



The Principles of the Hizbiyyeen in Da`wah Would Have Been Considered Taaghoots by Ibn al-Qayyim

Shaykh Ubayd al-Jaabiree

The Noble Shaykh, Ubayd al-Jaabiree, said,

“And as for today, then there have appeared such calamities upon the plains of da`wah, I think that if Ibn al-Qayyim (rahimahullaah) was alive (today) he would have considered them to be new (forms) of tawaagheet (false gods)¹.

¹¹ The Shaykh is alluding here to what has been stated Ibn Qayyim al-Jawziyyah (rahimahullaah) in “as-Sawaa’iq al-Mursalah” (2/632) considering the various Taaghoots set up by the Mu’attilah and Mu’awwilah, Ibn al-Qayyim considered their principles to be Taaghoots:

“Chapter Twenty-Four: Mentioning the Four Taaghoots By Which the People of False Ta’weel Have Destroyed the Strongholds of the Religion and By Which They Have Violated the Sanctity of the Qur’an And Have Erased the Affairs of Imaan:

And they are:

- a) Their saying that the speech of Allaah and the speech of His Messenger are only spoken evidences which do not amount to knowledge, and nor can certainty be acquired through them
- b) That the verses related to the Attributes and the hadeeths related to the Attributes are allegorical and do not have any reality behind them
- c) Their saying that the narrations from Allaah’s Messenger (sallallaahu alaihi wasallam), those that are authentic, which are reported by trustworthy, reliable, upright narrators, and which the Ummah has taken with acceptance, that they do not amount to knowledge, rather that they amount to conjecture only [*Translators Note: And this is the very same Taaghoot that the Ikhwaanee Innovator, Abul-Hasan al-Misree tried to revive in contemporary times, when he indulged in pastimes and toyed with fancies concerning this subject (refer to NDV180003, NDV18004, NDV18005, NDV180010)*]
- d) Their saying that when the intellect contradicts the texts of revelation, then we take the intellect and we do not turn to the revelation.

So these then are four Taaghoots. And these (taaghoots) are ones that have done to Islaam whatever they have done [of destruction and distortion], and these [taaghoots] are the ones who have erased the affairs of Islaam, have put an end to its signposts, have destroyed its foundations, and have removed the sanctity of the texts (of revelation) from the hearts, and

And amongst them is (what is called) "the maslahah" (the benefit of the da`wah). This "maslahah" requires that everyone remain upon whatever he is upon, and that no one ever turn away from his own opinion (that he is upon) so long as everyone is a Muslim. Everyone has his own ijtihaad, and for this reason, one of them said, *"Let us cooperate in that which we agree and let us*

have laid down the path of revilement (of these texts) for every zindeeq (heretic) and mulhid (deviating heretic). So one does not seek evidence by way of the Book or the Sunnah, except that recurses to a taaghoot from amongst these taaghoots, holds onto it, and takes it as a shield, in order to prevent from the path of Allaah. Yet Allaah by his power and ability, and his favour and excellence, has destroyed these taaghoots, one taaghoot at a time, upon the tongues of His Messengers and the Inheritors of the Prophets. So never have the Helpers of Allaah and His Messenger ceased to cry out against the adherents to these [taaghoots] in all parts of the earth, or to strike them with the blazing meteors of revelation, and sound evidences. And we will now devote some speech to them, taaghoot by taaghoot." End quote from Ibn al-Qayyim

And the Shaykh (Ubayd) intends here that in contemporary times, the Hizbiyyeen have devised such principles in their da`wah which if Ibn al-Qayyim came across, had he been alive today, he would have considered them Taaghoots, due to what they have brought about of corruption and damage.

And indeed, these principles of the Hizbiyyeen, such as the one mentioned by Shaykh Ubayd, which is that of Hassan al-Bannaa (which he himself took from Muhammad Rasheed Ridhaa), then they have certainly destroyed the affairs of the deen, the affairs of aqeedah and walaa and baraa, and it would not be too distant to apply what Ibn al-Qayyim has said, "And these (taaghoots) are ones that have done to Islaam whatever they have done [of destruction and distortion], and these [taaghoots] are the ones who have erased the affairs of Islaam, have put an end to its signposts, have destroyed its foundations, and have removed the sanctity of the texts (of revelation) from the hearts, and have laid down the path of revilement (of these texts) for every zindeeq (heretic) and mulhid (deviating heretic)."

Shaykh Rabee' bin Haadee al-Madkhalee said, in his refutation of Abul-Hasan Mustafaa as-Sulaymaanee al-Misree, an Ikhwaanee from Egypt, "And likewise, the issue of loyalty and disownment, for they (the Muslim Brotherhood) make loyalty to anyone who is pleased with their organisation, be he a Raafidee, or Zaidee, or Khaarijee, or from the Mu'tazilah, or from the Soofee Extremists, or the Asha'rees. And they show enmity to the Salafees, and wage a war against them with the most severe war. And if there occurred any difference between a Salafee and an Innovator from amongst them, then they would have supported and aided this Innovator, and would have fought against his Salafee opponent." (The reality of the vast manhaj in the view of Abul-Hasan, Rabee.Net)

And certainly, this has been the effect of Hassan al-Banna's al-Ikhwaan ul-Muslimeen, ever since this vile and partisan Jamaa'ah emerged upon the da`wah scene in the last century, having the Young Men's Christian Association (YMCA) set up in the 1840s by George Williams., as its operational model and guide. The nidhaam (arrangement, organisation) and siyaasah (politics) of this Jamaa'ah was taken from the Kuffar, and brought great damage to the Sunnah and its people.

overlook each other in that which we disagree". If you were to filter the Muslims and sieve them out, you would find that they are not in agreement except upon the wording "laa ilaaha ilallaaha muhammad rasoolullaah", meaning that if you were to make a proper inspection of the reality of the Muslims, you would find that they are united only upon what? You would find them in agreement upon "laa ilaaha illallaaha", in its wording, as opposed to its meaning and action.

So amongst them is the grave-worshippers, and amongst them is the Raafidee and amongst them is the Soofee Huloolee and other than them.

So therefore, this vile statement (is such) that only the utterance "laa ilaaha illallaaha" is sufficient. Hence, the Soofee Huloolee who says, "there is nothing in the jubbah (long outer garment) except Allaah", and another says, "and the lord is the servant and the servant is the lord, woe be to me if only I knew which one was the one tasked (with worship and obedience)". And for this reason (according to this statement), the Raafidee, the grave worshipper are all at the same level, there is no difference between them and the Sunnee Muslim who is pure upon Tawheed, (why), because all are (merely) agreed upon the saying "laa ilaaha illallaaha" in wording."²

Source: Tanbeeh Dhawil-`Uqool as-Saleemah Ilaa Fawaa`id Mustanbatah min as-Sittat il-Usool al-Adheemah (p.80)

² And the Noble Shaykh Rabe'e has alluded also in some of his writings to the matter that to many of the contemporary Hizbiyyeen, then just agreement upon the aqeedah of the Salaf, and what it comprises of the knowledge based matters of Tawheed and the affairs of aqeedah is sufficient, and that so long as everyone is united upon that, that is fine, and that only this is what should be borne in mind for the maslahah of the da'wah. So one can have this aqeedah and understanding, but it is just mere knowledge that does not produce any resultant effects in walaah and baraa and outward behaviour. So one can have this aqeedah and be an Ikhwaanee, or a Tableeghee, or a Surooree, or a Qutbee, and still have hatred towards the Salafees and the people of the Sunnah and remain upon false alien, innovated deviant methodologies and so on. And these people are the ones who have raised high this banner of "maslahah" and it often takes numerous forms. Most recently, it was the fitnah of Abul-Hasan al-Ma'ribee that carried the banner of this onslaught, using the slogans "the vast manhaj to accommodate the whole ummah" and "we correct but do not destroy" and his inclusion of Ikhwaan, and Tableegh into the Saved Sect and other calamities which he brought.

Refer to NDV180009 @ Spubs.Com for Shaykh Rabees comments with this same meaning.