



How to Lie and Fabricate for the Sake of Expediency in Da'wah – Salman al-Awdah Illustrates

All praise is due to Allaah and prayers and peace upon the Messenger of Allaah.

It is a great honour to continue the exposition of the hardened, devoted, sworn Qutubites whose affront to the sound intellect, to the sanctity of the Islamic Aqeedah and to the honour and integrity of the Messengers of Allaah and the Noble Companions, has all but been laid bare in recent times – due to their persistent loyalty and love for the Lords of Innovation and Adulterated Principles, the Heretical Innovators, raising them as “Imaams of Guidance” and “Shaheeds” unrestrictedly – falling into Extremist Irjaa’ in all of that - and their severe and intense hatred for the As.haabul-Hadeeth and accusing them with backwardness, ignorance, innovation and misguidance – as they have illustrated with the Imaam and Muhaddith of the Era, Muhammad Nasir ud-Deen al-Albaani.

And in this lesson, we learn the Qutubite method of lying and fabricating (upon the people of knowledge) for the sake of expediency in da'wah, not just plain lying, but lying against the great Imaams of the Era, such as the likes of Imaam Ibn Baaz – all in order to beautify falsehood and to accommodate the Innovators and Heretics – in line with their Bid'ah of Tajmee' (collecting and gathering of followers), and Shurocracy, upon other than the sound Islamic Aqeedah and Manhaj.

But before we proceed to illustrate this manhaj of lying a few introductory points are necessary.

BACKGROUND

1. The Qutubiyah are a sect that have emerged in recent times, who revolve around the books and manhaj of Sayyid Qutb and also elements of the teachings of Hassan al-Banna.
2. Amongst the steps that they take to reach their overall aims and objectives is to win the support of all the various groups and parties that exist today.
3. To this end, they use such generalised terminology that allows them to win over both the one who agrees and the one who disagrees – hence, they avoid affairs that will make people flee from their da'wah. To assist this objective of theirs, they innovated the bid'ah of al-Muwaazanah (requiring that when criticising someone, you must mention their god points as well –which is a wicked innovation), and also the innovation of accommodating the various groups and parties and working with them in that which there is agreement and overlooking them in that in which there is disagreement. In reality, this is merely a revival of the wicked innovation of Hassan al-Banna. The two main culprits of this

orientation are Salman al-Awdah, one of the leading figureheads of Qutubiyah and Abdur-Rahmaan Abdul-Khaaliq, the celebrated Shurocrat and hardened Bannaawi.

4. Salman al-Awdah stood to differentiate between al-Firqat an-Naajiyah and at-Taa'ifat al-Mansoorah, in order to achieve this goal and objective (of accommodating everybody). The basis of his differentiation was that al-Firqat an-Naajiyah refers to ALL the various Islamic groups that differ in their ways and means – i.e. that all of them enter into it. And as for at-Taa'ifat al-Mansoorah, then it is a more specific group, which is more like the cream of the cream. Salman al-Awdah said in the cassette, “Wa laakin fit-Tahreesh baynahum”, “The people of a single creed and a single manhaj, it is possible for them to differ with each other as to which of the Islamic Jamaa'at they prefer, or which they may be member to.” And here al-Awdah affirms that the various Jamaa'at as a whole, enter into al-Firqat an-Naajiyah, and this is a clear error, since he has stated that the people of a single creed and a single manhaj may choose whichever of the groups – illustrating his ignorance – since most of the Jamaa'at that exist have innovation in both aqeedah and manhaj – the likes of Ikhwaan, Tabligh, Hizb ut-Tahrir and many others who work in the field of da'wah upon Innovated methodologies. Indeed al-Awdah's subscription to that Rafidee Heretic who took the honour of the Messenger Moosaa (alaihi-salaam) and of the Companions and who violated the sanctity of the Islamic Aqeedah, and then turning him into an ‘Imaam of Guidance’ is the clearest of indications that he includes the astray Innovators within al-Firqat an-Naajiyah.

5. For the above baatil (futile) distinction al-Awdah was caught and was refuted by Shaikh Rabee' bin Haadee al-Madkhalee and others, who made note of this baatil distinction. The author of al-Qutubiyah notes, “And when this is their manhaj (i.e. the Qutubiyah), Salman stood to distinguish between the Saved Sect and the Aided Group in his book “Sifat ul-Ghurubaa”, so that he may be able to include everybody in his new Jamaa'ah. So he applied “the Saved Sect” to all the various sects and Islamic groups and he applied “the Aided Group” to the cream of those groups, just like Imaan is with respect to Islaam. And with this orientation he - in his claim - had earned the support of all of them, since he did not doubt that those sects and Jamaa'ahs would be content and pleased with him on account of this - since he had entered them into the Saved Sect... and as for the pure Ahl us-Sunnah, then he called the one who enjoined good and forbade evil, and made jihaad in the path of Allaah, and whoever did that from amongst the astray sects and Jamaa'ahs, he said to all of them “you are the Aided group”, and whoever is not like that then he is from the Saved sect - NOT the destroyed sects - so on account of his what he desired was completed. And hence, this differentiation is a political, activist, manhaj based one, not one that is based upon knowledge based-proof, so beware!!!” (Al-Qutubiyah, 2nd edition, p.127)

6. Some of the diseased and biased partisans, then tried to claim that the differentiation al-Awdah has made is the same as the differentiation made by Imaam al-Albaani and the likes of Imaam Muqbil, and hence no rejection to him should be shown. In reality, there is no similarity at all, and this is because the differentiation that is made by Imaam al-Albaani is one in which at-Taa'ifat al-Mansoorah enters INTO al-Firqat an-Naajiyah, but has some specific characteristics that are not mentioned about al-Firqat an-Naajiyah. In

other words, there are generalities between the two and some characteristics unique to one of the two. But they are BOTH different and distinct from the astray sects and groups. From this angle al-Firqat an-Naajiyah is the same as at-Taa'ifat al-Mansoorah, meaning that they are both saved and are in opposition to the 72 stray sects, rather they are both the one saved sect of this Ummah. As for al-Awdah, then he tries to accommodate the groups and parties that are upon Innovation and heresy into al-Firqat an-Naajiyah, and then claims that at-Taa'ifat al-Mansoorah is something other than, and more specific than al-Firqat an-Naajiyah. It is from this angle that al-Awdah has come with his distinction – all in keeping with his innovated manhaj of tajmee' (gathering the youth together), so beware!

7. Since, that time Shaikh Rabee' bin Haadee has requested al-Awdah to give him a single quote from Shaikh ul-Islaam Ibn Taymiyyah that states what al-Awdah has claimed about him (see further below) – in that he too makes this distinction. In reality, what Shaikh ul-Islaam is upon, is the exact opposite of what the Qutubi has actually claimed about him.

ENTER THE GREAT LIE

Salman al-Awdah said: "... As for what related to the topic of al-Firqat an-Naajiyah and at-Taa'ifat al-Mansoorah, then this is my view that I hold, and the greatest of the Scholars of the past have preceded me in this, amongst them Shaikh ul-Islaam, the Imaam, he has agreed with me in this, and I thank Allaah the Most High for that Imaam, Mountain, the Proof, Shaikh Abdul-Azeez bin Abdullaah bin Baaz, may Allaah the Most High, preserve him, **for indeed he has agreed with me on this.**

And he has actually read the book by the praise of Allaah and what was in the book pleased him, and I requested him to write a comment which would include his view concerning it, and so he promised me that he will soon write this comment and spread it, may Allaah the Most High reward him well...

Just as a large group from the Muhadditheen in this country have also agreed with me, and likewise in the land of Yemen, and also in Egypt, and in all the Islamic countries.

And if it had been an error, then the matter is not from amongst the great matters, it is merely an understanding that a person has been given, or he has made ijtihaad in that, if he is correct and was sincere in that he will have two rewards, and if he errs he has a single reward..." End words of Salman al-Awdah.

THE QUTUBI'S CLAIM RENDERED A LIE

Then Imaam Ibn Baz was contacted on the very next day and the following conversation took place:

Questioner: Assalaamu alaikum. **Imaam Ibn Baaz:** Alaikum us-Salaam wa Rahmatullaahi. **Questioner:** I say O Shaikh. **Imaam Ibn Baaz:** Yes... **Questioner:** Is it correct that you differentiate between al-Firqat an-Naajiyah and at-Taa'ifat al-Mansoorah.... I ask you by Allaah, O Shaikh? **Imaam Ibn Baaz:** Al-Firqat an-Naajiyah and at-Taa'ifat al-Mansoorah are the one and same thing, the same thing...

Questioner: Meaning that you do not differentiate (between them). **Imaam Ibn Baaz:** They are both the same thing. **Questioner:** Fine O Shaikh, yesterday we had a lecture, by Salman al-Awdah and he said that Shaikh Abdul-Azeez bin Baaz agrees with me on this...**Imaam Ibn Baaz:** No... No... al-Firqat an-Naajiyah is at-Taa'ifat al-Mansoorah, and they are Ahl us-Sunnah, they are al-Firqat an-Naajiyan and they are are at-Taa'ifat al-Mansoorah.

Questioner: And they are the Salafiyyoon O Shaikh?

Imaam Ibn Baaz: And they are the Salafiyyoon, they are al-Firqat an-Naajiyah, since it is saved from the Fire and it is Mansoorah as it has been promised aid and assistance. They are Ahl us-Sunnah because they have resembled the path of the Prophet (sallallaahu alaihi wasallam)... every word has a meaning...**Questioner:** He mentions and says that Shaikh ul-Islam Ibn Taymiyyah and a group of the Muhadditheen agrees with him, and also the Fuquhaa in the Arabian Peninsula. **Imaam Ibn Baaz:** No... No...

Refer to the "Ma'a Mashaayikh ad-Da'wah as-Salafiyyah" Cassette No. 2, for recordings of both the above statements.

CONCLUSION

This is the da'wah of the Youth of the Sahwah, those born of the Re-Awakening of Qutubism, who are given to lying and deceit. And when it is the case that they show loyalty and love for the Mockers of the Prophets of Allaah, the Revilers of the Companions and the Utterers of Kufr and Apostasy, should we then be any more surprised at the likes of these antics? This is the political work that the Qutubiyyah call to – lying and deceit, and this is what they nurture the youth upon, and this is their Machiavellian Manhaj!

All praise is due to Allaah, through whose aid and assistance this great Qutubi fraud continues to crumble and fall by the wayside...