Historical Development of the Methodologies of al-Ikhwaan al-Muslimeen And Their Effect and Influence Upon Contemporary Salafee Dawah

Part 1

The Historical Fitnah Of the Muslim Brotherhood and the Penetration Of Its Ideas and Thoughts Into Ahl us-Sunnah

With a History of the Salafee Da'wah in the United Kingdom And the Effects of the Ikhwaanee Methodologies and Its Callers Upon the Salafee Da'wah

Introduction

Indeed, all praise belongs to Allaah. We praise Him, we seek His aid, we seek His forgiveness and we seek refuge with Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allah guides then there is no one who can lead him astray, and whomsoever Allaah leads astray then there is no guide for him. I bear witness that there is no deity worthy of worship but Allaah and I bear witness that Muhammad is His servant and Messenger. To proceed:

This document intends to provide a historical background into the Salafee da'wah[1], within the context of the numerous fitnahs that have entered into it, that have in reality come from the direction of al-Ikhwaan al-Muslimoon, and whoever was poisoned by them. The reader, inshaa'allaah, will have acquired a wider picture, and a context in which to place whatever is observed today of the various problems, differences and splits within the da'wah, or amongst those who ascribe themselves to Salafiyyah and the Salafee da'wah.

No doubt, the last few decades have seen major global events unfolding. The first was the new wave of geo-political strategies of the Kuffaar in the Muslim lands, and parallel to that, was the great upheaval caused – in the last decade specifically and more profoundly – in the Salafee da'wah by the penetration of the Ikhwaan under the disguise and costume of ascription to the "doctrinal Salafiyyah" (aqaa'id). An ascription that was divorced and separated from the practical, manhaj-based, Salafiyyah (manaahij) to which they were actually opposed, due to the false methodologies that they had innovated or imbibed, and which they wished to enter into the Salafees. So their ascription to the doctrinal belief-based aspect of Salafiyyah was the veil by which they entered their foreign, deviated methodologies amongst the unsuspecting Salafees, hoping that no one would suspect them, merely because they held onto the Salafee aqeedah, and would often defend it[2], and this was the veil they used to enter upon the Salafees and the da'wah of Ahl us-Sunnah.

The merging of these collection of events and occurrences at the one and the same time (during the last decade), led many people ascribing themselves to Salafiyyah to be

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[1] With focus on the Salafee Da'wah in the United Kingdom.

[2] Whereas their predecessors who innovated these false methodologies were not upon the Salafee aqeedah (such as Qutb, Mawdudi and Banna), their later followers and those upon their methodologies, entered into the ranks of the Salafees by their adoption of the Salafee aqeedah, perhaps because of their knowledge that it was the truth. Then they wrote in defence of aspects for this aqeedah, which gained them the trust of many unsuspecting people. When this trust was gained, then they propounded and entered the deviant methodologies of their predecessors that were opposed to the Usool of the Sunnah, into the ranks of Ahl us-Sunnah, those methodologies that they never left and remained affected by in the first place. And it is for this reason that you see there these people have a famous slogan "Salafee in aqeedah, Contemporary in orientation", which in reality, means that we are Salafee in aqeedah, but opposed to the Salafee manhaj in our actions and methodologies. And this is the aspect of Irjaa' (separating statements, and actions of the limbs from the beliefs and actions of the heart) that the different varieties of Hizbiyyeen would manifest in recent times, which would be made readily apparent in their speech and action, and their methodologies of lenience with and accommodating the Innovators to give strength of numbers to their own da'wah and methodologies.

led to great confusion and to take on a variety of different and separate paths over time, and wander off in every direction – due to the absence of the proliferation of and grounding in the methodologies (manaahij) of the Book and the Sunnah amongst the people.

What is of concern in this document is to bring about clarity in the methodologies of the Salaf, because this is what will bring unity amongst those who ascribe themselves to Salafiyyah, bringing about a common perception and outlook with shared understandings and goals, and helping to bring about a walaa and baraa that is based around what it truly ought to be based around, which is the aqaa'id (beliefs), the manaahij (methodologies) and correct Salafee mawaaqif (positions). Unfortunately, there has been a tendency for people to take isolated events or occurrences (such as calamities that have taken place in the lands of the Muslims, non-Muslim aggressions, or specific issues that have taken place with respect to personalities, or people of the knowledge in the da'wah, or issues related to the da'wah), and then to build their whole perception of the da'wah and individuals connected to it, based upon these isolated incidents, issues or occurrences. This led them to become totally out of focus, and lose track of the wider picture. The perceptions created in their minds by way of these isolated affairs, or a collection of unrelated affairs, then led them to see all future issues and developments with these tainted and subjective perceptions, disabling them from seeing everything in its proper perspective. All subsequent occurrences, as they saw them, would feed into and re-inforce these initial (erroneous, subjective) perceptions. This would then also affect their speech and behaviour, making them take positions and hold loyalties or disownments, and direct their emotions of love and and hate, and choose their company and friendship, all upon false criterions and false determinations based upon subjective experiences and limited, narrow viewpoints tied down to one or a few or a collection of issues or events[3]. What was also a part of the cause for this was the fact that true and real clarity, concerning these tribulations and the methodologies of the Salaf had not emerged then, unlike more recent times.

For this reason, this document contains a historical account of the true origins and background to the many problems that have entered the da'wah of Ahl us-Sunnah in recent times – in order to allow the reader to put everything into context.

It is hoped that all those who ascribed themselves to the Salafee da'wah at one time or another during the last decade will gain some insights, and will gain a thorough understanding about what has occurred in the da'wah following the Gulf War. This will allow them to appreciate, in retrospect, the clarity that has now emerged concerning the sum whole of this fitnah. It will also allow them to determine the true Scholars,

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[3] This gave rise to the phenonomen of the corruption in al-walaa and al-baraa (loyalty and disownment) that manifested itself recurringly, in that many people did not make and break allegiances, and direct their love and hate, and choose their friendships, based upon the actual methodologies of the Salaf, from a knowledge point of view, and looking at who was actually upon them, knowing them, calling to them - but instead they built their walaa and baraa based upon their subjective perceptions that arose due to their personal reactions to isolated incidents or collections of incidents that took place in the course of the da'wah, whilst having little knowledge and appreciation of the methodologies of the Salaf, during the unfolding of these events.

those who are upon the truth, upon the Salafee aqeedah, the Salafee manhaj and those who are traversing upon the Salafee da'wah and implementing it, following the actual manhaj of these Scholars. It is also hoped that these insights allows the true sincere Salafees, who truly desire Salafiyyah, in belief, speech and action, to unite together based upon the clarity that has now emerged by way of the collective statements and clarifications of the Scholars, over the past 8 years or so, in relation to the various methodologies of al-Ikhwaan al-Muslimeen that were disguised as Salafiyyah and which have been exposed and refuted sufficiently.

How to Read this Document

This document[4] has been arranged in such a way that every section is connected to and follows on from what comes before it, and it is necessary to always relate what you are currently reading from this document, to the sum whole of what has preceded. Don't worry if at times, you get lost in some of the details in the footnotes or the main text, but try your best to keep an overall picture in your mind of what emerges from the facts, occurrences, events and explanations that you are presented with. The footnotes are not essential reading but there is some valuable information that has been added, as well as explanations and additional clarification to what might be ambiguous to some in the main text.

To aid comprehension, summaries have been added at the beginning of each section in order to provide an overview of what is discussed in the chapters making up that section.

You may choose to go straight to whatever interests you from the table of contents, but we advise that you have some patience, and steadily work your way through each of the sections in the order that they have been arranged. This way, the actual objective of this document, which is to provide all the perspectives that are missing in the thoughts of people, or to correct the perspectives that people already have in their minds concerning what has occurred to the da'wah of Ahl us-Sunnah during the last decade specifically, and more generally during the time before it.

Also you may find it beneficial to read the Appendix at the end of this treatise concerning Egypt in the 19th century and the beginnings of al-Ikhwaan al-Muslimoon before reading the rest of this document.

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[4] This is just the first in a series of eight or nine documents that form a complete treatise.

PART 1

<u>Summary of Part 1</u>

Following the departure of the first few centuries of Islaam, and the disappearance of the Lanterns of Guidance, the Mountains of Knowledge, the Imaams of the Deen of Islaam, and of the Sunnah, the next four hundred years or so saw the emergence and preponderance of Innovation and its people, and the domination of the sects of deviation and misguidance, until they attained significant influence in social, political and economic spheres. Then Allaah sent Shaykh ul-Islaam Ibn Taymiyyah at the end of the 13th century, who assaulted Innovation and its people and thoroughly cleansed the deen of Islaam and separated truth and falsehood. Hardly a sect of innovation, or a particular misguidance was to be found, except that he spoke, wrote and authored on it, clarifying the truth, demolishing the falsehood, and aiding thereby the deen of Allaah. Then, as Allaah willed, Innovation and its people gained strength and preponderance once more, again due to laxity on behalf of Ahl us-Sunnah, and thus the situation was reached, five centuries later, similar to that which was found prior to the time of Ibn Taymiyyah. Then Allaah sent Shaykh ul-Islaam Muhammad bin 'Abdul-Wahhaab.

The da'wah of Shaykh ul-Islaam Muhammad bin 'Abdul Wahhaab mainly in the second half of the 18th century (1740-) was a pure da'wah that was identical to that of the Prophets and Messengers, from its point of origin, priorities and directions, and it enabled, by Allaah's aid, the purification of the servant and the land from the mires of Shirk and innovation, as a result of which this land, over the next few centuries would continue to have relative security, and other blessings compared to the lands of the Raafidah, Soofiyyah, Asha'riyyah, Nusayriyyah, Qubooriyyah and other than them. These fruits continue up until recent times, when the blessings of wealth and abundance were poured upon this land. The motivating factor in this da'wah was a direct and clear intent for the establishment of Tawheed, beginning from its foundations upwards, and this is what motivated Shaykh ul-Islaam Mohammad bin 'Abdul-Wahhaab.

The onset of the 19th century (1800-) saw the colonial, industrial, and post-colonial and post-industrial movements of reform and da'wah emerge in the Muslim lands, by way of the "Islamic thinkers", and this was in direct response to the great changes and upheavals taking part in Europe and elsewhere, as well as the colonial activities of the French, British, and others. This period of time, right until the middle of the 20th century was indeed a time of great upheaval and turmoil. However, it also produced individuals who devised ideologies and methodologies, with such conceptions, thoughts and imaginations of the mind that arose in direct response to the social, political and economic occurrences of the time. None of the ideologies and methodologies they devised were tied to the correct understanding of the Book and the Sunnah upon the methodologies of the Salaf. This paved the way for whole series and generations of "thinkers" and "activists" who would then propound methodologies of reform that opposed the foundations of the Sunnah. Naturally, these ideas and these methodologies served as the springboard for all activist based movements in the 20th century, and these figureheads, served as the ideological and spiritual support for these movements by way of their writings, lectures and other avenues.

Those who emerged in the early 20th century, in the shadow of such an evolving environment included Abu A'laa Mawdudi, Hassan al-Bannaa and Sayyid Qutb, and under considerable influence of those who preceded them as thinkers and activists, they served as the route through which certain orientations and mindsets would spread across the Muslim Ummah, and which would remain firmly entrenched in the minds of the people, whilst they thought that what they were engaged upon were methodologies of reform and modes of action that Islaam sanctions, when the truth was otherwise. All of this in turn caused chaos, when slowly but surely, the remnants of these ideas, mindset and ideologies began to enter the Salafees, over a series of decades, by way of a people who had been introduced to and influenced by the figureheads who were behind these ideas, or who carried and developed them in later times. In more recent times, great turmoil was caused when a series of individuals who outwardly became famous and known for Salafiyyah were preaching principles and foundations that were representative of the general orientations and mindsets created by al-Ikhwaan al-Muslimeen.

1.1 Setting the Scene, Laying Out the Complete Scenario

Many of those reading this document may have, from the very beginning, an aversion to the noble Shaykh we are going to quote in this section. However, we ask the reader to be objective and read carefully, whilst being attentive, and sincerely seeking guidance and clarity and an understanding of the true state of affairs.

There is nothing more appropriate in setting out the scene, or if you like, laying out the complete scenario, so as to give us the true context of things to come, than the following speech of Shaykh Rabee' bin Haadee al-Madkhalee[5].

He said, "And the Salaf us-Saalih - may Allaah be pleased with them - understood completely these Rabbaani (i.e. Allaah's statements in the Book) and Nubuwwi (i.e. of the Sunnah) notifications and warnings. So they perceived the danger of innovations and their people upon Islaam, and the Ummah of Islaam. Thus, they faced them (the innovations) and their people with positions entailing warning and (strong) determination. They used to place barriers and preventative blockades of caution and of warning between the Ummah and between these wolves that lie in wait, lurking in ambush, and also announcing hatred of them, and ordering boycotting of them, and cutting off from them. Thus, the majority of the Ummah was upon the truth, and the Sunnah, and they used be in goodness, and security, with respect to their aqeedah, their deen and their methodologies.

Then when laxity and softness (tasaahul) occurred with Ahl ul-Bida' and there were to be found the Mumayyi'oon[6], the People of Innovation and evil, descended upon the Islamic Ummah like the descending of violent torrents (of ocean) upon the banks. And nothing at all stood in the face of them, until they enshrouded the Islamic world, both societies and rulers, except for a small (number of them).

Until Allaah brought Shaykh ul-Islaam Ibn Taymiyyah (rahimahullaah), so he assaulted Ahl ul-Bida', and made excursions upon them by way of evidences and proofs from the Book and the Sunnah, and the Manhaj of the Salaf, by which he awakened the Ummah from its lethargy, slumber. And Allaah saved whomever He willed by way of him.

Then laxity and softness (tasaahul) occurred, and then those hurling (violent) torrents returned, with evil, innovations, misguidance and Shirk. Then Allaah brought the Imaam, the Mujaddid, Muhammad bin 'Abdul-Wahhaab to repel them from the Ummah, and so he assaulted the people of innovations and misguidance and attacked

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[5] This is taken originally from a cassette, but was transcribed and posted by Abu Abdullaah Khalid adh-Dhafayree on Sahab.Net.

[6] Meaning, those who display Tamyee'. Those who are soft and lax towards the Innovators, and do not adopt the manhaj of the Salaf with respect to the Innovators, and do not tow the line with the Imaams of the Salaf who refute these Innovators, but take a soft, mellowed, approach, thereby wasting and destroying and melting the preventative barriers that exist to stop truth mixing with falsehood, and they do not speak the truth and openly proclaim it. For more details refer to BDH050007 to BDH050014.

them with evidences and proofs and with the sword and the spear, until he returned the strength to Islaam, the illumination back to Tawheed, and the splendour and purity back to the Sunnah.

Then Ahl ul-Bida' wal-Ahwaa prepared their strength, and they unsheathed (their swords) in the darkness, and they did not come out openly like their predecessors, but they came under the veil of humbleness, and under the veil of Salafiyyah. Then they began to spreading their venom, like spotted vipers, slowly but surely, gradually, and using plots, machinations, and deception, all under the veil of having jealousy for Islaam, and under the veil of the obligation of cooperation between the Muslims against their enemies amongst the Christians, Jews, the Modernists and Secularists. And they were spreading their venom through lessons, and books, and by way of shiny, lustrous slogans and methodologies, which pounced upon a great many hearts from the young ones, the youth, and even the old ones. And from the fruits of their plot and their aforementioned methods were small works, and books and positions (that they held in issues)." End of quote.

We merely ask, that if you are granted the determination, resolve and patience to read through the whole of this treatise, **that upon completion, you come right back to the beginning and read these words once more, a few times over**. That's all. Then, by Allaah, you will have attained a "great understanding"!

1.2 The Da'wah of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab

The reformative da'wah of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab was based upon a correction of Islamic beliefs (aqaa'id), worship (ibaadaat) and affairs of methodology (manaahij) in numerous arenas of knowledge and action. His call was to Tawheed as it was taught, understood and implemented by the Messengers of Allaah, and he called to the Salafee Aqeedah, Tawheed al-Uloohiyyah and Tawheed al-Asmaa was-Sifaat, and fought on account of this, and initiated his da'wah upon this, and kept it focused around this for the duration of his da'wah. His da'wah was successful and he purified the Arabian Peninsula from the Shirk that had entered into it, in the shadow of a Soofee Ottoman Empire. The time of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab was pre-Colonial, and pre-Industrial (i.e. prior to the main thrust of the western Industrial revolution and Colonial activities, pre-1800), and thus, his da'wah was non-reactionary, and was an internal da'wah that was reformative in the proper sense of the word. Thus, his methodology in da'wah was identical to that of Allaah's Messenger (sallallaahu alaihi wasallam), in starting-point, priority, objective and method and focus.

Shirk and Innovation had crept in over the centuries, culminating in the worship of the dead, such as Yusuf, Shamsaan and Taaj, from amongst the tawaagaheet (false gods). The purification of this Shirk and Innovations from the peninsula, on account of the da'wah of Shaykh ul-Islaam, led to subsequent blessings upon this land, and a state built upon Tawheed was established and it has brought about Scholars and Rulers. Scholars upon the Salafee and Aqeedah and manhaj over a span of two-hundred years, such as Hamad bin Ma'mar, Sulaymaan bin Abdullaah Aal ash-Shaykh, Muhammad bin 'Abdul-Wahhaab himself, Abdullaah bin Abdur-Rahmaan Abaa Butayn, Abdur-Rahmaan bin Hasan Aal ash-Shaykh, Abdul-Lateef bin Abdur-Rahmaan Aal ash-Shaykh, Hamad bin 'Ateeq, Abdullaah bin Abdul-Lateef Aal ash-Shaykh, Sulaymaan bin Sahmaan, Abdur-Rahmaan as-Sa'dee, Muhammad bin Ibraaheem Aal ash-Shaykh, Abdul-Azeez Ibn Baz, Muhammad bin Saalih al-Uthaymeen and others.

And Rulers, who despite their shortcomings and faults in their personal affairs, have always aided the Salafee da'wah, and have spent an enormous amount of wealth in spreading the da'wah of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab in every corner of the globe. It is due to the spending of their wealth and their efforts that have allowed people outside of Arabia to learn the affairs of Tawheed and whatever opposes it of Shirk. This in a time, when all the states surrounding it, and the Muslim lands in general were but the states of the Innovators or the Mushriks, from the Raafidah, the Nusayrees, the Soofees, the Ash'arees, the Mu'tazilees, the Ibaadee Khawaarij and other than them. Thus, in perfect agreement of the Sunan of Allaah, you will see that this state has enjoyed enormous blessings and favours over the times, and security and peace is to be found therein that is not found in any other place, and the Sharee'ah law is established (despite shortcomings). And the great blessings in this country can be seen by the fact that, by and large, the Major Scholars of Ahl us-Sunnah have not been found except in Saudi Arabia, of course with some exceptions.

The thing to note that is the da'wah of Muhammad bin Abdul-Wahhaab (rahimahullaah) was a pure da'wah built upon the Book and the Sunnah and was not mixed with anything, or was not a reaction to any external factors. He began exactly where the Prophet (sallallaahu alaihi wasallam) began, fighting against the Shirk of du'a and the Shirk of the graves, worship and excessive veneration of the Awliyaa (the pious dead people) and Tawassul (approaching Allaah through others) and the affairs that contradict the Tawheed that the Books were sent with and which the Messengers came with. And Allaah strengthened his da'wah and established a state built upon the foundations of Tawheed. All the other states that you see today are the states of the Asha'rees, Soofees, Maatureedees, Baatiniyyah, Mu'tazilees, Raafidees, Nusayrees, Quboorees, and other than them from the Innovators and Heretics. Thus anyone found hating this state of Saudi Arabia, then it only comes from blindness and hypocrisy and those in whose throats there are thorns. No one is claiming perfection for this state and its people, but all of the people of Innovation are certainly united upon hatred of this state, for the only reason that it is upon the Salafee aqeedah and the Salafee manhaj, as opposed to the aqeedah of the Soofees, Modernists, Raafidah, Mu'tazilah, Khawaarij, Qubooriyyah and others[7].

In addition, most of the polemic and aggression against this state from the contemporary false claimants to Salafiyyah, amongst the neo-Khawaarij and their likes is not from the angle of aqeedah or tawheed (unlike the other Innovators, such as the Mu'tazilah, Raafidah, Soofiyyah, Ash'ariyyah, and others), but from the angle of the absence of "social justice", economic imbalance and injustice, the presence of oppression, aspects of sin that are to be found therein such as usury, and other major

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[7] Shaykh Salih al-Fawzaan was asked, "What is your advice to the one who says that this dawlah (state) wages a war against the religion and causes repression against the du'at (callers)?"

He replied, "The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an -, opening centres of learning and faculties of knowledge, and its judging by the Islamic Shari'ah (Tahkeemuhaa lish-Sharee'at il-Islaamiyyah), and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it's aid to Islam and its adherents. **And this is thorn (shajiyyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaq) and the people of evil and dissension (Shiqaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.**

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others." (Al-Ajwibah al-Mufeedah p.117).

The son of the great Shaykh and Muhaddith, Hammaad al-Ansaaree, 'Abdul-Awwal that the Shaykh said: "**All the nations today are enemies of the Salafee Da'wah in Saudi Arabia**." (al-Majmoo' fee Tarjamatil-Muhaddith Shaykh Hammaad ibn Muhammad al-Ansaaree wa Seeratihi wa Aqwaalihi - Volume 2, Quote No.67, Page 485), by way of Fatwa-Online.Com

sins – with the claim that they have been made lawful (which is untrue) – certain historical occurrences, such as the Gulf War and so on.

When you compare the da'wah of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab with the da'wahs of those who came in the centuries after him, you will see a stark contrast between the great fruits and lasting signs in the success granted to this da'wah, and between the ruin, loss, destruction, and wastage (of life, time, resources and efforts) of the other da'wahs thereafter, up until this day of ours – none of which were based upon the all-inclusive call to the Tawheed of Allaah, but narrow restricted calls which often compromised with the affairs of Tawheed and the Sunnah. And all these da'wahs are made in countries where the greatest of Shirk, worship of graves and the dead, and seeking aid from them, and the greatest of Innovations are found, and Ta'teel of Allaah's Attributes and other than that, yet these da'wahs are attempting to arrive at the reigns of power and authority of government to establish the judgement of Allaah as they claim! So one can see that Allaah has not blessed these da'wahs, because they are corrupted and are baseless, and scores of years have passed and nothing has been achieved by these da'wahs except wastage and corrupting the minds of the youth, and entering them into falsehood, killing, wastage and destruction, with no real tangible, observable fruits, except further disunity, disarray and party-strife, and vast arrays of deviant and corrupt methodologies that have harmed the deen of the Muslims. So it is necessary to understand that true da'wah that Allaah aids, supports and blesses, and to differentiate it from those that Allaah does not aid or support or bless.

And in reality, despite the fact that a fair number of those who are involved in these foreign alien da'wahs ascribe to the aqeedah of the Salaf, then as the Scholars of Ahl us-Sunnah have pointed out, this attachment, is an attachment that is not dissimilar to the understanding of the Murji'ah with respect to Imaan, in that the reality with them is that they know the Salafee aqeedah and identify it, and say that they are upon it, but it is just mere factual knowledge that exists in their hearts, by which they think that they have entered into Salafiyyah, and as for making walaa and baraa around it, and loving it, and being motivated to spread it and to teach it, in the detailed way that is required, then this is non existent with them. Rather, their foreign alien methodologies that they are upon are more beloved to them than this aqeedah, and their zeal to promote and speak about certain aspects of the Salafee aqeedah is only inasmuch that it will support their false methodologies.

1.3 Colonial and Post-Industrial Movements of Reform and Da'wah

The Colonial and Enlightenment period of Europe was a time of social, political, economic, scientific change, and the birth of the so-called "modernity". The associated philosophies and ideologies (of Rousseau, Engels, Marx, Montesquieu, Voltaire, Heidegger, Sartre and many others) that accompanied these changes actually served as the driving forces behind these political, social and economic transformations across Europe. This was also the time of the colonial period in which non-Muslim nations vied with one another for control over the lands of the Muslims. It was in this period, from 1800 onwards, that whatever remained of the Islamic Sharee'ah, was slowly but surely removed by the non-Muslims and replaced by their own laws and legal systems, when they entered into the Muslim lands.

Observing these changes and advances being made by Europe, a series of thinkers and writers from the Muslim Ummah also emerged, and as a reaction to this phenomenon began socio-political discourses that would create a trend of writers, over the next two centuries, that would author in these affairs, formulating, theorising, discussing and debating reformative ideas, often revolving around the same concepts and ideas, or variants of them, that had been expounded by the 19th century Philosophers, but within the context of an Islamic framework. The only difference is that the European philosophers pushed towards secularisation, and the Islamist writers tried to restore Islam's role, however, they attempted this using the same methods, that of intellectualism, theorising, philosophising, and their methodologies of reform actually turned out to be similar to those initially laid out by the European Philosophers (democratic, democratic-revolutionary, violent-revolutionary, ideological transformation, appeal to the masses, mass-oriented movements, populist, modernist, elitist top-down imposition, working people's grass-roots upward revolution and so on).

Amongst them were the likes of Rifa'a Tahtawi[8] (1801-73), Khairuddin at-Tunisi (1810-99), Jamal ad-Din al-Afghani (1838-97), Muhammad Abduh[9] (1849-1905), Abdurrahman al-Kawakibi[10] (1849-1903), Rashid Rida (1865-1935), Hasan al-Banna

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[8] Tahtawi considered Political diversity to be just like the diversity found in ideology and jurisprudence (i.e. aqeedah and fiqh) within the Ummah, and thus he spoke of the freedom of political practice using various routes, as long as good administration and justice was observed.

[9] "Muhammad 'Abdu (1849-1905), who was a proponent of parliamentary democracy, defended pluralism and sought to refute the claim that it would undermine the unity of the Umma. He argued that the European nations were not divided by it. The reason, he concluded, was that their objectives had been the same. What varied was the method they pursued toward accomplishing it", (in the "Political Pluralism in Modern Arab Islamic Thought" of Azzaam Tamimi, an Ikhwani, who is a student of Rachid Ghannouchi, an Ikhwanee Innovator, Misguided Strayer).

[10] Kawakibi "attributed the success of the Western nations in modern times to the adoption of logical and well-practised rules. Such rules, according to him, have become social duties in these advanced nations that are not harmed by what appears to be a division into parties and groups. Such division, in his assessment, is only over the methods of applying the rules and not over the rules themselves." (in "Political Pluralism in Modern Arab Islamic Thought" of Azzaam Tamimi, an Ikhwani).

(1904-49), Ali Abd Ar-Raziq (1888-1966), Sayyid Qutb (1906-66), Sai'd Hawwa, and Malik Bennabi (1905-73), Ali Shariati (-1977), Sayyid Mawdudi (1903-79)[11], Rachid Ghannouchi, Hassan at-Turaabi[12] and many scores of others. These reformative ideas varied between revolutionary modes of thought, mass populist movements, democratic processes, and discussions about governance, authority, role of the state and individual and the law, social justice and related affairs, and this resulted in major ideological shifts in political thought amongst Muslims. This would form the basis of all activist movements of the 20th century.

In reality, what these people - (Muslim intellectuals, writers, thinkers, theorists, reformers, who were far away from the Salafee aqeedah and Salafee manhaj to begin with) - fell into can be likened to what the Ahl ul-Kalaam fell into with respect to the Attributes of Allaah and the Aqeedah in general. They theorised, and speculated and allowed their intellects to proceed ahead of the Book and the Sunnah concerning the speech about Allaah and His Attributes. So they entered 'aql and ra'i (opinion) into the domain of 'aqaa'id (beliefs), especially after having been influenced by the philosophies of the Greeks at the end of the second century after Hijrah. Similarly, these individuals in more contemporary times, with respect to the manaahij (methodologies) of reformation, and restoring power and authority to Islaam and the Muslim lands, they were upon nothing but Philosophy and Intellectualism, and they were tainted by uncontrolled, unchecked reactions to the prevailing social, political upheavals of the time, as a result of which they entered into theorising and debating and discussing methodologies of reform, following the style and method of the European philosophers, giving precedence to their intellects, but not returning, fundamentally, to the Book and the Sunnah upon the manhaj of the Salaf. This would lead them to make great mistakes, in their theoretical formulations and their practical implementations of whatever ideologies and solutions they came up with. Let alone the fact that the vast majority of these people were not upon the Sunnah and the creed and methodology of the Salaf to begin with.

So just like the entry of people into the Ilm ul-Kalaam of the Philosophers would cause great misguidance, deviation, separating and splitting, over a few hundred years in the early times of Islaam, around the affairs of aqaa'id (beliefs) and the associated manaahij (methodologies) in that regard, then likewise, when there emerged these so called "reformers", whose writings and doctrines arose in an environment plagued with theories of "social justice", "government", "law", "rebellions, revolutions",

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[11] This list of names is taken from a paper written by an Ikhwaani from the UK called Azzaam Tamimi, in a paper discussing Democracy in the political thought of Islamists over the last two centuries. And the philosophies of some of these individuals (Mawdudi, al-Afghani, Abduh and others), in the context of the ideology of Sayyid Qutb has been discussed by Ahmad Bouzid in his PhD dissertation, "Man, Society and Knowledge in the Islamist Discourse of Sayyid Qutb" (April 1998, Virginia State University).

[12] Shaykh Muqbil said about him "Kaafir, Murtadd" (in his book Iskaat Kalba al-'Aawee), due to his calling for a tajdeed (renewal) of the religion to suit modern times, and other affairs reaching the level of major disbelief.

"democratic rights of the people", and many of the momentous incidents during a large part of the European Colonial history (1800-1960), they entered into the subject of methodologies of reform, again by resorting to their intellects, and opinions, and they only drew upon the Book and the Sunnah to support these ideas and methodologies they had conceived of – and did not return back fundamentally, purely, to the Book and the Sunnah as the starting point, unlike the da'wah of Shaykh Muhammad bin Abdul-Wahhaab. The result was the chaos that you see today, and the hizbiyyah that is rampant, and the existence of so many methodologies of reform, and the existence of groups and parties, each one of them rejoicing with what is with itself of followers and of ideologies that oppose the Book and the Sunnah.

So you should know that what happened in the earlier times was corruption in the aqeedah, due to the corruption in the methods employed to arrive at the knowledge of the aqeedah (i.e. Greek Philosophy, 'aql, ra'i, and doctrinal ideas taken from the Kuffaar), and likewise what you see in the past century is the corruption in the methodologies of the Book and the Sunnah in the fields of da'wah and rectification, due to the corruption in the methods employed to arrive at the knowledge of reformative methodologies, methodologies of da'wah and so on. These people wanted to bring back the role of Islaam into the lives of people and the running of the state, but they were influenced by the methods of the disbelievers, and unchecked reactionism to European dominance in arriving at their ideologies and solutions.[13]

Some of the occurrences within the Muslim lands can have their ideological roots traced back to the ideas of these philosophers.

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[13] **Important Note:** There is no distinction between affairs of aqeedah and manhaj, except from the angle that aqeedah is the belief that is held, and manhaj is more general and is the course of behaviour, a methodology that is employed in ones actions, or a collection of actions within a particular domain, or a particular methodology that is adopted with respect to a particular field of knowledge. There are beliefs and actions that constitute the foundations (usool) of the Sunnah, and thus we speak of usool (foundations), without differentiating between aqeedah and manhaj. There are foundations of the religion, foundations of the Sunnah, some of which are knowledge-based, which are believed (and they are referred to as aqaa'id, beliefs) and some of which are action-based (and they are referred to as manaahij, methodologies), and some of which relate to methodologies in particular fields of knowledge, such as tafseer, or fiqh, or deriving aqeedah and so on. And similarly, many of the knowledge based aspects of the religion also have underlying methodologies that pertain to them. So the foundations comprise knowledge, belief and action. This reveals the falsehood of those who claim they are "Salafee in aqeedah, but Contemporary in orientation". Meaning, that they hold onto the Salafee aqeedah, but adopt, devise and invent methodologies of reform in their actions. In reality, these methodologies of reform oppose the Usool of the Sunnah, and hence those who are upon these methodologies are from the generality of the Innovators. In reality though, we see that many of those responsible for devising or employing some of these ideologies are also far away from the Salafee aqeedah to begin with, being Ash'arees, Mu'tazilees, Modernists, Raafidah and other than them.

1.4 Influences of These Ideas upon "Islamist" Reformative and Revolutionary Movements

<u>To give an illustration</u>, the German philosopher Martin Heidegger (1889-1976) was responsible for propounding the ideology of the need for a "violent revolutionary resolve" on behalf of the people, in order for them to break away from the yokes of enslavement (Capitalism, Democracy and the likes). Heidegger envisaged this in the Nazis, the socialist left, in Germany, though there were those before him (Voltaire, Rousseau) who espoused similar ideas. In fact, Rousseau's ideologies actually led to the French Revolution in the 19th century. These ideas were then found in France with Jean Paul Sartre, who was a supporter of Stalinism and the revolution in China. The student of Sartre, Franz Fanon[14] of Algeria, then carried these ideas. "Fanon believed that violent revolution is the only means of ending colonial repression and cultural trauma in the Third World. "Violence," he argued, "is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect"."[15] Fanon's book "The Wretched of the Earth" released in 1961, was called by its publisher "the handbook for the black revolution" and argued for anarchy and revolution, as a means to remove the oppressive authorities. This book was given an introduction by Jean Paul Sartre.

Ali Shari'ati[16] who was the main inspiration behind the Iranian Revolution (led by the pagan and disbeliever, Ayatollaah Khomeini) had studied Frantz Fanon's revolutionary ideas during the 1960s and 1970s. In the 1960s Shariati developed a personal friendship with Fanon and began to translate some of his works. He also introduced the writings of Jean Paul Sartre and Fanon to the youth of Iran[17]. It was this nurturing that won

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[14] FANON, Franz Omar, (1925-1961), African revolutionary. Born in Martinique Fanon served in the French army during World War II. He was head of the psychiatry department, Blida-Joinville Hospital, Algeria (1953-56) and in 1954 joined the Algerian liberation movement becoming editor of its newspaper "El Moudjahid" in Tunis in 1956. He was appointed ambassador to Ghana by the Provisional Government in 1960. Fanon wrote Black Skin, White Masks (1952) and The Wretched of the Earth (1961, with a foreword by JP Sartre), Year Five of the Algerian Revolution (1959), and Pour la révolution africaine (1964). (Taken from an Internet source).

[15] Taken from a short review of the thought of Fanon.

[16] Iranian Thinker, Philosopher, Revolutionary Idelogist.

[17] All of this is taken from the words of Shariati himself, which can be found on Internet websites dedicated to him. His publications are also available in English. Shariati was killed in 1977.

Richard Dreyfus, writing on the Iranian Revolution (in "Hostage to Khomeini", pp 106-108 published by, New Benjamin Franklin House, New York 1980) writes,

"The word also went to Professor Ali Shariati to intensify his activity. More than anyone else, Shariati was the guiding light behind the Iranian students and intellectuals who brought about the Muslim Brotherhood revolution. Shariati's special ability was to be able to cast the mystical, antiscience Sufi doctrines into terms that might be accepted by modern young people not trained in religious law. Iran's youth could not be won over directly to Khomeini 5 version of Shusm, so it was necessary to create Ali Shariati, who disguised the Sufi doctrines in a radical, almost Marxist cloak. Shariati is the originator of so-called Islamic Marxism.

popular support amongst the Iranian Shiite youth, to enable the revolution in later years[18]. The writings of Sayyid Qutb were also inspirational to the Iranian youth, in particular the revolutionary manifesto "Milestones".[19]

So radically antimaterialist was Shariati that he saw a willing acceptance of death as the only legitimate "escape" from the material world! 'Do you not see how sweetly and peacefully a martyr dies?" he once wrote. "For those not fully accustomed to their everyday routine, death is an awesome tragedy, a horrendous cessation of all things; it is becoming lost in nothingness. But the one who intends to migrate from himself begins with death. How great are those men who have heeded this command and acted accordingly: 'Die before you die.'

Shariati's father was Aqa Muhammad Taqi Shariati, who had been part of the British intelligence freemasonic movement and had started the Center for the Propagation of Islamic Truth in Mashad, Iran. Of his father, Shariati says, "He stayed in the city, and strove mightily to preserve himself with knowledge, love, and jihad in the midst of the swamp of urban life." The elder Shariati, he said, was "in the forefront of efforts to bring the modern-educated youth back to faith and Islam, delivering them from materialism, worship of the West, and hostility to religion." It was the battle cry of the Khomeini revolution.

Traveling often between Paris and Teheran, Shariati built up a cult following among the youth of Iran. He introduced Iranian students to the works of Jean-Paul Sartre, Frantz Fanon, Albert Camus, Jacques Berque, and Louis Massignon, all writers of the anticapitalist existentialist swamp, all funded and guided by the same Club of Rome networks that gathered at Persepolis.

Fanon's book, The Wretched of the Earth, in which he argues for anarchy and revolution in the Third World directed against "the West" and violence for violence's sake, hecame Shariati's bible. "Come friends, let us abandon Europe," wrote Shariati. "Let us cease this nauseating, apish imitation of Europe. Let us leave behind this Europe that always speaks of humanity but destroys human heings wherever it finds them."

Through his writings and the publication of his Farsi journal, Shariati became something of a legend. In 1977, he was apparently murdered, and although his cult followers-like Ibrahim Yazdi-blamed the Shah for his death, it is more likely that he was killed by his backers in the Savak in order to create a martyr that would spark a movement around his figure. Were it not for Shariati, few students in Iran's universities would have followed the mad Khomeini." End.

[18] Then reflect carefully upon those people who praised the Iranian Revolution, and took it as a model for all other Islamic countries, as a methodology of reform, and of giving "glory to Islaam", and then understand the realities!

Dr. Umar Abdur-Rahmaan (the Egyptian Takfiri, Khariji) says in his cassette, "Kalimatee Ilaa Hukkaam Misr": "Why is there such an assault by our rulers against the Islamic State in Iran?... Is this voracity in assaulting (them) merely due to historical differences between the madhhab of the Shi'ah and Ahl us-sunnah??... And there is nothing to prevent the acknolwedgement of their success in placing the first seed for the Islamic Khilaafah which will lead the world, and which will conquer the countries and will return the servants to Islaam??.. And instead of attacking the brothers in Iran, and accusing them of what is not to be found in them, and trying to bury the Islamic State in its own plains, then why do we not follow by their way and follow their tracks and try to bring closeness between the Shi'ah and Ahl us-Sunnah??... And why all these false accusations which are in reality nobility, such as bringing about the Islamic Revolution???... So if they were doing this, then welcome to them and to their revolution... And if they were to stretch out a helping hand to their brothers, then, a white hand is more worthy of being accepted, than mere reviling and abuse...".

And he said in a lecture that he delivered in America, "And there is no doubt an end should be put to every opppressive taaghiyah (i.e. assassinated, taken out), just as Shaah was ended, and just as Anwar

The intent behind this is merely to illustrate that many of the reformative ideas of "Islamists" in the last century, have their roots in the 19th century philosophers, especially the revolutionary and democratic discourses. The only difference is that the ideas of the 19th century philosophers pushed towards secularisation, and thus, their ideologies effected certain methodologies to push towards that goal, and the Islamists, pushed towards "Islamisation", and they merely borrowed the same style and method that lead to the emergence of those ideologies that subsequently effected the same methodologies to push towards their goal. Which is why you see that in the field of da'wah today, there is a strong, revolutionary, rebellious mindset (directed towards rulers in the Muslim lands)), and also a democratic, populist, mass-oriented mindset, which draws upon political and social involvement (in a variety of different ways) to effect change and to acquire authority by this method. These are just remnants of practical requirements of the ideologies of the 19th century philosophers.

Sadat was ended. And it was actually from here that the Islamic Revolution in Iraan emerged, and manifested honour, power and glory. And indeed it spread the spirit of serenity and certainty in the souls of the Muslimeen, Mujaahideen in every place generally, and in Egypt specifically. And this revolution which put an end to the tawaagheet, and has not ceased to do so, then it is obligatory upon us, us Muslims, that we put an end to them (i.e. the tawaagheet), indeed their noses have been buried in the dust, and has made them speak about the strength of Islaam and has made them to fear it. This Islamic Revolution in Iraan brought about the light of hope, and sent forth happiness and joy, and it was a starting point for Jihaad in the Path of Allaah, and the Muslims in every place are emulating its way, and are rejoicing with the mighty assistance that came from it..." Quoted from the Book, Al-Qutbiyyah, Hiyal-Fitnah Fa'rifoohaa p.57-58.
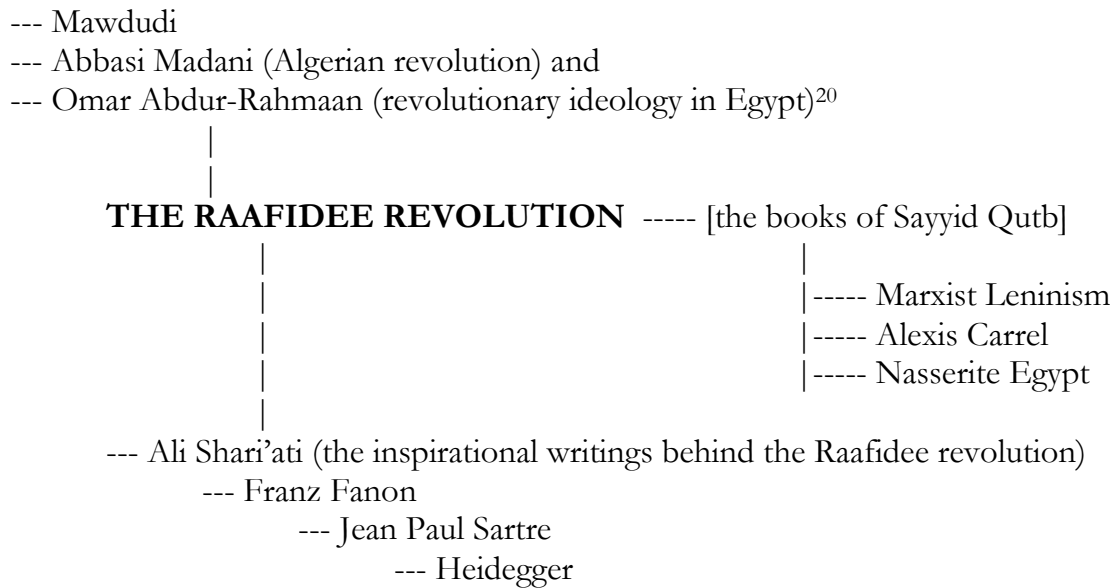
Mawdudi stated, "Verily, the revolution of Khomeini, was an Islamic revolution, and those who were responsible for it were an Islamic Jamaa'ah, and the youth took their Islamic tarbiyah (nurturing, education) from Islamic movements. It is upon all of the Muslims, and Islamic movements specifically, to strengthen this revolution with every form of support, and to cooperate with them in all the various places." (As occurs in Mawqif Ulamaa al-Muslimeen p.48, by way of the book "al-Qutbiyyah" p. 57).

Abbaasi Madani, the leader of the Algerian Salvation Front, behind the Algerian Revolution, stated, "Certainly, the lamp which was illuminated by Imaam Khomeini illuminated all of our hearts. We firmly believe that the Iranian revolution will save the Islamic Ummah, rather the whole of mankind…The Algerian people are prepared to stand by your side in a single row in order to raise the flag of "Allaahu Akbar" in the world". As occurs in "As-Sunnah" Magazine (Vol. 11 p. 57), note that this is the magazine of innovation and misguidance, and is amongst the reference points of the neo-Khawaarij.

So you can see that what these individuals are praising and commending, then its roots lie with the Kuffaar, and their philosophies and their methodologies. So they lauded a so called "Islamic Revolution", whose doctrinal and ideological foundations are traced directly back through Shari'ati, to Fanon, to Sartre, to Heidegger!

[19] "The turning point came in 1970, when Khomeini, still in Iraq, became one of the very few Shi'ite religious authorities to switch from traditionalism to totalitarianism. Much like Mawdudi, he called for a revolution to create an Islamic state, and inspired by Qutb, he condemned all non-theocratic regimes as idolatrous. His followers in Iran were active in Islamist cultural associations that spread, among others, the ideas of Qutb and Mawdudi. Qutb's ideology was used by Khomeini's students to recapture for the Islamist movement a whole generation influenced by the world's predominant revolutionary culture—Marxism-Leninism." (Terror, Islam, and Democracy, by Ladan Boroumand and Roya Boroumand).

In our example here, the isnaad of individuals and associated ideologies therefore is:

--- Mawdudi
--- Abbasi Madani (Algerian revolution) and
--- Omar Abdur-Rahmaan (revolutionary ideology in Egypt)[20]
            |
            |
        THE RAAFIDEE REVOLUTION ----- [the books of Sayyid Qutb]
                | |
                | |----- Marxist Leninism
                | |----- Alexis Carrel
                | |----- Nasserite Egypt
                |
        --- Ali Shari'ati (the inspirational writings behind the Raafidee revolution)
                --- Franz Fanon
                        --- Jean Paul Sartre
                                --- Heidegger

The isnaad ends up with French and German philosophers[21].

Instead of a pure approach derived fundamentally from the Book and the Sunnah and the methodology of the Salaf, the methodology of the Prophets (such as that represented in the reformation embarked upon by Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab prior to the colonial era), some of these individuals tried to emulate the "progressive resurgence" of Europe, by attempting to lay down reformative ideas that often carried the same methodological processes that had allowed movements to gain power and achieve change in European countries, be that one of a variety of types of violent overthrow, or be that the rallying of the common masses and engaging them in democratic methods, or being politically involved in the existing system to wrestle the power away from the current authorities, coupled with creating cultural and intellectual ideological revolutions in the minds of the masses that were needed to provide the framework for the application of such methods. Again, all this was to establish the Islamic Politic, in the face of the rising Secular Politic.

Shaykh Rabee' bin Haadee al-Madkhalee said, "Secondly: This tashree (legislation) that Sayyid Qutb ascribes to Islaam (referring here to some aspects of socialism-marxism related to confiscation of wealth from the rich for redistribution amongst the poor that Qutb permitted), he borrowed them from the Communist and Western basic principles (mabaadi) and theorems (nadhariyyaat) which had become widespread, out

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[20] The Iranian Revolution inspired all these three; they praised it and spoke of it as a model for the rest of the Ummah.

[21] Then there appeared in more contemporary times, those claimants to Salafiyyah, who had been nurtured under the wings of the Ikhwaani figureheads and who gave support to some of these revolutionary mindsets, being influenced specifically by the likes of Mawdudi, and Qutb, and this includes Safar al-Hawali and others from the Qutbiyah. More on them later inshaa'Allaah.

of control in his lifetime. In fact he himself used to drink from them (i.e. adopt them) and they remained settled in his soul and in his intellect at the time when he would write in the name of Islaam. Especially when he mounted the peak of the Nasserite Taaghootee Revolution which in its application centred around Socialism, based upon the theorem of Sayyid Qutb and his likes, those who had mixed Marxist Socialism with the garment of Islaam, and by which Islaam and the Muslims were pounded." And in the footnote, the Shaykh adds, "And the Free Officers, at the head of them, Jamaal Abd an-Nasser, used to be students, learning from the books of Sayyid Qutb, and he (Qutb) used to partner with them in plotting the revolution. Refer to the book "Sayyid Qutb min al-Meelaad Ilaa Istish.haad" (p.299-304) and before these pages, and also the book "Sayyid Qutb al-Adeeb an-Naaqid" (p.105-107)." (al-Awaasim Mimmaa Fee Kutub Sayyid Qutb Min al-Qawaasim p.38, 1st print, 1995).

John Gray, writing for the Independent observes, "In A Fury for God, Malise Ruthven shows that Sayyid Qutb, an Egyptian executed after imprisonment in 1966 and arguably the most influential ideologue of radical Islam, incorporated many elements derived from European ideology into his thinking. For example, the idea of a revolutionary vanguard of militant believers does not have an Islamic pedigree. It is "a concept imported from Europe, through a lineage that stretches back to the Jacobins, through the Bolsheviks and latter-day Marxist guerrillas such as the Baader-Meinhof gang". In a brilliantly illuminating and arrestingly readable analysis, Ruthven demonstrates the close affinities between radical Islamist[22] thought and the vanguard of modernist and postmodern thinking in the West. The inspiration for Qutb's thought is not so much the Koran, but the current of western philosophy embodied in thinkers such as Nietzsche, Kierkegaard and Heidegger. Qutb's thought - the blueprint for all subsequent radical Islamist political theology - is as much a response to 20th-century Europe's experience of "the death of God" as to anything in the Islamic tradition. Qutbism is in no way traditional. Like all fundamentalist ideology, it is unmistakeably modern. Political Islam emerged partly from an encounter with western thought, but also from revulsion against the regimes founded in Egypt and elsewhere in the aftermath of European colonialism." ("Not ancient, but modern: Islamist militants have Western roots", The Independent, July 27, 2002)

Later on we will give further illustrations of the influences of these ideologies upon individuals such as Safar al-Hawali, Salman al-Awdah and Abdur-Rahmaan Abdul-Khaaliq, who received them through the routes of Hassan al-Bannaa, Abu A'laa Mawdudi and Sayyid Qutb and Mohammad Qutb.

In short, <u>the intellectual origins</u> of the so called "Islamic Awakening", or the "Sahwah"[23] as the Activists call it, with its associated array of methodologies; actually

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[22] The word Islamist (which is also used in this discourse) should be taken to mean "political activist", whose methodological and ideological roots stem from socio-political situations, rather than being based upon clear motivations based upon the Islamic Creed.

[23] "And Shaykh Bakr Abu Zaid said in his book, "Mu'jam al-Manaahi al-Lafdhiyyah" (p.209), concerning the phrase, "as-Sahwah al-Islaamiyyah", "This description has not had any judgement passed over it by Allaah, since it is a new term and we do not know of it ever having been used upon

lie in 19th century European philosophy, and the subsequent reaction to that genre by the "Islamists" over the past 200 years. **Individuals like Qutb, Mawdudi and Hassan al-Banna and their ideologies emerged from this type of environment**. All of these methodologies were actually opposed to the methodologies of the Prophets, as the Scholars of Ahl us-Sunnah would later clarify, amongst them Imaam al-Albaani, Imaam Ibn Baaz, Imaam Ibn Uthaymeen, Shaykh Saalih al-Fawzaan, Shaykh Rabee' bin Haadee and others.

It is important to understand all of this well, because it will allow you to understand the nature of the dispute between those upon the truth, the Salafee aqeedah, the Salafee manhaj, the Salafee da'wah, who act in accordance with what all of this requires in their speech and action and positions held, and loyalty and disownment and so on, and between those who are upon falsehood, who are actually mixed up with some of these alien reformative doctrines and ideas which came to them from the likes of Qutb, Mawdudi and Bannaa and those upon their way in contemporary times, and which were subsequently brought into the innermost ranks of the Salafees in more subtle and refined forms, by a series of individuals who became outwardly known for Salafiyyah, but were in reality upon Ikhwaanee doctrines[24].

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the tongues of any of the Salaf. Its usage only came about in the openings of the 15th century after hijrah, after the Disbelievers, **such as the Christians returned to the Church, and then it slowly found its way to the Muslims** [*]. Hence, it is not permissible for the Muslims to take on the "foreign clothing" from them in the affairs of the religion, and nor the creation of slogans that Allaah and His Messenger have not granted permission for, since the Islamic terms are restricted to a text: Islaam, Imaan, Ihsaan, Taqwaa, and then the one who ascribes to them, Muslim, Mu'min, Muhsin, Taqiy. So I wish I only knew what exactly is this ascription to this innovated 'as-Sahwah al-Islaamiyyah', crying out loud or what??"." End of quote from Jamaal bin Fareehaan al-Haarithee (Al-Ajwibah al-Mufeedah of Shaykh al-Fawzaan, pp.85-87). **NOTE:** Shaykh Bakr Abu Zaid has yet to repent from his false defence of Sayyid Qutb and his four-page article that is devoid of any evidences, in reply to Shaykh Rabee's refutations of Sayyid Qutb. Many of the people of knowledge rejected this from Shaykh Bakr Abu Zaid, including Shaykh Salih al-Fawzaan. Shaykh Rabee' subsequently wrote a full refutation of these four pages in his book "al-Hadd al-Faasil", which is around 150 pages in length.

[*] **NOTE:** Sayyid Qutb was influenced heavily by the Christian Scientist and Philosopher, Alexis Carrel (1873-1944) before 1940, and also after that time. Alexis Carrel is quoted extensively by Sayyid Qutb in some of his books and he borrows heavily from his observations and concurs with many of his philosophical ideas about man, human nature, moral and social systems. Qutb developed his idea of "Jaahiliyyah" directly from the writings of Alexis Carrel However, he did differ with him on the proposed solution that he envisaged to address the observations and the aspects of philosophical thought they had concurred in. In addition to that, prior to the 50s Qutb was heavily influenced by the Egyptian liberal modernist Abbas Mahmood al-`Aqqad, who was contemporary to Qutb.

[24] Such as Abdur-Rahmaan Abdul-Khaaliq, Salman al-Awdah, Safar al-Hawaali, Adnan Ar'oor, Muhammad al-Maghraawee, Abul-Hasan al-Misree and numerous others who are perhaps not as well known as these individuals.

1.5 Bannaa, Mawdudi and Qutb

Going back in history, the bidah of Hassan al-Banna[25] in the late 1930s onwards demolished a great number of usool (fundamentals of the Sunnah) and methodologies of the Salaf that related to the Innovators, and how to behave with him. These usool and methodologies were systematically demolished, and as time passed by, this aspect of the Sunnah was lost, distorted and neglected. Basically this innovation allowed for accommodation of all of the Innovators and showing the greatest of ease and lenience towards them, and was represented in the slogan "**Let us cooperate in that which we agaree, and let us pardon each other in that which we disagree**". This necessitated that no refutation of the Innovators be made and that all should be accommodated for a common goal. This profoundly affected the aqeedah of walaa and baraa (loyalty and disownment) amongst the people, diluted it, and removed the barriers between Sunnah and Bid'ah, and also demolised many of the Usool related to the Sunnah and the Salafee manhaj. This mind-set would continue to spread and affect a great portion of the Ummah by the vehicle of al-Bannaa's political organisation al-Ikhwaan al-Muslimoon whose wings spread in every corner of the earth. Al-Bannaa tried to bring about a mass-movement in order to bring about social and political change along "Islamist"[26] lines, with a view to establish the highest Islamic authority. Thus, this required accommodating all the Innovators, until even accommodating the Raafidah Shi'ah, and the Christian Copts. This subsequently led to wastage of many of the affairs of the deen. The motivating factors behind this movement were numerous, amongst them to treat the plight of the Egyptian masses from economic and social perspectives. This was one of the reasons why this movement and the model around which it operated grew quickly to other Arab lands where situations were similar, and thus fertile for this ideology.

Three decades later, Sayyid Qutb[27] emerged in the late 1950s and he brought the innovations of takfeer and haakimiyyah and revived the madhhab of the Khawaarij[28],

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[25] Which is to work with everyone and anyone, due to their mere proclamation of the declaration of faith (even if they be Shi'ah) whilst overlooking their "faults, mistakes" which were in reality their aspects of innovation, deviation and Shirk practices. All of this with the aim of politically working towards establishing an Islamic authority and bringing an overall Islamic leader into being.

[26] The word "Islamist" refers to the general trend initiated by Jamaal ud-Deen al-Afghaani, and Muhammad Abduh, which essentially is pan-Islamic political activism. This movement shaped much of the work of the 20th century movements and groups that came into being, all "working for Islaam". The overwhelming majority, if not all, of these movements and groups were motivated predominantly by the desire for political and intellectual domination, and a general concept of Islamic Revivalis, more than they were actually motivated by purity in aqeedah and purification in the affairs of Tawheed and in the foundations of the Sunnah and in the methodologies of the Salaf.

[27] See the next section for the evolution of the thought and ideology of Sayyid Qutb.

[28] "On the other hand, Qutb insisted that civility is a synonym of Islam; that a Muslim is civilized and a non-Muslim is not. 'This belief', Ghannouchi comments, 'would inevitably lead to takfir' (that is charging someone with unbelief), and goes on to say, 'Qutb seemed to have borrowed the belief of the Al-Khawarij that a person is not a Muslim unless he or she is sinless and applied it to the question of civility; that is a person is not a Muslim unless he is perfectly civilised, and therefore all those backward Muslims are infidels!'" (Interview with the Researcher, London, June 1995., as quoted by one of the

after considerable influence from Abu A'laa Mawdudi of the Indo-Pak subcontinent[29]. Thus he unleashed the ideas of takfeer, rebellion and revolution and clashing, violence

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astray Ikhwaanees in the UK, Azzaam Tamimi, in his essay "Democracy in Islamic Political Thought") [**Note:** Ghannouchi is from the ranks of the Innovators of Ikhwaan.]

That Qutb revived the madhhab of the Khawaarij, takfir and rebellion, is acknowledged by other prominent figureheads of Ikhwaan, such as Fareed Abdul-Khaaliq (former director of the Ikhwaan) and the astray Innovator Yusuf al-Qaradhawi.

Stated Qaradawi, one of the Astray Innovators of Ikhwaan, "And it was in this period that the books of the Shaheed 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 2nd edition and in 'Ma'alim fit-Tariq' (Milestones), and the bulk of it is taken from 'Zilal' and 'Al-Islam wa Mushkilat al-Hadaarah' and others…" (Priorities of the Islamic Movement p.110). [**Note:** It is not permissible to say unconditionally, that so and so is a Shaheed].

Stated Fareed Abdul-Khaliq (one of the Murshids of Ikhwaan): "We have pointed out in what has preceded that the spread of the ideology of takfir occurred amongst the youth of the Ikhwaan who were imprisoned in the late fifties and early sixties, **and that they were influenced by the ideology of the Shaheed Sayyid Qutb and his writings. They derived from these writings that the society had fallen into Jahiliyyah (of kufr), and that he had performed takfir of the rulers who had rejected the Hakimiyyah of Allaah by not ruling by what Allaah has revealed, and also takfir of those ruled over (i.e. civilians), when they became satisfied with this." (**Ikhwan ul-Muslimoon Fee Mizanil-Haqq' p.115). [**Note:** It is not permissible to say unconditionally, that so and so is a Shaheed].

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[29] Mawdudi portrayed the call of all the Prophets as being violent clashes and revolutions, and that this was the reason for which they were sent, and he also belittled the affairs of worship claiming that they are merely means to an end (i.e. the political authority), and are not actually sought in and of themselves. Do not be surprised that this general ideology of revolutions, coups and rebellions as means of rectification has been taken from the Kuffar, or at least under some influence of the ideologies of the Western philosophers of the 19th Century, who spoke of these affairs. Shaykh al-Albaani was asked, "What is called in the current times as a military overthrow (coup) against the ruler, is this from the religion or is it an innovation?" The Shaykh replied, "These actions have no basis in Islaam, and it is in opposition to the Islamic manhaj in laying down the foundations of the da'wah, and bringing about a righteous land for it. **For this is one of the innovations of the disbelievers by which some of the Muslims have been affected by**, and this is what I mentioned in commenting and explaining al-Aqeedah at-Tahaawiyyah" (al-Asaalah vol. 10, 1414H).

And these ideas spread to the Arab lands after the distribution of the books of Mawdudi in some of the Arab lands. Most of these people (Bannaa, Mawdudi, Suroor, Qutb) had visions of political domination, perceiving themselves as the leaders and vanguards of political change, those who after the successful revolution, or rebellion or coup, or democratic victory, along with their aides and followers, would be imposing the Sharee'ah and would be in charge of the affairs. However, in reality, in consideration of all of the factors, it is clear that these individuals were highly politicised, had political goals (seeking authority) and used Islaam, or Salafiyyah (in the later decades) as a cover to arrive at their real objective – to be in power. For if they had desired authority for Islaam and Tawheed, then they would have applied their concept of "al-Haakimiyyah" in all of the affairs of the deen, beginning with the affairs of Tawheed and Aqeedah, instead of restricting their visions to Politics and Rule. For this reason you find that the originators of these ideas were Innovators, Asha'rees,

and bloodshed towards the authorities upon the Ummah, propounding all of this as a methodology of reform. This led to greater tribulations in the Ummah in the decades to follow.

These two trends in thought, namely,

a) Accommodation of and undue lenience with the Innovators, collaborating, working with them to effect societal change, and belittling their deviations and misguidance[30],

b) Takfir and clashing with the rulers and governments, and focusing the subject of Tawheed around this matter primarily

Then spread in the various lands and these methodologies were tried numerous times but failed, such as what happened in Egypt, Syria, Algeria and elsewhere, and sometimes they succeeded, such as what happened in the Iranian Revolution (in which Sayyid Qutb's revolutionary writings played a role in addition to the ideology of Ali Shariati). For the sake of completion, we will briefly look at the evolution of the thought of Sayyid Qutb to illustrate further what has already been illustrated above with respect to the Iranian Revolution.

Mu'tazilees, and Raafidah and they carried a great number of innovations with them in affairs of belief and sometimes showed the greatest of indifference to the affairs of Shirk and Innovation around them. And if they did speak of these affairs that opposed the Sharee'ah in belief and worship, then it was merely speech around which no walaa (loyalty) or baraa (disownment) was attached, and their concern with these affairs were only theoretical in nature, without that translating into action, or having any implications upon their action.

This was characteristic of the likes of al-Banna and Qutb. Then in later years, matters became more confusing when this same trend was repeated when the cover of Salafiyyah (instead of the more broader Islaam) was used for the same objectives. People like Mohammad Suroor, Abdur-Rahman Abdul-Khaliq, Safar al-Hawali, Salman al-Awdah and others. They were in reality upon the thought of Mawdudi, Qutb and Bannaa, and though they spoke of Salafiyyah and made an outward attachment to it, it was only theoretical in nature. Which is why, in their behaviour you saw the greatest of contradictions to the methodologies of the Salaf in walaa (loyalty) and baraa (disownment) based around the aqeedah and manhaj. And during these times people were deceived because they did not realise (until much later) that the beliefs and positions a person holds, must be reflected in their behaviour, and that Salafiyyah is not just a set of beliefs that are held, rather it includes beliefs, methodologies and actions that necessarily follow on from that. Thus, because the likes of Suroor, Safar al-Hawali, Salman al-Awdah, Abdur-Rahman Abdul-Khaliq, were attached to the Salafee aqeedah theoretically speaking, and they made an outward show of this in their works and lectures, the people were deceived, and could not see the great opposition to the Usool of the Sunnah in the actions and methodologies of these people.

[30] This is summarised in the saying of Hassan al-Bannaa, "Let us co-operate in that which he agree, and let us overlook each other in that which we disagree". And of course, this included all the Innovators, until even the Christian Copts. Hassan al-Bannaa took this principle from Muhammad Rasheed Ridaa, who in the formulation of this principle was influenced by Muhammad Abduh and Jamaal ud-Deen al-Afghaanee, both Pan-Islamists who dreamt of a vision of a united and progressive Islamic empire.

Rulers

QUTBISATION OF THE USOOL OF THE SUNNAH

Subjects
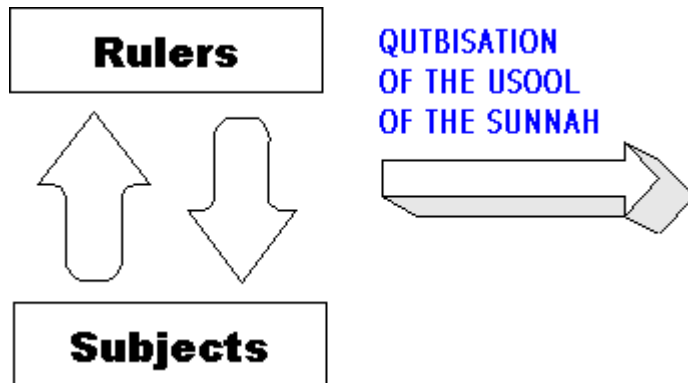
Figure 1

The Mawdoodo-Qutbic ideology led to destruction of the Usool of the Sunnah concerning the behaviour towards the rulers, issues of takfir, rebellions, understandings and directions in Jihaad, understanding of the true nature of the da'wah of the Messengers and issues that generally relate to the improvement of the social, economic and political aspects of Muslim societies and nation states. The Mawdoodo-Qutbic theoretical model was not based upon a wider appreciation and understanding of the broader aspects and realities related to the Tawheed of the messengers, the Sunan of Allaah in His creation, true reasons for the calamities in the Ummah, true reasons for the absence of Sharee'ah rule in general, and the reasons for the domination of the enemies. This was not surprising given the fact that the propounders were Innovators, far away from the aqidah and manhaj of the Salaf, thus they were not granted success in arriving at the truth in the formulation of their reformative ideas and in reality merely borrowed from or were influenced by the prevailing ideologies of their time.

Ahl us-Sunnah

BANNAAWIFICATION OF THE USOOL OF THE SUNNAH

Ahl ul-Bid'ah
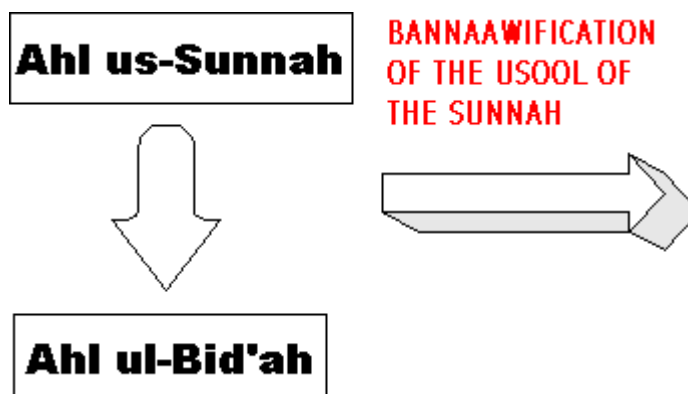
Figure 2

The Bannaawee Bid'ah and its effects over the decades led to the destruction of the usool of the Sunnah concerning the treatment and behaviour towards the Innovators and the methodologies of the Salaf regarding this. The proliferation of this innovation throughout the decades allowed many norms of behaviour to become established amongst the people that were in fact opposed to the methodologies of the Salaf. These norms of behaviour were later thought to be those of the Salaf, when they were not, and this led to a "softening" of the manhaj of the Salaf in many arenas, in particular co-operating with Ahl ul-Bida', correcting and refuting, and warning from people of deviation, hizbiyyah and innovation, and boycotting, affairs of jarh and ta'deel, the principles of refuting the opposer, and knowing how to behave during the times of fitnah, and whilst the deviation of a person is under way and observable and many other issues that relate to these affairs.

1.6 The Historical Development of the Thought of Sayyid Qutb

Sayyid Qutb, despite an early Islamic upbringing spent around 15 or so years influenced by Marxist Socialism. He was a member of the secular Hizb ul-Wafd party for 15 years during which time he was in great confusion, even doubting about about the existence of Allaah. He had also studied Western philosophy and European and American culture, and he himself admits to all of these details, as well as his friends who wrote biographies for him – as indicated by Shaykh Rabee' bin Haadee. Refer to the book of Salaah al-Khalaadee "Min al-Meelaad ilaa al-Istish.haad" a biography of Qutb (p.213-245). Prior to his Islamist days, Qutb was a member of the liberal western-oriented Egyptian intellectual elite, who later worked for the Ministry of Education of Egypt.

He was sent by the Egyptian government to the United States to learn Western styles and methods of education. He spent approximately two years in America 1948-1950), and he spent college life in Washington DC (Wilson Teacher's College), Colorado, and California, as well as remaining in Denver, Colorado, Greely and other places. He also joined some church clubs and attended their services frequently, as he notes himself in his account of his experiences in America, in "al-Islaam wa Mushkilaat al-Hadaarah". During his visit to America he was repulsed somewhat by the degradation in the society, and this was amongst the factors that made him proceed upon an Islamist course upon his return to Egypt.

After spending some time in Europe for about a year, he returned to Egypt, and then began writing as a journalist, turning down promotion in the Ministry of Education. He joined the Muslim Brotherhood at a time when they were working with "the Free Officers" to plot an overthrow against King Farooq and his monarchy. The Free Officers were top army officials, and included colonel Jamaal Abd an-Nasser, and colonel Anwar Sadat (both were also friends of Hassan al-Bannaa who was assassinated in 1949). Anwar Sadat, in his own account, explained that Sayyid Qutb was the main theoretician behind the Free Officers revolution against the monarchy, and had the coup failed Qutb would have been killed. Nasser also attended some of Qutb's lectures, and Qutb served as an ideologist, and there was consultation between Qutb and the Free Officers.

When Nasser took power in an overthrow during these years - with the help of the Muslim Brotherhood, he proceeded along a national socialist line and within two years took full control of the state. The Brotherhood and Qutb had wanted to proceed along pan-Islamist lines (continuing in the tradition of Jamaal ad-Deen al-Afghaanee, Mohammad Abduh and Rasheed Ridaa). This saw the fallout in 1954 between the Free Officers (amongst them Jamaal Abd an-Nasser and Anwar Sadat) who had seized power from the monarchy, and the Brotherhood and Sayyid Qutb, because neither party was willing to share power with each other. Thus, the split occurred and Nasser being in power saw Qutb and the Brotherhood to be a threat. This saw the subsequent clamping down on the Brotherhood, and imprisonment of Qutb. Many attempts were made upon Nasser's life during these turbulent years, and he too repressed and oppressed the Brotherhood, causing many of its members to flee to other lands in the 60s, often after failed assassination attempts on Nasser.

This was also the period in which the ideology of Sayyid Qutb emerged and developed, that of jaahiliyyah, takfeer and haakimiyyah, and calls for revolutions and rebellions. This was embodied in the book Milestones, which was written after Qutb was released from prison in 1964, after a decade of imprisonment. This led to his re-arrest and subsequent assassination by public hanging in 1966. Qutb borrowed his ideas from Leninist Marxism, and his terminology in his reformtive discourse was identical to that found in the Leninist discourse. Qutb was very well versed in the Marxist and Fascist critiques of capitalism and representative democracy, and this influenced the formulation of his own ideologies.

Ladan and Roya Boroumand observe, "Like Mawdudi and various Western totalitarians, he [Qutb] identified his own society (in his case, contemporary Muslim polities) as among the enemies that a virtuous, ideologically self-conscious, vanguard minority would have to fight by any means necessary, including violent revolution, so that a new and perfectly just society might arise. His ideal society was a classless one where the "selfish individual" of liberal democracies would be banished and the "exploitation of man by man" would be abolished. God alone would govern it through the implementation of Islamic law (shari'a). This was Leninism in Islamist dress." ("Terror, Islam, and Democracy").

The ideology of Qutb was nothing unique in his time, with Martin Heidegger (German Philosopher), JP Sartre (French Philosopher), Franz Fanon (Algerian Revolutionary), Ali Shariati (Iranian Philosopher Activist) and the Dog, al-Khomeini, all sharing in the violent revolutionary resolve propounded by Qutb.

In his PhD Thesis, "Man, Society, And Knowledge In The Islamist Discourse Of Sayyid Qutb" by Ahmed Bouzid (Virginia Polytechnic Institute and State University, April 1998), Bouzid states the following, "A sustained target of his criticism in this "modern jaahiliyyah", and, in Qutb's eyes, one of its most articulate and intelligent spokesperson, is the French scientist and philosopher, Alexis Carrel (1873-1944)" (p.70-71).

He also says, "To make the same point, Qutb often quotes, and at great length, the French scientist Alexis Carrel" (p.219). And also, "For example, the author Qutb quotes most extensively is the French Alexis Carrel, with whose ideas and observations Qutb seems to have been greatly impressed". (p.240)

L. Carl Brown, writes in "Islam and Politics Past and Present: A Bibliographical Essay", quoting Youssef M. Choueiri, "[Youssef] Choueiri also explicates one of those seemingly minor points that actually is very revealing (pp. 142-49). This is the extent to which Sayyid Qutb was influenced by Alexis Carrel (1873-1944). Carrel, a medical doctor, received the Nobel Prize in 1912, but his importance here was his later book, Man, the Unknown(a best-seller in the 1930s and 1940s) and his easily fitting as an official in the government of Vichy France. Carrel put himself forward as a social philosopher (if not, indeed, a prophet) deploring the presumed dehumanizing impact of modern Western materialism (especially capitalism). A social Darwinist elitist, he

went all the way into advocating eugenics and euthanasia to breed the best and weed out the unfit. Qutb, Choueri argues, adapted Carrel's ideas (not, in fairness, eugenics and euthanasia) to come up with "a Third World version of fascism." Choueiri shrewdly suggests that what Carrel called modern Western "barbarism" could be transposed into Qutb's jahiliyya. An excellent insight, which also demonstrates that even Islamists most intent on rejecting the "other" in favor of a postulated cultural authenticity often rely on theories and ideologies advanced by outsiders."

Ibrahim Abu Rabi' (a professor of Islamic Studies at Hartford Seminary – not that this makes him upon the Salafee aqeedah or Manhaj, but the Qutbiyyah might mind the quotation of non-Muslim authors, hence quoting a Muslim author to support the points being made), also said, in an interview that took place with Religioscope on 8th November 2001, when asked, "Qutb was also an avid reader as you observed. It seems however that you think the influence of other authors was not as strong as a number of scholars claim. You consider that the main influences upon him were his reading of the Quran and the historic situation in Egypt", he replied, "Yes. After the 1940s. But before that he had been influenced by a great number of authors. Even after the 1940s, this French medical doctor, Alexis Carrel, influenced him".

The roots of Qutb's concept of "Jaahiliyyah" lies in the influence of Carrel's parallel concept of "barbarism". Alexis Carrel was a Christian and a social philosopher who wrote on the subject of the decline in the socials and morals of Christian society and offered solutions to the prevailing trends he saw. Qutb concurred with many of Carrel's ideas, observations and reflections. This heavy exposure to Carrel, pre-1940s, would set the stage for Qutb's later ideological development, when he would visit the United States for a Masters degree in education, as then Minister of Education for the Egyptian government, where he would witness for himself the nature of American permissive society. This pushed him in the direction of developing his theme of "Jaahiliyyah". The influence of the revolutionary philosophy of Mawdudi would also play a role in the evolution of Qutb's manhaj, as we shall see later (inshaa'allaah). However, the point to note here is that the origins of Qutb's later doctrines lie in his earlier pre-Islamist days, before the late 1940s. The origins of his doctrines **do not** lie in an authentic understanding of the Book and the Sunnah, since Qutb's pre-Islamist days were secularist in nature. Rather, the literary influences upon Sayyid Qutb, combined with his experiences, are the primary origins of his doctrines, rendering him to be amongst Ahl ur-Ra'i.

Qutb's analysis of the Muslim world drew out of the influence of Carrel's analysis of Western society, and this determined the nature of the ideology of Sayyid Qutb, later in his life. The themes of barbarism (i.e. Jaahiliyyah) are touched upon often by Carrel. Alexis Carrel writes, "We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilisation has attained its highest development are precisely those which are becoming weaker, and whose return to barbarism is the most rapid." (Man, the Unknown, p. 27 and 28)

Alexis Carrel also writes, "It is to these vices that the great nations partly owe their decline. In the years before the war they were the greatest consumers of alcoholic drink

in the world. Alcoholism, nicotine poisoning, sexual excesses, the drug habit, mental dissipation and low morals all constitute extremely dangerous breaches of the law of self-preservation. These vices weaken the individual and mark him with a special stamp. The young Frenchman of the defeat: rude, slovenly, unshaven, slouching about with his hands in his pockets and a cigarette in the corner of his mouth, was all too representative of the anemic barbarism on which the France of those years prided herself." (Reflections On Life, p.103)

Alexis Carrel also says, "Civilization is first and foremost a discipline; a discipline which is physiological, moral and scientific. Barbarism, on the contrary, is essentially undisciplined. But whereas primitive barbarism was subject to the harsh authority of nature, our anemic modern barbarism is completely unrestrained." (Reflections On Life, p.195)

Qutb has many statements that are similar in nature, and his reaction to Western influence in the Muslim lands takes a similar course. Sayyid Qutb stated, "Today we are in Jaahiliyyah, like that which was prevalent at the dawn of Islaam, in fact more oppressive (i.e. severe). Everything around us is Jaahiliyyah…" (Milestones p.21)

Being ignorant, and speaking about Islam from his opinion and intellect, and being influenced by his own experiences, he continued down the line of ignorance and excess, by making takfeer of all contemporary Muslim societies, based upon this "barbarism". Sayyid Qutb wrote, "Entering into the realm of the Society of Ignorance (al-Mujtama' al-Jaahiliyy) are all those societies which claim that they are Muslim societies... " (Milestones p.103), and also, "The position of Islaam towards all these societies of Jaahiliyyah can be defined in a single expression: It rejects any acknowledgement of the Islaam of all of these societies." (Milestones p.103), and also, "Indeed this Jaahili Society that we live in is not a Muslim Society" (Dhilaal 4/2009).

Added to and reinforcing the concept of Jaahiliyyah (rooted in Carrel's barbarism) would be Mawdudi's concepts of "Jaahiliyyah" [31] and "Hukoomut Ilaahiyyah" (divine government). This would direct Qutb towards his own narrow and restricted understanding of "haakimiyyah". All of this being in the absence of any knowledge or understanding of the Book and the Sunnah. This would also unleash a more aggressive ideology of takfeer, centred this time on notions of government (in addition to notions of social barbarism). The ideology of takfeer based around haakimiyyah, and the ideology of revolt against the tyrant, then grew out of the historical separation, disagreement and mutual opposition between Qutb and Nasser (Qutb's former friend and partner in the military coup in 1954). Nasser became the great despot indirectly hinted at in Qutb's writings, and Qutb's ideology of Haakimiyyah, essentially grew around Nasserite Egypt, then extended to other Muslim societies.

In summary, Sayyid Qutb's ideology evolved from his Leninist Marxist background, influences from Alexis Carrel, and Abu A'laa Mawdudi, who both influenced him on

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[31] Mawdudi also read Alexis Carrel, as has been pointed out by some researchers, and Alexis Carrel had influence upon both these men, but more so on Qutb.

the subject of "Jaahiliyyah" and Abu A'laa Mawdudi's writings on the subject of divine government (al-hukoomah al-ilaahiyyah) led him to devise his concept of al-Haakimiyyah. Having declared all the Muslim societies as Jaahiliyy societies, he reinforced this with the ideology of al-Haakimiyyah, adding severity to the doctrine of takfeer that evolved in his writings, during the era of Nasserite Egypt. Later followers sought to justify these external alien ideologies by attempting to draw from the texts of the Book and the Sunnah and the statements of the Scholars from Ahl us-Sunnah, and attempted to legitimise them.

The most important thing to note here is the base origin of these ideologies, and how they evolved. <u>It is not the case that these methodologies grew out of a detailed knowledge and investigation into the Usool of the Sunnah and the Methodologies of Ahl us-Sunnah</u>. Rather, base concepts existed that were those of the Disbelievers, the Philosophers and Theorists amongst them, which were adopted and formed the basis upon which these so called "Islamist" ideologies grew and proliferated, and their direction was influenced by external events and factors. Texts from the Book and the Sunnah and the sayings of the Scholars were then used to give legitimacy to these ideologies, whose true origins do not actually lie in the Book and the Sunnah to begin with. We close here with the saying of Shaykh Rabee' bin Haadee al-Madkhalee quoted earlier, to reinforce this fact:

"Secondly: This tashree (legislation) that Sayyid Qutb ascribes to Islaam (referring here to some aspects of socialism-marxism related to confiscation of wealth from the rich for redistribution amongst the poor that Qutb permitted), he borrowed them from the Communist and Western basic principles (mabaadi) and theorems (nadhariyyaat) which had become widespread, out of control in his lifetime. In fact he himself used to drink from them (i.e. adopt them) and they remained settled in his soul and in his intellect at the time when he would write in the name of Islaam. Especially when he mounted the peak of the Nasserite Taaghootee Revolution which in its application, centred around Socialism, based upon the theorem of Sayyid Qutb and his likes, those who had mixed Marxist Socialism with the garment of Islaam, and by which Islaam and the Muslims were pounded." And in the footnote, the Shaykh adds, "And the Free Officers, at the head of them, Jamaal Abd an-Nasser, used to be students, learning from the books of Sayyid Qutb, and he (Qutb) used to partner with them in plotting the revolution. Refer to the book "Sayyid Qutb min al-Meelaad Ilaa Istish.haad" (p.299-304) and before these pages, and also the book "Sayyid Qutb al-Adeeb an-Naaqid" (p.105-107)." (al-Awaasim Mimmaa Fee Kutub Sayyid Qutb Min al-Qawaasim p.38, 1st print, 1995).