

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 4: The Sūfī, Ash'arī Terrorist, Ḥasan al-Bannā and His Masonic Muslim Brotherhood [al-Ikhwān al-Muslimūn]



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 Rabī' bin Hādī:** And they (the Ikhwānīs) have Freemasonry with them. **Shaykh 'Ubayd 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 'Alā 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. Muṣṭafawī al-Kāshānī (Iranian "Āyatollah"). Nawāb Ṣafawī (executed Rāfiḍī revolutionary). Alī al-Khomeini (Iranian, "Āyatollah", translated Quṭb's books). "Rūḥullāh" al-Khomeinī (Bāṭinī Rāfiḍī). **The Connectors: Ḥasan al-Bannā (Ṣūfī, Khārijī, Takfīrī), Sayyid Quṭb (Bāṭinī, Rāfiḍī, Takfīrī, Khārijī). The Product:** Al-Qaidah and ISIS: Ayman al-Zawāhirī (spawned from Quṭb's teachings). Usāmah 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 (رَضِيَ اللَّهُ عَنْهُ) relates that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللَّهُ عَنْهُ) also said, **“I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللَّهُ عَنْهُ) with his isnād, **“I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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).



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:

We established in Part 1 of this series that the da'wah of Islām, the da'wah of the Prophets and Messengers is very clear, open and transparent from all angles. It is a call to the pure oneness (Tawḥid) of Allāh (عَزَّوَجَلَّ), a call to the worship of Allāh (عَزَّوَجَلَّ) alone without any partners. Likewise, it is a call to adherence to the Sunnah of the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ). This is how Islām was established. There was no higher truth or reality [besides the one conveyed openly], no esoteric knowledge, no secret organization and nor any political movement or party in the field of da'wah. The da'wah of the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) was not a movement of toppling the rulers or engineering revolutions.⁴

In Part 2 we looked at the Bāṭinī movements initiated by those of Persian, Zoroastrian, Magian and Jewish backgrounds. Under the guise of love for Ahl al-Bayt, they displayed an outward front of Shī'ism whilst concealing disbelief inwardly. Through this method they intended to fuse their Magian, Zoroastrian and Jewish doctrines with

⁴ The heads of the political jamā'āt of the 20th century such as al-Ikhwān, Taḥrīr and Jamāte Islāmī, due to being influenced by the revolutionary movements of the early 20th century in Europe began to distort the Prophetic methodology of da'wah to conform with the methods of those revolutionary movements. This is very apparent in the writings of Abū A'lā Mawdūdī, Taqī al-Dīn al-Nabahānī and Sayyid Quṭb. They misguided millions into thinking that the Prophetic call was aimed at toppling the thrones of the tyrants to remove political, social and economic injustice, whereas they were sent in reality to call to the worship of Allāh alone, with political, social and economic reforms and strength being a consequence and result of that call, as a blessing and favour from Allāh (عَزَّوَجَلَّ).

those of Islām in order to split and weaken the Muslims with a view to regaining control over the lands of Persia, North Africa and the Middle East. This started in the form of small ideological currents of thought propagated by certain individuals which then grew into minor movements until finally, Shī'ite mini-states began to appear and then eventually large empires stretching across North Africa (Ubaydiyyah), East Arabia (Qarāmiṭah) and Persia (Ṣafavids). There was a continuity of Bāṭinī secret orders and secret organizations behind these activities and many of them aided and supported the Crusaders in the West and the Mongols in the East when they came to the lands of Islām.

In Part 3 we looked at the activities of Jamāl al-Dīn al-Irānī, a Bāṭinī Ismā'īlī Shī'ite and Freemason and subscriber to the aims and objectives of the Bahā'ī pseudo-religion. He was a Bāṭinī Ismā'īlī Ṣūfī mystic propounding doctrines of waḥdat ul-wujūd (unity of existence) and waḥdat ul-adyān (unity of religions), liberalism, modernism and a transition to secular modes of government. He traversed the lands of Islām, Europe and Russia and his activities, whilst appearing on the surface as anti-colonial, were in fact subversive and detrimental to Islām. His objectives were to convince Muslim rulers to alter the forms of government in the Islāmic lands (Egypt, Turkey) so as to make them vulnerable to outside influence and manipulation. He became very close and intimate with leaders and when they did not take the desired course, he would fall out with them and either plot their assassinations or revolutions against their authority.

In this installment we move to the 20th century and the organization set up by **Ḥasan al-Bannā**, al-Ikhwān al-Muslimūn, which was merely an extension of the da'wah of the two criminals, **Jamāl al-Dīn al-Afghānī** and **Muḥammad 'Abduh**. We witness in the jamā'ah of al-Bannā the beginning of the era of the "Islāmic jamā'ah." This is the greatest innovation to harm Islām and its adherents in the 20th century and it gave birth to countless other harms varying in their intensity. There is no such concept as a political jamā'ah in Islām, it is alien and foreign to Islām.

Those who initiated these jamā'āt in the early to mid 20th century were affected by the practical (and in some cases ideological) elements of Marxism, Socialism, Ba'thism and Communism which they fused with into their writings and presented as "Islāmic" methodologies of reform. All of these methodologies were centred around revolutions of sorts to achieve their ultimate objective, which was to snatch power by any means possible, and all of them held the view that Islām vanished many centuries ago - in fact at the very dawn of Islām itself⁵ - and that no true, real Islāmic society has been in existence for a very long time.

Hasan al-Banna came up with the mass-populist version, which is to gather everyone together into one big mass and mobilize them towards a revolution to establish a khilāfah to effect social, political and economic change. **Abū A'la Mawdudi** wrongly portrayed the methodology of the Prophets as being one of violent revolutions to topple the tyrants, but he himself adopted a party-politics approach due to circumstances. **Sayyid Qutb** took the Leninist approach of an elitist vanguard of believers who have understood Islām properly to the exclusion of everyone else, and who engineer a military coup or revolution. **Taqī al-Dīn al-Nabāhani** drew from his experience in Ba'thist and Nationalist parties and took the approach of a very rigid, tight, disciplined party (modelled on Ba'thist, Communist parties) that would work first for an ideological and then practical revolution to establish the khilāfah.

All of these people (and many others) who brought this poison of "**fikr**" (ideology) are the descendants of those who brought the poison of "**kalām**" into the Ummah in the second, third and fourth centuries hijrah, the Ahl al-Kalām from the Jahmiyyah, Mu'tazilah, Ash'ariyyah and others. They split the ummah in that era, accusing the People of Tawḥīd and Sunnah with tajsīm and kufr and likewise the same deviant innovators split the ummah in the 20th century, accusing whole Muslim societies or their governments and rulers with kufr and apostacy. All of these 20th century thinkers were Sūfis, Ash'aris,

⁵ The likes of Sayyid Qutb and Mawdūdī allege that Islām was diverted from its true course by 'Uthmān, Mu'āwiyah and the Banū Umayyah.

Māturīdīs and Mu'tazilis in their creed. The doctrines of mass takfīr did not come from Salafīs or "Wahhabīs", they came from Ṣūfī, Ash'ārīs.

These ideological figureheads distorted the meaning of the word **jamā'ah** in order to entice people to join them, enlarge their numbers and aid them in their destructive activities. They deceived the people into thinking that it is obligatory for every person to be part of a jamā'ah and offer a pledge of allegiance to an amīr (leader), meaning the leader of their innovated political jamā'ah through which they desire to contend with the rulers. The word jamā'ah in the Sharī'ah of Islām refers to the Companions of Allāh's Messenger (ﷺ). They are the first, original jamā'ah whose hearts were brought together upon tawḥīd, īmān and taqwā. Their understanding of the religion has been praised and Muslims have been commanded in the revealed texts to follow their understanding and implementation of the religion. The consequence of that is unity in both hearts and bodies around the original authentic Islām and whoever is upon that is from the jamā'ah in its legislative (sharīyy) sense, and from the greatest foundations of this jamā'ah is to hear and obey those in authority, even if they are sinful, tyrannical. As for the jamā'ah of Ḥasan al-Bannā, it was modelled on Freemasonic societies and is an extension of the Bāṭinī sects of old who had a heirarchy, a strict chain of command and sworn loyalty, and its aim is to overthrow current authorities through whatever means and methods are appropriate for them. The disease of the "political jamā'ah" spread to other lands and through it the foundations and handholds of Islām such as the 'aqīdah of walā' and barā' were systematically demolished and replaced with blind, fanatical ḥizbiyyah. Al-Bannā brought vile, destructive principles and sowed the seeds of the ideologies of mass takfīr and terrorism that plagued the Muslim ummah for the rest of the century. Sayyid Qūṭb did not originate the ideology of mass takfīr. He simply outlined it in a very clear and open way. It was actually Ḥasan al-Bannā who sowed its seeds and put it in the minds of his followers.

Further, al-Ikhwān al-Muslimūn was set up as a Ṣūfī and Shī'ite jamā'ah with both of these *trojan horse strains* combined through **Siyāsah** (politics). The organization is infiltrated by Shī'ites. The brother of

Ḥasan al-Bannā, 'Abd al-Rahmān al-Sā'ātī was a staunch Shī'ite, as we shall see later in this treatise.⁶ Thus, this organization is merely a vehicle and facilitator for the agendas of the Bāṭinī, Ṣafawī Rāwāfiḍ against the lands of Islām, Tawḥīd and Sunnah. The reader should keep in mind what has preceded in Parts 2 and 3 of this series and note the role of Shī'ism and Ṣūfism as trojan horses against Islām and its people and you will notice the doctrines of waḥdat ul-wujūd (unity of existence), waḥdat ul-adyān (unity of religions), taqrīb (nearness between Sunnah and Shī'ah), thawrah (revolution), takfīr (excommunication) emanating from these people, their writings and their organizations which are founded upon secrecy and hizbiyyah.

As you read this document, keep in mind the insightful words of Shaykh Rabī' bin Hādī, [the flag-bearer of the science of al-Jarḥ wal-Ta'dīl in our age and who has stood as a fortress of iron against these Bāṭinī-type movements], when he made reference to "The most intense and severe of murky (dark) plots" in the form of **"the Trinity (al-Thāluth)"** comprising "the **Rāfiḍah**, the **Ṣūfiyyah** and **Siyāsah**"¹⁷ meaning these three orientations are set up in order to wage war against Tawḥīd and Sunnah. In the person of Ḥasan al-Bannā, you will fathom the reality of this Trinity, and realize that "three is one and one is three" and the more you read and contemplate carefully of what is to follow about Ḥasan al-Bannā and his organization you will see the depth of meaning in this statement regarding the Trinity of the **Rāfiḍah**, **Ṣūfiyyah** and innovated, Machiavellian **Siyāsah**.

Finally, it is interesting to note how all the leaders and scholars of al-Ikhwān al-Muslimūn are a collection of Ash'arīyyah, Shī'ah, Mu'tazilah,

⁶ As for Jamāl al-Bannā, another younger brother of Ḥasan al-Bannā, he is a secularist and follows a rationalist, humanist philosophy! He denies a large part of the Sunnah and accepts only the Qur'ān and reason as the criterion for judging ḥadīth authenticity. He is also a caller to liberalism, feminism and socialism. Thus, we have **Ḥasan al-Bannā**, the staunch Ṣūfī, **'Abd al-Rahmān al-Bannā**, the staunch Shī'ite and **Jamāl al-Bannā**, the staunch secularist, liberalist, humanist.

⁷ Refer to his article, "Haqīqat Da'wah al-Ikhwān al-Muslimīn."

Jahmiyyah, Khawārij and Ṣūfiyyah.⁸ They are all united upon enmity to the People of the Sunnah and they overlook their own differences in order to undermine and harm the People of the Sunnah. And then, a great and insolent crime indeed, their evils, corruption and extremism are thrown upon the Salafīs and the Salafī da'wah when they are free and innocent from these unjust allegations.

Abū 'Iyaad

15th Dhul-Qa'dah 1435H / 10th September 2014CE

⁸ Usāmah bin Lādīn's roots lie in Ṣūfism, his family came from a Ṣūfī tradition in Yemen. Sayyid Quṭb was an Ash'arī Ṣūfī. Ḥasan al-Bannā was an Ash'arī Ṣūfī. All of these figureheads of tribulation, extremism, takfīr and terrorism are found to have a Ṣūfī Ash'arī background and they are the ones who laid the ideological groundwork for the emergence of al-Qaidah and ISIS.

Part 4: Ḥasan al-Bannā, the Muslim Brotherhood and the Legacy of Jamāl al-Dīn al-Afghānī and Muḥammad 'Abduḥ

There are strong correlations between the ideas and activities of Jamāl al-Dīn al-Afghānī and those of Ḥasan al-Bannā. Both were concerned with politics under the cover of Islāmic reform. Both were involved in setting up secret organizations. Both were calling to democratic forms of government. Both called for unity of religions (waḥdat al-adyān) and nearness between the Sunnīs and Shī'ites (taqrīb). Both were involved in intrigue, subterfuge, assassinations and what is similar to that. And both were upon the ways of the deviated sects such as the gnostic Ṣūfīs with beliefs of waḥdat al-wujūd.

Just as those with enmity to Islām wish to portray the Bāṭinī Shī'ite, Jamāl al-Dīn al-Afghānī as a caller to Salafiyyah in order to deceive others about his ideology and to malign the Salafī da'wah, in a similar vein they present Ḥasan al-Bannā as a "Salafī" caller. Further, many Ikhwānī authors attempt to make propaganda for this Ash'arī Ṣūfī by comparing him to the great Scholars of the past such as Ibn Taymiyyah, Ibn 'Abd al-Wahhāb and their likes.⁹ When they wish to call Salafīs to participate with them in their Bāṭinī movement, they portray Bannā as a Salafī. When they turn to Pakistan and India, Bannā is portrayed as a Ṣūfī. When they turn towards Irān, Bannā is a caller to taqrīb (nearness with Shī'ites). When they turn towards Europe, they present Bannā as one having affiliations with the Christians of Egypt and how Christians were employed within the Muslim Brotherhood. All of this indicates the similarity between the da'wah of al-Afghānī and that of al-Bannā. Different faces and fronts for different audiences and occasions. Rather, one da'wah (al-Bannā's) is a continuation of the other (al-Afghānī's), and both are veiled as "anti-colonialist activity." Show opposition to the colonialists and imperialists, be presented as Islāmic heroes whilst at the same time you systematically destroy the handholds of Islām with destructive principles and deviant, heretical doctrines. Portrayed as anti-colonialist reformers, millions upon millions of Muslims

⁹ Refer to Da'wah Ikhwān al-Muslimīn Fī Mīzān al-Islām (Dar al-Manār, 1st edition, p. 67-68) of Farīd bin Aḥmad bin Manṣūr.

become emotionally attached to them, their writings, their deviant ideas and errant methodologies, and are thereby misguided away from the true means of rectification and reform which are found in the way of the Prophet (ﷺ) in da'wah and rectification, which is centered around the Tawḥid of Allāh (عَزَّوَجَلَّ).

Who is Ḥasan al-Bannā?

He is Ḥasan bin Aḥmad 'Abd al-Raḥmān al-Bannā, the founder of al-Ikhwān al-Muslimūn (the Muslim Brotherhood). He was born in 1906 in al-Maḥmūdiyyah in the Bahīrah district. He was nurtured within the confines of the Ṣūfīs, following the Shādhilī Ḥaṣāfī ṭarīqah, a path he stuck to for the duration of his life. Al-Bannā propounded the Ash'arī kalām 'aqidah in his works. During his youth he was involved in political activism, and partook in a number of youth movements prior to setting up the Muslim Brotherhood in 1928 in Ismā'īliyyah. Because al-Bannā's call was a political call, he would show different faces to different factions and present his call with multiple titles and attributes with a view to winning adherents from all sides. The reality of Ḥasan al-Bannā is largely hidden because his disciples and students have dominated the field in writing positively about him and presenting his call and activities in a certain way to glorify his image. However, the one who looks through the criterion of waḥy (revelation) and evaluates the man through the Prophetic methodology of da'wah and rectification will not conclude except that he was a *mufsid* (corrupter). His aim was not to rectify the people in terms of religious belief and practice as much as it was to recruit large numbers of people of all backgrounds in order to lead them into the actual desired activity. To snatch rulership through whatever means possible.

A Continuation of the Path Initiated by Jamāl al-Dīn al-Afghānī and Muḥammad 'Abduh

In his book *Mudhakkarāt al-Da'wah wal-Dā'iyyah* (p. 182), Ḥasan al-Bannā praises al-Afghānī, his students and his da'wah. He writes, "Muṣṭafā Kāmil, Farīd and whoever came before them such as Jamāl al-Dīn and Muḥammad 'Abduh built the awakening (naḥḍah) of Egypt and

if it was to continue on its course and not deviate from it, it would reach its desired goal, or at least it would progress and not falter, it would gain and not lose." Muḥammad Ḍiyā al-Dīn al-Rayyis wrote in "al-Da'wah" magazine (13th edition, 22nd Rajab 1397AH), "For it [Egypt] is the land which Jamāl al-Dīn chose to spread his message for the return of the strength of Islām, then Muḥammad 'Abduh followed him in that who created the awakening (revival) in the study of Islāmic sciences, and then his efforts were continued by Muḥammad Rashīḍ Riḍā, Ṭanṭāwī, Jawharī, Farīd, Wajdī and others... and then arose the group of al-Ikhwān al-Muslimūn so that it could continue upon the methodology of the earlier reformers."

Ṣāliḥ 'Ashmāwī wrote in the Ikhwānī "al-Da'wah" magazine (21st edition, 23rd Rabī al-Awwal 1398AH), under the title, "Ḥasan al-Bannā in the History of Islāmic Struggle", "Ḥasan al-Bannā, in his war against colonialism and his revolution for freedom and his call for Islāmic unity was simply initiating a new series of the Islamic struggle by the side of the first series which was devised by Jamāl al-Dīn al-Afghānī and Ḥasan al-Bannā combined between the path of Sayyid Jamāl al-Dīn which was affected by freedom (ḥurriyyah)... and the path of Mūḥammad 'Abduh..."

The Ultimate Goal of Ḥasan al-Bannā Revealed

'Abbās al-Sīsī, an Ikhwānī, in his book "Fī Qāfilat al-Ikhwān" cites from a sermon of Ḥasan al-Bannā from his regular weekly sermons given on Tuesdays, he says, quoting al-Bannā, "So if he is not content then say to him, so long as he is true in his intention and desiring good that 'The judge between us and you in settling this matter of difference is the īmām, because we are all subjugated right now, so let the īmām arrive, and there is no īmām for the Muslims right now, so let us forget everything and let us drop everything in front of the greatest affair, **the affair of liberating the Islāmic land**. Let us make this our first goal until we are able to bring the judgement of Allāh and we are able to resolve these differences. Since without this Islāmic government which

preserves the legislation of Allāh, there is no organization and no judgement'.¹⁰

In this statement many realities are uncovered:

First, the seeds of takfīr of the entire ummah. This matter is discussed in more detail further below.

Second, shades of the ideologies of the Rāfiḍāh who believe that judgements can only be established when the īmām arrives and erects the Islāmic government.

Third, resemblance to the Rāfiḍah and Khārijīyyah in making the greatest affair of the religion to be the issue of **īmāmah** and **ḥākimiyyah**.

Fourth, complete neglect of the greatest foundation of the religion, the Tawḥīd of Allāh (عَزَّوَجَلَّ) because al-Bannā argues that no issues of difference between the Muslims can be settled unless a supreme īmām has erected the Islāmic government. This would include theological differences and affairs related to shirk and innovations in belief and practice, some of which enter the realms of kufr.

Fifth, the claim of liberating the Islāmic land is one of the manifestations of mass takfīr of the ummah and hatred of Muslim societies and is the legacy followed today by the Khārijite Dogs of Hellfire from al-Qaidah and ISIS. The originator of this doctrine is not Quṭb but al-Bannā. Quṭb simply outlined the doctrine explicitly whereas al-Bannā put it into the minds of his followers subtly.

Sixth, both Sayyid Quṭb and Abū A'lā Mawdūdī were upon the same ideology and they stated this in their works with the meaning that the greatest goal (for them) is the execution of a worldwide revolution to liberate the Islāmic lands from the apostates who had usurped the ḥākimiyyah of Allāh and to give it back to Allāh! The goal of attaining

¹⁰ Fī Qāfilat al-Ikhwān (1/266).

rulership and power is from the designs of all the groups and sects of the Bāṭiniyyah as has preceded in Part 2 of this series, and we see with all of these Bāṭinī movements, connection to Shī'ism. This is what we will also see with Ḥasan al-Bannā in what follows.

The Muslim Brotherhood Timeline in Brief¹¹

Ḥasan al-Bannā set up al-Ikhwān al-Muslimūn in 1928CE in Ismā'īliyyah after he completed his studies at the Dār al-'Ulūm, Cairo, a year earlier. Prior to that he would meet with the common-folk in the cafes and speak to them, inciting their sentiments. Then six workers¹² came to him and asked him to set up a jamā'ah. Al-Banna requested the pledge of allegiance and complete obedience from them.¹³

For the next seven years until 1935 he continued using the language of ḍīn and da'wah, and there would be very few people in his gatherings and public speeches that would take place on the streets. In 1935 al-Bannā began to set up secret operations and founded a militia wing as well as a secret service (al-jihāz al-sirrī) that was subservient to his command. He also set up a Rover (Scouts) movement as a front so that the activities of the secret service and the militia wing could be concealed behind it. He also founded an espionage wing that would spy on people. All of these branches gave unflinching, religious obedience to al-Bannā. The ideas for this organizational model set up by al-Bannā were taken from Communist-type parties and Freemasonic societies.

When the organization acquired strength al-Bannā invited the heads of other parties and organizations to enter join him. He would promise them positions of leadership if they joined and lowliness and humiliation if they did not join and chose to be left out. It was not long before he started making physical threats against the government if it

¹¹ Refer to 'Alī wal-Waṣīfī's excellent book "Al-Ikhwān al-Muslimūn Bayn al-Ibtidā' al-Dīnī wal-If'lās al-Siyāsī."

¹² Ismā'īl Azū, Fu'ād Ibrāhīm, Ḥafidh 'Abd al-Ḥamīd, 'Abd al-Raḥmān Ḥasbullāh, Zakī al-Maghrabī and Aḥmad al-Hūṣarī.

¹³ Risālat al-Ta'ālīm of al-Bannā, (p. 397).

would not take heed of his verbal admonitions. During this time he would inform and remind his followers that the time of execution for their plan [to take power] required preparation and discipline. Anyone who left his jamā'ah would be threatened and would be accused of having neglected his īmān and whoever joined him would be a believer, perfect in īmān.

By 1942 al-Bannā nominated himself for parliamentary elections but he was asked by the Prime Minister, Muṣṭafā al-Naḥḥās to remove himself from candidacy and in exchange he would be granted concessions in terms of his da'wah. Al-Banna agreed and was allowed to continue in his activities. In 1944 he nominated himself again as a parliamentary candidate, and was requested to withdraw by the then Prime Minister of Egypt, Aḥmad Māhir who at the time was allied with the British against the Nāzīs of Germany which was not pleasing to the Ikhwān. Al-Bannā never withdrew and the Ikhwān lost in all seventeen regions in which they had tried to win seats. He then planned the assassination of Aḥmad Māhir, which was completed in 1945. Maḥmūd Fahmī al-Naqrāshī took over, rounded up al-Bannā and other Brotherhood members and had them imprisoned. They were later released by the Attorney General. When World War II ended, the Ikhwān turned to open violence against the state, al-Bannā would incite his followers with rhetoric of violence towards the Egyptian government.

In 1946, they began bombing various parts of Cairo city. Aḥmad al-Khāzindar a judge in the Court of Appeal was assassinated in March 1948 by 'Abd al-Raḥmān al-Sindī of the secret apparatus of al-Ikhwān because of his activities against the Ikhwān. Al-Bannā spoke against the assassination openly, but in reality, proper permission had not been granted for this assassination and al-Sindī operated on what he assumed to be a green light from al-Bannā which was not the case. So al-Bannā came out openly in condemnation of the murder as a tactical move. These actions are part of the Machiavellian politics that such Bāṭinī movements require in order to fulfil their objectives. The perceptions of the populace have to be managed so no negative viewpoints or stigmas with respect to the organization begin to spread.

Then in 1948, due to the violent activities of al-Ikhwān, the Prime Minister, Maḥmūd al-Naqrāshī ordered the dissolution of the organization, the closing of their centres and seizing of their assets. The special (secret) services branch of al-Ikhwān which was still intact made takfīr of the Egyptian state and made the decision to assassinate al-Naqrāshī. Al-Naqrāshī was assassinated on 28th December 1948 and six weeks later on 19th February 1949 Ḥasan al-Bannā was assassinated. When he died, the government prohibited people from gathering at his funeral and his procession was followed by only two people, his father and Mukrim 'Ubayd, a Christian politician.¹⁴ For the next couple of years the jamā'ah was without a leader but its secret apparatus continued committing acts of terrorism similar to those of al-Qaidah nowadays. In 1951, the Freemason Ḥasan al-Ḥudaybī became the supreme guide of al-Ikhwān and a couple of years after him the Bāṭinī Freemason, Sayyid Qūṭb entered the ranks of al-Ikhwān whence he began to propound the doctrines of takfīr and ḥākimiyyah and encourage revolution against Jamāl Abd al-Nāṣir who took power in 1952. It is not unlikely that al-Ḥudaybī along with Qūṭb were entered into Ikhwān to dominate its leadership and develop opposition to Nāṣir because he was promoting Socialism and Arab Nationalism which was not healthy for foreign interests.¹⁵ The goal of al-Ikhwān remained the toppling of the ruling regime.

Aḥmad Shākīr in 1948: A Criminal Destructive Da'wah

Shaykh Aḥmad Shākīr, the Scholar of Ḥadīth from Egypt stated in 1948, **"The movement of Shaykh Ḥasan al-Bannā and his Muslim Brotherhood, those who have overturned the Islāmic da'wah into a criminal destructive da'wah, is financed by the Communists and Jews**

¹⁴ Mentioned by the Ikhwānī Jābir Rizq in his book "Ḥasan al-Bannā bi Aqlām Talāmīdhihī."

¹⁵ The British wanted rid of Nāṣir because he was consolidating Arab power and also because he sought to nationalize the Suez Canal. This would have a major impact on economic interests. For that reason, they supported movements against him, desiring his removal or assassination.

as we know that with certain knowledge."¹⁶ What follows in the rest of this paper will help the reader to appreciate this statement. Tharwat al-Khribāwī, who used to be with al-Ikhwān for fifteen years authored a book titled, *Sirr al-Ma'bad, al-Asrār al-Khaṭiyyah li Jamā'at al-Ikhwān al-Muslimīn*, after becoming aware of many of their realities. In an article for al-Sharq newspaper in early 2014, titled "Ḥasan al-Bannā al-Nabiyy al-'Amīl" which means "*Ḥasan al-Banna, the Prophet, the Agent*"¹⁷ Tharwat al-Khribāwī raises the baffling question as to how can a jamā'ah arise, claiming to make da'wah and then be involved in fighting, killing, spilling blood, destruction and terrorism, fighting its own nation using these means. He notes that al-Bannā was not known for any major works in fiqh, tafsīr or ḥadīth or any of the sciences of the religion, indicating that his call was not one of religious reformation, but a political call with political and social objectives.

The Muslim Brotherhood is a Freemasonic-type Organization

Tharwat al-Khribāwī 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."¹⁸ It is established that the second supreme guide and leader of al-Ikhwān, **Ḥasan al-Hudaybī** was a Freemason. **Muṣṭafā al-Ṣibā'ī**, the supreme guide of al-Ikhwān in Syria was also a Freemason. Strong evidence now exists that **Sayyid Quṭb** was also a Freemason.¹⁹ The organisational model and structure of the Muslim Brotherhood has striking resemblances to the mode of operation of the Freemasonic societies that were present in Egypt. There existed

¹⁶ Taqrīr an Shu'ūn al-Ta'līm wal-Qaḍā' (p.48).

¹⁷ <http://www.alsharq.net.sa/2014/01/11/1046122>

¹⁸ *Sirr al-Ma'bad* (p. 26).

¹⁹ The institution of Freemasonry entered Egypt through Napoleon at the turn of the 19th century (1800s) and by the time Jamāl al-Dīn al-Afghānī appeared in the 1870s, both French and English Freemasonry were well established. Muḥammad 'Abduh entered Freemasonry into the institution of al-Azhar, leading to the strangest of scenarios whereby the Grand Muftī of al-Azhar ('Abduh) was also a high-ranking Freemason at the same time!

hierarchical structure, membership, secrecy, sworn allegiance to the brotherhood, supreme guides (murshids) and many other manifestations.

The smallest unit was an 'usrah (a unit of five to ten members), and then several organisational levels led to al-murshid al-āmm (the supreme guide). Potential members had to go through a probationary period, whilst being carefully monitored, before being accepted as active workers (āmil), and even after reaching this level, members were required to make the pledge of allegiance (bay'ah) at every meeting. There was also disciplinary action for members who did not fulfil the requirements of the organisation. Another arm of the Brotherhood was the Jawwālāh (the Rover Scouts) that was modelled on the Boy Scouts movement, and there was also al-jihāz as-sirrī (the secret arm), that was responsible for carrying out underground operations (including assassinations). Members were also measured according to their belief and faith in the idea and goals of the jamā'ah. The various members would be divided into assistant (musā'id), associate (muntasib), worker (āmil) or activist, striver (mujāhid). In addition, Ṣūfism was an integral part of the Brotherhood, this included the bay'ah (pledge of allegiance) to the overall leader, Ṣūfī gatherings (called the haḍrah), and anāshīds (hymns). Members also would wear green ribbons and other Ṣūfī paraphernalia²⁰. Like Freemasonic societies, al-Ikhwān was built around a model of social justice, and would engage in charitable and social work to help win recruits in large numbers to help facilitate the ultimate goal of the organization.

ʿIṣām Talīmāh said, "Ḥasan al-Bannā himself... benefited from the Communist and non-Islāmic organizational structures in constructing al-Ikhwān al-Muslimīn, which is the organization of "the family unit (usrah)" within al-Ikhwān, and which is "the cell (khaliyah)" to the Communists. And he benefited from the other Egyptian factions of the

²⁰ Refer to "The Society of the Muslim Brothers in Egypt" by Brinjar Lya, with a foreword by Jamāl al-Bannā. The above information on the role of Ṣūfism in the Brotherhood was taken from an interview by the author with Jamāl al-Bannā.

time in setting up his secret organization."²¹ Ḥasan al-Bannā introduced the special ritual of the secret pledge of allegiance into the jamā'ah²² which is the way of the Freemasons in initiating members as means of declaring their unflinching loyalty. 'Abd al-'Azīz al-Kāmil writes, "Rather, we are able to say that these methods are closer to the (ways of the) Masonic organization or the secret orders (al-jamā'āt al-sirriyyah) which were mustered during the colonial period..."²³

Institutionalized Hizbiyyah

The organisational structure of the Brotherhood and modes of operation gave birth to a destructive form of ḥizbiyyah (partisanship) within the Muslim Ummah in the form of exaggerated and often sworn loyalties to societies, groups and movements. This demolished the 'aqīdah of walā' (loyalty) and barā' (disloyalty) for the sake of the Islāmic creed and methodology, and led them to be based instead around the jam'iyyah (society) and its objectives, irrespective of the member's creed or methodology. The effects of this institutionalised ḥizbiyyah continue today in the form of multitudes of jam'iyyāt [societies with constitutions and organisational structures] which have split the Muslims in a manner unseen in previous centuries. **Shaykh Rabī bin Hādī** said, in his refutation of Abū al-Ḥasan Muṣṭafā as-Sulaymānī al-Miṣrī, [an Ikhwānī from Egypt who set out to wage war against the Salafī da'wah with innovated Ikhwānī principles], "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 Rāfiḍī, or Zaydī, or Khārijī, or from the Mu'tazilah, or from the Ṣūfī Extremists, or the Ash'arīs. And they show enmity to

²¹ Published on the website Almesryoon.com as cited by 'Alī al-Waṣīfī in his book "Al-Ikhwān al-Muslimīn" (p. 121).

²² This pledge is made with the right hand placed over a Qur'ān and a pistol and then swearing loyalty to the jamā'ah and its goals. This special and secret pledge of initiation is other than the general open pledge which is for all members whereby they promise to repent from their past misdeeds and resolve to serve Islām thereafter.

²³ Al-Mudhakkarāt al-Shakhṣiyyah (p. 57) through 'Alī al-Waṣīfī (p. 121).

the Salafīs, and wage a war against them with the most severe war. And if there occurred any difference between a Salafī and an Innovator from amongst them, then they would have supported and aided this Innovator, and would have fought against his Salafī opponent."²⁴

A Destructive Da'wah Built on Mass Takfīr of the Ummah

Mustafā Ramaḍān published an article²⁵ comprising interviews with three former members of al-Ikhwān who all consider Ḥasan al-Bannā to be the founder of the doctrine of mass takfīr of the Muslim ummah and hold that the Ikhwānī da'wah was built upon that very foundation, even if it was not explicitly preached prior to the era of Sayyid Quṭb in the 50s and 60s.

Tharwat al-Khīrbāwī, a former leader in al-Ikhwān, was one of those interviewed and he said, "The Rasā'il (letters) of al-Bannā, especially "Risālah al-Ta'ālīm," comprise numerous allegations against the ummah in that it is a disbelieving ummah and that Islām has been absent from it for centuries and that Allāh sent him and his jamā'ah in order to return Islām back to the ummah." Al-Khīrbāwī also said, "As for an authentic reading of (al-Bannā's works) they indicate that he is the manufacturer of the (doctrine) of takfīr in the 20th century." He also emphasized that "al-Bannā was the first person to place features upon the two societies. The society of sound faith, which is the society of al-Ikhwān and the society of falsehood which is the rest of the Muslims inclusive of their scholars and jurists."

Ṭāriq Abū Sa'd is another former head in al-Ikhwān al-Muslimīn and he said, "Ḥasan al-Bannā was skilled in a form amongst the forms of ideological deception. He set up a jamā'ah whose outward manifestation presented as da'wah but whose inner (reality) was the use of force and takfīr (as a doctrine)... and al-Bannā disseminated these ideas within al-Ikhwān and the Ikhwān did not perceive that he had

²⁴ In the Shaykh's article, "Ḥaqīqat al-Manhaj al-Afyaḥ al-Wāsi' 'Inda Abī al-Ḥasan" <http://rabee.net>.

²⁵ <http://onaeg.com/?p=1219303>

put the seed of takfīr into his literature." Abu Sa'd goes on to explain that "the ultimate objective of the jamā'ah was not da'wah but was to snatch power." He emphasizes that "the takfīrī ideology was implanted in his da'wah, its outward appearance was da'wah but its inner (reality) was takfīrī," and he also added, "Al-Bannā divided Islām into two faiths. Their faith, meaning that of al-Ikhwān, which is the faith that is active, and the faith of those besides them which is languid (weak, sluggish)." This is another way of sowing the seeds for making takfīr of anyone who is not part of the jamā'ah.

Ramaḍān then cites **Sāmiḥ ʿĪd** who is a researcher into Islāmic groups and was a former member of the Ikhwānī leadership. Sāmiḥ ʿĪd says, "Yes, Ḥasan al-Bannā developed the takfīrī ideology but takfīr was concealed... When Ḥasan al-Bannā used to speak about his jamā'ah he would mention verses of the Noble Qur'ān that speak about the Believers and Righteous. But when would speak about the opposers to his jamā'ah, he would mention the verses pertaining to the pagans and hypocrites. And he would always say to those who were not from his jamā'ah, 'O Allāh guide my people for they do not know'." "

Both Ṭariq Abū Sa'd and Sāmiḥ ʿĪd revealed that al-Bannā's aim was to construct an army of 12,000 soldiers and then take over the government by force, and that his organization was a means to that end. To corroborate these statements we have testimony of the Salafī scholar, **Shaykh Ḥasan bin ʿAbd al-Wahhāb al-Bannā** (not to be confused with Ḥasan al-Bannā), who spoke about the jamā'ah of al-Bannā, "They would focus their call around establishing the prescribed punishments (ḥudūd), and that the Sharī'ah should be implemented through an Islāmic government which they were striving to accomplish in the short or long term, even if it was through civil disobedience and struggling against the rulers whom they considered disbelievers, or oppressors or sinners"²⁶

²⁶ From the book al-Ikwān al-Muslimūn (p. 53) of ʿAlī al-Waṣīfī through Lumuḥāt ʿan Da'wah al-Ikhwān al-Muslimīn.

Famous Egyptian Writer , ‘Abbās al-‘Aqqād on the Activities of Ḥasan al-Bannā and His Jamā‘ah

Egyptian society began to show rejection against the activities of al-Ikhwān when they began to assassinate politicians during the mid to late 1940s. On the basis of a piece titled, "Al-Fitnah al-Isrā'īliyyah" (The Israeli Tribulation) written by ‘Abbās al-‘Aqqād,²⁷ a famous Egyptian writer, and published in the 2nd January 1949 edition of al-Asās,²⁸ some controversy was raised about the lineage of Ḥasan al-Bannā. The relatively short piece is presented here so that an idea can be about the perceptions held about the terrorist activities being performed by al-Ikhwān during that time (bombings and assassinations).²⁹ Both al-‘Aqqād and Salafī scholars of Egypt would refer to the al-Ikhwān al-Muslimīn as **Khuwwān al-Muslimīn** (deceivers of the Muslims). What follows are some excerpts from the piece by al-‘Aqqād, our primary concern in the citation from al-‘Aqqād is the issue of terrorism and political assassinations and to illustrate the fact that various segments of society showed rejection against these activities. As for the

²⁷ ‘Abbās al-‘Aqqād is one of numerous Egyptian writers who in the late 1930s began to write on Islāmīc subjects because it became fashionable for literary writers to do so. They were not scholars of Islām and wrote out of zeal and ignorance. Their writings were often filled with serious errors in creed and at times it was questionable as to whether they understood the very foundations of Islām or not. Al-‘Aqqād himself was astray, misguided, holding onto heresies with respect to Islām.

²⁸ Note that this was a few days after the assassination of the Egyptian Prime Minister, al-Naqrāshī and in the same edition, Shaykh Aḥmad Shākīr's piece was published in which he describes the perpetrators of the assassination as Khārījites who have fallen into apostasy for making lawful that which the Sharī'ah made unlawful.

²⁹ Jewish terrorists groups such as the Irgun were attacking civilian and commercial targets due to their belief that establishing a Jewish state was justified through any means possible. The goal of the Muslim Brotherhood was similar in that they desired to set up an Islāmīc state, as they alleged, through any means possible, including terrorist activities which they began to commit openly in the late 1940s, at the same time the Irgun were active.

controversy about Ḥasan al-Bannā's lineage, it is discussed further below.

Al-ʿAqqād wrote, "The tribulation that Egypt has been put to trial with at the hand of the faction that used to call itself al-Ikhwān al-Muslimūn is the closest tribulation in its organizational nature to the Israelī and [Persian] Magian movements (daʿawāt). And this similarity in organization inspires the mind to ask for whose benefit are tribulations in Egypt being kindled whilst it wages war against the Zionists?! Both the question and the answer require sound investigation. Our reflective thoughts increase when we return back to the man who set up this jamā'ah and ask "Who is his grandfather?" No one in Egypt knows who his grandfather is.³⁰ And precisely everything that is said about him is that he is from Morocco and that his father used to be a watch repairer. And it is known that the Jews are many in Morocco and that the craft of watchmaking was their well-known, customary craft, and that here in Egypt we are not able to find a watch repairer who worked in this craft prior to a generation other than the Jews."

Al-ʿAqqād continues to say that when one looks at the features of this jamā'ah and its activities he will find an agreement between it and the destructive Israeli movements (in Palestine) in terms of their direction, and it is sufficient to cast doubt that "a man whose lineage is not known, and who is kindling tribulations in an Islāmīc country and a country that is involved in a war against the Zionists, and yet we find this man upon the same methodology in his movement as that followed by the Jews and Magian (Persians) in destroying the Islamic state from inside but through the outward appearance of the religion. And the fact that there are members of his jamā'ah present in Palestine fighting (against the Israelis) does not remove the doubt, by a small or large amount, because it is not required that everyone (in the jamā'ah) should be made aware of the true and real intentions. Sufficient for us to say is that the participation of those in Palestine is of benefit to them in gaining trust [from the people] and in order to acquire weapons and

³⁰ Note that the father of Ḥasan al-Bannā was Aḥmad ʿAbd al-Raḥman al-Bannā al-Sāʿatī who authored a classification of Imām Aḥmad's Musnad.

experience in using them and other such affairs so that the specified day can be hastened [for them to implement their real plan here in Egypt].³¹ Thus, one's overwhelming suspicion [leads to the belief] that we are facing an Israeli-type tribulation in both its methodology and use of means, if it is not an Israeli tribulation in its actual origin (to begin with)." Al-'Aqqād continues to ask "Since when in history has there been both a revolution and defence of the country at the same time." Meaning that the Ikhwān are revolting against the government and at the same time claiming to defend the country. Al-'Aqqād wrote this only days after the assassination of al-Naqrāshī and Shaykh Aḥmad Shākīr wrote a piece in the same issue of the newspaper that day, a translation of which occurs later in this article.

Controversy About Ḥasan al-Bannā's Lineage and Origins

Numerous writers and academics raised questions about the actual lineage of Ḥasan al-Banna. This issue was raised after the period of terrorism the Ikhwān entered into from 1944 onwards, shocking Egyptian society, and it led prominent people such as 'Abbās al-'Aqqād to raise questions publicly about al-Bannā's origins as has preceded. The various considerations which have been presented to question al-

³¹ The involvement of many of the jamā'āt, at the head of them, al-Ikhwān al-Muslimūn, with Palestine and its occupation is largely because it wins them support and aid to attain their wider political objectives, which are concealed behind their concern for the Palestinian issue. They use the issue to imply takfīr of other nations and scholars of the Sunnah who do not agree with their policies and methodologies and who actually give rulings and advice based upon the texts of the Sharī'ah and do not display fiery rhetoric. And all of this is alongside our knowledge that their opposition to the Jews is not based on religious grounds as was stated explicitly by Ḥasan al-Bannā. Rather, it is merely dispute about the land. The same was expressed by al-Qaraḍāwī, when he said, "We do not fight the Jews due to 'aqīdah, we fight them for the land" as occurs in his interview with the paper, al-Rāyah (edition 4696). So they see this is a worldly issue and as for their actual position towards the Jews and Christians as it pertains to religion, then they see them as believers who are brothers in faith due to the doctrine of waḥdat ul-adyān that they propound elsewhere in their writings.

Bannā's lineage are presented below. The reader should note however that this is a grey area and requires a much more thorough and detailed investigation. Further, it should be mentioned that al-Bannā's father, Aḥmad 'Abd al-Raḥmān al-Ṣā'atī, who despite his staunch Ṣūfism, had some highly beneficial works such as his arrangement of the Musnad of Imām Aḥmad bin Ḥanbal, titled, "Ghāyat al-Amānī Fī Tartīb Musnad Aḥmad bin Ḥanbal al-Shaybānī." These types of efforts make it difficult to accept the considerations and arguments presented to cast doubt upon al-Bannā's lineage. In any case, Ahl al-Sunnah judge people upon their beliefs, methodologies and activities. Knowing the lineage of a person is not necessary to evaluate that individual in light of the Book, the Sunnah and the way of the Salaf. The lines of evidence presented are as follows:

First, the book "Aḥādīth al-Thuluthā" of Ḥasan al-Bannā which is a collection of his lectures and sermons that were given on every Tuesday. This book was published in 1985 (Maktabah al-Qur'ān, Cairo) and was compiled by Aḥmad 'Isa 'Āshūr.³² In a 1940 sermon Ḥasan al-Bannā said, "Perhaps a person might say: Why are most of the stories given concern in the Qur'ān those related to Banī Isrā'īl? And why is a major portion of the stories in the Noble Qur'ān taken up with this?"³³ Al-Bannā continues, "This has numerous reasons. The first reason: The nobility of this race and the abundant powerful spirituality which revolves within it. This is because this race has descended from noble origins, and has inherited an amazing type of vigour, even if it has at times harmed itself and harmed people by directing this vigour towards that which does not benefit... This race has descended from Ya'qūb, the son of Ishāq, the son of Ibrāhīm. Thus, the spirituality has been inherited from a great through another great. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said 'The noble, son of the noble, son of the noble. Yūsuf,

³² Refer to the article by Khalīl 'Alī Haydar, "The Founder of al-Ikhwān and His Amazement with the Jews" published by al-Ittiḥād (UAE newspaper), here: <http://www.alittihad.ae/wajhatdetails.php?id=43239>.

³³ This is certainly true, the story of the Prophet Mūsā (عَلَيْهِ السَّلَامُ) is the most oft-repeated story in the Qur'ān and Mūsā is mentioned more than any other Prophet.

the son of Iṣḥāq, the son of Ya'qūb, the son of Ibrāhīm.¹³⁴ Four ancestral forefathers, each one of them is a Messenger."

Then al-Bannā mentions the second reason, "This race possesses a determination (vigour) that no other race has possessed like they have. And just as this vigour was the source of their appraisal (commendation), it was also the source of their being deceived and forgetting the meaning of general humanity which is related in His, the Exalted's saying, **'O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.'** (49:13)." Then al-Bannā gives the third reason, "It is because they possess the earliest heavenly Book about which something at least is known by the people, and it is the Tawrah, and they were the closest of people to the Arabic nation in that time."

Then al-Bannā goes on to explain, "The message of our chief, Mūsā (عَلَيْهِ السَّلَام) was in Egypt, and we wish to maintain the connection of his message to this ummah. The Israelīs were found in Egypt, even if their original homeland was Palestine, and the first of those to affirm them [in these two places] was Yūsuf (عَلَيْهِ السَّلَام), **'Take this, my shirt, and cast it over the face of my father, he will become seeing. And bring me your family, all together'** until His, the Most High's saying, **'He [Yusuf] said: Enter Egypt, Allāh willing, safe [and secure]'** (12:93-99)." Then al-Bannā says, "Our chief, Yūsuf (عَلَيْهِ السَّلَام) granted them the eastern regions of the land of Egypt, and they never ceased to be desert lands, and he granted [these lands] to them because they came [as bedouins] from desert land and also because he did not want to merge them with the Egyptians who in that time were upon the religion of idol-worship whilst Ya'qūb and the Prophets from his offspring were upon pure Tawḥīd. He did not wish for there to be anything to stir religious argument between them and the Egyptians."

³⁴ A ḥadīth reported by Abū Hurayrah and collected by al-Nasā'ī, Ibn Ḥibbān, al-Bukhārī in Adab al-Mufrad and others.

The essence of the above is that that al-Bannā is telling his Egyptian audience of the nobility of this race, that it has an abundance of spirituality within it, that it is descended from a noble lineage, that it has an amazing vigour, determination, one that no nation possesses, that their original habitation was Palestine and that they were granted the eastern desert regions of Egypt by Yūsūf (عَلَيْهِ السَّلَام) and that the message of Mūsa is something with which the Egyptians should be connected. This speech contains such praise that would make a person presume it was written by Jews as propaganda to justify the occupation of Palestine and taking the eastern parts of Egypt.

Second, his claim that the dispute with the Jews is not on the basis of religion, but only because of land, a statement which can be interpreted to mean a validation of the religion of the Jews.

Third, the majority of the Jews in Egypt lived in the Baḥīrah district where Ḥasan al-Bannā was born. In this region is the tomb of Abū Ḥuṣayrah [Yākov Abuhatziera] to which the Jews make an annual pilgrimage. Abū Ḥuṣayrah was a Moroccan Jewish Rabbī who died in 1880CE whilst passing through Egypt. After setting out for Palestine and passing through Algeria, Tunisia and Libya, he died in **Damanhour**, the capital of Baḥīrah in the Nile Delta region in Egypt and his tomb became a site of pilgrimage. Strangely, some of the Muslims considered Abu Ḥuṣayrah to be a Muslim saint and used to gather at the tomb in order to seek blessings.³⁵ There is something which can explain this. The majority of the Jews of Baḥīrah came from Morocco and they used to manifest Islām as a means of shielding themselves (whilst preserving their Jewish faith inwardly). So when they appeared outwardly as Muslims, adopting Ṣūfī practices which resemble Jewish practices of venerating their Rabbi saints and would concern themselves with the study of the Qur'ān and Islāmic sciences, it was thought that Abū Ḥuṣayrah was a Muslim saint.

³⁵ The lineage of Abu Ḥuṣayrah is disputed, some say he was a Muslim, others say he was Jewish.

The Jews of Morocco who moved to Bahīrah were themselves descendants of the Sephardic Jews of Andalūsia. They fled Andalūsia when the European Christians took over the land, killing Muslims and Jews in the process. The Jews fled to the neighbouring Muslim countries because they knew they would fare much better under Muslim rule. From Morocco, many Jews moved to Bahīrah in Egypt. The tomb of Abū Ḥuşayrah is in Damanhour, the regional capital, as are the tombs of numerous other saints.³⁶ The writers, researchers and academics who make the claim that Ḥasan al-Bannā's lineage traces back to Sephardic Jews from Morocco, state that his grandfather and father took Şūfism and Taşawwuf as a cover to live securely in Egypt³⁷ and encouraged Ḥasan al-Bannā to memorize the Qur'ān at an early age. Both his father and grandfather were watch repairers and at the time it was not known that anyone was a watch repairer in the area except the Jews of Bahīrah. There was not a single Egyptian known in the area which al-Bannā was raised whose profession was repairing watches. It was an exclusively Jewish profession in that specific area.

³⁶ In his *Mudhakkarāt* (p. 28, 33), Ḥasan al-Bannā mentions his frequent visits to the shrines of the saints in Damanhour and how they were illuminating times wherein he and his associates would be engrossed in taşawwuf (şūfī practices) and 'ibādah (worship).

³⁷ It is well known for the Jews to adopt the overt religious identity of the host nation whilst retaining their faith inwardly. This practice is known as Crypto-Judaism and was something Jews were often forced into due to persecution and oppression. The Crypto-Jews would adopt names and cultures of the host nation and often became indistinguishable from the rest of the population. Examples of crypto-Jewish communities include the **Sabbateans** (followers of Sabbatai Zevi, 17th century), the forerunners of the Doenmeh Jews behind the Young Turk movement which brought down the Ottoman state and from whom Mustafa Kamāl "Ataturk" originated. They converted to Islām outwardly and numbered a couple of hundred families in Salonica during the 17th century. The **Frankists** who converted outwardly to Christianity. The **Belmonte** Jews of Portugal, the **Xueta** in Majorca, communities of crypto-Jews in Mashhad, near Khurasān in Irān. They are also found in Spain, Mexico, Colombia and elsewhere. In early Islāmic history figures such as 'Abdullāh bin Saba' and Maymūn bin Desān al-Qaddāh made an outward show of Islām out of hypocrisy in order to kindle tribulations amongst the Muslims.

Fourth, The surname al-Bannā is not a family name, since the family name was al-Sā'ātī (which means watch repairer), it was an adopted title and no reason is given for choosing this title. His father was known as Aḥmad 'Abd al-Raḥmān al-Ṣā'ātī and Ḥasan's brother was known as 'Abd al-Raḥmān al-Ṣā'ātī, who was also a staunch Shī'ite. However, no one in the whole of Egypt knows the identity of his grandfather. All that is known is that he came from Morocco to Bahīrah.

Fifth, 'Abbās al-'Aqqād is said to have requested Ḥasan al-Bannā to show his family tree to his fourth or fifth grandfather but al-Bannā failed to do so. Al-'Aqqād was very outspoken against the Zionists, he published a number of books about them, "Al-Ṣuḥyūniyyah al-'Ālamiyyah" (World Zionism) and "Al-Ṣuḥyūniyyah wa Qaḍiyyah Falistīn" (Zionism and the Palestinian Issue), and in the latter book he accused the Muslim Brotherhood of being agents for the Zionists, and named al-Bannā as a Jew who was working for the regional interests of the Jews. A person should note the danger of relying upon these types of criticisms about the lineage of a person and who he is allegedly working for, because these can be obscure, hidden issues for which definitive evidence is hard to come by. Thus, as people of the Sunnah, our criterion is simple and definitive: We judge a person's beliefs, statements, actions and methodologies with the scale of the Qur'ān, the Sunnah and the way of the Salaf. This is the definitive furqān (criterion) and we arrive at definitive judgements in which there is no confusion or ambiguity. As for those who are aware from the Book and the Sunnah, they rely upon obscure issues, and issues which are not necessarily connected to the 'aqīdah or manhaj in order to make their criticisms and to refute those to whom they have an ideological opposition.

Fifth, the controversy in this subject has also made newspaper headlines. In the newspaper article pictured below, the headline reads, "**Ḥasan al-Bannā is a Moroccan Jew Planted by Freemasonry to Establish the Jamā'ah of al-Ikhwān.**" Four subtitles follow, "*The father of the supreme guide (al-murshid al-'āmm) was a watch-repairer, a Jewish profession and lived close to [the tomb] of Abū Ḥuṣayrah*" and "Al-'Aqqād: Al-

Bannā who is of unknown origin is kindling tribulation and follows well the methodology of the Jews and Magian [Persians]" and "The Muslim Brotherhood raise the same slogans as the Masons, Freedom, Justice but Leave out Equality" and "The founder of the Muslim Brotherhood distorted the Qur'ān in Sūrah's Anfāl, al-Nisā', al-Isrā' and al-Ahzāb."



These are some of the considerations made by researchers and writers on the basis of which controversy has been raised about the lineage of Ḥasan al-Bannā. We are not validating these claims nor rejecting them outright. However, it is important to note that our judgement upon Ḥasan al-Bannā and al-Ikhwān is not on the basis of this information. **Rather, it is purely on the basis of the Qur'ān, the Sunnah and the way of the Salaf.** It is in light of them that we have come to know this movement does not call to the Tawḥid of the Messengers. Their leaders have the calamitous innovations with them, that of the Rāfiḍah, the Jahmiyyah, the Mu'tazilah, the Ṣūfiyyah. They call to unity of religions, they follow the ways of the non-Muslims in their methodologies of demonstrations, revolutions, assassinations, coups and so on. All of that is known through the Book, the Sunnah and the way of the Salaf and that is sufficient to pass judgement upon them and their misguidance. All of that is firmly established and is the foundation of our position towards these jamā'āt and their leaders. Thus, the

misguidance of Ḥasan al-Bannā is apparent enough already and whatever his background is, it makes no practical difference.

The Role of Ḥasan al-Bannā's Father and Aḥmad al-Sukkarī in the Development of the Organization

The father of Ḥasan al-Bannā, Aḥmad 'Abd al-Raḥmān al-Ṣā'atī and Aḥmad al-Sukkarī who was an associate and friend of al-Bannā during his religious education days in Maḥmūdiyyah would eagerly follow the news about the developments in the jamā'ah in Ismā'īliyyah. Al-Bannā would send them detailed reports of his activities and connections in Ismā'īliyyah, the successes he was met with and likewise the difficulties and obstacles that would come in his way. The letters to his father were compiled by one of his brothers, Jamāl al-Bannā, and they were published recently by Dār al-Hilāl in 2009. Al-Bannā's father would support him through a vast range of obscure connections he appeared to have. This continued until the jamā'ah grew and developed enough to move to Cairo. Both his father and Aḥmad al-Sukkarī moved to Cairo to join the jamā'ah. The father took the position of al-murāqib al-ʿamm (senior director) and he began a magazine called "al-Ikhwān al-Muslimūn" and Aḥmad al-Sukkarī took the position of al-wakīl al-ʿamm (attorney general).

In this formative period, a lot of material wealth came from unknown directions. and al-Bannā's father had a role to play in bringing such support to the jamā'ah. At the beginning of the jamā'ah, the real goals were concealed and it presented as a da'wah and social group. However, as the organization took form and shape, the real intentions began to be expressed. The goal was to establish a righteous Islāmic state that would implement Islām, its teachings and rulings, which was simply another veiled way of saying that the organization is planning to snatch power. It was only after the period of terrorism from 1944 onwards, leading to the assassination of al-Bannā himself that questions were raised about the individual who set up this jamā'ah of mischief, death and destruction, where he came from, what is his lineage and who are his forefathers and ancestors.

Ḥasan al-Bannā and Ḥasan al-Hudaybī

In an 1953 book titled *Ma'ālim al-Ḥaqq Fī Kafāhinā al-Ḥadīth*, Muḥammad al-Ghazālī³⁸ protested the Freemasonic takeover over the very leadership of al-Ikhwān, and he explicitly mentioned the name of Ḥasan al-Hudaybī and insinuated the same about Sayyid Quṭb. Al-Ghazālī made it appear that al-Ikhwān had changed from the era of Ḥasan al-Bannā. In reality, there was an undisclosed tight connection between al-Bannā and Ḥasan al-Hudaybī who was a known Freemason. Helmy Namnam, Egyptian journalist and researcher, states that al-Hudaybī gave the pledge of allegiance to al-Bannā in 1943 but it was an agreement between them both that this would be kept secret, upon the understanding that al-Hudaybī wanted to work in the background only and that it was important for the jamā'ah to have hidden supporters and helpers. Another reason was that the government did not approve of men of law being involved with societies and groups involved in political matters. These reasons actually indicate that Ḥasan al-Bannā was the one who brought al-Hudaybī, the Freemason, into the jamā'ah.³⁹ Al-Hudaybī became the supreme guide in 1951 and a couple of years later, Sayyid Quṭb, another Freemason, joined the jamā'ah, and this was what Muḥammad al-Ghazālī was protesting against in his aforementioned book.⁴⁰

Ghuluww (Exaggeration) in the Leader of the Jamā'ah Upon the Way of the Bāṭiniyyah

In the aforementioned article for al-Sharq newspaper⁴¹ Tharwat al-Khribawī on explains how his followers would write explanations of

³⁸ 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.

³⁹ Refer to his article Sayyid Quṭb Amīr al-Takfīr, Part 6.

⁴⁰ This matter is covered in the next installment in this series.

⁴¹ <http://www.alsharq.net.sa/2014/01/11/1046122>

the writings of al-Bannā (his "Rasā'il") as if they were the Qur'ān, requiring exegesis, and how al-Bannā would present an image of how the Ikhwān (his followers) were just like the Companions (رَضِيَ اللَّهُ عَنْهُمْ) the result of which is to imply that he is like the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) amongst them. Al-Khribāwī goes on to speak of a matter that would be spread and discussed amongst the jamā'ah which is *al-nabiyy al-mulham ghayr al-mursal* which means a prophet who has been inspired but not made a messenger and likewise the issue of ḥikmah (wisdom) being prophethood⁴² and how a generation of the jamā'ah of al-Ikhwān were nurtured to have a certain glorified view of al-Bannā, almost as if he was a prophet. Al-Khribāwī asks, who is the one who put these types of ideas into their minds? Ḥasan al-Bannā himself he answers.

Al-Khribāwī cites instances of al-Bannā's speech that put these ideas into the minds of his followers, "Whoever follows us has succeeded in the race. And whoever turned away from us then Allāh will - for our sake - throw at his falsehood and invalidate it" and "Whoever wishes to know al-Ikhwān, then let him hold to his muṣḥaf (Qur'ān copy), strip himself of all desire and let him see what is in the Qur'ān, at its hour, he will soon see who are al-Ikhwān" and also, "O people! We call you whilst the Qur'ān is in our right hands, the Sunnah is in our left hands and we call you to Islām" - bearing in mind he is addressing a Muslim society.⁴³ And also his saying to his followers, "The people may say to you, you have not ceased to be obscure, so say to them that we are Islām (itself), O people!" Thus, it is as if the jamā'ah has become Islām itself, and its individuals are its embodiment. This mentality is the same as that produced by Sayyid Quṭb decades later when he considered all Muslim societies to be apostate societies and the only true believers who understood Islām was Quṭb and his followers. And this is also the way of the Bāṭiniyyah of old who believed that they had understood higher and deeper realities unknown to the commoners

⁴² Note that the Ismā'īlī Bāṭiniyyah believed that Prophethood can be acquired and is merely wisdom, perspicacity, strong imagination and so on.

⁴³ And at the same time he has Christians within the Muslim Brotherhood whom he does not call to Islām but accommodates on the basis of unity and nationalism (waṭaniyyah).

because they were not fit to understand them and that it was for the elite to direct and manage the people. Thus, in all these cult movements, you see that the leaders take a glorified role [Ḥasan al-Bannā, Sayyid Quṭb, Abū A'lā Mawdūdī, Taqī al-Dīn al-Nabahānī] and their books and writings become the inspirational source, and become the foundations for teaching Islām, except that it is not Islām, but the political ideology of revolution taken from the Marxists and Communists and fused with Islām.

In his book, Ibn al-Qariyah, Yūsuf al-Qaraḍāwī relates an incident that took place in al-Azhar university between Shaykh Aḥmadīn and some of the followers of Ḥasan al-Bannā who believed that Ḥasan al-Bannā was superior than some of the Companions. Al-Qaraḍāwī said, "And here one of the the brothers in the class (and he is Aḥmad bin Muḥammad Ḥasan Rāḍī from Basyūn) said, 'Such as Shaykh Ḥasan al-Bannā and what he performed of da'wah and jihād - meaning he is better than the some of the Companions.' And no sooner had the name of Ḥasan al-Bannā been mentioned that Shaykh Aḥmadīn was violently agitated and said, 'Do you wish to make Ḥasan al-Bannā better than the Companions?' And then the Shaykh began to attack the Ustādh, Ḥasan al-Bannā, with harshness. And it was here that I said to the Shaykh, 'O teacher, this man has passed on to his Lord, and we have been prohibited from reviling the dead. What is the sin of Ḥasan al-Bannā if one of his students holds a view different to yours, or the view of the majority?'¹¹⁴⁴ In recounting this story, al-Qaraḍāwī reveals the ghuluww (exaggeration) towards al-Bannā and he himself found fault with the Shaykh for criticising the student in his ghuluww towards al-Bannā.

This type of exaggeration is characteristic of Bāṭinī-type movements because they are founded upon obedience to other than the Messenger of Allāh (ﷺ) and to this end the callers of these movements often nurture their followers to show such extremism and exaggeration to win and maintain their unflinching loyalty. Essential, when your ultimate goal is to engineer revolutions and take power.

⁴⁴ Ibn al-Qariyah of al-Qaraḍāwī (1/491).

Accommodating All Differences, the Golden (Freemasonic) Principle and Vile Party-Spirit (Ḥizbiyyah)

Hasan al-Bannā continued the tradition of the Bāṭinī Ismā'īlī secret society of **Ikhwān al-Ṣafā** of the 4th century hijrah and then of **Jamāl al-Dīn al-Afghānī**, by requesting that all differences between the theological schools be forgotten so that all of them can unite, and this became known as the "Golden Principle" of Ḥasan al-Bannā, *"let us cooperate in that which we agree and let us overlook each other in that which we disagree."*⁴⁵ This is apparent in many of his writings and can be found throughout his *rasā'il*.⁴⁶ Refer to *Rasā'il al-Imām* (p. 15) where he says that the *da'wah* of al-Ikhwān is a generalized (*āmmāh*) *da'wah* and it does not affiliate with any specific faction. In *Risālah al-Mu'tamar al-Khāmis*, he says that from their principles is "keeping away from all issues of difference" meaning that differences are not allowed to get way in the work of the *jamā'ah* (even if they are in foundational matters). In his *Mudhakkarāt al-Da'wah wal-Dā'iyah* (p. 228) he states his promise to strive in forging brotherhood between Muslims and ending harshness and differing between all their factions and sects.

⁴⁵ Refer to *Majmū' Rasā'il al-Bannā* (p. 453).

⁴⁶ This principle was actually transmitted to al-Bannā through Muḥammad Rashīd Riḍā who carried it from Jamāl al-Dīn al-Afghānī. However, Riḍā, because he had been influenced in his later period by the writings of Salafī scholars such as Ibn Taymiyyah and Ibn al-Qayyim, qualified it with a restriction that was abandoned by Ḥasan al-Bannā. In a number of places Riḍā adds the qualification, *"And they judge to the legislation (shar') and balance (mizān) in that which they disagree"* al-Manār (November 1912, 15/833). Refer to Khālīd 'Uthmān al-Miṣrī's *"Kashf 'Ilāqah al-Murībah"* (Dār 'Ilm al-Salaf, 2009CE, p.38). Further, Rashīd Riḍā had much in criticism of the Shī'āh, so he knew of their falsehood and wrote about it, which means he did not present this principle with the same intents and purposes as al-Afghānī and al-Bannā. Rashīd Riḍā had more knowledge than al-Afghānī who was a mere politician, and though he was poisoned by many of al-Afghānī's ideas, he was able to see the incorrectness of this principle if left unqualified, and this is because he was attentive to knowledge. Nevertheless, Riḍā still carried much of the poison of al-Afghānī and 'Abduh in other areas which is why Salafī scholars such as Shaykh Muqbil accused him of being *mutasattir bil-salafiyyah*, that is, merely veiling himself with Salafiyyah.

ʿUmar al-Tilmisānī, the third supreme guide of the Ikhwān writes in Dhikriyyāt, Lā Mudhakkarāt (p. 31), "The daʿwah gathered together, as his esteemed self [Bannā] said, all the schools and orientations into a comprehensive Islāmic call."

On 5th September 1948, the Ikhwān celebrated 20 years of the birth of their organization in the town of Ismāʿīliyyah and Ḥasan al-Bannā gave a sermon in which he stated, "The movement of al-Ikhwān is not opposed to any particular creed from the creeds or religion amongst the religions or faction amongst the factions. Since the perception which overwhelms the souls who operate (the organization) is that the foundational principles of all of the revealed messages have been threatened by Atheism. It is upon all believing men of these religions to stand shoulder to shoulder and direct their efforts in saving humanity from this danger."⁴⁷

Shaykh Muḥammad bin ʿAbd al-Wahhāb al-Bannā⁴⁸ (رَحْمَةُ اللَّهِ) said, "Ḥasan al-Bannā used to try and unite all the jamāʿat and madhāhib (groups and schools) and would speak to people in accordance with their methodology or school. So, he would mention the statements of al-Shāfiʿī to the one who was upon the way of al-Shāfiʿī and so on."⁴⁹ Ḥasan al-Bannā says, as occurs in his Majmūʿ Rasā'il (p. 102), "Our position towards all the various calls which have transgressed in this era and have split the hearts and shaken the ideas is that we look at them through the scale of our own call (daʿwah). Whatever (other call) agrees with it, then welcome! And whatever opposes it, then we are free of it." These ideas, strategems, plots and methodologies are a continuation of the ideas of **Jamāl al-Dīn al-Afghānī**, the **Bahā'iyyah** and the **Ikhwān al-Ṣafā** of old. They follow in the ways of all of secret societies who wish to gather the populace into one large mass so they can be directed into whatever activity will help the fulfilment of the

⁴⁷ Fī Qāfilah al-Ikhwān (1/211).

⁴⁸ Muḥammad al-Bannā is a Salafī scholar from Egypt who moved to Jeddah and is no relation to Ḥasan al-Bannā. He died a few years ago (رَحْمَةُ اللَّهِ).

⁴⁹ Refer to Lumuḥāt ʿan Daʿwah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu'minīn, 2010CE, p. 33)

higher agendas at work and which are not readily disclosed to the masses from the beginning.

The Bid'ah of al-Irjā' - No Innovation Harms in the Presence of Faith.

A consequence of the above principle of al-Bannā and his brotherhood is that no matter what deviation, heresy or innovation a person or a group was upon, it would not harm their faith and their ability to work together for a higher objective. Thus, the Rāfiḍī who reviles the Companions and the Wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the Jahmī who denies the 'uluww of Allāh, His Names and Attributes, the Mu'tazilī who denies the Sunnah, the Ṣūfī who believes in waḥdat ul-wujūd (unity of existence), then complete silence is to be shown in the face of their innovations and not a word is said that would bring about splitting, differing and enmity.

This is from the greatest of evils and destroyers of the religion of Islām. In fact, in times gone, the various sects would refute each other. What Ḥasan al-Bannā called to was an end to all such activities which bring about separation and bringing unity instead. This unity is not the unity of the Book and the Sunnah, but a Freemasonic type unity in which creedal differences are secondary to other higher objectives.

Ḥasan al-Bannā and Ṣūfism

Ḥasan al-Bannā was a Ḥaṣāfī Ṣūfī of the Shādhilī⁵⁰ order and would be engaged in Ṣūfī dhikr sessions which he relished.⁵¹ Ṣūfism, along with Shi'ism is a Bāṭinī movement and there are strong ties between the two. Many of the esoteric doctrines and forms of worship adopted by the Ṣūfis have their origins in Greek philosophy, Christian ascetics, the Hindu Brahmans, and Buddhists and Jewish mysticism.

‘Abd al-Raḥman al-Wakīl writes, "Taṣawwuf is the most despicable and most harmful of plots innovated by Satan by which he uses the slaves

⁵⁰ Mudhakkārāt (p. 27).

⁵¹ Mudhakkārāt (p. 32).

of Allāh in his own war against Allāh and His Messengers. It is from the weapons of the Magians which they feign as being divine. Rather, it is the weapon of every Ṣūfī enemy to the true religion. Examine it, you will find Brahminism, Buddhism, Zoroastrianism, Manaism, Desanism and you will also find Platonism, Gnosticism, and you will find Judaism, Christianity, Idol-worship and Jāhiliyyah."⁵²

The Salafī scholar, Shaykh Muḥammad bin ‘Abd al-Wahhāb al-Bannā related how in his gatherings, Ḥasan al-Bannā would ask if specific people were present (who were not Ṣūfī inclined and were of a sound ‘aqīdah) and if they were not, he would ask the lights to be dimmed and would enjoin his gathering to the dhikr of Allāh (upon the way of the Ṣūfīs).⁵³ Sa‘īd Ḥawā (Ikhwānī Ṣūfī) writes, "The movement of al-Ikhwān al-Muslimīn was founded by a Ṣūfī, and he adopted the reality of Ṣūfism without its negative elements."⁵⁴

Frequenting the Tombs of the Saints

Also from the Bāṭinī practices of Ḥasan al-Bannā is the frequenting of the tombs of saints as he reveals himself in his Mudhakkārāt (p. 33) wherein he explains how he along with a group would travel to the graves of the saints after the dawn prayer, journeying for 20 or so miles. On the same page he mentions visits to the tomb of Sinjar, one of the main figures of the Ḥaṣāfī order. It is established through al-Bannā's own writings and of Ikhwānī commentators after him (Abu al-Ḥasan al-Nadwī, Sa‘īd Ḥawā) that he remained upon this way of the Ṣūfīs to the end of his life. He was also referred to as "al-Murshid al-Kāmil" as stated by Sa‘īd Ḥawā in Tarbiyatuhum al-Rūḥiyyah (p. 159) where he explains the meaning of this phrase to be "The perfect inheritor of the Prophetic (tradition)" and earlier in the book (p. 21) Ḥawā indicates that this title was given to al-Bannā by his followers

⁵² Maṣra‘ al-Taṣawwuf (p. 19).

⁵³ From the article by Abū Ziyād Khālīd Bāqays which comprises glimpses from the biography of the Shaykh. Refer to Lumuḥāt ‘an Da‘wah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu‘minīn, 2010CE, pp. 33-34)

⁵⁴ Jawlāt Fī al-Fiqhayn al-Kabīr wal-Akbar (p. 154).

and he also states that the cultivation of the Islāmic movements of the time was upon Ṣūfism (p. 17).

Downgrading Shirk to Bid'ah Which Does Not Expel from the Religion

In the magazine, al-Hadyī al-Nabawi, 10th edition (1367AH/1948CE), the Salafī scholar, **Shaykh 'Abd al-Raḥman al-Wakīl** refutes Ḥasan al-Bannā's claim in his Mudhakkarāt (published a year earlier) that the tawassul through the awliyā' (in the form done by the Ṣūfis) is simply a matter of difference of opinion, just like difference on the issue of reciting the Fātiḥah in the prayer. The Shaykh explains the danger of this claim, addressing Ḥasan al-Bannā directly, and cites verses that rebuke the People of the Book for mixing truth with falsehood (2:41-42) and concealing the truth (2:174). Al-Wakīl says to al-Bannā, "Turn your face to the upright religion O respected ustādh, and do not forget that you have a following behind you who are set ablaze by their sentiments towards you and their protection of you. Say it just once, seeking the face of Allāh, and do not let this abundant, large (following) deceive you, even if the vile majority amazes you, **'How many a small company has overcome a large company by permission of Allah.'** (2:249) You have made the Messenger your leader and the Qur'ān your imām, so is it from the message of your leader to make tawassul through deformed decayed bones and lifeless, dead rocks?!"⁵⁵ This shows that al-Bannā was not concerned at all with guiding the people to the dīn brought by the Messenger, the dīn founded upon Tawḥīd. He would dismiss such affairs and state "Now is not the time," indicating that there were goals he envisaged greater than the Tawḥīd of Allāh (عَزَّوَجَلَّ).

The Doctrine of Waḥdat al-Wujūd (Unity of Existence)

In addition, we also find the doctrine of waḥdat ul-wujūd. The brother of Ḥasan al-Bannā, 'Abd al-Raḥmān al-Sā'ātī recounts how his brother would sit and lead a group of the Ḥasāfīs in remembrance in the mosque and how "his heart would be illuminated by the light of Allāh"

⁵⁵ Refer to Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu'minīn, 2010CE) of Muḥammad 'Awaḍ Muḥammad 'Abd al-Ghaniyy (p. 23 onwards).

and the light would be dimmed and "the area would be encompassed by heavenly light and surrounded by divine majesty" and "the bodies would melt and the souls would be in rapture and everything in existence would disappear and be erased and the voice of the reciter would flow with sweetness and fill (the souls with) delight" and then he mentions the lines of poetry that would be recited, *"Say 'Allāh' and leave existence and whatever it contains. If you wish to explore the attainment of perfection, then everything besides Allāh, if you were to verify it, is pure non-existence, both generally and specifically."*⁵⁶

This is an expression of waḥdat ul-wujūd which asserts that nothing is in existence but Allāh and that what appears to be other than Allāh, meaning what we observe around us, is in reality, pure non-existence and is only illusory. There is only one existence, and it is that of Allāh. This emanationist doctrine has influence from the mysticism of the Jewish Kabbalah, which is really a system of magic developed over the centuries by the Jews due to the influences of Egyptian and Babylonian captivity.

The Innovations of the Bāṭinī Ismā'īlī Ubaydiyyah of 4th century Egypt

Ḥasan al-Bannā would also celebrate the birthday of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which was innovated by the Bāṭinī Ubaydiyyah who took over Egypt in the fourth century hijrah.⁵⁷ When the season of the Prophet's birthday came Ḥasan al-Bannā and the Ḥaṣāfī Ṣūfis would recite poetries of praise from the beginning of Rabī al-Awwal till the twelfth night and within their poetry would be their statement *"This beloved has made his presence amongst the beloved"* and also *"There is no doubt that the beloved of the people is present"* meaning that the Prophet was in attendance in their gathering and also *"He has pardoned everyone for what has passed and taken place"* meaning that the Prophet has forgiven them their sins and pardoned them for their disobedience.

⁵⁶ Cited by Jābir Rizq in his book Ḥassan al-Bannā Bi Aqlām Talāmidhatihī wa Mu'āshirihī (p. 70-71) from the Ikhwānī magazine al-Da'wah, 13th February 1951.

⁵⁷ Refer to his Mudhakkarāt (p. 58).

This is shirk with Allāh, the Lord of the Worlds, besides whom there is none who can forgive the sins of His slaves.

Sa'īd Ḥawā mentions that al-Bannā would encourage the celebration of the birthday of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) considering it to be an important part of the Islāmic curriculum to be taught in schools⁵⁸ and 'Abbās al-Sīsī mentions on how on one occasion during the celebration of the mawlid in Alexandria, al-Bannā gave a sermon in which he mentioned, "We revive the mention of the birthday of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and it is the right all people, Muslims and non-Muslim to celebrate with this blessed remembrance, for our Messenger did not come for Muslims only" - and he means by this that Jews and Christians can come and celebrate too.⁵⁹

The Brother of Ḥasan al-Bannā, 'Abd al-Raḥmān al-Sā'ātī was a Staunch Extremist Shī'ite

What is baffling is that Ḥasan al-Bannā was a staunch, fervent Ṣūfī and his brother, 'Abd al-Raḥmān al-Sā'ātī was a staunch, fervent Shī'ite. And after the assassination of al-Bannā, 'Abd al-Raḥmān was touted to be the next leader but it was not to be. Maḥmūd 'Abd al-Ḥalīm, an Ikhwānī historian, writes in Aḥdāth Ṣana'at al-Tārīkh, ""As for Ustādh 'Abd al-Raḥmān al-Sā'ātī alongside his Shī'ism for the Ahl al-Bayt (may Allāh be pleased with them) which would dominate him and his extremism in this Shī'ism, he would see himself and his brothers and some of his own family and relatives to be more worthy of the station of his brother (Ḥasan) in the da'wah."⁶⁰ Meaning that after al-Bannā's death 'Abd al-Raḥmān wanted to be the next supreme leader of al-Ikhwān. What indicates his extremism in his Shī'ism is that he wrote a novel regarding the Bāṭinī Rāfiḍī kāfir al-Mu'izz Li Dīn Allāh, the 'Ubaydī ruler, which was made into a theatrical play. The Salafī scholars of Egypt wrote a refutation of this disgrace in one of their magazines (see further below).

⁵⁸ Tarbiyatuhum al-Rūḥiyah (p. 178).

⁵⁹ Fī Qāfialah al-Ikhwān al-Muslimīn (1/48).

⁶⁰ Aḥdāth Ṣana'at al-Tārīkh (2/446).

Nearness Between the Sunnīs and Shī'ites (Taqrīb)

So far we see little difference between the Bāṭiniyyah of Jamāl al-Dīn al-Afghānī and the Bāṭiniyyah of Ḥasan al-Bannā al-Ḥaṣafī al-Shādhilī. As for nearness between the Sunnah and Shī'ah, then 'Umar al-Tilmisānī, the third supreme guide of the Ikhwān writes in Dhikriyyāt, Lā Mudhakkarāt (pp. 249-250), "And in the forties from what I recall, Sayyid al-Qummī - and he is Shī'ite in his madhhab - came as a guest of the Ikhwān at the main headquarters, and at this time, the Imām, Shahīd (al-Bannā) was [undertaking] serious action in bringing proximity between the schools, so that the enemies of Islām do not take the splitting between the schools as a means through which they can work to tear apart the Islāmic unity.⁶¹ We asked him one day about the extent of the difference between Ahl us-Sunnah and the Shī'ah, but he prohibited us from entering into the likes of these thorny issues which are not befitting for the Muslims to become occupied with, bearing in mind what the Muslims are already upon of separation and that the enemies of Islām work to kindle its fire. So we said to his eminence, 'We do not ask this due to partisanship or to widen the difference between the Muslims, but we ask due to knowledge because what is between the Sunnah and the Shī'ah (of difference) is mentioned in the authored books that are innumerable, and we do not have the time that will allow us to investigate all those sources.' So he, may Allāh be pleased with him, said, 'Know that Ahl al-Sunnah and the Shī'ah are Muslims, the kalimah "There is none worthy of worship except Allāh and Muḥammad is the Messenger of Allāh" unites them. And this is the foundation of the creed. And the Sunnah and the Shī'ah are the same (regarding that), and (they) are upon purity. As for the

⁶¹ This is the same method used by Jamāl al-Dīn al-Afghānī which is to dissolve the Islāmic 'aqīdah and its unique identity by promoting pluralism and relative truth, meaning all sects and creeds are legitimate and should come together upon a basic common denominator. This is also the method of the Bahā'ī movement in relation to religions as a whole, Bahā'ism aims to dissolve all religions through the slogans of unity and universal brotherhood and this is why it has a core presence within the United Nations.

difference between them both, then it is in matters in which it is possible to bring them together'."

In the same book, al-Tilmisānī writes, "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"

Sālīm al-Bahnasāwī, an Ikhwānī, writes in this book "al-Sunnah al-Muftarā 'alayhā" (p.57) Since the group for bringing about nearness between the [various] Islamic schools was set up, and in which the Imām al-Banna and the Imām al-Qummī (Shi'ite) partook, cooperation was already taking place between al-Ikhwān al-Muslimīn and the Shi'ah, and this led to the visit of the Imām Nawab Ṣafawī (Shi'ite revolutionary) to Cairo in 1945."⁶²

In another of his books, al-Mulham al-Mawhūb Ḥasan al-Bannā, 'Umar al-Tilmisānī writes (p. 78), "And due to his eagerness he (al-Bannā) reached out for unifying the word of the Muslims to [the extent] that he would aim for a conference which would bring together all of the Islamic sects [hoping] that Allāh may guide them [all] to consensus upon a matter that would prevent them from making takfīr of each other specifically, and [agreement] that our Qur'ān is one, our religion is one, and our Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is one, and our deity is one. And for this objective he received as a guest, the esteemed Shaykh Muhammad al-Qummee, one of the senior scholars of the Shiah and their leaders, at the general headquarters for a period of time that was not short. Just as it is well-known that the Imām al-Bannā had met with the Shi'ite Ayatollāh Kāshānī during Hajj in the year 1948 and some mutual understanding took place between them that one of the personalities of al-Ikhwān al-Muslimīn today, one of the students of the

⁶² There are photographs of Nawāb Ṣafawī meeting with Sayyid Quṭb in his visit to Cairo.

Imām, Shahīd [al-Banna], the teacher, 'Abd al-Muta'al al-Jabarī pointed to in his book "Why was Hasan al-Bannā Assassinated" (1st print, [Dar] al-I'tiṣām, p.32), quoting from Rober[t] (or perhaps Ruper[t]) Jackson his saying: 'And if the life of this man was lengthened (meaning Hasan al-Bannā) it would have been possible to actualize much for this land, especially if Hasan al-Bannā and Ayatollāh Kashānī, the leader of Irān, had agreed to put an end to the differing between the Shi'ah and the Sunnah. And the two men met in the Hijāz in the year [19]48 and it appears that they acquired mutual understanding and would have come to [agreement] on a fundamental point, had it not been that the assassination of Hasan al-Bannā was hastened.' End quote from al-Tilmisānī.

This policy of nearness between the Sunnah and the Shī'ah is found in the writings and works of all main figureheads of al-Ikhwān such as 'Umar al-Tilmisānī, Muṣṭafā al-Ṣībā'ī, Muḥammad al-Ghazālī, Abu A'lā Mawdūdī who was a very close friend of al-Khomeinī, Ḥasan al-Turābī, Yūsuf al-Qaraḍāwī, Faṭḥī Yakun, 'Abbās Madanī (Algerian) and others. This indicates that this jamā'ah was founded upon this policy of being a vehicle for the Shī'ites to enter into the politics of Sunnī nations, which is why al-Ikhwān is not to be considered as anything but a trojan horse within which are the enemies of the Sunnah and who lie in wait for the right opportunity.

The Bāṭinī, Ṣafawī Shī'ites and Shī'ite Membership of al-Ikhwān in Egypt, Syria and Irāq

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'.⁶³ Al-Ikhwān is infiltrated and penetrated by the Shī'ah and is a vehicle for the designs and goals of the Shi'ah. In the various Muslim lands the Ikhwān and the Shī'ah join hands in order to attain power. It is a sad state of affairs that these are the same people who preside over the affairs of Muslims, such as the Palestinians who are in dire circumstances. Khālīd Misha'el, the leader of Ḥamās said, "Hamās is the spiritual son of the revolution of al-Khomeinī."⁶⁴

Celebrating the Remembrance of Nawāb Ṣafawī, the Shī'ite

ʿUmar al-Tilmisānī mentions that the students of Ḥasan al-Bannā, from the members of al-Ikhwān would celebrate the remembrance of Nawāb Ṣafawī, the Shi'ite revolutionary and head of the Jam'iyyah Fedayeen (a sister group of al-Ikhwān amongst the Shi'ites) who was executed after a failed assassination and coup attempt in Irān.⁶⁵ Nawāb Ṣafawī would visit the Ikhwān during the lifetime of Ḥasan al-Bannā, along with other famous Shī'ite figureheads of the time.

The Khāwārij of al-Ikhwān [Ideological Descendants of Dhul-Khuwaysarah] Congratulate the Rawāfiḍ of Irān [Ideological Descendants of the Persian, Magian, Bāṭinī, Rāfiḍī, Ṣafavids]

As a result of the methodology of the jamā'ah and the principles of Ḥasan al-Bannā which set it upon its initial course, when the Bāṭinī,

⁶³ Mawqif 'Ulamā' al-Muslimīn Min al-Shī'ah wa l-Thawrah al-Islāmiyyah of 'Izz al-Dīn Ibrāhīm (pp. 15-16).

⁶⁴ As related by the Mahr News Agency on 22/2/2006CE, and cited by Nu'mān al-Witr in his book al-Khuṭūṭ al-'Arḍāh.

⁶⁵ Dhikriyyāt Laa Mudkhakkarāt (p. 131).

Majūsī kāfir, "Rūḥullah" al-Khomeinī⁶⁶ took power, following the 1979 Iranian revolution, al-Ikhwān al-Muslimūn issued a statement that was published in the Kuwaitī Ikhwānī newspaper called "al-Mujtama'", Issue 434, dated 25th February 1979. In it they state: "**Declaration:** The national organization of the Muslim Brotherhood invited the leadership of the Islāmic movements in Turkey, Pakistan, India, Indonesia, Afghanistan and Malaysia and the Philippines in addition to the organizations of the Muslim Brotherhood in the Arabic world, Europe and America to a meeting to disclose the formation of a delegation which subsequently travelled to Iran on a special plane and met with Imām Āyatollāh al-Khomeinī. This was to emphasize the solidarity of all of the Islāmic movements represented by the delegation - and which are al-Ikhwān al-Muslimūn, Ḥizb al-Salāmah of Turkey, al-Jamā'ah al-Islāmiyyah of Pakistan, al-Jamā'ah al-Islāmiyyah of India, Jamā'ah Hizb Māshūmī of Indonesia, Jamā'ah Shabāb al-Islām of Malaysia and al-Jamā'ah al-Islāmiyyah in the Philippines. It was an assembly from the assemblies of the greatness and power of Islām at a time in which it is binding that nationalistic, doctrinal and ethnic differences disappear. And Imām al-Khomeinī⁶⁷ emphasized to them that his merchandise is the (same) merchandise (that is available) for the Islāmic revolution in the whole world, and this merchandise is every Muslim, muwahḥid who says, "Lā ilāha illallāha"⁶⁸ and that the revolutions place is not just Irān, but rather every Islāmic state whose ruler powerfully manifests the Islāmic religion and who undertakes to put it in motion, and that it is Allāh who ennobled al-Khomeinī with support against the Shāh, and that He will support every Khomeinī (in other lands) against his own Shāḥ (in those lands). And the delegation

⁶⁶ Refer to Part 2 of this series on the Bāṭinī movements in early Islāmic history to understand the significance of his name "Rūḥullāh."

⁶⁷ Keep in mind that this is the same Bāṭinī kāfir who said that when the city of Madīnah is conquered he will dig out the two idols, meaning Abū Bakr and 'Umar (رَضِيَ اللَّهُ عَنْهُمَا).

⁶⁸ This is while the mushrik and kāfir, al-Khomeinī asserts in his writings that the Imāms and leaders of the Shī'ites have knowledge of the unseen and control the atoms of the universe, and he writes in his book Kashf al-Asrār that seeking a need from a stone or mud, let alone a dead person, is not shirk *unless a person believes* that the thing being sought is the Lord and Creator.

emphasized from its own side to Imām al-Khomeinī that the Islāmic movements wil continue upon their covenant to aid the Islāmic revolution in Irān and in every place⁶⁹ with all of its human capacities, in knowledge and wealth." Then they go on to mention a television interview they did and called for a day of solidarity with the Iranian revolution and invited all Muslim societies and Islamic gatherings (jamā'āt) to perform the funeral prayer in absence for the martyrs of the revolution after Jumū'ah prayer on 16th March 1979, and they ask everyone involved in any Islāmic activity to remember this day and remind others of it and that they perform the funeral prayer in absence "as a symbol of the unity of the Islāmic ummah and to fulfil the statement of Imām al-Khomeinī that the asset (capital, merchandise) of the Islāmic revolution in Irān is every Muslim who says "Lā ilāha illallāh." End quote.

In Jordan, the Ikhwān also issued a statement following the revolution in which their occurs, "The resolution of the Muslim Brotherhood in supporting the Islāmic revolution in Iran is a resolution that is in perfect harmony with the slogans and core values of the jamā'ah, [in harmony with] its pure Islāmic conceptions and of its activist and organizational focus points. It was from the ambitious priorities of our Imām, the Shahīd⁷⁰ Ḥasan al-Bannā, may Allāh have mercy upon him, that the Muslims should overlook their doctrinal and jurisprudential differences. And he, may Allāh have mercy upon him, expended great efforts in bringing nearness between the Sunnah and the Shī'ah to pave the way to abolish all manifestations of differing between them. In this path, he had very tight connections with many of the trusted Shī'ite figureheads such as Imām Āyatollāh al-Kāshānī, the martyr, the revolutionary, Nawāb Ṣafawī, and the Imām, Kāshif al-Ghitā' of Irāq and others. And the Muslim Brotherhood consider that the establishment

⁶⁹ In other words, the implement the madhhab of the Khāwāriij in every place and to fight the da'wah of Tawḥīd and Sunnah in every place and turn into one of rousing the people against the rulers and to try and take power either through revolution or through democracy.

⁷⁰ It is not correct to apply the label of "martyr" to a person without restriction or qualification.

of the Islāmic revolution in Irān opens the door of revival for completing what the Imām, the Shahīd, Ḥasan al-Bannā commenced, may Allāh be pleased with him, in trying to actualize to make a substantial change in the relationship between the Sunnah and the Shī'ah."⁷¹

When a person reflects on the above, and he is aware of what has preceded that there is a direct connection from the current rulers and clergy of Irān back to the **Ṣafavids**, and then to the **Qāzibash**, and then to the **Khurramites** and eventually back to **Mazdak** and **the Persian Magians**, and that Shī'ism is simply a front for the Persian empire in their attempts to destroy "the religion of the 'Arabs" and to revive their Persian, Magian heritage, and then he appreciates that all of these political jamā'āt in the various lands spring from the fountain of that jamā'ah of Ḥasan al-Bannā, a jamā'ah founded on takfīr of the ummah and khurūj (revolt) and upon destructive principles, he will recognizing the recurring interplay between the Rawāfiḍ and the Khāwārij in waging war against the people of Tawḥid and Sunnah. For this legacy began ever since 'Abdullāh bin Saba' al-Yahūdī and **Nāfi' bin Azraq** (leader of the extreme group of the Khārijites, the Azāriqah) participated in the revolution against 'Uthmān bin 'Affān (رضي الله عنه). This is why today you will see the Rawāfiḍ of Irān waging their war against the Sunnī lands, trying to ferment revolutions, and then you have al-Qaidah and ISIS also waging war against the Sunnī lands, considering their rulers to be apostates and their scholars likewise.

Waḥdat al-Adyān (Unity of Religions)

Maḥmūd 'Abd al-Ḥalīm, one of the leaders of al-Ikhwān, writes in "Aḥdāth Ṣana'at al-Tārīkh (1/409-410), citing Ḥasan al-Bannā who said to an audience, "The aspect I am going to speak about is a very subtle point about a religious issue because this point is not understood in the Western world. Hence, I want to clarify it briefly, **so I affirm that our dispute with the Jews is not on religious grounds!** Because the Noble

⁷¹ Refer to Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn (pp. 44-45) of Muḥammad 'Abd al-Ghaniyy.

Qur'ān has encouraged us to be in harmony with them and to accommodate them (religiously), and Islām is a humanistic legislation before it is a nationalistic legislation, and it has praised them and made agreement between us and them."

Ḥasan al-Bannā also said, "Our movement is not opposed to any particular creed amongst the creeds and nor any religion amongst the religions or faction amongst the factions."⁷² And in his *Mudhakkarāt* (p. 105), al-Bannā mentions how forty days after they came to Alexandria they looked for a place to rent and it so happened that the place they chose had three levels. The second level was rented by a group of Christians who had turned it into a church and the first level by a group of Jews who had turned it into a synagogue. Al-Bannā says that they took the top level and made it into a place for prayer and then wrote, "It is as if this building represents the three religions. And I will not forget Umm Shalom, the curator of the synagogue, she would invite us on the night (prior to) every Sabbath to light the candle for her and help her in lighting the vapor gas (for heating). We would joke with her and say 'Till when will you use these stratagems which do not deceive Allāh?⁷³ And if Allāh has prohibited both light and fire on the Sabbath as you claim, then has he also prohibited you from benefiting (from the light) and looking (at the fire)?' And she would excuse herself and the discussion would end with salutations."

Maḥmūd 'Assāf mentions in his book "Ma'a al-Imām al-Shahīd Ḥasan al-Bannā" that Christian leaders came to visit Ḥasan al-Bannā, from them Wuhayb Dūs Pāshā, Lewis, and Maryat Buṭrus Ghālī and they requested

⁷² As related by 'Abbās al-Sīsī in *Fī Qāfilat al-Ikhwān al-Muslimīn* (1/211). Yūsuf al-Qaraḍāwī said, "Freedom (ḥurriyah) has precedence over the application of the Sharī'ah." As published on his website on 6th March 2011 and it is also recorded from him in his interviews. He also said, "I am opposed to a religious state completely, for we are not a state of Shaykhs or Mullahs". in the newspaper al-Nās, 36th edition, dated 25/03/1432H through "al-Khuṭūt al-'Arḍah li Jamā'at al-Ikhwān al-Muslimīn" by Nu'mān bin 'Abd al-Karīm al-Witr (p. 4).

⁷³ He intends the various means used by the Jews to avoid activity on the actual day of the Sabbath by preparing for them strategically.

him to set up a branch of the Brotherhood called al-Ikhwān al-Masīḥiyyīn (the Christian Brotherhood) so that they can participate with the Muslim Brotherhood in spreading faith in Allāh and virtues (in the society). Al-Bannā replied to them saying that it is a good idea, but that the da'wah of al-Ikhwān is worldwide (not just in Egypt), and that there is no harm in (them) setting up a Christian Brotherhood and emphasized to them that there would be perfect cooperation between them both.⁷⁴ Ḥasan al-Bannā would also involve Christians in the administrative affairs of his organization and also offer them leadership roles in the party. These affairs are recorded by Ikhwānī historians themselves and mentioned in their books. 'Abd al-Fattāḥ Muḥammad al-'Uways writes, "So that the Muslim Brotherhood could indicate the absence of partisanship (in their organization) they made two Christians, Wuhayb Daws and Akhnūkh Lewis Akhnūkh to be members in the political committee of the Muslim Brotherhood which was set up in 1948."⁷⁵

Ḥasan al-Bannā and Romantic Theatrical Drama

From numerous articles such as, "Cinema and Theatre in the Thought of Ḥasan al-Bannā" by 'Iṣām Talīmāh (in Arabic), published on an official Ikhwānī website⁷⁶ and "The Brotherhood and Art" by Ḥusām Tamām and "The Theatre of the Muslim Brotherhood, Romantic Beginnings" by Aḥmad Zayn⁷⁷ and also an interview with Yūsuf al-Qaraḍāwī regarding art (published on his own website) - from all of these articles, it is revealed that Ḥasan al-Bannā set up a theatrical branch within the Brotherhood and employed both male actors (George Abyaḍ) and female actresses (such as Fāṭimah Rushdī, 'Āzīza Amīr), which included Christians. One of the first performances was a play titled "Jamīl Buthayna" which is a romantic novel. Ḥasan al-Bannā would pay female Muslim actresses to express romantic speech to

⁷⁴ Ma'a al-Imām al-Shahīd Ḥasan al-Bannā, (p. 29).

⁷⁵ Taṣawwūr al-Ikhwān al-Muslimīn lil-Qaḍīyyah al-Filistīniyyah (p. 23).

⁷⁶ Refer to ikhwanonline.net.

⁷⁷ Both of these articles are published in Arabic on the Ikhwānī website Islamonline.net

Christian male actors and some of the actors employed went on to become famous such as 'Abbās Fāris, Ḥasan al-Bārūdī, Futūh Nashāṭī and Maḥmūd al-Malījī. The brother of Ḥasan al-Bannā, 'Abd al-Raḥmān al-Ṣā'ātī would also write novels which were pro-Bāṭinī Rāfiḍī and they would be turned into theatrical plays. Ḥasan al-Bannā would attend the plays and also participate in their organization and preparation. It is known that modern art, theatre and cinema was introduced and driven by Freemasonic societies and their members in Egypt.

Ḥasan al-Bannā, Ikhwān and Democracy

Al-Ḥasan al-Bannā was in favour of democracy and took part in elections. It is another means, aside from revolution, for attaining power and both require the support of the masses. Thus, al-Ikhwān support democracy as a principle. Their statements in this regard are known and widespread. By way of example, Ḥāmid Abū al-Naṣr who was the fourth supreme guide of al-Ikhwān said, "We desire it as a democracy, perfectly, comprehensively, for all people."⁷⁸ Aḥmad Yāsīn, the Ikhwānī leader of Ḥamās said, "I too desire a democratic state which has multiple parties wherein the power is for the one who wins the elections." When the interviewer said, "If the Communist party won what would your position be?" He replied, "Even if the Communist party won, then I will respect the desire of the Palestinian society."⁷⁹

The Salafī Scholars of Egypt on Ḥasan al-Bannā, the Brotherhood, Unity of Religions and Veneration of the Ubaydī Bāṭinī Enemies of Allāh

In the magazine titled al-Hadyī al-Nabawī (6/1365H) a group of Salafī scholars [Shaykh Ḥāmid al-Fiqqī, Shaykh Aḥmad Shākīr, Shaykh 'Abd al-Razzāq al-Affī, Shaykh 'Abd al-Raḥmān Wakīl and Shaykh Khalīl Harās (رحمة الله)] wrote an article in refutation of the slogan of Ḥasan al-Bannā and his Brotherhood, "*Allāh is our goal, the Messenger is our leader*,

⁷⁸ In the magazine al-Ālam 21/06/1986, through "al-Khuṭūt al-ʿArīḍah li Jamāʿat al-Ikhwān al-Muslimīn" by Nu'mān bin 'Abd al-Karīm al-Witr (p. 5).

⁷⁹ In the book Aḥmad Yāsīn al-Mu'jizah wa Uṣṭūrah al-Taḥaddī (pp. 116-118).

and the Qur'ān is our constitution." We will present a summary of the salient points here:⁸⁰

They start by say that they [the Ikhwān] filled this world with this slogan and it appears true outwardly, yet Allāh knows best what is in the hearts of those saying it. Then they say that they will give three examples which oppose these claimed foundations (in the slogan) of the Brotherhood.

As for the first, then they cite Ḥasan al-Bannā from the magazine al-Muṣṣawwar which was published on 5th April 1946 and they say that they are citing it in order to show the truthfulness of the statement of Allāh (عَزَّوَجَلَّ), **"And know that Allah intervenes between a man and his heart and that to Him you will be gathered"** (8:24). Then they quote from the statement of Bannā cited which was a written response to a question about why he nominated a Christian (Louis Fanūs) for the Council of Scholars on the consideration that he was a member of the jamā'ah. The written statement of Bannā is as follows, "There are many friends of the Muslim Brotherhood organization amongst the non-Muslims, and the Brotherhood considers them to be friends and members who work with them in all of the affairs of the society which has agreed upon their ability (in this respect) and gives them the arena so as to confer benefit through their opinions and ideas. And the brother and teacher **Naṣīf Mikhā'il** participated in the conference of the Brotherhood in al-Gharbiyyah with an active participation. Rather, I would not be exaggerating if I said that he is the one who set up the conference. And I do not forget the efforts of the respected brother, **Louis Fānūs Bek** in make so many trips for the conferences of the Brotherhood and also what he does in terms of publicity [propaganda] for the organization in all parts of Egypt.⁸¹ And just as the brother **Mariat Bek Ghālī** aids in the activities of the Brotherhood. Do not forget his donations in purchasing the dār (centre) and his many instances of

⁸⁰ This is printed in Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu'minīn, 2010CE) of Muḥammad 'Awaḍ Muḥammad 'Abd al-Ghaniyy.

⁸¹ Take note of that, this is a Christian who is a publicity agent for the Muslim Brotherhood.

support in terms of literary criticism by exchanging opinions and ideas about social reforms, let alone the fact that he is a member of our Economic Council and that he cooperates with us in beneficial social projects. I have mentioned these names only as examples, not to be comprehensive. For we do not find anything that acts as a barrier between us and between cooperating with the citizens of the nation whether Christians or Muslims. And this is very apparent in the Rovers [Scouts] of the Brotherhood where there are more than 30 scouts from our Christian brothers. As for elections, then the general principle with us is to aid the Brotherhood candidates firstly, and they do not nominate except the qualified and fit amongst the Egyptians. And the day that the Brotherhood spread their candidate list, everyone will find that we do not see except the general benefit (for everyone), and they will find within these candidate lists the names of our Christian brothers who share with us in the organization."

As for the second, then the Shaykhs point out what was spread by the magazine *Ākhir Sā'ah* (the Last Hour) on the same day, 5th April 1946 and within it is a suggestion by a Christian Copt to Ḥasan al-Bannā that he should change the title of the Muslim Brotherhood to the Egyptian Brotherhood so that many more Copts can join them. And this suggestion is actually borne out of the first issue (discussed above). Then the Shaykhs go on to refute this and cite verses from the Qur'ān in relation to *walā'* and *barā'*.

As for the third, the Shaykhs mention an announcement that was made in the Brotherhood magazine about a theatre play about "Al-Mu'izz li Dīn Allāh al-Fāṭimī, the Founder of Cairo and Builder of the University of al-Azhar" which was to be based on the writing of 'Abd ar-Raḥmān al-Sā'atī, who is the brother of Ḥasan al-Bannā and a staunch, extremist Shī'ite. This was to be made into an opera show on 1st May 1946. The Shaykhs go on to comment first about the innovated nature of plays and theatres and acting and then more importantly they speak about the subject topic. The person who is the main figure of the play, al-Mu'izz li Dīn Allāh is one of the 'Ubaydī Bāṭinī Ismā'īlī Rāfiḍah, from the offspring of Maymūn al-Qaddāh, the Persian Magian [said to be of Jewish lineage] whose offspring conquered North Africa and then Shām

and pushed their Bāṭinī doctrines, their kufr and their shirk onto Sunnī populaces.⁸² The Shaykhs say, "We see in the choice by the Ikhwān of the biography of this vile 'Ubaydī, alongside their knowledge of his crime upon the religion and what he innovated of calamities of changing and altering (the religion) through pure desire, and oppressive lust and a destructive intention to put an end to [the religion], implementing the legacy of his grandfather, Ibn Saba' al-Yahūdī who wounded Islām by inciting tribulation between 'Alī and Mu'āwiyah with a wound whose blood has not ceased to flow till this day. And the actions of al-Mudhill⁸³ li Dīn Allāh and the actions of his successors after him are not a hidden secret. Rather, history has captured them and its scholars, both Europeans and Arabs - have compiled such (matters) from their crimes against the religion by which they deserve through only some of it, the curse of Allāh, the Angels and all of mankind." End quote.

Shaykh Aḥmad Shākīr on the Ikhwān as Khārijites

Usāmah Aḥmad Shākīr explains⁸⁴ that his father, **Shaykh Aḥmad Shākīr** was a judge (qāḍī) in the Sharī'ah court of Ismā'īlyyah in 1928 and he was placed by his father in the elementary school in Ismā'īlyyah. His Arabic teacher was Ḥasan al-Bannā who knew he was son of Aḥmad Shākīr and requested a meeting with his father. A meeting was arranged and Aḥmad Shākīr took the opportunity to advise him about the da'wah, how it should be upon the Book and the Sunnah and upon evidence. Aḥmad Shākīr kept in touch with Ḥasan al-Bannā after he moved to Cairo in 1932, but when he began to perceive the deviation in the Muslim Brotherhood over the years who had turned to harshness,

⁸² From the beliefs of al-Mu'izz include a) belief in the ulūhiyyah of certain men, b) belief that some of their leaders have a message which is superior to the message of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), c) abolition of all of the outward religious duties, due to their belief that the Qur'an has an outward (dhāhir) for the commoners and an inward (bāṭin) for the elite.

⁸³ The Shaykhs changed the name here from the one who honours the dīn of Allāh (al-Mu'izz) to the one who debases the dīn of Allāh (al-Mudhill).

⁸⁴ Refer to Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu'minīn, 2010CE) of Muḥammad 'Awaḍ Muḥammad 'Abd al-Ghaniyy (p. 18 onwards).

Aḥmad Shākir cut off his ties and advised Ḥasan al-Bannā by banishing this faction from his jamā'ah who in turn never gave this any attention or concern. Many years later, around 1948 or 1949 Aḥmad Shākir wrote an article titled "*al-Īmān Qayd al-Fatk*" following the assassination of the Prime Minister, Maḥmūd Fakhmī al-Naqrāshī, by a member of the Muslim Brotherhood on 28th December 1948. We provide a translation of the article here:

Shaykh Aḥmad Shākir wrote, "The Islāmic world and the Arabic world - and in fact many places - were awestruck by the assassination of the man, the man through the (full) meaning of the word, al-Naqrāshī, the martyr,⁸⁵ may Allāh forgive him and put him alongside the truthful, the martyrs and the righteous.... and I see it as an obligation upon myself to explain this affair from the correct Islāmic perspective so that there is no excuse for the one who makes an excuse, and perhaps Allāh will guide those criminal Khārījites so that they return back to their religion before there does not remain any path to coming back. And we do not know who is next, after al-Naqrāshī in the list of those (people).⁸⁶ Verily Allāh, the Sublime, has made a most severe threat for

⁸⁵ It is not correct to apply the label of "martyr" to a person without restriction. Imām al-Bukhārī included a chapter in the 'Book of Jihād' in his Sahih entitled, "Chapter: It is not to be said, so and so is a shahīd", and Shaykh Ibn al-'Uthaymīn gave a fatwaa in this regard, quoting from Imām al-Bukhārī and also stating, "It is not permissible to testify for a specific individual that he is a shahīd, even if he had been killed while performing jihād against the disbelievers. This is because this implication of this testimony is that Paradise has been testified for him, and testification for Paradise is not permissible except for those whom the Messenger (ﷺ) has given testimony for. However it can be said, "It is hoped that he is amongst the martyrs"...As for when is one resolved and says "He is a martyr", then this is unlawful, ḥarām. It is not lawful to say this because this is from the matters of the unseen..." *Alfādh wa Mafāhīm Fī Mīzān al-Islām* (p.18).

⁸⁶ This article from Aḥmad Shākir is very significant because he clearly holds obedience to those in authority, and considers the government, its ministers, institutions and employees to be Muslims. This is despite the fact that the government of Egypt by this time, due to the activities of Muḥammad 'Abduh and before him, the European colonialists, had secular laws. This is a very

killing a prohibited soul in more than one verse in His Book, **"But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment"** (4:93) and this is from the most elementary of matters in Islām which the ignoramus knows before the Scholar. This killing (mentioned in the verse) is regarding deliberate killing which occurs between the people in circumstances, thefts and the like. The murderer kills whilst he knows he is committing a huge (burdensome) sin. As for the political killing about which we have read a long argument, its affair is mighty, and it is something else (altogether). The political murderer is at ease in his soul, pleased in his heart. He believes he is doing good. He believes, due to the errors that have been infused into him, if he did not believe he was doing an Islāmic obligation in which others had been neglectful, that (at least) he is doing a lawful, permissible action. Such a one is an apostate, outside of Islām, it is obligatory upon him to be treated with the treatment of an apostate and that the legislative rulings and relevant law should be applied upon such people.⁸⁷

They are Khārijites like the Khārijites of old who used to kill the Companions of the Messenger of Allāh (ﷺ) and they leave alone those [non-Muslims] who acknowledge disbelief for themselves. And their outward appearance is like the outward appearance of these [contemporary] Khārijites, rather better than it. For the Messenger of Allāh described them - through revelation before he saw them - saying to his Companions, *"One of you will belittle your prayer compared to their's,*

strong and powerful refutation against the Takfīrīs who use the speech of Aḥmad Shākir in the subject of ruling by other than what Allāh revealed to make unwarranted takfīr of rulers and governments. A separate article would be required to address their use of his speech.

⁸⁷ This is an indication of the angle from which many Scholars of Ahl al-Sunnah, past and present hold the view that the Khārijites are apostates, disbelievers. This is because they declared that which is ḥarām, unlawful, in the Sharī'ah - which is the taking of life which the Sharī'ah has prohibited - to be lawful, ḥalāl. And this is a nullifier of Islām, making istiḥlāl of what is ḥarām. From the contemporaries, Imām Ibn Bāz held the Khārijites to be apostates, disbelievers.

his fasting compared to their's. They recite the Qur'ān but it does not pass their collar-bones. They exit from Islām like the arrow leaves the bow."⁸⁸ And he also said, "There will appear at the end of time a people, youthful of age, foolish of mind, they will speak with the best speech of creation. They will recite the Qur'ān which will not pass their throats. They depart from the religion as the arrow departs from the bow. Wherever you meet them, kill them for there is reward (lying) with Allāh on the Day of Judgement for whoever killed them."⁸⁹

The ḥadīths in this regard are plentiful and related with large-scale transmission and the elementary principles of Islām are definitive about the one who made lawful blood which is unlawful, he has thrown the yoke of Islām from his neck. For there is the ruling upon the political killing which is more severe than the deliberate killing which takes place between the people and Allāh may pardon the killer through His bounty, or may make retribution (qaṣās) to be an expiation for his sin due to His bounty and mercy. But as for the political killer, he is wilfully determined upon his action right to the last moment of his life, he boasts about it and thinks it is the action of the brave.

Now there is another ḥadīth in relation to political assassination which is not subject to any interpretation. There was between al-Zubayr bin al-'Awwām and 'Alī bin Abī Ṭālib what there was of a political dispute which ended in the occurrence of [the battle of] al-Jamal. A man came to al-Zubayr bin al-'Awwām and said, "Shall I kill 'Alī for you?" And he said, "No. How can you kill him whilst he has armies (of soldiers) with him?" He said, "I will get close to him and then assassinate him." He said, "No. The Messenger of Allāh (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said, "Verily īmān (faith) hinders assassination. A believer is not to be assassinated."⁹⁰ Meaning, that faith restricts a Believer from tumbling into apostasy, for if he was to do that, he would not be a Believer. As for al-Naqrāshī, then Allāh has honoured him with martyrdom, he has the virtue of the martyrs with

⁸⁸ The ḥadīth of Abū Sa'īd al-Khudrī reported in Ṣaḥīḥ Muslim.

⁸⁹ The ḥadīth of 'Alī bin Abī Ṭālib reported in Ṣaḥīḥ Muslim.

⁹⁰ Reported in the Musnad of Imām Aḥmad bin Ḥanbal with Aḥmad Shākīr's taḥqīq.

Allāh and their nobility. He died a death which many of the Companions of Allāh's Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) used to wish for. 'Umar bin al-Khaṭṭāb wished for it until he attained it and thus he acquired a great status with Allāh and the highest of ranks.

But indeed, sin, humiliation and blame is upon those Khārijite murderers who make lawful the (spilling) of blood and (likewise) against whoever defends them and who desirers to make our country to stumble into what Europe stumbled into of permitting political assassinations and lightening the punishment (for its perpetrators). For they do not know what they are doing, and I do not wish to accuse them of knowing and wanting (to do what they do)." End of article from Aḥmad Shākir. Published in the magazine al-Asās on 2nd January 1949CE.

From the above it is clear that in the view of the genuine Salafī scholars of Egypt, the da'wah of al-Ikhwān was a criminal da'wah and that the Ikhwān appeared as Khārijites who were supported in their activities by other (hidden) hands who had higher, broader objectives related to the politics of the country and the region.

Testimony from the two Salafī Brothers, Scholars, Ḥasan bin 'Abd al-Wahhāb al-Bannā and Muḥammad bin 'Abd al-Wahhāb al-Bannā that the Muslim Brotherhood Was upon Takfīr of the Rulers Decades Before Sayyid Quṭb

Shaykh Muḥammad bin 'Abd al-Wahhāb al-Bannā (رَحِمَهُ اللّٰهُ) said,⁹¹ "The first to institute the innovation of revolt against the rulers in the modern era was Ḥasan al-Bannā, through the route of demonstrations and revolutions." The Shaykh goes on to explain how in 1936CE he would come across youth who had been beguiled by Ḥasan al-Bannā and would create bombs and then throw them in public places and in commercial centres. The Shaykh says that Ḥasan al-Bannā knows Tawḥīd and Shirk but does not ever speak about them. This is because

⁹¹ Refer to the book "al-Taḥfīrāt" of Abū 'Abd al-A'lā (pp. 5-6) through Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu'minīn, 2010CE).

one of my friends called Sayyid Sa'd, in Ismā'īliyyah, when al-Bannā used to sit with the one who sought rescue from calamity from other than Allāh, and with one who would say the Messenger is created from light, and with the one who would wear talismans and charms (for protection), he (Sa'd) would say to him, "Is this not from shirk?! Won't you prohibit them from it?" And al-Bannā would answer him, "Afterwards, this is not the time for it." So he (Sa'd) said to him, "What if you die before you teach them, what will be your position in front of Allāh?" He said, "I know how I will answer."

And Shaykh Ḥasan bin 'Abd al-Wahhāb al-Bannā (not to be confused with Ḥasan al-Bannā) said, "I met with some youth from the movement of al-Ikhwān al-Muslimīn, and I would see them constant in prayer, having zeal and jealousy for Islām in a general way. I would present the methodology of da'wah of Ahl al-Sunnah wal-Jamā'ah to them, but they would oppose it and argue that their supreme leader of their jamā'ah (Ḥasan al-Bannā) warned them from this particular approach because it splits the Muslims. They would focus their call around establishing the prescribed punishments (ḥudūd), and that the Sharī'ah should be implemented through an Islāmic government which they were striving to accomplish in the short or long term, even if it was through civil disobedience and struggling against the rulers whom they considered disbelievers, or oppressors or sinners due to their interpretation of the noble verse, **"And whosoever does not judge by what Allāh has revealed, then they are the disbelievers"** (5:44), **"And whosoever does not judge by what Allāh has revealed, then they are the oppressors"** (5:45), **"And whosoever does not judge by what Allāh has revealed, then they are the sinners"** (5:47). "The Shaykh went on to explain that he once went with some youth to a gathering to meet Ḥasan al-Bannā in al-Ḥilmiyyah at the quarters of the Ikhwān at the regular weekly lesson. He said that he listened to the speech of Ḥasan al-Bannā amidst the takbīr's and tahmīd's and exclamations that were common to them and he saw that al-Bannā only spoke very generally. He never spoke about the correct Islāmic 'aqīdah, the issues of Tawḥīd, and it was such

generalized speech that everyone, the Ṣūfī, the Mu'tazilī, the Ash'arī, the Shī'ite or Khārijite, all of them would be in agreement.⁹²

From the testimony of these two Salafī Shaykhs both of whom lived during the era of Ḥasan al-Bannā and met him, we can see that the da'wah of al-Bannā was a Takfīrī, revolutionary da'wah that utilized assassinations and terrorism and that they considered the rulers to be disbelievers, even if they concealed such ideas and did not proclaim them outside of their own circles. These are all remnants of the ways of the Bāṭinīyyah who use secrecy, concealment and deception as part of their da'wah.

⁹² From the book al-Ikwān al-Muslimūn (p. 53) of 'Alī al-Waṣīfī through Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn.

The Legacy of the Muslim Brotherhood

It is not possible to document eight decades of the evils, disasters and corruption wrought by the Muslim Brotherhood in its crimes against Islām and its adherents. Suffice it to say that it was designed as an umbrella organization to give every astray innovator and opposer to Allāh and His Messenger a platform to aid in the destruction of Islām, its 'aqīdah and its manhaj whilst working sedition in the lands of the Muslims, keeping them from true and real progress, hindering the da'wah to Allāh, the da'wah to Tawḥīd and Sunnah, which is the true basis of rectification. If we were to document all their evils and the variety of orientations found amongst them we would reach a few hundred pages very quickly. Amongst them you will find the Khārijite, the Shī'ite, the Ṣūfī, the Ḥulūlī, the Ash'arī, the Mu'tazilī, the Jahmī, the Modernist, even the Secularist, the denier of the Sunnah and so on. And many of them are heads in Freemasonry. Indeed the Muslim Brotherhood was not set up except to harm the Muslim nations, and this will become even more evident when we take a look at the writings and ideologies of Sayyid Quṭb, a Bāṭinī Freemason, like his predecessor Jamāl al-Dīn al-Afghānī.

Summary

Ḥasan al-Bannā is the chief of tribulations in the 20th century, the head of takfīr, khurūj and vile ḥizbiyyah and he is the inheritor of Jamāl al-Dīn al-Afghānī, the Bāṭinī, Rāfidī, Bābī Freemason who himself is a continuation of the legacy of the Bāṭinī movements of old. Al-Bannā is an embodiment of the legacy of the Thālūth (Trinity) mentioned by Shaykh Rabī bin Hādī, the Trinity of **Shī'ism**, **Ṣūfism** and **Siyāsah**. His brother [‘Abd al-Raḥmān al-Sā‘ātī] was a staunch, extremist **Shī‘ite**, writing and devising theatrical plays for the enemies of Allāh, the rulers of the Bāṭinī ‘Ubaydiyyah. Al-Bannā called for nearness with the Shī‘ites. He himself was a staunch **Sūfī**, wallowing in taṣāwuff and the doctrines of waḥdat ul-wujūd and also called to waḥdat al-adyān. So there are two prongs of the Trinity. Add to them Bāṭinī secrecy, Freemasonic organization, and corrupt vile Machiavellian **Siyāsah** and your Trinity is complete. Three are one and one is three. Having said that, there was an abundance of Christians in al-Bannā's organization too, because he was upon the doctrine of waḥdat al-adyān and his call was not a religious call but purely a political one. The religion was just the outer cover to gain legitimacy and a large following needed for the ultimate goal.

Al-Bannā spread tribulation across all the Muslim lands through his jamā'ah and these tribulations eventually entered the ranks of the Salafīs many decades later in the 80s and 90s when misguided individuals such as ‘Abd al-Raḥmān ‘Abdul-Khālīq, Salmān al-‘Awdah, Adnān Ar‘ūr and others propagandized for the teachings of Ḥasan al-Bannā and Sayyid Quṭb. Treacherously, they repackaged the destructive doctrines of Bannā and Quṭb for a Salafī audience and all praise is due to Allāh for the likes of Shaykh Rabī bin Hādī who stood in the face of these jamā‘āt, defending the Prophets, the Messengers, the Companions, the Islāmīc Sharī'ah and the methodology of Nubuwwah (Prophethood) from their foreign, destructive, vile ideologies.⁹³

⁹³ Hasan al-Bannā sowed the seeds for the ideology of takfīr of the ummah and planted the idea into the minds of his loyal followers. Assassinations, bombings, destruction of infrastructure and targeting of civilians were taking place whilst he was the supreme leader of al-Ikhwān in the 1940s. These are

The Prophets and Messengers (عَلَيْهِمُ السَّلَامُ) spent decades (and some of them centuries) in calling their people to Tawḥīd and never once did they enter into these types of activities. Rather, they patiently called to Allāh and knew that victory comes from Him, and despite the mockery, oppression and harm they suffered, they continued to show patience. This is because their goal was to call people to the worship of Allāh alone, not to seek the thrones of power. They are role-models for the people of the Sunnah, the callers to Allāh, who entrust their affairs to Allāh (عَزَّوَجَلَّ), the best of aiders and protectors. Who are the role-models for the terrorists in their assassinations, bombings and terrorism? Abdullāh bin Saba', the Bāṭiniyyah, the Qarāmiṭah, Jamāl al-Dīn al-Afghānī, Ḥasan al-Bannā, Sayyid Quṭb, Usāmah bin Lādin, Ayman al-Zawāhirī and others amongst the Khārijite hounds whose tireless barking remains a nuisance to the ummah.

In reality, the Muslim Brotherhood is a **trojan horse** organization which continues in the tradition of the Bāṭinī movements of old, following the agendas of Freemasonic societies and pseudo-religions (like the Bahā'iyyah) of pushing unity of religions, taqrīb (nearness between conflicting theological schools), and amassing people into revolts and rebellions with a view to causing unrest, turmoil and ultimately seizing power in Muslim lands. Their claimed attachment to the Islāmic da'wah is only overt and superficial, and is used to give legitimacy to a more central agenda. Had their attachment to da'wah been genuine, they would have turned the societies in which they live from the grave and saint-worship plaguing their lands to the pure Tawḥīd of Allāh (عَزَّوَجَلَّ), and from bid'ah to Sunnah. So when they threw this form of da'wah behind their backs, it can only be surmised that they intend corruption

the methods used by the Bāṭinī movements like the Ismā'īlī Assassins and the Qarāmiṭah, except that they are more severe in modern times due to the nature of the destructive weapons used. There is no distinction between the Muslim Brotherhood after the 1950s (the era of Sayyid Quṭb) and before the 1950s in terms of extremism and the ideology of takfīr. Al-Bannā sowed the seeds for all Khārijite movements in the 20th century and Sayyid Quṭb simply spelled out the takfīrī ideology more clearly and explicitly.

from the outset, since what rectification is left after the da'wah to the Tawḥīd of Allāh is thrown behind the back against the wall? Indeed as Ibn Taymiyyah (رحمته الله) mentions that the basis of every rectification on the Earth is the Tawḥīd of Allāh (عز وجل) and obedience to His Messenger and the basis of every corruption on the Earth is invoking others besides Allāh (عز وجل) and making other than the Messenger (صلى الله عليه وسلم) as one who is followed and obeyed. So when we observe that the likes of Ḥasan al-Bannā would witness plain manifest kufr and shirk in front of his eyes and not say a word, it is apparent and clear that his da'wah, from the very outset, was a da'wah of corruption (fasād) and destruction (tadmīr).

The Ikhwān have no connection with rectification through authentic knowledge, they call for complete freedom (ḥurriyyah) and claim it has precedence over the application of the Sharī'ah, they call for unity of religions, they cooperate with the secularists, nationalists and communists, they are Khārijites against ruling authorities and their sole aim is acquisition of power, they have a Bāṭinī type secret organization, the takfīrī ideology and mentality runs through the spirit of the organization and likewise socialist ideologies are found in their da'wah. They use deception, change colours and make alliances with any party or nation that will aid them in their goals, thus they have known to have connections and cooperation with the governments and intelligence agencies of Shī'ite Irān, the US and the Great Britain, both in the past and now. In fact, everything they throw at the scholars and rulers of the Muslim lands is to be found with them.

May Allāh protect Islām, its lands and its people from these Bāṭinī-type jamā'āt and their evil designs. Ameen.

Abū 'Iyaad

15th Dhul-Qa'dah 1435H / 10th September 2014CE

Appendix: Summary of the Statements of Salafī Scholars on al-Ikhwān al-Muslimīn

What follows below is a summary compilation of the statements of Salafī scholars on the jamā'ah of al-Ikhwān. They are taken from recorded statements or published works.

Shaykh Sāliḥ al-Luḥaydān: I hope that they do not take power in any Islāmīc land and that power does not belong to them. They do not strive in their action to aid the 'aqīdah and to raise its importance. Their action overwhelmingly is seeking rule. And in this (objective) they consider the statement of the murshid (supreme guide) to be like revelation from the sky, they do not permit anyone to leave (obedience) to him.⁹⁴ **Shaykh Sāliḥ Āl al-Shaykh:** 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** in one type amongst its types. 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.⁹⁵ **Shaykh Muqbil bin Ḥādī:** As for (its) methodology, then it is an innovated methodology from its very inception and from its very first affair. The founder would circulate the graves, he is Ḥasan al-Bannā, he would call to nearness between the Sunnah and Shī'ah and would celebrate the mawlid. Thus, the methodology from its very beginning is the methodology of an astray innovator.⁹⁶ **Shaykh Ḥammād al-Anṣārī:** Al-Ikhwān al-Muslimūn are the supporters of al-Khomeinī and the Rawāfiḍ.⁹⁷ **Imām al-Albānī:** It is not correct for it to be said that they (al-Ikhwān) are from Ahl al-Sunnah, because they wage war against the Sunnah. **Imām al-Albānī:** Combining between Salafiyyah and Ikhwāniyyah is like combining between correctness

⁹⁴ From audio recording, local copy saved.

⁹⁵ Audio Compilation: Fatāwā al-'Ulamā fī al-Jamā'āt wa Atharuhā 'alā Bilād al-Ḥaramayn. Taṣjīlāt Minhāj al-Sunnah, Riyāḍ.

⁹⁶ Tuḥfat ul-Mujīb, Question 77.

⁹⁷ In his Majmū' (2/699).

and error, if not (combining between) guidance and misguidance.⁹⁸

Shaykh Zayd al-Madkhali: Their goal is to establish a single state for the Islāmic world through inciting revolutions against the rulers, heads and leaders in the Islāmic world.⁹⁹ **Shaykh Rabī bin Ḥādī:** 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 'aqīdah (creed), 'ibādah (worship), siyāsah (politics) and akhlāq (morals, manners).¹⁰⁰ **Shaykh Muḥammad bin Ḥādī:** [Al-Ikhwān al-Muslimūn] are not from Ahl al-Sunnah... they are enemies of the Sunnah, I say this with full ease.¹⁰¹

Shaykh Muḥammad bin Ḥādī: Al-Ikhwān al-Muslimūn accuse the scholars of the Salafī da'wah of that which they are innocent of. They accuse them of being agents, whereas they are agents. They accuse them of being close to the rulers, when they are close to the rulers, and they are the ones who deceive the rulers. So they are, as was said dby Shaykh Ḥāmid Fiqqī (رحمته الله), Khuwwān al-Muslimīn (Deceivers of the Muslims).¹⁰²

⁹⁸ From audio recording, local copy saved.

⁹⁹ Al-Ajwibah al-Mukhtaṣirah 'alā al-As'ilah al-'Asharah (p. 43).

¹⁰⁰ In the introduction to his article, "Ḥaqīqat Da'wah al-Ikhwān al-Muslimīn."

¹⁰¹ From an audio recording, published, transcribed and distributed online.

¹⁰² From audio recording, local copy saved.