 1. And refer also to “Elementary Qutubism” (Lesson 2)

⁷³ And in the view of the Qutubists, the vast majority of the Muslims who live under secular rule in the Muslim nation states today, have also fallen into disbelief and apostasy due to their “treating as lawful” – in the view of the Qutubists - many of the sins, such as taking usury, or due to their belittlement of sins such as drinking and fornicating. In short, their falling into sins signals that they have become pleased with a rule other than that of Allaah and hence they are apostates. Refer to “Elementary Qutubism” (Lesson 4, Explanation and Comments [3])

⁷⁴ And this is what the Activist Thinkers, the puppets and mouthpieces of Mohammad Suroor and Mohammad Qutb, were parroting to the Muslim youth... the very legacy and teaching of Sayyid Qutb. Refer to Lesson 1 ([I], [J], [K]).

⁷⁵ Refer to previous footnote!!

whether he's a ruler or being ruled he is an apostate. Likewise all the Islaamic aspects that you find in those societies whether they are schools, or circles for memorising the Qur'aan in majids, and scholars⁷⁶, they are all symbols of hypocrisy used to deceive the Muslims to perpetuate this Jaahiliyyah system.

They say all we have to do is we must wave Jihaad to remove this system, because peaceful means don't bring any benefit⁷⁷, in the sense that since the nature of the contemporary modern state is that it is all persuasive and it controls everything⁷⁸. Then whenever you try to change things through preaching they stop it and so therefore the only way is to rectify it by force of arms.

So therefore we must revolt against the rulers in society, and the Prophet (sallallaahu alaihi wasallam) said that in fighting, that you can user trickery in fighting. So therefore we can fake that we want peaceful means but at the same time we are plotting a harmful means⁷⁹. Because the Prophet (sallallaahu alaihi wasallam) said this.

⁷⁶ Refer to Lesson 2!!

⁷⁷ SALMAN AL-AWDAH ADVISES THE ALGERIANS TO TAKE PHYSICAL MEASURES AND TO SACRIFICE THEMSELVES FOR THE CAUSE

And this was the da'wah given by Salman al-Awdah to the Algerians when he advised them, **“Indeed, I believe that the time for making complaints has ended – or it has almost ended. I mean that the role played by the liberal men and women should not end at merely raising complaints to specific individuals, that “so and so happened” and “so and so happened”.”** (Cassette: “Humoom Multazimah” no. 106). So when it is the case that verbal complaints achieving nothing, what then remains but the use of the hand and force?!

The Activist Thinker also said, “Why do many people imagine that self-sacrifice, and being persistent, patient and forbearing is a quality unique only to the heretical societies and is the way of the astray (nations) only, and that the Jews, Christians and Communists and others are sacrificed... **and all the people saw how the defenseless Communists used to stand in front of the tanks after the revolution, with their bare chests... and many people think that the people of “Laa ilaaha ilallaaha” are not able to defend their religion and that they are not able to show patience over it. Why do we have an evil opinion of the people of Laa ilaaha ilallaaha, to this level?! Why are we belittling the affair of all these Muslim masses in Algeria and other than Algeria...”** (Cassette: Kalimatu Haqqin Fee Mas’alat il-Jazaa’iriyyah)

This was the way that the Activist Thinkers – may Allaah sever them – encouraged the Algerian revolution and the “sacrifice” of 40,000 civilians!! For the sake of what?! The symbols of Islaam (i.e. themselves)!!

And as for the Muslims, then they do not compare with the Communists!! And nor is the Communist way of revolution one in which the Muslims see an example to be followed!! And nor have any of the Salaf in the whole of Islamic history advised the Muslims with what this Activist Thinker and those of his ilk advised the Algerians – or the Saudi Youth... to repeat the same in Saudi Arabia!!

⁷⁸ Until even the scholars who are “forced into making flattery” and do not move “unless ordered to do so” – as opined about the likes of Imaam Ibn Baaz, Shaikh Ibn Uthaimen and Shaikh Salih al-Fawzaan amongst others by the newly-arisen foolish-minded.

⁷⁹ And this is the da'wah of Sayyid Qutb, Mohammad Qutb, Mohammad Suroor and those who were poisoned by them, Safar and Salmaan and the rest of the puppets.

Likewise, we are allowed to assassinate, because the Prophet (sallallaahu alaihi wasallam) assassinated, or sent people to assassinate al-Ka'b al-Ashraf, who was one of the leading Jewish Rabbis who caused harm to the Muslims in Medina. And likewise all those police forces and armies who defend the rulers, therefore we are allowed to kill them, because these a rule in the Sharee'ah, like if the Kuffar take over a Muslim city and they put the Muslims as shields between them and the Muslims, then its okay to kill the Muslims if you have to kill these Kuffar. This is a classical way of interrupting it.⁸⁰

So therefore those who support these systems, you must fight and kill⁸¹. And therefore we do not have to openly announce Jihaad, or that there are two armies meeting in the battlefield, but we can do secretive sort of activities, put bombs, assassinate and so forth. And therefore all the money of these people, since they are apostates, it is all halaal to take and steal as we wish, as this is part of the booty, and their women we can take them as our slave girls.

We should also not give up fighting the people who are originally Kuffaar, like the Christians and the Jews, who are called original Kuffar. But we must begin with the apostates because they cause a greater danger to the Ummah⁸².

And Islaam is what we find in the Qur'aan and Sunnah only, and as for the understanding of the Sahabah or the Salaf and the other scholars, we're not required to follow this, we are men and they are men⁸³. And that also we are allowed to enter into different Islaamic movements and try

⁸⁰ And this is exactly what Alee bin Haaj and Abbaasi Madani called for in Algeria, openly and explicitly, and it was these personalities that Salman al-Awdah praise and aggrandised and portrayed as the Shaikhs of Islaam, and whose actions he justified and defended and praised. And similarly, the Puppet of Mohammad Qutb, too encouraged and promoted and supported these individuals and their movement and their filthy Kharijism and their despicable atonement of 40,000 Muslim, men women and children!! These are the Lords of Current Affairs O Sunni, have you now understood??!!!

⁸¹ Such as fighting and killing the Police and those involved with the government apparatus, and this is what Alee bin Haaj promoted, and the Algerian Salvation Front executed. Refer to Madarik un-Nadhar (pp 360-362, 2nd edition).

⁸² **ALEE BIN HAAJ TALKS THE TALK OF SAYYID QUTB AND WALKS HIS WALK**

There occurs in the secret letter sent by Alee bin Haaj from prison to those ready for fighting, "...and the **disbelieving authority in Algeria, the most severe and merciless strikes should be made against the security forces, from the point of view of their being part of the authority, not as individuals, also those working for... (part here not legible)... with the required Sharee'ah verification. Likewise, striking the foreigners, such as the French. Also striking the economical [structure] and also the tourists...**". Letter dated 20/Safar/1415H written in his prison cell no. 9 of the Military Prison Distict. And this is the very same that occurs in the book "Limaadhaa A'damoonee" of Sayyid Qutb. Refer to "Elementary Qutubism" Lesson 4 [A].

And the Activist Thinkers, Safar and Salman lied to the youth, claiming that they the likes of Shaikh al-Albaanee and Shaikh Ibn Baaz were supportive of the Algerian Salvation Front and that they had supported their efforts and so on, so that the youth would remain captivated with them and with their analysis of current affairs, and so that they could use the example of Algeria in order to mobilise the youth of Saudi Arabia for the same. And they did nothing but lie, and Allaah, exposed the liars when Imaam al-Albaani, Imaam Ibn Baaz, and Shaikh Ibn Uthaimen were asked about these affairs. (Refer to "Important Principles" for their statements)

⁸³ And as for the Activists of today, then they say "We are not obliged to follow the Senior Scholars, because they are constrained, used and abused mummified bodies, who only talk about a few issues of

to switch these Islaamic movements to our beliefs, i.e. we try to enter secretly into them and try to get their confidence and spread these ideas amongst them so that we make these people believe as we believe⁸⁴. This is some of the characteristics of this new concept of Jihaad”⁸⁵

Know O Sunni, that everything that has been mentioned above – and which this Qutubist (although a Sunni in those days) has highlighted about the various Takfiri and Jihadi groups of the 60s and onwards – actually transpired in Algeria and was supported by the newly-arisen foolish minded fraudsters, who took upon themselves the role of giving verdicts in issues which the Salaf would flee from, terrified of having to bear the consequences of what their tongues uttered in the life to come.

But as for these, then on top of Allaah knowing everything that they utter, and on top of the Angels recording all of that, they delighted in recording their voices on cassette after cassette and distributing them as if in a factory production-line... establishing the proof against their own souls in the life of this world and allowing the Ummah to eventually come to know the truth about their machinations - before they are faced with their scrolls in the Hereafter, which only increase in length with each and every cassette... we ask Allaah’s forgiveness for them and for us.

And know also O Sunni that it was our Mashayikh, especially those of Madinah, who detected the stench and squalor of Qutubism coming from the direction of these puppets who were having their strings pulled by the likes of Mohammad Suroor and Mohammad Qutb. So they stood to expose them and refute them, and remained firm in the face of the abuse hurled at them.

Tawheed al-Uloohiyyah, and would prefer to give verdicts about women’s menses and impurities, whereas we are free and liberal thinkers, activist in our approach, Salafi in our Aqeedah, contemporary in our orientation. So we will perfect them and tell them the true state of affairs. We will make up for their senility and incapacity...”

⁸⁴ And this is the great Bannaawi innovation, the gathering and amassing of every innovator and heretic alike into a massive umbrella, so that collectively they can bring about and establish the Islamic rule and leadership (Imamah). And this is the way of Salmaan al-Awdah, who pushed the principle of ‘al-Muwaazanah (mentioning the good points of the Innovators when criticizing them) in order to accommodate the groups of Innovation and to make use of their numbers. This was also the basis for his choosing to differentiate between the Firqat un-Naajiyah (the Saved Sect) and the Taa’ifat ul-Mansoorah (The Aided Group), in that all the various groups (i.e. Islamic movements) today are from the Saved Sect (i.e. OK) and the Aided Group is something more specific.

Stated Imaam al-Albaanee, “Then if Salmaan, who we are speaking about at the moment and at other times, if we say that he is not Ikhwaanee, and are speaking truly, then that does not extract him from being Ikhwaanee in his manhaj. This is where one should beware, that he is not Ikhwaanee, yet his manhaj is the manhaj of the Ikhwaanul-Muslimeen. So I ask you now, do you perceive that he gathers the people into a group, he gathers the youth into a group, and he incites their emotions upon the like of what the Ikhwaanul-Muslimoon incite them upon, their helpers and their followers”. (Cassette: “What the People of Knowledge Say About Abdur-Rahmaan Abdul-Khaaliq”). And this is the observation that we have made all along that the likes of Adur-Rahmaan Abdul-Khaaliq, Safar, Salman are Qutubi in their manhaj, having been affected by the likes of Hassan al-Banna, Sayyid and Mohammad Qutb, and that Qa’di Khaariji, Mohammad Suroor – may Allaah sever him and protect the Muslims from his harm.

And Muhammad Suroor enrolled Salman al-Awdah as his disciple with the latter travelling to Kuwait, as a youth to meet up with Suroor (in the very early 80s) as has been narrated to us by eye-witnesses!!!

⁸⁵ Cassette: “Characteristics of Ahl us-Sunnah wal-Jamaa’ah” (February 1994)

And it is for this reason that the great and erudite Imaam, al-Albaanee made the acknowledgement that **“it has become sufficiently clear to me that our brothers in Madinah were more knowledgeable of them (the activists) than us”** after he had read the works of Safar al-Hawali, and also read Madaarik un-Nadhar, and observed their plots and plans against the Scholars and against the Ummah of Muhammad (sallallaahu alaihi wasallam), and it is he who subsequently described them **“The Khawarij of the Era”** indeed a word of truth from his lips...

Just like the words of truth that this Noble and Erudite Imaam uttered after the Algerians won the elections, **“This is just the foam of the bubbles (of soap)”**. Meaning, it will soon disappear...

And prayers and peace upon the Messenger, his family and his companions.

Comprehension Test

1. Outline the essential differences between the Salafi and Qutubi manhaj in rectifying the affairs and in calling to Allaah.
2. On what basis are Muslim nation states, rulers and ruled, declared apostate in the Qutubi mode of thought? (Hint. Refer to Lesson 1). And how does this differ from the well-known principles of takfir concerning the issue of not ruling by what Allaah has revealed?
3. Mention some of the accusations and terms used to belittle the Scholars. And explain the desired goal behind these accusations.
4. What is the methodology of the Salaf in advising the rulers and how does this differ from the methodology of Qutubism?
5. What is the most superior form of Jihaad?
6. What is the most superior form of Cowardice?
7. Who promoted the Qutubi manhaj to effect the Algerian revolution, in opposition to the advice of the great and senior Imaams of our time?
8. What is the definition of Fiqh ul-Waaqi' according to the Ulamaa of Ahl us-Sunnah and how does it differ from the definition of the Political Activists
9. When the Ulamaa give verdicts that are not in accordance with the desires of the Politicians, how are they refuted? (Hint: Refer to Lesson 3). List some of the methods and statements used to belittle our Scholars.
10. Define and explain the following terms: a) Democratic Kharijism b) The Qutubi Diaspora c) Activist Thinker d) Positivist Activism
11. What is the justification for entering into Political Activity in the view of the Qutubists?
12. How many civilians were killed as a result of the Algerian Revolution?