

Readings in Elementary Qutubism

A General Introduction To the Fundamental Precepts of the Qutubi Ideology

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

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

[1] The Book of Allaah, the Manifest Truth

[2] Then the Saying of the Messenger of Allaah (sallallaahu alaihi wasallam)

[3] And of his Companions, the chosen, pious ones

[4] Then that which the Salaf us-Saalih were unanimously agreed upon

[5] Then holding fast to all of that and remaining firm upon it till the Day of Judgement

[6] Then turning away from the innovations and from listening to them - from amongst those things the astray people have invented...

Introduction To This Course

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

To proceed:

This is the first of our series of courses aimed at providing a detailed insight into some of the contemporary movements of Innovation. “Readings in Elementary Qutubism” looks at the thought and ideology of Sayyid Qutb and its promotion by some of the “reformist” callers of today.

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

Before commencing, it is recommended that all students familiarise themselves with the terms and definitions provided below to make sure that they are fully equipped to digest the texts and materials found in the course content.

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

14th September 2000

Terms and Definitions

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

Important Principles

The Methodology of the Prophets in Calling to Allaah

Stated Shaikh Salih al-Fawzaan, in his introduction to the book that has become a thorn in the throats of the Innovators, "The Methodology of the Prophets in Calling to Allaah" of Shaikh Rabee' Ibn Haadee al-Madkhalee:

"So firstly he calls to the correction of aqeedah (beliefs and creed), by ordering that all worship is made purely for Allaah, and that shirk is forbidden. Then ordering the establishment of the Prayer, and the paying of the Zakaah, and that the obligatory duties are carried out and that the forbidden matters are avoided. This was the procedure followed by all the Messengers, as Allaah - the Most High - says:

We sent a Messenger to every nation, ordering them that they should worship Allaah alone, obey Him and make their worship purely for Him; and that they should avoid everything worshipped besides Allaah. Soorah an-Nahl 16:36

We did not send any Messenger before you, O Muhammad, except that We revealed to him that none has the right to be worshipped except Allaah, so make all your worship purely for Allaah. Soorah al-Anbiyaa 21:25

Furthermore, when the Prophet (ﷺ) sent Mu'aadh to Yemen, he said to him: "Indeed you are going to a people from the people of the Book, so let the first thing you call them to be the testification that none has the right to be worshipped except Allaah. So if they accept this, then inform them that Allaah has obligated five prayers upon them in each day and night..

Then there is in his (ﷺ's) way and method of giving da'wah, the best example and the most perfect and complete methodology - in that he (ﷺ) remained in Makkah for thirteen years, calling the people to Tawheed and forbidding them from Shirk, before he ordered them with Prayer, Zakaah, Fasting and Hajj, and before he forbade them from usury, fornication, theft and murder." (Manhaj ul-Anbiyaa fid-Da'wah Ilallaah, p.12)

The Methodology of the Groups of Innovation in Calling to Allaah

Stated Shaikh Salih al-Fawzaan, "So whichever call is not built upon these foundations, and whose manhaj (methodology) is not the methodology of the Messengers - then it will be frustrated and will fail, and it will be toil without benefit. The clearest proof of this are those present day Jamaa'at (groups) which set out a methodology and programme for themselves and their da'wah, which is different to the methodology of the Messengers. **These groups have neglected the importance of aqeedah (correct beliefs and creed) - except for a very few of them - and instead call for the correction of side issues. So one group calls for the correction of rule and politics and demands establishment of the hudood (prescribed punishments), and that Sharee'ah (Islamic Law) be applied in judging amongst the people - and this indeed is something very important, but it is not what is most important: Since how can one seek to establish and apply Allaah's judgement upon the thief and the fornicator, before seeking to establish and apply Allaah's judgement upon**

the mushrik - the one who attributes worship to others besides Allaah. How can we demand that Allaah's judgement be applied to two men disputing about a sheep or a camel, before demanding that Allaah's judgement be applied upon those who worship idols and graves, and those who deny or hold heretical beliefs with regards to Allaah's Names and Attributes - divesting them of their true meaning, or distorting them. Are these people not greater criminals than those who fornicate, drink wine and steal?!! Since those are crimes against mankind, whereas shirk and denial of Allaah's Names and Attributes are crimes against the Creator - the One free from all imperfections - and the right of the Creator has precedence over the rights of creation.

Shaykhul-Islam Ibn Taymiyyah (d.728H) says in his book: al-Istiqaamah(1/466): "So these sins along with correct tawheed are better than corrupted tawheed in the absence of these sins."

Then another Jamaa'ah (group) affiliates itself with da'wah, except that their methodology is also at variance with the methodology of the Messengers. They give no importance to correct aqeedah, rather they give importance to some acts of worship and practicing dhikr (remembrance of Allaah) in the way of the Soofees. They concentrate upon khurooj (going out) and touring the lands, and what is important to them is that they manage to attract the people to join them without caring about their aqeedah. And all of these are innovated ways, taking as their starting point, matters which were left until last in the call of the Messengers. This is just like the case of someone who seeks to cure a body whose head has been decapitated - since the place of aqeedah in the religion, is like the head with regard to the body.

Thus it is necessary for these groups to correct their concepts and understanding, by referring back to the Book and the Sunnah, in order to know the methodology of the Messengers in calling to Allaah. For indeed Allaah - the One free from all imperfections - informed that correct rule and sovereignty, which is the central part of the call of the former jamaa 'ah whom we mentioned, **cannot be achieved except after correcting aqeedah, such that all worship is for Allaah alone and worship of everything else is abandoned.** Allaah - the Most High - says:

Allaah has promised to those amongst you who truly have Imaan (true faith and belief) and act in obedience to Allaah and His Messenger, that He will grant them rulership upon the earth, just as He granted it to those before them, and that He will establish their Religion for them and grant them the authority to practice their Religion which He chose and ordered them with. And He will certainly change their situation to one of security, after their fear. Providing that they worship and obey Me, not associating anything else in worship with Me. Then, whoever rejects this favour by disobedience to their Lord - then they are the rebellious transgressors. Soorah an-Noor 24:55

So these people wish to establish the Islaamic State before purifying the lands of idolatrous beliefs which take the form of worship of the dead, and devotion to the tombs - such as is no different to the worship of al-Laat, al-Uzzaa and the third of them Manaat, rather it is worse. So they are attempting that which is impossible:

And whoever seeks greatness without effort and exertion,

Will only be wasting his life in seeking something impossible.

Indeed, establishment and application of the Sharee'ah and the prescribed punishments, and the establishment of the Islaamic State, and avoidance of whatever is prohibited, and achievement of whatever is obligatory - all of these things are from the rights of Tawheed; and matters which perfect it and follow on from it. So how can we give attention to that which is subsidiary whilst neglecting that which is of primary importance?" (Manhaj ul-Anbiyaa fid-Da'wah Ilallaah pp.14-16)

The Corruption of the Rulers and Rulership is Something Ancient

The Messenger of Allaah (ﷺ) said, "The handholds of Islaam will be demolished one by one, and every time one of them is demolished, the people will hold on tightly to the one that follows it. The first one to be demolished is the rule (al-hukm) and the last of them will be the prayer." (Maam Ahmad (5/251), Ibn Hibban (6715), with a good (jayid) chain of narration.)

And Ibn Hibban brought this hadeeth under the chapter heading, "A mention of the reports that the first breakage of the handholds of the Islaam to appear from the direction of the rulers (Umaraa) is the corruption of rulership and the rulers (fasaad ul-hukm wal-hukkaam)."

And we do not find in the example of the Salaf, any methodologies that resemble the methodology of the group mentioned above – those who call for the establishment of the rule of Allaah and His judgement by way of blameworthy partisanship (hizbiyyah) and opposition to the methodology of the Prophets.

Tyranny and Absence of Sharee'ah Rule Is a Punishment from Allaah

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 (Allāh) 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 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."

The Salaf considered al-Hajjaaj to be a punishment from Allaah on account of their sins and disobedience, and as for today, it is extremely unfortunate that the various groups who have set

up methodologies which are in opposition to that of the Messengers are blind to the existence - in this Ummah - of what is worse than mere sins and disobedience and what brings disgrace in the life of this world and the Hereafter: Shirk with the Lord of the worlds. Then they complain about the plots and plans of the Infidels and the “new world order”!!

Have the graves and tombs of Egypt – to which people flock and seek aid, sustenance and protection, escaped the knowledge of these groups? Those of Husain, Badawi, Tusuqi, Zainab, Sinjar and others? Then what about those of Pakistan, India, Indonesia, Oman, Yemen, Syria, Jordan, Afghanistan, Palestine, Morocco, Algeria, Malaysia. Rather, the activists are fully aware of such matters, but because they have a political agenda, they have been blinded from understanding the true methodology of the Prophets in calling to Allaah, the methodology of intellect and wisdom.

Repelling Tyranny Brings About More Evil and Harm to the Ummah

Ibn al-Qayyim - may Allaah have mercy upon him - said: “This is a great topic, containing much benefit and due to ignorance of this topic a great mistake has fallen upon the Sharee’ah...” up until he said, after mentioning that the basis of the Sharee’ah is built upon the welfare and benefits of the servants: “...The Prophet (ﷺ) legislated for his ummah, the obligation of rejecting the evil so that by its rejection, the goodness that Allaah and His Messenger love is obtained. And when rejecting the evil leads to what is more evil and more hated by Allaah and His Messenger then it is not allowed to reject it - even if Allaah hates it and detests those who perform it (the evil). **And this is like rejection [inkaar] against the kings, and the ones in authority by coming out against them [with arms etc. to fight them] - for verily, that is the basis and foundation of every evil (sharr) and every tribulation (fitnah) till the end of time.** And the Companions asked permission from the Messenger of Allaah (ﷺ) for killing the leaders [Umaraa’] who delay the prayer from its proper time, saying: “Shall we not kill them.” So he said: “No, so long as they establish the prayer”, and he also said: “Whoever sees something from his leader [ameer] something that he dislikes then let him be patient and let him not raise his hand [away] from the leader’s obedience.” And whoever reflects upon the greatest and smallest trials that have befallen Islaam, then he will see that they are due to the negligence and wastage of this principle and the lack of patience upon [witnessing] evil. So he seeks bring about its end and as a result of this, a greater evil is brought about. And the Messenger (ﷺ) saw the greatest of evils in Makkah and he was not able to change them. In fact even when Allaah opened up for the Muslims Makkah [i.e. gave the Muslims victory over it] and when it became daar ul-Islaam he was resolved to changing the Ka’abah and returning it to the foundations that Ibraaheem (ﷺ) had built it upon - but even though he had the capacity to do that, he was prevented from it by the fear that something greater would occur due to the lack of tolerance of the Quraish, since they were new to Islaam and had recently left disbelief - and for this reason he did not grant permission for rejecting against the leaders [Umaraa’] with the use of one’s hand [i.e. with force] due to the greatness of what results afterwards on account of it...” Ibn al-Qayyim in ‘T’laam ul-Muwaqqi’een an Rabbil-Aalameen.’

The Shaikh and Imaam, Abdul-Lateef bin Abdur-Rahmaan bin Hasan Aal Shaikh - may Allaah have mercy upon them all - said, in powerful words that uncover the confusing doubts in this topic and that refute the one who spreads them from amongst the ignoramuses: “... And those

people - those who are under trial - do not know that with the exception of Umar bin Abdul-Azeez and whoever Allaah willed from among the Banee Umayyah - great mishaps, insolence, taking up arms [against the people] and corruption occurred from most of those in charge [wullaat] of the people of Islaam from the time of Yazeed bin Mu'aawiyah [till the present]. But along with that, the manner and behaviour of the notable scholars and mighty leaders with the rulers is well-known and renowned - they do not raise a hand against giving obedience in that which Allaah and His Messenger have commanded from among the legislated actions and obligatory duties of Islaam.

And I will give you an example - that of al-Hajjaaj bin Yoosuf ath-Thaqafee, and his affair is well known in the ummah - that of oppression, repression, excessiveness in spilling the blood [of the Muslims], desecration of the Sanctities of Allaah, the killing of whomever he killed amongst the notables of the ummah such as Sa'eed bin Jubair, the besieging of Ibn az-Zubair even though he had sought refuge in the Haram, and making lawful the sacred and sanctified, the killing of Ibn az-Zubair - even though Ibn az-Zubair had given obedience to him and the people of Makkah, Medinah, Yemen, and most of Iraaq had given the pledge of allegiance to him [Ibn az-Zubair] and al-Hajjaaj was only a deputy of Marwaan, and then of his son Abdul-Malik and none of the khulafaa' (successors) had given Marwaan a pledge and none of the influential people, those with power had given the pledge of allegiance to him. And along with all of this none of the People of Knowledge hesitated in obeying him and complying with him in that in which obedience is permissible from amongst the pillars of Islaam and its obligations.

And Ibn 'Umar and whoever met al-Hajjaaj were from amongst the Companions of Allaah's Messenger (sallallahu 'alaihi wasallam), and they never contested with him and nor did they prevent obedience to him in that by which Islaam is established and by which Eemaan is perfected. And it is likewise for those who were also in the era of al-Hajjaaj from among the taab'ieen such as Ibn al-Musayyib, al-Hasan al-Basree, Ibn Seereen, Ibraaheem at-Taimee and those like them from among the leaders of the ummah.

And the affair continued like this between the leading scholars of the ummah - they would enjoin obedience to Allaah and His Messenger and making jihaad in His path along with every leader [maam] whether righteous or sinful, as is well known in the books of the fundamental principles and beliefs of the religion.

And similarly, Banu al-'Abbaas, they conquered the lands of the Muslims forcefully, with the sword - and not one of the People of Knowledge and Religion aided them in that - and they killed hordes of people and many of the creation from among the Banu Umayyah, their leaders and their deputies. And they killed Ibn Hubairah, the ameer of Iraaq and they also killed Marwaan, the khaleefah - and it was reported that the murderers killed around eighty people from the Banu Umayyah in a single day - and then they placed their blankets above the corpses, sat upon them and then called for food and drink.

So along with all of that the conduct of the leading scholars - such as al-'Awzaa'ee, Maalik, al-Layth ibn Sa'd, 'Ataa bin Abee Rabaah - with those kings is not hidden from

the one who has a share in knowledge and realisation. And then next generation of the People of Knowledge such as Ahmad bin Hanbal, Muhammad bin Ismaa'eel, Muhammad bin Idrees, Ahmad bin Nooh, Ishaq bin Raahawaih and their brothers ... their occurred in their time what occurred from the kings of the great innovations and the denial of the Sifaat and they were called to [affirm] these things and were put to trial by them] and whoever was killed, was killed such as Ahmad bin Nasr. But along with all of this it is not known that a single one of them raised his hand against obedience [to those kings] and that he saw fit to attack them..." Ad-Durar as-Sunniyyah fil Ajwibat un-Najdiyyah (7/177-178).

And after you have understood these important principles – O seeker of the truth – then proceed with your study of the essential teachings of Qutubism...

Lesson 1 : Is Qutubism A Figment of the Imagination?

Text:

Stated Salaah as-Saawee: “As for the **Qutubiyyoon** (the Qutubis), then their **methodology (manhaj)** is based primarily upon **the issue of legislation (tashree’)**, explaining its link with the foundation of the religion and explaining that the various flaws that have engulfed the legal structures in our contemporary societies **nullify the contract of Islaam and demolish the very basis of Tawheed**. It is also known that the books that represent this particular orientation and which outline its methodology **are the books of the teacher, Sayyid Qutb** – may Allaah have mercy upon him – in the field of da’wah and public speeches.”

Source: Madaa Shar’iyat il-Intimaa ilal Ahzaab wal-Jamaa’aat al-Islaamiyyah (p.171)

Explanation and Comments:

[1] In the text above is an affirmation – from one who subscribes to the Qutubi methodology and teachings himself – that the sect known as the Qutubiyyah is a tangible, perceivable reality and not just a mere figment of the imagination. This is a refutation of the other well-known partisan Qutubis of the West like Ali Timimi and Idris Palmer who have tried in vain over the past few years to deny their own existence, and to claim that the term “Qutubiyyah” was invented by Ahl us-Sunnah as a hoax to hoodwink the masses – whereas their outward denial, in reality, was a failed attempt to hide the true source of their own teachings.

[2] The above text also proves that the Qutubiyyah have a distinct “manhaj” (methodology) which is based around the concept of tashree’ (legislation).

[3] Due to the great emphasis given to the issues of legislation, the slogan and motto of this sect is “al-Haakimiyyah” and on account of the great exaggeration made in this issue (which is restricted only to the Rulers and Rulership), whole Muslim societies and Nation states are declared apostate – since in the philosophical teachings of Qutubism, flaws in the arena of legislation (tashree’) invalidate the contract of Islaam and demolish the foundation of Tawheed. This is the basis of the “da’wah” of this sect and this also forms the basis for their takfir of Muslim societies and nation states.

[4] Hence, in the Qutubi philosophy, all contemporary Muslim societies have apostatised and have reverted to the very first “Jaahiliyyah” – prior to the advent of Islaam. Thus, we find statements from the likes of Sayyid Qutb that all modern societies are in fact those of Jaahiliyyah and likewise from his brother, Mohammad Qutb that all Muslims on the face of the earth today have to be called afresh to Islaam?! And similar, parallel and subsidiary concepts have been parroted by the likes of Mohammad Suroor, one of the heads of the Khawarij of today, likewise from his student Salman al-Awdah(1), similarly from Safar al-Hawali (student of Mohammad Qutb), in his works and his cassettes, similarly from Abdur-Rahman Abdul-Khaliq who used the same expressions as the two Qutbs in their Takfir of societies and likewise some of the western Qutubi counterparts like Ali Timimi who took the mere existence of secular laws in Muslim

nations state to be sufficient to declare them apostate states and call for open rebellion and toppling of the governments.

[5] The methodology of da'wah of this sect is derived mainly from the books of its founder, Sayyid Qutb, and in a more refined form, from the books of Mohammad Qutb (Sayyid Qutb's brother) and Muhammad Suroor, and then in an even more refined and subtle form, in the works and cassettes of the likes of Salman al-Awdah, Safar al-Hawali and Abdur-Rahman Abdul-Khaliq. Modern day Qutubism exists in many brands, however for our purposes we will highlight only the following – Classical Qutubism, Suroorism (after Mohammad Suroor), Turaathism (after Abdur-Rahmaan Abdul-Khaliq) and Ar'oorism (after Adnaan Ar'oor). We will look at these latter three mutations in more detail in future lessons by the permission of Allaah.

[6] This destructive mode of thinking – found originally in the books of Sayyid Qutb – has led to the deaths of thousands of innocent Muslim men women and children, and is but the ideology of the Khawarij – the ideology that calls for revolutions, coups, assassinations and hatred of Muslim societies due to their being apostate states and societies of disbelief and Jaahiliyyah. A brief survey of the numerous groups and parties that emerged after the 1960s with the beliefs and ideas of the Khawarij will prove the truthfulness of what we have mentioned – the vast majority of them being fed and nurtured upon the books of Sayyid Qutb.

[7] Qutubism and its particular da'wah has influenced the way of thinking of a large number of individuals and organisations – and to different degrees and levels. However, the basis of the thought and orientation is the same in all of them. For this reason, we note that the type of opposition that is shown by the Qutubiyyah to those who do not subscribe to their destructive and partisan da'wah has striking parallels from one individual to another. Hence, we may find different extremes in the likes of Mohammad Suroor, Abdullaah Faisal (the Khariji of the UK), Ali Timimi and others, yet we find that their accusations against those who adhere to the Methodology of the Prophets in their da'wah and rectification of the Ummah are the same: Murji'ah with the Rulers, Khawarij with the Du'at, Rafidah with the Jamaa'at, Qadariyyah with the Infidels, Paid Workers, Spies, Slaves, Supporters of the New World Order, the Spreaders of Cancerous Teachings and so on. This proves that the basis of their da'wah is derived from the same spring and fountain.

Summary and Conclusions

In this lesson we have observed that Qutubism as an ideology, as a movement and as a sect exists and is real and tangible. We have also briefly mentioned some of the salient features and precepts of this ideology and which we shall expand upon in what is yet to come. In future lessons we will highlight the destructiveness of the Qutubi da'wah and illustrate how the effects of this methodology and philosophy can actually be measured in real physical terms, (in fact in terms of dead Muslim bodies!). However, we will first develop some of the most important themes of Qutubism and the various arenas of its activity further so that we can have a better grasp of its true nature, its various brands and mutations, and its orientations so that we are able to recognise its most apparent signs.

Notes

(1) As a youth Salman al-Awdah would visit Muhammad Suroor whilst the latter was in Kuwait, in the early 80s. Along with others (who are known personally to us - who personally knew Salman al-Awdah and who abandoned the Suroori brand of Qutubism due to guidance from Allaah), al-Awdah would engage in detailed study of the books of Suroor and the group as a whole would test each other on what they had learnt. At that time Suroor was completing his process of creating his "secret" Jamaa'ah by recruiting individuals across the Middle East. This is a matter well known since he approached many of the students of knowledge that we know personally and outlined his objectives. When Suroor moved to Qaseem in Saudi Arabia, there was further contact between him and the likes of Salman al-Awdah. However, when Suroor made hijrah to the lands of the Mushriks and Infidels (and not to the Islamic States of Sudan and Afghanistan) and began his open attacks and takfir of the Scholars and Rulers, the connection with Suroor was hidden, denied and was not openly displayed. Many of the Qutubi organisations in the West such as al-Muntada, Qutubi headquarters of the Western world and child of Suroor, adopted this tact. That is, secret links, connections and communications with Suroor on the inside, and denial and breaking of all ties on the outside. At the same time, the Qutubi stratagem was unleashed: calls to civil strife and unrest, unnecessary commotion, calls for open rejection, takfir of the sinners, takfir of the society, justifications for rebellion and so on – all at the hands of the likes of Salman al-Awdah, Safar al-Hawali, Nasir al-Umar and others – with the strings being pulled by the likes of Mohammad Qutb and Mohammad Suroor.

Lesson 2 : All Muslims And Muslim Societies Have Apostatised And Reverted to Jaahiliyyah

Texts

[A] Stated Sayyid Qutb, “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 apostatised** by turning to the worship of the servants (of Allaah)” (az-Zilaal 2/1057)

[B] He also says: “**The time has reverted back to its original form on the very day this religion can to mankind with the phrase “Laa ilaaha illallaaha”.** For mankind has **apostatised** and gone to the worship of the servants, and to the oppression of the various religions and it has fled from ‘Laa ilaaha illallaaha’. [This is so] even though a party from amongst them repeat “Laa ilaaha illallaaha” from the minarets, without understanding its meaning and without intending this particular meaning when they repeat it, and without rejecting the Sharee’ah of al-Haakimiyyah that the servants have claimed for themselves.” (az-Zilaal 2/1057)

[C] Stated Mohammad Qutb: “Certainly, **the matter requires that the people be called afresh to Islaam.** Not so because they – in this time – refuse to say with their mouths, *Laa ilaaha ilallaaha Muhammad Rasoolullaah*’, as the people use to refuse to say it in the very first strangeness [i.e. the call of the Prophet Muhammad]. But [more so] because they– in this time – reject the principle requirement of *Laa ilaaha illallaaha*’ and that is judging to the Shari’ah of Allaah” (Waqi’una al-Mu’asir p.29)

[D] Stated Sayyid Qutb, “**Today we are in Jaahiliyyah, like that which was prevalent at the dawn of Islaam, in fact more oppressive (i.e. severe). Everything around us is Jaahiliyyah...**” (Ma’aalim fit-Tareeq p.21, 17th edition, 1991)

[E] Stated Sayyid Qutb, “**The Ummah (of Islaam) has ceased to be in existence (ghaabat al-Ummah)** and has not been perceivable for a very long time.” (Ma’aalim fit-Tareeq p.8, 17th edition, 1991)

[F] A Cassette Lecture entitled “Al-Ummah al-Ghaa’ibah” (The Absent Ummah) by Salman Awdah propounding the same Qutubi philosophical concepts and being based upon the above quote from Sayyid Qutb. [Note Shaikh Salih al-Fawzaan considers the use of this term to be Takfir of the whole Ummah – which is actually the intent of Sayyid Qutb. Refer to al-Ajwibah al-Mufeedah]

[G] Opined Sayyid Qutb, “**Entering into the realm of the Society of Ignorance (al-Mujtama’ al-Jaahiliyy) are all those societies which claim that they are Muslim societies.** These societies enter into this realm not because they have the belief of Uloohiyyah for other than Allaah and nor because they offer their sacrifices and rituals of worship to other than Allaah either. But rather, they enter into this realm (of Jahiliyyah of Kufr) because (although) they

worship by giving Uloohiyyah to Allaah alone in the affairs of life – and (although) they do not hold the belief of Uloohiyyah for anyone except Allaah, **they have (nevertheless) given the most special and unique of the characteristics of Uloohiyyah to other than Allaah, hence they worship by granting Haakimiyyah to other than Allaah...**” (Ma’aalim fit-Tareeq p.103, 17th edition, 1991)

[H] He also said, “Indeed the position of Islaam towards these societies of Ignorance (Muj’tamaat al-Jaahiliyyah) can be defined in a single expression: **It (Islaam) refuses to acknowledge the Islaam or the legal existence (shar’iyyatihaa) of every single one of these societies...**” (Ma’aalim fit-Tareeq p.103, 17th edition, 1991)

[I] In case a partisan Qutubi claims that we are lying upon Sayyid Qutb and the Qutubists, stated Fareed Abdul-Khaliq (one of the former Murshids of Ikhwaan): “We have pointed out in what has preceded that the spread of the ideology of takfir occurred amongst the youth of the Ikhwaan who were imprisoned in the late fifties and early sixties, **and that they were influenced by the ideology of the Shaheed Sayyid Qutb and his writings. They derived from these writings that the society had fallen into Jahiliyyah (of kufr), and that he had performed takfir of the rulers who had rejected the Hakimiyyah of Allaah by not ruling by what Allaah has revealed, and also takfir of those ruled over (i.e. civilians), when they became satisfied with this.**” (Ikhwan ul-Muslimoon Fee Mizanil-Haqq’ p.115)

Explanation and Comments

[1] Qutubism preaches that unless a Muslim (or a society or nation state) judges by the Sharee’ah in all of his affairs, then he cannot be a Muslim in absolute terms, rather he is an apostate and will be severely punished, with eternal damnation in the Hellfire – even if he speaks with the Kalimah and performs the ritual acts of worship (prayer, hajj, zakah, fasting). This destructive and Khariji mentality arises – as we have mentioned previously – due to the great exaggeration in the matters of legislation (tashree’), summarised in the most famous slogan and motto of Qutubism, “al-Haakimiyyah” - as propounded in the books of Qutb and those with his affectations amongst the contemporaries.

[2] Because the existence of complete Sharee’ah rule has been made the sole basis for existence of Islaam, it follows, by the Qutubi mode of argumentation, that since there is no complete Sharee’ah rule in any part of the world, that every single Muslim society and nation state is a society of Jaahiliyyah. That is, a society of kufr and apostasy. Hence, every Muslim must be called to renew his Shahadah because he has rejected the principle requirement of it, which – in the Qutubi view – is “al-Haakimiyyah”. In reality, this particular conceptual tafsir of the Shahadah (i.e. restricting its meaning to al-Haakimiyyah) has a chain of narration going back to Dhul-Khuwaisarah at-Tameemi, father of the Khawarij who accused the Messenger (sallallahu alaihi wasallam) of not establishing justice by not judging by what Allaah has revealed. And this has been the legacy of the Khawarij in every age and era and will remain so until they fight alongside Dajjal, as occurs in the authentic texts.

[3] It should also not be surprising that the great exaggeration given to the issue of al-Haakimiyyah, that those poisoned with Qutubism should fall into the madhhab of the Khawarij

by performing takfir of the Muslims on account of their sinfulness and their promotion of sin – as occurred by Salman al-Awdah and Safar al-Hawali (the former the student and protégé of Mohammad Suroor, and the latter the student and protégé of Mohammad Qutb).

[4] In light of the above, the desired activities required by Qutubism are secret underground movements, plots and machinations, coups, assassinations, causing civil strife in order to rouse the common folk against the authorities, rebellions and revolutions and so on. By these avenues it is possible to fight the “Jaahiliyyah” systems from the top and then to enforce the Islamic rule by force upon the people. This particular orientation is actually “Classical Qutubism”. However, we did note earlier that original Qutubism has mutated into slightly different forms over the last 3 decades. The goals and objectives are the same with the only differences being with regard to how to reach these goals. Classical Qutubism preaches a destructive and sinister form of Jihād. Other forms, such as Suroorism, Turaathism and Ar’oorism, do have the same strong parallels, but are more focused on partisan tactics (i.e. Hizbiyyah) – to lead to the same conclusion. In other words amassing people together, so that either by way of 1) force or 2) democratic election, they can become the rulers over the people and hence enforce the Islamic Sharee’ah from the top down. In future lesson we shall highlight some of these partisan tactics and manifestations, which are a necessary outgrowth and extension of the philosophy of Qutubism (and some of them having elements of Bannaism, its main principle being the accommodation of all and sundry, Innovator, Heretic, Infidel and Mushrik alike). In truth such activities required by Qutubism are but destructive activities and have led to the death of thousands of innocent civilians such as those of Syria in the early 80s or those of Algeria in the 90s and likewise in Egypt over the decades, let alone being in direct opposition to methodology of the Prophets in calling to Allaah.

Lesson 3 : The Slogan of Qutubism : al-Haakimiyyah

Texts

[A] Stated Sayyid Qutb, “Indeed, a matter that is certain in this religion is that it is not possible for any aqeedah to exist in the heart and nor in the outward life of this world except when the people testify that “there is none which has the right to be worshipped except Allaah”, meaning: **There is no Haakimiyyah but Allaah.** A Haakimiyyah which is manifested in his Qadaa (ordainment) and Qadr (predetermination) just as it is manifested in his Legislation and His Command.” (Al-Adaalah al-Ijtima’iyyah p.182, 12th edition)

[B] Stated Sayyid Qutb, “La ilaaha illallaaha, as is understood by an Arab who knows its linguistic meaning (is): **There is no Haakimiyyah except Allaah,** and there is no Sharee’ah except from Allaah, and there is no authority (for anyone) over any one, since authority (sultaan) is for Allaah alone..” (az-Zilaal 2/1006)

[C] Opined Sayyid Qutb, “**Entering into the realm of the Society of Ignorance (al-Mujtama’ al-Jaahiliyy)** are all those societies which claim that they are Muslim societies. These societies enter into this realm not because they have the belief of Uloohiyyah for other than Allaah and nor because they offer their sacrifices and rituals of worship to other than Allaah either. But rather, they enter into this realm (of Jahiliyyah of Kufr) because (although) they worship by giving Uboodiyyah to Allaah alone in the affairs of life – and (although) they do not hold the belief of Uloohiyyah for anyone except Allaah, **they have (nevertheless) given the most special and unique of the characteristics of Uloohiyyah to other than Allaah, hence they worship by granting Haakimiyyah to other than Allaah...**” (Ma’aalim fit-Tareeq p.103, 17th edition, 1991)

[D] Sayyid Qutb stated, “As for those idols about which it is known that they (the pagans) used to worship, then never was their worship of them built upon the belief that those idols had (the right of) Uloohiyyah, like the Uloohiyyah of Allaah – free is he of imperfection. And the Noble Qur’an has explained the reality of their ideological belief regarding these idols and their reason for giving devotion to them in His saying, the Most High, “And those who take Auliya’ (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allāh.’” (Zumar 39:3). So this was the extent of their belief and understanding with respect to these idols, that they were merely intercessors with Allaah. **And the reality of their Shirk was not from this angle.** The Islaam of those who submitted (and became Muslim) was not exemplified by their mere abandonment of seeking these idols as intercessors... Islam is exemplified with belief (i’tiqad) and devotion (to Allaah) **and singling out Allaah – free from imperfection – with al-Haakimiyyah, in every era and place. They (the aforementioned) are Mushriks and their mere belief that there is none worthy of worship except Allaah and their mere devotion to Him alone (with the acts of ritual worship) would not be sufficient to remove them from this Shirk,** for in this case they would merely be like the Hunafaa whom no one considered to be Muslims. **People are only considered Muslims** when they complete the rings of the chain, meaning when they add to their belief (in the kalimah) and to their devoting the acts of worship to Allaah alone, the singling out of Allaah – free is He from imperfection – with al-Haakimiyyah, and their rejection of any legislation, or law, or rule, or

principle, or following (taqleed) which did not come from Allaah alone. **This alone is Islaam because this alone is the true meaning of the testimony that “there is none that has the right to be worshipped except Allaah and Muhammad is the Messenger of Allaah”...**” az-Zilaal (3/1492),

[E] Stated Mohammad Qutb, “The meaning of Laa ilaaha ilallaaha is ‘There is no deity but Allaah, there is no Haakim (ruler) but Allaah’”. (Hawla Tatbeeq ash-Sharee’ah pp.20-21). He also stated, **“Certainly, the matter requires that the people be called afresh to Islaam.** Not so because they – in this time – refuse to say with their mouths, Laa ilaaha ilallaaha Muhammad Rasoolullaah’, as the people use to refuse to say it in the very first strangeness [i.e. the call of the Prophet Muhammad]. **But [more so] because they – in this time – reject the principle requirement of ‘Laa ilaaha ilallaaha’ and that is judging to the Shari’ah of Allaah”** (Waqi’una al-Mu’asir p.29).

[F] Stated Safar al-Hawali – parroting the same meaning as the two Qutbs, “If the reality of worship had been but the mere rituals of devotion, then none of this would have deserved the sending of a convoy of Messengers and Messages. The Tawheed of Uloohiyyah, the Tawheed of Ruboobiyyah, the Tawheed of Qiwaamah and the **Tawheed of al-Haakimiyyah**... this is the Tawheed that is deserving of all the Messengers to be sent (for its sake).” Dhaahirat ul-Irjaa p.96) [In other words, it is Tawheed ul-Haakimiyyah that justified the sending of the Messengers]

[G] Also the whole book of Abdur-Rahmaan Abdul-Khaliq “Manhaj al-Jadeed li Diraasitat-Tawheed” (The **New** Methodology For Understanding Tawheed), in which he restricts Tawheed to issues of legislation (tashree’) and tends to the Qutubi explanation of “Laa ilaaha ilallaaha” as quoted above.

[H] Also the book of Salman al-Awdah “Haakadhaa Allamal-Anbiyaa” (This Is How The Prophets Taught) which is in reality a synopsis of the book of his mentor, Muhammad Suroor, “Manhaj ul-Anbiyaa Fid-Da’wah Ilallaah” and in which we find a similar theme being elaborated – namely that the Prophets clashed with the Tyrants of their times and dealt with issues related to power, authority and rulership.

[I] Stated the Qutubi of the West, Ali Timimi, “Now somebody might ask, of the four types of Tawheed that they mentioned, Tawheed ur-Ruboobiyyah, Tawheed ul-Ibadah, Tawheed ul-Asmaa was-Sifaat, and Tawheed al-Haakimiyyah - why did they pay so much attention to Tawheed al-Haakimiyyah. **What is the secret behind this? The secret behind this is because those who have falsely attributed these ideas to as-Salafiyyah, have tried to argue that Tawheed al-Haakimiyyah is not from Tawheed - and that to say "Tawheed al-Haakimiyyah", some of them have said that this is a bid'ah** -and some of them have said that this should be reduced to the principles of fiqh.” (Advice to the Salafis of the UK, Cassette Lecture 1996) [And the truth of the matter is that it is our Mashayikh, the likes of Imaam Ibn Baz, Imaam al-Albani, Shaikh Ibn Uthaimen who declared it a bid’ah and anyone who speaks with it, an Innovator – since it is a political tool in the hands of the political activists. However, it comes under Uloohiyyah and Ruboobiyyah, but the since the da’wah of the Qutubis is centred around tashree’ (legislation) predominantly, then it is vital that they make it a fourth and independent category – and this is what our Ulamaa warned against.]

Explanation and Comments

[1] Qutubism has its own unique interpretation of the meaning of “Laa ilaaha ilallaaha” - that its principle requirement is al-Haakimiyyah and judging to the Sharee’ah. This is a deviation from the well-known meaning with Ahl us-Sunnah, that there is no “ma’bood” or “ma’looh” except Allaah. These two terms meaning an object of worship, adoration, devotion (i.e. Allaah), to whom all forms of worship ought to be directed. This is the overall comprehensive meaning of “ilaah” known in the language, in proper usage and known to 14 centuries of the Islamic scholarship of Ahl us-Sunnah. And included within this meaning is giving obedience to Him in all affairs and adhering to His commands, since that is a part of worship and devotion. However, in Qutubism, al-Haakimiyyah is the principle requirement (i.e. judging to the Sharee’ah), and is the basis for which all the Messengers were sent, and it was on account of this meaning that great revolutions and rebellions were made (as opined by Mawdoodi, Qutb, Suroor, al-Awdah, al-Hawali and others) at the hands of the Prophets.

[2] With the abovementioned explanation of “Laa ilaaha ilallaaha” it then becomes easy to perform takfir of whole Muslim societies and nation states – as is clear in the quotations mentioned in Lesson 2 – since such societies and nations states do not have complete Sharee’ah rule. And this is the next step of Qutubism: After having established its unique interpretation of “Laa ilaaha ilallaaha”, a strong justification is then made to make takfir of Muslim societies and nation states and to claim that the Islamic Ummah has ceased to exist and is “absent” (as opined by Qutb and parroted by Salman al-Awdah), and is in the mire of pre-Islamic Jaahiliyyah. Hence, the need for amassing individuals by partisan tactics in order to bring about a revolutionary “new world order” – which is closer to the ways of Mussolini and Stalin than the ways of the Prophets.

[3] Due to this particular distorted interpretation of “Laa ilaaha ilallaaha” the re-interpretation of the methodology of the Prophets in calling to Allaah is also justified. Hence, the Prophets are displayed as having come to create civil strife, revolutions and rebellions and to take control of the affairs by force and so on. These themes have been elaborated in explicit terms by the likes of Qutb, Mawdoodi, Suroor, and then in more subtle forms by Salman al-Awdah and others.

[4] The Esteemed Shaikh, Ibn Uthaimen - hafidhahullahu ta’aalaa - was asked in his regular 'open meeting' (al-liqaa al-maftuh) (no. 150) dated 20th Shawwal 1417H regarding the same topic. He clarified - may Allaah bring about benefit through him - that: **“Whoever claims that there is a fourth category of tawheed under the title 'Tawheed al-Haakimiyyah' is to be counted as an innovator (mubtadi'). So this is an innovated categorisation which emanates from an ignorant person who does not understand anything of the affairs of 'aqeedah and the deen...”**. Imaam al-Albani (rahimahullaah) stated, “Al-Haakimiyyah' is a branch of the branches of Tawheedul-Uloohiyyah, **and those who focus their attention upon this newly invented saying in the present age use it as a weapon not to teach the Muslims the Tawheed that all of the Prophets and Messengers came with, but rather as a political weapon.**” (al-Muslimoon no. 639)

[5] From the above, we also understand the great fascination that Qutubism has with political activity. Qutubism promotes and encourages every Muslim to become engrossed with politics,

using the argument that politics is a fundamental aspect of the religion. There is no denying this (that politics is integral to the religion) but this is when an Islamic State with an overall Imaam is in existence and it is the concern of the Rulers and Scholars, not every individual. Hence, the concern with the political affairs of the state and its well being. This is known as the Sharee'ah Politics and is the type of politics that is desired and requested. As for Qutubism, then it requires involvement with politics in the absence of the Islamic State – and hence its political activity is centred mainly on the politics of the Disbelievers - not that of the Sharee'ah. Further, it requests every common person to get involved with political activity, whether by way of parliamentary elections or by way of the open demonstrations – as we shall see in our future course, Intermediate Qutubism. All of this is far removed from the politics of the Sharee'ah and is in fact merely an expression of the politics of the Infidels.

[5] And you will then come to understand why the Qutubis show disdain towards the issues of the Shirk of the graves and the Awliyaa and what is similar to these matters from the major forms of Shirk and Innovations. These issues get in the way of the objectives and goals of Qutubism, because they are boring and do not attract the people and do not fascinate them - and hence they are looked down upon and belittled. Rather, political analysis, the formulation of conspiracy theories, stockpiling and reading the magazines and newspapers of the disbeliever, capturing the emotions of the people with undue exaggeration and sentimentalism are the desired activities. Take the mockery of Salman al-Awdah, for example, of the Khateeb who talks about the affairs of the Hereafter, “...**So you arrive at the khatib (i.e. come to Jumu'ah) and you will find that it is as if he has sealed his ears and that he does not hear anything (meaning of the current affairs). He speaks about a topic that is far away (i.e. irrelevant). Either he will be talking underneath the earth, about the issues related to the Hereafter, the grave and death, or he will be speaking above the heavens, about the issues related to Paradise and Hellfire, the Resurrection, Reckoning and other matters.**

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

So when we experience all of these events (in our lives) which are distressing and which move all of our hearts, **and then we come to the khatib or the one who is speaking and we find that he is in a different valley (i.e. on a different planet). This in reality is astonishing and is a type of absent-mindedness that no believer or scholar or caller should fall into...”!!!** (Cassette: “Hawla Ahdaath al-Jadeedah” No.78)

And we also find that this individual claims that Tawheed can be explained in 10 minutes or less as occurs in his book 'Haakadhaa Allamal-Anbiyaa', “And from the easiness of Islaam is that you can explain the aqeedah of Tawheed in 10 minutes or less” (p.44). This book is a summarisation of the book of his mentor, Muhammad Suroor Manhaj ul-Anbiyaa' – which is in reality the

Manhaj of the Khawaarij. Thus, al-Awdah merely doubles the time of 5 minutes that Hamzah Yusuf specified in one of his lectures (saying, “I can go to the deserts of Mauritania and learn Tawheed in five minutes” and in which he also said, “This concern with aqeedah is a sickness in the minds of the Muslims” and in this particular video he is talking about conspiracies and the plots and plans of the disbelievers and so on – his statements being in the same context as those of al-Awdah). And we ask him, does he think that Shaikh ul-Islaam Muhammad bin Abdul Wahhab took 10 minutes to explain Tawheed in his Kitaab ut-Tawheed? And does he think that the explainers of this book, such as the author of Fath ul-Majeed and others, that they wasted their time and made an overkill, in explaining the Tawheed of Uloohiyyah which you claim can be explained in 10 minutes or less? From Allaah is the refuge from such nonsense.

And it is as if the Imaam, Ibn al-Qayyim, heard the speech of this political activist and addressed him face to face and subtly reminded him, **“And likewise, his (sallallaahu alaihi wasallam’s) khutbah was but an affirmation of the pillars of Imaan. Having Imaan in Allaah, His Angels, Books, Messengers, the meeting with Him, Paradise and Hellfire, what Allaah has prepared for his friends and those who obey Him and what He has prepared for His enemies and those who disobey Him.**

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

Hence, one of the necessary by-products of Qutubism is the disdain and belittlement of the affairs of Aqeedah and the affairs of Shirk and Innovation. And a clear sign of this is their accommodation of the Innovators and their amassing and gathering together bodies, groups and organisations (regardless of whether they are Sunni or Bid’iyy) for the fulfilment of their partisan goals.

Lesson 4 : Launching A Destructive Jihad Against Muslim Societies

Texts

[A] The book “Limaadhaa A’damoonee” (p.6, pp.50-55) in which Sayyid Qutb calls for assassinations (of key figures in the society) and destruction of the infrastructure of cities like Cairo (i.e. by explosives). He also says that those who are to be chosen for these activities are those who have “understood their aqeedah”, meaning the aqeedah he has outlined in his other books such as Ma’alim Fit-Tareeq’, ‘az-Zilaal’, ‘al-Adaalat al-Ijtimaaiyyah’ and others which is one of takfir, civil strife and discord and calls for revolutions and rebellions. This book was the last book he wrote and shows that he did not recant from the destructive methodology he was preaching prior to this in his other books.

[B] Stated Qaradawi, one of the Astray Innovators of Ikhwaan, “And it was in this period that the books of the Shaheed(1), 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 (2).** [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 2nd 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...” (Priorities of the Islamic Movement p.110)

[C] Stated Abu Abdul-Bari’ Abdul-Hamid bin Ahmad al-‘Arabi – eye witness of the Algerian disaster of the 90s, “And if you are ignorant of the Qutubiyah – and I do not think that is the case – then come with me that I may give you a small glimpse of them, and this is in reference to the Algerian Qutubis, and the people of Makkah are most familiar with its streets. This astray sect (the Qutubiyah) appeared in the 80s having been influenced by the tafsir ‘az-Zilal’ which was in those days a revered and precious book– and it has never stopped being so – which competed with the likes of at-Tabari and Ibn Kathir. A specific and very open type of propaganda was made for this book and it was subsequently sold in all the bookshops and was featured in all the national exhibitions until any student who did not have it in his house was not worth anything.

Then after the youth had been filled with the decadence of Sayyid Qutb, existing in his Zilal’ and all of his other writings, the symptoms of disease began to appear from them, bit by bit. They then began to cluster themselves together and this in their view, was their preparation for withdrawing from the society. After this, they abandoned the mosques and performing prayer behind the imaams, those whom they called “imaams of the state” (hukoomiyyeen), because they were innovators – according to their reasoning – and because they are the imaams who have been arranged by the CCB.

All of this was from the gradual deception of Shaytaan that he may make them fall into that which is even greater and more serious. And hardly months, or a few years had passed until the disease became fully blown and they began to perform takfir of the rulers and anyone attached to

them. This disease became rooted in them more and more until it reached its climax, and then they performed takfir of the whole society and anyone found within it.

Then I debated with some of them, amongst those who were in my town and I made clear to them the danger of this ideology, that it only serves the interests of the enemies of this religion. And that this ideology makes the unsuspecting youth to clash with the ruler and as such the objectives of the Jews and Christians are realised, in attacking the Islamic da'wah in its very own lands before it has fully matured. And the greatest evidence of this is what has actually happened [in Algeria]. I then directed them to the books of Shaik ul-Islam Ibn Taymiyyah, his student, Ibn al-Qayyim and all the books of the Salaf. And then they adopted the truth, recanting from their misguidance, and all of this was due to the benevolence of my Lord and praise be to Allaah through whom righteous deeds are completed. **And this sect, the Qutubiyah, has not ceased to remain upon its thought until now, showing loyalty to whoever agrees with it and showing enmity, performing takfir of and murdering – when they are capable of murdering -whoever does not agree with them. And they were at the forefront of the warring factions (jamaa'at) in Algeria.**” (In 'Baree us-Sahaam': being a refutation of the insidious Qutubism of Adnaan Ar'oor)

[D] Stated Ali Timimi, Qutubi Proponent of the West,– 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 (ﷺ) 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'aah. 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 (ﷺ) 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 wage 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.”

(The Characteristics of Ahl us-Sunnah wal-Jamaa'ah 1994 UK) [Note, Ali Timimi became poisoned by the Innovators, due to his long-standing commitments to them and so in the later years (1995 onwards) he began to wage a war against the very same teachings he used to subscribe to prior to 1995 – from Allaah is the refuge. The truth of the matter was that Ali Timimi opened up his heart and his mental faculties to the lies and fabrications of Abdur-Razzaaq ash-Shayjee, one of the Imaams of the Qutubiyah of today. Hence, he began to parrot what was also parroted by the Khariji dog of the UK, Abdullaah Faisal – both of them taking their teachings from ash-Shayjee and his works.]

Explanation and Comments

[1] When it is the case that all Muslim societies and nation states have apostatised and reverted to Jaahiliyyah, Qutubism then preaches that the only remaining Muslims (i.e. the handful of Qutubis themselves) must withdraw from society and engage in secret underground movements in order to combat the system of Jaahiliyyah around them.

[2] This orientation then gives birth to Hizbiyyah (partisanship). This particular form of partisanship is integral to the fulfilment of the goals and objectives of Qutubism – and hence we find that despite the mutations that Classical Qutubism has undergone of the last 3 to 4 decades, Hizbiyyah remains an integral part in all its variants, whether Suroorism, Turaathism, or in the more recent and insidious form, Ar'oorism

[3] Due to these beliefs and orientations, the predominant mindset of the Qutubi is that everything around him is disbelief and corruption, and hence, the Qutubi becomes extremely sensitised and reactionary to sinfulness and disobedience (which is not necessarily a bad thing). However, the overzealous and fervent Qutubi is led to interpolate the acts of sin and disobedience as being actual signs of disbelief. This is because of his assumption that since the rulers are apostates and the society or nation is one of disbelief and apostasy (i.e. Jaahiliyyah), it follows therefore that those sinners within this particular society have become pleased and satisfied with a rule other than that of Allaah and hence their indulgence in those matters that are forbidden is a sign of their treating these matters as being lawful. The natural consequence of this is the repugnant madhhab of the Khawarij – Takfir on account of sins – as occurred by those poisoned with Qutubism at the hands of Mohammad Qutb, Mohammad Suroor and the writings of their sayyid, Sayyid Qutb – and which also became rampant in Algeria.

Salman Awdah said in his cassette, "Jalsah ala ar-Rasif" about the singer who openly commits fisq, "Allaah will not forgive him! Unless he repents, because the Prophet ﷺ ruled that he will not be forgiven [saying] 'All of my Ummah will be forgiven' ...! **This is because they are apostates [murtaddoon] due to this act of theirs!!... This is apostasy from Islam!! This one will abide eternally in the fire** – and refuge is with Allaah -, unless he repents!! Why? This is because they do not believe in the saying of Allaah, the Mighty and Majestic, "And do not come near to zina (fornication or adultery), verily it is an obscenity and an evil way indeed" Allaah is watchful over you! The one who acknowledges that zina is unlawful and an obscenity and which angers Allaah, would he then boast (about his sin) in front of the people?! In front of millions, or many thousands of people?! ... A believer would never do this!..." (Cassette: Jalsah ala ar-Rasif)

And about the singers who distribute their cassettes amongst the youth and which invite the youth to lowly acts, he says, "**I am at perfect ease (of conviction)** that the one who does this, the least that can be said about him is that he belittles sin. And there is no doubt that belittling sin – especially when it is a major sin and its unlawfulness is agreed upon – **is disbelief (kufr) in Allaah. So there is no doubt concerning the likes of these people that this act of theirs is apostasy from Islaam. I say this and my heart is tranquil and at perfect ease with it**" (Cassette: Ash-Shabaab, As'ilah wa Mushkilaat)

[Note: The Prophet (ﷺ) informed that those who publicise their sins would not be forgiven (i.e. for those particular sins) – then there comes this fearless Takfiri and claims that they will not be forgiven in absolute terms, i.e. that they are apostates – and in Allaah is the refuge from such misguidance. May Allaah indeed protect the society from this type of fearless Kharijism, which but destroyed Algeria and led to the butchering of thousands of Muslims.]

Safar al-Hawali says, "In this hotel – in every openness – there are drinks, meaning that drinks are presented in relation to what is available... So this is a clear invitation to the consumption of intoxicants and there is [mixed] dancing and nakedness, alongside the consumption of intoxicants. **We seek refuge in Allaah from this disbelief (kufr)**, because declaring what Allaah the Blessed and Exalted has made unlawful to be lawful (istihlaal) is without doubt, **clear and open kufr**" And he also says in one of his books, '**And kufr (disbelief) and heresy (ilhad) has appeared in our midst**, and evil has been spread in our districts and invitation is made to fornication on our radios, televisions and we have declared usury to be lawful." (Wa'd Kissinger)

[Note: Istihlaal is of two types, that of action only and that of belief. It is the latter that expels from Islaam, not the former (when it is not in relation to the acts which are considered major kufr in and of themselves). Every sinner makes istihlaal of his sin – in terms of his action, and every sinner belittles sin, otherwise he would not have committed it. Then there comes this fearless Takfiri and judges those whom he has never met of being apostates - because in his view, their indulgence in sin and debauchery is a sign of their considering these matters to be lawful with their hearts, i.e. as a matter of belief. May Allaah kill this blind desire. This particular individual, when he made these statements was scolded by Shaikh Muhammad Amaan al-Jaamee publically, and this scolding was sent to him on cassette, alongside an invitation to an open debate concerning his words. The first refuge of this Takfiri was to claim that the above words had been written without his consent (i.e. they were forged against him). Then he accepted the invitation to the debate (in Jeddah) but failed to attend. Then he was continually asked to either recant from these words or to free himself from them if they were falsely ascribed to him (despite the fact they existed at the end of his infamous book). Shaikh Muhammad Amaan al-Jaamee's challenges to this individual and his childish antics were repeated but to no avail. Refer to the cassette "Nasihah Ilaa Safar al-Hawali" by Shaikh Muhammad Amaan al-Jaamee.]

Nasir al-Umar says: "**The imagination that the evils present in our society are just sins?** Many people now imagine that [involvement with] usury is only a sin or a major sin, and that intoxicants and drugs are merely sins, that bribery is a sin or one of the major sins. ... No my

brothers! **I have investigated this matter and it has become clear to me now that many of the people in our society have declared usury to be lawful** – and refuge is from Allaah!! Do you know that in the usurious banks in our country there are more than a million people. Allaah is over you. **Do all of those millions know that usury is unlawful and that they have only committed this act while it is just a sin? No, by Allaah!! Due to the spread and abundance of sin, the great danger present is that many have declared (istahalloo) lawful these major sins – and refuge is with Allaah.**" (Cassette: Taweed Awwalan)

[Note: Have you observed the great rashness of this bold and courageous Takfiri? Fooling with the minds of his audience and making takfir of the millions of Muslims he has not even met or spoken with, then tearing open their chests and accusing them of Istihlaal Qalbi! May Allaah kill this blind and senseless desire - which is but a by-product of the cancerous teachings of Qutubism.]

Summary

The natural consequence of the squalor of Qutubism, is the squalor and degradation of society, civil unrest, commotion, killing, murdering and termination of the society's sanctity and security. No one can deny the effects of Qutubism upon Algerian Society and innocent Muslim men, women and children save a biased partisan whose heart has been blackened by the evil effects of Hizbiyyah. And the supporters of the Algerian revolution were indeed the likes of Safar al-Hawali, Salman al-Awdah and the other proponents of Qutubism. The Qutubists of Algeria took the law into their own hands and began to slay the sinful Muslims – judging them to be disbelievers and rejecters of the rule of Allaah – merely by their commission of sin – since in the view of these Qutubists, just like those whom we have quoted above, such sinners had made lawful their actions as a matter of belief and had become satisfied with a ruler other than that of Allaah.

It was precisely on account of these types of activities that led to the murdering of 40,000 civilians in Syria in the early 80s when the authorities clamped down upon the Ikhwaan, due to their "secret underground movements" which are far removed from the Prophetic Methodology of reform. And likewise in Algeria when the Qutubiyyah, Khawarij of the Era, played their role in the destruction of society, and similarly in Egypt over the decades.

Notes

(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 fatwaa in this regard, quoting from Imaam al-Bukhaaree and also stating, "It is not permissible to testify for a specific individual that he is a shaheed, even if he had been killed while performing jihad against the disbelievers. This is because this implication of this testimony is that Paradise has been testified for him, and testification for Paradise is not permissible except for those whom the Messenger ﷺ (sallallahu alaihi wasallam) has given testimony for. However it can be said, "It is hoped that he is amongst the Shuhadaa"...As for when is one resolved and says "He is a Shaheed", then this is unlawful,

haraam. It is not lawful to say this because this is from the matters of the unseen...” (Alfaadh wa Mafaaheem Fee Meezaan il-Islam, p.18)

(2) Sayyid Qutb called those who disagreed with him and his takfir and destructive message as being “lenient” and “defeatist”. It should come as no surprise that those poisoned with his repugnant teachings should also make the same accusations against those who refuse to accept their teachings, such as Mohammad Qutb and Abdur-Rahman Abdul-Khaliq. 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, 2nd edition).

This is actually the legacy of Sayyid Qutb himself, in that those who do not perform takfir of the Rulers are being “lenient” with them!! But today, this accusation has taken a new form: not performing takfir of Muslim societies then was a “defeatist” and “lenient” attitude then and now, not hastily performing takfir of the Rulers has become Irjaa’!! Modern day Qutubism necessitates that the two Imaams of Ahl us-Sunnah, Imaam Ibn Baaz and Imaam al-Albani were extremist Murjis, their Irjaa’ having parallels to that of Jahm Ibn Safwaan since they only perform takfir of the rulers who rule by other than what Allaah has revealed in general legislation, or secular law on the basis of I’tiqaad (belief of the heart) or Istihlaal Qalbi (making some unlawful to be lawful).

Closing Remarks

In this series of papers we have taken a brief look at Elementary Qutubism, highlighting its main philosophical concepts and idealisms. We began by proving that Qutubism exists as an ideology and as a sect. The basis of the teachings of Qutubism is a distorted interpretation of the Kalimah, “Laa ilaaha ilallaaha” first propounded by Sayyid Qutb. This distorted interpretation is the basis of making al-Haakimiyyah the principle requirement of worship, namely, adhering to the Islamic Sharee’ah in all affairs and judging to the Sharee’ah in all affairs. As such, any deviation from this ideal (and this ideal, in fact, has never existed since the earliest periods of Islamic history) renders whole societies and nation states as systems of pre-Islamic Jaahiliyyah. Built upon this is the takfir of societies and nation states – even if the people speak with the Kalimah and perform the ritual acts of worship – and this in turn creates the revolutionary figureheads who promote the ideas of conflict, civil strife, rebellion – all in the name of establishing “Social Justice”.

This is the core of Classical Qutubism – and its various mutations (Suroorism, Turaathism, Ar’oorism and others) have seen the addition of subsidiary concepts and mechanisms to help realise the overall goal.

In our next course, “Intermediate Qutubism”, we will move on to look at these concepts and teachings which are subsidiary to the core teachings discussed in this series and which exist in order to facilitate the ideals of Qutubism.

It is vital here that we remind ourselves of the great and everlasting wisdom contained in the narrations of al-Hasan al-Basree we quoted right at the beginning of our course:

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 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.”

So we say: Never did the Qutubis of Syria, or those of Egypt or those of Algeria show submission and humility – rather they persisted in that arrogance of claiming that they can change the decree of Allaah with their own hands, without recourse to the Methodology of the

Prophets. So they took to their Qutubism and so they were left to rely upon their Qutubism – and it availed them nothing. Their Qutubism did not prevent the 40,000 from being massacred in the towns of Haleb, Hims and Hamaa in Syria in 1981 at the hands of their tyrannical ruler – alas, if only they had shown patience and shown humility and adopted the methodology of the Prophets in the reformation of society. For then surely, Allaah would have opened up the skies for them and brought them all kinds of sustenance, alongside security and sanctity – as Allaah promised the people of Nuh. And the Qutubis of Algeria, they too rushed to their Qutubism and their 'Zilaal' and so they were left to rely upon their Qutubism and their 'Zilaal' which brought nothing but calamity after calamity and massacre after massacre.

You should know – O seeker of the truth – that this is an everlasting legacy: whoever chooses a methodology other than that of the Messengers, then he will be left to himself and his methodology. And what good has been brought by these groups and parties who are at variance with the Messengers and choose other than their way?? Not even for a single day have they brought about any good! Rather, they have brought but tribulation after tribulation upon Islaam and the Muslims.

And know that our rejection of them is but a defence of the society and a protection of the innocent men, women and children, their livelihood and their welfare – not a defence of the iniquities of those who have been given authority over us, rather we consider them to be a trial and a punishment, and hence we will remain as if in a trial and under punishment – showing patience – and not being a hasty people - the while we submit to our Lord, showing humility to him and invoking him with humbleness until He delivers us – following, in all of that, the methodology of the Prophets, and that of Imaam Malik, in the rectification of our souls and the society around us.

We ask Allaah that He protects Islaam and the Muslims from the concepts of Bid'ah and Qutubiyah that have plagued the Muslim Ummah and have been the cause of great civil strife, the slaughtering of innocent civilians and the destruction of once-stable societies. Just as we ask Allaah the Most High, that he grants this Ummah and all its callers and preachers success in adhering to the true methodology of the Prophets in calling to Allaah – which is but purification and rectification of their beliefs from the quagmires of Shirk, Innovations and Superstitions and cultivation upon the purified religion – in agreement with the well-known saying of Imaam Malik, "The latter part of this Ummah will not be rectified except by what rectified its earlier part." Ameen.

Comprehension Test

1. Summarise the essential teachings of Qutubism in a short paragraph.
2. What are the main ideological assumptions of Qutubism?
3. In which core books is the ideology of Qutubism be found?
4. Name some of the main figureheads amongst the Qutubiyyah
5. What is the Qutubi interpretation of the meaning of the Kalimah? How does this contrast with the correct and comprehensive meaning known to Ahl us-Sunnah?
6. Name some of the countries in which the destructive effects of Qutubism were witnessed.
7. On what basis are all Muslim societies and nation states declared to be apostate in the Qutubi mode of thought?
8. Which type of Tawheed was innovated by the Qutubis in order to re-inforce their unique interpretation of the meaning of the Kalimah?
9. In what ways does Qutubism have parallels to the teachings of the first sect to break off from the main body of Muslims, the Khawaarij?
10. How do the teachings of Qutubism differ from the Prophetic Methodology in Calling to Allaah and the methodology of Imaam Malik?
11. Give some examples of the destructive effects of Qutubism in the last few decades.