

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh, and may He raise the rank of and mention in the highest of gatherings the Messenger of Allāh, his family, his companions, and all those that follow his guidance.

As for what follows:

Verily, the Islāmic nation is living in a cycle of calamity, disaster, shame, and humiliation due to most of it being far from the teachings of Islām that the seal of the Prophets (Muhammad ﷺ) was sent with [however, Allāh has promised safety and uprightness for those who hold firm to His rope and unite upon the truth]. This being distant (and far from teachings of Islām) includes (being distant in) creed, worship, manners, politics, and economics, and from their deadly remedies is to insist on falsehood and persist upon it, and a loss of willingness from most of them to return to Allāh, and to the Messenger in issues of differing in creed, methodology and politics.

At an institutional, individualistic, and societal level, and at the level of political movements and parties that call to “reform”.

From the most severe harm caused to Islām and the Muslims from these political movements is that they claim to carry the concerns of the *ummah* and (claim to) actively attempt to save it from shame and humiliation, but unfortunately, they did not come to the houses through its correct doors with regards to taking the correct means towards rectification that Allāh legislated for His Prophets and Messengers, from the era of the first of the Prophets Nūh to the seal of the Messengers Muhammad ﷺ, which is by calling the people to the *tawhid* of Allāh and to worship Him alone and to have sincerity in the Religion and have allegiance to Allāh. They did not do this, and instead you will see them as staunch

adversaries to those that call the people to this great methodology, which Allāh chose for every message and throughout Islāmic history.

Among these distant methodologies from the methodology of the Prophets in rectifying the creed, worship, and politics, is the methodology of Syed Qutb who did not increase the people except in calamity and destruction.

So, this methodology (of his) claims to call to the *hakimiyyah* of Allāh (i.e. that the rule is for Allāh alone), but rather (in reality) it carries with it a rejection of the *hakimiyyah* of Allāh in creed and worship and in the manner of understanding the Qur’ānic and Prophetic texts, and it (also) carries with it a rejection of returning to Allāh and His Messenger in issues of differing.

Furthermore, it belittles the seriousness of issues of *shirk* (polytheism) in worship, and deviation in creed with all its categories whilst establishing a strong propaganda and strong media presence of this methodology to influence and overcome the minds of the youth, especially the educated classes, and connecting them with a strong connection to Syed Qutb and his writings, which carry within them calamities, afflictions, and a destructive creed, methodology and politics, and which carries with it *takefir* (i.e. attributing disbelief to Muslims), overthrowing (the rulers), bombings, deadly rancour and arrogance for the *ummah*, and belittling and having contempt for its scholars.

So, it is upon everyone that shares in this call, and in this media promotion that they repent to Allāh with a sincere repentance, and that they openly declare this repentance, and they openly declare the just Islāmic rulings, without evading the following issues:

1. The slander of Syed Qutb upon the Prophet of Allāh Musa عليه السلام, in his book ‘*At-Taswir Al-Fanni?*
2. His heinous and oft-repeated slander of the rightly guided caliph Uthmān, and the omission of his caliphate, and his claim that he destroyed the spirit and foundations of Islām in his time, and other than these slanders. Also, his slander of the congregation of Uthmān, such as his accusing Mu’awiyah and ‘Amr bin Al-Ās with lying, hypocrisy and bribery.
3. His attribution of disbelief (*Takefir*) to Islāmic societies (i.e., declaring them all to be disbelievers).
4. His saying of *Hulūl* (i.e. that Allāh in-dwells within a specific person) and *Wahdatul wujud* (i.e. that Allāh and His creation are one) in his poetry and prose and his defence of (the belief of) Nirvana (i.e. the final transcendent state), and his praise for it and its people, the disbelieving Indians.
5. His rejection of the Attributes of Allāh (found in his books) ‘*Adb-Dhilāl?*, and in ‘*At-Taswir Al-Fanni?* wherein he builds upon the foundations of the *Jahmiyyah* and the principle of deception and anthropomorphism (*Tajsim*) which was invented by him.
6. His saying of the eternity of the soul.
7. His attempt to deny the miracles of the noble Messenger ﷺ, and his claim that his only miracle was the Qur’ān, which he said that it

is from that which was made by Allāh, i.e., that it is created.

8. His call to socialism and his distortion of the Qur'ānic and Prophetic texts from its proper place in order to uphold and support his call to socialism, which is included in his books.
9. His saying that all or most of the texts of the Qur'ān are an art form from the various types of art forms such as: music, plays, theatre and cinema, and that the religion and art are synonymous.
10. Additionally, they should call out openly to warn from his books that contain these misguidances and what is derived from them, (as) the *takfīri* books are dangerous sources of attributing disbelief to Muslims, bombings and terrorism; affairs which distort Islām and prompt its enemies in every place to attack it and its people in various media outlets, and their accusation of Islām as a religion of brutality, barbarism and terrorism and (likewise) accusing its people with these characteristics.

I, and others besides me, realised a long time ago the severe danger of the methodology of Syed Qutb, and so many books were published clarifying that which it contains of corruption of his creed, his methodology and his ideology and the danger it poses upon Islām and the Muslims; from them:

- *Adwā'u Islāmiyyah 'Ala 'Aqīdati Syed Qutb Wa Fikrihi*
- *Mutā'in Syed Qutb Fi As-hābi Rasūlillāh`*
- *Al-'Awāsīmu Mimma Fi Kutubi Syed Qutb Min Al-Qawāsīm*
- *Al-Haddul Fāsīl Bayna Al-Haqqi Wal-Bātil*
- *Nadbarāt Fi Kitābāt-Taswīrīl-Fannī Fil-Qur'an*

- *Maqāl Tawīl Fi Bayāni Atwāri Syed Qutb Fi Wihdatul-Wujūd Bayyannatu Fibi Hadhibil-Atwār Min Kutubihī Nathran Wa Nadhma*
- *Yanbu'ul Fītan Wal-Abdath Aladhi Yanbaghi Lil-Ummah Ma'rifatuhu Wa Radamuhu* (it was published on the occasion of the catastrophic bombings, which he went onto declare permissible and began commenting about its causes left and right, some out of ignorance and some out of deception).

So, it was made clear that the true origin (of all these misguidances) were the books of Syed Qutb, which is laden with the attribution of disbelief to Muslims (*takfīr*) and culminates by what is in his book '*Li Mādha A'damim?*' from education on assassinations, preparing explosive devices and planning to blow up institutions and facilities.

So now, after the event of these catastrophic bombings and evil acts, I present to the reader a chapter from my book *Adwā'u Islāmiyyah 'Ala 'Aqīdati Syed Qutb Wa Fikrihi*, I mentioned within it a number of explicit statements Syed Qutb made in attributing disbelief to Islamic societies, these statements were based upon the distortion of the meaning of *lā ilāha ill Allāh* and upon the distortion of many Qur'ānic verses.

I ask Allah to benefit, by way of this, the Muslims.

The rest of this article can be found on the website of the Shaikh, Al-Allāmah, Rabī ibn Hadī Al-Madhkhālī

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Syed Qutb

is the Origin for the Attribution of Disbelief to Muslim Societies

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(may Allāh preserve him)

رَبِّعَمْرَهَادِي سَيِّد الْقُتُبِ
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