



Bayaan Talbees al-Qutubiyyah : The Timimi Scandal Paper 1: Introduction

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

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

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

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

Essential Qutubite Concepts

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

Yusuf al-Qaradawi
one of the Heretical Innovators of Ikhwan

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

Fareed ‘Abdul-Khaliq
one of the Murshids of Ikhwaan

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

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

¹ It is not permissible to state “Shaheed So and So” without adding to that, “Inshaa’allaah”, since this is in opposition to the Sunnah and is the way of the Murji’ah. Imaam Bukhari included a chapter in the ‘Book of Jihad’ in his Sahih entitled, “Chapter: It is not to be said, so and so is a Shahid”, and Shaikh Ibn Uthaimen gave a 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 (sallallaahu alaihi wasallam) has given testimony for. However it can be said, “It is hoped that he is amongst the Shuhadaa”...As for when is one resolved and says “He is a Shaheed”, then this is unlawful, haraam. It is not lawful to say this because this is from the matters of the unseen...” (Alfaadh wa Mafaahem Fee Meezaan il-Islam, p.18)

Foreword

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.

O you who believe! Fear as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. [Aali Imraan 3:103]

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. [An-Nisaa 4:1]

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (sallallahu alaihi wasallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). [Al-Ahzaab 33:70-71]

Introduction

Imaam Ahmad bin Hanbal, the Sword of Ahl us-Sunnah, said,

“The Fundamental Principles of the Sunnah² with us³ are: Holding fast to what the Companions of the Messenger of Allaah were upon.⁴ Taking them [and their way] as a model to be followed.⁵ The abandonment of innovations, and every innovation is misguidance⁶. The abandonment of

² The term (Sunnah) here refers to the principles and foundations of the correct Islaamic aqeedah (belief) and manhaj (methodology), since the Salaf would apply this term to matters of aqeedah and manhaj - as can be seen from their books and writings, for example:

1. Kitaab us-Sunnah of Imaam Ahmad (d.241H)
2. As-Sunnah of al-Athram (d. 273H)
3. Kitaabus-Sunnah of Abu Daawood (d. 275H)
4. Kitaabus-Sunnah of Ibn Abee 'Aasim (d. 287H)
5. Kitaabus-Sunnah of Abdullaah, the son of Imaam Ahmad (d. 290H)
6. As-Sunnah of al-Marwazee (d. 292H)
7. Sareeh us-Sunnah of Ibn Jareer at-Tabaree (d. 310H)
8. As-Sunnah of al-Khallaal (d. 311H)
9. Sharh us-Sunnah of al-Barbahaaree (d. 329H)
10. As-Sunnah of al-'Assaal (d. 349H)
11. As-Sunnah of at-Tabaraanee (d. 360H)

The term (Sunnah) was employed in this context to differentiate between those matters of aqeedah and manhaj that the Salaf were upon from those matters which were innovated by the deviant and misguided sects.

³ Meaning: The scholars of the Ahl us-Sunnah wal-Jamaa'ah and at the head of them in his time was Imaam Ahmad bin Hanbal. And in this regard, this was the way of the Salaf, to point out to the people and the general folk, the true followers and adherents of the Sunnah so that their aqeedah (belief) and manhaj (methodology) could be learnt and adhered to - as the Imaam Ayyoob as-Sakhtiyaanee (d. 131H) said: “From the success of a youth or a non-Arab is that Allaah guides him to the Scholar of the Sunnah.” Reported by al-Laalikaa'ee in Sharh Usool il-I'tiqaad (no. 30)

⁴ The Messenger of Allaah (sas) said: “Indeed the Children of Israa'eel split up into seventy-one sects and my Ummah will split up into seventy-three, all of them are in the Fire except one.” It was said: What is the one? He said: “That which I and my Companions are upon.” Hadeeth hasan. Reported by at-Tirmidhee (no. 2792), al-Haakim (1/128-129) al-Laalikaa'ee (no. 147), ash-Shaatibee in his al-I'tisaam (1/189, 2/186), Ibn Hajr in Takhreej Ahaadeeth al-Kashaaf (no.63) and others from Abdullaah bin Amr ibn al-Aas (radiallahu 'anhu).

⁵ Abdullah bin Mas'ood - may Allaah be pleased with him - said: “Verily, we emulate and do not initiate and we follow and do not innovate.” Reported by al-Laalikaa'ee in Usool ul-I'tiqaad (1/86)

Abu Bakr as-Siddeeq - may Allaah be pleased with him said: “Indeed, I am a follower and I am not an innovator.” Reported in Kitaab us-Sifaat of Ibn Qudaamah al-Maqdisee in the chapter: Fee Fadaa'il il-Ittibaa and it is taken from the long khutbah of Abu Bakr after the pledge of allegiance. Refer to at-Taareekh of at-Tabaree.

⁶ The Messenger of Allaah (sallallahu alaihi wasallam) said: “Every innovation is misguidance and going astray” Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej Ahaadeeth Ibn ul-Haajib (1/137).

And he (sallallahu alaihi wasallam) also said: “... and every innovation is misguidance and all misguidance is in the Hellfire.” Reported by an-Nasaa'ee (1/224) from Jaabir bin Abdullaah and it is saheeh as declared by Shaikh ul-Islam Ibn Taymiyyah in Majmoo' ul-Fataawaa (3/58).

And Ibn 'Abbaas (radiallahu 'anhu) said: “Verily, the most detested of things to Allaah the Exalted are the innovations.” Reported by al-Bayhaqee in Sunan al-Kubraa (4/316)

controversies. The abandonment of sitting with the people of Ahwaa (desires).⁷ And the abandonment of quarrelling, argumentation and controversy in the religion⁸.”⁹

One of the most distinguishing characteristics of the Salaf is their refutation of Ahl ul-Bid'ah, subduing them and refuting their works, speaking ill of them and of anyone who befriends them and sits and takes from them, and showing great severity in all of that.

Abu Uthmaan as-Saaboonee (d. 449H) - may Allaah have mercy upon him - said: “And along with that they [the Salaf who have passed before him] unanimously agreed with their saying about the Ahl ul-Bid'ah, that they should be subdued, humiliated and disgraced, banished and driven away. That [one must] keep away from them, from those who associate with them and from those who are intimate with them. And to seek nearness to Allaah by avoiding them and fleeing from them....”

He also said: “...That they should not occupy themselves with these newly-invented matters from among the innovations, which have become widespread amongst the Muslims [and likewise, the detestable things which] have appeared and become popular [amongst the people]. And if a single one of these matters appeared upon the tongue of anyone in the time of those Scholars, then they would have forsaken him, would have declared him an innovator, called him a liar and would have attributed to him, every evil and loathsome thing. Let not my Brothers - may Allaah protect them - be deceived by the abundance of the Ahl ul-Bid'ah (the People of Innovation) and their large numbers [for verily, the abundance of the people of falsehood and the small number of the people of Truth is a sign of the approach of the Day of Truth], since the Chosen Messenger (sallallaahu alaihi wasallam) said: “Indeed,

⁷ Al-Fudayl bin 'Iyaad (d. 187H) said: “I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the People of Innovation.” Reported by al-Laalikaa'ee (no.267)

Sufyaan ath-Thawree (d. 161H) said: “Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation.” Reported by Abu Nu'aym in al-Hilyah (7/26) and Ibn Battah (no.444).

Al-Fudayl bin 'Iyaad (d. 187H) said: “Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation.” Reported by al-Laalikaa'ee (no.1149)

Al-Layth bin Sa'd (d. 175H) said: “If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him.” So Imaam as-Shaafi'ee then said: “He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him.” Reported by as-Suyooti in al-Amr bil 'Ittibaa wan-Nahee anil Ibtidaa'.

⁸ Imaam as-Saaboonee (d. 449H) said about Ahl us-Sunnah: “They follow the Salaf us-Saalih - the Imaams and the Scholars of the Muslims - and they cling to the firm deen that they [the Salaf] clung to and to the clear truth. And they hate Ahl ul-Bid'ah (the People of Innovation) who innovate into the Deen that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings, nor sit with them, nor argue with them about the Deen, nor debate with them. Rather, they protect their ears from hearing their futility - things which if they pass through the ears and settle in the hearts - will cause harm and cause doubts and wicked ideas to appear. And concerning this Allaah - the Mighty and Majestic - sent down:**And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme.**” [Soorah An'aam 6:8]. Risaalah fi I'tiqaad Ahl is-Sunnah Ashaabil-Hadeeth (p.100) of Imaam as-Saaboonee

⁹ Usool us-Sunnah of Imaam Ahmad, with checking of Fuwad Ahmad Zumarlee.

amongst the signs of the Hour and its being close at hand, is that knowledge will diminish and ignorance will be widespread.¹⁰.¹¹

And the Salaf of every age and era have never ceased to adopt this blessed methodology. Blessed because it keeps the Blessed Revelation and Purified Sunnah free of the false claims of the liars, the interpretations of ignorant and distortions of the exaggerationists.

And in the face of this methodology, the Ahl ul-Bid'ah have always shown stubborn resistance and have attempted to discredit the Salaf by ascribing to them all sorts of evils and evil names and titles. So they were called Hashawiyyah (the worthless ones), Mushabbihah (the anthropomorphists), Jahalah (the ignorant ones), Dhaahiriyyah (the literalists) and so on...

All because Ahl us-Sunnah had exposed them and their innovations and had rendered their arguments futile, they were incapable of replying with justice and truth and thus inclined towards the earth and their desires and began to slander and revile...

“And every sect has called them with a name that is not in agreement with the true reality, out of envy of them and as a fabrication against them. And they ascribed to them (Ahl us-Sunnah) that which they did not hold as their doctrine. So the Qadariyyah labelled them “the Mujbirah”. The Murji'ah called them “the Shakkaakiyyah” (the doubters). The Raafidah called them “the Naasibah”. The Jahmiyyah called them “the Mushabbihah”. The Ash'ariyyah called them “the Mujassimah”. The Ghaaliyyah called them “the Hashawiyyah” (the worthless ones). The Baatiniyyah called them “the Muswaddah”. The Mansooriyyah (a sect of the Khawaarij), and they are the associates of Abdullaah Ibn Zaid, labelled them as Murji'ah due to their saying that the one who abandons the prayer, without rejecting its obligation, is a Muslim based upon the correct view in the madhhab. And they (the Mansooriyyah) say that this saying of their's (i.e. that of Ahl us-Sunnah) leads to the saying that Imaan is speech without action. Yet all of this is incorrect regarding them. Rather, they are the Firqat al-Haadiyyah al-Mahdiyyah (the Guiding and Guided Sect) and its creed is the correct creed and the clear and manifest Imaan (faith), that with which the Qur'aan was revealed and which has come in the Sunnah, and that which the Ulamaa of the Ummah from Ahl us-Sunnah wal-Jamaa'ah have agreed upon.” Abul-Fadl Abaas Ibn Mansoor as-Saksakee (683H), in his powerful Sunni, Salafi treatise Al-Burhaan Fee Ma'rifat Aqaa'idi Ahl il-Adyaan, (pp.65-66)

And this has practise of Ahl ul-Bid'ah has never ceased throughout the ages, for everytime a group amongst them is humiliated, disgraced and exposed, this phenomenon manifests itself. It happened with the likes Imaam Ahmad, Shaikh ul-Islam Ibn Taymiyyah and has continued until this day.

¹⁰ It is reported from the hadeeth of Anas - may Allaah be pleased with him - in marfoo' form with the wording: “From among the signs of the Hour is that the knowledge will be raised and ignorance will become widespread.” Reported by at-Tayaaleesee (no.101), Ahmad (3/98, 176, 273, 289), Bukhaaree in his Saheeh (1/178, 9/330, 10/30, 12/113-114), Muslim (4/2056) at-Tirmidhee (no.2205) and Ibn Maajah declared it saheeh (no.4045) and it is also reported by others besides them.

¹¹ Aqidat us-Salaf Wa Ashabul-Hadeeth (pp.112-114)

And in the current times, the Ahl ul-Bid'ah, have continued in the same vein, using the same tactics and stratagems, to discredit the Ulamaa in truth and to call the people to themselves and their own innovatory compositions and mental ejaculations.

Imbibing the doctrines of Qutb and Bannaa, the neo-Qutubiyah emerged, after having been nurtured in the Madrasah of Qutubiyah and Surooriyyah between 1980 and prior to the Gulf War – being mentored and tutored by the figureheads of Ikhwaan, chief amongst them Mohammad Qutb, and also by former Ikhwani turned Kharijite Renegade, Mohammad Suroor. The influences of this school of thought led the neo-Qutubiyah to promote the extremist manhaj of Sayyid Qutb and also the repugnant madhhab of al-Bannaa related to the Innovators and the sects of Innovation. This saw the emergence of innovated concepts and ideas, such as Tawhid al-Haakimiyah as a fourth category, the bid'ah of al-Muwaazanah, an exaggerated and innovated form of Fiqh ul-Waaqi', revilement and belittlement of the true scholars of Ahl us-Sunnah and so on.

The Ulamaa became aware of the Qutubi, Suroori Madrasah and its graduates after the Gulf War, since the Gulf War was the ideal opportunity for them to emerge and win the sentiments of the masses, rally support for their agendas and goals. And indeed they came out after the Gulf War and made their real and true colours apparent.

So when the Ulamaa rejected their innovations and exposed their affair, they became labelled as spies and workers. And when the senior Ulamaa did not agree to their whims and desires and analysis of current affairs, they become the scholars of womens menses and impurities and ignorant of the true state of affairs. And when the Ulamaa rejected their takfir on account of sins, takfir of whole nation states and muslim bodies, rulers and ruled, refuted their collaboration and co-operation with Ahl ul-Bid'ah, rejected their modes and mechanisms of causing civil strife and rallying the common-folk around them, they became labeled as "Murji'ah". And when they exposed the callers to such falsehood and unveiled their plots and plans, they become "Khawarij". And when they called to adherence to the methodology of Imaam Malik (rahimahullah), rather the methodology of the Prophet (sallallaahu alaihi wasallam) himself in calling to Tawhid and to Tasfiyah and Tarbiyah and patience in the face of the great trials that had befallen the Ummah, they became "Qadariyyah". And when they exposed the innovatory nature of the Islamic movements of the time and their deviation and corruption, just as the Salaf had done in every age and era, they became "Rafidah".

So Ahl ul-Bi'dah, just like their counterparts of old, remained faithful to their best of breed practices and unleashed the same stratagem, but afresh and with vigour.

And then they gave rise to the promotion and discussion of certain issues, all of which were aimed at establishing that their opponents, Ahl us-Sunnah, were upon Irjaa', and they wrote and spoke in this regard, intently and with great devotion – and they preyed upon one of the Noble Imaams of the era – and portrayed to the Ummah, that the madhhab of Irjaa' had truly emerged at his hands.

So they accused the notables, the likes of Imaam al-Albani, Imaam Ibn Baz, Shaikh Ibn Uthaimen and others, those who refrained from unrestricted and absolute takfir of those who do not judge by what Allaah has revealed to be Murji'ah. And some of them were extreme in that, others mistaken and others hell-bent on destroying the ranks of the Salafis and causing doubts about their Ulamaa. All of this being a plot, coming from the direction of Ahl ul-Bid'ah, Ikhwan ul-Muflisoon.

And anyone who befriended them and lent an ear to them became poisoned with their thought and had his uprightness turned into crookedness. Alas, if only such people had taken a lesson and admonition from the guidance of the Salaf that sitting and listening to the Innovators was forbidden and leads to nothing but destruction.

But some from the sons of Ahl us-Sunnah became deceived and all the tell-tale signs began to appear. Defending the Innovators, promoting their books, deviating from the methodology of the Prophets in calling to Allaah, assaulting the Salafis because they dared to refute the books of the Innovators and those of their mentors and leaders, justifying the legality of the Islamic movements which had reached the level of innovation and some the level of Shirk with Allaah, co-operating with Ahl ul-Bid'ah, excusing their mistakes, claiming that the understanding of Tawhid is subject to ijtihaad, picking and choosing from the words of the Ulamaa to support their innovations, being reckless in the issue of takfir, involving the common-folk with matters that are of no benefit to them such as conspiracy theories and so on....

All of that being a departure from the methodology of the Prophets in correction and reformation and establishment of the Islamic rule of authority in the land.

And if anyone agreed with them and became engrossed with their ideals, he was a loyalist and if anyone disagreed with them and spoke against their ideals he became a spy, on the payroll and an enemy of Islamic revival (Sahwah) and activity, rather one who spread cancerous teachings and was in reality supporting the New World Order.

And when these matters became established with them, they echoed the way of the Ahl ul-Bid'ah of old in their bid to assault the Salaf, to ridicule them, demonise them and ascribe to them all sorts of evil.

And it is in this vain that we find a particular Qutubi by the name of Ali Timimi¹², not showing any restraint, piety or fear of Allaah in his great slanders, lies, distortions and fabrications against the Salafis, their Imaams and their Mashayikh. Rather, he exceeded all bounds and used ridiculous and contradictory modes of argumentation which only exposed his own folly and vile partisanship and his affectations with the Innovators and their Allies.

And had it not been for the fact that many of the ignoramuses of the eastern and western parts of the earth have become deluded by this Qutubi and his prattling and murmuring, we would not have expended efforts in exposing his true nature. And because of the great support that this Qutubi and his pathetic compositions have given to all of the Ahl ul-Bid'ah, those who perform unrestricted and unlicensed takfir of all the Muslim countries and nation states and who call for bloody revolutions and

¹² Ali Timimi was formerly with QSS – and as was observed about him – he had a craving for being known and wanting to be heard. His commitments to the Innovators of IANA led to him to lend ear to the doctrines of the Qutubiyah and neo-Bannaawiyah, as a result of which he became affected and poisoned by their concepts. The da'wah of Sayyid Qutb, Hassan al-Banna and Mohammad Qutb entered into his mind through the route of the writings and doctrines of Safar al-Hawali and Abdur-Rahman Abdul-Khaliq, which were essentially the doctrines of Sayyid Qutb and Hassan al-Banna. He remained a Closet Qutubi through 1995 until around 1999 when he became more vocal in his doctrines – openly proclaiming his true orientations and openly vilifying the manhaj of the Salaf and the generality of the Salafi Mashayikh.

the destruction of life, wealth and property, and who have parroted this Qutubi's arguments and have adopted his writings and statements as being the pure doctrine of Ahl us-Sunnah – and who have spread such filth in the eastern and western parts of the earth, it has become necessary to refute this Qutubi and to expose his deception and deviation.

And Allaah willed that this Qutubi should summarise what he is upon in two of his writings that he issued, the first in early 1998, and the second in early 1999 and in which his deception and lack of integrity with respect to the words and statements of the Ulamaa, and using them to further his interests and those of his mentors and leaders became manifest. And it is precisely these writings that many from the outright Khawaarij and members of Hizb ut-Tahrir have subsequently used in order to assault the da'wah of Ahl us-Sunnah. Hence, the need to curb this falsehood¹³.

So have patience with us and read with an open mind and adhere to the truth and do not be affected by emotions and sentiments – dear brother and sister for the sake of Allaah – and know that success lies in sincerity and truthfulness and adherence to the ancient religion, that which the Messenger (sallallahu alaihi wasallam) left his Companions upon.

And in this series, we hope, by the will and permission of Allaah, that the truth concerning many controversial issues, is made clear, seeking in all of that, the Face of Allaah, His pleasure and His Forgiveness¹⁴.

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¹³ And perhaps the Qutubi and his well-known cohorts might claim that it has taken us two or three years to respond, and so in return we say indeed no. For we wished not to engage ourselves with these pathetic compositions, but had it not been for the fact that in recent times, it has become clear that these statements of Timimi are being used by the Innovators to attack the da'wah of Ahl us-Sunnah, we saw it fit to reply and to repel these lies and slanders.

¹⁴ Note that these materials were written well over a year ago, but not made available. But since, the Innovators have begun to use the ramblings of this Qutubi and continue to promote them and to cause confusion amongst the unsuspecting, it has been necessary to expose this Qutubi and his wicked behaviour and his repugnant compositions.