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## **Readings in Advanced Qutubism**

### Part I : Sharh Muqaddimah Aal Qutb

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The Qutubi Muqaddimah in Entering Upon the Sons of Ahl us-Sunnah

The Shaikh, Abdul-Malik bin Ahmad al-Mubarak al-Jaza'iri said about the delegate of Alee Bin Haaj, "The delegate of Alee bin Haaj in The Algerian Front, called al-Hashimi Sahnooni used to label everyone that 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'**." Madarik un-Nadhar (p.110, 2<sup>nd</sup> edition).

## Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed: The Qutubi Stratagem has in recent times, been uncovered, walhamdulillaah, and its proponent theoreticians unveiled and brought to the forefront, for all to see and observe, and their [defunct] intellectual assault, all but layed to ruins walhamdulillaah.

Following on from our “Elementary” and “Intermediate” courses on Qutubism, the fitnah of last century that entered turmoil within the ranks of Ahl us-Sunnah, we are pleased to present “Advanced Qutubism”. The first course gave the general overview of the Qutubi Philosophy, its fundamental precepts and its main areas of concern. Following from that “Intermediate” saw the discussion of subsidiary concepts which naturally follow from the main, core concept and ideal of Qutubism.

In “Advanced” we will look at a number of different issues, serialised in parts and beginning with a discussion of the underlying logistics of the Qutubi Muqaddimah (introduction) in entering upon the minds and hearts of Ahl us-Sunnah. The Qutubiyyah, may Allaah sever them, have a devised methodology by which they call to their doctrinal innovation and its explanation follows below.

## Sharh Muqaddimah Aal Qutb

### THE ESSENCE

The great concern of al-Qutubiyah is with Social Justice and al-Haakimiyyah, the two conceptual slogans of Dhul-Khuwaisarah at-Tamimi, revived by Mawdoodi and Qutb in the last century and imbibed by the Qutubiyah, foremost amongst them Safar al-Hawali, Salman al-Awdah, and the straying wanderers such as Abu Qatadah at-Takfiri, Abu Hamzah al-Harooree, Abu Muhammad al-Maqdisi al-Khaarijee, [Abu Jahl] Mustafa Bin Haleemah at-Takfiri, and the generality of the Khawaarij of our times. All of them are united upon the Imaamship of Aal Qutb in the field of al-Haakimiyyah, from whom they took these teachings, after mixing with the Innovators and Ahl ul-Ahwaa, and not heeding the advice of the Salaf in fleeing from the Innovators, not mixing with them, listening to them or taking from them, in case they corrupt the hearts and minds. In particular Mohammad Qutb and Mohammad Suroor, played an instrumental role in penetrating the da'wah of Ahl us-Sunnah, befriending some of its youth, and then nurturing them upon the ideals of Qutubiyah, Surooriyyah, ensuring they graduate from this School of Doctrine, and then in turn, recruit many others from the youth of Ahlus-Sunnah.

**ONE:** The first logistical principle is to portray the greatest affair of Tawheed and Imaan today, worthy of undivided concern and attention, to be that of al-Haakimiyyah, in a similar vain to that of the issue of the Speech of Allaah at the time of Imaam Ahmad. By raising this affair above and beyond everything else and pushing it into the minds of the Sunni populace, the groundwork is established to begin work on the second logistical principle (that follows below). To this end great concern is given to the plots and plans of the Infidels and the attention of the youth is turned to the exaggerated involvement with fiqh ul-waaqi' and analysis of the news and reports of the disbelievers, reading their scriptures and prophesising and speculating and conjecturing, and enthralling the youth with all of this, such that it becomes the greatest affair of the youth. This in turn, appeals to all Muslims, Sunni and Bid'iyy alike, since for the most part it is a play on emotions and sentiments and is not actually based upon sound Sharee'ah knowledge. Hence, the Sunni and Bid'iyy alike is captured by all of this. The end result is that the issues of rule, rulership, politics and the affairs of the disbelievers are made the greatest concern and the generality of the common-folk are amassed together upon the likes of these affairs.

**TWO:** The second logistical principle is to ensure the belittlement of the Scholars of Ahl us-Sunnah, to defame them, ascribe evil and ignorance to them, and portray them as "pawns", "controlled", "forced to make flattery", "present in body, absent in mind", "ignorant of fiqh ul-waaqi'", "paid workers" and other such things, all because they [the Scholars] have not exaggerated in what they [the Qutubiyah] have inherited from Dhul-Khuwaisarah at-Tamimi and his offspring. Hence, our Scholars were labelled the "Scholars of Women's Menses and Impurities", "The Scholar Dollars" and the Rulers of today are "at-Taaghoot" embodied in the current times (to the exclusion of other forms of at-Taaghoot) and Imaam al-Albaani, Imaam Ibn Baaz and Imaam Ibn Uthaimen are "ath-Thaalooh", because they do not speak about the Taaghoots, and that the buttons are pressed over them (i.e. they are controlled by the Taaghoots). And all of these statements have actually occurred, in a variety of different extremes, from the Kharijites listed above, those nurtured in the Madrasah of Qutubiyah.

The aim here is to make the Scholars fall in the eyes of the people and to accuse them of gross ignorance of the real state of affairs of today and of the affairs of the disbelievers and of the affairs of the Ummah and so on, and then by this, to raise the Innovators of Haakimiyyah and Siyaasah, and justify their teachings and doctrinal onslaught.

**THREE:** The third logistical principle is to hide the statements of apostasy and statements of kufr and great innovations and heretical statements and mockery, revilement and abuse directed to the Messengers of Allaah and the Companions of Allaah's Messenger (sallallaahu alaihi wasallam) by the likes of Mawdudi and Qutb – who are the actual heroes of this cultist upsurge. And this is by promoting the bid'ah of al-Muwaazanah, that is mentioning the good points of the Innovators as well as the bad points when refuting them. This delicacy was prepared by Salman al-Awdah and Abdur-Rahmaan Abdul-Khaaliq and others and served to the ignorant and unsuspecting, who relished it, delighted with it, spoke of it, and recommended it to many others, such that practical neo-Irjaa' was given a lease of life never known before, and made to enter the minds and mentalities of many an unsuspecting person. So a person may utter kufr and apostasy, revile the Messengers of Allaah, revive innovations beyond belief, abandon the obligatory duties (like Jumu'ah prayer), but as long as he speaks of al-Haakimiyyah, he can be a Shaheed, with Imaan like that of Ibn Taymiyyah and Ibn Abdul-Wahhaab, and an "Imaam of Guidance". This logistical step is instrumental in lowering the Scholars of Sunnah and Salafiyah and raising the Scholars of Bid'ah, Hawaa and Qutubiyah. To such an extent that the presence of Ikhwan, Tabligh and Hizb ut-Tahrir became "manifest goodness" and that claiming that their presence contains more evil than good is "an act of destruction" – this was in the view of that Lying Innovator of Hizbiyyah, Abdur-Rahmaan Abdul-Khaaliq. So Ahl ul-Bid'ah were venerated, applauded and accommodated – the old and outdated verdicts of the Scholars praising these groups of innovation were spread and promoted – and as for the Salafis, the Scholars of Ahl us-Sunnah, they were subject to a mighty assault. And the reality was that the Qutubiyah became Khawaarij with Ahl us-Sunnah and Extremist Murji'ah with Ahl ul-Bid'ah.

**FOUR:** The fourth logistical principle is to promote the accusation of Irjaa' against the Scholars of Ahl us-Sunnah and the Salafis in general, such that the Qutubi Agenda can be more readily served and realised. And this is achieved by the following:

- 1) Promote the refutations of the Extremist Murji'ah, those who claimed that Imaan is a single entity, either in the heart, or upon the tongue, and that a person can be a believer perfect in Imaan, without any actions of the limbs, rather even with the commission of the acts of kufr, such as reviling Allaah, and prostrating to an idol and kicking the Qur'an and other such affairs one can still be a believer, perfect in his Imaan. This is what the Murji'ah believed. Also to promote the correct viewpoint that istihlaal (making the unlawful to be lawful), juhood (rejection), takdheeb (denial, rejection), i'tiqaad (holding a belief) etc. are not required conditions for the consideration of certain acts to be major kufr (such as mocking the religion, kicking the Qur'aan) and the likes. **And all of this is the truth.** Yet this is the way of the Innovators, they advance to their prey with what is undeniably the truth. And this is in fact the nature of innovation, as the Salaf have explained, that it contains the truth mixed with falsehood which is why so many unsuspecting ones fall into it. So they present these issues - issues of truth - so that the

defences can be pulled down and that the game can be fattened for the kill. After this has been achieved they then move on to spread their falsehood and their Qutubi poison, and this is by what follows below. So all of this is **“the Muqaddimah of Qutubiyah”** or **“Muqaddimah Aal Qutb”**, a muqaddimah which contains truth (mixed with falsehood), and this face of Salafiyah is presented first (with the back of Qutubiyah concealed) – so the ignorant are deceived.

- 2) Then promote the issue of the abandonment of prayer to be major kufr absolutely, and that any other viewpoint besides this is based upon Irjaa' and that such viewpoint expels from Ahl us-Sunnah, “whether one realises it or not”, in the words of that unfortunate doctor who was robbed of his Sunnah and Salafiyah by Mohammad Qutb, and then all but opened his breast to the Qutubi doctrine and ideal, until the visible effects of having his mind toyed with by Mohammad Qutb became all but readily apparent. Also, that conditioning the kufr of abandonment of prayer to juhood (rejection of its obligation) is Irjaa' and that this viewpoint necessitates expelling actions from Imaan. This claim and accusation is in fact from the madhhab of the Mansoori Khawaarij. It is on this basis that this Qutubi Theoreticians accused Imaam al-Albaani of Irjaa' and the vast majority of the Ummah of Irjaa', whereas this is an issue of difference that is within Ahl us-Sunnah, as has been stated by the Salaf past and present. So this is one of the points they use.
- 3) Following on from the first two, nullify the tafseel of the Salaf on the issue of ruling by other than what Allaah has revealed, abandon the sayings of Ibn 'Abbaas and those of the Salaf of all the ages, and promote the sayings of Aal Qutb only in this regard<sup>1</sup>, and to speak with the apparent meanings of the verses in al-Maa'idah and apply them to all the Rulers without exception, and to portray the act of ruling by other than what Allaah has revealed to be major kufr absolutely **(just like kicking the qur'aan, and reviling Allaah and the likes)**, and then to accuse with Irjaa' anyone who conditions these acts with Istihlaal, I'tiqaad, Juhood and the likes in order to arrive at the judgement of takfir. To then build upon all of this the accusation of Irjaa' against the Scholars who have been a thorn in the throat of all neo-Qutubite Revolutionaries, such as Imaam al-Albaani, Imaam Ibn Baaz and Imaam Ibn Uthaimen.

And in all of this the difference that occurs amongst Ahl us-Sunnah as to whether Istihlaal and Juhood is a condition or not (for the likes of tabdeel and tashree' al-aamm) is exploited, such that the sayings of those who do not condition it are used in order to portray to the unsuspecting person that this is a matter of Ijmaa' and any opposition to it is Irjaa'. However, those who do not specify Istihlaal (such as Ibn Ibraaheem and al-Fawzaan [for the one who totally abolishes the Sharee'ah and brings something else in totality]), then they say that this act gives evidence (daleel) to the underlying beliefs (of kufr) **or** that this is al-Kufr al-I'tiqadee<sup>2</sup>. So they (the Qutubiyah) cause confusion in all of this and use what they can of sophistry, deception, wantonness and other lowly desires

<sup>1</sup> And this is the very action of Safar al-Hawaali, the renowned Qutubi theoretician, in his books “Ilmaaniyyah” and “Dhaahirat ul-Irjaa”.

<sup>2</sup> And this, according to the Qutubite Doctrine, is Irjaa', since ruling by other than what Allaah has revealed in these forms is major kufr absolutely, like kicking the Qur'an, reviling Allaah and the likes.

in order to spread the thought and ideology of Aal Qutb, after having first advanced its “Muqaddimah” to the sons of Ahl us-Sunnah. In reality, it would have been more in keeping with their true doctrines to also accuse the likes of Shaikh Salih al-Fawzaan and Shaikh Ibn Ibraaheem and others to also be Murji’ah, since these scholars refer these affairs of ruling by secular laws or instituting them as being from “al-kufr al-i’tiqaadee”<sup>3</sup> and as giving evidence (daleel) as to what the heart contains of the various beliefs that necessitate kufr. So if ruling by other than what Allaah has revealed is major kufr unconditionally, then these scholars have fallen into Irjaa’ according to the Qutubite Doctrinal [Farce].

- 4) Promote the issue of “Jins ul-Amal”, meaning to promote that the one who has the basis, asl, of Imaan (in the heart and on the tongue) but has no good deed, or does not act, that such a one is a kaafir **by Ijmaa’**. They portray it as an ijmaa’ so they can then build their accusation of Irjaa’ around it.

In this they deceive their prey and the unsuspecting ignorant ones by likening two matters and treating them to be the one and the same: a) the saying of the Murji’ah which is that that actions are not from Imaan absolutely, and that a person may simply have knowledge in his heart alone, or tasdeeq in his heart alone, or the shahaadah upon his tongue alone, or tasdeeq and the shahaadah, **and with merely this alone, he is a Believer, perfect in his Imaan, his Imaan being like that of Jibreel and Mikaa’eel, until if he even commits acts of kufr, then he is still a Believer perfect in his faith** and b) the saying of many from Ahl us-Sunnah that the one who has the asl, root, of Imaan and dies with no good deeds (out of neglect, and laziness, sin and disobedience and the likes) will not reside in Hellfire forever, (i.e. his Islaam is affirmed, while absolute Imaan is denied for him), bearing in mind the difference of opinion on the issue of the abandonment of prayer.

So they mix these two issues<sup>4</sup>, and then promote this issue such that the ignorant person, after having been sensitised to Irjaa’ by the Qutubi Muqaddimah, falls into their plot,

<sup>3</sup> As occurs quite clearly in Takheem al-Qawaaneen of Shaikh Ibn Ibraaheem.

<sup>4</sup> And in all of this they quote from the likes of Shaikh ul-Islaam Ibn Taymiyyah and others, selectively, and twist some of his word and portray them in other than their true context. For there is a difference between illustrating the reality of Imaan from the point of view of the link between the heart and its actions and the actions of the limbs, in refutation of the Jahmiyyah, Ash’ariyyah and their likes, and between making the absence of “Jins ul-Amal” a nullifier (naaqid) from the nullifications (nawaaqid) of Islaam, just like prostrating to an idol and reviling the Messenger (sallallaahu alaihi wasallam) and other affairs which expel from Islaam.

Then this issue is of no practical benefit and has no real implications upon the rulings upon Muslims in the world, since it is impossible for it to be said, “So and so has not brought Jins ul-Amal, hence he has disbelieved”, just like it can be said, “So and so kicked the Qur’an hence he has disbelieved”. And as Shaikh Ibn Uthaimmeem described this in 1421H in the “Question from Qatar” recorded tele-link discussion, he said when asked about the statement (innovated by Safar al-Hawaali), “The one who abandons Jins ul-Amal (action in whole) is a Kaafir whereas the one who abandons Aahaad ul-Amal (individual, solitary actions) is not a Kaafir”, so he replied, “Who said this! Who spoke of this principles! Did Muhammad (sallallaahu alaihi wasallam) speak about it?.. All of this is nonsense...”

and accuses Ahl us-Sunnah, with Irjaa, [i.e. those who hold that abandonment of prayer is not major kufr, and that the one who has the basis of Imaan but no good deeds will be delivered from the Fire, (until even if he has an atoms weight of Imaan with him, according to the authentic texts), and those who hold to the tafseel of the Salaf in arriving at the judgement of takfir on the issue of ruling by other than what Allaah has revealed in all of its forms – all of which have nothing to do with the beliefs of the Murji'ah]. In reality, this is an issue just like the abandonment of prayer, and in reality, falls back down to the issue of prayer, and not the issue of "Jins ul-Amal" (from the point of view of the rulings operative in this world). If they [Aal Qutb, the contemporary descendants of Dhul-Khuwaisrah and his siblings] had been truthful, they would have said that the abandonment of prayer is an issue of difference, and hence we do not accuse our opponents with Irjaa' and likewise with this issue, this is an issue of difference, and hence we do not accuse our opponents with Irjaa'. But they were born of the Qutubiyah, nurtured in the Qutubi, Suroori School of Doctrine, and graduated from its Lodge – and no justice did they envision, nor were they taught it by Mohammad Qutb and Mohammad Suroor, and nor did we ever see it emerge from them. As the well-known saying goes, "Ahl us-Sunnah declare their opponents to have erred and Ahl ul-Bid'ah declare their opponents to be Innovators". So the Qutubiyah took issues of difference and charged Ahl us-Sunnah with Irjaa' on account of them, all in falsehood, deceit and treachery, whereas, if they had been lovers of truth with no [Qutubi] innovation to hide, they would have merely said "You have erred", not "You are Murji'ah, Extremist in that". However, the reality is that they are Khawaarij, and all of Ahl ul-Bid'ah accuse Ahl us-Sunnah of the opposing extreme of what they themselves are upon. Hence, the accusation of Irjaa'. They began this affair, and indeed, it will end with them.

What is strange is that many people today accuse the Salafis of taking issues of difference and then ascribing innovation to those who do not agree to their view(!). This was actually the devised methodology of Aal Qutb and its mouthpiece proteges. So when Ahl us-Sunnah saw through this plot and uncovered the Qutubi Fraud, the Hizbiyyoon charged Ahl us-Sunnah of making issues of ikhtilaaf the basis for their loyalty and disownment. In reality, the likes of these people were but ignorant by-standers who had not envisaged the true consequence of the Qutubi Agenda and its underlying logistics.

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It is important to note a distinction between two matters: a) the issue of a person who brings the asl of Imaan in his heart and upon his tongue and then says, "I will not act, I will not treat the haraam to be haraam and the halaal to be halaal, nor shall I pray, or fast..." and so and he merely suffices with the speech of the heart and the speech of the tongue without action. This one is a kaafir, since he is devoid of the actions of the heart in total (i.e compliance, love, submission and the likes) and b) the issue of a person who brings the asl of Imaan in his heart and upon his tongue, and he has the usool of the actions of the heart, that is he has the basis of these actions of the heart, but they are weak and do not lead him to action, yet he acknowledges he must act. So he remains in this state, dying upon it. On account of the difference of opinion on abandonment the prayer, Ahl us-Sunnah hold two views about this person, as will occur later.

- 5) Link the issue of “Jins ul-Amal” (i.e. a person who has no good deeds) to the issue of replacement of the Sharee’ah<sup>5</sup> and then argue with the following falsafah (rhetoric): “If the person who has no deeds is a kaafir, it follows then the one who replaces deeds of the sharia with another is a greater kaafir, and that the one who replaces and fights those who call to the sharia is even a greater kaafir than the second.”<sup>6</sup> So they make a link between a person with no good deeds, and between a Ruler who does not rule by what Allaah has revealed, and who oppresses the people who ask him to adhere to the Sharee’ah. And this is the reality of their concern with the issues of Irjaa’.<sup>7</sup> In reality, there is no link between the two issues.

The issue of a person with no deeds then that is a theoretical issue which has no real-life practical benefit – for it is impossible to judge that a person has not done any good deeds – whilst bearing in mind the difference of opinion concerning the abandonment of prayer. Hence, it is impossible to pass the judgement of takfir upon an individual that he is a kaafir because of our suspicion that he has not done any good deeds, whilst knowing that he has the basis of Imaan in his heart and has uttered the Shahaadah. Yes, from the point of view of the reality of Imaan, it is inconceivable that a person with the basis of Imaan in his heart and who has professed the Shahaadah – that he spends a whole

<sup>5</sup> As it is understood and promoted by the Qutubiyah, without tafseel (i.e. without resorting to detail in this matter).

<sup>6</sup> As was stated by the Qutubist of the West, Ali at-Timimi in recent times, when he came out of the closet of Qutubism and revealed his connection with Aal Qutb, after hiding in it for numerous years.

<sup>7</sup> And here is their champion, the one robbed by Mohammad Qutb, Safar al-Hawaali, who said – in devising the battering ram, by which all contemporary Kharijites can attack the Scholars of Ahl us-Sunnah and accuse them with Irjaa’, **“And just as they (the Murji’ah) conceived of that – i.e. Imaan without actions – the Contemporary Murji’ah have come along and they say:** Whoever does not judge by Allaah’s Book and the Sunnah of His Messenger (sallallahu alaihi wasallam), and does not establish from the Sharee’ah of Allaah except a portion from it, whether it is great or small – yet he does not establish it because it is a command from Allaah, and out of obedience to Him and out of having Imaan in His religion, but because it agrees with his desire (hawaa) and his personal benefit and out of affirmation for the one who has the right of legislation and institution (of laws) regardless of whether it is himself, or a party (hizb) or a legislative council (majlis) – then he does not become a disbeliever until we know that in his heart he has preferred the laws of men over the Sharee’ah of the Best of all Judges, and that so long as we do not come to know of that (from him), then all of his actions are acts of disobedience.... All of that is disobedience which does not expel him from Islaam, so long as we do not come to know as to what is in his heart. So if we come to know that he prefers (in his heart) a legislation or judgement other than the legislation and judgement of Allaah, above and over the legislation of Allaah and His judgement, or if he makes it clear with his tongue that he intends or desires (yaqsud) kufr, or he believes it (ya’taqid), and that he is one who makes it lawful (mustahill) to judge by other than what Allaah has revealed. Hence, the Murji’ah of our times are even greater in their extremism.” (Safar al-Hawali in Dhaahirat ul-Irjaa 2/695).

And perhaps the Puppet of Qutb forgot that the likes of Mu’tasim and others legislated the saying of the creation of the Qur’aan, and imposed it upon the people and butchered a fair portion of the greatest of the Scholars of Ahl us-Sunnah of the time, leaving aside their common-folk, and imprisoned, and whipped and mutilated on account of it. And alongside that, no one from the People of Knowledge charged them with kufr and ordered rebellion against them, despite that their saying was clearly kufr and despite their killing on account of it and legislating it upon the people. And the reality of the matter is that the Khaarijiyyah Asriyyah are but intent on takfir and khurooj, and this is the angle from which their despicable words and their detestable mannerisms arise...

lifetime without any good deeds but with lots of sins, so we would say, theoretically such a one maybe a kaafir, from the point of view of what the reality of Imaan necessitates, since he may be concealing hypocrisy. But this is a ruling of the Hereafter and lies with Allaah. However, we are talking here about takfir of an individual since this is what is of practical benefit – and hence it is not correct for us to go around labelling all and sundry to be a kaafir because they have no good deeds – based upon our mere suspicion that they have no good deeds!! Where is the practical benefit to this Ummah from this issue?!! And withholding from takfir of the likes of these people, does not mean that we treat them like believers perfect in faith, and that it is possible for them to have Imaan like that of Jibreel and Mikaa’eel, [or like that of Ibn Taymiyyah and Ibn Abdul-Wahhaab!!] Unless it is clear that the person refrains from action out of ‘Inaad (objection, resistance) and who says, “I will not pray and nor will I fast and nor will I act upon the obligations and nor will I refrain from the prohibitions” and so on.

So therefore, there only remains one thing for the Qutubis to prove from their discussion and promotion of this issue, and that is to justify their takfir of the Rulers. For there is no link between what we have discussed above (about the one who has no good deeds), and between the Ruler “who replaces the deeds of the Sharee’ah with other deeds”<sup>8</sup>!! All of this is word play and the causing of commotion and sensation. For if the ruler does not judge by what Allaah has revealed and replaces parts of the Sharee’ah, it does not follow that he himself has no deeds to his credit...which is the issue here. The issue comes back to the ruling upon ruling by other than what Allaah has revealed. It is clear that the Qutubists are only concerned with Takfir of the Rulers. If you want to discuss ruling by other than what Allaah has revealed, then discuss it in its place!! But the Qutubists want to make a link between these two issues... and indeed they know this like they know their own sons.

Rather they know that Qutb uttered kufr and apostasy and that if they were to apply their own principles, it would necessitate takfir of Sayyid Qutb, since they say he is an “Imaam of Guidance”, hence, the excuse of ignorance is raised from him, and we say he is a “Jaahil” and so we give him the excuse of ignorance. **And they know all of this like they know their own sons**, but it is desire and misguidance that toys with the mind and heart, and refuge is from Allaah. It is but deceit and treachery of the sons of Ahl us-Sunnah that they will have to answer for on the Day of Resurrection, and refuge is from Allaah. It is but entering the books of Bid’ah and Zandaqah, and giving the pure, outright Khawaarij, a new lease of life in entering into the field of the da’wah of Ahl us-Sunnah, it is the likes of this that they send forth with their hands, and whose bitter fruits, they will observe, and refuge is from Allaah.

In short and in brief, this is a synopsis of the “Muqaddimah” of Qutubiyah and the angle of approach that is taken to enter the sons of Ahl us-Sunnah wal-Jamaa’ah into the fold of Ahl ul-Bid’ah wad-Dalaalah. It is upon you to be cautious and aware of this.

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<sup>8</sup> And for a detailed treatment of this shubhah of tabdeel spoken of by the Qutubiyah, which they use to bewilder and confuse the common-folk, refer to MNJ050018.

## The Sunni Creed

And it is sufficient for you O Sunni to know the creed of Ahl us-Sunnah on Imaan by the following:

- Imaan is tasdeeq (assent, attestation) in the heart, statement upon the tongue and actions upon the limbs. All of this enters into the reality of Imaan. A person cannot be a believer, perfect in his Imaan, unless he brings all three of these matters, and when he acts upon the obligations and refrains from the prohibitions.
- We free ourselves from the Jahmiyyah who said that by mere knowledge (ma'rifah) in the heart (of Allaah's existence) a person is a believer perfect in his Imaan, like Jibreel and Mikaa'eel, regardless of what acts of kufr and shirk he may commit. We free ourselves from the Ash'ariyyah who said Imaan is mere tasdeeq (assent, attestation) in the heart, and that by this a person has Imaam like Jibreel and Mikaa'eel. And we free ourselves from the Karraamiyyah who said that Imaan is mere speech upon the tongue such that anyone who testifies on his tongue is a believer perfect in his faith, regardless of whether he conceals hypocrisy in his heart or otherwise. We free ourselves from all of these.
- And we free ourselves from the Murji'at ul-Fuquhaa who did not include actions within Imaan and claimed that Imaan, therefore, does not increase and nor decrease.
- And we hold that kufr is by belief, speech and action and that kufr is not merely to be ignorant of Allaah (jahl) as the Jahmiyyah say, and not merely takdheeb in the heart as the sects of the Murji'ah in general say. Rather kufr is of six types, that of juhood, takdheeb, shakk, nifaaq, istikbaar, 'inaad, as Ahl us-Sunnah say.
- And we hold that those actions of kufr which the Sharee'ah indicates unequivocally are actions of kufr that expel from Islaam, then they necessitate kufr both externally and internally, and that if a person commits them, with the conditions (for takfir) fulfilled and the barriers removed, he cannot be a believer, neither outwardly nor inwardly, and such actions do not require istihlaal, juhood, takdheeb and the likes.
- And we hold that the acts of kufr on the limbs (that expel from the religion) also indicate the kufr of the heart, in accordance with the principle of the binding link between the heart and the body, and that the heart is the asl, root, of what occurs on the limbs and the actions of the limbs give evidence and indication (daleel) as to what is in the heart (as is stated by the likes of Shaikh ul-Islaam Ibn Taymiyyah). And it is from this perspective that from Ahl us-Sunnah are those who include all the actions of kufr that expel from Islaam, into al-kufr al-i'tiqaadee, (and not al-kufr al-'amali) and the difference between them and those who include the actions that expel from Islaam within what they call al-kufr al-akbar or al-kufr al-'amali (al-akbar), is a difference in wording only, not in reality. Regardless of the terms used, kufr occurs by the heart, tongue and limbs, and is not restricted to mere takdheeb alone.

- And we hold that Imaan has an asl (root) and furoo' (branches). And we hold that all of the righteous actions, save the prayer (for those who hold its abandonment to be kufr), to complete and perfect Imaan, as is textually stated by many of the Salaf, past and present. And we do not hold that claiming that the righteous actions (of the heart and limbs) perfect and complete Imaan necessitates expelling actions from Imaan, just as it is not necessitated from the viewpoint that abandoning prayer is not major kufr, that the prayer itself is not from Imaan and that because prayer is an action, that actions therefore are not from Imaan!!!.
- We maintain that there is a binding link (talaazum) between the tasdeeq of the heart, its actions and the limbs of the body and that the state of the heart reflects upon the limbs and that what occurs on the limbs reflects what is in the heart. And that the absence of the actions of the limbs (that are necessitated by the actions of the heart) indicates either the absence or the weakness of the Imaan in the heart (as textually stated by Ibn Taymiyyah).
- And we hold that there is no text in the Book or the Sunnah to indicate that the one who brings the asl (root of Imaan) but no actions of goodness (on the limbs), that he is a Kaafir and that the absence of action in a generic sense is a nullifier of Imaan like the other well-known nullifiers (nawaaqid) of Imaan. Unless a person refrains from action out of 'inaad (wilful resistance) and the likes. Rather there exist texts from the Sunnah that the one with no good deed to his credit will be delivered and saved. And we hold that in the words of the Salaf is what indicates a difference of opinion on the kufr of the one abandons all the obligatory deeds out of laziness, sinfulness and neglect, (bearing in mind the difference on the issue of prayer). **And amongst our ranks are those who hold abandoning prayer is major kufr, hence, in their view the one who brings no action at all is a kaafir**, and amongst our ranks are those who do not hold the abandonment of prayer to be major kufr, and hence, in their view the one with no action at all is a Muslim, subject to punishment, a deficient believer, with the asl, root of Imaan. However, we fear that this condition of his (of no action) will lead to nifaaq and zandaqah for him, and to the passing away of his Imaan in totality – and refuge is from Allaah. And how far and removed is this from the saying of the Murji'ah who say that such a one is a Believer, perfect in his Imaan(!!).
- However, in light of all of this, we hold that it is essential to make a difference between speaking of the ahkaam (rulings) in the world and the rulings in the hereafter (concerning the kufr or imaan of a person). And similarly, making a difference between speaking of the reality of Imaan and applying the principles of takfir. And we hold that it is impossible for there to be found a Muslim, who has the basis and root of Imaan, and who can be suspected or judged to have never done any good deed, and therefore judged a kaafir based merely upon this. And hence, raising this issues of "Jins ul-Amal" (action, generically speaking) and treating it as one of the nawaaqid (nullifications) of Imaan, like the other acts of major kufr, and using it to accuse those who do not speak of the takfir of such a person with the thought of Irjaa' and of separating actions from Imaan, is a severe error and has entered turmoil within the da'wah. Since the judgements of the hereafter are for the hereafter and the judgements of the world are for this world.

- And the likes of these affairs were entered into Ahl us-Sunnah by the sect of Mohammad Qutb, those who neither knew the reality of Irjaa' and nor that of Imaam al-Albaani – but imbibed the doctrines of Sayyid Qutb, became intoxicated with them, and then nourished the sons of Ahl us-Sunnah with such fodder, bewildering them and confusing them and entering enmity and hatred into their hearts, and causing them to split and divide. They entered these affairs and refuge is from Allaah. This is the result of entering the books of bid'ah and zandaqah to the youth.
- And we hold there is nothing in the recent verdicts of the Permanent Committee that speaks of the issue of “Jins ul-'Amal” as one of the nawaaqid (nullifications) of Imaan, rather this is a tool used by the mouthpiece of Mohammad Qutb. And as for the recent verdicts of the Permanent Committee then:
  - i) The verdict against Shaikh Khalid al-Anbari was not related to Irjaa' at all. Besides, al-Anbari's view is that of Imaam al-Albaani, Imaam Ibn Baaz, and Imaam Ibn Uthaimen (which is the last view of Imaam Ibn Uthaimen, as occurs in his taped recording with Shaikh Abul-Hasan al-Misri in 1420H), and any accusation of Irjaa' against him in this regard is false. Otherwise the three Imaams of our times must be accused with Irjaa' as well. Regardless, this difference which occurred between the scholars and this verdict was actually monopolised and utilised by the Qutubiyah, Khaarijiyyah Asriyyah, who had a field day with it. As for what has been claimed by the likes of Hamood bin Uqlaa ash-Shu'aybee, that al-Anbari is from the Extremist Murji'ah, the Jahmiyyah, who restrict kufr to juhood and istihlaal, then this is a fabrication and a lie, for this is restricted to his view on ruling by other than what Allaah has revealed (that kufr occurs by juhood, or istihlaal or I'tiqaad and the likes). And as for what is besides that from the major kufr of action, then he does not condition that with the likes of these matters.
  - ii) The verdict against Shaikh Ali Hasan al-Halabi's books on takfir and ruling by other than what Allaah has revealed was an erroneous Ijtihaad and was disregarded and rejected by a fair portion of the People of Knowledge, amongst them Imaam Ibn Uthaimen, Shaikh Hussain Aal ash-Shaikh, Shaikh Salih as-Sadlaan and others. Besides, Shaikh Ali Hasan provided an excellent reply to all the claims of the Committee and clarified his aqeedah, clearly and manifestly. And none rejoiced with this fatwaa but every revolutionary takfiri, as stated by Imaam Ibn Uthaimen in Shaikh Ali Hasan's meeting with him, a month or so after the verdict was issued.
  - iii) The old verdict against Murad Shukri, and we hold that it was correct and true and appropriate, and we disown Murad Shukri, and it is upon him to explain and clarify his position – after we heard from Shaikh Ali Hasan that he did not fully recant, despite initial indications that he did. As for Shaikh Ali Hasan's involvement with Murad Shukri, then he recanted and made that known openly, in the magazines, newspapers and elsewhere. The way of the Qutubiyah has been to use the slips and mistakes of individuals within Ahl us-Sunnah to strike and

refute the actual da'wah of Ahl us-Sunnah. Yet, we still await the open recantation of the Qutubiyyah Jadeedah, for their preaching the doctrine of the Khawaarij, performing takfir of the Sinners, innovating the bid'ah of Tawhid al-Haakimiyyah and the bid'ah of al-Muwaazanah, and for reviling and slandering the scholars, and for showing loyalty to the Innovators, and for making the Imaan of the Mockers of the Prophets and Messengers, those who spoke Kufr and Apostasy, to be equivalent to the Imaan of Ibn Taymiyyah and Ibn Abdul-Wahhaab. We wait to see this from them, inshaa'allaah...we wait to see this repentance from this extremist, practical neo-Irjaa'.

- iv) The verdict against az-Zahraani and Adnaan Abdal-Qadir on their books on Imaan in which despite their explicitly stating their belief that actions are essential to Imaan, a rukn (pillar) of it, from the reality (haqeeqah) of it, and their very clear refutations of the Murji'ah on this point, in the very same books, and so on, they were still accused with Irjaa'. And this is because they spoke of the viewpoint that the one who has no action (while having the basis and root of Imaan) will not remain in the Hellfire forever, basing their viewpoint on some authentic texts that state the removal from the Fire of those who had not done any good whatsoever. And we hold this to be an erroneous ijtihaad on behalf of the Committee, since the saying of the Murji'ah is that the one with no actions is a Believer, perfect in his faith, because to them actions are not from Imaan. But as for the saying that the one with no good deeds will be taken out of Hellfire (bearing in mind the difference of opinion on the abandonment of prayer) then that is one of the two sayings of Ahl us-Sunnah, as is indicated in the verdicts of the Scholars<sup>9</sup>, and has

<sup>9</sup> **FATWAA OF THE PERMANENT COMMITTEE (NO.1727):**

Question: A man says "There is none worthy of worship except Allaah and Muhammad is the Messenger of Allaah, and he does not establish any of the four pillars, prayer, zakaah, fasting and hajj. And he does not perform any of the other actions requested by the Islamic Sharee'ah. Does this man deserve the Intercession (shafaa'ah) of the Prophet (sallallaahu alaihi wasallam) on the day of judgement so that he does not remain eternally in the Fire though he may for the period of time?"

Answer: "Whoever says "There is none worthy of worship except Allaah and Muhammad is the Messenger of Allaah" and then abandoned prayer, zakaah, fasting and hajj, while rejecting (jaahidan) the obligation of these four pillars, or even one of them, after reaching the age of responsibility, then he is an apostate from Islaam, his repentance is to be sought. If he repents then his repentance is accepted and he will deserve Intercession on the day of judgement, if he dies upon Imaan. And if he persists upon his rejection, then the wali ul-amr should put him to death on account of his disbelief and apostasy, and he will have no share in the intercession of the Prophet (sallallaahu alaihi wasallam), and nor the intercession of others.

And if he left the prayer alone, out of laziness and neglect, then he is a disbeliever, on account of which he is outside the fold of Islaam, in the stronger of the two opinions of the scholars. So how then will it be when he adds to that the abandonment of zakaah, fasting and pilgrimage to the Sacred House of Allaah. So built upon this, he will not be deserving of the Intercession of the Prophet (sallallaahu alaihi wasallam) and nor that of others, if he dies upon this. **And as for those from the scholars who said that such a one is a disbeliever with the kufr of action [and not kufr of belief], then they do not expel him from Islaam by his abandonment of these pillars, then they hold that such a one is deserving of intercession, even if he was to commit the major sins, so long as he died a Believer (i.e. having the basics of Imaan). And in Allaah lies success and prayers and peace upon our Prophet Muhammad and his Companions".** Signed by Abdullaah bin Qu'ood, Abdullaah bin Ghudayaan, Abdur-Razzaaq al-Afeefee, and Abdul-Azeez Bin Baaz.

no relation to the saying of the Murji'ah, unless it is added to it that the one who dies with no actions, while having the ability to do so, is a Believer, perfect and complete in his Imaan, but Ahl us-Sunnah, those from them who speak with the deliverance from the Fire of those who had not done any good, do not say that, refuge is from Allaah that they should say that.

- As for the apparent love that the Qutubiyah show for our Scholars and to the Permanent Committee and the likes, then all of that is one great big lie, and is but a political machination. Though, this is not the place for a detailed treatment, you should be aware O Sunni, that this is a great lie. By way of example, our scholars, all of them affirm that Saudi Arabia judges to the Sharee'ah and that the rule of Allaah is established, and they acknowledge whatever deficiencies exist, and they accuse those who do not affirm this and claim otherwise to be the people of nifaaq (hypocrisy) and shiqaaq (dissension) [as stated by Shaikh Salih al-Fawzaan in his al-Ajwibah al-Mufeedah] and others label those who oppose this to be the Khawaarij (refer to the 3 cassette series "Kashf ul-Lathaam An Ahmad Sallaam" to hear the sayings of many of the scholars of Saudi in this regard). And Imaam Ibn Baaz has also stated that Saudi rules by the Sharee'ah and that those in authority are the Wullaat ul-U Moor, and likewise Imaam Ibn Uthaimen and Shaikh Salih al-Fawzaan – and so on. But as for the neo-Kharijite Renegades, then they hate all of this and despise it and reject it, since their mental constitution is not too dissimilar to that of their ancestor, Dhul-Khuwaisarah at-Tamimi. So their apparent love for our Scholars and the Permanent Committee is just a veil by which they hide their true and real orientation, which is that of Aal Qutb, and indeed Allaah has exposed them. At times they show nearness and respect to our scholars, when there is some maslahah (benefit) in it for their da'wah and at other times they show what

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#### FATWAA OF IMAAM IBN BAAZ

**Question:** "Are the scholars who speak with the absence of takfir of the one who leaves all of the actions of the limbs while at the same time professing the two testimonies with his tongue and having the basis of Imaan present in his heart from amongst the Murji'ah?"

**Answer:** "No. This one is from Ahl us-Sunnah wal-Jamaa'ah. Whoever speaks with the absence of takfir of the one who leaves fasting or zakaat or hajj – this one (i.e. the one who leaves these matters) is not a kaafir. However, he has committed a great sin. In the view of some scholars he is a kaafir, however the correct view is that he does not become a disbeliever with the major kufr. As for the one who leaves the prayer then the most correct view (al-arjah) is that this is major kufr when it is abandoned deliberately..."

**Question:** "The actions of the limbs, are they a condition for the perfection (kamala) of Imaan of a condition for the validity (sihhah) of Imaan?"

**Answer:** "The actions of the limbs – such as fasting, charity, zakaat – **they are from the perfection of Imaan (kamaal ul-Imaan)**, and abandoning them constitutes weakness in one's Imaan. As for the prayer, then the correct view is that leaving it is disbelief. **Therefore, when a person performs the righteous actions, then all of that is from the perfection of Imaan (kamaal ul-Imaan).**" **Source:** "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).

And Shaikh Ibn Uthaimen said, "**What is correct is that there is no kufr in the abandonment of any action amongst the actions except the prayer.**" **Source:** Cassette: Makaalmaat Haatifiyyah Ma'a Mashaayikh ad-Da'wah as-Salafiyyah" (no.4), From Algeria.

they are actually upon in general, that is hatred, mockery and belittlement of our scholars.

- And as for attending the lectures of the Qutubiyah and the spokesmen for the Qutubiyah and the organisations that harbour Qutubiyah<sup>10</sup>, then you are in no need of them O Sunni, for you are sufficed in what has been agreed upon by the Imaams of the Era. For they (the Qutubiyah and their theoreticians, loyalists, and spokesmen) have an innovation to preach, and so they will come to you with their Muqaddimah, that of Aal Qutb. So flee O Sunni, flee with your religion and your hereafter.
- And finally, we give glad tidings to all the neo-Kharijite Renegades, who have emerged in the current times, of pending humiliation, when the truth becomes more and more apparent. We give them glad tidings of this, for this awaits them, should they not repent and recant from this diseased and virulent innovation, concocted in the Madrasah of Qutubiyah, the Khaarijiyyah Asriyyah and unleashed upon Ahl us-Sunnah, causing them to split, divide and harbour enmity and hatred towards each other, and refuge is from Allaah – and may He restrain the Mufsideen, those who in the name of rectification, and raising the Word of Allaah, have but revived the madhaahib of the Khawaarij of old.

Prayers and peace be upon Muhammad, his family and his companions and whoever follows him till the affair is established.

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<sup>10</sup> And they are the likes of Safar al-Hawali, Salman al-Awdah, the well-known Takfiri and Jihadi Intelligentsia, the organisations like IANA, al-Muntada, JIMAS and others, all of which are upon Qutubiyah and Hizbiyyah.

## Illustrating the Muqaddimah of Aal Qutb

After having understood the logistics of the Muqaddimah of Aal Qutb, let us now proceed to see this Muqaddimah in full force, in the doctrinal farce known as “Dhaahirat ul-Irjaa”.

The mouthpiece of Aal Qutb, Safar al-Hawali said, “And just as they (the Murji’ah) conceived of that – i.e. Imaan without actions – the **Contemporary Murji’ah** have come along and they say: Whoever does not judge by Allaah’s Book and the Sunnah of His Messenger (sallallaahu alaihi wasallam), and does not establish from the Sharee’ah of Allaah except a portion from it, whether it is great or small – yet he does not establish it because it is a command from Allaah, and out of obedience to Him and out of having Imaan in His religion, but because it agrees with his desire (hawaa) and his personal benefit and out of affirmation for the one who has the right of legislation and institution (of laws) regardless of whether it is himself, or a party (hizb) or a legislative council (majlis) – then he does not become a disbeliever until we know that in his heart he has preferred the laws of men over the Sharee’ah of the Best of all Judges, and that so long as we do not come to know of that (from him), then all of his actions are acts of disobedience.

Until even if he was to legislate law after law, and lies in wait for those who request the implementation of the Sharee’ah, and meets them with harm, and then displays clear loyalty to the disbelievers, and abolishes whatever Allaah has legislated amongst the required differences between the Believers and the Unbelievers amongst his subjects, and allows the establishment of Atheistic (political) parties, then all of that is disobedience which does not expel him from Islaam, so long as we do not come to know as to what is in his heart. So if we come to know that he prefers (in his heart) a legislation or judgement other than the legislation and judgement of Allaah, above and over the legislation of Allaah and His judgement, or if he makes it clear with his tongue that he intends or desires (yaqsud) kufr<sup>11</sup>,

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<sup>11</sup> Notice this deception and exaggeration here. This saying he has quoted is the saying of the Jahmiyyah in that only when a person intends (with his heart) to leave Islaam can he be judged a kaafir. On account of this type of scare-mongering did many of those poisoned by this doctor start accusing the Salafis with falsehood and accusing them of speaking with the saying of the Jahmiyyah on the issues of kufr – all of that being a wicked lie.

Shaikh Ali Hasan Bin Ali Bin Abdul-Hameed said, “**And just as Imaan, in the view of Ahl us-Sunnah consists of speech, action and belief, then likewise, kufr consists of speech, action and belief. However, the principle of Ahl us-Sunnah, and this is very important, is that not everyone who falls into an act of kufr has the appellation of kufr (i.e. kaafir) applied to him. Since, it is necessarily required for the takfir of a specific individual that the conditions are present and the preventative barriers are absent.**

As for the first condition, then it is knowledge (‘ilm) and its preventative barrier is ignorance (jahil). As for the second condition, then it is choice (ikhtiyaar) and its preventative barrier is compulsion (krah). As for the third condition, then it is intending the act (qasd ul-fi’l), and its preventative barrier is unmindfulness (dhuhoor), or error (khata’) or ijtihaad [or ta’weel].

And it is necessary to pause here and to look at this issue of intent (qasd) because some people have fabricated a lie against us and against our Mashayikh that when we mention intent (qasd) that we mean by this “desiring kufr” (qasd ul-kufr). Meaning, that we hold that a person cannot be considered a disbeliever except when he desires kufr (of the heart) (i.e. to leave Islaam). And this is an error.

or he believes it (ya'taqid), and that he is one who makes it lawful (mustahill) to judge by other than what Allaah has revealed. Hence, the Murji'ah of our times are even greater in their extremism." (Safar al-Hawali in Dhaahirat ul-Irjaa 2/695).

## COMMENTS

What is all this talbees (deception)?! From a doctor in aqidah?! Nurtured in the midst of the Salafi Mashaayikh and Imaams?! What is all this exaggeration and accusation in falsehood?! What is all this sophistry?! What is all this Qutubi nonsense, which is but the by-product of befriending Mohammad Qutb, the Takfiri – the one who accuses the Salafis of Irjaa' and other slanders and which is but a by product of imbibing the doctrine of Sayyid Qutb? O Sunni, take another careful read of the poison of al-Hawali in what he has stated above, and you will come to realise:

He first makes takfeer on account of the action alone (in the first paragraph), and applies the apparent meaning of the verses related to rule and rulership (i.e. al-Maa'idah) while fleeing from the tafseel of the Salaf, making great his exaggeration in all of that, and accusing those who adhere to this tafseel as being the "Contemporary Murji'ah". And he took this from his Shaikh and Teacher, Mohammad Qutb, who actually began to speak about the affairs of Irjaa' in many of his books, after settling into Saudi Arabia, back in the eighties. As for the mouthpiece, then his general thematic purport in what he stated above is to water down the difference that exists between an act being kufr and between its doer being a kaafir, and this comes across strongly in his words above. This ploy, concerning takfir of the rulers, is actually exactly the same as that of the straying, innovating khabeeth, called [Abu Jahl] Mustafaa bin Haleemah, the Syrian Takfiri. It is interesting to note that both of them are upon the same manhaj in this regard, and both of them were the two main culprits in accusing Imaam al-Albaani of the Irjaa' of the Extremist Murji'ah.

He then says:

Until even if he was to legislate law after law...

This is the way of the Qutubiyah, generalisation and absolution, and avoidance of the kind of tafseel that we have explained earlier on, by quoting from the Salafi Ulamaa. Mere taqneen in itself is subject to the tafseel that is found in the words of the Scholars, and this type of exaggeration and sentimentalism should really have been left in the books of Sayyid

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Even a Kaafir does not desire kufr. If we asked a Jew or a Christian, "You say Allaah is one of three, is this Imaan or Kufr?" He will reply, "This is Imaan". [If we said], "You are a Christian, why? Because you desire kufr or because you desire Imaan?" He will reply, "Because I desire Imaan". Until even the people of the first Jaahiliyyah (prior to Islaam), those who used to worship idols and mere names (even they did not desire kufr)... **And if you (O Muhammad) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh."** (Luqman 31:25) **And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh."** (Az-Zumar 39:3)

**For this reason Shaikh ul-Islaam said, "No one in the creation of Allaah desires (yaqsud) kufr." Therefore, what is not meant is the "desire for kufr" but what is actually meant is the "desire for the act which necessitates kufr". This is a point that should be understood well. This is a principle." The Fitnah of Takfir (Cassette Lecture, Birmingham UK, 29<sup>th</sup> July 2000)**

Qutb who was ignorant of the usool and furoo' of Islaam but merely spoke ignorance and sentiment. This style should have been confined to the books of the Innovators... not presented to the sons of Ahl us-Sunnah in this despicable manner.

And then:

...and lies in wait for those who request the implementation of the Sharee'ah, and meets them with harm...

It should come as no surprise that those who revive the manhaj of the Khawaarij, make takfir of the Sinners, ascribe disbelief and apostasy to the society [as Hawali did in his "Kissinger's Promise" and on account of which Shaikh Muhammad Amaan al-Jaamee scolded him openly and challenged him to an open debate in the cassette 'Nasihah Ilaa Safar al-Hawaali" and in which he said openly to al-Hawaali, "**What is all this tumult about the Salafi Aqidah?!... You preach the Salafi doctrine in theory and then you call to the doctrine of the Khawaarij practically?!...**"], use the example of Dhul-Khuwaisarah at-Tamimi to argue the case for open rejection of the Rulers (as Salman al-Awdah did, refer to "Intermediate Qutubism" GRV070004), spread the faxes dissension of that Innovator and Tahriri, Muhammad al-Mis'ari rousing the common folk against the authorities, abandon the way of the Salaf and the advice given by the contemporary Salafi Ulamaa on the way to advise and correct the Rulers, revive the da'wah and teachings of Qutb and Mawdudi, those which are but the essence of revolution, innovate into the matter of Tawheed, and so on, then it should come as no surprise to the unfortunate doctor that the Rulers should lie in wait for the likes of these ones who cause undue commotion and kindling of tribulation and cause them harm... it should come as no surprise that the Rulers fear for themselves, when this type of activity is being promoted at the ground roots level.

Indeed, this is one of main reasons why the relationship between the Rulers of the current times and their subjects became bitter, because of the existence of these political movements who threatened the positions of the Rulers and the authorities – and made an open display of that. The Activists adopted the methodology of Qutubism, and so it should come as no surprise that the Rulers should retaliate the way that they did. **Of course the behaviour of the Rulers is not justified in the least and whatever crimes or injustice they commit will be upon their own shoulders**, but it shows that blaming the Rulers alone is to be ignorant of the true state of affairs. These people did not heed the advice of Hasan al-Basri<sup>12</sup>, nor that of

<sup>12</sup> Al-Hasan al-Basree (d.110) said, "Verily, al-Hajjaaj is the punishment of Allaah. So do not repel the punishment of Allaah with your own hands. But you must submit and show humility, for Allaah the Most High stated, "And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him." (Al-Mu'minun 23:76). (Minhaj us-Sunnah of Shaikh ul-Islam 4/528)

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

Ibn Abi al-Izz al-Hanafi<sup>13</sup> and nor that of Shaikh Ibn Uthaimen (refer to his statement quoted further below).

They are the ones who plotted with their adulterated manhaj to come out against the Ruler(s) or to at least incite the common-folk against the Rulers, and then they complain of oppression?! Where is the intellect? They are the ones who abandoned the methodology of the Prophets, that of intellect and wisdom, in calling to Allaah, and instead took to the methodology of Qutb and Bannaa, that of stupidity and foolishness, on account of which they were met with harm. Quite clearly, they cannot have been the true Fuquhaa al-Waaqi(!) – the while they accused our Ulamaa of being “Scholars of Womens’ Menses and Impurities” and other vicious slanders and insults.

Shaikh ul-Islam Muhammad bin Abdul-Wahhaab said in his “Sittah Usool”:

“The Third Principle: From the perfection of being united (ijtimaa) is hearing and obeying the one who has been granted authority over us, even if it be an Abyssinian slave. And no one revolts against the Imaam except one of three groups: **The first group:** Those who seek the world, such as wealth and position of authority. **The second group: The one who desires that the word of Allaah be uppermost, and they are the Khawaarij.** **The third group:** The Revolters, and they are the ones who revolt against the Imaam on account of a permitted ta’weel (interpretation), but without their holding the aqidah (doctrine) of the Khawaarij.”<sup>14</sup>  
End of Shaikh ul-Islam’s words.

When someone claims to extol the Sharee’ah so that all judgement be by the Sharee’ah and only the Sharee’ah and that Allaah’s word reign supreme, then we look and see, are there any associated indicators which show whether this person is a Sunni, Salafi, Athari, upon the correct manhaj who calls to the all inclusive Haakimiyah of Allaah or whether his person is a Bid’iyy, Harakiyy, Hizbiyy who is merely calling for a politicised form of al-Haakimiyah alone.

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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.”

<sup>13</sup> Stated Ibn Abil-Izz al-Hanafi, “And as for adhering to obedience to them (the Rulers), even if they commit oppression, then this is because the evils and harms that arise on account of rebelling against them, is numerous times more than that which occurs as a result of the oppression of the Rulers themselves. Rather, in having patience over their oppression there is expiation of sins, and a multiplication of the reward. For Allaah did not empower them over us, except due to the corruption in our actions, and the recompense for an action is its like (al-jazaa’u min jins il’amal). Hence, it is upon us to strive (ijtihaad) in seeking forgiveness, making repentance and rectification of our actions. Allaah the Most High said, “**And whatever affliction befalls you, then it is fro what your hands have earned, yet He pardons many**” ... and He the Most High said, “**...And whatever evil befalls you, then it is from your own soul**”, and He the Most High said, “**And thus do we turn some of the oppressors against others on account of what they used to earn**”. Hence, if the subjects (of a state) wish to save themselves from the oppression of the tyrannical ruler, then let them abandon oppression themselves.” (Sharh Aqeedat ut-Tahaawiyyah).

<sup>14</sup> And these too should be fought against and repelled, for leaving fighting in this situation is better, on account of the evil that would otherwise result. Refer to Shaikh Abdullaah al-Ubaylaan’s commentary on Usool us-Sittah of Shaikh ul-Islam Muhammad bin Abdul-Wahhaab.

And of course, after we have merely made mention of this, there is nothing more to be said. For we know that the likes of al-Hawali et. al. wallowed in the methodology of the Khawaarij, performed takfir of the sinners, applied the apparent meanings of the verses in al-Maa'idah to make absolute and unrestricted takfir of all the rulers and nation states, adopted the example and practise of Dhul-Khuwaisarah at-Tamimi, the Father of the Khawaarij in their behaviour towards those in authority over them, spread and distributed the faxes of dissension of Muhammad al-Mis'ari, the founder of Descendants of the Mu'tazilah, Hizb ut-Tahrir in the Arabian peninsula, mocked and ridiculed the Scholars of Ahl us-Sunnah and defamed them and reduced their worth in the eyes of the youth and so much more. And then on top of that they innovated into the matter of Tawheed, defended and aggrandised the Heretical Innovators and gave support to the groups of Innovation, such as Ikhwaan and Tabligh, and waged a war against those who adhered to the Methodology of the Prophets in Calling to Allaah, nay the very Methodology itself and labelled it "the Bid'ah of the Qadariyyah". So what Haakimiyyah were they preaching? And what exactly was the word of Allaah that they were attempting to make supreme and uppermost?

And then to seal their fate, the Imaam and Muhaddith, the Shaikh ul-Islam, Reviver of the Religion, Muhammad Naasir ud-Deen al-Albaani declared them "**the Khawaarij of the Era**" after he had read the main intellectual doctrinal work of this sect, written by the unfortunate doctor who neither knew the reality of Irjaa', nor of those whom he accused of it and nor of the limitations of his own self(!).

Then from another angle, what will Aal Qutb respond when it is brought to their attention that in the time of Imaam Ahmad, the Rulers legislated a statement of kufr (the creation of the Speech of Allaah), and then made it obligatory upon the people, forcing it upon them, making it binding upon them, and torturing, imprisoning and killing, not just the general folk, but many from the greatest of Imaams of the times. So they made tabdeel of the deen of Allaah and then forced this upon the people, they introduced a general legislation into the deen of the Muslims and fought and killed for its sake. But do we have any precedence from the likes of Imaam Ahmad and others for the Muqaddimah of Aal Qutb?!

Then the doctor continued:

...and then displays clear loyalty to the disbelievers, and abolishes whatever Allaah has legislated amongst the required differences between the Believers and the Unbelievers amongst his subjects, and allows the establishment of Atheistic (political) parties, then all of that is disobedience which does not expel him from Islaam, so long as we do not come to know as to what is in his heart....

And this again is just letting of steam and exaggerating and causing commotion and excitation. And what we mean by exaggeration here, is exaggeration over, above and beyond the Sharee'ah guidelines. What the Qutubiyyah are attempting to do is to flee from or to actually abolish the tafseel of the Salaf on this issue. It is just like the first part, unrestricted and generalised takfir – all of this leading the people to fall into unrestricted takfir and to flee from the tafseel of the Salaf. This is the extremism in takfir that al-Hawali has imbibed from Mohammad and Sayyid Qutb. Does al-Hawali wish that we announce that this one is

an apostate and then we rouse the common folk against him and then lead them to a bloody confrontation<sup>15</sup>.

In reality, he is merely parroting the refuge of [Abu Jahl] Ibn Haleemah [the Syrian Takfiri Hardcore], whose repugnant condition will also be made clear in due course, if Allaah wills, in a future discourse.

Then he said:

So if we come to know that he prefers (in his heart) a legislation or judgement other than the legislation and judgement of Allaah, above and over the legislation of Allaah and His judgement, or if he makes it clear with his tongue that he intends or desires (yaqsud) kufr<sup>16</sup>, or he believes it (ya'taqid), and that he is one who makes it lawful (mustahill) to judge by other than what Allaah has revealed. Hence, the Murji'ah of our times are even greater in their extremism.

And as we had said a long time ago, the neo-Qutubiyah call all of our Ulamaa "Murji'ah", including Imaam al-Albaani, Imaam Ibn Baaz, Imaam Ibn Uthaimen, and all of the Ulamaa who adhere to the tafseel of the Salaf on the issue of the takfir of the one who does not judge by what Allaah has revealed.

The Shaikh, Abdul-Malik bin Ahmad al-Mubarak al-Jaza'iri said about the delegate of Alee Bin Haaj, "The delegate of Alee bin Haaj in The Algerian Front, called al-Hashimi Sahnouni used to label everyone that did not perform takfir of the rulers with this name, "Murji". So

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<sup>15</sup> 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 an 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).**

This is the difference between the Neo-Qutubiyah and the Shaikhs of Da'wah Salafiyyah(!). So reflect!

<sup>16</sup> And this is a lie against Ahl us-Sunnah, for they have not stated this (i.e. that one has to desire kufr in his heart before he becomes a kaafir). Rather this is a wicked lie on account of which many of those poisoned by this unfortunate doctor and his heretical writings began to label Imaam al-Albaani of being Jahmi and the Salafis as "Jahmiyyah of the Era". And for a refutation of all of this refer to MSC060006 (The Creed of Imaam al-Albaani on Takfir and Apostasy). Al-Hawali has insidiously made reference here to the beliefs of the Jahmiyyah, and out of exaggeration – or a deliberate ploy – has ascribed it to those who adhere to the tafseel of the Salaf on the issue of Takfir of the Rulers – so that he can then label them Extremist Murji'ah. As Imaam al-Albaani said, "**And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to devised plot!!**"

when I asked him, what was his reference point for this, he said, **Mohammad Qutb and 'Abdur-Rahman Abdul-Khaliq'**. Madarik un-Nadhar (p.110, 2<sup>nd</sup> edition).

Imaam al-Albani was asked concerning the book, “Dhahiratul-Irjaa fil-Fikr al-Islami” of Safar al-Hawali, and in this book takfir is performed on account of certain sins! He replied: **“I gave my viewpoint on a matter about thirty or so years ago when I used to be in the [Islamic] University (of Madinah) and I was asked in a gathering about my opinion on Jamaa’at ut-Tabligh. So I said on that day, ‘They are the Sufis of this era’. And now it has occurred to me that I should say about this Jamaa’ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: They have opposed the Salaf in much of the issues of manhaj, and it is befitting that I label them the Khawarij of the era. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins. And perhaps I should say, this is either due to ignorance on their behalf or due to devised plot!! (The Cassette: The Surooriyyah are the Khawarij of the Era, end of the first side). Dated 17th Dhul-Hijjah 1417H.**

Imaam al-Albani also stated in one the most recent of his books that were published, Adh-Dhabb al-Ahmad an Musnad al-Imaam Ahmad, p.33 (1999, 1420H): “And Shaikh ul-Islaam Ibn Taymiyyah has explained the perspective from which faith, Imaan, consists of actions, and that it increases and decreases - [his discussion] needing no further elaboration - in his book 'al-Imaan'. So the one who requires more detail can refer back to it. **I say: This is what I used to write for more than twenty years, affirming the madhhab of the Salaf and the aqidah of Ahl us-Sunnah - and all praise is due to Allaah - in the issues pertaining to Imaan, and then there come - in the present times - reckless ignoramuses, who are but young newcomers accusing us of Irjaa!! To Allaah is the complaint of the evil that they are upon, of ignorance, misguidance and scum...**”.

As we explained right from the very beginning, these people have extremism in takfir, they promote takfir or at least imply it in the strongest of manners – and then accuse those who do not agree with their extremism of being “Extremist Murji’ah”. May Allaah guide this doctor back to his senses – and may He make him abandon the evil and wicked company that has led him to this state of accusing the Ummah with Irjaa’, its Imaams with Irjaa’ the while he wallows in the extremism of the Khawaarij, propounding their theories (such as that of the Mansoori Kharijites and takfir by way of sin!!). Their da’wah is based upon catching the emotions and sentiments of the people and not adhering to the way of the Salaf, in their tafseel, and in making takfir, and in their great fear in this regard.

And all of this is from “the Muqaddimah of Aal Qutb”, so fear this Muqaddimah O Sunni, flee with your religion and your hereafter from the likes of these ones, those who in the name of rectification of the affairs, change the Sunnah with Bid’ah, make you flee from the Scholars of Ahl us-Sunnah and enter you upon the Mufakkiroon and Harakiyyoon and Literary Writers of Ahl ul-Bid’ah (like Aal Qutb), and portray them as “Imaams of Guidance” and “Shaikhs of Islaam” and other such lies and fanciful hallucinations. So flee

from this Muqaddimah, that it should ever come to you or reach you and toy with your faculties and play with your heart, so that you are destroyed...

Narrated al-Laalikaa'ee, in his Sharh Usool il-I'tiqaad:

(199)...From Mujaahid who said: "It was said to Ibn Umar that Najdah says so and so ..., but he stopped himself from hearing it for fear that some of it would fall into his heart."

(240)...From Al-Hasan [i.e. Al-Basaree] who used to say: "Do not sit with the people of innovated beliefs, do not debate with them and do not listen to them."

(242)...(From) Sa'eed ibn 'Aamir who said: I heard Ismaa'eel [i.e. Ibn Khaarijah] narrate, saying: two men from the people of the innovated sects came to Muhammad Ibn Seereen and said: "O Aboo Bakr we want to narrate something to you." He said: "No." They said: "Then may we recite an Aayah from Allaah's book to you?" He said: "No." He said: "Either you two get up and leave or I will get up." So the two men stood up and left. So one of the people said: "What harm would it do to you for him to recite an Aayah?" He said: "I hated that he should recite an Aayah and that they would distort it and then it would enter my heart."

(244)...From Aboo Qulaabah who said: "Do not sit with them and do not mix with them for I do not feel safe that they will not drown you in their misguidance and confuse you about much that you used to know."

(248)...Ma'mar said: Ibn - Taawoos was sitting when one of the Mu'tazilah came and began speaking, so ibn Taawoos entered his fingers into his ears and said to his son: "O My son put your fingers into your ears and press tightly so you do not hear any of his speech." Ma'mar said: Meaning that the heart is weak.

(293)... Malik ibn Anas said: " Is to be the case that every time someone comes who can argue better than another that we are to abandon what Jibreel brought to Muhammad (sallallaahu alaihi wasallam) because of his argument?!"

And this is the trodden path of Ahl us-Sunnah with those who toy with Innovation and its People, befriend them, imbibe their doctrines, become spokesmen for them, and begin to preach to Ahl us-Sunnah with misguidance and destruction.

May the prayers and peace be upon Muhammad, his family, his companions and whoever follows his guidance till the affair is established.