



Bayaan Talbees al-Qutubiyah : The Timimi Scandal Paper 4: Cancerous Teachings, ash-Shayjee and His Mureeds

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

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

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

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

INCLUDING

- Following in the Path of Suroor and 'Abdur-Rahman 'Abdul-Khaliq in Separating the Youth from the Books of the Salaf and the Manhaj of the Salaf : And Describing the Manhaj of the Salaf as "Cancerous"
- The Fabrications of ash-Shayjee, One of the Kibar of the Qutubiyah
- The Issue of al-Muwaazanah (Mentioning the Good Points in Criticising Others)
- The Islamic Movements
- The Ways and Means of Da'wah
- The Affairs of the Ummah
- Concerning Jihad
- Ash-Shayjee's Writings Attract Only the Neo-Khawarij
- Which Cancerous Teachings??
- On Differentiating Between Aqeedah and Manhaj
- The Destructive Methodology of Jihaad That Emerged From the Works of Sayyid Qutb

Essential Qutubite Concepts

“And it was in this period that the books of the Shaheed¹, Sayyid Qutb appeared, the books that represented his final thoughts (in ideology, before his death). **Those which justified the takfir of (whole) societies... the breaking of all sentimental attachments to society, breaking off ties with others, and the announcement of a destructive jihad against the whole of mankind. And showing contempt against the du’at who call for lenience and softness, accusing them of idiocy, and being defeatist.** [Saying all of this], in front of the western civilisation. He made this manifest, in the most clear manner in the tafsir, “Fee Zilaal il-Qur’aan”, in the 2^d edition and in ‘Ma’alim fit-Tariq’ (Milestones), and the bulk of it is taken from Zilal’ and ‘Al-Islam wa Mushkilat al-Hadaarah’ and others...”

Yusuf al-Qaradawi
one of the Heretical Innovators of Ikhwan

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

Fareed ‘Abdul-Khaliq
one of the Murshids of Ikhwaan

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

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

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

Cancerous Teachings, ash-Shayjee and His Mureeds

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

COMMENTS: After having understood the true “phenomenon” and the “activities of certain scholars” we described previously – my brother and sister – you should then come to realise that what the Qutubi describes as “cancerous teachings” **are no other than the fundamental principles of the Salafi Manhaj that have their basis in the Book and the Sunnah and the understanding of the Salaf of the Ummah.**

For the Qutubi himself is only too aware of the knowledge-based principles that he has been trying to wage a war against. So what is it that he describes as cancerous?

Is it the obligation to refute the Ahl ul-Bid’ah and their books? Is it the forbiddance of blind hizbiyyah and membership to parties and groups? Is it the prohibition of entering into democracy and parliamentary elections and using the modes and mechanisms of the infidels to bring about reform? Is it the prohibition of making takfir hastily upon all Muslim societies and nation states? Is it the exposition of the Extremist Murji’ah of the Era who defend the Mockers of the Prophets of Allaah, the Revilers of the Caliphs and the Mukaffiroon of the Companions and the Mujaddidoon of the greatest of Innovations and Heresies?! May Allaah kill this blind and wicked desire!

You should know O Qutubi, that you have adopted the path of Suroor, who described the books of the Salaf as “dry” because all they contain is mere “**texts and rulings**” – that is texts and rulings which are but the texts of the Qur’an and the Prophetic Sunnah. You have followed the path of Abdur-Rahman ‘Abdul-Khaliq who holds the books of the Salaf to be “**irrelevant to our times**”. And in describing the principles of the Salafi Da’wah as cancerous, you have committed a great and evil crime indeed. For you know with certainty O Qutubi, that one of our strongest principles is the refutation, subjugation and humiliation of Ahl ul-Bid’ah – which no doubt has caused you great grief, and which caused great grief to ‘Abdur-Rahman Abdul-Khaliq before you, on account of which he waged a war against the Salafi Mashayikh, and which also caused great grief to Salman al-Awdah who promoted the futile principle of al-Muwaazanah and likewise al-Hassan al-Banna before him.

And as for the true originator of the lies and fabrications that this Qutubi is hurling at the Salafis, then that is no other than one of the Kibar of the Qutubis, their great Imaan, Mufti al-Anaam, Abdur-Razzaaq ash-Shayjee, as-Safeeh. It is interesting to note that this unknown entity has not been given tazkiyah from any of the Salafi Ulamaa and yet the Qutubis, those from the east and west, have made him one of the Imaams of the Era, in their adoption of this countless fabrications and lies as being the pure doctrine of Ahl us-Sunnah?! And he is one of the main sources of their false ideas and their countless fabrications against the Salafis. And his fabrications have been used by all the neo-Kharijite renegades in order to attack the da’wah of Ahl us-Sunnah and in order to attack the Imaams of this Ummah.

It is pertinent and useful here to just to list very briefly, some of these fabrications which have no doubt been infused into the minds of unsuspecting Muslims.

1. The Issue of al-Muwaazanah (Mentioning the Good Points of Those Criticised)

The Qutubi Imaam and Shaikh of Islaam, Ash-Shayjee, tried, just like Salman al-Awdah before him, to justify the false madhhab of al-Muwazanah. Of course, every Salafi knows the purpose and intent behind this. It is but a revival of that false slogan of Hassan al-Banna and the cohorts of the Bankrupt [Diseased] Brotherhood, "Let us excuse each other in that which we disagree and unite in that which we agree" the aim of which is to raise the banner and flag of the Innovators, to unite them all, so they can be mobilised into either bloody revolutions, or organised overthrows, or democratic elections. Ash-Shayjee used this innovation (of al-Muwaazanah) to try to assault Shaikh Rabee' and refute the Shaikh's methodology and he claimed that one of the false aspects of Neo-Salafiyyah was not to mention the good points when refuting men, groups and movements. However, all of the major Ulamaa refuted this falsehood and left ash-Shayjee and the political activists, biting their fingers, with nowhere to turn.² And so what became apparent is that the Qutubis are the ones who spread

² Shaikh Bin Baz was asked: "There are some people who enjoin 'counterbalancing' (al-Muwaazanah), meaning that when you criticise an innovator to warn people from him, that it is obligatory upon you to mention his good points so that you do not treat him unjustly?"

So he answered: "No, it is not necessary, it is not necessary. And this is why when you read the books of Ahl us-Sunnah you will find the purpose behind them to warn. Read in the book of al-Bukhaaree 'Khalq Af'aal ul-'Ibaad' and 'Kitaab ul-Adab' (the Book of Manners) in the Saheeh and 'Kitaab us-Sunnah of Abdullaah bin Ahmad and 'Kitaab ut-Tawheed' of Ibn Khuzaimah and the refutation of Uthmaan bin Sa'eed ad-Daarimee against the Ahl ul-Bid'ah... and other such books. They mention this for the purpose of warning from their falsehood and the intent is not to enumerate their good points. The intent is to warn from their falsehood." Manhaj Ahl us-Sunnah wal-Jamaa'ah Fi Naqd ir-Rijaal wal-Kutub wat-Tawa'if of Shaikh Rabee'.

Shaikh Saalih al-Fawzaan was questioned about the same matter and here is the text:

It has spread amongst the youth today amongst the youth that it is obligatory to counterbalance between to good and bad points when criticising and so they say: 'When you criticise such and such person for an innovation and you expose his mistakes, it is necessary for you to mention his good points - and this is from the perspective of justice and fairness. So is this manhaj (methodology) in criticising correct? And is it necessary for me to mention the good points when criticising?'

So he replied: "When the one who is being criticised is from Ahl us-Sunnah wal-Jamaa'ah and his mistakes are in matters which do not relate to 'aqeedah, then yes... his good points and exceptional [qualities] are mentioned. His mistakes and slips are overwhelmed by his aid for the Sunnah.

But when the one being criticised is from the People of Misguidance and the People of Deviation and from the People of Destructive and Adulterated Principles, then it is not permissible for us to mention their good points - when he has good points - because when we mention them, this deceives the people and makes them hold a good opinion about this strayer or about this innovator or deviant or partisan (one engrossed with party-spirit). **So then they accept the ideas of this strayer or this innovator or this biased partisan.** And Allaah jalla wa 'alaa refuted the Disbelievers, the Criminals and the Hypocrites and did not mention any of their good points. And likewise the Scholars of the Salaf refute the Jahmiyyah and Mu'tazilah and the People of Misguidance and they never mention any of their good points. This is because their good deeds are impaired by their misguidance, disbelief, deviation and hypocrisy. So it is not befitting that you refute a straying wanderer, innovator, deviant and then mention his good points and that you say he is a good man, he has this and that good deed, but he made a mistake! We say to you: Your praise of him is stronger than your his misguidance, because the people will hold on to you praise of him. So when you promote this straying innovator and you praise him then you have deceived the people and this opens up the door for accepting the ideas of those who lead others astray. ..."

Until he said:

cancerous teachings (al-Muwaazanah being one of them, which in reality allowed the proliferation of malignant tumours of Innovation and Desires within the Ummah) and who distort the concepts of Sunnah and Salafiyyah.

2. Concerning the Islamic Movements

The next great and mighty slander of the Qutubi pauper was that the Salafis declare all the Islamic movements to be Disbelievers and Innovators and he also ascribed this to Shaikh Rabee' in particular, since in his view, he is the "sole reference point" for all these teachings. Of course, ash-Shayjee exaggerated a great deal here. But the truth of the matter is that many of the Islamic movements of today have indeed reached the level of innovation and some of the Shaikhs have indeed spoken in this regard³. And Shaikh Bakr Abu Zaid, of whom ash-Shayjee claims to be an ardent follower himself

"...And the foundation for this doubt of counterbalancing between the good and bad points in criticising, one of the youth spoke by it and wrote a book on it. Then others received this with much joy. **Then I came across this book in which its author argues for the principle of counterbalancing and I also came across the work of Shaikh Rabee' bin Haadee al-Madkhalee (The Methodology of Ahl us-Sunnah in Criticising Men, Books and Movements) and he refuted that book in which its author justifies the idea of counterbalancing with a complete refutation and explained what such words contain of error and promotion of falsehood and he explained the madhhab of the Salaf in refuting and that they used to refute people who lead others astray and that they did not praise them because if they had done that, this would have been contradictory.**" (Kitaab ul- Ajwibah al-Mufeedah Fee As'ilatil-Manaahij al-Jadeedah, pp.29-38)

And Shaikh al-Albaanee was asked about the principle of al-Muwaazanah (counterbalancing) and he rejected it and exposed its falsehood and in his words there occurred:

From where [did they derive this] that when the circumstance arises for explaining the mistakes of a Muslim, whether he is a caller [daai'yah] or not, that it is necessary for a lecture in which his good points - from their beginning to their end are mentioned? Allahu- Akbar!! A strange thing!! (Ajwibah 'Alaamah al-Albaanee alaa Abee Hasan ad-Da'awiyah)

And Shaikh Zaid bin Muhammad al-Madkhalee said:

Just as I love that I explain to this writer of this work and to his associates that Shaikh Rabee bin Haadee al-Madkhalee, whom they consider to be one of those individuals whom they have named with 'as-Salafiyyah al-Jadeedah', he is not the only one who has destroyed this aforementioned principle of the obligation of counterbalancing [between the good and bad points/deeds] and who has fought against it - as the author of this work has claimed. Rather, those who are more vast than him in knowledge and more senior in age and who have precedence in being sought - have shared with him in saying that it is not necessary, rather that one should not be pleased [in doing it] - such as the Respected Shaikh Abdul-Azeez Bin Baaz and Shaikh Abdul-Azeez al-Muhammad as-Salmaan and Shaikh Saalih bin Abdullaah al- Fawzaan. (itaab ul-Ajwibah as-Sadeedah alaa As'ilat ir-Rasheedah)

³ And amongst the scholars who have said the same thing is Shaikh al-Albaanee in many of his cassettes, and amongst his sayings is: **"And I say then, that it is not correct for it to be said that al-Ikhwaan ul-Muslimeen are from Ahl us-Sunnah, because they fight against the Ahl us-Sunnah."** (From the tape: Debate with a Suroori)

And similarly, Shaikh Saalih al-Fawzaan when he said: **"And the end part of that is what we are living in now, the arrival of strange and suspectful ideas in our land in the name of 'da'wah' - through the hands of the various groups which are called by various names such as al-Ikhwaan al-Muslimeen, Jamaa'at ut-Tabligh and the Jamaa'ah of such and such. And the goal of all of them is the one and same and that is to drive away the da'wah of Tawheed and to take up its place [with something else].** And in reality, the intent of these groups is not different from the intent of those who have preceded them from amongst the enemies of this blessed da'wah - all of them desire to put an end to it. **However the difference between them is only with respect to their modes of action. And if not, then if these groups had desired - truthfully - da'wah to Allaah, then why do they overlook and abandon their own countries - from where they are**

stated that the movements of today are but the sects of Islaam⁴. But ash-Shayjee's plot is to make the people think that Shaikh Rabee makes takfir of the Islamic sects, and that this is one of the main principles of what he calls "As-Salafiyyah al-Jadeedah". Hence, the Qutubi whose condition we are currently discussing, has followed ash-Shayjee in his fabrication and then considered this as one of the cancerous teachings – when in reality it is the legacy of the Salaf of every age and era, namely to refute the men, groups, sects and movements of innovation and deviation.

3. On the Ways and Means of Da'wah

Since the political goals of the Qubutis can only be achieved by ways and means outside of the Shari'ah, they made the affair of da'wah subject to Ijtihad, so that they have an absolute and unrestricted choice in their modes of activity. This led Imaam ash-Shayjee to describe one of the teachings of the Salafis that "the ways and means of da'wah are restricted to the Book and the Sunnah" as being a false teaching⁵. The intent behind this is to justify their own political activity, partisan

dispatched to us? And yet these same countries are most in need of da'wah and rectification. They overlook their own countries and then they come out to battle against the land of Tawheed, desiring to change its correct course of rectification to one that is twisted - and they desire to deceive its youth and to bring about fitnah and enmity between them..." (Haqeeqat ud-Da'wah ilallaah of Sa'd Abdur-Rahmaan al-Haseen)

⁴ He said, "Then let us consider them as 'sects' not as the Jamaa'atul-Muslimeen – because the Jamaa'at ul-Muslimeen (main body of Muslims) is one and does not separate into many groups - upon the likes of what the Prophet (sallallaahu alaihi wasallam) and His Companions (radiiallaahu anhum) were upon - and whatever is other than the Jamaa'at ul-Muslimeen then they are from the sects of the Jamaa'at ul-Muslimeen." (Hukm ul-Intimaa p.14)

⁵ And we say to ash-Shayjee that this principle which he sees as an innovation and misguidance and its relationship to this group - that a group from the scholars has also spoken by it and amongst them the Shaikh Bakr Abu Zaid - may Allaah grant him success - in his book 'Hukm ul-Intimaa'. So he said:

And as for the ways and means of da'wah, then we worship by them [i.e. they are acts of worship] and the way of the acts of worship is that they are restricted to a text. And we believe with a firm belief that the Messenger (sallallaahu alaihi wasallam) did not meet the Highest Companionship except after he had explained every single way of da'wah in a very clear and explicit manner - such as is the case with all the matters of the Sharee'ah, so let us follow the ways of Prophethood. As for the new things (from the perspective of their descriptions) then they are 'receptacles' and 'mediums' for the ways and means that are acceptable in light of the Sharee'ah. And these things change with respect to time and place. So for example 'education' used to take place in the open spaces of the mosque, then it was extended to the tents of schools and to the classrooms of the universities and other such things of the practical matters. So the way and mean (waseelah) is 'education'. This never changes. However the receptacle for it - and that is 'the school' then there is nothing objectionable to that and similarly, da'wah with words used to be a struggle and after the invention of the machines [i.e. tape recorders, type-writers etc.], they became a 'receptacle' for it. (p.19)

And Shaikh al-Albaanee too has some similar words in the cassette 'The Ways and Means of Da'wah, are they Restricted or Not?' And Shaikh Zaid bin Muhammad al-Madkhalee said:

The understanding of the author of the book [i.e. ash-Shayjee] that saying the ways and means of da'wah are restricted is one of the defects of the aforementioned group [i.e. the Salafis] - and the truth is that it is not one of the uniquenesses of this group [that they speak with it alone] but in fact the 'verifiers' (muhaqqiqoon) from the People of Knowledge, past and present have also spoken by it. [Al-Ajwibat ir-Rasheedah: 16]

And there is the question put to Shaikh al-Fawzaan:

Question. Are the ways and means of da'wah restricted or are they based upon ijtihaad?

activities, secretive movements and hidden pledges of allegiance as being “collective reformation” for the better good. Again, this false and cancerous teaching was exposed by the Ulamaa. One of numerous manifestations of this attempt to reduce the ways and means of da’wah in order to cause civil strife and confusion was when al-Mis’ari, set up his CDLR in order to campaign for Human Rights, following the ways and methods of the disbelievers in that. Unfortunately, some of the people of knowledge got involved with him, due to their sincere intentions but when the major scholars, like Shaikh Ibn Uthaimen lambasted this Committee and said that it is in opposition to the Shari’ah and is a door to evil and that this type of affair is forbidden, they abandoned it. Then al-Mis’ari performed hijrah to the lands of the disbelievers and Mushriks seeking asylum with them and from them (and he did not emigrate to the various “Islamic States” that the political activists like Suroor and Salman al-Awdah were so enthusiastic about such as Bashir and Turabi’s Sudan and Afghanistan⁶). So adhering to the Book and the Sunnah in ones’ manhaj is described as a cancerous teaching by the likes of these diseased partisans. And the best reply to this is the reply of Shaikh al-Albaani (rahimahullaah) when he answered the question of some people distinguishing between aqeedah and manhaj, and his reply was that those who fall into this, do this, so that they can be left to their own devices and to deviate from the manhaj of the Salaf in their da’wah, and this quote from Shaikh al-Albaani will appear in a later discourse inshaa’llallah.

4. Looking Into the Affairs of the Ummah

Another great lie of this arch-fabricator which has been promoted by the Qutubi whose condition we are currently discussing is that the Salafis forbid looking into the affairs of the Ummah. This is a great lie indeed and the erudite Imaam ash-Shayjee will indeed have to answer for it in front of Allaah on the Day of Judgement, when he is faced with the words of Shaikh Rabee’ on the obligation to look into the affairs of the Ummah and that this is Fard Kifayah⁷. The truth of the matter is that the

Answer. The methodologies of da’wah are restricted to the Book and the Sunnah and the seerah of the Messenger (sallallaahu alaihi wasallam). We do not introduce anything into them from ourselves - and they are all present in the Book of Allaah and in the Sunnah of the Messenger (sallallaahu alaihi wasallam). And when we invent, we become ruined and cause ruin. He (alaihi salaatu wassalaam) said: “Whoever introduces something into this affair of ours that which does not belong to it, then it will be rejected”. [Al-Ajwibat ul-Mufeedah Min As’ilat il-Manaahij al-Jadeedah]

⁶ AN AMAZING BENEFIT: THE POLITICAL ACTIVISTS EMIGRATE TO THE LANDS OF THE INFIDELS INSTEAD OF THEIR OWN “ISLAMIC STATES”!

There is one fundamental reality that you ought not to forget my dear brother and sister for the sake of Allaah. Have you never wondered why the likes of Muhammad Suroor, Muhammad al-Mis’ari, Rachid Ghanouchi, Abu Muhammad al-Maqdisi, Abu Qataadah at-Takfiri and other political activists have emigrated to the lands of the infidels and pagans, being happy and content with living amongst them and receiving their sustenance and aid from them, the while they cause dissension and upheaval in the Muslim lands with their “political writings”. How they used to write in praise of the government of Sudan and how it is the most Islamic of all the countries, rather how it is a true Islamic State!! And how they used to praise Afghanistan and how they looked upon it as an Islamic State. So why then, did they flee to the lands of the infidels and pagans and abandon what was in their view an Islamic State?? Who would praise a country so much and describe it as an Islamic State which rules by the Shari’ah and then emigrate instead to the infidels and pagans and receive his sustenance from them? This shows that these politicians have sinister aims and goals and are not true to their own principles. It seems like the only ones who grant them asylum and the ability to continue their “political work” are the scheming and plotting infidels.

⁷ Because ash-Shaayjee has made Shaikh Rabee’ the single reference point for the Salafees and the carrier of their flag, let us look at some of the words of the Shaikh as a refutation of this lying fabricator.

political activists like Salman al-Awdah and Safar al-Hawali want every Zaid, Ahmad and Abdullah amongst the Muslims to become engrossed with current affairs and the news and reporting of the disbelievers (and we shall make this clear in a future discourse, if Allaah will). So when the Salafi Mashayikh put conditions on this and stated that this type of activity is only for the firmly established and shrewd scholars, then the Qutubis became enraged and came out with this slander against them, and then considered this to be a “cancerous teaching”.

5. Concerning Jihad

We shall look at this in more detail in a future paper, if Allaah will, however it is sufficient to say that ash-Shayjee fabricated another lie by which his face will be blackened, inshaa'allaah, and that is his claim that the Salafis forbid Jihad against the Jews and Christians⁸. The purpose behind this is two fold.

Shaikh Rabee' says: **“And I will add here what I have taken from the knowledge of the Salaf and their jihaad in the field of knowledge and calling to Allaah - and what the conditions and circumstances of the Muslims requires - as well as for the benefit and correction of their religion - so amongst that is: First: Acquaintance with what the Secularists, Communists, the Jews and the Christians are planning - and (of) their organisations and strategies in opposition to the Muslims.**

So it is not permissible for the Ulamaa to remain heedless of their plans, their actions, their publications, their missionary activities and their various calls (to the Muslims). And also the various poisons they are infusing - which are in opposition to the Qur'aan and the Messenger (sallallaahu alaihi wasallam) and his Sunnah. And nor of what plans they have for (the destruction of) the beliefs and methodologies of Islaam. It is not permissible either, to remain heedless of their concentrated efforts to Christianize or secularize the Muslim youth.

And along with that, the Muslim youth and the students are not able to oppose this plan and strategy. Rather it is necessary that the distinguished Ulamaa - those who are experienced and shrewd - it is for such people, in all the places to undertake this duty. So it is obligatory for some of the intelligent and ingenious people from the field of 'Aqeedah to be mobilised for opposing these plans. And likewise it is a must that the intelligent and distinguished from amongst the specialists in the Sunnah - that they be mobilised for the refutation of these - and similarly the eminent and distinguished from amongst those in the fields of Orientalism for the refutation of the plans of the Orientalists.” (Ahl ul-Hadeeth, p.102)

He also says: **“I myself believe that it is a benefit - rather it is of necessity - that we know what the enemies are planning for us, and that it is necessary for us to prepare (ourselves in strength) to destroy their plans. However, I do not exaggerate in this matter, rather my view is the view of our Ulamaa' and they have all agreed upon this - that amongst the obligatory matters there are some that are Fard 'Ain and others that are Fard Kifaayah - and even if knowing the state of the enemies is harmful - it is still necessary for us to know it - but it is treated as Fard Kifaayah. When some attend to it, then the harm is removed from the rest...”** up until he said: “...So I consider that there is no criticism for the Ulamaa and the students of knowledge who take great concern for preserving the Sharee'ah of Allaah - in terms of the Book, the Sunnah and its understanding - for this is one of the duties of the Kifaayah actions. And I believe that these people are more superior, noble, truthful and of more benefit to Islaam than those who are weak in their knowledge of the religion of Allaah or those who have no share in acquainting themselves with it.” (p.81)

So these are some selections from the words of Shaikh Rabee' on this topic and he also has other words in most of his books regarding these meanings (as outlined above) and this da'wah.

⁸ Faalih Bin Talee'ah who destroyed all of ash-Shayjee's claims in his work “The Fabrications of ash-Shayjee Against the Salafis” stated, “I will now quote some words of Shaikh Rabee' by which you will come to know - dear reader - that this man merely talks without any form of restraint - and does not care about anything and that he is far removed - in every way - from having firmness and trustworthiness in [issues of] knowledge.

Shaikh Rabee' said: "Verily, refraining from the jihaad against the Mushriks (pagans) when a caller calls to jihaad, and when the Imaam of the Muslims calls them to come out and fight - even if the Imaam was a sinner (faajir) is counted one of the shades of Nifaaq (hypocrisy), in fact it may be more intense than it."

Then after this he begins quoting some of the verses of Jihaad and then says:

Firstly, to win over the sentiments of the ignorant and unsuspecting by such emotionalism and secondly, to portray to the people that they are the true corroborators of Jihad and that to speak against them and their devious methodology is to speak against Jihad itself and to declare it unlawful. This style of emotional argumentation is found commonly amongst the Qutubis and this will become apparent when we look in more detail at some of the false claims of the Qutubi who is the subject of our discourse (the majority of which are taken from ash-Shayjee, a graduate of the Turaathi School of Doctrine of Abdur-Rahmaan Abdul-Khaaliq).

This is just a small sample of the fabrications of ash-Shayjee, who is an unknown, just like many of these Qutubis who come out of the woodwork, with no references from the Senior Ulamaa. There are many more but the above is enough by way of example. And in all of these issues, Ahl us-Sunnah are accused of being upon cancerous teachings. It is of no great surprise that the neo-Kharijite, forsaken and deprived partisan by the name of Abdullaah Faisal, should also deliver a lecture entitled “Cancers In the Body of the Ummah”, and the cancers of course, to him, are the Salafis and the various aspects of the Salafi methodology – may Allaah sever this Innovating, Diseased Heretic.

For he is amongst those who have used the likes of these writings to assault the Salafis and who labels every Salafi as a “hypocrite” and who claims that the wives of all Salafis are living in fornication

“So refraining away from Jihaad and to be very sluggish towards it is one of the characteristics of the Hypocrites and one of the causes of punishment in the world and destruction in the Hereafter.” (Ahl ul-Hadeeth p. 158)

And in exhibiting his praise of the Ahl ul-Hadeeth in the mainland of India he said: **“And they breathed the spirit of Jihaad in the mainland of India. So they revived the Sunnah of Jihaad against the Sikhs and the English and their Jihaad was an Islamic Jihaad being built upon Tawheed and the Sunnah. And they established for Islam, a state in the North-East of the Indian mainland at that time. They established the Sharee'ah within it, which enraged all the Innovators, Grave-worshippers, the English and the unyielding - so they invested authority in it [by placing emirs etc.] and then they assassinated the leaders of this Muslim State and finished off its army and the affair of Allaah had been decreed.”** (Ahl ul-Hadeeth p.122)

And he said on page 83: **“And the Salafi Mujaahidoon do Jihaad in the path of Allaah for making high the word of Allaah. So when they purify the lands from the impurities of Shirk and Deviation they establish the Haakimiyyah of Allaah before they have even recuperated or caught their breath and this is because the Haakimiyyah of Allaah and having hatred of the Tawaaghoot (false deities) actually runs in their blood and is not merely words that are on their lips.”**

And Shaikh Rabee also has some other words on Jihaad in which he explains its fundamental reality - and he refuted Sayyid Qutb and his belittling (softening) the issue of Jihaad - for Sayyid Qutb said: “For Islam does not desire the freedom of worship for its followers only, **rather it affirms this right for all the different religions and it tasks the Muslims to fight and defend this right for all people and it [even] allows them to fight under this flag**, the flag which guarantees the freedom of worship for the adherents of all other religions and by this it confirms that it (Islaam) is a worldly organisation (providing) freedom - everyone is able to live in its shade, in safety, enjoying their religious freedom - having equality with the Muslims and having the protection of the Muslims.” Shaikh Rabee' said, commenting on this:

“In what Sayyid Qutb says is a watering down of Islaam and making it resemble the methodologies of those without religion amongst the Democrats and others...” up until he said: "May Allaah destroy this impairing politics which waters down Islaam, seeking the pleasure of the Jews and Christians and flattering them and showing affection to them and seeking to attract them - while we do not see in their behaviour (that of the people delving into it - such as Qutb) with the Muslims except severity and takfeer of them.” [Adwaa alaa Aqeedah Sayyid Qutb - Illuminations upon the Creed of Sayyid Qutb p.224]

because their husbands are apostates, and that all Salafis should be fought against and murdered. This Shaytan and Dajjal called the teachings of the Salafis (which are but the teachings of Ahl us-Sunnah) as being “cancerous” and produced a cassette called “Cancers in the Body of the Ummah”.

It is not hidden knowledge to any Salafi that the spring and fountain of Ahl ul-Bid’ah is one and the same and that the Innovators are known by their allegiances and common characteristics and platforms. Innovators attract the people of desires to themselves and the People of the Sunnah attract the people of uprightness to themselves. This is why the pure Khawarij (like the one mentioned above) have rallied behind ash-Shayjee and made him an Imaam and it is also why every ignoramus, led by his emotive zeal and fervour has found the views of ash-Shayjee to be the “pure doctrine of Ahl us-Sunnah”. It should also come as no surprise that the followers of Salman al-Awdah and ‘Abdur-Rahman Abdul-Khaliq promote the works of ash-Shayjee and consider him to be one of the key figures of Islamic political work in the current times.⁹

The cancerous teachings are those which aim to defend and aggrandise the Innovators and the Groups of Innovation, who only bring about disgrace and humiliation to the Ummah, the destruction and raising of the Sunnah and the demolition of the deen – such as the bid’ah of al-Muwaazanah. The cancerous teachings are those which call for the abandonment of the Sunnah and the manhaj of the Salaf in by distinguishing between the Salafi aqeedah and the Salafi manhaj – such that a person may be Salafi in aqeedah but be Qutubi, Bannaawi, Haraki, Tahriri in his manhaj. These are the cancerous teachings.

After this brief discussion of the source of the countless fabrications against the Salafis we return to the words of the Qutubi whose condition we are currently discussing and ask him what exactly are these cancerous teachings that he, just like ash-Shayjee, considers to be cancerous:

Is it the obligation to refute the Ahl ul-Bid’ah and their books? Is it defending the Islamic aqidah, defending the Prophets of Allaah from revilement and slander and defending the Companions of Allaah’s Messenger from the poison of Rafd? Is it the forbiddance of blind hizbiyyah and membership to parties and groups? Is it the prohibition of entering into democracy and parliamentary elections and using the modes and mechanisms of the infidels to bring about reform? Is it the prohibition of making takfir hastily upon all Muslim societies and nation states? Is it exposing the false beliefs who wish to bring nearness between the people of the Sunnah and the Rafidah, in fact between the Jews and Christians?

Let your conscience answer O Qutubi:

⁹ **Important Note:** It is not correct to equate between all of those who adopt the views of ash-Shayjee. Rather some of them are more extreme than others, but the point that is being made is that the reference point of Ahl ul-Bid’ah is the one and same, since they have all found in the teachings and writings of ash-Shayjee that which will assist them in assaulting the Salafis and promoting their own falsehood and hidden agendas. But when we say we do not equate between them, this does not mean they are not upon the same path. **Rather they are at different stages of the same path, since innovations begin as something small, which resemble the truth and they then become utter misguidance, and the people that adopt them, being deceived by them, will be at different stages and levels – with respect to how far the innovation has toyed with them and misled them.**

Is the saying of the Messenger of Allaah (sallallaahu alaihi wasallam), “Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind”¹⁰ a cancerous teaching?

Is the statement of Abdullah Ibn Mas’ood – may Allah be pleased with him: “Beware of the innovations which the people invent, since the Deen does not pass out of the hearts all at once - rather Shaitaan introduces innovations for him until he expels Eemaan from the heart; and it will soon happen that the people will abandon the obligatory duties which Allaah has made binding upon them - the Prayer, the Fast, the lawful and the prohibited, and speak about their Lord - the Mighty and Majestic. So who ever reaches that time then let him flee.” It was said: O Aboo Abdur-Rahman, to where? He said: “Not to anywhere, he should flee with his heart and his Deen and not sit with anyone of the people of innovation”¹¹ **a cancerous teaching?**

Is the saying of Fudayl bin Iyaad, “I reached the best of the people - all of them were people of the Sunnah and they warned against the people of innovation”¹² **a cancerous teaching?**

Is the saying of al-Baghawi, “The Prophet (sallallaahu alaihi wasallam) has informed us that this ummah would divide into groups, and that desires and innovations would appear amongst them. And he (sallallaahu alaihi wasallam) declared salvation for whosoever follows his Sunnah and the Sunnah of his companions (radiiallaahu anhu). So it is a must upon every Muslim, when he sees a man dispersing any type of vain desire or innovation knowingly, or he is scorning any part of the Sunnah, to abandon him and free himself of him, whether he is dead or alive. Thus, he does not greet him with Salaam when he encounters him nor does he respond to him if he is greeted initially. He is to continue doing this until that individual abandons his innovation and returns to the truth. As for the forbiddance of abandoning (i.e. making Hijrah from) one’s brother for more than three days, then that is in regards to a disagreement that occurs between two people in respect to matters of companionship or family ties. It is not in regards to the Religion, for indeed, abandoning the people of vain desires and innovations is unending, until they repent”¹³ **a cancerous teaching?**

And is the saying of Ibn al-Qayyim, “Likewise, there is no insurance to be paid for burning and destroying the deviant books. Al-Marwazee said: ‘I said to Ahmad: I borrowed a book that has evil and wicked things in it. Do you think that I should tear it apart and burn it? **He said: Yes. So I burned it.**’ The Prophet (sallallaahu alaihi wasallam) once saw a book in the hand of ‘Umar, that he had transcribed from the Torah and that he was amazed at how much it conformed with the Qur’aan. So the anger reflected on the face of the Messenger of Allaah (sallallaahu alaihi wasallam) until Umar went over to a fire and threw it in. So how would it be if the Messenger of Allaah (sallallaahu alaihi wasallam) were to see what was written after him, from the books that oppose and contradict what is in the Qur’aan and Sunnah?! And Allaah is the One in whom we seek assistance! The Prophet (sallallaahu alaihi wasallam) commanded everyone that recorded his (sallallaahu alaihi wasallam)

¹⁰ Reported by Bukhaaree (12/41) and Muslim (9/140)

¹¹ Reported by al-Laalika’ee (no.196)

¹² Reported by al-Laalika’ee (no.267)

¹³ Sharh-us-Sunnah (1/227)

statements to erase what they had recorded from him (ﷺ), except for the Qur'aan. Afterwards, he permitted his Sunnah to be recorded, but did not give permission for anything other than that...**Therefore, all these books that consist of opposition to the Sunnah have no permission to be written. Rather, they only have permission to be erased and destroyed, for there is not anything more harmful to the ummah than these books.** The Sahaabah (radiiAllahu anhum) burned all the copies of the mus-haf that opposed the mus-haf of Uthmaan (radiiAllahu anhum) out of fear that differing would spread amongst the ummah (if they didn't do so). So how would it be if they were to see the books of today that cause disunity and division amongst the ummah!? ... **The objective is for these books, that contain lies and innovations, to be annihilated and destroyed. Destroying these books takes more precedence over destroying musical instruments and alcoholic containers, since their harm is much greater than the harm caused by these (latter) things.** And there is no insurance to be paid for their loss, just as there is no insurance for breaking the vessels in which alcohol is drunk out of"¹⁴ **a cancerous teaching?**

Know O Qutubi, that we will never cease to wage a war against the groups and individuals of bid'ah and their books, **those that contain matters far worse than those alluded to in the quotations above.** And know that we will wage a war against books that contain mockery of the Prophets, slanderous accusations against the Companions of Allah's Messenger and the innovations of the Jabariyyah, Ash'ariyyah, Mu'tazilah, the Khawarij and others all of which are found amongst the bankrupt brotherhood which you are so keen to defend. And know that in doing so, we will be following in the footsteps of the likes of Imaam Ahmad, Imaam az-Zuhree, Imaam ath-Thawree and all the other great Imaams from the Salaf.

As for your mode of conduct O Qutubi, then it is truly despicable, for how eager you are to defend the innovators and their books, and how eager you are to defend the books containing mockery of the Prophets and how eager you are to defend the books which allow the integrity of the Companions of Allaah's Messenger to be doubted. How eager are you to promote the books which perform takfir of the whole of mankind and justify violent revolutions against them. And any one who refutes such falsehood is upon a "cancerous teaching"!!

And tell us also, O enlightened one, is the statement of Allaah Most High: **"And do not be like the Mushrikun. Those who split up their religion and became sects. Every party rejoicing in that which is with it."** [Rum: 30:31-32] **A cancerous teaching? For our rejection and refutation of 'Abdur-Rahman Abdul-Khaliq and Salman al-Awdah and all neo-Bannaawites and their pitiful writings on the Islamic groups and sects has its basis in this verse!!** Is forbidding partisanship which strikes at the very root of Muslim unity a cancerous teaching too? And authoring books in this regard, to refute hizbiyyah and to expose its evil effects, is this too cancerous? And tell us is the book of 'Hukm ul-Intimaa' of Shaikh Bakr Abu Zaid, is that too cancerous? For that is a book which is full of many "malignant tumors" and is far more severe than anything that has proceeded from the likes of Shaikh Rabee' and others against the biased partisans and political activists.

And tell us O enlightened Qutubi, is it a cancerous teaching that we forbid open demonstrations in the lands of the Muslims – demonstrations that achieve nothing but wastage of time, and only lead to further discord, disunity, and civil strife and which is far removed from the Prophetic guidance, the

¹⁴ At-Turuq-ul-Hukmiyyah (p. 282)

while your mentors and leaders encourage men and women to come out into the streets to demonstrate and revolt, and lead some to imprisonment and torture and many to their deaths, as they did in Algeria!!¹⁵

And tell us O Qutubi, was not the Algerian revolution (or disaster) the finest example of the truthfulness of what he hold as our manhaj, the manhaj that forbids co-operation with the groups of Bid'ah, the manhaj that forbids entry into democracy and parliamentary elections and open demonstrations¹⁶, the manhaj that forbids rebellion against the rulers, even if the Muslims have the

¹⁵ **BENEFIT: ON DIFFERENTIATING BETWEEN AQEEDAH AND MANHAJ**

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-Salih, 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).

¹⁶ Imaam al-Albani was asked, "Some of the youth do not 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?"

strength to do so - in light of the resultant evil consequences - the very manhaj that has its basis in the call to Tawheed and correction of the aqidah, in tasfiyah and tarbiyyah, the very manhaj of the Messenger of Allaah?

And answer in truth O Qutubi, is calling the various groups and parties and sects present today to adhere to the Methodology of the Prophets in their call to Allaah, and in their da'wah and advising and warning them against opposing and deviating from this methodology, is this a cancerous teaching?

And answer O Qutubi, is it cancerous when we refute the Kharijite methodology and the performance of takfir on account of sins? Is it a disease when we expose the great falsehood and exaggeration in statements which necessitate the takfir of whole nations and many sinful Muslims?¹⁷ Is it a crime for us to expose such exaggeration. By what does the Qutubi judge? His desires no doubt.

The Shaikh replied: "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-Asalah Magazine, Vol 22).

¹⁷ Such as, "The whole of mankind, including those who repeat from the minarets, in the eastern and western parts of the world, the words 'Laa ilaaha illallaaha', without any [consideration of] meaning or reality, then they are the most sinful of people and will be the most severely punished on the day of Judgement because they have apostatized by turning to the worship of the servants (of Allaah)".

And, "This is because they are apostates [murtaddoon] due to this act of theirs!![open singing and spreading cassettes of music]... This is apostasy from Islam!!"

And, "And they – [i.e. intoxicants] - are the greatest of those things by which Allaah is disobeyed upon His earth!!"

Such as what occurred from the likes of Qutb, al-Awdah and al-Qarni et. al., and this shall be covered in more detail in a future paper inshaa'allaah.

So all of this my dear brother and sister Muslim illustrates that what this Qutubi describes as cancerous, just like that Khariji who calls himself “Shaikh Faisal” in the UK, is none other than the very teachings of the Book and the Sunnah. And the harsh realities are that it is his teachings, which he has derived from the likes of his sayyid, Sayyid Qutb – those of takfir, khurooj and hatred of Muslim societies and the ascription of apostasy to them, and those of Abdur-Rahmaan Abdul-Khaaliq, those of political work within a framework which is kufr to begin with in his view, and the teachings which justify the existence of Ikhwaan and Tabligh and Hizb ut-Tahrir – and others which his Imaam ash-Shayjee formulated for him, they are the cancerous teachings in truth!!¹⁸

18 THE DESTRUCTIVE METHODOLOGY OF JIHAAD THAT EMERGED FROM THE WORKS OF QUTB

And one of these such cancerous teachings that the Qutubi is upon is one which he himself used to warn against in the days of old (in 1994). Stated the Qutubi (Ali Timimi) – in the days before the Innovators corrupted his faculties of reason and took the light of guidance from his heart :

“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 Shari'ah. It occurred due to the certain situations in the Islaamic worlds 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 Jahiliyyah and everybody within those societies are disbelievers, whether the rulers or the ruled. And the reason why is because the Shari'ah is no longer predominant and because the secular laws rule the people. Also you find much corruption and disobedience to Allaah and His Prophet (sallallaahu alaihi wasallam) in these societies. So therefore everybody 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 masjids, and scholars, they are all symbols of hypocrisy used to deceive the Muslims to perpetuate this Jahiliyyah system.**

They say all we have to do is we must wave Jihaad to remove this system, because peaceful means don't bring any benefit, in the sense that since the nature of the contemporary modern state is that it is all persuasive and it controls everything. 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.” End of the Qutubi's words (from the “Characteristics of Ahl us-Sunnah wal-Jamaa'ah”, 1994)

Now reflect brother and sister Muslim, the false methodology of Jihad he has outlined, is that exact same methodology which is in the books of his sayyid, Sayyid Qutb and also Mohammad Qutb, and all of that in the name of “al-Hakimiyyah”, not the all inclusive Hakimiyyah, but the narrow and restricted Hakimiyyah of the Political Activists. So note here how he called this a “**false methodology**” and that it is a “**new understanding**” and that it is “**destructive**” and should be warned against. So this used to be a cancerous teaching and now it has become the true doctrine of Ahl us-Sunnah in the view of this Qutubi, as we will explain in our next paper, if Allaah wills. What after guidance is there, but misguidance, and what after Sunnah is there but Bid'ah and Hawaa?!!

Remember well what the Qutubi has stated above in his refutation of this destructive form of Jihaad – in the days he used to be upon guidance - and then see how when we come to discuss the topic of Jihaad in a future discourse, how the Qutubi attacks the Salafis merely because they warn from this type of Jihaad and caution the people to keep away from it.

In short, what the Qutubi has stated above, is only a by-product of his being poisoned and diseased by the fabrications and great slanders of ash-Shayjee against Salafiyyah and the Salafis – and from Allaah is the refuge.