

The Bāṭinī Movements, Secret Orders, al-Ikhwān, al-Qaidah and ISIS

A Study of Bāṭinī Movements, Qarāmiṭī Terrorists, Khārijī Uprisings, Secret Orders, Freemasonry, Jamāl al-Dīn [al-Afghani], Hassān al-Bannā, the Muslim Brotherhood, Sayyid Quṭb, Usāmah bin Lādin, Al-Qā'idah, ISIS, Revolutions and Bloodshed in the Muslim Lands

Part 5: Ash'arī, Bāṭinī, Rāfiḍī Freemason: Sayyid Quṭb, Grandfather of 20th Century Takfīrī and Terrorist Ideology



Shaykh Ṣāliḥ al-Fawzān: So these (contemporary Khārijites) are more evil than the Khārijites (of old). They are more in resemblance to the Qarāmiṭah and the secret orders (organizations). **Shaykh Rabīʿ bin Hādī:** And they (the Ikhwānīs) have Freemasonry with them. **Shaykh ʿUbayd al-Jābirī:** And these callers, if they are not Freemasons, then they [at least] serve [the agenda] of the Freemasons, and they argue for their [cause].

The Legacies of 'Abdullāh bin Saba' and Nāfi' bin Azraq Upon the Rāfiḍah and the Khawārij



'Abdullāh bin Saba' is the Jewish founder of the Shi'ite sect and launcher of the revolution against 'Uthmān, the 3rd Caliph. Nāfi' bin Azraq is a Khārijite extremist, said to be of Greek lineage, (d. 65AH). He would slaughter Muslims after enquiring about their position towards the rulers and he also participated in the revolution against 'Uthmān. Jamāl al-Dīn "al-Afghānī" (Persian, Bāṭinī Rāfiḍī Freemason). Abu A'ī Mawdūdī (concealed Rāfiḍī). Vladimir Lenin (Communist Jew), authored on how revolution is to be engineered by an "elite vanguard," Sayyid Quṭb took this idea and merged it with his doctrines of jāhiliyyah, ḥakimiyyah and takfīr. Muṣtafawī al-Kāshānī (Iranian "Āyatollah"). Nawāb Ṣafawī (executed Rāfiḍī revolutionary). Alī al-Khomeinī (Iranian, "Āyatollah", translated Quṭb's books). "Rūḥullāh" al-Khomeinī (Bāṭinī Rāfiḍī). **The Connectors: Ḥasan al-Bannā (Ṣūfi, Khārijī, Takfīrī), Sayyid Quṭb (Bāṭinī, Rāfiḍī, Takfīrī, Khārijī).** **The Product:** Al-Qaidah and ISIS: Ayman al-Zawāhirī (spawned from Quṭb's teachings). Usāmā bin Lādin. Abu Muṣ'ab al-Zarqāwī. Abu 'Umar al-Baghdādī. Abū Ayūb al-Miṣrī. Abu Bakr al-Baghdādī.

The Armies of the Khārijites and the Dajjāl (Anti-Christ)

‘Abdullāh bin ‘Umar (رضي الله عنه) relates that the Prophet (صلى الله عليه وسلم) said, “A people will emerge who recite the Qur’ān but it will not go past their throats. Every time a faction of them emerges it will be cut off.” And he (رضي الله عنه) also said, “I heard the Messenger of Allāh (صلى الله عليه وسلم) say, ‘Every time a faction of them emerges it will be cut off’, more than twenty times [before saying] ‘until the Dajjāl appears amongst their army’.”¹ And in the Musnad of Imām Aḥmad who relates from ‘Abdullāh bin ‘Umar (رضي الله عنه) with his isnād, “I heard the Messenger of Allāh (صلى الله عليه وسلم) saying, “There will emerge a people from my ummah from the East who recite the Qur’ān but it does not go beyond their throats. Every time a faction amongst them emerges it will be cut off. Every time a faction amongst them emerges it will be cut off,’ until he said it ten times, ‘Every time a faction amongst them emerges it will be cut off, until the Dajjāl appears amongst their (later) remnants.’”² And in another version, also related by ‘Abdullāh bin ‘Umar (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said, “A group will emerge who recite the Qur’ān but it does not go beyond their throats. Every time a faction amongst them emerges it will be cut off. Every time a faction amongst them emerges it will be cut off, until the Dajjāl appears amongst their armies.”³

¹ Reported by Ibn Mājah and declared ḥasan by Shaykh al-Albāni in Ṣaḥīḥ Ibn Mājah (1/75-76, no. 144).

² Aḥmad Shakir in his taḥqīq of the Musnad declared this to be ṣaḥīḥ (11/88).

³ This ḥadīth is graded ḥasan by Shaykh al-Albāni in Ṣaḥīḥ al-Jāmi’ (no. 8171).

Al-Ikhwān al-Muslimūn Are Bāṭiniyyah in One Aspect From its Numerous Aspects

Shaykh Sālih Āl al-Shaykh said in relation to al-Ikhwān al-Muslimūn, "Their most prominent manifestation in da'wah is that they use concealment, secrecy, changing of colours, and nearness to whomever they think will benefit them (in their goals), and not manifesting the reality of their affair. Meaning, that **they are Bāṭiniyyah**⁴ in one type (aspect) amongst its types (aspects). They do not respect the Sunnah or love its people. They desire to take leadership. They have love and hate for the sake of the ḥizb or jamā'ah."⁵

And **Farīd 'Abd al-Khāliq**, who was an Ikhwānī himself, speaks about the 1965 secret organization in the prisons of Egypt, led by Sayyid Qūtb and others, "**Then they adopted some of the methods of the Bāṭiniyyah of taqiyyah (dissimulation, deception)**, such that they would not reveal their true beliefs to others, but only reveal them within their closed elitist (circles) and to the followers of their ideology. And all of this was considered a necessity for their movement (ḥarakah)."⁶

⁴ The Bāṭiniyyah sects were remnants of the past civilizations who were dominated or weakened by Islām, they showed the face of Shī'ism outwardly whilst concealing disbelief inwardly. They are precursors and forerunners to the modern form of Freemasonry which started in the early 18th century (1700s) in Europe. The Bāṭiniyyah employed secrecy, secret organization and a structured heirarchy in their mode of operation and their aim was to work sedition in the lands of Islām with a view to weakening the Muslims and regaining control over the lands of Islām. They also preceded modern Freemasonic movements in the use of certain ideologies and concepts to arrive at their goals, such as the notions of social justice, freedom, equality, and the unity of religions. Refer to Part 2 in this series which deals specifically with the Bāṭiniyyah sects.

⁵ Abridged, from the audio compilation: Fatāwā al-'Ulamā fī al-Jamā'āt wa Atharuhā 'alā Bilād al-Ḥaramayn. Taṣjīlāt Minhāj al-Sunnah, Riyāḍ. Also related in Sirr al-Jamā'ah of 'Alī al-Waṣīfī.

⁶ Ikhwān al-Muslimūn Fī Mīzan al-Ḥaqq, (p.118).

From the other manifestations of the Bāṭiniyyah are revilement of the Companions (رَضِيَ اللَّهُ عَنْهُمْ), instigating revolutions and encouraging the killing of Muslims. These affairs are also found with the main ideological figureheads of al-Ikhwān. In what follows, we shall present undeniable proof that the da'wah of Sayyid Quṭb is an extension of the da'wah of his predecessor in trials and tribulations, Jamāl al-Dīn al-Afghānī, the Rāfiḍī, Bāṭinī Freemason.

Note: All reference and usage of the word "Bāṭinī" and "Bāṭiniyyah" in relation to modern movements and their figureheads is from the angle that they share in some of the prominent characteristics of the Bāṭinī movements of old, such as the use of secrecy and secret organization, and likewise, aspects of their ideology such as revolution and calls for social justice, equality and freedom.



Introduction

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

The Bāṭinī movements in the early period of Islām went into motion in order to undermine the authority of the Companions (رَضِيَ اللهُ عَنْهُمْ) who had become leaders and rulers over vast lands, those which were formerly controlled by the great empires of the day. The tribulations amongst the Companions were stirred by individuals from these nations. The murder of 'Umar (رَضِيَ اللهُ عَنْهُ) was carried out by Abū Lu'lu' al-Majūsī, the assassination of 'Uthmān (رَضِيَ اللهُ عَنْهُ) was engineered by 'Abdullāh bin Saba' al-Yahūdī. The revolution of Abū Muslim al-Khurasānī against Banū Umayyah and likewise that of the Khurramiyyah against Banū al-'Abbās were part and parcel of the activities of the Bāṭiniyyah. Anyone who intended tribulation would revile and attack the Companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) because they were the leaders of Islām and its lands. It became known and established in the early books of 'aqīdah authored by the Righteous Salaf that anyone who reviled the Companions intended evil for Islām and its adherents, because that was the original intent behind reviling the Companions. Ibn Kathīr mentions from al-Maymūnī who said, "Imām Aḥmad said to me, 'O Abā al-Ḥasan, when you see a man mention any of the Companions with evil, then suspect him in relation to Islām'.⁷ Meaning that such a person intends evil towards Islām.

Upon the spread of this 'aqīdah and the knowledge of the obligation to remain silent about the tribulations which took place between the

⁷ In al-Bidāyah wal-Nihāyah (8/148).

Companions⁸ and of the obligation to respect them, anyone who wished to speak ill of the Companions by concealment did so, not by attacking them directly, but by attacking **Mu'āwiyah** (رضي الله عنه) who was the first of the kings of Islām.⁹ Under his authority, the Muslims conquered vast

⁸ These tribulations were caused by outside influences and ensued after the assassination of 'Uthmān (رضي الله عنه). The difficult circumstances which followed were monopolized upon by the Sab'iyyah, the group of 'Abdullāh bin Saba', to cause rifts and divisions between the Companions.

⁹ **Mu'āwiyah bin Abī Sufyān** was amongst the Muslims who accepted Islām prior to the conquest of Makkah but concealed his faith from his father, Abū Sufyān. Ibn 'Asākir relates the saying of Mu'āwiyah, "I accepted Islām on the day of the affair [referring to events surrounding the treaty of Ḥudaybiyyah in 7AH] but concealed my faith out of the fear of my father" Tārīkh Dimashq, (5/19). He participated in the battle of Ḥunayn with the Messenger (صلى الله عليه وسلم). Ibn Taymiyyah mentions in al-Fatāwā (4/458) that he and others such as Suhayl bin 'Amr, al-Ḥārith bin Hishām were from those upon whom Allāh sent down tranquility (sakīnah) during the battle, as occurs in the verse, **"He is the one who sent down His tranquility upon His Messenger and upon the Believers..."** (9:26). Likewise the verse (Hadīd 57:10) which promises goodness for those who spent and fought after the conquest of Makkah includes Mu'āwiyah as also indicated by Ibn Taymiyyah in al-Fatāwā (4/459). Further, the Messenger (صلى الله عليه وسلم) made supplication for him, *"O Allāh make him a guide (for others), guided (in himself) and guides others through him."* Ṣaḥīḥ Sunan al-Tirmidhī of al-Albānī (3/326). Likewise in al-Bukhārī, from the ḥadīth of Umm Ḥarām that she heard the Prophet (صلى الله عليه وسلم) say, "[Paradise, forgiveness] will become obligatory for the first army from my ummah to makes a sea expedition.." So Umm Ḥarām said, "O Messenger of Allāh, am I from them?" He said, "You are from them." Mu'āwiyah was the first to make a sea expedition to Cyprus. Mu'āwiyah was also a writer of revelation, Ibn Taymiyyah said, "For it has been established through large-scale transmission that the Prophet (صلى الله عليه وسلم) commanded him as he commanded others, and he made jihād alongside him and he was trustworthy to him, writing the revelation for him, the Prophet (صلى الله عليه وسلم) did not suspect him at all in the writing of revelation." Al-Fatāwā (4/472). Mu'āwiyah (رضي الله عنه) also related 163 ḥadīths from the Prophet (صلى الله عليه وسلم) some of which are found in al-Bukhārī and Muslim. Mu'āwiyah is also **"the Uncle of the Believers"** because he is the brother of Umm Ḥabībah bint Abū Sufyān, who is the Prophet's wife. As for his rulership, then he was appointed by 'Umar bin al-Khaṭṭāb to rule over Shām,

regions of the Earth and he was also the first to launch a successful sea expedition. Thus, anyone who desired to attack Islām and its people but desired to conceal their hatred towards its carriers and conveyers (the Companions) would target speech towards Mu'āwiyah (رضي الله عنه) in particular. This was simply another approach in the Bāṭinī ideology which intended harm for Islām and its people. However, the Righteous Salaf, wise to this, on the basis of what they understood from revealed texts, consolidated and protected the fortress of Islām by making it clear that Mu'āwiyah is the veil, the cover for the rest of the Companions, and that whoever attacked Mu'āwiyah has lifted that veil and made the rest of the Companions vulnerable to attack and thus intends evil for Islām and its adherents.

Ibn Kathīr brings the following statement of al-Rabī' bin Nāfi' al-Ḥalabī, "Mu'āwiyah is the veil (covering) for the Companions of Muḥammad

and 'Umar was most knowledgeable and informed about men and would only appoint them due to his trust in them and his knowledge of their capabilities. He became the first king of Islām as he said, "I am the first of the kings of Islām" as related in the Muṣannaf of Ibn Abī Shaybah (6/207). The Prophet (صلى الله عليه وسلم) explained that after the Prophetic Khilāfah there would be a kingship of mercy, and this was another praise of the rule of Mu'āwiyah (رضي الله عنه). He (صلى الله عليه وسلم) said, "The first of this affair (of Islām) is nubuwwah (prophethood) and mercy. Then there will be khilāfah (succession) and mercy. Then there will be mulk (kingship) and mercy." Reported by al-Ṭayālīsī and Aḥmad, decelerated **ṣaḥīḥ** by al-Albānī (al-Ṣaḥīḥah no. 3270). Al-Dhahabī said, "Chief of the Believers, the King of Islām, Abu 'Abd al-Raḥmān al-Qurashī, al-Amawī, al-Makkī." al-Siyar (5/116). Ibn Abī al-'Izz said, "Mu'āwiyah (رضي الله عنه) is the first of the kings of the Muslims and he is the best of the kings of the Muslims." Sharḥ al-Tahāwīyyah (p. 722). Ibn Taymiyah said, "The scholars are agreed that Mu'āwiyah is the best of the kings of this ummah. For the four that were before him were the caliphs of nubuwwah (prophethood) and he was the first of the kings, his kingship was one of mercy as has come in the ḥadīth... and there was in his kingship such mercy, gentleness and benefit for the Muslims that nothing better was known about the kingship of others besides him." Majmū' al-Fatāwā (4/478). Al-Khallāl relates that Mu'āfi bin 'Imrān was asked whether Mu'āwiyah or 'Umar bin 'Abd al-'Azīz was superior and he replied "Mu'āwiyah was six-hundred times the likes of 'Umar bin 'Abd al-Azīz." As-Sunnah (2/435).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). So when a man removes the covering he will transgress against what lies beyond it (meaning the Companions).¹⁰ And Ibn Kathīr also brings the statement of 'Abdullāh bin al-Mubārak, "Mu'āwiyah is a test (trial) for us. Whomever we see looking at him suspiciously then we suspect him in relation to those people (the Companions)." What we learn from these statements is that Mu'āwiyah (رَضِيَ اللَّهُ عَنْهُ) has been made a fitnah (trial) and miḥnah (test, examination). A person's attitude towards the Companions and his intentions towards them is known from his intentions and attitude towards Mu'āwiyah (رَضِيَ اللَّهُ عَنْهُ). For this reason when the Salaf saw a man belittling Mu'āwiyah (رَضِيَ اللَّهُ عَنْهُ) they suspected him of harbouring ill-will and malice towards the Companions as a whole, and hence to Islām itself. Ibn Kathīr relates from al-Faḍl bin Ziyād who said, "I heard Abū 'Abdullāh (Imām Aḥmad) being asked about a man who reviled Mu'āwiyah and 'Amr bin al-'Aṣ and whether he should be labelled a Rāfiḍī and he said, 'He did not venture into transgressing against them except that he was secretly harbouring evil. No one ever belittled any of the Companions except that he has an evil intent'.¹¹

Once the above is clear, then amongst the first in the modern era to revile Mu'āwiyah through revilement of the caliphate of 'Uthmān was the Bāṭinī Ismā'īlī Freemason **Jamāl al-Dīn al-Afghānī**.¹² Al-Afghānī claimed that "*class distinction*" was instituted in the era of 'Uthmān bin 'Affān - this is an evil Communist, Marxist interpretation of the reign of 'Uthmān (رَضِيَ اللَّهُ عَنْهُ). He was followed in these very same claims by the Bāṭinī Freemason **Sayyid Quṭb** who spread this poison in his works on "*social justice*" following the ways of the remnants of the Persian, Magian, Communist **Mazdakiyyah** and the ways of **the Sab'iyyah**.¹³ This legacy is inherited from them and Quṭb brought it to the world through his writings. For that reason he was honoured by the state of Irān, by the mushrik, kāfir, al-Khomeini, whose revolution in 1979 was aided by

¹⁰ In al-Bidāyah wal-Nihāyah (8/139).

¹¹ In al-Bidāyah wal-Nihāyah (8/148).

¹² Refer to Part 3 in this series where his statements are documented.

¹³ Refer to Part 2 of this series for more information on these movements.

the books of Quṭb. They honoured Quṭb, the reviler of 'Uthmān and mukaffir of Mu'āwiyah and Banū Umayyah, by issuing a postage stamp dedicated to him.



In the mid-1990s a number of organizations and individuals affected by the teachings of 'Abd al-Raḥmān 'Abd al-Khālīq¹⁴ embarked upon a well-orchestrated campaign to undermine the foundations (uṣūl) of the Salafī methodology, its scholars and callers, doing this in the very name of Salafiyah. At the forefront of this wicked call were the organization of JIMAS, headed by **Abū Muntaṣir Munawwar 'Alī**, in collaboration with **'Alī al-Timīmī**¹⁵ and **Idris Palmer**.¹⁶ The 1990s was a decade of confusion because during this time, the realities of the various movements and organizations such as the Quṭbiyyah, Surūriyyah, Iḥyā al-Turāth and others, had not become clear. It was not until the end of decade and the turn of the century when clear statements and rulings began to appear from the major Salafī scholars such as Imām Ibn Bāz, Imām al-Albānī, Imām Ibn al-'Uthaymīn against the Quṭbī, Takfīrī Khārijites 'Abd al-Raḥmān 'Abd al-Khālīq, Salmān al-

¹⁴ An Egyptian Takfīrī, Ikhwānī who moved to Kuwait in the 1960s and looked at the Kuwaitī society through the ideology and vision of Sayyid Quṭb. He became a caller to the methodologies of Sayyid Quṭb (takfīr, ḥākimiyyah) and Ḥasan al-Bannā (multiplicity of groups), but in a disguised and clever way, reformulating their ideas into new principles which could be used to indoctrinate the largely Salafī populations in places like Kuwait, Yemen, Saudi Arabia and elsewhere. His speech centred around tawḥīd al-ḥākimiyyah and ta'addud al-jamā'āt (multiplicity of groups) was a concealed way of entering the thought of Quṭb and Bannā into the minds of Salafīs.

¹⁵ 'Alī al-Timīmī is currently serving a life sentence in the US on terrorism related charges. It is relayed that al-Timīmī considered the US invasion of Afghanistan as a signal of "the approach of Armageddon" and encouraged some of his follows to travel there to fight.

¹⁶ The last we heard about Idris Palmer was speech regarding the "Millenium Bug" conspiracy where a glitch in computing systems would lead to worldwide meltdown and chaos.

ʿAwdah, Safar al-Ḥawālī that the tide turned and the efforts of Shaykh Rabī bin Hādī over the preceding decade had been vindicated.

The Ashʿarī Ṣūfīs of al-Ikhwān who fled Egypt in the 1960s and sought refuge in the Gulf were graciously accommodated by those countries. But, as they gained influential positions in teaching and government bodies in Saudī, Kuwait and the Emirates they started to build their Ikhwānī infrastructure using the methods of the Bāṭiniyyah and began promulgating their ideology. They managed to cultivate and prepare numerous callers who came out openly after the Gulf War in order to implement the Quṭbī methodology, thinking that the right conditions had arrived for them to make their move.

From their main stooges were **Salmān al-ʿAwdah, Safar al-Ḥawālī** and numerous others who between them promulgated the ideas of Sayyid Quṭb and Ḥasan al-Bannā. These ideas were cleverly reformulated for Salafī audiences.¹⁷ Their goal being to topple Sunnī, Islāmic authorities through the use of secret organization, having first mustered a large gathering that has been nurtured upon the "correct ʿaqīdah", meaning the ʿaqīdah of takfīr (excommunication) and khurūj (revolt) of Sayyid Quṭb.



Pictured: "The Imām of Guidance" of Salmān al-ʿAwdah and Safar al-Ḥawālī! They were the Chiefs of Quṭbiyyah in Saudi Arabia during the 1990s. Quṭb is also the ideological grandfather of al-Qā'idah and ISIS.

¹⁷ Hence, their speech about Tawḥīd al-Hākimiyyah, Taʿaddud al-Jamāʿat (multiplicity of groups), and various matters pertaining to al-Jarḥ wal-Taʿdīl for which they invented principles with a view to abolishing if not compromising the firmly-established foundation with Ahl al-Sunnah of refuting the heads of innovation, their writings and their followers.

Now, as we approach 2015, a full twenty years after these tribulations affected many countries besides those of the Gulf, we see the natural outcome of these ideologies: the barbarity of ISIS. These movements which were put into motion by the Ash'arī Ṣūfī and Shī'ite Ikhwānīs¹⁸ of Egypt made inroads into the Salafī da'wah through penetration of the Gulf countries. Through their doctrines of jāhiliyyah, ḥākimiyyah and imāmah (leadership) coupled with a strong takfīrī mentality, they derailed the progression of the Prophetic methodology in da'wah and took it instead towards a direction that has now culminated in the **Qarāmiṭī** and **Azāriqī** terrorist activities of ISIS, those which even al-Qaidah consider barbaric.¹⁹ The Qarāmiṭah were pseudo-Shī'ites harbouring enmity towards the Muslims and when they established their state in Eastern Arabia in the early 4th century, they would massacre the Muslim pilgrims on their way to Ḥajj and steal their belongings. Terror was spread during that era and people were scared to leave their homes and set out on journeys. Similarly, the Azāriqah were an extreme sect of the Khārijites who would slaughter Muslims in the streets and mosques and hold inquisitions to test people's positions towards the rulers. The natural outcome of the ideological writings of Quṭb is the barbaric activity of ISIS which we are witnessing these days.

In what follows we take a look at the life and ideology of Sayyid Quṭb who is now established - with compelling proof - to have been a Freemason. It is ironic that all those accusations made by the Quṭbiyyah and Surūriyyah against the scholars and rulers of the

¹⁸ Ḥasan al-Bannā was a staunch Ṣūfī and his brother, 'Abd al-Raḥmān al-Ṣā'ātī was a staunch Shī'ite.

¹⁹ Every single one of most vocal of the extremist Khārijites of the 1990s has now come out to free himself from the barbarity of ISIS, when these people are the very ones whose extremist ideologies and judgements in the 1990s are behind the emergence of ISIS. People like Sulaymān al-'Ulwān, Abū Baṣīr Muṣṭafā Ḥalīmah, Abu Muḥammad al-Maqdisī, Abu Qatādah al-Filistīnī, not to forget those treacherous Quṭbīs like 'Adnān Ar'ūr, Nāsir al-'Umar, Salman al-'Awdah. Similarly, in the West, individuals like Shakīl Begg, the Takfīrī and Abu Zubayr Salīm Begg al-Azzāmī al-Quṭbi. These people waged a war against the Prophetic methodology of da'wah, its scholars and callers.

Muslims, particularly those of the Gulf, are coming true about their own ideological figureheads, those whom they defended with a defence that they never made, not for a single day, for 'Uthmān (رَضِيَ اللهُ عَنْهُ) whom Quṭb reviled and nor Mu'āwiyah (رَضِيَ اللهُ عَنْهُ) whose Islām Quṭb negated.

Abū 'Iyaḍ
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Part 5: The Bāṭinī Rāfiḍī Freemason, Sayyid Quṭb

Though Ḥasan al-Bannā sowed the seeds for the Takfīrī mentality and spirit, it was Sayyid Quṭb who spelled it out thoroughly and conveyed it explicitly, placing the dots on all the letters. Just as Ḥasan al-Bannā utilized terrorism through his secret apparatus and militia wing that partook in political assassinations and bombings in the 1940s, Sayyid Quṭb also attempted to mobilize a similar apparatus in the sixties to unleash terror in Cairo and other cities across Egypt which were inhabited by "apostate" societies who had allegedly thrown the yoke of Islām from their necks and "*reverted to a jāhiliyyah more severe than the pre-Islāmic jāhiliyyah.*" It is from the ideologies of these **Şūfī, Ash'arī, Bāṭinī, Takfīrī** extremists that the terrorism of al-Qaidah and ISIS derives its ideological basis and justification. There is no Salafism here. These extremist, terrorist ideologies are not found in the books of the Salaf, nor Ibn Taymiyyah²⁰ nor Ibn 'Abd al-Wahhāb,²¹ but they are found

²⁰ Shaykh al-Islām Ibn Taymiyyah distinguished between the Mongols whose Islām was dubious because they considered their leader Genghis Khān to be a prophet and they treated the various religions, including Islām, to be similar to the four schools of jurisprudence within Islām and between the rulers of the Muslims who fell short in ruling by what Allāh revealed in beliefs, rulings and worship. With respect to the latter, even though the rulers of his time held beliefs which he considered to comprise disbelief, he did not make takfīr of them (or the scholars and subjects), granting them the excuse of shubhah (misconception) and ta'wīl (faulty interpretation) and jahl (ignorance). He also enjoined obedience to them in accordance with the Prophetic commands. The Khārijites of today are either ignorant of this distinction, or they deliberately lie in order to equate today's rulers over the Muslim lands with Genghis Khān himself. This is to facilitate their revolutionary, bloodthirsty methodology which first requires mass takfīr.

²¹ The call of Shaykh Muḥammad bin 'Abd al-Wahhāb was to the Tawḥīd of Allāh, and when he engaged in this call, evil scholars roused the rulers of the region against him and led the aggression against him. The Shaykh did not make mass takfīr of the ummah. This is because he granted the general folk the excuse of ignorance, for being led and misguided by evil scholars. The Shaykh sought to repel aggression from himself as did his offspring when forces hostile to their message conspired to attack and eliminate them. As for al-Ikhwān al-Muslimūn, the very foundation of their ideology is based upon

in the works of the people of **fikr (thought)** amongst the Ash'arī, Ṣūfī tradition that came out of Egypt. This fikr produced not just takfīr and irhāb, but numerous other ideological evils. This gave birth to the "Islāmīc Mufakkir" (thinker) of the 20th century which was simply a label used to glorify non-Scholars who delved and spoke in issues they were not fit for because of their ignorance of Islām in general, and its 'aqīdah and manāhij (methodologies) in particular.

A Glimpse of Sayyid Quṭb's Life²²

In what follows we provide a glimpse of Quṭb's life and the various ideological phases he passed through and the poison he began to inject into Islām, its 'aqīdah and its manhaj.

Sayyid Quṭb, Sūfism and Devotion to Saints

Sayyid Quṭb was born in October 1906 in the town of Mūshā in Asyūṭ district. He was born into a Ṣūfī family. His father would recite al-Fātiḥah, the opening chapter of the Qur'ān, with the evening meal every night, dedicating it to the spirits of his parents.²³ This is a well-known innovation amongst the Ṣūfīs.²⁴ Another practice in the household was the khatam, a ceremony involving food and

the doctrine of the absences of the Muslim ummah, in other words, there is no Muslim society in existence and there cannot be one, until they eliminate all contemporary jāhilī societies through revolutions and replace them with a genuine pious, righteous Muslim society.

²² Much of the biographical information here is taken from the biographical study of Sayyid Quṭb written by Ṣalāh al-Khālīdī, "Sayyid Quṭb Min al-Mīlād ilā al-Istishhād" (Dār al-Shāmiyyah, 1994) unless stated otherwise. This author has written several books, specializing in Sayyid Quṭb, his life and works and he writes from a pro-Quṭb perspective.

²³ Ṣalāh al-Khālīdī (p. 36) and Mashāhid al-Qiyāmah fī al-Qur'ān of Sayyid Quṭb (p. 5).

²⁴ Usāmah bin Lādin's origins also lie in Sūfism, his family came from the Ṣūfī tradition in Yemen before moving to Saudī Arabia. The ideologies of these people did not originate with Ibn Taymiyyah or Ibn 'Abd al-Wahhāb but in the books of the Ash'arī Ṣūfīs of Egypt.

supplication performed upon completion of a full reading of the Qur'ān.²⁵ This is another typical Ṣūfī innovation. His upbringing as a youth was upon the same tradition, having collected a series of twenty-five books which he was infatuated with. From these books were "al-Burdah of al-Buṣayrī", "Sīrah Ibrāhīm al-Dusūqī" (d. 676H, a Ṣūfī saint who is believed to be one of four saints who control the universe), "al-Sayyid al-Badawī" (d. 675H, a Bāṭinī 'Alawī Shī'ite),²⁶ "Dalā'il al-Khayrāt",²⁷ "Du'ā Niṣṣ Sha'bān" and others.²⁸ Sayyid Quṭb also lived in a town called al-Shaykh 'Abd al-Fattāḥ, named after a Ṣūfī saint.²⁹ It is clear from this that there is no "Wahhābist" or "Salafist" nurturing here. It is hardcore Sūfism.

Sayyid Quṭb, Astrology and Magic

In his father's book collection were numerous books of astrology and magic such as, "Abū Ma'shar al-Falākī"³⁰ and "Shamhūrish" which

²⁵ Ṣalāh al-Khālīdī (p. 35)

²⁶ He was born in Fez in Morocco in 596H and died in Ṭantā in Egypt in 675H. In that time the Bāṭinī 'Ubaydiyyah were plotting how to return rule and authority to themselves after they had been defeated by Ṣalāh al-Dīn al-Ayūbī (رَحِمَهُ اللهُ). They decided to show the face of Ṣūfism to conceal their Shī'ism as part of this agenda. After a group of them met in Makkah, having come from various regions of the former 'Ubaydī empire, they decided to send Aḥmad al-Badawī to Ṭantā as he was the most qualified and fit for the task of their new da'wah, but this time under the veil of Ṣūfism so as to avoid raising suspicion. Shaykh 'Abd al-Raḥmān bin Ḥasan Āl al-Shaykh relates in his book Qurrat 'Uyūn al-Muwaḥḥidīn (p. 106), quoting from al-Sakhāwī (in al-Ḍaw' al-Lāmi') who quotes from Abu Ḥayyān that al-Badawī entered the mosque on the day of Jumū'ah, sat and urinated therein, then sat and eventually walked out without praying after the Jumū'ah prayer had been performed.

²⁷ A well known Ṣūfī book comprising many statements of shirk in the form of supplications, remembrances and and praises made for the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), many of which ascribe qualities belonging only to Allāh to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

²⁸ Ṣalāh al-Khālīdī (p. 65) and Quṭb's Ṭifl min al-Qariyah (p. 127).

²⁹ Ṣalāh al-Khālīdī (p. 25) and Quṭb's Ṭifl min al-Qariyah (p. 86).

³⁰ He was a Persian astrologer and magician.

comprise spells of the type that bring about love (al-ʿaṭf) and separation (al-ṣarf) between a couple. Quṭb learned this skill and would practise it in his town. He became the preferred practitioner of this type of magic upon women and girls for two reasons. Firstly, he was young and secondly, he never used to charge to perform the magic. Quṭb wrote about this himself in his book Ṭifl Min al-Qariyah.³¹

Sayyid Quṭb, Materialist Philosophies and His Phase of Heresy, Atheism

After completed studies in Cairo in 1924 he began working as a teacher and an editor for numerous newspapers. He also attended the gatherings of the Nationalist party and then the Wafd party. Between 1929 and 1933 he completed more studies at the Dār al-ʿUlūm and began to frequent the gatherings of ʿAbbās al-ʿAqqād. This was the same period in which he started engrossing himself in Western materialist and secular philosophies. He fell into doubt, lack of certainty and remoteness from the religion due the influence of these atheistic, materialistic philosophies such as Marxism, Communism, Existentialism and others.³² This phase of his life continued until he reached forty years of age. Sulaymān Fayād, wrote that "he heard Sayyid Quṭb with his own two ears saying that he was an atheist for 11 years."³³ And Quṭb's friend, ʿAbbās Khiḍr, writes that one day Sayyid Quṭb said to him, "Religion is needed to lead human herds (slave populations, serfs) but its leaders are not able to make others subservient."³⁴

Ṣalāh al-Khālīdī writes, "[ʿAbbās] al-ʿAqqād was an enemy to Communism, waging war against it. He wrote numerous books in its refutation, from them 'Communism and Humanity.' The Communists attacked him maliciously in return and he stood against them with all

³¹ Ṣalāh al-Khālīdī (p. 66) and Quṭb's Ṭifl min al-Qariyah (p. 139, 141).

³² Ṣalāh al-Khālīdī (p. 214).

³³ In a 1986 article titled "Sayyid Quṭb Between Literary Criticism and 20th Century Jāhiliyyah."

³⁴ In a 1983 series titled "Hāʾulāʾ ʿAraftuhum" (Those Ones I Knew), p. 56 and mentioned by Ṣalāh al-Khālīdī (p. 159).

courage and strength. There are some issues spread by some of them, that Sayyid Quṭb was inclined towards Socialism or to Communism and that in the period in which he was astray in his thought, passing through the stage of doubt and confusion about religious realities, and came very close to atheism, he became very close to the Communist atheists! We say that these claims that had it not been for 'Aqqād - the enemy of Communism - who had protected his student, Sayyid would have been a Communist atheist and that al-'Aqqād had a great favour of him (Quṭb) from this angle."³⁵ Al-Khālīdī is partisan to Sayyid Quṭb as is evident through his biographical account and always portrays Quṭb in the best possible light. He goes on to say that these claims are incorrect regarding al-'Aqqād being Quṭb's saviour. In any case, there is no denying that Quṭb was engrossed in materialist philosophies for fifteen years of his life as al-Khālīdī himself acknowledges elsewhere in his book.

A Call to Nudism

Through the 1930s Quṭb published his own pieces in various political newspapers such as al-Ahrām, al-Balāgh, Kawkab al-Sharq, al-Risālah, al-Muqṭaṭaf and others. The Ikhwānī historian, Maḥmūd 'Abd al-Ḥalīm, alleged in his book "Aḥdāth Ṣana'at al-Tārīkh" (1/190-192) that Sayyid Quṭb wrote an article in al-Ahrām newspaper published on 17th May 1934 in which he made a call to nudism, inviting the people to go about in complete nudity on the streets, just as they were given birth to by their mothers. This was later challenged by others who came out to defend Sayyid Quṭb and attacked Maḥmūd 'Abd al-Ḥalīm in the process, for having spread a false allegation. However, it turns out that the allegation, broadly speaking, was true and had some basis. The allegation was supported by the fact that four years later on 10th July 1938, Sayyid Quṭb published a piece in al-Ahrām titled al-Shawāṭī' al-Maytah (The Dead Beach) in which he defended the practice of nudity on the beaches and criticised those who attacked it. Quṭb wrote, "Those who call for lengthening of swimwear garments and covering bodies with robes are in reality calling to a tribulation that is (currently)

³⁵ Sālah al-Khālīdī (p. 159).

asleep and awakening desires, whilst they think they are rectifiers." In other, words, Quṭb claimed that it is modest clothing on the beach as opposed to nudity which stirs the desires.

In response, an article against Quṭb was published in the Ikhwānī newspaper, al-Nadhīr, on 18th July 1938 with the title "al-Nufūs al-Salīmah" by Muḥammad Ḥusayn Abū Sālīm in which he scathingly and sarcastically writes, "Yes Mr. Quṭb, woe be to those that they should be rectifiers, zealous for chastity (virtue). And what are the likes of you going to be?! And you, O teacher of rectification and protector of the sanctuary of chastity, you have shown jealousy for them both, have lived them both and for their sake you have sent forth a high-pitched scream to let the beaches remain upon a playful nudity, O rectifiers who have jealousy for morals, (such nudity) is better for guaranteeing the tempering of whimsical desires, and better for protecting morals! No welcome to these thoughts made gratuitous with vileness, piled up with wickedness (fujūr), filled with imbecility, exiting from the religion..." and a little later he says, "And what is this call to nudity, chaos and invalidation of the rulings of the religion being invited to by writers with every insolence, and spread by the newspapers with delight and the government remains silent about them with brazenness?"³⁶

The Art of Reviling the Messengers of Allāh (صلى الله عليه وسلم)

In 1939 he published a research piece which he titled "al-Taṣwīr al-Fannī fī al-Qur'ān" (The Depiction of Art in the Qur'ān) which was later published as a book in 1945. He explained, as occurs in the introduction to this book that after reading the books of tafsīr and listening to

³⁶ Refer to the article titled (سب قطب والدعوة إلى العري والإباحية) which is published on <http://www.ikhwanwiki.com>. And refer also to the book *Āfāt 'alā al-Ṭarīq* by Dr. Sayyid Muḥammad Nūḥ (2/244) who also covers the incident and mentions how Maḥmūd 'Abd al-Ḥalīm brought it to the attention of Ḥasan al-Bannā, with a refutation, but was advised by al-Bannā to leave it with the reason that Sayyid Quṭb is only seeking attention for himself and refuting him may incite him even more, thus it is best to leave the matter!

teachers, he did not experience what he would experience from the Qur'ān as a child.³⁷ Hence, he sought to revive that childhood experience of the Qur'ān and tried to highlight the aspect of art in the Qur'ān. He describes the Qur'ān repeatedly as "magic" (siḥr) in this book. He also reviled many of the Prophets of Allāh (عَزَّوَجَلَّ). He spoke ill of Ādam (عَلَيْهِ السَّلَامُ), describing him as "one who comprises all manifestations of weakness." He accused Ibrāhīm (عَلَيْهِ السَّلَامُ) of being a pagan and of worshipping other than Allāh due to his misinterpretation of the verses when Ibrāhīm saw the star and said, "This is my lord" (6:76). Ibrāhīm, meant this as a retort, as a rhetorical question, meaning to say, "The likes of this is my lord, as you [his people] claim?" As for Mūsā (عَلَيْهِ السَّلَامُ), he described him as an "an easily-excited, impetuous leader" who is "nationalistic" whose "easily excitable nature would make him forget his past remorse." He portrays the connection between Sulaymān (عَلَيْهِ السَّلَامُ) and the Queen of Saba', not as it is in the Qur'ān as one of guidance and entrance into Islām, but insinuates everything that one may imagine about a relationship between a man and a woman. Then Quṭb adds that Sulaymān inherited this craving for women from his father Dāwūd (عَلَيْهِ السَّلَامُ). With similar vile thoughts does he approach the story of Maryam (عَلَيْهَا السَّلَامُ), insinuating that the creation of 'Īsā (عَلَيْهِ السَّلَامُ) was due to a violation of her chastity and claiming that the way the Qur'ān presents the story, it pushes the reader to let loose his imagination with respect to "the strange man in the presence of a shy girl."

Literary and Artistic Critic, Not a Reformer

On the back of "al-Taṣwīr al-Fannī Fī al-Qur'ān" which was successful, he published another work, "Mashāhid al-Qiyāmah Fī al-Qur'ān" (Spectacles of the Day of Judgement in the Qur'ān). He portrayed the Day of Judgement in a way similar to how a person who watches a film or listens to music would describe his experience, as if he was reviewing a movie's musical and visual effects depicting the Day of Judgement. These writings were not intended as religious writings but

³⁷ Taṣwīr al-Fannī fī al-Qur'ān (Dār al-Shurūq, 16th edition, 2002, p. 8).

were purely a form of artistic and literary evaluation. The Qur'ān was simply the subject of this evaluation and Quṭb looked towards it not for guidance, but simply to apply his literary and artistic critique to the text and its style. Quṭb revealed that he was planning a series of books called "Maktabah al-Qur'ān al-Jadīdah" (The New Qur'ānic Library) and some of the titles in the series were to be "Namādhij al-Insāniyyah Fī al-Qur'ān" (Examples of Humanity in the Qur'ān), "al-Mantiq al-Wajdānī Fī al-Qur'ān" (Emotional Logic in the Qur'ān) and "Asālīb al-'Araḍ al-Fannī Fī al-Qur'ān" (The Methods of Artistic Presentation in the Qur'ān). However, none of these works actually came into fruition. It is important to emphasize that these writings were not studies of the Qur'ān itself, in terms of its teachings, but a literary evaluation of its style from an artistic point of view, just like his first two works in this genre. It is clear that during this part of his career, Quṭb was simply a literary writer and critic with little connection to Islām itself and its sciences.

The Qur'ān as Music

Quṭb refers to the Qur'ān as a "musical" composition not just in his book al-Taṣwīr al-Fannī, published in 1945, but also in al-Dhilāl, written in the 1950s in his "Islamist" period. He says about Sūrah al-Najm, "This sūrah in its generality is like a grand, melodious, musical composition..."³⁸ He says the same about Sūrah al-Ḍuḥā and Sūrah al-Layl, stating that they are "a musical arrangement (composition)." And in his explanation of Sūrah al-Nāzi'āt he says is a "musical rhythm."³⁹ He says Sūrah al-'Ādiyāt "resembles the music of an-Nāzi'āt." Years earlier in "al-Taṣwīr al-Fannī" in a chapter spanning over 60 pages titled "al-Tanāsuq al-Fannī" he makes a constantly repeated reference to the musical nature (as he perceives it) of the Qur'ān. He uses the term "musical" (al-mūsīqī) in a variety of different ways, attempting to illustrate different "musical styles" from different sections of the Qur'ān.⁴⁰

³⁸ Al-Dhilāl (6/3404).

³⁹ Al-Dhilāl (6/3811).

⁴⁰ Refer to pages 87 to 142 in al-Taṣwīr al-Fannī (Ḍar al-Shurūq, 2002).

Infatuation with Love, Sensuality⁴¹

During his literary writing days, Sayyid Quṭb was infatuated with romance, love and sensuality. Dr. Ibrāhīm Āmīn al-Shawrābī had translated the poetry of Ḥāfidh Shīrāzī, a Persian artist, and Quṭb would select from this poetry what would inflame sensual thoughts in his mind. Lines which made mention of the drinking of wine, intoxication and suggestive thoughts. Quṭb praised the author of such poetry saying that "he is intoxicated with the divine wine and he is therefore able to say whatever wishes, being better with Allāh than the hypocritical admonishers from the sermon-givers."⁴²

Quṭb was criticized by other literary writers such as Muḥammad al-Ghamrāwī who said that this is not a matter of mere literary criticism and art of one taste against another, but a matter of one dīn (religion) against another. Sayyid Quṭb retorted in a counter-attack and requested al-Ghamrāwī to abolish the affairs of religion from matters of art and literature. It was here that many suspected Quṭb of being a secularist, alongside his heresy and doubt with respect to the religion.

Ṣalāh al-Khālīdī in his biographical work on Sayyid Quṭb mentions how the poetic composition published in 1947 by Quṭb called "Ashwāk" is a story of a romantic encounter based on real life.⁴³ The story revolves around Sāmī (who is Quṭb) and Samīrah who is his beloved. In the poetry Quṭb mentions how once Sāmī surprised Samīrah by entering her apartment finding her half-naked, and she was enticing him to spend the night with her without her father's knowledge. Then when she informed Sāmī of a previous love called Ḍiyā' whom she had loved

⁴¹ Refer to Aḥmad Yahyā's article "Mā Lā Ya'rif al-Ikhwān 'an Kāhinim al-Akbar, Sayyid Quṭb."

⁴² Another recurring aspect in Quṭb's writings during his "Islamist" days is his praise of heretics and sinners and his disdain of scholars and "men of religion." This no doubt is a deliberate attempt to malign the Scholars of Tawḥīd and Sunnah and to raise the poets and heretics.

⁴³ Ṣalāh al-Khālīdī (p. 249) within the section that speaks of Quṭb's encounters with women.

intensely, he was unable to overcome this. Sāmī's infatuation with Samīrah continues and he is unable to let go of her, deliberately refraining from marriage for many years in the hope that he can be with her.

Visiting the Bars for Cognac

Helmy Namnam writes, "One of the old journalists who used to work with Sayyid Quṭb in the magazine, 'al-Ālam al-ʿArabī' said to me that until 1948 he [Sayyid Quṭb] used to visit, every now and then, the bar called 'al-Liwā' and would sip a little cognac."⁴⁴

A Man of Different Labels and Titles

ʿAdil Ḥamūdah, a journalist, writes on page 15 of his book Sayyid Quṭb Min al-Qariyah ilā al-Mashanqah (Sayyid Quṭb From the Village to the Gallows), "The followers of Sayyid Quṭb have forgotten the days he used to write about women, passion, and music and when he would call for Egypt to be inhabited by nudists. They wish for those days of his to be forgotten from the memory of history such that they had not occurred and so that a new story of his life can begin (afresh) the moment of guidance and creed, and the beginning of the path to martyrdom." These are truthful words, how much propaganda they make for Sayyid Quṭb but conceal his history. Early on page 7, Ḥamūdah said, "Sayyid Quṭb had more than one face, more than one color and more than one title. For he is a teacher and poet, and then a thinker and exegete, and then an athiest and a Muslim, and then an extremist, and then a reformer and an artist (achiever), and then a mujāhid, mujtahid and martyr. Thus his transformations are impetuous, his changes are baffling and his form (appearance) was never able to restrain itself with a stable frame."

Sayyid Quṭb, the Freemason

⁴⁴ In Sayyid Quṭb wa Thawrah Yūlyu (Cairo, 1999, p.40).

After the assassination of Ḥasan al-Bannā in February 1949, the jamā'ah of al-Ikhwān was left without a leader for a couple of years. Al-Bannā's brother and staunch fanatical Shī'ite, 'Abd al-Raḥmān al-Sā'ātī desired to become the overall leader and was prepared to change his surname to "al-Bannā" to keep the jamā'ah's leadership associated with this name.⁴⁵ However, that was not to be and instead Ḥasan al-Ḥudaybī was made the leader in 1951. Ḥudaybī was a well-known Freemason and years earlier in 1943, he had given the pledge of allegiance to al-Bannā but both agreed to keep his affiliation with the jamā'ah a secret. It was not until 1953 that Sayyid Quṭb also joined the jamā'ah, and in the same year, Muḥammad al-Ghazālī authored a book within which he protested the Freemasonic takeover of al-Ikhwān,⁴⁶ the citation of which is to follow shortly.

Helmy Namnam on Quṭb's Freemasonry

Helmy Namnam is a journalist who authored the book "*Sayyid Quṭb wa Thawrah Yulyu*" (Sayyid Quṭb and the July [1952] Revolution), published in 1999. After the 2011 revolution and the events which unfolded thereafter when al-Ikhwan took power and were subsequently ousted from power by the military coup, Namnam took a renewed interest in the person of Sayyid Quṭb. Namnam explains that his interest was piqued because since the mid-2000s, the Quṭbī-inclined wing of Ikhwān had taken over the organisation and the book "**Ma'ālim fī al-Ṭarīq**" (**Milestones**),⁴⁷ despite not being published for a very long time began to surface again in Egypt after the revolution. Muḥammad Mursī can be found on many videos published on Youtube stating his affectations with the books and ideas of Sayyid Quṭb and how they embody Islām. He says for example that he did not find Islām to be explained clearly

⁴⁵ See 'Alī al-Waṣīfī's al-Tandhīm al-Sirrī al-Siyāsī al-'Askarī 'Ind al-Ikhwān al-Muslimīn bi Aqlāmihim, (p. 75).

⁴⁶ In reality, al-Ikhwān was already a Freemasonic organization, but many of those who entered it, perhaps did not know its true realities.

⁴⁷ Most of this book is actually taken from his Qur'ān commentary, Fī Dhilāl al-Qur'ān, and in al-Dhilāl there are more severe expressions that can be found in Milestones.

and plainly except in the writings of Sayyid Quṭb and that the book al-Dhilāl of Quṭb is studied because it propounds the methodology of how to bring about a true Islāmic society. Muḥammad Badī, the current supreme guide of al-Ikhwān who was amongst those tried in the Egyptian courts in 1965, is also a hardcore Quṭbī. He was arrested in 2013 after the army had taken over Mursī's government. These new Ikhwānīs who had leadership in their sight through the route of democracy were reviving the ideas of Sayyid Quṭb and when they took power over Egypt, they began to make propaganda for Sayyid Quṭb presenting him with a brand new, polished image.

So Namnam abandoned the book project he had already embarked upon regarding the grandson of the Prophet (صلى الله عليه وسلم), Ḥasan bin 'Alī (رضي الله عنه) and instead, researched further into the life of Sayyid Quṭb prior to the July 1952 revolution. In early 2014 he published a series of ten articles on Quṭb's early life, his newspaper writings and books. The series is titled, "Sayyid Quṭb, Amīr al-Takfīr" (Sayyid Quṭb, the Chief of Takfīr). Here we will present the more important of his findings.⁴⁸

Namnam writes, "However in the year 1942 we see the pen of Sayyid Quṭb emerging in the magazine, al-Tāj al-Miṣrī (The Egyptian Crown) which was the mouthpiece for the Grand Masonic Lodge. Written on its very first page is "Edited by Senior Freemasons" and Quṭb would write the opening editorial piece for it. And this meant - at that time - he was from the most senior of the senior Freemasons. And the one who

⁴⁸ In the first part of his series, Namnam illustrates that Sayyid Quṭb in many of his writings, far from presenting original ideas, would copy from other sources, often lifting pages and pages of material, and in some cases, not even from the original source, but through a secondary source, which in many cases were translations. The books in question include "Ṣawt al-Ḥaqq", "Hadhā al-Dīn", "Nahw al-Mujtama' al-Islāmī", "al-Mustaqbal li Hādihā al-Dīn", "Dirāsāt Islāmiyyah", "Khaṣā'is al-Taṣawwur al-Islāmī." Namnam's intent is to illustrate that Sayyid Quṭb was not as the original thinker and writer he is made out to be. Certainly, he had a good command of the language and had an excellent literary style. But his works were often syntheses of ideas and writings of others. Namnam also reveals that in the 1930s, Quṭb was a failed poet, his earlier poetic compositions such as "Ashwāk" had not met much success.

knows the recorded history of Freemasonic groups and organizations will gather that it is organized like pyramid (in levels), having ranks, degrees. This also means that when Sayyid Quṭb appeared in 1942 in the pages of al-Tāj al-Miṣrī had a long history behind him in the Lodge.⁴⁹ Namnam continues, "The story of Sayyid Quṭb's Freemasonry is hidden and he himself did not speak about these encounters of his at all. But from another perspective the activity of Freemasonry is secretive anyway, thus you will not find much about it, especially considering that the Egyptian Lodges closed down and concealed themselves after 1964 when they were [ordered] to close."⁵⁰

Sayyid Quṭb's Suspicious Trip to America for Two Years

Namnam continues, "But then the surprises in the life and journey of Sayyid Quṭb do not stop there. In 1948 he travelled to the United States of America, for an educational program. But this [alleged] program has not ceased to be a source of many enquiries to this day. Quṭb's aged at the time of 42 years would not have allowed him to be sent on such a program. And the program itself was not actually related to education, it was only on the official paperwork of the Ministry of Education that it was an important project whose goal was to study teaching methodologies and principles of cultivation in the United States. And the length of the visit was not specified. Usually, these types of visits last for three months and can sometimes extend to six months. But Sayyid's visit lasted two years... many considered it to be a project of US intelligence."⁵¹

⁴⁹ Sayyid Quṭb Amīr al-Takfīr, 3rd part.

⁵⁰ All secret societies who were not prepared to disclose their members were closed down by edict in 1964.

⁵¹ Here Helmy Namnam refutes the excuse provided by Quṭb's brother, Muḥammad Quṭb in that the government simply wanted him out of the way for a period because he used to write about the king. However, the facts point otherwise, as there was not to be found any such speech against the King and his aides in the writings of Sayyid Quṭb during this time. This excuse has been waved by partisans of Quṭb such as Ṣalāh al-Khālīdī to quash concerns and inquiries about this visit.

Namnam then says, "Aḥmad ʿAbbās Ṣāliḥ stated definitively in an article of his in the magazine al-Kātib, after Quṭb had been arrested in 1965 that the visit (to the US) was organized by US intelligence and that he was trained to take the direction he took for the remaining part of his life. And Dr. Ṭāhir Makkī also made a similar conclusion when he said that the visit was organized by the US but without Sayyid Quṭb's knowledge (of its intent and purpose)." He goes on to explain that Quṭb had not already studied the field of teaching methodologies and was not made responsible by the Ministry of Education for them either. Further, on a personal level, Quṭb was a literary writer and critic. Namnam considers the plausibility of the Freemasonic lobby having a role to play in having Sayyid Quṭb sent through official channels to avoid raising any suspicions.

It is interesting to note here the statement of the Salafī scholar who wrote extensively against Sayyid Quṭb in the 1990s, Shaykh Rabī bin Hādī, who said, "I consider, by Allāh, his ideology... is a plot against Islām, his history is dark, a Communist history, bewildered, a secularist with the Wafd party, with Tāhā Ḥusayn, with al-ʿAqqād, and he would read Western philosophy to the end of it. He went to the West, to America and remained there for two years and learned Freemasonry,⁵² [with] Jews, Christians and Communists, all of the religions, and [witnessing] all types of fisq (sinfulness) and fujūr (wickedness)."⁵³

Bāṭinī Movements, Social Justice, Revolution and European Freemasonic Activities Through the 19th Century

Before we continue with Namnam's account it is important at this stage that we understand the ideologies utilized by Freemasonic secret societies in the French revolution at the turn of the 19th century and

⁵² Quṭb was already a Freemason as is clear from the evidenced presented further below and he is likely to have joined them from the 1930s or even earlier when he was in his early 20s.

⁵³ <http://rabee.net> and <http://sahab.net/forums/index.php?showtopic=40022> and refer also to in Shaykh Rabī's 2 volume Fatāwā collection (1/525-526) which is cited later in this treatise.

the various European revolutions taking place during the rest of the century until we reach the Bolshevik, Communist revolution in Russia and the activities against the Ottoman state by the Young Turks. The intent behind these revolutions are made clear in the writings and ideas of Adam Weishaupt (the abolition of governments, monarchies, religion, private property, inheritance and the family institution) who was working for International bankers, and these ideas appeared again in a more refined form in the writings of Marx and Engels, also working for the same interests. Essentially, a false materialist paradigm is presented about the causes of injustice upon which a particular interpretation of history can be justified. The broad idea is that capital (wealth, assets) when it accumulates in the hands of a few is the basis of all corruption and injustice, because it leads to separation of classes and then exploitation of the working (labouring) classes. Thus, those in power must be removed (by violent revolutions) and all capital and material wealth must be equally distributed in a utopian Socialist (Communist) state to avoid any recurrence of this oppression ever again. This was really a pseudo-philosophy and its aim was to rouse and incite the masses against the monarchies. The instigators of the revolutions were intending to take control of lands, resources and wealth from the monarchs, so it would be capitalism for them only, and once the revolution was complete, they would impose oppressive tyrannical communism for every one else, and that's after culling the population by many scores of millions, to make the task easier. Capitalism and Communism (Socialism) are not two competing philosophies in reality, but are intended as two systems working in parallel. Capitalism for the bankers and corporations and Communism (Socialism) for the peasants. However, to help engineer revolutions or facilitate the right conditions within nations to allow political and economic control, they are presented as competing ideologies. This also gave birth to the fake "left-right" paradigm of politics of the 20th century upon which illusionary democracy is built.

Now when a person reflects upon all the Bāṭinī revolutions in history, starting with that of 'Abdullāh bin Saba' al-Yahūdī, and before him the statement of Dhul Khuwayṣarah al-Tamīmī to Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "**Be just**", you will find that all of these revolutions were

instigated and mobilized around the concepts of social justice and equal, fair, distribution of material wealth. It is not surprising therefore that Freemasonic societies in Europe over the past few centuries have utilized the same formula and invented clever materialist philosophies to poison the minds of millions and led them to revolutions which are in reality for their own personal gain, not for the millions.

Shaykh Rabī bin Hādī said, "And we have observed lessons from reality and from history, and there is no one reflecting and no one taking admonition except those upon whom Allāh has shown mercy and from them [these lessons] are: That every person of fitnah (tribulation), and every caller to misguidance, raises, with all strength, the slogan of "*fairness, justice and equity*". The revolution (led by 'Abdullāh bin Saba') against the righteous Caliph [ʿUthmān (رضي الله عنه)], rather against Islām, was in the name of justice. The revolution of al-Mukhtār bin Abī ʿUbayd, the heretic, was in the name of justice and equity. The revolution of Abū Muslim al-Khurasānī was under the slogan of justice and stopping oppression (injustice). And the Freemasonic movements, they carried the slogan of "*justice, equality and freedom*". The Communist revolution was also [carried out] beneath these slogans. And all of them are deception, and deceitful (lying) slogans, may Allāh expose those calling with them, and uncover their veils, and humiliate them in this life before the hereafter."⁵⁴

It is from 1948, the year that Sayyid Quṭb left for the United States that we see a sudden change in the nature of his writings. Prior to that his writings were purely to do with literary art and style, even his writings on the Qur'ān were from the angle of literary art and style, not a concern with religious foundations or teachings. In fact, he only spoke "religiously" when he defended the Allied Forces (the English, Americans) and raised the banner of democracy, calling those who fought for it as "mujāhidīn." Then all of a sudden he starts writing about Islām, Socialism, Capitalism and years later we see revolutionary ideologies, the spouting of hatred against Muslim societies, accusing

⁵⁴ Maḥajjat al-Bayḍā' (pp.7-8).

them of reverting to pre-Islāmic jāhiliyyah, declaring them apostate and announcing a violent jihād against them because they had allegedly usurped the ḥākimiyyah of Allāh (سُبْحَانَكَ وَتَعَالَى) which had to be returned to Allāh, as he claimed.

A Note on Quṭb's Writings on Capitalism and Socialism

The book **al-'Adālah al-Ijtimā'īyyah Fī al-Islām** (Social Justice in Islām) was published in 1948 and the youth of al-Ikhwān al-Muslimūn gave it a lot of concern. When he returned from America two years later, they made contact with him and saw him as a friend of their movement. Some other works of Quṭb to appear were **Ma'rakah al-Islām wal-Ra'samāliyyah** (The Battle Between Islām and Capitalism). The ideas in these books and later, in **al-Dhilāl** and **Milestones**, are to contemporary Muslim societies what the ideology of 'Abdullāh bin Saba' was to the caliphate of 'Uthmān (رَضِيَ اللَّهُ عَنْهُ).

Sayyid Qutb: Why I Became a Freemason

Helmy Namnam quotes from Quṭb's article in al-Tāj al-Miṣrī titled, "Limādhā Ṣirtu Māsūniyan?" (Why Did I Become a Freemason?) wherein Quṭb writes, "I became a Freemason - because I was [already] a Freemason - yet I was in need of polishing and refinement. Hence, I chose this straight path so I could leave the importance of polishing and refinement to the hand of Freemasonry. What an excellent hand and how excellent are the Freemasons."⁵⁵

⁵⁵ In Part 6 of Sayyid Quṭb Amīr al-Takfīr. Freemasonry entered Egypt with Napoleon's invasion of Egypt in 1798. Over the next 100 years Freemasonic lodges increased until both British and French Freemasonry had an established presence and were active in the politics and economy of the country. Well known Freemasons include Jamāl al-Dīn al-Afghānī, 'Abd al-Qādir al-Jazā'irī, Adīb Ishāq (Christian, al-Afghānī's student), Ya'qūb Ṣanū' (Jewish, al-Afghānī's student) and many generals who participated in the 'Urābī revolt in 1879. Many politicians, artists, scholars (Muḥammad 'Abduh), both Muslims and Christians and Jews were Freemasons in Egyptian society.

In 1964, an edict was issued in Egypt addressing all Freemasonic societies to reveal the names of every member and participant in their activities. Naturally, the Freemasonic lodges refused to be transparent as this would violate their golden principle of total and absolute secrecy. Thereafter Ḥikmat Abū Zayd, Minister of Social Affairs ordered the dissolution of Freemasonic lodges in Egypt. Following this, many of the well-known writers began to fill the newspapers with accusations against the Freemasonic lodges that they were working for Zionist interests, serving the interests of state of Israel.⁵⁶ Egyptian Freemasons met this with complete silence and thus it was accepted that the claims were true and this became the standard perception towards these societies.⁵⁷ Indeed, many decades earlier, after the Balfour Declaration of 1917, when the Zionist project to make Palestine a homeland for Jews was put into motion, the Egyptian populace naturally supported their brethren in Palestine. However, on the occasion of the celebration of a Jewish saint's birthday, the Egyptian Grand Freemasonic Lodge issued a statement titled "Nidā' ilā Ahl Falastīn" signed by Idrīs Rāghib, the highest ranking Freemason in the lodge, and other members. In this statement, there occurs "O people of Palestine... remember that the Jews are your brothers and the sons of your uncles. They rode on the back of the wilderness yet succeeded and were delivered. Today they are hoping to return to you for the benefit and greatness of the shared homeland through the wealth they have saved and the experience and knowledge they have acquired."

Namnam explains how it later came to light that this statement from the Freemasonic lodge was issued due to great pressure from Chaim Weizmann, the head of World Zionism. The Lodge swayed under the

⁵⁶ Israel is the title of Prophet Ya'qūb (عَلَيْهِ السَّلَام) and it means "Slave (isr) of God (el)." Shaykh Rabī bin Hādī wrote a paper explaining it is not correct to refer to this state as "Israel" as this is the title of a noble Prophets amongst the Prophets and the Jews abandoned his way and the way of the Prophets after him.

⁵⁷ Many of those who were Freemasons and desired to conceal their past began writing against Freemasonry or they would make notes and remarks about it in their works to give the impression they have always been innocent and remote from it.

pressure and sent the declaration to the people of Palestine. When the affair reached the Egyptian newspapers, fury and chaos ensued and questions were raised about the claim of the Freemasonic lodges that they do not get involved in political affairs. The clear contradiction was made apparent and the hypocrisy in this claim became manifest. Thus, the perception remained that Freemasonry in Egypt was working for Zionist interests. As for when Quṭb joined Freemasonry, this is unknown. It was definitely before he joined al-Ikhwān in 1953 and it was also before 1942 when his writings began to appear in al-Tāj al-Miṣrī. This takes us back to the 1930s.

Muḥammad al-Ghazālī on al-Ikhwān Being Penetrated and Controlled by Freemasons

In his book *Min Ma'ālim al-Ḥaqq Fī Kafāhinā al-Ḥadīth*, Muḥammad al-Ghazālī⁵⁸ wrote, protesting against Ḥasan al-Ḥudaybī's position as the new supreme guide of al-Ikhwān, "Sayyid Quṭb has deviated away from the path of Ḥasan al-Bannā⁵⁹... and I am almost certain that behind this summoning (of al-Ḥudaybī as leader) are the fingers of secret world societies who desire to subjugate the newborn Islāmic activity. Thus it sneaked in through small, open crevices into the body of the jamā'ah and did what it did. And we have heard much about a number of Freemasons who affiliate with the jamā'ah of al-Ikhwān, amongst them is Ḥasan al-Hudaybī, but I do not know exactly how (secret) societies

⁵⁸ He was one of the senior and most respected scholars of al-Ikhwān but he was an 'aqlānī (rationalist, modernist), denied aspects of the Sunnah and was also upon the doctrine of taqrīb (nearness between the Sunnīs and Shī'ites). All the prominent scholars and figureheads of al-Ikhwān have major, serious deviations with them.

⁵⁹ This is incorrect because Ḥasan al-Bannā sowed the seeds of takfīr of the Egyptian society though he was careful in the way he spread his ideas into the minds of his followers, using deception and cunning. At the same time, al-Bannā had his secret apparatus that was involved in assassinations and bombings and all branches of the Ikhwān were under his command. It is not correct to make a distinction between al-Bannā and Quṭb from this perspective. Quṭb was simply vocal and open with his ideology in the late 50s and early 60s.

that disbelieve in Islām were able to suppress such a large jamā'ah in the way that it has, and perhaps the future will reveal the secrets of this evil."⁶⁰

Al-Ghazālī maintained this view ten years later in the second edition of this book which was published in 1963. In this statement of al-Ghazālī he was hinting at Sayyid Quṭb who joined al-Ikhwān in 1953.

Tharwat al-Khīrbāwī on the Freemasonry of Sayyid Quṭb and Ḥasan al-Hudaybī

Tharwat al-Khīrbāwī was a leading member of al-Ikhwān for fifteen years before left them and he authored a work, "*Sirr al-Ma'bad, al-Asrār al-Khafīyyah li Jamā'at al-Ikhwān al-Muslimīn*" in which he reveals much about the inner workings of al-Ikhwān. Al-Khīrbāwī writes, "Upon my study of the Masonic organization my attention was turned to the similarity, in terms of its organizational structure, with the group of al-Ikhwān, until even the degrees of affiliation of the group, I found them to be exactly the same in both organizations."⁶¹ Then he goes on to explain that a long time ago he read the speech of Muḥammad al-Ghazālī in his book stating explicitly that Ḥasan al-Hudaybī was a Freemason. This confused him for a very long time because al-Ghazālī was a respected figure yet al-Ḥudaybī was also the supreme guide of al-Ikhwān, how could he be a Freemason? So he left this matter and years passed with questions arising in his mind, how can Islām come together with a Zionist faction which wages war against Islām. Many events transpired afterwards which then led al-Khīrbāwī to make a thorough investigation about the origins of the jamā'ah of al-Ikhwān itself.

Through this, some papers came into his hands which were the writings of Sayyid Quṭb in the newsletter called "al-Tāj al-Miṣrī." He later learned that this was the mouthpiece of the Freemasonic Grand Lodge. This then made him return to the book of al-Ghazālī where he

⁶⁰ Min Ma'ālim al-Ḥaqq Fī Kafāhinā al-Ḥadīth (p. 226).

⁶¹ *Sirr al-Ma'bad* (p. 26).

revisited the insinuation about Sayyid Quṭb and explicit mention of Ḥasan al-Ḥudaybī as a Freemason. Al-Khīrbāwī goes on to explain his bewilderment at this prospect of al-Ikhwān being run by al-Ḥudaybī, a Freemason, Quṭb, also a Freemason and likewise, Muṣṭafā Ṣībā'ī, a student of Ḥasan al-Bannā, and leader of the **Islamic Socialist Front**, the Syrian branch of al-Ikhwān al-Muslimūn, for sixteen years from 1946 onwards.

The Research of Wā'il Dusūqī on Freemasonry in Egypt

Whilst reading the writings of Helmy Namnam on Sayyid Quṭb I came across a reference to a Master's thesis on Freemasonry in Egypt⁶² by Wā'il Dusūqī who had researched Freemasonry from the time of Napoleon's entry into Egypt in 1798 when it was outlawed in 1964. Namnam mentioned that Dusūqī listed Sayyid Quṭb in a list of popular Egyptian names who were actual or suspected Freemasons. After contacting Wā'il Dusūqī and raising the question about Quṭb's Freemasonry, he wrote me a short article on the subject and it is summarized below.

Dusūqī writes that doubts regarding the early members of the jamā'ah of al-Ikhwān and their connection to Freemasonry have increased over time, especially when a central figure such as Sayyid Quṭb used to write in al-Tāj al-Miṣrī, the mouthpiece for the Egyptian Freemasonic Grand Lodge. This was the first material fact that turned his attention to the members of al-Ikhwān participating in Freemasonry. Quṭb had experience in affiliation with various political parties, from them Ḥizb al-Wafd and Ḥizb al-Sa'diyain, but he was not really impressed by them. He also passed through numerous phases in his life. Dusūqī mentions the 1934 article in al-Ahrām in which Quṭb called for Nudism to be adopted on the streets of Cairo and also his period of doubt about the religion due to engagement in materialist philosophy. Dusūqī then mentions the statement of Muḥammad al-Ghazālī, a senior figure

⁶² The research is now published as book called "Al-Māsūniyyah wal-Māsūn Fī Miṣr 1798-1964)" (Freemasonry and Freemasons in Egypt Between 1798 and 1964).

amongst the Ikhwān, that Quṭb departed from the way of al-Bannā and that al-Bannā's assassination, the Freemasons placed leaders within al-Ikhwān. He then mentions a number of writers such as Tamām al-Barāzī and 'Abd al-Ḥalīm al-Khawrī who mentioned that Muṣṭafā al-Ṣibā'ī was in a Freemasonic lodge in Syria with Husnī al-Za'im.⁶³ Dusūqī says that the clear involvement of the leaders of the national branches of al-Ikhwān in Freemasonry raises a question mark to which there is no logical explanation. He says whilst it is understandable for men of politics, and other professional figures to be involved in Freemasonry, how can al-Ikhwān or any other religious jamā'ah join Freemasonry.

Dusūqī then outlines a line of evidence which leaves no room except to conclude the certainty of Quṭb's involvement in Freemasonry. The paper records of the Freemasonic lodge indicate that the grandmaster Freemason, Idrīs Rāghib issued a very stern statement on 29th August 1922 in which he criticised the action of Freemasons in writing freely in the various newspapers and magazines about matters which should only be published and discussed in Freemason-owned media outlets, meaning their newspapers, which were many and included only by way of example, "al-Akhhār al-Māsūniyyah", "al-Jarīdah al-Māsūniyyah", "Ḥayrām", "al-Kashkūl", "al-Mīthāq al-Māsūniyyah", "al-Nuṣūḥ", "al-Nidhām", "al-Tāj al-Miṣrī." This statement was issued because one of the Freemasons published an article titled "Regarding Freemasonry" in the newspaper "Wādī al-Nīl" on 27th August 1922, only a couple of days earlier, and this was not a Freemason owned newspaper. This subject should not have been spoken about in such a paper. Thereafter an announcement was made within the Freemasonic magazine that any "brother" wishing to publish an article, literary, artistic or on masonry-related matters should send it directly to this magazine. Further, that

⁶³ Taqī al-Dīn al-Nabahānī, founder of Ḥizb al-Tahrīr was sent to Husnī al-Za'im, along with 'Abdullāh al-Rimāwī by 'Abdullāh al-Tall (Arab nationalist and Ba'ṭhist) in order to plan a military coup in Jordan, following a successful coup earlier in March 1949 in Syria. The coup failed and al-Za'im was executed. This also indicates that Taqī al-Dīn al-Nabahānī was involved in murky dealings prior to setting up his Ḥizb al-Tahrīr, another secretive, cult-type organization which used the Communist cell-based structure for its operations in trying to effect revolution.

no one except a Freemason will write in the newspapers they own, and similarly, no one was to divulge their affairs in the common newspapers again. Dusūqī says that this is a general policy in all Freemasonic societies across the world, only their members write in their publications, newspapers or magazines, no one else is permitted unless they have a specific reason for allowing someone to do so. He then finishes his article by citing the statement of Muḥammad al-Ghazālī that was cited earlier regarding al-Ikhwān and Freemasonry.

Sayyid Quṭb and His Fascination with Freemasonry

Returning to Helmy Namnam's account, he states in Part 6 of his series on Sayyid Quṭb that in contrast to Ḥasan al-Hudaybī whose ties to both Freemasonry and al-Ikhwān were kept secret after he gave the pledge of allegiance to Ḥasan al-Bannā in 1943, it was not so with Sayyid Quṭb because he was a writer and a person's writings no doubt reveal matters about him. Quṭb was writing in al-Tāj al-Miṣrī, something that was not disclosed neither by Quṭb nor by any of those who wrote about him afterwards. The newspaper itself was published bi-monthly between 1938 to 1943 and Sayyid Quṭb would write the opening editorial piece, indicating that he was no ordinary Freemason, but a high-ranking one. In Part 7 of his series, Namnam provides excerpts of some of Quṭb's articles written in al-Tāj al-Miṣrī.⁶⁴ In the 23rd April 1943 edition Quṭb's opening editorial piece was titled "**Why Did I Become a Freemason?**" and answering his own question, he writes, "The question is simple, easy and the answer is from the heart to the heart. I knew then that I had become a Freemason because I felt that within Freemasonry there was balm for (healing) the wounds of humanity. I approached the doors of Freemasonry to nourish the thirsty soul with additional philosophy and wisdom and so that I can take a ray from the rays of light which would illuminate the dark path of life for me. Also

⁶⁴ Note that papers such as al-Tāj al-Miṣrī would be distributed amongst the Freemasons and be available within the lodges so the authors were writing articles for other Freemasons and not necessarily the general public. For those types of writings, they would have a range of other newspaper and magazine publications.

so that I could extend in power through which I can smash the obstacles and thorns (in my way) and so that I can become a mujāhid alongside the mujāhidīn and a worker alongside the workers." Quṭb also says, "I became a Freemason - because I was (already) a Freemason - yet I was in need of polishing and refinement. Hence, I chose this straight path so I could leave the importance of polishing and refinement to the hand of Freemasonry. And what an excellent hand and how excellent are the Freemasons" Quṭb also says, "The Freemason is not merely the one who undergoes rituals and earns this quality through this path (alone). Rather, the Freemason is the one who works, but through silence, not through commotion or announcement."

Then Quṭb tries to offer a special definition for Freemasonry, stating, "Freemasonry is the (institution) that brings together various religions,⁶⁵ and does not know of any meaning for destruction. And it will not find any place for the word 'difficult' in its dictionary. It is a magical spell (al-ta'wīdhah al-siḥriyyah) which combines all of the hearts in all furthest regions of the East and all nearest parts of the West. It is the only place in which all, the young and old, are able to greet each other with the greeting of brothers, sit side by side without looking at social difference, or artistic inclination, and without being deceived (about oneself) in that, because its foundations and pillars are constructed upon **freedom** (ḥurriyah), **fraternity** (ikhā') **equality** (musāwāh). How great are its pillars and how strong are its foundations and how noble and lofty are its principles." Quṭb goes further and also says, "I have come to know that Freemasonry is not merely a principle or doctrine that one acquires, but is (the essence of) manhood and humanity which pushes a person towards goodness without any impediment except that of his emotion and feeling (of the heart). It is a lofty, noble spirit which elevates a person from the lowly things and

⁶⁵ Note his call to unity of religions and a universal brotherhood (see his quotes in other sections further below). This is a standard Freemasonic doctrine and Quṭb began weaving this into his later writings on Islām in book such as Naḥw Mujtama' al-Islāmī (Towards an Islāmī Society). This lends evidence to the belief that Quṭb was pushing his Bāṭinī Freemasonic poison through his later writings on Islām.

exonerates him from foolish talk. It is the loftiest example for everyone who aims for perfection or desires elevation and glory. It is the virtue which comprises the loftiest of meanings, the noblest of objectives, it is the very beginning and end of perfection"

Quṭb speaks in such glowing terms about Freemasonry indicating his amazement and fascination. Namnam points out that other Freemasons such as Aḥmad Zakī Abū Shādī, a staunch believer in Freemasonry and member of the Būr Sa'īd Lodge who wrote two books about Freemasonry, did not write in such terms as can be found in the writings of Quṭb in al-Tāj al-Miṣrī.

Sayyid Quṭb, the Allied Forces in World War II and Democracy⁶⁶

In the 16th July 1943 edition of al-Tāj al-Miṣrī, Sayyid Quṭb wrote an article titled "al-Naṣr li al-Dīmuqrāṭiyyah" (Victory for Democracy) in which he praises the Allied Forces (Great Britain, United States, Australia) and invokes support and victory for democracy. Quṭb wrote, "Here are the echoes responding to the sons (participating in the) resumed struggle and here are the newspapers informing us, morning and evening, about what is taking place and happening and with that is what gives tranquility to the souls, placing strong hope in them, a sweet hope that the efforts of democracy and those workers who champion it will be met with a banquet, nay banquets, of clear aid and victory." At the same time, Quṭb pours his scorn upon the enemies of democracy, rejecting their position. He says, "I do not know how I should name that faction which opposes freedom, trying to stand as a stumbling block in the path of democracy. Rather, this gang goes even further than that and claims, without shyness or shame, that its purpose and lofty goal and hope is to liberate the world from the shackles of enslavement, aiding the weak and giving each his rights."

Quṭb continues his attack and mockery, "What a mighty word that emanates from their mouths.⁶⁷ They are trying to misguide the minds

⁶⁶ Refer to Part 7 of Helmy Namnam's Sayyid Quṭb Amīr al-Takfīr.

⁶⁷ Note how Quṭb is using Qur'ānic language in his praise of democracy.

of the innocent and poor and think that the venom which they infuse every now and then has entered the arteries of the limbs (of a person) such that he has believed their message and accepted their propaganda. However, the reality has been unveiled and it has become open, bright and visible. The truth has become clear to everyone with eyes, we know that this vile, weak propaganda is baseless and is only the figment of the imagination of the liar and the invention of a mind that is wicked and hypocritical."

In the face of all of this wicked propaganda against democracy that comes from wicked, evil souls, Quṭb believes that victory and glory will be for democracy. He says, "There is no doubt that Allāh will write victory for democracy, mighty victory, and plain sorrow for the enemies of freedom, and Allāh causes not the reward of the workers to be lost." Then Quṭb says, "The world, since its beginning, has never been devoid of wars and raids, and not for any period amongst the periods of history did the factors of oppression and tyranny subside. Yet, events and (the passing) of days have taught us that the state [which his founded upon] oppression lasts for an hour and the state [founded upon] truth lasts till the establishment of the Hour." Quṭb, within the context of his article, is speaking about democracy.

In a previous article published on 14th May 1943, "Musānadah al-Ḥulafā' wal-Tahakkum 'alā Khuṣumihim" (Supporting the Allies and Taunting Their Opponents) Quṭb expressed similar meanings, but with even clearer words. In this article Quṭb wrote, "Germany has transgressed and gone beyond bounds until they violated the sanctity of the desert and tampered with its sacredness. But then the secure desert which (always) fulfils its covenant dealt them harsh and bitter lessons with a pungent taste, all under its glowing sun and smooth sand. Our noble allies drove away the lair (of the Germans) and thus, clear victory, through the power of truth and certainty, was theirs." Here, Quṭb is referring to the Battle of 'Alamayn which took place during the second half of 1942 and in particular the British forces under the command of Viscount Bernard Montgomery who defeated Rommel's forces. During this time no one in Egypt was using the words "Our allies" and even those who were in support of freedom and

democracy did not use such a phrase, indicating Quṭb's extremely tight allegiance towards Freemasonry and its objectives.

Afterwards, Quṭb writes, "So congratulations to the **mujāhidīn** from our English and American brothers. This is plain victory, so traverse upon the blessing of Allāh, for the affair has become light and the tidings of victory and Allāh are with you." Not sufficing with describing the English and Americans as "mujāhidīn", Quṭb went on to raise them even greater to the level of messengership, saying "Indeed truth has come, and falsehood has vanished."⁶⁸ Rather, the truth has been aided and the treacherous have perished. The signs of victory are flapping with glow and pride. The desert has emptied save from its righteous, loyal men. For the men of truth and the messengers of democracy were able to repel the plot of the plotters and throw it back upon them..."

Namnam observes that the language of Sayyid Quṭb comprises words of literary heritage as well as words of the Qur'ān in the course of his speech about democracy, the Allies, truth, freedom and the likes. This is not surprising because during the same period in his life, he was writing materials on the depiction of art in the Qur'ān, the book by this title, "al-Taṣwīr al-Fannī Fī al-Qur'ān" being published in 1945.

However, whilst those writings were purely literary and artistic writings, aimed at highlighting literary and artistic beauty in the Qur'ān, they were not religious and ideological, unlike his writings about democracy. These writings in the Freemasonic newspaper, al-Tāj al-Miṣrī carried a strong religious spirit within them as is clear from the language used. Quṭb considered the English and Americans as "**mujāhidīn**" (wagers of jihād), "**rusul al-dīmuqrāṭiyah**" (messengers of democracy), "**rijāl al-ḥaqq**" (men of truth), "**ḥulafā'unā**" (our allies),

⁶⁸ This is a verse in the Qur'ān. Throughout these articles, Sayyid Quṭb uses sentences from the Qur'ān to praise the Allied Forces, democracy and freedom. And the angle from which Namnam says that Quṭb raised them to the level of messengership is that he used the verse, "**Say: Truth has come and falsehood has perished**" to refer to the message of democracy that was being championed. Thus, it is as if when democracy was victorious, the truth had come and falsehood had perished.

"**ikhwānunā**" (our brothers), and he made supplication for them "**Allāhu ma'akum**" (Allāh is with you).

Quṭb's Islamist Era Writings and His Visit to the United States

The Freemasonic lodges in Egypt were completely and wholeheartedly with the Allied Forces in the war and the Egyptian Grand National Lodge took a very biting stance towards the Germans due to their position towards the Jews. These writings of Quṭb in al-Tāj al-Miṣrī show a strong Freemasonic spirit and sentiment and his enthusiasm within these writings help in unravelling the mysteries of his mission in the United States in 1948 which also coincide with his first religiously motivated book, "**al-'Adālah al-Ijtimā'īyah Fī al-Islām**" (Social Justice in Islām) in which he interprets early Islāmic history with a Marxist, Socialist outlook and spouts his Bāṭinī, Rāfiḍī poison towards the third caliph, 'Uthmān bin 'Affān (رضي الله عنه). In the same book he praised the revolution of 'Abdullāh bin Saba', claiming it represented the true spirit of Islām. This book on Social Justice was founded upon revilement of the Companions from a Socialist, Marxist perspective and reminds us of those Bāṭinī Rāfiḍī revolutions of old which were aimed at harming Islām, the Muslims and their lands, all under the claims of freedom, justice and equality.

Quṭb went to the United States and remained there for two years. During that period he travelled extensively, meeting with figures of different backgrounds. He mentioned how he was a member of various religious clubs and associations, participating in their events. On his return to Egypt he wrote of his stay in Greeley in Colorado⁶⁹ as an

⁶⁹ Quṭb wrote about this in an article titled "Laylah Ḥamrā'" (A Red Night) which he wrote in al-Risālah newsletter in 1951 after his return. In this article he speaks of his attendance of an event in a church in Greeley, Colorado. He states "I was a member of its association just as I was a member of the associations of numerous religious bodies in the various places in which I lived." Quṭb recounts this also in his book al-Islām wa Mushkilāt al-Ḥaḍārah (p. 86). However, this was not a one off event. Quṭb mentions that he travelled all across the United States and took up membership with different associations and clubs. How did Sayyid Quṭb end up visiting these religious

example of what he experienced. When he came back, Qutb took a new direction. In 1951, he wrote the book **Ma'rakat al-Islām wal-Ra'samāliyyah** (The Battle Between Islām and Capitalism) and a little later in the same year, **al-Salām al-Ālamī wal-Islām** (World Peace and Islām). In this latter book, he speaks of the Muslims needing a Communist type military that would scare the tyrants. He also began writing articles in numerous newsletters such as al-Da'wah which belonged to al-Ikhwān and also al-Liwā' al-Jadīd. It was the same year in which he started writing his commentary of the Qur'ān, al-Dhilāl. In all of these writings it was clear that he was pushing a new orientation under the flag of Islām. All of this activity began as soon as he arrived from the United States.

Shaykh Rabī bin Hādī said, "I consider his ideology to be a plot against Islām, his history is a dark one, a Communist history, bewildered, a secularist, with the Wafd party, then with Ṭāhā Ḥusayn, with al-'Aqqād. He would read Western philosophy to the end of it all. Then he went to the West, to America and remained there for two years as a member of numerous religious associations, which he participated in from the East of America to its West as he himself stated. What is to be found in these religious associations? Its members are Freemasons, Jews, Christians, Communists, and all religions. And there are all types of sin (fisq) and evil (fujūr) therein. He remained there for two years and then came back to the Islāmic East with afresh, and participated in a revolution⁷⁰ that shook Islām. Then they raised him as a leader for the ummah. He reviled Mūsā but that does not harm him, he reviled many of the Companions, he declared some of them disbelievers, but that does not harm him! He reviled the ummah and made takfīr of it, that does not harm him! And through his person al-Irjā' emerged, they the Qutbiyyah

institutions and participate in their committees and functions? Many writers are of the view that he travelled extensively in the US, visited many political and intelligence institutions and met with important figures to receive training of sorts which was to come in use when he returned back to Egypt to take his new direction.

⁷⁰ The Socialist revolution of Jamāl 'Abd al-Nāṣir.

accuse others of al-Irjā', yet the Extremist Murji'ah would feel shy of the Irjā' which they (followers of Quṭb) fall into."⁷¹

Sayyid Quṭb and the 1952 Nasserite Socialist Coup⁷²

It is said that Sayyid Quṭb played a role in the July 1952 military coup, however the scope and nature of this role is not clear. Numerous reports exist of meetings between the Free Officers in Quṭb's house prior to the coup and Quṭb offering advice and direction to them. Helmy Namnam questions the accuracy and validity of these assertions. Other writers state that the US and British intelligence agencies either engineered or allowed the coup to take place upon the consideration that it would help curb Communism and Russian influence in the region and they saw Nasser as competent man who could be engaged with to further their regional interests relating to Israel and Russia.⁷³

Whatever the case, Quṭb had at least an advisory role prior to the coup. He defended the coup and made a point of insisting it was **a revolution**, not a coup, and spoke in praise of the Free Officers, though he was unhappy that the Free Officers had not done enough to wipe out all

⁷¹ Refer to the 2 volume Fatāwā of Shaykh Rabī (1/525-526).

⁷² This coup took place on 23rd July 1952 and was staged by a group called the Free Officers who had organized themselves over the past three years. They include Jamāl 'Abd al-Nāsir, Muḥammad Najīb, Anwar Sādat and others. This was a Socialist revolution against King Fārūq who willingly abdicated and went into exile. Alī al-Waṣīfī in his book *Sirr al-Jamā'ah* (pp. 81-83) explains that the Free Officers were originally part of the secret apparatus of Ḥasan al-Bannā within the army, and led by Jamāl 'Abd al-Nāsir, they broke off and created their own group. This indicates that al-Ikhwān were plotting some sort of coup before Jamāl 'Abd al-Nāsir took his own direction. Al-Waṣīfī says, "Ḥasan al-Bannā was the first founder of [modern] revolutions in the Islāmic world. For he founded the organization of the Free Officers within the Egyptian army in the 1940s under the leadership of Major Maḥmūd al-Labīb and Lieutenant 'Azīz al-Miṣrī."

⁷³ Refer to Arthur Goldschmidt, Jr. in *A Brief History of Egypt* (p. 145), *Divided City* by Kai Bird, and *Russian and the Arabs* by Yevgeny Primakov (pp. 18-22).

traces of the past ruling authority. In an article published on 8th August 1952, he warned the Free Officers against "retreating to the barracks and leaving the field open for the politicians... because your duty has not ended, rather, your obligation has only just begun." In particular, Quṭb wanted the current regime to remove all remnants and traces of the past ruling authority. In another statement published in the paper *Rawz al-Yūsūf* in October 1952, Quṭb says, "The revolution of 1952 is nothing but a natural extension of the revolution of 9th September 1881, both were revolutions undertaken by the army in the name of the people and both of them were aimed at destroying aristocracy and announcing the rights of the people."⁷⁴ Quṭb is referring to the 1878-1881 'Urābī revolt in which Jamāl al-Dīn al-Afghānī played a role to facilitate increased British intervention in the affairs of Egypt. Quṭb conveniently forgot to mention the 1919 revolt, a countrywide, people's revolution which led to the recognition of Egyptian independence in 1922.

However, Quṭb's position towards the Free Officers changed after a period of a year. It seems they did not take the direction he wished. In 1953 Quṭb joined al-Ikhwān al-Muslimūn and was given a prominent position by its Freemason leader, Ḥasan al-Ḥudaybī. This was unusual since a member would have to work through the ranks to be hold such a privileged position.

It is difficult to make sense of all of these events but it appears that though the coup by Jamāl 'Abd al-Nāsir was initially welcomed by foreign intelligence agencies, Nāsir took a direction that was deemed threatening to their regional interests. He promoted Arab nationalism, united Egypt, Syria and Yemen into a United Arab Republic and nationalized the Suez Canal, a strategic location. He also made many socialist reforms and was strongly anti-imperialist. He was seen as a hero for the Arabs. It was in this decade, within Nāsserite Egypt, that

⁷⁴ Note the Marxist, Communist undertones here, destruction of the aristocracy and demanding the rights of the people. This is how Quṭb saw the Socialist Tāghūṭī revolution of Jamāl 'Abd al-Nāsir, which he praised and supported and compared it with the revolution of 1881.

Qutb's extremist doctrines began to take shape. In 1943, he spoke of the English and Americans as mujāhidīn, champions of democracy and truth. Five years later he was writing about Islām, Socialism and Capitalism. He spent two whole years in the United States, and three years after that in 1953 he joined al-Ikhwān. In this period, his hatred of Islāmic societies, takfīr of them and waging jihād against them began to take shape in his writings.⁷⁵

The Poison of 'Abdullāh bin Saba' Against 'Uthmān (رضي الله عنه), Bāṭinī Movements of Old and Revolutionary Movements Based on the Writings of Adam Weishaupt, Marx and Lenin⁷⁶

In a 2003 article, Daniel Brogan wrote "Qutb's work is to militant Islām what Das Kapital was to Communism."⁷⁷ It's not bad for a non-Muslim to make such an informed and accurate conclusion. However, it is still lacking in terms of specificity. It should read "Qutb's work is to the contemporary Bāṭiniyyah Qarāmiṭah⁷⁸ type movements [al-Ikhwān, the

⁷⁵ It should be noted that the heads of Ikhwān behaved with hypocrisy towards the rulers, gaining closeness to them or displaying allegiance to them, but secretly plotting against them. This was the way of Ḥasan al-Bannā towards the King Fārūq and likewise of Ḥasan al-Huḍaybī towards Jamāl 'Abd al-Nāsir.

⁷⁶ In Marxist ideology, the general populace is roused to revolt against the Capitalists (those hoarding the wealth) and Leninism is an adaptation of Marxism where an elite vanguard undertakes the revolution through a military coup. These revolutionary ideologies originated with secular atheist Jews in the 19th and 20th centuries and laid the foundations for revolutions in Europe. As documented by Ṣalāḥ al-Khālīdī (pp. 213-216), Qutb was "gulping" down the European and Western materialist philosophies for around 15 years of his life between 1925 and 1940, an influence that never left him and found its way into his works such as "Ma'arakt al-Islām wal-Ra'samāliyyah" (The Battle Between Islām and Capitalism). And the practical methodologies of which entered into his writings such as "al-Dhilāl" and "Ma'ālim Fī al-Ṭarīq" (Milestones).

⁷⁷ Al Qaeda's Greeley Roots, June 2003.

⁷⁸ By using these labels we refer to the element of secrecy and secret organization inherent to these groups which are in reality, a coalition between Ṣūfīs and Shī'ites, to attack the lands of Sunnī Islām founded upon the Tawḥīd

Rāfiḍah] what Das Kapital was to Communism." In his book "Social Justice in Islām" Quṭb wrote, "And then tumult was stirred up against 'Uthmān, and in which truth became mixed with falsehood, and good with evil. However, it is vital for the one who looks at the affairs through the eye of Islām, and perceives the affairs through the spirit of Islām **that he affirms that that revolution, in its generality, was an outburst of the spirit of Islām.**"⁷⁹ And he also wrote, "The reality is that accusing the Islāmic system of not fulfilling its guarantees is ignoring the possibilities taking place in every system, just as it is ignoring the realities of Islāmic history which has witnessed **the great revolution against 'Uthmān**, and witnessed the revolution of al-Hijāz against Yazīd, just as it witnessed **the revolution of the Qarāmiṭah**, and (revolutions) besides them, **against exploitation and oppressive leadership and class differences.**"⁸⁰ And the Islamic spirit has not ceased to wrestle against all of these expressions (of injustice), despite all the crushing blows that have been directed towards it in 1300 years."⁸¹

of the Messengers. Thus, their greatest hatred is reserved for the Gulf countries in general and Saudī Arabia in particular.

⁷⁹ After Quṭb had been criticized for his speech against the Companions he published another edition of al-'Adālah al-Ijtimā'iyah after his release from prison in the mid-1960s and made a few changes in wording here and there. After this particular quotation, Quṭb added the following sentence "...and this is without ignoring the plot of Ibn Saba' - upon him be the curse of Allāh - that was behind it." In other words Quṭb maintained his ideological conviction, continued praising the revolution and added a token statement to placate his critics. This is a sign that the man was upon tamarrud, 'nād and kibr (persistent arrogance) in his viewpoint, and he displayed the same attitude in 1952 when he was refuted by Maḥmūd Shākir for his takfīr of Mu'āwiyah and Banū Umayyah.

⁸⁰ That's straight from Adam Weishaupt, Karl Marx, Friedrich Engels, Vladimir Lenin and Leon Trotsky. Class differences and the exploitation of the lower classes is central to the Marxist Communist discourse and this poison was repeated by Jamāl al-Dīn al-Afghānī and Sayyid Quṭb.

⁸¹ Al-'Adālah al-Ijtimā'iyah Fīl-Islām (p. 223). Shaykh 'Alī bin Yaḥyā al-Ḥaddādī commented, "From that which the Qarāmiṭah did in their revolution which Sayyid Qutb praises is the killing of the pilgrims in the Sacred House of Allāh on the day of Tarwiyah in the year 317H under the leadership of their heretical Bāṭin īleader, Abu Ṭāhir, may Allāh curse him. Then (they) removed

Reflect on these statements and grasp the fully developed ideology [in the mind of Qutb] which is behind it. What we are seeing here are echoes of the writings of **Adam Weishaupt** prior to the French revolution and the writings of **Marx and Engels** prior to the great revolutions of Europe and the writings of **Vladimir Lenin** prior to the revolution in Russia. In fact, we are seeing here the writings of the Bāṭiniyyah of old and of 'Abdullāh bin Saba' who also made these expressions in mustering the dregs of Egypt, Kūfah and Baṣrah against 'Uthmān (رَضِيَ اللَّهُ عَنْهُ). We are seeing the ideology of **Abū Muslim al-Khurasānī** who revolted against Banū 'Umayyah and of every Bāṭinī in history who revolted against Sunnī Muslim rulers. These are the slogans of all revolutionaries who wish to overturn whole nations and societies for agendas and interests known only to them or to those funding them behind the curtains. Worthy of repetition, Shaykh Rabī bin Hādī said, "And we have observed lessons from reality and from history, and there is no one reflecting and no one taking admonition except those upon whom Allāh has shown mercy and from them [these lessons] are: That every person of fitnah (tribulation), and every caller to misguidance, raises, with all strength, the slogan of "*fairness, justice and equity*". The revolution (led by 'Abdullāh bin Saba') against the righteous Caliph ['Uthmān (رَضِيَ اللَّهُ عَنْهُ)], rather against Islām, was in the name of justice. The revolution of al-Mukhtār bin Abī 'Ubayd, the heretic, was in the name of justice and equity. The revolution of Abū Muslim al-Khurasānī was under the slogan of justice and stopping oppression (injustice). And the Freemasonic movements, they carried the slogan of "*justice, equality and freedom*". The Communist revolution was also [carried out] beneath these slogans. And all of them are deception, and deceitful (lying) slogans, may Allāh expose those calling

the Black Stone from the House, and kidnapped the pilgrims, taking their wealth, whilst saying, "Where are the birds of abābīl? Where are the pebbles made of sījīl (clay)." And the Black Stone remained with the Qarāmiṭah until they returned it 22 years later. Refer to Taarīkh Ibn Kathīr, the occurrences of the year 317H, and from Allaah is aid sought." In Ṣafahāt Muhimmah Min Ḥayāt Sayyid Qutb."

with them, and uncover their veils, and humiliate them in this life before the hereafter."⁸²

And then it should come as no surprise that the first to start articulating this poison in the modern era was none other than Jamāl al-Dīn al-Afghānī, another Bāṭinī Rāfiḍī. Muṣṭafā Ghazāl says in his biographical work on al-Afghānī, "Upon this, Jamāl al-Dīn al-Afghānī is the first one who tried to overturn the texts and historical realities so as to make the religion of Islām a Socialist religion. Then after him came a people who proceeded upon his path, and exaggerated therein, playing with definitive texts so that they can make the religion of Islām as a means to arrive at Socialism. And al-Afghānī was the first to revile 'Uthmān bin 'Affān (رضي الله عنه) and made him responsible for (establishing) a feudal system and its evils, a heirarchical organization and its (associated) dangers, enriching some and impoverishing others. Jamāl al-Dīn says, 'In a short time during the caliphate of 'Uthmān the spiritual condition of the ummah changed in a perceptible way. The most severe manifestation of this is what occurred during his era and the era of the workers of the state and the leaders and the near relatives of the khalīfah ('Uthmān) and the capitalists (those with wealth) in a form in which one can perceive the presence of a heirarchy claimed by the rulers and a heirarchy of nobles and another of the affluent and pompous. But separated from these ranks were the ranks of the labourers and the children of the mujāhidīn and whoever was like them."⁸³ Then he (al-Afghānī) considers this class separation to be a result of affluence despite the knowledge that most of those who ruled over the lands during his ('Uthmān's) time were themselves employed by 'Umar bin al-Khaṭṭāb and that those who fell into violations of duty during the rule of 'Uthmān were punished and removed. Not a single one of the historians mentioned that the rulers

⁸² Maḥajjat al-Bayḍā' (pp.9-10), which is his refutation of Shaykh Bakr Abū Zayd who erred severely in attempting to undermine, upon lack of insight and knowledge, Shaykh Rabī's refutations against the "bāṭinī, rāfiḍī, khabīth" Sayyid Quṭb.

⁸³ Refer to al-A'māl al-Kāmilah li Jamāl al-Dīn (p. 111) and al-Radd 'alā al-Dahriyyīn (pp. 200-201).

during the time of 'Uthmān acquired wealth in an unlawful manner, or through theft, deception or bribery. Most of those who received a share of wealth, and they are 'Uthmān's relatives, were given from 'Uthmān's own wealth in order to bring their hearts closer and to push them to serve Islām. Then after he (al-Afghānī) threw the accusation against 'Uthmān, he tried to say that the revolutionaries who surrounded 'Uthmān were from the downtrodden Muslims and indicates that Abū Dharr was the first of those downtrodden ones who became aware of this danger. Al-Afghānī says, 'As a result of the sum of those manifestations brought about by the presence of those class distinctions between (the affluent) and the workers and downtrodden amongst the Muslims another faction formed which began to perceive oppression (was taking place) and they began to prepare to demand their earned right of support and which had been present during the reigns of the first and second caliphs, Abū Bakr and 'Umar. The first of those who became aware of this danger which threatened the state and Islamic unity was the noble Companion Abū Dharr al-Ghifārī.¹⁸⁴ Thus, Abū Dharr al-Ghifārī in his view is the founder of the Socialist school in Islām and upon this approach we find the Socialists after him." End quote from Ghazāl.⁸⁵

What you have just read is the essence of the idea of Marx and Engels in their Communist Manifesto who speak about class separation through disparity in wealth and the need for a revolution to create a classless society. Jamāl al-Dīn al-Afghānī was writing this same idea at a time when revolutions were taking place in Europe, and being planned against Egypt and the Ottoman state by the Young Turk movement with whom al-Afghānī was also affiliated. The continuity of this idea 70 years later in the writings of Sayyid Quṭb and his books on Social

⁸⁴ Refer to al-A'māl al-Kāmilah li Jamāl al-Dīn (pp. 111-112) and al-Radd 'alā al-Dahriyyīn (pp. 200-201).

⁸⁵ Refer to his book, Da'wah Jamāl al-Dīn Fī Mīzān al-Islām (pp. 264-265). The Orientalist bootlicker and shoeshiner Muḥammad Ammārah, in commenting upon these views of al-Afghānī and attempting to defend him, cast doubt upon the existence of 'Abdullah bin Saba' and this was picked upon by the Shi'ites who then began to claim Abdullāh bin Saba' is a historical fabrication, despite affirmation of his existence in their very early biographical works.

Justice is not surprising. Both Bāṭinī Freemasons and both spewing hatred of 'Uthmān (رَضِيَ اللهُ عَنْهُ) and Banū Umayyah.

Sayyid Quṭb Continued the Work of Jamāl al-Dīn al-Afghānī

It is vital to point out that what Jamāl al-Dīn al-Afghānī wrote regarding 'Uthmān instigating class separation in the society, creating a hierarchy, and conferring wealth on the nobles, this being a form of tyrannical capitalism which must be removed - this was the sole purpose behind the book of Sayyid Quṭb, al-'Adālah al-Ijtimā'iyah Fīl-Islām (Social Justice in Islām), the very first book he wrote intended as religious doctrine, unlike previous works which were only related to evaluation of literary style. In this book, Quṭb presents 'Uthmān (رَضِيَ اللهُ عَنْهُ) as an oppressor, a tyrant almost who was conferring vast amounts of wealth on his delegated rulers, the nobles and relatives. That through this he departed from spirit of Islām, and that this same spirit was passed on to the Banū 'Umayyah for whom it became a foundation in their rule. And that the foundations of the religion were smashed during the reign of 'Uthmān (رَضِيَ اللهُ عَنْهُ), whom he considered an old man, incapable of rule who had become a plaything for Banū 'Umayyah - we seek refuge in Allāh from such filthy Bāṭinī poison. Quṭb claimed that Abu Dharr (رَضِيَ اللهُ عَنْهُ) was the one who stood in opposition to all of this and he even tries to attribute the revolution against 'Uthmān to Abu Dharr. This is identical to what Jamāl al-Dīn al-Afghānī claimed 70 years earlier, that Abu Dharr was the first socialist, and he stood against the tyranny and abuse of capital. Look at how these Bāṭinī devils try to present this noble Companion within the same frame as 'Abdullāh bin Saba', Karl Marx, Leon Trotsky and Vladimir Lenin! All of these ideas are found in al-'Adālah al-Ijtimā'iyah, Ma'rakat al-Islām wal-Ra'samāliyyah, and scattered through al-Dhilāl. This is bearing in mind that he is a Freemason, was engrossed in Marxist, Communist philosophy for 15 years of his life, travelled to the United States in 1948 and remained there for two years and in this very period he brought out and revived the ideology of **Mazdak**, the Persian communist), **Abdullāh bin Saba' al-Yahūdī**, the **Khurramiyyah** (the remnant followers of Mazdak who wore the face of

Shī'ism), **Abū Muslim al-Khurasānī**, and the **Qarāmiṭah**. Then he added to this Bāṭinī poison, the manhaj of the **Azāriqah**, the most extreme of the Khārijites, whose leader is **Nāfi' bin Azraq** who also participated in the revolutionary activities against 'Uthmān!⁸⁶

Islām is a Perfect Blend of Communism and Christianity According to Sayyid Quṭb

Quṭb writes in his book "**Ma'rakah al-Islām wal-Ra'samāliyyah**" (The Battle Between Islām and Capitalism), " And it is necessary for Islām to judge, since it is a unique, constructive and positivist 'aqidah which has been moulded and shaped from Christianity and Communism together, [with a] blending in the most perfect of ways and which comprises all of their objectives and adds in addition to them harmony, balance and justice."⁸⁷

Shaykh Ḥammād al-Anṣārī, the Mūhaddith of Madīnah, when asked about the statement of Sayyid Quṭb, "And it is necessary for Islām to judge, since it is a unique, constructive and positivist 'aqidah which has been moulded and shaped from Christianity and Communism together, [with a] blending in the most perfect of ways and which comprises all of their (Christianity and Communism's) objectives and adds in

⁸⁶ In a lesson dated 14/11/2009, speak about the Ḥūthī Rāfiḍah Shī'ah in Yemen, Shaykh Ṣālih al-Suhaymī said, "So beware, take caution and be fair and perceptive with regard to what is being stirred against Islām and the Muslims. Be intelligent, and do not be sentimentalists who are taken by feelings, (inadvertently) supporting scum behind whom is the Zionist Mossad and behind whom is world Freemasonry, and behind which is world disbelief, drum-beating (against Islām) from near and from far. Do not be deceived by claims of (what is in reality) artificial enmity between the Zionists and those groups (the Rāfiḍah and Khawārij), for they are friends, ever since the tribulation of 'Abdullāh bin Saba' until this day of ours. Thus, the Muslim ought to be shrewd, intelligent, he should not be deceived by this idle chatter, and nor by these fibs and deviations, **'But the evil plot encompasses only him who makes it'** (35:43)."

⁸⁷ Ma'rakah al-Islām wal-Ra'samāliyyah (Dar al-Shurūq, 1993, p. 61).

addition to them harmony, balance and justice"⁸⁸ to which he replied, "If the one who said these words was alive, then his repentance should be sought, so if he repents (then so) otherwise he is to be killed as an apostate. And if he has died then it is obligatory to explain that these words are falsehood. However we do not perform takfīr of him since we have not established the proof against him."⁸⁹ When Shaykh Ṣāliḥ al-Fawzān reviewed this speech of Shaykh Ḥammād, commented, "The ḥujjah (proof) is established upon the one whom the Qur'ān and the Sunnah reach. And the disbelief of the Christians is clear in the Qur'ān, and more clear than that is the disbelief of the Communists, so how can he mix between kufr and īmān."⁹⁰

Sayyid Quṭb, Marxist Socialism and the Confiscation of Wealth

In his book on Social Justice, "al-'Adālah al-Ijtimā'iyah Fī al-Islām" Quṭb propounds Communist ideas such as the confiscation of wealth and private property by the state for redistribution. He writes, "**Rather, it is in the power of the state to confiscate all (private) possessions and fortunes (personal wealth) and to redistribute them upon a new basis, even if these possessions had been attained (by their owners) through foundations that Islām acknowledges and had grown (in value, quantity) by means that it (Islām) justifies.** Because the repulsion of harm from all of the society or protection of this society from expected harms is more befitting for consideration than the rights of sole individuals (amongst them)."⁹¹ In "Ma'rakah al-Islām wal-Ra'samāliyyah" Quṭb writes, "And Islām is the enemy of inactivity due to the accumulation of riches. There is no reward except for striving and there is no reward except for action. **As for those who sit and do**

⁸⁸ In his book, Ma'rakah al-Islām wal-Ra'samāliyyah (p. 61).

⁸⁹ From the book of Shaykh Rabī "al-'Awāṣim Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāsim" (p. 24) and who read it out to Shaykh Ḥammād himself on the night of 3/1/1415H in order to corroborate it.

⁹⁰ Refer to the excellent book, "Barā'ah 'Ulamā al-Ummah Min Tazkiyah Ahl al-Bid'ah wal-Mudhammah" (p. 60), which was reviewed and checked by both Shaykh Ibn al-'Uthaymīn and Shaykh al-Fawzān and whose comments were incorporated into the book.

⁹¹ Refer to the 1995 edition, (p. 44).

not work, then their riches are ḥarām (unlawful) and their wealth is ḥarām (unlawful), and it is upon the state to benefit from those riches for the advantage of the society, and not to leave it for those inactive lazy (ones).⁹²

This is an evil judgement against the Sharāh of Islām, in fact an outright lie against Islām. Imām Muslim relates in his Ṣaḥīḥ, the statement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "Indeed my Lord ordered me to teach you that which you did not know, from that which He taught me this day, (instructing me): **The wealth which I confer upon a servant is all lawful for him** (كُلُّ مَالٍ نَحَلْتَهُ عَبْدًا حَلَالٌ), and I created all My servants having a natural inclination to the very true way, but the devils came to them and turned them away from their (true) religion, **and they forbade them that which I made lawful for them,** and they ordered them to associate in worship with Me that for which I sent down no authority."⁹³ In this Ḥadīth Qudsī, Allāh (عَزَّ وَجَلَّ) has invalidated the Communist, Socialist principles of Mazdak, Marx, Engels, al-Afghānī, Sayyid Quṭb and every other misguiding fabricator in history.

Takfīr of Mu'āwiyah, 'Amr bin al-Āṣ and Takfīr of Abū Ṣufyān and the Banī Umayyah

We have already noted the revolution of 'Abdullāh bin Saba' against 'Uthmān and that of Abū Muslim al-Khurasānī (Bāṭinī, Rāfiḍī) against the Banī Umayyah ('Umayyads) who are the rulers from the lineage of Mu'āwiyah (رَضِيَ اللهُ عَنْهُ) and likewise the revolution of the Qarāmiṭah against the Banū 'Abbās ('Abbasids). All of these Bāṭinī movements operated under secrecy and secret organization. It is not surprising that Sayyid Quṭb should speak in praise of their revolutions⁹⁴ and revive their thinking in the 20th century leading to hatred, resentment and violence against Muslim societies at large, and that is after negating Islām from Mu'āwiyah and Banu Umayyah.

⁹² Refer to the 1993 edition (p. 52).

⁹³ Ṣaḥīḥ Muslim in Kitāb al-Jannah wa Ṣifat Na'imihā wa Ahlihā.

⁹⁴ Quṭb praised the revolution of 'Abdullāh bin Saba' against 'Uthmān and that of the Qarāmiṭah against the 'Abbāsids as documented in this treatise.

Sayyid Quṭb on Mu'āwiyah and Banū Umayyah: These are some of the statements of Sayyid Quṭb which are documented in his books and for which he was refuted openly in the Egyptian newspapers in 1952: a) That the change of the khilāfah to kingship was from the waḥy (inspiration) of jāhiliyyah (pre-Islāmic ignorance), b) Islām never entered the heart of the Banu 'Umayyah, this being a general quality for them, and they only used Islām as a cloak to put on and off according to prevailing interests, c) Islām is free and innocent of Muā'wiyah and Banū Umayyah, d) the spirit of Islām was strangled by the hands of Mu'āwiyah and Banū Umayyah e) Mu'āwiyah was driven by the incentive of family and tribal partisanship, f) Abū Sufyān's Islām is the Islām of the lip and tongue, not of the heart and emotion, and he used to harbour malice against Islām and the Muslims, seizing every opportunity to spread tribulations, g) neither manners nor religion held Mu'āwiyah and 'Amr bin al-Āṣ back from their pursuits and ambition, h) The souls of Mu'āwiyah and Banū Umayyah had not been occupied by Islām, they only believed on a cliff-edge and they diverted Islām for tribal and personal interests, i) Muā'wiyah and 'Amr bin al-Āṣ used deception, hypocrisy⁹⁵ and treachery in their dealings which is why they overwhelmed 'Alī who was not prepared to resort to such tactics. Sayyid Quṭb **did not recant or repent from these statements**, right until his death.

Maḥmūd Shākir (رحمة الله) who is the brother of the 'Allāmah and Muḥaddith Aḥmad Shākir (رحمة الله) wrote a series of articles in defence of Mu'āwiyah, his parents Abū Sūfyān and Hind and also 'Amr bin al-Āṣ, all of whom had been spoken against by Sayyid Quṭb in some of his books with repugnant speech. Quṭb went as far as negating the Islām of the Mu'āwiyah, his parents and that of Banū 'Umayyah in general. In 1952 a debate ensued through newspaper columns when Maḥmūd Shākir published a series of articles, from them one that was titled "Lā Tasubbū Aṣḥābī" (Do Not Revile My Companions) in the newspaper "al-

⁹⁵ Ibn Taymiyyah said, "And Mu'āwiyah, 'Amr bin al-Āṣ and ther likes from the Believers were not suspected of hypocrisy by anyone from the Salaf." Majmū' Fatāwā (35/62).

Muslimūn.⁹⁶ The article comprised the following: a) an introduction containing verses and ḥadīths regarding the excellence of the Companions, b) citation of the expression of Sayyid Quṭb in revilement of the the four companions mentioned and of Banū 'Umayyah, c) mention of ḥadīths regarding the virtues and excellence the four companions mentioned, d) statements from the Scholars regarding the ruling upon revilement of the Companions and e) genuine advice to Sayyid Quṭb to recant and repent. This was just the one of a series of articles published by Maḥmūd Shākīr on this topic.⁹⁷

⁹⁶ There were five articles in total and they are: (حكم بلا بينة) "Ḥukmum bilā Bayyinah" (Judgement without proof), published in the 1st edition of "al-Muslimoon", 1952. (تاريخ بلا إيمان) "Tārīkh bilā Imān" (History Without Faith), published in the 2nd edition of "al-Muslimūn", 1952. (لا تسبوا أصحابي) "Lā Tasubbū Aṣḥābī" (Do not Revile My Companions), published in the 3rd edition of "al-Muslimūn", 1952. (ألسنة المفتريين) "Alsinat al-Muftarīn" (Tongues of the Liars), published in the 4th edition of "al-Muslimūn", 1952. (ذو العقل يشقى) "Dhul-'Aql Yashqā" (Possessor of Intellect Becomes Miserable), published in "ar-Risālah" in 1952.

⁹⁷ What ensued thereafter was that a person called Muḥammad Rajab al-Bayyūmī wrote a refutation of Maḥmūd Shākīr in defence of Sayyid Quṭb. Then Maḥmūd Shākīr wrote a refutation against him to which al-Bayyūmī wrote another reply. Then Maḥmūd Shākīr wrote another refutation of al-Bayyūmī. At this point Sayyid Quṭb published a response, not to Maḥmūd Shākīr, but addressing al-Bayyūmī and defending his position and telling al-Bayyūmī to ignore Maḥmūd Shākīr. Quṭb accused Shākīr with many evil things in this particular article such as evil intention, evil manners, hypocrisy, foolishness and so on. After this, 'Alī al-Ṭaṇṭāwī wrote in defence of Sayyid Quṭb, only to be rebutted by Maḥmūd Shākīr as a result of which al-Ṭaṇṭāwī apologised and took back some of this speech. Then another individual, 'Abd al-Jawād Ramaḍān depended on the speech of al-Ṭaṇṭāwī to defend Quṭb but al-Ṭaṇṭāwī wrote against him for that. Then finally 'Izz al-Dīn Ismā'īl wrote a refutation against Sayyid Quṭb, criticising his book al-'Adālah al-Ijtimiā'iyyah. In turn al-Bayyūmī wrote a refutation against 'Izz al-Dīn Ismā'īl. Refer to the book "Lā Tasubbū Aṣḥābī" by Muḥammad bin 'Awaḍ bin 'Abd al-Ghaniyy al-Miṣrī in which he compiles together all the various statements and articles published in 1952 on this subject.

It is interesting to note how Maḥmūd Shākir addressed Sayyid Quṭb in his article. After the introduction, Shākir writes, "And I am not going to give an example from the Orientalists and those of the same sort as them, for they are what we already know (of them). Nor (will I give an example) of the people of deviation, misguidance and malice against the people of Islām, such as the author of the book "al-Fitnah al-Kubrā" and his likes amongst the authors. Rather, I will bring you the example from the speech of one of the sentimentalists towards the religion of their Lord, who proclaims defence of it and [proclaims] jihād in its path, [and show] that the quality of the idolatrous western civilization manifests itself - in the heart of the one who does not beware and take caution - explosively, with all of the malices of the twentieth century and with the most evil of resentments of this civilization that transgress the limits of Allāh, [Those] which He prescribed upon His servants - Muslims and non-Muslims - that they should not transgress. [This transgression being against] four from the Companions of Allāh's Messenger (ﷺ), they are Abū Sufyān bin Ḥarb, Mu'āwiyah bin Abī Sufyān, 'Amr bin al-'Āṣ and Hind bint 'Utbah bin Rabī'ah, the mother of Mu'āwiyah (رضي الله عنها) - [and] how one of the people [Quṭb] has spoken about them?!"

This could not have been a more appropriate and profound statement from Maḥmūd Shākir (رحمته الله), that in the heart of this man (Quṭb) you find all the malices, hatreds and resentments of 20th century, meaning here the materialist philosophies and ideologies, which are directed towards Islām and ultimately to its original carriers, the Companions (رضي الله عنهم). By speaking against Mu'āwiyah who is the veil and cover for the rest of the Companions, Quṭb has manifested the ways of the Bāṭiniyyah of old and spewed their Rāfiḍī poison which was simply a veil for the harm they intended towards Islām and its people. These statements were made forty years before Shaykh Rabī bin Hadī wrote a series of books refuting the calamitous heresies of Sayyid Quṭb.

Ḥarb bin Ismā'īl al-Kirmānī, in the issues he narrates from his Shaykh, Imām Aḥmad, said, This is the madhhab of the people of knowledge, the people of the narrations, Ahl al-Sunnah wal-Jamā'ah, those who

stick fast to it and who seek to guide themselves by (through the narrations) from amongst those in the presence of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) up until this day of ours. And I met whomever I met from among the Scholars of the people of Ḥijāz and Shām and others besides them. Whoever differs with and opposes a single matter from the doctrines [of these people of knowledge] or contests and defames them or criticizes the one who speaks [by what they speak with], then he is a mukhālif (opposer), a muḥtadī' (an innovator) and one who has left the jamā'ah, who has ceased to be upon the manhaj of the Sunnah and the Path of Truth. And this is the madhhab of [Imām] Aḥmad, Iṣḥāq bin Ibrāhīm, 'Abdullāh bin Zubayr al-Ḥumaydī, Sa'īd bin Manṣūr and others besides them amongst those with whom we have sat and taken knowledge from... [From their way is]... the mentioning of the good qualities and deeds of the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and refraining from mentioning their shortcomings and mistakes, those which occurred between them. Whoever reviles the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), or a single one amongst them, or reduces [their worth and status] or insults them or exposes their faults or criticises a single one amongst them then he is a muḥtadī' (an innovator), a Rāfiḍī (an extreme Shī'ite), a khabīth (vile) and a mukhālif (an opposer) and Allāh will not accept from him any of his efforts nor his fair dealings. Rather loving them is a sunnah, supplicating for them is nearness (Allāh), taking them as a model for guidance is a means (of nearness to Allāh) and accepting and taking from their narrations is an excellence...It is not permissible for anyone to mention anything of their shortcomings, and nor to revile anyone of them on account of a fault or deficiency. Whoever does that, then it is obligatory upon the ruler to discipline him and punish him. It is not for him (the ruler) to pardon him, rather he should punish him and seek his repentance. So if he repents, it is accepted from him and if he does not repent, the punishment is repeated upon him, and he is kept in prison until he dies or recants." End quote.⁹⁸

Sayyid Quṭb and the Rāfiḍah

⁹⁸ Masā'il Ḥarb bin Ismā'īl al-Kirmānī 'An il-Imām Aḥmad and it is also cited by Ibn al-Qayyim at the end of Ḥādī al-Arwāḥ.

Nawāb Ṣafawī was a Shī'ite revolutionary who tried to ferment a revolution against the Shāh of Irān, was a leading member of the Fedāyīne Islāmi (a Shī'ite sister group to al-Ikhwān) and was involved in assassination attempts on politicians. Like Sayyid Quṭb, he was imprisoned numerous times for his activities and eventually executed. Nawāb Ṣafawī was also an associate and ally of "Ayatollāh" Khomeini who later led the Iranian revolution in 1979. It is also interesting to note that the concept of jāhiliyyah is common in the ideologies of Mawdūdī, Quṭb and Ṣafawī. Upon this and the concept of ḥākimiyyah, did they encourage revolutions against the state. In the picture Sayyid Quṭb is seen with Nawāb Ṣafawī in 1953.

In 1955 Nawāb Ṣafawī was involved in an assassination attempt upon Husayn 'Alā, the Chief of Ministers, and he was subsequently given the judgement of execution along with three others. The Ikhwān in Egypt were part of a group that tried to convince the government of the Shāh to pardon him from execution, but this was not granted and Nawāb Ṣafawī was executed in 1956. The Ikhwānī author 'Izz al-Dīn Ibrāhīm wrote a book in praise of the Iranian revolution, citing the support of many Ikhwānī figureheads for al-Khomeini. In this book he writes, "The



Imām, Shahīd, Ḥasan al-Bannā expended great efforts in this path (of taqrīb). What confirms this is what is related by Dr. Ishāq Mūsā al-Ḥusaynī in his book, 'al-Ikhwān al-Muslimīn, Kubrā al-Ḥarakāt al-Islāmiyyah al-Ḥadīthiyyah' where he states that some of the Shī'ite students who studied in Egypt joined the jamā'ah of al-Ikhwān. And it was known that the ranks of al-Ikhwān al-Muslimīn in Iraq contained many Imāmī, Twelver Shī'ites. And when Nawāb Ṣafawī visited Syria and met with Dr. Muṣṭafā al-Ṣibā'ī, the general director of al-Ikhwān al-Muslimīn, the latter complained to him (Nawāb Ṣafawī) that some of

the Shī'ite youth were joining the nationalist and secularist parties. So Nawāb got up on one of the pulpits and said in front of a gathering of both Shī'ite and Sunnī youth, 'Whoever wishes to be a true Ja'farī then let him join the ranks of al-Ikhwān al-Muslimūn'.⁹⁹

ʿUmar al-Tilmisānī, the third supreme guide of the Ikhwān writes in Dhikriyyāt, Lā Mudhakkarāt, "And the connection between the Ikhwān and the leaders of the Shī'ah did not slacken. They connected with Ayatollāh Kāshānī, and they invited Nawab Ṣafawī to Egypt (hosting him as a guest). All of this was done by Ikhwān not in order to make the Shī'ah leave their madhhab but they did this with a noble objective which their Islām called them to, which is to try and bring closeness between the Islāmic madhhabs to the closest level possible." ʿUmar al-Tilmisānī also mentions that the students of Ḥasan al-Banna, from the members of al-Ikhwān would celebrate the remembrance of Nawāb Ṣafawī after his execution.¹⁰⁰

The organization of al-Ikhwān al-Muslimūn is in fact a coalition between Sūfism and Shī'ism against the da'wah of Tawḥid and its adherents, and they use Siyāsah, and these three comprise a Trinity.¹⁰¹

Barbarism from Alexis Carrel and al-Mawdūdī

Sayyid Quṭb quoted extensively from Alexis Carrel and took the idea of barbarism (jāhiliyyah) from him, transposing it on to Muslim societies. Carrel was a French philosopher who wrote on the impact of modern

⁹⁹ Mawqif ʿUlamā' al-Muslimīn Min al-Shī'ah wa l-Thawrah al-Islāmiyyah of ʿIzz al-Dīn Ibrāhīm (pp. 15-16).

¹⁰⁰ Dhikriyyāt Laa Mudhakkarāt (p. 131).

¹⁰¹ Shaykh Rabī bin Ḥādī said, "From the severest (aspect) of this murky plot... is that which is brimming of the **Rāfiḍī**, **Ṣūfī** and **Siyāsī** plot, **this vile Trinity** and whatever follows from it which stands as a preventive barrier between the ummah and its true return to the Book of its Lord and the Sunnah of its Prophet and the methodology of the Righteous Salaf in ʿaqīdah (creed), ʿibādah (worship), siyāsah (politics) and akhlāq (morals, manners)." In the introduction to his article, "Ḥaqīqat Da'wah al-Ikhwān al-Muslimīn."

civilization on humanity and he used these terms "barbarism" through a number of his works to refer to decadance and immorality.

In his PhD Thesis, "Man, Society, And Knowledge In The Islamist Discourse Of Sayyid Qutb" by Aḥmed Bouzīd (Virginia Polytechnic Institute and State University, April 1998), Bouzīd states the following (p.70-71), "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)." He also says (p.219), "To make the same point, Qutb often quotes, and at great length, the French scientist Alexis Carrel." And also (p.240), "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."¹⁰²

L. Carl Brown, writes, referencing 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, Choueiri argues, adapted Carrel's ideas (not, in fairness, eugenics and euthanasia) to come up with 'a Third World version of fascism.' Choueiri shrewdly suggests

¹⁰² In his article series "Sayyid Qutb Amīr al-Takfīr" Helmy Namnam also points out Qutb's heavy reliance on Alexis Carrel's "Man, the Unknown" which was translated into Arabic by Shafīq Asad Farīd. Qutb cites lengthy pages at a time, not just paragraphs. In his book "Islām and the Problem of Civilization" Sayyid Qutb borrows the title of Carrel's book for his first chapter and in this chapter, pages 9-12, 13-18, 19-24, are all lifted from Carrel's book. in his other book "The Future is for Islām" Qutb quotes nine whole pages from Carrel.

that what Carrel called modern Western 'barbarism'¹⁰³ could be transposed into Quṭb'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."¹⁰⁴

The term jāhiliyyah is also found in the writings of Abū A'lā al-Mawdūdī who in the 1940s described Muslim societies with the "new contemporary jāhiliyyah" on the basis that the first foundation of Islām is ḥākimiyyah and where ḥākimiyyah is not established in a society, that society is a jāhili society. As we shall see further below, Quṭb made takfīr of all Muslim societies and accused them with the pre-Islāmīc Jāhiliyyah and these ideas were synthesized in his mind due the influence of Carrel and al-Mawdūdī.

¹⁰³ Alexis Carrel writes in "Man, the Unknown," (p. 27 and 28), "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.**" And in "Reflections On Life," (p.103), "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.**" And in "Reflections On Life," (p.195), "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.**" Sayyid Quṭb took Carrel's characterization of France's degenerate society and imposed the labels (jāhiliyyah) upon the Muslim ummah, accusing it of reverting to a pre-Islāmīc jāhiliyyah, if not more intense than that.

¹⁰⁴ In "Islam and Politics Past and Present: A Bibliographical Essay."

In their paper, "*The Influence of Al-Mawdudi and The Jamā'at Al Islāmī Movement On Sayyid Quṭb's Writings*"¹⁰⁵ Asyraf Rahman and Nooraihan Ali, observe, "Analysing Quṭb's concept of jāhiliyyah and its usage, it seems that the term departed a little from that of al-Mawdudi's concept of jāhiliyyah. Perhaps different environments of these two figures were the main reason for their different understanding and application of the concept. Mawdudi's definition of jahiliyyah mainly referred to the way of life and thought of the ruling classes, those leaders of Muslim India and not the person in the street. Furthermore, in al-Mawdudi's view, there were two categories of jāhiliyyah namely pure jāhiliyyah and mixed jahiliyyah. Pure jāhiliyyah rejected God completely, whereas mixed jahiliyyah referred to those who associated religion with infidelity and did not rule by God's order. Quṭb, on the other hand, claimed that the whole world was living in a jāhilī society, which was pure jāhiliyyah."

It is interesting to note that al-Mawḍūdī who initiated the ideas of ḥākimiyyah, jāhiliyyah and imāmah also spoke about 'Uthmān and Mu'āwiyyah along the same ideological lines as Sayyid Quṭb and the Rāfiḍah. Further, Mawḍūdī became a very close friend of al-Khomeinī of Irān, describing his revolution as a true Islāmīc revolution. Al-Khomeinī also outlined the doctrine of al-Hākimiyyah in his works, being influenced by al-Mawḍūdī in that regard. Alī al-Khamenei, a major figure in the Iranian Revolution of 1979 translated the books of Sayyid Quṭb into Persian during the 1960s, being impressed with them. They were used as an ideological foundation for the Iranian Revolution. Both Quṭb and al-Mawḍūdī were honoured by the state of Irān. All of their hearts, no doubt, resemble each other.

Ḥākimiyyah from Abū A'lā Mawḍūdī

Asyraf Rahman and Nooraihan Ali also observe in their paper, "Many of Quṭb's works written in the 1950s quoted al-Mawḍūdī's Islāmīc ideas and terms such as jāhiliyyah, ḥākimiyyah, manhaj and jihād. Quṭb's

¹⁰⁵ Published in World Journal of Islamic History and Civilization, 2 (4): 232-236, 2012.

discussion of the ḥākimiyyah (sovereignty) of God in Al-Mustaqbal li Hādha al-Dīn (Islam: The Religion of the Future), for instance, referred to al-Mawdūdī's work, The Four Terminologies in the Qur'ān. For Quṭb, divine sovereignty was so comprehensive that it precludes all human sovereignty and authority... Quṭb's other work which quoted al-Mawdūdī's ideas at length was Fi Zilāl al-Qur'ān. In this Qur'ānic commentary, the concepts of jāhiliyyah and ḥākimiyyah were widely used by Quṭb in his analysis of contemporary society. "

The combination of Quṭb's engrossment in materialist secular philosophies (Marxism, Communism) for fifteen years of his life during the 1930s and 1940s led him to revive the ideology and poison of 'Abdullāh bin Saba' al-Yahūdī against the Companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), reviling him and negating the Islām of Mu'āwiyah, his parents and Banū Umayyah. Then his doctrines of jāhiliyyah and ḥākimiyyah along with a twisted understanding of jihād led him to pour out the same hatred he had towards Banū Umayyah towards contemporary Muslim societies. His writings created the perfect ideological environment for the emergence and revival of Khārijite and Bāṭinī movements who would eventually do to the Muslim Ummah what the Qarāmiṭah terrorists did to the Muslims in the early 4th century.¹⁰⁶

Takfir of All Muslim Societies

In his book Milestones, Sayyid Quṭb propounds his takfirī ideology explicitly, negating the Islām of all contemporary Islāmic societies and at the head of them, the Egyptian society. He even dismisses their worship, making it count for nothing, saying "...even if they pray, fast and make pilgrimage to the House." He requests his jamā'ah, the true believers, the elite vanguard, to destroy this jāhilī society so that they can replace in its ashes, a new Islāmic society. Sayyid Quṭb was very open, unlike Ḥasan al-Bannā who was more of a Bāṭinī in his mannerisms, using subtleties, deceptions and concealing the reality of his takfirī ideology, but still managing to sow its seeds in the minds of

¹⁰⁶ Such as what is done today by the organizations such as al-Qaidah and ISIS.

his followers and behaving with hypocrisy and two-facedness towards the rulers. The writings of Sayyid Quṭb in Milestones and al-Dhilāl unleashed hatred against Muslim societies, attributed apostasy to them and incited jihād against them.

Sayyid Quṭb said, "The whole of mankind, including those who repeat from the minarets, in the eastern and western parts of the world, the words 'Lā ilāha illallāh', without any [consideration of] meaning or reality, then they are the most sinful of people and will be the most severely punished on the day of Judgement **because they have apostatised** by turning to the worship of the servants (of Allāh)."¹⁰⁷ Quṭb also wrote, "Today we are in **Jāhiliyyah**, like that which was prevalent at the dawn of Islām, in fact more oppressive (i.e. severe). Everything around us is **Jāhiliyyah**..."¹⁰⁸ And also "This society in which we live is not a Muslim society."¹⁰⁹

He also said, "**The Ummah (of Islām) has ceased to be in existence (ghābat al-ummah)** and has not been perceivable for a very long time."¹¹⁰ And also "**Entering into the realm of the Society of Ignorance (al-mujtama' al-jāhiliyy)** are all those societies which claim that they are Muslim societies. These societies enter into this realm not because they have the belief of Uloohiyyah for other than Allaah and nor because they offer their sacrifices and rituals of worship to other than Allaah either. But rather, they enter into this realm (of Jahiliyyah of Kufr) because (although) they worship by giving Uloohiyyah to Allaah alone in the affairs of life – and (although) they do not hold the belief of Uloohiyyah for anyone except Allaah, **they have (nevertheless) given the most special and unique of the characteristics of Ulūhiyyah to other than Allāh, hence they worship by granting ḥākimiyyah to other than Allāh**..."¹¹¹ And also "Indeed the position of Islām towards these societies of Ignorance (muj'tamāt al-jāhiliyyah) can be defined in a

¹⁰⁷ In al-Dhilāl (2/1057).

¹⁰⁸ Ma'ālim Fī al-Ṭarīq, 17th edition, 1991 (p.21).

¹⁰⁹ In al-Dhilāl (4/2009).

¹¹⁰ Ibid. (p. 8).

¹¹¹ Ibid. (p. 108).

single expression: **It (Islām) refuses to acknowledge the Islām or the legal validity (shar'iyatihā) of every single one of these societies...**"¹¹²

It is upon these oppressive, vile judgments which exceed the extremism of the Khārijites of old that Sayyid Quṭb laid the foundations for a new innovated understanding of jihād. Namely, to tear down and destroy these "apostate" societies so as to build on top of their ashes a new society in which the usurped ḥākimiyyah is "returned back" to its rightful owner, Allāh (عَزَّوَجَلَّ).

This oppressive ideology was carried by Quṭb's brother, Muḥammad Quṭb who wrote, "Certainly, **the matter requires that the people be called afresh to Islaam.** Not so because they – in this time – refuse to say with their mouths, 'Lā ilāha ilallāha Muḥammad Rasūlullāh,' as the people use to refuse to say it in the very first strangeness [i.e. the call of the Prophet Muhammad]. But [more so] because – in this time – they reject the principle requirement of 'Lā ilāha ilallāha' and that is judging to the Shari'ah of Allāh"¹¹³ Muḥammad Quṭb fled Egypt and moved to Saudi Arabia whereby he and hordes of other Ikhwānīs began to work their Bāṭinī sedition once more, having failed in Egypt when Jamāl 'Abd al-Nāsir outlawed their organization. A series of stooges then appeared in Saudi Arabia spreading this Takfīrī Khārijī poison. From them **Salmān al-'Awdah, Safar al-Ḥawālī, Nāṣir al-'Umar, 'Ā'id al-Qarnī.** In Kuwait, 'Abd al-Raḥmān 'Abd al-Khāliq, also originally from Egypt, began to spread the same poison, until he gathered a following, and the organization of Ihyā al-Turāth al-Islāmī became the front for his Takfīrī ideology. Likewise, 'Adnān 'Ar'ūr was another caller to this way and not to forget **Muḥammad Surūr** after whom the Surūriyyah are named. On the back of the activity of this group who became vocal after the 1991 Gulf War, more extreme elements began to appear. From them **Abū Muḥammad al-Maqdisī** (Isām al-Barqāwī), **Abū Qatādah al-Filistīnī, Sulaymān al-'Ulwān** and then the likes of **Usāmah bin Lādīn, Ayman al-Zawāhīrī** and through them al-Qaidah until we reach the likes of ISIS and the Takfīrī Khārijite movements in Irāq and Syria.

¹¹² Ibid. (p. 103).

¹¹³ Wāqī'unā al-Mu'āṣar (p. 29).

The ideological chain of narration of these people originates with Dhul-Khuwayṣarah al-Tamīmī, the father of all Khārijites who raised the banner of **social justice** in the face of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then 'Abdullāh bin Saba' who made khurūj against 'Uthmān (رَضِيَ اللهُ عَنْهُ) and alongside him, the Khārijite **Nāfi' bin Azraq**, founder of the extreme, terrorist, Azāriqah sect.

Ghuluww (Extremism) in Takfir and the Issue of Obedience in Sin

Shaykh Ṣāliḥ Āl al-Shaykh explains the exaggeration of Sayyid Quṭb in the issue of obedience (ṭā'ah), that is obeying and imitating others in major sins. He said, " And amongst [those matters] is that in the issue of obedience to the pagans, he did not understand the detail provided by the people of knowledge concerning it. So that which is understood from his words is in agreement with some of the extremists on the issue of obedience, that is (the subject of) obedience to the pagans or obedience to the priests and rabbis (meaning, the scholars). From the examples of this is what he mentioned in Sūrah ul-An'ām concerning the verse, **"And if you were to obey them, you would become pagans (like them)"**, so he says many things about this verse. And amongst them is the issue of the clothing of the female models of fashion, which are designed by the fashion agencies in Paris - using his (Quṭb's) expression. So he says that those who legislate for the women their clothing, such that in the morning they should wear such and such type of clothing, and in the evening this type of clothing and in the night this type of clothing, and at work this type of clothing and so on... Sayyid Quṭb says, that this group of people, meaning the fashion designers, that they are gods (ālihah, plural of ilāh) because they have made the ḥarām to be ḥalāl and so they are obeyed in that, and they made the ḥalāl to be ḥarām, and so they are obeyed in that. So he (Quṭb) says, that the Muslim woman who obeys them in this has taken them as objects of worship (ālihah), because she has obeyed them in making lawful what is unlawful and making unlawful what is lawful. And there is no doubt that these words are futile. Because when a woman wears forbidden clothes which have come from the direction of those designers, this does not at the same time mean she has believed

that they are lawful (ḥalāl) for her to wear. For the issue of takfir is in relation to the belief that this thing that Allāh (جَلَّ وَعَلَا) has made unlawful is actually ḥalāl. So for example, a woman who wears clothing that reveals her bosoms somewhat and her legs, in front of the foreign men, following the fashion designers in this, then if she believes that this act is ḥarām, yet she is overcome and her faith is weak, then this is not disbelief and she has not worshipped them. So he (Quṭb) has made mere obedience to be disbelief, and some of the jamā'āt have adopted this saying from him, those who have exaggerated in the issue of ruling by other than what Allāh has revealed, (they have taken from him) in the issue of obedience, that is obedience to the fashion designers and the promoters."¹¹⁴

It is upon this foundation that Quṭb declared subjects of all Muslim societies to be disbelievers. The issue of obedience in sin coupled with his other doctrines of jāhiliyyah and ḥakimiyyah led him to make mass takfir of the ummah.

Destructive Revolutions Against Muslim Societies

Sayyid Quṭb wrote, "And this important duty, the duty of instigating a Islāmic revolution is general, it is not restricted to one region exclusive to another. Rather, it is what Islām desires, and places it in front of its vision, that it should instigate a comprehensive revolution in all inhabited places. This is its greatest objective and its loftiest goal to which it turns its vision, except that it is absolutely mandatory for the Muslims or members of any Islāmic party to immediately embark upon their duty by instigating the urgent revolution, and striving to alter the structure of rule in their lands in which they live."¹¹⁵

Once takfir had been made of all societies on the basis of jāhiliyyah and ḥakimiyyah, the only thing left is the practical methodology of

¹¹⁴ Cassette, Sharḥ Kitāb Masā'il al-Jāhiliyyah, 2nd cassette, 2nd side, and it is also in Barā'ah 'Ulamā' al-Ummah of 'Isām bin Sinānī, which is a compilation of the sayings of the scholars on the deviations of Sayyid Quṭb.

¹¹⁵ Fī Dhilāl al-Qur'ān (9th edition, 1980, 3/1451).

launching the proposed revolutions. And it is here that Quṭb plagiarizes the essential idea of "What is To Be Done?," a tract written by Vladimir Lenin between 1901 and 1902. It constituted a skeleton plan for the revolution and was later refined and republished in 1907. Quṭb's book "Mā'ālim Fī al-Ṭarīq" (Milestones) formed the basis of a new, innovated understanding of jihād in the 20th century.

Between the Rāfiḍī Bāṭinī Sayyid Quṭb and the Jew Vladimir Lenin

We have established that Quṭb inherited his poison towards 'Uthmān and Mu'āwiyah through 'Abdullāh bin Saba' and the likes of Abū Muslim al-Khurasānī and the Khurramites. He inherited the poison of the Bāṭinī Rāfiḍī Freemason, Jamāl al-Dīn al-Afghānī who spoke of 'Uthmān creating class differences and exploitation of the poor and weak. He took the ideas of Alexis Carrel on jāhiliyyah (barbarism) and those of Mawdūdī regarding jāhiliyyah and ḥākimiyyah. Coupling all of this with his Communist, Marxist past, it was only inevitable that he should ice the cake with the revolutionary protocol of Vladimir Lenin.

Omer Caha writes, "Radical and revolutionary Islām, which emerged as reactions to colonialism, were inspired more by socialist values than by liberal democratic values, and they formulated their principles in line with this outlook. It was common in the Islamic world until the 1980s to consider Islam as a source of ideology as well as a Revolutionary Ideology. It was particularly the Iranian Revolution, which became and inspirational reference for Islāmic movements at that time. In this period, Islām was taken by Muslim thinkers of Iranian origin as well as by those of North African origin, almost as a kind of state religion, a Revolutionary Ideology, and a theocratic political structure. Such interpretations of Islam can be traced back, in the case of some North African countries, to the period between the second half of the nineteenth century and up to the first half of the twentieth century. At that point in time, Muslim countries began to suffer a long period of painful setback in the face of the incredible economic growth and development western countries were experiencing. Moreover, the colonial ambitions of western countries directly over Islāmic territories evoked strong reactions from Muslim thinkers of North Africa who

began to think in terms of Leninism. This explains a great deal about the distance, which Muslims began to feel toward liberalism, democracy, capitalism, and other similar systems and ideas. The two key concepts these thinkers borrowed from Leninism were the "state" and "revolution". It was in their view, the state that symbolized Social Justice, social unity, and the struggle against the West. Such a state could only be established through revolution, this being under the leadership of a pioneering group. The works of Sayyid Quṭb, an Egyptian Islamic intellectual who was hanged by the Nasser regime in 1966, for instance, emphasize the role of a revolutionary group. Largely on account of his Leninist background, Quṭb envisaged the establishment of an Islamic state by means of a revolution led by a specially trained group versed in Islamic values. The project towards the creation of such a group, indeed, can be seen as an attempt to replace Lenin's proletariat vanguards with their Muslim counterparts. For Quṭb, the salvation of Muslims, as well as the entirety of humanity depended on an Islamic state that would represent a third way, i.e., an alternative to Socialism and capitalism. Although critical of Socialism, many Islamic intellectuals, as in the case of Sayyid Quṭb, operated on values that might be combined with a Leninist style of state Socialism in some form through its emphasis on collective brotherhood, revolution, equality, salvation, a centralized state, anticapitalism, and antidemocracy amongst others. Hence, both authoritarian regimes and Muslim intellectuals with a first-hand experience of colonial domination completely refused the West, and sought to set up alternative institutions, which were authoritarian in character. When realizing the traditional interpretations of Islam fell short of enabling the deployment of adequate means by which to resolve existing problems, they began to borrow concepts and perspectives from Russian socialism, which was anticapitalist and antiliberalist in character."¹¹⁶

Phil Paine writes, "The first thing one notices about Quṭb's ideological thought is how little it has to do with traditions of Islām, or the needs

¹¹⁶ In the compilation, "Islam and the West, Critical Perspectives on Modernity" compiled by Michael Thompson, (pp. 44-45).

of people in Islāmic countries. It is profoundly European in inspiration, and it's chief models are Hitler, Marx and Lenin ... Lenin is by far the strongest influence. Whole passages look like they were simply copied out from his works and then a pseudo-Islāmic terminology inserted, "revolutionary vanguard" becoming "Islamic vanguard", and so on... As Marxist mumbo-jumbo justified the telling of any lie, the betrayal of any value, the commitment of any atrocity, in the name of an implacable destiny, so too, does Milestones."

Ladan and Roya Boroumand wrote, "Like Mawdudi and various Western totalitarians, he [Quṭb] 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 Islāmist dress."¹¹⁷

Paul Berman wrote in an article published in the New York Times, 23rd March 2003, "The few had to gather themselves together into what Quṭb in 'Milestones' called a vanguard - a term that he must have borrowed from Lenin."

In "Sayyid Quṭb: The Father of Al-Qaida", published in the Independent in August 2006, Daniel Martin quotes from Lawrence Wright who observed about the book 'Milestones', "Its ringing apocalyptic tone may be compared with Rousseau's 'Social Contract' and Lenin's 'What Is to Be Done?' - with similar bloody consequences."

Rod Dreher wrote in the Dallas Morning News (27th August 2006), "What is to be done? Lenin famously asked about Czarist Russia. Quṭb's

¹¹⁷ In an article titled "Terror, Islam and Democracy", Journal of Democracy 13.2 (2002) 5-20.

answer to the same question about the West was, in part, 'Milestones,' a Leninist-style tract advocating worldwide Islāmic revolution."

From what has preceded we see a natural progression starting in 1948 with his book on Social Justice in Islam to an extremism, hatred and resentment of Islāmic societies that has not known any equal in the whole of Islāmic history. He negated the Islām of the entire ummah, and called for destructive revolutions against them all. The poison of Ḥasan al-Bannā and Sayyid Quṭb (and Mawdūdī and al-Nabahānī) affected millions upon millions of minds over the next few decades, taking Muslims away from the true means of rectification and embroiling them with the ways of the Socialists, Communists and Marxists, and party-politics founded upon the ways of secret societies. All of this was clothed in the garb of "Islāmic work" and "Islāmic revival," leading millions to think that if you were not part of a "movement" you are not working for Islām, that you are an indifferent slacker not concerned Muslims and their affairs.

Affirmation from Ikhwānīs that Quṭb is the Reviver of the Doctrine of the Khārijites in the 20th Century

What follows are numerous quotes from Ikhwānī figureheads, some of them very prominent, which establish that Sayyid Quṭb is indeed the fountain of takfīr for the 20th century.

Farīd 'Abd al-Khāliq writes, "We have pointed out in what has preceded that the spread of the ideology of takfīr occurred amongst the youth of the Ikhwān who were imprisoned in the late fifties and early sixties, and that they were influenced by the ideology of the shahīd¹¹⁸ Sayyid Quṭb and his writings. They derived from these writings that the society had fallen into jāhiliyyah (of kufr), and that he had performed

¹¹⁸ Note that granting the title of shahīd unrestrictedly and without qualification to a person opposes the 'aqīdah of Ahl al-Sunnah wal-Jamā'ah, but this is found frequently with the Ikhwān who laud and praise the likes of Sayyid Quṭb and Ḥasan al-Bannā for what was in reality a destructive type of activism.

takfir of the rulers who had rejected the ḥākimiyyah of Allāh by not ruling by what Alāh has revealed, and also takfir of those ruled over (civilians), when they became satisfied with this."¹¹⁹

Farīd 'Abd al-Khālīq also writes, "The adherents of this ideology, even if their jamā'āt (groups) are numerous, believe in the kufr of all the present Islamic societies and that their jāhiliyyah is like the jāhiliyyah of the disbelievers before they entered into Islām during the era of the Messenger. Then they built Sharīah rulings in relation to them (these societies) upon this foundation and defined their relationships with individuals from these societies in implementation of that. They judged the society with disbelief because it did not apply the legislation of Allāh, and nor adhere to His commands and prohibitions. Amongst them are those who did not overtly declare their opponents to be disbelievers. They adhered to the idea of 'Perceived Separation' whereby they permitted prayer behind the imām who would lead the Muslim worshippers in the prisons and mimicked his movements but without the intention (niyyah) [of actually following him in prayer]. They also held that their wives were not disbelievers, and delayed the judgement of disbelief upon them on the basis of another idea called 'Gradation of Rulings' - believing that they were in the period of weakness - meaning the Makkan period - alongside its rulings during that period whereby the polytheist women had not been made unlawful (for marriage) and nor the slaughtered-animals (of the polytheists) and the Jumu'ah (Friday) prayer was not obligatory and Jihād was not permitted!¹²⁰ They declared as disbelievers those who did not affirm the disbelief (of their opponents)! Then they adopted some of the methods of the Bāṭiniyyah of taqīyyah (dissimulation, deception), such that they would not reveal their true beliefs to others, but only reveal them within their closed elitist (circles) and to the

¹¹⁹ Ikhwān al-Muslimūn Fī Mīzan al-Ḥaqq, (p.115).

¹²⁰ This is why many of the Takfīrīs of this type enter into unlawful actions and do not appear outwardly religious. They believe there is no Islām except with a khilāfah upon their particular understanding, and as it stands the whole world is replete with kufr. It is only when that khilāfah is established that actual jihād can be performed and the rulings take effect.

followers of their ideology. And all of this was considered a necessity for their movement (ḥarakah).¹²¹ Another group made physical open separation (from the society) and declared their opponents and whoever was with them, including the group of al-Ikhwan al-Muslimīn, to be disbelievers (explicitly), [and likewise, they declared as disbelievers] the supreme guide (of al-Ikhwān), their own fathers, mothers and wives! And they are Jamā'at al-Takfīr wal-Hijrah who refer to themselves as 'Jamā'at al-Mu'minīn'.¹²²

Yūsuf al-Qaraḍāwī¹²³ wrote, " And it was in this period that the books of the shahīd, Sayyid Quṭb appeared, the books that represented his final thoughts (in ideology, before his death). Those which justified the takfīr of (whole) societies... the breaking of all sentimental attachments to society, breaking off ties with others, and the announcement of a destructive jihād against the whole of mankind. And showing contempt against the du'āt 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, 'Fī Dhilāl āl-Qur'ān', in the 2nd edition and in 'Ma'ālim Fī al-

¹²¹ 'Alī 'Ashmāwī indicates that Sayyid Quṭb "... believed that the Islāmic ḥarakah (movement) had principles and rules of jurisprudence that varied a lot and in many different situations from that which is established in the (well-known), regular Islāmic jurisprudence! And we heard him for the first time use the expression 'fiqh ul-ḥarakah' (jurisprudence of the movement) and he used to say that rulings are based on 'the jurisprudence of the movement' in opposition - to a certain degree - to the regular rulings. And in his book which he did not distribute, the second part of Milestones, he devoted a complete chapter (to this) titled 'Fiqh al-Ḥarakah' but when he solicited my opinion in distributing the book I hoped he would not distribute it because it would lead to many splits and differences and it will incite the world against us, and that they will say 'Sayyid Quṭb has innovated an innovation into Islām!' So he agreed with me and did not distribute the book, and I do not know what happened thereafter (with this second part). " Al-Tārīkh al-Sirrī Li Jamā'at al-Ikhwān al-Muslimīn (pp. 94-95).

¹²² Ikhwān al-Muslimūn Fī Mīzan al-Ḥaqq, (p.118).

¹²³ Yūsuf al-Qaraḍāwī is from the heads of innovation of this time. He is a spiritual leader for al-Ikhwān al-Muslimīn and has numerous deviations and calamities. He has been refuted by many of the Salafī scholars.

Ṭarīq' (Milestones), and the bulk of it is taken from 'al-Dhilāl' and 'Al-Islām wa Mushkilat al-Ḥādārah' and others."¹²⁴

In an article published in May 2004, al-Qaraḍāwī wrote, " This (Qutb) is the man who makes it clear - rather [one who] screams - with what leaves no room for any doubt or any other plausible consideration [in meaning] [except] that the lands used to be considered in the days gone by 'an abode for Islām' and that the descendants of those Muslims, those whose ancestors used to Muslims in the days gone by, that they have not continued to remain Muslims, even if they think, in their belief, that they are practising Islām, because they have not testified that "None has the right to be worshipped except Allāh, alone" upon its true, real meaning, as he (Quṭb) has defined. And he considered it troublesome about the Islāmīc movements of the time, that this new understanding had not become clear to them ... that those who think themselves to be Muslims today are disbelievers in reality. And he (Quṭb) desired from these movements and their callers to openly proclaim a word of clarity (in this regard) and [that] they should not care about the 'slandorous accusation' of making Takfeer of the Muslims, for the reality (to Quṭb) is that they are not Muslims!!"¹²⁵

Al-Qaraḍāwī also writes in the same article, "The text is clear, and completely apparent: The writer (Quṭb) does not consider [anyone] to be a Muslim except whoever believes in this ideology of his, and this is the group that he calls the 'Muslim Vanguard',¹²⁶ and this [group] is the one for which it is obligatory to realize that it alone is the 'Muslim Ummah', and that whatever is around it and whoever is around it, from those who have not entered into what [this group] has entered into, is [itself] jāhiliyyah and [those people are] the people of jāhiliyyah, meaning they are pagans and disbelievers, they do not have any share

¹²⁴ Priorities of the Islamic Movement (p.110).

¹²⁵ Refer to <http://www.takfiris.com/takfir/?xbnsa>

¹²⁶ The title 'Muslim Vanguard' is actually taken from Lenin's elite vanguard from his book "What is to be done?" Quṭb took the practical ideology of revolution from Lenin and just changed all the terms to make them appear Islāmīc.

of Islām, even if they pray, fast, give zakāh, and make the pilgrimage. It is as if all the Muslims are equivalent to the pagans of Makkah at the time of the sending of Muhammad (as a Messenger), and it is as if his (Quṭb's) da'wah is equivalent to the da'wah of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), whoever believed in that da'wah entered into Islām and whoever did not believe in it, then he is a jāhiliyy, kāfir, whose blood is permissible to shed!! "

This quote from al-Qaraḍāwī is important from two angles. **Firstly**, it reveals the foundation of the ideology that ISIS are operating upon today in their slaughter of Muslims in Syria and Irāq. **And secondly**, in the 1960s, whilst Quṭb was in prison, he was devising a new revolutionary wave in collaboration with around twenty or so others who were in prison with him. Since the Leninist route had failed, (an elite group who organize a coup and take over power)¹²⁷, Quṭb began propounding a broader methodology which takes his essential 'aqīdah (of takfīr and jāhiliyyah) to the masses. These masses are to be cultivated and educated upon 'aqīdah (Quṭb's particular 'aqīdah)¹²⁸ until they have completely grasped it and its implications. And when this broad da'wah reaches a critical mass and they have sufficient support, they will unleash the revolution and use terrorism as the means.

It is strange that the Ikhwān should turn against Jamāl 'Abd al-Nāṣir considering that he had finally freed Egypt from British control when he came out victorious in the Suez Canal Crisis in 1956. This has led to

¹²⁷ This is because Nāṣir had rounded them up and imprisoned them and also disbanded and outlawed al-Ikhwān as an organization.

¹²⁸ In the very same article, al-Qaraḍāwī says, under the title "**The Muslims of Today are Like the Mushriks of Jāhiliyyah**", "And for this reason, Sayyid Quṭb emphasized many times over the concern with calling the people who 'call themselves Muslims' to embrace the 'aqīdah [afresh] before everything else, before calling them to the Islamic legislation, or the Islamic order (nidhām). Rather, the most fundamental obligation (to Quṭb) is that we call them so that they become Muslims firstly, so that they testify that 'None has the right to be worshipped except Allāh, alone', **with its new Quṭbī understanding**, and they will leave [as a result] the Jahiliyyah in which they have degenerated, and thereby enter Islām (correctly), through this ('aqīdah)."

many writers to believe that the Ikhwān were supported by foreign intelligence agencies to eliminate or remove Nāṣir, because of his threat to regional interests. Given the compelling evidence for Quṭb's Freemasonry and his writings in the early 1940s in al-Tāj al-Miṣrī, the activities of Ikhwān can be seen in a completely different light. It is no longer the narrow field vision of the Ikhwān wanting to establish Islām and Jamāl 'Abd al-Nāṣir is the great, evil dictator, and that is not to defend him in any way. Rather, there is a much wider picture to be observed, and it is simply this: The organization of al-Ikhwān al-Muslimūn has dubious roots. At first glance, it is blatantly Freemasonic in its appearance and structure. It is a tool of destabilization, to keep Muslim lands from progressing economically and politically through a nationalistic or Islāmic identity. It has been infiltrated, if not actually erected in the first place by Freemasonry. It is established that Ḥasan al-Ḥuḍaybī who pledged allegiance to Ḥasan al-Bannā in 1943 but remained in the shadows, was a Freemason. Muṣṭafā Sibā'ī, supreme leader of al-Ikhwān in Syria was also a Freemason. Sayyid Quṭb was a senior, high-ranking Freemason as has preceded.

This then leads us to the inevitable conclusion that what we see in these 20th century political jamā'āt, at the head of them al-Ikhwān, are simply manifestations of the Bāṭinī movements of old founded upon secrecy and intrigue. There subversive activities have been veiled under beautified titles such as "Islāmic politics" (as is done by Ḥizb al-Tahrīr) and "Islāmic revival" (as is done by Ikhwān). In reality, they are all in pursuit of power, have adopted the practical methodologies of 'Abdullāh bin Saba', the various Bāṭinī movements in history, Adam Weishaupt, Marx and Lenin and Jamāl al-Dīn al-Afghānī. Deception, intrigue, subterfuge, commotion, incitement and slogans of social justice resounding everywhere. This is not what Islām came with and is not what the da'wah of the Messengers was centered around.

Sayyid Quṭb Never Used to Pray Jumu'ah and Treated Muslims like the People of the Book

'Alī 'Ashmāwī, an Ikhwānī and associate of Sayyid Quṭb who was imprisoned by the Egyptian authorities, says on page 112 of his book

"at-Tārīkh al-Sirrī li-Jamā'at al-Ikhwān al-Muslimīn" (The Secret History of the Muslim Brotherhood), "And the time for the Jumu'ah prayer arrived so I said to him, 'Let us leave and pray' and it was a surprise that I came to know - and for the first time - that he did not used to pray Jumu'ah." And this was because he did not hold the obligation of Jumu'ah prayer in the absence of the khilāfah which is another indication of the takfīrī spirit and mentality flowing through Sayyid Quṭb's heart and mind. In the same book on page 80 'Ashmāwī writes, "One of the brothers came to me and said that he will soon reject eating the slaughtered meat of the Muslims present now, so I went to Sayyid Quṭb and asked him about this. He said 'Let them eat it considering it is the slaughtered meat of the People of the Book, at minimum, the Muslims now are People of the Book'."¹²⁹

Sayyid Quṭb and the Dīn of the Jahmiyyah, Ash'ariyyah

It is important to point out here that Sayyid Quṭb's ideas did not originate from the Salafī or so-called "Wahhābī" tradition. In his commentary on the Qur'ān, al-Dhilāl,¹³⁰ Quṭb espouses the Ash'arite kalām school of doctrine. The Ash'arite school is a branch of the Jahmite approach to Islāmic theology. This school inherited from the Hellenized Jews, Christians and Ṣabeans who had spoken in theological matters on the basis of Aristotelian conceptual baggage and terminology, that of ajsām (bodies) a'rāḍ (accidents). The Jahmites and the Mu'tazilah who followed them, tried to develop a theological polemic centred around this conceptual baggage. In order to maintain consistency and logical validity they were forced them to speak about Allāh's names and attributes in terms of this philosophical baggage. This then led them to take a certain approach to the revealed texts of the Qur'ān and the Sunnah. This school of thought was inherited by the Ash'arīs even though Abū al-Ḥasan al-Ash'arī left this way and tended to the doctrinal school of Imām Aḥmad at the end of his life.

¹²⁹ At-Tārīkh al-Sirrī li-Jamā'at al-Ikhwān al-Muslimīn, (p. 80).

¹³⁰ This Qur'ānic commentary was not a traditional commentary, but followed in the same vain as his books on literary art and style in the Qur'ān such as al-Taṣwīr al-Fannī Fī al-Qur'ān.

Sayyid Quṭb comes from an Ash'arī, Ṣūfī background, not a Salafī one. And he never became a Salafī, ever. His ideology was not drawn from a Salafī creed or from Salafī theological works. Rather, the direction of his ideology had already been set in the late 1940s with his two books **al-'Adālah al-Ijtimā'iyah Fī al-Islām** and **Ma'arakah al-Islām wal-Ra'samāliyyah**. These ideas has their basis in his Communist past and took their natural progression and full form in *al-Dhilāl*, where he espoused the doctrine of mass takfīr, upon his notions of jāhiliyyah and ḥākimiyyah which he took from the writings of al-Mawdūdī who again is a Mātūrīdī Ḥanafī or another concealed Rāfiḍī.¹³¹

Quṭb negated Allāh's 'uluww (aboveness), and istiwā' and also makes negation of ḥawādith (events) frequently and repetitively, indicating that he called to the Ash'arite doctrine through his books for whom these are standard expressions in their theology based upon the language of ajsām and a'rāḍ. In *Fī Dhilāl al-Qur'ān*, Quṭb explicitly speaks with the createdness of the Arabic Qur'ān,¹³² a major standard Ash'arite doctrine. He also makes ta'wīl of istiwā' to mean superiority in rank and status.¹³³ He denies the Throne is a true and real entity, claiming it is a metaphor for power (haymanah) over the creation¹³⁴ He repeatedly denies Allāh's ṣifāt fi'liyyah (wilfully chosen actions) upon the standard Ash'arite foundation of negating what they consider ḥawādith.¹³⁵ He repeats again his ta'wīls of istiwā' to power, dominion (haymanah) and negation of ḥawādith again in Surah al-Furqān¹³⁶ and

¹³¹ Abū A'lā Mawdūdī wrote about 'Uthmān and Mu'awiyah and Banū Umayyah with the same poisoned pen as Jamāl a-Dīn al-Afghānī and Sayyid Quṭb.

¹³² Refer to his comments on Surah Ṭāhā (20:5) in *Fī Dhilāl al-Qur'ān*.

¹³³ Refer to his comments on Surah Ṭāhā (20:5), Surah Sajdah (32:4).

¹³⁴ Refer to his comments on Sūrah Mu'minūn (23:86) in *al-Dhilāl* (4/2478), Sūrah al-Burūj (85:15) in *al-Dhilāl* (6/3872), Sūrah al-Ḥāqqah (69:17) in *al-Dhilāl* (6/3680) and Sūrah al-Sajdah (32:4) in *al-Dhilāl* (5/2807).

¹³⁵ Refer to his comments on Surah Sajdah (32:4).

¹³⁶ Refer to his comments on Surah Furqān (25:59).

Surah Ḥadīd¹³⁷. He repeats the standard Jahmī, Mu'tazilī, Ash'arī negation of Allāh's ṣifāt fi'liyyah in clear terms again.¹³⁸

Following Muḥammad 'Abduh and the Ahl al-Kalām in general, Quṭb also rejects the khabar al-āḥād (solitary narrations) in matters of 'aqīdah.¹³⁹ Likewise, he denies the 'uluww of Allāh, the Exalted, in the way and style of the Jahmiyyah Ash'ariyyah in his comments on the ascent of the Angels.¹⁴⁰ He repeats the ta'wīl of istiwā' to power (sayṭarah)¹⁴¹ just as he repeats once more the Jahmī, Mu'tazilī, Ash'arī doctrine of negating ḥawādith, by which they mean Allāh's chosen actions.¹⁴² This is the core of the dīn of the Jahmiyyah which was taken up by the Mu'tazilah and then the Ash'ariyyah thereafter, Sayyid Quṭb invited and called to this doctrine repeatedly in his commentary. Then Sayyid Quṭb also utilizes the speech of the Ahl al-Kalām from the Jahmiyyah, Mu'tazilah and Ash'ariyyah in negating location and spatial occupation from Allāh,¹⁴³ this type of language being a fundamental necessity due to their choice of using the conceptual baggage of Aristotle.

Quṭb also expressed the view of the Ash'arites in making faith (īmān) to be a single entity, built upon the expulsion of the actions from the reality of faith.¹⁴⁴ He again negates the 'uluww of Allāh upon the standard Jahmite considerations of location and spatial occupation.¹⁴⁵ Regarding Allāh's Speech, Quṭb denies that Moses (عَلَيْهِ السَّلَام) heard it directly, casting doubt about this matter, and claiming ignorance of it.¹⁴⁶ He states that the Qur'ān is a created entity, like the soul, which is

¹³⁷ Refer to his comments on Surah Ḥadīd (57:4).

¹³⁸ Refer to his comments on Surah Ḥadīd (57:4).

¹³⁹ Refer to *Fī Dhilāl al-Qur'ān* (6/4008).

¹⁴⁰ Refer to his comments on Surah Ma'ārij (70:4).

¹⁴¹ Refer to his comments on Surah Yūnus (10:3).

¹⁴² Refer to his comments on Surah Yūnus (10:3).

¹⁴³ Refer to *Fī Dhilāl al-Qur'ān* (1/128).

¹⁴⁴ Refer to *Fī Dhilāl al-Qur'ān* (2/798).

¹⁴⁵ Refer to his comments on Surah Shūrā (42:51).

¹⁴⁶ Refer to *Fī Dhilāl al-Qur'ān* (2/804) and also (4/2313).

originated.¹⁴⁷ This is the doctrine of the created Qur'ān which is a major feature of the doctrines of the Jahmiyyah, Mu'tazilah and Ash'ariyyah, save that the Ash'arites try to veil and conceal the reality of their saying.

All of the above and more establishes that Sayyid Quṭb, like the other revolutionary, takfīrī agitators of the 20th century who gave rise to destructive Bāṭinī type movements [Ḥasan al-Bannā, Abū A'ālā Mawdūdī, Taqī al-Dīn al-Nabahānī] are from the Ash'arī, Ṣūfī school of doctrine. They infected the Gulf countries with their poison, working sedition in those lands, using the cover of charity and da'wah organizations. Many of the Salafī scholars - in the absence of complete knowledge - held good opinions about some of these writers, thinking they were trying to aid Islām, but their true realities came to light due primarily to the efforts of Scholars like Shaykh Rabī bin Hādī, after the tawfīq (granting of success) of Allāh (سُبْحَانَكَ وَتَعَالَى).

Sayyid Quṭb and the Freemasonic Principles of Freedom of Belief, Universal Brotherhood and Unity of Religions

Just as we saw with Jamāl al-Dīn al-Afghānī, Ḥasan al-Bannā and before them the followers of Bahā'ism, (a Freemasonic pseudo-religion erected to push a one-world religion), Sayyid Quṭb's writings also contain ideas of the unity of religions and universal brotherhood. The citation from Quṭb regarding Islām being a "perfect blend" between Communism and Christianity has already preceded. Shaykh Rabī bin Hādī said, referring to Quṭb's commentary on other religions, "His speech here is strange in that he is calling to the Freemasonic ideology, the ideology of the brotherhood of humanity" and the Shaykh goes on to quote Quṭb's speech about Hinduism and Judaism. Quṭb says that Hinduism, like Judaism is a closed religion which does not really allow outsiders to enter its fold due to the class structure it is built upon and that "it does not permit the ideology of global humanity which allows the

¹⁴⁷ Refer to *Fī Dhilāl al-Qur'ān* (4/2249).

preparation of a global society that is open to all (people)."¹⁴⁸ When speaking about Christianity Quṭb highlights that its leaders are focused only on connecting the hearts to Allāh yet neglect addressing other aspects of life. He says that Christianity is devoid of the regulatory aspect which governs daily life, "Over the passing of time, Christianity became restricted to inside the church only and outside life was furthest removed from its pure, magnanimous spirit." It is in this same manner that he praises the people of waḥdat ul-wujūd, the Ṣūfīs, he praises them for their devotion to the concept of unity and oneness, but finds fault with them for neglecting political aspects of life.¹⁴⁹

Sayyid Quṭb also said, "For Islām does not desire the freedom of worship for its followers only, rather it affirms this right for all the different religions and it tasks the Muslims to fight and defend this right for all people and it [even] allows them to fight under this flag, the flag which guarantees the freedom of worship for the adherents of all other religions and by this it confirms that it (Islām) is a worldly organisation (providing) freedom - everyone is able to live in its shade, in safety, enjoying their religious freedom - having equality with the Muslims and having the protection of the Muslims ...so that it is realised that it is a free world order."¹⁵⁰ In the same book, he says, "And Islām does not feel uneasy about the differences of mankind in creed (‘aqīdah) and methodology (manhaj) rather it considers this as something necessitated by natural disposition and a goal from a higher will in life amongst the people."¹⁵¹

He also said in his Qur’ān commentary, "Verily, the freedom of belief is the very first of the rights of a human, by which his being described as a human is established [meaning, he is a human because has the right of the freedom of belief]. Hence, the one who takes away the right of the freedom of belief from a person, then he takes away his humanity

¹⁴⁸ In his book *Naḥw Mujtama’ Islāmī* (p. 132). Refer to ‘Awāsīm Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāsīm (p. 26).

¹⁴⁹ Refer to ‘Awāsīm Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāsīm (p. 29-31).

¹⁵⁰ *Naḥw Mujtama’ al-Islāmī* (p.105).

¹⁵¹ *Naḥw Mujtama’ al-Islāmī* (p.103).

away from him from the very outset. Alongside this freedom of belief, there is also the freedom of calling to one's belief (ḥurriyat ud-da'wah lil -'aqīdah), and the right to be safe from harm and tribulation. Otherwise, it is merely freedom only in name, it has no meaning or expression in outward life."¹⁵²

Sayyid Quṭb also said in, "The message of Islām was actually a revolution against the ṭāghūt (false god) of religious bigotry ever since it announced the (right of) the freedom of belief (ḥurriyat ul-i'tiqād) , in its greatest form, **"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break."** (2:256), **"And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers."** (10:99). So it shattered the ṭāghūt (false god) of religious partisanship, so that it may replace it with absolute freedom (as-samāḥah al-muṭlaqah), nay, that protection (ḥimāyah) of the freedom of belief, and the freedom of worship, should become obligatory upon the Muslim for the people of other religions in the Islamic land."¹⁵³

He also said, in "For Islam does not desire the freedom of worship for its followers only, rather it affirms this right for all the different religions and it tasks the Muslims to fight and defend this right for all people and it [even] allows them to fight under this flag, the flag which guarantees the freedom of worship for the adherents of all other religions and by this it confirms that it (Islām) is a worldly organisation (providing) freedom - everyone is able to live in its shade, in safety, enjoying their religious freedom - having equality with the Muslims and having the protection of the Muslims."¹⁵⁴

Shaykh Rabī, after quoting extensively from Quṭb's writings on this subject from his numerous books makes comments such as the

¹⁵² In adh-Dhilāl (1/292) in explanation of 2:256.

¹⁵³ Dirāsāt Islāmiyyah" (p.13-14).

¹⁵⁴ Naḥw Mujtama' al-Islāmī (p.106),

following, "This (Quṭb's call) is the call of World Freemasonry, the call outwardly to global humanity but which inwardly is to achieve the objectives of Zionism" and he also said, outlining the reality of what Quṭb is calling to, "... that when there is a democratic state which spreads the Freemasonic call of human equality and freedom of worship for all, and implements this Freemasonic method, giving freedoms to all religions which live under its shade, then the requirement of what Sayyid is saying is that we do not call them to Islām because the very objective which Islām desires has been attained..." and also "... This (form of) human regulation (governance) that you are calling to is not Islām. Rather it is the order of the Freemasonic foundations which have played with the minds of many of those ascribing to Islām, corrupting their intellects and leading them to soften Islām."¹⁵⁵

What Quṭb espoused in these books with titles such as "Naḥw Mujtama' al-Islāmī" (Towards an Islāmic Society) shows that he infused Freemasonic principles into the dīn of Islām through his writings and began calling to them openly. His activities should in reality be seen in the same light as those of Bahā'ullāh and Jamāl al-Dīn al-Afghānī.

The Doctrine of Waḥdat al-Wujūd

As we established in previous parts in this series, the doctrines of waḥdat ul-wujūd (unity of existence) and waḥdat ul-adyān (unity of being) are connected. We see al-Afghānī propounding both these ideas, they are also found with al-Ikhwān of Ḥasan al-Bannā and we see them both in the writings of Sayyid Quṭb. He made expressions in his commentary upon Surah al-Ikhlāṣ and Surah Ḥadīd which amount to the doctrine of waḥdat al-wujūd and they cannot be understood any other way. For that reason, he was refuted by Imām al-Albānī in the late 1980s, and likewise by Shaykh 'Abdullah al-Dawaish who compiled all the mistakes in al-Dhilāl and published them. This was confirmed by the likes of Shaykh Ibn al-'Uthaymīn and many other scholars. Shaykh Muḥammad Amān al-Jāmī (رحمة الله) said, "The book 'al-Dhilāl' of Sayyid

¹⁵⁵ Majmū' Kutub wa Rasā'il wa Fatāwā (7/216 onwards).

Quṭb is a commentary that is not an explanation based upon narrations, nor an explanation from the linguistic angle. Rather it is a composition containing a confused mixture of the ideas of the Ash'arīs, the ideas of waḥdat al-wujūd and the ideas of the Ṣūfis - and he was an Ash'arī - about which there is no dispute."¹⁵⁶

The idea of waḥdat ul-wujūd is found throughout numerous phases of the literary career of Sayyid Quṭb. From the 1930s through the 1950s, in his poetic compilations, in the book Kutub wa Shakhṣiyāt and in his commentary, al-Dhilāl.

As for his poetic compilations, then expressions of the unity of existence are found in al-Shāṭi' al-Majhūl, printed in 1935. In this poetry he merges time and place together, saying they are merged in one's perception, indistinguishable, that there is only one grand unity and there is no such thing as "other" or "I."¹⁵⁷ In another compilation called 'Ibādah Jadīdah, Quṭb speaks of his worship of the deity who is a manifestation taking on different observable forms in the creation.¹⁵⁸ Then in 1946-1947 in a piece titled "Sindābād 'Aṣrī" Quṭb defended the Hindū doctrine of Nirvāna against criticism of it by Dr. Ḥusayn Fawzī and another English writer. This doctrine is similar to the main idea behind waḥdat ul-wujūd. Quṭb wrote, "And he [Dr. Ḥusayn Fawzī] mocks the doctrine ('aqīdah) of Nirvāna, just like the mockery of his English friend..." and also, "And when he [Dr. Ḥusayn Fawzī] hears his English friend saying about Nirvānā, which is to perish (dissolve) into the greatest spirit, the greatest objective which every Hindū aspires to, from behind his deprivation and harms, 'Leave us alone from this, for I have no acceptance for this nuisance and swindle O uncle Husayn.' He [Dr. Ḥusayn Fawzī] did not find any sentiment in his soul for refuting this speech. And thus it is from that in which he perhaps exaggerates in leading him to the level of severe derision and anger against the

¹⁵⁶ In the lecture titled, "Answers to questions about the Manhaj of Ahl us-Sunnah wal-Jamaa'ah in calling to Allah." (Cassette No. 1. Jeddah 4/1413H) as cited in Barā'ah 'Ulamā al-Ummah of 'Iṣām al-Sinānī.

¹⁵⁷ Refer to Dīwān Sayyid Quṭb (p. 123)

¹⁵⁸ 'Ibādah Jadīdah (p. 91).

Eastern spirit in general."¹⁵⁹ Here Quṭb is criticizing Dr. Husayn Fawzī for failing to refute the Englishman who was belittling the Hindu doctrine of Nirvana! Earlier in the paper Quṭb described Nirvāna with the words mutasāmaḥah (lenience, tolerance) and zuhd (abstinence), and worship of the greatest spirit (al-rūh al-a'dham), which is a reference to Allāh (سُبْحَانَكَ وَبِحَمْدِكَ). Note that in his Qur'ān commentary Quṭb also refers to Allāh as "'al-'aql al-mudabbir" (controlling intellect)¹⁶⁰ which is Aristotle's creed, that behind the universe is an intellect from which everything else emanates and which is governed by it. He also refers to Allāh as "al-muhandas al-akbar" (the greatest architect) which is the specific and unique Freemasonic reference for the Creator.

Then in 1951, in his commentary on Sūrah al-Baqarah, Quṭb appeared to negate this doctrine, only to return back to it at the end of that decade in his commentary on Sūrah's al-Ḥadīd and al-Ikhlāṣ.¹⁶¹ In his commentary on Sūrah al-Ikhlāṣ, Quṭb says, "Verily it is a singular existence (aḥadiyyat al-wujūd), there is no reality except His reality, and there is no true existence except His existence. The existence of every other thing extends from that true existence, its existence extends from that essential existence. And thereby it is also a singular activity (aḥadiyyat al-fā'iliyyah), there is no real doer of anything besides Him, or doer in anything in this existence at all. This is a creed in the heart and it is also an explanation of existence as well."¹⁶²

In this passage, Quṭb has combined two great innovations of the extreme Ṣufiyyah and whose roots also lie in the innovations of al-Jahm bin Ṣafwān. That all of existence is Allāh, it is a singular existence and that the doer of all action in the universe is Allāh, no one else acts

¹⁵⁹ Refer to Shaykh Rabī's excellent paper on this subject which is published in his 2 volume Majmū' (1/527 onwards).

¹⁶⁰ In al-Dhilāl (6/3804).

¹⁶¹ The supporters of Sayyid Quṭb tried to defend him by citing from his 1951 speech in commentary upon al-Baqarah, claiming that he had left this belief. But as Ṣalāh al-Khālīdī mentions in his biography of Quṭb (p. 546), Quṭb completed his commentary at the end of the 1950s.

¹⁶² Al-Dhilāl (6/4002).

at all. This is the 'aqīdah of jabr, those who claim man is compelled in his actions and has no choice and that he is not the real doer, it is Allāh who is the doer of all actions.¹⁶³ And upon these doctrines lies the ideological foundation for the unity of religions as has preceded in our discussion of Jamāl al-Dīn al-Afghānī and the Bahā'ī pseudo-religion earlier in this series. This is because if all existence is a single existence and is merely the reality of Allāh, and the only doer is Allāh, then whatever is worshipped by any person, group or nation, is Allāh, and every action of worship or obedience, or sin or disobedience, the doer of all of that is Allāh Himself and thus there is no grounds for refuting any religion, since it is all the one and same, and all we are seeing are different manifestations of a singular reality.

In his commentary on the statement of Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) "And He is with you wherever you may be" (57:4), Quṭb says, "**This is a word taken upon its reality, not as an indirect allusion or metaphor.** Allāh, the Exalted is with every thing, and with everyone at every time and **in every place.**"¹⁶⁴ Note his denial of this being a metaphor, and keep in mind that when he speaks about the istiḡā' of Allāh and some of the other attributes he claims they are metaphors and figurative and mere symbolisms, whereas here he says this speech is taken upon its reality. This confirms that he intends the 'aqīdah of waḥdat al-wujūd and that Allāh is in all places and His reality is the only reality, and this is the 'aqīdah of al-Jahm and the extremist Ṣūfīs. All of this should be read in connection to what Sayyid Quṭb was writing in his works about ḥurriyat al-ī'tiqād (freedom of belief), because these two concepts are closely related, waḥdat ul-wujūd and waḥdat ul-adyān.

Quṭb's Followers Pursue Similar Ideologies and Methodologies

¹⁶³ Ahl al-Sunnah say that Allāh is the creator of man's actions because he created his essence, gave him intelligence, choice and power. Thus his actions are a creation of Allāh, yet at the same time he is the doer of his own action and is responsible for it, since he has been given choice, intellect and was sent Books and Messengers to show him the path of guidance from misguidance.

¹⁶⁴ Al-Dhilāl (6/3481).

What has preceded is not the sum whole of the misguidance of Sayyid Quṭb but a fraction of it and it is sufficient for our purposes here. Those who are fanatical to Sayyid Quṭb - and how many they are - display hallmarks of Quṭb's teachings in their da'wah such as calls to revolutions, unity of religions, Freemasonic slogans and more.

In his refutation of 'Adnān 'Ar'ūr's support for the idea of waḥdat al-adyān (unity of religions), Shaykh Rabī quotes 'Ar'ūr (who is a blazing Quṭbi from Kuwait), "We proceed with this reformation project and this revolutionary pledge for liberation from this tyrannical governance and to rectify what it has corrupted, and in order to actualise freedom (ḥurriyah), justice ('adālah), growth (tanmiyah) and nobility (karāmah)." Shaykh Rabī goes on to comment, "'Adnān presents a revolutionary pledge and not an Islāmic one. Where is that firm covenant which Allāh took from the Prophets as occurs in the verse on account of which this covenant was issued. Does this verse mean actualizing the goals of democracy and liberalism which have gained control over his intellect? And by "freedom" and "justice" 'Adnān 'Ar'ūr" desires what Freemasonry calls to and what the Secularists and Liberalists call to."¹⁶⁵

When one looks at the main figureheads who followed the doctrines of Sayyid Quṭb such as 'Abd al-Rahmān 'Abd al-Khāliq, Salmān al-'Awdah, Safar al-Ḥawālī, 'Adnān 'Ar'ūr and many others¹⁶⁶ what we see in reality in their call is that it is an extension of that Bāṭinī, Khārijī, Freemasonic spirit [taken from the likes of Ḥasan al-Bannā and Sayyid Quṭb] which is aimed at disturbing the lands of the Muslims, creating instability and turmoil, instigating revolutions, bringing nearness between groups and sects so they can be mobilized for that very purpose and so on. It is in this historical perspective that their doctrines, foundations and principles should be considered and evaluated. For example, their slogan of tawḥid al-ḥākimiyyah as in independent fourth category was simply a device to bring Quṭb's doctrines to a Salafī audience. Their

¹⁶⁵ In the Shaykh's article, "'Adnān 'Ar'ūr Yad'ū ilā Waḥdat al-Adyān."

¹⁶⁶ Such as Abū Muḥammad al-Maqdisī, Abū Qatādah, Abu Baṣīr MustafaḤalīmah and others.

takfīr of the rulers who do not rule entirely by what Allāh revealed likewise. Arguing for the legitimacy of multiple parties and groups as attempted by 'Abd al-Raḥmān 'Abd al-Khāliq, Salmān al-'Awdah, Abū al-Ḥasan al-Miṣrī and others, was simply following the same tradition of al-Ikhwān, which is to gather large numbers to help fulfil their agendas. Criticizing the rulers openly, legitimizing protests and demonstrations in order to protect the rights of the majority as they claim, all of these are from the ways of that Freemasonic, revolutionary spirit which is alien to Islām and which was utilized by the Persian, Magian, Jewish antagonists to Islām in its early history and which was fused into the ummah through the likes of Jamāl al-Dīn al-Afghānī, Ḥasan al-Bannā and Sayyid Quṭb.

The astute person will realise that all of these contemporary trials and tribulations are not disconnected from the activities of that Bāṭinī Rāfiḍī Freemason of the 19th century, Jamāl al-Dīn al-Afghānī who is the founder of "pan-Islamicism" on the back of which all the political jamā'āt of the 20th century operate. This was revived by Ḥasan al-Bannā, and then by Sayyid Quṭb, and there should be no doubt to any Muslim who venerates the Islāmic 'aqīdah, who understands early Islāmic history and history in general and who has read what has preceded except that he will conclude that the person of Sayyid Quṭb, his writings and doctrines are a plot against Islām and its people.

Summary

Of Sūfī Ash'arī background, engrossed in Marxist philosophy, an extreme Liberalist, a Rāfīdī, Bāṭinī Freemason, then "Islāmist" waving the ideological flag of the Bāṭinī Rāfīdī movements of old, screaming the "*social justice*" of Mazdak, the pre-Islām Persian Magian Communist, screaming the "*social justice*" of Dhul-Khuwayṣarah al-Timimī, waving the flag of the "*social justice*" and "*imāmah*" of 'Abdullāh bin Saba' al-Yahūdī, the "*hākimiyyah*" of the Khārijites, and the slogans of Abū Muslim al-Khurasānī al-Rāfīdī who revolted against Banū Umayyah, and the "*social justice*", "*freedom*" and "*fraternity*" of Ādam Weishaupt, Karl Marx, Friedrich Engels and that of the Freemasonic revolutions in Europe.

He is the propounder of the revolutionary manifesto of Vladimir Lenin against the lands of the Muslims. All of his hate is directed towards Mu'āwiyah, the Banū Umayyah and likewise towards Muslim societies against which he spewed his malice, making takfīr of them without exception, accusing them of pre-Islāmic jāhiliyyah, and inciting destructive jihāds against them to turn them into ashes so that the alleged "usurped hākimiyyah" can be returned back to Allāh (عَزَّوَجَلَّ) by his elite vanguard! We do not see in all of this except the same Bāṭinī spirit which drove the earlier ones to their criminal activities against Islām, its lands and its adherents.

Qūṭb is on the same side of the fence as 'Abdullāh bin Saba', Abu Muslim al-Khurasānī and all the Bāṭinī movements who revolted against the Caliphs, the Umayyads and the 'Abbāsids in order to harm Islām and its people. He is the grandfather of all contemporary movements of takfīr, he is their spring and fountain, even if some of them display refutation of him from certain angles such as his errors in the field of the ṣifāt (the Attributes of Allāh) and so on. Despite that, they venerate him for his revival of the methodology of the Khārijites because that is the dīn which they follow, after having made murūq (departure) from Islām as textually stated about them.

It is apparent that Quṭb turned the Muslim nation against its rulers just as the Bāṭinī movements starting with 'Abdullāh bin Saba' did the same throughout history. Likewise, the Freemasonic movements of Europe, they employed the same slogans and methods to topple the monarchies of Europe for their own ends, to implement a global society where the masses are ruling with Communist principles justified through "*freedom, equality and fraternity*" whilst they hoard all the capital for themselves through corporate government. The same Freemasonic hallmarks are found throughout Quṭb's writings and it is clear and apparent that Quṭb and his ideology is a plot against Islām as stated by Shaykh Rabī bin Hādī. "I consider, by Allāh, his ideology... is a plot against Islām, his history is dark, a Communist history, bewildered, a secularist with the Wafd party, with Tāhā Husayn, with al-'Aqqād, and he would read Western philosophy to the end of it. He went to the West, to America and remained there for two years and learned Freemasonry,¹⁶⁷ [with] Jews, Christians and Communists, all of the religions, and [witnessing] all types of fisq (sinfulness) and fujūr (wickedness)."¹⁶⁸ Quṭb's poison against the Companions, his takfir of the ummah, his calls for violent revolutions, his call for unity of religions, his attempts to fuse Marxist, Socialist principles with Islām, and compelling evidence that Sayyid Quṭb was a Freemason. All of this presents a clear picture of his reality and true nature and intent behind his da'wah, whether engineered by himself or steered and directed by others.

There are shrewd non-Muslims who recognize that Quṭb (and those who follow him such as Usāmah bin Lādin) are upon great deviation and do not represent Islām.

¹⁶⁷ Quṭb was already a Freemason as is clear from the evidenced presented further below and he is likely to have joined them from the 1930s or even earlier when he was in his early 20s.

¹⁶⁸ <http://rabee.net> and <http://sahab.net/forums/index.php?showtopic=40022> and refer also to Shaykh Rabī's 2 volume Fatāwā collection (1/525-526) which is cited later in this treatise.

David Forte wrote, just after the September 11 attacks, "Over the past few weeks, I have argued that Osama bin Laden and his Taliban allies represent a perversion of Islam and are engaged in a campaign to change Islam itself to define the faith politically, and not primarily legally or theologically. The evidence, I believe, is unequivocal: His war is as much against Islam as it is against the West. I have written that Islam is a multivocal religion, that from its start it has debated within itself the nature of its identity. And I have noted that among all its varied traditions, one thing remains clear: The acts of the terrorists of September 11, and the justification of them by Osama bin Laden, replicate in modern guise a violent faction, the Kharajites, that Islam found totally anathema to the faith early in its history. In other writings, I have asserted that this form of extremism has been inspired by the writings of influential modernist radicals, such as Sayyid Qutb of Egypt, who believe that virtually all Islam is in a state of unbelief and needs to be reconquered. Thus, in its modern form, bin Laden's kind of extremism has much more in common with Stalin, Hitler, and Mao than it does with Islamic tradition. Like those state terrorists, bin Laden is at war with his own people. And finally, I have baldly asserted that bin Laden and his extremists are evil, pure and simple, and Islam is not. Since these opinions have been aired, I have received many letters, telephone calls, and e-mails. Without exception, Muslims who have contacted me have been grateful for my views. They have been relieved to hear how a Christian and Westerner is explaining to Americans the true nature of their religion. They have thanked me for my understanding of Islam. They agree with my characterization of bin Laden and al Qaeda."¹⁶⁹

At the end of Sayyid Qutb's life, whilst he was in the prison during the 1960s, he began to plan a new phase of activity along with a small group of those who had been imprisoned. Instead of relying upon themselves as a small band, they decided on a program to cultivate the people upon 'aqīdah to get a larger following. And what Qutb intended here was his 'aqīdah, upon his ideas of jāhliyyah, ḥākimiyyah, takfīr

¹⁶⁹ David F. Forte, Religion is not the enemy, The National Review, 19th October 2001.

and khurūj. Such that when a person had understood this 'aqidah, that everything around him is jāhiliyyah and kufr and that Allāh's ḥākimiyyah has been usurped by apostate, disbelieving societies, he is then ready to be mobilized into the desired violent and terrorist activity which involves bombings and destruction of infrastructure as a means of overturning the apostate society and creating a new society in its place. Many of Quṭb's fanatical followers have tried to deny these were Quṭb's final set of activities but thorough research has established that this was indeed the case.¹⁷⁰

ʿAlī Juraisha was a prominent, major Ikhwānī figurehead and he stated in his book, "al-Ittijāhāt al-Fikriyyah al-Mu'āṣarah" (Contemporary Ideological Orientations), "A group split (away) from a large Islāmic group during their presence in the prisons ... and this group sought recourse to making takfīr of that large group because (this small group) did not cease being upon its own viewpoint regarding takfīr of the ruler, and the aiders of the ruler, and then the whole society. Then the aforementioned group [itself] split into many factions, each of them making takfīr of the other."¹⁷¹ From these splits arose the group known as al-Takfīr wal-Hijrah who actually declared those who did not agree with them from the leadership of al-Ikhwān, and even their own fathers, mothers and wives to be apostates! It is this same evil, extremist ideology of Quṭb that will be behind the preparation and mobilization of those armies of the Khārijites in the midst of whom the Dajjāl will appear. They will be motivated by these ideas and proclaim the same beautified slogans and alluring speech, claiming to enjoin good, prohibit evil and make judgement for Allāh alone. We ask Allāh (جَلَّ وَعَلَا) for firmness and safety from trials.

Abū 'Iyaad

23rd Dhul-Qa'dah 1435H / 18th September 2014CE

¹⁷⁰ Refer to the excellent work on this subject titled, "al-Tandhīm al-Sirrī al-Siyāsī al-ʿAskarī ʿInd al-Ikhwān al-Muslimīn bi Aqlāmihim" by Abū al-ʿAbbās al-Shihri (Dār Sabīl al-Mu'minīn, Cairo, 2011).

¹⁷¹ Al-Ittijāhāt al-Fikriyyah al-Mu'āṣarah, (p. 279).

Appendix 1: Shaykh 'Ubayd al-Jābirī on Sayyid Quṭb¹⁷²

In a sitting with a group of brothers from Holland, Shaykh 'Ubayd al-Jābirī spoke about Sayyid Quṭb and from his speech, "The man is misguided, misleading others, he does not know of Islām anything which allows him to speak about Islām, and whoever looks at his book especially his commentary (on the Qur'ān), al-Taṣwīr al-Fannī, Ma'ālim Fī al-Ṭarīq, then it will become clear to him that the man is the carrier of the flag of takfīr of this era. Whoever studied from these books and others which the man authored will not know except rebellion, chaos and tumult and what is labelled today as terrorism. This is known to the common-folk from Ahl al-Sunnah let alone their learned ones, just as it is known to the non-Muslims, for they know the man, as they label him, a terrorist, rather they see him as the head of terrorism... and I will not conceal a secret matter from you. The one who makes takfīr of Sayyid Quṭb (declares him a disbeliever) in front of me, I will not censure him or show rejection against him. And I myself incline to this view, but I have been bold enough to (express it) to this day. It has reached me from a connected chain from Shayh Muḥammad bin Ṣāliḥ al-'Uthaymīn (رحمته الله) when some of the misguided views of Sayyid Quṭb were presented to him, he said, 'Had it not been for fear (of Allāh) we would spoken with his disbelief.' And I do not wish separate away from (this stance) of Shaykh Muḥammad nor others who have not embarked upon (explicit) takfīr of him. However I am not afraid to say that he is misguided, misleading others, deviated away from right guidance and the path of the Believers."

Shaykh Ḥammād al-Anṣārī, the Mūhaddith of Madīnah, when asked about the statement of Sayyid Quṭb, "And it is necessary for Islām to judge, since it is a unique, constructive and positivist aqīdah which has been moulded and shaped from Christianity and Communism together, [with a] blending in the most perfect of ways and which comprises all of their (Christianity and Communism's) objectives and adds in addition to them harmony, balance and justice"¹⁷³ to which he replied,

¹⁷² Published on Sahab.Net, local copy saved.

¹⁷³ In his book, Ma'arakah al-Islām wal-Ra'samāliyyah (p. 61).

"If the one who said these words was alive, then his repentance should be sought, so if he repents (then so) otherwise he is to be killed as an apostate. And if he has died then it is obligatory to explain that these words are falsehood. However we do not perform takfīr of him since we have not established the proof against him."¹⁷⁴ When Shaykh Ṣāliḥ al-Fawzān reviewed this speech of Shaykh Ḥammād, commented, "The ḥujjah (proof) is established upon the one whom the Qur'ān and the Sunnah reach. And the disbelief of the Christians is clear in the Qur'ān, and more clear than that is the disbelief of the Communists, so how can he mix between kufr and īmān."¹⁷⁵

And the intent here from these citations is that not for a single day did any of the Ghulāt al-Murji'ah, those whose mind and hearts are filled with ghuluww (extremism) for Sayyid Quṭb, not for a single day did they express their revulsion at Quṭb's negation of Islām from Mu'āwiyah, Abū Sufyān and the Banū Umayyah in general and nor Quṭb's crimes against the Islāmic Sharī'ah. Rather, it enraged them more that some of the Salafī scholars implied takfīr of him on account of his repugnant statements that reach the level of kufr no doubt. And alongside that, they made him into an "īmām of guidance" and "shahīd" without qualification and treacherously put him alongside Ibn Taymiyyah and Ibn 'Abd al-Wahhāb. This is false witness (shahādat al-zūr) for which they will be questioned on the Day of Judgement.

¹⁷⁴ From the book of Shaykh Rabī "al-'Awāṣim Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāsim" (p. 24) and who read it out to Shaykh Ḥammād himself on the night of 3/1/1415H in order to corroborate it.

¹⁷⁵ Refer to the excellent book, "Barā'ah 'Ulamā al-Ummah Min Tazkiyah Ahl al-Bid'ah wal-Mudhammah" (p. 60), which was reviewed and checked by both Shaykh Ibn al-'Uthaymīn and Shaykh al-Fawzān and whose comments were incorporated into the book.

Appendix 2: The Muftī 'Abd al-'Azīz Āl al-Shaykh on Quṭb's Revilement Upon Mu'āwiyah and 'Amr bin al-'Āṣ

Before citing the statement it is important to clarify that in the 80s and 90s no one, not even the Salafī scholars were aware of the reality of Sayyid Quṭb. It was only after the Gulf War in 1991, when the Quṭbiyyah appeared in Saudi Arabia and began making propagand for Sayyid Quṭb and raising him as an imām of guidance and spreading his ideology that some of the Scholars stood to write about him. Even then, it took another five to ten years or so until the likes of Imām al-Albānī, Imām Ibn Bāz and Imām Ibn al-'Uthaymīn came to have a fuller picture. There were other scholars who due to their lack of knowledge and research in these affairs, made erroneous speech, such as Shaykh Bakr Abū Zayd. Even till now, there are some scholars who speak positively about Sayyid Quṭb's literary style of writing and are not insightful about the ideology Quṭb was harbouring. However, when his speech is read out to them, without it being mentioned whose speech it is, they do not hesitate to judge that speech accordingly. And this is what we see in the following fatwā of the Shaykh.

The Muftī was asked, "May Allāh be benevolent to you, the questioner says, what is your view about the saying the one [who] says, 'And when Mu'āwiyah, and his associate 'Amr inclined towards lying, deception, hypocrisy and bribery, and selling of liabilities, 'Alī was not able to sink to this lowest level. Hence it is not surprising that they should succeed and he should fail, for the one who failed is greater than every succeder.' Is this speech (considered) to be from the generality (of what comprises) revilement of the Companions?" The Shaykh replied, "**This is the speech of a vile Bāṭinī or a cursed Yahūdī, a Muslim does not speak with this.** The Messenger testified for 'Amr bin al-'Āṣ with Paradise and Mu'āwiyah is from the noblest of the Companions, and they, may Allāh be pleased with them, they have dīn and piety and rectitude. A Muslim does not doubt with respect to them. And they did not do anything for which they can be criticised. And everything that those have said is a pure fabrication, a lie, and misguiding of others (in the matter), and refuge is with Allāh. **This is the epitomy of nifāq from the one who said it.**"

Note the pin-point accuracy in the words of Shaykh 'Abd al-'Azīz Āl al-Shaykh. This is without the Shaykh's knowledge of a large share of what Quṭb has been criticized for by other Scholars such as Shaykh Rabī. Quṭb used to praise the revolutions of the Bāṭinī Qarāmiṭah Hypocrites against the Muslims in the same breath as praising the revolution against 'Uthmān bin 'Affān (رَضِيَ اللهُ عَنْهُ). Sayyid Quṭb was poisoned by atheist materialist philosophies (Communism, Marxism, Socialism) for a major part of his life which then began to manifest in his "Islamic" writings, where he poured scorn and revilement (and made takfīr of some of the Companions) due to his ideas of "social justice." Shaykh Mahmūd Shākir aptly described this poison within his 1952 advice to Quṭb describing him as "a sentimentalist towards Islām who proclaims its defence" yet in whom there is found "the violent explosive expression of all of the malice of the idolatrous western civilization which transgresses the limits of Allāh that He ordered not to be transgressed" and that this malice and hatred "manifested itself against four of the Companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)", meaning Quṭb's speech against Mu'āwiyah, his parents, Abū Sufyān and Hind, and 'Amr bin al-'Āṣ (رَضِيَ اللهُ عَنْهُ).

Appendix 3: The Works of Shaykh Rabī bin Hādī in Refutation of the Bāṭinī Rāfiḍī Sayyid Quṭb

'Aḍwā' 'Islāmiyyah 'alā 'Aqidah Sayyid Quṭb wa Fikrihī. *Islamic Illuminations Upon the Creed and Ideology of Sayyid Qutb*. Refuting Sayyid Quṭb was one of the boldest and most courageous endeavours taken by any Scholar in the latter half of the 20th century. The veneration of the Ikhwānīs for both Ḥassan al-Bannā and Sayyid Quṭb represents the extremity of ghuluww (exaggeration) and it was the decision to refute Quṭb¹⁷⁶ that brought the greater amount of wrath upon Shaykh Rabī from the biased partisans (Ḥizbiyyūn). In this book the Shaykh defended the Islāmic 'aqidah from the doctrines of the Khārijīyyah, Murji'ah, Jahmiyyah, Mu'tazilah, Ash'ariyyah, Jabariyyah, Rafiḍah, Ḥulūliyyah, Ittiḥādiyyah, Ishtirākiyyah (Socialists) and others, all of which are found in the books of Quṭb. These books are distributed the world over, in the millions, indicating that this poison was widespread and none had stepped forward to neutralize it.¹⁷⁷

Maṭā'in Sayyid Quṭb Fī Aṣḥābi Rasūlillāh (Ṣallallāhu 'Alayhi Wasallam). *The Revilements of Sayyid Qutb Upon the Companions of Allāh's Messenger*. In this book, the Shaykh defended the honour of 'Uthmān (raḍiyallāhu anhu), Mu'āwiyah, Abū Sufyān and his wife Hind, 'Amr bin al-'Āṣ and others (raḍiyallāhu 'anhum) from "the malice of the idolatrous western civilisation manifesting explosively in the heart of one who proclaims defence of Islām and Jihād in its path" to use the words of Allāmah Maḥmūd Shākir regarding Sayyid Quṭb written 50 years go. This incensed the Quṭbiyyah even further and brought more wrath upon the Shaykh.

¹⁷⁶ The Shaykh after trying to rectify and reform the Ikhwān, experienced the ghuluww they had in Sayyid Quṭb and his works and saw it necessary to refute his many serious errors. This was all the more pressing because of the propoganda being made for his books and raising him as an "Imām of Guidance" as was claimed by Salmān al-'Awdah and comparing him with Ibn Taymiyyah and Ibn 'Abd al-Wahhāb as was done by Safar al-Ḥawālī.

¹⁷⁷ Such as his commentary on the Qur'ān, al-Dhilāl.

Al-ʿAwāṣim Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāṣim. *Defences Against The Calamities in the Books of Sayyid Quṭb.* In this book the Shaykh exposed Sayyid Quṭb's attempts to incorporate Marxist Socialist ideas into the Sharī'ah, abolish aspects of the Sharī'ah and his claim that Islām fights for freedom of religion by granting equality to all and protecting their rights.¹⁷⁸

Al-Ḥadd al-Fāṣil Bayn al-Haqq wal-Bāṭil. *The Defining Criterion Between Truth and Falsehood.* This book was a refutation against a short piece of writing by Shaykh Bakr Abū Zayd the aim of which was to defend Sayyid Quṭb. However, after being criticized by a number of other Scholars, Shaykh Bakr regretted writing the short piece and it was distributed without his knowledge. The Hizbiyyīn and Ghulāt Murji'at al-Aṣr (Extremist Murji'ah of the Era) flew with it and this unfortunate slip of a schola gave them mileage in their falsehood for a number of years.

In addition to these four books, Shaykh Rabī wrote a number of other smaller works, published on his website (rabee.net) and also printed within his Majmū'.¹⁷⁹ They are as follows:

1. **Nadharāt Fī Kitāb al-Taṣwīr al-Fannī Fīl-Qur'ān al-Karīm Li Sayid Quṭb** (*Glances at the Book 'Depiction of Art in the Noble Qur'ān' of Sayyid Quṭb*).
2. **Yanbū' al-Fitan al-Aḥdāth Allatī Yanbaghī lil-Ummah Ma'rifatahu Thumma Raddahu** (*The Fountain of Tribulations Which the Ummah Ought to Know and then Reject*).
3. **Aṭwār Sayyid Quṭb Fī Waḥdat al-Wujūd** (*The Stages of Sayyid Quṭb in [the Statement of] the Unity of Existence*).

¹⁷⁸ The Shaykh continued writing against Sayyid Quṭb in light of the fanatical extremism and exaggeration his followers continued to show, indicating that they are far, far removed from the 'aqīdah of the Salaf and loving and hating for its sake.

¹⁷⁹ Refer to volumes 6 and 7 (Dār al-Imām Aḥmad, 2010).

4. **Naqd Kitāb al-Thiqāfah al-Islāmiyyah** (*Critique of the Book 'Islamic Culture'*).
5. **Nadhrah Sayyid Quṭb ilā Aṣḥāb Rasūlillāh (صلى الله عليه وسلم)** (*The View of Sayyid Quṭb Towards the Companions of Allāh's Messenger*).
6. **Sayyid Quṭb Huwa Maṣḍar Takfīr al-Mujtama'āt al-Islāmiyyah** (*Sayyid Quṭb is the Source of the Takfīr of Islāmic Societies*)

It is no exaggeration to say that these books of Shaykh Rabī and those he wrote in refutation of those who treacherously spread the ideologies of Sayyid Quṭb and Ḥasan al-Bannā to a Salafī audience such as 'Abd al-Rahmān 'Abd al-Khāliq, Safar al-Hawālī, Salman al-'Awdah, 'Adnān Ar'ūr, Muḥammad al-Maghrāwī, Abu al-Ḥasan al-Misrī, it is not exaggeration to say that these works comprise a defence of Islām, Sunnah and Salafīyyah that can be put alongside the defences of the likes of Imām Aḥmad and Ibn Taymiyyah. This is because Shaykh Rabī did not really refute Sayyid Quṭb as a person but the ideology he represented which amounts in reality to an extension of all past Bāṭinī movements, and which culminated in the writings of the likes of Sayyid Quṭb in the 20th century.

With these writings, the Shaykh offered a tremendous service to the dīn of Islām, it represents great jihād in the path of Allāh and by Allāh's praise, today no one is able to praise the name of this Rāfiḍī Khabīth, Bāṭinī Freemason (Sayyid Quṭb) any longer without fear of being rightfully brandished as person of desires. We ask Allāh to reward the Shaykh immensely for these monumental efforts. Amīn.

Appendix 4: Doubts About the Reality of Sayyid Quṭb

It was not until the late 1990s that the reality of Sayyid Quṭb became apparent to the major scholars of the Salafī da'wah. Prior to that, because the governments of the Gulf countries and the scholars therein were not aware of the plots of al-Ikhwān, they considered Ikhwānī figureheads such as Quṭb, Mawdūdī and Bannā to be Islāmic callers, guiding the people to Islām and working for improving the situation in their countries. Thus, words of praise and commendation can be found from scholars such as Imām al-Albānī, Imām Ibn Bāz and others. In fact, they even had positive words about some of the jamā'āt such as al-Ikhwān.

When the Quṭbiyyah came out openly with their da'wah in Saudī after the 1991 Gulf War, and Shaykh Rabī along with the scholars of Madīnah began to refute them after they had grasped the reality of what they were calling to, that they were an organized jamā'ah and had years of plotting behind them, a lot of confusion ensued for the rest of the decade. Within this period, scholars such as Imām al-Albānī would still have positive words to say about the likes of Sayyid Quṭb and this was because fanatical Quṭbīs such as 'Adnān 'Ar'ūr played a role in confusing and concealing the realities in order to defend Sayyid Quṭb. However, once Shaykh al-Albānī came to realise the depths of misguidance of Sayyid Quṭb after reading and contemplating the writings of Shaykh Rabī, in particular the book *'Awāsim Mimmā Fī Kutub Sayyid Quṭb Min al-Qawāsim*, he praised the Shaykh's efforts, thereby invalidating all previous speech that he had made on the issue. Imām al-Albānī wrote a hand-written note to Shaykh Rabī, stating:

Everything with which you have refuted Sayyid Quṭb is the truth (ḥaqq) and is correct (ṣawāb). And it will become sufficiently clear from this refutation to every one who has read anything from the Islāmic heritage (of knowledge) that Sayyid Quṭb had no knowledge of the fundamentals or subsidiary matters of Islām. So may Allāh reward you with the best of reward, O

brother Rabī for fulfilling the obligation of explaining and uncovering his ignorance and deviation from Islām.¹¹⁸⁰

A second doubt which caused confusion in the 1990s was the action of Shaykh Bakr Abū Zayd (رحمة الله) who hastily and erroneously defended Sayyid Quṭb without having researched the matter. He wrote a small treatise of around four pages which were taken from his office and then spread publicly. Shaykh Rabī wrote a number of letters at the time which reveal to us what actually transpired. The first of them:

In the Name of Allāh, Full of Mercy, Ever-Merciful (to His Believing Servants). All praise is due to Allāh and prayers and peace upon the Messenger of Allāh, his companions and whoever follows his guidance. To proceed: Then the people upon falsehood have attached themselves to the letter of Shaykh Bakr Abū Zayd in such a severe manner, like the drowning person holds onto a splinter (of wood).

However, in truth these papers are devoid of truth and only aid falsehood, without (containing) any knowledge, guidance or (having any basis in) the illuminating Book. Rather to the one who acquires his understanding from Allāh and His Messenger and who respects his own intelligence and who respects the truth, they are more feeble than the house of a spider. And these papers do not befit the one to whom they are described (the author), due to what they contain of false lies.

It is for this reason that you see him [Shaykh Bakr] fleeing from them. And some of the people of nobility, excellence and erudition rejected these writings, amongst the Shaykh Ṣālih al-Fawzān and Shaykh Sa'd al-Husayn, and he wrote a refutation of this letter. Rather I say that anyone who respects the Salafī manhaj will reject what this letter contains. And I also mention that amongst those who checked over this letter after me was

¹⁸⁰ Refer to the book Barā'ah Ulamā al-Ummah of 'Iṣām al-Sinānī which was checked by Shaykh Ibn al-'Uthaymīn and Shaykh al-Fawzān.

Shaykh Zayd Muḥammad Hādī al-Madhkhalī. And (eventually) Shaykh Bakr Abū Zayd disliked that his letter should be distributed, rather he reviled the one who distributed it...And what gives evidence to the fact that he was annoyed and dissatisfied with his letter is that he was not pleased that it should be distributed, neither did he have it printed and nor did he give it a title. However, the foolish minded, the aiders of falsehood, of waḥdat al-wujūd, ḥulūl and ta'ṭīl of the Attributes and revilement of the Companions, rather the revilement of the Noble Messengers, attacking them and other such heresies which the books of Sayyid Qutb contain, they are the ones who printed and distributed it (the letter of Shaykh Bakr).

And Rabī bin Hādī 'Umayr al-Madhkhalī refuted them (the writings of Qutb) in four books, assisting the dīn of Allāh and His Messengers in all of that and defending the Companions of the Seal of the Noble Messengers. Hence, it is sufficient dignity for Rabī that he defends the dīn of Allāh and the those who carried and conveyed it. And it is sufficient humiliation and ignominy for the defenders of Sayyid that they have contested the truth and its carriers from among the Prophets and their Companions.

Written by:

Rabī bin Hādī 'Umayr al-Madhkhalī

Stamped and Dated 14/3/1421H

Then a few months later, in the introduction to his book al-Ḥadd al-Fāṣil, which was released because Shaykh Bakr Abū Zayd had not refuted those who were spreading his erroneous letter of criticism, Shaykh Rabī wrote:

In the Name of Allāh, Full of Mercy, Ever-Merciful (to His Believing Servants). All praise is due to Allāh and prayers and peace upon best of creation, Muḥammad bin 'Abdullāh, his family, his companions and whoever follows his guidance. To proceed: A few years ago four pages (of writings) came out which were attributed to Shaykh Bakr Abū Zayd. So when I asked him

about them, he became annoyed about them and also about those who had distributed them and he said to me, "These people want to cause separation between those who love each other." And likewise, Shaykh Zayd bin Muḥammad bin Hādī al-Madkhalī also asked him about these papers and he reviled those who spread these papers. And also in front of others, [the Shaykh] made excuses and said that these papers were stolen from him and were spread without his consent and satisfaction.

And up until now, he has not officially and openly acknowledged them, and neither is he happy about them being printed and distributed, and hence, these papers are tantamount to a foundling (abandoned baby), with no legal father (as its claimant).

It is deserving for every sensible person that he should become ashamed on account of them, because the very one to whom they are attributed refuses to acknowledge them. And it is also deserving for the one who to whom they are attributed to be ashamed on account of them, since they defend falsehood and they also defend a very great strayer who gathered together the greatest of strayings and disgraces, amongst them: reviling the Messenger of Allāh from amongst the greatest of the messengers of Allāh, and from the greatest of the resolute (ūlu al-'azm) is the kalīm of Allāh, Mūsā (عَلَيْهِ السَّلَامُ), and amongst them: reviling the greatest of the companions of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), chief amongst them, 'Uthmān (رَضِيَ اللَّهُ عَنْهُ) rather takfīr of some of them and accusing others with hypocrisy, lying, bribery, buying the various (material) stocks and liabilities (from the state treasury) to the end of his despicable revilement of the companions of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and may Allāh be pleased with them.

So say whatever you like in reprimand of these papers which have falsely been labelled "an-Naṣiḥah adh-Dhahabiyah" (The Golden Advice) and which have been distributed across the

world with all intensity. Amongst the flaws (in these papers) is that they are more flimsy than the house of a spider due to their being devoid of truth, knowledge and justice. They do not do justice for those who were reviled by Sayyid Quṭb amongst the Prophets and companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and neither do they do justice to Islām when Sayyid Quṭb attributes the most evil of beliefs to it, the most astray of them being the belief of waḥdat ul-wujūd (physical unity of all existence) and that of ḥulūl (divine indwelling) and denial (taṭīl) of Allāh's attributes and belittling the miracles of the Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and also his ascription of Marxist Socialism to Islām, and also his belittlement of Islām by saying, "And it is necessary for Islām to judge, since it is a unique, constructive and positivist 'aḳīdah which has been moulded and shaped from Christianity and Communism together, in the most perfect of ways and which comprises all of their objectives and adds in addition to them harmony, balance and justice." And other such misguidance.

However, the followers of every so and so raised him and revered him and grant him the position of the one who cannot be questioned as to what he does. And then they show loyalty and enmity for his sake and place themselves in the lowest levels of mankind, such that they have no sense nor intelligence which would have prevented them from this. So they do not follow the methodology of Islām in their loyalty and disownment and in their rulings and their positions. This is in fact the characteristic of the rowdy hooligans of every age and place, and it is with the likes of these such people that the Messengers, the righteous and the callers to truth are fought against in every time and place. And then from them emerge the lowly ones who then occupy the rank of the great ones and then they become ṭawāghīṭ (who are obeyed and listened beyond their sharīah limits) on account of whom the true religion of Allāh and its callers are fought against. And finally, I find myself compelled to grant permission for the printing of this book, al-Ḥadd al-Fāṣil as a clarification of the truth, and as a means of aiding it and demolishing the falsehood of Sayyid Quṭb, which is spread in the name of Islām, and in

order to repel the oppression of his allies, the aiders of falsehood and those who defend its people. And this occurs from me after a very long wait for Bakr Abū Zayd to show some sense of justice and to announce his conviction of whoever spreads and distributes his papers, in the name of "adh-dhahabiyah" (being golden), and whoever brags about them. However, he has not yet done so, and hence I have been compelled to spread my refutation of him, after I had made many excuses for him and after many others had also censured him.

Written by
Rabī bin Hādī 'Umayr al-Madkhālī
14/5/1421H.

Finally, a third figure who is devoid of the stature held by the previous two, Shaykh 'Abdullāh bin Jibrīn came out in defence of Sayyid Quṭb and the Surūriyyah Quṭbiyyah of Saudi Arabia. His feeble defences of Ḥasan al-Bannā and Sayyid Quṭb were slapped into oblivion by the noble Salafī Shaykh, Aḥmad bin Yahyā al-Najmī (رَحْمَةُ اللَّهِ) who also made tabdī of him for his persistent defence of the Innovators which include the misguided Usāmah bin Lādin. Disgracefully, Ibn Jibrīn had asked Shaykh al-Najmī not to publish a book in refutation of al-Ikhwān and Ḥasan al-Bannā. So Shaykh al-Najmī authored, "Radd al-Jawāb 'alā Man Ṭalaba Minnī 'Adm Tab' al-Kitāb" (Returning the Response to the One Who Requested Me Not to Publish the Book).



The sayings of these three scholars were clung to by the drowning Quṭbiyyah during the 1990s and there are still some of them today who choose to remain with the rats inhabiting their battered and ruined flagship of Quṭbiyyah which lays washed ashore on the beachside, rotting.