Some Plans and Methods of the Ikhwan ul-Muslimeen

Shaykh 'Abdussalaam bin Saalim bin Rajaa' as-Sihaymee

Shaykh 'Abdussalaam bin Saalim bin Rajaa' as-Sihaymee (hafidhahullaah)
ON SOME PLANS AND METHODS THAT THE IKHWAN UL-MUSLIMEEN [THE MUSLIM BROTHERHOOD] OUTLINE FOR THEIR FOLLOWERS IN ORDER TO BRING ABOUT THEIR DESIRED STATE[1]

After mentioning some statements of some of the figureheads of the *Muslim Brotherhood* in regards to their organization, pledges of allegiance and reliance on secrecy, I will now mention some statements from them which clearly shows the *manhaj* that this group traverses and outlines for its followers in order to apply the group's *da'wah*.[2] So even though the basis of the *da'wah* of it may be correct, calling to Islam and the *deen*, yet the errors are in regards to the means of this *da'wah* and its path which includes many opposing matters which lead their followers to fall into many tribulations. This is due to the group's opposition to many matters of the *manhaj* that the Prophet *(sallallaahu 'alayhi wassallam)* and his companions traversed.[3] All of the info that I rely on

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[1] From Shaykh, Dr 'AbdusSalaam bin Saalim bin Rajaa' as-Sihaymee (Associate Professor at the *Department of Fiqh, Sharee'ah College, Islamic University of Madeenah*), *Fikr ul-Irhaab wa'l-'Unf fee Mamlakatil'Arabiyyat is-Saudiyyah: Masdarahu, Asbaabu Intishaarihi, 'Ilaajuhu* [The Ideology of Terrorism and Violence in the Kingdom of Saudi Arabia: Its Origins, the Reasons for its Spread and its Cure] - (Cairo: Dar ul-Menhaj, 1426 AH/2005 CE), pp.97-109.

These same plans and methods are utilized by those Islamic groups who have been fathered by the *Ikhwan ul-Muslimeen* such as *Hamas* (the Palestinian wing of the *Ikhwan ul-Muslimeen*), *FIS* (in Algeria), the *National Islamic Front* of Hasan at-Turaabee in Sudan, *Harakat ul-Islaah* of Somalia, *an-Nahdah* of Rasheed Ghannouchi in Tunisia, the *Jama'at Islami* (of Egypt, Pakistan and Indonesia – however the ones of Egypt and of Indonesia, of Abu Bakr Baa Basheer, are more *takfeeree* and *khaarijee* in their nature), *Hizb ut-Tahreer*, *al-Muhajiroun* and the other sects devised by al-Bakri, and by *Ikhwani* ideologues such as Sayyid Qub, Maududi, Muhammad Suroor, 'AbdurRahmaan 'AbdulKhaaliq, Yusuf al-Qaradawi, Salman al-'Awda, Safar al-Hawali and their ideological offspring in the West, such as Salaah as-Saawee, 'AbdurRahmaan al-Amoodee, Aboo Baseer at-Tartoosee and many others.

[2] The followers of the group traverse this way in all of the Muslim countries wherein their *da'wah* is found including our country Saudi Arabia, may Allaah safeguard it, and some of them are from those who are called the **"du'aat of the Sahwa (Islamic awakening)."**

[3] We are not able to take away sincerity from them, however this condition (of sincerity) is not correctly reached except if this is combined with another condition which is following the Messenger of Allaah *(sallallaahu 'alayhi wassallam)*, meaning: that it has to be in agreement with the Divine Legislation. This is what is missing from many foundations, principles and ways of the *da'wah* of the *Ikhwaan ul-Muslimeen* [Muslim Brotherhood], for sincerity is even found among the *khawaarij* who were described as having it, indeed they were the most sincere

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are taken from their own books and articles and are transmitted with their page numbers, volume numbers and editions for these books and articles.[4]

Following the Sunnah of the Prophet *(sallallaahu 'alayhi wassallam)* and the correct *Shari'* position is to be caution and warn against the ways of the innovator and hold firm to the Sunnah, safeguarding it and calling to it, and those who turn away form it then let them turn away, and those who object to it then let them object, as for the Sunnah then it is as the 'Ulama say:

The Sunnah is like the Ark of Nooh,

Whoever embarks on it is saved,

And whoever leaves it is destroyed

From the methods and plans that its followers (*Ikhwaan ul-Muslimeen*) put forth and restrict themselves to, are the following:

1. THEIR DA'WAH INCLUDES: PRAISING THE LEADERS AND FIGUREHEADS OF THE GROUP AND CALLING PEOPLE TO JOIN THE GROUP AND IMAGINING IT TO BE THAT (GROUP) WHICH ALL HOPES ARE TO ATTACHED TO

One of their writers, 'Abdullaah Naasih 'Ulwaan[5] stated in his book *'Aqabaat fee Tareeq id-Du'aat* (vol.1, p.261):

> Whoever wants to work for Islam should look for the group which is widespread throughout the whole earth, it has branches in the Islamic world which belong to the organization in all countries. This group- with such vastness, comprehensiveness and upright goals- is present and widespread in the Islamic world all praise is due to Allaah. For it is the group that was formed, and its milestones and system[6] were put in place, in Egyptian society and declared by Hasan al-Banna and a whole generation of Muslims today in the east and west attach great hope to it.

He then says within his praise of members of the group (vol.1, p.196):

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in their beliefs and yet the most misguided due to their opposition to the guidance of the Prophet *(sallallaahu 'alayhi wassallam).*

[4] **Translator's Note:** I will append the publishers, place of publication and year of publication of the works where possible.

[5] A former professor of *tafseer* at *King 'Abdul'Azeez University*, Jeddah.

[6] Pay attention to this expression here, for it indicates their partisanship and that it is not a *da'wah* for rectification of what has crept into the *deen*, rather it is party which aims to achieve power and authority.

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Such as: Imaam Hasan al-Banna, ash-Shaheed Sayyid Qutb, Shaykh Mustaphaa as-Subaa'ee, al-Murshid Hasan al-Hudaybee, then they will remain in history as notables.[7]

2. CALLING TO FORM ORGANISATIONS AND GIVE ALLEGIANCE AND OBEDIENCE TO THE GROUP- ALONG WITH PUTTING MEMBERS OF THE GROUP IN SUITABLE POSITIONS,[8] SO AS NOT TO CRACK THE STRUCTURE OF THE GROUP

Unto you are some of their own words in regards to this-

The author of *al-'Aqabaat* (vol.2, p.512) states:

> The issue of forming an organization is from the important issues which the Islamic movement and da'wah groups have to give importance to and exert effort in. This is because any mistake in the organization, or any deficiencies in the formation, leads to the group facing violent tremors and dangerous ruptures.

He also says (vol.2, p.517):

> From the defects in leadership is not taking what is required, for a contemporary stage, in building a generation and preparing them in regards to da'wah and cultivation.

He also says (vol.2, p.563):

> **The conscious mature Islamic movement is a movement that knows the capabilities, orientations and talents of its members. From this, it chooses every individual to do that which suits them based on their ability, orientation and natural moods.**

He also says (vol.2, p.484):

> **Cultivation is based on the discipline: giving allegiance to the head of the group, implementing its orders, adhering to all that emanates from the head without the youth having any hesitation whatsoever and without giving in to apathy.**

3. THEIR CONCERN WITH CORRUPTED UNITY AMONG THE DIFFERENT ISLAMIC GROUPS WITHOUT ANY DISTINCTION UNDER THE BANNER OF "WE CO-OPERATE IN WHAT WE

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[7] Some of those so-called "du'aat of the Sahwa (Islamic awakening)" in our country have praised these same individuals also, as is found in the audio lecture entitled *Taqweem ar-Rijaal* and the treatise entitled *Hadhahi Sabeelee* [This is our Path] and *Kutub fi's-Saahatil-Islamiyyah* [Books within the Islamic World] and in other sources.

[8] In their view and imagination.

AGREE UPON AND WE ALLOW EACH OTHER OVER WHAT WE DISAGREE ON"[9]

The author of *al-'Aqabaat* says (vol.1, p.312):

> All groups within the realm of their competence in cultivating, educating and organising the Muslim generation, should deal with each other by working upon what they agree on and excusing each other for they differ on. So one form of da'wah focuses on purifying the

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[9] This principle, along with it being contrary to the Divine Legislation, only extends to those who agree with them in forming an organisation despite the oppositions to the Divine Legislation it has. As for those who do not agree with them in forming an organisation then they do not give any weight to him whatever his knowledge, *taqwa* and abstinence from the *dunya*; as some of their leaders have been frank about.

Translator's Note: This method is traversed by the Saudi *Ikhwani* Salman al-'Awda and has unfortunately been evoked recently by his mentee in the West, Yasir Qadhi. See for example: http://www.salafimanhaj.com/pdf/SalafiManhaj_AlAwda

Yasir Qadhi stated in a lecture entitled *Muslims in the West* that:

> **"The reality that many of us, from all different groups are coming to realise, is that in the secular democracies we are living in – quantity counts, numbers make a difference. When you have a petition that is signed by ten, twenty thirty thousand people it will weigh much more than if five, ten fifteen do something about it. When the certain constituents of a certain member of parliament when thousands gather together and say 'we are not going to help you', or 'do this and that' – it has more of an effect that if a few people do so...So we have to think about co-operating with different Muslim groups, each group is small in quantity but put each together and we can form a much larger number....But, my general point is: that the different Muslim groups who ascribe to the Sunnah and call themselves Sunni, who respect the sahabah and the authority of hadeeth – the reality is that we have to form bonds with these groups, so much so that the average person need not be aware of any differences amongst us. No doubt at a higher level, if I'm teaching a class on theology, I will teach what I believe to be correct and a person who opposes me will teach another theology, but still calls himself Sunni and thinks he is Sunni – I believe that when it comes to for example building masjids, building Islamic schools or organising general events such as events of this nature, then all of those who ascrib to the Sunnah, general Sunni Muslims, we all have to unite." (!!?)**

La hawla wa quwwata ila billaah! Refer to the lecture here: http://www.youtube.com/watch?v=Oi5jOAP-hY8 - It's as if you're listening to Salmaan al-'Awda! This is straight from the *Ikhwaanee* handbook, co-operate with all and sundry and play down any differences. As for the issue related to gaining "the numbers" then "the numbers" and quantities did not seem to count when the UK went to war "not in the names of" the overwhelming majority of Britons did it??!

There are a number of naive views within this lecture by Yasir Qadhi (which was also somewhat prematurely praised and promoted by the likes of Abu Zubayr Saleem "al-Azzaami" – an ascription that he used to call himself by the way and has not been fully or adequately clarified) which demonstrate that he has a rather unsophisticated understanding of the West. The lecture also seems to reflect his own recent realisation of living in the West, with respect he went to primary and secondary school in Saudi and this is reflected in his recent "enlightened" views about Muslims living in the West.

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souls, then another da'wah is concerned with education, while a third (form of da'wah) delves into political action, so that they can all complement each other in forming the Islamic personality.

4. THEIR WAYS OF FACING PRESSURES THAT HAVE BEEN PLACED ON THEM AND THE WAY TO WORK WITHIN SUCH SITUATIONS

The author of *al-'Aqabaat* says (vol.2, p.596):

When the Islamic movement is tested with a terrorist leader that is not religious and who arrests the du'aat, then the plan is as follows:

✓ lessening the conveyance of the da'wah in order to do secretly, via individual da'wah and contacts

✓ apparent membership to an organization that is concerned with the spirit of education and limit their da'wah to purifying the souls

✓ Linking up with organizations that teach the Qur'aan and charitable, educational foundations that work for Islam and da'wah underneath them.

✓ Working hard and striving vigorously in order to receive invitations to give lessons in mosques, give khutbahs or teach in schools.

He says (vol.1, p.306):

And have they considered that from the positive aspects of this stage is that they progress along with these implementers and co-operate beginning with conviction and if this cannot be attained then mudaarah,[10] and if that cannot be attained then secret da'wah.

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[10] **Translator's Note:** *Mudaarah* literally means to be amicable, affable and harmonious and in the context of the *Sharee'ah* the scholars have noted that it is giving away some of your *dunya* for the preservation of the *deen*. As Shaykh Saalih is emphasizing here it is known by the scholars that *mudaarah* is different from *mudaahanah* (to compromise). Imaams Bukhaaree and Muslim *(raheemahumullaah)* in their *saheehs* within their sections on manners then include chapters on *mudaarah*. Al-Haafidh Ibn Hajar stated: **"..the intent of it is to ward off via kindness."** In *al-Qaamoos al-Muheet* it is stated about the definition of *daraa'*: **"To make something a deterrent, and to deter is to rebut, i.e. they rebutted each other in the argument."** Examples of *mudaarah* in the Qur'aan are:

"And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge."

{Soorah al-An'aam (6): 108}

and

"Those will be given their reward twice for what they patiently endured and [because] they avert evil through good..."

{al-Qasas (28): 54}

Evidences from the *sunnah* for this are the *hadeeth* from Abi'l-Dardaa' that "We smile in the faces of people yet our hearts are cursing them." (*Fath al-Baaree*, vol.10, p.527, *Kitaab al-Adab, Baab al-Mudaarah ma'a'n-Naas*).

Then he says (vol.2, p.393):

> However, those who work for Islam in every country will not refrain from the means and they will not be incapable from the items of work: communicating with individuals, adapting the way such as the regular way of scholarly councils in order for the groups to follow in its name and call to Allaah under its umbrella or working to form establishments which teach the Qur'aan and its memorization in order for da'wah groups to perform its mission of gathering Muslim children under its banner.

Also when 'Urwah ibn al-Zubayr reported that 'Aa'ishah told him: "A man sought permission to enter upon the Prophet *(sallallaahu alayhi wassallam)*, and he said, "Let him in, what a bad son of his tribe (or bad brother of his tribe) he is!" When the man came in, the Prophet *(sallallaahu alayhi wassallam)* spoke to him kindly and gently. I said: "O Messenger of Allaah, you said what you said, then you spoke to him kindly." He said, *"O 'Aa'ishah, the worst of the people in the sight of Allaah is the one who is shunned by others or whom people treat nicely because they fear his sharp tongue."* (*Fath al-Baaree*, vol.10, p.528, *Kitaab al-Adab, Baab al-Mudaarah ma'a'n-Naas*). Ibn Hajar said about these two *hadeeth*:

> **"Ibn Battaal said: Mudaarah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony. Some people think that mudaarah is mudahaanah and this is an error, as mudaarah is regrettable and mudaahanah is prohibited. The difference is: mudaahanah is taken from the word ad-Dahhaan (the painter) who glosses over something and covers what is actually there. The scholars have explained it as lying with a sinner and openly displaying happiness with what he is doing without forbidding him at all. Mudaarah is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does, and forbidding him with gentle speech and action, especially if his comradeship is needed and the likes of that."** (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.545)

Imaam al-Qurtubee stated:

> **"The difference between mudaarah and mudaahanah is that mudaarah is to surrender the dunya for the benefit of the deen and it is permissible and even recommended. Mudaahanah is leaving the deen for the dunya."** (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.469)

Ibn Qayyim al-Jawziyyah *(raheemahullaah)*:

> **"Thus mudaarah is praiseworthy and mudaahanah is censured , so there is a differenece between the two. The one who is mudaaree uses kindness with a person in order for the truth to manifest from the person or make him retract from falsehood. The mudaahin (compromiser) uses kindness in order for the person to remain established upon falsehood and leaves him upon his desires. Mudaarah is for the people of eemaan while mudaahanah is for the hypocrites. "** (*ar-Rooh*, p.231)

5. THEIR DEPENDENCE ON POPULIST PRINCIPLES AND THEIR PENETRATION IN AMONGST INDIVIDUALS IN THE POPULATION AND FORMING SPECIAL DA'WAH COMMITTEES

Unto you are their statements in this regard-

The author of *al-'Aqabaat* says (vol.2, p.368):

> **When the Muslims reach the stage of forming the populist principle and increase their movement to include multitudes of offspring from the Islamic Ummah and they penetrate the believing people in every place- then the executive stage and decisive moment comes.[11]**

He then says (vol.2, p.408):

> **If it is not possible for the Islamists to reach the position of establishing rule and authority[12] via military coups and there does not remain in front of them any realistic solution then it is only reasonable to rely on a people's revolution.**

He also says (vol.2, p.209): "Forming the populist principle which includes all levels of the people and all factions." He also says (vol.2, p.388):

> It is not possible for us to say about the principle that it is so widespread that it has penetrated the midst of the cultured, laborers, citizens, doctors, engineers, the wealthy and the 'Ulama. So overall the principle has to penetrate all environments and levels: a da'wah committee which encompasses students, another committee that is responsible for women and female students, a section that is concerned with village and rural areas and the last section that is responsible for the sphere of large families and general living.

One of the *du'aat* (preachers) of the *Sahwa* ('Islamic awakening') in our country (i.e. Saudi Arabia) stated in an audio entitled *al-Ummatul-Ghaa'ibah* [The Absent Nation]:

> **For every issue that we want to succeed then we have to muster the hearts and minds of the majority of the Ummah and their participation.**

6. DISTRIBUTING WORK AND DIVIDING ROLES BASED ON ITS SPECIALIZATION AND WORK

Unto you are their statements in this regard-

The author of *al-'Aqabaat* says (vol.2, p.564):

> The movement has to categorise the energies of its elements according to their specialization and sufficiency, so a faction is responsible for financial and economic affairs, another faction is responsible sports activities and another faction is responsible for students.

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[11] The intent of 'decisive' here is: a populist people's revolution as he mentions later, and a revolt against the leader.

[12] This clearly shows that the reality of these groups are to achieve power and rule.

He also says (vol.2, p.523):

> Those who are in the ranks of leadership have to be dedicated full-time to da'wah and some of them have to be complementary in their specialities. So one works in the domain of the organization, another works in the arena of sports and the means of gaining strength and another works in the arena of administrative and educational devices all in order to achieve co-operation and become fully complete.

7. THEIR DA'WAH METHODS

Unto you are their statements in this regard-

The author of *al-'Aqabaat* says (vol.2, p.382):

> From these means are: open sessions which includes questions asked via phone; from these means are: Islamic audios wherein the most powerful audios are chosen by people to listen to; from these means are: distributing Islamic books wherein the best books are chosen to read in the fields of ideology, da'wah and history.

He then says (vol.2, p.382):

> **From these means are: via giving general lectures with active da'wah which attracts the listeners to the lecture wherein the daa'iyah diagnoses the issues affecting the Muslims; distributing Islamic magazines, da'wah newspapers and ideological publications amidst the youth; lectures wherein memorable Islamic events are told such as the battle of Badr; preparing visits, journeys and outings; anaasheeds for da'wah, history and guidance; and finally from these means of da'wah are: Islamic theatrics and historical plays.**

8. THEIR DEPENDENCE ON ADMINISTRATIVE PLANNING AND THEIR PATH WITHIN THIS

The author of *al-'Aqabaat* (vol.2, p.276) said:

> The positive solutions in avoiding administrative errors of the jama'ah are therefore:
> - ✓ Employ all individuals within da'wah work
> - ✓ Members of the group holding themselves accountable in the work they are reasonable for
> - ✓ Resolving problems of the movement swiftly, precisely and wisely
> - ✓ Solving any individual problems with care and attention
> - ✓ Stopping whoever instigates machinations and tribulations with resolve and strength.

9. THEIR WAYS OF ORGANISING THE YOUTH: THE PROGRAMS OF THIS STAGE AND THEIR CONCERN WITH FEMALE DA'WAH

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The author of *al-'Aqabaat* (vol.2, p.579) says:

> **The du'aat should begin their work with a cultivating emphasis and self-preparation of the soul, the focus should be on this at this initial stage for the freshmans/undergraduates who enter into the da'wah at a young age, such as the adolescents and youth. This stage should select from the mass of undergraduates/freshmans those who are the most eloquent, show the most initiative and tact and are the most enthusiastic- then after their preparation and graduation they are arranged in accordance with their maturity, education and talent in order for them to assume their positions.**

Then the author of *al-'Aqabaat* (vol.2, p.533) says about cub-scouts programs:

> Within the cub-scouts the following are safeguarded: the definition of da'wah and the factors of advancing it; how it cultivates the stances of eemaan and good character from the history of the cub-scouts.

Then he says with regards to women's *da'wah* (vol.2, p.580):

> Da'wah groups should not be heedless to the role of women in conveying da'wah with the consideration that they are half of the society.

Ar-Raashid states in the book *al-Masfaar* (p.145):

> The emerging ones are the main resource for a solid quality: we do not mean the young who gets tired and if this was the case then the da'wah would have crossed over into children's sports. Rather, they (the merging ones) are those who have approached maturity, we select the virtuous, well-mannered, sociable, physically active one who is strong in his education from them. The love of sticking to the masaajid must be instilled within them, so should competing in sports teams and they should be taken on journeys to the green rural suburbs. Even if one of them comes of age, is sensible and about to start university, if you find him to be a daa'iyah with chastity and modesty then you should rush towards him (to utilize his skills) without any misgivings.

10. THEIR DA'WAH TO INDIVIDUAL MEMBERS OF THE GROUP TO ADAPT TO THE CIRCUMSTANCES SURROUNDING THEM AND THEN TO PENETRATE THE SOCIETY BASED ON THESE CIRCUMSTANCES

Unto you are their statements in this regard-

The author of *al-'Aqabaat* (vol.2, pp.600-01):

> Those who work in the field of Islam have to look at the nature of the circumstances they are in and the condition of the governments that they are living under when the Islamic movement puts in place its plan and manhaj for the progress of da'wah work. So if the circumstances are difficult and the governments are transgressive, then the sought-after plan is to traverse the manhaj of the Prophet (sallallaahu 'alayhi wassallam) and his companions when they were in the Makkan period.

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Meaning by this: a return to secret organizing. He likewise says (vol.2, p.601):

> **If the situation and circumstances are based on a moderate government overlooking matters and being easy in its dealings, then the plan can be more manifest and open and thus more far-reaching: at this point then there is no problem in the means for the plan being to:**
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> ✓ **Open specialist schools**
> ✓ **Accept teaching positions within institutes and masaajid**
> ✓ **Establish suitable Islamic social gatherings for festivities**
> ✓ **Establish open-evenings for the youth**
> ✓ **Giving out Islamic books or loaning out da'wah tapes**

Salaah as-Saawee, one of the major *Ikhwani-Qutbi* theorists, says in his book *ath-Thawaabit wa'l-Mutaghayyiraat* [Constants and Variables], which is a book that is considered to be the *fiqh* of the stages of how they implement their *da'wah* and from which their protocols are extracted, says on page 265:

> **It is not far off to say that the interests of Islamic action may require that a team of men have to perform some jihadi efforts and apparently let others bear blame. It is not far off to achieve that in practice if the Islamic action reaches a stage of consciousness wherein it is possible to at least agree on anything that is likely to help the continuation of the Islamist message within these circles without confusion or agitation.**

There is to be found similar to this within the book (pp.281-285) and before this he stated (p.264):

> **Not getting involved in condemning factions which work for Islam with academic knowledge-based condemnations under the banner of (it being) "extremism and radicalization", no matter what those factions may be involved in which may appear to be contrary to moderation, intent and maturity.**

And he said: "Unless there is prior co-ordination and a mutual distribution of roles." From what has preceded it is apparent that they all allow a faction of them to perform bombings and devastation – which they call "jihad" – in order to justify such actions; and another faction to manifest rejection of such actions in order for their continuation, benefit and staying power close to governments, this is mutual distribution of roles. This makes it evident that the aim justifies the means for them and that for them there is no difference between an open moderate state which is based upon the correct Islamic *da'wah* and any other state. The only thing they strive for is to achieve rule regardless of the state they are in, even if it is one that implements the *Sharee'ah*.

11. THEIR DESCRIBING OF THOSE WRITERS WHO CRITICISE THEM, AND MAKE CLEAR THEIR ERRORS AND DANGERS TO THE UMMAH, AS BEING GOVERNMENT EMPLOYEES FILLED WITH ENVY AND HATRED – AND CONSIDERING THEM TO BE EMPLOYEES AND SPIES WHO ALSO AVERT FROM THE FIQH OF THE IMAAMS, AND AS BEING PEOPLE OF IGNORANCE WHO MISGUIDE MUSLIMS[13]

This kind of speech is in most of their books, tapes, articles and lectures, unto you are some of their speech in this regard-

The author of *al-'Aqabaat* (vol.1, p.107) says:

> **As for the man who works for the government then he can come in the attire of the 'Ulama and du'aat, so the government use him to perform this despicable role and disgraceful task. The government's use of him is a trumpet for it and justifies its crimes in fighting against Islam and hunting down the du'aat and the governments uses him to pursue the sincere Islamic groups and to hunt down the sincere du'aat.**

He also says (vol.2, p.528):

> **The group which focuses on: cultivating those who join it by teaching the 'aqeedah of the Salaf, ijtihaad based on the Book and the Sunnah, averting from the fiqh of the Imaams, criticizing the Islamic groups and branding all of the Muslims as being ignorant and misguided.**

12. THEY DO NOT VIEW THAT OTHERS BESIDES THEM ARE UPON THE TRUTH AND THEY DO NOT VIEW THE

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[13] **Translator's Note:** This is an oft-repeated claim by those affected by this *Ikhwani* methodology, such as those anonymous *(majaaheel)* who post on *takfeeree* forums, such as the on the forum of Abu Zubayr Saleem "al-Azzaami"!) Herein, we find a barrage of simplistic attacks upon those who merely criticize the *Ikhwani-Qutbi-Suroori manhaj* which are devoid of justice whatsoever, along with self-righteous claims of exclusively having the correct views yet devoid of precise research.

What is also interesting is that some of them who accuse their detractors of this are the quickest to seek safe-haven and agreements with intelligence services and the like. Indeed, some of them have even been sheltered in safe-houses and have provided an abundance of intelligence to non-Muslim agencies as has happened with the cases of Abu Qataadah al-Filisteenee and Muhammad Junaid Babar – a blind follower of Omar Bakri from Queens, New York who turned Supergrass for intelligence gathering. As for Abu Qataadah then even French intelligence services accused their British counterparts of sheltering him! While the Salafis of Jordan relate that during an incident in the 1990s all of the Salafi Shaykhs, along with others, were arrested except for Abu Qataadah!!? So beware!

CORRECTNESS OF THE DIVINELY LEGISLATED PLEDGES OF ALLEGIANCE WHICH EXIST IN THE ISLAMIC WORLD TODAY

Tawfeeq al-Waa'ee said in his book *Dawr ul-Muslim* (p. 57) transmitting from Hasan al-Banna's treatise on the youth:

> We want a Muslim government after that and we do not recognize these political parties and we want all members of our Islamic nation to join us after that. For Egypt, Syria, 'Iraaq and the Hijaaz, and all spans of the earth wherein there is to be found a Muslim who says "La ilaha il-Allaah" – are all part of our great nation which we are striving to liberate and join together.

13. THEIR DEPENDENCE ON MULTIPLE IDEOLOGIES AND POLITICS IN ORDER TO ACHIEVE THEIR GOALS[14]

Unto you are some of the statements in this regard-

'Isaam al-Basheer stated in the journal *al-Mujtama'* (no. 1231) with regards to this:

> There are cadres (*kawaadir*)[15] in the world which do not disagree with the Islamic current such as that which emphasizes love of the nation. So from here then benefit has to be taken from all strengths and segments of the society within the institutions of civil society which work to influence the leaders.

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[14] **Translator's Note:** We see this shrewd and pragmatic method utilised with those who have fallen into the *Ikhwani modus operandi* in the West also. As a result, we find individuals, some of whom claim to be *Salafi*, encourage participation in innovated rallies, protests and demonstrations, sometimes even for known Khawaarij and terrorists, thinking that prancing around on such marches is somehow an indicator of one's *eemaan*?!

One of the more despicable examples of this in the West is with the hardcore *ikhwani* and founder of the *American Muslim Council* in the US, AbdurRahmaan al-Amoodee, originally from Eritrea. Al-Amoodee founded the AMC in 1990 CE in order to lobby American politicians and was a consultant to the Pentagon for over a decade, he also served as an Islamic advisor to Bill Clinton and raised funds for both Republican and Democrat political parties. In September 2000 CE he, along with others met, with Bush Jnr. saying that they would vote for him if he repealed some anti-terror laws. On July 30 2004 CE he pled guilty to illegal dealings with Libya after admitting that he participated in a plot to murder Prince Abdullah bin 'Abdul'Azeez Aal Saud for Colonel Gaddaafi and accepting hundreds of thousands of dollars from top Libyan officials in order for this end. La hawla wa la quwwata ila billaah! He was imprisoned for 23 years and all praise is due to Allaah.

[15] **Translator's Note:** This is interesting in terms of the language being used here which indicates again a very shrewd political methodology, for a 'cadre' (possibly originally from Arabic or an Arabic word taken from it) refer to the backbone of an organisation, usually a political organisation, which is a small faction of hardcore members who can recreate the organisations structure and ideological direction, even if the current organisational form has been destroyed and most of the members have been imprisoned or killed. This is actually the western definition yet we find the word *'kawaadir'* used frequently by the *Ikhwan ul-Muslimeen*.

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14. THEIR FOCUS ON YOUTH CLUBS WHICH HAVE BEEN OFFICIALLY SANCTIONED BY THE STATE: BY PARTICIPAING IN YOUTH CLUBS, SOCIAL CENTRES AND CHARITABLE FOUNDATIONS, AND POLARISING THE YOUTH WITHIN THEM

'Abbaas as-Seesee, one of their *du'aat*, stated in his book *Min al-Madhbah ilaa Saahaat it-Da'wah* [From Massacre to the Da'wah Arena][16], p.42:

> Some of the brothers indicated a new idea which included us becoming participating members of social and sports clubs which have been recently established in order to occupy the youth in the free-time with cultural, artistic and sporting pursuits under the supervision of the youth ministry. **The administrations of the clubs began to open up to us and co-operated with us, so the ship sailed with the help of Allaah via official and legal institutions.**

One of their *du'aat*, 'AbdulBadee' Saqr, stated in his book *Kayfa Tadu' an-Naas* [How to Call the People], p.122:

> And for this reason it necessitates preachers to contribute within social services as they are necessary and from the means of generally making the da'wah successful.

15. THEIR VIEW THAT WARNING FROM INNOVATION IS CONSIDERED A STUMBLING BLOCK WHICH DISRUPTS THE REASONS FOR THE VICTORY OF THE MUSLIMS

Unto you are the transmitted statements in this regard-

Fathi Yakin says in his book *Ahadharoo al-Ieedhaz al-Harakee*, pp.32-33:

> **What do they want? They want to disrupt all means, atmospheres and events that Muslims utilize to study their Islam on the basis that it is an innovation, so if a celebration is organized for the remembrance of al-Israa wa'l-Mi'raaj, they say "these celebrations are innovations", and if a celebration is organized for the remembrance of the battle of Badr, they say "this is an innovation".**

16. THEIR DISRESPECT OF THE 'ULAMA BY BELITTLING THEM IN ORDER FOR THE PEOPLE TO ACCEPT THEIR DA'WAH, OUT OF POLITICAL EXTREMISM

Yoosuf al-Qaradaawee says in his book *Ayna'l-Khalal?* [Where is the Deficiency?], p.24:

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[16] Alexandria: Daar at-Tibaa' wa'n-Nashr wa's-Sawtiyyah, 1988 CE. [TN]

…just as the problem of the 'Ulama today is that they have become employees of those leaders who possess their appointment and their dismissal.

Mawdudi said in his book *Waajib ush-Shabaab* [The Obligation of the Youth][17], pp.15-6 within his words regarding the *'Ulama* and their distance from politics:

> Their task within civilized social life is no more than the position of the brakes of a car wherein they occupy a remit below the pace of social life.

Al-Qaradaawee says in the *Majallat ul-Ba'th al-Islami* [Journal of Islamic Research], no.3, p.57, while discussing the *da'wah* of Shaykh Muhammad ibn 'AbdulWahhaab *(raheemahullaah)*:

> **However it (i.e. the da'wah of Imaam Muhammad ibn 'AbdulWahhaab) is not known for revival in terms of ijtihaad and for this reason Dr Muhammad 'Ammaarah called it "as-Salafiyyah an-Nusoosiyyah" [Textual Salafism] and he intends by it being textual: literalist in its understanding of the texts. The excuse of this movement can be that it began in a simple society which was far from the arena of civilization and was overwhelmed by Bedouin life.[18]**

Unfortunately, this disrespect of the *'Ulama* such as the *Organization of Senior Scholars of Saudi Arabia*, is (also) shown by some of those so-called "du'aat of the Sahwa" (Islamic awakening).

17. THEY HAVE MORE THAN ONE FACE WHICH THEY PRESENT TO DIFFERENT ORGANISATIONS ACCORDINGLY;[19]

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[17] Cairo: Dar al-Ansar, 1978

[18] **Translator's Note:** these are exactly the same views that are expressed by Abdal-Hakim Murad (aka TJ Winter), professor of Divinity theology at *Cambridge University*.

[19] This method is traversed by the Saudi *Ikhwani* Salman al-'Awda and his mentee in the West Yasir Qadhi. See for example: http://www.salafimanhaj.com/pdf/SalafiManhaj_AlAwda

Yasir Qadhi for example has also unfortunately fallen into this, in an article in the *Christian Science Monitor* entitled *Backstory: What it Means to be Muslim*, dated: 16 August 2006 CE written by none other than the so-called "progressive Muslim" and neo-con journalist Mona Eltahawy (!!!?). For some background on Mona Eltahawy see a salafimanhaj.com article from 2004 CE here: http://www.salafimanhaj.com/pdf/Eltahawy.pdf Eltahawy stated in her article:

> *COPENHAGEN, DENMARK* – Yasir Kazi was the last person I wanted to sit next to on the plane taking us from the US to Copenhagen for the *Muslim Leaders of Tomorrow (MLT)* conference last month. But airline ticket counter agents - and divine intervention perhaps - determined otherwise, for there he was, on the aisle seat of my row as we boarded a connecting flight from Iceland to Denmark…
>
> We'd been called to Copenhagen to discuss the integration of Muslims in the West. But it was really the question "What does being a Muslim mean?" that boarded the plane and sat in the empty seat between Yasir and me. The brainchild of the not-for-profit New York-based American Society for Muslim Advancement and the multifaith Cordoba Initiative, the conference brought 100 Muslims of diverse backgrounds from 15 countries to Denmark to discuss how Muslims are faring in integrating in Western

societies, in light of the clash of civilizations mentality that has set in since the terrorist attacks in London, Madrid, and New York. But Yasir and I hadn't even landed yet. We'll get to Denmark later.

I'm a board member of the Progressive Muslim Union of North America. A core tenet of our mission is that anyone who calls him or herself a Muslim is a Muslim - no litmus test, no scorecard for ritual or dogma. Self identity is all we consider. Perhaps it really was divine intervention that I was seated by the window and Yasir by the aisle - that empty chair between us couldn't even begin to convey the space between our outlooks on religion and life. "Are you going to the MLT conference?" he asked as he made way for me to take my seat. "I guessed you were from your Arabic jewelry." So something about me *did* scream "Muslim"? Or give a hint, at least? When he said his name, I realized he was someone rumored to be balking at even speaking to some of the liberal women attendees. So I hesitated, unsure whether to extend a hand to shake because some conservative Muslims don't want to touch a woman's hand.

After tentative conversation about the panels that awaited us at the conference and polite questions about our backgrounds - he's pursuing a PhD in Islamic studies at Yale, I'm a journalist - we found what appeared to be common ground: Saudi Arabia. But "never trust appearances" seemed to be the aphorism that we both were trying to prove. If you saw him (the Muslim man with the big beard) and me (the Muslim woman without the head scarf) would you figure he was the American and I the Egyptian?

It turned out we went to the same school in Jeddah, Saudi Arabia - though a few years apart, and he in the boys' section which was several miles from the girls' section that I attended. Our brothers might have been in the same grade, and our fathers surely taught and worked together at the King Abdul-Aziz Medical School. "It's a long way from Saudi Arabia to the Progressive Muslim Union of North America," Yasir said after our memories had drawn such mirror images. "Saudi Arabia is the reason I am what I am," I replied quickly. "Saudi Arabia is the reason I am what I am, too," he said. How did one starting point lead to such different lives? That may sound like the inverse of the integration debate, but it's really the heart of it. It's not about Muslims' ability to talk to the "West." In Copenhagen, when a group exercise brought together at my table Muslims from Australia, Portugal, France, Belgium, Germany, and Canada, there was no monolithic "Muslim" and there was no monolithic "West." It was about Muslims' ability to talk to one another.

Yasir and I had to talk. In his view, "liberal" Muslims outnumbered "conservatives" at the conference. What a relief, I thought. I'm fed up with Muslim conferences at which conservative views are presented as the "real" Islam and against which liberal views must justify their validity. But to Yasir's credit, he wasn't beyond making a joke out of the stereotypes that many of us hold of conservatives. A conference assignment was to talk to those we normally wouldn't talk to. **So at a coffee break, there I was - a woman wearing T-shirt and jeans attempting to schmooze with Yasir, in his traditional Pakistani-style tunic and baggy pants, and his friend Abu Eesa Niamatullah, a British Muslim in a flowing white robe.** I asked them how they thought the conference was going. "I wasn't going to come at first," said Abu Eesa, founder of an educational institute and publishing house and author of a Muslim blog, who'd been outspoken in conference sessions about how he didn't think Muslims had a problem integrating. "I've been writing an essay called 'No to Integration, Yes to Disintegration.' " Immediately Yasir jokingly interjected with a suggestion: "Explain to her what you mean by that. You know what she'll think." Was Yasir joking about the assumption that Muslim men who have long beards blow things up? Now we're talking, Yasir! It was true - I'd stereotyped the men with big beards...

At a coffee break soon after the panel, I ran into Yasir, fresh from an hour-long meeting with one of the liberal women I had heard he didn't want to meet. He looked stunned. "But did you shake her hand?" asked another attendee after Yasir told us of the meeting. "Yes."

16

THIS IS TO ENSURE THE SURVIVAL OF THEIR GROUP EVEN UP UNTIL THE LAST HOUR

Ayman adh-Dhawaahiree says in his memoirs, in *ash-Sharq al-Awsat* (no.8406):

> The formation of the Ikhwan ul-Muslimeen was strange, for the apparent leadership was in the form of the Murshid al- 'Aam [General Supervisor][20] in front of the people and the organization, but as for the real leadership then it was in the hand of a group from a specialized organization.[21]

These plans and methods were based upon a lack of consideration of the Divine Legislation pledges of allegiance that exist in the Muslim world today. As a result, for them there are no Divine Legislated pledges of allegiance except that of the Muslims pledging allegiance to one *Khaleefah* for all of the Muslims. They distorted the Divine Legislation texts due to this and they based on this distortion and interpretation of the texts: the obligation of revolting against the leaders and fighting against them in order to revive the claimed state. In order to achieve that, they exploited al means even if this included ways which are not Divinely Legislated (*Shari'*). To the extent that they proclaimed and allowed alliances with the secularists who are *kuffaar* in their thought without explanation- all in order to achieve their goals. What is really unfortunate is that they claimed that they were upon the *manhaj* of Ahl us-Sunnah and some of them even claimed that they were upon the *manhaj* of the *Salaf* even though are the furthest that can be from it. to make the image clearer I will proceed to make a critical study of some of their works regarding this, I mean: their lack of Divine Legislated (*Shari'*) consideration in regards to the pledges that exist in the Islamic world, and their consideration that Islamic groups assume the position of the state in regards to this (i.e. pledges) until the state of the *Khilaafah* is in existence.

It was my turn to be stunned: "You shake women's hands? I didn't offer mine on the plane because I wasn't sure." Yasir stuck his hand out for a firm shake. I plan on writing to Yasir to continue our conversation. Maybe I'll even suggest that we write a book together on how Saudi Arabia made us who we are today.

See: http://www.csmonitor.com/2006/0816/p20s01-lire.html

[20] Sometimes translated as a 'supreme guide'.

[21] The special organisation is the secret armed faction which was created by Hasan al-Banna, refer to article by Dr Khaalis Jalbee in the newspaper *al-Watan* (Riyadh), no.1225, Jumu'ah 15th Dhu'l-Hijjah 1424 AH.