



Who are Al-Ikhwaan al Muslimeen

Introduction

The greatest affair which Allaah has commanded is His Tawheed. And the greatest affair which Allaah has prohibited is Shirk. So every da'wah which doesn't give any importance to Tawheed, and doesn't give any importance to warning against Shirk, is a da'wah which opposes the guidance of the Prophet (salla Allaahu 'alayhi wa sallam). This is how Ahlul-Bida' are; they do not give any importance to calling to Tawheed, warning against Shirk, adhering to the Sunnah and being on guard against the innovations. From these innovated groups are Ikhwaan al Muslimeen, (The Muslim brotherhood) - started by Hasan al-Banna in Egypt in 1928 and then later, Sayyid Qutub became from its well-known figureheads.

Hasan al-Banna was upon Sufism

Hasan al-Banna was upon the deviant way of the Sufis taking the bay'ah from 'Abdul-Wahhaab al-Hasaafee upon his ash-Shaadhiliyyah Tareeqah. He would walk long distances to the grave of Zainab and sit at the graves. (Al-Ikhwaan Al Muslimun, Ihdaf sana'at Tarikh). He said: "I accompanied the brothers of the Husaafee (Sufi) Order in Damanhour and devoted myself to the hadrah (gathering seeking presence of the Prophet) in Masjid At-Tawbah every night." [Mudhakkiraat ad-Da'wah wad-Daa'iyah (pg. 24). And "it was from our customs that we would go out during the celebratory processions of the Prophet's birthday after the hadrah every night from the first to the twelfth day of Rabee'-ul-Awwal and while we would be walking in the procession, we would chant the customary hymns with complete happiness and total joy" One of the hymns he would chant was: "This beloved one (i.e. Muhammad) along with his loved ones has attended, And pardoned everyone of what they did and will do (of sins)." (pg. 52):

Hasan al-Banna did not warn against the worship of other than Allaah, nor did he take the people away from making tawaaf around the tombs. In fact when Shaikh Muhammad al-Fiqhee advised him to call the people to tawheed, Hassan al-Banna replied, "They will divide when we mention Tawheed."

Methodology of Ikhwaan al Muslimeen

Ikhwaan al Muslimeen was not set up to rectify the affairs of Tawhid and the Sunnah, but merely to amass large numbers which could then be used to further their political interests and seize power.. Their dawah is based upon rectifying the social, economic, and political circumstances of the Muslims and not on rectifying creed. This is in stark contrast to the dawah of the Prophets. The first call of every single

Prophet was to Tawheed and was not to establishing an Islamic state. They try to unite the Muslims together regardless of 'aqidah, instead of trying to unite them upon the correct 'aqidah. .

Ikhwaan al Muslimeen remain silent in the face of shirk and biddah

From their false principles is “*We cooperate upon that which we agree and we pardon one another upon that which we disagree.*” Although the first portion of this statement is correct, as the Muslims must cooperate upon Birr and Taqwa , but as for the second half, “*and we pardon one another upon that which we disagree*”, this is pure falsehood. It entails remaining quiet upon the misguidance of the people of innovation. Their goal is to ikm gather the masses and increase their numbers to gain power, no matter what innovation or disbelief a person is upon. For this reason the Ikhwaanis will overlook the Raafidee Shia and their speaking against the companions of the Prophet (sa), and they will overlook the shirk of the grave worshippers. As long as that individual is with them, then he is their brother and companion, irrespective of his deviation.

This Walaa wal Baraa (loyalty and disloyalty) on the basis of Tawheed and the Sunnah, which the Prophet (sa) described as being the most strongest handhold of Islaam, is the most weakest of things when it comes to the Ikhwaanis. Shaykh 'AbdulMālik ar-Ramadānī stated: The 'Ulama of the Sunnah, the people of tawheed, have enmity towards the people of kufr and as a result they ally with the people of Sunnah and have enmity to the people of innovation. Where is the disavowal of the political activists from the people of innovation? Innovation takes place right in front of them and they do not reject them!

Ikhwaan's opposition to the Sharee'ah

The methodology of Ikhwaan can be summarised in two points. Firstly uniting everyone into a single mass irrespective of creed, and secondly revolution against the Muslim governments in the name of social justice. As for unity irrespective of creed, then Islam teaches the opposite: namely condemnation of groups and sects departing from the Straight Path. And as for revolutions against rulers to establish "social justice", Islam teaches patience upon tyranny and injustice of the rulers. The Shari'ah of Islaam came with the preservation of religious and worldly welfare by enjoining these two matters.

Ikhwaan and the Raafidah Shia

Let us first mention what the people of knowledge have stated. . Imām al-Bukhārī said about the Shia **“They are neither to be greeted nor are they to be visited. Neither are they to be married nor is their testimony to be accepted, and their sacrifices are not to be eaten”** (Khalq Afāl ul-'Ibād, p.125) Imām ash-Shāfi'ī stated: **I have not seen anyone from the people of desires who bears witness to fabrication more so than the Rāfidah.** (Al-Kifāyah, p.167)

On the other hand, al-Ikhwaan al-Muslimeen" strive to bring nearness, love and unity between Sunnis and Shi'ah. Umar al-Tilmisani, one of the supreme leaders of al-Ikhwaan said: **“Know that Ahl us-Sunnah and the Shiah are Muslims, the kalima unites them. And this is the foundation of the aqidah. And the Sunnah and the Shiah are the same (regarding that), and are upon purity.”**

Al-Mawdudi the founder of Jam'at ul-Islamiyyah said about the Shi'a revolution: **“The Khomeini Revolution is an Islamic Revolution and those behind it are Jama'at ul-Islamiyyah and the youth cultivated among the Islamic movements. It is upon all Muslims generally, and the Islamic movements specifically, to support this revolution and co-operate with it in all circumstances”**.

Majallat ad-Da'wah, no.19, August 1979 CE.

'Abbās Madanī, Official Spokesman Of The Islamic Salvation Front Of Algeria [FIS] said: **The lamp which Imām al-Khomeini lit brought light to our hearts, indeed we believe that the Iranian revolution will liberate the Islamic Ummah, rather all of humanity**. *Majallat as-Sunnah*, no.11, p.57;

Muhammad Mahdee 'Ākif, General-Secretary Of The Muslim Brotherhood in Egypt demonstrated his ignorance of history when he said: **“Throughout the length of Islām, Shi'a and Sunnīs were one nation, we differ in our Madhhabs however our creed is one, our Lord is one, our book is one, our Prophet is one and our Qiblah is one”**. interview with Muhammad Mahdee 'Ākif printed by the Shi'a newspaper *al-Balāgh* in Yemen, 13 March 2007

Balāgh in Yemen, 13 March 2007

Ikhwaan and the Sahaabah

The Prophet (sallallaahu alayhi wasallam) said: **Whoever abuses my Companions, upon them is the curse of Allaah, the angels and the people**. Reported from Ibn Abbaas by at-Tabaraanee. Hasan: al-Albaanee in *as-Saheehah*

Ikwaan's main figurehead, Sayyid Qutb reviled many Companions including Uthmaan, Mu'aawiyah, the Banu Umayyah and others. Qutb says: “[Bani] Umayyah, as a general characteristic, eemaan did not populate their hearts, and Islaam was nothing but a cloak which they donned and removed in accordance with the [prevailing] self-interests and relations... So no one takes Islam with Mu'awiyah or Bani Umayyah for it (Islaam) is free, innocent from him (Mu'aawiyah) and them (Bani Umayyah). *Laa Tasubboo Ashaabee*” published in the third edition of "al-Muslimoon", 1952 Mahmood Muhammad Shakir

However the Messenger supplicated for Mu'aawiyah **"O Allaah make him a guide (for others), guided, and guide (others) through him"** Mu'awiyah (ra) fought in the wars of against the murtaddeen, and he was subsequently in the armies prepared by Abu Bakr (ra) for Shaam. Later Umar placed Mu'awiyah in charge of Damascus, and then Shaam.

Qutb makes takfir of the noble Companion, Abu Sufyan saying “[he is] the one who did not accept Islam except after its dominance was established, and thus it is the Islam of the lip and tongue, not the eemaan of the heart and emotion. And Islam did not penetrate the heart of that man, for he remained craving for the defeat of the Muslims and Sufyan used to harbor malice against Islam and the Muslims”. *Alsinat al-Muftareen* (Tongues of the Liars), published in the fourth edition of "al-Muslimoon", 1952 Mahmood Shakir

He praised rebellion against Uthmaan (ra), claiming it was an "upsurge" of the Islamic spirit and that those behind the rebellion were "moved and instigated by the Islamic spirit". *al-Adaalah al-Ijtimaaiyyah* 1993

The scholars on Ikhwaan

The statements of the scholars are many, but we will suffice with just two.

Shaikh Muhammad Naasir ad Deen Albaneer said: “it is not correct to say that ikhwaan al muslimeen are from ahl Sunnah, because they wage war against the Sunnah” (Silsilah al Huda wal Nur – Hiwaar ma’ahad atbaa Muhammad Suroor)

Shaikh Bin Baz said: “They are included amongst the 72 sects. Whoever opposes the aqeedah of ahl Sunnah enters into the 72 sects. (explanation of Sharh al Muntaqas delivered in Taif, two months before his death)