



References To the Doctrines of Sayyid Qutb in Western Press

All praise is due to Allaah, prayers and peace upon the Messenger. To proceed: This is a brief survey of the coverage given by non-Muslim journalists to the doctrines of Sayyid Qutb and his influences on certain individuals. It is vital to point out that the quotations below are not primary sources of knowledge for us, but rather, only a corroboration of the very same that we have been explaining for years, concerning the inherent dangers in the innovated and extremist doctrines of Sayyid Qutb, and their role in causing the destabilisation of nation states, excommunication of Muslim societies, and the launching of destructive Jihads against Muslims and Muslim governments – as well as facilitating the infiltration of Western Intelligence and Israeli Intelligence to organise terrorist attacks in the name of these extremist ideologies to allow the shaping of world public opinion and hence facilitating their own political agendas.

Background

We had covered in the papers, “Elementary Qutubism” (GRV07003) and “Intermediate Qutubism” (GRV070004) the doctrinal foundations of the philosophy of Qutb and had explained that Qutb considered all contemporary Muslim societies to be apostate due to the absence of complete Sharee’ah rule. Based upon his flawed and innovated understanding of the meaning of the “kalimah” (declaration of faith) and representing it as solely in the concept of “al-Haakimiyyah” (Allaah’s sole right to legislation), he concluded that all contemporary Muslim states and societies are apostate because they do not rule by complete Sharee’ah rule, in all spheres of life. We also explained that this led him to preach a sinister form of Jihad against Muslim governments and Muslim societies, after having performed takfir (excommunication) of them all, without exception. This is noted in his calls for assassinations and destruction of the infrastructure of Cairo, whilst addressing his disciple readers, as can be seen in his final writing “Limaadha A’damoonee”.

We also explained that this destructive movement arose in the late 50s and 60s and gradually spread through the Muslim world, being concentrated mainly in North Africa, Jordan and Syria. This ideology of Sayyid Qutb, coupled with the momentum of activism already in existence at the hands of Hassan al-Bannaa’s Brotherhood, gave birth to many splinter groups, such as Takfir wal-Hijrah, Jamaa’at ul-Jihaad whose methodology of reform was the same sinister and destructive Jihad preached by Sayyid Qutb.

Sayyid Qutb’s theological background is Ash’ari, as anyone reading his personal exegesis of the Qur’an, “In the Shade of the Qur’an” will come to realise. This is the greatest refutation of many of journalists who have written on this topic, albeit upon ignorance, and also the Sufi Mystics who claim that Sayyid Qutb was influenced by “Salafiyah” or “Wahabbism”.

When the Salafis began the “Qutubi Inquisition” in order to purge the Muslim society from this destructive mind-set which has only resulted in calamity after calamity over the last half-century, and which in itself, is wholly in opposition to the methodology of the Prophets of Allaah, in rectification and reformation, they were of course ridiculed and treated as “stooges” and “pawns”, and the existence of “Qutubism” as a thought and ideology was vehemently denied, despite the existence of figureheads, who under the influence of Sayyid Qutb’s brother, Mohammad Qutb, were preaching Qutb’s doctrine and brainwashing the youth by his ideology, whilst at the same time ridiculing and belittling the firmly-established and knowledge-rooted Imaams of the Sunnah, such as Shaikh al-Albani, Shaikh Ibn Baz and others.

Indeed, we say that the non-Muslims have greater knowledge in these affairs and understanding than those very same Muslims who, as if it were, either deny the existence of a man called Sayyid Qutb, and the existence of his destructive teachings and writings, and the existence of those who had been poisoned by them, and who were preaching them, and who were enacting them over the decades – or who actually raise him as an “Imaam” and “Shaheed” and other exaggerated labels, which are the essence of falsehood and a very destruction of Islaam itself. Since applauding those who innovate heretical and extremist ideas into the religion, is one of the forms of destruction of the religion, as has been reported from one of the earliest Muslims, Ibraaheem bin Maysarah “Whoever gives respect to an Innovator, has aided in the destruction of Islaam”, and it is for this reason that the Qutubists in particular, and the groups and sects of Innovation are the actual cause of the destruction of Islaam, the marring of its beauty and the polluting of its innocence, and the mobilising of its people into that which only benefits the non-Muslims in their propaganda against Islaam.

Hence, the non-Muslims today – the vast majority of whom are totally and wholly ignorant of Islaam - do not see the Islam of the Muhammad (peace be upon him) and nor that of the Companions, and nor that of those who followed them after, but they see the Islaam of all of the Heretical Innovators and Extremist Agitators – who are astray and far away from the way of the Prophets – such as the likes of Sayyid Qutb, Hasan al-Bannaa, Osama Bin Ladin and others who are a by product of the ideological inventions of the heretical Innovators, who actually destroy Islam from within, all in the name of aiding it, ennobling it, and raising its flag and banner.

The excerpts below contain references to and analyses of the ideology of Qutb. Factual or other errors will be pointed out, in the course of the article, with relevant comments.

Western Press on Sayyid Qutb

1. Judith Shulevitz, Some ideas demand rebuttal, New York Times, 21st October 2001

“...Anyone who doubts that literary critics can play a part on the bloody stage of history should consider the example of Sayyid Qutb. Qutb, born in Egypt in 1906 and university educated, was a Western-style literary critic until he devoted himself to Islam after spending two years in the United States exposed to what he viewed as our decadence. He died in 1966, when he was hanged along with other Muslim radicals by the government of Gamal Abdel Nasser. Qutb's books of hard-line political theology have had a direct influence on the Saudi Arabian Muslim opposition; the Islamic Salvation Front in Algeria; the Palestinian group Hamas; the Muslim Brotherhood in Egypt, Jordan, Iraq and Lebanon; Sheik Omar Abdel Rahman, the Egyptian cleric jailed for several thwarted terrorist plots and linked to the 1993 World Trade Center bombing; and the Iranian writer Ali Shariati, who helped foster the Islamic revolution in Iran.

Qutb's key concept is jahiliyya. In traditional Islamic thought, that word refers to the dark period in Arab history before Muhammad received the Koran, but Qutb redefined it as a spiritual malaise, the condition of having strayed from the path of true Islam. Jahiliyya is any political system that places man above God -- representative democracy as well as Communism -- and all culture inconsistent with Islamic law, including any form of Islamic observance that makes concessions to modernity. Jahiliyya, in this sense, characterizes life as it is lived around the globe today, and opposing it grants Islamic militants their warrant to commit acts of terror anywhere against just about anyone, capitalist or socialist, Arab or Western, Jewish or Christian or insufficiently Muslim.”

[Editors Note: Qutb's ideology is geared mainly towards “apostate” Muslim nation states and societies, before it even addresses the non-Muslim world.]

2. David F. Forte, Religion is not the enemy, The National Review, 19th October 2001

“Over the past few weeks, I have argued that Osama bin Laden and his Taliban allies represent a perversion of Islam and are engaged in a campaign to change Islam itself — to define the faith politically, and not primarily legally or theologically. The evidence, I believe, is unequivocal: His war is as much against Islam as it is against the West. I have written that Islam is a multivocal religion, that from its start it has debated within itself the nature of its identity. And I have noted that among all its varied traditions, one thing remains clear: The acts of the terrorists of September 11, and the justification of them by Osama bin Laden, replicate in modern guise a violent faction, the Kharajites, that Islam found totally anathema to the faith early in its history. In other writings, I have asserted that this form of extremism has been inspired by the writings of influential modernist radicals, such as Sayyid Qutb of Egypt, who believe that virtually all Islam is in a state of unbelief and needs to be reconquered. Thus, in its modern form, bin Laden's kind of extremism has much more in common with Stalin, Hitler, and Mao than it does with Islamic tradition. Like those state terrorists, bin Laden is at war with his own people. And finally, I have baldly asserted that bin Laden and his extremists are evil, pure and simple, and Islam is not.

Since these opinions have been aired, I have received many letters, telephone calls, and e-mails. Without exception, Muslims who have contacted me have been grateful for my views. They have been relieved to hear how a Christian and Westerner is explaining to Americans the true nature of their religion. They have thanked me for my understanding of Islam. They agree with my characterization of bin Laden and al Qaeda...”

3. Betsy Hiel, Roots of fundamentalism date back centuries, Pittsburgh Tribune Review, 21st October 2001

“...Zawahiri followed the call of jihad as defined by Qutb, according to the London-based Arabic daily As Sharq Al Awsat. Qutb, whose books are found in the Islamist lawyer's office, is revered by Islamist extremists worldwide...”

Another ideologue, Mohammed Abd al Salem Farag, was one of the most important influences on Zawahiri, according to the newspaper. Farag led Islamic Jihad until he was executed in 1982 for plotting the assassination of Egyptian President Anwar Sadat a year earlier. At the time, Farag, 27, was an electrical engineering student at Cairo University.

[Editors Note: Farag (which is actually Faraj) and also Shukri Mustapha, were both followers of Qutb who implemented Qutb's manifesto. Faraj took the route of assassinating the overall despot, i.e. Sadat, whereas Mustapha took the route of 'Uzlah (breaking off from the society) and preparing for the overall confrontation with the authorities.]

Farag's manifesto, “The Neglected Duty,” is one of radical Islam's key documents, according to Kassem. Although banned by Egyptian authorities, a copy of it and other jihad literature obtained by the Pittsburgh Tribune-Review illustrates how groups such as Islamic Jihad and Al Qaida recruit and inspire educated Muslims to kill indiscriminately.

The writings share the goals of creating an Islamic state governed by Shariah, or Islamic law, and of restoring a caliphate - a single leader for a unified Muslim nation. The authors accuse modern Arab leaders of forsaking Islam and behaving as “infidels.”

Farag denounced the laws of modern Arab states as “the rulings of atheism ... laws passed by infidels and imposed on Muslims.”

“The rulers of our time live in a state of apostasy from Islam and have partaken from the tables of imperialism - be it crusader, communist or Zionist,” he wrote. “They carry nothing from Islam but its name” and should be killed “even if (they) cannot fight.”

Farag's manifesto also dismissed the argument that jihad is intended only to defend Islam. “Fighting in Islam is to empower the word of God on earth, either by offense or defense,” he declared. “Islam was spread by the sword ... Muslims should raise their swords in the face of those leaders who want to suppress what is true ... until the truth reaches the heart of people.”

...From the 1950s until he was executed by Egypt's Nasser regime in 1966, theorist Sayyid Qutb advocated killing non-believers and overthrowing Arab leaders who were insufficiently Islamist.

His seminal book, "Signposts Along the Road," galvanized today's militants as much as V.I. Lenin's "What is to be Done?" essay influenced Russian revolutionaries in the 1900s. Qutb was influenced by a tour of the United States, which he felt was morally decadent, and by Abu Ala El Mawdudi, the leader of Pakistan's Jamaat-i-Islami extremist group..

Qutb was the first in modern times to call for an offensive jihad, dividing the world into believers and "jahili" (non-believers).

[Editors Note: Qutb's division is not actually between Muslims and non-Muslims, but overwhelmingly between Apostate Muslims and Muslim societies and nation states on the one hand, and the few disciples who are upon the doctrines of Sayyid Qutb as "the believers".]

American University's Shaheen says Qutb "advocated the idea of emotional separation between the believers and non-believers" - making it easier to justify killing in the name of religion."

4. Fiona Simon, Analysis: The roots of Jihad, BBC News, 16th October 2001, 18:25 GMT 19:25 UK

"...In the 1950s Sayed Qutb, a prominent member of Egypt's Muslim Brotherhood, took the arguments of al-Banna and Maududi a stage further. For Qutb, all non-Muslims were infidels - even the so-called "people of the book", the Christians and Jews - and he predicted an eventual clash of civilisations between Islam and the west.

Qutb was executed by Egyptian President Gamal Abdel Nasser in 1966. According to Dr Azzam Tamimi, director of the Institute of Islamic Political Thought in London, Qutb's writings in response to Nasser's persecution of the Muslim Brotherhood, "acquired wide acceptance throughout the Arab world, especially after his execution and more so following the defeat of the Arabs in the 1967 war with Israel".

Qutb and Maududi inspired a whole generation of Islamists, including Ayatollah Khomeini, who developed a Persian version of their works in the 1970s. ...The works of al-Banna, Qutb and Maududi were also to become the main sources of reference for the Arabs who fought alongside the Afghan mujahideen in the 1980s.

[Editors Note: From NDV010012, "...And know that the only methodology that unites all of the groups of bid'ah into a single pot is the methodology of Sayyid Qutb. For how many of the groups of innovation subscribe to Qutubism and its teachings? So you find amongst the Qutubiyah one who is a Jahmi, another a Sufi, another an Ash'ari, another a Muqallid, another a Mu'tazili, another an Aqlaani, another an outright Khariji - and then another who has the creed of the Salaf in the issues of Asmaa was-Sifaat and thinks he can remain upon the way of the Salaf by choosing the methodology of Qutubism. Know that even the Iranian Rafidis print the books of Sayyid Qutb - which but call for revolutions and rebellions, assassinations and coups - and they gave them to Hikmatyar to be distributed amongst his Jamaa'ah in order to give it strength and numbers - the very Jamaa'ah that assassinated the Salafi Shaikh Jameel ur-Rahmaan and put an end to the Islamic state he set up, built upon Tawheed, with the Hudood and other than that...".

Mawdudi, like Qutb attacked the honour of the companions of the Messenger, as well as mocking and belittling some of the Prophets of Allaah. Mawdudi also praised Khomeini and his revolution, a by product of the philosophy of Qutb. Hence, the Rafd, inherent in them both, must have been appealing to the Raafidah, who subsequently adopted the doctrines of Qutb and Mawdudi to assist in the revolution backed by the Kuffar themselves].

One of these was the Palestinian scholar, Abdullah Azzam, who had fought with the PLO in the 1970s but became disillusioned with the Palestinian leadership because of its secular outlook...”

5. Robert Marquand. The tenets of terror. Christian Science Monitor. 18th October 2001

“...Azzam's own inspiration was an Egyptian writer, Sayyid Qutb, who in the 1950s began to divide the world into the sacred (a perfect Islamic state), and the profane (the non-Islamic world). *[Editors Note: Qutb included all contemporary Muslim societies and nation states as part of the non-Islamic world]*, Mr. Qutb, in works like “Signposts on the Road,” and “A Muslim's Nationality and his Beliefs,” confronted modernity. He read Freud, Darwin, and Marx. He visited the US in the 1950s, and found that Western ideas of commerce, civil society, the nation-state, and free expression couldn't be harmonized with absolute Islam. He opposed treaties, agreements, and other liberal forms of statecraft as weakness and capitulation. He began to articulate the need to overthrow Muslim rulers, and was executed in Egypt in 1966...”

Zawahiri, too, would have been quite familiar with Qutb. The year that Egyptian President Gamel Abdel Nasser ordered Qutb hanged, Zawahiri was arrested for being a member of the Muslim Brotherhood. And Qutb's books became so popular on the university campuses of Cairo in the 1970s that the government banned them....

Qutb is considered ... the founder of Islamic religious groups, especially the violent or jihadi groups,” says Diaa Rashwan, a senior researcher of Islamic militant groups at Egypt's al-Ahram Center for Strategic Studies. While other Islamists at the time were looking to change their societies from within, Qutb was an influence on Zawahiri and others like him, “to launch something wider.”

6. Robert Irwin. Is this the man who inspired Bin Laden?. The Guardian. 1st November 2001.

“...Qutb was the most influential advocate in modern times of jihad, or Islamic holy war, and the chief developer of doctrines that legitimise violent Muslim resistance to regimes that claim to be Muslim, but whose implementation of Islamic precepts is judged to be imperfect. Although Qutb is particularly popular in Saudi Arabia, his copious writings have been translated into most of the languages of the Islamic world. In the 1960s and 70s, when many Afghan religious scholars came under the influence of the Muslim Brotherhood, Qutb's ideas attracted particular interest in the faculty of religious law in Kabul, and the scholar Burhanuddin Rabbani translated him into the Afghan language of Dari. However, though Qutb is studied everywhere from Malaysia to Morocco, there are many versions of fundamentalism and his writings have been read and interpreted in

many ways (and some Islamic fundamentalists have actually written polemics against Qutb's version of Islam)...

...In the early 1950s the Muslim Brotherhood was in transition, as many of its members abandoned faith in gradualism and education as the way to bring about an Islamic revolution in Egypt and came to espouse violence instead. Qutb followed a similar trajectory....

...What Qutb wrote is of more significance than his somewhat shadowy life. His major work is *Fi Zalal al-Koran* (In the Shadow of the Koran), a commentary on the Koran in 30 volumes which began to appear in 1952 and was completed in prison...

...However, Qutb's fiercest polemics were reserved for those who were Muslims - or rather, those who claimed that they were Muslims. Neither Egypt under Nasser's dictatorship nor Arabia under the Saudi monarchy had made any serious attempt to implement the Shari'a, or religious law...

[Editors Note: It is not clear whether Irvin is presenting this as his own observation or of Qutb's of Saudi Arabia. Regardless, the Qutubiyyah of Saudi Arabia, adopted wholesale the doctrines of Sayyid Qutb and began to the same pattern of events that – in the event of not being stopped by the intervention of scholars such as Shaikh Ibn Baz, Shaikh Rabee' and others – might have led – over time - to much turmoil and bloodshed and widespread mischief. The Qutubists of Arabia echoed the beliefs and misconceptions of Qutb and were preaching his extremist doctrines to the youth – with the claim that Saudi Arabia does not judge by the Islamic legislation. Excommunication (takfir) of the rulers was ripe amongst the movement's youth – and was justified by the same doctrinal misconceptions that Qutb first propagated decades ago. Saudi Arabia is the only country that has Islamic legislation, even though it is not perfect, built upon the foundation of Tawheed (monotheism). A reality that is being denied by Qutb's modern day disciples within the Saudi Kingdom. The Qutubists of Arabia were in fact declared “the Neo-Kharijites” (Khaarijiyyah Asriyyah) by Imaam al-Albaani in 1417H (1997CE), and their extremist doctrines refuted by the likes of Imaam Ibn Baaz, Imaam Ibn Uthaimen, Shaikh al-Fawzaan and others, all of whom affirmed that the country does in fact rule by the Sharee'ah – even though there maybe shortcomings therein – and that it is obligatory to preserve and maintain the peace and sanctuary therein.]

...The corrupt regimes had to be resisted and overthrown. In order to find a hallowed precedent and legitimisation for such resistance Qutb had to go back to the era of the Mameluke Sultans of Egypt and to the writings of Ibn Taymiyya (1268-1328).

[Editors Note: Islam prohibits revolutions and overthrows against tyrannical governments and rulers, until even if clear and manifest apostasy is observed, if that were to lead to greater mischief. Qutb managed to overturn this issue – which is in fact a matter of consensus of the Muslim Scholars of all ages, and managed to rouse the sentiments of the common people against the iniquities of its governing bodies. This was a fundamental element of the Qutubite doctrine, and which paved the way for amassing the public for organised overthrows, such as what happened in Syria in Hims and Hamaa, in 1982. The introduction here, of Ibn Taymiyyah, as the person who provided the foundations for Qutb's thesis, is misleading, as Ibn Taymiyyah himself forbade, in both

his words and actions, rebelling against tyrannical reign. Nevertheless, much of the Qutubist polemic is drawn from incorrect readings and contextually erroneous inferences from Ibn Taymiyyah's vast body of literature.]

Taymiyya, a somewhat curmudgeonly Islamic purist, had been outspoken in his opposition to almost everything that was not explicitly sanctioned by the Koran and the Prophet and his intransigence several times led him into conflict with the Mamelukes and, consequently, imprisonment.

However, when they found themselves at war with the Muslim Mongol Ilkhans of Iran, the Mamelukes asked him for a judgment sanctioning the holiness of their cause and, surprisingly, he obliged. He declared that, though the Mongols might have professed Islam, they did not follow absolutely all the prescriptions of the religion and that therefore they were Jahili pagans against whom jihad had to be waged. Taymiyya's verdict has underwritten Islamic resistance movements from the 1950s onwards. It was cited by the assassins of Sadat in 1981 and it is also used to justify the struggle against the Saudi monarchy.

[Editors Note: The author here has exaggerated in his analysis of Ibn Taymiyyah's stance which seems to portray Ibn Taymiyyah's takfir (excommunication) of the Mongols to be due to merely falling short in fulfilling some of the duties of Islam. This is not correct, as the real reason was that the Mongols overwhelmingly, did not actually enter Islam with the belief that it is the correct and true religion. Rather, the Mongols allowed themselves to choose whatever they wished to follow of Judaism, Christianity, or their own deity that was Genghis Khan, whom they considered their Prophet. Many simply chose Islam whilst holding on to this notion, and in fact, while believing that Genghis Khan was just like the Prophet Muhammad in level and rank, and that Islam, Christianity and Judaism were just like the four traditional schools of jurisprudence within Islam. So the fact that their entry into Islam was dubious, alongside their invasion of the Muslim lands and butchering and terrorising of its people, Ibn Taymiyyah – just like all of the Muslim scholars of his time justified the war against them and their expulsion from the Muslim lands, alongside his excommunication of them in general terms, based upon what was in reality an unreal adoption of Islam. Due to his ignorance, Irwin has unfortunately, portrayed, just like many of the followers of Qutb, that Ibn Taymiyyah's excommunication of the Mongols was based purely on their not observing all the requirements of the law. And this misconception has been the underlying basis and justification for the extremist doctrine of Sayyid Qutb and all those followed him in this misconception, which Irwin seems to have taken to heart.]

Shaikh ul-Islaam Ibn Taymiyyah said, "As for pure nifaaq (hypocrisy), then there is no doubt about the kufr of a person who has this. For he does not consider it to be obligatory to have tasdeeq (assent) in the Messenger (of Allaah) in what he informed (of revelation from Allaah), and nor does he consider it obligatory to obey him in that which he commanded – even though he may alongside this, believe that the Messenger is great and lofty in status, in knowledge and action, and that it is permissible to believe in him and obey him. Yet he says, "There is no harm in the differing religions, when the diety (that is worshipped) is the same one (in all of them)". And he considers that safety and happiness (in the Hereafter) can be attained by following the Messenger and not following the Messenger, either by following the ways of the Philosophers, or the

Sabeans, by way of of becoming a Christian or a Jew; which is the saying of the Philosophers and Sabeans in this particular issue and other issues. For even if they believe in him (the Messenger) and obey him, they do not actually believe in the obligation of that upon all of the inhabitants of the earth such that the one who abandons believing in him and obeying him will be punished. Rather, they consider the likes of this to be similar to adhering to the madhhab of a particular Imaam, or (following) a tareeqah ([Sufi] order) of a particular Shaikh or obedience to a King. And this is the religion of the Tartars and whoever entered along with them.” (Majmoo’ al-Fataawaa7/639).]

On the other hand, Qutb's works have also influenced al-Qaida, which, under the leadership of the flamboyant and camera-loving Bin Laden, seems to aim at a global jihad that will end with all men under direct, unmediated rule of Allah.

[Editors Note: Most of the members of al-Qaida were formerly members of Takfir wal-Hijrah and the Jamaa’at ul-Jihad – all of whom were entrenched in the doctrines of Sayyid Qutb and had already declared all of the rulers of the Muslim world to be apostate. It was for this reason that many of those who participated in the Afghani jihad - came back with the same destructive ideas that were originally preached by Sayyid Qutb decades ago – having been influenced by Qutubi elements. In reality, al-Qaida represents the neo-Kharijite think-tank of the current times, whose aim is to topple the tyrannical Muslim governments primarily and fundamentally. The precursors of al-Qaida were in fact mobilised by the CIA and brought to Afghanistan through Pakistan’s ISI, in order to fend off the Russians and end the “Cold War”.]

In the context of that global programme, the destruction of the twin towers, spectacular atrocity though it was, is merely a by-blow in al-Qaida's current campaign. Neither the US nor Israel is Bin Laden's primary target - rather it is Bin Laden's homeland, Saudi Arabia.... al-Qaida's primary task is to liberate the holy cities of Mecca and Medina from their rule...”

7. Robert Worth. The deep intellectual roots of Islamic terror. The New York Times, 13th October 2001

“...But if one man deserves the title of intellectual grandfather to Osama bin Laden and his fellow terrorists, it is probably the Egyptian writer and activist Sayyid Qutb (pronounced SIGH-yid KUH-tahb), who was executed by the Egyptian authorities in the mid-1960's for inciting resistance to the regime.

As Fathi Yakan, one of Qutb's disciples, wrote in the 1960's: “The groundwork for the French Revolution was laid by Rousseau, Voltaire and Montesquieu; the Communist Revolution realized plans set by Marx, Engels and Lenin. . . . The same holds true for us as well.”

In his most popular book, “Signposts on the Road” (1964), Mr. Qutb wrote: “This is the most dangerous jahiliyya which has ever menaced our faith. For everything around is jahiliyya: perceptions and beliefs, manners and morals, culture, art and literature, laws and regulations, including a good part of what we consider Islamic culture.”

Perhaps even more important, Mr. Qutb was the first Sunni Muslim to find a way around the ancient prohibition against overthrowing a Muslim ruler. “Qutb said the rulers of the

Muslim world today are no longer Muslims,” Mr. Haykel said. “He basically declared them infidels.”

He did so, Mr. Haykel added, in a particularly persuasive way, by reinterpreting the works of a medieval intellectual named Ibn Taymiyya. A towering figure in the history of Muslim thought, Ibn Taymiyya lived in Damascus in the 13th and 14th centuries, when Syria was in danger of domination by the Mongols.

Mr. Qutb equated Ibn Taymiyya's intellectual and political struggle against the Mongols with his own struggle against Gamal Abdel Nasser and the other Arab rulers of his day. It was a risky move, because Islamic tradition states that if one Muslim falsely calls another an infidel, he could burn in hell, Mr. Haykel said. It may also have sealed his death warrant, because Egypt's rulers did not take such threats lightly...”

Mr. bin Laden himself, however, has very little religious education. “He's a playboy from a very rich family, so he needed other people to relay the message to him,” Mr. Sivan said. The two people who influenced him most directly were Abdallah Azzam, a Palestinian who was killed by a car bomb in 1989, and Safar al-Hawali, a Saudi who has periodically been jailed by the authorities. Both men were steeped in the writings of Sayyid Qutb, Mr. Sivan said...”

Closing Remarks

The Salafis have played an instrumental role, over the years, in refuting the heresies of Sayyid Qutb, and of the Qutubiyyah in general, which are in fact, a revival of the methodology of the Kharijites, who in the name of “social justice” and the concept of “al-haakimiyyah” have brought great imbalances in the field of calling to Allaah, and have led to the misguidance, and bewilderment of many enthusiastic and sincere Muslims, have taken them far away from the methodology of the Prophets in calling to Allaah, away from the firmly-grounded and erudite scholars, away from the moderation and balance in the concepts of Tawheed and following the Sunnah – and led them instead to fruitless activism, and fleeting sensationalism, and to the extremism revived by the concepts of Sayyid Qutb al-Ash’ari and Hasan al-Banna as-Sufi al-Mufawidh. And all of this has led to great turmoil, let alone allowing the non-Muslims, the Zionist controlled media, and the vast multitude of dance-to-the-tune press prostitutes, to portray a horrible picture of Islaam.

The Sufi Gnostic movement is currently monopolising on recent world events to further its theological polemic against “the Wahhabis”. In the past this movement accused the likes of Mawdudi and Qutb as being adherents to “Salafiyyah” and proponents of “Wahhabism”. Now that this lie has been exposed, and it has been demonstrated that Qutb was actually Ash’arite in creed, and that Hasan al-Banna was a devoted Sufi, and that a fair portion of the Muslim Brotherhood, whether the Egyptian or Syrian brand, were strongly representative of the Ashar’ite, Sufi inclination, nothing remains for the Sufi Gnostic movement but to monopolise on current events to support its own polemic and to assist the Western media in the propagation of its misunderstandings and erroneous perceptions.

Ironically, the media now is attributing the fruits and end results of the heretical and extremist doctrines of Hasan al-Banna, Sayyid Qutb, Abu A’laa Mawdudi, Osama Bin Ladin and others to “Salafiyyah”?!

In reality, the extremism and deviant doctrines and concepts was borrowed and adopted wholesale by the likes of Bin Laden, Safar al-Hawali, Salman al-Awdah, and the Qutubiyyah of Arabia in general, from the likes of Sayyid Qutb al-Ash’ari, Hasan al-Banna as-Sufi al-Mufawidh and Abu A’laa Mawdudi!!