



## Bayaan Talbees al-Qutubiyyah : The Timimi Scandal Paper 6: The Islamic Movements

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

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

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

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

---

### INCLUDING

- Playing the Parrot of Abdur-Rahmaan Abdul-Khaaliq, ash-Shayjee and al-Awdah.
- A Vision Like the Vision of Imaam Ahmad
- The Agreement of the Salaf That the Innovators Are More Harmful to Islam Than the Disbelievers
- The Kufr, Shir, Innovation, Deviation and Heresy in Ikhwan al-Muslimoon and Jamaa'at ut-Tabligh
- Take the Path of the Salaf!

## Essential Qutubite Concepts

“And it was in this period that the books of the Shaheed<sup>1</sup>, 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<sup>nd</sup> 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

<sup>1</sup> 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 Uthaimin 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)

## The Islamic Movements

The Qutubi continued to make a superb display of his ignorance the while he continued his revilement of Ahl us-Sunnah, stating (in criticising their methodology):

**QUTUBI:** “That the Islamic movements (like the Ikhwan, Jama'at at-Tabligh, etc.) were more dangerous to Islam and the Muslims than the Jews and the Christians.”<sup>2</sup>

**COMMENT:** And it is as if this is Abdur-Rahmaan Abdul-Khaaliq speaking, and it is as if this is Abdur-Razzaaq ash-Shayjee speaking (the latter two being the heads of the Shurocrats of our times), and it is as if Salman al-Awdah is speaking (the latter three being the Carriers of the Flags of the Heads and Groups of Innovation of our times). In reality, the Qutubi has merely propounded the misguidance of these individuals in these words of his – and these individuals were actually preaching the accommodation of the groups of innovation and misguidance, in the name of rectification of the society through essentially political, activist methods.

And perhaps we ought to silence this Qutubi and instill the awe and fear of Allaah into his heart, so that he abandons the Lords of Adulterated Principles and instead repents and returns to the Lord of the Worlds:

### THE VISION

Know O enraptured Qutubi, that we have a vision – just like that of Imaam Ahmad, that led Mu'tasim to repent - that we would very much like to share with you, so that you discover the harsh reality and have time to repent and return to orthodoxy before the Day when the Innovators will avail you nothing in front of Allaah and before this vision becomes a true reality, if Allaah wills.

We are all raised in front of the Lord of the Worlds, and we the adherents to the manhaj of the Salaf, and you, the follower and defender of the Innovators, are brought together to be judged. And we will be asked, “Were you the followers of cancerous teachings, and did you say that the Islamic movements (like the Ikhwan, Jama'at at-Tabligh, etc.) were more dangerous to Islam and the Muslims than the Jews and the Christians? From where did you get this?” And we will respond, “O Allah we took our teachings from the Imaams of the Salaf of old and one who was raised amongst us, Shaikh, Rabee' bin Hadee<sup>3</sup>,

<sup>2</sup> Since we put out the first four parts in this series, some of the confused and biased partisans claimed that these words are not verifiable to Ali at-Timimi and cannot be relied upon – and this is from their own ignorance – for these words of his – in his infamous email message of 1998 – were spread via the Internet and placed on many discussion forums and mailing lists – they are very well known, and famous, as his words.

<sup>3</sup> Know, Brother and Sister Muslim – that we are not blind followers of the likes of Shaikh Rabee' or Shaikh Muqbil or any of those Shaikhs who have played a significant role in exposing the political activists of today and their great deviation – and nor have we made one or two men the sole reference points of our aqidah, manhaj and ibaadah as some of may claim. Rather all of them are men who have been bestowed with knowledge and guidance by Allaah and can err and can also be correct. However, on every single issue of manhaj, they have been met with acceptance from the most senior of Ulamaa, the likes of Imaam Ibn Baz, Imaam al-Albani, Shaikh Ibn Uthaimen, Shaikh Salih al-Fawzan, Shaikh 'Abdul-Muhsin al-'Abbaad – and this is what has become a thorn in the throats of the Innovators. We shall soon explain that the harshness of Shaikh Rabee against the Innovators – a matter in which he is in complete agreement with the way of the Salaf of old - has made the Innovators furious, corybantic and mad. And so the only machination they have been able to adopt to discredit the way of Ahl us-Sunnah is to accuse them of being “harsh”. And this is what the likes of Safar and Salman did when

corroborated this and authored in this regard, much to the dislike of Ahl ul-Bid'ah." So Shaikh Rabee' will be brought and will be questioned, "O Rabee', did you state that the Islamic movements (like the Ikhwan, Jama'at at-Tabligh, etc.) were more dangerous to Islam and the Muslims than the Jews and the Christians? From where did you get this?" And the Imaam and Noble Shaikh, Rabee' will reply, "I took this from the Salaf and all those who followed in their way, from the likes of Imaam Ibn Baaz<sup>4</sup>, 'Allaamah 'Abdur-Rahmaan as-Sa'di<sup>5</sup>, Shaikh ul-Islam Ibn Taymiyyah<sup>6</sup> and Ibn al-Qayyim<sup>7</sup>. From the likes

---

Shaikh Rabee and the Madinan Shaikhs exposed their affair, they strove to cause doubts about these Shaikhs by accusing them of backbiters, revilers and extremely harsh. And these types of machinations are the very same that their counterparts in the West have adopted in order to discredit the Du'at who have likewise taken a firm stance with the Innovators and those with the affectations of the political activists.

<sup>4</sup> The Noble Imaam, Ibn Baaz was asked, "May Allaah be benevolent to you, the hadeeth of the Prophet (sallallaahu alaihi wasallam) concerning the division of the Ummah, "My Ummah will soon split seventy-three sects...," so is the Jamaa'at ut-Tabligh, alongside what they have of acts of Shirk and innovation, and likewise the Ikhwaan ul-Muslimeen, alongside what they have of partisanship, splitting the ranks, using force against the Wullaat al-Umoor, and not hearing and obeying (the Rulers), so do these two sects enter (into those sects mentioned in the hadeeth)?

He replied, "**They enter into the seventy-two sects. Whoever opposes the aqidah of Ahl us-Sunnah enters into the seventy-two sects.** The intent behind his saying, "My Ummah..." means the Ummah that has responded to his call (Ummat al-Ijaabah), meaning they have responded to the call and have made apparent their following of him, and they are the seventy-three sects. The saved and secure one is the one that follows him and shows steadfastness (istiqaamah) upon his religion. And as for the seventy-two sects, amongst them is the disbeliever, the sinner and the innovator, they are of various types."

The questioner then said, "Meaning, these two sects (Ikhwaan and Tabligh) are included within those seventy-two sects?" The Shaikh replied, "**Yes, from those seventy-two sects. And so are the Murji'ah and others. The Murji'ah and Khawarij, some of the People of Knowledge consider them to be from the Unbelievers, however, they are actually from the generality of the seventy-two sects.**" End of the Shaikh's words. This exists in the Shaikh's lesson on "Sharh ul-Muntaqaa", recorded on cassette, in Taa'if in the year 1418H.

<sup>5</sup> He said, "Jihad, is of two types. The jihad by which the correction and purity of the Muslims is intended and rectification of their beliefs, manners and all of the affairs pertaining to their lives, both the religious and the worldly affairs. And also (Jihad) in cultivating them with knowledge and action. This type is the fundamental basis of Jihad and its support. And it is from this first type that the second type finds its basis, and that is the Jihad by which those who show transgression against Islaam and the Muslims, from amongst the Disbelievers, Hypocrites, Heretic Apostates and all of the enemies of the religion are repelled and held at bay." Wujoob ut-Ta'aawan bain al-Muslimeen (p.7-8). Shaikh Abu Anas Hamad al-Uthmaan commented, "And this is what our Scholars have remained upon. They consider that the Jihad against the Innovators is the basis and the Jihad of the disbelievers and heretical apostates branches off from that Jihad." (Refer to Zajar al-Mutahaawan).

<sup>6</sup> Shaikh ul-Islam said concerning one of the Sufi extremists, "It is statements like these that are from the greatest forms of falsehood. As we already alerted to some of what is with it, so that their meanings would be known to be absolutely false. The obligation is it's refutation. **For verily the refutation of this contagious ill amongst many Muslims has more importance than the refutation of the religion of the Jews and Christians, which the Muslims are not misled by.**" Majmoo' al-Fataawaa 2/359.

And Shaikh ul-Islam Ibn Taymiyyah - may Allaah have mercy upon him - also said: "And such as the People of Innovation among the people of the [innovated] sayings that oppose the Book and the Sunnah or the acts of worship opposing the Book and the Sunnah - for exposing their condition and warning the Ummah about them is obligatory by unanimous agreement of the Muslims - until it was said to Imaam Ahmad bin Hanbal: "Is it more loved to you that a man fasts, prays and performs tawaaf or that he speaks about the People of Innovation [i.e. exposes them and warns about them]?" He replied: "When he stands, prays and performs tawaaf that is for himself but when he talks about the People of Innovation then that is for the Muslims and this is more excellent." So he explained that the benefit of this is for the Muslims in general - for [the protection of] their religion - and it is a form or Jihaad in the Path of Allaah because the purification of the Path of Allaah, His Deen,

of Ibn al-Jawzee and Shaikh Abul-Fadl al-Hamdaanee<sup>8</sup>, Abdul-Ghaniy al-Maqdisee<sup>9</sup> and from those before them, such as Imaam Ahmad<sup>10</sup>, Abdullah bin Zubair al-Humaidee<sup>11</sup>,

---

His Minhaaj (methodology) and His Sharee'ah, repelling the oppressors and having enmity towards them is obligatory with kifaayah (i.e. there must be some amongst the Muslims who do this otherwise all of them are sinful for neglecting this duty). **And if it had not been for the one whom Allaah had made to undertake this duty of repelling the harms of these people the Deen would have been corrupted and destroyed. And this corruption is greater than the corruption resulting from the domination of the enemies - amongst the people who fight against the Muslims (i.e. Disbelievers) - and this is because these people (the disbelievers) when they dominate and conquer the Muslims, do not corrupt the hearts or whatever faith is contained within them except as a consequence, after time. As for these (the People of Innovation) then they corrupt the hearts right from the very beginning (i.e. since they corrupt the Deen itself).**" Majmoo al-Fataawaa (28/231-232).

And he also said, "And the way, seerah, of the Muslims has never ceased upon this (methodology). They did not declare them (i.e. the Khawarij) to be apostates like those whom as-Siddiq (radiiallaahu anhu) fought against. And this despite the command of the Messenger of Allaah (sallallaahu alaihi wasallam) to fight against them, as occurs in the authentic hadiths, and also despite what has been reported about them in the hadeeth of Abu Umaamah, collected by at-Tirmidhi and others [\*] that they are "the most evil of those who are killed under the sky and how excellent is the one killed by them". **Meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians.** For they strived to kill every Muslim who did not agree with their view [\*\*], declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making takfir of them. And they considered this to be worship, due to their ignorance and their innovation that caused to stray..." Minhaj us-Sunnah 5/248.

[\*] And declared authentic by Imaam al-Albani.

[\*\*] By Allaah, if only this Qutubi reflected upon the calamity of Algeria, the very calamity concerning which the likes of Safar al-Hawali and Salman al-Awdah claimed they had true knowledge of the state of affairs!

<sup>7</sup> Ibn al-Qayyim stated, "The Jihad with the hujjah, proof, and tongue takes precedence over the Jihad with the sword and the spearhead" Sharh un-Nooniyyah by Kharras.

<sup>8</sup> Abul-Wafaa 'Alee Ibn 'Aqeel said: 'Our Shaikh Abul-Fadl Al-Hamdhaanee said: "**The innovators in Islaam and the fabricators of ahaadeeth are worse than the disbelievers.** This is because the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the similitude of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the similitude of raiders laying siege to the land from the outside. Thus it is the ones on the inside that open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are far worse to Islaam than the ones who don't attribute themselves to it." Al-Mawdoo'aat: 1/51

<sup>9</sup> He said, "Know, may Allaah have mercy on you, that Islaam and its adherents are undermined by three types of groups: 1) The first type reject the ahaadeeth concerning Allaah's attributes and declare their narrators to be liars. **These individuals are more harmful to Islaam and its adherents than the disbelievers.** 2) Another group believes them to be authentic and accepts them, however, they distort their meaning. **These people are far worse in harm than the first group.** 3) The third type of group combines the first two views. According to their claims they eliminate any anthropomorphic qualities to Allaah, while they are lying. This directs them to accept the first two views. **And they are more greater in danger than the first two groups.**" 'Aqeedat-ul-Haafidh 'Abd-ul-Ghane: (p. 121)

<sup>10</sup> Al-Marwazee said to Imaam Ahmad: "Can we seek assistance from the Jews and Christians and they are polytheists (mushrikoon) and not seek assistance from the Jahmiyyah?" He answered: "O my dear son, the Muslims will not be deceived by them (the Jews and Christians)." Al-Adaabush-Shar'iyyah (1/256).

<sup>11</sup> He stated, "By Allaah, that I fight against those who reject the ahaadeeth of the Messenger of Allaah (sallallaahu alaihi wasallam) is more beloved to me than that I fight an equal number of the Turks". Reported by al-Harawi in Dhamm ul-Kalaam (228).

Yahya bin Yahya<sup>12</sup>, Ibn Hubairah<sup>13</sup> and others – nay from Abu Sa’eed al-Khudree<sup>14</sup>, the Noble Companion of Allaah’s Messenger. Rather, from the Messenger of Allaah (sallallaahu alaihi wasallam) himself<sup>15</sup>”.

So all of those whom the Shaikh mentioned will be brought, one by one, and questioned as to this “cancerous teaching”, that the people of innovation of their times, disguised as Islamic movements, such as the Khawarij, the Mu’tazilah, the Jahmiyyah, the Rafidah, the Murji’ah and many others – were more dangerous to Islam and the Muslims than the Jews and Christians. So they will come, turn by turn and recount what they had written with their own hands and what they had stated and from where they had derived such a “cancerous teaching” and why they had stated that warring against the Ahl ul-Bid’ah comes before warring against others<sup>16</sup>.

And then we, the adherents of the Salaf, along with the Noble Shaikh, Rabee’ bin Haadee and those upon his way in refutation of the scandals of Ahl ul-Bid’ah of the twentieth-century will then bring forward and present the madhhab of the Khawarij in the books of Qutb and his takfir of the whole of mankind and Muslim societies and the call to a

<sup>12</sup> Yahyaa Ibn Yahyaa used to say: “Defending the Sunnah is more virtuous than fighting in Jihaad.” (Naqd-ul-Mantiq, p 12 of Shaikh ul-Islaam Ibn Taymiyyah)

Zakaryyah bin Nasr said, “I heard Yahyaa bin Yayhaa saying ‘Defending the Sunnah is more virtuous than fighting in Jihaad’. Muhammad said, I heard Muhammad bin Yahyaa adh-Dhuhli say, ‘I said to Yahyaa, ‘A man spends his wealth, tires himself (in worship) and performs Jihad. Is that one (who defends the Sunnah) more superior.’ He said, ‘Yes, by many times.’” Reported by al-Harawi in Dhamm ul-Kalaam.

<sup>13</sup> Ibn Hubairah concerning the hadeeth of Abu Sa’eed al-Khudree, “In this hadeeth is proof that fighting the Khawarij comes before fighting the pagans, mushrikeen. And the wisdom in that is that in fighting against them is a preservation of the capital of Islaam, whereas in fighting the people of Shirk there is the seeking of increase (in capital). So preserving the capital comes first.” Fath ul-Bari 12/301.

<sup>14</sup> ‘Asim bin Shumaikh said, “So I saw him – meaning Abu Sa’eed al-Khudree (who reported the hadith about the killing of the Khawarij) – after he had grown old and when his hands began to tremble, saying, ‘Fighting them – meanign the Khawarij – is greater to me than fighting an equal number of the Turks”. Ibn Abi Shaybah 15/305 and Musnad Ahmad 3/33.

<sup>15</sup> And this is known from the statements of Allaah’s Messenger on the Khawaarij, that they are “the dogs of Hellfire” and that “wherever you find them, fight and kill them, for in killing them, there is a great reward on the Day of Judgement for the one who kills them” (Bukhaaree, Muslim) and that “they will never cease to emerge (in each generation), until the last of them come out along with Maseeh ud-Dajjaal. Hence, wherever you find them, kill them, for they are the worst of all creation. (an-Nasaa’ee no.4103, and it is authentic).

<sup>16</sup> Abu Moosa stated, “**That I am a neighbour to a Jew or a Christian, or apes and pigs is more beloved to me than that I am a neighbour to a person of desires who will make my heart diseased**”. (al-Ibaanah, of Ibn Battah, no.469, 2/428).

Yahyaa bin ‘Ubaid said, “A man from the Mu’tazilah came to me and said something. I stood and said, ‘Either you leave or I will leave, **for verily that I walk alongside a Christian is more beloved to me than that I should walk alongside you.**” (Al- Bid’ah wan-Nahi Anhaa of Ibn Waddaah al-Qurtubi, p.59).

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 1/149).

destructive Jihad against them. And then we will demonstrate the madhhab of the Rafidah in revilement of the Companions of Allaah's Messenger in the books of Qutb, and call Mahmood Muhammad Shakir<sup>17</sup> as our witness. And then we will present the innovations of the Jahmiyyah, the Mu'tazilah, the Jabariyyah, the Murji'ah and others in the books of Qutb. And then we will present the mockery of the Prophet of Allaah, Moosa (alaihis salaam) in the books of Qutb, and will call Imaam Ibn Baz to witness.

And then we will present the madhhab of the Khawarij as found in the various offshoots of the Ikhwan, who declared it lawful to kill innocent men and to take their women as captives, to fornicate with them.

And then we will present the calamities of Bannaa, his sufism, tasawwuf, tafweedh of Allaah's Attributes, his call to unity with the Rafidah, his reducing the acts of the greatest shirk to mere innovations and sins and his declaring the enemies of Allāh to be worthy of our love and respect and that our dispute with them is not on account of the religion but on account of land!

And then we will present the words of Hasan 'Turabi – may the dust consume him – allowing Muslims to change their religion, and allowing men and women to mix freely, and calling for a new interpretation of the Qur'an and imputing dishonesty to the Companions of Allaah's Messenger, and encouraging arts and music, and calling for the building of churches in the Muslim lands. And we will present his words calling for unity between the Rafidah and the Sunnis.

And then we will present the words of at-Tilmisani that forgiveness can be sought from the Messenger of Allaah (sallallaahu alaihi wasallam) both while he is alive and in the grave and that there is no justification for rebuking the one who believes that one may recourse to the dead, while they are in their graves and making supplications therein in times of difficulty and other disgraces. And then we will present the refuse of Mustafaa as-Sibaa'ee, former leader of the Ikhwaan, who claims that Islaam does not distinguish between a Muslim and a Christian and that Islaam is not opposed to Christianity, rather it acknowledges it and respects it.

And then we will present the words of al-Ghazali – the destroyer of the Sunnah and aider of Innovation – that he and the Ikhwan love to stretch open their arms, and to lend their hearts and ears to every single call that calls for fraternity between the various religions, nearness between them, and the removal of every cause of unhappiness and distress from their hearts, and also his avowed attack and mockery of the Sunnah, and his call for nationalism, and his call for Socialism.

And then we will present the offence of al-Qaradawi against the Sunnah and his call for unity with the Rafidah and closeness to the enemies of Allaah. And then we will present the deviance of Sa'eed Hawaa and his engrossment with Sufism and Tasawuf. And then we will present the ideas of Fat-hi Yakun and the great calamities of Rashid al-

---

<sup>17</sup> He refuted Sayyid Qutb in 1952, and despite that Qutb did not recant and actually persisted in his heresies of reviling the Companions.

Ghanouchi. Nay, we shall present the works of Sa'eed Ramadan al-Bootee and Abu Ghudda, the enemies of the Salafi Da'wah. And we shall also present the claims of Salah as-Saawee that the greatest of acts of Shirk, such as making tawaaf around the graves and making supplications to those in the graves are not shirk but mere innovations.

And then we will present what is in the books of Jamaa'at ut-Tabligh of the major shirk, and great innovations and the ridiculous and exaggerated fabrications. And we will recount what is in the words and statements of the Sufis, those amongst the Ikhwan, and those amongst the Tabligh of heresy. And then we will present the various books of misguidance, shirk and innovation propagated within these movements.

And after all that, we will call upon Imaam Ibn Baaz, 'Allaamah Abdur-Rahman as-Sa'dee, Shaikh ul-Islam Ibn Taymiyyah, Ibn al-Qayyim, Ibn al-Jawzee, Abdul-Ghaniy al-Maqdisee, Imaam Ahmad, Abdullah bin Zubair al-Humaidee, Yahya bin Yahya, Ibn Hubairah and Abu Sa'eed al-Khudree, and we will call them to witness and we will ask them, **is what we have found and presented the very same for which you assaulted the Islamic movements in your time?** Is what we have found in the books of these Innovators far worse than what you – O Imaam Ahmad - found in the books of Husain al-Karaabeesee? And is what we have found and presented, is it more harmful to the Muslims, their religion and their Hereafter than the attacks of the Jews and Christians? And we will ask them to support us and to fight for our case in front of Allaah against this Qutubi.

So when we have made our case and called upon our support, from the Imaams of the Salaf of the various ages, it will be turned to this Qutubi and said, **“Did you consider this to be a cancerous teaching? From where did you get this?”** And it will be his turn to call upon his supporters and helpers. And it will be then, that he will realise that the Innovators of IANA – who had, aforesaid, urinated into his ears with innovation and misguidance - will avail him nothing in front of Allaah and it will be then that he will bite at his hands and cry and exclaim, would that I had taken the path of the Salaf and not lent an ear to the Innovators. Would that I had taken a path with Shaikh ul-Islam Ibn Taymiyyah, Ibn al-Qayyim, Ibn al-Jawzee, Abdul-Ghaniy al-Maqdisee, Imaam Ahmad, Abdullah bin Zubair al-Humaidee, Yahya bin Yahya, Ibn Hubairah and Abu Sa'eed al-Khudree. Nay the Qutubi may bite at his hands and say “Woe to me, would that I had taken a path with the Messenger” for the Messenger (sallallaahu alaihi wasallam) forbade splitting and differing and groups and parties, and he warned of the sects that are in the Fire, and he warned of the great controversies, and he advised sticking to the Sunnah and its people and abandoning the various sects and parties<sup>18</sup> – then comes this Qutubi, being

<sup>18</sup> Allaah the Most High says, “And be not of Al-Mushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.). **Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.**” (Ar-Rum 30:31-32).

And from al-Irbaad ibn Saariyah (radiiallaahu anhu) who said: “Allaah's Messenger gave us an admonition which caused the eyes to shed tears and the hearts to fear, so we said, “O Messenger of Allaah, this is as if it were a farewell sermon, so with what do you counsel us?” So he said: “I have left you upon clear proof, its night is like its day, no one deviates from it except one who is destroyed, and whoever lives long from amongst you will see great controversy. So stick to what you know from my *Sunnah* and the *Sunnah* of the orthodox, rightly-guided



filled with the refuse of Abdur-Rahmaan Abdul-Khaaliq, ash-Shayjee, and Salman al-Awdah and orders what the Messenger (alaihi-salaam) forbade and forbids what the Messenger (alaihi-salaam) ordered – following that Innovating Partisan and Hardened Bannaawi Shurocrat, Abdur-Rahmaan Abdul-Khaaliq in all of that – and making great the lie against Sunnah and Salafiyyah.

**This, O Qutubi, is our vision and know that it will surely come to pass - if you persist upon your teachings and your distortion of the concepts of the Sunnah and Salafiyyah, and if Allaah so wills - when we are brought in front of our Lord to argue our case, and know O Qutubi that we have neither re-interpreted nor, distorted the concepts of the Sunnah or Salafiyyah. Rather, we have adhered to the ancient religion, that which we found our predecessors upon. Rather it is your mentors and leaders, the likes of Sayyid Qutb, Mohammad Qutb, ‘Abdur-Rahman ‘Abdul-Khaliq, Safar al-Hawali, Salman al-Awdah and their likes who have distorted the concepts of Sunnah and Salafiyyah...so repent before it is too late... Yaa Abaa Thamood(!)**<sup>19</sup>.

---

caliphs - cling to that with your molar teeth, and stick to obedience even if it is to an Abyssinian slave, since the believer is like a submissive camel, wherever he is led, he follows” (Ahmad (4/126), Ibn Maajah (no. 43), al-Haakim (1/96) and others – Hasan).

Anas bin Maalik reported that Allaah’s Messenger (sallallaahu alaihi wasallam) said, “This Ummah will split into seventy-three sects, all of them in the Hellfire except for one.” They asked, “And what is that sect?” He replied, “Those who are upon what I and my companions are upon today”. (Tabaraanee in Mu’jamus-Sagheer no. 724, Tirmidhee, 2641, al-Haakim, 1/125).

Abdullaah bin Mas’ood reported, “Allaah’s Messenger (sallallaahu alaihi wasallam) drew a line for us, then he said, “This is Allaah’s way.” Then he drew lines to the right and to the left and said, “These are differing ways, upon each of these ways is a devil (Shaytaan) calling to it.” Then he recited, “**And this is My Straight Path, so follow it, and do not follow (other) paths, for they will separate you away from His Path.**” (a-An’aam 6:153).” (Ahmad 1/435 and at-Tayaaleesee no. 244).

Stated the Lord, Owner of Majesty and Splendor, “**Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.**” (Fatir 35:6)

And these texts are by way of example only, since there are scores of their likes in the Book of our Lord and the statements of our Messenger (sallallaahu alaihi wasallam).

<sup>19</sup> Abu Bakr Ahmad bin Abdur-Rahmaan an-Nasafee al-Muqri’ says, “Our Mashaayikh used to call Abu Bakr bin Ismaa’eel “**Abu Thamood**”, because he used to be from the people of hadeeth, and then he became from the people of opinion. Allaah the Most High says, “**And as for Thamood, We guided them, but they preferred blindness to guidance**”. (Fussilat 41:17). (Reported by al-Khateeb al-Baghdaadee in Sharaf As.haabul-Hadeeth [refer to the Tahdheeb by Abu Abdur-Rahmaan Mahmood, p.87-88]).

And indeed, Ali Timimi used to be upon uprightness and guidance, but then he mixed and flirted with the Innovators of IANA and thus he came to prefer the blindness of Qutb and Banna which came to him via Abur-Rahmaan Abdul-Khaaliq and Safar al-Hawali and Mohammad Qutb over the guidance of Imaam al-Albaani, Imaam Ibn Baaz, Imaam Ibn Uthaimen and others, which he used to be upon previously.